



AP US HISTORY

Periods 1 & 2 Packet 2023-2024

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Period 1 Packet:

DUE ON FRIDAY, AUGUST 25, 2023



DIRECTIONS: PLEASE COMPLETE THE FOLLOWING PACKET TO INCREASE YOUR UNDERSTANDING OF PERIOD 1. YOU MAY USE MS. FORD'S WEBSITE ([HTTPS://FORDR.WEEBLY.COM](https://fordr.weebly.com)) AND YOUR TEXTBOOK TO COMPLETE ALL ASSIGNMENTS IN THIS CLASS. YOU MAY NOT USE WIKIPEDIA! VOCABULARY COMPLETION ON YOUR PAPER (HANDWRITTEN) IS EXTRA CREDIT!

Checklist for Period 1: Check off the tasks as you complete them.

- TASK 1: WHAT ARE WE LEARNING? WHY?**
 - AS A CLASS, WE WILL REVIEW THE COLLEGE BOARD LEARNING OBJECTIVES AND HISTORICAL DEVELOPMENTS TO UNDERSTAND WHAT WE WILL SEE ON THE AP EXAM.
- TASK 2: READ THE TEXTBOOK AND VIEW THE RELATED VIDEOS:**
 - FOLLOW THE PACING CALENDAR GIVEN TO READ CHAPTERS 1 – 4: A NEW WORLD (TEXTBOOK PGS. 5–45)
 - WATCH DR. FORD'S VIDEOS THAT CORRESPOND WITH YOUR READING.
 - YOU MAY TAKE NOTES AS YOU READ/VIEW TO HELP YOU ENGAGE WITH HISTORY.
- TASK 3 VOCABULARY AND PEOPLE TO KNOW:** THIS SECTION IS EXTRA CREDIT IF YOU COMPLETE IN THE FOLLOWING WAY: PLEASE PROVIDE GOOD DEFINITIONS FOR THESE TERMS AND PEOPLE ON YOUR PAPER (HANDWRITTEN – NO ELECTRONIC SUBMISSIONS WILL BE ACCEPTED) .
- TASK 4 GRAPHIC ORGANIZERS:** FOLLOW THE INSTRUCTIONS AT THE TOP OF EACH GRAPHIC ORGANIZER AS YOU RESPOND TO THE QUESTIONS OR PROVIDE THE REQUIRED INFORMATION. **REMEMBER: YOU WILL NEED COMPUTER ACCESS TO WATCH THE VIDEOS.**
- TASK 5 DOCUMENT ANALYSIS:** READ THIS PACKET'S PRIMARY AND SECONDARY SOURCES. AS YOU READ, PLEASE ENGAGE IN WITH THE DOCUMENT BY:
 - IDENTIFYING THE POINT OF VIEW (POV) OF THE AUTHOR.
 - HIGHLIGHTING IMPORTANT BACKGROUND INFORMATION TO UNDERSTAND THE CONTEXT OF THE PIECE.
 - WHO IS THE INTENDED AUDIENCE? WRITE THIS AT THE TOP IN THE SPACE PROVIDED.
 - WHAT DO YOU THINK THE PURPOSE OF THIS DOCUMENT WAS IN ITS TIME? WRITE THIS IN THE BOTTOM SPACE PROVIDED.

ALL WORK MUST BE COMPLETED IN DARK BLUE OR BLACK INK! WHEN YOU TAKE THE AP EXAM IN MAY, YOU MUST WRITE WELL IN INK! COMPLETING THIS DOCUMENT IN INK HELPS YOU TO PRACTICE WRITING IN PEN.

Reading Quizzes

YOU WILL HAVE AN OPEN NOTE READING QUIZ EVERY FRIDAY. QUIZZES WILL COVER THE READINGS AND VIDEOS ASSIGNED FOR THAT WEEK.

IF YOU CHOOSE TO TAKE NOTES, YOU WILL BE ALLOWED TO USE THESE ON YOUR QUIZ AFTER THEY ARE CHECKED BY DR. FORD. *** NOTE: READING/ VIDEO NOTES ARE NOT REQUIRED!**

Vocabulary Quiz

MONDAY, AUGUST 21, 2023

People to Know Quiz

WEDNESDAY, AUGUST 23, 2023

Unit Exam

FRIDAY, AUGUST 25, 2023



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Task 1: What are we learning? Why?

THE FOLLOWING OBJECTIVES AND HISTORICAL DEVELOPMENTS WILL GUIDE OUR LEARNING OF THIS UNIT. AS WE REVIEW, WHAT DOES COLLEGE BOARD WANT US TO KNOW FOR THE AP EXAM?

LEARNING OBJECTIVE B Explain how and why various native populations in the period before European contact interacted with the natural environment in North America.

- **KC-1.1.I.A:** The spread of maize cultivation from present-day Mexico northward into the present-day American Southwest and beyond supported economic development, settlement, advanced irrigation, and social diversification among societies.
- **KC-1.1.I.B:** Societies responded to the aridity of the Great Basin and the grasslands of the western Great Plains by developing largely mobile lifestyles.
- **KC-1.1.I.C:** In the Northwest, the Mississippi River Valley, and along the Atlantic seaboard, some societies developed mixed agricultural and hunter-gatherer economies that favored the development of permanent villages.
- **KC-1.1.I.D:** Societies in the Northwest and present-day California supported themselves by hunting and gathering, and in some areas developed settled communities supported by the vast resources of the ocean.

LEARNING OBJECTIVE C: Explain the causes of exploration and conquest of the New World by various European nations.

- **KC-1.2.I.A:** European nations' efforts to explore and conquer the New World stemmed from a search for new sources of wealth, economic and military competition, and a desire to spread Christianity.

LEARNING OBJECTIVE D: Explain the causes of the Columbian Exchange and its effect on Europe and the Americas during the period after 1492.

- **KC-1.2.I.B:** The Columbian Exchange brought new crops to Europe from the Americas, stimulating European population growth, and new sources of mineral wealth, which facilitated the European shift from feudalism to capitalism.
- **KC-1.2.I.C:** Improvements in maritime technology and more organized methods for conducting international trade, such as joint-stock companies, helped drive changes to economies in Europe and the Americas.
- **K-1.2.II.A:** Spanish exploration and conquest of the Americas were accompanied and furthered by widespread deadly epidemics that devastated native populations and by the introduction of crops and animals not found in the Americas.

LEARNING OBJECTIVE E: Explain how the growth of the Spanish Empire in North America shaped the development of social and economic structures over time.

- **KC-1.2.II.B:** In the encomienda system, Spanish colonial economies marshaled Native American labor to support plantation-based agriculture and extracted precious metals and other resources.
- **KC-1.2.II.C:** European traders partnered with some West African groups who practiced slavery to forcibly extract enslaved laborers for the Americas. The Spanish imported enslaved Africans to labor in plantation agriculture and mining.



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- KC-1.2.II.D: The Spanish developed a caste system that incorporated, and carefully defined the status of, the diverse population of Europeans, Africans, and Native Americans in their empire.

LEARNING OBJECTIVE F: Explain how and why European and Native American perspectives of others developed and changed in the period.

- KC-12.III: In their interactions, Europeans and Native Americans asserted divergent worldviews regarding issues such as religion, gender roles, family, land use, and power.
- KC-12.III.A: Mutual misunderstandings between Europeans and Native Americans often defined the early years of interaction and trade as each group sought to make sense of the other. Over time, Europeans and Native Americans adopted some useful aspects of each other's culture.
- KC-12.III.B: As European encroachments on Native Americans' lands and demands on their labor increased, native peoples sought to defend and maintain their political sovereignty, economic prosperity, religious beliefs, and concepts of gender relations through diplomatic negotiations and military resistance.
- KC-1.2.III.C: Extended contact with Native Americans and Africans fostered a debate among European religious and political leaders about how non-Europeans should be treated, as well as evolving religious, cultural, and racial justifications for the subjugation of Africans and Native Americans.

LEARNING OBJECTIVE G: Explain the effects of the development of transatlantic voyages from 1491 to 1607.

- KC-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.
 - KC-1.1.I: Different native societies adapted to and transformed their environments through innovations in agriculture, resource use, and social structure.
- KC-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.
 - KC-1.2.I: European expansion into the Western Hemisphere generated intense social, religious, political, and economic competition and changes within European societies.
 - KC-1.2.II: The Columbian Exchange and development of the Spanish Empire in the Western Hemisphere resulted in extensive demographic, economic, and social changes.
 - KC-1.2.III: In their interactions, Europeans and Native Americans asserted divergent worldviews regarding issues such as religion, gender roles, land use, and power.



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Task 2: Vocabulary & People to Know

DIRECTIONS: VOCABULARY WORDS PROVIDE THE NECESSARY INFORMATION TO UNDERSTAND US HISTORY. SOME OF THESE TERMS WILL BE NEW VOCABULARY WORDS. PLEASE USE EITHER YOUR TEXTBOOK OR THE ONLINE GLOSSARY FOR EACH ASSIGNED WORD. WIKIPEDIA OR AN ONLINE QUIZLET IS NOT YOUR FRIEND WHEN DEFINING THESE WORDS. REMEMBER: THIS MUST BE COMPLETED IN YOUR HANDWRITING!!!

Period 1 Vocabulary

- | | | | |
|-----------------------|---------------------------|------------------------|---------------------------|
| 1. AZTECS | 9. ENCOMIENDA | 17. METIS | 25. REPARTIMIENTO SYSTEM |
| 2. BATTLE OF ACOMA | 10. GREAT LEAGUE OF PEACE | 18. NEW AMSTERDAM | 26. SPANISH ARMADA |
| 3. BLACK LEGEND | 11. HACIENDA | 19. NINETY-FIVE THESES | 27. TENOCHTITLAN |
| 4. CAHOKIA | 12. INCAS | 20. PATROONS | 28. THREE-SISTERS FARMING |
| 5. CARAVEL | 13. INDENTURED SERVANTS | 21. PILGRIMS | 29. TREATY OF TORDESILLAS |
| 6. COLUMBIAN EXCHANGE | 14. JOINT STOCK COMPANY | 22. POPE 'S REBELLION | 30. YAMASEE INDIANS |
| 7. CONQUISTADORES | 15. LA NOCHE TRISTE | 23. PUEBLO REVOLT | |
| 8. CREOLES | 16. MESTIZOS | 24. RECONQUISTA | |

Period 1 People to Know

- | | | |
|---------------------------|-----------------------------------|-------------------------|
| 1. BARTHOLOMEU DIAS | 9. HENRY HUDSON | 17. MARTIN LUTHER |
| 2. BARTOLOME DE LAS CASAS | 10. HERNAN CORTES | 18. MOCTEZUMA |
| 3. CHRISTOPHER COLUMBUS | 11. HIAWATHA | 19. RICHARD HAKLUYT |
| 4. FATHER JUNIPERO SERRA | 12. ISABELLA OF CASTILE | 20. ROBERT DE LA SALLE |
| 5. FERDINAND OF ARAGON | 13. JACQUES MARQUETTE | 21. PETER STUYVESANT |
| 6. FRANCISCO CORONADO | 14. JOHN CABOT (GIOVANNI CABOTO) | 22. SAMUEL DE CHAMPLAIN |
| 7. FRANCISCO PIZARRO | 15. JUAN RODRIQUEZ CABRILLO | |
| 8. GIOVANNI DA VERRAZANO | 16. MALINCHE (DONA MARINA) | |



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Task 3: Graphic Organizers

APUSH 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 ENVIRONS.*

PERIOD 1 COVERS 1491 TO 1607 –THE NORTH AMERICAN CONTINENT FROM BEFORE EUROPEAN CONTACT TO THE FOUNDING OF THE JAMESTOWN COLONY. THE VIDEO FROM TOM RICHEY WILL ASSIST IN CONTRASTING THE DIVERSE NATIVE AMERICAN CULTURES IN THIS REGION.

DIRECTIONS: PLEASE COMPLETE THE FOLLOWING GRAPHIC ORGANIZER WHILE YOU VIEW THE NATIVE AMERICANS VIDEO BY TOM RICHEY FOUND ON THE FIRST SEMESTER LECTURES/VIDEO LESSONS PAGE. 😊

ARCTIC TRIBAL GROUPS:	
PLAINS INDIANS TRIBAL GROUPS:	
NORTHEAST / GREAT LAKES TRIBAL GROUPS:	
SOUTHWEST TRIBAL GROUPS:	
SOUTHEAST TRIBAL GROUPS:	



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APUSH 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.

TO UNDERSTAND THE EUROPEAN COLONIES, WE MUST CONSIDER THEM IN CONTEXT. AFTER COLUMBUS ARRIVED, A PERMANENT TRADE SYSTEM BETWEEN THE OLD WORLD (EUROPE) AND THE NEW WORLD (THE AMERICAS) WAS BORN. THIS SYSTEM BECAME KNOWN AS THE **COLUMBIAN EXCHANGE**.

DIRECTIONS: COMPLETE THE FOLLOWING GRAPHIC ORGANIZER COMPARING AND CONTRASTING THE EUROPEAN POWERS THAT WILL IMPACT NORTH AMERICA. TO COMPLETE THIS GRAPHIC ORGANIZER, PLEASE VIEW TOM RICHEY ' S COLONIES VIDEOS LINKED TO DR. FORD ' S WEBSITE (PERIODS 1 & 2 PAGE) .

	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? (YES OR NO) DESCRIBE IF YES...	YES OR NO	YES OR NO	YES OR NO	YES OR NO
RELATIONSHIP WITH NATIVE AMERICANS				



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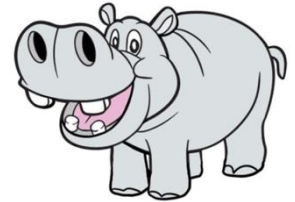
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Task 4: Primary and Secondary Sources

**Please
NOTE**

ALL READINGS PROVIDED ARE FROM THE RECOMMENDED READING LIST PROVIDED BY COLLEGE BOARD. THESE READINGS WERE INTENTIONALLY SELECTED TO SUPPORT STUDENT LEARNING IN AP US HISTORY.

H.I.P.P.O. DOCUMENT ANALYSIS



IN THIS CLASSROOM, WE WILL USE THE ACRONYM HIPPO TO ANALYZE ALL DOCUMENTS. BELOW IS AN EXPLANATION OF WHAT TO CONSIDER AS YOU EVALUATE PRIMARY AND SECONDARY SOURCES IN APUSH:

HISTORIC CONTEXT (H)	INTENDED AUDIENCE (I)	POINT OF VIEW (P)	PURPOSE (P)	ORGANIZE (O)
<ul style="list-style-type: none"> IDENTIFY WHEN AND/OR WHERE THE DOCUMENT WAS CREATED. WHAT EVENTS HAPPENED RIGHT BEFORE THIS DOCUMENT WAS WRITTEN? WHAT ISSUE WAS THE AUTHOR ADDRESSING? HOW IS THIS DOCUMENT A REPRESENTATION OF THE TENSION PRESENT? 	<ul style="list-style-type: none"> TO WHOM IS THE AUTHOR WRITING? WOULD OTHERS SEE THIS LETTER? IS THE AUTHOR PART OF THE COMMUNITY? DOES HE/SHE HAVE KNOWLEDGE OF THIS EVENT OR PERIOD? WHY WOULD THE AUTHOR CHOOSE TO WRITE TO THIS AUDIENCE? 	<ul style="list-style-type: none"> CONSIDER THE PERSON BELIEVES OR WANTS OF THE AUTHOR. WHAT IS THE AUTHOR'S ETHNICITY, GENDER, AGE, RELIGIOUS IDEA, GENERAL BACKGROUND? HOW WOULD THESE AFFECT THEIR VIEWS. DOES THE BACKGROUND STRENGTHEN OR WEAKEN THE ARGUMENT? 	<ul style="list-style-type: none"> WHY DID THE AUTHOR CREATE THE WORK? DOES THE WRITER HAVE AN ULTERIOR MOTIVE? WHAT DOES THE AUTHOR WANT TO OCCUR OR CHANGE? 	<ul style="list-style-type: none"> THINK ABOUT HOW THIS DOCUMENT FITS INTO THE LARGER CONVERSATION: IS IT A CLAIM OR A COUNTERCLAIM? WHAT DOCUMENT WOULD BE IN 'CONVERSATION' WITH THIS AUTHOR'S WORK?



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DIRECTIONS: PLEASE READ AND ANNOTATE THE FOLLOWING PRIMARY AND SECONDARY SOURCE DOCUMENTS, USING YOUR H.I.P.P.O. ACRONYM.

Topic 1.2: Native American Societies Before European Contact

A.

PUEBLO: *THE JOURNEY OF CORONADO*, 1540–1542, TRANS. AND ED. GEORGE PARKER WINSHIP (NEW YORK, 1904), PP. 37–42. FROM <https://babel.hathitrust.org/cgi/pt?id=MDP.39015065975552&view=1up&seq=84&skin=2021>

THE JOURNEY OF CORONADO

water in gourds, and bury the gourds of water along the way, to use when they return, and besides this, they travel in one day over what it takes us two days to accomplish.

This was the Tison (Firebrand) river, much nearer its source than where Melchior Diaz and his company crossed it. These were the same kind of Indians, judging from what was afterward learned. They came back from this point and the expedition did not have any other result. On the way they saw some water falling over a rock and learned from the guides that some bunches of crystals which were hanging there were salt. They went and gathered a quantity of this and brought it back to Cibola, dividing it among those who were there. They gave the general a written account of what they had seen, because one Pedro de Sotomayor had gone with Don Garcia Lopez as chronicler for the army. The villages of that province remained peaceful, since they were never visited again, nor was any attempt made to find other peoples in that direction.

CHAPTER XII

Of how people came from Cicuye to Cibola to see the Christians, and how Hernando de Alvarado went to see the cows.

WHILE they were making these discoveries, some Indians came to Cibola from a village which was 70 leagues east of

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THE JOURNEY OF CORONADO

this province, called Cicuye. Among them was a captain who was called Bigotes (Whiskers) by our men, because he wore a long mustache. He was a tall, well-built young fellow, with a fine figure. He told the general that they had come in response to the notice which had been given, to offer themselves as friends, and that if we wanted to go through their country they would consider us as their friends. They brought a present of tanned hides and shields and headpieces, which were very gladly received, and the general gave them some glass dishes and a number of pearls and little bells which they prized highly, because these were things they had never seen. They described some cows which, from a picture that one of them had painted on his skin, seemed to be cows, although from the hides this did not seem possible, because the hair was woolly and snarled so that we could not tell what sort of skins they had. The general ordered Hernando de Alvarado to take 20 companions and go with them, and gave him a commission for eighty days, after which he should return to give an account of what he had found.¹

Captain Alvarado started on this journey and in five days reached a village which was on a rock called Acuco,² having a popu-

¹ The report of Alvarado is probably the official account of what he accomplished.

² In regard to the famous rock fortress of Acoma see Bandler's Introduction, p. 14, and his Final

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lacion of about 200 men. These people were robbers, feared by the whole country round about. The village was very strong, because it was up on a rock out of reach, having steep sides in every direction, and so high that it was a very good musket that could throw a ball as high. There was only one entrance by a stairway built by hand, which began at the top of a slope which is around the foot of the rock. There was a broad stairway for about 200 steps, then a stretch of about 100 narrower steps, and at the top they had to go up about three times as high as a man by means of holes in the rock, in which they put the points of their feet, holding on at the same time by their hands. There was a wall of large and small stones at the top, which they could roll down without showing themselves, so that no army could possibly be strong enough to capture the village. On the top they had room to sow and store a large amount of corn, and cisterns to collect snow and water. These people came down to the plain ready to fight, and would not listen to any arguments. They drew lines on the ground and determined to prevent our men from crossing these, but when they saw that they would have to fight they offered to make peace be-

Report, vol. i., p. 133. The Spaniards called it by a name resembling that which they heard applied to it in Zuñi-Cibola. The true Zuñi name of Acoma, on the authority of Mr. F. W. Hodge, is Hákuksia; that of the Acoma people, Hákukswe.

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fore any harm had been done. They went through their forms of making peace, which is to touch the horses and take their sweat and rub themselves with it, and to make crosses with the fingers of the hands. But to make the most secure peace they put their hands across each other, and they keep this peace inviolably. They made a present of a large number of [turkey] cocks with very big wattles, much bread, tanned deerskins, pine [piñon] nuts, flour [corn meal], and corn.

From here they went to a province called Tiguex,¹ three days distant. The people all came out peacefully, seeing that Whiskers was with them. These men are feared throughout all those provinces. Alvarado sent messengers back from here to advise the general to come and winter in this country. The general was not a little relieved to hear that the country was growing better. Five days from here he came to Cicuye,² a very strong village four stories high. The people came out from the village with signs of joy to welcome Hernando de Alvarado and their captain, and brought them into the town with drums and pipes something like flutes,

¹ An error for Tiguex, at or near the present Bernallillo. Simpson located this near the mouth of the river Puerco, southeast of Acoma, but I follow Baudelief, according to whom Alvarado pursued a northeasterly direction from Acoma. See his Introduction, p. 30, and Final Report, vol. i., p. 139.

² Pecos. Besides his Final Report, vol. i., p. 127, see Baudelief's Report on the Pecos Ruins.



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of which they have a great many. They made many presents of cloth and turquoises, of which there are quantities in that region. The Spaniards enjoyed themselves here for several days and talked with an Indian slave, a native of the country toward Florida, which is the region Don Fernando de Soto discovered. This fellow said that there were large settlements in the farther part of that country. Hernando de Alvarado took him to guide them to the cows; but he told them so many and such great things about the wealth of gold and silver in his country that they did not care about looking for cows, but returned after they had seen some few, to report the rich news to the general. They called the Indian "Turk," because he looked like one.

Meanwhile the general had sent Don Garcia Lopez de Cardenas to Tiguex with men to get lodgings ready for the army, which had arrived from Señora about this time, before taking them there for the winter; and when Hernando de Alvarado reached Tiguex, on his way back from Cicuye, he found Don Garcia Lopez de Cardenas there, and so there was no need for him to go farther. As it was necessary that the natives should give the Spaniards lodging places, the people in one village had to abandon it and go to others belonging to their friends, and they took with them nothing but themselves and the clothes they had on. Information was obtained here about many towns up toward

THE JOURNEY OF CORONADO

the north, and I believe that it would have been much better to follow this direction than that of the Turk, who was the cause of all the misfortunes which followed.

CHAPTER XIII

Of how the general went toward Tutahaco with a few men and left the army with Don Tristan, who took it to Tiguex.

EVERYTHING already related had happened when Don Tristan de Arellano reached Cibola from Señora. Soon after he arrived, the general, who had received notice of a province containing eight villages, took 30 of the men who were most fully rested and went to see it, going from there directly to Tiguex with the skilled guides who conducted him. He left orders for Don Tristan de Arellano to proceed to Tiguex by the direct road, after the men had rested twenty days. On this journey, between one day when they left the camping place and midday of the third day, when they saw some snow-covered mountains, toward which they went in search of water, neither the Spaniards nor the horses nor the servants drank anything. They were able to stand it because of the severe cold, although with great difficulty. In eight days they reached Tutahaco,¹ where they learned that there were

¹ Coronado probably reached the Rio Grande near the present Isleta. Jaramillo applies this name to



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APACHE: "TRUE ACCOUNT OF THE EXPEDITION OF ONATE TOWARD THE EAST, 1601," IN *SPANISH EXPLORATION IN THE SOUTHWEST, 1542-1706*, ED. HERBERT EUGENE BOLTON (NEW YORK: CHARLES SCRIBNER 'S SONS, 1916) , PP. 252-53.

FROM [HTTPS://CONTENT.WISCONSINHISTORY.ORG/DIGITAL/COLLECTION/AJ/ID/2763](https://content.wisconsinhistory.org/digital/collection/AJ/id/2763)

252 NEW MEXICO: THE OÑATE EXPEDITIONS [1601

Having travelled five days we all came to a river in an opening, with peaceful waters, covered with shady groves of trees, some bearing fruits, and with very good fish. Having reached the river on the eve of the learned and seraphic San Buenaventura, we named it San Buenaventura River.¹

Next day we continued through some extensive plains with very abundant pasturage to another river which they call River of the Bagres² and justly so, because of the many catfish which it contains. After the horses had rested we continued our journey, always going east, and in three days arrived at another river, which we named Magdalena,³ having reached it on her day. Although at first it did not appear promising, we having seen it at a point where it flowed sluggishly among some rocks, and as its banks were not inviting at this point, yet next day and on the other days during which we travelled along it we found it to be so verdant, pleasant, and so covered with vines and other fruits on all sides that we clearly saw that it was one of the best rivers which we had seen in all the Indies. Here some Indians of the nation called Apachi came out with signs of peace. The governor and the other men who were with him made them so many presents that they felt compelled, in view of the small number who had come at the first to see us, to return, and in a little while to come back to our camp with men, women and children, who ratified [the actions of the others] by raising their hands to the sun, which is the ceremony they use as a sign of friendship, and brought to us some small black and yellow fruit of the size of small tomatoes, which is plentiful on all that river. It was as healthful as it was pleasant to taste, for although eaten freely it injured no one.

We took joyous leave and, enjoying the great improvement in the land which we saw each day, we travelled on, following the course of this river, although upon entering the

¹The map shows the route to have been nearly south from Galisteo for some distance, parallel to the mountains, and then to turn sharply east, around the range. The San Buenaventura was the Pecos, which was crossed above the junction.

²The River of Bagres was the Gallinas.

³The Canadian, which was reached just below the sharp turn to the east. The route from the Gallinas to that point evidently had been close to the south line of San Miguel County.



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1601] THE EXPEDITION TOWARD THE EAST 253

plains which they call Cibola or Cebolo we encountered some openings of rocks half detached, which are those which the mountains of this land give off. They caused the carts trouble, but with the great diligence of the good soldiers who were in charge of them they passed this difficult threshold very well and came out at some very extensive and pleasant plains, where scarcely any mountains like those passed could be seen.

Learning from the guide whom we were taking with us that all the country was now level, we began to travel with greater rapidity and with pleasure occasioned by the coming of the *maese de campo* with the rest of the men who remained behind. And like good soldiers, desirous of serving God our Lord and his Majesty, they were undismayed by the absence of four or five cowardly soldiers, who, frightened by military service as by a nightmare, turned their backs, just when the hopes of seeing grander things were becoming brighter. For these the country promised, since each day, as we descended, it seemed warmer, and it doubtless was warmer than the settlements from whence we had started.

At times it became necessary for us to depart from the main river in order to find a road for the carts; and although we feared the lack of watering places for the cattle, there are so many in this country that throughout the journey at distances of three or four leagues there was always sufficient water for the cattle and for the men; and in many places there were springs of very good water and groves of trees.

In some places we came across camps of people of the Apache nation, who are the ones who possess these plains, and who, having neither fixed place nor site of their own, go from place to place with the cattle always following them. We were not disturbed by them at all, although we were in their land, nor did any Indian become impertinent. We therefore passed on, always close to the river, and although on one day we might be delayed in our journey by a very heavy rain, such as are very common in those plains, on the following day and thereafter we journeyed on, sometimes crossing the river at very good fords.

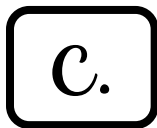


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DELAWARE/LENAPE: WALTER LIGHT, ET AL., "THE ORIGINAL PEOPLE AND THEIR LAND: THE LENAPE, PRE-HISTORY TO THE 18TH CENTURY," WEST PHILADELPHIA COLLABORATIVE HISTORY. [HTTPS://COLLABORATIVEHISTORY.GSE.UPENN.EDU/STORIES/ORIGINAL-](https://collaborativehistory.gse.upenn.edu/stories/original-)

Lenape Culture

The Lenape resided in bands along various rivers and creeks. They lived on hunting and growing foodstuffs and depended on the fertility of the land. Due to their heavy tillage of the land, the soils they farmed gradually lost their productivity. As a result, Lenape frequently relocated.⁴ Generally, an occupied area lost its usefulness in two decades' time. Thus, the native people constantly set up, abandoned, and resettled communities throughout Pennsylvania.

Archeological evidence indicates that the Lenape inhabited the area centuries before the Europeans arrived. They established various villages along the Schuylkill River and its tributaries. Recent excavations in West Philadelphia reveal evidence of settlements along the west bank of the Schuylkill River along today's Civic Center Boulevard.⁵ In 2001, a team of archeologists excavated the area prior to the building of a parking garage. During the excavation, numerous prehistoric artifacts were found, providing evidence of a fairly large and stable indigenous community occupying the area during the late archaic and early woodland periods, six thousand years ago.

The Lenape utilized natural resources to build their homes. They lived in single doorway wooden huts called wigwams, which were situated along rivers and creeks. The size of their wigwams depended on the region they inhabited. In the southern region, the Unalachtigo's homes were created for single-family dwellings while in the northern region larger multi-family buildings were constructed. The smaller version characterized the Lenape encampments in the Philadelphia region.

The Lenape had distinctly different physical features and appearances than that of the Europeans. Skeletal remains indicate that the average male height ranged from 5'1" to 5'7." They had oval facial structures with high cheekbones, tan skin, and broad shoulders.⁶ Both men and women used bear grease to dress their hair, and decorated their bodies, face, and arms with designs painted in various colors.⁷ The women were of medium stature. For clothing, men wore breechcloths during the summer and fur robes during the winter. Likewise, women wore wrap-around-skirts during the summer and fur robes with leggings during the winter.⁸ Both women and girls adorned their bodies with tribal jewelry made from shells, stones, beads, and animal teeth and claws.⁹

Due to their short life expectancy, men and women married young.¹⁰ Girls commonly married at the ages of thirteen and fourteen while young men married at ages of seventeen and eighteen. For some marriage lasted a lifetime, but for others this union ended in divorce. A woman wishing to divorce her



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husband placed all of his personal possessions outside of the wigwam. A man wishing to divorce his wife left the home.¹¹

Once couples had children, fathers with the help of other male elders bore responsibility for teaching male children to hunt for wild game. Women taught daughters how to gather edible plants and tend to the children. In late fall, the men left their homes to hunt white-tailed deer, wild fowl, muskrat, rabbits, and foxes. Men were responsible for the heavy work around the village, making tools, weapons, mortars, frames for the wigwams, dugouts, and fishing spears.¹² Tools were made from the bones of animals, wood, stone, as well as various types of grasses. Birds such as herons, pigeons, eagles, hawks, and turkeys were hunted. Once a bird was captured, it would either be prepared for direct consumption or dried. When the weather was favorable, men would use spears, harpoons, nets, and dams to catch fish. The women would clean and prepare the fish, which were either eaten raw or dried and saved for later.¹³

Women's work included tanning hides, sewing, cooking, as well as gathering fruits and berries when they were in season.¹⁴ Mothers would show their daughters how to gather roots, nuts, eggs, clams, and edible plants. As they grew older, young girls learned how to garden, care for the children, and cook.¹⁵ Although corn was the main crop, several varieties of beans, squash, pumpkins, tobacco, and sunflowers were also cultivated.¹⁶ When fruit and nuts were in season, children would accompany their mothers and aunts into the forests to gather apples, persimmons, water lilies, and butternuts.¹⁷



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Topic 1.3: European Exploration in the Americas

SAMUEL DE CHAMPLAIN: "TO THE QUEEN REGENT," IN *VOYAGES OF SAMUEL DE CHAMPLAIN, 1604-1618*, ED. W. L. GRANT (NEW YORK: CHARLES SCRIBNER 'S SONS, 1907) , P. 17. FROM <https://babel.hathitrust.org/cgi/pt?id=YALE.39002005190716&view=1up&seq=37&skin=2021>

TO THE QUEEN REGENT,¹

MOTHER OF THE KING

MADAME,

Of all the most useful and excellent arts, that of navigation has always seemed to me to occupy the first place. For the more hazardous it is, and the more numerous the perils and losses by which it is attended, so much the more is it esteemed and exalted above all others, being wholly unsuited to the timid and irresolute. By this art we obtain knowledge of different countries, regions, and realms. By it we attract and bring to our own land all kinds of riches, by it the idolatry of paganism is overthrown and Christianity proclaimed throughout all the regions of the earth.² This is the art which from my early age has won my love, and induced me to expose myself almost all my life to the impetuous waves of the ocean, and led me to explore the coasts of a part of America, especially of New France, where I have always desired to see the Lily flourish, and also the only religion, catholic, apostolic, and Roman. This I trust now to accomplish with the help of God, assisted by the favor of your Majesty, whom I most humbly entreat to continue to sustain us, in order that all may succeed to the honor of God, the welfare of France, and the splendor of your reign, for the grandeur and prosperity of which I will pray God to attend you always with a thousand blessings, and will remain,

MADAME,

Your most humble, most obedient,
and most faithful servant and subject,

CHAMPLAIN.³

¹ Marie de Médicis, 1573-1642, widow of Henry IV., regent 1610-1614.

² This double aim characterized to the last the French settlements in North America. New France has been described as "a Jesuit mission, grafted on a fur-trading post." Most of the early settlements were made, however, not so much in view of the fur-trade, as for halting-places on the supposed road to Cathay and the Orient.

³ This dedication is followed in the original by two poems in honor of

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Topic 1.4: Columbian Exchange, Spanish Exploration, and Conquest



ANTONIO VAZQUEZ DE ESPINOSA, *COMPENDIUM AND DESCRIPTION OF THE WEST INDIES*, (c. 1620). FROM

[HTTP://BCS.BEDFORDSTMARTINS.COM/WEBPUB/HISTORY/MCKAYUNDERSTANDING1E/0312668872/PRIMARY_DOCUMENTS/WORLD_HISTORY/FINAL_WH68%20-%20ANTONIO%20VAZQUEZ%20DE%20ESPINOSA,%20COMPENDIUM%20AND%20DESCRIPTION%20OF%20THE%20WEST%20INDIES.PDF](http://bcs.bedfordstmartins.com/WebPub/HISTORY/MCKAYUNDERSTANDING1E/0312668872/PRIMARY_DOCUMENTS/WORLD_HISTORY/FINAL_WH68%20-%20ANTONIO%20VAZQUEZ%20DE%20ESPINOSA,%20COMPENDIUM%20AND%20DESCRIPTION%20OF%20THE%20WEST%20INDIES.PDF)

Antonio Vazquez de Espinosa, Compendium and Description of the West Indies, c. 1620 Antonio Vazquez de Espinosa (d. 1630) was a Spanish Carmelite friar who abandoned his academic ambitions in order to serve as a priest in the Americas. After his retirement, Espinosa wrote several books about his work in Spanish America. This excerpt from his best known work records his observations on mining operations at the Huancavelica mercury mine and Potosí silver mine in Peru and the Spanish system of Indian forced labor referred to as the mita.

Source: Antonio Vazquez de Espinosa, *Description of the Indies*, c 1620, trans. by Charles Upson Clark, Smithsonian Institution Press, 1968.

H.I.P.P.O. NOTES

Huancavelica

. . . It contains 400 Spanish residents, as well as many temporary shops of dealers in merchandise and groceries, heads of trading houses, and transients, for the town has a lively commerce. It has a parish church . . . a Dominican convent, and a Royal Hospital under the Brethren of San Juan de Diós for the care of the sick, especially Indians on the range; it has a chaplain with a salary of 800 pesos contributed by His Majesty; he is curate of the parish of San Sebastian de Indios, for the Indians who have come to work in the mines and who have settled down there. . . .

Every two months His Majesty sends by the regular courier from Lima 60,000 pesos to pay for the mita of the Indians, for the crews are changed every two months, so that merely for the Indian mita payment . . . 360,000 pesos are sent from Lima every year, not to speak of much besides, which all crosses . . . that cold and desolate mountain country which . . . has nothing on it but llama ranches.

Up on the range there are 3,000 or 4,000 Indians working in the mine; it is colder up there than in the town, since it is higher. The mine where the mercury is located is a large layer which they keep following downward. When I was in that town [in 1616] I went up on the range and down into the mine, which at that time was considerably more than 130 srades deep. The ore was very rich black flint, and the excavation so extensive that it held more than 3,000 Indians working away hard with picks and hammers, breaking up that flint ore; and when they have filled their little sacks, the poor fellows, loaded down with ore, climb up those ladders or rigging, some like masts and others like cables, and so trying and distressing that a man empty-handed can hardly get up them. . . . Nor is that the greatest evil and difficulty; that is due to thievish and undisciplined superintendents. As that great vein of ore keeps going down deeper and they follow its rich trail, in order to make sure that no section of that ore shall drop on top of them, they keep leaving supports or pillars of the ore itself, even if of the richest quality, and they necessarily help to sustain and insure each section with less risk. This being so, there are men so heartless that for the sake of stealing a little rich ore, they go down out of hours and deprive the innocent Indians of this protection by hollowing into these pillars to steal the rich ore in them, and then a great section is



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apt to fall in and kill all the Indians, and sometimes the unscrupulous and grasping superintendents themselves . . . and much of this is kept quiet so that it shall not come to the notice of the manager and cause the punishment of the accomplices. . . .

. . . On the other side of the town there are structures where they grind up the mercury ore and then put it in jars with . . . many little holes . . . and a channel for it to drip into and pass into the jar or place where it is to fall. Then they roast the ore with a straw fire. . . . Under the onset of this fire it melts and the mercury goes up in vapor or exhalation until, passing through the holes in the first mold, it hits the body of the second and there it coagulates rests and comes to stop

where they have provided lodging for it; but if it does not strike any solid body while it is hot, it rises as vapor until it cools and coagulates and starts falling downward again. Those who carry out the reduction of this ore have to be very careful and test cautiously; they must wait till the jars are cold before uncovering them for otherwise they may easily get mercury poisoning and if they do, they are of no further use; their teeth fall out, and some die.

Potosí

According to His Majesty's warrant, the mine owners on this massive range have a right to the mita of 13,300 Indians in the working and exploitation of the mines. . . . It is the duty of the Corregidor of Potosí to have them rounded up and to see that they come in from all the provinces between Cuzco over the whole of El Collao and as far as the frontiers of Tarija and Tomina; this Potosí Corregidor has power and authority over all the Corregidores in those provinces mentioned; for if they do not fill the Indian mita allotment assigned each of them in accordance with the capacity of their provinces as indicated to them, he can send them, and does, salaried inspectors to report upon it, and when the remissness is great or remarkable, he can suspend them, notifying the Viceroy of the fact.

These Indians are sent out every year under a captain whom they choose in each village or tribe, for him to take them and oversee them for the year each has to serve; every year they have a new election, for as some go out, others come in. This works out very badly, with great losses and gaps in the quotas of Indians, the villages being depopulated; and this gives rise to great extortions and abuses on the part of the inspectors toward the poor Indians, ruining them

and thus depriving the . . . chief Indians of their property and carrying them off in chains because they do not fill out the mita assignment, which they cannot do, for the reason given and for others which I do not bring forward.

These 13,300 are divided up every 4 months into 3 mitas, each consisting of 4,433 Indians, to work in the mines on the range and in the 120 smelters in the Potosí and Tarapaya areas; it is a good league [about three miles] between the two. These mita Indians earn each day, or there is paid each one for his labor, 4 reals. Besides these there are others not under obligation, who . . . hire themselves out voluntarily: these each get from 12 to 16 reals, and some up to 24, according to their reputation of wielding the pick and knowing how to get the ore out.

These . . . will be over 4,000 in number. They and the mita Indians go up every Monday morning to the locality of Guayna Potosí which is at the foot of the range; the



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Corregidor arrives with all the provincial captains or chiefs who have charge of the Indians assigned them, and he there checks off and reports to each mine and smelter owner the number of Indians assigned him for his mine or smelter; that keeps him busy till 1 p.m., by which time the Indians are already turned over to these mine and smelter owners.

After each has eaten his ration, they climb up the hill, each to his mine, and go in, staying there from that hour until Saturday evening without coming out of the mine; their wives bring them food, but they stay constantly underground, excavating and carrying out the ore from which they get the silver. They all have tallow candles, lighted day and night; that is the light they work with, for as they are underground, they have need of it all the time. The mere cost of these candles used in the mines on this range will amount every year to more than 300,000 pesos, even though tallow is cheap in that country, being abundant; but this is a very great expense, and it is

almost incredible, how much is spent for candles in the operation of breaking down and getting out the ore.

These Indians have different functions in the handling of the silver ore; some break it up with bar or pick, and dig down in, following the vein in the mine; others bring it up; others up above keep separating the good and the poor in piles; others are occupied in taking it down from the range to the mills on herds of llamas; every day they bring up more than 8,000 of these native beasts of burden for this task. These teamsters who carry the metal do not belong to the mita, but are mingados—hired.

So huge is the wealth which has been taken out of this range since the year 1545, when it was discovered, up to the present year of 1628, which makes 83 years that they have been working and reducing its ores, that merely from the registered mines, as appears from an examination of most of the accounts in the royal records, 326,000,000 assay⁸ pesos have been taken out. At the beginning when the ore was richer and easier to get out, for then there were no mita Indians and no mercury process, in the 40 years between 1545 and 1585, they took out 111,000,000 of assay silver. From the year 1585 up to 1628, 43 years, although the mines are harder to work, for they are deeper down, with the assistance of 13,300 Indians whom His Majesty has granted to the mine owners on that range, and of other hired Indians, who come there freely and voluntarily to work at day's wages, and with the great advantage of the mercury process, in which none of the ore or the silver is wasted, and with the better knowledge of the technique which the miners now have, they have taken out 215,000,000 assay pesos. That, plus the 111 extracted in the 40 years previous to 1585, makes 326,000,000 assay pesos, not counting the great amount of silver secretly taken from these mines . . . and to other countries outside Spain; and to the Philippines and China, which is beyond all reckoning. . . .

Over and above that, such great treasure and riches have come from the Indies in gold and silver from all the other mines in New Spain and Peru, Honduras, the New Kingdom of Granada, Chile, New Galicia, New Vizcaya,⁹ and other quarters since the discovery of the Indies, that they exceed 1,800 millions.



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Topic 1.6: Cultural Interactions Between Europeans, Native Americans, and Africans



JUAN GINÉS DE SEPÚLVEDA: "CONCERNING THE JUST CAUSE OF THE WAR AGAINST THE INDIANS," (1547)

[HTTP://THELATINLIBRARY.COM/IMPERIALISM/READINGS/SEPULVEDA.HTML](http://thelatinlibrary.com/imperialism/readings/sepulveda.html)

BACKGROUND: *Sepulveda was an outstanding example of the "Renaissance Man": a theologian, philosopher, historian, and astronomer. When Emperor Charles V convened a debate in Valladolid, Spain (1550-1551) to determine the future of Spain's relationship with the American aborigines, he naturally turned to one of the most learned men in his realm. Sepulveda relied heavily on the classical distinction between "civilized" Greeks and "barbarians." The selection that follows is not a transcript of the debate at Valladolid but an excerpt from Sepulveda's justification for War Against the Indians.*

H.I.P.P.O. NOTES

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 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.

Furthermore, these Indians were otherwise so cowardly and timid that they could barely endure the presence of our soldiers, and many times thousands upon thousands of them scattered in flight like women before Spaniards so few that they did not even number one hundred. . . . Although some of them show a certain ingenuity [skill] for various works of artisanship [craftsmanship], this is no proof of human cleverness, for we can observe animals, birds, and spiders making certain structures which no human accomplishment can competently [adequately] imitate. . . .They have established their nation in such a way that no one possesses anything individually, neither a house nor a field, which he can leave to his heirs in his will, for everything belongs to their masters whom . . . they call kings (chiefs), and by whose whims they live, more than by their own, ready to do the bidding and desire of these rulers and possessing no liberty. And the fulfillment of all this, not under pressure of arms but in a voluntary and spontaneous way, is a definite sign of the servile [slavish] and base soul of these barbarians. . . .

They live as employees of the king, paying, thanks to him, exceedingly high taxes. . . . And if this type of servile and barbarous nation had not been to their liking and nature, it would have been easy for them, as it was not a hereditary [by right of birth]



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monarchy, to take advantage of the death of a king in order to obtain a freer state and one more favorable to their interests; by not doing so, they have stated quite clearly that they have been born to slavery and not to civic and liberal [free] life. Therefore, if you wish to [subdue] them . . . to a servitude a little less harsh, it will not be difficult for them to change their masters, and instead of the ones they had, who were barbarous and impious [wicked] and inhuman, to accept the Christians, cultivators of human virtues and the true faith.

(Sepulveda, Juan Gines de, "Democrates II, or Concerning the Just Causes of the War Against the Indians.")

QUESTIONS TO CONSIDER:

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

<p>NATIVE AMERICANS:</p>	<p>SPANISH COLONISTS:</p>
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2. To what extent should Sepulveda be considered a trustworthy source concerning the accuracy of the Spanish treatment of the Indians?

<p>CREDIBLE:</p>	<p>NOT CREDIBLE:</p>
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BARTOLOMÉ DE LAS CASAS: "BRIEF ACCOUNT OF THE DEVASTATION OF THE INDIES," (1542)

[HTTP://WWW.SWARTHMORE.EDU/SOCSCI/BDORSEY1/41DOCS/02-LAS.HTML](http://www.swarthmore.edu/SocSci/BDORSEY1/41DOCS/02-LAS.HTML)

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.*

H.I.P.P.O. NOTES

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



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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?

NATIVE AMERICANS:	SPANISH COLONISTS:
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2. To what extent should Las Casas be considered a trustworthy source concerning the accuracy of the Spanish treatment of the Indians?

CREDIBLE:	NOT CREDIBLE:
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