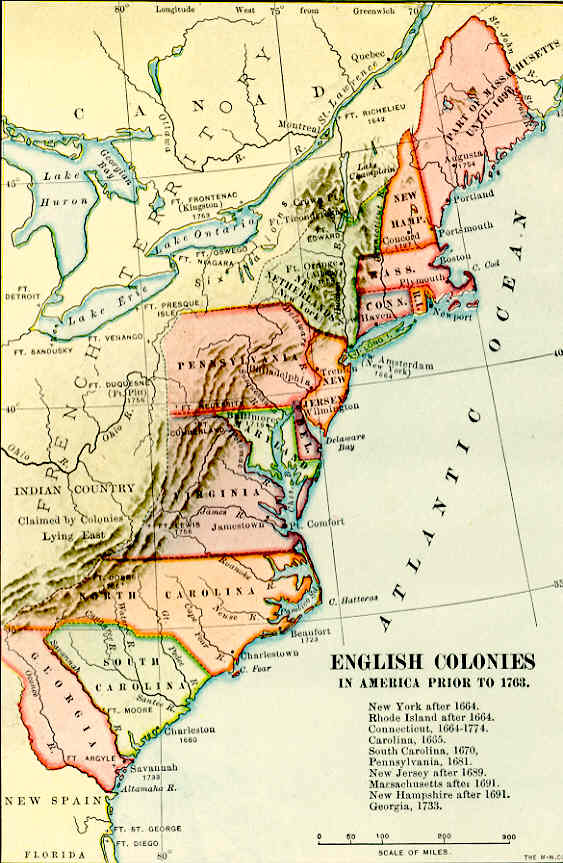
|  |  |
| --- | --- |
|  | **2011** |
|  | NCSU  DM Hollis |

|  |
| --- |
| **[Colonial america]** |
| Explore the lives of colonial people and their experiences in order to piece together what life was like in Colonial America. |



**Group**



**Charlotte**

# CHARLOTTE

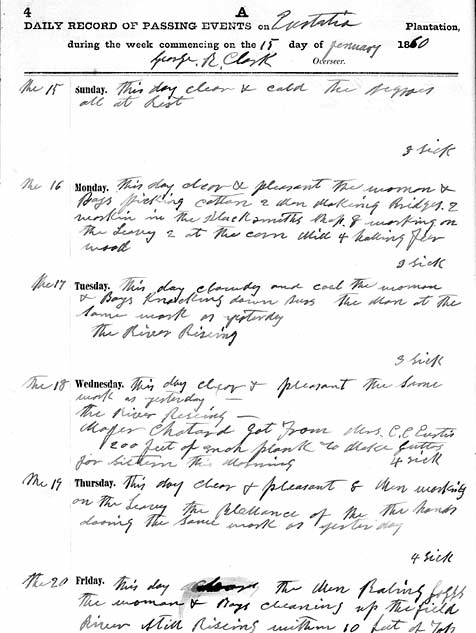
?

**Known Information about Charlotte (no last name)**

* Born May 1740 at Berkeley Plantation, Charles City County, Virginia
* Parents were Ben and Mary, from Berkeley Plantation
* Charles, Fannie, and Dick were siblings
* Resided Berkeley Plantation from 1740 –1751
* One of 27 slaves belonging to Peyton Randolph
* Education unknown
* Served as domestic slave, possibly maidservant to Elizabeth Randolph
* Likely moved to Williamsburg when Elizabeth Harrison married Peyton Randolph in 1751
* No known spouse, as slave marriages were not legally recognized
* No children
* Date and place of death unknown

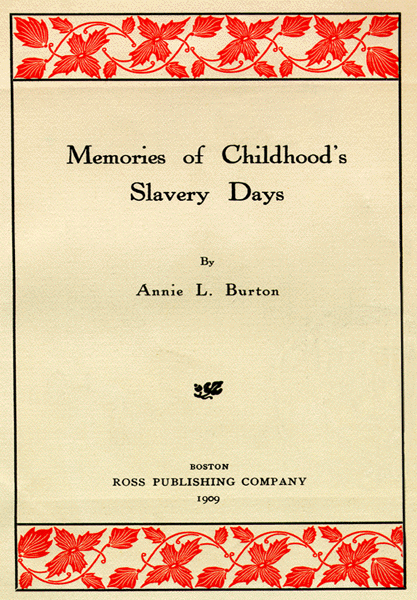
**Daily Record of Passing Events on Plantation (1860)**

This document provides a sample of record taking characteristic of business ledgers of the time (much like a manager’s report today). Overseers, farmers, merchants, and other trades would keep such records to keep track of their daily business activities & finances.

Document Description  
This account of daily events at a Mississippi plantation shows how the overseer assigned tasks based on the sex of slaves. On a day when women (and boys) were picking cotton, male slaves were performing more physically demanding labor, like hauling wood and making bridges, and specialized work including blacksmithing.   
  
Transcript  
DAILY RECORD OF PASSING EVENTS on Eustatia Plantation,  
during the week commencing on the 15 day of Jenuary 1860   
George R. Clark Overseer.   
  
**the 15**     Sunday.     This day clear & cold. The Negroes all at rest 3 sick  
  
**the 16**     Monday.     This day clear & pleasant. The woman & boys picking cotton. 2 men making bridges. 2 workin in the blacksmiths shop. 8 working on the leavy. 2 at the corn mill. 4 haling fier wood…3 sick  
  
**the 17**     Tuesday. This day clowdy and cool. The woman & boys knocking down burs. The men at the same work as yesterday. The river riseing…3 sick  
  
**the 18**     Wednesday.     This day clear & pleasant The same work as yesterday -- The river riseing -- Majer Chatard got from Mrs. C.C Eustis 200 feet of inch plank to make guttas for sistern this morning…4 sick  
  
**the 19**     Thursday.     This day clear & pleasant 8 men working on the leavy The blallance of the the hands dooing the same work as yesterday…4 sick  
  
**the 20**     Friday.     This day clear The men rolling logs. The woman & boys cleaning up the field. River still riseing within 10 feet of top of bank…4 sick

**Memoir(s) of Annie Burton**

**This document is from the autobiography of Annie L. Burton who grew up during the time of the Civil War. Though not pre-revolutionary, it will give you a chance to infer what life may have been like for a young (female) slave during America’s pre-Revolutionary War period based on the accounts of a young (female) slave during America’s pre Civil War period.**

***Page 5***

*…with short sleeves. I never knew what shoes were until I got big enough to earn them myself.*

*If a slave man and woman wished to marry, a party would be arranged some Saturday night among the slaves. The marriage ceremony consisted of the pair jumping over a stick. If no children were born within a year or so, the wife was sold.*

*At New Year's, if there was any debt or mortgage on the plantation, the extra slaves were taken to Clayton and sold at the court house. In this way families were separated.*

*When they were getting recruits for the war, we were allowed to go to Clayton to see the soldiers.*

*I remember, at the beginning of the war, two colored men were hung in Clayton; one, Caesar King, for killing a blood hound and biting off an overseer's ear; the other, Dabney Madison, for the murder of his master. Dabney Madison's master was really shot by a man named Houston, who was infatuated with Madison's mistress, and who had hired Madison to make the bullets for him. Houston escaped after the deed, and the blame fell on Dabney Madison, as he was the only slave of his master and mistress. The clothes of the two victims were hung on two pine trees, and no colored person would touch them.*

***Page 8***

*…to see and speak to and caress your darling child? She often speaks of you and wants to embrace her dear father. See what a bright and beautiful daughter she is, a perfect picture of yourself. Well, I declare, you are an affectionate father." I well remember that whenever my mistress would speak thus and upbraid him, he would whip up his horse and get out of sight and hearing as quickly as possible. My mistress's action was, of course, intended to humble and shame my father. I never spoke to him, and cannot remember that he ever noticed me, or in any way acknowledged me to be his child.*

*My mother and my mistress were children together, and grew up to be mothers together. My mother was the cook in my mistress's household. One morning when master had gone to Eufaula, my mother and my mistress got into an argument, the consequence of which was that my mother was whipped, for the first time in her life. Whereupon, my mother refused to do any more work, and ran away from the plantation. For three years we did not see her again.*

*Our plantation was one of several thousand acres, comprising large level fields, upland, and considerable forests of Southern pine. Cotton, corn, sweet potatoes, sugar cane, wheat, and rye were the principal…*

[*http://docsouth.unc.edu/burton/burton.html*](http://docsouth.unc.edu/burton/burton.html)*\*

*William Byrd II – On daily colony plantation life*

*Transcribed from shorthand*



Year: 1709

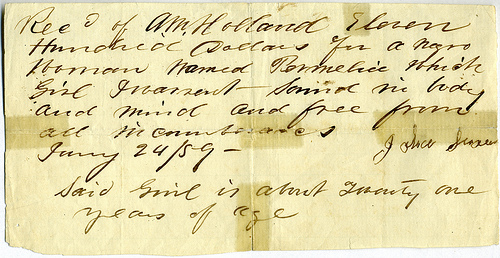
February 8  
I rose at 5 o'clock this morning and read a chapter in Hebrew and 200 verses in Homer's Odyssey. I ate milk for breakfast. I said my prayers. Jenny and Eugene [two house slaves] were whipped. I danced my dance [physical exercises]. I read law in the morning and Italian in the afternoon. I ate tough chicken for dinner. The boat came from Appomattox [another plantation] and was cut in the evening I walked about the plantation. I said my prayers. I had good thoughts, good health, and good humor this day, thanks be to God Almighty.

June 2  
I was out of humor with my wife for trusting Anaka [a house slave] with rum to steal when she was so given to drinking, but it was soon over.

September 3  
My wife was indisposed again but not to much purpose. In the afternoon I beat Jenny [a house slave] for throwing water on the couch.

***Sale of Receipt of Permelia, an African slave***

womanhttp://www.flickr.com/photos/littlejohncollection/sets/72157623336016974/

This item is a receipt for the sale of a 21-year-old African-American woman to A.M. Holland by John Susan[?] for $1100.***[The full text reads:]****“Rec’d of A.M. Holland Eleven Hundred Dollars for a Negro Woman Named Permelia which Girl I warrant sound in body and mind and free from all incumberances [sic]   
Jany 24/59 –   
[signed] John Susan[?]   
Said Girl is about Twenty one years of age”*

Group



Sir Walter Raleigh

**SIR WALTER RALEIGH** (?) in  
   *Daiphantus*,  1604 ;   written  
   about  1603.

**The Passion Man’s Pilgrimage**

GIVE me my scallop-shell of quiet,  
    My staff of faith to walk upon,  
My scrip of joy, immortal diet,  
    My bottle of salvation,  
My gown of glory, hope's true gage ;  
And thus I'll take my pilgrimage.  
  
Blood must be my body's balmer,  
    No other balm will there be given ;  
Whilst my soul, like a quiet palmer,  
    Travelleth towards the land of heaven ;  
Over the silver mountains,  
Where spring the nectar fountains :  
           There will I kiss  
           The bowl of bliss ;  
And drink mine everlasting fill  
Upon every milken hill :  
My soul will be a-dry before ;  
But after, it will thirst no more.  
Then by that happy blestful day,  
    More peaceful pilgrims I shall see,  
That have cast off their rags of clay,  
    And walk apparelled fresh like me.  
        I'll take them first  
        To quench their thirst,  
And taste of nectar suckets,  
        At those clear wells  
        Where sweetness dwells  
Drawn up by saints in crystal buckets.  
  
And when our bottles and all we  
Are filled with immortality,  
Then the blessed paths we'll travel,  
Strowed with rubies thick as gravel ;  
Ceilings of diamonds, sapphire floors,  
High walls of coral, and pearly bowers.  
From thence to heavens's bribeless hall,  
Where no corrupted voices brawl ;  
No conscience molten into gold,  
No forged accuser bought or sold,  
No cause deferred, nor vain-spent journey ;  
For there Christ is the King's Attorney,  
Who pleads for all without degrees,  
And he hath angels, but no fees.  
And when the grand twelve-million jury  
Of our sins, with direful fury,  
'Gainst our souls black verdicts give,  
Christ pleads his death, and then we live.  
  
Be thou my speaker, taintless pleader,  
Unblotted lawyer, true proceeder !  
Thou giv'st salvation even for alms ;  
Not with a bribèd lawyer's palms.  
And this is my eternal plea  
To him that made heaven, earth, and sea,  
That, since my flesh must die so soon,  
And want a head to dine next noon,  
Just at the stroke, when my veins start and spread,  
Set on my soul an everlasting head.  
Then am I ready, like a palmer fit ;  
To tread those blest paths which before I writ.

Schelling, Felix E., Ed. A Book of Elizabethan Lyrics.Boston: Ginn and Company, 1895. 129-131.

From the timeline, see what can you infer about Sir Walter Raleigh as an explorer, poet, privateer and courtier

**Sir Walter Raleigh Timeline**

|  |
| --- |
| Sir Walter Raleigh was famous for establishing the Virginia colony of Roanoke Island and introducing tobacco and the potato to Europe. As a famous courtier in the court of Queen Elizabeth I where he was reputed to have placed his cloak over a puddle in order to prevent her from muddying her shoes. |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | |  |  |  | | --- | --- | --- | |  | **1552** | Date of Birth**:** Born in 1552 Place of Birth**:** Hayes Barton in Devonshire, England Parents**:**  Father: Walter Raleigh              Mother: Katherine Gilbert (née Champernowne) Background Facts, Information & Ancestry : From a Protestant family. His half-brother was the famous explorer Sir Humphrey Gilbert. He was also related to Sir Richard Grenville and Sir Francis Drake | |  | **1552** | Date of actual birth is unknown. He was born in Hayes Barton in East Budleigh, Devonshire, England. He was initially educated by a home tutor | |  | **1567** | The young Raleigh joined a troop of a hundred horse, raised by a family member called the Compte de Montgomerie | |  | **1572** | August 24:   He witnesses the St Bartholomew's Day massacre where French Protestants were massacred by French Catholics in Paris | |  | **1574** | Attended Oriel College, Oxford | |  | **1578** | Walter Raleigh sails with his half brother, Sir Humphrey Gilbert, to America | |  | **1579** | Has an illegitimate daughter by a local woman called Alice Goold | |  | **1580** | Raleigh helps to put down the Irish rebellion and becomes a favorite of Queen Elizabeth. and becomes extremely wealthy from lucrative wine monopolies he is granted by the Queen | |  | **1581** | He founded the secret society called "The School of Night" which was closely related to the mysterious Rosicrucian movement | |  | **1584** | March 25: Walter Raleigh receives the patent to explore and settle in North America  June: Walter Raleigh's fleet of seven vessels under Richard Grenville and Ralph Lane, with 108 men, reach Roanoke Island  June 4: Virginia colony of Roanoke Island established by Walter Raleigh | |  | **1585** | January 6: Queen Elizabeth knights Walter Raleigh and makes him governor of the new territory discovered by Amadas and Barlowe. Raleigh names it "Virginia" in her honor | |  | **1586** | Sir Francis Walsingham and Sir Walter Raleigh discover plot to assassinate Queen Elizabeth and replace her with Mary Queen of Scots (called the Babington Plot) | |  | **1587** | July 22: Sir Walter Raleigh backs the first English Colony in North America (North Carolina) led by John White to the English Roanoke Colony  August 18: Virginia Dare born in Roanoke colony , the first English child born in North America  Became captain of the Queen's guard. | |  | **1588** | Raleigh donated "Ark Royal" to the English navy to lead the English fleet against the Spanish Armada  Sir Walter Raleigh was responsible for the joint defense of Devon and Cornwall against the expected Spanish invasion | |  | **1589** | :Sir Walter Raleigh & Sir Richard Grenville guard the sea approaches to Ireland | |  | **1592** | Married Elizabeth (Bessie) Throckmorton incurring the wrath of Queen Elizabeth when she discovers that he has married one her ladies in waiting. Queen Elizabeth sends Sir Walter Raleigh to the Tower of London  He Is released when one of his ships brings back a huge treasure on the captured Spanish ship called the "Madre De Dios" | |  | **1593** | Walter and Bessie have a son, also called Walter | |  | **1595** | 6 February: Sir Walter Raleigh leaves England to sail to the New World looking for the city of El Dorado  Sir Walter Raleigh fails to find the City of Gold but explores the Orinoco | |  | **1600** | Appointment as governor of Jersey (one of the Channel Islands) | |  | **1603** | 24 March: Queen Elizabeth I dies and is succeeded by King James, the son of Mary Queen of Scots  King James, eager to make peace with the Spanish, imprisons him in the Tower of London on charges of treason | |  | **1604** | Walter and Bessie have another son called Carew | |  | **1612** | King James releases Raleigh, who promises to give King James a fortune if he allows him to return to Guiana | |  | **1616** | He travels to Guiana but his mission fails and he attacks a Spanish settlement | |  | **1618** | Sir Walter Raleigh is beheaded for attacking the Spanish | |

http://www.history-timelines.org.uk/people-timelines/12-sir-walter-raleigh-timeline.htm

**The Discovery of Guiana, 1595 - Sir Walter Raleigh**

*\*Marcasite:In the late medieval and early modern eras the word "marcasite" meant both pyrite and marcasite*.

To The Reader

*Because there have been divers opinions conceived of the gold ore brought from Guiana, and for that an alderman of London and an officer of her Majesty's mint hath given out that the same is of no price, I have thought good by the addition of these lines to give answer as well to the said malicious slander as to other objections.*

*It is true that while we abode at the island of Trinidad I was informed by an Indian that not far from the port where we anchored there were found certain mineral stones which they esteemed to be gold, and were thereunto persuaded the rather for that they had seen both English and Frenchmen gather and embark some quantities thereof. Upon this likelihood I sent forty men, and gave order that each one should bring a stone of that mine, to make trial of the goodness; which being performed, I assured them at their return that the same was marcasite, and of no riches or value. Notwithstanding, divers, trusting more to their own sense than to my opinion, kept of the said marcasite, and have tried thereof since my return, in divers places.*

*In Guiana itself I never saw marcasite; but all the rocks, mountains, all stones in the plains, woods, and by the rivers' sides, are in effect thorough-shining, and appear marvellous rich; which, being tried to be no marcasite, are the true signs of rich minerals, but are no other than El madre del oro, as the Spaniards term them, which is the mother of gold, or, as it is said by others, the scum of gold. Of divers sorts of these many of my company brought also into England, every one taking the fairest for the best, which is not general. For mine own part, I did not countermand any man's desire or opinion, and I could have afforded them little if I should have denied them the pleasing of their own fancies therein; but I was resolved that gold must be found either in grains, separate from the stone, as it is in most of the rivers in Guiana, or else in a kind of hard stone, which we call the white spar, of which I saw divers hills, and in sundry places, but had neither time nor men, nor instruments fit for labour.*

File:Sir Walter Raleigh Signature.svg

http://www.fordham.edu/halsall/mod/1595raleigh-guiana.asp

Group



Address at Newcastle

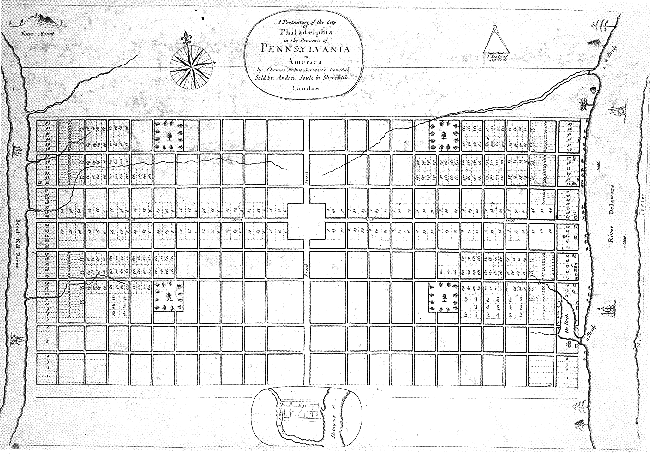
William Penn

**William Penn Plans the City**

Penn's conceptions of Philadelphia may be characterized as one of the earliest attempts at utopian city planning, and they certainly represented the most extensively 'pre-planned' American city at that time…It would be situated "in the most Convenient place upon the river for health & Navigation." The chosen site, at the convergence the Delaware and Schuykill rivers, was already farmed by a heterogeneous group of Swedes, Finns, Dutch and English…

Penn provided a generous amount of room for expansion, far more than in any other contemporary American city. Penn thus anticipated two major trends in city development: rampant growth, and the desire for a bourgeois semi-urban enclave. As well, his plans for the town proper assume that each house will have its own space for a garden. His plans certainly varied from the cramped cities of Europe, and have garnered much praise, condemnation, and speculation ever since he first published them.

Penn first advertised the layout of his town in Thomas Holme's *Portraiture of the City of Philadelphia,*published in 1683. As one can see, Penn designed the city as a rectangular gridiron. Broad and High streets cross each other at 'centre square' and divide the city into four quadrants.

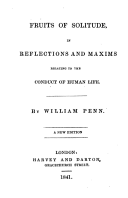


[…] His wide, open, rectilinear design was somewhat revolutionary, though today seems 'normal' for most American cities…The lots marked off on the map were either one acre or half an acre in size, plenty large enough for all to plant their own gardens. Even the city dweller could live in a country-esque manner. Additionally, each quadrant contained additional green-space in the form of a small park. Penn was so interested in parks and gardens in part because he realized some of the dangers inherent in the 17th century city. He had lived through London's bubonic plague of 1665 and great fire of 1666.

<http://xroads.virginia.edu/~CAP/PENN/pnplan.html>

**William Penn (1644-1718)**

**Some Fruits of Solitude In Reflections And Maxims**, 1682



Reader, - This Enchiridion, I present thee with, is the Fruit of Solitude: A School few care to learn in, tho' None Instructs us better. Some Parts of it are the Result of serious Reflection: Others the Flashings of Lucid Intervals: Writ for private Satisfaction, and now publish'd for an Help to Human Conduct…

Reader, whether Young or Old, think it not too soon or too late to turn over the Leaves of thy past Life: And be sure to fold down where any Passage of it may affect thee; And bestow thy Remainder of Time, to correct those Faults in thy future Conduct; Be it in Relation to this or the next life. What thou wouldst do, if what thou hast done were to do again, be sure to do as long as thou livest, upon the like Occasions.

Our Resolutions seem to be Vigorous, as often as we reflect upon our past Errors; But, Alas! they are apt to flat again upon fresh Temptations to the same Things.

The Author does not pretend to deliver thee an Exact Piece; his Business not being Ostentation, but Charity... It is admirable to consider how many Millions of People come into, and go out of the World, Ignorant of themselves, and of the World they have lived in…The World is certainly a great and stately Volume of natural Things; and may be not improperly styled the Hieroglyphicks of a better: But, alas! how very few Leaves of it do we seriously turn over! This ought to be the Subject of the Education of our Youth, who, at Twenty, when they should be fit for Business, know little or nothing of it…

The first Thing obvious to Children is what is sensible; and that we make no Part of their rudiments…The first Thing obvious to Children is what is sensible; and that we make no Part of their rudiments…We press their Memory too soon, and puzzle, strain, and load them with Words and Rules […].It were Happy if we studied Nature more in natural Things; and acted according to Nature; whose rules are few, plain and most reasonable. And it would go a great way to caution and direct People in their Use of the World, that they were better studied and known in the Creation of it.

[…] We are very apt to be full of our selves, instead of Him that made what we so much value; and, but for whom we can have no Reason to value our selves. For we have nothing that we can call our own; no, not our selves: For we are all but Tenants, and at Will too, of the great Lord of our selves, and the rest of this great Farm, the World that we live upon. But methinks we cannot answer it to our Selves as well as our Maker, that we should live and die ignorant of our Selves, and thereby of Him and the Obligations we are under to Him for our Selves.

<http://www.fordham.edu/halsall/mod/1682penn-solitude.asp>

#### WILLIAM PENN'S LETTER TO HIS WIFE, GULIELMA.

(written shortly before leaving for American)

Webb, Maria. The Penns and Peningtons of the Seventeenth Century, etc. London: F. Bowyer Kitto, 1867, pages 340-343.

*My Dear Wife,*

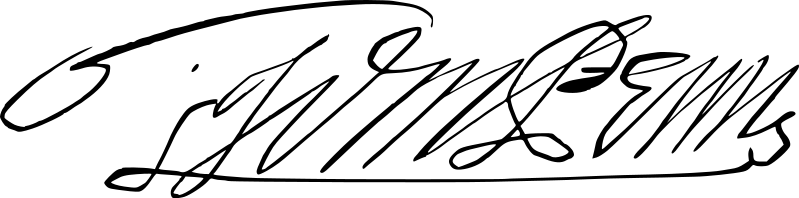
*Remember thou was the love of my youth, and much the joy of my life - the most beloved as well as the most worthy of all my earthly comforts; and the reason of that love was more thy inward than thy outward excellencies, which yet are many. God knows and thou knowest I can say it was a match of His making; and God's image in us both was the first things, and the most amiable and engaging ornament in our eyes. Now I am to leave thee, and that without knowing whether I shall ever see thee more in this world. Take my counsel into thy bosom, and let it dwell with the in my stead while thou livest.*

Firstly*- Let the fear of the Lord and zeal and love for His glory dwell richly in thy heart, and thou wilt watch for good over thyself and thy dear children and family.*

Secondly*- Be diligent in meetings for worship and business; stir up thyself and others therein; it is thy duty and place. Let meetings be kept once a day in the family, to wait upon the Lord who has given us so much time for ourselves. And, my dearest, to make thy family matters easy, divide thy time and be regular. Grieve not thyself with careless servants; rather pay them and let them go, if they will not be better by admonition.*

Thirdly*- Cast up thy income, and see what it daily amounts to, by which thou mayest have it in thy sight to keep within compass. I beseech thee to live low and sparingly till my debts are paid; and then enlarge as thou seest convenient. Remember thy mother's example, when thy father's public-spiritedness had worsted his estate, which is my case. I know thou art averse to the pomps of the world - a nobility natural to thee. I write not as doubtful, but to quicken thee for my sake, knowing that God will bless thy care. I need not bid thee to be humble, for thou art so; nor meek and patient, for it is thy natural disposition; but I pray thee be oft in retirement with the Lord, and guard against encroaching friendships of the world; keep them at arm's end.*

Fourthly*- And now, my dearest, let me commend to thy care my dear children; abundantly beloved by me, as the Lord's blessings, and the sweet pledges of our mutual and endeared affection. Above all things, endeavour to bring them up in the love of virtue, and in that holy plain way of it which he have lived in, that the world in no part of it get into my family. I had rather they were homely than finely bred as to outward behavior; yet I love sweetness mixed with gravity, and cheerfulness tempered with sobriety. Religion in the heart leads into true civility, teaching men and women to be mild and courteous in their behavior.*

Fifthly*- Bring them up in love of one another. Tell them it is the charge I left behind me, and that it is the way to have the love and blessing of God to rest upon them. sometimes, separate them, but not long; and allow them to give and send each other small things, to endear on another with. Once more I say, tell them how it was my counsel that they should be tend and affectionate one to another. For their learning be liberal. Spare no cost - for by such parsimony all is lost that is not saved - but let it be useful knowledge they are taught, such as is consistent with truth and godliness. The exercise of ingenuity mixed with industry is good for the body and mind too. I recommend the useful parts of mathematics, building houses or ships, measuring, surveying, dialling, and navigation. But agriculture is especially in my eye. Rather keep an ingenious person in the house to teach them than send them to schools. Be sure to observe their genius, and do not cross it; let them not dwell too long on one thing, but make an agreeable change before they become weary. Let all their diversions have some little bodily labour in them.*

<http://www.qhpress.org/quakerpages/qwhp/pp340.htm>

Group



Chief Tamanend

**Thomas Morton, Description of the Indians in New England (1637)**

**[Thomas Morton was one of the founders of the settlement at Mount Wollaston (present day Quincy, MA, south of Boston), a renegade group of colonists who became the object of the ire and punishments of the Puritan colonies of Plymouth and Massachusetts Bay. -- See Morton document in Week 4.]**

**Of their Houses and Habitations.**

*The Natives of New England are accustomed to build them houses much like the wild Irish; they gather Poles in the woodes and put the great end of them in the ground, placing them in forme of a circle or circumference, and, bendinge the topps of them in forme of an Arch, they bind them together with the Barke of Walnut trees, which is wondrous tough, so that they make the same round on the Topp for the smoke of their fire to ascend and pass through; . . .Their lodging is made in three places of the house about the fire; they Iie upon plankes, commonly about a foote or 18 inches above the ground, raised upon railes that are borne up upon forks; they lay mats under them, and Coats of Deares skinnes, otters, beavers, Racoons, and of Beares hides, all which they have dressed and converted into good leather, with the haire on, for their coverings: and in this manner they liee as warme as they desire. . . . for they are willing that any shall eat with them. Nay, if any one that shall come into their houses and there fall a sleepe, when they see him disposed to lie downe, they will spread a matt for him of their owne accord, and lay a roll of skinnes for a boulster, and let him lie. If he sleepe untill their meate be dished up, they will set a wooden bowl of meate by him that sleepeth, and wake him saying, Cattup keene Meckin: That is, If you be hungry, there is meat for you, where if you will eat you may. Such is their Humanity.*

**Of their Custom in burning the Country, and the reason thereof.**

*The Salvages are accustomed to set fire of the Country in all places where they come, and to burne it twice a year, viz.: at the Spring, and the fall of the leaf. The reason that moves them to doe so, is because it would other wise be so overgrown with underweeds that it would be all a coppice wood, and the people would not be able in any wise to pass through the Country out of a beaten path. . . .*

**Of their acknowlegement of the Creation, and the immortality of the Soul.**

*Although these Salvages are found to be without Religion, Law, and King (as Sir William Alexander hath well observed,) yet are they not altogether without the knowledge of God (historically); for they have it amongst them by tradition that God made one man and one woman, and bade them live together and get children, kill deer, beasts, birds, fish and fowle, and what they would at their pleasure; and that their posterity was full of evil, and made God so angry that he let in the Sea upon them, and drowned the greatest part of them, that were naughty men,…and they went to Sanaconquam, who feeds upon them (pointing to the Center of the Earth, where they imagine is the habitation of the Devill:) the other, (which were not destroyed,) increased the world, and when they died (because they were good) went to the house of Kytan [the word Morton records for the supreme good Spirit or God], pointing to the setting of the sun; where they eate all manner of dainties, and never take pains (as now) to provide it.*

**Of their inclination to Drunkenness.**

*Although Drunkenness be justly termed a vice which the Salvages are ignorant of, yet the benefit is very great that comes to the planters by the sale of strong liquor to the Salvages, who are much taken with the delight of it; for they will pawn their wits, to purchase the acquaintance of it. Yet in all the commerce that I had with them, I never proffered them any such thing; nay, I would hardly let any of them have a dram, unless he were a Sachem, or a Winnaytue, that is a rich man, . . . . But they say if I come to the Northern parts of the Country I shall have no trade, if I will not supply them with lusty liquors: it is the life of the trade in all those parts: for it so happened that thus a Salvage desperately killed himself; when he was drunk, a gun being charged and the cock up, he sets the mouth to his breast, and, putting back the trigger with his foote, shot himself dead.*

Picture of Algonkian Village



Wood Carving



# 

# Tamanend: Lenni Lenape Chief, Statesman, Saint, Legen

Jack is: A Friend (Quaker), from, appropriately, Quakertown. A graduated of the University of Pittsburgh (1974). A student of literature and writing at Univ. of Wyoming and Casper College. An English teacher from Ursinus College. A former oil refinery chief operator. A Supervisor in a wastewater treatment plant. A parent of 3 (BGG). A hunter and dog trainer. A reader and writer. A recovering alcoholic.

Tamanend "the Affable" (1628-1698), was an important Unami (Turtle Clan) Lenni-Lenape leader at the time William Penn acquired his property in America. Often called Tammany, the chief is remembered as a lover of peace and friendship. He was the prominent Indian representative at the signing of the Great Treaty in 1683. His posthumous fame grew to mythical proportions among Natives and colonists. Because of his wisdom and adherence to peace and justice many people in the colonies before the Revolution called him the Patron Saint of America.

[…] Each Lenape village was autonomous and independent so there actually were no Lenape kings. Run very much like a Quaker Meeting, all Lenape village decisions were made democratically with everyone having a say. A general consensus was required before any action was taken. The Lenape/Delaware population was estimated at between 2500 and 12,000 in 1683.  
  
There is no record of Tamanend's early life. The only information available on this great chief and friend of Pennsylvanians is found in fourteen documents produced by the Pennsylvania provincial government between 1683 and 1697. His death is speculated to have been in about 1698, because when Penn returned to America in 1699, Tamanend was gone.

There is debate as to whether the treaty was ever written down, but a description of Tamanend's signing exists. His 'mark' was a drawing of a coiled snake. He was required to fill his pen several times to complete his "signature." Through Swedish translators, Tamanend's words were transcribed and Indian women, brought for that purpose, committed the words to memory to maintain the Lenape oral history. Tamanend is reputed to have said:  
  
*" I Tamanen doe grant and dispose of all my lands lying betwixt Pemmapecka and Neshaminehs Creeks and all along Nechaminehs Creeks to William Penn Proprietor and Governor of Pennsylvania, etc his heirs and assigns for ever." (Southampton.com-Tamanend)  
  
In exchange for signing the treaty it is reported Tamanend received and distributed to his people: 2 guns, 20 bars of lead, 25 pounds of powder, 6 coats, 8 shirts, 5 hats, 5 pair of stockings, 20 hands full of wampum, 1 peck of pipes, 10 tobacco boxes, 10 tobacco tongs, 2 kettles, 5 hoes, 6 axes, 16 knives, 100 needles, 2 blankets, 38 yards of duffields (cloth), 4 yards of (blue and red woolen cloth), 10 glasses, 7 half gills, 4 hands full of bells.*Unfortunately settlers did not restrict themselves to the areas covered by the treaty. They continued migrating inland following streams and rivers in search of vacant and fertile land. In other areas some colonist's pig pens and corrals had been built blocking old Indian paths. There was much debate and argument. In 1684 a second payment was made to settle the dispute. Tamanend demanded: 9 guns, 10 match coats (sleeveless jackets he had a particular liking for), and 10 blankets. He settled for 6 guns, 10 kettles, 10 Dutch blankets, 2 dozen rolls and 2 gallons of rum.  
  
Due to the amiable relationship between Penn's colonists and the Lenape, it was not considered dangerous or illegal to give the Indians guns and powder as it was in other colonies. It was illegal to give them rum, but many Philadelphia businessmen had already become deeply involved in the rum trade and promoted use of the commodity.

<http://jack-h-schick.wrytestuff.com/swa663149-tamanend-lenni-lenape-chief-statesman-saint-legend.htm>

|  |  |
| --- | --- |
| Native Americans in European Natural Rights Philosophy  http://www.daftblogger.com/wp-content/uploads/2010/12/Jean-Jacques-Rousseau.jpg  *Natural freedom is the only object of the polity of the* | |
| *savages; with this freedom do nature and climate rule* | |
| *alone amongst them. . . . [T]hey maintain their freedom* | |
| *and find abundant nourishment . . . [and are] people who* | |
| *live without laws, without polic, without religion.* | |
|  | --Jean Jacques Rousseau  ­  *From* Two Treatises on Government [1690]  By: John Locke  http://rogueoperator.files.wordpress.com/2011/08/john-locke1.jpg  *We must consider what state all men are naturally in, and that is a state of near perfect freedom, to order their actions and dispose of their possessions and persons, as they see fit, within the bounds of the law of nature . . . a state also of equality, wherein all power and jurisdiction is reciprocal, no one having more than another; there being nothing more evident than that creatures of the same species and rank . . . born to the same advantages of nature, and the use of the same faculties, should also be equal one amongst another.*  *But though this is a state of liberty, yet it is not a state of license . . . the state of nature has a law of nature to govern it, which obliges every one, and reason, which is that law, teaches all mankind, who will but consult it, that being all equal and independent, no one ought to harm another in his life, health, liberty, or possessions.* |
|  | **The General Assembly of Pennsylvania**  **House Resolution**  No. 160 Session of 2005 March 21, 2005 Introduced as Noncontroversial Resolution Under Rule 35, A Resolution Designating May 1, 2005 , as "Tamanend's Day" in Pennsylvania .  Whereas, the Continental Congress, meeting in Philadelphia, in 1777, set aside the first day of May for the annual honoring of the Lenape sachem Tamanend, who made the Great Treaty with William Penn at the founding of Pennsylvania; and whereas, this action of the Continental Congress was duly ratified and supported by the Constitutional Assembly of Pennsylvania, established in 1776; and whereas the Delaware (Lenape) Nation was the first to recognize and treaty with the United States of America in 1778, and in other ways contributed to this country and this Commonwealth; therefore be it resolved, that the House of Representatives designate May 1, 2005, as "Tamanend's Day" in Pennsylvania, for recognition of this great man and this great people. |

**Map of Delaware River**



**Group**



**Colonial Children**

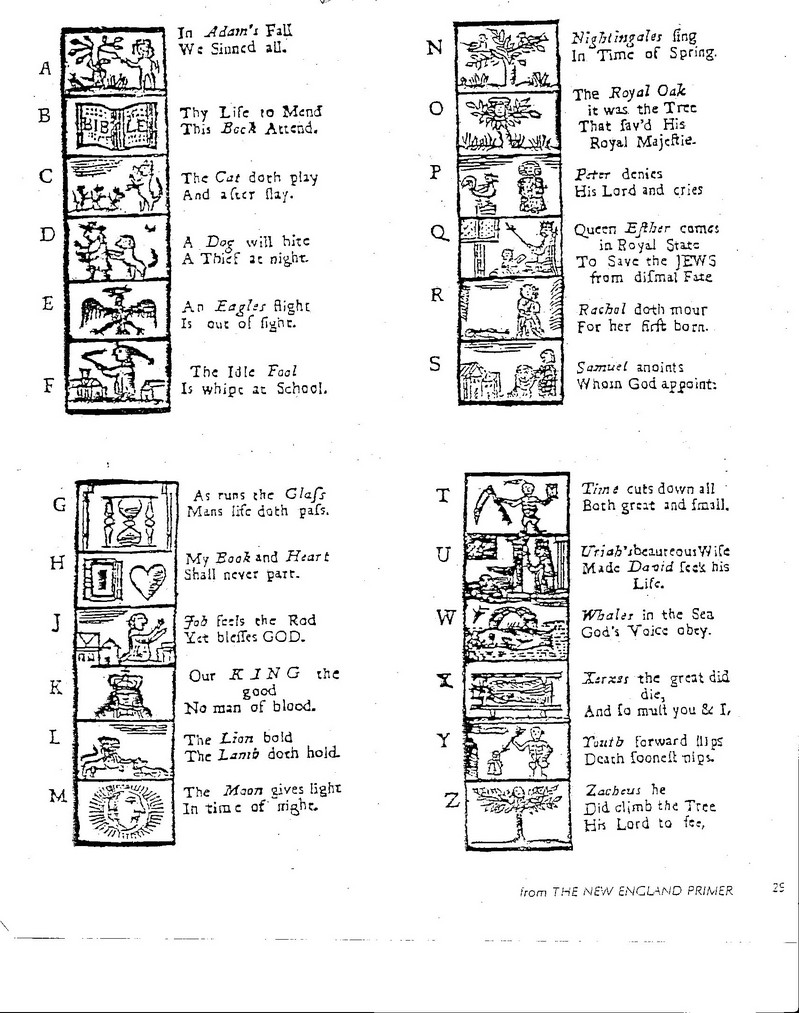
***TOYS AND GAMES*** *In early America, childhood was a somewhat serious time of life, a preparation for the adult world, and most toys, books and games were designed to acquaint children with household tasks or teach them moral lessons. Although a few wealthy families purchased expensive, imported European toys, most American children depended on family members to craft dolls, wooden toys, and games.  Dolls were made from cornhusks, rags and other household items.  Leftover wood and string were used to make spinning tops.*

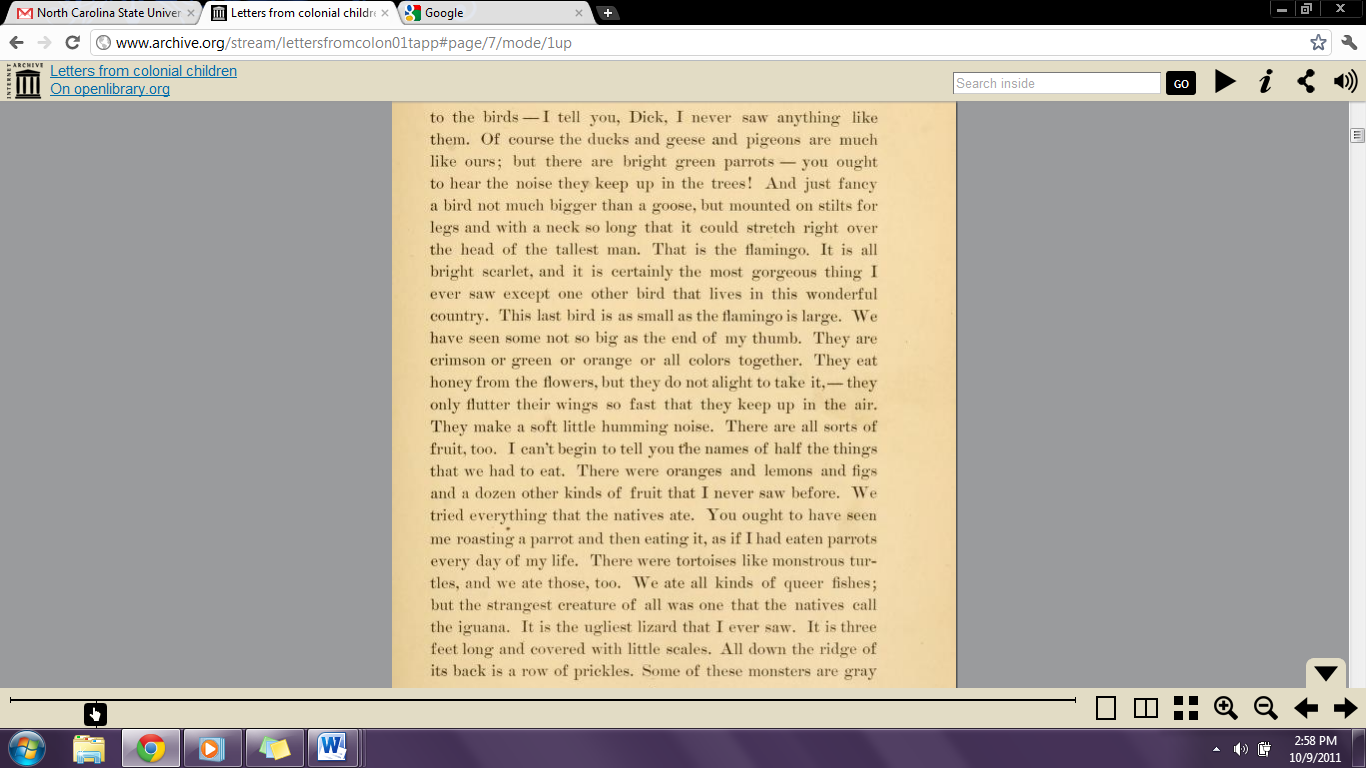
*******Children did many household chores in those days, such as carrying wood, husking corn, gathering berries, leading oxen, carding wool, gathering eggs, and churning butter.*

*******When children were not doing chores, their parents sent them to school. When children had time to play, they enjoyed the same games that their parents and grandparents had played when they were young.  These games helped children learn skills that they would need later in life.  Games taught children how to aim and throw, how to solve problems, how to do things with their hands and how to follow directions and rules.*

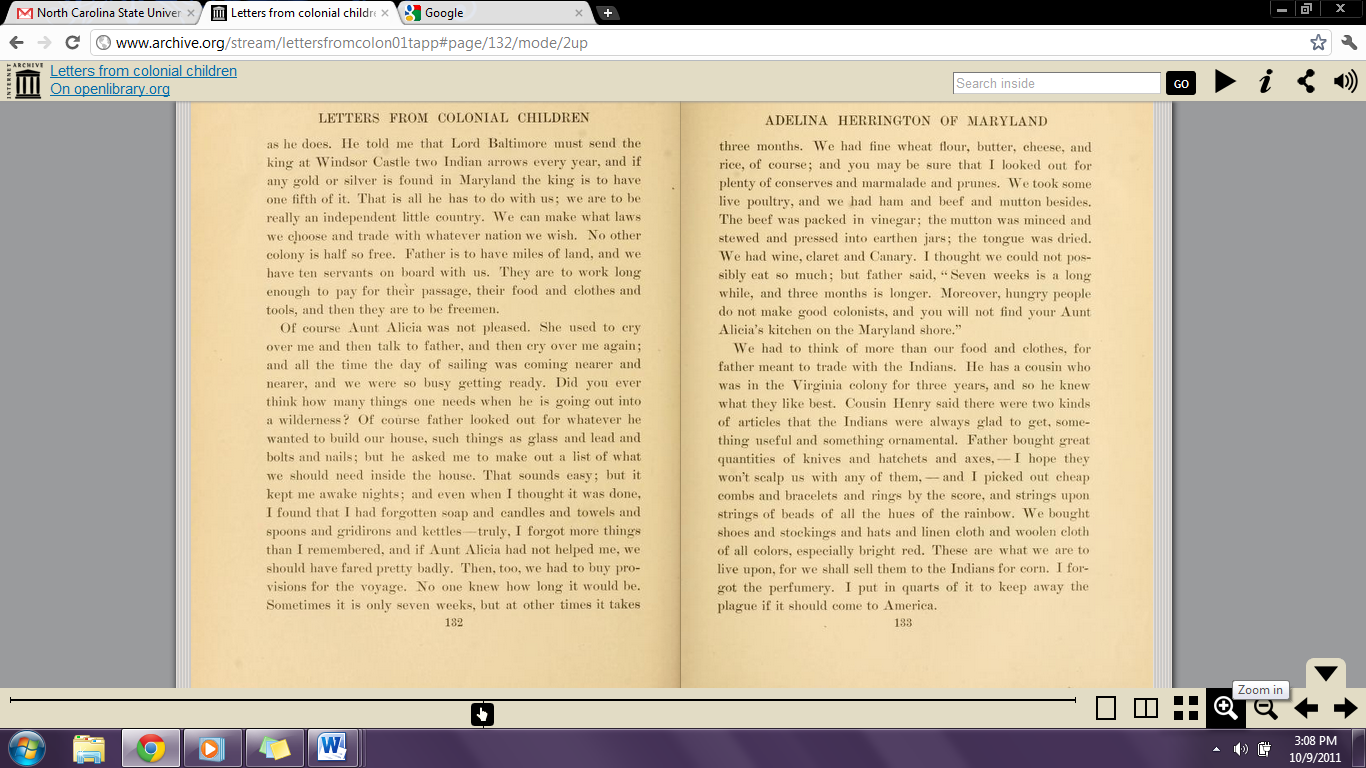
********<http://www.historicaltoymaker.com/>

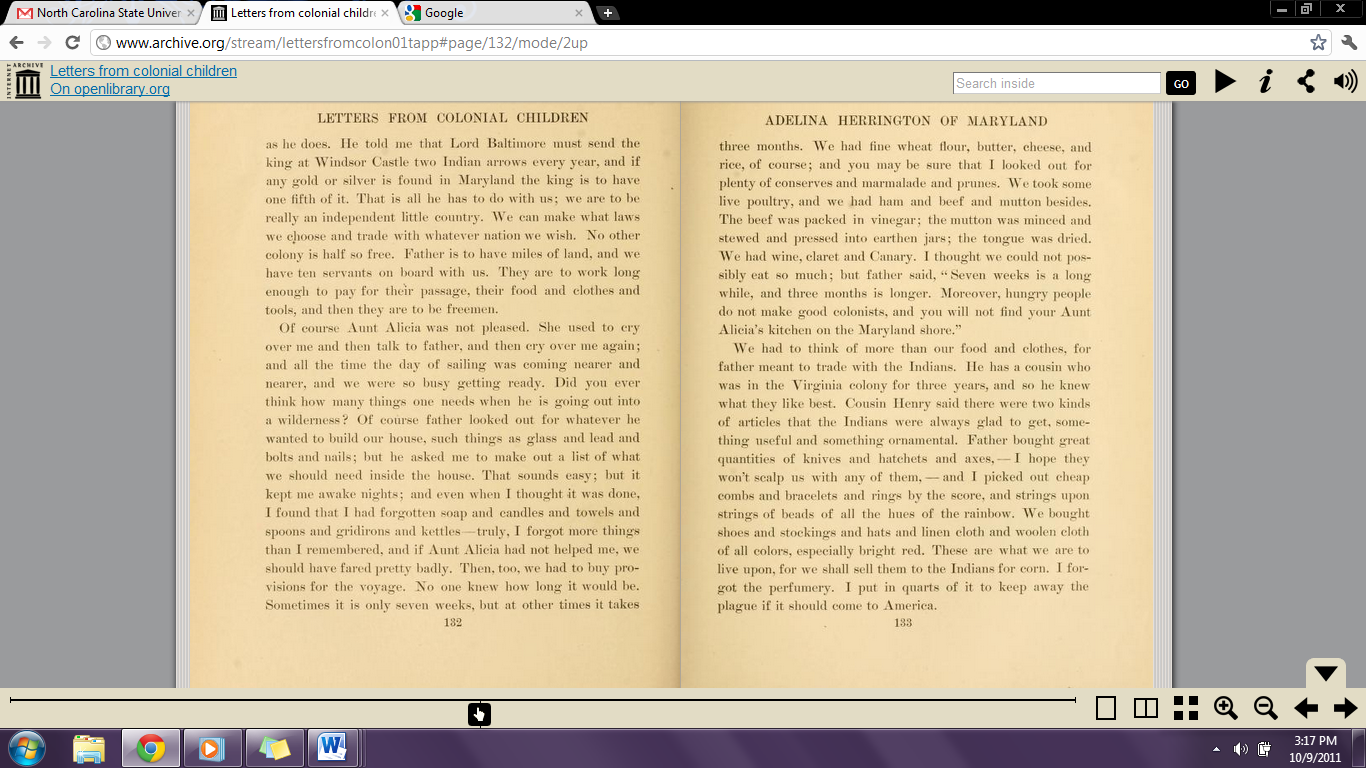
**Colonial Primer (a.k.a “Textbok”)**

**Letter from Will Newton in Virginia to a boy friend in England**



**Adelina Herrington of Maryland to Clarice Armitage of Paris**



**Disease Strikes the Children - One Lives, One Dies**

*In the spring of 1710 Byrd's son - Parke - was 8 months old, his daughter - Evelyn - 2 1/2 years old. We rejoin his diary as he arrives at his manor and discovers his infant son suffering from a fever:*

**Year 1710**

*May 12  
It was very hot this day, and the first day of summer...my wife and I took a walk about the plantation; when we returned we found our son very sick of a fever and he began to break out terribly. We gave him some treacle water [a medicinal compound used as an antidote for poison].*

*May 17  
My son was a little worse, which made me send for Mr. Anderson [the parish minister]. My express met him on the road and he came about 10 o'clock. He advised some oil of juniper which did some good.*

|  |
| --- |
|  |
| *William Byrd II* |

*May 21  
The child continued indisposed. In the evening we walked home and found Evie in great fever and to increase it [they] had given her milk.*

*May 24  
I sent for my cousin Harrison to let Evie blood who was ill. When she came back she took about four ounces. We put on blisters and gave her a glister [an enema] which worked very well. Her blood was extremely thick, which is common in distemper of this constitution. About 12 o'clock she began to sweat of herself, which we prompted by tincture of saffron and sage and snakeroot. This made her sweat extremely, in which she continued little or more all night.*

*May 25  
Evie was much better, thank God Almighty, and lost her fever. The boy was likewise but was restless.*

*May 26  
Evie took a purge which worked but a little and my son had a little fever. I went about 11 o'clock to Colonel Randolph's to visit him because he was sick...and took my leave about 5 o'clock and got home about 7 where I found the boy in his fever but Evie was better, thank God Almighty.*

*June 3  
I rose a 6 o'clock and as soon as I came out news was brought that the child was very ill. We went out and found him just ready to die and he died about 8 o'clock in the morning. God gives and God takes away; blessed be the name of God. ...My wife was much afflicted but I submitted to His judgment better, not withstanding I was very sensible of my loss, but God's will be done.*

**Picture Selections**

Charlotte

Sir Walter Raleigh

William Penn

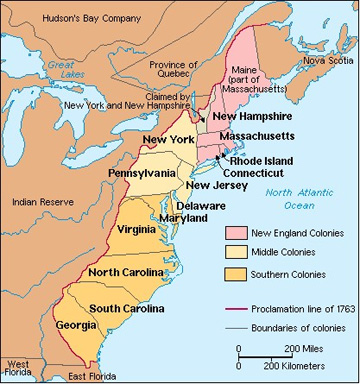
  

Chief Tamanend

Colonial Children

**Map of the 13 American Colonies**