

APUSH 2019 SUMMER ASSIGNMENT

Welcome to AP US History! I hope you have a relaxing and fun-filled summer! My expectation for students enrolled in the course is to complete the course summer work diligently and thoroughly at some point during the summer. I would encourage you to begin the assignment sometime in August, so that it is fresher in your mind at the beginning of the year. The summer assignment is designed to prepare you for the first two weeks of class in September, and, specifically, to give you a foundational knowledge of Pre and Post-Columbian North America, as well as introduce you to early American historical themes. As was discussed during the informational meeting, the AP US History course is similar to a Freshman/Sophomore level college survey course. Thus, the reading, writing, and analytical demands placed on the students in this course are substantial. We will move through content fairly quickly during the school year, therefore it is crucial that you are well prepared when the class begins in September. **(Do NOT wait until Labor Day weekend to begin this assignment!!)** If you choose to neglect this assignment I can assure that you WILL NOT pass the first marking period!! All of your summer work will be due and collected at our first class meeting. Your summer work (Parts I-III) is listed below.

Part I. Read chapters 1-3 in the American Pageant textbook and answer the below questions on a separate sheet of paper IN YOUR OWN HANDWRITING!!! Email me with "APUSH" in the subject and I will send you a pdf of the chapters.

Part II. Read "The Kaleidoscope of Early America" and using your textbook, complete the four attached documents: Venn Diagram, Content Frame- Causes and consequences of exploration, Map of North America, and the article review with annotated article (yes, I expect you to write all over the document!!!).

Part III. Read a work of nonfiction (at least 100 pages) about a person, event, or time period in United States History of your choosing and write a book report. Report should contain 1-2 paragraphs summarizing the book. Then, select THREE separate "happeneings" or "events" from the book and write 1-2 paragraphs for each event in which you explain the event and why you chose it. Finally, write a paragraph on why you chose the book to begin with.

Any questions or issues, please email me at tmiller@syrdiocese.org

This assignment is not meant to take away from your summer vacation, but rather to prepare you for the rigors of the AP curriculum of the upcoming year. I strongly suggest doing the assignment in smaller pieces throughout the month of August as it will be more "fresh" in your minds when school starts.

Have a great summer and I look forward to seeing you all in September!!!!

Mr. Miller

American Pageant Chapter 1

Directions: In answering the questions, be sure to answer the question using evidence to support your response. Be sure to support all of your answers with evidence.

Founding the New Nation

1. Describe the ways in which life in the New World made the "colonists different from their European cousins".
2. Describe the ways in which the settlement experience divided the colonists.
3. Why did the colonists, according to the authors of the Pageant, have little reason to complain about Britain until the 1760s and how did this change?

Peopling the Americas and The Earliest Americans

Define: Pueblo

4. In what ways were the Incas in Peru, Mayans in Central America, and Aztecs in Mexico sophisticated civilizations and explain how corn contributed to this?
5. Explain the significance of this statement: "No dense concentrations of population or complex nation-states comparable to the Aztec empire existed in North America outside of Mexico at the time of Europeans' arrival."
6. Characterize the native peoples of North America up to European "discovery."

Indirect Discoverers of the New World

7. According to the authors, how were Christian crusaders indirect discoverers of America?

Europeans Enter Africa

Define: middlemen, caravel

8. Describe the Portuguese slave trade.

Columbus Comes upon a New World

9. Describe the interdependent global economic system created by Columbus's discovery of the New World.

When Worlds Collide

Define: Columbian Exchange

10. What did Europeans introduce to the New World? What did the New World introduce to the Old World?

The Conquest of Mexico and Peru AND Spanish Conquistadores

Define: Treaty of Tordesillas, encomienda, mestizo, Conquistadores

11. What led to the Treaty of Tordesillas?

12. How did the encomienda system work?

13. Describe what Cortes and the Spanish brought to the peoples of Mexico.

Exploration and Imperial Rivalry

Define: Pope's Rebellion, Black Legend

14. What led to Pope's Rebellion and what was the outcome?

15. Explain the "Black Legend" and if it was accurate description of the Spanish in the New World?

Chapter 2

England's Imperial Stirrings

Define: Elizabeth I

1. Why was England slow to establish New World colonies?

Elizabeth Energizes England

Define: Sir Walter Raleigh, Spanish Armada

2. Describe the factors that brought England closer to colonizing the New World during the period 1575-1600.

England on the Eve of Empire

Define: Enclosure Movement, Primogeniture, Joint-stock company

3. Explain how conditions in England around 1600 made it "ripe" to colonize N. America.

England Plants the Jamestown Seedling

Define: Charter, Virginia Company, Jamestown, John Smith, Powhatan, Pocahontas, Starving Time, Lord De La Warr

4. Explain why Jamestown initially seemed so attractive to potential settlers, and list three reasons why so many of the Jamestown settlers died.

Cultural Clash in the Chesapeake

Define: Powhatan's Confederacy, Anglo-Powhatan Wars

5. Describe the factors that led to the poor relations between Europeans and Native Americans in Virginia.

Indians' New World

6. Explain how "the shock of large-scale European colonization disrupted Native American life on a vast scale." Be sure to support with multiple examples.

Virginia: Child of Tobacco

Define: John Rolfe

7. "By 1620 Virginia had already developed many of the features that were important to it two hundred years later." Explain the meaning of this statement with relation to the plantation system, slavery, and the House of Burgesses.

Maryland: Catholic Haven

Define: Lord Baltimore, Indentured Servants

8. In what ways was Maryland different than Virginia, and what was the Maryland Act of Toleration? Explain.

The West Indies: Way Station to Mainland America

Define: West Indies, Barbados Slave Code

9. What historical consequences resulted from the cultivation of sugar instead of tobacco in the British West Indies' colonies?

Colonizing the Carolinas

10. What factors led to Carolina becoming a place for aristocratic whites and many black slaves?

The Emergence of North Carolina

11. North Carolina was called "a vale of humility between two mountains of conceit." Explain this statement.

Late-Coming Georgia: The Buffer Colony

Define: James Oglethorpe

12. In what ways was Georgia unique among the Southern colonies?

The Plantation Colonies

13. Which Southern colony was the most different from the others? Explain how it was different.

Makers of America: The Iroquois

Define: The Iroquois Confederacy, Five Nations

14. What was the Iroquois Confederacy, how did it function, and how was its supremacy threatened in the 17th and 18th centuries?

Chapter 3

The Protestant Reformation Produces Puritanism

Define: Calvinism, predestination, conversion, Church of England, Puritans, Separatists

1. How did John Calvin's teachings result in some Englishmen wanting to leave England? Explain.

The Pilgrims End Their Pilgrimage at Plymouth

Define: Mayflower, Myles Standish, Mayflower Compact, Plymouth, William Bradford

2. Describe the factors that contributed to the success of the Plymouth colony.

The Bay Colony Bible Commonwealth

Define: Massachusetts Bay Colony, Great English Migration, John Winthrop

3. List the factors led the Puritans to come to America?

Building the Bay Colony

Define: Freeman, Bible Commonwealth, John Cotton, Protestant Ethic

4. How democratic was the Massachusetts Bay Colony? Be sure to support your response with evidence.

Trouble in the Bible Commonwealth

Define: Antinomianism

5. Using the examples of Anne Hutchinson and Roger Williams, what happened to people whose religious beliefs differed from others in the Massachusetts Bay Colony?

The Rhode Island "Sewer"

6. Describe the differences between Rhode Island and Massachusetts.

New England Spreads Out

7. Describe the Fundamental Orders.

Puritans versus Indians

Define: Massasoit, Pequot War, Metacom (King Philip), King Philip's War

8. Why did hostilities arise between Puritans and Native Americans? What was the result?

Seeds of Colonial Unity and Independence

Define: New England Confederation

9. How did the New England Confederation formed in 1643 come together and what was its historical significance?

Andros Promotes the First American Revolution

Define: Dominion of New England, Navigation Laws, Glorious Revolution, Salutory Neglect

10. What was the origin of the Dominion of New England, what was it designed to do, and how did it end?

Old Netherlanders at New Netherland

Define: patroonships

11. Explain why the 17th century was considered a "golden age in Dutch history"?

Friction with English and Swedish Neighbors

12. Describe the many immediate problems for the Dutch company-colony.

Dutch Residues in New York

13. Describe how the English gained possession of New York.

Penn's Holy Experiment in Pennsylvania AND Quaker Pennsylvania and Its Neighbors

Define: Quakers, William Penn

14. What had William Penn and other Quakers experienced that would make them want a colony in America?

15. What were the characteristics of Pennsylvania and why was it so attractive to many?

The Middle Way in the Middle Colonies

Define: Middle Colonies, Benjamin Franklin

16. What do the Pageant authors mean when they say that the middle colonies were the most American?

Varying Viewpoints: Europeanizing America or Americanizing Europe?

17. "The picture of colonial America that is emerging from all this new scholarship is of a society unique—and diverse—from its inception."

Explain this statement.

Introduction



The Kaleidoscope of Early America

AT THE OUTBREAK of the American Revolution, the rebelling colonists solicited the support, or at least the neutrality, of the Indian tribes of the eastern woodlands in their war against Great Britain. Often, American agents invoked the shared experiences of white Americans and Indian Americans, pointing out that they were both native-born Americans facing a common threat at the hands of tyrannical Britons. "We are sprung from one common mother, we were all born in this big Island," American commissioners at Pittsburgh told visiting Mohawks, Senecas, Delawares, and Shawnees in 1776. Addressing Indian delegates in the Wabash country in 1778, Virginian George Rogers Clark declared that the "Big Knife [the Indian name for Virginians in particular, and Americans in general] are very much like the Red people." Like the Indians, and unlike the British, he said, the Americans did not know much about manufacturing, "and live chiefly by making corn, Hunting and Trade as you do." Speaking to the Indian tribes around Montreal on behalf of the Continental Congress, Ira Allen of Vermont made similar claims. He said he loved Indians, and hunted and fought as they did. In June 1776, when Congress in Philadelphia was debating independence, John Hancock told visiting Iroquois that the Americans and the Iroquois were "as one people, and have but one heart."

Most of this was just council-fire rhetoric. Clark, Allen, and most of the founding fathers were interested in Indian land, not in a shared Indian identity. But were the Americans on to something? Was there an Indian ingredient in the mixture of influences that made colonists incipient "Americans" by 1775? When George Rogers Clark and his ragtag army arrived at

Vincennes in 1770, the Spanish lieutenant governor in the area was shocked at how much they resembled Indians in their clothing and their appearance. Eight years later, another Spaniard described American backwoodsmen on Florida's northern frontier as differing from their Indian neighbors only in their skin color, language, and cunning. Did surface resemblances indicate a deeper and more pervasive Indian imprint on American culture and character?

In 1066, William the Bastard, duke of Normandy, invaded England to seize the throne from the Anglo-Saxon King Harold. Defeating and killing Harold in battle, William marched to London and took possession of the city, where he had himself crowned king. In the years that followed, the Normans imposed their government, system of justice, language, and culture on the conquered English people. What emerged, however, was an Anglo-Norman mixture, exemplified in the English language. The names for animals derive from the Anglo-Saxon words of the people who tended the livestock: sheep, cow, and pig; the names for the animals' meat derive from the words of the French-speaking Normans who dined on them: mutton, beef, and pork. Eventually, the Norman conquerors and their culture were absorbed by the conquered. Change occurred and England was never the same again, but it remained English. Such cultural confluences have been part of the give and take between conquered peoples and their conquerors for thousands of years throughout the world.

It would be unusual, then, if America, a country that prides itself and even stakes its identity on the multiplicity of peoples in its past and present makeup, did not illustrate the same phenomenon. After 1492, Europeans invaded America in ever-increasing numbers. Over the centuries, they built a new nation and a new society, and changed forever the American world they had invaded. But they became Americans.

The idea is not new. Many writers have pointed the way to an understanding of early America as a world of mixed and mixing peoples, with a substantial Indian presence. Frenchman Hector St. John de Crèvecoeur noted that America in the late eighteenth century demonstrated "that strange mixture of blood, which you will find in no other country." Moreau de Saint-Méry went so far as to assert that "the American is the perfect mean between the European and the Indian." More than a hundred years ago, Frederick Jackson Turner, in a famous study of the American frontier which has since been justly criticized and has fallen into disfavor, offered some of the same sugges-

tions, although attributing change to environmental determinism rather than cultural interaction and employing language that today sounds dated and perhaps offensive:

The frontier is the line of most rapid and effective Americanization. The wilderness masters the colonist. It finds him a European in dress, industries, tools, modes of travel, and thought. It takes him from the railroad car and puts him in the birch canoe. It strips off the garments of civilization and arrays him in the hunting shirt and the moccasin. It puts him in the log cabin of the Cherokee and Iroquois and runs an Indian palisade around him. Before long he has gone to planting Indian corn and plowing with a sharp stick; he shouts the war cry and takes the scalp in orthodox Indian fashion. In short, at the frontier the environment is at first too strong for the man. He must accept the conditions which it furnishes, or perish, and so he fits himself into the clearings and follows the Indian trails. Little by little he transforms the wilderness, but the outcome is not the old Europe. . . . The fact is, that here is a new product that is American.

In Turner's view of history, the wilderness and "free land" exerted powerful transforming influences on European colonists. But Turner's wilderness America was largely myth: European settlers often lived in reoccupied Indian towns, ate Indian foods, and dealt with Indian people on a regular basis. Human influences were as important as environmental ones in shaping the new America.

Anthropologist Jack Weatherford thinks that the "scramble of peoples and cultures in North America has created a cultural mixture that probably will not be repeated in world history until we encounter life on another planet." Historian Gary Nash points out that the continuous interaction of diverse cultural groups in colonial America produced "a conglomeration of cultural entities." People tend to construct their cultures in interaction with one another, not in isolation. Frank Shuffleton, considering the people of early America "a mixed race," defines ethnicity not as something static and constant but as "a dynamic relation between different cultural groups," who continually modify their understanding of themselves in light of shifting relationships with others. So, for example, English immigrants to New England tried to impose their culture on the Indian peoples living there, but "they were being ethnically transformed themselves in the process of confronting and being confronted by the people they found already on the ground." Europeans became Americans and Americans became different

from Europeans "because they had to confront significantly different ethnic groups that they would eventually include, sometimes reluctantly, sometimes violently, as part of the meaning of America." In Shuffleton's view, the multiracial character of America was well established long before the American Revolution.

The new societies that grew out of the interaction of peoples in early America were amalgams, combining Indian as well as European and African influences. Felix Cohen, author of the *Handbook of Indian Law*, wrote in 1952 that American historians had paid too much attention to military victories and territorial expansion and had failed to appreciate "that in agriculture, in government, in sport, in education and in our views of nature and our fellow men, it is the first Americans who have taken captive their battlefield conquerors." Cohen thought that the real epic of America was "the yet unfinished story of the Americanization of the white man."

Ethnohistorian James Axcell has written numerous lucid and suggestive essays and books in which he examines the contest and confluence of cultures in colonial North America. "Without the Indians," says Axcell, "America would not be America as we know it." In situations of culture contact, "one culture may predominate and teach more than it learns," but "the educational process is always mutual." And the Indian imprint on American society occurred most significantly in the formative, colonial era. Even Bernard Bailyn, a historian of the old school often criticized for ignoring women, ordinary people, and minorities in his view of the nation's past, recognizes that what he called the "mingling of primitivism and civilization" constituted "an essential ingredient of early American culture."

Europeans did not come to America to become Indians or even, in the early days, to become "Americans." They came, for the most part, to recreate in the New World the kind of communities they had left in the Old, with some improvements. By the eighteenth century, however, travelers and commentators regularly complained that the European settlers they encountered living on the frontier were "little better than" their Indian neighbors. They dressed, ate, hunted, grew corn, behaved, and even looked like Indians. According to German traveler Johann David Schoepf in the 1780s, they also acquired "similar ways of thinking." The complaints were not without foundation. As David Weber observes of Spanish experiences in North America, "However much they wished to conserve the familiar, Spaniards' scanty numbers and resources left them with no choice but to make concessions to

their strange new environment and, on occasion, to learn from natives who understood local conditions better than they." Spanish colonists avoided changes that challenged their fundamental values, and they preserved the core of their culture intact, but they also wore Indian clothes, ate Indian foods, married Indian women, produced half-Indian children, and learned to speak Indian languages.

The nature and the degree of exchanges varied from region to region, and from time to time, according to the people who inhabited and invaded the area. Colonists from different regions of Europe developed varying relations with different Indian tribes, and did so in a variety of circumstances. Hispanic people in the Southwest and Frenchmen in Canada, the Great Lakes, and Louisiana generally intermingled more freely with Indian peoples than did English settlers on the Atlantic seaboard. A Franciscan friar in 1631 complained that Spaniards in New Mexico were "reared from childhood subject to the customs of [the] Indians," and the Indian imprint on society is visible today more clearly in New Mexico than in New England. In the Great Lakes region, in the seventeenth and early eighteenth centuries, Frenchmen and Algonkian Indians created what ethnohistorian Richard White calls "a middle ground," where the French and Indian worlds "melted at the edges and merged" and where it became unclear "whether a particular practice or way of doing things was French or Indian." According to cultural geographers Terry Jordan and Matti Kaups, interactions and cultural exchanges were greatest in "Midland America," where Swedish and Finnish settlers in the Delaware Valley established good relations with the local Indians and produced a mixed backwoods culture that later pioneers carried to large areas of America. The culture of immigrant Sero-Karelian Finns, joined to the indigenous culture of the Delaware Indians, "yielded all the essential ingredients of a syncretistic Midland American colonizing system." Subsequent generations of Scotch-Irish immigrants adopted the Finnish-Indian techniques of forest colonization they found in the Delaware Valley and pushed west and southwest. They added their own genetic and cultural input to early American backwoods culture and society, and only rarely replicated the patterns of peaceful coexistence forged by Finns and Delawareans. New York's Mohawk Valley was the scene of bitter fighting during the American Revolution, but the eighteenth-century valley was more often a place where Indians and Europeans talked, traded, and intermarried, where some Indians drank tea and some Europeans tattooed their faces.

Many colonists from many places, at many times, interacted with Indian people, lived in Indian country, and adopted and adapted Indian ways. Writing in the middle of the eighteenth century, Swedish botanist Peter Kalm said that his countrymen who had come to America in the seventeenth century "were accused of being already half Indians when the English arrived," but noted, "we still see that the French, English, Germans, Dutch, and other Europeans, who have lived for several years in distant provinces, near and among the Indians, grow so like them in their behavior and thought that they can only be distinguished by the difference of their color."

Early America in the wake of European invasion became a cacophony of languages, peoples, and cultures. In this "kaleidoscope of human encounters," Indians and Europeans made what historian T. H. Breen calls "creative adaptations" to new places and new peoples. What emerged was something different, for both Indians and Europeans, from what had gone before. In his excellent history of the Catawba Indians, James Merrell has shown how invasions from Europe created a new world for Native peoples in North America. At first, European colonists had to fit into an Indian world and adapt to the Indians' ways of doing things. As the Europeans adapted to and then transformed America, however, eventually the Indians had to fit into a European world. "Like their new neighbors," writes Merrell, "Indians had to blend old and new ways that would permit them to survive in the present and prepare for the future without utterly forsaking the past." Both groups of peoples had to make adjustments, but not at the same time, place, or rate. By the end of the colonial era, Indians and Europeans alike had created new societies in America. The European societies displayed evidence of changes; many Indian societies had changed beyond recognition.

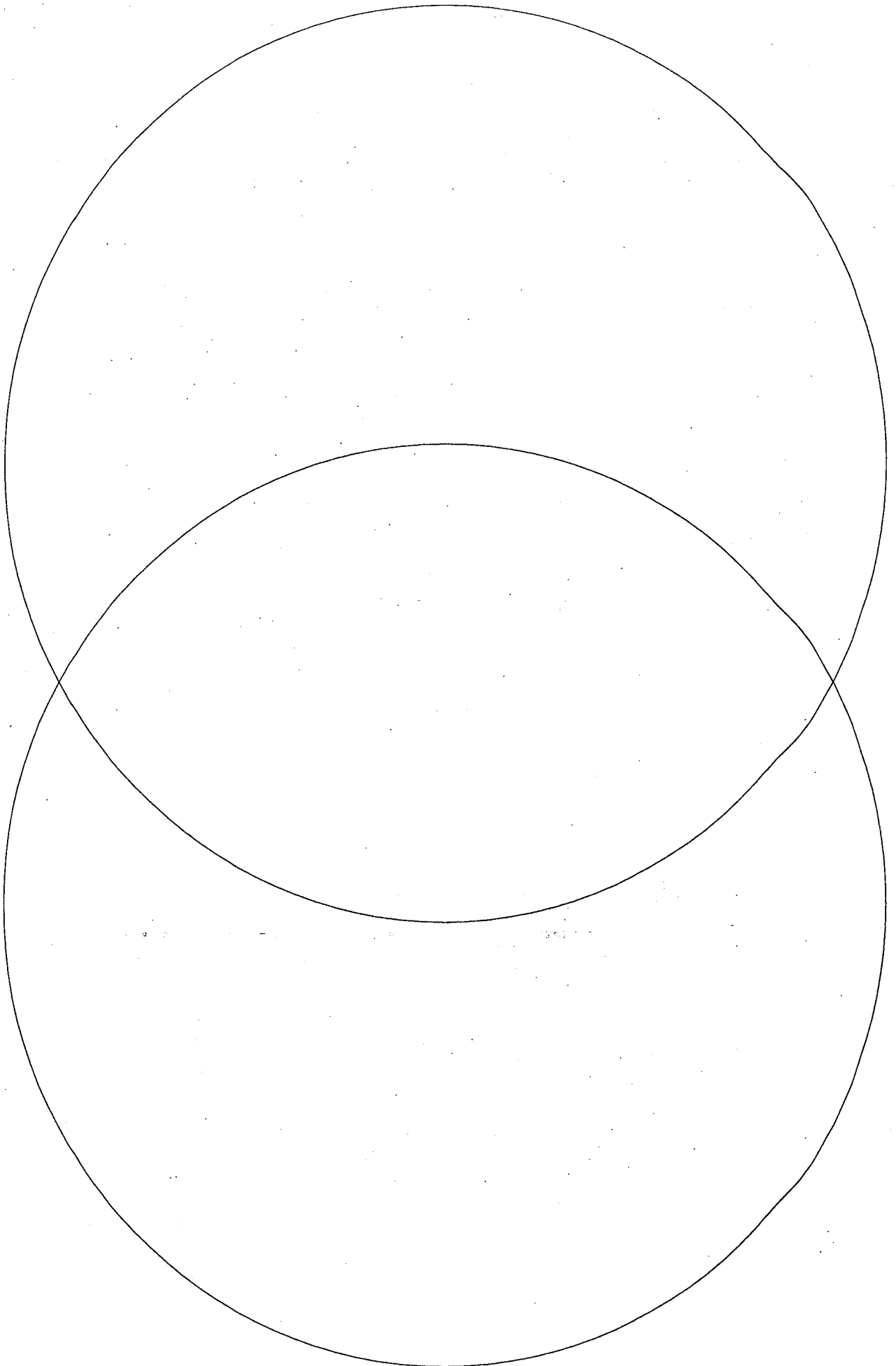
However, the adjustments made by Europeans were not insignificant, and they were sometimes fundamental. European immigrants brought with them a cargo of germs, guns, goods, animals, religious zeal, land hunger, and cultural preconceptions that turned America into a new, and often nightmarish, world for Indian peoples. But those immigrants also brought with them personal belongings, inconsequential to anyone but themselves, mental pictures of friends and relatives they would not see again, private memories of sights, sounds, and smells in places where they had spent most if not all of their lives. Writing home from Pennsylvania in 1726, the son of Welsh immigrants recalled his parents talking about the world they had left: "Frequently during long winter evenings, would they in merry mood prolong their con-

versation about their native land till midnight; and even after they had retired to rest, they would sometimes fondly recall to each other's recollection some man, or hill, house, or rock." Such people did not leave "Europe"—the term had little meaning and less emotive appeal to most of them. They left a little and local world of regions, distinct dialects, familiar places, and human communities. Life would never be the same for them. Simply by leaving the place of their birth, they cut themselves off from ancient cycles of life and death and embraced a future unknown to their parents and ancestors.

That future involved building a new society and taking on a new identity. As early as the seventeenth century, New England Puritans worried that conquering the American wilderness and coming into contact with American Indians would alter the colonists' English culture and their sense of themselves as English people. Their American experience threatened to give the colonists a new identity—something deeply troubling to Puritan Englishmen in a new world. Originally, the term "American" referred to Indians, the first Americans. By the time of the Revolution, it designated England's former colonists who were creating a new nation. The colonists who dressed as Mohawk Indians to dump British tea into Boston Harbor in 1774 were not trying to disguise themselves. They were proclaiming a new, American identity.

Through it all, there were Indian people who, despite massive changes in the world around them, preserved intact their fundamental worldview and tribal values, just as there were Europeans who experienced little or no interaction with Indian people or for whom such interaction had little meaning and left no lasting impression. Nevertheless, many Indian people had to find new ways of surviving, of being Indian, in the new world created by the invasions from Europe, and many Europeans assimilated Indian elements into their new definition of themselves as Americans. By 1800, colonists in America had secured political, if not yet cultural and economic, independence from Great Britain. An "American" was now a citizen of the new country, the United States, not a Native American. The new Americans figuratively turned their faces away from Europe and toward "their" new country. The "backcountry" of the eighteenth century became the "frontier" of the nineteenth century. But it was all Indian country, and it left its imprint, however subtle, on the people who entered it and on the societies they built there.

Compare and contrast European and American Indian Culture



Name & Period: _____

Points: _____

Title of Article: _____

Author of Article: _____

Connections to the Textbook (6 points):

- 1.
- 2.
- 3.

Summary of the Article (15 points):

Things I Learned from the Article (5 points):

- 1.
- 2.

Questions I Have from the Article and / or Wish to Pose During the Seminar (9 points):

- 1.
- 2.
- 3.

Consequences of Exploration

Characteristics of Exploration

Causes for Exploration

China

Portugal

Spain

Consequences of Exploration

Characteristics of Exploration

Causes for Exploration

France

Holland (i.e., the Dutch)

Map of New World Beginnings

Directions: Using your textbook and additional resources as necessary, carefully fill in the following map with the items listed below. Please read the list carefully and completely before beginning your work.

Bodies of Water: (label only)

1. Atlantic Ocean
2. Pacific Ocean
3. Caribbean Sea
4. Great Lakes
5. Missouri-Mississippi-Ohio River System
6. Columbia-Snake River System
7. St. Lawrence River System

Geographic features / landforms. (Label only)

1. Appalachian Mountains
2. Rocky Mountains
3. Great Basin
4. Great Plains
5. Location of the Bering Land Bridge
6. Tidewater Region

European Colonial claims by 1700. (use map colors to shade in the following Colonies and label the map correctly)

1. English
2. French
3. Spanish

AP US History Summer Assignment

