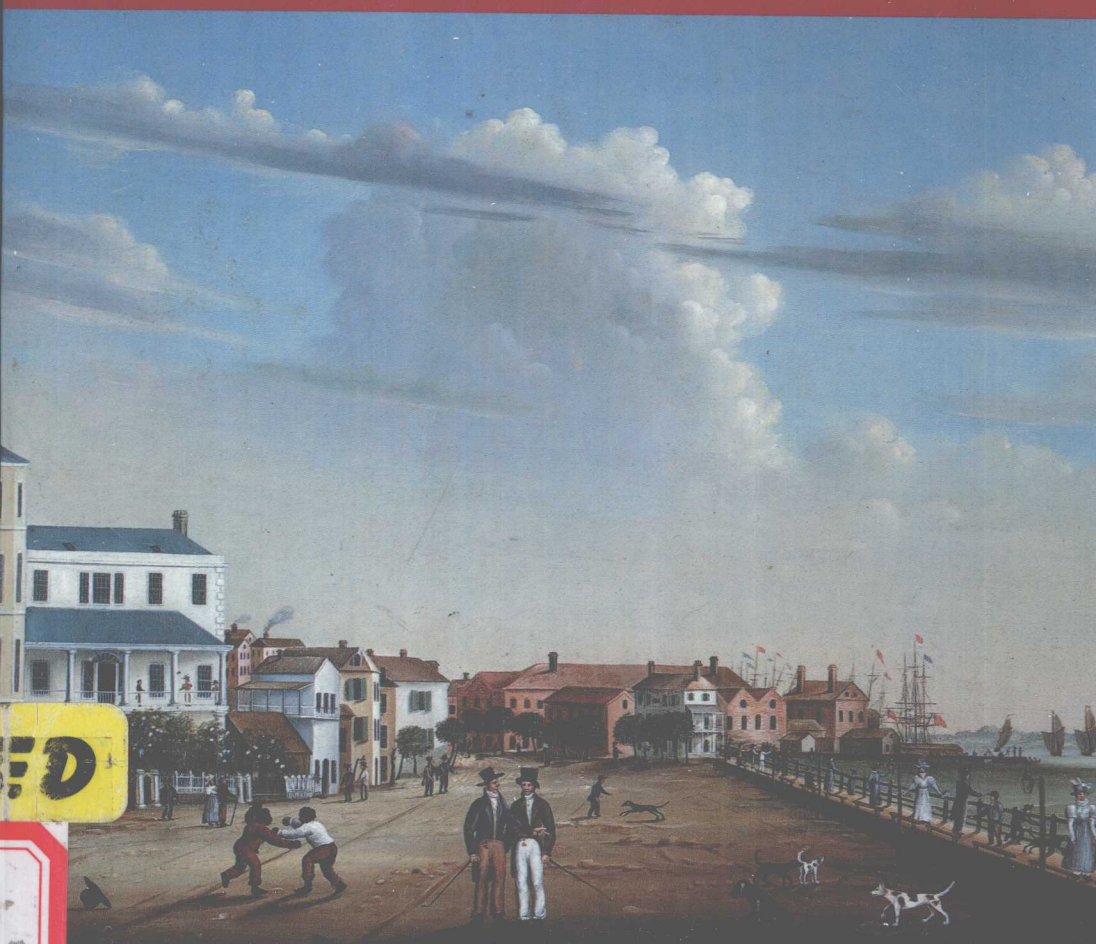


FOURTH EDITION

# AMERICA FIRSTHAND

*Readings from Settlement to Reconstruction*

*Volume One*



*Robert D. Marcus and David Burner*

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FOURTH EDITION

*Volume I*  
*Readings from Settlement to*  
*Reconstruction*

**Robert D. Marcus**

*State University of New York College at Brockport*

and

**David Burner**

*State University of New York at Stony Brook*

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Bracketed numbers indicate selection numbers.

[1] "Declarations of Spanish Officials" and "Declarations of Pueblo Indians" from Charles Wilson Hackett, *Revolt of the Pueblo Indians of New Mexico and Otermán's Attempted Reconquest 1680-1682* (Albuquerque: The University of New Mexico Press, 1942), pp. 207-14, 238-42 and 245-49. With the permission of The University of New Mexico Press.

[3] "Life of the Admiral Christopher Columbus" from Fernando Colón, *The Life of the Admiral Christopher Columbus by His Son Ferdinand*, translated and annotated by Benjamin Keen (New Brunswick: Rutgers University Press, 1959). Copyright © 1959 by Benjamin Keen. Reprinted by permission of the translator.

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# Preface

The fourth edition of *America Firsthand* aims to capture, through the variety of experiences it records, a lively picture of America and the diverse individual perspectives that comprise its history. Designed to supplement United States history survey textbooks, its two volumes give center stage to ordinary Americans who speak directly of their own lives. These include people from many groups whose experience until recently has been largely lost in mainstream history. As much as possible, individuals speak in their own words and in selections long enough to be memorable, personal, and immediate. The accounts of indentured servants, southern aristocrats, runaway slaves, factory workers, western explorers, civil rights activists, immigrants, and many others offer students opportunities to identify with a wide range of human experience.

Like their predecessors, these volumes respond to the increasing difficulty of teaching and learning American history, particularly the challenge of connecting traditional chronology with the new materials of social history. While the readings convey the experiences and force of specific personalities, *America Firsthand*, fourth edition, has retained the traditional markers of United States history by including accounts of people who acted in or responded to such events as the American Revolution, the western movement, the Civil War, Reconstruction, both World Wars, the Great Depression, the civil rights movement, and the war in Vietnam.

*America Firsthand* has been extensively revised in the fourth edition. We have retained readings that users wanted to continue teaching and have dropped less successful ones. Among many new readings in the first volume, students will find the diary of Hetty Shepard, a teenaged Puritan girl writing during King Philip's War, an account of the impact of the American Revolution on the slaves of Southern planter Landon Carter, and correspondence of Elizabeth Cady Stanton and Susan B. Anthony as they begin their long collaboration on women's

rights. Fresh selections in the second volume include John Wesley Powell's diary of his party's dangerous exploration of the Grand Canyon, interviews of American soldiers who survived the Bataan death march during World War II, an account of how Odessa Williams raised grandchildren and great grandchildren on welfare in Philadelphia in the 1980s and 1990s, and the reflections of Katie Argyle on the death of a friend she had known only on the Internet.

The fourth edition has several new features intended to make it an even more effective teaching tool. The sections into which the book is divided have been brought closer to the typical organization of the standard American history textbook. Each part is organized around a general theme and begins with an introduction that announces the theme and briefly explains the relationship of each reading to it. Two "Points of View" then characterize the section theme by presenting an event from two different perspectives. Neither of the selections presents a simple pro or con position, nor do the critical thinking questions that follow them. By examining a single event that dramatically portrays the central theme of the section, they focus student attention, thereby allowing a deepening of perception and a more interesting probing of the past. Through the "Points of View" in Volume One, students will discover ways of thinking about the Pueblo Indian revolt of 1680, the Salem witchcraft trials, the Boston massacre, the battle of the Alamo, Nat Turner's slave rebellion, and the march of William T. Sherman's army through Georgia and the Carolinas. Volume Two "Points of View" engage students in consideration of a notorious Ku Klux Klan murder in South Carolina during Reconstruction, the battle of Little Big Horn, the Triangle Shirtwaist fire, the Scopes trial, the building of the atomic bomb, and the My Lai incident.

The headnotes preceding each selection have been revised and expanded to better prepare students for each reading by providing necessary background information without providing too much coaching. New questions immediately after the headnotes enable students and instructors to give attention to specific passages and issues that can provide points for discussion as well as material for testing or essays.

*America Firsthand*, fourth edition, presents the American experience through the perspectives of diverse people who have in common a vivid record of the world they inhabited and the times they experienced. We hope that the readings will serve as fertile ground in which students can begin to root their own interest in history and deepen their perception of the times in which they live.

### *Acknowledgments*

Many fine teachers provided thoughtful criticism and good suggestions for the fourth edition of *America Firsthand*.

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We owe gratitude as well to the many people whose editorial work and judgment improved this edition. Phyllis Valentine and Charisse Kiino were both creative and good humored in keeping us in line through the long process of turning the third edition into the much altered fourth. Others at Bedford Books who played major roles have our thanks as well: Charles Christensen, Joan Feinberg, Katherine Kurzman, Elizabeth Schaaf, Tony Perriello, David Bemelmans, Susan Pace, Dick Hannus, and Fred Courtright. Outside the Bedford organization, Beth Donaldson did fine service in picture and other research and Elizabeth Marcus in modernizing seventeenth century prose. And Tom West remains for both of us the editors' editor.

# **America Firsthand**

Mapa 6.º



Fr. Angel

Fr. Martin de Jesus



Naturas.



Aquí se demuestra que ya pacíficos los naturales, obraron en la villa del Señor los Padres misioneros bautizando a unos, y predicando a otros, luchando al mismo tiempo con los Demonios, a cuya empresa, asistía fiel y fervoroso el General. No.

This rendering of missionaries converting Indians to Catholicism by a contemporary Spanish artist reveals a great deal about European perceptions of native American culture.



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## PART ONE

# Indians and Europeans

## *Cultural Conflict*

The age of exploration added the scientific and humanist ambitions of the Renaissance to the older hopes of discovering the lost tribes of Israel and of gaining a westward sea route to the rich trade of the Orient. Accounts of the New World, such as that found in Colón's life of Columbus, flooded Europe with reports that were as much a product of the confused dreams of the age as they were of the realities of America.

The people of this new land were named "Indians" by explorers who mistook the Americas for the East Indies or the Orient. These native Americans had their own complex cultures, which rapidly came into conflict with those of white explorers and settlers. And, much like the Europeans, they survived among shifting allies and enemies, territorial disputes, and cultural borrowings. European settlers, soldiers, missionaries, plants, animals, technologies, and especially germs disrupted and fundamentally transformed this world, finally destroying most of it. Bartolomé de Las Casas's report of the Spanish conquest captures the full horrors of that first encounter. Yet it is important to remember that for three centuries after Columbus, various Indian nations played independent and sometimes powerful roles in the diplomacy of the western hemisphere, that their adaptations and cultural exchanges—now including encounters with white civilizations—continued, and that, however much diminished, many tribes have maintained their identity into the present.

The varying accounts of the Pueblo revolt of 1680 offer differing perspectives on the Spanish Empire's uneasy mix of Indian and European religions and interests. John Smith's description of Virginia's Indians and William Bradford's account of the Pequot War show how cultural conflicts similar to those of the Spanish conquest worked themselves out in the colonies of the British Empire. And Father Paul Le Jeune, illustrating the French Empire in the New



World, suggests how little understanding existed even between friendly whites and receptive native Americans.

Indians throughout the colonial era and well into the nineteenth century provoked fear and a sense of mystery. Stories about what happened when whites were captured by Indians, beginning with John Smith's account of his supposed rescue by Pocahontas, remained popular for more than two centuries, making captivity narratives among the first best-sellers produced in this country. Mary Jemison's account of her captivity among the Seneca illustrates how Anglo-Americans domesticated their anxieties about Indians and wrapped them in an aura of romance.

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## *Points of View: Revolt of the Pueblo Indians (1680)*

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### 1

#### *Declarations of Spanish Officials*

**Pedro de Leiva et al.**

*Just as Anglo-America had a western frontier, Spanish America had a northern frontier comprising northern Mexico as well as much of present-day Florida, Texas, New Mexico, Arizona, and California. The Anglo frontier was highly individualistic and secular; the Spanish frontier was closely controlled by the Spanish government and the Catholic Church. Anglo frontiersmen made Indians their enemies and were willing to see them massacred. Spanish officials and frontiersmen battled the Indians as well, subjugated what tribes they could, and often brutally exploited the Indians' labor. But they also intermixed and intermarried with them, creating a substantial caste of mestizos, while Spanish missionaries converted Indians to Catholicism, educated them to Spanish ways, and tried—with some success—to assimilate them. Christianized Indians often made up a substantial proportion of new settlements. Unlike Indians in the Anglo world, they were an integral part of the Spanish frontier movement.*

*The tribes of northern Mexico and New Mexico often resisted the Spanish as they had the Aztecs. Revolts followed the movement of the frontier northward throughout the seventeenth century. The greatest of these, the Pueblo revolt of 1680, had its antecedents in 1675 when the Spanish governor raided a meeting of medicine men, eventually executing three and severely punishing the rest. One of them, Popé, revived the ancient tribal religion and plotted to destroy the Spanish. Although his plan was discovered at the last moment, the uprising nonetheless devastated the Spanish settlements, forcing the abandonment of Santa Fe, the only substantial city north of El Paso.*