

Speech by Powhatan, as recorded by John Smith, 1609

Why will you take by force what you may obtain by love? Why will you destroy us who supply you with food? What can you get by war? . . . We are unarmed, and willing to give you what you ask, if you come in a friendly manner. . . .

I am not so simple as not to know it is better to eat good meat, sleep comfortably, live quietly with my women and children, laugh and be merry with the English, and being their friend, trade for their copper and hatchets, than to run away from them. . . .

Take away your guns and swords, the cause of all our jealousy, or you may die in the same manner.

A French Jesuit missionary, 1642

To make a Christian out of a Barbarian is not the work of a day. . . . A great step is gained when one has learned to know those with whom he has to deal; has penetrated their thoughts; has adapted himself to their language, their customs, and their manner of living; and when necessary, has been a Barbarian with them, in order to win them over to Jesus Christ.

Minavavana, a Chippewa chief, addressing trader Alexander Henry, as recorded by Henry, 1761

Englishman, although you have conquered the French, you have not yet conquered us! We are not your slaves. . . .

Englishman, our father, the King of France, employed our young men to make war upon your nation. In this warfare many of them have been killed, and it is our custom to retaliate until such time as the spirits of the slain are satisfied. But the spirits of the slain are to be satisfied in either of two ways; the first is by the spilling of the blood of the nation by which they fell; the other by *covering the bodies of the dead*, and thus allaying the resentment of their relations. This is done by making presents.

Englishman, your king has never sent us any presents, . . . wherefore he and we are still at war; and until he does these things we must consider that we have no other father, nor friend among the white men than the King of France. . . . You do not come armed with an intention to make war. . . . We shall regard you, therefore, as a brother. . . . As a token of our friendship we present you with this pipe to smoke.

Pontiac, an Ottawa chief, voicing the proclamations of the "Master of Life," 1763

I am the Master of Life, whom thou desirest to know and to whom thou wouldst speak. Listen well to what I am going to say to thee and all thy red brethren. I am he who made heaven and earth, the trees, lakes, rivers, all men, and all that thou seest, and all that thou hast seen on earth. Because . . . I love you, you must do what I say and [not do] what I hate. I do not like that you drink until you lose your reason, as you do; or that you fight with each other; or that you take two wives, or run after the wives of others; you do not well; I hate that. You must have but one wife,

and keep her until death. When you are going to war, you juggle, join the medicine dance, and believe that I am speaking. You are mistaken, it is to Manitou to whom you speak; he is a bad spirit who whispers to you nothing but evil, and to whom you listen because you do not know me well. This land, where you live, I have made for you and not for others. How comes it that you suffer the whites on your lands? Can you not do without them? I know that those whom you call the children of your Great Father supply your wants, but if you were not bad, as you are, you would well do without them. You might live wholly as you did before you knew them. Before those whom you call your brothers come on your lands, did you not live by bow and arrow? You had no need of gun nor powder, nor the rest of their things, and nevertheless you caught animals to live and clothe yourselves with their skins, but when I saw that you inclined to the evil, I called back the animals into the depths of the woods, so that you had need of your brothers to have your wants supplied and I shall send back to you the animals to live on. I do not forbid you, for all that, to suffer amongst you the children of your father. I love them, they know me and pray to me, and I give them their necessities and all that they bring to you, but as regards those who have come to trouble your country, drive them out, make war on them. I love them not, they know me not, they are my enemies and the enemies of your brothers. Send them back to the country which I made for them. There let them remain.

Scarrooyady, an Iroquois leader, at a 1753 treaty

Scarrooyady's proclamation to colonist traders is indicative of the attitude that many Native Americans took to the introduction of alcohol by colonists into Native tribes. Native Americans, who had not been previously exposed to rum, rapidly developed addictions, which led to dependencies on colonist traders. Many Natives saw the introduction of alcohol, as well as gunpowder, as extremely detrimental to their continued existence.

Your traders now bring us scare any Thing but Rum and Flour. They bring us little Powder and Lead, or other valuable Goods. The rum ruins us. We beg you would prevent its coming in such Quantities, by regulating the Traders. . . . We desire it be forbidden, and none sold in the Indian Country.

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