

Abby Kelly Foster Charter Public School Teaching American History Grant  
*Citizenship, Property, Identity, and Representation: the Historical Journey of Southern New  
England's Native Peoples*

Summer Seminar July 14 – 18, 2008

Monday July 14, 2008

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**Monday, July 14 *Native Peoples of New England and Initial Encounters: New England's Native Past; Early Encounters between Natives and newcomers; and, Natives and New England Colonies***

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**Participating Teachers Present:** John Daly, Phil Hureau, Mike Penney, Sarah Kaye, Rosemarie Ward, Nora Werme, Ann Weeks, Nancy Clark, Ed Belbin, Andrea Bien, Sandra Gibson-Quigley, Henry Zussman, Jennifer Connors, Kelly Davila, Tim Gervais

**Presenters and AAS:** Thomas Doughton, Jim Moran, Michelle Renihan, Alden Vaughan, Laureen Cervone, Lisa DiMartino, Neal Salisbury

Introductions:

**Worcester State Graduate Course:** Charlotte Haller, Ph.D. and Nichole Brown from Worcester State College introduced the parameters for the graduate credits (academic paper, or, college level lesson/unit plan). Graduate level work is expected—the lesson/unit plan must be extremely detailed and with full explanation, full prose, content connections. Avoid jargon and code language, include supplementary materials, copies of primary sources—most of which will be from the Summer Institute itself. Self assessment of the lesson plan itself. How was the material adjusted to fit your own classroom?

Use the Chicago Manual style for bibliography, citations, etc.

Academic paper: 15-20 page paper based on question re: “vanishing Indian” (in hand-out)—it is possible to come up with another topic with Dr. Haller’s approval. Papers should be argumentative/analytical with a very clear voice of one’s own present.

*(See attached)*

Course Title: Colonial Native American

**9:30-10:30 Pre-Test:**

Name 10 original Indian tribes (from New England/New York region); Name those that are still in existence.

## 10: 20-12:00 Alden Vaughan, Professor Emeritus Columbia University Algonquins in England & Early English Indian Contact in New England

- Can anyone name an Algonquin Indian who went to England in the 17<sup>th</sup> century? Perhaps one can think of Squanto but it is hard to name anyone else
- Indians were taken to Europe from the very beginning of the 15<sup>th</sup> century wave of European contacts. On the return from his first voyage Columbus took 10 Indians from the Caribbean to Spain—these people were integrated into the Spanish court and converted (at least superficially) to Catholicism. Many died early. Later Columbus sent hundreds of Indians who were simply enslaved.
- England got into the act quickly and began to send Indians over—some of whom went voluntarily, but many were simply kidnapped...mostly to be trained as interpreters.
- In the reign of Henry VIII the English took a chief (voluntarily) to England from Brazil. The English left a hostage in his place. The Indian died in England, but the Indians accepted the story and returned the hostage.
- In the 16<sup>th</sup> century, Walter Raleigh changed the model from kidnapping to volunteering—he decided to bring back volunteers to England to learn English (**Mantioke and Wancheesh**). Mantioke spent 1584-85 in England and again 1586-87. He became quite attached to the English—Wancheesh's experience was less pleasant and he returned to his people as one hostile to England.
- When the 'lost colony' of Roanoake 'disappeared' it is quite likely that **Mantioke** brought them to Croaton Island where they intermixed with the native people and eventually were absorbed into their society (there is archeological evidence supporting this being explored on Croaton now).
- In New England the model reverted to the old coercive method of kidnapping—there is no good explanation why the Raleigh method was dropped.
- In 1605 the Weymouth expedition took 5 unwilling captives to England while exploring Northern Maine...In 1606 the English established a colony that failed on what is now the Kennebec River in Maine—partly with the help of the captives.
- In 1611 Captain Edward **Harlowe** captured Indians off the coast of Maine and Massachusetts one of whom, Epenow, persuaded the English that there was gold on Martha's Vineyard and escaped when they brought him back to show them the mines.
- John Smith is the source of many of these stories (James Rosier, who was on board the 1605 expedition--"A True Discovery....."—**available in bibliography later this week**)
- In 1614 Thomas Hunt captured 24-30 Indians from the area wherein the Plimoth colonists would later settle. He took them to Spain and sold them into slavery (which upset the English—the selling into slavery, not the capture). Squanto was among those captives. He somehow made his way to England (by what means no one knows). Because of this he was not in Pawtuxet when the plague broke out (1614-1619). When he was returned to the region he found it devastated and depopulated. He attached himself to the sachem, Massasoit.
- Squanto arrived in Plimoth in 1621 quite fluent in English and helped Massasoit arrange treaties with the English that would prove helpful against their Narragansett enemies, who had escaped the plague. Squanto also taught agricultural practices to colonists that may have combined native practices with practices he had observed in England. It

appears that Squanto may have been instrumental in convincing Massasoit and the Wampanoags to overcome the hostility and fear of the outsiders that had built up as a result of repeated raids and kidnappings in the decades before the actual settlement.

- In addition, English reaction against Hunt's kidnapping (and selling in them in Spain) turned English opinion against kidnapping and seems to have put an end to the practice once and for all.
- The English may have also discovered that Indian men did not make good slaves (for import) because they were contemptuous of European agricultural work—having been trained in diplomacy and warfare, but not planting—which was considered 'women's work'.

Notes on illustrations (in the PowerPoint Presentation)

- Illustrations of Indians in England are not uncommon in the 17<sup>th</sup> century, but few are from New England.
- The famous bust of Squanto is from a much later period—19<sup>th</sup> century—and portray him in Indian dress. It is quite likely that Squanto dressed like the English while in England and may well have reverted to English dress once he began living among the Pilgrims at Plimoth. The Massasoit figure at Plymouth may be truer to life—but it is hard to tell since it, too, comes from a later period.
- An illustration of a Munsee Indian captured by the Dutch appears to be more accurate since it was a drawing from life by Wenceslaus Hollar. The image may be found online at the following address:

<http://www.folger.edu/html/newimages/T-INS0019.jpg>

- No evidence that those of the Indians captured in the 17<sup>th</sup> century became literate and left accounts of their capture. There is anecdotal evidence that not everyone who went to England came back positively impressed—saw the poverty, crowding, etc and reported, “we don't have those problems and we don't want them”
- *In later periods there were Indians educated in the colonies and in England ( see, Occom) who were quite literate and who kept journals. But these come relatively late.*
- During the 17<sup>th</sup> century a number of Indians went to England with colonists (often as servants). The voyage was risky and the danger of European diseases was great. Again, there is no autobiographical record available to us now.
- After King Philip's War a number of Indians were sent as slaves to England, evidenced by notes in newspapers of runaways...*(an example from London newspaper was shown)*
- Dr. Vaughan found about 25 such notices from the period 1675 and 1700 (but none thereafter) which may indicate a relatively large number deported after the war and then a very abrupt ending.
- John Wampus—a Nipmuc, who took the Oath of Loyalty to the crown (vs. to the colony of Massachusetts) went to England in 16\_\_ to appeal to the crown ( going over the head of the Massachusetts Legislature) about treatment by the colonists. He was a high status person who owned a house with his wife. When he returned from time at sea he found that his wife had died and purportedly left her property to some white neighbors—he protested this to the colonial authorities to little avail. While in England, though, he sold parcels of land in Hassanamisco/Hassanamesit (Grafton) (without any justification or delegated authority from the tribe) in order to support himself. He did so as the “Sachem of Hassanamisco”. His attempt to get help in England was successful (a letter was sent in his support from the Privy Council), but this held little weight in faraway Massachusetts.

- A number of Indian delegates went to England in the early-mid 18<sup>th</sup> century ( for example, Chappaquiddick Indians vs. English colonists on Martha's Vineyard) in order to find relief and got some—another case 2 Narragansett brothers went to England in the 1760's to appeal against their sachem's (King Tom) selling off of tribal lands. These brothers, John and Tobias Shattuck(landed in Scotland; one died of smallpox in Edinburg/Edinburgh, John's appeal was not accepted due to the tribal division over the issue of who had authority to alienate land.
- The British government would be much more receptive to the larger delegations that came from Virginia ( for example, the1608 “Pocahontas” delegation) and those that would later come from the Cherokees later in the 18<sup>th</sup> century (1730s). The New England Indians were never able to send such large delegations— and thus found limited royal or Parliamentary support.
- (*Note: Pocahontas was a rarity—though women were often of high status among their own people, they were not seen as such by the male dominated English*)
- Jonathan Belcher took his personal servant, Io, to England (1675?) travelling about England and then onto the continent. Belcher gave Io to Princess Sophia of Hanover where he was dressed in livery and acted as a servant to the Princess.
- We have little direct evidence of the experience of Indians in Europe; some apparently lived comfortably and had good experiences; again, there is nothing in their own words to go by (from the earliest years).
- Contact between Europeans (and the English in particular) and natives in America began long before 1621 in New England. By 1620 opinions had been well formed on both sides. Indian opinion of Englishmen in the Massachusetts area was low but mixed when the Plymouth colonists arrived. Governor Bradford wrote about the savage cruelty of Indians (in the 1640's) but perhaps simply as hyperbole to build up the “Pilgrim” experience to epic proportions). Stories from the Jamestown colony were well known and widely distributed well before the Pilgrims and later Puritans emigrated to New England.
- Why did conflict emerge so early and so often? Land was the chief cause. The English and the natives had very different concepts of land ownership/usage which created problems initially, though the natives learned very quickly about English concepts of ownership. The colonists most desired the arable land that had already been cleared in coastal/river valleys ( regions most densely settled by the natives). Who had the authority to sell land was always problematic and under what circumstances. Land might be “sold” to English by questionable leaders in the native community or expropriated by the English as payment of debts.

*People as “curiosities” in England:* In addition to Native Americans—other peoples were also brought to England—Africans , Polynesians and others were brought exhibited as ‘curiosities’ in cities and towns (as were people with physical defects). The Indians, however, seem to have been seen on some level as different—as “our people” (from places where the English were themselves settling) and remained an ongoing phenomenon.

**12:00-12:45 Lunch with scholars: Discussions related to the morning presentations**

**12:45 – 2:45 Neal Salisbury, Smith College New England Indians in the Sixteenth Century**

- Prior to the epidemics of 1616-1618 John Smith wrote of villages in the low thousands existing in what is now New England—up to 90% of the population died in the epidemics that spread from Cape Cod to Northern Maine leaving empty villages and open, untended fields which were conveniently available to the first wave of Europeans. A very different reality would have greeted the newcomers had they arrived prior to the plagues.
- The 16<sup>th</sup> Century Context: There was some continuity from the Norse discoveries at the end of the first millennium and the great wave of contacts at the end of the 15<sup>th</sup> century. English fishermen may have been fishing off Newfoundland in the 1480s—a decade prior to the Columbus voyages.
- There were two clusters of European contact—Northeastern North America and the Caribbean. (*See “Selected Indian-European Interactions in North America 980-1620” for a detailed timeline.*)
- European (English, Basque, and French) fishermen went ashore to dry fish in the Northeastern region which led to contacts with Indians during the late 15<sup>th</sup> and 16<sup>th</sup> centuries, some of which were friendly and some hostile. Indians were interested in European fish hooks, glass, metals, etc. and Europeans interested in furs. Trade became stabilized by the mid to late 16<sup>th</sup> century as French traders moved up the St. Lawrence River and English fishermen became well established in the Grand Banks.
- 1580 John Walker steals over 300 moose hides from Penobscot Abenakis—which indicates that the Penobscots were expecting traders to arrive to exchange goods for the furs. There were far too many hides for the Penobscots themselves to have need of.
- In the South (Carolinas southward) Spanish were quite active and not very welcome by the natives.
- Contact led to a certain wariness on the part of the Indians because of unpredictable European behaviors.
- Coastal natives often had metal arrowheads—fashioned from metal goods obtained from Europeans (or through trade with other natives) indicating pre-colonial trade.
- Disease affected the type of Indian-European contact (hence the ‘emptiness’ of the land when the Pilgrims arrived)... (*Note: disease was often spread by natives from region to region to places where there had been no direct European contact*)
- Indians also collected European captives—the Caloosa (?) tribe in the Caribbean had collected some 200 captives over a 20 year period or so in the late 1500’s (in all probability shipwrecked sailors, etc.).
- Natives preferred red and blue cloth and certain kinds of glass beads (associated with spiritual values???) in trade.
- Shipwrecks in the south became a ‘treasure trove’ for metals, etc.—that were washed ashore.
- At later dates the natives began to associate the Europeans with outbreaks of disease (either seeing it as a supernatural visitation or as the result of bad intent on the part of the newcomers).
- Europeans and natives sometimes had very different understandings about trade and exchange. The concept of ‘reciprocity’ (below) was paramount to most native peoples and was significantly different from the European notion of profit.
- *Reciprocity*: exchange between societies with different (non-market) value systems. The concern is to “give” in order to create a climate in which the other owes something in return (maybe material objects, perhaps alliances, etc.). This is not a strict exchange

system. A ‘gift’ was given then the other side would reciprocate and this would become a system of trade/exchange. *It was not based on profit or accumulation.* Thus, the natives appeared ‘childlike’ to the Europeans because they were willing to give things the Europeans valued in return for things that the Europeans held cheaply.

- Some Europeans seem to have learned to understand this and a regular system of exchange was created (French get a better rap here)—but this appears to be solely based on economic objectives. “If you want furs you don’t shoot up native communities—you have to rely on them to bring the furs to you. If you want land, you have to move the people already living on it off in order to take it over for yourself.” (The French were as nasty to the Natchez in Louisiana as the English were in Virginia or New England while the English/Scots were quite well behaved when they were trading with the Cherokee and Creeks in the Appalachians in the decades before the coastal colonists pushed into the region looking for land.
- Outside Spanish attempts to build missions in Florida, there were not too many attempts to evangelize the natives during the 16<sup>th</sup> century. (Indians in Florida were pushing missionaries out).

**Small group discussion of the Verrazano text and follow-up large group discussion with Dr. Neal (see attached)**

- Comparisons between Narragansetts and Abenakis—Narragansetts are friendly, good looking, have some behaviors valued by Europeans (agriculture, ‘civil behaviors’) while Abenakis are hostile, dress in a beastly manner, live in a wild and uncultivated environment.
- There are ethnographic observations that indicate things that Verrazano wouldn’t know but support knowledge we now have (climate, etc.)
- Verrazano believes that Indians learned celestial navigation (observations) from ancient Old World connections (were remnants of Babylonians, etc.) and did not arrive at their knowledge on their own. This was a common Euro-American belief into the 19<sup>th</sup> century.
- How would we interpret things differently from Verrazano? (Description of houses—circular in shape, mobile, “father with very large family”—interpreting multi-family homes as single family and assuming that the ‘family’ was led by a man...ignoring any female leadership... ‘king and queen’ assumes that there was a relationship of rank similar to the European model... the mention of two kings and one queen (Narragansetts had a dual sachem system...the woman would have indicated a female leader...perhaps a familial system of leadership that was much more fluid than European models)
- Why did Narragansetts and Abenakis react so differently to Europeans? Abenakis had bad experiences of European kidnappings whereas Narragansetts had few if any contacts yet with Europeans. Abenakis valued some European goods but did not value Europeans in themselves (contemptuous of them).

## APPENDIX 1:

### Selected Indian-European Interactions in North America, 980-1620

In looking at the early history of encounters between Native Americans and Europeans, we tend to jump from Columbus to the founding of Jamestown and Plymouth as if nothing happened in between. The implication of such historical visioning is that the Native people whom the first settlers met in the early 1600s had no prior knowledge of—or experience with—Europeans. This timeline seeks to dispel that impression by listing some of the key developments in North America in general (especially on the Atlantic coast), as well as in **New England (indicated in boldface)** during this little understood period. As you look it over, think about how these developments and interactions might have affected Native American peoples, their communities, and their cultures. How might they have shaped Native peoples' attitudes toward Europeans and their cultures? Why were some encounters peaceable and others hostile? How do the Narragansetts encountered by Verrazzano compare with their Wampanoag neighbors who met the *Mayflower* survivors a century later?

- c. 980s-1480s Inuits, Beothuks engage in friendly and hostile contacts with Greenland-based Norse
- 1492 Columbus' landfall among Tainos at Guanahani
- 1490s Inuits, Beothuks engage in friendly and hostile contacts with English fishermen, explorers
- 1500-1520s Beothuks, coastal Mi'kmaqs and **Abenakis** develop procedures for dealing with both friendly and hostile western European visitors
- 1513, 1521 Spanish expeditions under Ponce de León, founder of colony at Puerto Rico, rebuffed by Calusas in Florida
- 1519-21 Spanish conquer Aztecs with aid of smallpox; establish of New Spain
- 1524 French expedition under Verrazzano explores Atlantic coast of North American mainland north of Florida; **peaceable encounters with Narragansetts, hostile encounter with Abenakis at Casco Bay**  
**\*\* Verrazzano's account of the New England encounters constitutes the primary source reading for this session\*\***
- 1525 Spanish expedition led by Estevan Gomez explores North American coast; **peaceable exchanges with Wampanoags at Cape Cod; kidnaps at least 58 Penobscot Abenakis**
- 1527 John Rut leads English expedition along North American coast from Newfoundland to Florida; no first-hand documentation survives
- 1534-42 Cartier leads three French expeditions attempting to explore, colonize in eastern Canada
- 1539-43 De Soto leads massive expedition throughout southeastern North America while Coronado does same in Southwest and central Plains; meet massive resistance from Native peoples and end in failure but spread epidemics and undermine Native communities

- 1540s-1600 Native Americans on lower St. Lawrence River, Gulf of St. Lawrence, Bay of Fundy; **northern Gulf of Maine** increasingly engaged in regular exchanges with French traders; more occasional exchanges as far south as Chesapeake Bay
- 1565 Spanish establish St. Augustine, first permanent European settlement on North American mainland in Calusa homeland
- 1565-1600 Native Americans force Spanish to abandon posts and missions north of St. Augustine as far as York River in later Virginia
- 1580 **John Walker, English mariner, raids Penobscot Abenaki village and steals over 300 moose hides; second English expedition also returns from New England with moose hides**
- 1585 English establish colony at Roanoke; colony “lost” by 1590
- 1598 Spanish establish New Mexico in Pueblo homelands
- 1602 **Bartholomew Gosnold expedition begins escalation of English activity in New England** (discussed by Alden Vaughan)
- 1605 French establish colonial outpost among Mi’kmaqs at Port Royal, Acadia (now Nova Scotia); **ally with several groups of northern coastal Abenakis; hostile encounters with Wampanoag communities on Cape Cod**
- 1606 **Abenaki-Mi’kmaq battle over trade ties with French**
- 1607-08 **English colonies planted among Abenakis at Sagadahoc** and among Powhatans at Jamestown; **Sagadahoc abandoned**; Jamestown barely survives
- 1608 French establish permanent colony at Quebec
- 1609 French-Algonkin-Huron war party defeats Mohawks at Lake Champlain; Henry Hudson leads Dutch expedition up Hudson River; contact with Mohicans and other Native peoples
- 1611-13 French Jesuit missionaries preach to Mi’kmaqs, **Abenakis**
- 1614 Dutch establish trade posts on Delaware, Hudson, **Connecticut rivers; begin regular trade with Narragansetts, Pequots, and other southern New England Native peoples west of Cape Cod**  
**Renewal of Abenaki-Mi’kmaq armed conflict**
- 1620 **Arrival of *Mayflower***

## APPENDIX 2

### **New England Indians in The Sixteenth Century**

Neal Salisbury  
July 14, 2008

- 12:45-1:30 Indian-European Encounters in the Sixteenth Century (see Timeline)  
1:30-2:00 Three small group discussions of document and questions  
2:00-2:45 Reconvene to hear group reports; general conclusions

The document we are reading today is an excerpt from a long letter from Giovanni da Verrazzano to King Francis I of France, written in 1524. Francis had commissioned Verrazzano to explore and map the North American Atlantic coast between the two regions where Europeans had been active since the 1490s—the Caribbean and the Newfoundland-Gulf of St. Lawrence region. France’s primary goal was to find a “northwest passage” that would enable its merchant ships to reach Asia, and to do so ahead of Spain and England (which dispatched similar expeditions during the following three years). As a corollary of this goal it anticipated establishing trade relations and/or colonies in North America that would reinforce its control of such a passageway.

Prior to reaching New England, the expedition had had several encounters with Native peoples to the south that were, like those depicted here, a mix of friendly and hostile. During one hostile encounter they had kidnapped a Native boy who remained on board during the stay at “Refugio.”

The excerpt you are reading covers Verrazzano’s two stops in New England in June 1524, the first (pp. 137-40) at “Refugio,” the site of modern Newport, RI, where the French remained for two weeks among Narragansetts, the second (pp. 140-41) a brief encounter with Abenaki people at Casco Bay on the Maine coast.

Consider the following questions as you read:

1. What kinds of assumptions and biases does Verrazzano bring to his descriptions of Native Americans? How does he interpret their appearance and behavior?
2. What evidence does his text provide of Native values and practices that we might interpret differently than he does?
3. What does the letter indicate, either implicitly or explicitly, about the larger purposes of the expedition?
4. Considering the timeline as well as the text, why do you think that the Narragansetts and Abenakis reacted so differently to Verrazzano’s arrival in their homeland?

#### Additional Readings

Robert J. Berkhofer, Jr., *The White Man’s Indian: Images of the American Indian from Columbus to the Present*. Alfred Knopf, 1978

Alfred W. Crosby, Jr., *Ecological Imperialism: The Biological Expansion of America, 900-1900*. Cambridge University Press, 1986

David B. Quinn, *North America from Earliest Discoveries to First Settlements: The Norse Voyages to 1612*. HarperCollins, 1977

Neal Salisbury, *Manitou and Providence: Indians, Europeans, and the Making of New England, 1500-1643*. Oxford University Press, 1982

### APPENDIX 3

#### (COPYRIGHTED MATERIAL)

Lawrence Wroth, *The Voyages of Giovanni da Verrazno, 1524-1528*

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New Haven and London: Yale University Press

pp. 137-141

We reached another land xv leagues from the island, where we found an excellent harbor; before entering it, we saw about xx boats full of people who came around the ship uttering various cries of wonderment. They did not come nearer than fifty paces, but stopped to look at the structure of our ship, our persons, and our clothes; then all together they raised a loud cry which meant that they were joyful. We reassured them somewhat by imitating their gestures, and they came near enough for us to throw them a few little bells and mirrors and many trinkets, which they took and looked at, laughing, and then they confidently came on board ship. Among them were two kings, who were as beautiful of stature and build as I can possibly describe. The first was about xxxx years old, the other a young man of xxim, and they were dressed thus : the older man had on his naked body a stag skin, [6] skillfully worked like damask with various embroideries; the head was bare, the hair tied back with various bands, and around the neck hung a wide chain decorated with many different-colored stones. The young man was dressed in almost the same way. These people are the most beautiful and have the most civil customs that we have found on this voyage. They are taller than we are; they are a bronze color, some tending more toward whiteness, others to a tawny color; the face is clear-cut; the hair is long and black, and they take great pains to decorate it; the eyes are black and alert, and their manner is sweet and gentle, very like the manner of the ancients. I shall not speak to Your Majesty of the other parts of the body, since they have all the proportions belonging to any well-built man. Their women are just as shapely and beautiful; very gracious, of attractive manner and pleasant appearance; their customs and behavior follow womanly custom as far as befits human nature; they go nude except for a stag skin embroidered like the men's, and some wear rich lynx skins on their arms; their bare heads are decorated with various ornaments made of braids of their own hair which hang down over their breasts on either side. Some have other hair arrangements such as the women of Egypt and Syria wear, and these women are older and have been joined in wed-lock. Both men and women have various trinkets hanging from their ears as the Orientals do; and we saw that they had many sheets of worked copper which they prize more than gold. They do not value gold because of its color; they think it the most worthless of all, and rate blue and red above all other colors. The things we gave them that they prized the most [6v] were little bells, blue crystals, and other trinkets to put in the ear or around the neck. They did not appreciate cloth

of silk and gold, nor even of any other kind, nor did they care to have them; the same was true for metals like steel and iron, for many times when we showed them some of our arms, they did not admire them, nor ask for them, but merely examined the workmanship. They did the same with mirrors; they would look at them quickly, and then refuse them, laughing. They are very generous and give away all they have. We made great friends with them, and one day before we entered the harbor with the ship, when we were lying at anchor one league out to sea because of unfavorable weather, they came out to the ship with a great number of their boats; they had painted and decorated their faces with various colors, showing us that it was a sign of happiness. They brought us some of their food, and showed us by signs where we should anchor in the port for the ship's safety, and then accompanied us all the way until we dropped anchor. We stayed there for xv days, taking advantage of the place to refresh ourselves. Every day the people came to see us on the ship, bringing their womenfolk. They are very careful with them, for when they come aboard and stay a long time, they make the women wait in the boats; and however many entreaties we made or offers of various gifts, we could not persuade them to let the women come on board ship. One of the two kings often came with the queen and many attendants for the pleasure of seeing us, and at first they always stopped on a piece of ground about two hundred paces away from us, and sent a boat to warn us of their arrival, saying they wanted to come and see the ship: they did this as a kind of precaution. And once they had a reply from us, they came immediately, and watched us for a while; [7] but when they heard the irksome clamor of the crowd of sailors, they sent the queen and her maidens in a light little boat to wait on a small island about a quarter of a league from us. The king remained a long while, discussing by signs and gestures various fanciful notions, looking at all the ship's equipment, and asking especially about its uses; he imitated our manners, tasted our food, and then courteously took his leave of us. Sometimes when our men stayed on a small island near the ship for two or three days for their various needs, as is the custom of sailors, he would come with seven or eight of his attendants, watch our operations, and often ask us if we wanted to stay there any length of time, offering us all his help. Then he would shoot his bow and run and perform various games with his men to give us pleasure. We frequently went five to six leagues into the interior, and found it as pleasant as I can possibly describe, and suitable for every kind of cultivation—grain, wine, or oil. For there the fields extend for xxv to xxx leagues; they are open and free of any obstacles or trees, and so fertile that any kind of seed would produce excellent crops. Then we entered the forests, which could be penetrated even by a large army; the trees there are oaks, cypresses, and others unknown in our Europe. We found Lucullian apples," plums, and filberts, and many kinds of fruit different from ours. There is an enormous number of animals—stags, deer, lynx, and other species; these people, like the others, capture them with snares and bows, which are their principal weapons. Their arrows are worked with great beauty, and they tip them not with iron but with emery, jasper, hard marble, and other sharp stones. They use the same kind of stone instead of iron for [7v] cutting trees, and make their little boats with a single log of wood, hollowed out with admirable skill; there is ample room in them for fourteen to xv men; they operate a short oar, broad at the end, with only the strength of their arms, and they go to sea without any danger, and as swiftly as they please. When we went farther inland we saw their houses, which are circular in shape, about xim to xv paces across, made of bent saplings; they are arranged without any architectural pattern, and are covered with cleverly worked mats of straw which protect them from wind and rain. There is no doubt that if they had the skilled workmen that we have, they would erect great buildings, for the whole maritime coast is full of various blue rocks, crystals, and alabaster, and for such a purpose it has an abundance of ports and

shelter for ships. They move these houses from one place to another according to the richness of the site and the season. They need only , carry the straw mats, and so they have new houses made in no time at all. In each house there lives a father with a very large family, for in some we saw xxv to xxx people. They live on the same food as the other people—pulse (which they produce with more systematic cultivation than the other tribes, and when sowing they observe the influence of the moon, the rising of the Pleiades, and many other customs derived from the ancients), and otherwise on game and fish. They live a long time, and rarely fall sick; if they are wounded,

they cure themselves with fire without medicine; their end comes with old age. We consider them very compassionate and charitable toward their relatives, for they make great lamentations in times of adversity, recalling in their grief all their past happiness. At the end of their life, the relatives perform together the Sicilian lament, which is mingled with singing and lasts a long time. [8] This is all that we could learn of them. This country is situated on a parallel with Rome at  $40\frac{2}{3}$  degrees, but is somewhat colder, by chance and not by nature, as I shall explain to Your Majesty at another point; I will now describe the position of the aforementioned port. The coast of this land runs from west to east. The harbor mouth" faces south, and is half a league wide; from its entrance it extends for xi' leagues in a northeasterly direction, and then widens out to form a large bay of about xx leagues in circumference. In this bay there are five small islands, very fertile and beautiful, full of tall spreading trees, and any large fleet could ride safely among them without fear of tempest or other dangers. Then, going southward to the entrance of the harbor, there are very pleasant hills on either side, with many streams of clear water flowing from the high land into the sea. In the middle of this estuary there is a rock of "viva pietra" [a nonporous rock] formed by nature, which is suitable for building any kind of machine or bulwark for the defense of the harbor." Having supplied all our needs, we left this port on the sixth day of May and continued along the coast, never losing sight of land. We sailed one hundred and fifty leagues" and found the land similar in nature, but somewhat higher, with several mountains" which all showed signs of minerals. We did not land there because the weather was favorable and helped us in sailing along the coast: we think" it resembles the other. The shore ran eastward. At a distance of fifty leagues, keeping more to the north, we found high country full of very dense forests, composed of pines, cypresses, and similar trees which grow in cold regions. The people were quite different from the others, [8v] for while the previous ones had been courteous in manner, these were full of crudity and vices, and were so barbarous that we could never make any communication with them, however many signs we made to them. They were clothed in skins of bear, lynx, sea-wolf and other animals. As far as we could judge from several visits to their houses, we think they live on-game, fish, and several fruits which are a species of root which the earth produces itself. They have no pulse, and we saw no sign of cultivation, nor would the land be suitable for producing any fruit or grain on account of its sterility. If we wanted to trade with them for some of their things, they would come to the seashore on some rocks where the breakers were most violent, while we remained in the little boat, and they sent us what they wanted to give on a rope, continually shouting to us not to approach the land; they gave us the barter quickly, and would take in exchange only knives, hooks for fishing, and sharp metal. We found no courtesy in them, and when we had nothing more to exchange and left them, the men made all the signs of scorn and shame that any brute creature would make.'9" Against their wishes, we penetrated two or three leagues inland with xxv armed men, and when we disembarked on the shore, they shot at us with their bows and uttered loud cries before fleeing

into the woods. We did not find anything of great value in this land, except for the vast forests and some hills which could contain some metal: for we saw many natives with "paternostri" beads of copper in their ears.

9. *which we baptized "Arcadia" on account of the beauty of the trees. In Arcadia we found a man who came to the shore to see who we were: he stood suspiciously and ready for flight. He watched us but would not come near. He was handsome, naked, with olive-colored skin, his hair fastened back in a knot. There were about XX of us ashore, and as we coaxed him, he approached to within about two fathoms of us, and showed us a burning stick, as if to offer us fire. And we made fire with powder and flint, and he trembled all over with fear as we fired a shot. He remained as if thunderstruck, and prayed, worshiping like a monk, pointing his finger to the sky, and indicating the sea and the ship, he appeared to bless [?] us.*

10. *We followed a coast which was very green and forested, but without harbors, and with some pleasant promontories and small rivers. We baptized it the "Costa di Lorena" after the Cardinal: the first promontory "Lanzone," the second "Bonivetto," the largest river "Vandoma," and a little mountain by the sea, "di S. Polo" after the Count.*

11. *called "Angoleme" after the principality which you attained in days of lesser fortune; and the bay formed by this land we called "Santa Margarita," naming it after your sister, who surpasses all other matrons in modesty and intellect.*

12. *Aloysia.*

13. *or cherries.*

14. *which we called "Refugio" on account of its beauty.*

15. *which we called "La Petra Viva," on account of both the nature of the stone and the family of a gentlewoman; on the right side of the harbor mouth there is a promontory which we called "Jovius Promontory."*

16. *within this distance we found sandbanks which stretch from the continent fifty leagues out to sea. Over them the water was never less than three feet deep: thus there is great danger in sailing there. We crossed them with difficulty and called them "Armellini."*

17. *with a high promontory which we called "Pallavisino."*

18. *the people.*

## APPENDIX 4

### Abby Kelley Foster Public Charter School TAH Grant

*“Citizenship, Property, Identity & Representation: the Historical Journey of Southern New England’s Native Peoples”*

### Summer Institute 2008

### Project Guidelines for 3 Graduate Credits at Worcester State College

Your project is due on Thursday, December 11<sup>th</sup> at 5pm, to Dr. Charlotte Haller, Department of History, Worcester State College.

#### **Guidelines:**

You have one of two options: produce a lesson plan or an academic paper. Both should be firmly grounded in the materials presented to you in the summer institute. Both should demonstrate intellectual engagement with the broader historical context. Both should employ primary sources. Some of you may find it more relevant to pull this material together in a lesson plan that you will use for your students. For those of you who may not find yourselves teaching this material in the near future, you may find the paper to be a more appropriate product.

#### **LESSON PLANS:**

When writing your lesson plans, remember that you are writing them for a professor who teaches at the college level. Be explicit about what things will look like in your classroom, the materials that you will use, and what exactly your students will be doing. Explain your goals for the lesson and the reasons behind the choices you have made (both in terms of what you are excluding as well as what you are including). This is not a lesson plan for yourself (though I hope you can use them), this is a lesson plan for a public audience. You may include the rubrics for lesson plans that you use for your school, but those rubrics alone will not be sufficient. Remember that you are earning 3 graduate credits in history and your lesson plan cannot be in outline form and it must include substantive writing about history.

Your lesson plan should include the following sections:

1. *Background:* Explain the relevant history behind the topic of your lesson plan. Here is where you can explain what information is needed for the teacher, but which he or she may not necessarily be sharing with their students.
2. *Lesson Plan:* Explain what exactly you are going to do in the classroom, what you expect the students to be doing, and what your goals are in this lesson. Be clear about what will be done on each day and how the lessons will build upon each other.
3. *Supplementary Materials:* Provide copies of all handouts, worksheets, and reading materials that will be used in your lesson plan. You should include at least some primary sources as part of your lesson plan.
4. *Sources:* Provide an annotated bibliography of all relevant sources for this lesson. The annotation should briefly describe what a particular source includes and offer guidance for someone seeking additional information on the topic.
5. *Self-Assessment:* If you were able to actually teach this lesson plan, information about how the classes went should be provided here. This is also an opportunity to reflect upon the process of developing the lesson plan. For example, much of the content in the Summer Institute may not have been pitched or designed for your grade level. How did you translate that material into an appropriate lesson for your grade level. What teaching goals have you met as a result of this process? What remains to be done?

For an example of a strong lesson plan that can be a model for what you need to produce, see:

[http://www.smithsonianeducation.org/educators/lesson\\_plans/native\\_dolls/index.html](http://www.smithsonianeducation.org/educators/lesson_plans/native_dolls/index.html)

**ACADEMIC PAPER:**

Write a 15-20 page paper that answers the following question:

The history of colonial New England is often plagued by the myth of the “vanishing Indian.” Yet rumors of the death of Native American culture and identity were too often premature. Assess the forces arrayed against American Indians in colonial New England and explain how and why certain individuals, cultures and/or tribes were able to persevere.

Your paper should have a clear overall argument (or thesis statement) stated in your introduction, well-defined paragraphs supporting the logic of your argument, and a conclusion. These papers are not book reports or summaries. I expect you to have a strong argumentative and analytic voice in this paper.

**A Note on Quotes:** Part of what you need to be doing in these papers is making sense of the evidence yourself, in your own words. When you use someone else's words or thinking, you need to quote their phrasing and give them credit (in a footnote).

That said, be careful to not overuse quotes in these papers. When you do use quotes, be sure to also provide necessary context. Don't let quotes make arguments for you; use quotes as evidence to prove the arguments you are making. Use quotes only when the phrasing is particularly important. Remember that you are doing in these papers is distilling things down to the most important ideas and making these ideas your own. Extensive use of quotes stands in the way of that project.

Don't take this to mean that you shouldn't ever use quotes. Especially when you're working with primary sources, carefully chosen quotes can wonderfully enliven your paper.

**GRADING CRITERIA:**

Whether you submit a paper or a lesson plan, you will be graded by the following criteria:

1. Use of the material from the Summer Institute. You do not need to do additional research for your projects; if you do, be sure to provide full citations in either footnotes or endnotes. For a quick guide to citation format, see:

[http://www.chicagomanualofstyle.org/tools\\_citationguide.html](http://www.chicagomanualofstyle.org/tools_citationguide.html)

When using material provided through the Summer Institute, a simple parenthetical citation is fine (though you are welcome to provide longer footnotes or endnotes). For example: (Salisbury lecture, 7/14/08).

2. Clear, organized, and analytically sharp writing. While this is particularly important for those of you writing a paper, I also expect the lesson plans to be well-organized and polished. Your writing should be clear, specific, and vivid. Your project should be carefully proofread, not simply spell checked. Read your paper out loud to catch any errors in phrasing; have a friend read it to catch any unclear passages.

3. Historical context and background. I will be looking for your ability to make sense of different readings, to work through contradictory evidence, to acknowledge and explain nuance and subtlety, to put individuals in their broader context, and to develop your own interpretation of the evidence, whether in your classroom or in an academic paper.

4. Use of primary sources. You will be exposed to a wealth of primary sources in this institute, as well as given the skills to interpret and understand them. I expect to see them in your project.

**For more information:**

Please feel free to contact Dr. Charlotte Haller if you have any concerns, questions, or problems.

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