

Name _____ Period _____ Date 8/17 (A) -8/20 (B)

APUSH Summer Assignment 2018: Due 8/17 (A) or 8/20 (B)

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“Learning is not attained by chance; it must be sought for with ardor and attended to with diligence.
Abigail Adams, 1780

Welcome to Advanced Placement United States History, otherwise known as APUSH. I am excited about the course this fall and look forward to getting to know each of you. To get a jumpstart on the course curriculum, you are required to complete the following assignment over the summer. Rest assured that all the summer work will be graded, and it is not busy work.

In order to complete your summer assignment, you will need Internet to access the website listed with the assignments. You don't need a textbook for the assignment, but you can access the APUSH textbook on Canvas or use any valid cite to get background information.

Pre-Columbian Societies

Go to the Mesa Verde National Park site at

https://www.nps.gov/meve/learn/historyculture/cliff_dwellings_home.htm

and view “Balcony House” and the “Cliff Palace” from the list on the screen. View the structures and read the captions. Also read pages 2-4 of “Ancestral Puebloan’s and their world” at

www.nps.gov/meve/learn/historyculture/upload/ancestral_pueblo_people_2018_508_01-24-18-2.pdf

1. What would it require to build these villages? Think socially, politically, technologically
2. What is the lifestyle of the people of Mesa Verde? How have they adapted to their environment?
3. How would you describe the society of Mesa Verde?

Watch the video “Illinois Adventures #1308 Cahokia Mounds” at <https://www.youtube.com/watch?v=xt-u9FBBnhc>

4. What would it require to build these mounds? Think socially, politically, technologically.
5. What are some types of mounds and their uses? What does this differentiation tell us about this society?

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6. What other accomplishments were made at Cahokia?

7. What type of trade network did they have? What does that tell us about the accomplishments of this society?

8. How would you describe this Amerindian culture/society?

John White and Theodor De Bry drawings

Go to: http://www.virtualjamestown.org/images/white_debry_html/jamestown.html View the engravings first by White.

In 1585 White, an artist and cartographer, accompanied the voyage from England to the Outer Banks of North Carolina under a plan of Sir Walter Raleigh to settle “Virginia”. White was at Roanoke Island for about thirteenth months before returning to England for more supplies. During this period he made a series of over seventy watercolor drawings of Indigenous people, plants, and animals. The purpose of his drawing was to give those back home an accurate idea of the inhabitants and environment in the New World. Despite their extraordinary significance, the watercolors were not published until the twentieth century.

9. What are the Amerindians wearing? What do they look like?

10. What do you see people doing? How can we find out about the roles each group within Native villages at the time played?

11. Summarize: How does the artist depict the original inhabitants of North Carolina?

In 1590, Theodor De Bry made engravings from White’s drawings to be printed in Thomas Harlot’s account of the journey. Harlot, a mathematician, had also been part of the 1585 voyage. In his engravings, De Bry took certain liberties with White’s images. Looking at the De Bry watercolors answer the following.

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12. Compare the engravings to the water colors. What changes were made in the production of the water colors? Why do you think this is?

13. How does it alter the image of Amerindians in European minds from what they would have seen in the originals? What might be the consequences of these images?

14. What if the English had first encountered the cliff dwellers of the Southwest or the Mound societies of the Mississippi valley? How might they have portrayed those societies? Why?

Read Bartolome de las Casas account (forth reading on the list)

<http://nationalhumanitiescenter.org/pds/amerbegin/contact/text7/text7read.htm>

15. How does de las Casas describe the Amerindians? How does his description compare and contrast with the other three you read?

16. What is the point or message of de las Casas account? How does he portray the Spanish treatment of the Amerindians in the Caribbean?

Look at the photos of de las Casas

17. What message do the pictures send? These pictures depict the parts of de las Casas account that was left out of this excerpt. How do the pictures portray the Amerindian? These pictures are by the same person you viewed earlier, Theodore de Bry, how are these images similar to or different from his other pictures of Amerindians?

18. What emotions and message about Spanish actions in the Caribbean do the pictures send?

19. Why has he chosen the title he did? What is his point of view?

20. What is his purpose in writing this text? What is he hoping to achieve or see happen?

21. How would you characterize European/ Amerindian first encounters? Why? What might the consequences of the views and actions have you read about on Amerindians? On Indian/European relationships?

Read the three accounts of First Encounters (Arthur Barlowe, Christopher Columbus, and Jacques Cartier)

Read Arthur Barlowe's voyage to Roanoke <http://docsouth.unc.edu/nc/barlowe/barlowe.html> to read the background on this voyage to to: <http://docsouth.unc.edu/nc/barlowe/summary.html>

Columbus on the Indians' "Discovery" of the Spanish, 1492

Friday, October 12. At two o'clock in the morning the land was discovered . . . Arrived on shore, they saw very green trees, many streams of water, and diverse sorts of fruits. The Admiral called upon the two Captains, and the rest of the crew who landed . . . to bear witness that he before all others took possession of that island for the King and Queen.

A number of the people of the island gathered together. Here follow the precise words of the Admiral: "As I saw that they were very friendly to us, and knew that they could be much more easily converted to our holy faith by gentle means than by force, I presented them with some red caps, and strings of beads to put around their necks, and many other things of little value, with which they were much delighted, and became wonderfully attached to us. Afterwards they came swimming to the boats, bringing parrots, balls of cotton thread, javelins, and many other things which they exchanged for articles we gave them, such as glass bead, and hawk's bells; which trade was carried on with the utmost good will. But they seemed on the whole to me, to be a very poor people. They all go completely naked, even the women, though I saw but one girl. All whom I saw were young, not above thirty years of age, well made, with fine shapes and faces; their hair short, and coarse like that of a horse's tail, combed toward the forehead, except a small portion which they wear long and never cut. Some paint the face, and some the whole body, others only the eyes, and others the nose. They do not have weapons nor know anything about them, for I showed them swords, they grasped them by the blades, and cut themselves through ignorance. They have no iron, their javelins being without it, and nothing more than sticks, though some have fish-bones or other things at the ends. They are all of a good size and stature, and handsomely formed. I saw some with scars of wounds upon their bodies, and I made signs to ask what they were; they answered me in the same way, that people from the other islands came with the plan to make prisoners of them and they defended themselves. . . . It appears to me, that the people are intelligent, and would be good servants and I believe that they would easily be made Christians, as they appear to have no religion. They very quickly learn the words that are spoken to them. If it please our Lord, I plan to carry home six of them to your Highnesses, that they may learn our language." These are the words of the Admiral.

Sunday, October 14. In the morning, I ordered the boats to be readied and coasted along the island to examine that part of it . . . for I wished to give a complete report to your Highness, and also find where a fort might be built . . . I do not, however see the need of fortifying the place, as the people here are simple in war-like matters . . . I could conquer the whole of them with fifty men, and govern them as I pleased.

-Christopher Columbus, Extracts from Journal in the Fordham University Medieval Sourcebook
Jacques Cartier was a French explorer who made three expeditions to the New World. He was searching for riches as well as a route to China, and his explorations were the basis of French claims to Canada. The first of these expeditions took place in 1534. During this expedition he explored what is today called the Gulf of St. Lawrence. It was on this expedition that he encountered the Micmac people, and an excerpt of his account of that meeting is found below. Historians generally agree that he was one of the first Europeans to have extensive interactions with the native inhabitants of the area.

Jacques Cartier on the Micmacs' Meeting the French, 1534

Background on Cartier <https://www.history.com/topics/exploration/jacques-cartier>

The Cape of the said South land was called The Cape of Hope, through the hope that there we had to finde some passage. The fourth of July we went along the coast of the said land on the Northerly side to finde some harborough, where wee entred into a creeke altogether open toward the South, where there is no succour against the wind: we thought good to name it S. Martines Creeke. There we stayed from the fourth of July until the twelfth: while we were there, on Munday being the sixth of the moneth, Service being done, wee with one of our boates went to discover a Cape and point of land that on the Westerne side was about seven or eight leagues from us, to see which way it did bend, and being within halfe a league of it, wee sawe two companies of boates of wilde men going from one land to the other: their boates were in number about fourtie or fiftie. One part of the which came to the said point, and a great number of the men went on shore making a great noise, beckening unto us that wee should come on land, shewing us certaine skinnes upon pieces of wood, but because we had but one onely boat, wee would not goe to them, but went to the other side lying in the Sea: they seeing us flee, prepared two of their boats to follow us, with which came also five more of them that were comming from the Sea side, all which approched neere unto our boate, dancing, and making many signes of joy and mirth, as it were desiring our friendship, saying in their tongue Napeu tondamen assurtah, with many other words that we understood not. But because (as we have said) we had but one boat, wee would not stand to their courtesie, but made signes unto them that they should turne back, which they would not do, but with great furie came toward us: and suddenly with their boates compassed us about: and because they would not away from us by any signes that we could make, we shot off two pieces among them, which did so terrifie them, that they put themselves to flight toward the sayde point, making a great noise: and having staid a while, they began anew, even as at the first to come to us againe, and being come neere out wee strucke at them with two lances, which thing was so great a terrour unto them, that with great hast they beganne to flee, and would no more follow us.

The next day part of the saide wilde men with nine of their boates came to the point and entrance of the Creeke, where we with our ships were at road. We being advertised of their comming, went to the point where they were with our boates: but so soone as they saw us, they began to flee, making signes that they came to trafique with us, shewing us, such skinnes as they cloth themselves withall, which are of small value. We likewise made signes unto them, that we wished them no evill: and in signe thereof two of our men ventured to go on land to them, and cary them knives with other Iron wares, and a red hat to give unto their Captaine. Which when they saw, they also came on land, and brought some of their skinnes, and so began to deale with us, seeming to be very glad to have our iron wares and other things, stil dancing with many other ceremonies, as with their hands to cast Sea water on their heads. They gave us whatsoever they had, not keeping any thing, so that they were constrained to goe backe againe naked, and made us signes that the next day they would come againe, and bring more skinnes with them....

2. If the word is an **event**:
 - a. Tell where the event took place
 - b. Write when the event took place
 - c. Write the main results of the event
 - d. Explain the significance of the event

3. If the word is a **term**:
 - a. Write the definition of the term
 - b. Write the time frame of the term
 - c. Explain the significance of the term

Example:

- **Iroquois Confederacy**
- **Time:** Established in 1451. Dissolved after the American Revolution (1780s) when they were forced to move onto reservations in Canada.
- **Achievements:** The confederacy was a military and political alliance of five northeastern Iroquois nations (Mohawks, Oneidas, Onondagas, Cayugas, and Senecas) led by Hiawatha. They outlawed warfare among the member nations and established regulated forms of gift exchange and payment to replace revenge. The Confederacy was also able to establish fur trade with several European countries.
- **Significance:** Demonstrated that Amerindians could unite, despite their differences, and fight for their rights against neighboring tribes and colonial colonizers for territorial supremacy.

Key Terms:

1. Iroquois Confederacy
2. Algonquian
3. Pueblo Indians
4. Mound Builders
5. Cahokia
6. Hernan (Hernando) Cortés
7. Christopher Columbus
8. Columbian Exchange
9. Treaty of Tordesillas 1494
10. Conquistadores
11. Black Legend
12. Encomienda
13. Horticulture (three sisters)
14. Maize Cultivation
15. Plantation System
16. Mestizos, Mulattos & Zambo
17. Pope Rebellion (Pueblo Rebellion) 1680
18. Juan de Sepulveda
19. Bartolome de las Casas
20. Spanish Armada
21. Richard Hakluyt
22. Roanoke