

DOCUMENT 1

Excerpted from Travels and Works of Captain John Smith

[Original Version]

What by their crueltie, our Governours indiscretion, and the losse of our ships, of five hundred within six moneths after Captain Smiths departure (October 1609-March 1610), there remained not past sixtie, men, women and children.

This was the time, which still to this day (1624) we call this the starving time; if it were too vile to say, and scarce to be believed, what we endured; but the occasion our owne, for want of providence industrie and government, and not the barrennesse and defect of the Countrie, as is generously supposed;"

[Modern Version]

Six months after Captain Smith left, the cruelty of the [Powhatans], the stupidity of our leaders, and the loss of our ships [when they sailed away] caused 440 of the 500 people in Jamestown to die ...

We still (in 1624) call this time the "Starving Time." What we suffered was too terrible to talk about and too hard to believe. But the fault was our own. We starved because we did not plan well, work hard, or have good government. Our problems were not because the land was bad, as most people believe.

Questions for Document 1

1. Who wrote this article?
2. From where is he writing?
3. How many people were left surviving in Jamestown?
4. What was this period referred to?
5. What caused so many people starve?

DOCUMENT 2

Excerpted from "George Percy's Account of the Voyage to Virginia and the Colony's First Days"

[Original Version]

It pleased God after awhile, to send those people which were our mortal enemies to releve us with such victuals, as Bread, Corne, Fish and Flesh in great plenty, which was the setting up of our feeble men, otherwise wee had all perished. Also we were frequented by divers Kings in the countrie, bringing us store of provision to our great comfort.

[Modern Version]

Thanks to God, our deadly enemies saved us by bringing food - great amounts of bread, corn, fish, and meat. This food saved all of us weak and starving men. Otherwise we would all have died. Leaders from other tribes also brought us food and supplies which made us comfortable.

Questions for Document 2

1. Who wrote this document?
2. From where is he writing?
3. Who did you think Percy is referring to as "deadly enemies"?
4. What did these deadly enemies bring?
5. What does this express about the Starving Time in Jamestown?

DOCUMENT 3

The Mayflower Compact

In the name of God, Amen. We whose names are underwritten, the loyal subjects of our dread Sovereign Lord King James, by the Grace of God of Great Britain, France, and Ireland King, Defender of the Faith, etc.

Having undertaken for the Glory of God and advancement of the Christian Faith and Honour of our King and Country, a Voyage to plant the First Colony in the Northern Parts of Virginia, do by these presents solemnly and mutually in the presence of God and one of another, Covenant and Combine ourselves together in a Civil Body Politic, for our better ordering and preservation and furtherance of the ends aforesaid; and by virtue hereof to enact, constitute and frame such just and equal Laws, Ordinances, Acts, Constitutions and Offices from time to time, as shall be thought most meet and convenient for the general good of the Colony, unto which we promise all due submission and obedience.

In witness whereof we have hereunder subscribed our names at Cape Cod, the 11th of November, in the year of the reign of our Sovereign Lord King James, of England, France and Ireland the eighteenth, and of Scotland the fifty-fourth. Anno Domini 1620.

Questions for Document 3

1. Why would the Mayflower voyagers consider this colony as an “advancement of Christian Faith”?
2. The passage refers to laws being passed “as shall be thought most meet and convenient for the general good.” What does “general good” mean?
3. When and where was this document signed?

DOCUMENT 4

John White's Report on his return to Roanoke

We came to the place where I left our colony in the year 1586. As we went, we saw in the sand the prints of the savages, where two or three had trodden at night. As we entered up the sandy bank, we saw that someone had carved the letters C R O, high in a tree. We presently knew these letters signified the place where I should find the planters, according to a secret token agreed upon between them and me at my last departure from them. Before I left, we agreed that they should write or carve on the trees or posts of the doors the name of the place where they should be seated. When I left them they were prepared to remove from Roanoke 50 miles into the mainland. Therefore at my departure from them in the year 1587 I told them, that if they should happen to be distressed in any of those places, then they should carve over the letters or name a cross, but we found no such sign of distress. And having well consider this, we went to the place where they were left in sundry houses, but we found the houses taken down, and the place very strongly enclosed with a high palisade of great trees, and one of the chief trees or posts at the right side of the entrance had the bark taken off, and 5 feet from the ground in capital letters was engraven CROATOAN without any cross or sign of distress.

We entered into the palisade, where we found many bars of iron, two pigs of lead, four iron fowlers, iron sacker-shotte, and such like heavy things, thrown here and there, almost overgrown with grass and weeds. From thence we went along by the water side, towards the point of the creek to see if we could find any of their boats, but we could perceive no sign of theme, nor any of the last Falkons and small Ordinance which were left with them, at my departure from them. At our return from the creek, some of our sailors meeting us told us that they had found where diverse chests had been hidden, and long since digged up again and broken up, and much of the goods in them spoiled and scattered about, but nothing left, of such things as the savages knew any use of. Presently Captain Cook and I went to the place, which was in the end of an old trench, made two years past by Captain Amadas: where we found five chests, that had been carefully hidden of the planters, of the same chests three were my own, and about the place many of my things spoiled and broken, and my books torn from the covers, the

frames of some of my pictures and maps rotten and spoiled with rain, and my armor almost eaten through with rust. This could be no other but the deed of the savages, our enemies at Dasaongwepeuk, who had watched the departure of our men to Croatoan. As soon as our men had departed, the savages dugged up every place where they suspected anything to be buried. Although it grieved me to see such spoil of my goods, yet on the other side I greatly joyed that I had safely found a certain token of their safe being at Croatoan, which is the place where Manteo was born, and the savages of the island our friends.

Questions for Document 4

1. Before John White left the people of Roanoke, they agreed that the colonists would let him know where they had gone. How were the colonists supposed to let him know where they were?
2. When they left, were the people of Roanoke in danger? How do we know?
3. What did John White believe the colonists meant by carving CROATOAN?
4. Who did White believe had damaged his goods? Why did he think that?
5. According to White, how was the relationship between his people and the “savages” on the island of Croatan?

DOCUMENT 5

Edward Winslow's account of The First Thanksgiving Feast, 1621

"We set the last spring some twenty acres of Indian corn, and sowed some six acres of barley and peas, and according to the manner of the Indians, we manured our ground with herrings or rather shads, which we have in great abundance, and take with great ease at our doors. Our corn did prove well, and God be praised, we had a good increase of Indian corn, and our barley indifferent good, but our peas not worth the gathering, for we feared they were too late sown, they came up very well, and blossomed, but the sun parched them in the blossom. Our harvest being gotten in, our governor sent four men on fowling, that so we might after a special manner rejoice together after we had gathered the fruit of our labors. They four in one day killed as much fowl as, with a little help beside, served the company almost a week. At which time, amongst other recreations, we exercised our arms, and many of the Indians coming amongst us, and among the rest their greatest king Massasoit, with some ninety men, whom for three days we entertained and feasted, and they went out and killed five deer, which they brought to the plantation and bestowed on our governor, and upon the captain and others. And although it be not always so plentiful as it was at this time with us, yet by the goodness of God, we are so far from want that we often wish you partakers of our plenty."

Questions for Document 5

1. Whose planting technique did the Pilgrims copy?
2. Why did the governor send "four men on fowling" (to go bird hunting)?
3. How many men did Massasoit bring to the celebration and what did they bring?
4. According to Winslow's account, describe the relationship between the Pilgrims and Indians.