

2018-2019 AP US History Summer Assignment

Instructor: Mr. Zemaitis

Welcome to AP US History! My name is Mr. Zemaitis and I am looking forward to working with you this fall. You will not have access to the course textbook for this summer assignment. Instead, you will initially receive a paper copy of the assignment, and an electronic copy will be made available the New Britain High School website at **www.csdnb.org**. This assignment is to help you build a fundamental knowledge base of US History and is intended to lay the foundation for the material to come for the remainder of the year.

For most of you, this may be your first AP history class. To be successful, you will need to stay focused, stay organized, manage your time, and work hard. AP students must be prepared to do at least 6-8 hours of work outside the classroom per week. This may seem to be a lot, but I promise you that if you set aside time each day and don't procrastinate, you will be fine.

During the 2018-2019 school year, the class will explore approximately 500 years of history. We will study the "big picture", recognize trends, and examine the economic, social and political interactions of its citizenry. Also, as we learn about history, you will gain valuable skills so that you can successfully take the May 2019 exam.

The purpose of this summer assignment is to get you jump-started on the AP US curriculum. Our textbook is 28 chapters long and we will have to cover the material in about 30 weeks in order to review for the AP exam.

This summer assignment is due on the first day of school - September 7, 2018.

You will be returning the following activities:

- 1. APUSH Binder set up**
- 2. Completed time period terms into vocabulary section of course binder.**
- 3. Completed Native American PERSIA graphic organizer into note section of binder.**
- 4. Completed Columbian Exchange prompt response into homework section of binder.**
- 5. Completed Encomienda System graphic organizer into note section of binder.**
- 6. Completed European Settlement graphic organizer into note section of binder.**
- 7. Completed DBQ essay into homework section of binder.**

Students will be quizzed on information from the packet in the first week of school. The packet represents about 2-3 weeks of work. Please do not procrastinate and wait until summer is almost over, the quality of the work will not be what it is supposed to be. If you properly pace yourself through the summer, the work will be completed before you know it.

Good Luck!

Mr. Zemaitis - zemaitis@csdnbstaff.org

Activity #1

Students will:

- Acquire a 2” - 3” inch binder
- Fill binder with college rule white-lined paper
- Divide the binder into the following sections:
 - Notes
 - Vocabulary
 - Homework
 - Handouts

Activity #2

Directions

Students will use the Internet to define key chapter terms into the vocabulary section of their AP US History binders.

Vocabulary entries will look like the following:

Maize - Maize amongst other staple crops became the backbone of Native American agriculture in North and South America about 9000 years ago.

1. Tenochtitlan
2. Mound builders
3. Prince Henry the Navigator
4. Reconquista
5. conquistadors
6. Columbian Exchange
7. Encomienda system
8. Bartolome de las Casas
9. Juan Gines de Sepulveda
10. Peninsulares
11. Mestizos
12. Black Legend
13. Pueblo Revolt
14. Huguenots
15. patroons

Activity #3

AP US History 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.

Directions

Students will use the internet to create and complete the following organizer into the note section of their AP US History binders. As they complete the activity, the following should be kept in mind:

- **Political** - Who was in charge of the tribe? How did they wield power?
- **Economic** - How did the tribe makes its living?
- **Religion** - What spiritual beliefs did the tribe hold?
- **Social** - How did members within the tribe relate to one another? How did they relate to other tribes?
- **Intellectual/Arts** - How did people within the tribe learn? How did they express themselves?
- **Area/Geography** - How did the place that the tribe lived impact how they lived?

Example of graphic organizer to be completed into note section of AP US History binder.

	Political	Economic	Religion	Social	Intellectual	Area
Pueblo						
Cahokia						
Iroquois						
Sioux						
Cherokee						
Chinook						
Aztec						
Inca						
Maya						

Activity #4

AP US History 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.

Directions

Read and annotate the following article. Write well-developed paragraph responses for prompt parts A & B. Write a well-developed multi-paragraph response for prompt part C. All responses should be written in the homework section of your AP US History binder. Be sure to cite specific textual evidence from the text to support your responses. All responses should be written in blue or black ink.

Prompt

Use the article to answer a, b, and c.

- A. *Explain ONE social, cultural or political change that had a significant impact on one of the following groups due to the Columbian Exchange. Cite specific textual evidence to support your response.*
 - i. *Europeans*
 - ii. *Native Americans*
 - iii. *Africans*
- B. *Explain ONE social, cultural or political change that had a significant impact on one of the groups above due to the Columbian Exchange that was not discussed in A. Cite specific textual evidence to support your response.*
- C. *Overall, was the Columbian Exchange a positive or negative historical event for the groups involved in it? Cite specific evidence to support your response.*

An Introduction: The Columbian Exchange

Columbian Exchange was a term first coined by Alfred Crosby in his appropriately titled book, *The Columbian Exchange* (1972). Within that text, Crosby presented the far-reaching impacts of the reintroduction of Afro-Eurasia and the Americas, which began with the voyages of Christopher Columbus in 1492. While his work largely focused on ecology and biology, he also included quite a bit about some of the major ways that Columbian Exchange impacted the future of human civilization. Among the most central impacts were the ways in which the effects of Columbian Exchange changed the societies, cultures, and politics of both Afro-Eurasia and the Americas. But before we dig into those topics, what exactly was Columbian Exchange?

Columbian Exchange involved the movement of peoples, plants, animals, diseases, ideas, technology, and just about everything else, between what you'll sometimes see referred to as the "Old" World and the "New." This exchange saw things like sugar, pigs, Christianity, and smallpox travel from "Old" to "New," while things like tobacco, potatoes, and syphilis went back the other way. Basically, stuff that had once been isolated to one side of the world or another was now being exchanged, though not always voluntarily or intentionally, between the "Old" and "New" Worlds. Before we delve too deeply into Columbian Exchange, let's have a few words about this whole "Old" World and "New" World concept.

The “Old” World consisted of places you probably already know quite a bit about. Almost all of our recorded human histories prior to the arrival of Columbus in the Caribbean come from the “Old” World of Africa, Europe, and Asia, or Afro-Eurasia. The Han Dynasty, the Greeks, the Arab Empires of the Middle East, the Buddha, Mansa Musa, all of that? “Old” World. The thing is though, as I’m sure you already know, the “New” World wasn’t really new at all.

The peoples of North and South America had their own rich cultures and histories, too. Some of the groups may be familiar to you, like the Olmecs, Mayans, Aztecs, or Inca, but what’s important to understand is that humans had been living in the “New” World for at least 14,000 years. Those people had very diverse ways of life, much like their fellow homo sapiens in the “Old” World.

Having studied World History for some time now, hopefully you would agree that trying to describe every person or group within the “Old” World with any broadly sweeping generalizations wouldn’t do justice to the diversity of experiences that you’ve been learning about. Similarly, we should probably avoid the sweeping generalizations that are too often made about the peoples of the “New” World. In fact, the very terms “Old” World and “New” World lend themselves to the myth that what existed in Afro-Eurasia was deeper in its history and its meaning, and therefore somehow better than what existed in the Americas. It also implies that the “New” World was just sitting there waiting to be colonized (or worse yet, “civilized”) by the “Old.” This categorization can make us think that, somehow, the Americas’ thousands of years of history didn’t matter as much. To avoid slipping into this trap, let’s agree to some new terms. What we’ve previously referred to as the “Old” World, we’ll call Afro-Eurasia from here on out. The “New” World? We’ll simply refer to that as the Americas. Sound good? Great.

While we’re on the topics of nomenclature, the Columbian Exchange isn’t really all that much about Christopher Columbus. It takes its name from him because the processes started with his arrival in the Caribbean, but at its core, it’s about understanding how the reconnection of Afro-Eurasia and the Americas helped to shape the Early Modern era. The effects of Columbian Exchange would have a profound impact on World History, and not just the part about us humans. The ripples of this exchange are way bigger than us and our ancestors. It impacted the ecology of the Earth itself, and in pretty big ways. But before we get into that, we need to first figure out why this was taking place to begin with.

Columbian Exchange itself is an effect of something that happened before it. That something was the arrival of Europeans in the Americas in the late 15th century. So, why were the Europeans so interested in heading across the Atlantic Ocean to begin with? Also, how were they able to be successful in bringing so much of the Americas’ land, peoples, and resources under European control? The simple answer to this was that Europeans possessed certain practical advantages over the Native American peoples they encountered and certain motivational advantages over the other empires that might have similarly been capable of dominating the Western Hemisphere. Additionally, circumstances along with social, political, economic, and cultural factors motivated European exploration and colonization across the Atlantic.

European motivations can be boiled down to some basic factors, many of which were, at least in part, economic. First, Europeans were largely on the outside looking in at the lucrative trade taking place in the Indian Ocean. This “monsoon marketplace” provided a network of exchange

among the many diverse groups that populated the Indian Ocean basin and their many valuable resources. By the late 15th century, Muslim merchants had come to dominate much of the trade, and their position between the Indian Ocean and the Mediterranean allowed them to dictate quite a bit about how that trade would extend into Europe. This led to both the Portuguese expeditions around Africa and Columbus's voyages across the Atlantic in search of new trade routes to Asia. These economic motivations extended beyond the wishes of monarchs and to individuals, too. Europe's growing, independent merchant class sought access to goods without the price gouging of relay trade, and other classes saw opportunity to access new sources of wealth in burgeoning colonies. While not necessarily separate from the economic factors, the idea of competition between nations was certainly important as well. The various states in Western Europe were in competition with one another to gain a foothold in both the trade routes to the Indian Ocean and the newly discovered territories across the Atlantic. Basically, economic and political rivalries between states influenced rulers into engaging in competition, which manifested itself in the chartering of expeditions and claiming of colonies. A further motivation was the desire to spread Christianity across new horizons. These motivations are all the more potent due to the fact that European states and institutions were willing to put so much energy and resources into supporting people's forays into expanding markets and territories into the Americas. To put all of this more succinctly, the exploration and the conquest of the Americas was largely born of a desire for to gain wealth, power, and influence while serving God and country. As Spanish soldier Bernal Diaz de Castillo put it, "We came here to serve God, and the King, and also to get rich."

As I'm sure you're aware, having the motivation to do something difficult is a large part of the battle, but to be successful there are other things that must fall into place. For example, a tone-deaf history teacher with a love for singing may have all the motivation or desire in the world, but without some inherent advantages, like not being tone deaf, that dream will remain a long way gone. Fortunately for the Europeans, the states of Western Europe, on the cusp of the 16th century, were able to match their desire for expanded trade and empire with a few key advantages. Understanding these motivations and advantages together helps us get at exactly why the "European moment" in World History was possible.

One important thing to note is that it is a distinct advantage when those most capable of competing with you lack the motivation to do so. I mean, think how successful Voldemort would have been if Harry Potter would've been like, "A letter from a 'Hogwarts School of Witchcraft and Wizardry?' Meh." The same concept holds true in World History. Take the Ottoman Empire or the Ming Chinese, for example. While both of these groups possessed the technology and might to surpass the Europeans, neither had a need to undertake new explorations or seek new sources of wealth in the same way that the Europeans did. The Ottomans and other Muslim empires had more than sufficient access to wealth via the Indian Ocean. By the time Columbus showed up in the Caribbean, the Ming Dynasty had long ceased the trading voyages popular under the Emperor Yongle and Admiral Zheng He. Their government saw virtue in focusing its attention inwardly. As such, both the Ming and the Ottoman rulers did not present the incentives that the European monarchs were providing for their nations to expand into new marketplaces. With that particular advantage acknowledged, let's look at some things specific to Western Europe that allowed the Spanish, Portuguese, British, Dutch, French, and others to be successful in this newly connected market of Atlantic trade and colonization.

One obvious advantage that Western Europe had over other potential suitors for American colonies was its geography. Western Europe was the part of Afro-Eurasia that was closest and in the best position to take advantage of the natural wind patterns and ocean currents used when travelling across the Atlantic. Unlike the Indian Ocean networks, where knowledge of the shifts in monsoon winds was required to successfully navigate, the patterns of the North Atlantic were much more regular. Western Europe also possessed the technology necessary to both get large quantities of ships, goods and people to the Americas with routine success and to also subdue the powerful empires that inhabited some of the continents' most valuable territories. European guns and iron weapons would prove to be a great advantage over the Amerindian groups they encountered early on. Another advantage was the horse. Domesticated horses will later become a staple of life for many Native American groups, but the horses that showed up with the Europeans were the first seen in that part of the world since early horses were wiped out approximately 12,000 years ago. Again, the Europeans weren't the only ones in the world with such seafaring technology, weapons, or horses. In fact, much of what they did possess were technologies that originated in other parts of Afro-Eurasia and were either copied or later improved upon by Europeans, but the point remains that their most threatening potential competitors from Asia never desired to enter the contest.

Another distinct advantage possessed by Europeans was the fact that the Amerindian empires that did stand in the way of European domination of the Americas were not well suited to take on such a challenge. In addition to not having the iron weapons and armor, guns, or horses possessed by Europeans, the Aztec and Inca had political situations that were unsuitable for rallying a response to this new threat from across the Atlantic. When the Spanish showed up in Mesoamerica (the territory from about central Mexico to Costa Rica, today), the peoples on the outskirts of Aztec territory were open to the idea of supporting the new power against the Aztec Empire. They were treated harshly by the Aztecs and many actually joined conquistador Hernan Cortes in his conquest of Tenochtitlan. Similarly, many Inca were open to the idea of allying with the Spanish as a means of preserving their power over peasants in their territories. Additionally, the Inca were still reeling from a prolonged civil war that took place in the years just preceding conquistador Francisco Pizarro's arrival in South America. These circumstances served to undermine existing Amerindian empires and their ability to keep their territory and its resources out of Spanish hands. While significant in its own right, this advantage pales in comparison to the one the Spanish unwittingly possessed, that of disease.

Native Americans possessed no resistance to the diseases and germs carried by the Europeans and Africans that arrived in the Western Hemisphere during the late 15th and into the 16th century. The peoples in the Americas had lived in isolation from not only the people and technology of Afro-Eurasia, but also its diseases. You might be wondering why the Americans, whose ancestors crossed into North America from Asia, wouldn't bring with them their resistance to diseases from that part of the world. Or, perhaps, why the Europeans weren't sick themselves if they were carrying around these deadly pathogens? Well, the answer to both of these questions relates to both groups' exposure to a diverse group of other humans and their proximity to domesticated animals.

Europeans and Africans had long been exposed to the germs and diseases carried by their livestock. They had also been exposed to diseases from other parts of the world through the vast Mediterranean, Indian Ocean, and Silk Road's trading networks (remember the plague?).

As such, those Europeans and Africans who were alive in the 15th or 16th century possessed resistance to deadly diseases like smallpox. The Amerindians, however, did not.

While the ancestors of American Indians did come to the Americas from Asia, they did so at a time before domestication of animals (other than the dog, really). As such, they had not been exposed to the diseases that afflict humans who live in close contact with large domesticated animals like pigs or cows. The absence of these large, domesticated animals in their new home, the Americas, would set up the Amerindian for the most devastating effect of the European's arrival. Without any resistance to the pathogens carried by the Europeans showing up on their shores, the Indians contracted Afro-Eurasian diseases in huge numbers, and their populations were decimated. This made it much easier for the Europeans, particularly the Spanish in Meso and South America and the British in North America, to spread their influence and take control of larger and larger territories. In the case of the Spanish in South America, the diseases brought to the coasts by Europeans spread so rapidly that many within the Incan Empire had died from smallpox before the Spanish ever set foot in the Andes Mountains.

Activity #5

AP US History Key Concept 1.3: European overseas expansion resulted in the Columbian Exchange, a series of interactions and adaptations among societies across the Atlantic.

Directions

Read and annotate the following article. Students will read the provided text as well as use the internet to create and complete the following organizer into the note section of their AP US History binders.

The Encomienda System

SPAIN'S AMERICAN COLONIES AND THE ENCOMIENDA SYSTEM:

In the 1500's, Spain systematically conquered parts of North, Central and South America as well as the Caribbean. With native governments such as the efficient Inca Empire in ruins, the Spanish conquistadors needed to find a way to rule their new subjects. The encomienda system was put in place in several areas, most importantly in Peru. Under the encomienda system, prominent Spaniards were entrusted with native communities.

In exchange for native labor and tribute, the Spanish lord would provide protection and education. In reality, however, the encomienda system was thinly-masked slavery and led to some of the worst horrors of the colonial era.

THE ENCOMIENDA SYSTEM:

The word encomienda comes from the Spanish word encomendar, "to entrust." The encomienda system had been used in feudal Spain during the reconquest and had survived in some form ever since. In the Americas, the first encomiendas were handed out by Christopher Columbus in the Caribbean. Spanish conquistadors, settlers, priests or colonial officials were given a repartimiento, or grant of land. These lands were often quite vast. The land included any native cities, towns, communities or families that lived there. The natives were supposed to

provide tribute, in the form of gold or silver, crops, and foodstuffs, animals such as pigs or llamas or anything else the land produced.

The natives could also be made to work for a certain amount of time, say on a sugarcane plantation or in a mine. In return, the owner, or *encomendero*, was responsible for the well-being of his subjects and was to see to it that they were converted and educated about Christianity.

A TROUBLESOME SYSTEM:

The Spanish crown reluctantly approved the granting of *encomiendas* because it needed to reward the conquistadors and establish a system of governance in the newly-conquered territories, and the *encomiendas* were a quick-fix that killed both birds with one stone.

The system essentially made landed nobility out of men whose only skills were murder, mayhem, and torture: the kings hesitated to set up a New World oligarchy which could later prove troublesome. It also swiftly led to abuses: *encomenderos* made unreasonable demands of the natives who lived on their lands, working them excessively or demanding tribute of crops that could not be grown on the land. These problems appeared quickly. The first New World haciendas, granted in the Caribbean, often had only 50-100 natives and even on such a small scale, it wasn't long before the *encomenderos* had virtually enslaved their subjects.

ENCOMIENDAS IN PERU:

In Peru, where *encomiendas* were granted on the ruins of the rich and mighty Inca Empire, the abuses soon reached epic proportions. The *encomenderos* there showed an inhuman indifference to the suffering of the families on their *encomiendas*. They did not change the quotas even when crops failed or disasters struck: many natives were forced to choose between fulfilling quotas and starving to death or failing to meet quotas and facing the often-lethal punishment of the overseers. Men and women were forced to work in mines for weeks at a time, often by candlelight in deep shafts.

The mercury mines were particularly lethal. During the first years of the colonial era, Peruvian natives died by the hundreds of thousands.

ADMINISTRATION OF THE ENCOMIENDAS:

The owners of the *encomiendas* were not supposed to ever visit the *encomienda* lands: this was supposed to cut down on abuses. The natives instead brought the tribute to wherever the owner happened to be, generally in the larger cities. The natives were often forced to walk for days with heavy loads to be delivered to their *encomendero*. The lands were run by cruel overseers and native chieftains who often demanded extra tribute themselves, making the lives of the natives even more miserable. Priests were supposed to live on the *encomienda* lands, instructing the natives in Catholicism, and often these men became defenders of the people they taught, but just as often they committed abuses of their own, living with native women or demanding tribute of their own.

THE REFORMERS:

While the conquistadors were wringing every last speck of gold from their miserable subjects, the ghastly reports of abuses piled up in Spain. The Spanish crown was in a tough spot: the "royal fifth," or 20% tax on conquests and mining in the New World, was fueling the expansion of

the Spanish Empire. On the other hand, the crown had made it quite clear that the Indians were not slaves but Spanish subjects with certain rights, which were being flagrant, systematically and horrifically violated. Reformers such as Bartolomé de las Casas were predicting everything from the complete depopulation of the Americas to the eternal damnation of everyone involved in the whole sordid enterprise. In 1542, Charles V of Spain finally listened to them and passed the so-called "New Laws."

THE NEW LAWS:

The New Laws were a series of royal ordinances designed to halt the abuses of the encomienda system, particularly in Peru. Natives were to have their rights as citizens of Spain and could not be forced to work if they did not want to. Reasonable tribute could be collected, but any additional work was to be paid for. Existing encomiendas would pass to the crown upon the death of the encomendero, and no new encomiendas were to be granted. Furthermore, anyone who abused natives or who had participated in the conquistador civil wars could lose their encomiendas. The king approved the laws and sent a Viceroy, Blasco Núñez Vela, to Lima with clear orders to enforce them.

REBELLION:

The colonial elite was livid with rage when the provisions of the New Laws became known. The encomenderos had lobbied for years for the encomiendas to be made permanent and passable from one generation to another, something the King had always resisted. The New LAWS removed all hope of perpetuity being granted. In Peru, most of the settlers had taken part in the conquistador civil wars and could, therefore, lose their encomiendas immediately. The settlers rallied around Gonzalo Pizarro, one of the leaders of the original conquest of the Inca Empire and brother of Francisco Pizarro.

Pizarro defeated Viceroy Núñez, who was killed in battle, and basically ruled Peru for two years before another royalist army defeated him; Pizarro was captured and executed. A few years later, the second rebellion under Francisco Hernández Girón took place and was also put down.

END OF THE ENCOMIENDA SYSTEM:

The King of Spain almost lost Peru during these conquistador uprisings. Gonzalo Pizarro's supporters had urged him to declare himself King of Peru, but he refused: had he done so, Peru might have successfully split from Spain 300 years early. Charles V felt it prudent to suspend or repeal the most hated aspects of the New LAWS. The Spanish crown still steadfastly refused to grant encomiendas in perpetuity, however, so slowly these lands reverted to the crown. Some of the encomenderos managed to secure title-deeds to certain lands: unlike the encomiendas, these could be passed down from one generation to the next. Those families that held land would eventually become the native oligarchy.

Once the encomiendas reverted to the crown, they were overseen by corregidores, royal agents who administered crown holdings. These men proved to be every bit as bad as the encomenderos had been: corregidores were appointed for relatively brief periods, so they tended to squeeze as much as they could out of a particular holding while they could. In other words, although the encomiendas were phased out eventually by the crown, the lot of the native workers did not improve.

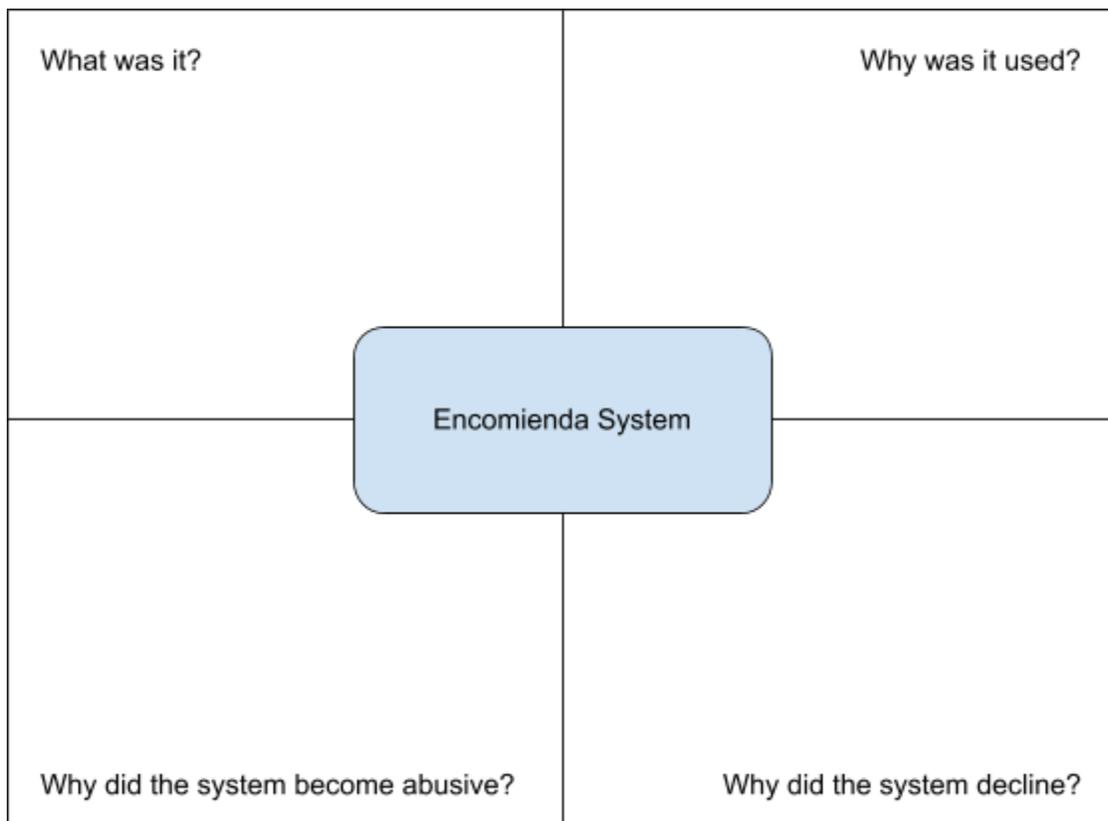
The encomienda system was one of the many horrors inflicted on the native people of the New World during the conquest and colonial eras. It was essentially slavery, given but a thin (and illusory) veneer of respectability for the Catholic education that it implied. It legally allowed the Spaniards to work the natives literally to death in the fields and mines. It seems counter-productive to kill off your own workers, but the Spanish conquistadors in question were only interested in getting as rich as they could as quickly as they could: this greed led directly to hundreds of thousands of deaths in the native population.

To the conquistadors and settlers, the encomiendas were nothing less than their fair and just reward for the risks they had taken during the conquest. They saw the New Laws as the actions of an ungrateful king who, after all, had been sent 20% of Atahualpa's ransom. Reading them today, the New Laws do not seem radical - they provide for basic human rights such as the right to be paid for work and the right to not be unreasonably taxed. The fact that the settlers rebelled, fought and died to fight the New Laws only shows how deeply they had sunk into greed and cruelty.

SOURCES:

Burkholder, Mark and Lyman L. Johnson. Colonial Latin America. Fourth Edition. New York: Oxford University Press, 2001.
Hemming, John. The Conquest of the Inca London: Pan Books, 2004 (original 1970).
Herring, Hubert. A History of Latin America From the Beginnings to the Present. New York: Alfred A. Knopf, 1962
Patterson, Thomas C. The Inca Empire: The Formation and Disintegration of a Pre-Capitalist State. New York: Berg Publishers, 1991.

Example of graphic organizer to be completed into note section of AP US History binder.



Activity #6

Directions

Students will use the following internet links to create and complete the following organizer into the note section of their AP US History binders.

French Colonization: <https://www.youtube.com/watch?v=UqUSY59Kilk>

Dutch Colonization: <https://www.youtube.com/watch?v=rH1uGY16WJM>

English Colonization: <https://www.youtube.com/watch?v=ecFVogu0H2w>

	French	Dutch	English
Region Colonized			
Religion			
Interested Parties	1. 2.	1. 2.	1. 2.
Economic Pursuits			
Settlements			
Relationship with Native Americans			
Size of Colony (Population)			

Activity #7

Directions

Students will use the six primary sources below to write an essay to the following prompt:

How did the views and actions of Europeans shape the lives of Native Americans? How did Native Americans react to these European viewpoints and actions? Explain.

Students must write their essays in blue or black ink and keep the essay in the homework section of the AP US History binder.

Source 1

Pope Paul III, Papal Bull: *Sublimis Deus*, 1537

The sublime God so loved the human race that He created man in such wise that he might participate, not only in the good that other creatures enjoy, but endowed him with capacity to attain to the inaccessible and invisible Supreme Good and behold it face to face; and since man, according to the testimony of the sacred scriptures, has been created to enjoy eternal life and happiness, which none may obtain save through faith in our Lord Jesus Christ, it is necessary that he should possess the nature and faculties enabling him to receive that faith; and that whoever is thus endowed should be capable of receiving that same faith. Nor is it credible that any one should possess so little understanding as to desire the faith and yet be destitute of the most necessary faculty to enable him to receive it. Hence Christ, who is the Truth itself, that has never failed and can never fail, said to the preachers of the faith whom He chose for that office 'Go ye and teach all nations.' He said all, without exception, for all are capable of receiving the doctrines of the faith.

We, who, though unworthy, exercise on earth the power of our Lord and seek with all our might to bring those sheep of His flock who are outside into the fold committed to our charge, consider, however, that the Indians are truly men and that they are not only capable of understanding the Catholic Faith but, according to our information, they desire exceedingly to receive it. Desiring to provide ample remedy for these evils, We define and declare by these Our letters.... the said Indians and all other people who may later be discovered by Christians, are by no means to be deprived of their liberty or the possession of their property, even though they be outside the faith of Jesus Christ; and that they may and should, freely and legitimately, enjoy their liberty and the possession of their property; nor should they be in any way enslaved; should the contrary happen, it shall be null and have no effect.

Source 2

Bartolome de Las Casas, *Brief Account of the Destruction of the Indies*, 1542

They are by nature the most humble, patient, and peaceable, holding no grudges, free from embroilments, neither excitable nor quarrelsome.... They are also poor people, for they not only possess little but have no desire to possess worldly goods. For this reason they are not arrogant, embittered, or greedy.... 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 divine cult that, truly, the missionaries who are here need to be endowed by God with great patience in order to cope with such eagerness....

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....

Source 3 Juan Gines de Sepulveda, *Concerning the Just Causes of the War against the Indians*, 1547

The Spanish have a perfect right to rule these barbarians of the New World and the adjacent islands, who in prudence, skill, virtues, and humanity are as inferior to the Spanish as children to adults, or women to men; for there exists between the two as great a difference as between savage and cruel races and the most merciful, between the most intemperate [lacking in self-control] and the moderate and temperate, and, I might even say, between apes and men.

Compare, then, these gifts of prudence, talent, magnanimity [generosity], temperance, humanity, and religion with those possessed by these half-men in whom you will barely find the vestiges [traces] of humanity, who not only do not possess any learning at all, but are not even literate or in possession of any monument to their history except for some obscure and vague reminiscences of several things put down in various paintings; nor do they have written laws, but barbarian institutions and customs. Well, then, if we are dealing with virtue, what temperance or mercy can you expect from men who are committed to all types of intemperance and base [morally low] frivolity [foolishness], and eat human flesh? And do not believe that before the arrival of the Christians they lived in the pacific [peaceful] kingdom of Saturn [ruler of the Golden Age in Classical mythology] which the poets have invented; for, on the contrary, they waged continual and ferocious war upon one another with such fierceness that they did not consider victory at all worthwhile unless they satisfied their monstrous hunger with the flesh of their perfect enemies.

Source 4

Transcript of trial in Pueblo Revolt, 1598

By this time the Indians had given them some flour and maize, although not so much as was needed. For this reason, and because the Indians themselves suggested it, the maese de campo [commanding general of the royal troops in New Mexico] sent Captain Diego Nunez de Chaves with six men to get the rest of the provisions at the places indicated by the Indians. He went, and a short time later the maese de campo asked this witness to find out what the captain was doing. This witness went to Captain Diego Nunez, who told him that the Indians would not give anything, and told him to return to the maese de campo for more men to finish the task quickly as it was getting very late. This witness did so, and the maese de campo gave him six more men to gather flour in other places and to finish quickly. When he went to ask for some at the house not far from there, he heard shouting at that moment from the direction of Captain Diego Nunez. What happened was that the Indians, as soon as they saw that the forces were divided, began to attack and kill. So this witness fell back immediately with his soldiers to rejoin the maese de campo, followed by the Indians who had hitherto accompanied this witness. They pursued the Spaniards in large groups, and began to hurl countless stones, arrows, and clubs, not only from the ground, but from the terraces, both men and women participating in the attack. This witness is certain that this was done treacherously and with premeditation, as they waited until the Spaniards were divided, as he has stated. This witness saw Captain Diego Nunez and his soldiers fall back toward the maese de campo, who at that very moment received an arrow wound in the leg, and other soldiers were killed and wounded. The Indians were so numerous, threw so many stones, and shot so many arrows that they forced the Spaniards to a high cliff where they killed the maese de campo, Captains Felipe de Escalante and Diego Nunez, other soldiers and two Indian servants...

Document 5

Edmund Morgan, Virginia settler, 1607

Since the Indians were better woodsmen than the English and virtually impossible to track down, the method was to feign peaceful intentions, let them settle down and plant their corn wherever they chose, and then, just before harvest, fall upon them, killing as many as possible and burning the corn... . Within two or three years of the massacre the English had avenged the deaths of that day many times over.

Document 6

Powhatan, Native American chief, Virginia, 1607

I have seen two generations of my people die.... I know the difference between peace and war better than any man in my country. I am now grown old, and must die soon; my authority must descend to my brothers, Opitehapan, Opechancanough and Catatough-then to my two sisters, and then to my two daughters-I wish them to know as much as I do, and that your love to them may be like mine to you. Why will you take by force what you may have quietly by love? Why will you destroy us who supply you with food? What can you get by war? We can hide our provisions and run into the woods; then you will starve for wronging your friends. Why are you jealous of us? We are unarmed, and willing to give you what you ask, if you come in a friendly manner, and not so simple as not to know that it is much better to eat good meat, sleep comfortably, live quietly with my wives and children, laugh and be merry with the English, and trade for their copper and hatchets, than to run away from them, and to lie cold in the woods, feed on acorns, roots and such trash, and be so hunted that I can neither eat nor sleep. In these wars, my men must sit up watching, and if a twig break, they all cry out "Here comes Captain Smith!" So I must end my miserable life. Take away your guns and swords, the cause of all our jealousy, or you may all die in the same manner.

Scoring Rubric

Category	Criteria	Score
Thesis/Claim	Responds to the prompt with a historically defensible thesis/claim that establishes a line of reasoning	___/1
Evidence	Uses the content of <u>at least five documents</u> to address the topic of the prompt.	___/5
Analysis/Reasoning	For <u>at least four documents</u> , explains how or why the document's point of view, purpose, historical situation, and/or audience is relevant to an argument.	___/4
		___/10