

nor any appearance of it. And gathering them together in this manner, Your Lordship must understand, will take a great deal of work and a long time, to do it justly and as God, our Lord, orders it, not compelling them with armed force either. . . . And thus I conclude that if the Lord does

not miraculously provide some means to us, incognito, as He may very well do, no human means present themselves to me, if not that which I have written, and for it there are these additional burdens. . . .

#### 4. Samuel de Champlain Establishes a Trade Relationship with the Indians, 1604

. . . I directed our interpreter to say to our savages that they should cause Bessabez, Cabahis, and their companions to understand that Sieur de Monts [Champlain's patron] had sent me to see them, and also their country, and that he desired to preserve friendship with them and to reconcile them with their enemies; the Souriquois . . . , and moreover that he desired to inhabit their country and show them how to cultivate it, in order that they might not continue to lead so miserable a life as they were doing, and some other words on the same subject. This our savages interpreted to them, at which they signified their great satisfaction, saying that no greater good could come to them than to have our friendship, and that they desired to live in peace

with their enemies, and that we should dwell in their land, in order that they might in the future more than ever before engage in hunting beavers, and give us a part of them in return for our providing them with things which they wanted. After he finished his discourse, I presented them with hatchets . . . , caps, knives, and other little knickknacks, when we separated from each other. All the rest of this day and the following night, until break of day, they did nothing but dance, sing, and make merry, after which we traded for a certain number of beavers. Then each party returned, Bessabez with his companions on the one side, and we on the other, highly pleased at having made the acquaintance of this people. . . .

#### 5. Sir Walter Raleigh Describes the English Approach to the Caribbean Indians, 1595

. . . The Arawakan pilot with the rest, feared that we would have eaten them, or otherwise have put them to some cruel death (for the Spaniards, to the end that none of the people in the passage towards Guiana or in Guiana itself might come to talk with us, persuaded all the nations, that we were cannibals) but when the poor men and women had seen us, and that we gave them food, and to every one something or other, which was rare and strange to them, they began to conceive the deceit and purpose of the Spaniards, who indeed (as they confessed) took from them both their wives and daughters daily, and used them for the satisfying of their own lusts, especially such as they took in this manner by strength. But I protest before the Majesty of the living God, that I neither know nor believe, that any of our company one or other, by violence or otherwise,

ever knew [sexually] any of their women, and yet we saw many hundreds, and had many in our power, and of those very young, and excellently favored, which came among us without deceit, stark naked.

Nothing got us more love among them than this usage: for I suffered not any man to take from any of the nations [natives] so much as a pineapple, or a potato root, without giving them payment, nor any man so much as to offer to touch any of their wives or daughters: which course so contrary to the Spaniards (who tyrannize over them in all things) drew them to admire her Majesty [Elizabeth I] whose commandment I told them it was, and also wonderfully to honor our nation.

But I confess it was a very impatient work to keep the baser sort from despoiling and stealing, when we came to their houses: which because in all

I could not prevent, I caused my Indian interpreter at every place when we departed, to know of the loss or wrong done, and if ought were stolen or

taken by violence, either the same was restored, and the perpetrator punished in their sight, or else was payed [sic] for to their uttermost demand. . . .

#### 6. The Plymouth Settlers Strike an Agreement with the Indians, 1620

. . . All this while the Indians came skulking about them, and would sometimes show themselves aloof off, but when any approached near them, they would run away; and once they stole away their tools where they had been at work and were gone to dinner. But about the 16th of March, a certain Indian came boldly amongst them and spoke to them in broken English, which they could well understand but marveled at it. . . . His name was Samoset. He told them also of another Indian whose name was Squanto, a native of this place, who had been in England and could speak better English than himself.

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

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

2. That if any of his did hurt to any of theirs, he should send the offender, that they might punish him.

3. That if anything were taken away from any of theirs, he should cause it to be restored; and they should do the like to his.

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

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

6. That when their men came to them, they should leave their bows and arrows behind them.

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

#### 7. William Wood's Impressions of New England Indians, 1639

To enter into a serious discourse concerning the natural conditions of these Indians might procure admiration from the people of any civilized nations, in regard of their civility and good natures. If a tree may be judged by his fruit, and dispositions calculated by exterior actions, then may it be concluded that these Indians are of affable, courteous, and well-disposed natures, ready to communicate the best of their wealth to the mutual good of one another; . . .

If it were possible to recount the courtesies they have showed the English since their first arrival in those parts, it would not only steady belief that they are a loving people, but also win the love of those that never saw them, and wipe off that needless fear that is too deeply rooted in the conceits of many who think them envious and of such rancorous and inhumane dispositions that they will one day make an end of their English inmates. The worst indeed