First Encounters: Native Americans and the Plymouth Colony

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Lesson Plans: Grade 10

First Encounters – Native Americans and the Plymouth Colony

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Background Knowledge:

Students will have previously examined the questions: 1. Under what circumstances are peoples today forced to come together to form relationships? 2. When two very different cultures are forced to form a relationship in order to survive, is conflict always inevitable? They will have studied a descriptive timeline of previous European encounters with indigenous peoples of the Americas and will have completed a lesson on the establishment of the Jamestown colony, its struggle to survive, and the relationship between the colonists and the Powhatan peoples.

Introduction:

In this lesson, students will analyze primary and secondary source documents describing some of the first encounters between Native Americans and English settlers of the Plymouth Colony in an effort to identify views of both groups concerning land, nature, religious beliefs and way of life. Students will create a T-chart to organize the differing understandings / viewpoints of the colonists and indigenous peoples and how these views led to conflict. Students will also utilize document analysis worksheets to record their analysis of a film and several primary source documents.

Guiding Questions:

1. When two very different cultures are forced to form a relationship in order to survive, is conflict inevitable?
2. What factors and/or choices made by individuals or leaders of a group may lead to conflict?
3. Do individuals or do social forces shape history?
4. How might conflict, particularly violent conflict, be avoided between individuals and/or two or more groups?
5. What is the meaning of commonly used terms such as “cultural conflict” and “cultural wars”? Why might this language be confusing and/or dishonest?

Learning Objectives:

Civics

SS.10.C.3: evaluate then defend the importance of the fundamental democratic values and principles of United States constitutional democracy. Consider conflicts between
individuals, communities and nations, liberty and equality, individual rights and the common good, majority rule and minority rights, and the rule of law vs. ethics (e.g., civil disobedience).

**Economics**

SS.10.E.2: trace economic development throughout U.S. history (e.g., Colonial period, Revolutionary War, Westward Expansion, Civil War and late 19th/early 20th Centuries) and identify the role of market factors in the settlement of the United States and the development of the free enterprise system.

**Geography**

SS.10.G.4: evaluate the impact of health and cultural considerations on the quality of life over different historical time periods (e.g., Colonial America, westward movement, late 19th and early 20th centuries and impact of epidemics).

SS.10.G.5: analyze the characteristics of cultural contributions of Native Americans, African Americans, Hispanics and all immigrants (e.g., Germans, Italians and Irish) to the new nation.

SS.10.G.7: analyze the impact of the environment, including the location of natural resources, on immigration and settlement patterns throughout U.S. history.

**History**

SS.10.H.CL1.1: trace the emergence of England as a global colonial power beginning in 1588.

SS.10.H.CL1.2: compare the progress of Jamestown and Plymouth colonies.

**Literacy**

**Reading**

SS.9-10.L.1 cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.

SS.9-10.L.2 determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.

SS.9-10.L.3 analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them.
SS.9-10.L.9 compare and contrast treatments of the same topic in several primary and secondary sources.

**Writing**

SS.9-10.L.17 gather relevant information from multiple authoritative print and digital sources, using advanced searches effectively; assess the usefulness of each source in answering the research question and integrate information into the text selectively to maintain the flow of ideas, avoiding plagiarism and following a standard format for citation.

SS.9-10.L.18 draw evidence from informational texts to support analysis, reflection, and research.

SS.9-10.L.19 write routinely over extended time frames (time for reflection and revision) and shorter time frames (a single sitting or a day or two) for a range of discipline-specific tasks, purposes, and audiences.

*Note:* The West Virginia Next Generation Standards (Social Studies – Grade 10: United States Studies) include the Next Generation Content Standards and Objectives and 21st Century learning Skills and Technology Tools. All West Virginia teachers are responsible for classroom instruction that integrates learning skills, technology tools and content standards and objectives.

**Preparation:**

The teacher is expected to be familiar with basic information in regards to the time period being discussed and the content of the primary and secondary source documents and the websites listed prior to the introduction of the lesson. Websites often change their formats, and a simple exploration of each site and making note of any changes in format prevents lost time in trying to find a link that has changed.

American Memory from the Library of Congress offers a helpful set of guidelines for using primary sources in the classroom. To find them, go to American Memory, <http://memory.loc.gov/ammem/index.html>, select “Teachers”, select “Using Primary Sources”. In addition, the National Archives Digital Classroom site, <http://www.archives.gov/education/-lessons/>, offers ideas for using primary source documents in the classroom as well as a variety of worksheets for the analysis of primary and secondary sources. You may wish to download these resources for students before beginning the lesson.
Lesson Activities:

Activity 1: Learn about life along the coastal areas of Cape Cod Bay prior to the arrival of the Mayflower.


Project the **Wampanoag Indian Fact Sheet**, available at <http://www.bigorrin.org/-wampanoag_kids.htm> and provide an overview of the information. While discussing the facts, students will list appropriate information on their T-Chart under the Wampanoag column. Entertain any questions students may have about the information and inform them that they will be adding additional information to the chart as the lesson proceeds over the next several days.

Activity 2: Learn about the life of the Separatists in England and Holland prior to the sailing of the Mayflower from Plymouth, England.

View and discuss Part I of the film, *Desperate Crossing: the Untold Story of the Mayflower*. The film is available for purchase, but may also be found on U-Tube. A teacher’s study guide is available in PDF format at the History Channel website, <www.history.com>.

Students will add any information on the T-Chart referenced earlier under the Pilgrims column.

*Note to Teacher:* The day before the lesson, make copies of the **Motion Pictures Analysis Worksheet** available from the National Archives Digital Classroom site. Each student should be provided with a copy of this document. Explain the reason for using this resource and provide information regarding its completion.

Activity 3: Learn about the crossing of the Mayflower and the experiences onboard the ship of the passengers and crew prior to the landing at Cape Cod. Complete the Motion Pictures Analysis Worksheet provided by the teacher before and after viewing.

View and discuss Part II of the film, *Desperate Crossing: the Untold Story of the Mayflower*.

Activity 4: Analyze the accounts of the first encounters between the English settlers and the Wampanoag, the Nauset, and Narranganset tribes as well as Mary Rowlandson’s account of her period of captivity during the winter and spring of 1676/1677.

Using the primary source documents provided, students in small groups will identify key areas of ways of belief/life and the actions and/or decisions made by individuals and/or groups that may have triggered conflict and suggest ways ensuing conflicts might have been avoided.
Notes to Teacher: Before the day of the lesson, make copies of excerpts from Mourt’s Relation: A Journal of the Pilgrims at Plymouth, Of Plymouth Plantation 1620-1647 by William Bradford, and The Sovereignty and Goodness of God by Mary Rowlandson. Also make copies of the Written Document Analysis Worksheet from the National Archives Digital Classroom site.

While analyzing the primary source documents, students will take particular note of any actions on the part of the settlers that may offend indigenous peoples and any references that indicate discussion among the English prior to any action taken and the choices that are made.

For the primary sources activities, divide the students into small groups and assign each group sections of the documents to analyze and discuss. They will present their findings to the remainder of the class.

Activity 5: View and discuss Part II of the film, Desperate Crossing: the Untold Story of the Mayflower.

During this episode students will make additional notes to the Motion Pictures Analysis Worksheet and particularly take note of the accounts of the exploration of Cape Cod and first contact attempts. They will compare/contrast the film’s accounts with those of the accounts documented in the primary sources.

Activity 6: Learn about life in the Plymouth colony under Pilgrim rule.

Using computers, students will access the Scholastic site titled: The First Thanksgiving <http://www.scholastic.com/scholastic_thanksgiving/> to re-visit the activity using the T-Chart in Activity 1 and 2, adding any additional information on the Wampanoag and Pilgrim beliefs and way of life.

Students will also access the Pilgrim Hall Museum website, <http://www.pilgrimhallmuseum.org/> and explore the information contained in the links titled, About the Pilgrims, Beyond the Pilgrim Story, and Thanksgiving, adding any additional information on the T-Chart.

Activity 7: Once students have been provided sufficient time to examine the information on the websites and completed their T-Chart, re-group as a class and review the information during a “What have we learned?” session.

Discuss as a class the impact of first encounters and misunderstandings that arise due to misunderstandings between people from different cultures, fear and suspicion, differing values and belief systems, etc., as well as the incidents that led to understanding, acceptance of differences, and peaceful co-existence.
Wrap up the unit by discussing how conflicts today, particularly those between nations and/or racial, ethnic, or religious groups might be avoided.

**Assessment:**

In your evaluation of students' work, consider the students' ability to do the following:

- Use primary source documents to draw a conclusion.
- Interpret primary source documents with an awareness of their historical context (time and place where they were written), and of the goals and biases of the writer (the writer's role in events described, the documents' intended audience, the amount of time elapsed between events and the creation of the document, whether the document was created for personal, public or private use, etc.).
- Find and express similarities and differences between two primary source documents.
- Accurately represent people and situations of another time or culture (i.e., the early Jamestown settlement) through writing and/or role-playing.
- Apply what they have learned from primary source documents to new scenarios.
- Conduct Internet research; navigate a website.

**Extending the Lesson:**

- Conduct a role-playing or written exercise in which students take on the identity of one of the prominent Native Americans or settlers whom they read about in the primary and/or secondary sources. To prepare for the role-playing exercise, students will conduct additional research into the lives of the person selected.

- Share stories from the Wampanoag culture and compare or contrast stories from surrounding geographical areas and tribal peoples (e.g., Iroquois, Algonquian) OR compare stories from a variety of Native American tribes. Suggested resources are:


Primary Sources:


Secondary Sources:


Non-print Sources:


Excerpts from Mourt’s Relation:  
A Journal of the Pilgrims at Plymouth

Note: The editor of the volume, Dwight B. Heath (Brown University, RI), informs us in his introduction that we do not know who the author of “Mourt’s Relation” is. The journal is not authored by a single person, but is a compilation of writings, of which only five persons are identified in the ten “chapters”. We do know that the journal is the earliest published account (1622) by men who took part in the voyage of the Mayflower.

[Wednesday, 15 November, 1620] “… we found a little path to certain heaps of sand, one wherof was covered with old mats, and had a wooden thing like a mortar whelmed [overturned] on the top of it, and an earthen pot laid in a little hole at the end thereof. We, musing what it might be, digged and found a bow, and, as we thought, arrows, but they were rotten. We supposed there were many other things, but because we deemed them graves, we put in the bow again and made it up as it was, and left the rest untouched, because we thought it odious unto them to ransack their supulchres.

We went on further and found new stubble, of which they had gotten corn this year, and many walnut trees full of nuts, and great store of strawberries, and some vines. Passing thus a field or two, which were not great, we came to another which had also been new gotten, and there we found where a house had been, and four or five old planks laid together; also we found a great kettle which had been some ship’s kettle and brought out of Europe. There was also a heap of sand, made like the former – but it was newly done, we might see how they had paddled it with their hands – which we digged up, and in it we found a little old basket full of fair Indian corn, and digged further and found a fine great new basket full of very fair corn of this year, with some thirty-six goodly ears of corn, some yellow, and some red, and others mixed with blue, which was a very goodly sight. The basket was round, and narrow at the top; it held about three or four bushels, which was as much as two of us could lift up from the ground, and was very handsomely and cunningly made. But whilst we were busy about these things, we set our men sentinel in a round ring, all but two or three which digged up the corn. We were in suspense what to do with it and the kettle, and at length, after much consultation, we concluded to take the kettle and as much of the corn as we could carry away with us; and when our shallop [a large longboat which can be rowed, or fitted with a small mast and sails] came, if we could find any of the people, and come to parley with them, we would give them the kettle again, and satisfy them for their corn. So we took all the ears, and put a good deal of the loose corn in the kettle for two men to bring away on a staff; besides, they that could put any into their pockets filled the same. The rest we buried again, for we were so laden with armor that we could carry no more.” (pg. 21-22)
When we had marched five or six miles into the woods and could find no signs of any people, we returned again another way, and as we came into the plain ground we found a place like a grave, but it was much bigger and longer than any we had yet seen. It was also covered with boards, so as we mused what it should be, and resolved to dig it up, where we found, first a mat, and under that a fair bow, and there another mat, and under that a board about three quarters [of a yard] long, finely carved and painted, with three tines, or broaches, on the top, like a crown. Also between the mats we found bowls, trays, dishes, and such like trinkets. At length we came to a fair new meat, and under that two bundles, the one bigger, the other less. We opened the greater and found in it a great quantity of fine and perfect red powder, and in it the bones and skull of a man. The skull had fine yellow hair still on it, and some of the flesh, unconsumed; there was bound up with it a knife, a packneedle [a large strong needle used for sewing packages in stout cloth], and two or three old iron things. It was bound up in a sailor’s canvas cassock, and a pair of cloth breeches. The red powder was a kind of embalmment, and yielded a strong, but no offensive smell; it was as fine as any flour. We opened the less bundle likewise, and found of the same powder in it, and the bones and head of a little child. About the legs and other parts of it was bound strings and bracelets of fine white beads; there was also by it a little bow, about three quarters long, and some other odd knacks. We brought sundry of the prettiest things away with us, and covered the corpse up again. After this, we digged in sundry like places, but found no more corn, nor any thing else but graves.

There was a variety of opinions amongst us about the embalmed person. Some thought it was an Indian lord and king. Others said the Indians had all black hair, and never any was seen with brown or yellow hair. Some thought it was a Christian of some special note, which had died amongst them, and they thus buried him to honor him. Others thought they had killed him, and did it in triumph over him.

Whilst we were thus ranging and searching, two of the sailors, which were newly come on the shore, by chance espied two houses which had been lately dwelt in, but the people were gone. They, having their pieces and hearing nobody, entered the houses and took out some things, and durst not stay but came again and told us. So some seven or eight of us went with them, and found how we had gone within a flight shot of them before. The houses were made with long young sapling trees, bended and both ends stuck into the ground. They were made round, like unto an arbor, and covered down to the ground with thick and well wrought mats, and the door was not over a yard high, made of a mat to open. The chimney was a wide open hole in the top, for which they had a mat to cover it close when they pleased. One might stand and go upright in them. In the midst of them were four little trunches [stakes] knocked into the ground, and small sticks laid over, on which they hung their pots, and what they had to seethe [boil]. Round about the fire they lay on mats, which are their beds. The houses were double matted, for as they were matted without, so were they within, with newer and fairer mats. In the houses we found wooden bowls, trays and dishes, earthen pots, handbaskets made of crabshells wrought together, also an English pail or bucket; it wanted a bail, but it had two iron ears. There was also
baskets of sundry sorts, bigger and some lesser, finer and some coarser; some were curiously wrought with black and white in pretty works, and sundry other household stuff. We found also two or three deer’s heads, one whereof had been newly killed, for it was still fresh. There was also a company of deer’s feet stuck up in the houses, harts’ horns, and eagles’ claws, and sundry such like things there was, also two or three baskets full of parched acorns, pieces of fish, and a piece of broiled herring. We found also a little silk grass, and a little tobacco seed, with some other seeds which we knew not. Without was sundry bundles of flags, and sedge, bulrushes, and other stuff to make mats. There was thrust into a hollow tree two or three pieces of venison, but we thought it fitter for the dogs tan for us. Some of the best things we took away with us, and left the houses standing still as they were.” (pg. 27-29)

[Friday, 8 December, 1620] “… Anon, all upon a sudden, we heard a great and strange cry, which we knew to be the same voices, though they varied their notes. One of our company, being abroad, came running in and cried, ‘They are men! Indians! Indians!’ and withal, their arrows came flying amongst us. Our men ran out with all speed to recover their arms, as by the good providence of God they did. In the meantime, Captain Miles Standish, having a snapchance [a kind of flintlock musket] ready, made a shot, and after him another. After they two had shot, other two of us were ready, but he wished us not to shoot till we could take aim, for we knew not what need we should have, and there were four only of us which had their arms there ready, and stood before the open side our barricade, which stuff, and so have the more vantage against us. Our care was no less for the shallop, but we hoped all the rest would defend it; we called unto them to know how it was with them, and the answered, ‘Well! Well!’ every one and, ‘Be of good courage!’ We heard three of their pieces go off, and the rest called for a firebrand to light their matches. One took a log out of the fire on his shoulder and went and carried it unto them, which was thought did not a little discourage our enemies. The cry of our enemies was dreadful, especially when our men ran out to recover their arms; their note was after this manner, ‘Woach woach ha ha hach woach.’ Our men were no sooner come to their arms, but the enemy was ready to assault them.

There was a lusty man and no whit less valiant, who was thought to be their captain, stood behind a tree within half a musket shot of us, and there let his arrow fly at us. He was seen to shoot three arrows, which were all avoided, for he at whom the first arrow was aimed, saw it, and stooped down and it flew over him; the rest were avoided also. He stood three shots of a musket. At length one took, as he said, full aim at him, after which he gave and extraordinary cry and away they went all. We followed them about a quarter of a mile, but we left six to keep our shallop, for we were careful of our business. Then we shouted all together two several times, and shot off a couple of muskets and so returned; this we did that they might see we were not afraid of them nor discouraged … So after we had given God thanks for our deliverance, we took our shallop and went on our journey, and called this place, The First Encounter.” (pg. 35-37)
“Friday, the 16th [March 1621], a fair warm day towards; ... And whilst we were busied hereabout, we were interrupted again, for there presented himself a savage, which caused an alarm. He very boldly came all alone and along the houses straight to the rendezvous, where we intercepted him, not suffering him to go in, as undoubtedly he would, out of his boldness. He saluted us in English and bade us welcome, for he had learned some broken English among the Englishmen that came to fish at Monchiggon [Presumably, Monhegan Island, off southeastern Maine], and knew by name the most of the captains, commanders, and masters that usually come. He was a man free in speech, so far as he could express his mind, and of a seemly carriage. We questioned him of many things; he was the first savage we could meet withal. He said he was not of these parts, but of Morattiggon, and one of the sagamores or lords thereof, and had been eight months in these parts, it lying hence a day’s sail with a great wind, and five days by land. He discoursed of the whole country, and of every province, and of their sagamores, and their number of men, and strength. The wind beginning to rise a little, we cast a horseman’s coat about him, for he was stark naked, only a leather about his waist, with a fringe about a span [9 inches] long, or little more; he had a bow and two arrows, the one headed, and the other unheaded. He was a tall straight man, the hair of his head black, long behind, only short before, none on his face at all; he asked some beer, but we gave him strong water [a generic term for liquor] and biscuit, and butter, and cheese, and pudding, and a piece of mallard, all which he liked well, and had been acquainted with such amongst the English. He told us the place where we now live is called Patuxet, and that about four years ago all the inhabitants died of an extraordinary plague [The fact that bubonic plague had recently decimated a major portion of the indigenous population along the entire coast of New England was interpreted by the Pilgrims as divine intervention, and served as a convenient rationalization for English claims to land], and there is neither man, woman, nor child remaining, as indeed we have found none, so as there is none to hinder our possession, or to lay claim unto it. All the afternoon we spent in communication with him; we would gladly have been rid of him at night, but he was not willing to go this night. Then we thought to carry him on shipboard, wherewith he was well content, and went into the shallop, but the wind was high and the water scant, that it could not return back. We lodged him that night at Stephen Hopkin’s house, and watched him.

The next day he want away back to the Massasoits, from whence he said he came, who are our next bordering neighbors. They are sixty strong, as he saith. The Nausets are as near southeast of them, and are a hundred strong, and those were they of whom our people were encountered, as we before related. They are much incensed and provoked against the English, and about eight months ago slew three Englishmen, and two more hardly escaped by flight to Monchiggon; they were Sir Ferdinando Gorges his men [Actually members of a crew led by Capt. Thomas Dermer, on an expedition sponsored by Gorges], as this savage told us, as he did likewise of the huggery, that is, fight, that our discoverers had with the Nausets, and of our tools that were taken out of the woods, which we willed him should be brought again, otherwise, we would right ourselves. These people are ill affected towards the English, by reason of one Hunt [Thomas Hunt, captain of a ship in Capt. John Smith’s company], a master of a ship, who deceived the people, and got
them under color of trucking with them, twenty out of this very place where we inhabit, and seven men from the Nausets, and carried them away, and sold them for slaves [in Spain] like a wretched man (for twenty pound a man) that cares not what mischief he doth for his profit.

Saturday, in the morning we dismissed the savage, and gave him a knife, a bracelet, and a ring; he promised within a night or two to come again, and to bring with him some of the Massasoits, our neighbors, with such beavers’ skins as they had to truck with us.

Saturday and Sunday, reasonable fair days. On this day came again the savage, and brought with him five other tall proper men; they had every man a deer’s skin on him, and the principal of them had a wild cat’s skin, or such like on the one arm. They had most of them long hosen [leggings] up to their groins, close made; and above their groins another leather, they were altogether like the Irish-trousers [Ireland was little better known than New England in the early seventeenth century, and comparisons between Indians and Irishmen are frequent in the descriptive accounts of English explorers of the period]. They are of complexion like our English gypsies, no hair or very little on their faces, on their heads long hair to their shoulders, only cut before, some trussed up before with a feather, broad-wise, like a fan, another a fox tail hanging out. These left (according to our charge given him before their bows and arrows a quarter of a mile from our town. We gave them entertainment as we thought was fitting them; they did eat liberally of our English victuals. They made semblance unto us of friendship and amity; they sang and danced after their manner with antics [clowns]. They brought with them in a thing like a bow-case (which the principal of them had about the waist) a little of their corn pounded to powder, which, put to a little water, they eat. He had a little tobacco in a bag, but none of them drank [smoked] but when he listed. Some of them had their faces painted black, from the forehead to the chin, four or five fingers broad; other after other fashions, as they liked. They brought three or four skins, but we would not truck with them at all that day, but wished them to bring more, and we would truck for all, which they promised within a night or two, and would leave these behind them, though we were not willing they should, and they brought us all our tools again which were taken in the woods, in our men’s absence. So because of the day we dismissed them so soon as we could. But Samoset, our first acquaintance, either was sick, or feigned himself so, and would not go with them, and stayed with us till Wednesday morning. Then we sent him to them, to know the reason they came not according to their words, and we gave him a hat, a pair of stockings and shoes, a shirt, and a piece of cloth to tie about his waist.

The Sabbath day, when we sent them from us, we gave every one of them some trifles, especially the principal of them. We carried them along with our arms to the place where they left their bows and arrows, whereat they were amazed, and two of them began to slink away, but that the other called them. When they took their arrows, we bade them farewell, and they were glad, and so with many thanks given us they departed, with promise they would come again.
Monday and Tuesday proved fair days; we digged our grounds, and sowed our garden seeds.

Wednesday a fine warm day, we sent away Samoset.

They day we had again a meeting to conclude of laws and orders for ourselves, and to confirm those military orders that were formerly propounded and twice broken off by the savages’ coming, but so we were again the third time, for after we had been an hour together on the top of the hill over against us two or three savages presented themselves, that made semblance of daring us, as we thought. So Captain Standish with another, with their muskets went over to them, with two of the master’s mates that follow them without arms, having two muskets with them. They whetted and rubbed their arrows and strings, and made show of defiance, but when our men drew near them, they ran away …

Thursday, the 22nd of March, was a very fair warm day About noon we met again about our public business, but we had scarce been an hour together, but came again, and Squanto, the only native of Patuxet, where we now inhabit, who was one of the twenty captives that by Hunt were carried away, and had been in England, and dwelt in Cornhill with Master John Slanie, a merchant, and could speak a little English, with three others, and they brought with them some few skins to truck, and some red herrings newly taken and dried, but not salted, and signified unto us, that their great sagamore Massasoit was hard by, with Quadequina his brother, and all their men. They could not well express in English what they would, but after an hour the king came to the top of a hill over against us, and had in his train sixty men, that we could well behold them and they us. We were not willing to send our governor to them, and they unwilling to come to us, so Squanto went again unto him, who brought word that we should send one to parley with him, which we did, which was Edward Winslow, to know his mind, and to signify the mind and will of our governor, which was to have trading and peace with him. We sent to the king a pair of knives, and a copper chain with a jewel at it. To Quadequina we sent likewise a knife and a jewel to hang in his ear, and withal a pot of strong water, a good quantity of biscuit, and some butter, which were all willingly accepted.

Our messenger made a speech unto him, that King James saluted him with words of love and peace, and did accept of his as his friend and ally, and that our governor desired to see him and to truck with him, and to confirm a peace with him, as his next neighbor. He liked well of the speech and heard it attentively, though the interpreters did not well express it. After he had eaten and drunk himself, and given the rest to his company, he looked upon our messenger’s sword and armor which he had on, with intimation of his desire to buy it, but on the other side, our messenger showed his unwillingness to part with it. In the end he left him in the custody of Quadequina his brother, and came over the brook, and some twenty men following him, leaving all their bows and arrows behind them. We kept six or seven as hostages for our messenger; Captain Standish and Master Williamson [Probably a misprint for Williams. There is no other mention of a Williamson in the early Plymouth sources.] met the king at the brook, with half a dozen musketeers. They saluted him and he them, so one going over, the one on the one side,
and the other on the other, conducted him to a house then in building, where we placed a green rug and three or four cushions. Then instantly came our governor with drum and trumpet after him, and some few musketeers. After salutations, our governor kissing his hand, the king kissed him, and so they sat down. The governor called for some strong water, and drunk to him, and he drank a great draught that made him sweat all the while after; he called for a little fresh meat, which the king did eat willingly, and did give his followers. Then they treated of peace, which was:

1. That neither he nor any of his should injure or do hurt to any of our people.

2. And if any of his did hurt to any of ours, he should send the offender, that we might punish him.

3. That if any of our tools were taken away when our people were at work, he should cause them to be restored, and if ours did any harm to any of his, we would do the like to them.

4. If any did unjustly war against him, we would aid him; if any did war against us, he should aid us.

5. He should send to his neighbor confederates, to certify them of this, that they might not wrong us, but might be likewise comprised in the conditions of peace.

6. That when their men came to us, they should leave their bows and arrows behind them, as we should do our pieces when he came to them.

Lastly, that doing thus, King James would esteem of his as his friend and ally.

All which the king seemed to like well [This first American mutual security pact remained inviolate throughout Massasoit’s life. He and his eldest son Wamsutta (named “Alexander” by the English) signed such a treaty in Plymouth in 1639, and it was ratified and confirmed by the colonial government. The peace was broken in 1675, for which most historians blame Wamsutta’s brother and successor, Metacom (“King Phillip”), and it was applauded of his followers; all the while he sat by the governor he trembled for fear. In his person he is a very lusty man, in his best years, an able body, grave of countenance, and spare of speech. In his attire little or nothing differing from the rest of his followers, only in a great chain of white bone beads about his neck, and at it behind his neck hangs a little bag of tobacco, which he drank and gave us to drink; his face was painted with a sad [deep] red like murry [mulberry], and oiled both head and face, that he looked greasily. All his followers likewise, were in their faces, in part or in whole painted, some black, some red, some yellow, and some white, some with crosses, and other antic works; some had skins on them, and some naked, all strong, tall, all men in appearance.]
So after all was done, the governor conducted him to the brook, and there they embraced each other and he departed; we diligently keeping our hostages, we expected our messenger’s coming, but anon, word was brought us that Quadequina was coming, and our messenger was stayed till his return, who presently came and a troop with him, so likewise we entertained him, and conveyed him to the place prepared. He was very fearful of our pieces, and made signs of dislike, that they should be carried away, whereupon commandment was given they should be laid away. He was a very proper tall young man, of a very modest and seemly countenance, and he did kindly like of our entertainment, so we conveyed him likewise as we did the king, but divers of their people stayed still. When he was returned, then they dismissed our messenger. Two of his people would have stayed all night, but we would not suffer it. One thing I forgot, the king had in his bosom, hanging in a string, a great long knife; he marveled much at our trumpet, and some of his men would sound it as well as they could. Samoset and Squanto, they stayed all night with us, and the king and all him men lay all night in the woods, not above half an English mile from us, and all their wives and women with them. They said that within eight or nine days they would come and set corn on the other side of the brook, and dwell there all summer, which is hard by us. That night we kept good watch, but there was no appearance of danger.

The next morning divers of their people came over to us, hoping to get some victuals as we imagined; some of them told us the king would have some of us come see him. Captain Standish and Isaac Allerton went venturously, who were welcomed of him after their manner: he gave them three or four ground-nuts, and some tobacco. We cannot yet conceive but that he is willing to have peace with us, for they have seen our people sometimes alone two or three in the woods at work and fowling, when as they offered them no harm as they might easily have done, and especially because he hath a potent adversary the Narragansets, that are at war with him, against whom he thinks we may be some strength to him, for our pieces are terrible unto them. This morning they stayed till ten or eleven of the clock, and our governor bid them send the king’s kettle, and filled it full of pease, which pleased them well, and so they went their way.

Friday was a very fair day; Samoset and Squanto still remained with us. Squanto went at noon to fish for eels; at night he came home with as many as he could well lift in one hand, which our people were glad of. They were fat and sweet; he trod them out with his feet, and so caught them with his hands without any other instrument.

This day we proceeded on with our common business, from which we had been so often hindered by the savages’ coming, and concluding both of military orders and of some laws and orders as we thought behooveful for our present estate, and condition, and did likewise choose our governor for this year, which was Master John Carver, a man well approved amongst us.” (pg. 49-59).

“You shall understand that in this little time that a few of us have been here, we have built seven dwelling-houses, and four for the use of the plantation, 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 pease, and according to the manner of the Indians, we manured our ground with herrings, or rather shads, which we have in great abundance, and take with great ease at our doors. Our corn did prove well, and God be praised, we had a good increase of Indian corn, and our barley indifferent good, but our pease not worth the gathering, for we feared they were too late sown. They came up very well, and blossomed, but the sun parched them in the blossom.

Our harvest being gotten in, our governor sent four men on fowling, that so we might after a special manner rejoice together after we had gathered the fruit of our labors. They four in one day killed as much fowl as, with a little help beside, served the company almost a week. At which time, amongst other recreations, we exercised our arms, many of the Indians coming amongst us, and among 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 upon 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 this plenty.

We have found the Indians very faithful in their covenant of peace with us, very loving and ready to pleasure us. We often go to them, and they come to us; some of us have been fifty miles by land in the country with them, the occasions and relations whereof you shall understand by our general and more full declaration of such things as are worth the noting. Yea, it hath pleased God so to possess the Indians with a fear of us, and love unto us, that not only the greatest king amongst them, called Massasoit, but also all the princes and peoples round about us, have either made suit unto us, or been glad of any occasion to make peace with us, so that seven of them at once have sent their messengers to us to that end. Yea, an Fle [presumably a misprint for “Isle”] at sea, which we never saw, hath also, together with the former, yielded willingly to be under the protection, and subjects to our sovereign lord King James. So that there is now great peace amongst the Indians themselves, which was not formerly, neither would have been but for us; and we for our parts walk as peaceably and safely in the wood as in the highways in England. We entertain hem familiarly in our houses, and they as friendly bestowing their venison on us. They are a people without any religion or knowledge of any God, yet very trusty, quick of apprehension, ripe-witted, just. The men and women go naked, only a skin about their middles.”

(pg. 81-83)

“Being thus arrived at Cape Cod the 11th of November, and necessity calling them to look out a place for habitation (as well as the master’s and mariners’ importunity); they having brought a large shallop with them out of England, stowed in quarters in the ship, they now got her out and set their carpenters to work to trim her up; but being much bruised and shattered in the ship with foul weather, they saw she would be long in mending. Whereupon a few of them tendered themselves to go by land and discover those nearest places, whilst the shallop was in mending; …

They set forth the 15th of November; and when they had marched about the space of a mile by the seaside, they espied five or six persons with a dog coming towards them, who were savages; but they fled from them and ran up into the woods, and the English followed them, partly to see if they could speak with them, and partly to discover if there might not be more of them lying in ambush. But the Indians seeing themselves thus followed, they again forsook the woods and ran away on the sands as hard as they could, so as they could not come near them but followed them by the track of their feet sundry miles and saw that they had come the same way … [the following day the English found] … a pond of clear, fresh water, and shortly after a good quantity of clear ground where the Indians had formerly set corn, and some of their graves. And proceeding further they saw new stubble where corn had been set the same year; also they found where lately a house had been, where some planks and a great kettle was remaining, and heaps of sand newly paddled with their hands. Which, they digging up, found in them divers fair Indian baskets filled with corn, and some in ears, fair and good, of divers colours, which seemed to them a very goodly sight (having never seen any such before) … they returned to the ship lest they should be in fear of their safety; and took with them part of the corn and buried up the rest …

After this, the shallop being got ready, they set out again for the better discovery of this place, and the master of the ship desired to go himself. So there went some thirty men but found it to be nor harbor for ships but only for boats. There was also found two of their houses covered with mats, and sundry of their implements in them, but the people were run away and could not be seen. Also there was found more of their corn and of their beans of various colours; the corn and beans they brought away … And here is to be noted a special providence of God, and a great mercy to this poor people, that here they got seed to plant them corn the next year, or else they might have starved, for they had none nor any likelihood to get any till the season had been past, as the sequel did manifest. Neither is it likely they had had this, if the first voyage had not been made, for the ground was now all covered with snow and hard frozen; but the Lord is never wanting unto His in their greatest needs; let His holy name have all the praise.” (pg. 64-66)

“All this while the Indians came skulking about them, and would sometimes show themselves aloof off, but when any approached near them, they would run away; and once they stole away their [the English] tools where they had been at work and were gone to dinner. But about the 16th of March, a certain Indian came boldly amongst them and spoke to them in broken English,
which they could well understand but marveled at it. At length they understood by discourse with him, that he was not of these parts, but belonged to the eastern parts where some English ships came to fish, with whom he was acquainted and could name sundry of them by their names, amongst whom he had got his language. He became profitable to them in acquainting them with many things concerning the state of the country in the east parts where he lived, which was afterwards profitable unto them; as also of the people here, of their names, number and strength, of their situation and distance from this place, and who was chief amongst them. His name was Samoset. He told them also of another Indian whose name was Squanto, a native of this place, who had been in England and could speak better English them himself.

Being, after some time of entertainment and gifts dismissed, a while after he came again, and five more with him, and they brought again all the tools that were stolen away before, and made way for the coming of their great Sachem, called Massasoit. Who, about four or five days after, came with the chief of his friends and other attendance, with the aforesaid Squanto. With whom, after friendly entertainment and some gifts given him, they made peace with him (which hath now continued this 24 years) in these terms:

1. That neither he nor any of his people should injure or do hurt to any of their people.
2. That if any of his did hurt to any of theirs, he should send the offender, that they might punish him.
3. That if anything were taken away from any of theirs, he should cause it to be restored; and they should do the like to his.
4. If any did unjustly war against him, they would aid him; if any did war against them, he should aid him.
5. He should send to his neighbours confederates to certify them of this, that they might not wrong them, but might be likewise compromised in the conditions of peace.
6. That when their men came to them, they should leave their bows and arrows behind them.

After these things he returned to his place called Sowams, some 40 miles from this place, but Squanto continued with them and was their interpreter and was a special instrument sent of God for their good beyond their expectation. He directed them how to set their corn, where to take fish, and to procure other commodities, and was also their pilot to bring them to unknown places for their profit, and never left them till he died. He was a native of this place, and scarce any left alive besides himself.” (pg. 79-81)

“About the latter end of this month [July], one John Billington lost himself in the woods, and wandered up and down some five days, living on berries and what he could find. At length he light on an Indian plantation twenty miles south of this place, called Manomet; they conveyed
him further off, to Nauset among those people that had before set upon the English when they were coasting whilst the ship lay at the Cape, as is before noted. But the Governor caused him to be inquired for among the Indians, and at length Massasoit sent word where he was, and the Governor sent a shallop for him and had him delivered. Those people also came and made their were at Cape Cod.

Thus their peace and acquaintance was pretty well established with the natives about them. And there was another Indian called Hobomok come to live amongst them, a proper lusty man, and a man of account for his valour and parts amongst the Indians, and continued very faithful and constant to the English till he died. He and Squanto being gone upon business among the Indians, at their return (whether it was out of envy to them or malice to the English) there was a sachem called Corbitant, allied to Massasoit but never any good friend to the English to this day, met with them at an Indian town called Namasket, fourteen miles to the west of this place, and began to quarrel with them and offered to stab Hobomok. But being a lusty man, he cleared himself of him and came running away all sweating, and told the Governor what had befallen him. And he feared they had killed Squanto, for they threatened them both; and for no other cause but they were friends to the English and serviceable unto them. Upon this the Governor taking counsel, it was conceived not fit to be borne; for if they should suffer their friends and messengers thus to be wronged, they should have none would cleave to them, or give them any intelligence. Whereupon it was resolved to send the Captain and fourteen men well armed, and to go and fall upon them in the night. And if they found that Squanto was killed, to cut off Corbitant’s head, but not to hurt any but those that had a hand in it. Hobomok was asked if he would go and be their guide and bring them there before day. He said he would, and bring them to the house where the man lay, and show them which was he. So they set forth the 14th of August, and beset the house round. The Captain, giving charge to let none pass out, entered the house to search for him. But he was gone away that day, so they missed him, but understood that Squanto was alive, and that he had only threatened to kill him and made an offer to stab him but did not. So they withheld and did no more hurt, and the people came trembling and brought them the best provisions they had, after they were acquainted by Hobomok what was only intended. There was three sore wounded which broke out of the house and assayed to pass through the guard. These they brought home with them, and they had their wounds dressed and cured, and sent home. After this they had many gratulations from divers sachems, and much firmer peace; yea, those of the Isles of Capawack sent to make friendship; and this Corbitant himself used the mediation of Massasoit to make his peace, but was shy to come near them a long while after.” (pg. 87-89)

“They began now to gather in the small harvest they had, and to fit up their houses and dwellings against winter, being all well recovered in health and strength and had all things in good plenty. For as some were thus employed in affairs abroad, others were exercised in fishing, about cod and bass and other fish, of which they took good store, of which every family had their portion. All the summer there was no want; and now began to come in store of fowl, as winter
approached, of which this place did abound when they came first (but afterward decreased by degrees). And besides waterfowl there was great store of wild turkeys, of which they took many, besides venison, etc. Besides they had about a peck a meal a week to a person, or now since harvest, Indian corn to that proportion. Which made many afterwards write so largely of their plenty here to their friends in England, which were not feigned but true reports.” (pg. 90)


**Excerpts from The Sovereignty and Goodness of God**

by Mary Rowlandson

*Background:* Mary Rowlandson was captured by a group of Frenchmen and Indians - Narrangansett, Nipmucs and Wampanoags - at Deerfield Massachusetts on the tenth of February 1675 [By the Julian calendar or February 11, 1676 by the modern Gregorian calendar]. She and 108 other captives, including three of her children (a young daughter died several days into the captivity due to a gunshot wound) were marched 300 miles north into Canada. Mrs. Rowlandson was ransomed from captivity on May 2, 1676, Rowlandson was ransomed for £20 eleven weeks and five days after the raid. Mary’s account was published in 1682 in Boston and London.

Weetamoo (c. 1635–1676), Mary Rowlandson’s “Mistriss” during captivity, was a Pocasset Wampanoag Native American leader. Her father was Corbitant, sachem of the Pocasset tribe in present day North Tiverton, Rhode Island (Weetamoo was a sachem of the Pocasset in her own right). Weetamoo, whose name means “Sweet Heart,” had five husbands, the most famous of whom was her second husband, Wamsutta, the eldest son of Massasoit, grand sachem of the Wampanoag and participant in the first Thanksgiving with the Pilgrims. The tribe had long been allied with the English against the Narragansett, but the English broke this treaty. Wamsutta became sick and died during talks with the English, and, believing that the English were somehow responsible for his death, Weetamoo and her brother-in-law, Metacom (“King” Philip) - Wamsutta's younger brother and husband of Weetamoo's younger sister Wootonekanuske - attacked the English in June 1675. This began the conflict now known as King Philip's War. Quinnapin was her fifth husband, grandson of powerful Narragansett sachem Canonicus. The couple had at least one child together, who died in 1676. Eventually, the English defeated the Wampanoag in August 1676. Weetamoo drowned in the Taunton River trying to escape. Her corpse was mutilated, and her head was severed from her body and displayed on a pole in Taunton, Massachusetts.
The Fifth Remove – “Upon a Friday, a little after noon we came to this River. When all the company was come up, and were gathered together, I thought to count the number of them, but they were so many, and being somewhat in motion, it was beyond my skil. In this travel, because of my wound, I was somewhat favored in my load; I carried only my knitting work and two quarts of parched meal: Being very faint I asked my mistress [Referring to Weetamoo, whom Mary will later refer to as Wettimore.] to give me one spoonful of the meal, but she would not give me a taste. They quickly fell to cutting dry trees, to make Rafts to carry them over the river: and soon my turn came to go over: By the advantage of some brush which they had laid upon the Raft to sit upon, I did not wet my foot (which many of themselves at the other end were mid-leg deep) which cannot but be acknowledged as a favour of God to my weakened body, it being a very cold time. I was not before acquainted with such kind of doings or dangers.” (pg. 79)

The Eighth Remove – “During my abode in this place, Philip [“King” Philip / Metacomet or Metacom] spake to me to make a shirt for his boy, which I did, for which he gave me a shilling: I offered the money to my master, but he bade me keep it: and with it I bought a piece of Horse flesh. Afterwards he asked me to make a Cap for his boy, for which he invited me to Dinner. I went, and he gave me a Pancake, about as big as two fingers; it was made of parched wheat, beaten, and fryed in Bears grease, but I thought I never tasted pleasanter meat in my life. There was a Squaw who spake to me to make a shirt for her Sannup [Married man, husband], for which she gave me a piece of Bear. Another asked me to knit a pair of Stockins, for which she gave me a quart of Pease: I boiled my Pease and Bear together, and invited my mistress and master to dinner, but the proud Gossip, because I served them both in one Dish, would eat nothing, except one bit that he gave her upon the point of his knife.” (pg. 83)

[Note: What Mary Rowlandson did not understand was that it would have been unseemly in the Wampanoag culture for a wife to eat from the same serving dish as her husband.]

The Ninth Remove – “… I was fain to go and look after something to satisfie my hunger, and going among the Wigwams, I went into one, and there found a Squaw who shewed herself very kind to me, and gave me a piece of Bear. I put it into my pocket, and came home, but could not find an opportunity to broil it, for fear they would get it from me, and there it lay all the day and night in my stinking pocket. In the morning I went to the same Squaw, who had a Kettle of Ground-nuts boyling: I asked her to let my boyle my piece of Bear in her Kettle, which she did, and gave me some Ground-nuts to eat with it: and I cannot but think how pleasant it was to me. I have sometimes seen Bear baked very handsomely among the English, and some like it, but the thought that it was Bear, made me tremble: but now that was savoury to me that one would think was enough to turn the stomach of a brut Creature.

One bitter cold day, I could find no room to sit before the fire: I went out, and could not tell what to do, but I went into another Wigwam, where they were also sitting round the fire, but the Squaw laid a skin for me, and bid me sit down, and gave me some Ground-nuts, and bade me
come again: and told me they would buy me, if they were able, and yet these were strangers to me that I never saw before.” (pg. 84-85)

*The Twelfth Remove* – “It was upon a Sabbath-day morning, that they prepared for their Travel. This morning I asked my master whither he would sell me to my husband; he answered me Nux [Yes], which did much rejoice my spirit. My mistress, before we went, was gone to the burial of a Papoos, and returning, she found me sitting and reading in my Bible; she snatched it hastily out of my hand, and threw it out of doors; I ran out and catch it up, and put it into my pocket, and never let her see it afterward. Then they packed up their things to be gone, and gave me my load: I complained it was too heavy, whereupon she gave me a slap in the face, and bade me go” (pg. 86)

*The Thirteenth Remove* – “As I was sitting once in the Wigwam here, Philips Maid came in with the Child in her arms, and asked me to give her a piece of my Apron, to make a flap for it, I told her I would not: then my Mistress bade me give it, but still I said no: the maid told me if I would not give her a piece, she would tear a piece off it: I told her I would tear her Coat then, with that my Mistriss rises up, and takes up a stick big enough to have killed me, and struck at me with it, but I stepped out, and she struck the stick into the Mat of the Wigwam. But which she was pulling of it out, I ran to the Maid and gave her all my Apron, and so that storm went over.” (pg. 89)

“That night they bade me go out of the Wigwam again: my Mistrisses Papoos was sick, and it died that night, and there was one benefit in it, that there was more room. I went to a Wigwam, and they bade me come in, and gave me a skin to ly upon, and a mess of Venison and Ground-nuts, which was a choice Dish among them. On the morrow they buried the Papoos, and afterward, both morning and evening, there came a company to mourn and howle with her: though I confess, I could not much condole with them.”  (pg. 91)

*The Nineteenth Remove* – “Philip, who was in the Company, came up and took me by the hand, and said, Two weeks more and you shall be Mistress again. I asked him, if he spake true? He answered, Yes, and quickly shall you come to your master again; who had been gone from us three weeks. After many wary steps we came to Wachuset, where he was: and glad I was to see him. He asked me, When I washt me? I told him not this month, then he fetcht me some water himself, and bid me wash, and give me the Glass to see how I looke; and bid his Squaw give me something to eat: so she gave me a mess of Beans and meat, and a little Ground-nut Cake. I was wonderfully revived with this favour shewed me … My master had three Squaws, living sometimes with one, and sometimes with another one, this old Squaw, at whose Wigwam I was, and with whom my master had been those three weeks. Another was Wettimore, with whom I had lived and served all this while: A sever and proud Dame she was, bestowing every day in dressing herself neat as much time as any of the Gentry of the land: powdering her hair, and painting her face, going with Neck-laces, with Jewels in her ears, and Bracelets upon her hands: When she had dressed her self, her work was to make Girdles of Wampom and Beads. The third
Squaw was a younger one, by whom he had two Papooses. By that time I was refresh by the old Squaw, with whom my master was, Wittimores Maid came to call me home, at which I fell a weeping. Then the old Squaw told me, to encourage me, that if I wanted victuals, I should come to her, and that I should ly there in her Wigwam. Then I went with the maid, and quickly came again and lodged there. The Squaw laid a Mat under me, and a good Rugg over me; the first time I had any such kindness shewed me. I understood that Wettimore thought, that if she should let me go and serve with the old Squaw, she would bin in danger to loose, not only my service, but the redemption-pay also. And I was not a little glad to hear this; being by it raised in my hopes, that in Gods due time there would be an end of this sorrowful hour.” (pg. 96-97)