

Document 1: Jacques Cartier's Second Voyage to the St. Lawrence River and Interior of "Canada," 1535-1536

The Second Voyage Undertaken by the Command and Wish of the Most Christian King of France, Francis the First of That Name, for the Completion of the Discovery of the Western Lands, Lying under the Same Climate and Parallels as the Territories and Kingdom of That Prince possibly compiled by Jehan Poulet, a sailor on the voyage, from his and Cartier's journals [Excerpts]

To the Most Christian King

Of the Manner of Life of the People of This Region; and of Some of Their Customs, Beliefs, and Habits

...This people has no belief in God that amounts to anything; for they believe in a god they call *Cudouagny*, and maintain that he often holds intercourse with them and tells them what the weather will be like. They also say that when he gets angry with them, he throws dust in their eyes. They believe furthermore that when they die they go to the stars and descend on the horizon like the stars. Next, that they go off to beautiful green fields covered with fine trees, flowers, and luscious fruits. After they had explained these things to us, we showed them their error and informed them that their *Cudouagny* was a wicked spirit who deceived them; and that there is but one God, Who is in Heaven, Who gives us everything we need and is the Creator of all things and that in Him alone we should believe. Also that one must receive baptism or perish in hell. Several other points concerning our faith were explained to them which they believed without trouble, and proceeded to call their *Cudouagny*, *Agojuda* [the evil one], to such an extent that several times they begged the Captain to cause them to be baptized. And one day the leader [Donnacona], Taignoagny and Dom Agaya came with all the people of their village to receive baptism; but since we did not know their real intention and state of mind, and had no one to explain to them our faith, an excuse was made to them; and Taignoagny and Domagaia were requested to tell them that we should return another voyage and would bring priests and some chrysm, giving them to understand as an excuse, that no one could be baptized without his chrysm.⁵ This they believed, for they had seen several children baptized in Brittany. And at the Captain's promise to return, they were much pleased and thanked him..

Document 2: Native Americans Discover Europeans

Native Americans Discover Europeans

The Gentleman of Elvas

“Think...of what must be the effect...of the sight of you”

A member of Hernando de Soto's expedition (perhaps Alvaro Fernandez) recorded the reaction of a Creek Chief to de Soto's Arrival at the Village of Achese in Georgia. 1557

Very high, powerful, and good master. The things that seldom happen bring astonishment. Think, then, what must be the effect, on me and mine, of the sight of you and your people, whom we have at no time seen, astride the fierce brutes, your horses, entering with such speed and fury into my country, that we had no tidings of your coming--things so altogether new, as to strike awe and terror into our hearts, which it was not our nature to resist, so that we should receive you with the sobriety due to so kingly and famous a lord.

Source: *A Relation of the Invasion and Conquest of Florida by the Spanish* (London, 1686).

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Document 3:



John White, The manner of their attire and painting themselves ..., a watercolour © Trustees of the British Museum

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Document 4: ROANOKE “COUNTERFEITED ACCORDING TO THE TRUTH

by Joyce E. Chapman

“They dance. They wave to each other. They prepare food. They smile. They keep dogs. John White’s watercolours of the Roanoke or Secotan natives of Virginia show them doing these and other things. Why these things? Even more than is usual in a European account of another cultural group, this is a selective portrait. In a very real sense, White introduced Virginia’s natives to the English as if he were displaying them in a theatre. The spectators who had the front row seats, meaning the English who colonized Roanoke, are invisible, even though they were actually interacting with the natives whom White depicted. And White did not see, or did not want his audience at home in England to see, what took place ‘backstage’ among the Roanoke themselves. Instead, he displayed, ...certain Indian people, in certain places, wearing certain clothing and wielding certain objects – all to make points about their usefulness to an English plan of colonization.

White’s illustrations ... were part of a propaganda campaign intended to promote the tiny English outpost ... White’s friendly, smiling, waving Roanoke are too good to be true – they lack the complexity of real humans. They are, in essence, the eager assistants of the English colonizers: they have ample food, they have free land, they make and use tools, they are cheerful and welcoming. Hardly any of these claims were true.

...even as White tried to make the Indians (and their land) seem welcoming to the English, he gave a few hints that they might not fit easily into England’s colonizing plan. They were pagans who needed to be evangelized but whose idolatry was ... disturbing to the English. They had a reproducing population, evidence that they needed land and food for their own people. Above all, they were perfectly capable of making war against outsiders. On that final point, White may have meant to indicate the natives’ ability to help repel the settlers’ competitors, the Spanish. But the armed Indians indicated a possibility that the English could themselves end up as the targets of Indian archers.

In the end, the Roanoke natives did not help the newcomers establish their hoped – for colony. The English settlement vanished, along with its residents and its Indian neighbors. White’s watercolours remain. They are a haunting reminder of an English fantasy about Indian people who would welcome and help establish an English colony on their territory. As White indicated ... the watercolours were ‘pictures ...counterfeited according to the truth’.

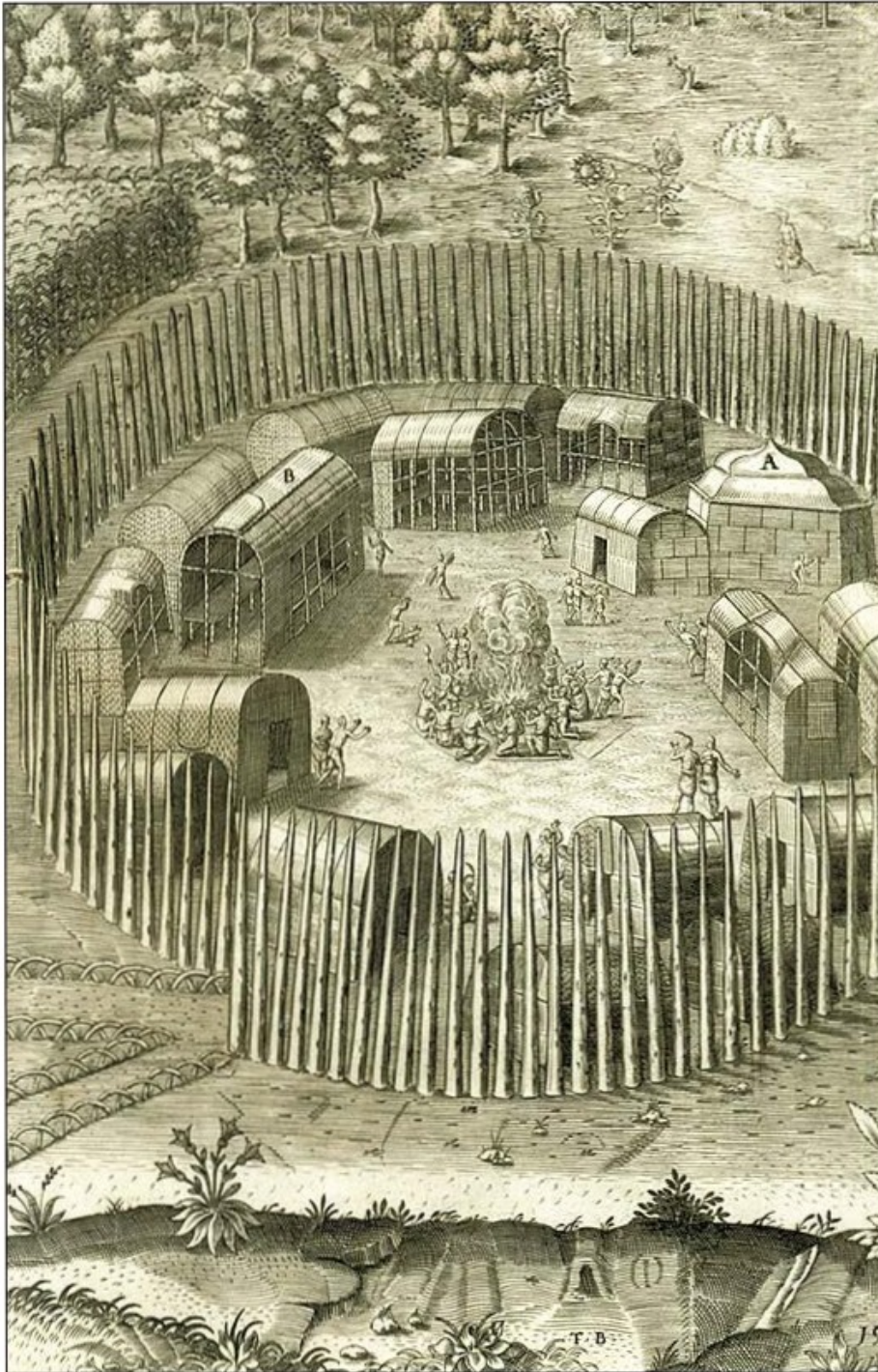
To counterfeit the truth – White’s statement of intent describes only too well the entire Roanoke venture. The word *counterfeit* implied, by his day, a kind of falsehood ...

In presenting North America’s ... natural inhabitants to English spectators, White created a distance between the colonizers and the colonized. That distance was and would remain a characteristically English approach to their growing empire ... White’s illustrations preserved the Roanoke natives, even as the colonizing programme to which he subscribed was designed to displace them entirely in favour of the English.”

Source: Sloan, Kim. *A New World – England’s First View of America*. The University of North Carolina Press, Chapel Hill, 2007, pp. 51-52.

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Document 5: The town of Pomeiock.



The town of Pomeiock. Courtesy of the Library of Congress

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Document 6: Charter of Rhode Island and Providence Plantations- July 15, 1663

Excerpt:

CHARLES THE SECOND, by the grace of God, King of England, Scotland, France and Ireland, Defender of the Faith, &c., to all to whome these presents shall come, greeting: Whereas wee have been informed, by the humble petition of our trustie and well beloved subject, John Clarke, ... and the rest of the purchasers and ffree inhabitants of our island, called Rhode-Island, and the rest of the colonie of Providence Plantations, in the Narragansett Bay, in New-England, in America, that they, pursueing, with peaceable and byall minces, their sober, serious and religious intentions, of goalie edifieing themselves, and one another, in the holie Christian ffaith and worshipp as they were perswaded; together with the gaineing over and conversione of the poore ignorant Indian natives, in those partes of America, to the sincere professione and obedienc of the same ffaith and worship, did, not onlie by the consent and good encouragement of our royall progenitors, transport themselves out of this kingdome of England into America, but alsoe, since their arrivall there, after their first settlement amongst other our subjects in those parts, Nor the avoideing of discorde, and those manic evils which were likely to ensue upon some of those oure subjects not beinge able to beare, in these remote parties, their different apprehensiones in religious concernements, and in pursueance of the afforesayd ends, did once againe leave their desirerable stationies and habitationes, and with excessive labour and travell, hazard and charge, did transplant themselves into the middest of the Indian natives, who, as wee are informed, are the most potent princes and people of all that country; where, by the good Providence of God, from whome the Plantationes have taken their name, upon their labour and industrie, they have not onlie byn preserved to admiration, but have increased and prospered, and are seized and possessed, by purchase and consent of the said natives, to their ffull content, of such lands, islands, rivers,

harbours and roades, as are verie convenient, both for plantationes and alsoe for buildings of shipps, suplye of pypestaves, and other merchandise; and which lyes verie commodious, in manic respects, for commerce, and to accommodate oure southern plantationes, and may much advance the trade of this oure realme, and greatlie enlarge the territories thereof; they haveinge, by neare neighbourhoode to and friendlie societie with the greate bodie of the Narragansett Indians, given them encouragement, of their owne accorde, to subject themselves, their people and lances, unto us; whereby, as is hoped, there may, in due tyme, by the blessing of God upon their endeavours, bee layd a sure ffoundation of happinesse to all America:

Source: The Federal and State Constitutions Colonial Charters, and Other Organic Laws of the States, Territories, and Colonies Now or Heretofore Forming the United States of America Compiled and Edited Under the Act of Congress of June 30, 1906 by Francis Newton Thorpe Washington, DC : Government Printing Office, 1909.

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Document 7: FIRST ENCOUNTERS of the HO-CHUNK NATION and the FRENCH

Account of the first contact of the Ho-Chunk (Winnebago) with explorer Jean Nicolet in Green Bay in 1634, and the later marriage of a French soldier to the daughter of a Ho-Chunk chief, as related in the early twentieth century to ethnologist Paul Radin.

...Then the French landed their boats and came ashore and extended their hands to the Winnebago, and the Indians put tobacco in their hands. The French, of course, wanted to shake hands with the Indians. They did not know what tobacco was, and therefore did not know what to do with it. Some of the Winnebago poured tobacco on their heads, asking them for victory in war. The French tried to speak to them, but they could not, of course, make themselves understood. After a while they discovered that they were without tools, so they taught the Indians how to use an ax and chop a tree down. The Indians, however, were afraid of it, because they thought that the ax was holy. Then the French taught the Indians how to use guns, but they held aloof for a long time through fear, thinking that all these things were holy. Suddenly a Frenchman saw an old man smoking and poured water on him. They knew nothing about smoking or tobacco. After a while they got more accustomed to one another. The Indians learned how to shoot the guns and began trading objects for axes. They would give furs and things of that nature for the guns, knives, and axes of the whites. They still considered them holy, however. Finally they learned how to handle guns quite well and they liked them very much. They would even build fires at night so that they might try their guns, for they could not wait for the day, they were so impatient. When they were out of ammunition they would go to the traders and tell their people that they would soon return. By this time they had learned to make themselves understood by various signs.

Source: Kellogg, Louise P. (editor). *Early Narratives of the Northwest, 1634-1699*. (New York: Charles Scribner's Sons, 1917). Pages 11-16; online facsimile edition at www.americanjourneys.org.

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Document 8: Encounters in the New World: A History in Documents

One historian has speculated that, since some European diseases affected both animals and humans, Native Americans engaged in the fur trade with great ferocity ... because they blamed these animals for the diseases they suffered in common.

Below, a Jesuit missionary reports on how a Montagnais Indian mocked the Europeans' interest in furs.

“The beaver does everything well, it makes kettles, hatchets, swords, knives, bread; in short, it makes everything.” He was making sport of us Europeans, who have such a fondness for this animal and who fight to see who will give the most to these Barbarians, to get it; they carry this to such an extent that my host said to me one day, showing me a very beautiful knife, “The English have no sense; they give us twenty knives like this for one Beaver skin.”

Source: *Encounters in the New World - A History in Documents*. Jill Lepore. Oxford University Press, New York, 2000, p. 91.

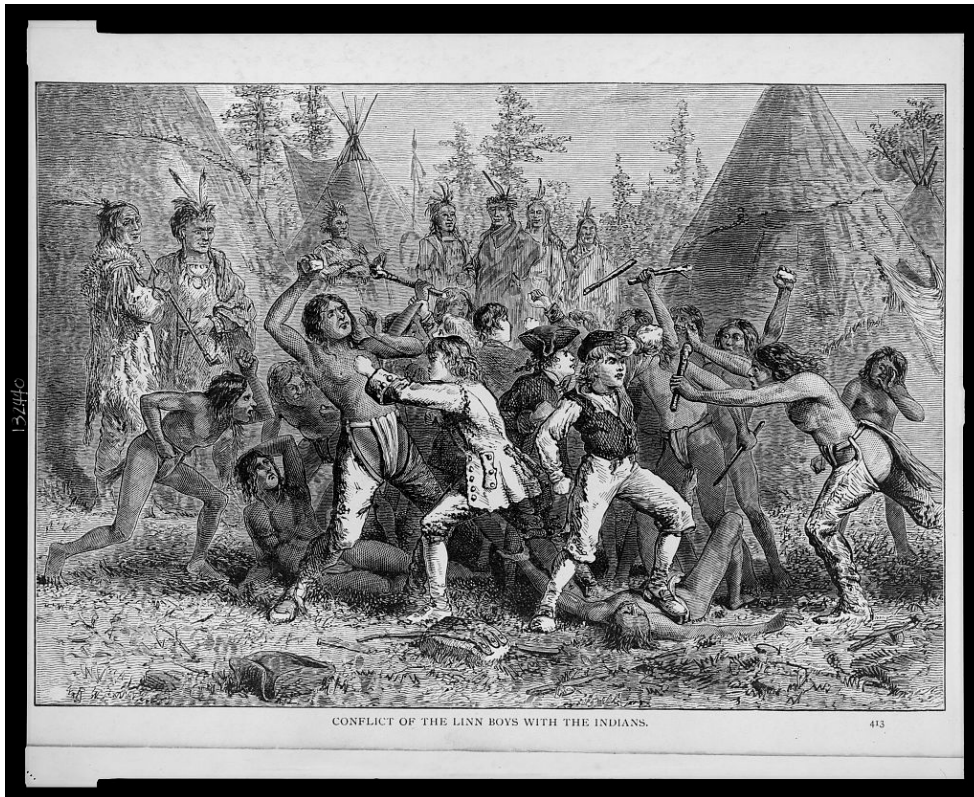
Document 9: Samoset, the Indian Visitor, from "Harper's Monthly," 1857



Samoset, the Indian Visitor, from "Harper's Monthly," 1857. Courtesy the Library of Congress. <http://www.loc.gov/pictures/item/2005688546/resource/>

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Document 10: Conflict of the Linn boys with the Indians



Conflict of the Linn boys with the Indians. Courtesy of the Library of Congress.
<http://www.loc.gov/pictures/item/2003652508/resource/>

Document 11: Native American Discoveries of Europe by Daniel Richter

Excerpt

Native Americans discovered Europe at the same time Europeans discovered America. As far as we know, no birch bark canoes caught the gulf stream to Glasgow (although dozens of individual people did make the trip on European vessels, voluntarily or involuntarily), and no Native American conquistadores planted flags at Florence, but just as Europeans struggled to fit evidence of “new worlds” into their frames of understanding, so too did Native North Americans in the sixteenth and early seventeenth century.

A story recorded by French Jesuit missionary Paul Le Jeune in 1633 suggests how the process worked. According to Le Jeune, an Innu (Montagnais) man whose people lived near the mouth of the Gulf of St. Lawrence

...has told us that his grandmother used to take pleasure in relating to him the astonishment of the Natives, when they saw for the first time a French ship arrived upon their shores. They thought it was a moving Island; they did not know what to say of the great sails which made it go; their astonishment was redoubled in seeing a number of men on deck. The women at once began to prepare houses for them, as is their custom when new guests arrive, and four canoes of Natives ventured to board these vessels. They invited the Frenchmen to come into the houses which had been made ready for them, but neither side understood the other. They were given a barrel of bread or biscuit. Having brought it on shore they examined it; and finding no taste in it, threw it into the water. . . . [The Innu] said the Frenchmen drank blood and ate wood, thus naming the wine and the biscuits...

Copper, axes, knives, cloth, and the technologies that produced them were the most important aspect of Native peoples’ discovery of Europe, and the most important reason that Native leaders persistently sought alliances with Europeans, untrustworthy as those who ate wood and blood might be. Copper kettles, iron cutting implements, woolen textiles, and other articles from a world new to Americans soon proved their superiority to earthenware pottery, stone tools, and fur robes. Perhaps more importantly, arrowheads fashioned from scrap copper and, later, firearms purchased from traders spawned Native American arms races that required people to ally with Europeans or succumb to those with access to superior weapons. It is little wonder then, that rumors of the marvels to be had in exchange for beaver pelts and other furs apparently preceded the axe-makers wherever they went; a constant theme in European accounts of first explorations of bays and rivers is the appearance of canoe-loads of people waving beaver pelts they desired to trade... The beaver, the deerskin, the corn, or whatever else could be traded for European goods could also increase the political power of Native leaders and their communities in a system where exotic material goods embodied the strength that came from alliance with their source.

Yet a far greater threat to Native political structures—indeed, to the entire fabric of Native

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communities—came from an aspect of the discovery of Europe that no chief, and no colonist, could control. Before communities could fully assimilate their discovery of Europeans and their goods, viral diseases that the newcomers inadvertently brought with them swept through Native America. Smallpox was the greatest of these killers, but measles, mumps, chicken pox, and influenzas in their ever-evolving forms were nearly as deadly. Bubonic plague and hemorrhagic fevers similar to Ebola might also have been part of the gruesome mix.

As early as 1585, at Roanoke on the Outer Banks of today's North Carolina, English colonists reported that Native "people began to die very fast, and many in short space" after the English colonists visited their villages. "In some towns about twenty, in some forty, in some sixty, and in one six score" perished. Similarly, in 1616 a French missionary said that the Native people of Acadia "often complain that, since the French mingle with and carry on trade with them, they are dying fast, and the population is thinning out." ... A Dutch chronicler was likely not exaggerating when he wrote in 1650 that "the Indians . . . affirm, that before the arrival of the Christians, and before the small pox broke out amongst them, they were ten times as numerous as they now are."

Le Jeune heard the Innu story about the first arrival of the French in 1633 on the eve of the great smallpox epidemic. The image of persons who "drank blood and ate wood" thus takes on a prophetic tone. For Native people, the discovery of Europe was a discovery of death on an unimaginable scale and of a struggle for cultural survival that continues to this day.

Source: http://www.gilderlehrman.org/historynow/06_2007/historian3.php

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Document 12: Early America Populations

Estimated European Populations	c.1610	c.1700
English in Virginia	100	72,000
French in New France	100	13,000
Spanish in New Mexico	500	3,000
Estimated Native Populations	c. 1610	c.1700
Powhatans	15,000	1,000
Hurons	20,000	100's
Pueblos	60,000	14,000

Source: <http://americanhistory.si.edu>