

AMERICA'S HISTORY

NINTH EDITION

FOR THE AP® COURSE

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Historians are interested in both historical changes and persisting patterns, or continuities.

represents an important political development. However, if we examine Russia's history since the formation of Kievan Rus in the ninth century, the Soviet era looks more like a modern variation of a longer pattern of autocratic rule.

When historians talk about continuity, we're not implying that a particular pattern applied to everyone in the world or even in a particular region. Nor are we claiming that a particular pattern included absolutely no change or variation. For example, agricultural production has been continuous for thousands of years, but there are exceptions to this broad statement: On the one hand, some people have continued to be foragers; on the other hand, methods of farming have changed substantially with technology. So the continuity of agriculture is a generalization but not a completely unchanging pattern, nor is it a pattern that applies to everyone on the planet.

To work on developing this skill, look for places in your text where an author directly indicates that a historical pattern persisted over time and explains *why* that pattern persisted. Conversely, if an author focuses on change in history, you can still find continuity by inference, because few things ever change completely. So, when you read about a new development, ask yourself what *didn't* change. For example, employing the ideas of the European Enlightenment, Thomas Jefferson in the Declaration of Independence proclaimed "that all men are created equal." But many of the thinkers of the early republic used custom and biology to justify limiting suffrage to white men only. In this way, they continued to defend traditional stereotypes about the inferiority of women and non-Europeans that had existed for centuries.

EXERCISE: Look at the authors' discussion of "Neo-European Colonies" on pages 53–65 in Chapter 2. How did the different colonies of the North American Atlantic coast seek to replicate European patterns of economic and social organization?

Getting the Most Out of Reading History

Active reading means reading for meaning. The big challenges of reading relate to length and detail, and the topic of U.S. history has quite a lot of both. But if you understand the "big picture," you can read much more quickly and effectively, which helps address the challenge of length. At the same time, recognizing the main ideas allows you to see when specific information is provided to illustrate those big ideas; this helps address the challenge of detail. The three stages of reading described below will help you understand the big picture when reading this and other college-level texts.

Pre-Reading

When approaching an informational text, it is helpful to spend a few minutes pre-reading the material. During the pre-reading stage, you are simply getting prepared for what you will be reading. This involves two steps. First, try to determine chronology, theme(s), and region(s). Do this by looking at chapter dates, the part or unit that includes that chapter (keeping in mind that not all books are divided into units/parts), the chapter that came before and the one that comes next, and the chapter title. Note that the next main section of a chapter may not describe something that happened later in time, but it may instead reflect a different theme about the same time and place. Second, try to determine the major changes, comparisons, and connections discussed in the chapter by scanning the section titles, images and captions (maps, charts, photos, and so on), and any pedagogical tools included (such as chronologies, key terms, document headnotes, review questions, and exam tips). Also, skim the introduction to the chapter — usually reading the topic sentences of this section is sufficient.

EXERCISE: Let's practice by pre-reading Chapter 1, "Colliding Worlds, 1491–1600." Scan the chapter and answer the following questions without writing anything down:

Step One: Look at the chapter title. What is the chronology of this chapter? What is the central theme?

Step Two: Look at the headings and AP® Learning Focus question in the chapter introduction on page 6. What are the four major topics in this chapter? What disciplinary practice or reasoning skill does the AP® Learning Focus question focus on?

Step Three: Page through each section, looking at the subheadings, maps, and illustrations and keeping the following questions in mind:

In the first section, "The Native American Experience," what were the important empires, chiefdoms, and confederacies before 1492? What connections existed between these diverse groups? In the second section, "Western Europe: The Edge of the Old World," what characterized European society? How did the growth of Christianity affect events in Europe? In the third section, "West and Central Africa: Origins of the Atlantic Slave Trade," how did trade connect Africa to the wider world? What does Map 1.4 tell you about the types of goods that were exchanged? In the fourth section, "Exploration and Conquest," what countries were especially important in exploration? From the order in which these countries appear in the subheadings, can you get clues about the chronology of the voyages? Which individuals are mentioned in subheadings? (You might not always recognize an individual named in a subheading, but you can always count on his or her historical importance.) What commodities are mentioned in subheadings or shown in illustrations? Again, there's no need to write this down. The point right now is just to get a clear idea of the "big picture" of the part where this chapter appears.

At this point, you haven't read the chapter, and you haven't taken a single note. But by spending five minutes pre-reading the chapter, you already have a good idea what the chapter is about. By taking this time, you'll be able to read with a clear focus, saving yourself a lot of time as you read more efficiently. Now that you have a good idea of the "big picture," you're ready to begin reading the text.

During Reading

As you read chapters of this text, remember that reading is an active process — so stay focused. The meaning will only become clear as you work at it. The authors have intentionally written an organized textbook and want you to be able to follow along, so take advantage of the clues provided, especially titles and headings.

Active readers use four skills to understand texts: *questioning*, *clarifying*, *summarizing*, and *predicting*. These steps don't have to happen in a particular order. In fact, once you become comfortable with them, they'll pop up in your mind independently without much effort on your part, perhaps several at the same time. That's when you know that they've truly become habits of mind. Use these skills along with note taking to get the most out of your reading.

Questioning Historians look at the world in a particular way, and we usually organize our writing around the historical thinking skills discussed above: cause and effect, comparison, interpretation, and so forth. By questioning, you can identify these patterns. For every chapter of this book, you want to find out the major subject. The easiest way to do this is to ask the "reporter questions": Who? What? Where? When? Why?

1. Who is the chapter about? History texts are almost always about people. Is the focus an individual? A social group? A political entity?
2. What does the section say about this person or group? Texts usually describe some major event or pattern. Did they do something important? Did something happen to them?

3. *Where* did the subject being described take place? Physical location is often crucial in history. Does this location help make sense of the subject in some way?
4. *When* did the events take place? Like physical location, chronology forms part of the historical context that makes events understandable. Does the text describe something unfolding over a very short period or a longer one? Are there crucial events that came before that make the description understandable?
5. *Why* did the event or pattern being described take place — and why does it matter? Whether talking about a dramatic development or a continuity that endured for a long period of time, we historians always attempt to understand what led to it. What reasons does the text provide for the event or pattern? How is the significance of the development explained?

Clarifying Are there any words you don't understand? If they're crucial for making sense of the passage, can you define them using the glossary included on this textbook's companion Web site, a dictionary, or other outside source? If there are any sentences you didn't understand, did they become clearer as you reread them or as you read on in the text?

When it comes to vocabulary, use good judgment. Is the word crucial for understanding the passage? If not, read right past it. If it is a crucial word, you may have to look it up in a dictionary. Before you take the time to look it up, however, check that it hasn't been defined already for you in the text.

When a longer passage throws you off, clearing up difficult vocabulary usually will help make the passage clearer. If it doesn't, simply reread the sentence a few times (slowly!). If you're still unclear, back up — usually to the beginning of the paragraph — and try again. The most common way skilled readers get clarification is simply by rereading.

Summarizing A summary is a brief review of the “big picture” of a particular section or chapter. After reading, briefly explain what each chapter is about in one sentence, being sure your summary answers all five questions from the Questioning section.

Predicting Based on your reading of an entire section or chapter, what do you think will come next in the text? How do you know? You may think predicting what's coming next is a waste of time, but it's a really good test of how well you understand the flow of the text. If you're in a car with your family going to visit your grandmother, you probably know the route to get there. If your mother takes an unanticipated turn, it alerts you that something is different from what you were expecting — and prompts you to ask why. So if your prediction based on reading is wildly off, it may alert you to the fact that your previous idea of the “big picture” of the section was off for some reason. You may want to back up and reread a section, or at least move forward more alert to where the author is going.

Note Taking Just reading the text is not sufficient. You'll never remember everything that's important unless you take notes. Students experience many pitfalls when taking notes. You should only write notes *after* you understand what you have read. Actively *question*, *clarify*, *summarize*, and *predict* in your head (or out loud) as you read each chapter; then go back through the subsections and take brief notes representing the key ideas of that section.

Brief is generally better: don't wear yourself out in the notes themselves. Find some consistent abbreviations for frequent words. Use symbols, for example, an up arrow to indicate growth, a flat arrow to indicate cause/effect, an “=” to indicate a definition, and so on. Don't write everything; ask yourself if a particular point is a main idea or just an

example. If you own your textbook, make annotations in the margins. If not, get a stack of sticky notes and place them in the margins for your comments.

EXERCISE: Let's practice these four skills with the section called “Sixteenth-Century Incursions” on pages 31–36 in Chapter 1, “Colliding Worlds, 1491–1600.”

- **Questioning:** What were the sixteenth-century incursions? Whom did they affect? Where did they happen? When did they happen? Why and how did they happen? How did people respond? What were their consequences?
- **Clarifying:** important words like *reconquista* are defined in the text itself, but are there any words that you do not understand? If there were any sentences you didn't understand, did they become clearer as you reread them or as you read on in the text?
- **Summarizing:** Briefly explain what this section is about in one sentence—being sure your summary answers all of the questions from the Questioning section.
- **Predicting:** Based on the section you just read, what do you think will come next in the text? How do you know?

Now that you know what this section is about, what brief comments are worth writing down in your notes?

Post-Reading

Reflecting on what you've read places information you've just learned into long-term memory. Post-reading involves doing the same kind of summarizing you've done section by section, but now for the entire chapter. In short, it is a summary of your summaries. While it might seem enough to summarize the chapter orally, writing down key ideas helps you remember them a week or a month later. Read through the notes that you took for the chapter, particularly the summary of each section. Then try to write a master summary of the entire chapter using no more than 50 words that captures the key idea of each section of the chapter as well as the chapter as a whole.

EXERCISE: Write a master summary of Chapter 1 now.

Writing About History

This primer began by introducing you to the patterns of thinking you need to really understand history. The next section pointed out ways to be smart about reading your textbook. This third and final section turns to the writing skills you have to develop for the AP® U.S. History course and exam. Our focus shifts away from you *receiving* input toward you *providing* output: sharing your understanding of historical thinking skills through writing. We begin by addressing components that apply to all of the writing tasks you'll encounter.

To successfully demonstrate what you know, you have to answer the question that has been asked. This sounds simple, but many students get in trouble on the exam by failing to address the prompt in front of them. Every prompt contains several elements, and you have to pay attention to all of them as you plan your response to the prompt:

- A periodization or date range expressed in years. You have to be sure your response addresses this era. One of the most common problems in student essays on the exam comes from providing historical information from the wrong era.
- A task expressed as the main verb of the prompt: *compare*, *describe*, *explain*, *analyze*, and so forth. Pay attention to this task verb, because these tasks are not the same.
- A subject, expressed in two important types of nouns. A *proper noun* refers to a specific historical entity: Puritanism, the Confederacy, the New Deal. A *common noun* typically refers to a historical concept: a key historical idea (republicanism, liberalism) or process (industrialization, western expansion). Sometimes this

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PART

CHAPTER 1 Colliding Worlds, 1491–1600

CHAPTER 2 American Experiments, 1521–1700

Transformations of North America

1491–1700

Each of the nine parts in *America's History* covers a particular period of time. The choice of beginning and ending dates is called *periodization*: the process of deciding how to break down history into pieces with coherent themes. Throughout this book, each choice of periodization represents a form of historical argument, and we'll explain and explore each periodization choice as we go.

Part 1 of *America's History* is about collisions and experiments. Our choice to begin in 1491 is **symbolic**: it represents the moment before Columbus's first voyage in 1492 bridged the Atlantic Ocean. At this time North America, Europe, and Africa were home to complex societies with distinctive **cultures**. But their histories were about to collide, bringing vast changes to all three continents. Sustained contact among Native Americans, Europeans, and Africans was one of the most momentous developments in world history.

No one knew what European colonies in the Americas would be like. Only by experimenting did new **societies** gradually emerge. These experiments were neither easy nor peaceful. **Warfare**, mass enslavement, death, and destruction lay at the heart of colonial enterprise. Native Americans, Europeans, and Africans often clashed violently as they struggled to control their fates.

But colonies also created opportunities for new societies to flourish. Across two centuries, five European nations undertook colonial experiments in dozens of places. Some failed miserably; some prospered beyond anyone's imagining. We bring Part 1 to a close in 1700, when the first fruits of these experiments were clear, though colonial societies remained insecure and unstable. Would other concluding dates be possible for this part—for example, 1607? Yes, but to our minds, it's best to consider the early decades of British and French **colonization**—1607 to 1700—in tandem with a deep exploration of precontact Native American and African societies. Chapters 1 and 2 address three main developments that are central to this period: ►

AP[®] CONCEPT CONNECTIONS

Native American Diversity and Complexity

Native American societies ranged from vast, complex **imperial** states to small kin-based bands of hunters and gatherers: a spectrum much too broad for the familiar term *tribe* to cover. Native Americans' economic and social systems were **adapted** to the **ecosystems** they inhabited. Many were productive farmers, and some hunted bison and deer, while others were expert salmon fishermen who plied coastal waters in large oceangoing boats. Native American religions and cultures also differed, though many had broad characteristics in common.

These variations in Native American societies shaped colonial **enterprise**. Europeans conquered and co-opted the Native American empires in Mexico and the Andes with relative ease, but smaller societies were harder to exploit. Mobile hunter-gatherers were especially formidable opponents of colonial expansion.

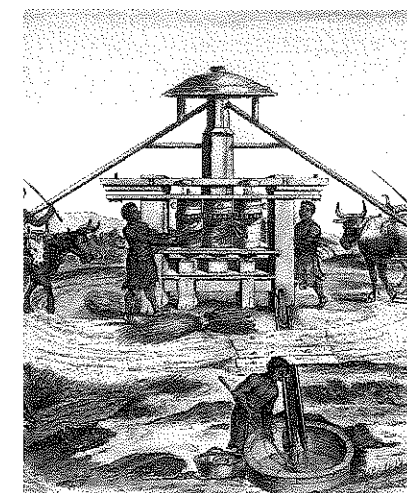


National Museum of the American Indian, Smithsonian Institution 9/7990.

The Columbian Exchange

European colonization triggered a series of sweeping changes that historians have labeled the Columbian Exchange. Plants, animals, and germs crossed the Atlantic as well as people. European grains and weeds were carried westward, while American foods like potatoes and maize (corn) transformed diets in Europe and Asia. Native Americans had **domesticated** very few animals; the Columbian Exchange introduced many new creatures to the American landscape. Germs also made the voyage, especially deadly pathogens like **smallpox**, influenza, and bubonic plague, which took an enormous toll. Having lost on average 90 percent of their populations from **disease** over the first century of contact, Native American societies were forced to cope with European and African newcomers in a weakened and vulnerable state.

Inanimate materials crossed oceans as well: enough gold and silver traveled from the Americas to Europe and Asia to transform the world's economies, intensifying competition and empire building in Europe.

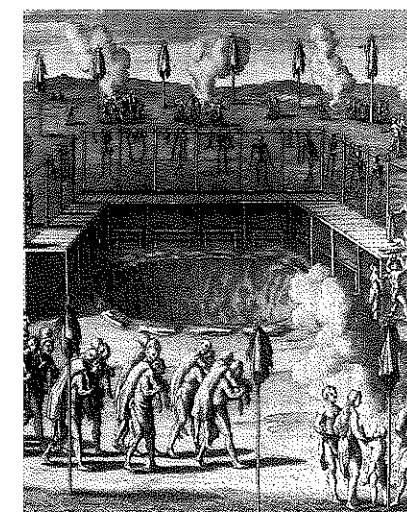


Sarin Images/Granger, NYC.

Experimentation and Transformation

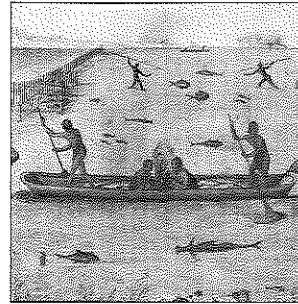
The collisions of American, European, and African worlds challenged the beliefs and practices of all three groups. Colonization was, above all, a long and tortured process of experimentation. Over time, Europeans carved out three distinct types of colonies in the Americas. Where Native American societies were organized into densely settled empires, Europeans conquered the ruling class and established **tribute**-based empires of their own. In tropical and subtropical settings, colonizers created **plantation** societies that demanded large, imported labor forces—a need that was met through the African slave trade. And in temperate regions, colonists came in large numbers hoping to create societies similar to the ones they knew in Europe.

Everywhere, core beliefs were shaken by contact with radically unfamiliar peoples. Native Americans and Africans struggled to maintain **autonomy**, while Europeans labored to understand—and **profit** from—their relations with nonwhite peoples. These transformations are the subject of Part 1.



Library of Congress.

Transformations of North America 1491–1700



© The Trustees of the British Museum/Art Resource, NY.

This timeline arranges some of the important events of this period into themes.

Look at the entries for “Culture and Society” from 1450 to 1700. How did the Protestant Reformation and the response of the Catholic Church influence the colonization of the Americas in these years? In the realm of “Work, Exchange, and Technology,” how did colonial economies evolve, and what roles did Native American and African labor play in them?

	AMERICAN AND NATIONAL IDENTITY	POLITICS AND POWER	WORK, EXCHANGE, AND TECHNOLOGY		CULTURE AND SOCIETY	MIGRATION AND SETTLEMENT	GEOGRAPHY AND THE ENVIRONMENT	AMERICA IN THE WORLD	
1450	<ul style="list-style-type: none"> Castile and Aragon join to create Spain; the Inquisition helps create a sense of a Spanish identity John Calvin establishes a Protestant commonwealth in Geneva, Switzerland 	<ul style="list-style-type: none"> Rise of monarchical nation-states in Europe Aztecs and Incas consolidate their empires Probable founding of the Iroquois Confederacy Rise of the Songhai Empire in Africa 	<ul style="list-style-type: none"> Diversified economies of Native America Rise of the Ottoman Empire blocks Asian trading routes of the Italian city-states Europeans fish off North American coast Portuguese traders explore African coast 		<ul style="list-style-type: none"> Protestant Reformation (1517) sparks century of religious warfare Henry VIII creates Church of England (1534) Founding of Jesuit order (1540) 	<ul style="list-style-type: none"> Christopher Columbus explores the Bahamas and West Indies (1492–1504) Pedro Alvares Cabral makes landfall in Brazil (1500) Spanish conquest of Mexico and Peru (1519–1535) 	<ul style="list-style-type: none"> Native American burning practices alter North American landscapes Martellus map underestimates distance from Europe to Asia (1489) Yellow fever, malaria, and dysentery help keep European traders from African interior Columbian Exchange begins to transform global ecology 	<ul style="list-style-type: none"> Amerigo Vespucci gives America its name Spain and Portugal begin to tap American resources 	1450
1550	<ul style="list-style-type: none"> English conquest and persecution of native Irish Growing Protestant movement in England 	<ul style="list-style-type: none"> Elizabeth’s “sea dogs” plague Spanish shipping English monarchs adopt mercantilist policies Defeat of the Spanish Armada (1588) 	<ul style="list-style-type: none"> Growth of the outwork system in English textile industry Spanish <i>encomienda</i> system organizes native labor in Mexico Inca <i>mita</i> system is co-opted by the Spanish in the Andes 		<ul style="list-style-type: none"> Philip II defends the Roman Catholic Church against Protestantism Elizabeth I adopts Protestant Book of Common Prayer (1559) 	<ul style="list-style-type: none"> Castilians and Africans arrive in Spanish America in large numbers English colonies in Newfoundland, Maine, and Roanoke fail 	<ul style="list-style-type: none"> Plantation complex brings sugarcane agriculture to the Americas Steep Native American population decline in Hispaniola, Mesoamerica, and the Andes 	<ul style="list-style-type: none"> Protestant nations challenge Catholic control of the Americas American gold and silver flow to Europe and Asia 	1550
1600	<ul style="list-style-type: none"> Pilgrims and Puritans seek to create godly commonwealths Powhatan and Virginia Company representatives attempt to extract tribute from each other 	<ul style="list-style-type: none"> James I claims divine right to rule England Virginia’s House of Burgesses (1619) English Puritan Revolution Native Americans rise up against English colonists in Virginia (1620s and 1640s) and New England (1630s) Restoration of the English crown (1660) English conquer New Netherland (1664) Native American revolts against colonial authority in New England (1670s) and New Mexico (1680s) Bacon’s Rebellion in Virginia (1675–1676) 	<ul style="list-style-type: none"> First staple exports from the English mainland colonies: furs and tobacco Subsistence farms in New England Transition to sugar plantation system in the Caribbean islands 		<ul style="list-style-type: none"> Persecuted English Puritans and Catholics migrate to America Established churches set up in Puritan New England and Anglican Virginia Dissenters settle in Rhode Island Metacomb’s War in New England (1675–1676) Bacon’s Rebellion calls for removal of Indians and end of elite rule Salem witchcraft crisis (1692) 	<ul style="list-style-type: none"> First set of Anglo-Indian wars African servitude begins in Virginia (1619) Caribbean islands move from servitude to slavery Growing gentry immigration to Virginia White indentured servitude shapes Chesapeake society Africans defined as property rather than people in the Chesapeake 	<ul style="list-style-type: none"> Chesapeake colonists suffer from unbalanced sex ratios and subtropical illnesses New England colonists benefit from balanced sex ratios and healthy climate Native American burning practices decline in the eastern woodlands 	<ul style="list-style-type: none"> Opportunities for trade and settlement in America attract European investment American colonies become a prime destination for bound labor England’s American colonies become a destination for free migrants 	1600
1700	<ul style="list-style-type: none"> Social mobility for Africans ends with collapse of tobacco trade and increased power of gentry 		<ul style="list-style-type: none"> Tobacco trade stagnates Maturing yeoman economy and emerging Atlantic trade in New England 			<ul style="list-style-type: none"> Three types of colonies formed in America: tribute, plantation, and neo-European 	<ul style="list-style-type: none"> French merchants found New Orleans 		1700

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CHAPTER

The Native American Experience

The First Americans
American Empires
Chiefdoms and Confederacies
Patterns of Trade
Sacred Power

Western Europe: The Edge of the Old World

Hierarchy and Authority
Peasant Society
Expanding Trade Networks
Myths, Religions, and Holy Warriors

West and Central Africa: Origins of the Atlantic Slave Trade

Empires, Kingdoms, and Ministates
Trans-Saharan and Coastal Trade
The Spirit World

Exploration and Conquest

Portuguese Expansion
The African Slave Trade
Sixteenth-Century Incursions

Colliding Worlds 1491–1600

AP® LEARNING FOCUS

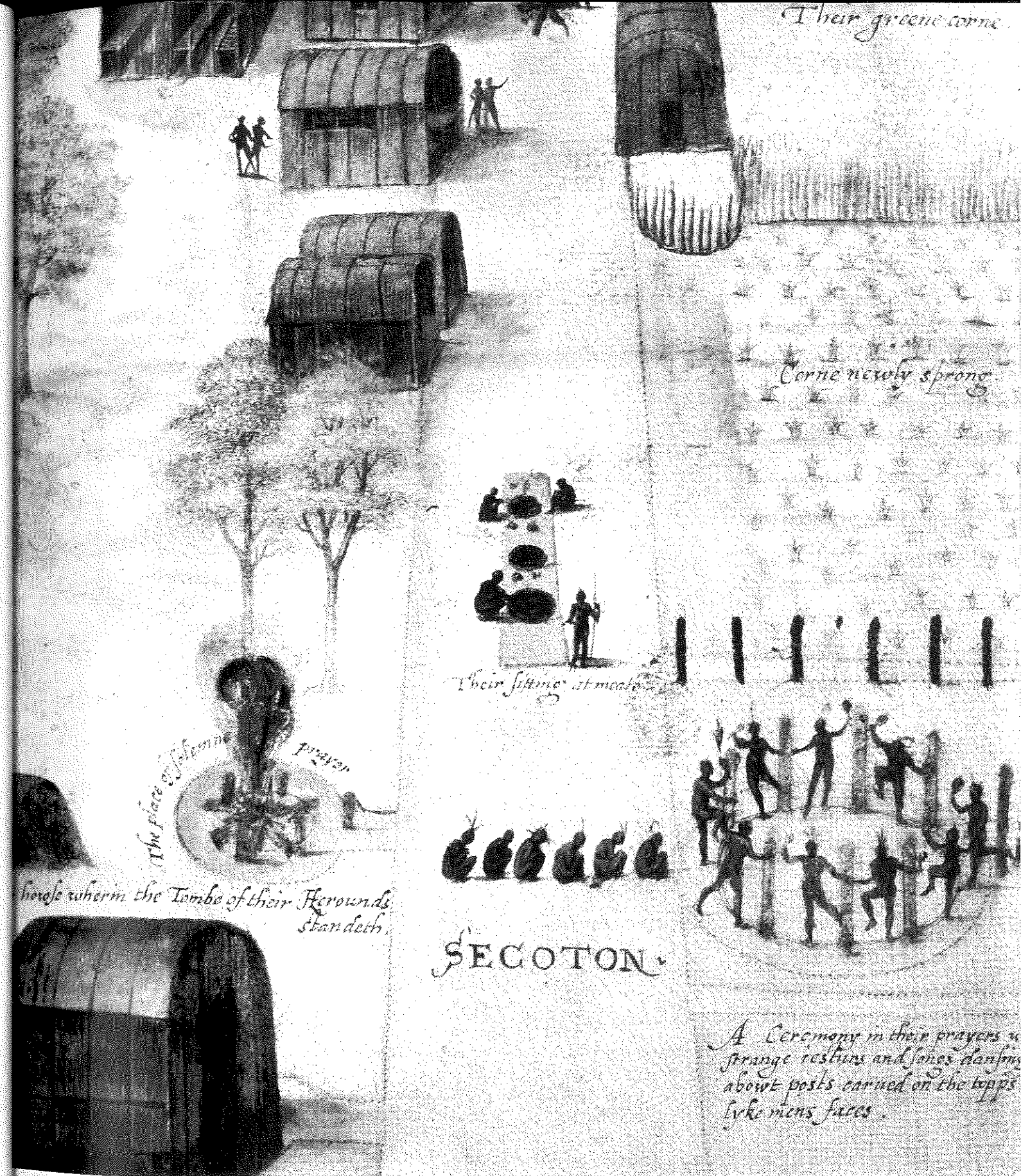
How did the political, economic, and religious systems of Native Americans, Europeans, and Africans compare, and how did things change as a result of contacts among them?

In April 1493, a Genoese sailor of humble origins appeared at the court of Queen Isabella of Castile and King Ferdinand of Aragon along with six Caribbean natives, numerous colorful parrots, and “samples of finest gold, and many other things never before seen or heard tell of in Spain.” The sailor was Christopher Columbus, just returned from his first voyage into the Atlantic. He and his party entered Barcelona’s fortress in a solemn procession. The monarchs stood to greet Columbus; he knelt to kiss their hands. They talked for an hour and then adjourned to the royal chapel for a ceremony of thanksgiving. Columbus, now bearing the official title *Admiral of the Ocean Sea*, remained at court for more than a month. The highlight of his stay was the baptism of the six natives, whom Columbus called Indians because he mistakenly believed he had sailed westward all the way to Asia.

In the spring of 1540, the Spanish explorer Hernando de Soto met the Lady of Cofachiqui, ruler of a large Native American province in present-day South Carolina. Though an **epidemic** had carried away many of her people, the lady of the province offered the Spanish expedition as much corn, and as many pearls, as it could carry. As she spoke to de Soto, she unwound “a great rope of pearls as large as hazelnuts” and handed them to the Spaniard; in return he gave her a gold ring set with a ruby. De Soto and his men then visited the temples of Cofachiqui, which were guarded by carved statues and held storehouses of weapons and chest upon chest of pearls. After loading their horses with corn and pearls, they continued on their way.

A Portuguese traveler named Duarte Lopez visited the African kingdom of Kongo in 1578. “The men and women are black,” he reported, “some approaching olive colour, with black curly hair, and others with red. The men are of middle height, and, excepting the black skin, are like the Portuguese.” The royal city of Kongo sat on a high plain that was “entirely cultivated,” with a population of more than 100,000. The city included a separate commercial district, a mile around, where Portuguese traders acquired ivory, wax, honey, palm oil, and slaves from the Kongolese.

Three glimpses of three lost worlds. Soon these peoples would be transforming one another’s societies, often through conflict and **exploitation**. But at the moment they first met, Europeans, Native Americans, and Africans stood on roughly equal terms. Even a hundred years after Columbus’s discovery of the Americas, no one could have foreseen the shape that their interactions would take in the generations to come. To begin, we need to understand the three worlds as distinct places, each home to unique societies and cultures.



Village of Secoton, 1585 English colonist John White painted this view of an Algonquin village on the outer banks of present-day North Carolina. Its cluster of houses surrounded by fields of crops closely resembled European farming communities of the same era. White captured everyday details of the town’s social life, including food preparation and a ceremony or celebration in progress (lower right). Private Collection/Bridgeman Images.

CHAPTER CHRONOLOGY

As you read, ask yourself why this chapter begins and ends with these dates and then identify the links among related events.

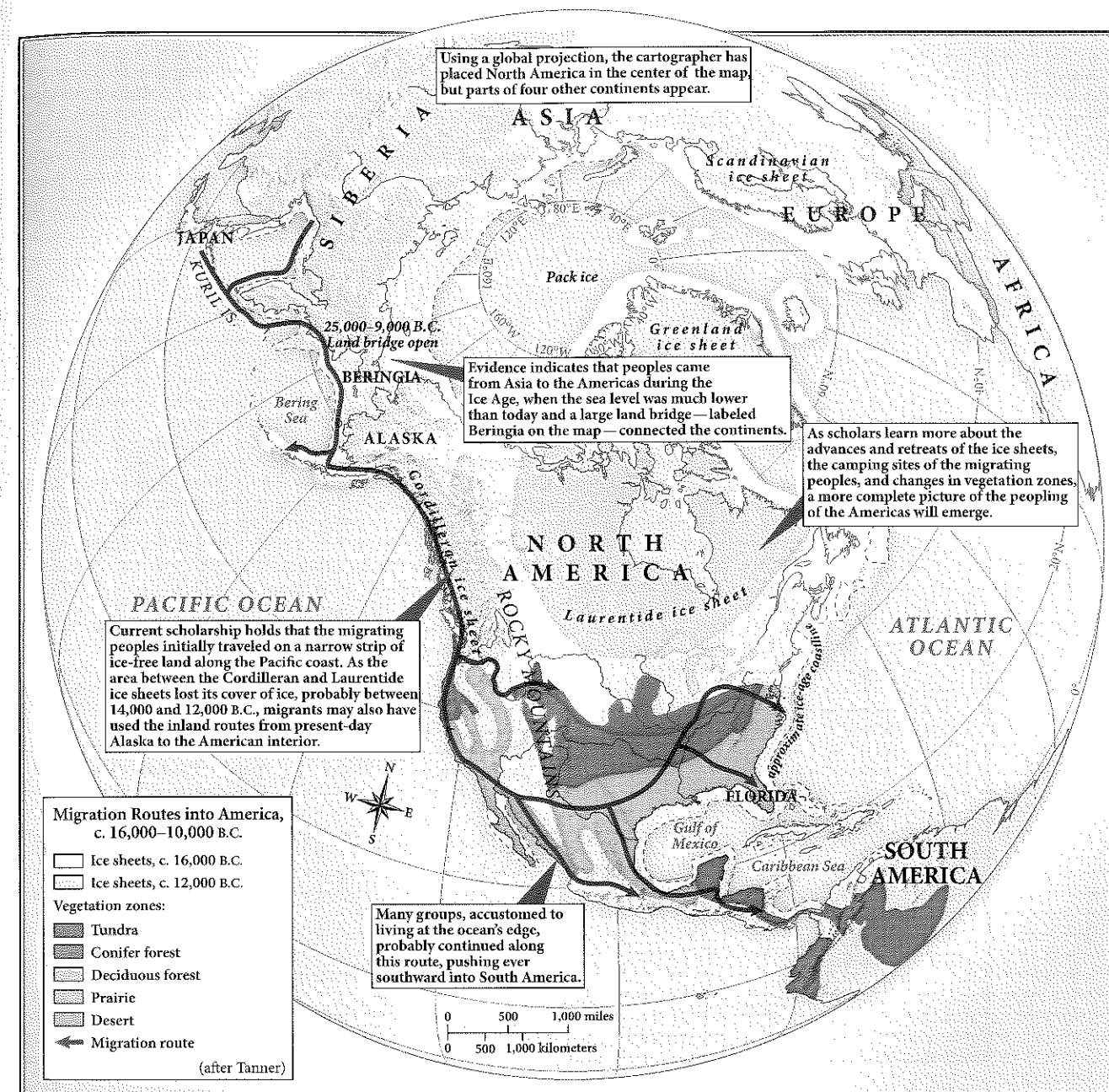
c. 13,000–3000 B.C.	▶ Asian migrants reach North America	c. 1350	▶ The Black Death sweeps Europe; Cahokia goes into rapid decline
c. 6000 B.C.	▶ Domestication of maize begins in Mesoamerica	c. 1400	▶ Songhai Empire emerges
312	▶ Roman emperor Constantine converts to Christianity	1435	▶ Portuguese trade begins along West and Central African coasts
c. 600	▶ Pueblo cultures emerge	c. 1450	▶ Founding of the Iroquois Confederacy
632	▶ Death of Muhammad	1492	▶ Christopher Columbus makes first voyage to America
632–1100	▶ Arab people adopt Islam and spread its influence	1497–1498	▶ Portugal's Vasco da Gama reaches East Africa and India
c. 800	▶ Ghana Empire emerges	1500	▶ Pedro Alvares Cabral encounters Brazil
c. 1000	▶ Irrigation developed by Hohokam, Mogollon, and Anasazi peoples	1513	▶ Juan Ponce de León explores Florida
c. 1000–1350	▶ Development of Mississippian culture	1517	▶ Martin Luther sparks Protestant Reformation
c. 1050	▶ Founding of Cahokia	1519–1521	▶ Hernán Cortés conquers Aztec Empire
1096–1291	▶ Crusades link Europe with Arab trade routes	1532–1535	▶ Francisco Pizarro vanquishes Incas
c. 1150	▶ Chaco Canyon abandoned	1536	▶ John Calvin publishes <i>Institutes of the Christian Religion</i>
c. 1200	▶ Mali Empire emerges	1540	▶ De Soto meets the Lady of Cofachiqui; founding of the Jesuit order
c. 1300–1450	▶ The Renaissance in Italy	1578	▶ Duarte Lopez visits the Kongo capital
c. 1325	▶ Aztecs establish capital at Tenochtitlán		
1326	▶ Mansa Musa's pilgrimage to Mecca		

The Native American Experience

When Europeans arrived, perhaps 60 million people occupied the Americas, 7 million of whom lived north of Mexico. In Mesoamerica (present-day Mexico and Guatemala) and the Andes, empires that rivaled the greatest civilizations in world history ruled over millions of people. At the other end of the political spectrum, **hunters and gatherers** were organized into kin-based bands. Between these extremes, **semisedentary societies** planted and tended crops in the spring and summer, fished and hunted, made war, and conducted trade. Though we often see this spectrum as a hierarchy in which the empires are most impressive and important while hunter-gatherers deserve scarcely a mention, this bias toward civilizations that left behind monumental **architecture** and spawned powerful ruling classes is misplaced. To be fully understood, the Americas must be treated in all their complexity, with an appreciation for their diverse societies and cultures.

The First Americans

Archaeologists believe that migrants from Asia crossed a 100-mile-wide land bridge connecting Siberia and Alaska during the last Ice Age sometime between 13,000 and 3000 B.C. and thus became the first Americans. The first wave of this migratory stream from Asia lasted from about fifteen thousand to eleven thousand years ago. Then the glaciers melted, and the rising ocean submerged the land bridge beneath the Bering Strait (Map 1.1). Around eight thousand years ago, a second movement of peoples, traveling by water across the same narrow strait, brought the ancestors of the Navajos and the Apaches to North America. The forebears of the Aleut and Inuit peoples, the “Eskimos,” came in a third wave around five thousand years ago. Then, for three hundred generations, the peoples of the Western Hemisphere were largely cut off from the rest of the world.



MAP 1.1 The Ice Age and the Settling of the Americas

Some sixteen thousand years ago, a sheet of ice covered much of Europe and North America. As the ice lowered the level of the world's oceans, a broad bridge of land was created between Siberia and Alaska. Using that land bridge, hunting peoples from Asia migrated to North America as they pursued woolly mammoths and other large game animals and sought ice-free habitats. By 10,000 B.C., the descendants of these migrant peoples had moved south to present-day Florida and central Mexico. In time, they would settle as far south as the tip of South America and as far east as the Atlantic coast of North America.

Migrants moved across the continents as they hunted and gathered available resources. Most flowed southward, and the densest populations developed in central Mexico—home to some 20 million people at the time of first contact with Europeans—and the Andes Mountains, with a population of perhaps 12 million. In North America, a secondary trickle pushed to the east, across the Rockies and into the Mississippi Valley and the eastern woodlands.

Around 6000 B.C., Native peoples in present-day Mexico and Peru began raising domesticated crops. Mesoamericans cultivated maize (corn) into a nutritious plant

AP EXAM TIP

Knowledge of the impact of maize cultivation on Native populations is essential for success on the AP® exam.

Turn to the **Glossary of Academic & Historical Terms** in the back of the book for definitions of bolded terms.

AP EXAM TIP

Take detailed notes on the diverse Native peoples that inhabited the Americas before the arrival of Columbus.



MAP 1.2 Native American Peoples, 1492

Having learned to live in many environments, Native Americans populated the entire Western Hemisphere. They created cultures that ranged from centralized empires (the Incas and Aztecs), to societies that combined farming with hunting, fishing, and gathering (the Iroquois and Algonquians), to nomadic tribes of hunter-gatherers (the Micmacs and Shoshones). The great diversity of Native American peoples—in language, tribal identity, and ways of life—and the long-standing rivalries among neighboring peoples usually prevented them from uniting to resist the European invaders.

AP PRACTICES & SKILLS

CAUSATION

What factors allowed for the development of empires in central Mexico and the Andes?

with a higher yield per acre than wheat, barley, or rye, the staple cereals of Europe. In Peru they also bred the potato, a root crop of unsurpassed nutritional value. The resulting agricultural surpluses encouraged population growth and laid the foundation for wealthy, urban societies in Mexico and Peru, and later in the Mississippi Valley and the southeastern woodlands of North America (Map 1.2).

American Empires

In Mesoamerica and the Andes, the two great empires of the Americas—the Aztecs and Incas—dominated the landscape. Dense populations, productive agriculture, and an aggressive **bureaucratic** state were the keys to their power. Each had an impressive

capital city. Tenochtitlán, established in 1325 at the center of the Aztec Empire, had at its height around 1500 a population of about 250,000, at a time when the European cities of London and Seville each had perhaps 50,000. The Aztec state controlled the fertile valleys in the highlands of Mexico, and Aztec **merchants** forged trading routes that crisscrossed the empire. Trade, along with tribute demanded from subject peoples (comparable to taxes in Europe), brought gold, textiles, turquoise, obsidian, tropical bird feathers, and cacao to Tenochtitlán. The Europeans who first encountered this city in 1519 marveled at its wealth and beauty. “Some of the soldiers among us who had been in many parts of the world,” wrote Spanish **conquistador** Bernal Díaz del Castillo, “in Constantinople, and all over Italy, and in Rome, said that [they had never seen] so large a market place and so full of people, and so well regulated and arranged.”

Ruled by priests and warrior-nobles, the Aztecs **subjugated** most of central Mexico. Captured enemies were brought to the capital, where Aztec priests brutally sacrificed thousands of them. The Aztecs believed that these ritual murders sustained the cosmos, ensuring fertile fields and the daily return of the sun.

Cuzco, the Inca capital located more than 11,000 feet above sea level, had perhaps 60,000 residents. A dense network of roads, storehouses, and administrative centers stitched together this improbable high-altitude empire, which ran down the 2,000-mile-long spine of the Andes Mountains. A king claiming divine status ruled the empire through a bureaucracy of nobles. As with the Aztecs, the empire consisted of subordinate kingdoms that had been conquered by the Incas, and tribute flowed from local centers of power to the imperial core.

Chieftoms and Confederacies

Nothing on the scale of the Aztec and Inca empires ever developed north of Mexico, but maize agriculture spread from Mesoamerica across much of North America beginning around A.D. 800, laying a foundation for new ways of life there as well.

The Mississippi Valley The spread of maize to the Mississippi River Valley and the Southeast around A.D. 800 led to the development of a large-scale northern Native American culture. The older Adena and Hopewell cultures had already introduced moundbuilding and distinctive pottery styles to the region. Now residents of the Mississippi River Valley experienced the greater urban density and more complex social organization that agriculture encouraged.

The city of Cahokia, in the fertile bottomlands along the Mississippi River, emerged around A.D. 1000 as the foremost center of the new **Mississippian culture**. At its peak, Cahokia had about 10,000 residents; including satellite communities, the region's population was 20,000 to 30,000. In an area of 6 square miles, archaeologists have found 120 mounds of varying size, shape, and function. Some contain extensive burials; others, known as platform mounds, were used as bases for ceremonial buildings or rulers' homes. Cahokia had a powerful ruling class and a priesthood that worshipped the sun. After peaking in size around 1350, it declined rapidly. Scholars speculate that its decline was caused by a period of ruinous warfare, made worse by environmental changes that made the site less habitable. It had been abandoned by the time Europeans arrived in the area.

Mississippian culture endured, however, and was still in evidence throughout much of the Southeast at the time of first contact with Europeans. The Lady of Cofachiqui encountered by Hernando de Soto in 1540 ruled over a Mississippian community, and others dotted the landscape between the Carolinas and the lower Mississippi River. In Florida, sixteenth-century Spanish explorers encountered the Apalachee Indians, who occupied a network of towns built around mounds and fields of maize.

Eastern Woodlands In the eastern woodlands, the Mississippian-influenced peoples of the Southeast interacted with other groups, many of whom adopted maize agriculture but did not otherwise display Mississippian characteristics. **Algonquian** and **Iroquoian** speakers shared related languages and lifeways but were divided into

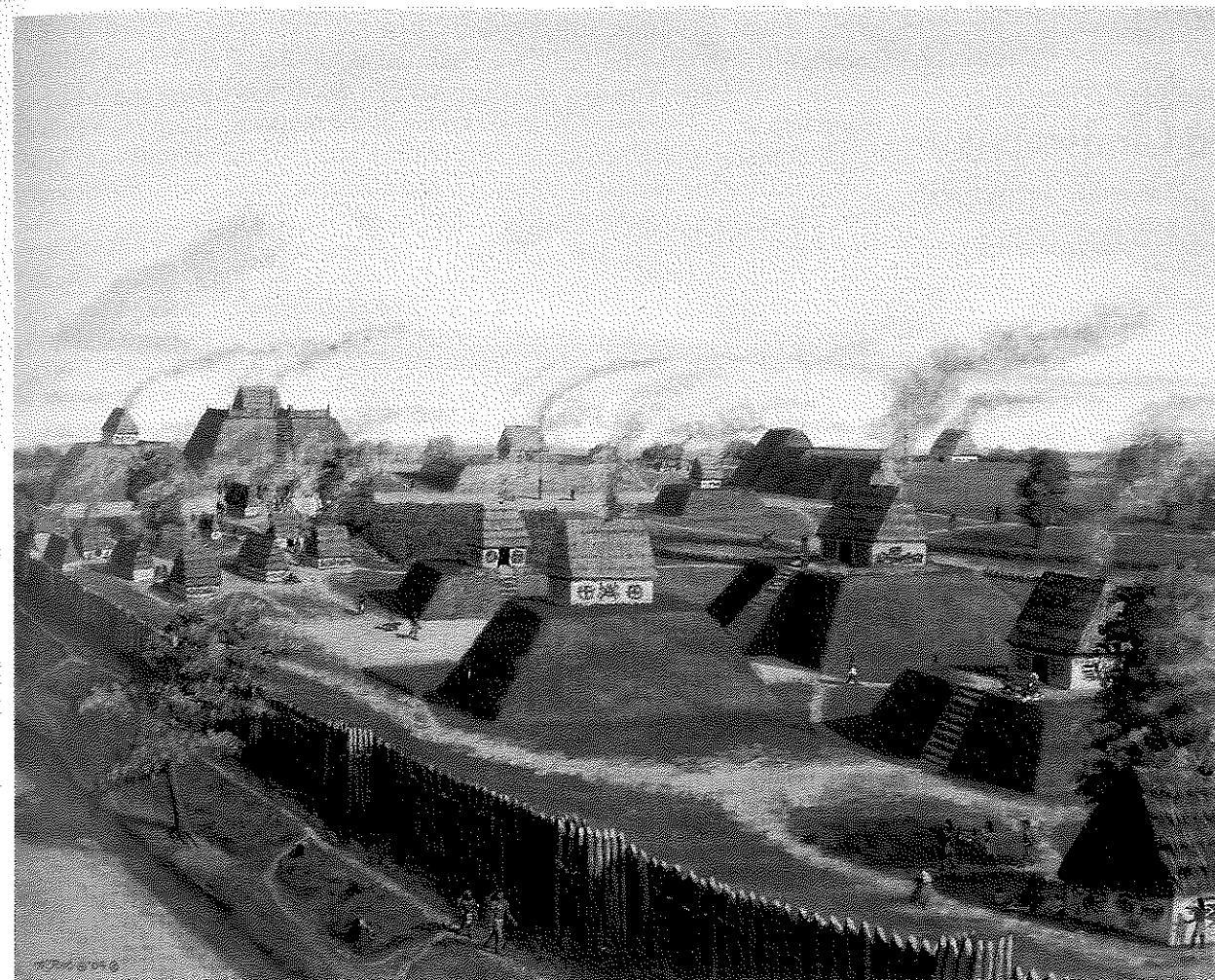


The Great Serpent Mound Scholars long believed that this mound was the work of the Adena peoples (500 B.C.–A.D. 200) because of its proximity to an Adena burial site in present-day southern Ohio. Recent research places the mound at a much later date (A.D. 950–1200) and, because of the serpent imagery, ties it to the Fort Ancient culture, which is closely related to the Mississippian complex. The head of the serpent is aligned with the sunset of the summer solstice (June 20 or 21 in the Northern Hemisphere), an event of great religious significance to a sun-worshipping culture. Richard A. Cooke/Corbis Documentary/Getty Images.

dozens of distinct societies. Most occupied villages built around fields of maize, beans, and squash during the summer months; at other times of the year, they dispersed in smaller groups to hunt, fish, and gather. Throughout the eastern woodlands, as in most of North America, women tended crops, gathered plants, and oversaw affairs within the community, while men were responsible for activities beyond it, especially hunting, fishing, and warfare.

In this densely forested region, Indians regularly set fires — in New England, twice a year, in spring and fall — to clear away underbrush, open fields, and make it easier to hunt big game. The catastrophic population decline accompanying European colonization quickly put an end to seasonal burning, but in the years before Europeans arrived in North America, bison roamed east as far as modern-day New York and Georgia. Early European colonists remarked upon landscapes that “resemble[d] a stately Parke,” where men could ride among widely spaced trees on horseback and even a “large army” could pass unimpeded (AP® America in the World).

Algonquian and Iroquoian peoples had no single style of political organization. Many were chiefdoms, with one individual claiming authority. Some were paramount chiefdoms, in which numerous communities with their own local chiefs banded together under a single, more powerful ruler. For example, the Powhatan Chiefdom, which dominated the Chesapeake Bay region, was made up of more than thirty subordinate chiefdoms, and some 20,000 people, when Englishmen established the colony of Virginia. Powhatan himself, according to the English colonist John Smith, was attended by “a guard of 40 or 50 of the tallest men his Country affords.”



The Kincaid Site Located on the north bank of the Ohio River 140 miles from Cahokia, the Kincaid site was a Mississippian town from c. A.D. 1050 to 1450. It contains at least nineteen mounds topped by large buildings thought to have been temples or council houses. Now a state historic site in Illinois, it has been studied by anthropologists and archaeologists since the 1930s. Artist Herb Roe depicts the town as it may have looked at its peak. Herb Roe, Chromesun Productions.

Elsewhere, especially in the Mid-Atlantic region, the power of chiefs was strictly local. Along the Delaware and Hudson rivers, Lenni Lenape (or Delaware) and Munsee Indians lived in small, independent communities without overarching political organizations. Early European maps of this region show a landscape dotted with a bewildering profusion of Indian names. Colonization would soon drive many of these groups into oblivion and force survivors to coalesce into larger groups.

Some Native American groups were not chiefdoms at all but instead granted political authority to councils of sachems, or leaders. This was the case with the **Iroquois Confederacy**. Sometime shortly before the arrival of Europeans, probably around 1500, five nations occupying the region between the Hudson River and Lake Erie — the Mohawks, Oneidas, Onondagas, Cayugas, and Senecas — banded together to form the Iroquois.

These nations had been fighting among themselves for years. Then, according to Iroquois legend, a Mohawk man named Hiawatha lost his family in one of these wars. Stricken by grief, he met a spirit who taught him a series of condolence rituals. He returned to his people preaching a new gospel of peace and power, and the condolence rituals he taught became the foundation for the Iroquois Confederacy. Once bound by these rituals, the Five Nations began acting together as a political confederacy. They

Altered Landscapes

In the eastern woodlands, Native Americans set fires once or twice a year to clear underbrush and open up landscapes that would otherwise have been densely wooded. The burnings made it easier to plant corn, beans, and squash and drew big game animals into the clearings, where hunters could fell them. As European colonization displaced Indian populations, this practice ended. Some scholars have even suggested that the decline in burning caused a drop of carbon in the atmosphere large enough to account for the Little Ice Age, an episode of global cooling that lasted from about 1550 to 1850, though the claim is controversial.

THOMAS MORTON, OF THE CUSTOME IN BURNING THE COUNTRY, AND THE REASON THEREOF (1637)

The Savages are accustomed to set fire of the Country in all places where they come, and to burne it twice a yeare, viz: at the Spring, and the fall of the leafe. The reason that mooves them to doe so, is because it would other wise be so over-growne with underweedes that it would be all a coppice wood, and the people would not be able in any wise to passe through the Country out of a beaten path.

The meanes that they do it with, is with certaine minerall stones, that they carry about them in baggs made for that purpose of the skinnes of little beastes, which they convert into good lether, carrying in the same a peece of touch wood, very excellent for that purpose, of their owne making. These minerall stones they have from the Piquenteenes, (which is to the Southward of all the plantations in New England,) by trade and trafficke with those people.

The burning of the grasse destroyes the underwoods, and so scorseth the elder trees that it shrinkes them, and hinders their growth very much: so that hee that will looke to finde large trees and good tymber, must not depend upon the help of a wooden prospect to finde them on the uplandground; but must seeke for them, (as I and others have done,) in the lower grounds, where the grounds are wett, when the Country is fired, by reason of the snow water that remains

there for a time, untill the Sunne by continuance of that hath exhaled the vapoures of the earth, and dried up those places where the fire, (by reason of the moisture,) can have no power to doe them any hurt: and if he would endeavoure to finde out any goodly Cedars, hee must not seeke for them on the higher grounds, but make his inquest for them in the valies, for the Savages, by this custome of theirs, have spoiled all the rest: for this custome hath bin continued from the beginninge.

And least their firing of the Country in this manner should be an occasion of damnifying us, and indaingering our habitations, wee our selves have used carefully about the same times to observe the winds, and fire the grounds about our owne habitations; to prevent the Dammage that might happen by any neglect thereof, if the fire should come neere those howses in our absence.

For, when the fire is once kindled, it dilates and spreads it selfe as well against, as with the winde; burning continually night and day, untill a shower of raine falls to quench it.

And this custome of firing the Country is the meanes to make it passable; and by that meanes the trees growe here and there as in our parks: and makes the Country very beautifull and commodious.

SOURCE: Thomas Morton, *The New English Canaan* (Boston: John Wilson and Son, 1883 [orig. pub. 1637]), 172–173.

QUESTIONS FOR ANALYSIS

1. What benefits and dangers does Morton attribute to the practice of Indian burning? How did he and his fellow colonists respond to the practice?
2. Since Europeans did not practice widespread burning in the Indian manner, they achieved deforestation only slowly,

through many years of backbreaking labor. Thinking comparatively about European and Native American approaches to landscape management, how would you assess the benefits and challenges of each approach?

made peace among themselves and became one of the most powerful Native American groups in the Northeast.

The Iroquois did not recognize chiefs; instead, councils of sachems made decisions. These were **matriarchal** societies, with power inherited through female lines of authority. Women were influential in local councils, though men served as sachems, made war, and conducted diplomacy.

Along the southern coast of the region that would soon be called New England, a dense network of powerful chiefdoms—including the Narragansetts, Wampanoags,

Mohegans, Pequots, and others—competed for resources and dominance. When the Dutch and English arrived, they were able to exploit these rivalries and pit Indian groups against one another. Farther north, in northern New England and much of present-day Canada, the short growing season and thin, rocky soil were inhospitable to maize agriculture. Here the Native peoples were hunters and gatherers and therefore had smaller and more mobile communities.

The Great Lakes To the west, Algonquian-speaking peoples dominated the **Great Lakes**. The tribal groups recognized by Europeans in this region included the Ottawas, Ojibwas, and Potawatomis. But collectively they thought of themselves as a single people: the Anishinaabe. Clan identities—beaver, otter, sturgeon, deer, and others—crosscut tribal affiliations and were in some ways more fundamental. The result was a social landscape that could be bewildering to outsiders. Here lived, one French official remarked, “an infinity of undiscovered nations.”

The extensive network of lakes and rivers, and the use of birchbark canoes, made Great Lakes peoples especially mobile. “They seem to have as many abodes as the year has seasons,” wrote one observer. They traveled long distances to hunt and fish, to trade, or to join in important ceremonies or military **alliances**. Groups negotiated access to resources and travel routes. Instead of an area with clearly delineated tribal territories, it is best to imagine the Great Lakes as a porous region, where “political power and social identity took on multiple forms,” as one scholar has written.

AP[®] EXAM TIP

The impact of geography on the diversity of North American cultures is a “must know” for the AP[®] exam.

The Great Plains and Rockies Farther west lies the vast, arid **steppe** region known as the **Great Plains**, which was dominated by small, dispersed groups of hunter-gatherers. The world of these Plains Indians was transformed by a European import—the horse—long before Europeans themselves arrived on the plains. Horses were introduced in the Spanish colony of New Mexico in the late sixteenth century and gradually dispersed across the plains. Bison hunters who had previously relied on stealth became much more successful on horseback.

Indians on horseback were also more formidable opponents in war than their counterparts on foot, and some Plains peoples leveraged their control of horses to gain power over their neighbors. The Comanches were a small Shoshonean band on the northern plains that migrated south in pursuit of horses. They became expert raiders, capturing people and horses alike and trading them for weapons, food, clothing, and other necessities. Eventually they controlled a vast territory. Their skill in making war on horseback transformed the Comanches from a small group to one of the region’s most formidable peoples.

Similarly, horses allowed the Sioux, a confederation of seven distinct peoples who originated in present-day Minnesota, to move west and dominate a vast territory ranging from the Mississippi River to the Black Hills. The Crow Indians moved from the Missouri River to the eastern slope of the **Rocky Mountains**, where they became nomadic bison hunters. Beginning in the mid-eighteenth century, they became horse breeders and traders as well.

In some places, farming communities were embedded within the much wider territories of hunter-gatherers. The Hidatsa and Mandan Indians, for example, maintained settled agricultural villages along the Missouri River, while the more mobile Sioux dominated the region around them. Similarly, the Caddos, who lived on the edge of the southern plains, inhabited farming communities that were like islands in a sea of more mobile peoples.

Three broad swaths of Numic-speaking peoples occupied the **Great Basin** that separated the Rockies from the Sierra Mountains: Bannocks and Northern Paiutes in the north, Shoshones in the central basin, and Utes and Southern Paiutes in the south. Resources were varied and spread thin on the land. Kin-based bands traveled great distances to hunt bison along the Yellowstone River (where they shared territory with the Crows) and bighorn sheep in high altitudes, to fish for salmon, and to gather pine



Anasazi Ladle Crafted between A.D. 1300 and 1600 and found in a site in central Arizona, this Anasazi dipper was coiled and molded by hand and painted with a geometric motif. Anasazi pottery is abundant in archaeological sites, thanks in part to the Southwest's dry climate. Clay vessels and ladles helped Anasazi peoples handle water—one of their most precious resources—with care. National Museum of the American Indian, Smithsonian Institution 21/5025.

nuts when they were in season. Throughout the Great Basin, some groups adopted horses and became relatively powerful, while others remained foot-borne and impoverished in comparison with their more mobile neighbors.

The Arid Southwest In the part of North America that appears to be most hostile to agriculture—the canyon-laced country of the arid Southwest—surprisingly large farming settlements developed. Anasazi peoples were growing maize by the first century A.D., earlier than anywhere else north of Mexico, and Pueblo cultures emerged around A.D. 600. By A.D. 1000, the Hohokams, Mogollons, and Anasazis (all Pueblo peoples) had developed irrigation systems to manage scarce water, enabling them to build sizable villages and towns of adobe and rock that were often molded to sheer canyon walls. Chaco Canyon, in modern New Mexico, supported a dozen large Anasazi towns, while beyond the canyon a network of roads tied these settlements together with hundreds of small Anasazi villages.

Extended droughts and soil exhaustion caused the abandonment of Chaco Canyon and other large settle-

ments in the Southwest after 1150, but smaller communities still dotted the landscape when the first Europeans arrived. It was the Spanish who called these groups Pueblos: *pueblo* means “town” in Spanish, and the name refers to their distinctive building style. When Europeans arrived, Pueblo peoples, including the Acomas, Zuñis, Tewas, and Hopis, were found throughout much of modern New Mexico, Arizona, and western Texas.

The Pacific Coast Hunter-gatherers inhabited the Pacific coast. Before the Spanish arrived, California was home to more than 300,000 people, subdivided into dozens of small, localized groups and speaking at least a hundred distinct languages. This diversity of languages and cultures discouraged intermarriage and kept these societies independent. Despite their differences, many groups did share common characteristics, including clearly defined social hierarchies separating elites from commoners. They gathered acorns and other nuts and seeds, caught fish and shellfish, and hunted game.

The Pacific Northwest also supported a dense population that was divided into many distinct groups who controlled small territories—both on land and on the sea—and spoke different languages. Their **stratified** societies were ruled by wealthy families. To maintain control of their territories, the more powerful nations, including the Chinooks, Coast Salishes, Haidas, and Tlingits, nurtured strong warrior traditions. They developed sophisticated fishing technologies and crafted oceangoing dugout canoes, made from enormous cedar trees, that ranged up to 60 feet in length. Their distinctive material culture included large longhouses that were home to dozens of people and totem poles representing clan lineages or local legends.

Patterns of Trade

Expansive trade networks tied together regions and carried valuable goods hundreds and even thousands of miles. Trade goods included food and raw materials, tools, ritual artifacts, and decorative goods. Trade enriched diets,



Chilkat Tlingit Bowl This bowl in the form of a brown bear, which dates to the mid-nineteenth century, is made of alder wood and inlaid with snail shells. The brown bear is a Tlingit clan totem. Animal-form bowls like this one, which express an affinity with nonhuman creatures, are a common feature of Tlingit culture. National Museum of the American Indian, Smithsonian Institution 9/7990.

enhanced economies, and allowed the powerful to set themselves apart with luxury items.

In areas where Indians specialized in a particular economic activity, regional trade networks allowed them to share resources. Thus nomadic hunters of the southern plains, including the Navajos and Apaches, conducted annual trade fairs with Pueblo farmers, exchanging hides and meat for maize, pottery, and cotton blankets. Similar patterns of exchange occurred throughout the Great Plains, wherever hunters and farmers coexisted. In some parts of North America, a regional trade in war captives who were offered as slaves helped to sustain friendly relations among neighboring groups. One such network developed in the Upper Mississippi River basin, where Plains Indian captives were traded, or given as diplomatic gifts, to Ottawas and other Great Lakes and eastern woodlands peoples.

Rare and valuable objects traveled longer distances. Great Lakes copper, Rocky Mountain mica, jasper from Pennsylvania, obsidian from New Mexico and Wyoming, and pipestone from the Midwest have all been found in archaeological sites hundreds of miles from their points of origin. Seashells—often shaped and polished into beads and other artifacts—were highly prized and widely distributed. Grizzly bear claws and eagle feathers were valuable, high-status objects. After European contact, Indian hunters often traveled long distances to trade for cloth, iron tools, and weapons. Historians debate the extent to which such long-distance connections helped to create deeper cultural ties (AP® Interpreting the Past).

Powerful leaders controlled much of a community's wealth and redistributed it to prove their generosity and strengthen their authority. In small, kin-based bands, the strongest hunters possessed the most food, and sharing it was essential. In chiefdoms, rulers filled the same role, often collecting the wealth of a community and then redistributing it to their followers. Powhatan, the powerful Chesapeake Bay chief, reportedly collected nine-tenths of the produce of the communities he oversaw—“skins, beads, copper, pearls, deer, turkeys, wild beasts, and corn”—and then gave much of it back to his subordinates. His generosity was considered a mark of good leadership. In the Pacific Northwest, the Chinook word *potlatch* refers to periodic festivals in which wealthy residents gave away belongings to friends, family, and followers.

Sacred Power

Most Native North Americans were animists who believed that the natural world was suffused with spiritual power. They interpreted dreams and visions to understand the world, and their rituals appeased guardian spirits to ensure successful hunts and other forms of good fortune. Although their views were subject to countless local variations, certain patterns were widespread.

Women and men interacted differently with these spiritual forces. In farming communities, women grew crops and maintained hearth, home, and village. Native American ideas about female power linked their bodies' generative functions with the earth's fertility, and rituals like the Green Corn Ceremony—a summer ritual of purification and renewal—helped to sustain the life-giving properties of the world around them.

For men, spiritual power was invoked in hunting and war. To ensure success in hunting, men took care not to offend the spirits of the animals they killed. They performed rituals before, during, and after a hunt to acknowledge the power of those guardian spirits, and they believed that, when an animal had been killed properly, its spirit would rise from the earth unharmed. Success in hunting and prowess in war were both interpreted as signs of sacred protection and power.

Ideas about war varied widely. War could be fought for geopolitical reasons—to gain ground against an enemy—but for many groups, warfare was a crucial rite of passage for young men, and raids were conducted to allow warriors to prove themselves in battle. Motives for war could be highly personal; war was often more like a blood feud

AP PRACTICES & SKILLS

CAUSATION

How did landscape, climate, and resources influence the development of Native American societies?

AP PRACTICES & SKILLS

POINT OF VIEW

How did Native Americans' conceptions of the spiritual world influence their daily lives?

How Connected Were Native American Communities Before 1492?

For a long time, American history textbooks largely ignored the thousands of years of history lived by North America's Native peoples before the arrival of Europeans. The focus of U.S. history was on the planting of European ideas and institutions in the "new world." More recently, some historians have explored the long history of the Americas that stretches back more than fifteen thousand years. Peopled by diverse groups with distinctive customs and unique cultures, America's early history defies easy categorization. In the following excerpts, historians Robert F. Berkhofer Jr. and Neal Salisbury reach different conclusions regarding the extent to which Native North American peoples interacted with each other prior to European contact.

ROBERT F. BERKHOFFER JR.

SOURCE: Robert F. Berkhofer Jr., *The White Man's Indian: Images of the American Indian from Columbus to the Present* (New York: Knopf, 1978), 3.

The first residents of the Americas were by modern estimates divided into at least two thousand cultures and more societies, practiced a multiplicity of customs and lifestyles, held an enormous variety of values and beliefs, spoke numerous languages mutually unintelligible to the many speakers, and did not conceive of themselves as a single people—if they knew about each other at all.

NEAL SALISBURY

SOURCE: Neal Salisbury, "The Indians' Old World: Native Americans and the Coming of Europeans," *William and Mary Quarterly* 53 (July 1996): 444.

Given the archaeological record, North American "prehistory" can hardly be characterized as a multiplicity of discrete microhistories. Fundamental to the social and economic patterns . . . were exchanges that linked peoples across geographic, cultural, and linguistic boundaries. The effects of these links are apparent in the spread of raw materials and finished goods, of beliefs and ceremonies, and of techniques for food production and for manufacturing. . . . Exchange constitutes an important key to conceptualizing American history before Columbus.

AP[®] SHORT ANSWER PRACTICE

1. Describe one way in which these historians disagree in their understanding of early Native American history.
2. How does each of these historians explain the diversity among Native American peoples?
3. Identify a specific passage or section from the textbook chapter that supports or challenges the arguments presented by each of these two historians.

between families than a contest between nations. If a community lost warriors in battle, it might retaliate by capturing or killing a like number of warriors in response—a so-called mourning war. Some captives were adopted into new communities, while others were enslaved or tortured.

IN YOUR OWN WORDS What factors might best explain the variations among Native American societies and cultures?

Western Europe: The Edge of the Old World

In 1491, Western Europe lay at the far edge of the Eurasian and African continents. It had neither the powerful centralized empires nor the hunter-gatherer bands and semi-sedentary societies of the Americas. Western Europe was, instead, a patchwork of roughly equivalent kingdoms, duchies, and republics vying with one another and struggling to reach out effectively to the rest of the world. No one would have predicted that Europeans would soon become overlords of the Western Hemisphere. A thousand years after the fall of the Roman Empire, Europe's populations still relied on subsistence

agriculture and were never far from the specter of famine. Moreover, around 1350, a deadly plague was introduced from Central Asia—the Black Death—that killed one-third of Europe's people. The lives of ordinary people were afflicted by poverty, disease, and uncertainty, and the future looked as difficult and dark as the past.

Hierarchy and Authority

In traditional hierarchical societies—American or European—authority came from above. In Europe, kings and princes owned vast tracts of land, forcibly conscripted men for military service, and lived off the peasantry's labor. Yet monarchs were far from supreme: local nobles also owned large estates and controlled hundreds of peasant families. Collectively, these nobles challenged royal authority with both their military power and their legislative institutions, such as the French *parlements* and the English House of Lords.

Just as kings and nobles ruled society, men governed families. These were **patriarchies**, in which property and social identity descended in male family lines. Rich or poor, the man was the head of the house, his power justified by the teachings of the Christian Church. As one English clergyman put it, "The woman is a weak creature not imbued with like strength and constancy of mind"; law and custom "subjected her to the power of man." Once married, an Englishwoman assumed her husband's surname, submitted to his orders, and surrendered the right to her property.

Men also controlled the lives of their children, who usually worked for their father into their middle or late twenties. Then landowning peasants would give land to their sons and **dowries** (property or money given by a bride's family to her husband) to their daughters and choose marriage partners of appropriate wealth and status. In many regions, fathers bestowed all their land on their eldest son—a practice known as primogeniture—forcing many younger children to join the ranks of the roaming poor. Few men and even fewer women had much personal freedom.

Powerful institutions—**nobility**, church, and village—enforced hierarchy and offered ordinary people a measure of security in a violent and unpredictable world. Carried by migrants to America, these security-conscious institutions would shape the character of family and society well into the eighteenth century.

Peasant Society

Most Europeans were **peasants**, farmworkers who lived in small villages surrounded by fields farmed cooperatively by different families. On **manorial** lands, farming rights were given in exchange for labor on the lord's estate, an arrangement that turned peasants into serfs. Gradually, obligatory manorial services gave way to paying rent or, as in France, landownership. Once freed from the obligation to labor for their farming rights, European farmers began to produce surpluses and created local market economies.

As with Native Americans, the rhythm of life followed the seasons. In March, villagers began the exhausting work of plowing and then planting wheat, rye, and oats. During the spring, the men sheared wool, which the women washed and spun into yarn. In June, peasants cut hay and stored it as winter fodder for their livestock. During the summer, life was more relaxed, and families repaired their houses and barns. Fall brought the harvest, followed by solemn feasts of thanksgiving and riotous bouts of merrymaking. As winter approached, peasants slaughtered excess livestock and salted or smoked the meat. During the cold months, they threshed grain and wove textiles, visited friends and relatives, and celebrated the winter solstice or the birth of Christ. Just before the cycle began again in the spring, they held carnivals, celebrating with drink and dance the end of the long winter.

For most peasants, survival meant constant labor, and poverty corroded family relationships. Malnourished mothers fed their babies sparingly, calling them "greedy and gluttonous," and many newborn girls were "helped to die" so that their brothers would

AP[®] EXAM TIP

Consider the ways that European societies were similar to and different from Native societies in the Americas.

AP PRACTICES & SKILLS

COMPARE & CONTRAST

In what ways were the lives of Europeans similar to and different from those of Native Americans?

have enough to eat. Half of all peasant children died before the age of twenty-one, victims of malnourishment and disease. Many peasants drew on strong religious beliefs, “counting blessings” and accepting their harsh existence. Others hoped for a better life. It was the peasants of Spain, Germany, and Britain who would supply the majority of white migrants to the Western Hemisphere.

Expanding Trade Networks

In the **millennium** before contact with the Americas, Western Europe was the barbarian fringe of the civilized world. In the Mediterranean basin, Arab scholars carried on the legacy of Byzantine civilization, which had preserved the achievements of the Greeks and Romans in **medicine**, **philosophy**, mathematics, astronomy, and geography, while Arab merchants controlled trade in the Mediterranean, Africa, and the Near East. This control gave them access to spices from India and silks, magnetic compasses, water-powered mills, and mechanical clocks from China.

In the twelfth century, merchants from the Italian city-states of Genoa, Florence, Pisa, and especially Venice began to push their way into the Arab-dominated trade routes of the Mediterranean. Trading in Alexandria, Beirut, and other eastern Mediterranean ports, they carried the luxuries of Asia into European markets. At its peak, Venice had a merchant fleet of more than three thousand ships. This enormously profitable commerce created wealthy merchants, bankers, and textile manufacturers who expanded trade, lent vast sums of money, and spurred technological **innovation** in silk and wool production.

Italian moneyed elites ruled their city-states as **republics**, states that had no prince or king but instead were governed by merchant **coalitions**. They celebrated civic humanism, an **ideology** that praised public virtue and service to the state; over time, this tradition profoundly influenced European and American conceptions of government. They sponsored great artists—Michelangelo, Leonardo da Vinci, and others—who produced an unprecedented flowering of genius. Historians have labeled the arts



Procession in St. Mark's Square in Venice, 1496 Venice was one of the world's great trading centers in the fifteenth century. Its merchant houses connected Europe to Asia and the Middle East, while its complex republican government aroused both admiration and mistrust. Here, Venetian painter Gentile Bellini (c. 1429–1507) depicts a diplomatic procession celebrating the League of Venice, a union of European states opposed to French expansion into Italy. Galleria dell'Accademia, Venice, Italy/Giraudon/The Bridgeman Art Library.

and learning associated with this cultural transformation from 1300 to 1450 the Renaissance.

The economic revolution that began in Italy spread slowly to northern and western Europe. England's principal export was woolen cloth, which was prized in the colder parts of the continent but had less appeal in southern Europe and beyond. Northern Europe had its own trade system, controlled by an alliance of merchant communities called the Hanseatic League. Centered on the Baltic and North seas, it dealt in timber, furs, wheat and rye, honey, wax, and amber.

As trade picked up in Europe, merchants and **artisans** came to dominate its growing cities and towns. While the Italian city-states ruled themselves without a powerful monarch, in much of Europe the power of merchants stood in tension with that of kings and nobles. In general, the rise of commerce favored the power of kings at the expense of the landed nobility. The kings of Western Europe established royal law courts that gradually eclipsed the manorial courts controlled by nobles; they also built bureaucracies that helped them centralize power while they forged alliances with merchants and urban artisans. Monarchs allowed merchants to trade throughout their realms; granted privileges to guilds or artisan organizations that regulated trades; and safeguarded commercial transactions, thereby encouraging domestic manufacturing and foreign trade. In return, they extracted taxes from towns and loans from merchants to support their armies and officials.

Myths, Religions, and Holy Warriors

The oldest European religious beliefs drew on a form of animism similar to that of Native Americans, which held that the natural world—the sun, wind, stones, animals—was animated by spiritual forces. As in North America, such beliefs led ancient European peoples to develop localized cults of knowledge and spiritual practice. Wise men and women created rituals to protect their communities, ensure abundant harvests, heal illnesses, and bring misfortunes to their enemies.

The **pagan** traditions of Greece and Rome overlaid animism with elaborate myths about gods interacting directly with the affairs of human beings. As the Roman Empire expanded, it built temples to its gods wherever it planted new settlements. Thus peoples throughout Europe, North Africa, and the Near East were exposed to the Roman pantheon. Soon the teachings of Christianity began to flow in these same channels.

The Rise of Christianity Christianity, which grew out of Jewish monotheism (the belief in one god), held that Jesus Christ was himself divine. As an institution, Christianity benefitted enormously from the conversion of the Roman emperor Constantine in A.D. 312. Prior to that time, Christians were an underground sect at odds with the Roman Empire. After Constantine's conversion, Christianity became Rome's official religion, temples were abandoned or remade into churches, and noblemen who hoped to retain their influence converted to the new state religion.

For centuries, the Roman Catholic Church was the great unifying institution in Western Europe. The pope in Rome headed a vast hierarchy of cardinals, bishops, and priests. Catholic theologians preserved Latin, the language of classical scholarship, and imbued kingship with divine power. Christian dogma provided a common understanding of God and human history, and the authority of the Church **buttressed** state institutions. Every village had a church, and holy shrines served as points of contact with the sacred world. Often those shrines had their origins in older, animist practices, now largely forgotten and replaced with Christian ritual.

Christian doctrine penetrated deeply into the everyday lives of peasants. While animist traditions held that spiritual forces were alive in the natural world, Christian priests taught that the natural world was flawed and fallen. Spiritual power came from outside nature, from a supernatural God who had sent his divine son, Jesus Christ, into the world to save humanity from its sins. The Christian Church devised a religious

AP EXAM TIP

Take detailed notes on the changing structure of the European economy from the fourteenth to sixteenth centuries and how that in turn impacted European society.

AP PRACTICES & SKILLS

CHANGE OVER TIME

How did the growth of commerce shift the structure of power in European societies?



The Beaune Altarpiece, c. 1445–1450 Fifteenth-century Christians understood their lives to be part of a cosmic drama. Death—and their fate in the afterlife—loomed large in their imaginations, and artists depicted their hopes and fears in vividly rendered scenes. In this massive altarpiece by Dutch painter Rogier van der Weyden, Christ sits in judgment as the world ends and the dead rise from their graves. The archangel Michael weighs the souls of the dead in a balance to determine their final fate: either eternal life with God in heaven or everlasting punishment in hell.

Lrich Lessing/Art Resource, NY.

calendar that transformed animist festivals into holy days. The winter solstice, which had for millennia marked the return of the sun, became the feast of Christmas.

The Church also taught that Satan, a wicked supernatural being, was constantly challenging God by tempting people to sin. People who spread **heresies**—doctrines that were inconsistent with the teachings of the Church—were seen as the tools of Satan, and suppressing false doctrines became an obligation of Christian rulers.

The Crusades In their work suppressing false doctrines, Christian rulers were also obliged to combat **Islam**, the religion whose followers considered Muhammad to be God's last prophet. Islam's reach expanded until it threatened European Christendom. Following the death of Muhammad in A.D. 632, the newly converted Arab peoples of North Africa used force and fervor to spread the Muslim faith into sub-Saharan Africa, India, and Indonesia, as well as deep into Spain and the Balkan regions of Europe. Between A.D. 1096 and 1291, Christian armies undertook a series of **Crusades** to reverse the Muslim advance in Europe and win back the holy lands where Christ had lived. Under the banner of the pope and led by Europe's Christian monarchs, crusading armies aroused great waves of popular piety as they marched off to combat. New orders of knights, like the Knights Templar and the Teutonic Knights, were created to support them.

The crusaders had some military successes, but their most profound impact was on European society. Religious warfare intensified Europe's Christian identity and prompted the persecution of Jews and their **expulsion** from many European countries. The Crusades also introduced Western European merchants to the trade routes that stretched from Constantinople to China along the Silk Road and from the Mediterranean Sea through the Persian Gulf to the Indian Ocean. And crusaders encountered sugar for the first time. Returning soldiers brought it back from the Middle East, and as Europeans began to conquer territory in the eastern Mediterranean, they experimented with raising it themselves. These early experiments with sugar would have a profound impact on European enterprise in the Americas—and European involvement with the African slave trade—in the centuries to come. Although Western Europe

AP EXAM TIP

Evaluate the relationship between religious causes and exploration by European nations.

in 1491 remained relatively isolated from the centers of civilization in Eurasia and Africa, the Crusades and the rise of Italian merchant houses had introduced it to a wider world.

The Reformation In 1517, Martin Luther, a German monk and professor at the university in Wittenberg, took up the cause of reform in the Catholic Church. Luther's *Ninety-five Theses* condemned the Church for many corrupt practices. More radically, Luther downplayed the role of the clergy as mediators between God and believers and said that Christians must look to the Bible, not to the Church, as the ultimate authority in matters of faith. So that every literate German could read the Bible, previously available only in Latin, Luther translated it into German.

Meanwhile, in Geneva, Switzerland, French theologian John Calvin established a rigorous Protestant regime. Even more than Luther, Calvin stressed human weakness and God's omnipotence. His *Institutes of the Christian Religion* (1536) depicted God as an absolute ruler. Calvin preached the doctrine of predestination, the idea that God chooses certain people for salvation before they are born and condemns the rest to eternal damnation. In Geneva, he set up a model Christian community ruled by ministers who prohibited frivolity and luxury. "We know," wrote Calvin, "that man is of so perverse and crooked a nature, that everyone would scratch out his neighbor's eyes if there were no bridle to hold them in." Calvin's authoritarian doctrine won converts all over Europe, including the Puritans in Scotland and England.

Luther's criticisms triggered a war between the Holy Roman Empire and the northern principalities in Germany, and soon the controversy between the Roman Catholic Church and radical reformers like Luther and Calvin spread throughout much of Western Europe. The **Protestant Reformation**, as this movement came to be called, triggered a **Counter-Reformation** in the Catholic Church that sought change from within and created new monastic and **missionary** orders, including the Jesuits (founded in 1540), who saw themselves as soldiers of Christ. The competition between these divergent Christian traditions did much to shape European colonization of the Americas. Roman Catholic powers—Spain, Portugal, and France—sought to win souls in the Americas for the Church, while Protestant nations—England and the Netherlands—viewed the Catholic Church as corrupt and exploitative and hoped instead to create godly communities attuned to the true gospel of Christianity.

IN YOUR OWN WORDS How had recent developments changed Western Europe by 1491?

West and Central Africa: Origins of the Atlantic Slave Trade

Homo sapiens originated in Africa. Numerous civilizations had already risen and fallen there, and contacts with the Near East and the Mediterranean were millennia old, when Western Europeans began sailing down its Atlantic coast. Home to perhaps 100 million in 1400, Africa was divided by the vast expanse of the Sahara Desert. North Africa bordered on the Mediterranean, and its peoples fell under the domination of Christian Byzantium until the seventh century, when Muslim conquests brought the region under Islamic influence. In its coastal seaports, the merchandise of Asia, the Near East, Africa, and Europe converged. South of the Sahara, by contrast, the societies of West and Central Africa bordering on the Atlantic were relatively isolated. After 1400, that would quickly change.

Empires, Kingdoms, and Ministates

West Africa—the part of the continent that bulges into the Atlantic—can be visualized as a broad horizontal swath divided into three **climatic** zones. The Sahel is the mostly

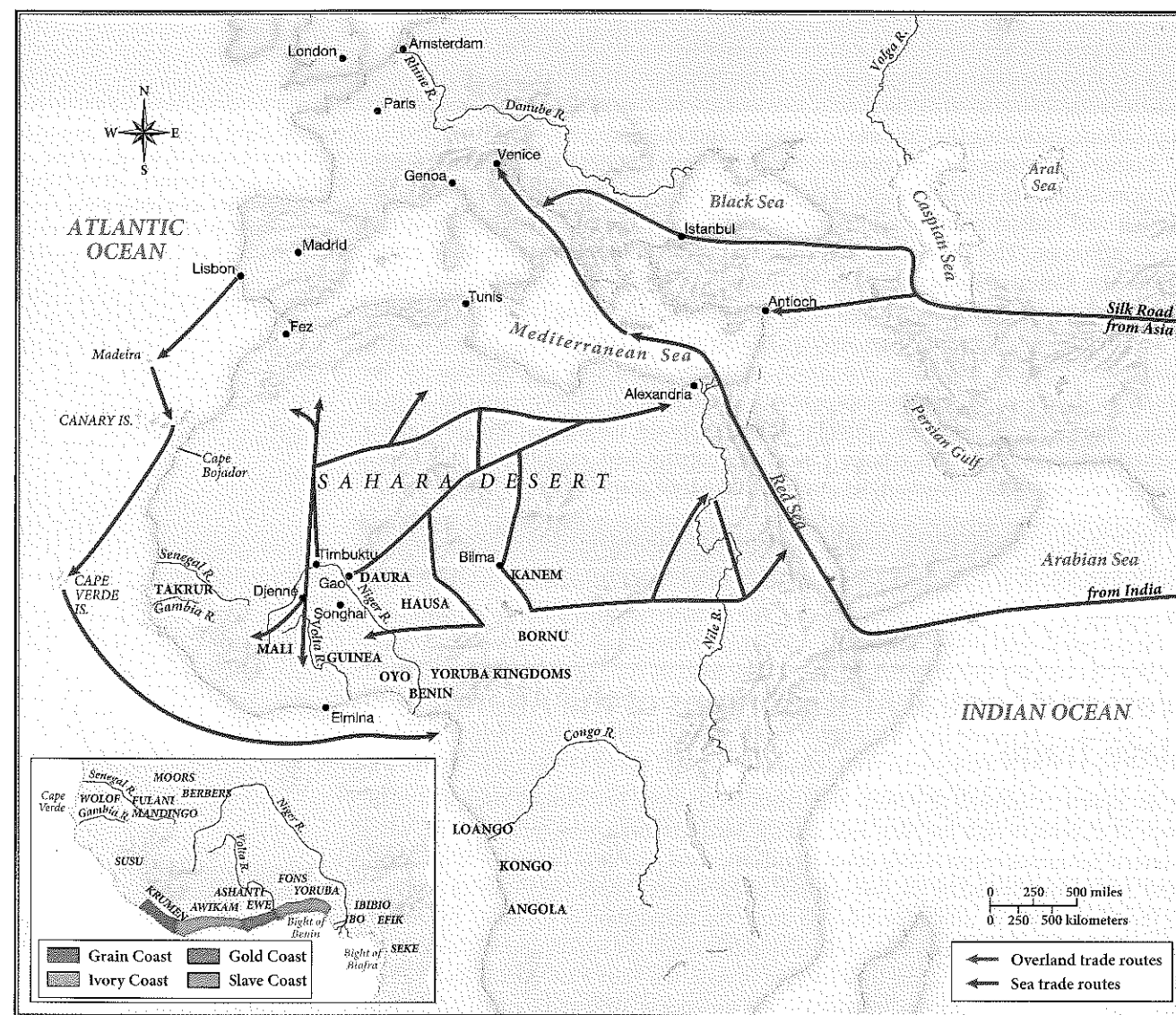
AP PRACTICES & SKILLS

CHANGE OVER TIME

How did the growing influence of the Christian Church affect events in Europe?

flat, semiarid zone immediately south of the Sahara. Below it lies the savanna, a grassland region dotted with trees and shrubs. South of the savanna, in a band 200 to 300 miles wide along the West African coast, lies a tropical rain forest. A series of four major watersheds—the Senegal, Gambia, Volta, and Niger—dominate West Africa (Map 1.3).

Sudanic civilization took root at the eastern end of West Africa beginning around 9000 B.C. and traveled westward. Sudanic peoples domesticated cattle (8500–7500 B.C.) and cultivated sorghum and millet (7500–7000 B.C.). Over several thousand years, these peoples developed a distinctive style of pottery, began to grow and weave cotton (6500–3500 B.C.), and invented techniques for working copper and iron (2500–1000 B.C.). Sudanic civilization had its own tradition of monotheism distinct from that of Christians, Muslims, and Jews. Most Sudanic peoples in West Africa lived in stratified states ruled by kings and princes who were regarded as divine.



MAP 1.3 West Africa and the Mediterranean in the Fifteenth Century

Trade routes across the Sahara had long connected West Africa with the Mediterranean region. Gold, ivory, and slaves moved north and east; fine textiles, spices, and the Muslim faith traveled south. Beginning in the 1430s, the Portuguese opened up maritime trade with the coastal regions of West Africa, which were home to many peoples and dozens of large and small states. Over the next century, the movement of gold and slaves into the Atlantic would surpass that across the Sahara.

From these cultural origins, three great empires arose in succession in the northern savanna. The first, the Ghana Empire, appeared sometime around A.D. 800. Ghana capitalized on the recently domesticated camel to pioneer trade routes across the Sahara to North Africa, where Ghana traders carried the wealth of West Africa. The Ghana Empire gave way to the Mali Empire in the thirteenth century, which was eclipsed in turn by the Songhai Empire in the fifteenth century. All three empires were composed of smaller *vassal* kingdoms, not unlike the Aztec and Inca empires, and relied on military might to control their valuable trade routes.

Gold, abundant in West Africa, was the cornerstone of power and an indispensable medium of international trade. By 1450, West African traders had carried so much of it across the Sahara that it constituted one-half to two-thirds of all the gold in circulation in Europe, North Africa, and Asia. Mansa Musa, the tenth emperor of Mali, was a devout Muslim famed for his construction projects and his support of mosques and schools. In 1326, he went on a pilgrimage to Mecca with a vast *retinue* that crossed the Sahara and passed through Egypt. They spent so much gold along the way that the region's money supply was devalued for more than a decade after their visit.

To the south of these empires, the lower savanna and tropical rain forest of West Africa were home to a complex mosaic of kingdoms that traded among themselves and with the empires to the north. In such a densely populated, resource-rich region, they also fought frequently in a competition for local power. A few of these coastal kingdoms were quite large in size, but most were small enough that they have been termed *ministates* by historians. Comparable to the city-states of Italy, they were often about the size of a modern-day county in the United States. The tropical ecosystem prevented them from raising livestock, since the tsetse fly (which carries a parasite deadly to livestock) was *endemic* to the region, as was *malaria*. In place of the grain crops of the savanna, these peoples pioneered the cultivation of yams; they also gathered resources from the rivers and seacoast.

Trans-Saharan and Coastal Trade

For centuries, the primary avenue of trade for West Africans passed through the Ghana, Mali, and Songhai empires, whose power was based on the monopoly they enjoyed over the trans-Saharan trade. Their *caravans* carried West African goods—including gold, copper, salt, and slaves—from the south to the north across the Sahara, then returned with textiles and other products. For the smaller states clustered along the West African coast, merchandise originating in the world beyond the Sahara was scarce and expensive, while markets for their own products were limited.

Beginning in the mid-fifteenth century, a new coastal trade with Europeans offered many West African peoples a welcome alternative. As European sailors made their way along the coast of West and then Central Africa, they encountered a bewilderingly complicated political landscape. Around the mouths of the Senegal and Gambia rivers, numerous Mande-speaking states controlled access to the trade routes into the interior. Proceeding farther along the coast, they encountered the Akan states, a region of several dozen independent but culturally linked peoples. The Akan states had goldfields of their own, and this region soon became known to Europeans as the Gold Coast. East of



Terracotta Figure from Mali Dating to the thirteenth or fourteenth century, this terracotta figure came from an archaeological site near Djenné. The rider wears a large, ornate necklace, while the horse has a decorative covering on its head. The Mali Empire relied on a large cavalry to expand and defend its borders, and the horse was an important symbol of Mali's wealth and power. Werner Forman/Art Resource, NY.

AP PRACTICES & SKILLS

COMPARE & CONTRAST

How do the states of the savanna compare to those of the Americas and Europe?

Colliding Cultures

Carefully consider each of the objects or texts below. What meanings might you — thinking like a historian — impart to them?

1. Mississippian warrior gorget (neck guard), A.D. 1250–1350.



Source: National Museum of the American Indian, Smithsonian Institution 15/853.

2. Portuguese officer's account of de Soto's expedition, 1557. This excerpt describes Indian resistance in the face of de Soto's campaign of conquest against Indians in the southeastern United States.

[Spanish soldiers] went over a swampy land where the horsemen could not go. A half league from camp they came upon some Indian huts near the river; [but] the people who were inside them plunged into the river. They captured four Indian women, and twenty Indians came at us and attacked us so stoutly that we had to retreat to the camp, because of their being (as they are) so skillful with their weapons. Those people are so warlike and so quick that they make no account of foot soldiers; for if these go for them, they flee, and when their adversaries turn their backs they are immediately on them. The farthest they flee is the distance of an arrow shot. They are never quiet but always running and crossing from one side to another so that the crossbows or the arquebuses can not be aimed at them; and before a crossbowman can fire a shot, an Indian can shoot three or four arrows, and very seldom does he miss what he

shoots at. If the arrow does not find armor, it penetrates as deeply as a crossbow. The bows are very long and the arrows are made of certain reeds like canes, very heavy and so tough that a sharpened cane passes through a shield. Some are pointed with a fish bone, as sharp as an awl, and others with a certain stone like a diamond point.

3. Duarte Lopez, *A Report on the Kingdom of Kongo*, 1591. A Portuguese explorer's account of his travels in southern Africa in the sixteenth century.

[T]he Kingdom of Sofala lies between the two rivers, Magnice and Cuama, on the sea-coast. It is small in size, and has but few villages and towns. . . . It is peopled by Mohammedans, and the king himself belongs to the same sect. He pays allegiance to the crown of Portugal, in order not to be subject to the government of Monomotapa [Mutapa]. On this account the Portuguese have a fortress at the mouth of the River Cuama, trading with those countries in gold, amber, and ivory, all found on that coast, as well as in slaves, and giving in exchange silk stuffs and taffetas. . . . It is said, that from these regions the gold was brought by sea which served for Solomon's Temple at Jerusalem, a fact by no means improbable, for in these countries of Monomotapa are found several ancient buildings of stone, brick, and wood, and of such wonderful workmanship, and architecture, as is nowhere seen in the surrounding provinces.

The Kingdom of Monomotapa is extensive, and has a large population of Pagan heathens, who are black, of middle stature, swift of foot, and in battle fight with great bravery, their weapons being bows and arrows, and light darts. There are numerous kings tributary to Monomotapa, who constantly rebel and wage war against it. The Emperor maintains large armies, which in the provinces are divided into legions, after the manner of the Romans, for, being a great ruler, he must be at constant warfare in order to maintain his dominion. Amongst his warriors, those most renowned for bravery, are the female legions, greatly valued by the Emperor, being the sinews of his military strength.

4. Benin figurine of a Portuguese soldier from the seventeenth century. This brass figure would have been kept on an altar or on the roof of the royal palace of Benin.



Source: © The Trustees of the British Museum/Art Resource, NY.

5. Sixteenth-century Portuguese coin made from African gold. Before the discovery of the Americas, half of the Old World's gold came from sub-Saharan Africa.



Source: © The Trustees of the British Museum/Art Resource, NY.

6. Sixteenth- or seventeenth-century Spanish silver real. Spain minted enormous quantities of American silver; much of it was shipped to Manila, where it was exchanged for Asian luxury goods.



Source: © RMN-Grand Palais/Art Resource, NY.

SOURCES: (2) John E. Worth, "Account of the Northern Conquest and Discovery of Hernando de Soto by Rodrigo Rangel," trans. John E. Worth, in Lawrence A. Clayton et al., eds., *The De Soto Chronicles: The Expedition of Hernando de Soto to North America in 1539–1543* (University of Alabama Press, 1993), 59; (3) Filippo Pigafetta, *A Report of the Kingdom of Congo*, trans. Marguerite Hutchinson (London: John Murray, 1881), 117–119.

ANALYZING THE EVIDENCE

1. What can you infer about cultural values among Mississippian peoples from source 1? About the cultural values of the Spanish and Portuguese from sources 5 and 6? What can't you infer from these objects?
2. How does de Soto describe the Native peoples he encounters in Florida (source 2)? How does that compare to the traits of the African kingdoms that Lopez comments upon in source 3? Why might the king of Sofala prefer a Portuguese alliance to subjection to Monomotapa?
3. What does source 4 suggest about Benin relations with the Portuguese?

AP DBQ PRACTICE

What do these sources tell us about the ways Native Americans, Europeans, and Africans thought about themselves, perceived one another, and capitalized on cross-cultural exchanges as they came into sustained contact? Write a short essay that considers the connection between the impulses of warfare and commerce, which appear again and again in contact settings.

AP PRACTICES & SKILLS

CONTEXTUALIZATION

Why were West African leaders eager to engage in trade with Europeans?

the Akan states lay the Bight of Benin, which became an early center of the slave trade and thus came to be called the Slave Coast. Bending south, fifteenth-century sailors encountered the Kingdom of Kongo in Central Africa, the largest state on the Atlantic seaboard, with a coastline that ran for some 250 miles. It was here in 1578 that Duarte Lopez visited the capital city of more than 100,000 residents. Wherever they went ashore along this route, European traders had to negotiate contacts on local terms (AP® Thinking Like a Historian).

The Spirit World

Some West Africans who lived immediately south of the Sahara—the Fulanis in Senegal, the Mande-speakers in Mali, and the Hausas in northern Nigeria—learned about Islam from Arab merchants and Muslim leaders called imams. Converts to Islam knew the Koran and worshipped only a single God. Some of their cities, like Timbuktu, the legendary commercial center on the Niger River, became centers of Islamic learning and instruction. But most West Africans acknowledged multiple gods, as well as spirits that lived in the earth, animals, and plants.

Like animists in the Americas and Europe, African communities had wise men and women adept at manipulating these forces for good or ill. The Sudanic tradition of divine kingship persisted, and many people believed that their kings could contact the spirit world. West Africans treated their ancestors with great respect, believing that the dead resided in a nearby spiritual realm and interceded in their lives. Most West African peoples had secret societies, such as the Poro for men and the Sande for women, that united people from different lineages and clans. These societies conducted rituals that celebrated male virility and female fertility. “Without children you are naked,” said a Yoruba proverb. Happy was the man with a big household, many wives, many children, and many relatives—and, in a not very different vein, many slaves.

IN YOUR OWN WORDS How was sub-Saharan Africa affected by the arrival of European traders?

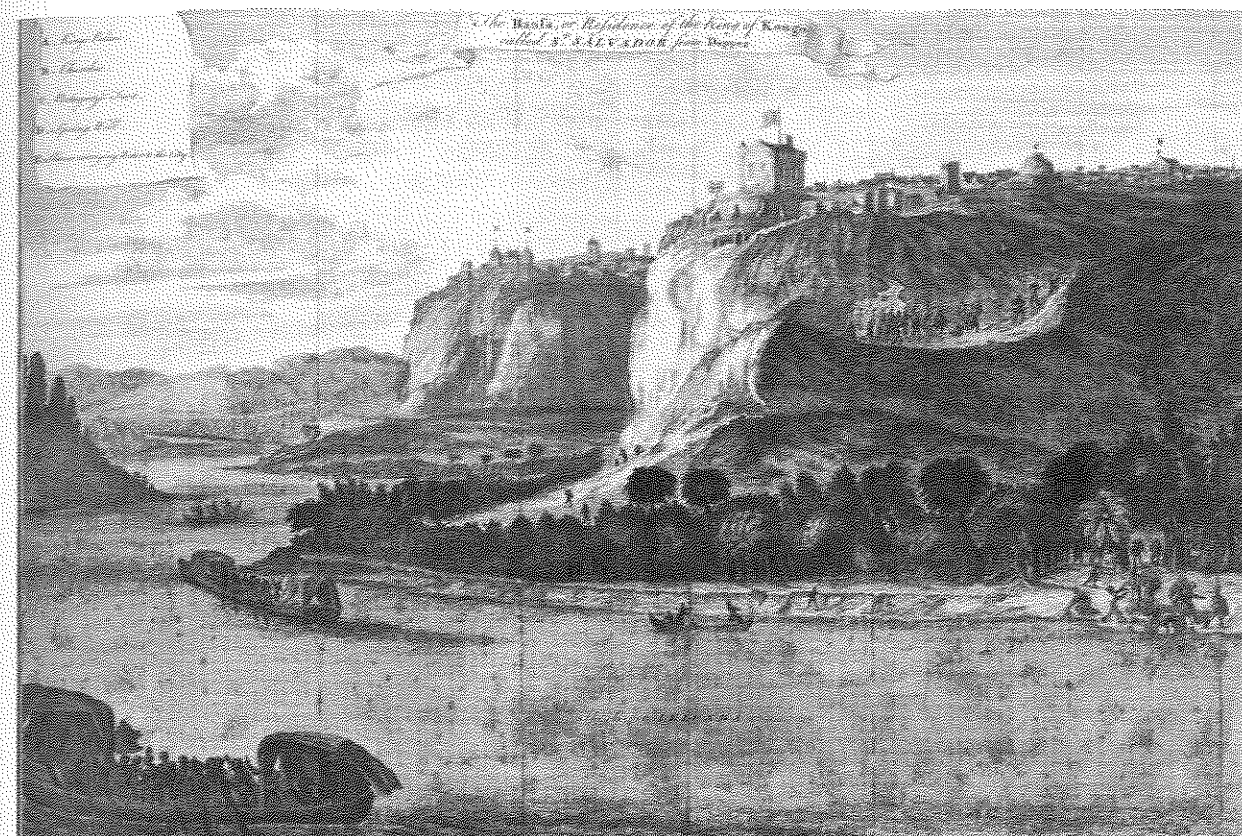
Exploration and Conquest

Beginning around 1400, the Portuguese monarchy propelled Europe into overseas expansion. Portugal soon took a leading role in the African slave trade, while the newly unified kingdom of Spain undertook Europe’s first conquests in the Americas. These two ventures, though not initially linked, eventually became cornerstones in the creation of the “Atlantic World,” which connected Europe, Africa, and the Americas.

Portuguese Expansion

As a young soldier fighting in the Crusades, Prince Henry of Portugal (1394–1460) learned about the trans-Saharan trade in gold and slaves. Seeking a maritime route to the source of this trade in West Africa, Henry founded a center for oceanic navigation. Henry’s mariners, challenged to find a way through the treacherous waters off the northwest African coast, designed a better-handling vessel, the caravel, which was rigged with a lateen (triangular) sail that enabled the ship to tack into the wind. This innovation allowed them to sail far into the Atlantic, where they discovered and colonized the Madeira and Azore islands. From there, they sailed in 1435 to sub-Saharan Sierra Leone, where they exchanged salt, wine, and fish for African ivory and gold.

Henry’s efforts were soon joined to those of Italian merchants, who were being forced out of eastern Mediterranean trade routes by the rising power of the Ottoman Empire. Cut off from Asia, Genoese traders sought an Atlantic route to the lucrative



Banza in the Kingdom of Kongo, c. 1668 The city of Banza, or Mbanza Kongo, was the capital of the Kingdom of Kongo when Portuguese traders first arrived in 1483. Kongo’s king, Nzinga a Nkuwu, chose to be baptized to cement an alliance with Portugal and took the name João I. Kongo became officially Christian, and Banza came to be known as São Salvador. Duarte Lopez visited and described the city in 1578; this engraving shows the city as it appeared a century later. Banza in the Kingdom of Kongo, San Salvador, from Olfert Dapper, c. 1668. Picture Research Consultants & Archives.

markets of the Indian Ocean. They began to work with Portuguese and Castilian mariners and monarchs to **finance** trading voyages, and the African coast and its offshore islands opened to their efforts. European voyagers discovered the Canaries, the Cape Verde Islands, and São Tomé; all of them became laboratories for the expansion of Mediterranean agriculture.

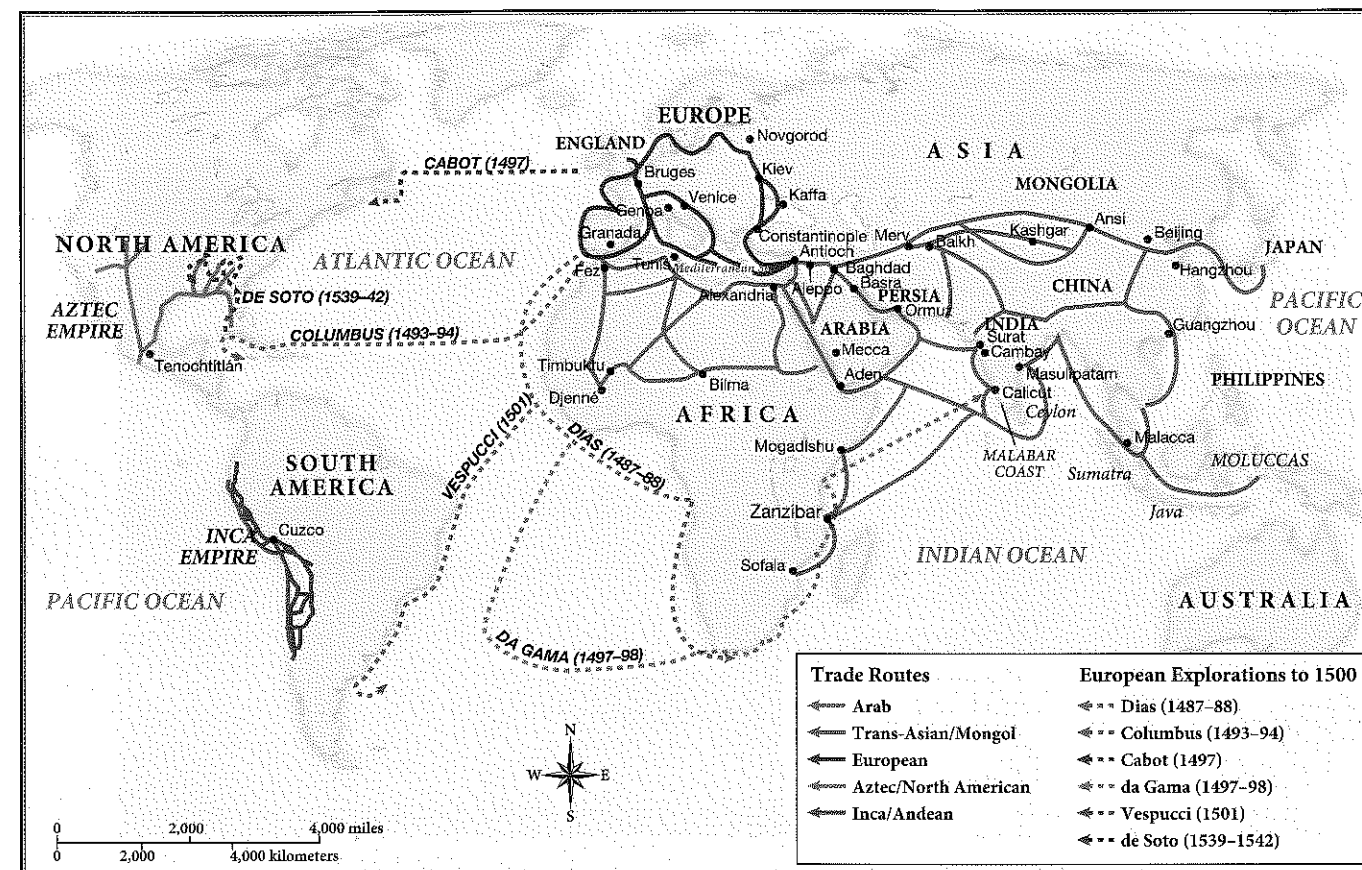
On these Atlantic islands, planters transformed local ecosystems to experiment with a variety of familiar cash crops: wheat, wine grapes, and woad, a blue dye plant; livestock and honeybees; and, where the climate permitted, sugar. By 1500, Madeira was producing 2,500 metric tons a year, and Madeira sugar was available—in small, expensive quantities—in London, Paris, Rome, and Constantinople. Most of the islands were unpopulated. The Canaries were the exception; it took Castilian adventurers decades to conquer the Guanches who lived there. Once defeated, they were enslaved to labor in the Canaries or on Madeira, where they carved irrigation canals into the island’s steep rock cliffs.

Europeans made no such inroads on the continent of Africa itself. The coastal kingdoms were well defended, and yellow fever, malaria, and dysentery quickly struck down Europeans who spent any time in the interior of West Africa. Instead they maintained small, fortified trading posts on offshore islands or along the coast, usually as guests of the local king.

Portuguese sailors continued to look for an Atlantic route to Asia. In 1488, Bartolomeu Dias rounded the Cape of Good Hope, the southern tip of Africa. Vasco da Gama reached East Africa in 1497 and India in the following year; his ships were mistaken for those of Chinese traders, the last pale-skinned men to arrive by sea. Although

AP EXAM TIP

Take detailed notes on the impact of technology on Europeans’ ability to explore away from the Atlantic coast and reach the Americas.



MAP 1.4 The Eurasian Trade System and European Maritime Ventures, c. 1500

For centuries, the Mediterranean Sea was the meeting point for the commerce of Europe, North Africa, and Asia — via the Silk Road from China and the Spice Route from India. Beginning in the 1490s, Portuguese, Spanish, and Dutch rulers and merchants subsidized Christian maritime explorers who discovered new trade routes around Africa and new sources of wealth in the Americas. These initiatives undermined the commercial primacy of the Arab Muslim-dominated Mediterranean.

AP PRACTICES & SKILLS

CAUSATION

How did Europe's desire for an ocean route to Asia shape its contacts with Africa?

AP EXAM TIP

Identifying the origins of the slave trade system in the Atlantic world is critical to success on the AP® exam.

da Gama's inferior goods — tin basins, coarse cloth, honey, and coral beads — were snubbed by the Arab and Indian merchants along India's Malabar Coast, he managed to acquire a highly profitable cargo of cinnamon and pepper. Da Gama returned to India in 1502 with twenty-one fighting vessels, which outmaneuvered and outgunned the Arab fleets. Soon the Portuguese government set up fortified trading posts for its merchants at key points around the Indian Ocean, in Indonesia, and along the coast of China (Map 1.4). In a transition that sparked the momentous growth of European wealth and power, the Portuguese and then the Dutch replaced the Arabs as the leaders in Asian commerce.

The African Slave Trade

Portuguese traders also ousted Arab merchants as the leading suppliers of African slaves. **Coerced** labor — through slavery, serfdom, or indentured servitude — was the norm in most premodern societies, and in Africa slavery was widespread. Some Africans were held in bondage as security for debts; others were sold into servitude by their kin in exchange for food in times of famine; many others were war captives. Slaves were a key **commodity**, sold as agricultural laborers, concubines, or military recruits. Sometimes their descendants were freed, but others endured hereditary bondage. Sonni Ali (r. 1464–1492), the ruler of the powerful Songhai Empire, personally owned twelve “tribes” of hereditary agricultural slaves, many of them seized in raids against neighboring peoples.

Slaves were also central to the trans-Saharan trade. When the renowned Tunisian adventurer Ibn Battuta crossed the Sahara from the Kingdom of Mali around 1350, he traveled with a caravan of six hundred female slaves, destined for domestic service or concubinage in North Africa, Egypt, and the Ottoman Empire. Between A.D. 700 and 1900, it is estimated that as many as nine million Africans were sold in the trans-Saharan slave trade.

Europeans initially were much more interested in trading for gold and other commodities than in trading for human beings, but gradually they discovered the enormous value of human trafficking. To exploit and redirect the existing African slave trade, Portuguese merchants established fortified trading posts like those in the Indian Ocean beginning at Elmina in 1482, where they bought gold and slaves from African princes and warlords. First they enslaved a few thousand Africans each year to work on sugar plantations on São Tomé, Cape Verde, the Azores, and Madeira; they also sold slaves in Lisbon, which soon had an African population of 9,000. After 1550, the Atlantic slave trade, a forced **diaspora** of African peoples, expanded enormously as Europeans set up sugar plantations across the Atlantic, in Brazil and the West Indies.

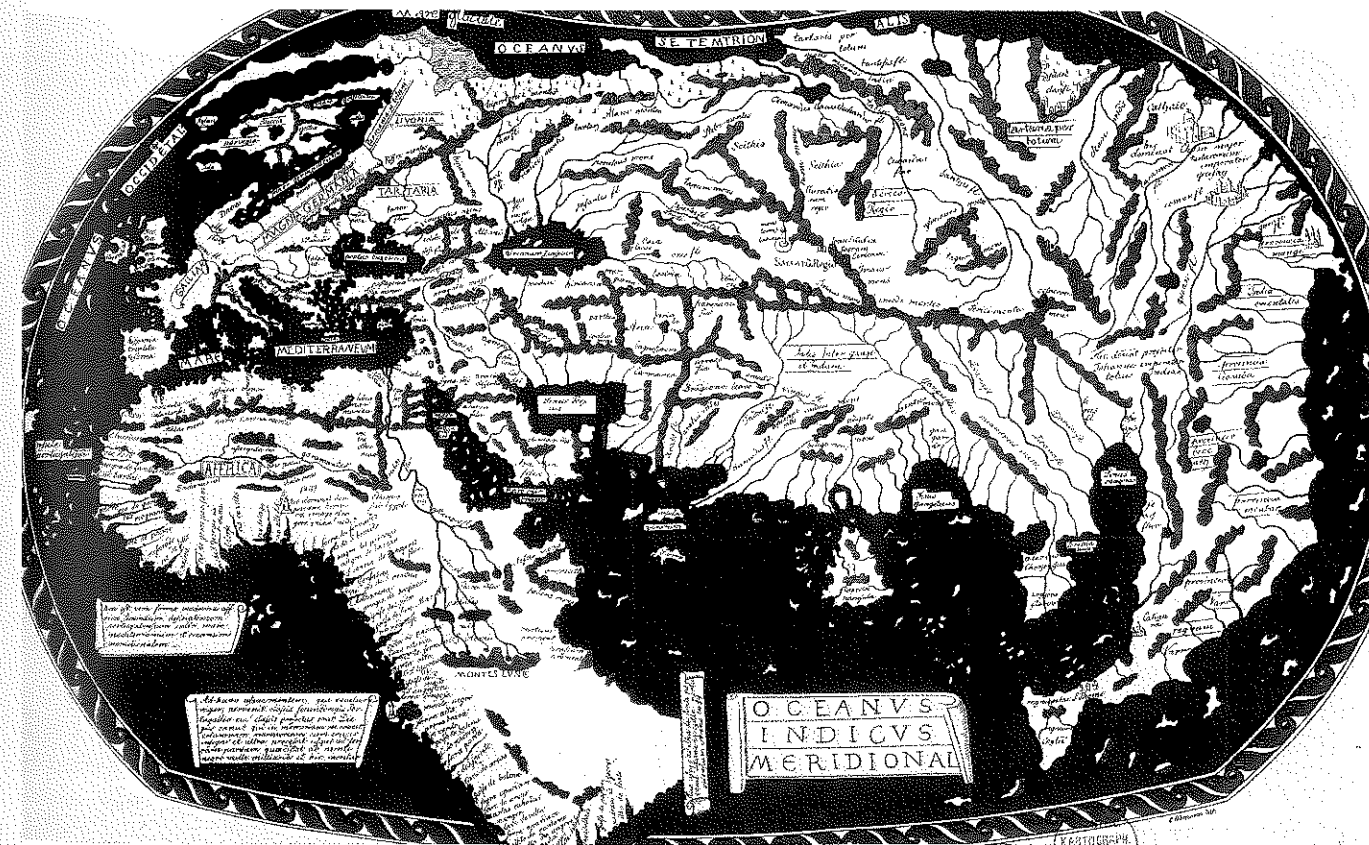
AP PRACTICES & SKILLS

CHANGE OVER TIME

How was the African slave trade adapted to European needs?

Sixteenth-Century Incursions

As Portuguese traders sailed south and east, the Spanish monarchs Ferdinand II of Aragon and Isabella I of Castile financed an explorer who looked to the west. As Renaissance rulers, Ferdinand (r. 1474–1516) and Isabella (r. 1474–1504) saw national

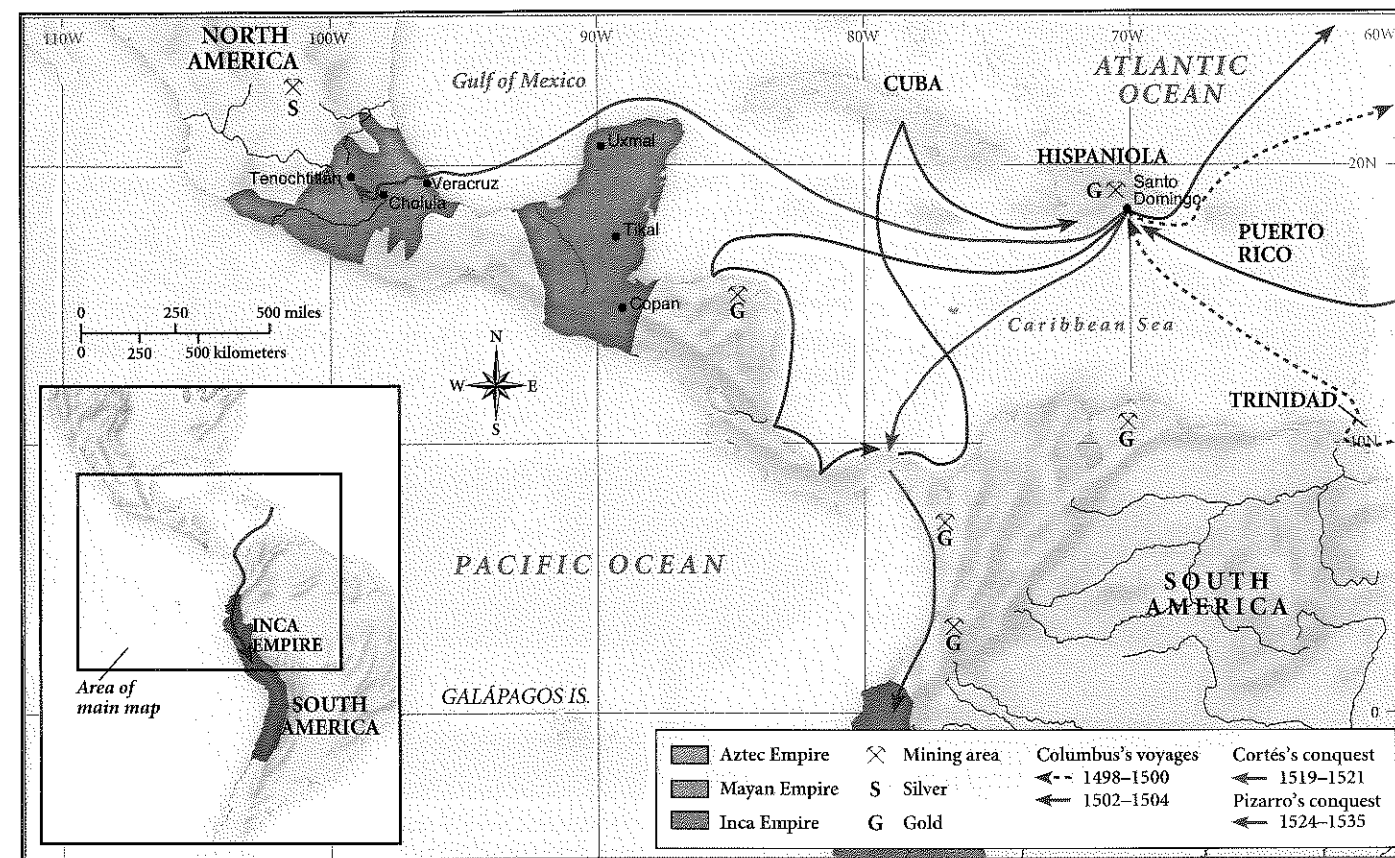


The Map Behind Columbus's Voyage In 1489, Henricus Martellus, a German cartographer living in Florence, produced this huge (4 feet by 6 feet) view of the known world, probably working from a map devised by Christopher Columbus's brother, Bartholomew. The map uses the spatial projection of the ancient Greek philosopher Claudius Ptolemy (A.D. 90–168) and incorporates information from Marco Polo's explorations in Asia and Bartolomeu Dias's recent voyage around the tip of Africa. Most important, it greatly exaggerates the width of Eurasia, thereby suggesting that Asia lies only 5,000 miles west of Europe (rather than the actual distance of 15,000 miles). Using Martellus's map, Columbus persuaded the Spanish monarchs to support his westward voyage. bpk Bildagentur Berlin/Staatsbibliothek zu Berlin, Stiftung Preussischer Kulturbesitz/Ruth Schachl/Art Resource, NY.

unity and foreign commerce as the keys to power and prosperity. Married in an arranged match to combine their Christian kingdoms, the young rulers completed the centuries-long *reconquista*, the campaign by Spanish Catholics to drive Muslim Arabs from the European mainland, by capturing Granada, the last Islamic territory in Western Europe, in 1492. Using Catholicism to build a sense of “Spanishness,” they launched the brutal Inquisition against suspected Christian heretics and expelled or forcibly converted thousands of Jews and Muslims.

Columbus and the Caribbean Simultaneously, Ferdinand and Isabella sought trade and empire by subsidizing the voyages of Christopher Columbus, an ambitious and daring mariner from Genoa. Columbus believed that the Atlantic Ocean, long feared by Arab merchants as a 10,000-mile-wide “green sea of darkness,” was a much narrower channel of water separating Europe from Asia. After six years of lobbying, Columbus persuaded Genoese investors and Ferdinand and Isabella to accept his dubious theories and finance a western voyage to Asia.

Columbus set sail in three small ships in August 1492. Six weeks later, after a perilous voyage of 3,000 miles, he disembarked on an island in the present-day Bahamas. Believing that he had reached Asia—“the Indies,” in fifteenth-century parlance—Columbus called the native inhabitants Indians and the islands the West Indies. He was surprised by the crude living conditions but expected the Native peoples “easily [to] be made Christians.” He claimed the islands for Spain and then explored the neighboring Caribbean islands, demanding tribute from the local Taino, Arawak, and Carib peoples. Columbus left forty men on the island of Hispaniola (present-day Haiti and the Dominican Republic) and returned triumphantly to Spain (Map 1.5).



The Spanish monarchs supported three more voyages. Columbus colonized the West Indies with more than 1,000 Spanish settlers—all men—and hundreds of domestic animals. But he failed to find either golden treasures or great kingdoms, and his death in 1506 went virtually unnoticed.

A German geographer soon named the newly found continents “America” in honor of a different explorer. Amerigo Vespucci, a Florentine explorer who had visited the coast of present-day South America around 1500, denied that the region was part of Asia. He called it a *nuevo mundo*, a “new world.” The Spanish crown called the two continents *Las Indias* (“the Indies”) and wanted to make them a new Spanish world.

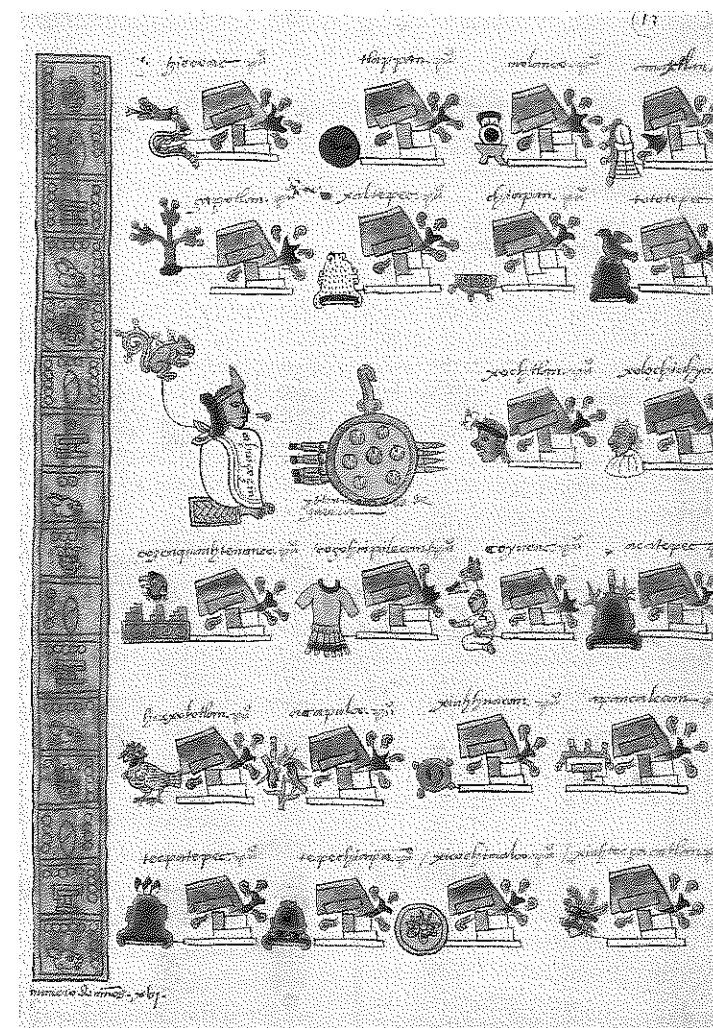
The Spanish Invasion After brutally subduing the Arawaks and Tainos on Hispaniola, the Spanish probed the mainland for gold and slaves. In 1513, Juan Ponce de León explored the coast of Florida and gave that peninsula its name. In the same year, Vasco Núñez de Balboa crossed the Isthmus of Darien (Panama) and became the first European to see the Pacific Ocean. Rumors of rich Indian kingdoms encouraged other Spaniards, including hardened veterans of the *reconquista*, to invade the mainland. The Spanish monarchs offered successful conquistadors noble titles, vast estates, and Indian laborers (AP® Analyzing Voices).

With these inducements before him, in 1519 Hernán Cortés (1485–1547) led an army of 600 men to the Yucatán Peninsula. Gathering allies among Native peoples who chafed under Aztec rule, he marched on Tenochtitlán and challenged its ruler, Moctezuma. Awed by the Spanish invaders, Moctezuma received Cortés with great ceremony. But Cortés soon took the emperor captive, and after a long siege he and his men captured the city. The conquerors cut off the city's supply of food and water, causing great suffering for the residents of Tenochtitlán. By 1521, Cortés and his men had toppled the Aztec Empire.

The Spanish had a silent ally: disease. Having been separated from Eurasia for thousands of years, the inhabitants of the Americas had no immunities to common European diseases. After the Spaniards arrived, a massive smallpox epidemic ravaged Tenochtitlán, “striking everywhere in the city,” according to an Aztec source, and killing Moctezuma's brother and thousands more. “They could not move, they could not stir. . . . Covered, mantled with pustules, very many people died of them.” Subsequent outbreaks of smallpox, influenza, and measles killed hundreds of thousands of Indians and sapped the survivors' morale. Exploiting this advantage, Cortés quickly extended Spanish rule over the Aztec Empire. His lieutenants then moved against the Mayan city-states of the Yucatán Peninsula, eventually conquering them as well.

In 1524, Francisco Pizarro set out to accomplish the same feat in Peru. By the time he and his small force of 168 men and 67 horses finally reached their destination in 1532, half of the Inca population had already died from European diseases. Weakened militarily and divided between rival claimants to the throne, the Inca nobility was easy prey. Pizarro killed Atahualpa, the last Inca emperor, and seized his enormous wealth.

To see a longer excerpt of Columbus's views of the West Indies, along with other primary sources from this period, see *Sources for America's History*.



The Codex Mendoza Millions of people spoke Nahuatl, the language of the Aztec Empire. It was also a written language: a pictographic system allowed scribes to record histories, tribute lists, and other official texts. Spanish colonizers systematically destroyed Aztec records but later encouraged Native scribes to re-create them. The Codex Mendoza, which dates to the 1540s, gives a history of the Aztec Empire. This page depicts the conquests of Ahuitzotl, the figure in a white cloak and turquoise crown. The toppling temples surrounding him symbolize the city-states he conquered. © Bodleian Libraries/early 1540s/shelfmark Ms. Arch. Selden A. 1 fol. 013r/The Art Archive at Art Resource.

A Spanish Priest Criticizes His Fellow Colonists

Primary sources are documents, images, or artifacts that were created during the time you are studying. To analyze a primary source, you need to ask some basic questions about the source:

- Who is the author, and what circumstances led to the document's creation?
- Who was the author's intended audience?
- What was the author's goal in creating the document?
- What ideas, arguments, and images does the author use to make his or her point? How effective are they?
- What outside information can you bring to bear on this document? How does the primary source enhance your understanding of the textbook, and how does the textbook enhance your understanding of the source?
- What does this source tell you about the society in which it was produced?

These are general questions that you should have in mind whenever you read a primary source. Try to answer them for yourself as you read the following document. Then, once you have read it, answer the Questions for Analysis that follow.

BARTOLOMÉ DE LAS CASAS

A Short Account of the Destruction of the Indies

Bartolomé de las Casas first emigrated from Spain to the island of Hispaniola as a colonist and slave owner. After determining that Spain's treatment of Native Americans was cruel and unjust, Las Casas became a Dominican friar, or preacher, and argued that the Spanish king should intervene to protect Native populations. His writings persuaded King Charles V to impose the "New Laws of the Indies for the Good Treatment and Preservation of the Indians" (1542), which outlawed Indian slavery. Ironically, because they depicted Spanish cruelty to Native Americans so vividly, Las Casas's writings were quickly translated into other languages, including English, and Spain's enemies used these texts to support the so-called Black Legend—the view that Spanish colonization was uniquely exploitative and cruel.

SOURCE: *A Short Account of the Destruction of the Indies* by Bartolomé De Las Casas, edited and translated by Nigel Griffin, introduction by Anthony Pagden (Penguin Classics, 2008). The Translation and Notes copyright © Nigel Griffin, 1992. Introduction copyright © Anthony Pagden, 1992. Reproduced by permission of Penguin Books Ltd.

“Most high and most mighty Lord:

As Divine Providence has ordained that the world shall, for the benefit and proper government of the human race, be divided into kingdoms and peoples and that these shall be ruled by kings, who are . . . the noblest and most virtuous of beings, there is no doubt . . . that these kings entertain nothing save that which is morally unimpeachable. It follows that if the commonwealth suffers from some . . . evil, the reason can only be that the ruler is unaware of it; once the matter is brought to his notice, he will work with the utmost diligence to set matters right. . . .

God made all the peoples of this area [the Americas], many and varied as they are, as open and as innocent as can be imagined. The simplest people in the world—unassuming, long-suffering, unassertive, and submissive—they are without malice or guile, and are utterly faithful and obedient both to their own native lords and to the Spaniards in whose service they now find themselves. . . . They are also among the poorest people on the face of the earth; they own next to nothing and

have no urge to acquire material possessions. As a result they are neither ambitious nor greedy, and are totally uninterested in worldly power. . . . They are innocent and pure in mind and have a lively intelligence, all of which makes them particularly receptive to learning and understanding the truths of our Catholic faith and to being instructed in virtue. . . .

It was upon these gentle lambs, imbued by the Creator with all the qualities we have mentioned, that from the very first day they clapped eyes on them the Spanish fell like ravening wolves upon the fold, or like tigers and savage lions who have not eaten meat for days. The pattern established at the outset has remained unchanged to this day, and the Spaniards still do nothing save tear the natives to shreds, murder them and inflict upon them untold misery, suffering and distress, tormenting, harrying and persecuting them mercilessly. . . .

When the Spanish first journeyed there, the indigenous population of the island of Hispaniola stood at some three million; today only two hundred survive. The island of Cuba, which extends for a distance almost as great as that separating Valladolid from Rome, is now to all intents and purposes uninhabited; and two other large, beautiful and fertile islands, Puerto Rico and Jamaica, have been similarly devastated. Not a living soul remains today on any of the islands of the Bahamas. . . . On the mainland, we know for sure that our fellow-countrymen have, through their cruelty and wickedness, depopulated and laid waste an area which once boasted more than ten kingdoms, each of them larger in area than the whole of the Iberian Peninsula. . . . At a conservative estimate, the despotic and diabolical behaviour of the Christians has, over the last forty years, led to the unjust and totally unwarranted deaths of more than twelve million souls, women and children among them, and there are grounds for believing my own estimate of more than fifteen million to be nearer the mark.

There are two main ways in which those who have travelled to this part of the world pretending to be Christians have uprooted these pitiful peoples and wiped them from the face of the earth. First, they have waged war on them: unjust, cruel, bloody and tyrannical war. Second, they have

murdered anyone and everyone who has shown the slightest sign of resistance, or even of wishing to escape the torment to which they have subjected him. This latter policy has been instrumental in suppressing the native leaders, and, indeed, given that the Spaniards normally spare only women and children, it has led to the annihilation of all adult males, whom they habitually subject to the harshest and most iniquitous and brutal slavery that man has ever devised for his fellow-men, treating them, in fact, worse than animals. . . .

The reason the Christians have murdered on such a vast scale and killed anyone and everyone in their way is purely and simply greed. They have set out to line their pockets with gold and to amass private fortunes as quickly as possible so that they can then assume a status quite at odds with that into which they were born. Their insatiable greed and overweening ambition know no bounds. . . .

One fact in all this is widely known and beyond dispute, for even the tyrannical murderers themselves acknowledge the truth of it: the indigenous peoples never did the Europeans any harm whatever; on the contrary, they believed them to have descended from the heavens, at least until they or their fellow-citizens had tasted, at the hands of these oppressors, a diet of robbery, murder, violence, and all other manner of trials and tribulations. ”

QUESTIONS FOR ANALYSIS

1. Who is Las Casas's intended audience? What does the opening passage tell you about his view of royal authority?
2. How does Las Casas want the king to view Native Americans? Why does he think it is especially important to treat Native Americans humanely?
3. How does Las Casas want the king to view Spanish colonists? What imagery does he use to make his point?
4. How does the use of population figures strengthen the case Las Casas is presenting?
5. Using the information on pages 31–36, how would you place Las Casas's argument in context? What does Las Casas's writing tell you about Spanish colonial society?

AP EXAM TIP

The patterns established by the early conflicts between the Spanish and Native populations are critical to identify to evaluate colonial systems.

Although Inca resistance continued for a generation, the conquest was complete by 1535, and Spain was now the master of the wealthiest and most populous regions of the Western Hemisphere.

The Spanish invasion changed life forever in the Americas. Disease and warfare wiped out virtually all of the Indians of Hispaniola—at least 300,000 people. In Peru, the population of 9 million in 1530 plummeted to fewer than 500,000 a century later. Mesoamerica suffered the greatest losses: in one of the great **demographic** disasters in world history, its population of 20 million Native Americans in 1500 had dwindled to just 3 million in 1650.

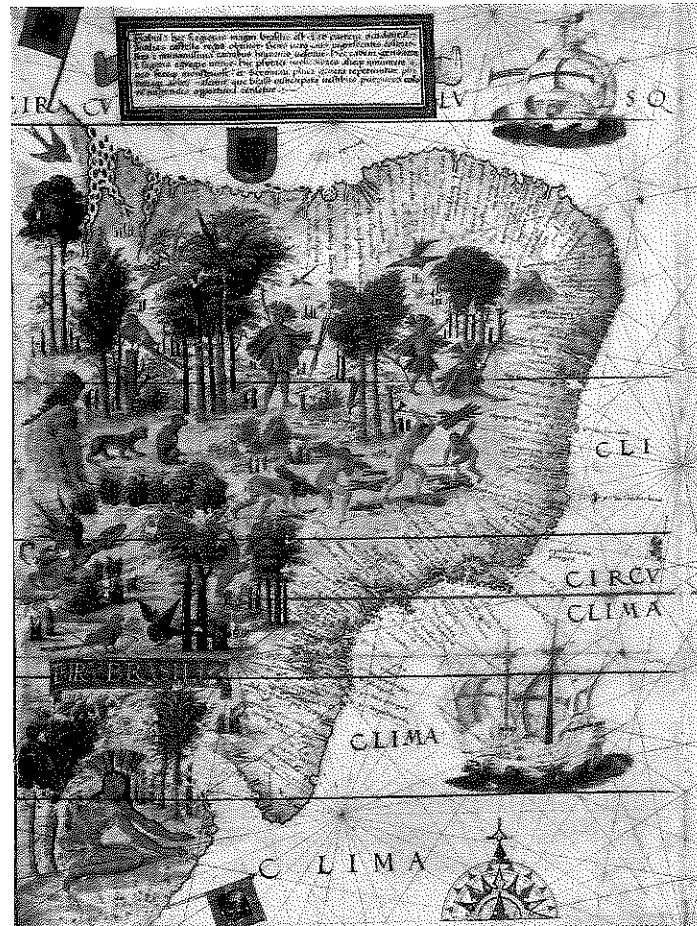
Cabral and Brazil At the same time, Portuguese efforts to sail around the southern tip of Africa led to a surprising find. As Vasco da Gama and his contemporaries experimented with winds and currents, their voyages carried them ever farther away from the African coast and into the Atlantic. On one such voyage in 1500, the Portuguese

commander Pedro Alvares Cabral and his fleet were surprised to see land loom in the west. Cabral named his discovery *Ihla da Vera Cruz*—the Island of the True Cross—and continued on his way toward India. Others soon followed and changed the region's name to Brazil after the **indigenous** tree that yielded a valuable red dye; for several decades, Portuguese sailors traded with the Tupi Indians for brazilwood. Then in the 1530s, to secure Portugal's claim, King Dom João III sent settlers, who began the long, painstaking process of carving out sugar plantations in the coastal lowlands.

For several decades, Native Americans supplied most of the labor for these operations, but African slaves gradually replaced them. Brazil would soon become the world's leading producer of sugar; it would also devour African lives. By introducing the **plantation system** to the Americas—a form of estate agriculture using slave labor that was pioneered by Italian merchants and crusading knights in the twelfth century and transplanted to the islands off the coast of Africa in the fifteenth century—the Portuguese

AP EXAM TIP

Take detailed notes on the Portuguese plantation system since it will be important to compare it to the Spanish *encomienda* system that will be introduced in Ch 2.



European Map of Brazil, c. 1519 This lavishly illustrated map of Brazil is drawn from the Miller Atlas, made by order of King Manuel I of Portugal around 1519. It features images of Indians harvesting brazilwood; macaws and other colorful birds; a monkey; and—improbably—a fire-breathing dragon. Note, too, the dense annotations and place names along the coast—a reminder that Portuguese familiarity with Brazil was confined almost entirely to the seaboard. *Scala/White Images/Art Resource, NY.*

set in motion one of the most significant developments of the early modern era.

By the end of the sixteenth century, the European colonization of the Americas had barely begun. Yet several of its most important elements were already taking shape. Spanish efforts demonstrated that densely populated empires were especially vulnerable to conquest and were also especially valuable sources of wealth. The Portuguese had discovered the viability of sugar plantations in the tropical regions of the Americas and pioneered the transatlantic slave trade as a way of manning them. And contacts with Native peoples revealed their devastating vulnerabilities to Eurasian diseases—one part of the larger phenomenon of the Columbian Exchange (discussed in Chapter 2).

IN YOUR OWN WORDS What motivated Portuguese and Spanish expansion into the Atlantic, and what were its unintended consequences?

SUMMARY

Native American, European, and African societies developed independently over thousands of years before they experienced direct contacts with one another. In the Americas, residents of Mesoamerica and the Andes were fully sedentary (with individual ownership of land and intensive agriculture), but elsewhere societies were semi-sedentary (with central fields and villages that were occupied seasonally) or nonsedentary (hunter-gatherers). West and Central Africa also had a mix of sedentary, semi-sedentary, and nonsedentary settlements. Western Europe, by contrast, was predominantly sedentary. All

three continents had a complex patchwork of political organizations, from empires, to kingdoms and chiefdoms, to principalities, duchies, and ministates; everywhere, ruler-ship was imbued with notions of spiritual power. Ruling classes relied on warfare, trade, and tribute (or taxes) to dominate those around them and accumulate precious goods that helped to set them apart from ordinary laborers, but they also bore responsibility for the well-being of their subjects and offered them various forms of protection.

As sailors pushed into the Atlantic, they set in motion a chain of events whose consequences they could scarcely imagine. From a coastal trade with Africa that was secondary to their efforts to reach the Indian Ocean, from the miscalculations of Columbus and the happy accident of Cabral, developed a pattern of transatlantic exploration, conquest, and exploitation that no one could have foretold or planned. In the tropical zones of the Caribbean and coastal Brazil, invading Europeans enslaved Native Americans and quickly drove them into extinction or exile. The demands of plantation agriculture soon led Europeans to import slaves from Africa, initiating a transatlantic trade that would destroy African lives on both sides of the ocean. And two of the greatest empires in the world—the Aztec and Incan empires—collapsed in response to unseen biological forces that acted in concert with small invading armies.

CHAPTER 1 REVIEW

AP CONTENT REVIEW Answer these questions to demonstrate your understanding of the chapter's main ideas.

1. What factors might best explain the variations among Native American societies and cultures?
2. How had recent developments changed Western Europe by 1491?
3. How was sub-Saharan Africa affected by the arrival of European traders?
4. What motivated Portuguese and Spanish expansion into the Atlantic, and what were its unintended consequences?
5. Review the events listed under “Work, Exchange, and Technology” and “Migration and Settlement” on the thematic timeline on pages 4–5. How did contacts among Europeans, Native Americans, and Africans alter the economies of the three continents?

AP TERMS TO KNOW Identify and explain the significance of each term below.

Key Concepts and Events

hunters and gatherers (p. 8)	Iroquoian cultures/ languages (p. 11)	Great Basin (p. 15)	Protestant Reformation (p. 23)
semisedentary societies (p. 8)	Iroquois Confederacy (p. 13)	peasants (p. 19)	Counter-Reformation (p. 23)
Mississippian culture (p. 11)	Great Lakes (p. 15)	republic (p. 20)	plantation system (p. 35)
eastern woodlands (p. 11)	Great Plains (p. 15)	Christianity (p. 21)	
Algonquian cultures/ languages (p. 11)	Rocky Mountains (p. 15)	Islam (p. 22)	
		Crusades (p. 22)	

Key People

Hiawatha (p. 13)	Christopher Columbus (p. 32)	Hernán Cortés (p. 33)	Pedro Alvares Cabral (p. 35)
Martin Luther (p. 23)		Moctezuma (p. 33)	

Key Academic Terms

symbolic (p. 2)	epidemic (p. 6)	nobility (p. 19)	retinue (p. 25)
culture (p. 2)	exploitation (p. 6)	manorial (p. 19)	endemic (p. 25)
society (p. 2)	architecture (p. 8)	millennium (p. 20)	malaria (p. 25)
warfare (p. 2)	sedentary (p. 8)	medicine (p. 20)	caravan (p. 25)
colonization (p. 2)	archaeologist (p. 8)	philosophy (p. 20)	finance (p. 29)
imperial (p. 3)	bureaucracy (p. 10)	innovation (p. 20)	coerce (p. 30)
adaptation (p. 3)	merchant (p. 11)	coalition (p. 20)	commodity (p. 30)
ecosystem (p. 3)	conquistador (p. 11)	ideology (p. 20)	diaspora (p. 31)
enterprise (p. 3)	subjugate (p. 11)	artisan (p. 21)	subsidize (p. 32)
domesticate (p. 3)	matriarchy (p. 14)	paganism (p. 21)	parlance (p. 32)
smallpox (p. 3)	alliance (p. 15)	buttress (p. 21)	invade (p. 33)
disease (p. 3)	steppe (p. 15)	heresy (p. 22)	demographic (p. 34)
tribute (p. 3)	impoverished (p. 16)	expulsion (p. 22)	indigenous (p. 35)
plantation (p. 3)	stratification (p. 16)	missionary (p. 23)	
autonomy (p. 3)	patriarchy (p. 19)	climate (p. 23)	
profit (p. 3)	dowry (p. 19)	vassal (p. 25)	

MAKING CONNECTIONS Recognize the larger developments and continuities within and across chapters by answering these questions.

1. The century following the first contacts among Europe, sub-Saharan Africa, and the Americas brought some of the most momentous changes in world history: a dramatic reconfiguration of human populations across the globe, new patterns of trade and warfare, and immense challenges to peoples' worldviews. Thinking about our contemporary world, what monumental changes are currently affecting our lives? How would you compare them with the events described in this chapter?
2. Return to the image of *The Beaune Altarpiece* on page 22. How does the emphasis on universal truth and everlasting punishment and reward make Christianity different from animism? How might faith in such a religious system shape the values and priorities of believers?

KEY TURNING POINTS Refer to the chapter chronology on page 8 for help in answering the questions below.

The domestication of maize (6000 B.C.), the founding of Tenochtitlán (1325), and the conquest of the Aztec Empire (1519–1521): How did the domestication of maize make the

city of Tenochtitlán possible? What characteristics of the Aztec Empire and its capital city made it vulnerable to conquest?

AP PRACTICE QUESTIONS**MULTIPLE CHOICE QUESTIONS** Choose the correct answer for each question.

Questions 1–3 refer to the image below.



The New World as Paradise, engraving by Theodore de Bry, 1588.

Library of Congress.

1. As shown in the image at left, the goals European elites pursued in colonialism included all of the following EXCEPT
 - a. spreading epidemics among American Indian populations.
 - b. searching for new sources of wealth.
 - c. improving the diet of Europeans.
 - d. fostering the spread of Christianity.
2. By 1588, Spanish development of the Americas flourished mostly because
 - a. American Indian populations eagerly embraced the *encomienda* system.
 - b. the Spanish partnered with West African groups securing enslaved labor.
 - c. Spanish colonists rejected the use of American Indians as enslaved laborers.
 - d. Spain refused to export precious metals to Asia.
3. The engraving was most likely intended to
 - a. convince American Indians to defend their political sovereignty.
 - b. justify the poor treatment of American Indians by Europeans.
 - c. stimulate European interest in the settlement and development of the New World.
 - d. illustrate American Indian religious traditions to Europeans.

Questions 4–6 refer to the excerpt below.

“Widely dispersed over the great land mass of the Americas, [American Indians] numbered 15 or 20 million people by the time Columbus came, perhaps 5 million in North America. Responding to the different environments of soil and climate, they developed hundreds of different tribal cultures, perhaps two thousand different languages. They perfected the art of agriculture, and figured out how to grow maize (corn), which cannot grow by itself and must be planted, cultivated, fertilized, harvested, husked, shelled. They ingeniously developed a variety of other vegetables and fruits, as well as peanuts and chocolate and tobacco and rubber.”

Howard Zinn, *A People's History of the United States: 1492–Present*, 1980

4. The passage describes which of the following historical developments in the period 1491 to 1607?
 - a. Prior to the arrival of Europeans, American Indians had developed advanced irrigation systems.
 - b. Spanish exploration of the Americas stemmed from a search for new sources of economic competition.
 - c. The Spanish developed a refined caste system that defined the status of Europeans, Africans, and American Indians.
 - d. American Indians in present-day California supported themselves by hunting and gathering.
5. The passage would be most useful as a source of information about which of the following?
 - a. The role of the African slave trade in the development of plantation-based agriculture
 - b. Improvements in maritime technologies that fueled the Columbian Exchange
 - c. Economic, cultural, and racial justifications for the subjugation of Native Americans
 - d. Exchanges of goods between Europe and the Americas that stimulated the growth of European capitalism

SHORT ANSWER QUESTIONS Read each question carefully and write a short response. Use complete sentences.

“The first residents of the Americas were by modern estimates divided into at least two thousand cultures and more societies, practiced a multiplicity of customs and lifestyles, held an enormous variety of values and beliefs, spoke numerous languages mutually unintelligible to the many speakers, and did not conceive of themselves as a single people — if they knew about each other at all.”

Robert F. Berkhofer Jr., *The White Man's Indian*, 1978

6. Which of the following pieces of evidence would best support Zinn's description of economic changes of this era?
 - a. Written accounts of early transatlantic voyages to the Americas
 - b. Archeological evidence of permanent, indigenous villages in the American Northeast
 - c. European testimony of mutual misunderstandings between Europeans and American Indians
 - d. European debates by religious and political leaders about the treatment of American Indians

Questions 7–8 refer to the excerpt below.

“The reason the Christians have murdered on such a vast scale and killed anyone and everyone in their way is purely and simply greed. They have set out to line their pockets with gold and to amass private fortunes as quickly as possible so that they can then assume a status quite at odds with that into which they were born. Their insatiable greed and overweening ambition know no bounds.”

Bartolomé de las Casas, *A Short Account of the Destruction of the Indies*, 1552.

7. The excerpt from de las Casas can be used most directly to prove which of the following developments in the period 1491 to 1607?
 - a. Many Europeans adopted aspects of American Indian culture and tradition.
 - b. European settlers often misunderstood American Indian cultures and traditions.
 - c. American Indians often sought diplomatic solutions to conflict.
 - d. Europeans disagreed about how American Indians should be treated.
8. Which of the following contributed most directly to the developments described by de las Casas?
 - a. Advances in European maritime technologies
 - b. European encroachment on American Indians' land
 - c. Widespread epidemics
 - d. The importation of enslaved labor

“Given the archaeological record, North American ‘prehistory’ can hardly be characterized as a multiplicity of discrete micro histories. Fundamental to the social and economic patterns . . . were exchanges that linked peoples across geographic, cultural, and linguistic boundaries. The effects of these links are apparent in the spread of raw materials and finished goods, of beliefs and ceremonies, and of techniques for food production and for manufacturing. . . . Exchange constitutes an important key to conceptualizing American history before Columbus.”

Neal Salisbury, *The Indians' Old World*, 1966

1. Using the two excerpts at the bottom of the previous page, answer (a), (b), and (c).
 - a. Briefly explain ONE major difference between Berkhofer's and Salisbury's historical interpretations of the lives of American Indians in the period 1491 to 1607.
 - b. Briefly explain how ONE specific historical event or development in the period 1491 to 1607 that is not explicitly mentioned in the excerpts could be used to support Berkhofer's interpretation.
 - c. Briefly explain how ONE specific historical event or development in the period 1491 to 1607 that is not explicitly mentioned in the excerpts could be used to support Salisbury's interpretation.
2. Answer (a), (b), and (c).
 - a. Briefly explain ONE important way in which the Columbian Exchange transformed interactions between American Indian societies prior to 1607.
 - b. Briefly explain ONE important way in which the Columbian Exchange transformed European societies prior to 1607.
 - c. Briefly explain ANOTHER important way in which the Columbian Exchange transformed European societies prior to 1607.
3. Answer (a), (b), and (c).
 - a. Briefly explain ONE important technological change that led to the growth of Spanish colonies in the Americas prior to 1607.
 - b. Briefly explain ONE important economic change that led to the development of colonies in the Americas prior to 1607.
 - c. Briefly explain why ONE of the changes that you described in (a) or (b) was more significant to the growth of Spanish colonies in the Americas prior to 1607.