

Comparing French and English Relations with Indians

NEH Living on the Edge of Empire – Deerfield MA
July 28 – Aug 2, 2013

Objective: After completing this lesson, students will understand that French relations with Native Americans differed from those of English in terms of numbers of immigrants, purpose of settlement, and the level of cooperation compared to conflict.

Relevant Standards of Learning:

VA US 1g The student will demonstrate skills for historical and geographical analysis and responsible citizenship, including the ability to apply geographic skills and reference sources to understand how relationships between humans and their environment have changed over time

VA US2 The student will describe how early European exploration and colonization resulted in cultural interactions among Europeans, Africans, and American Indians.

Materials: map exercise to be completed individually, documents with French, English and Native American perspectives for use in classroom discussion, document analysis guide, “Alike, but Different” chart for completion.

Input and modeling: Lecture based on the following information, to be adapted to student needs as appropriate.

Instructions:

1. Provide students with basic background information comparing French and English settlement, to include population figures, purpose of settlement, role of religion, settlement patterns, and each group’s view of Native Americans.
2. Students will complete map exercise to reinforce geography skills concerning colonial America and settlement patterns.
3. Students will break into three groups: French, English, and Indian. Each group will read the documents associated with their group and, using the attached discussion guide, form their input to the class discussion.
4. As a culminating activity each student will complete the “Alike, but Different” worksheet

Name _____

Date _____

Directions –After the classroom lesson and using maps in your textbook, label the following areas on the map below: all five of the Great Lakes, Montreal, Quebec, Boston, New York, and Philadelphia. Shade the areas of French and English colonization as discussed in class.



Directions – Divide students into three groups, English, French, and Native American. Each group will read and discuss two documents from that perspective and then report to the class. They will report on the document's contents, and how it helps one understand the point(s) of view of their respective groups.

DOCUMENT 1 - English

From the Charter of the Virginia Company of London

"And moreover, we do GRANT and agree, for Us, our Heirs and Successors, that the said several Councils, of and for the said several Colonies, shall and lawfully may, by virtue hereof, from time to time, without any Interruption of Us, our Heirs, or Successors, give and take Order, to dig, mine, and search for all Manner of Mines of Gold, Silver, and Copper, as well within any part of their said several Colonies, as for the said main Lands on the Backside of the same Colonies; And to Have and enjoy the Gold, Silver, and Copper, to be gotten thereof, to the Use and Behoof of the same Colonies, and the Plantations thereof; YIELDING therefore, to Us, our Heirs and Successors, the fifth Part only of all the same Gold and Silver, and the fifteenth Part of all the same Copper, so to be gotten or had, as is aforesaid, without any other Manner or Profit or Account, to be given or yielded to Us, our Heirs, or Successors, for or in Respect of the same:"

DOCUMENT 2 - Indian

"Englishman, it is to you that I speak, and I demand your attention! "We are not your slaves." Englishman, you know that the French king is our father. . . it is you that have made war with this, our father. You are his enemy, and how then could you have the boldness to venture among us, his children? You know that his enemies are ours. . . .

"Englishman, although you have conquered the French, you have not yet conquered us! We are not your slaves. These lakes, these woods and mountains were left to us by our ancestors. They are our inheritance, and we will part with them to none. Your nation supposes that we, like the white people, cannot live without bread—and pork—and beef! But you ought to know that He, the Great Spirit and master of Life, has provided food for us in these spacious lakes and on these woody mountains."

Minavava, French Canada, 1761 Minavavana, a Chippewa leader in French Canada, declared the Indians' position after the British conquest of French Canada.

DOCUMENT 3 - English

"All the paths shall be open to the Christian and the Indian. The doors of the Christian shall be open to the Indian, and the wigwam of the Indian, shall be open to the Christian.

"The Christian shall believe no false stories, the Indian shall believe no false stories, they shall first come together as brethren and inquire of each other; when they hear such false stories they shall bury them in the bottomless pit.

"The Christian hearing news that may hurt the Indian, or the Indian hearing news that may hurt the Christian, shall make it known the one to the other, as speedily as possible, as true friends and brethren.

"The Indian shall not harm the Christian, nor his friend; the Christian shall not harm the Indian, nor his friend; but they shall live together as brethren. As there are wicked people in all Nations; if the Indian or the Christian shall harm the one or the other, complaint shall be made by the sufferer, that right may be done; and when right is done, the wrong shall be forgotten, and buried in the bottomless pit.

"The Indian shall help the Christian, and the Christian shall help the Indian, against all evil men, who would molest them."

The words in which the final pledge was given following their custom and in its language were:

"We will transmit this League between us to our children. It shall be made stronger and stronger, and be kept bright and clean without rust or spot, between our children and our children's children, while the creeks and rivers run, and while the sun, moon, and stars endure."

DOCUMENT 4 -French

"We see in these savages the fine roots of human nature, which are entirely corrupted in civilized nations...Living in common, without disputes, content with little, guiltless of avarice...it is impossible to find people more patient, more hospitable, more affable, more liberal, more moderate in their language. In fine, all our fathers and the French who have lived with the savages consider that life flows on more gently among them than with us."

Source: Father Claude Chauchetiere, Narrative, 51.

DOCUMENT 5 - Indian

"Another Race of White Men Come Amongst Us": Native American Views as British Replace the French in the Lower Mississippi Valley, 1765

Because most early-eighteenth century European colonization occurred in coastal areas, Native Americans living in interior regions maintained greater control over their lands and culture. In the lower Mississippi Valley (as in the Great Lakes region), the contest between European imperial rivals for control of North America strengthened the natives' hand. No group—European or Indian—held sovereign power, and diplomatic, military, trading, and social exchanges continued for much of the eighteenth century. But the treaties that concluded the Seven Years' War and ended French colonization of North America changed that situation. The lower Mississippi valley was partitioned between the British colony of West Florida and the Spanish colony of Louisiana. Native occupants perceived the dramatic consequences as Alibamon Mingo, elderly leader of the Choctaw nation, indicated in his meetings with the British in Mobile in 1765. Mingo remembered the French fondly and spoke of his expectations of fair trade and just treatment from the British.

"When I was Young the White Men came amongst us bearing abundance along with them, I took them by the hand & have ever remained firm to my Engagements, in return all my wants & those of my Warriors & Wives & Children have been Bountyfully Supplied. I now See another Race of White Men Come amongst us bearing the Same abundance, & I expect they will be equally Bountyfull which must be done if they wish equally to gain the affection of my people.

"I and my Men have used the Guns of France these Eighty Winters Back, I wish I was Young to try the English Guns & English Powder both of which I hope will flourish & rejoice the Heart of the Hunters thro' the Land and Cover the Nakedness of the Women.

"With respect to the Land I was not Consulted in it, if I was to deliver my Sentiments evil disposed People might impute it to Motives very different from those which actuate me, it is true the Land belonged chiefly to those who have given it away; that the Words which were Spoken have been written with a Lasting Mark, the Superintendant marks every word after word as one would count Bullets so that no variation can happen, & therefore the words have been Spoken and the eternal marks traced I will not Say anything to contradict, but, on the Contrary Confirm the Cession which has been made. What I have now to Say on that head is, to wish that all the Land may be Settled in four years that I may See it myself before I die.

"I Listened to all the parts of the Talks and Liked them exceeding well, except that part from the Superintendant, where he reported that those Medal Chiefs who did not behave well Should be broke & their Medals given to others. The Conversation I have held with Faver, in private, has rung every Night in my Ear, as I laid my Head on the bear Skin & as I have many Enemies in the Nation, I dreamed I should be the Person, which would break my heart in my Old Age, to Loose the Authority I have so long held.

"I cannot Imagine the Great King could Send the Superintendant to deceive us. In case we deliver up our French Medals & Commissions we expect to receive as good in their place, and that we Should bear the Same Authority & be entitled to the Same presents, If you wish to Serve your Old Friends you may give New Medals & Commissions & presents, but the worthy cannot bear to be disgraced without a fault, Neither will the Generous Inflict a Punishment without a Crime.

"There was one thing I would mention tho' it cannot concern myself, & that is the Behaviour of the traders towards our Women, I was told of old by the Creeks & Cherokees, wherever the English went they caused disturbances for they lived under no Government and paid no respect either to Wisdom or Station. I hoped for better things, that those Old Talks had no truth in them. One thing I must report which has happened within my own knowledge, that often when the Traders sent for a Basket of Bread & the Generous Indian sent his own wife to Supply their wants instead of taking the Bread out of the Basket they put their hand upon the Breast of their Wives which was not to be admitted, for the first maxim in our Language is that Death is preferable to disgrace.

"I am not of opinion that in giving Land to the English, we deprive ourselves of the use of it, on the Contrary, I think we shall share it with them, as for Example the House I now Speak in was built by the White people on our Land yet it is divided between the White & the Red people. Therefore we need not be uneasy that the English Settle upon our Lands as by that means they can more easily Supply our wants."

Source: *Mississippi Dept. of Archives and History, Mississippi Provincial Archives: English Dominion*, compiled and edited by Dunbar Rowland (Nashville, Tenn: Brandon Printing Co., 1911), 240–41.

DOCUMENT 6 - French

"Because of their interest in furs and converts, French relations with the region's Native peoples were critical to the colony's success. In its beginnings New France was a commercial enterprise, undertaken by merchants and nobles who sought to make their fortunes from the beaver trade. To succeed, these men needed the labor of Native men and women to trap, process, and transport beaver skins. The Natives in turn saw the French as trading partners able to supply novel but useful goods. At the same time, the arrival of Europeans with their trade goods shifted existing trading patterns in the Northeast. The French became military allies of the Wôbanakiak, Algonkins, and Wendats (Huron) in their on-going struggles with the Five Nations of the Iroquois Confederacy. Alliance with the Confederacy's enemies made the French an enemy of the Confederacy, and at times during the 1650s the Iroquois appeared to threaten the very survival of the colony."

Source:

<http://1704.deerfield.history.museum/popups/background.do?shortName=expColonialFrench>
accessed 7/31/2013

"Natives were allies of the French, not subordinates or mercenaries. The suspicious English believed that they willingly did the bidding of their priests and were in "subjection and vassalage" unto the governor of New France. But the English were wrong."

Source: *Captors and Captives: The 1704 French and Indian Raid on Deerfield*, 55.

Which group are you in? Circle One: Indian, French, English

Discussion Guide

Answer the questions below to prepare for your group's presentation.

1. Who wrote the documents you read?

- a. _____
b. _____

2. Why did they write it what was its purpose?

- a. _____

b. _____

3. What do the documents tell you about relations among the English, French, and Indians?

- a. _____

b. _____

Name _____ Class _____

Alike, but Different

Directions: Fill in each box to compare and contrast the two ideas, people or places.

French and English Settlement in North America

Alike

What are 4 ways French and English settlement were alike?

Different

What are 4 ways French and English settlement were different?