

Raid on Deerfield: Exploring Factors that Influenced the Participants

Created by: Dennis Edmondson, Marla James, & Caitlyn Remmes

Essential Question: How did the differences in various cultures of colonial America impact their interactions?

Common Core Literacy Standards for History:

- Evaluate various explanations for actions or events and determine which explanation best accords with textual evidence, acknowledging where the text leaves matters uncertain.
- Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem.
- Draw evidence from informational texts to support analysis, reflection, and research.

Students will be able to:

- Explain the role religious differences played in the French and English interactions with Native Americans.
- Compare and contrast the settlement goals of the French and English and their influence on relations with the Native peoples.
- Identify the economic objectives of the French, English, and Native peoples, and describe their impact on the relations among the three groups.
- Explain the varying perceptions of land ownership among the French, English, and Native peoples, and their effects on conflicts among the three groups.
- Describe the effects of wars in Europe on interactions among English, French, and Native peoples in North America.

Lesson Overview:

- 1) The night before the lesson, students will complete a list of vocabulary terms.
- 2) DAY ONE: Lecture with overview of colonial New France, New England, Native Americans and their interaction with each other (incorporate concept of replacing the term “frontier” with the “in-between” area of interaction).
- 3) After the completion of the lecture, students will start to complete a chart, based on website research using Deerfield site (<http://1704.deerfield.history.museum/home.do>) and the primary source documents on the site.
- 4) DAY TWO: Close Reading assessment-
 - a) Students would break into four groups, each focusing on one primary source pertaining to each of the four cultures.
 - b) Students should identify two to three key consecutive sentences from their respective document.
 - c) Students should paraphrase the chosen quotes in their own words.
 - d) Then students will select the key sentence from within their selected quote and validate its importance.

- 5) DAY TWO: Jigsaw into new groups: one person from each group reads the respective group's paraphrase to the new group. The members of the new group hear each paraphrase and choose the most important phrase from the paraphrase.
- 6) Homework: students should read all four primary sources and highlight important quotes.
- 7) DAY THREE: Essay Prompt -
 - a) How did the Deerfield raid accomplish what the French and Indians wanted? Did it stop English colonization?
 - b) Compare and contrast the factors that motivated each of these groups to form or not form alliances with one another.

Name:

Section:

Date:

Raid on Deerfield: Exploring Factors that Influenced the Participants
Vocabulary Homework

Directions: define the key terms below in your own words.

- 1) Mourning War

2) Mercantilism

3) Convert

4) Puritanism

5) Catholicism

6) Protestant

7) Cultural Identity

Name:

Section:

Date:

Raid on Deerfield: Exploring Factors that Influenced the Participants

Compare and Contrast Chart: Find evidence from the 1704 website to fully complete the grid below. For the summary section consolidate your finds into a short description.

	Religion Beliefs	Economic Needs	World Views	Summary
French				
English				
Wobanaki (Abenaki,				
Catholic Native peoples (Huron, Iroquois, Mohawk)				

Close Reading Assignment

Chauk Deed

February 24, 1667

This deed, probably drawn up by John Pynchon of Springfield, Massachusetts, certifies that Chauk or Chaque, sachem of the Pocumtuck people, assigns land formerly held by his people to members of the town of Dedham, Massachusetts.

These presents Testifie That Chauk alias Chaque the sachem of Pacomtuck for good & valluable considirations him there unto moveing, hath Given Granted Bargained & sold, & by these presents doth (for himself & his Brother Wapahoale) fully clearely & absolutely give grant Bargaine & sell unto Capt John Pynchon of Springfeild for ye use & behoofe of Major Eleazer Lusher & Ensign Daniel ffisher & other English of Dedham their associates & successors & to them & their heires for ever Certaine persels of Land at Pacomtuck on ye further side or upper side or North side of Pa=comtuck river, that is to say beginning a little above where Pukcommeagon river runs into Pacomtuck river and so a little way up Puckommeag river & then leaving Puckcomeagon river runs off to ye hill Sunsick westward: All ye land from ye hill Sunsick on westward, downe ye River Pacomtuck eastward below Nayyaocossick to Pochewee, neare ye Mouth of Puckcomeagon river, wch persells of Land are called Nayyyocossick, Tomholissick, Masquomcossick, vssowwack Wusquiawwag & so to Sunsick hill, or by what ever other Names ye sd Land is or may be called: All ye aforescribed Tract of Land, being called by several names as aforesd viz. Nayyocossick Tomholissick Masquomcossick vssowwack Wusquiawawag & Sunsick, or by what ever names it may be called, Together wth the Trees, waters, mea= dows, woods, Brooke, upland, stone, proffits, comoditys & advantages thereof & there unto belonging or in any wise appertaining, the aforesd Major Eleazer Lusher & Ensign Danl ffisher of Dedham, their Associates & successors, & their Heires are to Have Hold & Injoy & that forever, only the sd Chauk alias Chaque doth reserve Liberty of fishing for ye Indians in ye Rivers or waters & free Liberty to hunt Deere or other Wild creatures & to gather Walnuts chestnuts and other nuts things &c on ye commons: And the sd Chaque doth hereby covenant & promise to & wth ye sd Maj Eleazer Lusher & Danl ffisher, That he will saue ye sd Major Lusher & Danl ffisher, their Associates & their Heires & assigns, Harmless or & from all manner of Claimes of any person or persons Lawfully claiming any right Title or Interest in any of ye sd lands hereby Sold or in any part or parsell thereof & will Defend the same from any molestation or Incumbrance by Indians otherwise than as before reserved. In witness whereoff the sd Chaque hath hereunto set his hand this 24th ffebr 1666-7 The marke of Chaque

In presence

Of Jon Pynchon Jur

Wequanock an Indian witness The day aforementioned Chaque acknowledged his V mark who helped ye this Instrumet to be his act & Deed
Sachem in making ye Bargaine Before me
John Pynchon, Asist

The Redeemed Captive Returning to Zion

The Reverend John Williams's account of his captivity following the 1704 Deerfield Raid was published in seven editions and was considered a "best seller" in the 18th century. Published in 1774, this fifth edition of The Redeemed Captive Returning to Zion contains the Deerfield minister's account of his captivity and redemption. It also includes the sermon preached by him in December, 1706, upon his return to Boston. An appendix in this edition details the fate of the other captives taken in 1704. Williams returned to Boston on November 21, 1706, and removed to Deerfield in January 1707 to resume his pastoral duties. The town voted to build him another house to replace the one burned in the attack. The meetinghouse, built in 1695, was still intact.

But after my arrival at Quebec, I spake with an Englishman, who was taken the last war, and married there, and of their religion; who told me they lost above forty, and that many were wounded. I replied, the Governor of Canada said, they lost but eleven men. He answered, 'tis true that there were but eleven killed outright at the taking of the fort, but that many others were wounded, among whom was the Ensign of the French; but said he, they had a fight in the meadow, and that in both engagements, they lost more than forty; some of the soldiers, both French and Indians then present told me so, (said he) adding, that the French always endeavor to conceal the number of their slain.

After this, we went up the mountain, and saw the smoak of the fires in the town, and beheld the awful desolations of our town; and before we marched any farther they killed a sucking child of the English. There were slain by the enemy of the inhabitants of our town, to the number of 38, besides nine of the neighbouring towns. We travelled not far the first day; God made the heathen so to pity our children, that though they had several wounded persons of their own to carry upon their shoulders, for thirty miles, before they came to the river, yet they carried our children, uncapable of travelling, in their arms, and upon their shoulders. When we came to our lodging-place, the first night, they dug away the snow, and made some wigwams, cut down some of the small branches of the spruce-trees to lye down on, and gave the prisoners some-what to eat; but we had but little appetite. I was pinioned and bound down that night, and so I was every night whilst I was with the army. Some of the enemy who brought drink with them from the town, fell to drinking, and in their drunken fit, they kill'd my Negro man, the only dead person I either saw at the town, or in the way.

In the night an Englishman made his escape; in the morning (March 1) I was called for, and ordered by the General to tell the English, that if any more made their escape, they would burn the rest of the prisoners. He that took me was unwilling to let me speak with any of the prisoners, as we march'd; but on the morning of the second day, he being appointed to guard the rear, I was put into the hands of my other master, who permitted me to speak to my wife, when I overtook her, and to walk with her to help her in her journey. On the way, we discoursed of the happiness of those who had a right to an house not made with hands, eternal in the heavens; and God for a father and friend; as also that it was our reasonable duty quietly to submit to the will of God, and to say, the will of the Lord be done. My wife told me, her strength of body began to fail, and that I must expect to part with her; saying, she hoped God would preserve my life, and the life of some, if not of all our children, with us; and commended to me, under God, the care of them. She never spake any discontented word as to what had befallen us, but with suitable expressions justified God, in what had befallen us.

The Jesuit Relations and Allied Documents
Travels and Explorations of the Jesuit Missionaries in New France
1610—1791

CHAPTER V.

THE POLITY AND GOVERNMENT OF THE SAVAGES.

HERE can be no more polity than there is Commonwealth, [50] since polity is nothing else than the regulation and government of the Commonwealth. Now these Savages not having a great Commonwealth, either in number of people, since they are few; nor in wealth, since they are poor, only living from hand to mouth; nor in ties and bonds of union, since they are scattered and wandering; cannot have great polity. Yet they cannot do without it since they are men and brethren. So what they have is this. There is the Sagamore, who is the eldest son of some powerful family, and consequently also its chief and leader. All the young people of the family are at his table and in his retinue; it is also his duty to provide dogs for the chase, canoes for transportation, provisions and reserves for bad weather and expeditions. The young people [51] flatter him, hunt, and serve their apprenticeship under him, not being allowed to have anything before they are married, for then only can they have a dog and a bag; that is, have something of their own, and do for themselves. Nevertheless they continue to live under the authority of the Sagamore, and very often in his company; as also do several others who have no relations, or those who of their own free will place themselves under his protection and guidance, being themselves weak and without a following. Now all that the [page 87] young men capture belongs to the Sagamore; but the married ones give him only a part, and if these leave him, as they often do for the sake of the chase and supplies, returning afterwards, they pay their dues and homage in skins and [52] like gifts. From this cause there are some quarrels and jealousies among them as among us, but not so serious. When, for example, some one begins to assert himself and to act the Sagamore, when he does not render the tribute, when his people leave him or when others get them away from him; then as among us, also among them, there are reproaches and accusations, as that such a one is only a half Sagamore, is newly hatched like a three-days' chicken, that his crest is only beginning to appear; that he is only a Sagamochin, that is, a Baby Sagamore, a little dwarf. And thus you may know that ambition reigns beneath the thatched roofs, as well as under the gilded, and our ears need not be pulled much to learn these lessons.

[53] These Sagamies divide up the country and are nearly always arranged according to bays or rivers. For example, for the Pentegoet river there is one Sagamore; another for the Ste. Croix; another for the St. John, etc. When they visit each other it is the duty of the host to welcome and to banquet his guests, as many days as he can, the guests making him some presents; but it is with the expectation that the host will reciprocate, when the guest comes to depart, if the guest is a Sagamore, otherwise not.

It is principally in Summer that they pay visits and hold their State Councils; I mean that several Sagamores come together and consult among themselves about peace and war, treaties of friendship and treaties for the common good. It is only these [page 89] Sagamores who have a voice in the discussion and who make the speeches, unless there be some old and renowned [54] *Autmoins*, who are like their Priests, for they respect them very much and give them a hearing the same as to the Sagamores. It happens sometimes that the same person is both *Autmoins and Sagamore*, and then he is greatly dreaded. Such was the renowned Membertou, who became a Christian, as you will soon hear. Now in these assemblies, if there is some news of importance, as that their neighbors wish to make war upon them, or that they have killed some one, or that they must renew the alliance, etc., then messengers fly from all parts to make up the more general assembly, that they may avail themselves of all the confederates, which they call *Ricmaneu*, who are generally those of the same language. Nevertheless the confederation often extends farther than the language does, and war sometimes arises against [55] those who have the same language. In these assemblies so general, they resolve upon peace, truce, war, or nothing at all, as often

happens in the councils where there are several chiefs, without order and subordination, whence they frequently depart more confused and disunited than when they came.

Their wars are nearly always between language and language, or country and country, and always by deceit and treachery. They have the bow and the shield, or buckler, but they never place themselves in a line of battle, at least from what I have been able to learn. And, in truth, they are by nature fearful and cowardly, although they are always boasting, and do all they can to be renowned and to have the name of "Great-heart." *Meskir Kameramon*, "Great-heart," among them is the crowning virtue.

The Jesuit Relations and Allied Documents Travels and Explorations of the Jesuit Missionaries in New France 1610—1791

On the day of the Purification, having assembled all the Christian children, adorned as best they could, along with their parents, we performed in their presence the benediction of the tapers; then we explained to the adults how on such a day our Lady had offered her Son in the Temple to the Eternal Father, and how, in imitation of her, they ought also to present their children to the service of God, and if they did so God would take a more particular care of them; they were very well pleased with these statements. Hence, taking a Crucifix in my hand, I pronounced in their language this Prayer:

[48] Come listen you who have made the earth, and you who Father call yourself, and you his Son who call yourself,

Io sakhrihote de Sondechichiai, dinde esa d'Oistan ichiatsi, dinde de hoen ichiatsi,

and you Spirit Holy who call yourself; come listen, for it is not a thing of small importance that we do;

dinde de Esken d'oatatoecti ichiatsi; Io sakhrihote onekindé oeron d'icwakerha,

look upon these assembled children, already these are thy creatures all; Because that they have been baptized.

atisacagnren cha ondikhucwaté Atichiahà, onne atisatawan áweti; aerhonu onatindecwaesti.

But lo! again we to thee present them all, all we give them up to thee, this is what these think,

Caati onne wáto esátaancwas echa áweti, áweti esátonkhiens, ondayee echa wenderhay

these assembled women, they think master that he is of all the children. Come, then, now

cha wendikhucwaté otindekhien, wenderhay awandio awaton ewa tichiaha. Io ichien nonhwa

take courage, keep them; defend them. That they may not become sick, that they may sin

etsaon hatsacaratai, atsatanonstat. Enonche watinonhwaké, enonché watirihwanderâké,

never, turn away all that which is evil; and if the plague attack us again,

aonhwentsannenhan, serrewa ewa d'otechienti, din de ongnratarríé etsesonachien,

turn away that also; and if famine [49] attack us, turn away that also; and if war assail us,
serrewa itondi; din de onrendich esonachien, serrewa itondi; din de ouskenraetac esonachien,
turn away that also; and if the demon provoke us, that is, the bad demon,
serrewa itondi; din de Oki esoniatoata ondayee d'okiasti.

and the wicked ones who through poison cause death, turn them away also.
chia daononcwaiaessa d'oki asaoio, serrewa itondi.

Finally, turn away all that which is evil. Jesus our Lord of God the Son, for this thou wilt exhort thy
Father,

ocwetacwi serrewa ewe d'otechienti. Jesus onandaerari Dieu hoen ondayee achiehetsaron de hiaistan,

for he does not refuse thee anything. And you also Mary, of Jesus the Mother who art Virgin, that also
say.

oneké tehianonstas. chia desa Warie Jesus ondwe de chikhoncwan, ondayee itondi chihon.

So be it.

to hayawan.

This Prayer, among others, pleased them, inasmuch as we asked God to preserve them from pestilence,
famine, and war. They desired nothing more than these two prayers, that they might not be shipwrecked,
and might not suffer by fire: *enonche watiwareha*, *enonche watidtaté*; these being added, they thought it
complete. God and the Blessed Virgin be praised for ever; for we can say that, from that day, we took
possession of these little ones, who [50] have continued since then to gather every Sunday in our Cabin,
to worship God. It was very fitting that, since they had become children of God on the day of the
immaculate Conception of the holy Virgin, they should also begin on the day of her Purification to
practice Christian duty, to continue it the rest of their lives. This we hope through the mediation of the
Mother of mercy, who has shown us plainly that she will be the Mother of this rising Church.