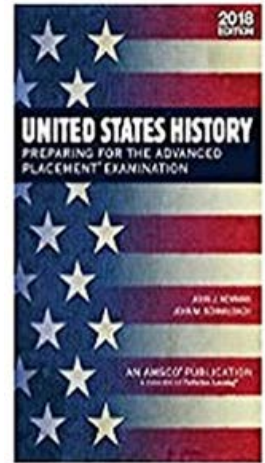


2017-18 AP/ECE US History Summer Assignment

Dear Students:

The following textbook is required to complete the summer assignment and for the school year. I strongly recommend that you buy it so that you can write in it just as you will in college. The textbook can be purchased through Amazon for approximately \$30.

Newman, John J. and John Schmalbach. *United States History: Preparing for the Advanced Placement Examination, 2018 Edition*. New York: Amsco Publication, 2017. Print.



Assignment:

First, read the handout titled, "The Diverse Communities of the Americas in the 1400s." Next, read chapter one of the textbook. Afterwards, complete the Period 1 content outline (there are nine time periods in American history).

Bring your assignment for submission to one of the summer sessions or share it with your teacher NO LATER than August 20 (pmccarney@stoningtonschools.org / mbinkowski@stoningtonschools.org). Failure submit the work will result in a zero.



SUMMER SESSION #1: Monday, August 20 (11:30-1:00)

SUMMER SESSION #2: Tuesday, August 21 (11:30-1:00)

If you come to one of the summer sessions, you will earn **30** bonus points (that's equivalent to three homework grades).

Period 1 (1491–1607) Content Outline

1491–1607	1607–1754	1754–1800	1800–1848	1844–1877	1865–1898	1890–1945	1945–1980	1980–PRESENT
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Chapter 1- A New World of Many Cultures, 1491-1607, pp 1-13

Key Concept 1.1

As native populations migrated and settled across the vast expanse of North America over time, they developed distinct and increasingly complex societies by adapting to and transforming their diverse environments.

**** Answer the following questions using information from the packet ****

“North America was not an empty wilderness, but rather an area inhabited by people’s who possessed a wide range of complex and unique cultures.”

1. Support the above statement using evidence from TWO of the following American Indian tribes:

- The Pueblos of the Southwest
- The Tribes of the Mississippi (Creeks, Choctaws, Cherokees...)
- The Iroquois Confederacy (Mohawks, Oneidas, Senecas...)
- The Tribes of the Atlantic

2. Identify and discuss TWO similarities among the diverse tribes living in North America.

3. Complete the map exercise on the reverse side.

Key Concept 1.2

Contact among Europeans, Native Americans, and Africans resulted in the Columbian Exchange and significant social, cultural, and political changes on both sides of the Atlantic Ocean.

**** Answer the following questions after reading chapter one of the textbook ****

1. Discuss how ONE of the following contributed to *either* the motivation *or* the means for European exploration and colonization of the Americas in the late 15th century.

- technology
- religion
- trade

2. European overseas expansion resulted in the Columbian Exchange. First, define the Columbian Exchange; second, print out a visual depiction of it; third, explain how it contributed to ONE of the following: demographics, economics, or social changes.

3. Identify THREE major consequences of European contact with American Indians. Which of these was the MOST significant and why?

Period 1 (1491–1607) Content Outline

4. First, explain the general sentiment of native peoples shared by most Europeans who colonized the Americas. Second, compare English policy toward Native Americans with those of France and Spain. Last, explain Native Americans' reaction to European policies?

Period 1 (1491–1607) Content Outline

Circle or highlight the following groups: Pueblos, Chinooks, Iroquois, Algonquians, Wampanoags, Pequots, Powhatans, Cherokees, and Sioux.



Period 1 (1491–1607) Content Outline

Questions 1-3 refer to the excerpt below

“Concerning the treatment of Native American workers:

When they were allowed to go home, they often found it deserted and had no other recourse than to go out into the woods to find food and die. When they fell ill, which was very frequently...the Spaniards did not believe them and pitilessly called them lazy dogs, and kicked and beat them; and when illness was apparent they sent them home...giving them some [food] for the twenty- to eighty-league journey. They would go then, falling into the first stream and dying there in desperation; others would hold on longer, but very few ever made it home. I sometimes came upon dead bodies on my way, and upon others who were gasping and moaning in their death agony, repeating ‘Hungry, hungry.’”

— Bartolome de Las Casas, Spanish priest and reformer,
In Defense of the Indians, 1550

1. Which of the following best explains the underlying cause of the Spanish actions described by Las Casas?:
 - A. racism
 - B. religion
 - C. desire for wealth
 - D. fear of native power
2. The primary audience that Las Casas hoped to influence by his writing was?:
 - A. the monarchs of Spain
 - B. the Roman Catholic Church
 - C. the conquistadores
 - D. the Native Americans
3. Which if the following factors that affected Native Americans is directly implied but not stated in this excerpt?:
 - A. Many Spaniards were sympathetic to the Native Americans
 - B. The Catholic Church was trying to help the Native Americans
 - C. European diseases were killing millions of Native Americans
 - D. The Spanish faced strong resistance from Native Americans

THE DIVERSE COMMUNITIES OF THE AMERICAS IN THE 1400s

1

1.2 Describe the diversity of American Indian cultures in the United States on the eve of their encounter with Europeans.

The native peoples of North America were a remarkably diverse group.* They spoke many different languages, some more different from each other than English is from Chinese.

These languages were spread among 500 to 600 independent societies with different approaches to hunting and farming, different social structures, varying creation stories, and diverse understandings of the spiritual (see Map 1-2). Nevertheless, Native American tribes



MAP 1-2 North American Culture Areas, c. 1500. The lands that would become the United States include significantly different climate zones, and in the 1500s, when many Native American tribes had their first contact with Europeans, these different climates produced significantly different tribal cultures depending on where the people lived.

*There is considerable debate today about the terms *American Indian* and *Native American*. In fact, most of the descendants of the first peoples of North America prefer to be identified by their specific tribe—Navajo or Mohawk or Cherokee or whatever specific group—when possible. When speaking of larger groups of native peoples, some think that *Native American* is a more respectful term while many others prefer to be called *American Indian* or *Indian*. In Mexico most prefer “indigenous” while many Canadian tribes prefer “first nations.” In keeping with that diversity of preferences, this book uses tribal names when relevant and otherwise uses the terms *American Indian* or *Indian* and *Native American* interchangeably.

also tended to share some things in common. They tended to live comfortably with nature and in harmony with the sacred, which they found in every aspect of life. They saw time as circular—not a steady line from creation to the present and future, but a reoccurring series of events to be celebrated in rituals that involved the retelling of ancient stories linked to the annual growth of the crops and to animal life. They honored shamans and priests who were considered visionaries and who were expected to have contact with the supernatural and keep the stories alive. These shamans and priests had the special responsibility of helping restore harmony when it was disrupted by disease, war, or climactic changes that brought famine. Most native North Americans saw the community and not the individual as the focus of life and labor. Community members won fame and respect by what they gave away more than by what they kept for themselves. The accumulative spirit of autonomous Europeans, gaining ever more possessions—especially land and the status in European society that came from land ownership—made no sense to most American Indians.

Although precise measurement is impossible, scholars estimate that approximately 7 million Indians lived in what is now the United States and Canada with much larger numbers in Mexico and Central and South America. The total population for all of the Americas was probably 50 to 70 million, perhaps as high as 100 million, when the first Europeans arrived. Europe's population at the time was approximately 70 to 90 million, and Africa's population was 50 to 70 million. If these numbers are correct, then although North America was relatively sparsely populated, the Americas as a whole had as many or more people than either Europe or Africa in 1492. Asia, it is worth noting, had a far larger population, perhaps in the range of 200 to 300 million people.

North American Indians also lived in a land of extraordinary physical diversity, from the tundra of Alaska to the forests of New England, from the prairies and grasslands of the Midwest to the lush Pacific Coast and the dry Southwest. In these diverse environments, climatic changes led to seasons of plenty and seasons of famine. Different environments also led to radically different ways of life. While the settled farmers of Cahokia and their descendants in the southeast and the pueblo peoples of the southwest left the clearest records, many nomadic tribes roamed the heart of the continent and the Pacific coast, depending much more on their skills as hunters and their ability to gather abundant plant foods than on settled agriculture. Success and failure in war or the spread of disease caused American Indian populations to ebb and flow long before the first European encounters.

The Pueblo People of the Southwest

Some of the largest American Indian settlements in what is now the United States were in the Southwest. In place of the abandoned Anasazi centers, Pueblo and Hopi people created thriving settlements in New Mexico and Arizona. Taos Pueblo in northern New Mexico, with its multistoried buildings for many families, is still inhabited as are many other Pueblo and Hopi communities in the region.

In the Pueblo and Hopi Southwest, an intricate maze of canals, dams, and terracing allowed agriculture to flourish in a dry climate. Like the Anasazi, the Pueblo and Hopi diet relied on corn, brown beans, and various forms of squash. They had domesticated turkeys and used dogs to hunt, so wild game, in addition to turkey, added animal protein to their diet.

In both Hopi and Pueblo communities, members of special societies wore ritual masks called kachinas and danced in ceremonies designed to connect the community with its ancestors while seeking their presence and blessing on the crops. The Pueblo people eventually spread out over Arizona and New Mexico, speaking different languages yet connected to each other by trade and common religious practices.

The Tribes of the Mississippi Valley

In the mid-1300s, Cahokia and the mound-building culture began to disappear. No one knows all of the reasons for this decline, but climate almost certainly had a role

in it. Around 1350, a relatively rapid colder climate shift known as the “Little Ice Age” began and lasted until 1800. As the climate got colder, agriculture suffered. Europeans abandoned their settlements in places like Greenland. If the power of its priests and kings in Cahokia depended on their seeming control of the sun and the seasons, the Little Ice Age sapped that power. The change in weather drastically reduced the supply of food from outlying hamlets on which their large cities depended. Whatever all the reasons, by 1400, Cahokia was abandoned.

With the decline of Cahokia and the mound-building culture, the population of the Mississippi Valley shrank. The most direct descendants of Cahokia, the people later known as the Creeks, Choctaws, and Chickasaws, settled on the eastern side of the Mississippi River and the southern Appalachian Mountains.

Other tribes dominated other parts of Cahokia’s former territory. The Cherokees and Tuscaroras settled in parts of Georgia, Tennessee, and North Carolina. They are connected linguistically with the Iroquois of the Great Lakes and New York more than with the Creeks and Choctaws. Yet other tribes dominated the Piedmont of what would be the Carolinas. Whatever their language or background, most of these tribes lived in small communities of 500 to 2,000 people. None lived in cities that were anything like Cahokia. Neighboring villages might exchange corn or meat. Longer-distance exchange—and there was considerable long-distance exchange—was generally limited to things that were rare and easy to carry: copper implements, beads and shells from the Atlantic Coast, or quartz from the Rocky Mountains. Artifacts uncovered in almost any native settlement in North America attest to the lively trade among all of the continent’s tribes.

Archeological evidence also suggests that as Cahokia declined, smaller chiefdoms developed and often fought with each other and with other tribes. These communities, sometimes only a few families, built places of refuge throughout the Mississippi Valley. Mississippian villages in the 1400s included a half dozen to several dozen houses with a central field for games or ceremonies, all surrounded by a wooden wall that, if not strong enough to keep out a determined enemy, at least assured against surprise attacks. Several families often shared a single structure. Structures that housed a chief’s family were somewhat larger but do not seem to have reflected a grander lifestyle. As weather and war made food scarcer—it was harder to cultivate crops and more dangerous to hunt game if human enemies were lurking nearby. The possibility of starvation increased. Still, the first European explorers who arrived in the 1540s reported finding large settlements in modern South Carolina, Georgia, Alabama, and Tennessee with rich well-tended fields and well-designed houses and villages.

The Pacific Coast—From the Shasta to the California Indians

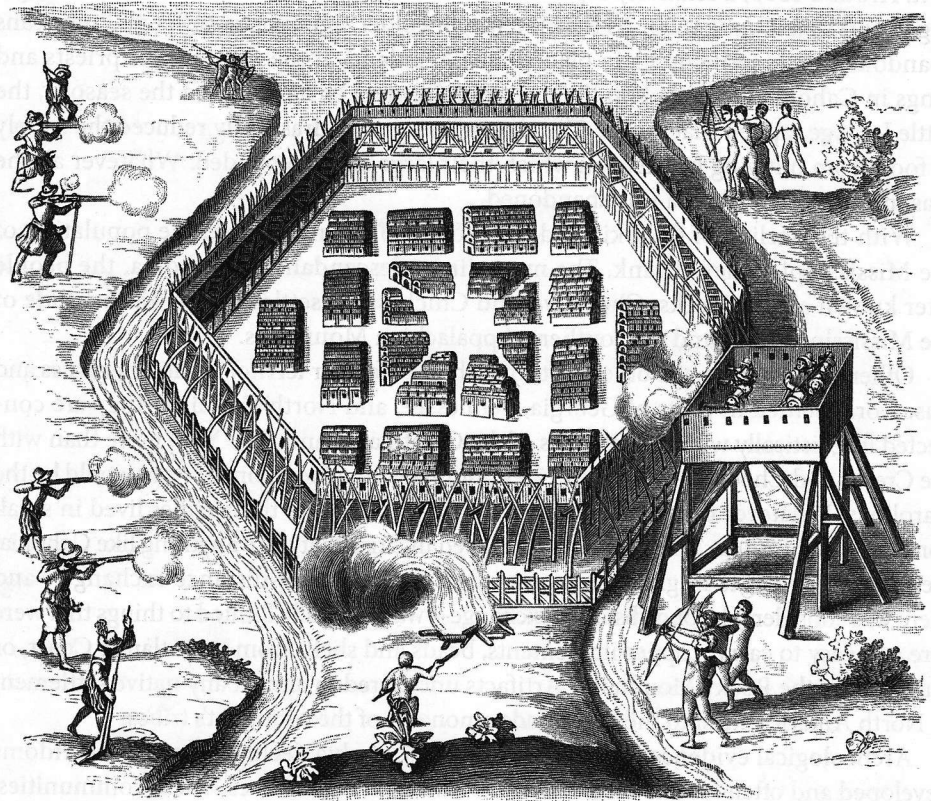
In the Pacific Northwest, the Shasta and other tribes lived in towns of several hundred people, constructing houses as long as 60 feet built of cedar and richly decorated with painting and sculpture. These Pacific Coast Indians lived primarily on the abundant salmon in their rivers, which could be smoked or dried for year-round consumption. As a result of plentiful food and good housing, these tribes developed a settled community life with their own art and culture.

Farther down the Pacific Coast in California, the Yokut, Miwok, Maidu, and Pomo represented one of the largest concentrations of American Indians north of Mexico, perhaps 700,000 or 10 percent of the Indians north of the Rio Grande. These Native Americans lived in clans of extended families rather than larger tribal units. Their economy was based on gathering wild plants and on fishing and hunting. They did not engage in settled agriculture probably because the wild foods in California were so abundant and settled agriculture offered little improvement in their diet or way of life.

The Iroquois Confederacy and the Tribes of the Atlantic Coast

In the Northeast, the original five nations of the Iroquois (or the Haudenosaunee as they call themselves)—the Mohawks, Oneidas, Onondagas, Cayugas, and Senecas—developed





Iroquois Onondaga village
The French explorer Samuel
de Champlain shows the long houses that
many families, all surrounded

an alliance and a united front against other tribes, an approach that would also serve them well in their encounters with Europeans. The Iroquois Confederacy's central meeting place and council fire was near present-day Syracuse, New York. In Iroquois communities, several families would live in a single sturdy longhouse made of posts and poles covered with bark, but the house itself and the land around it belonged to the community. As many as 1,000 people lived in some Iroquois towns made up of many longhouses. Iroquois legends tell of a great peace-maker, Dekanawidah, who convinced the warring tribes to live together under the Great Law of Peace. An eclipse of the sun around the year 1142 supposedly strengthened his plea for unity. Clans led by women governed the five nations. The women leaders chose the sachems, male leaders who attended the council meetings and led in war but who were also accountable to the clans.

On the Atlantic Coast and the eastern slopes of the Appalachians were Algonquian-speaking tribes, the largest of which, the Powhatans, may have included 60,000 or more people. For these tribes—some of the first to encounter Europeans—hunting and fishing as well as farming corn, beans, and squash provided the major food sources. They lived in permanent towns and villages. Like other tribes, the Atlantic Coast Indians did not keep written records but even as late as the 1670s an English trader described an Indian town of many houses along crisscrossing streets, surrounded by a stockade 2-feet thick and 12-feet high. Social life centered in the ceremonies of the seasons that gave thanks for the gifts of food, especially the green corn dance held in late summer, which might attract several hundred Indians from surrounding villages, to give thanks for the harvest and to celebrate the start of a new year. Although the description came from the early 1600s, there is no reason to assume that Algonquian community life had changed much since the 1400s.

The Aztec, Mayan, and Inca Empires

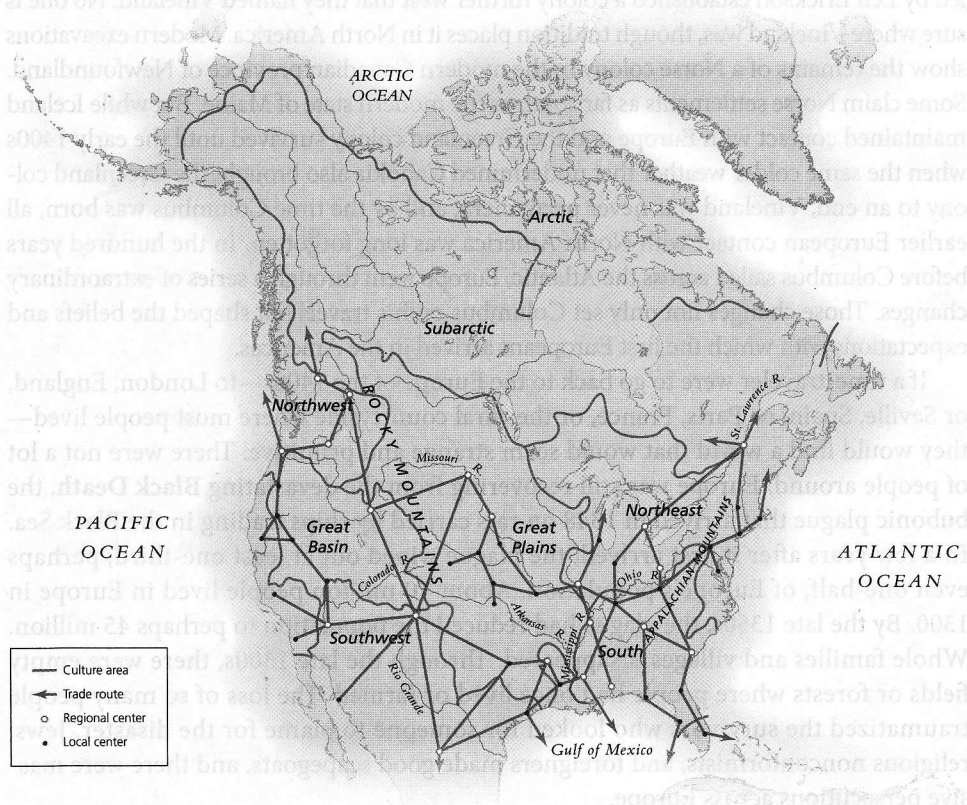
Traveling south from the current United States in the mid-1400s, one came to the great Aztec city of Tenochtitlán. With a population of 200,000, it was as large as or larger than any contemporary city in Africa or Europe. The Aztecs founded Tenochtitlán

American Indian Cultures, Trade, and Initial Encounters with Europeans

While the peoples living in North and South America before 1492 were divided by significant language differences and great distances, they still knew quite a bit about each other and traded regularly with far distant communities. Trade networks stretched from the Aztec Empire across all parts of North America. The presence of sea shells in Native American communities a thousand miles from the ocean and copper implements hundreds of miles from the nearest copper mine attests to the trade in goods that was rich and varied by the 1400s (see Map 1-4).

Not all exchanges between tribes were friendly. There was certainly warfare also, sometimes to settle matters of honor and sometimes in the search for valuables. Hunting peoples seem to have raided farming communities, and farming communities fought with each other from time to time if one was thought to encroach on another's land. Bows and arrows were deadly weapons, and scalping an enemy to gain a trophy, and perhaps a part of the enemy's spirit, were well known before 1492.

Even though the native peoples of North and South America maintained their trade networks and fought with other tribes, each tribe saw itself as the center of its own world. Their different stories and cultures reflected that, although trade might be of value, trading partners were not seen as part of their community. To understand Indian responses to the arrival of the Europeans, it is essential first to understand that no Indians thought of themselves as being American Indians or Native Americans as opposed to white Europeans. Instead, they thought of themselves as Senecas or Creeks or Hopi or some other discrete population. This mindset prevented any unified resistance to the first European aggressions in the 1400s and, later, in the 1500s and even 1600s. If a particular tribe thought it made sense to ally with the Europeans against another tribe, or trade with the Europeans for new goods that would give them an advantage over another tribe, they saw no reason not to do so. If the Europeans could become part of well-established trade networks or allies in attacking long-standing enemies, so much the better. It took several hundred



MAP 1-4 Native North American and Trade Networks, ca. 1400
peoples of North America w customs, and languages, the trade networks in which goc region were traded over sign found in regions far from the

6

years before most American Indians realized that the Europeans did not look on them as they looked on themselves and that any equality in trade or warfare was to be short lived.

While different tribes were happy to make alliances with different groups of Europeans, Native American culture tended to understand warfare in ways radically different from most Europeans. War among tribes was usually a way to settle specific issues or achieve honor and, most of all, to restore the balance that was essential to Indian life. The European model of total conquest was a concept that would have been foreign to most American Indian cultures. In this way as in so many other ways, the Europeans who began arriving in the 1490s could not have been more different.

At the same time, and unknown to the people of the Americas, other peoples, living in Europe, Africa, and Asia were developing their own societies, creation stories, and world views. The world was never the same once representatives from these diverse peoples—Spanish explorers, slaves and free servants from West Africa, and those who followed them across the Atlantic—met and mingled with the native peoples of the Americas. But to understand the mingling, one must understand the development of separate cultures in other parts of the world.

1.2

Quick Review What are three unique cultural developments among specific American Indian tribes that were influenced by the geography or climate in which their tribe lived?

A CHANGING EUROPE IN THE 1400s

1.3

Describe the changes in Europe that led to Columbus's voyages and that shaped European attitudes when encountering the peoples of the Americas.

Europeans had been sailing on the Atlantic long before Columbus was born. Norse sailors, commonly known as Vikings, came from modern-day Norway and Denmark and settled Iceland in the late 800s. In 980, they expanded their territory to Greenland where they interacted—not always peacefully—with the local Inuit people and exported lumber to Scandinavia while maintaining themselves with successful farms. In 1001, a Norse party led by Leif Erickson established a colony further west that they named Vineland. No one is sure where Vineland was, though tradition places it in North America. Modern excavations show the remains of a Norse colony in the modern Canadian province of Newfoundland. Some claim Norse settlements as far south as the modern state of Maine. But while Iceland maintained contact with Europe and the Greenland colony survived until the early 1400s when the same colder weather that undermined Cahokia also brought the Greenland colony to an end, Vineland was never permanent, and by the time Columbus was born, all earlier European contact with North America was long forgotten. In the hundred years before Columbus sailed across the Atlantic, Europe went through a series of extraordinary changes. Those changes not only set Columbus on his travels but shaped the beliefs and expectations with which the first Europeans arrived in the Americas.

If a time-traveler were to go back to the Europe of the 1400s—to London, England, or Seville, Spain, or Paris, France, or the rural countryside where most people lived—they would find a world that would seem strange and primitive. There were not a lot of people around. Europe was still recovering from the devastating **Black Death**, the bubonic plague that arrived in 1348 on rats carried by ships trading in the Black Sea. In a few years after it first arrived, the plague wiped out at least one-third, perhaps even one-half, of Europe's population. About 70 million people lived in Europe in 1300. By the late 1350s, the plague had reduced the population to perhaps 45 million. Whole families and villages disappeared. Through the late 1300s, there were empty fields or forests where people had once lived or farmed. The loss of so many people traumatized the survivors who looked for someone to blame for the disaster. Jews, religious nonconformists, and foreigners made good scapegoats, and there were massive persecutions across Europe.

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the population by as