AP UNITED STATES HISTORY

Chapter 1 Materials

*A New World*

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| A New World: *Terms* |
| maize (p. 8)  Tenochtitlán (p. 10)  Cahokia (p. 11)  Iroquois (p. 12)  “Christian liberty” (p. 18)  Zheng He (p. 20)  caravel (p. 20)  factories (p. 22)  reconquista (p. 23)  Columbian Exchange (p. 26)  peninsulares (p. 29)  mestizos (p. 29)  encomienda system (p. 33)  Black Legend (p. 33)  Pueblo Revolt (p. 37)  Popé (p. 37)  Huguenots (p. 41)  métis (p. 44)  patroons (p. 47)  wampum (p. 47  *How have views of Christopher Columbus changed over time and what factors influence people’s points of view regarding his “discovery” of America? Consider how people who hold different philosophies, such as socialism, capitalism, collectivism, and individualism may differ in their opinions about Columbus.*  **Progress** [Material and Moral]  *By what standards can progress be measured?*  **Columbian Exchange** |

## From the Journal of Christopher Columbus

**Medieval Sourcebook (Fordham University):**

**Thursday, 11 October [1492]**

… The Admiral landed in the boat, which was armed… The Admiral bore the royal standard, and the two captains each a banner of the Green Cross, which all the ships had carried; this contained the initials of the names of the King and Queen each side of the cross, and a crown over each letter arrived on shore… The Admiral called upon… the rest of the crew who landed … to bear witness that he before all others took possession (as in fact he did) of that island for the King and Queen his sovereigns, making the requisite declarations…

Afterwards [the natives] came swimming to the boats, bringing parrots, balls of cotton thread, javelins, and many other things which they exchanged for articles we gave them… Weapons they have none, nor are acquainted with them, for I showed them swords which they grasped by the blades, and cut themselves through ignorance. They have no iron… It appears to me, that the people are ingenious, and would be good servants and I am of opinion that they would very readily become Christians, as they appear to have no religion…

**Saturday, 13 October**

At daybreak great multitudes of men came to the shore… They came loaded with balls of cotton, parrots, javelins, and other things too numerous to mention; these they exchanged for whatever we chose to give them. I was very attentive to them, and strove to learn if they had any gold. Seeing some of them with little bits of this metal hanging at their noses, I gathered from them by signs that by going southward or steering round the island in that direction, there would be found a king who possessed large vessels of gold, and in great quantities…

**Wednesday, 17 October**

At noon set sail from the village where we had anchored and watered… My intention was to follow the coast of the island to the southeast as it runs in that direction, being informed by the Indians I have on board, besides another whom I met with here, that in such a course I should meet with the island which they call Samoet, where gold is found… I discovered a remarkable haven with two entrances, formed by an island at its mouth… I thought it advisable to examine it… I had directed the casks to be carried ashore for water, which being done we discovered eight or ten men who straightway came up to us… one of the men had hanging at his nose a piece of gold… I endeavored to purchase it of them in order to ascertain what sort of money it was but they refused to part with it. Having taken our water on board, I set sail and proceeded northwest...

**QUESTIONS TO CONSIDER:**

1. According to these passages, what were three of Columbus’ goals in making his voyage?
2. How successful was Columbus in achieving each of these three goals?

**From Bartolomé de las Casas**

**Brief Account of the Devastation of the Indies (1542)**

**BACKGROUND:** *Bartolomé de las Casas arrived in the New World in 1502 and became an* encomendero*, living off the labor of Indian slaves. After being denied the Sacrament of Confession by Dominican friars, Las Casas had a change of heart, giving up his* encomienda *and returning to Spain to campaign against Indian enslavement. In 1523, he became a Dominican friar and dedicated the rest of his life to chronicling abuses committed against the Indians and trying to reform Spanish colonial policy.*

The Indies were discovered in the year one thousand four hundred and ninety-two. In the following year a great many Spaniards went there with the intention of settling the land. Thus, forty-nine years have passed since the first settlers penetrated the land, the first so claimed being the large and most happy isle called Hispaniola…

And of all the infinite universe of humanity, these [Indians} are the most guileless, the most devoid of wickedness and duplicity, the most obedient and faithful to their native masters and to the Spanish Christians whom they serve. They are by nature the most humble, patient, and peaceable, holding no grudges, free from embroilments, neither excitable nor quarrelsome. These people are the most devoid of rancors, hatreds, or desire for vengeance of any people in the world. And because they are so weak and complaisant, they are less able to endure heavy labor and soon die of no matter what malady. The sons of nobles among us, brought up in the enjoyments of life's refinements, are no more delicate than are these Indians, even those among them who are of the lowest rank of laborers. They are also poor people, for they not only possess little but have no desire to possess worldly goods… They are very clean in their persons, with alert, intelligent minds, docile and open to doctrine, very apt to receive our holy Catholic faith, to be endowed with virtuous customs, and to behave in a godly fashion. And once they begin to hear the tidings of the Faith, they are so insistent on knowing more and on taking the sacraments of the Church and on observing the Catholic faith that, truly, the missionaries who are here need to be endowed by God with great patience in order to cope with such eagerness. Some of the secular Spaniards who have been here for many years say that the goodness of the Indians is undeniable and that if this gifted people could be brought to know the one true God they would be the most fortunate people in the world.

Yet into this sheepfold, into this land of meek outcasts there came some Spaniards who immediately behaved like ravening wild beasts, wolves, tigers, or lions that had been starved for many days. And Spaniards have behaved in no other way during the past forty years, down to the present time, for they are still acting like ravening beasts, killing, terrorizing, afflicting, torturing, and destroying the native peoples, doing all this with the strangest and most varied new methods of cruelty, never seen or heard of before, and to such a degree that this Island of Hispaniola once so populous (having a population that I estimated to be more than three million), has now a population of barely two hundred persons.

The island of Cuba is nearly as long as the distance between Valladolid and Rome; it is now almost completely depopulated. San Juan [Puerto Rico] and Jamaica are two of the largest, most productive and attractive islands; both are now deserted and devastated… They have the healthiest lands in the world, where lived more than five hundred thousand souls; they are now deserted, inhabited by not a single living creature. All the people were slain or died after being taken into captivity and brought to the Island of Hispaniola to be sold as slaves. When the Spaniards saw that some of these had escaped, they sent a ship to find them, and it voyaged for three years among the islands searching for those who had escaped being slaughtered, for a good Christian had helped them escape, taking pity on them and had won them over to Christ; of these there were eleven persons and these I saw.

More than thirty other islands in the vicinity of San Juan are for the most part and for the same reason depopulated, and the land laid waste. On these islands I estimate there are 2,100 leagues of land that have been ruined and depopulated, empty of people.

As for the vast mainland, which is ten times larger than all Spain… we are sure that our Spaniards, with their cruel and abominable acts, have devastated the land and exterminated the rational people who fully inhabited it. We can estimate very surely and truthfully that in the forty years that have passed, with the infernal actions of the Christians, there have been unjustly slain more than twelve million men, women, and children. In truth, I believe without trying to deceive myself that the number of the slain is more like fifteen million.

Their reason for killing and destroying such an infinite number of souls is that the Christians have an ultimate aim, which is to acquire gold, and to swell themselves with riches in a very brief time and thus rise to a high estate disproportionate to their merits. It should be kept in mind that their insatiable greed and ambition, the greatest ever seen in the world, is the cause of their villainies. And also, those lands are so rich and felicitous, the native peoples so meek and patient, so easy to subject, that our Spaniards have no more consideration for them than beasts. And I say this from my own knowledge of the acts I witnessed. But I should not say "than beasts" for, thanks be to God, they have treated beasts with some respect; I should say instead like excrement on the public squares. And thus they have deprived the Indians of their lives and souls, for the millions I mentioned have died without the Faith and without the benefit of the sacraments.

**QUESTIONS TO CONSIDER:**

1. How does Las Casas describe Native Americans and how does he contrast them with the Spanish colonists?

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| **Native Americans** | **Spanish Colonists** |

1. To what extent should Las Casas be considered a trustworthy source concerning the accuracy of the Spanish treatment of the Indians?

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| **Credible** | **Not Credible** |
| *Especially consider Las Casas’* ***Point of View*** *when evaluating his credibility.* | |

***FROM* “Declaration of Josephe” (December 19, 1681)**

**Josephe was a Spanish-speaking Indian questioned by a royal attorney in Mexico City investigating the Pueblo Revolt. The revolt of the Indian population, in 1680, temporarily drove Spanish settlers from present-day New Mexico.**

Asked what causes or motives the said Indian rebels had for renouncing the law of God and obedience to his Majesty, and for committing so many of crimes, [he answered] the causes they have were alleged ill treatment and injuries received from [Spanish authorities], because they beat them, took away what they had, and made them work without pay. Thus he replies.

Asked if he has learned if it has come to his notice during the time that he has been here the reason why the apostates burned the images, churches, and things pertaining to divine worship, making a mockery and a trophy of them, killing the priests and doing the other things they did, he said that he knows and had heard it generally stated that while they were besieging the villa the rebellious traitors burned the church and shouted in loud voices, “Now the God of the Spaniards, who was their father, is dead, and Santa Maria, who was their mother, and the saints, who were pieces of rotten wood,” saying that only their own god lived. Thus they ordered all the temples and images, crosses and rosaries burned, and their function being over, they all went to bathe in the rivers, saying that they thereby washed away the water of baptism. For their churches, they placed on the four sides and in the center of the plaza some small circular enclosures of stone where they went to offer flour, feathers, and the seed of maguey [a local plant], maize, and tobacco, and performed other superstitious rites, giving the children to understand that they must all do this in the future. The captains and the chiefs ordered that the names of Jesus and Mary should nowhere be uttered. . . . He has seen many houses of idolatry which they have built, dancing the dance of the cachina [part of a traditional Indian religious ceremony], which this declarant has also danced. Thus he replies to the question.

**QUESTIONS**

**1.** What role did religion play in the Pueblo Revolt?

**2.** What ideas of freedom are apparent in the two documents (de las Casas and Josephe)?

**Columbus, The Indians, and Human Progress**

From: Howard Zinn, [*A People’s History of the United States*](http://www.amazon.com/Peoples-History-United-States-Present/dp/0060838655/ref=sr_1_1?ie=UTF8&s=books&qid=1246943297&sr=8-1) (1980)

Arawak men and women, naked, tawny, and full of wonder, emerged from their villages onto the island's beaches and swam out to get a closer look at the strange big boat. When Columbus and his sailors came ashore, carrying swords, speaking oddly, the Arawaks ran to greet them, brought them food, water, gifts….

**These Arawaks of the Bahama Islands were much like Indians on the mainland, who were remarkable… for their hospitality, their belief in sharing. These traits did not stand out in the Europe of the Renaissance, dominated as it was by the religion of popes, the government of kings, the frenzy for money that marked Western civilization and its first messenger to the Americas, Christopher Columbus…**

The information that Columbus wanted most was: Where is the gold? He had persuaded the king and queen of Spain to finance an expedition to the lands, the wealth, he expected would be on the other side of the Atlantic -- the Indies and Asia, gold and spices. For, like other informed people of his time, he knew the world was round and he could sail west in order to get to the Far East….

In return for bringing back gold and spices, they promised Columbus 10 percent of the profits, governorship over new-found lands, and the fame that would go with a new title: Admiral of the Ocean Sea. He was a merchant's clerk from the Italian city of Genoa, part-time weaver (the son of a skilled weaver), and expert sailor. He set out with three sailing ships, the largest of which was the *Santa Maria*, perhaps 100 feet long, and thirty-nine crew members….

So, approaching land, they were met by the Arawak Indians, who swam out to greet them… They had no iron, but they wore tiny gold ornaments in their ears.

This was to have enormous consequences: it led Columbus to take some of them aboard ship as prisoners because he insisted that they guide him to the source of the gold. He then sailed to what is now Cuba, then to Hispaniola (the island which today consists of Haiti and the Dominican Republic). There, bits of visible gold in the rivers, and a gold mask presented to Columbus by a local Indian chief, led to wild visions of gold fields….

Because of Columbus's exaggerated report and promises, his second expedition was given seventeen ships and more than twelve hundred men. The aim was clear: slaves and gold. They went from island to island in the Caribbean, taking Indians as captives….

Now, from his base on Haiti, Columbus sent expedition after expedition into the interior. They found no gold fields, but had to fill the ships returning to Spain with some kind of dividend. In the year 1495, they went on a great slave raid… then picked the five hundred best specimens to load onto ships. Of those five hundred, two hundred died en route. The rest arrived in Spain and were put up for sale by the archdeacon of the town….

When it became clear that there was no gold left, the Indians were taken as slave labor on huge estates, known later as *encomiendas*. They were worked at a ferocious pace, and di ed by the thousands. By the year 1515, there were perhaps fifty thousand Indians left. By 1550, there were five hundred. A report of the year 1650 shows none of the original Arawaks or their descendants left on the island.

**Questions to Consider:**

What is Zinn’s general opinion of Columbus? On what *evidence* does he base his opinion?

What is Zinn’s view of “Western” civilization? How does he compare it with the culture of the natives?

In Zinn’s opinion, was Columbus’ “discovery” of America a major achievement? Explain why or why not.

**Columbus Day: A Time to Celebrate**

**By Michael S. Berliner, Ph.D.**

Columbus Day approaches, but to the "politically correct" this is no cause for celebration. On the contrary, they view the arrival of Christopher Columbus in 1492 as an occasion to be mourned. They have mourned, they have attacked, and they have intimidated schools across the country into replacing Columbus Day celebrations with "ethnic diversity" days.

The politically correct view is that Columbus did not discover America, because people had lived here for thousands of years. Worse yet, it's claimed, the main legacy of Columbus is death and destruction. Columbus is routinely vilified as a symbol of slavery and genocide, and the celebration of his arrival likened to a celebration of Hitler and the Holocaust. **The attacks on Columbus are ominous, because the actual target is Western civilization.**

Did Columbus "discover" America? Yes—in every important respect. This does not mean that no human eye had been cast on America before Columbus arrived. It does mean that Columbus brought America to the attention of the civilized world, i.e., to the growing, scientific civilizations of Western Europe. The result, ultimately, was the United States of America. It was Columbus' discovery for Western Europe that led to the influx of ideas and people on which this nation was founded—and on which it still rests…

Prior to 1492, what is now the United States was sparsely inhabited, unused, and undeveloped. The inhabitants were primarily hunter/gatherers, wandering across the land, living from hand to mouth and from day to day. There was virtually no change, no growth for thousands of years. With rare exception, life was nasty, brutish, and short: there was no wheel, no written language, no division of labor, little agriculture and scant permanent settlement; but there were endless, bloody wars. Whatever the problems it brought, the vilified Western culture also brought enormous, undreamed-of benefits, without which most of today's Indians would be infinitely poorer or not even alive.

Columbus should be honored, for in so doing, we honor Western civilization. But the critics do not want to bestow such honor, because their real goal is to denigrate the values of Western civilization and to glorify the primitivism, mysticism, and collectivism embodied in the tribal cultures of American Indians. They decry the glorification of the West as "**Eurocentrism**." We should, they claim, replace our reverence for Western civilization with **multi-culturalism**, which regards all cultures as morally equal. In fact, they aren't.

Some cultures are better than others: a free society is better than slavery; reason is better than brute force as a way to deal with other men; productivity is better than stagnation. In fact, Western civilization stands for man at his best. It stands for the values that make human life possible: reason, science, self-reliance, individualism, ambition, productive achievement. The values of Western civilization are values for all men; they cut across gender, ethnicity, and geography. We should honor Western civilization not for the ethnocentric reason that some of us happen to have European ancestors but because it is the objectively superior culture….

**Questions to Consider:**

What is Berliner’s general opinion of Columbus? On what *evidence* does he base his opinion?

What is Berliner’s view of “Western” civilization? How does he compare it with the culture of the natives?

In Berliner’s opinion, was Columbus’ “discovery” of America a major achievement? Explain why or why not.

**Do you find yourself in agreement more with Zinn’s view of Columbus or with Berliner’s? Explain.**

**From The Jesuit Relations (1634)**

**Father Paul Le Jeune, Missionary to the Montagnais Indians**

**BACKGROUND:** *Paul Le Jeune was born to a French Huguenot family and converted to Roman Catholicism as a teenager. After his ordination to the priesthood, he was placed in charge of the Jesuit Mission in Canada. Like other French Jesuit priests, Fr. Le Jeune lived among the Indians he was trying to evangelize. Fr. Le Jeune’s observations of the Montagnais Indians were published in the 1634 edition of the* Jesuit Relations*, an annual compilation of accounts of Jesuit priests in North America.*

**CHAPTER IV.**

ON THE BELIEF, SUPERSTITIONS, AND ERRORS OF THE MONTAGNAIS SAVAGES.

I have already reported that the Savages believe that a certain one named Atachocam had created the world, and that one named Messou had restored it. I have questioned upon this subject the famous Sorcerer and the old man with whom I passed the Winter; they answered that they did not know who was the first Author of the world,- that it was perhaps Atahocham, but that was not certain; that they only spoke of Atahocam as one speaks of a thing so far distant that nothing sure can be known about it; and, in fact, the word "Nitatahokan " in their language means, "I relate a fable, I am telling an old story invented for amusement.” ….

Their Religion, or rather their **superstition**, consists besides in praying; but O, my God, what prayers they make! In the morning, when the little children come out from their Cabins, they shout, *Cacouakhi*, *Pakhais Amiscouakhi, Pakhais Mousouakhi, Pakhais*, "Come, Porcupines; come, Beavers; come, Elk; " and this is all of their prayers.

When the Savages sneeze, and sometimes even at other times, during the Winter, they cry out in a loud voice, *Etouctaian miraouinam an Mirouscamiklti*, “I shall be very glad to see the Spring."

At other times, I have heard them pray for the Spring, or for deliverance from evils and other similar things; and they express all these things in the form of desires, crying out as loudly as they can, "I would be very glad if this day would continue, if the wind would change," etc. I could not say to whom these wishes are addressed, for they themselves do not know, at least those whom I have asked have not been able to enlighten me….

**CHAPTER V.**

ON THE GOOD THINGS WHICH ARE FOUND AMONG THE SAVAGES.

If we begin with physical advantages, I will say that they possess these in abundance. They are tall, erect, strong, well proportioned, agile; and there is nothing effeminate in their appearance. Those little Fops that are seen elsewhere are only caricatures of men, compared with our Savages…

As to the mind of the Savage, it is of good quality. I believe that souls are all made from the same stock, and that they do not materially differ; hence, these barbarians having well formed bodies, and organs well regulated and well arranged, their minds ought to work with ease. Education and instruction alone are lacking. Their soul is a soil which is naturally good, but loaded down with all the evils that a land abandoned since the birth of the world can produce. I naturally compare our Savages with certain villagers, because both are usually without education, though our Peasants are superior in this regard; and yet I have not seen any one thus far, of those who have come to this country, who does not confess and frankly admit that the Savages are more intelligent than our ordinary peasants.

Moreover, if it is a great blessing to be free from a great evil, our Savages are happy; for the two tyrants who provide hell and torture for many of our Europeans, do not reign in their great forests, - I mean ambition and avarice. As they have neither political organization, nor offices, nor dignities, nor any authority, for they only obey their Chief through good will toward him, therefore they never kill each

other to acquire these honors. Also, as they are contented with a mere living, not one of them gives himself to the Devil to acquire wealth.

They make a pretence of never getting angry, not because of the beauty of this virtue, for which they have not even a name, but for their own contentment and happiness, I mean, to avoid the bitterness caused by anger. The Sorcerer said to me one day, speaking of one of our Frenchmen, "He has no sense, he gets angry; as for me, nothing can disturb me; let hunger oppress me, let my nearest relation pass to the other life, let the Iroquois, our enemies, massacre our people, I never get angry." What he says is not an article of faith; for, as he is more haughty than any other Savage, so I have seen him oftener out of humor than any of them; it is true also that he often restrains and governs himself by force, especially when I expose his foolishness. I have only heard one Savage pronounce this word, Ninichcatihin, "I am angry," and he only said it once. But I noticed that they kept their eyes on him, for when these Barbarians are angry, they are dangerous and unrestrained.

Whoever professes not to get angry, ought also to make a profession of patience; the Savages surpass us to such an extent, in this respect, that we ought to be ashamed. I saw them, in their hardships and in their labors, suffer with cheerfulness … One thing alone casts them down,- it is when they see death, for they fear this beyond measure; take away this apprehension from the Savages, and they will endure all kinds of degradation and discomfort, and all kinds of trials and suffering very patiently…

They are very much attached to each other, and agree admirably. You do not see any disputes, quarrels, enmities, or reproaches among them. Men leave the arrangement of the household to the women, without interfering with them; they cut, and decide, and give away as they please, without making the husband angry… I have never heard the women complain because they were not invited to the feasts, because the men ate the good pieces, or because they had to work continually, going in search of the wood for the fire, making the Houses, dressing the skins, and busying themselves in other very laborious work. Each one does her own little tasks, gently and peacefully, without any disputes….

As there are many orphans among these people, for they die in great numbers since they are addicted to drinking wine and brandy, these poor children are scattered among the Cabins of their uncles, aunts, or other relatives. Do not suppose that they are snubbed and reproached because they eat the food of the household. Nothing of the kind, they are treated the same as the children of the father of the family, or at least almost the same, and are dressed as well as possible….

**CHAPTER VI.**

ON THEIR VICES AND THEIR IMPERFECTIONS.

The Savages, being filled with errors, are also haughty and proud. Humility is born of truth, vanity of error and falsehood. They are void of the knowledge of truth, and are in consequence, mainly occupied with thought of themselves. **They imagine that they ought by right of birth, to enjoy the liberty of wild ass colts**, rendering no homage to any one whomsoever, except when they like. They have reproached me a hundred times because we **fear** our Captains, while they laugh at and make sport of theirs. All the authority of their chief is in his tongue's end; for he is powerful in so far as he is eloquent; and, even if he kills himself talking and haranguing, he will not be obeyed unless he pleases the

Savages….

I have shown in my former letters how **vindictive** the Savages are toward their enemies, with what fury and cruelty they treat them, eating them after they have made them suffer all that an incarnate fiend could invent. This **fury** is common to the women as well as to the men, and they even surpass the latter in this respect. I have said that they eat the lice they find upon themselves, not that they like the taste of them, but because they want to bite those that bite them.

These people are very little moved by compassion. When any one is sick in their Cabins, they ordinarily do not cease to cry and storm, and make as much noise as if everybody were in good health. They do not know what it is to take care of a poor invalid, and to give him the food which is good for him; if he asks for something to drink, it is given to him, if he asks for something to eat, it is given to him, but otherwise he is neglected; to coax him with love and gentleness, is a language which they do not understand. As long as a patient can eat, they will carry or drag him with them; if he stops eating, they believe that it is all over with him and kill him, as much to free him from the sufferings that he is enduring, as to relieve themselves of the trouble of taking him with them when they go to some other place…

The Savages are slanderous beyond all belief; I say, also among themselves, for they do not even spare their nearest relations, and with it all they are deceitful. For, if one speaks ill of another, they all jeer with loud laughter; if the other appears upon the scene, the first one will show him as much affection and treat him with as much love, as if he had elevated him to the third heaven by his praise. The reason of this is, it seems to me, that their slanders and derision do not come from malicious hearts or from infected mouths, but from **a mind which says what it thinks** in order to give itself free scope, and which seeks gratification from everything, even from slander and mockery. Hence they are not troubled even if they are told that others are making sport of them, or have injured their **reputation**. All they usually answer to such talk is, *mama irinisiou*, "He has no sense, he does not know what he is talking about;" and at the first opportunity they will pay their slanderer in the same coin, returning him the like.

Lying is as natural to Savages as talking, not among themselves, but to strangers. **Hence it can be said that fear and hope, in one word, interest, is the measure of their fidelity**. I would not be willing to trust them, except as they would fear to be punished if they failed in their duty, or hoped to be rewarded if they were faithful to it. They do not know what it is to keep a secret, to keep their word, and to love with constancy, especially those who are not of their nation, for they are harmonious among themselves, and their slanders and raillery do not disturb their peace and friendly intercourse.

The Savages have always been gluttons, but since the coming of the Europeans they have become such drunkards, that, although they see clearly that these new drinks, the wine and brandy, which are brought to them, are depopulating their country, of which they themselves complain, they cannot abstain from drinking, taking pride in getting drunk and in making others drunk. It is true that they die in great numbers; but I am astonished that they can resist it as long as they do. For, give two Savages two or three bottles of brandy, they will sit down and, without eating, will drink, one after the other, until they have emptied them. [The conduct of French colonial officals] is remarkably praiseworthy in forbidding the traffic in these liquors. Monsieur de Champlain very wisely takes care that these restrictions are observed, and I have heard that Monsieur the General du Plessis has had them enforced at Tadoussac. I have been told that the Savages are tolerably chaste. I shall not speak of all, not having been among them all; but those whom I have met are very lewd, both men and women. God! what blindness! How great is the happiness of Christian people! …

They are dirty in their habits, in their postures, in their homes, and in their eating; yet there is no lack of propriety among them, for everything that gives satisfaction to the senses, passes as propriety.

I have said that they are dirty in their homes; the entrance to their Cabins is like a pig-pen. They never sweep their houses, they carpet them at first with branches of pine, but on the third day these branches are full of fur, feathers, hair, shavings, or whittlings of wood. Yet they have no other seats, nor beds upon which to sleep. From this it may be seen how full of dirt their clothes must be; it is true that this dirt and filth does not show as much upon their clothes as upon ours….

**CHAPTER XII.**

WHAT ONE MUST SUFFER IN WINTERING WITH THE SAVAGES.

Imagine now a great ring or square in the snow, two, three or four feet deep, according to the weather or the place where they encamp. This depth of snow makes a white wall for us, which surrounds us on all sides, except the end where it is broken through to form the door. The framework having been brought, which consists of twenty or thirty poles, more or less, according to the size of the cabin, it is planted, not upon the ground but upon the snow; then they throw upon these poles, which converge a little at the top, two or three rolls of bark sewed together, beginning at the bottom, and behold, the house is made. The ground inside, as well as the wall of snow which extends all around the cabin, is covered with little branches of fir; and, as a finishing touch, a wretched skin is fastened to two poles to serve as a door, the doorposts being the snow itself...You cannot stand upright in this house, as much on account of its low roof as the suffocating smoke; and consequently you must always lie down, or sit flat upon the ground, the usual posture of the Savages. When you go out, the cold, the snow, and the danger of getting lost in these great woods drive you in again more quickly than the wind, and keep you a prisoner in a dungeon which has neither lock nor key.

**This prison, in addition to the uncomfortable position that one must occupy upon a bed of earth, has four other great discomforts, cold, heat, smoke, and dogs.** As to the cold, you have the snow at your head with only a pine branch between, often nothing but your hat, and the winds are free to enter in a thousand places…

Nevertheless, the cold did not annoy me as much as the heat from the fire. A little place like their cabins is easily heated by a good fire, which sometimes roasted and broiled me on all sides, for the cabin was so narrow that I could not protect myself against the heat. You cannot move to right or left, for the Savages, your neighbors, are at your elbows; you cannot withdraw to the rear, for you encounter the wall of snow, or the bark of the cabin which shuts you in. I did not know what position to take. Had I stretched myself out, the place was so narrow that my legs would have been halfway in the fire; to roll myself up in a ball, and crouch down in their way, was a position I could not retain as long as they could; my clothes were all scorched and burned…

But, as to the smoke, I confess to you that it is martyrdom. It almost killed me, and made me weep continually, although I had neither grief nor sadness in my heart. It sometimes grounded all of us who were in the cabin; that is, it caused us to place our mouths against the earth in order to breathe. For, although the Savages were accustomed to this torment, yet occasionally it became so dense that they, as well as I, were compelled to prostrate themselves, and as it were to eat the earth, so as not to drink the smoke. I have sometimes remained several hours in this position, especially during the most severe cold and when it snowed; for it was then the smoke assailed us with the greatest fury, seizing us by the throat, nose, and eyes…

Someone will tell me that I ought to have gone out from this smoky hole to get some fresh air; and I answer him that the air was usually so cold at those times that the trees, which have a harder skin than man, and a more solid body, could not stand it, splitting even to the core, and making a noise like the report of a musket. Nevertheless, I occasionally emerged from this den, fleeing the rage of the smoke to place myself at the mercy of the cold, against which I tried to arm myself by wrapping up in my blanket like an Irishman; and in this garb, seated upon the snow or a fallen tree, I recited my Hours; the trouble was, the snow had no more pity upon my eyes than the smoke.

As to the dogs, which I have mentioned as one of the discomforts of the Savages' houses, I do not know that I ought to blame them, for they have sometimes rendered me good service… These poor beasts, not being able to live outdoors, came and lay down sometimes upon my shoulders, sometimes upon my feet, and as I only had one blanket to serve both as covering and mattress, I was not sorry for this protection, willingly restoring to them a part of the heat which I drew from them. It is true that, as they were large and numerous, they occasionally crowded and annoyed me so much, that in giving me a little heat they robbed me of my sleep, so that I very often drove them away….

We occasionally had some good meals; but for every good dinner we went three times without supper. When a young Savage of our cabin was dying of hunger… they often asked me if I was not afraid, if I had no fear of death; and seeing me quite firm, they were astonished, on one occasion in

particular, when I saw them almost falling into a state of despair. When they reach this point, they play, so to speak, at "save himself who can;" throwing away their bark and baggage, deserting each other, and abandoning all interest in the common welfare, each one strives to find something for himself. Then the children, women, and for that matter all those who cannot hunt, die of cold and hunger. If they had reached this extremity, I would have been among the first to die.

The Pueblo Revolt

*by Edward Countryman*

*Statue of Po’pay given by New Mexico for display in the National Statuary Hall Collection. (Courtesy of the Architect of the Capitol)*

*In 1680 the people known collectively as “Pueblos” rebelled against their Spanish overlords in the American Southwest. Spaniards had dominated them, their lives, their land, and their souls for eight decades. The Spanish had established and maintained their rule with terror, beginning with Juan de Oñate’s invasion in 1598. When the people of Acoma resisted, Oñate ordered that one leg be chopped from every man over fifteen and the rest of the population be enslaved, setting a pattern that lasted four-score years. Now, rising virtually as one, the Pueblos drove out Spanish soldiers and authorities. The rebels allowed many Spaniards to flee, but twenty-one Franciscan priests died at their hands, and they sacked mission churches across their land. It took twelve years for Spanish troops to reconquer Pueblo country. They never did conquer the Hopi, who had been the westernmost contributors to the rebellion.*

Three hundred and thirty years later, Pueblo people still live in ancient villages across the Southwest, in many ways on their own terms. A proud statue of the rebellion’s leader, Popé (or Po’pay), is one of New Mexico’s two pieces in the National Statuary Hall in the United States Capitol. The Pueblo Revolt was the greatest and most successful rebellion of its sort in North American history. What happened? What did it signify? What did it achieve?

Unquestionably, one of revolt’s dimensions was religious. From Pecos Pueblo near the edge of the Great Plains to Acoma and Zuni in western New Mexico, Pueblo people had had enough of Christianity, after eight decades of living in what historian Ramón Gutiérrez has described as an imposed theocratic utopia. Backed by armed force and not reluctant to use the whip, Catholic missionaries had set out to destroy the ancestral Pueblo world in every respect, including what people could believe and how they could marry, work, live their lives, and pray. When the rebels could capture Franciscan priests, they killed them, sometimes after torturing them. They destroyed Catholic images, tore down mission churches, and defiled the vessels of the Catholic Mass. They put an end to marriages on Christian terms. They restored the kivas where Pueblo men had honored their ancestral *Kachinas*. With Catholic symbols and Spanish practices gone, the Pueblos set out to restore the lives their ancestors had lived.

Po’pay’s great achievement was to coordinate the Pueblos. The enormous, open distances of the Southwest posed a major problem. He solved it by dispatching runners carrying knotted ropes, each separate knot to be untied, one day at a time, until the chosen day, August 11, 1680. The runners had to deal with language differences as well. There was no distinct “Pueblo” people, speaking one language and sharing one culture. Instead, the Spanish conquerors had found Keres, Tompiros, Tewas, Tiwas, Towas, Piros, and Zuni, all living in similar-looking adobe villages (*pueblos*, hence the name), as well as Utes, Navajos, and Apaches. Their languages differed greatly, and their relations with one another were not always friendly. Nonetheless, Po’pay’s plan worked nearly perfectly. The Spanish rulers in Santa Fe received only the barest warning before the revolt broke out.

Despite the differences, as the late historian Jack D. Forbes demonstrated decades ago, the Southwest’s people were not strangers to one another at all. Neither distance nor language formed a barrier against communication. People in their settled adobe villages had had centuries to build relationships and customs, of commerce, alliance, peace, and war. By the time the Spaniards arrived, the settled tribes had also built relationships and customs with nomadic groups (the Utes, Navajos, and Apaches), creating webs of trade and understanding. In this regard Pueblo people were not much different from other settled horticultural villagers, including the Caddo of East Texas, the Mandan of the Upper Missouri Valley, and the Huron on Georgian Bay, all of whom also dealt regularly with nomadic neighbors. Pueblo languages differed, but so did Basque, Castilian, Catalan, Portuguese, and other tongues of the Iberian Peninsula. If a conflict led to war, village people knew how to abandon their permanent sites and find refuge among wanderers. If anything, the Spanish invasion intensified Native connections with one another. They learned about horses, mules, burros, cattle, sheep, and Spanish tools and weapons. Pueblo people had not worked out anything like the Great League of Peace and Power that the Iroquois developed about the time of Columbus to solve their own problems and that served them well throughout the colonial period. But the Pueblos and their neighbors possessed many ways other than warfare for dealing with one another.

The 1680 uprising was no isolated event. The seventeenth-century history of modern New Mexico and northern Mexico is punctuated by unrest and rebellion. Many of the region’s people had been conquered and none liked their situation, but they understood that though they greatly outnumbered the Spaniards, their foes were ruthless, organized, and determined. The Spanish possessed firearms and steel weapons superior to anything the Natives could muster. But despite all the odds against successful resistance, Spanish records show instance upon instance of plans and outbreaks among American Indians who supposedly had been “reduced” to Christianity and Spanish ways.

Other Native people besides the Pueblos took part in the revolt. Neighboring Apaches and Navajos remained free of Spanish dominion, both because of their nomadic way of life and because Spanish power had reached its limits. But for decades such people had had to deal with frontier warfare. Forbes suggested that “Pueblo Revolt” is actually a misnomer, and that the term “Great Southwestern Revolt,” reaching beyond Pueblo country, describes the late seventeenth-century events more accurately.

As he and, more recently, Andres Resendez also show, the revolt’s context spans much of the North American continent. Long before the revolt Native people knew how to communicate across long distances. News had reached Pueblo country quickly after the fall of the Nahua capital, Tenochtitlan, to Spanish conquistadors in 1521. When French Jesuit Jacques Marquette traveled down the Mississippi in 1673, he learned from Illinois Indians that he could reach the Pacific Ocean via the Missouri, South Platte, and Colorado Rivers. Spaniards in Mexico City knew about the French ventures, including not only Marquette’s trip but also fur-trading *coureurs de bois* and Robert La Salle’s journey to the mouth of the Mississippi in 1682. So did the Pueblos’ neighbors to the east. So, in all probability, did Pueblo people themselves.

Without question Po’pay and his associates knew of the successful Pueblo resistance to the initial Spanish contact in 1540. They had reason to know about other Native resistance to Spaniards as well. They probably did not know about the ongoing seventeenth-century Iroquois-French conflict in the St. Lawrence Valley and eastern Great Lakes region, King Philip’s War in New England in 1675–1676, or Bacon’s Rebellion in Virginia, also in 1676. But, like the near-simultaneous founding of Spanish Santa Fe (1598), English Jamestown (1607), and French Quebec (1608), the Pueblo Revolt and the woodland wars emerged from similar situations. By the late seventeenth century, Native peoples and the Europeans they faced were not strangers to one another, whether we look at Pueblo country, Texas, the Mississippi Valley, the Great Lakes, or the Eastern woodlands. All were caught up in violent reverberations, as their worlds collided, ground against one another, and interlocked.

Slavery, rather than symbolic religious conflict, may have provided the deep underpinning of the southwestern events. Legal enslavement of American Indians by Spaniards had been forbidden by royal decree since the mid-sixteenth century, but that did not stop the actual practice. So-called “just wars” provided one loophole, and on that basis Apaches, Utes, and others who refused to acknowledge Spanish authority were fair game for enslavers. Settled Christian Indians, such as the Pueblos, could be enslaved for a period of time, if they resisted their condition. Forced *encomienda*labor, supposedly rendered in return for the benefits the Spaniards had brought, was not far from actual slavery. Enslaved Indians often ended up in the booming, labor-hungry silver mines of Chihuahua, but some were taken farther south and a few as far as Cuba, to work side by side with captured Africans. A lively traffic flourished across the plains in Native women and children, for both sexual exploitation and domestic labor. Outside the Spanish zone, slaving frontiers were pushing westward onto the plains both from New France and from the British colonies, particularly newly founded South Carolina. Pueblo, Apache, and Navajo country lay many miles from the European centers, but its people were caught up in an enormous web whose most-shared institution was human bondage.

For a very long time, the twelve years of Pueblo independence, from 1680 to 1692, remained virtually blank in historical terms. Knowing the importance of written records to the Europeans from their eight decades of subordination, the rebels destroyed Spanish documents and returned to their ancestral ways of remembering, thus closing off conventional historical inquiry. About the only clear point seems to be that Po’pay quickly lost the power he had gained as the revolt’s leader. But archaeologist Matthew Liebmann has reconstructed the historical material culture of Jemez Pueblo (known to its own people as Walatowa) in the mountains northwest of Albuquerque. Working with Walatowa’s present-day people, he has linked archaeological evidence with their traditions and pieced together an account of what happened between the overthrow of the Spaniards and their return. Liebmann’s project is presently making its way from a doctoral dissertation to a scholarly book. When the book appears, it will open yet another dimension of the history of the Great Pueblo Revolt.

The Spanish return in 1692 was a military conquest, just as 1598 had been, but it did not lead to a full restoration of their authority, due in part to the Spanish themselves. Secular Spanish officials began trying to rule “their” Indians in enlightened terms. They saw New Mexico not as mission country, where the friars had to be protected as they went about their task of saving Native souls, but rather as a buffer zone, protecting the precious silver mines from the not-so-distant French and even the British. They saw the New Mexican people as possible allies in the game of transcontinental empire, to be courted rather than conquered. The self-sacrificing, martyrdom-seeking zealotry of seventeenth-century Franciscan “Conquistadors of the Spirit” slackened into routine business.

How the Pueblo villagers took advantage of changed Spanish goals and worked out their own terms for dealing with the Spaniards remains to be fully explored, but the results have proven permanent. Consider Acoma, high on a mesa west of Albuquerque. Its people have inhabited the same site for more than a millennium, rebuilding their village after the conquest of 1598. From a distance, Acoma’s most visible structure is the fortress-like church of San Esteban del Rey. Acoma people constructed the church between 1629 and 1640, hauling the raw material for its high, thick walls up from the foot of the mesa. The church survived the rebellion and it remains in use, but a short walk takes visitors past ladders that lead to the rooftop entrances of kivas, where the old ways also endure. Spanish friars, soldiers, and civil administrators had tried to suppress those traditions, but they could not do it. Property at Acoma descends from mother to youngest daughter, which is the traditional Acoma way. For legal purposes, Acoma and the other eighteen functioning pueblos are self-governing tribes, not sub-units of New Mexico.

If the purpose of the rebellion was simply to drive out Spanish ways, it failed, because the Spaniards came back and remained until Mexican independence in 1821. The Spanish were followed by two successor republics, Mexico and, ultimately, the United States. There could be no complete return to how Pueblo people had lived prior to the Spanish conquest. But if the rebels’ purpose was to reassert their own ways in a new setting, their rebellion succeeded, because Acoma and places like it survive, on terms that their people set for themselves.

***Edward Countryman****, University Distinguished Professor of History at Southern Methodist University, is author of such books as* Enjoy the Same Liberty: Black Americans and the Revolutionary Era*(2011);*A People in Revolution: The American Revolution and Political Society in New York, 1760–1790*(1981), winner of the Bancroft Prize;* *and* Shane*(1999, with Evonne Von Heussen-Countryman). He is working on a study of how American Indians learned about the problems that Europeans were bringing to them during the colonial era.*

Cahokia: A Pre-Columbian American City

*by Timothy R. Pauketat*

*A pre-Columbian earthwork, located at the Cahokia site in Illinois. (Courtesy of Wikipedia Commons)*

*Almost a thousand years ago, American Indians built a city along the Mississippi River in the middle of North America. Located opposite modern-day St. Louis, Missouri, this city is called Cahokia by archaeologists, and it was as large in its day as New York and Philadelphia before the mid-1700s. Ten thousand indigenous citizens once called it home. Tens of thousands more, farmers mostly, lived in the nearby countryside. For a time, Cahokia was the center of ancient society in North America, and its people changed the course of human history.*

At its peak around AD 1100, the city of Cahokia covered more than five square miles and was made up of 120 earthen pyramids (often called “mounds” today). Built entirely of packed earth, the main pyramid—“Monks Mound”—covered fifteen acres and rose in three major terraces to a height of one hundred feet, making it the third largest in the Americas. A fifty-acre rectangular plaza sat at the foot of this tremendous monument. Other plazas stretched out in all directions, and eighty more pyramids and several more plazas were built in two related mound complexes five to six miles away in present-day St. Louis and East St. Louis. Residential neighborhoods filled the spaces around the mounds and between Cahokia, St. Louis, and East St. Louis. What had caused all of this to happen?

**CAHOKIA’S BEGINNINGS**

Cahokia was not the first archaeological site with large earthen mounds. Mounded sites as old as 5,500 years are known in northeastern Louisiana, dating to what is termed the “Archaic period” (8000–500 BC). Some of these mounds were platforms built to elevate the community’s central rituals. Later mounds of the “Woodland period” (500 BC–AD 800) included similar stages but were also built to cover the burials of important people and, sometimes, to enclose sacred ceremonial spaces in which great crowds would gather. Some of the most complex and extensive mound complexes of the Woodland period are in Ohio.

By the end of the “Late Woodland period” (AD 800–1050), mound building was less widespread. In its place, the people of the southern Midwest between modern-day St. Louis, Missouri, and Memphis, Tennessee, had moved to permanent villages and intensified crop production. They grew squash, local grains (such as goosefoot and maygrass), sunflowers, and maize or corn. Maize originated in the American Southwest and Mexico, and early varieties were difficult to grow in the Midwest. But by Late Woodland times, maize had adapted to the northern climate, and people made it a staple in their diets.

We now know that Cahokia began as a modest-sized, Late Woodland agricultural village. Around the wide floodplain of the Mississippi River opposite St. Louis, villages were becoming sizeable, with several having up to several hundred residents. By the year 1000, the largest village in this part of the Midwest was located at Cahokia, and it held over a thousand souls. Probably, these earliest Cahokians were especially fortunate farmers who managed to convert their surplus into social status. A few distant families seem to have married into these prominent local families, judging from the varieties of broken, locally made pots found in kitchen middens. Village life revolved around farming. Rituals focused on the important events in people’s lives, and families played a game called “chunkey.” As recorded in the colonial period, chunkey consisted of throwing scoring sticks or poles after rolling a small stone disk.

It seems unlikely that the early success and agricultural output of Cahokia alone was the reason for events that followed. But at or shortly after AD 1050, everything at and around the old village of Cahokia changed. The exact year is uncertain owing to the imprecision of radiocarbon dating, but it is clear from archaeological discoveries that, over a very short period of time, a small group of planners—perhaps even one single person—redesigned Cahokia from a village into a city. Implementing the new design meant that hundreds of old village houses had to be ripped down and, in some areas, the naturally undulating bottomland had to be leveled. Cahokia’s huge earthen pyramids and plazas were built. Around them, new neighborhoods were laid out, with homes now built with prefabricated sapling walls each topped with a thatched roof. Inside these one-room houses, there was enough space for a family of five to sleep; store their possessions, dried foodstuffs, and cooking wares; and build a small fire to heat the interior.

**LIFE, RELIGION, AND HISTORY**

Almost all socializing, gaming, and work happened outdoors. A day in the life of an average Cahokian family involved spending most of the day working in the fields, fishing, and hunting. The women and girls probably tended the crops, snared some game, and collected greens, berries, and roots. The men and boys worked in the fields too, and made short hunting and fishing excursions to the lakes and forests within two- or three-days’ walk of Cahokia. Most evening meals would find all gathered together, perhaps with extended families and friends, mending nets, grinding corn, working wood, resharpening their stone hoe or axe blades, and telling stories around the outdoor cookfires. Some might be making things for the next festival.

Religious rituals and community festivals were annual affairs, timed to their calendar. That calendar seems to be commemorated by a large circle of posts, called the “Woodhenge,” at Cahokia. Various constructions of this post-circle monument were built with cedar posts that numbered in multiples of twelve, indicating a recognition of the number of lunar months in a year. Presumably, the Woodhenge was used to time the major festivals of the year. Most likely, farmers and more distant pilgrims would show up to take part. There they would listen, sing, dance, and pray to their gods. They would also play chunkey, which became the official sport of the people.

Cahokian religion seems to have merged beliefs about life and death with the movements of stars, sun, and moon in the heavens. Specific deities were recognized, the most prominent being a female goddess (depicted in small red stone sculptures found at and around Cahokia). The goddess is depicted associated with the bones of the dead, a monstrous mythical serpent, and agricultural crops. Offerings to her were probably intended to ensure a good harvest.

These offerings seem to have included human sacrifices. In several burial mounds and in the ceremonial areas of what archaeologists call the “East St. Louis site,” pits have been found containing the remains of between one and fifty-three young females executed as part of single events. In Cahokia’s first century, such sacrificial rites might have occurred every few years, perhaps in conjunction with the passing of a planet or star. Similar rites still existed among one group of Pawnee on the Plains in the early 1800s.

Whatever their religious practices, it seems that Cahokians exported them to distant lands shortly after 1050. The sites of Aztalan and Trempealeau, Wisconsin, for instance, were set up by or with Cahokians. Trempealeau is located over 500 miles to the north in a land of rocky bluffs, caves, and springs. The local people were unlike Cahokians, and built small burial mounds in the shapes of animals. Upon their arrival, Cahokians built a temple-and-pyramid complex and conducted the same sorts of religious rites they had conducted in their homeland. They used pots, hoe blades, and utensils imported from Cahokia, and they played chunkey using the stone disks they had carried with them.

The effects are readily apparent to archaeologists, who refer to this campaign as a “Cahokianization” of some distant places. Some Cahokianized populations, such as people in the Illinois River valley a hundred miles north of Cahokia, developed independently of the city to the south. Initially friendly, the relations between the two might have soured, and by the later 1100s some archaeologists suspect that military actions might have taken place. While the events are unclear at present, Cahokians did build an elaborate defensive palisade wall around the central city by about 1160 or 1170 (based on radiocarbon dates). This palisade was two miles in length, built using some 15,000 logs, and studded with bastions, or projections that enabled archers to fire their arrows down on any would-be attacker. Cahokians, it seems, were under threat of attack.

Whether or not an attack ever came is not known. The elite residential area at the East St. Louis site was burned down around this time. But this particular burning might have been an intentional one by Cahokians themselves, who are thought to have used fire in rituals. Possibly, this was their way of commemorating the death of a leading figure, perhaps a ruler. But whether a ritual burning or a fire started by attackers, social and political change followed the burning down of the East St. Louis site. People began to leave the city, and farmers began to emigrate away from the region.

**THE END OF CAHOKIA**

There was an attempt, perhaps by the next generation of prestigious leaders or influential priests, to forestall the collapse of Cahokia. New rituals were introduced. New symbols were incised onto their pottery. But Cahokia and its hinterlands continued to shrink. By 1200, the population of the city had probably fallen to less than 5,000 people; by 1250, that figure was probably no more than 2,000. In the countryside, many thousands of farmers had already left. No more than a few thousand remained by 1250. What had gone wrong?

Besides the political troubles, the region had also experienced a severe drought in the late 1100s, and additional droughts in the 1200s. Moreover, the climate was cooling, and it was probably proving difficult to produce the bumper maize crops needed to support the pomp and pageantry of Cahokian religious and political celebrations. In the end, Cahokia simply seems to have faded away. Where did the people go, and who did they become?

The answer is disputed today, but the facts of Cahokia’s founding and its prolonged demise suggest that Cahokia was—like so many cities around the world—made up of more than one ethnic group. Its people might have spoken more than one language. Possibly, the people of Cahokia included local farmers and contingents of dignitaries and representatives from far-off peoples in the Plains, Midwest, and South. As Cahokia dissolved, the nonlocal citizens might have simply gone home. The descendants of Cahokians might include people in various tribal groups in the Plains and the South today: the Quapaw, Omaha, Pawnee, Chickasaw, Ponca, Mandan, Choctaw, and Osage, among others. One group might have descended from the Cahokian elite, and another from farmers. Or one might have lived on, on the east side of Cahokia, while another might have occupied East St. Louis before it burned.

Whoever they became, and however Cahokia fell, another important archaeological mystery yet remains. Possible descendants include the peoples of great American Indian nations and tribal groups met by Lewis and Clark in 1804 or painted by George Catlin in the 1830s. And yet among them, including the Quapaw, Omaha, Pawnee, and others, there are no stories that speak of the city of Cahokia. Why might the descendants of Cahokia have chosen to forget Cahokia?

The answers might remain in the ruins of Cahokia, the central portion of which is preserved within Illinois’ Cahokia Mounds State Historic Site. But most of the suburban complexes, associated towns, and hundreds of farming villages and religious shrines that have not already been destroyed today are yet unprotected. We owe it to the descendants of this once-great place, if not to American history generally, to preserve that which is left—mounds, the buried debris of religious festivals, and the rotted remains of thousands of homes.

***Timothy R. Pauketat****is an archaeologist and professor of anthropology at the University of Illinois at Urbana-Champaign. His most recent book is*Cahokia: Ancient America’s Great City on the Mississippi*(2009).*

**Native American Tribes Map**



**Complete the following tasks using reliable internet maps:**

**1. Label and *lightly* shade in the following areas of cultural influence:**

Arctic, Subarctic, Great Plains, Southwest, Southeast, Northeast

**2. Label the domains of the following Native American tribes:** Algonquin, Aztec, Cherokee, Comanche, Creek, Eskimo, Hopi, Inuit, Yupik, Iroquois, Pueblo, Sioux, Wichita

**3. Label the map based on whether food was primarily procured** by **(H)**unting, **(A)**griculture, or **(F)**ishing in each region by marking the appropriate letter on the map.

**Comparing and Contrasting the European Colonizers**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **SPANISH** | **FRENCH** | **DUTCH** | **ENGLISH** |
| *Region(s)*  *Colonized* |  |  |  |  |
| *Religion* |  |  |  |  |
| *Interested Parties* | **1.**  **2.** | **1.**  **2.** | **1.**  **2.** | **1.**  **2.** |
| *Economic Pursuit(s)* |  |  |  |  |
| *Settlements* |  |  |  |  |
| *Number of*  *Colonists* |  |  |  |  |
| *Evangelism?* |  |  |  |  |
| *Relationship with Native Americans* |  |  |  |  |

**Columbian Exchange: *Graphic Organizer***

In the years following Columbus’ voyages to the Americas, the world witnessed an unprecedented permanent exchange of people, products, and ideas known as the **Columbian Exchange**. You are to use the [Wikipedia article on the Columbian Exchange](https://en.wikipedia.org/wiki/Columbian_Exchange) and any other online resources you find helpful in order to note significant exchanges of animals, plants, populations, technology, culture, and ideas that took place during the fifteenth and sixteenth centuries. Your general goal should be to come up with at least three (3) entries for each box, but you will realize when this will not be possible. It is best to leave this to your judgment in order to encourage thorough research on your part.

This will be part of your assignments that you will turn in on the first day of class.

**Your responses are to be *handwritten* – NOT TYPED (i.e., cut and pasted).**

|  |  |  |
| --- | --- | --- |
|  | **New World to Old** --> | <-- **Old World to New** |
| **Animals** |  |  |
| **Plants** |  |  |
| **Populations** |  |  |
| **Technology** |  |  |
| **Culture & Ideas** |  |  |
| **Diseases** |  |  |

**Other Sources Consulted** (no set citation format – just be descriptive enough so that I can find them):

**Interpretation: Assessment of Columbus**

**A:** The Columbian discovery was of greater magnitude than any other discovery or invention in human history. Europeans realized that in the sixteenth century. In the centuries since then, the importance of Columbus’s discovery has continued to swell, both because of the prodigious development of the New World and because of the numerous other discoveries that have stemmed from it. It was after Columbus’s voyages that the task of integrating the American continents into Greco-Roman-Christian-European-culture was carried out. Notwithstanding errors, egoism, and unheard-of violence, the discovery was an essential, in many ways, determining, factor in ushering in the modern age. It was brought about first and above all by the Spanish and then by the Portuguese, French, English, Italians, Irish-to some extent by all the peoples of Europe. But this recognition cannot diminish the value of the inception of that task, which was Columbus’s discovery. – Paolo Emilio Taviani, *Columbus, The Great Adventure,* 1991

**B:** Thus began the history, five hundred years ago, of the European invasion of the Indian settlements of the Americas…. When we read the history books given to the children in the United States, it all starts with heroic adventure-there is no bloodshed-and Columbus Day is a celebration. To emphasize the heroism of Columbus and his successors as navigators and discoverers, and to deemphasize their genocide, is not a technical necessity but and ideological choice. It serves-unwittingly-to justify what was done…. The treatment of heroes (Columbus) and their victims (the Arawaks)- the quiet acceptance of conquest and murder in the name of progress-is only one aspect of a certain approach to history, In which the past is told from the point of view of government, conquerors, diplomats, leaders…. Was all this bloodshed and deceit-from Columbus to Cortes, Pizarro, the Puritans- a necessity for the human race to progress from savagery to civilization? –Howard Zinn, *A people’s History of the United States,* 1890

Explain the differences between Interpretation **A** and Interpretation **B**:

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Specific Historical Evidence to Support **A** (not mentioned in passage):

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Specific Historical Evidence to Support **B** (not mentioned in passage):

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**Interpretation: Pueblo Revolt**

**A:** The fighting of 1680 caught the Spanish by surprise, and their evacuation left the Indians free to follow pre-contact standards of conduct as they wished. There was an abortive attempt to reconquer the land in 1682, but for the better part of fifteen years the Pueblos had little molestation from soldiers or friars. New Mexico was for the better part of fifteen years the Pueblos had little molestation from soldiers or friars. New Mexico was conquered again by 1969, and Indian resistance took new forms…. The cultural antagonism between Spaniard and Pueblo had fundamentally religious roots, and an adequate understanding of the 1680 hostilities must give them priority. In the last analysis the Indian war was an attempt to preserve the kind of life which they thought the gods had ordained and which aliens were obviously destroying. –Henry Warner Bowden, “Spanish Missions, Cultural Conflict, and the Pueblo Revolt of 1680,” 1975

**B:** [T]hese testimonies freeze for the historical record a dynamic that slowly eroded the cultural barrier separating Pueblo and European worlds. This process of acculturation would prove crucial to undercutting Spanish political authority in the region over the course of the seventeenth century. By 1680, New Mexico had become a backwash relative to the mainstream of Spanish-America colonial society; as Pueblos… wrought deep ethnic and cultural changes on the small European community over four generations. All vestiges of… dialectic of domination through physical distance and cultural segregation had vanished. Now a person of familiarity and the even intimacy with the Pueblos, the Hispanic’s position of authority stood in jeopardy. –Andrew L. Knaut, *The Pueblo Revolt of 1680,* 1995

Explain the difference between Interpretation **A** and Interpretation **B**:

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Specific Historical Evidence to Support **A** (not mentioned in passage):

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Specific Historical Evidence to Support **B** (not mentioned in passage):

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**Chapter 1: A New World**

***Answer the following questions from the text.***

REVIEW QUESTIONS

1. Describe why the “discovery” of America was one of the “most important events recorded in the history of mankind,” according to Adam Smith.

2. Using what you read in this chapter about the movement of peoples, explain how North America became the location where East and West came together.

3. One of the most striking features of the Native American society at the time of European discovery was its sheer diversity. Support this statement.

4. Compare and contrast European values and ways of life to that of the Indians. Be sure to look at religion, views on property ownership, gender relations, and views of freedom.

5. What were the main factors fueling the European age of expansion?

6. Describe the political, religious, and economic motivations for Spanish conquest.

7. Compare the political, economic, and religious motivations behind the French and Dutch empires with those of New Spain.

8. Describe how the attitudes and actions of the French and Dutch differed from those of Spain.

9. How would European settlers explain their superiority to Native Americans and justify both the conquest of Native lands and terminating their freedom?

FREEDOM QUESTIONS

1. Although some European observers believed Native Americans embodied freedom, most reached the conclusion that Native Americans did not know what freedom was because they were “too free.” On what basis did they make this claim?

2. On the eve of colonization, European concepts of freedom bore little resemblance to our modern concepts of personal liberties. Explain how the ideals of “Christian liberty,” obedience to authority, and adhering to one’s social rank shaped the fifteenth century idea of freedom.

3. Spanish and French settlers both claimed to be freeing Native Americans by bringing them advanced civilization and Catholicism. Justify this claim with specific examples as either of these European powers would have at the time.

4. How did Popé’s revolt in 1680 immediately restore freedom to the Pueblo Indians, and what happened once the Spanish returned?

5. Both at home and in the New World, the Dutch enjoyed greater freedoms than other European citizens. Explore this comparison using specific examples.