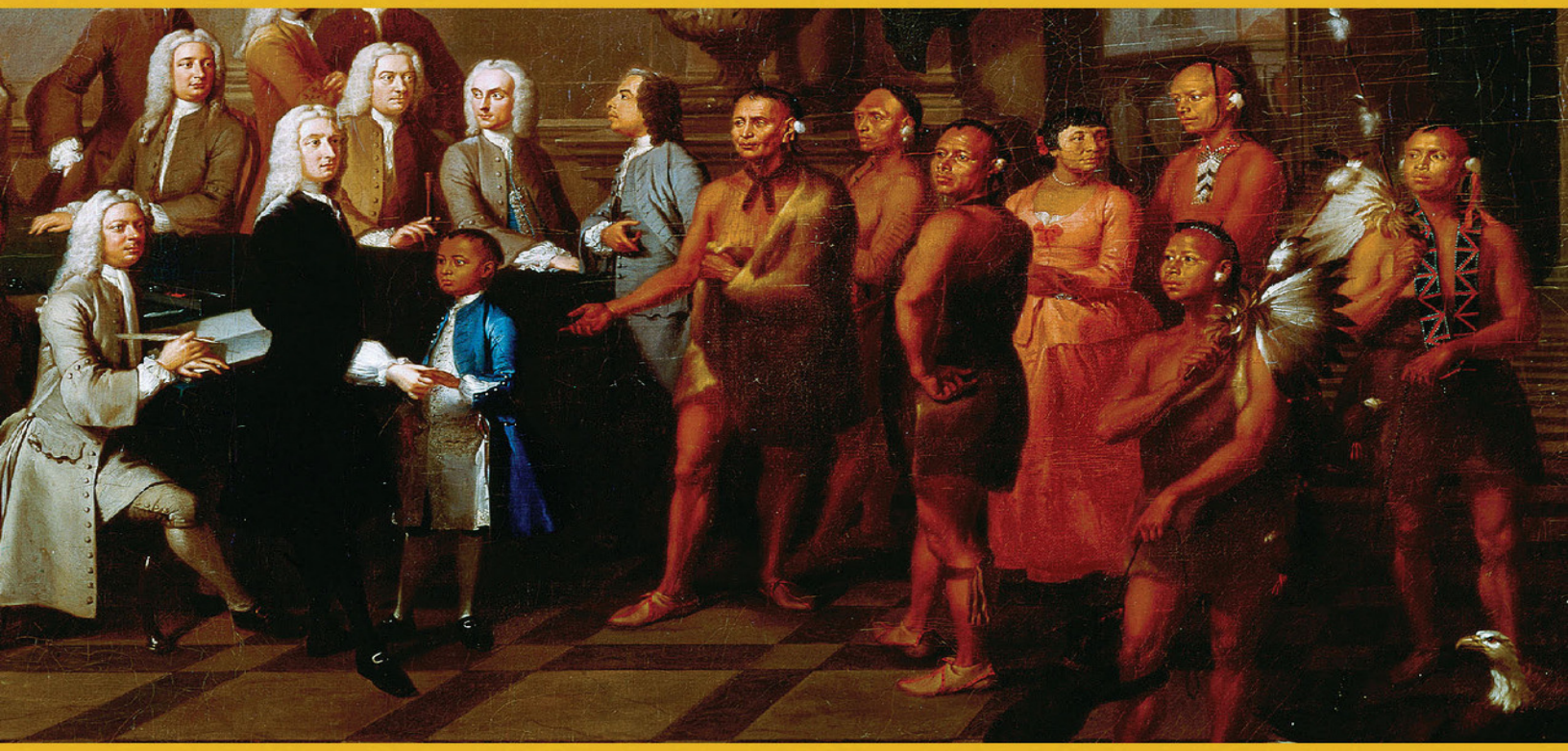
VOICES of FREEDOM



A DOCUMENTARY HISTORY

7E
VOL. 1

ERIC FONER ▪ KATHLEEN DuVAL ▪ LISA McGIRR

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A Documentary History

Seventh Edition

Volume 1

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EDITED BY

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Kathleen DuVal is Professor of History at the University of North Carolina at Chapel Hill, where she teaches early American history. Her research focuses on how various Native American, European, and African people interacted from the sixteenth through the early nineteenth centuries. Her most recent book, *Independence Lost: Lives on the Edge of the American Revolution*, won multiple awards for its rich retelling of the history of the Revolutionary Era as experienced by enslaved people, Native Americans, and women living on Florida's Gulf coast. DuVal has also won the Guggenheim Fellowship in the Humanities, a National Humanities Center Fellowship, and a postdoctoral fellowship from the Andrew W. Mellon Foundation.

Lisa McGirr is Professor of History at Harvard University, where she specializes in the history of the twentieth-century United States. Her research and teaching interests bridge the fields of social and political history and focus, in particular, on collective action, state building, reform movements, and politics. Her most recent book, *The War on Alcohol: Prohibition and the Rise of the American State*, won acclaim for excavating the significant but neglected state-building legacies of national Prohibition. Her award-winning first book, *Suburban Warriors: The Origins of the New American Right*, investigated the social and regional basis of grassroots conservative politics in the post–World War II United States.

Contents

Preface

Voices of Freedom is a documentary history of American freedom from the earliest interactions between Europeans, Africans, and the Indigenous inhabitants of North America. It has been prepared as a companion to *Give Me Liberty!*, a survey textbook of the history of the United States centered on the theme of freedom. This seventh edition of *Voices of Freedom* is organized in chapters that correspond to those in the seventh edition of the textbook. But it can also stand independently as a documentary introduction to the history of American freedom. The two volumes include over twenty documents not available in the sixth edition.

The most significant change in this edition, however, is the addition of two new coauthors, Professor Kathleen DuVal of the University of North Carolina at Chapel Hill and Professor Lisa McGirr of Harvard University. Both are accomplished scholars with national and international reputations. For the initial edition of *Voices of Freedom*, which appeared in 2005, and the five subsequent revised editions, Eric Foner was solely responsible for the choice of documents in each chapter. As time went on, this became more and more difficult for one individual. Professors DuVal and McGirr have now joined the process of revision of both the textbook itself and this accompanying book of documents.

No idea is more fundamental to Americans' sense of themselves as individuals and as a nation than freedom, or liberty, with which it is almost always used interchangeably. The Declaration of Independence lists liberty among mankind's inalienable rights; the Constitution announces as its purpose to secure liberty's blessings. "Every man in the street, white, black, red, or yellow," wrote the educator and statesman Ralph Bunche in 1940, "knows that this is 'the land of the free' . . . 'the cradle of liberty.' "

The very universality of the idea of freedom, however, can be misleading. Freedom is not a fixed, timeless category with a single unchanging definition. Rather, the history of the United States is, in part, a story of debates, disagreements, and struggles over freedom. Crises like the American Revolution, the Civil War, and the Cold War have permanently transformed the idea of freedom. So too have demands by various groups of Americans for greater freedom as they understood it.

In choosing the documents for *Voices of Freedom*, we have attempted to convey the multifaceted history of this compelling and contested idea. The documents reflect how Americans at different points in our history have defined freedom as an overarching idea or have understood some of its many dimensions, including political, religious, economic, and personal freedom. For each chapter, we have tried to select documents that highlight the specific discussions of freedom that occurred during that time period, and some of the divergent interpretations of freedom at each point in our history. We hope that students will gain an appreciation of how the idea of freedom has expanded over time and how it has been extended into more and more areas of Americans' lives. But at the same time, the documents suggest how freedom for some Americans has, at various times in our history, rested on a lack of freedom—for example, slavery, indentured servitude, the subordinate position of women—for others.

The documents that follow reflect the kinds of historical developments that have shaped and reshaped the idea of freedom, including war, economic change, territorial expansion, social protest movements, and international involvement. The selections try to convey a sense of the

rich cast of characters who have contributed to the history of American freedom. They include presidential proclamations and letters by runaway slaves, famous court cases and obscure manifestos, and ideas dominant in a particular era and those of radicals and dissenters. They range from advertisements in colonial newspapers seeking the return of runaway indentured servants and slaves to debates in the early twentieth century over the definition of economic freedom, the controversy over the proposed Equal Rights Amendment for women, and recent Supreme Court decisions dealing with the right of gay Americans to marry one another.

We have been particularly attentive to how battles at the boundaries of freedom—the efforts of racial minorities, women, and others to secure greater freedom—have deepened and transformed the concept and extended it into new realms. In addition, in this seventh edition, we have included a number of new documents that illustrate how the very definition of American identity—answers to the question "Who is an American?"—have affected the evolution of the idea of freedom. The inclusion of new documents expands on the theme of battles over American identity, including a petition asking for freedom by Massachusetts slaves during the War of Independence and a protest by Black people in Philadelphia against efforts to remove them from the United States in the early nineteenth century. Other new documents embody a heightened attention to Native American history and, in keeping with the overall theme, Native Americans' ideas about freedom. This reflects both the recent burgeoning of this long-neglected field, which has produced outstanding works that change our understanding of key moments and processes in American history, and the expertise of the two new coauthors, whose own scholarship contributes immensely to this area of study.

As the original inhabitants of the lands that would become the United States, Native Americans have had a unique relationship to other Americans and with the federal government. The Constitution treats them as inhabitants of their own tribal sovereignties, not as members of the national body politic. And sovereignty—control over ancestral lands and the ability to govern their own affairs—has been central to Native Americans' definition of freedom. Over the centuries of American history, of course, Indian sovereignty has eroded considerably, but it has not disappeared. The quests to exercise authority over their own lives and to maintain traditional languages and forms of governance and social organization have been central themes of Indian history, as have the efforts of outsiders to impose their own ideas about freedom, political power, and cultural life on the Indigenous population. Throughout our history, Native Americans' understanding of freedom via sovereignty has clashed with settlers' ambitions for their own freedom.

Among the new documents that relate to the history of this theme are a speech by the Oneida leader Scarouyady to Pennsylvania's Provincial Council about mid-eighteenth-century conflict between settlers and Native Americans; an excerpt from the Cherokee Constitution of 1821; a petition to Congress by a group of Ohio women protesting the 1830s policy of Indian Removal; Luther Standing Bear's account of life at an Indian boarding school in the late nineteenth century; Clyde Warrior's demand for Native American self-determination in 1964; and David Archambault II's 2016 article about water protectors opposing the Dakota Access Pipeline.

All of the documents in this collection are "primary sources"—that is, they were written or spoken by men and women enmeshed in the events of the past, rather than by later historians. They therefore offer students the opportunity to encounter ideas about freedom in the actual words of participants in the drama of American history. Some of the documents are reproduced in their entirety. Most are excerpts from longer interviews, articles, or books. In editing the documents, we have tried to remain faithful to the original purpose of the author while highlighting the portion of a text that deals directly with one or another aspect of freedom. In

most cases, we have reproduced the wording of the original texts exactly. But we have modernized the spelling and punctuation of some early documents to make them more understandable to the modern reader. Each document is preceded by a brief introduction that places it in historical context and is followed by two questions that highlight key elements of the argument and may help to focus students' thinking about the issues raised by the author.

A number of these documents were suggested by students in a U.S. history class at Juniata College in Huntingdon, Pennsylvania, taught by Professor David Hsiung. We are very grateful to these students, who responded enthusiastically to an assignment by Professor Hsiung that asked them to locate documents that might be included in *Voices of Freedom* and to justify their choices with historical arguments. Some of the documents are included in the online exhibition "Preserving American Freedom" created by the Historical Society of Pennsylvania.

Taken together, the documents in these volumes suggest the ways in which American freedom has changed and expanded over time. But they also remind us that American history is not simply a narrative of continual progress toward greater and greater freedom. While freedom can be achieved, it may also be reduced or rescinded. It can never be taken for granted.

Eric Foner

Kathleen DuVal

Lisa McGirr

CHAPTER 1

Old Worlds and New

1. Giovanni da Verrazano, Encountering Native Americans (1524)

Source: Giovanni da Verrazano, from* The Voyages of Giovanni da Verrazano, 1524–1528*, Lawrence C. Wroth, ed., Susan Tarrow, trans. (1970), pp. 133–34, 137–38, 140–43.

One of the first European explorers to encounter the various Native peoples of eastern North America, Giovanni da Verrazano was an Italian-born navigator who sailed in 1524 under the auspices of King Francis I of France. His voyage took him from modern-day Cape Fear, North Carolina, north to the coast of Maine. In the following excerpt from his diary, which he included in a letter to the king, Verrazano tries to describe the appearance, economic life, customs, and beliefs of some of the region's various Native American groups. Some, he reports, were friendly and generous; others were warlike and hostile. He is particularly interested in their spiritual beliefs, concluding that they have "no religion." Verrazano found the east coast thickly populated.

SINCE THE STORM that we encountered in the northern regions, Most Serene King, I have not written to tell your majesty of what happened to the four ships which you sent over the Ocean to explore new lands, as I thought you had already been informed of everything—how we were forced by the fury of the winds to return in distress to Brittany with only the *Normandy* and the *Dauphine*, and that after undergoing repairs there, began our voyage with these two ships, equipped for war, following the coasts of Spain, Your Most Serene Majesty will have heard; and then according to our new plan, we continued the original voyage with only the *Dauphine*; now on our return from this voyage I will tell Your Majesty of what we found. . . .

Seeing that the land continued to the south, we decided to turn and skirt it toward the north, where we found the land we had sighted earlier. So we anchored off the coast and sent the small boat in to land. We had seen many people coming to the seashore, but they fled when they saw us approaching; several times they stopped and turned around to look at us in great wonderment. We reassured them with various signs, and some of them came up, showing great delight at seeing us and marveling at our clothes, appearance, and our whiteness; they showed us by various signs where we could most easily secure the boat, and offered us some of their food. We were on land, and I shall now tell Your Majesty briefly what we were able to learn of their life and customs.

They go completely naked except that around their loins they wear skins of small animals like martens, with a narrow belt of grass around the body, to which they tie various rails of other animals which hang down to the knees; the rest of the body is bare, and so is the head. Some of them wear garlands of birds' feathers. They are dark in color, not unlike the Ethiopians, with thick black hair, not very long, tied back behind the head like a small tail. As for the physique of these men, they are well proportioned, of medium height, a little taller than

we are. They have broad chests, strong arms, and the legs and other parts of the body are well composed. There is nothing else, except that they tend to be rather broad in the face; but not all, for we saw many with angular faces. They have big black eyes, and an attentive and open look. They are not very strong, but they have a sharp cunning, and are agile and swift runners. From what we could tell from observation, in the last two respects they resemble the Orientals. . . .

We reached another land 15 leagues from the island, where we found an excellent harbor; before entering it, we saw about 20 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. . . . 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. . . .

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 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. . . . Both men and women have various trinkets hanging from their ears as the Orientals do; and we saw that many had 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 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. . . .

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, 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. . . . 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 at 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. Against their wishes, we penetrated two or three leagues inland with 25 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. . . .

Due to a lack of [a common] language, we were unable to find out by signs or gestures how much religious faith these people we found possess. We think they have neither religion nor laws, that they do not know of a First Cause or Author, that they do not worship the sky, the stars, the sun, the moon, or other planets, nor do they even practice any kind of idolatry; we do not know whether they offer any sacrifices or other prayers, nor are there any temples or churches of prayer among their peoples. We consider that they have no religion and that they live in absolute freedom, and that everything they do proceeds from Ignorance; for they are very easily persuaded, and they imitated everything that they saw us Christians do with regard to divine worship, with the same fervor and enthusiasm that we had.

Questions

1. How much do Verrazano's observations seem to be affected by his own beliefs and experiences?
2. Why does Verrazano write that Indians live in "absolute freedom," and why does he consider this a criticism rather than a compliment?

2. Bartolomé de las Casas on Spanish Treatment of the Indians, from *History of the Indies* (1528)

Source: Bartolomé de las Casas, "History of the Indies (1528)," excerpt from* History of the Indies,** ***trans. and ed. Andrée M. Collard (New York: Harper and Row, 1971), pp. 82, 112–15.

Known as the "Apostle of the Indians," Bartolomé de las Casas, a Catholic priest, was the most eloquent critic of Spanish mistreatment of the Americas' Native population. Las Casas took part in the exploitation of Indian labor on Hispaniola and Cuba. But in 1514, he freed his Native slaves and began to preach against the injustices of Spanish rule. In his *History of the Indies,* Las Casas denounced Spain for causing the deaths of millions of innocent people. The excerpt that follows details events on Hispaniola, the Caribbean island first conquered and settled by Spain. Las Casas called for the Indians to enjoy the rights of other subjects of Spain.

Largely because of Las Casas's efforts, in 1542, Spain promulgated the New Laws, ordering that Native peoples no longer be enslaved. But Spain's European rivals seized upon Las Casas's criticisms to justify their own ambitions. His writings became the basis for the Black Legend, the image of Spain as a uniquely cruel empire. Other nations would claim that their imperial ventures were inspired by the desire to rescue Natives from Spanish rule.

IN THAT YEAR of 1500, . . . the King determined to send a new governor to Hispaniola, which at the time was the only seat of government in the Indies. The new governor was fray Nicolás de Ovando, Knight of Alcántara, and at that time comendador of Lares.

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At first, the Indians were forced to stay six months away at work; later, the time was extended to eight months and this was called a shift, at the end of which they brought all the gold for minting. The King's part was subtracted and the rest went to individuals, but for years no one kept a single peso because they owed it all to merchants and other creditors, so that the anguish and torments endured by the Indians in mining that infernal gold were consumed entirely by God and no one prospered. During the minting period, the Indians were allowed to go home, a few days' journey on foot. One can imagine their state when they arrived after eight months, and those who found their wives there must have cried, lamenting their condition together. How could they even rest, since they had to provide for the needs of their family when their land had gone to weeds? Of those who had worked in the mines, a bare 10 per cent survived to start the journey home. Many Spaniards had no scruples about making them work on Sundays and holidays, if not in the mines then on minor tasks such as building and repairing

houses, carrying firewood, etc. They fed them cassava bread, which is adequate nutrition only when supplemented with meat, fish, or other more substantial food. The minero killed a pig once a week but he kept more than half for himself and had the leftover apportioned and cooked daily for thirty or forty Indians, which came to a bite of meat the size of a walnut per individual, and they dipped the cassava in this as well as in the broth.

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The comendador arranged to have wages paid as follows, which I swear is the truth: in exchange for his life of services, an Indian received 3 *maravedís* every two days, less one-half a *maravedí* in order not to exceed the yearly half gold peso, that is, 225 *maravedís,* paid them once a year as pin money or *cacona,* as Indians call it, which means bonus or reward. This sum bought a comb, a small mirror, and a string of green or blue glass beads, and many did without that consolation for they were paid much less and had no way of mitigating their misery, although in truth, they offered their labor up for nothing, caring only to fill their stomachs to appease their raging hunger and find ways to escape from their desperate lives. For this loss of body and soul, then, they received less than 3 *maravedís* for two days; many years later their wages were increased to 1 gold peso by the order of King Hernando, and this was no less an affront, as I will show later.

I believe the above clearly demonstrates that the Indians were totally deprived of their freedom and were put in the harshest, fiercest, most horrible servitude and captivity which no one who has not seen it can understand. Even beasts enjoy more freedom when they are allowed to graze in the fields. But our Spaniards gave no such opportunity to Indians and truly considered them perpetual slaves, since the Indians had not the free will to dispose of their persons but instead were disposed of according to Spanish greed and cruelty, not as men in captivity but as beasts tied to a rope to prevent free movement. When they were allowed to go home, they often found it deserted and had no other recourse than to go out into the woods to find food and to die. When they fell ill, which was very frequently because they are a delicate people unaccustomed to such work, the Spaniards did not believe them and pitilessly called them lazy dogs, and kicked and beat them; and when illness was apparent they sent them home as useless, giving them some cassava for the twenty- to eighty-league journey. They would go then, falling into the first stream and dying there in desperation; others would hold on longer but very few ever made it home. I sometimes came upon dead bodies on my way, and upon others who were gasping and moaning in their death agony, repeating "Hungry, hungry." And this was the freedom, the good treatment, and the Christianity that Indians received.

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About eight years passed under the comendador's rule and this disorder had time to grow; no one gave it a thought and the multitude of people who originally lived on this island . . . was consumed at such a rate that in those eight years 90 per cent had perished. From here this sweeping plague went to San Juan, Jamaica, Cuba, and the continent, spreading destruction over the whole hemisphere.

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Questions

1. What do you think Las Casas hoped to accomplish by writing so critically about Spanish treatment of the Indians?
2. Why, after describing illness and starvation among the Indians, does Las Casas write, "This was the freedom, the good treatment, and the Christianity that Indians received"?

3. Friar Marco de Niza's Account of His Voyage with Esteban (1539)

Source: Jerry R. Craddock, ed. "Fray Marcos de Niza, Relación,"* Romance Philology *(1999), vol. 53, pp. 84–118. Translation John DuVal. Reprinted with permission from John DuVal.

In the 1520s and 1530s, after the conquest of Mexico City, Spanish conquistadors raided Native lands to the north for captives to sell as slaves. In part due to the writings of Bartolomé de las Casas, the Spanish monarchs soon outlawed Indian slavery in their empire. In 1539, Friar Marcos de Niza traveled north from Mexico City to spread the news that the slave raids would stop and that priests would come instead. His guide was Esteban, one of the very first Africans to appear in the Americas. Esteban was the slave of a Spaniard, Andrés Dorantes. Niza begins his account by describing the two Native groups accompanying him and Esteban: northern Indians held in bondage near Mexico City whom the Viceroy of Mexico had freed, and Opatas of northwestern Mexico who came to offer to accompany Niza and Esteban as they returned the formerly enslaved people to their homes.

I TOOK WITH ME, as my colleague, Father Onoratto, and Dorantes' Negro Esteban and certain Indians whom the lord viceroy freed and bought for this purpose and whom the governor of New Galicia, Francisco Vasques de Coronado turned over to me, as well as many Indians from Petatlan and from a village called Cuchillo, which are about fifty leagues from the town where I started. These Indians came to the valley of Culiacán expressing great joy, because the freed Indians assured them that the governor sent us ahead to let them know about their freedom and that people would not be enslaving them or making war on them or mistreating them, and that this was the wish and the order of his Majesty.

With this company I made my journey as far as the village of Petatlan, and on the way I found much welcome and many offerings of things to eat and roses and other things of that nature, and they made houses of straw mats and branches for me along the way where no people were living. I stayed in Petatlan for three days because my colleague Father Onoratto had fallen ill. I had to leave him there and, as I had been instructed, continue my journey, led by the Holy Spirit through no merit of my own and accompanied by the above-mentioned Esteban, Dorantes' Negro, and some of the freed Indians and many people of the region, who received me with welcome and rejoicing and triumphal arches and who gave me of their food, which wasn't much, because, they said, they had had no rain for three years and because the Indians of that region were more intent on hiding than on sowing, for fear of the Christians, who up until then had been making war on them and enslaving them. . . .

I sent Dorantes' Esteban, the Negro [ahead], telling him to travel fifty or sixty leagues up the northern route to find out if there was any great thing of the kind we were looking for, and we came to an agreement that if he found a wealthy, well-populated area, that would be "a great thing," and that he should go no farther, but come back in person or send Indians back to

me with the signal we agreed upon: that if the thing seemed reasonable he would send back a white cross a span tall and if the thing seemed great, he would send one that was two spans, and if it were even greater than New Spain, he [would] send me a large cross. And thus this Esteban the Negro left me.

Questions

1. How does Esteban's experience of slavery differ from that of Native Americans enslaved by the Spanish?
2. Why did the Native peoples greet Niza and Esteban with "welcome and rejoicing"?

4. The Pueblo Revolt (1680)

Source: Charles W. Hackett, "Declarations of Josephe and Pedro Naranjo," in* Revolt of the Pueblo Indians of New Mexico and Otermín's Attempted Reconquest 1680–1682 (1942), *vol. 2, pp. 238–48.

In 1680, the Pueblo Indians of modern-day New Mexico revolted against Spanish rule. During the seventeenth century, governors, settlers, and missionaries had sought to exploit the labor of a Native population that declined from about 60,000 in 1600 to some 17,000 eighty years later. Franciscan friars worked diligently, often violently, to convert Native peoples to Catholicism. Some Natives accepted baptism. But the friars' efforts to stamp out traditional religious ceremonies in New Mexico—they burned Indian idols, masks, and other sacred objects—alienated far more Natives than they converted. Under the leadership of Popé, a local religious leader, the rebelling Native people killed 400 colonists, including twenty-one Franciscan missionaries. The Pueblo Revolt was the most complete victory for Native Americans over Europeans and the only wholesale expulsion of settlers in the history of North America. The uprising, concluded a royal attorney who interviewed survivors in Mexico City, arose from the "many oppressions" the Indians had suffered. In 1692, the Spanish launched an invasion that reconquered New Mexico.

DECLARATION OF JOSEPHE, SPANISH-SPEAKING INDIAN. [PLACE OF THE RIO DEL NORTE, DECEMBER 19, 1681.]

Asked what causes or motives the said Indian rebels had for renouncing the law of God and obedience to his Majesty, and for committing so many kinds of crimes, and who were the instigators of the rebellion, and what he had heard while he was among the apostates, he said that the prime movers of the rebellion were two Indians of San Juan, one named El Popé and the other El Taqu, and another from Taos named Saca, and another from San Ildefonso named Francisco. He knows that these were the principals, and the causes they gave were alleged ill treatment and injuries received from the present secretary, Francisco Xavier, and the maestre de campo, Alonso García, and from the sargentos mayores, Luis de Quintana and Diego López, because they beat them, took away what they had, and made them work without pay. Thus he replies.

Asked if he has learned or [if] it has come to his notice during the time that he has been here the reason why the apostates burned the images, churches, and things pertaining to divine worship, making a mockery and a trophy of them, killing the priests and doing the other things they did, he said that he knows and has heard it generally stated that while they were besieging the villa the rebellious traitors burned the church and shouted in loud voices, "Now the God of the Spaniards, who was their father, is dead, and Santa Maria, who was their mother, and the saints, who were pieces of rotten wood," saying that only their own god lived. Thus they

ordered all the temples and images, crosses and rosaries burned, and this function being over, they all went to bathe in the rivers, saying that they thereby washed away the water of baptism. For their churches, they placed on the four sides and in the center of the plaza some small circular enclosures of stone where they went to offer flour, feathers, and the seed of maguey, maize, and tobacco, and performed other superstitious rites, giving the children to understand that they must all do this in the future. The captains and chiefs ordered that the names of Jesus and of Mary should nowhere be uttered, and that they should discard their baptismal names, and abandon the wives whom God had given them in matrimony, and take the ones that they pleased. He saw that as soon as the remaining Spaniards had left, they ordered all the estufas erected, which are their houses of idolatry, and danced throughout the kingdom the dance of the cazina, making many masks for it in the image of the devil. Thus he replied to this question. . . .

Asked if he knows, or whether it has come to his notice, that the said apostates have erected houses of idolatry which they call estufas in the pueblos, and have practiced dances and superstitions, he said there is a general report throughout the kingdom that they have done so and he has seen many houses of idolatry which they have built, dancing the dance of the cachina, which this declarant has also danced. Thus he replied to the question.

Declaration of Pedro Naranjo of the Queres Nation. [Place of the Río del Norte, December 19, 1681.]

Asked for what reason they so blindly burned the images, temples, crosses, and other things of divine worship, he stated that the said Indian, Popé, came down in person, and with him El Saca and El Chato from the pueblo of Los Taos, and other captains and leaders and many people who were in his train, and he ordered in all the pueblos through which he passed that they instantly break up and burn the images of the holy Christ, the Virgin Mary and the other saints, the crosses, and everything pertaining to Christianity, and that they burn the temples, break up the bells, and separate from the wives whom God had given them in marriage and take those whom they desired. In order to take away their baptismal names, the water, and the holy oils, they were to plunge into the rivers and wash themselves with amole, which is a root native to the country, washing even their clothing, with the understanding that there would thus be taken from them the character of the holy sacraments. They did this, and also many other things which he does not recall, given to understand that this mandate had come from the Caydi and the other two who emitted fire from their extremities in the said estufa of Taos, and that they thereby returned to the state of their antiquity, as when they came from the lake of Copala; that this was the better life and the one they desired, because the God of the Spaniards was worth nothing and theirs was very strong, the Spaniards' God being rotten wood. These things were observed and obeyed by all except some who, moved by the zeal of Christians, opposed it, and such persons the said Popé caused to be killed immediately. He saw to it that they at once erected and rebuilt their houses of idolatry which they call estufas, and made very ugly masks in imitation of the devil in order to dance the dance of the cacina; and he said likewise that the devil had given them to understand that living thus in accordance with the law of their ancestors, they would harvest a great deal of maize, many beans, a great abundance of

cotton, calabashes, and very large watermelons and cantaloupes; and that they could erect their houses and enjoy abundant health and leisure.

Questions

1. What actions did Indians take during the Pueblo Revolt to demonstrate their new freedom from Spanish rule?
2. Why do you think religion played such a large role in the Pueblo Revolt?

5. Father Jean de Brébeuf on the Customs and Beliefs of the Hurons (1635)

Source: Reuben G. Thwaites, ed.,* The Jesuit Relations and Allied Documents: Travels and Explorations of the Jesuit Missionaries in New France, 1610–1791 *(Cleveland, 1896–1901), vol. 12, pp. 117–24.

The viability of New France, with its small white population and emphasis on the fur trade rather than agricultural settlement, depended on friendly relations with local Native people. The French neither appropriated substantial amounts of Indian land like the English nor conquered Native inhabitants militarily and set them to forced labor, as in Spanish America. The Jesuits, a missionary religious order, sought to convert Indians to Catholicism. One of the Jesuit missionaries to the Huron people in modern-day Quebec, Jean de Brébeuf, left a vivid description of the lives and customs of the Native peoples he had encountered there. In the following excerpt, he dwells upon their religious beliefs, marriage customs, and gender relations—all aspects of Native life that seemed very alien to Europeans—and describes how he tried to convert them. De Brébeuf was killed after being captured during a war between Hurons and Haudenosaunees (Iroquois) in 1649.

IT REMAINS NOW to say something of the country, of the manners and customs of the Hurons, of the inclination they have to the Faith, and of our insignificant labors.

As to the first, the little paper and leisure we have compels me to say in a few words what might justly fill a volume. The Huron country is not large; its greatest extent can be traversed in three or four days. Its situation is fine, the greater part of it consisting of plains. It is surrounded and intersected by a number of very beautiful lakes or rather seas, whence it comes that the one to the North and to the Northwest is called "fresh-water sea" [Lake Huron]. . . . There are twenty Towns, which indicate about 30,000 souls speaking the same tongue, which is not difficult to one who has a master. It has distinctions of genders, number, tense, person, moods; and, in short, it is very complete and very regular, contrary to the opinion of many. . . .

It is so evident that there is a Divinity who has made Heaven and earth that our Hurons cannot entirely ignore it. But they misapprehend him grossly. For they have neither Temples, nor Priests, nor Feasts, nor any ceremonies.

They say that a certain woman called *Eataensic* is the one who made earth and man. They give her an assistant, one named *Jouskeha*, whom they declare to be her little son, with whom she governs the world. This *Jouskeha* has care of the living, and of the things that concern life, and consequently they say that he is good. *Eataensic* has care of souls; and, because they believe that she makes men die, they say that she is wicked. And there are among them mysteries so hidden that only the old men, who can speak with authority about them, are believed.

This God and Goddess live like themselves, but without famine; make feasts as they do, are lustful as they are; in short, they imagine them exactly like themselves. And still, though they make them human and corporeal, they seem nevertheless to attribute to them a certain immensity in all places.

They say that this *Eataensic* fell from the Sky, where there are inhabitants as on earth, and when she fell, she was with child. If you ask them who made the sky and its inhabitants, they have no other reply than that they know nothing about it. And when we preach to them of one God, Creator of Heaven and earth, and of all things, and even when we talk to them of Hell and Paradise and of our other mysteries, the headstrong reply [is] that this is good for our Country and not for theirs; that every Country has its own fashions. But having pointed out to them, by means of a little globe that we had brought, that there is only one world, they remain without reply.

I find in their marriage customs two things that greatly please me; the first, that they have only one wife; the second, that they do not marry their relatives in a direct or collateral line, however distant they may be. There is, on the other hand, sufficient to censure, were it only the frequent changes the men make of their wives, and the women of their husbands.

They believe in the immortality of the soul, which they believe to be corporeal. The greatest part of their Religion consists of this point. We have seen several stripped, or almost so, of all their goods, because several of their friends were dead, to whose souls they had made presents. Moreover, dogs, fish, deer, and other animals have, in their opinion, immortal and reasonable souls. In proof of this, the old men relate certain fables, which they represent as true; they make no mention either of punishment or reward, in the place to which souls go after death. And so they do not make any distinction between the good and the bad, the virtuous and the vicious; and they honor equally the interment of both, even as we have seen in the case of a young man who poisoned himself from the grief he felt because his wife had been taken away from him. Their superstitions are infinite, their feast, their medicines, their fishing, their hunting, their wars,—in short almost their whole life turns upon this pivot; dreams, above all have here great credit.

As regards morals, the Hurons are lascivious, although in two leading points less so than many Christians, who will blush some day in their presence. You will see no kissing nor immodest caressing; and in marriage a man will remain two or three years apart from his wife, while she is nursing. They are gluttons, even to disgorging; it is true, that does not happen often, but only in some superstitious feasts,—these, however, they do not attend willingly. Besides they endure hunger much better than we,—so well that after having fasted two or three entire days you will see them still paddling, carrying loads, singing, laughing, bantering, as if they had dined well. They are very lazy, are liars, thieves, pertinacious beggars. Some consider them vindictive; but, in my opinion, this vice is more noticeable elsewhere than here.

We see shining among them some rather noble moral virtues. You note, in the first place, a great love and union, which they are careful to cultivate by means of their marriages, of their presents, of their feasts, and of their frequent visits. On returning from their fishing, their hunting, and their trading, they exchange many gifts; if they have thus obtained something unusually good, even if they have bought it, or if it has been given to them, they make a feast to the whole village with it. Their hospitality towards all sorts of strangers is remarkable; they present to them, in their feasts, the best of what they have prepared, and, as I have already said, I do not know if anything similar, in this regard, is to be found anywhere. They never close the door upon a Stranger, and, once having received him into their houses, they share with him the best they have; they never send him away, and when he goes away of his own accord, he repays them by a simple “thank you.”

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About the month of December, the snow began to lie on the ground, and the savages settled down into the village. For, during the whole Summer and Autumn, they are for the most part either in their rural cabins, taking care of their crops, or on the lake fishing, or trading; which makes it not a little inconvenient to instruct them. Seeing them, therefore, thus gathered together at the beginning of this year, we resolved to preach publicly to all, and to acquaint them with the reason of our coming into their Country, which is not for their furs, but to declare to them the true God and his son, Jesus Christ, the universal Saviour of our souls.

The usual method that we follow is this: we call together the people by the help of the Captain of the village, who assembles them all in our house as in Council, or perhaps by the sound of the bell. I use the surplice and the square cap, to give more majesty to my appearance. At the beginning we chant on our knees the *Pater noster*, translated into Huron verse. Father Daniel, as its author, chants a couplet alone, and then we all together chant it again; and those among the Hurons, principally the little ones, who already know it, take pleasure in chanting it with us. That done, when every one is seated, I rise and make the sign of the Cross for all; then, having recapitulated what I said last time, I explain something new. After that we question the young children and the girls, giving a little bead of glass or porcelain to those who deserve it. The parents are very glad to see their children answer well and carry off some little prize, of which they render themselves worthy by the care they take to come privately to get instruction. On our part, to arouse their emulation, we have each lesson retraced by our two little French boys, who question each other,—which transports the Savages with admiration. Finally the whole is concluded by the talk of the Old Men, who propound their difficulties, and sometimes make me listen in my turn to the statement of their belief.

Two things among others have aided us very much in the little we have been able to do here, by the grace of our Lord; the first is, as I have already said, the good health that God has granted us in the midst of sickness so general and so widespread. The second is the temporal assistance we have rendered to the sick. Having brought for ourselves some few delicacies, we shared them with them, giving to one a few prunes, and to another a few raisins, to others something else. The poor people came from great distances to get their share.

Questions

1. Which aspects of Indian practices and beliefs does de Brébeuf find admirable and which does he criticize most strongly?
2. How do Huron gender and family relations seem to differ from those of Europeans?

6. Jewish Petition to the Dutch West India Company (1655)

Source: Samuel Oppenheim, "The Early History of the Jews in New York City, 1654–1664," in* Publications of the American Jewish Historical Society *(1909), pp. 9–11.

Among European colonies in the seventeenth century, New Netherland was noted for religious toleration, although its rulers made a careful distinction between private worship in a home, which was allowed, and public worship, which was confined to the established Dutch Reformed church. In 1655, a group of Jews arrived from Brazil, from which they had been expelled after the Portuguese wrested control of the colony from the Dutch. When Governor Petrus Stuyvesant ordered them to leave, Jews in Amsterdam asked the Dutch West India Company to reverse the decision. The company granted the request, so long as the newcomers did not become a public "charge"—that is, require financial assistance.

TO THE HONORABLE Lords, Directors of the Chartered West India Company, Chamber of the City of Amsterdam.

The merchants of the Portuguese Nation residing in this City respectfully remonstrate to your Honors that it has come to their knowledge that your Honors raise obstacles to the giving of permits or passports to the Portuguese Jews to travel and to go to reside in New Netherland, which if persisted in will result to the great disadvantage of the Jewish nation. It also can be of no advantage to the general Company but rather damaging.

There are many of the nation who have lost their possessions at Pernambuco [Brazil] and have arrived from there in great poverty, and part of them have been dispersed here and there. So that your petitioners had to expend large sums of money for their necessaries of life, and through lack of opportunity all cannot remain here to live. And as they cannot go to Spain or Portugal because of the Inquisition, a great part of the aforesaid people must in time be obliged to depart for other territories of their High Mightinesses the States-General and their Companies, in order there, through their labor and efforts, to be able to exist under the protection of the administrators of your Honorable Directors, observing and obeying your Honors' orders and commands.

It is well known to your Honors that the Jewish nation in Brazil have at all times been faithful and have striven to guard and maintain that place, risking for that purpose their possessions and their blood.

Yonder land is extensive and spacious. The more of loyal people that go to live there, the better it is in regard to the population of the country as in regard to the payment of various excises and taxes which may be imposed there, and in regard to the increase of trade, and also to the importation of all the necessaries that may be sent there.

Your Honors should also consider that the Honorable Lords, the Burgomasters of the City and the Honorable High Illustrious Mighty Lords, the States-General, have in political matters always protected and considered the Jewish nation as upon the same footing as all the

inhabitants and burghers. Also it is conditioned in the treaty of perpetual peace with the King of Spain that the Jewish nation shall also enjoy the same liberty as all other inhabitants of these lands.

Your Honors should also please consider that many of the Jewish nation are principal shareholders in the Company. They having always striven their best for the Company, and many of their nation have lost immense and great capital in its shares and obligations.

The Company has by a general resolution consented that those who wish to populate the Colony shall enjoy certain districts of land gratis. Why should now certain subjects of this State not be allowed to travel thither and live there? The French consent that the Portuguese Jews may traffic and live in Martinique; Christopher and others of their territories, whither also some have gone from here, as your Honors know. The English also consent at the present time that the Portuguese and Jewish nation may go from London and settle at Barbados, whither also some have gone.

As foreign nations consent that the Jewish nation may go to live and trade in their territories, how can your Honors forbid the same and refuse transportation to this Portuguese nation who reside here and have been settled here well on to about sixty years, many also being born here and confirmed burghers, and this to a land that needs people for its increase?

Therefore the petitioners request, for the reasons given above (as also others which they omit to avoid prolixity), that your Honors be pleased not to exclude but to grant the Jewish nation passage to and residence in that country; otherwise this would result in a great prejudice to their reputation. Also that by an Apostille and Act the Jewish nation be permitted, together with other inhabitants, to travel, live, and traffic there, and with them enjoy liberty on condition of contributing like others, &c.

Questions

1. What does the petition tell us about the extent of religious toleration in the seventeenth century?
2. How do the petitioners argue that allowing Jews to settle will benefit New Netherland?

7. Adam Smith, The Results of Colonization (1776)

Source: Adam Smith,* An Inquiry into the Nature and Causes of the Wealth of Nations *(London, 1776), vol. 2, pp. 190–91, 235–37.

"The discovery of America," the Scottish writer Adam Smith announced in his celebrated work *The Wealth of Nations,* published in 1776, was one of "the two greatest and most important events recorded in the history of mankind." Smith is regarded as the founder of modern economics. It is not surprising that looking back nearly three centuries after the initial voyage of Christopher Columbus in 1492, Smith focused primarily on the economic results of the conquest and colonization of North and South America. The influx of goods from the Americas, he insisted, greatly increased the "enjoyments" of the people of Europe and the market for European goods. Nonetheless, Smith did not fail to note the price paid by the Indigenous population of the Americas, who suffered a dramatic decline in population due to epidemics, wars of conquest, and the exploitation of their labor. "Benefits" for some, Smith observed, went hand in hand with "dreadful misfortunes" for others—a fitting commentary on how the complex interactions between Europeans and Native peoples would transform both Old Worlds and create a new one.

OF THE ADVANTAGES which Europe has derived from the Discovery of America, and from that of a Passage to the East Indies by the Cape of Good Hope.

What are [the advantages] which Europe has derived from the discovery and colonization of America?

The general advantages which Europe, considered as one great country, has derived from the discovery and colonization of America, consist, first, in the increase of its enjoyments; and, secondly, in the augmentation of its industry.

The surplus produce of America, imported into Europe, furnishes the inhabitants of this great continent with a variety of commodities which they could not otherwise have possessed; some for conveniency and use, some for pleasure, and some for ornament, and thereby contributes to increase their enjoyments.

The discovery and colonization of America, it will readily be allowed, have contributed to augment the industry, first, of all the countries which trade to it directly, such as Spain, Portugal, France, and England; and, secondly, of all those which, without trading to it directly, send, through the medium of other countries, goods to it of their own produce; such as Austrian Flanders, and some provinces of Germany, which, through the medium of the countries before mentioned, send to it a considerable quantity of linen and other goods. All such countries have evidently gained a more extensive market for their surplus produce, and must consequently have been encouraged to increase its quantity. . . .

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