

Name of Lesson: American Women's Role in the American Revolution

Grade Level: 10-11

Subject: U.S. History

Prepared by: Stephen Schlicting

Overview and Purpose: To show the role that American women played in the American Revolution

Educational Standards: History American Revolution (Society, Diversity, Knowledge, the individual). Increase knowledge and understanding.

Objectives: Provide information about the role American women played. Identify and learn about events and people

Materials needed: Class work sheets, Computer, LCD projector, Homework sheets, pencil, notebook

Teacher Guide: Provide information, identify key women, events, and how women were involved in the war.

Student Guide: Copy notes, read, answer questions about power point presentation. Writing about specific women and what they did.

Information: Role of American Women in American Revolution

Verification/Assessment: Questioning, review class assignments and homework

Activities: Take notes, lecture, power point, read and writing.

Summary: In a 48 minute class period students will gain a better more complete understanding of what American women played in the American Revolution. Student will absorb from visual, auditory and kinesthetic stimulus and activities.

The American Indians and The American Revolution

The role of the American Indian during the American Revolution was a shadowy and tragic one, symbolized by Benjamin West's painting, now in the National Gallery of Art, of Colonel Guy Johnson, the British superintendent of Indian affairs in the North, and Joseph Brant, the great Mohawk warrior. It was a shadowy role, but an important one. It was shadowy not only because the Indian operated physically from the interior forests of North America and made his presence felt suddenly and violently on the seaboard settlements, but because the Indian was present also in the subconscious mind of the colonists as a central ingredient in the conflict with the Mother Country. After a century and a half of exploration and settlement, the English colonists, in 1763, were finally masters of the coastal areas of North America. With rapidly growing populations they now turned inward away from the sea to a larger destiny. The Great War for Empire in the 1750s and 1760s had resulted in the expulsion of the French political and military presence from the interior. The powerful Indian nations who lived in the region were now unable to play one European power off against the other. Their conflicts with the English would now be conducted without benefit of European allies. The need to coordinate British power in America in the face of the French threat had led, in 1755, to the appointment of a superintendent of Indian affairs for the northern department, an office to which Sir William Johnson was appointed. In 1756 a similar superintendency for the southern colonies was established, with Sir Edmond Atkin as superintendent. The superintendents operated in subordination to the commander-in-chief of British forces in America. While not taking the conduct of Indian relations entirely out of the hands of the colonial governors and assemblies, the existence of these new colonial officers marked a significant diminution of the powers inherited and assumed by the individual English colonies.

With the conclusion of the Great War for Empire, the English government applied further controls over colonial freedom to act, particularly in restricting settlement westward within the chartered limits of the colonies. By the Proclamation of 1763, the lands beyond the Appalachian mountain chain were declared off limits to colonial governments, the lands being "reserved" to the Indians under the cognizance of the British Crown which reasserted its sovereignty and control over the area. Although the anger of the colonies was tempered by the knowledge that the freeze was a temporary measure and not necessarily permanent, it marked another example of the tightening noose placed by the home government over colonial freedom of action.

The status of the Indian nations of the interior is not easy to describe. Certainly they attributed to themselves independent status which they felt able to maintain by force of arms. The English government, on the other hand, asserted ultimate sovereignty over Indian lands by virtue of the ancient charters which former kings of England had granted to those undertaking to plant colonies in the New World. Though speculative in origin and based on ignorance of the geography of the New World and of the power of the Indian nations in the interior, the charters were brought forth in legal arguments whenever the possibility of their full realization was possible. In their dealings with the Indian nations, the English authorities utilized the treaty form of negotiation in which solemn covenants were entered into as between equals. During the period 1763 to 1775, a series of boundaries between the colonists and the Indians of the interior were created from Lake Ontario to Florida, confirming in the minds of Indians (and of many colonists) the belief that the Indian country was closed to speculation and settlement by the increasingly aggressive colonists.

Lord Dunmore's War of 1774 marked the beginning of the breakdown of the arrangements by which the seaboard colonies and the Indian nations of the interior were to be kept apart. Lord Dunmore, royal governor of Virginia, sought to seize the abandoned Fort Pitt, captured from the French during the Great War for Empire, in support of Virginia's charter claims. Dunmore's move into the trans-Allegheny areas of western Pennsylvania (Virginia's charter claims were to the west and northwest) led to war with the Delawares and Shawnees. The conflict triggered a response from the Iroquois to the north who stood in the relation of elder brothers to the Shawnees and Delawares. Superintendent of Indian Affairs Johnson worked diligently to keep the Iroquois out of war. He pointed out that the Six Nations (who comprised the Iroquois Confederacy) had renewed and confirmed the "Covenant Chain subsisting between us" at the Treaty of Fort Stanwix, October 26, 1768. But the Iroquois demanded to know why whites were not honoring the former treaties and boundary lines and were moving beyond the mountains into the Ohio River valley. While arguing in council to forestall Iroquois involvement in Dunmore's War, Johnson on July 11, 1774, died and was succeeded by his nephew and son-in-law, Guy Johnson. Guy Johnson was relieved when, in a series of conferences culminating in a

great meeting at Onondaga in October 1774, the Iroquois decided to ratify the pledge to remain at peace with the English and to persuade the Shawnees to settle their differences with the Virginians. Joseph Brant, a Mohawk graduate of Eleazar Wheelock's Indian School at Lebanon, Connecticut, was particularly persuasive in these conferences.

The English government, meanwhile, continued its policy of restraining colonial expansion into the territory reserved to the Indians. By the Quebec Act, the seaboard colonies were seemingly shut off from expansion into the lands they claimed by charter, those lands being incorporated into the new British province of Quebec. The fact that this restriction was in the form of an Act of Parliament, and not an administrative decree, made it all the more damaging to the pretensions of the colonies. By the act, the province of Quebec was extended as far south as the Ohio River. Control was placed in the hands of a royal governor with a standing army under his command to support him and with no representative assembly to bother him. While the Quebec Act is usually interpreted in terms of its religious significance (its provisions for religious toleration of Catholicism outraged good Protestants), in fact, as Francis Jennings has pointed out, the act was more significant in putting a brake on the land speculation of the seaboard colonists and fixing sovereignty and control of the areas of potential expansion in England and in Parliament rather than in America and in colonial legislatures.

There is no doubt that British restrictions on colonial freedom of action in this as in other fields helped to convince the colonists that violent reaction might be the preferable alternative. Violence was not long in coming. When the citizens of Boston threw overboard English tea (while, interestingly, dressed as Indians), the English government responded by closing the Port of Boston. In explaining the growing crisis to the Iroquois at a conference in January 1775, Guy Johnson asserted that: This dispute was solely occasioned by some people, who notwithstanding a law of the King and his wise Men, would not let some Tea land, but destroyed it, on which he was angry, and sent some Troops with the General [Thomas Gage], whom you have long known, to see the Laws executed and bring the people to their senses, and as he is proceeding with great wisdom, to shew them their great mistake, I expect it will soon be over.

Neither the loyalists nor the patriots sought to enlist Indian support at this time. Indeed, both sides urged the Indians to remain neutral on the grounds that the disputes were a family quarrel in which the Indians were not concerned. Yet, informally, the line was not so clearly drawn. George Washington, in the winter of 1774 - 1775, recruited some gunmen from among the minor Eastern tribes, the Stockbridge, Passamaquoddy, St. John's and Penobscot Indians. By the fall of 1775, General Gage, the British commander, would use Washington's actions to justify his orders to Guy Johnson and John Stuart (who had succeeded Atkin as superintendent of Indian affairs for the southern department) to bring the Indians into the war when opportunity offered.

In July 1775, the Continental Congress proposed a plan similar to the Crown's for managing Indian affairs. Commissioners were appointed for each department. The Congress also drafted a talk which could be delivered by the commissioners to any tribes in their district. The talk asserted that:

This is a family quarrel between us and Old England. You Indians are not concerned in it. We don't wish you to take up the hatchet against the king's troops. We desire you to remain at home, and not join either side, but keep the hatchet buried deep.

Not until the summer of 1776 did either the Americans or British formally and officially attempt to involve the Iroquois, the most powerful northern nation, on their side. Informal approaches, however, were made with increasing frequency. In July 1775, Ethan Allen, of Vermont, sent a message to the Iroquois urging them to shun the King's side. Allen asserted:

"I know how to shute and ambush just like the Indian and want your Warriors to come and see me and help me fight Regulars You know they Stand all along close Together Rank and file and my men fight so as Indians Do I want your Warriors to Join with me and my Warriors like Brothers and Ambush the Regulars, if you will I will Give you Money Blankets Tomehawks Knives and Paint and the Like as much as you say because they first killed our men when it was Peace time."

Meanwhile, the British were similarly exciting the Six Nations. The Indians were invited "to feast on a Bostonian and drink his Blood." With wise understanding the British provided a roast ox and a pipe of wine as the symbolic substitute for the rebels.

The Iroquois at first resisted being attracted to either side. As a Seneca warrior put it, in reply to the warnings against the Americans made by Colonel John Butler, who acted for Colonel Johnson in the latter's absence: *"We have now lived in Peace with them a long time and we resolve to continue to do so as long as we can - when they hurt us it is time enough to strike them. It is true they have encroach'd on our Lands, but of this we shall speak to them. If you are so strong Brother, and they but as a weak Boy, why ask our assistance. It is true I am tall and strong but I will reserve my strength to strike those who injure me. If you have so great plenty of Warriors, Powder, Lead and Goods, and they are so few and little of either, be strong and make good use of them. You say their Powder is rotten - We have found it good. You say they are all mad, foolish, wicked, and deceitful - I say you are so and they are wise for you want us to destroy ourselves in your War and they advise us to live in Peace. Their advice we intend to follow."*

Although the Indians refused to be swayed by either side at this time, uncertainty as to how they might be affected by the struggle caused bitter divisions to be formed among them.

Meanwhile, in July 1776, Colonel Guy Johnson and Joseph Brant, the Mohawk, had returned to New York from a visit to England. While in London, Brant had been warmly received and highly honored. George Romney had painted his portrait. Brant had become more than ever convinced that the Indian future lay with the British Crown and not with the American colonists. After distinguishing himself at the Battle of Long Island, Brant slipped through the patriot lines in order to return to Iroquoia and bring his countrymen into the fight against the Americans. In conjunction with Colonel Butler, the British commander at Fort Niagara, Brant succeeded in getting four of the six Iroquois nations to take up the hatchet against the Americans. Only the Oneida and the Tuscarora refused. The decision for war was made at a great congress at Irondequoit in July 1777, at which the Indians were finally overwhelmed by massive gifts of rum, provisions and useful goods.¹⁰

The bloody seal to the fateful decision made by the Iroquois to break their traditional unity (as well as their neutrality) was the Battle of Oriskany, August 6, 1777, which occurred when American General Nicholas Herkimer was on his way to relieve beleaguered Fort Stanwix. Herkimer failed, but the Seneca allies of the British in particular, suffered heavy losses. Seventeen of the thirty-three Indians killed were Seneca as were sixteen of the twenty-nine wounded. In Indian terms, where success in battle was measured by the smallness of one's own losses, the battle was a disaster. Even more galling than the men lost was the fact that the Great Peace established by the Iroquois Confederacy was now dissolved. Brother was fighting brother. Oneidas and Tuscaroras had fought with Herkimer against their fellow Iroquois on the King's side.¹¹

Shortly after the battle of Oriskany, the patriot cause seemed vulnerable to destruction at the hands of General John Burgoyne who had moved south from Canada in June 1777 in order to cut off the middle and southern colonies from those in New England. On the way, Indian auxiliaries in his command murdered a young lady, Miss Jane McCrea, in a celebrated incident which fed the fuel of patriot propaganda that (as Jefferson put it in the Declaration of Independence) the King had *"endeavored to bring on the inhabitants of our frontier the merciless Indian savages, whose known rule of warfare is an undistinguished destruction of all ages, sexes, and conditions."* When General Philip Schuyler received word during a conference with the Oneidas and Tuscaroras at Albany, in September, that the American army had engaged Burgoyne's at Freeman's Farm he immediately asked for their assistance and received it. The warriors, fresh from their participation in Herkimer's campaign, joined General Horatio Gates' army and rendered invaluable assistance.

The British thrust was turned back and warfare in New York State in 1778 and 1779 consisted of guerrilla raids by British supported Iroquois on interior New York settlements such as that at Cherry Valley. The raids led to a massive counter offensive planned by George Washington and commanded by General John Sullivan which entered the Iroquois homeland and applied a scorched earth policy to the villages and cornfields which the Indians had prudently abandoned. Years later, in 1790, when the Seneca leader, Cornplanter, was negotiating with Washington, he recounted that *"When your army entered the country of the Six Nations we called you Town Destroyer; and to this day when that name is heard our women look behind them and turn pale, and our children cling close to the necks of their mothers."*

In the inland areas of the South, even more powerful Indian nations existed than in the North. The Southeastern nations could muster 14,000 warriors: 3,000 each among the Cherokees, Choctaws, and Creeks, plus 5,000 hardy Chickasaws. The southern Indians had been subjected to the same encroachments by the colonists that the northern Indians had experienced. By the Treaty of Sycamore Shoals on the Watauga River

in March 1775, the Transylvania Company had obtained a title of sorts to much of present day Kentucky and middle Tennessee. But the Cherokee chief Dragging Canoe had stalked out of the negotiations, warning that any attempt to settle the area would turn the land dark and bloody.

The British sub-agents Alexander Cameron and Henry Stuart attempted to warn the American settlers who were encroaching on Indian lands at Watauga and Nolichucky.. Their warnings enabled the settlers to prepare themselves against attack and to characterize the British cautions - suitably distorted - as evidence of British instigation of Indian attack. For the most part, the Americans refused to heed the warnings to leave.

The patriots, who had appointed commissioners to deal with the Indians as prescribed by the Continental Congress, sought to persuade the natives that the King's agents were now superseded by themselves. In April 1776 a conference was held with representatives of the Cherokees, but most of the tribe absented themselves. The colonial representatives urged the Cherokees (and, in a later conference, the Creeks) to remain neutral and not be swayed by British arms or arguments. The American case was not persuasive and, in May 1776, a delegation from the north composed of Shawnees, Delawares, and Mohawks, arrived among the Cherokees and convinced them to take up the tomahawk against the encroaching Americans. Devastation soon followed on the frontier.¹⁶ The response of the southern colonies was similar to that in the North. Devastating strikes were made by American armies against the Cherokees. Like the Iroquois, the Cherokees chose to let their country be ravaged rather than attempt to engage the American columns in pitched battles. Instead, they retired further west and watched the colonial soldiers destroy their crops and houses. Like the Iroquois, though to a lesser degree, the Cherokees were riven by factional strife on how best to confront the deteriorating situation.

Thomas Jefferson's reaction to the Cherokee attacks on the frontier expressed his sense of the seriousness of the situation: *"I hope that the Cherokees will now be driven beyond the Mississippi and that this in future will be declared to the Indians the invariable consequence of their beginning a war. Our contest with Britain is too serious and too great to permit any possibility of avocation from the Indians."*

The fate of the Cherokees dampened the inclination of the Creeks to seek vengeance against the encroaching settlers at the possible cost of similar retaliation. Nevertheless, an opportunity to strike a coordinated blow occurred when late in 1778 a British fleet arrived in Georgia. Savannah fell to it, and a force was sent inland to Augusta. By virtue of poor communication (one might almost say a total lack of effective communication), John Stuart, the Indian superintendent in Pensacola, was uninformed of the move and was unable to bring Creek allies and local loyalists to the assistance of the British troops. Although huge amounts of goods were annually provided Britain's Indian agents for use in keeping her Indian alliances firm (£75,000 sterling in 1778 for the southern Indians alone), few results were evident to an increasingly skeptical Parliament. In March 1779, in considering a money bill, heated comments about the apparently fruitless expenditures of such sums were made. Yet Indian goods continued to be vital in maintaining Indian support.

Meanwhile, the new Spanish ally of the revolting colonies outgeneraled the British in the Gulf Coast region. Bernardo de Galvez, moving from New Orleans east along the coast to Mobile, was able to seize that port on February 10, 1780, after General John Campbell, the British commander in West Florida, had dismissed his Choctaw auxiliaries without adequate thanks or recompense. Campbell had earlier frittered away this support by calling them in unnecessarily in response to false alarms. When Pensacola, further east, was next threatened in March 1780 by the Spanish, 2000 Creeks under Alexander McGillivray and William McIntosh rallied to the support of the British. The Spanish settled down to wait for the Indians to depart, but victory eluded them when, after six weeks, a British fleet arrived. Galvez was forced to retire.

In March 1781, a Spanish fleet again appeared off Pensacola with a 4000 man army which overmatched 1500 British soldiers, 400 Choctaws, and 100 Creeks. After fierce fighting, in which the Indian allies of the British distinguished themselves, the garrison capitulated May 8, 1781. The fall of Pensacola was soon followed by the fall of Augusta and Savannah. British collapse in the South was imminent and the King's Indian allies were forced to choose their future course.²⁴ The Cherokees and Chickasaws sought to negotiate peace with the Americans. The Creeks continued to stand with the British; the Choctaws wavered.²⁵ When the British finally evacuated St. Augustine in 1783, they were astonished to find that numbers of their Indian allies sought to join them. As one Indian talk put it, "If the English mean to abandon the Land, we will accompany them - We cannot take a Virginian or Spaniard by the hand - We cannot look them in the face." The commandant of the garrison expressed his amazement at the Indian attitude: "The minds of these people

appear as much agitated as those of the unhappy Loyalists on the eve of a third evacuation; and however chimerical it may appear to us, they have seriously proposed to abandon their country and accompany us, having made all the world their enemies by their attachment to us."

In the Preliminary Articles of Peace of 1782, no mention was made of the Indians. Despite their important role and visible presence, they had receded into the shadows of European diplomacy. Recognition of their existence and status was easier to ignore or deny in Europe than in America. Brant, the Mohawk, was outraged that the King seemed to be selling out the Indians to the American Congress. Daniel Claus, the British agent for the Six Nations in Canada, was astounded that the English negotiator in Paris, Richard Oswald, had ignored, or been ignorant of, the boundaries of the Indian country established by the Fort Stanwix treaty line of 1768. "It might have been easily reserved and inserted that those lands the Crown relinquished to all the Indn. Nations as their Right and property were out of its power to treat for, which would have saved the Honor of Government with respect to that Treaty," he wrote. Other Englishmen were outraged. "Our treaties with them were solemn," Lord Walsingham noted, "and ought to have been binding on our honour." Lord Shelburne, on the other hand, vigorously defended the Preliminary Articles, asserting that "in the present treaty with America, the Indian nations were not abandoned to their enemies; they were remitted to the care of neighbors."

The Spanish representative at the Paris negotiations, the Conde de Aranda, had similarly asserted that the territory west of the Appalachians to the Mississippi, which England grandly delivered to the American colonies, belonged to "free and independent nations of Indians, and you have no right to it." But the American negotiators rejected the Indian claim and asserted the full authority of the colonies to possess the lands west to the Mississippi.

In their succeeding negotiations with the Indians, the Americans attempted to convince the Indians that by choosing the losing side in the struggle they had lost all their rights. They asserted that the Indians were a conquered people. James Duane in 1784 advised the governor of New York not to treat with the Iroquois as equals, saying that "I would never suffer the word 'nation' or 'six nations' or 'confederates,' or 'council fire at Onondago' or any other form which would revive or seem to confirm their former ideas of independence they should rather be taught that the public opinion of their importance has long since ceased."

Neither the Iroquois, nor the Indians of the Old Northwest, nor those of the South, tamely accepted colonial assertions of sovereignty by right of conquest. Although most of the powerful nations which had hitherto held back the tide of English expansion had chosen the wrong side in the Revolution, they still possessed land and power only partially diminished by the war. The British government, embarrassed by the reproaches of their erstwhile allies, continued to hold the forts of the Old Northwest and to provide trade goods and sympathy to their Indian allies though refusing military aid for a renewed attack against the Americans. Attempts by American forces to impose their will on the Indians confirmed the fact that the Indians had not been conquered by the Americans during the Revolution, for these attempts were repeatedly frustrated.

With the formation of the Constitution and the establishment of a new government, Secretary of War Henry Knox, Secretary of State Thomas Jefferson, and President George Washington formulated a policy of honor and good will toward the native Americans. As expressed in the Northwest Ordinance, the policy asserted that: "The utmost good faith shall always be observed towards the Indians; their land and property shall never be taken from them without their consent; and in their property, rights, and liberty, they shall never be invaded or disturbed, unless in just and lawful wars authorized by Congress; but laws founded in justice and humanity shall from time to time be made, for preventing wrongs being done to them, and for preserving peace and friendship with them." Yet the passions engendered by the American Revolution, despite the good will expressed in the formal policy enunciated by the government, was to lead to bitter and violent confrontations on the frontier. The bloody ground of Kentucky was to be repeated in region after region as the undisciplined and unregulated expansion of the American people got underway. In the end the Indian was the loser. That he would have been a loser even if the King had repressed the rebellion is probable; but his decline would not have been so swift or so bitter.

By Wilcomb E. Washburn

The late Wilcomb E. Washburn was one of America's most versatile and accomplished historians, receiving his Ph.D. (American Civilization) from Harvard University in 1955.

What did Women do in the American Revolution?



EVERYTHING!

The Idea of Citizenship - Women

- Boycotts of British goods
- Participation in civil disturbances
- Collected money and petition signatures
- Home manufacture contributed supplies
- Camp followers provided services to Patriot army
- Served as spies, messengers, soldiers
- Assumed male tasks in supervising family and farms
- Wrote inspirational poems, plays, books supporting the Revolution

Boycotts

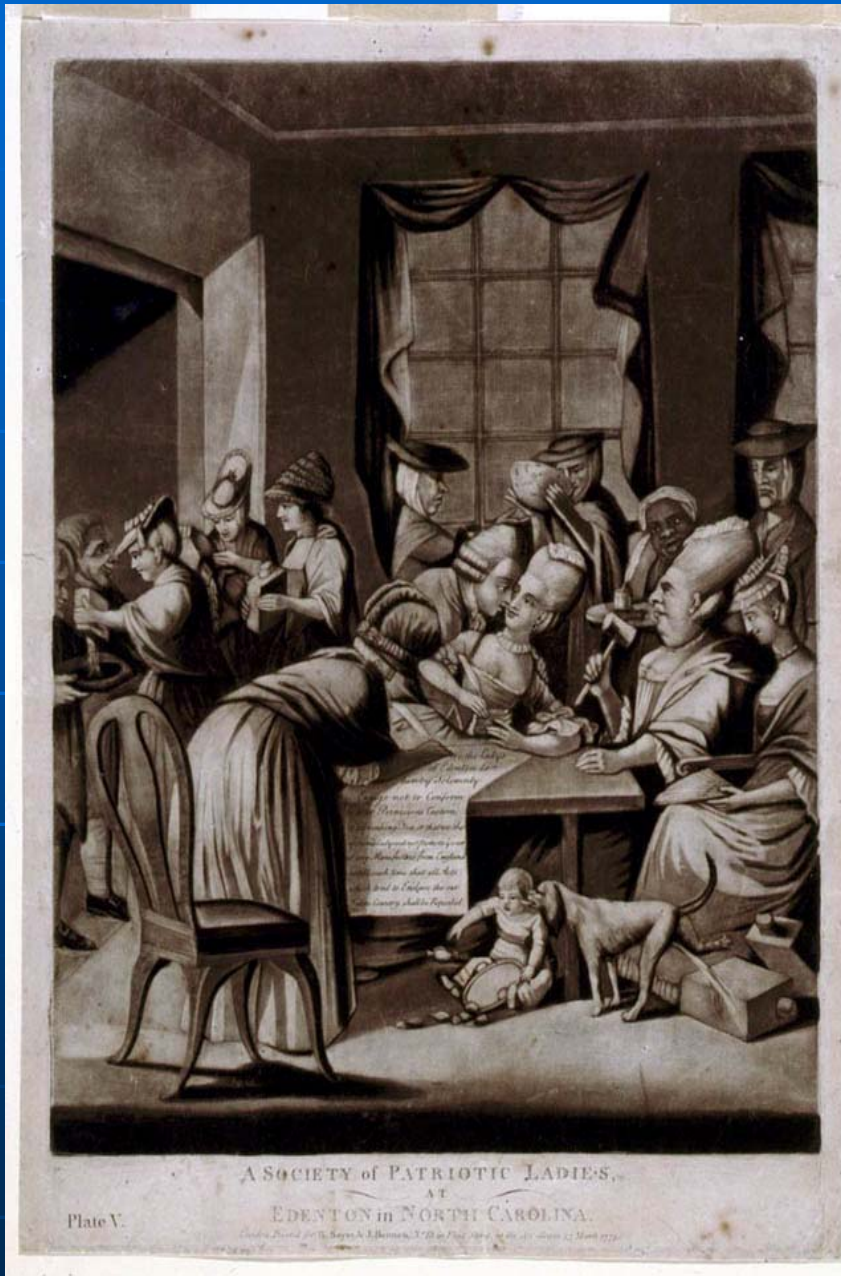
Stand firmly resolv'd, and bid Grenville to see, that rather than freedom we part with our tea, as well as we love the dear draught when a-dry, as American Patriots our taste we deny—

Anonymous



Manifesto of the Ladies of Edenton, North Carolina

51 women signed to boycott the use of tea. The custom of drinking tea was a long-standing social English tradition. Social gatherings were defined by the amount and quality of tea. Boycotting tea that was consumed on a daily basis, and so highly regarded demonstrated the colonists strong disapproval of the 1773 Tea Act.





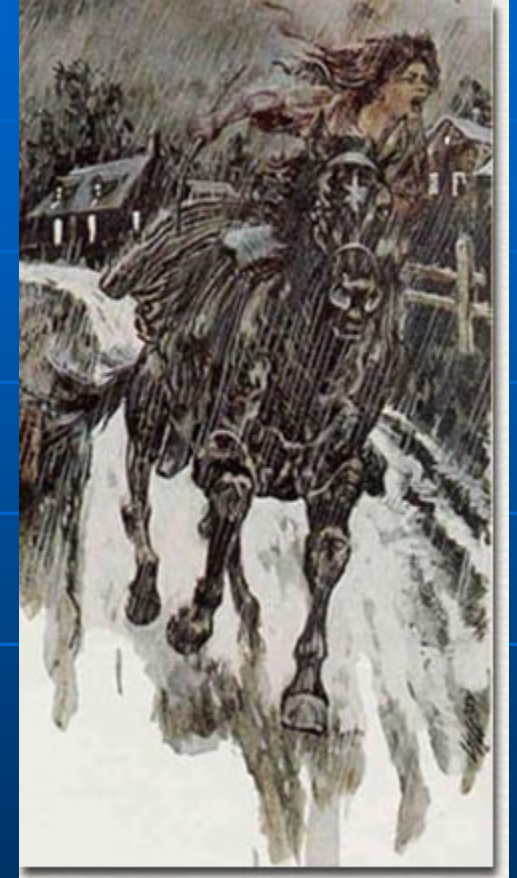
Women spun yarn into homespun rather than purchase British fabric.

They grew garden vegetables rather than buy from Loyalist markets.



Camp followers (women) hauled water, cooked, washed, mended, and nursed soldiers in the Patriot army. They cleaned clothing and limited the spread of lice.

Spies, Messengers, and Soldiers



Molly Pitcher

- Not a singular person
- Women who brought pitchers of water to the men in battle
- Brought water to cool cannon barrels



Deborah Sampson



- In 1782, inspired by the Revolution, she dressed in men's clothes and joined the Massachusetts militia under an assumed name. She was found out and expelled from the militia. Undaunted, however, she enlisted as a man in the 4th Massachusetts Regiment. She spent a year and a half in the Continental army, fighting at Tarrytown against New York Loyalists and in other battles. Wounded in the thigh, she extracted the bullet herself rather than risk having her sex discovered.

Adjusted to Male Responsibilities



Martha Washington



Lucy Knox



Catherine Greene



Abigail Adams

Revolutionary Intellectuals



Abigail Adams



Mercy Otis Warren



Judith Sargent Murray

Poem Sent to George Washington

Fix'd are the eyes of nations on the scales,
For in their hopes Columbia's arm prevails.
Anon Britannia droops the pensive head,
While round increase the rising hills of dead.
Ah! cruel blindness to Columbia's state!
Lament thy thirst of boundless power too late.

Proceed, great chief, with virtue on thy side,
Thy ev'ry action let the goddess guide.
A crown, a mansion, and a throne that shine,
With gold unfading, WASHINGTON! be thine.

Phyllis Wheatley, 1776



I desire you would remember the Ladies, and be more generous and favourable to them than your ancestors. Do not put such unlimited power into the hands of the Husbands. Remember all Men would be tyrants if they could. If particular care and attention is not paid to the Ladies we are determined to foment a Rebellion, and will not hold ourselves bound by any Laws in which we have no voice, or Representation.

Abigail Adams to John Adams, 1776

USH 25 Vocab Colonial protest and women participate

Nonimportation agreements: colonial consumer boycotts of British exports as a response to taxation passed by Parliament.

Boycott: abstaining from using, buying, or dealing with, an expression of protest or disfavor or as a means of forcing change.

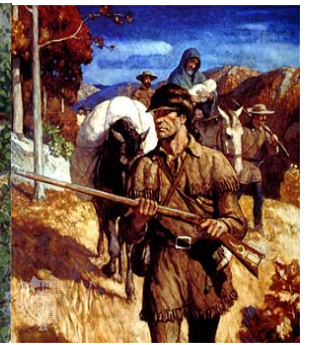
Townshend Acts: a tax on common products imported into the American Colonies, such as lead, paper, paint, glass, and tea. In contrast to the Stamp Act of 1765, the laws were not a direct tax, but a tax on imports.

Committees of correspondence: networks of local people that wrote of the British activities and kept opposition informed throughout the revolution.

Camp followers: Women who supported troops when they were camped awaiting orders to march

and fight. They washed clothing, cooked, mended, and cared for the soldiers.

Molly Pitchers: women who brought water to the battlefields to cool the cannon barrels when they got hot from firing.



Check Homework

Vocabulary in your Notebook:

PPT Listen and answer these questions:

1. What examples of citizenship did women exhibit in the revolutionary war period? _____

2. What does the sacrifice of tea say about the importance of that drink? _____

3. Why do you think the boycotts were important? _____

4. What does the 4th slide say about support for the for the boycotts by women throughout the colonies? _____

5. Who in England is going to be upset with colonial boycotts? _____

6. What does the presence of women in camp mean for the men? _____

7. Who might object to women being in camp? _____

8. Who was Molly Pitcher? _____

9. What reasons might motivate women to enlist and disguise themselves as men? _____

10. What is significant about Phyllis Wheatley? _____

11. What is her poem saying? _____

12. What is Abigail Adams asking her husband to do? Why? _____

Please read:

More Women of the Revolution from "Daughters of America", 1849 and "Women of the Revolution" 1882:

There is the little known story of Rachel and Grace Martin who disguised themselves as men and assailed a British courier and his guards. They took his important dispatches, which they speedily forwarded to General Greene. Then they released the two officers who didn't even know that they were women.

Then there is Anna Warner, wife of Captain Elijah Bailey, who earned the title of "The Heroine of Groton" because of her fearless efforts to aid the wounded on the occasion of the terrible massacre at Fort Griswald in Connecticut. Anna Bailey went from house to house collecting material for bandages for the soldiers. Incidentally she denied ever having used the coarse and profane expressions ever attributed to her.

Abigail Adams had a different role in the revolution. Her management of the farm and other business affairs, Abigail was so effective that she completely took over these duties, which gave her husband time for his public service. Proficient at writing, she documented her life, to an exceptional degree over the years in more than two thousand letters, and is considered one of the best letter writers in America. It would be through her insightful and communicative nature that she described in vivid detail, clarity and humor, the new nation, the American family, the revolution and war, and the new capital. In many respects, she could be described as a very strong willed driven woman, and one of the first feminists. Having written letters almost on a daily basis, she mentioned events, ideas, her impressions, and personalities. In one of her many letters to her husband when he was in Congress, she wrote, "Remember the Ladies, and be more generous and favorable to them than your ancestors...If particular care is not paid to the Ladies we are determined to foment a rebellion, and will not hold ourselves bound by any Laws in which we have no voice, or Representation." Abigail, who was very well-informed, served as an advisor and alter ego to her husband throughout his career.

Anne Bailey; Mad Anne, who was she? During my research I found there were two Anne Baileys. As there being two of them, I would like to tell you what they have in common. Believe it or not, both Anne's had been called "Mad Anne"! They both were living around the same time too. Also they both had husbands who were soldiers. As you can see, they have many things in common.

First I'll tell you about Anne Warner Bailey. This Anne happened to be born in October 1758 in Groton, Conn. Anne was brought up by her uncle Edward Mills. She was married to Elijah Bailey. The Battle at Groton Heights was one thing she is famous for. It happened in Fort Griswald on Sept. 6, 1781. After the fighting, Anne walked three miles to the Fort in search of her uncle. She found him heavily wounded. Her uncle asked to see his wife and child before he died. Anne hurried home. When she got there, she had to catch and saddle the family's horse. Anne got the wife and child, and then returned to her uncle. The wife rode the horse while Anne walked and carried the baby. She received the name "Mother Bailey" because of that trip. After she brought the family to the dying uncle, Anne went around to help all others wounded. There was a flannel shortage at Groton. Flannel was used to make cartridges for muzzle loader guns. On July 13, 1813, Anne went door to door, collecting flannel for the soldiers. She even gave up her own flannel petticoat. It was this patriotic act that gave her the name "Heroine of Groton". The "Martial Petticoat" has become celebrated in song and story. Anne died on January 10, 1851.

Now let me tell you about Anne Trotter Bailey. She was born in Liverpool, England as Anne Hennis in 1742. She went to live with relatives when her parents passed away in 1761. Her relatives lived in Virginia near Staunton in the Shenandoah Valley, U.S.A. She married Richard Trotter in 1765. She had one son named William. When William was 7 his father passed away. Richard was killed in a battle on October 19, 1774. After he died, Anne left William with a neighbor named Mrs. Moses Mann. Then Anne dressed like a man and joined the army. She went to many militia meetings to tell the men to fight the British or the Indians. Anne had four nicknames. They were: "A Daughter of the Revolution", "The Pioneer Herione of the Great Kanawah shore", "Mad Anne" and "The White Squaw of Kanawah". The most fascinating nickname she had, I think, was "Mad Anne". The Indians named her that because they thought she was possessed by an evil spirit and that she was insane. They thought that because she could ride through Indian territory without harm. One time the Indians were chasing Anne. She knew she couldn't out run them so, she jumped off her horse and hid in a hollow log. Although the Indians looked everywhere, they couldn't find her so they took her horse. Later that night, Anne snuck into their camp and stole her horse back. She rode away and at a safe distance, she screamed and yelled like a wild woman.

The ride in 1791 was what Anne is most famous for. A runner was sent from Point Pleasant to Ft. Lee to say Indians were going to attack with a large army force within a few days. The ammunition was low in Ft. Lee at the time. They needed ammunition so they could fight off the Indians. Anne rode a very dangerous trail alone. She rode 100 miles to Lewisburg across wilderness without roads to get the gun powder. She returned with the much needed supply of ammunition. Anne died in November 1825 of old age. A poem was written in 1861 by Charles Robb about this ride. It was called " Anne Bailey's Ride". Anne Trotter Bailey is the real "Mad Anne"

because she would swear, get drunk and do crazy things, while Anne Warner Bailey said she never used profane language in her life. Who do you think is the real "Mad Anne"?

"Molly Pitcher is the name of a legendary figure of the American Revolution. She is associated with the Battle of Monmouth and since 1876 has been identified with a woman veteran of the war, Mary Ludwig Hays McCauley, who lived in Carlisle, Pennsylvania. As part of the centenary events of that year, an unmarked grave believed to be hers was opened and the remains were reburied with honors under a plaque declaring her to have been the real embodiment of the famous Molly Pitcher. The central theme of the Molly Pitcher story is of a woman whose husband was wounded or killed while serving at an artillery piece at the Battle of Monmouth. She took his place to the admiration of the other soldiers who admired her courage and devotion to her husband. The story has seemingly endless variations, often including a cameo appearance by George Washington who gives her either a gold coin -- in one version a whole hatful of gold coins -- or a promotion to sergeant or captain. Some books even provide elaborate dialogue said to have passed between the camp woman and the commander in chief. In many of these, she speaks with an Irish brogue, but sometimes she is represented as German.

The real woman, Mary Ludwig Hays McCauley was awarded a pension by the State of Pennsylvania in 1822 "for services rendered" during the war -- this was more than the usual widow's pension which was awarded to soldiers' wives who marched with the army. So one assumes she did something special. But when she died there was no mention of a cannon or the Battle of Monmouth in her obituary. Historical sources do confirm that at least two women fought in the Battle of Monmouth -- one was at an artillery position and the other was in the infantry line. There is no evidence linking either of them to McCauley."

Deborah Sampson's family was very poor. She was the oldest of six children. Her father deserted his family and went to sea on a ship. When her mother could no longer feed her family, she sent them to live with friends and relatives.

Eventually, at the age of 8 to 10 years old, she became an indentured servant. She worked on a farm and worked very hard. She learned to sew and spin. She could hunt, ride a horse, and even do carpenter work. She loved to learn and would get the boys in the family to teach her the lessons they were learning in school. She learned so well that she later became a teacher. During the Revolutionary War she wanted to help, but they did not allow girls to join the army. She decided she could join the army if she pretended to be a man. She practiced walking and talking like a man until she could even fool her mother. She was ready. She became an enlisted * "man" using the name Robert Shurtleff. She was tall for a woman; 5 foot and 7 inches, so her fellow soldiers thought she was a short man. They teased "Robert" because he didn't have to shave, but they just thought this "boy" was too young to grow a beard. "Robert" was a good, brave soldier and volunteered for some dangerous jobs. The other soldiers were proud of him. Deborah became the aide, or personal helper of the general. She served him his meals and took care of his clothes for him.

Things were going well until she was wounded in battle. She let the doctor treat the wound on her head, but she removed the bullet from her leg by herself with a penknife and a needle. Her leg never did heal properly, but her secret was still safe. She was afraid if they found out she was a girl, they would shoot her. Later she developed a fever and was put in the hospital. The doctor discovered that "Robert" was actually a woman. He took her to his family's home to get well. She was given an honorable discharge from the army.

After she left the army, she married a farmer named Benjamin Gannett and they had three children. She taught at a school and also would give talks or lectures about her experiences in the war. At the end of her lectures, she would leave the stage and then come back onstage dressed in her uniform and go through the soldier's routine with the gun. Paul Revere wrote a letter to Congress asking for her to be given a pension. She began receiving four dollars a month.

Summarize 3 women in the reading and what they did in the Revolutionary War:

#1: _____

#2 : _____

#3 : _____

USH 25HW The Contemplator's Short History of Women in the Revolutionary Era

Sequenced by Lesley Nelson-Burns

For the majority of women, life in the Revolutionary Era centered on the home. Invariably a man was the head of the household and women had a supporting role. If a woman did not have a husband she was probably assisting a parent, relation or master. Women fed the family, made clothing and household essentials, cleaned house and clothing, cared for and supervised the children (her own and any others that might live with the family), and served as nurse and midwife. Few items were purchased and most were manufactured in the home. Kettles, knives, nails, salt and tea would come from shops but candles, soap, clothing and food were domestic produce that took countless hours of work. Life was labor-intensive.

Although common laws were not uniformly enforced, a wife had few legal rights. Under law she could hold no property and a husband was legally entitled to beat her for disobedience. Spinsters and widows, however, could own property and manage property - until they married. Divorce was difficult and rarely granted, although courts did sometimes allow couples to live apart. In a novel approach to the difficulty this presented, couples in Maryland and North and South Carolina drew up divorce agreements, published them in newspapers and considered themselves free to remarry. These were not, of course, legal divorces. Other women simply ran away from bad marriages. Husbands often advertised for runaway wives in the same way they advertised for runaway slaves. In the lower and middle classes, marriages were sometimes made and unmade solely upon mutual consent.

Women indentured servants did not have the freedom to marry without the consent of their master. If they did so they were subject to fines or extension of their service. Women who bore illegitimate children during their service were subject to the same and could also be publicly whipped. Free white women in populated areas could often find employment as maids, cooks, laundresses or seamstresses.

Black women servants, unlike white women servants, worked in the fields as well as the house. During the Revolutionary Era there were laws in the South and in Massachusetts and Pennsylvania against interracial marriage. Black slave women were also subject to sexual exploitation and abuse for which there was no legal recourse.(1)

Diaries of women in the 18th century show hours devoted to ironing, cooking, baking, sewing and knitting. In the Fall women would preserve fruit and vegetables, in the winter they would salt beef and pork and make sausage. These were part of women's chores whether they lived in urban or rural areas. In urban areas labor and materials were more readily available and therefore, for those who could afford it, less time had to be spent on domestic chores.

In addition to domestic work women found gainful employment. In addition to work as maids, cooks, laundresses and seamstresses, women had businesses of their own. As noted before women could inherit their husband's business. Women owned apothecaries, foundries and taverns. They were barbers, midwives, sextons and blacksmiths. Many women took in boarders for extra money. There were also many women printers. While these should not be seen as the norm for women they do illustrate that there was some economic opportunity for women.

Prior to boycotts of British goods, manufactured cloth was inexpensive and in urban areas cloth was usually bought rather than manufactured. However, in rural areas spinning and weaving were important household tasks. It was predominately done by young women, hence the origin of the words "spinster" and the "distaff side". Colonial boycotts of British goods increased the necessity of manufacture and raised the art of spinning from necessity to an act of political protest. At one political gathering on Boston Common, women brought their spinning wheels and worked a full day.(2)

The Revolutionary War disrupted life for many American women. Women either followed their husbands to war or stayed at home to run the business and manage their homes alone. Many women dressed as men and fought in the war. It was far more common for women to be camp followers. While the word "camp follower" has come to be synonymous with whore, the camp followers of the American Revolution were generally married women (with their children), who followed their husbands. They were recognized as part of the military, receiving rations - half rations for wives and quarter rations for children - and were subject to military discipline. (One woman, for instance, was jailed for using abusive language to an officer.) Camp followers earned pay as cooks, nurses and laundresses.

Women who were left alone were forced by necessity to make decisions that had been left to their husbands. As troops occupied areas many families fled to relatives, adding extra burdens to households. In many areas women were forced to quarter troops. Proximity to troops and to war also brought about the danger of rape. The Connecticut towns of Fairfield and New Haven were raided in 1779. Women were systematically brutalized and raped in Staten Island and areas in New Jersey when they were occupied in the fall and winter of 1776. Women were kidnapped and held for days in army camps. British troops in Newark went "about the town by night, entering houses and openly inquiring for women."(3)

The ideals of liberty and equality did not come to fully encompass women. However, during the Revolutionary War women voiced their political opinions freely and were considered part of the Revolutionary effort. Despite the

freedom of speech and Republican ideals, following the Revolutionary War women were still primarily relegated to the domestic sphere and a women's role was limited by society. However, a woman's role in the household was given greater importance. The Republican woman's duty was to create a supportive, virtuous environment and she was valued for doing so. On the other hand, although domesticity became more important, the definition also became more rigidly defined. Women outside the domestic sphere became less feminine and less acceptable. The result was that women were accepted outside the domestic sphere only in those activities that fit broadly into the domestic context, such as teacher or missionary.

(1) Mary Beth Norton, *Liberty's Daughters*, Scott Foresman & Co., Boston, 1980, 196.

(2) Linda Grant DePauw, *Founding Mothers*, Houghton Mifflin, Boston, 1975, 153.

(3) Mary Beth Norton, *Liberty's Daughters*, Scott Foresman & Co., Boston, 1980, 203.

Name: _____ USH 25 HW Date: _____

Questions please answer completely expressing the authors ideas as well as your impressions.

1. What was the role of women in Colonial America? _____

2. What was the legal status of women who lived in those times? _____

3. What was a "spinster" ? _____

4. How did the American Revolution change the lives of women? _____

5. What dangers did women face when their husbands, fathers, and brothers were off fighting in the war?

6. How do you think women were treated if they participated in activities outside of the normal domestic role?



Check Homework

Notebook:

American Indians and the American Revolution

“The Revolutionary War looks very different if we stand on Indian lands and look back east.” This is a particularly interesting point since most Americans seem to feel that the Indian Wars really took place on the Western plains. The American Revolution was by far the largest Indian war in our nation’s history. While other conflicts between Native Americans and Euro-Americans involved only one or two Indian nations at a time, all Native peoples east of the Mississippi became directly involved in the Revolutionary War, most fighting with the British, a few with the Americans. For a decade after the Revolution, various pan-Indian confederations continued to pursue their own wars of independence. Finally, after two decades of fighting, Euro-Americans managed to expand their effective domain from east of the Appalachian Divide clear to the Mississippi. Previously, it had taken a century and a half to conquer an equivalent amount of territory along the Eastern seaboard.

The American Revolution, in short, was at least in part a war of conquest, but we don’t like to view it that way. In our texts we learn about white-Indian conflict during the early settlements in the seventeenth century, and we pick up the story again with the struggles for the West in the nineteenth century, but we ignore the critical moment at the time of our nation’s founding, when the groundwork for westward expansion was established. The Northwest Ordinance of 1787, for instance, is always portrayed as the crowning achievement of the Articles of Confederation, because it paved the way to the West.

Rarely during our discussions of the founding era do we treat the impact on Native populations, because it’s simply too embarrassing. If we view the American Revolution as a simple conflict between the United States and its former rulers from across the seas, it’s easy to see who stands on the moral high ground. If, on the other hand, we acknowledge the persistence of white-Indian struggles, that moral high ground is quickly surrendered. We—the American nation that was created in the late eighteenth century—lose our definition, our purity. Our core national narrative can admit that “we” were not always the good guys, but please, not at the time of our birth. That remains sacred, and so we continue to push the agonizing aspects of the American saga forward or backward in time.

This is a shame. Americans, from the beginning, were both democrats and bullies. Despite the hesitancy of elites, most patriots at the time of our nation’s birth believed people should govern themselves, and that is why they threw off British rule. They also believed they had the right, even the obligation, to impose their will on people they deemed inferior. These two core beliefs are key to understanding American history and the American character, and we do an injustice to ourselves and to our nation when we pretend otherwise.

Indians and the American Revolution

By Wilcomb E. Washburn

Assignment:

1. Watch Indian Wars in the Revolution CD United Streaming
2. Read Washburn’s essay
3. Make a time line on the back of this sheet identifying 12 events and dates that describe the role of Indians in the American Revolution.
4. Summarize Washburn’s essay and ideas and write your own summarization about 100-200 words 12-15 lines.

Time line: pick 12 events that explain American and Indian relations during the Revolution
List in chronological order

Date	Who is involved	Description

Describe in a short essay American colonists, European, and American Indians relations :

“The Disturbances in America give great trouble to all our Nations”

Mohawk Joseph Brant Comes to London to see the King, 1776

Joseph Brant or Thayendanegea was a Mohawk war chief, interpreter, statesman, and British military leader. He studied at Eleazer Wheelock's Indian Charity School in Connecticut and became an ally of Sir William Johnson, superintendent for Indian Affairs; Johnson married Joseph's sister, Molly. With the onset of the Revolutionary crisis, Native Americans, like other residents of North America, had to choose the loyalist or patriot cause—or try to maintain a neutral stance. The Iroquois Confederacy divided but Brant and his sister led the Mohawks and most Iroquois nations into an alliance with the British. When Brant joined the new Indian Superintendent Guy Johnson in London in 1776; he became a celebrity, had his portrait painted, and met the King and Queen. But Brant had serious business too. He made clear his allegiance to the Crown but also indicated that Native Americans had distinctive issues all their own in trying to hold on to their homelands as Brant indicates in this letter to Secretary of State Lord George Germain. A decade later he would return to seek British support against encroachments on Iroquois lands by the victorious Americans.

Brother Gorah, We have cross'd the great Lake and come to this kingdom with our Superintendent, Col. Johnson, from our Confederacy the Six Nations and their allies, that we might see our Father, the Great King, and joyn in informing him, his Councillors and wise men, of the good intentions of the Indians our brethren, and of their attachment to His Majesty and his Government. Brother. The Disturbances in America give great trouble to all our Nations, as many strange stories have been told to us by the people of that country. The Six Nations who always loved the king, sent a number of their Chiefs and Warriors with their Superintendent to Canada last summer, where they engaged their allies to joyn with them in the defense of that country, and when it was invaded by the New England people they alone defeated them. Brother. In that engagement we had several of our best Warriors killed and wounded, and the Indians think it very hard they should have been so deceived by the White people in that country, the enemy returning in great numbers, and no White people supporting the Indians, they were obliged to return to their villages and sit still. We now Brother hope to see these bad children chastised, and that we may be enabled to tell the Indians who have always been faithfull and ready to assist the King, what his Majesty intends. Brother. The Mohocks [Mohawks] our particular nation, have on all occasions shewn their zeal and loyalty to the Great King; yet they have been very badly treated by the people in that country, the City of Albany laying an unjust claim to the lands on which our Lower Castle is built, as one Klock, and others do to those of Conijoharrie our Upper Village. We have often been assured by our late great friend Sr William Johnson who never deceived us, and we know he was told so that the King and wise men here would do us justice; but this notwithstanding all our applications has never been done, and it makes us very uneasie. We also feel for the distress in which our Brethren on the Susquehanna are likely to be involved by a mistake made in the Boundary we settled in 1768. This also our Superintendent has laid before the King, and we beg it may be remembered. And also concerning Religion and the want of Ministers of the Church of England, he knows the designs of those bad people and informs us he has laid the same before the King. We have only therefore to request that his Majesty will attend to this matter: it troubles our Nation & they can not sleep easie in their beds. Indeed it is very hard when we have let the Kings subjects have so much land for so little value, they should want to cheat us in this manner of the small spots we have left for our women and children to live on. We are tired out in making complaints & getting no redress. We therefore hope that the Assurances now given us by the Superintendent may take place, and that he may have it in his power to procure us justice. Brother. We shall truly report all that we hear from you, to the Six Nations on our return. We are well informed there have been many Indians in this Country who came without any authority, from their own, and gave us much trouble. We desire Brother to tell you this is not our case. We are warriors known to all the Nations, and are now here by approbation of many of them, whose sentiments we speak. Brother. We hope these things will be considered and that the King or his great men will give us such an answer as will make our hearts light and glad before we go, and strengthen our hands, so that we may joyn our Superintendent, Col. Johnson in giving satisfaction to all our Nations, when we report to them on our return, on our return; for which purpose we hope soon to be accommodated with a passage.

by Joseph Brant

Dictated by the Indians and taken down by Jo. Chew. Secretary

CONFERENCE WITH INDIANS AT FORT PITT. Fort Pitt, July 6, 1776.

At a Meeting held this day at this place, present: Kiashuta, a Mingo Chief,

just returned from the treaty at Niagara; Captain Pipe, a Delaware Chief; the Shade, a Shawnees Chief, with several others, Shawnees and Delawares; likewise Major Trent, Major Ward, Captain Nevill, his officers, and a number of the inhabitants. After being seated, Kiashuta made the following speech:

BROTHERS: Three months ago, I left this place to attend a treaty at Niagara, to be held between the commanding officer at that place, and Six Nations, Shawnees, Delawares, &c.; but I was stopped near a month at Caughnawaga, as

the commanding officer had sent word to the Indians not to assemble until he should hear from Detroit. While I was at Caughnawaga, eight hundred Indians of the Six Nations, hearing of my intention of going to the treaty, came to meet and go with me. Just as we arrived at a small village beyond Caughnawaga, they received a message from the commanding officer, acquainting them that the treaty was over; but they, notwithstanding, persisted in going. I received a message at the same time, inviting me to come, and assuring me that the Council fire was not entirely extinguished. Upon my arrival with the rest of the Indians, I informed the commanding officer that I had come a great distance to hear what he had to say, and desired that he would inform me; but he told me that he was not yet prepared to speak with me, which ended our conference. Kiashuta then produced a belt of the wampum which was to be sent from the Six Nations to the Shawnees, Delawares, Wyandots, and Western Indians, acquainting them that they were determined to take no part in the present war between Great Britain and America, and desiring them to do the same. (Wampum are traditional, sacred shell beads of Eastern Woodlands tribes. They include the white shell beads fashioned from shells and white and purple beads. Woven belts of wampum commemorated treaties or historical events.) Kiashuta has the belt, and is ordered by the Six Nations to send it through the Indian country.

He then addressed himself to the Virginians and Pennsylvanians in the following manner:

BROTHERS: We will not suffer either the English or the Americans to march an army through our country. Should either attempt it, we shall forewarn them three times from proceeding; but should they then persist, they must abide by the consequences. I am appointed by the Six Nations to the care of this country, that is, to the care of the Indians on the west side of the River Ohio; and I desire you will not think of an expedition against Detroit, for (I repeat it to you again) we will not suffer an army to march through our country.- A String.

Kiashuta again rose, and spoke as follows:

BROTHERS: Should any mischief chance to be committed by any of our people, you must not blame the Nations, nor think it was done by the approbation of the Chiefs; for the Six Nations have strictly forbidden any of their young men or tributaries to molest any people on their waters; but if they are determined to go to war, let them go to Canada, and fight there.- A String.

Kiashuta then addressed himself to Captain Pipe, a Delaware Chief, desiring him to inform his Nation of what he had heard, and to request them to be strong, and join with the other Nations in keeping peace in his country.- A String. He also recommended to the Shade, a Shawnees Chief, to do the same. He then desired the foregoing speech might be distributed through the country, to quiet the minds of the people, and convince them that the Six Nations and their adherents did not desire to live at various with them.

To which Captain Nevill returned the following answer:

BROTHER KIASHUTA: I am much obliged to you for your good speech on the present occasion. You may depend we shall not attempt to march an army through your country, without first acquainting you with it, unless we hear of a British army coming this course; in such case, we must make all possible speed to march and endeavour to stop them.

To which Kiashuta replied, there was not the least danger of that, as they should make it their business to prevent either an English or an American army from passing through their country.

Questions:

1. Why is Joseph Brant and the Iroquois Confederacy loyal to the British? _____

2. What does Brant report about the colonial attack at Quebec, Canada? _____

3. What requests does Brant make of King George? _____

4. What does Kiashuta request of the chiefs he meets with in 1776? _____

5. What does he warn Virginians, Pennsylvanians and British? _____

6. If Indians want to fight where does he tell them to go? _____

7. What does Captain Nevill promise? _____

American Indians and the American Revolutionary War Notes

- The Declaration of Independence accused the British government of encouraging Indian tribes to rebel against the colonies in an effort to curtail their drive for political autonomy.
- This accusation, however, is both factually inaccurate and hypocritical considering the previous actions of the colonial leaders.
- In May of 1775, the Continental Congress dispatched agents to the Iroquois and the Cherokee whose express mission was to purchase the neutrality of these nations.
- Presenting close to \$17,000 worth of gifts to tribal leaders, the agents warned that the coming storm was, "a family quarrel...you Indians are not concerned in it." Ironically, Sir William Johnson, the British Superintendent of Indian Affairs, had already made that same plea to the Iroquois; they were more apt to listen to his words as Johnson was beloved by the Iroquois.
- In contrast, the British government had made considerable efforts to keep the colonies away from Indian tribes in the years prior to the American Revolution.
- The Proclamation of 1763, which prohibited colonial settlement west of the Allegheny

Mountains, was meant to prevent altercations and border skirmishes between the colonists and Indian states in that region.

- The British government even considered ending its policy of rewarding Indian loyalty with a tribute of guns and valuable cloth. These actions stand in stark contrast to the accusations made by the gathered revolutionaries in Philadelphia.
- In fact, until 1776, the year of the Declaration, it was the colonists who had made the provocative moves in arming Native American tribes for the possibility of war.
- Only after the war had begun, only after the Americans had made the first move, did the British once again seek out their old allies in an effort to quell the rebellion.

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