

# AP United States History (APUSH)

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## Welcome to APUSH!

In this class students will investigate significant events, individuals, developments, and processes in nine historical periods from approximately 1491 to the present. Students develop and use the same skills, practices, and methods employed by historians: analyzing primary and secondary sources; developing historical arguments; making historical comparisons; and utilizing reasoning about contextualization, causation, and continuity and change over time. The course also provides seven themes that students explore throughout the course in order to make connections among historical developments in different times and places: American and national identity; migration and settlement; politics and power; work, exchange, and technology; America in the world; geography and the environment; and culture and society.

Now, as far as summer work, there are five summer assignments you must complete. The purpose of this is to ensure that we get as much time to review for the AP exam as possible. All assignments are due on the first day of school, **August 9<sup>th</sup>, 2021**. On this day, there will be an “open packet” quiz, and the subsequent collection of the packets. No credit will be given for any of this work after that time. My advice is to spread out this work throughout the summer and pace yourself, DO NOT wait until the last week of summer to begin.

## Assignments:

1. Native American Cultures
  - a. Lecture Notes
  - b. Map Activity
2. Columbian Exchange Research
  - a. Graphic Organizer entries
3. Colonial Encounters and Differences
  - a. Comparison Chart
4. Documents
  - a. Spanish Colonies + Questions
  - b. French Colonies + Questions
5. 13 Colonies Comparisons
  - a. Graphic Organizer and Notes

## **Assignment #1: Native American Culture**

Period 1 of the APUSH course outline focuses on the period from 1491 (a generic, symbolic year for life in America pre-European contact) to 1607 (the establishment of the Jamestown Colony), so the first thing we need to do is focus on life before Columbus “found” America. The video below will cover this concept quite well. I have attached a graphic organizer for you to follow along and take notes. After the video, you’ll get to do a little coloring! Follow the directions on the map activity to help aid your understanding of pre-Columbian America.

Link: [https://www.youtube.com/watch?v=zG\\_Q50JDeLo](https://www.youtube.com/watch?v=zG_Q50JDeLo)

## **Assignment #2: Columbian Exchange Research**

For this assignment, you will be left to do a very general look into the permanent system of contact and trade between the Old and New Worlds that was established by Columbus’ voyages known as the **Columbian Exchange**. One of the easiest and most general places to gather information on the Columbian Exchange is the Columbian Exchange Wikipedia page. (Yes, a teacher is telling you to use Wikipedia. Not a good source to quote, but it is good for general information).

Fill out the chart I have provided for you to identify the effects of the Columbian Exchange on North America & Europe.

Optional, Supplemental Videos:

- Atlantic Slave Trade Effects on Africa (Ted Talks) - [https://www.youtube.com/watch?v=3NXC4Q\\_4JVg](https://www.youtube.com/watch?v=3NXC4Q_4JVg)
- Triangular Trade/Mercantilism Explained (Hip Hughes History) - <https://www.youtube.com/watch?v=nO2vAY0NYpk>

### **Assignment #3: Colonial Encounters and Differences**

A common writing question on the APUSH exam's writing section involves comparing the colonies of different countries, so it is good to be familiar with this concept of comparison and contrast early on in our journey. You will need to watch videos on the 4 major colonizing countries (Spain, France, the Netherlands, and England) and fill out the corresponding Graphic organizer that nicely displays them all side-by-side.

**Spanish Colonization:** <https://www.youtube.com/watch?v=IhWMMEKNxdQ>

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

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

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

*Optional, Supplemental Video:*

Countries' differences in relationships between Natives - <https://www.youtube.com/watch?v=EdV98rKV5gM>

### **Assignment #4: Readings and Questions**

I have selected 2 readings for your leisure. One is primary, and the other is secondary. You will be exposed to a large amount of documents throughout the next academic year in class and during the exam. You will need to get used to analyzing sources, so I have you taking a look at a view on the Spanish Colonies through a primary source and a view on the Dutch Colonies through a secondary source.

Read each source and answer the corresponding questions that follow.

### **Assignment #5: 13 Colonies Comparisons**

Another frequent writing question deals with the unique social, economic, and geographical identities of the 13 colonies by splitting them into 3 distinct regions – North, Middle, and South. This lecture and graphic organizer will help identify many of these differences to help you start to identify these differences which will play a huge role in the nation's history through the Civil War.

Link: [https://www.youtube.com/watch?v=H\\_THLW5hh8Y](https://www.youtube.com/watch?v=H_THLW5hh8Y)

# Assignment #1: Native American Cultures

Name: \_\_\_\_\_

Fill out the following graphic organizer while consuming the following lecture on Native American Cultures on YouTube: [https://www.youtube.com/watch?v=zG\\_Q50JDeLo](https://www.youtube.com/watch?v=zG_Q50JDeLo)

<b>Arctic</b> Tribal Groups:	
<b>Plain Indians</b> Tribal Groups	
<b>Northeast / Great Lakes</b> Tribal Groups:	
<b>Southwest</b> Tribal Groups:	
<b>Southeast</b> Tribal Groups:	

**Now, complete the map on the next page!**

# Native American Tribes

## US History Map Exercise

Name: \_\_\_\_\_



Map Credit: [d-maps.com](http://d-maps.com)

### Complete the following tasks using reliable internet maps:

1. **Label and *lightly* shade in the following areas of cultural influence:**  
Arctic, Subarctic, Great Plains, Southwest, Southeast, Northeast
2. **Label the domains of the following Native American tribes:**  
Algonquin, Aztec, Cherokee, Comanche, Creek, Eskimo, Hopi, Inuit, Iroquois, Pueblo, Sioux, Wichita
3. **Label the map based on whether food was primarily procured by (H)unting, (A)griculture, or (F)ishing in each region by marking the appropriate letter on the map.**

## Assignment #2 – Columbian Exchange Worksheet

Name: \_\_\_\_\_

In the years following Columbus' voyages to the Americas, the world witnessed an unprecedented permanent exchange of people, products, and ideas known as the Columbian Exchange. You are to use the Wikipedia article on the [Columbian Exchange](#) and any other online resources you find helpful in order to note significant exchanges of animals, plants, populations, technology, culture, and ideas that took place during the fifteenth and sixteenth centuries. Your general goal should be to come up with at least three (3) entries for each box, but you will realize when this will not be possible. It is best to leave this to your judgment in order to encourage thorough research on your part.

	New World to Old 7	← Old World to New
Animals		
Plants		
Populations/ People		
Technology		
Culture & Ideas		
Diseases		

Other sources Consulted

(No set citation format is needed – just be descriptive enough that I can find these sources):

### Assignment #3 - Colonial Encounters and Differences

	Spanish	French	Dutch	England
Region(s) Colonized				
Religion				
Interested Parties	1.	1.	1.	1.
	2.	2.	2.	2.
Economic Pursuit(s)				
Settlements				
Number of Colonists				
Evangelism?				
Relationship with Native Americans				



## Assignment # 4 – Document

### Analysis

# From Bartolomé de las Casas

## *Brief Account of the Devastation of the Indies (1542)*

Source: <http://www.swarthmore.edu/SocSci/bdorsev1/41docs/02-las.html>

Document  
1.2

**BACKGROUND:** *Bartolomé de las Casas arrived in the New World in 1502 and became an encomendero, living off the labor of Indian slaves. After being denied the Sacrament of Confession by Dominican friars, Las Casas had a change of heart, giving up his encomienda and returning to Spain to campaign against Indian enslavement. In 1523, he became a Dominican friar and dedicated the rest of his life to chronicling abuses committed against the Indians and trying to reform Spanish colonial policy.*

### Active Reading

The Indies were discovered in the year one thousand four hundred and ninety-two. In the following year a great many Spaniards went there with the intention of settling the land. Thus, forty-nine years have passed since the first settlers penetrated the land, the first so claimed being the large and most happy isle called Hispaniola...

And of all the infinite universe of humanity, these [Indians] are the most guileless, the most devoid of wickedness and duplicity, the most obedient and faithful to their native masters and to the Spanish Christians whom they serve. They are by nature the most humble, patient, and peaceable, holding no grudges, free from embroilments, neither excitable nor quarrelsome. These people are the most devoid of rancors, hatreds, or desire for vengeance of any people in the world. And because they are so weak and complaisant, they are less able to endure heavy labor and soon die of no matter what malady. The sons of nobles among us, brought up in the enjoyments of life's refinements, are no more delicate than are these Indians, even those among them who are of the lowest rank of laborers. They are also poor people, for they not only possess little but have no desire to possess worldly goods... They are very clean in their persons, with alert, intelligent minds, docile and open to doctrine, very apt to receive our holy Catholic faith, to be endowed with virtuous customs, and to behave in a godly fashion. And once they begin to hear the tidings of the Faith, they are so insistent on knowing more and on taking the sacraments of the Church and on observing the Catholic faith that, truly, the missionaries who are here need to be endowed by God with great patience in order to cope with such eagerness. Some of the secular Spaniards who have been here for many years say that the goodness of the Indians is undeniable and that if this gifted people could be brought to know the one true God they would be the most fortunate people in the world.

Yet into this sheepfold, into this land of meek outcasts there came some Spaniards who immediately behaved like ravening wild beasts, wolves, tigers, or lions that had been starved for many days. And Spaniards have behaved in no other way during the past forty years, down to the present time, for they are still acting like ravening beasts, killing, terrorizing, afflicting, torturing, and destroying the native peoples, doing all this with the strangest and most varied new methods of cruelty, never seen or heard of before, and to such a degree that this Island of Hispaniola once so populous (having a population that I estimated to be more than three million), has now a population of barely two hundred persons.

The island of Cuba is nearly as long as the distance between Valladolid and Rome; it is now almost completely depopulated. San Juan [Puerto Rico] and Jamaica are two of the largest, most productive and attractive islands; both are now deserted and devastated... They have the healthiest lands in the world, where lived more than five hundred thousand souls; they are now deserted, inhabited by not a single living

creature. All the people were slain or died after being taken into captivity and brought to the Island of Hispaniola to be sold as slaves. When the Spaniards saw that some of these had escaped, they sent a ship to find them, and it voyaged for three years among the islands searching for those who had escaped being slaughtered, for a good Christian had helped them escape, taking pity on them and had won them over to Christ; of these there were eleven persons and these I saw.

More than thirty other islands in the vicinity of San Juan are for the most part and for the same reason depopulated, and the land laid waste. On these islands I estimate there are 2,100 leagues of land that have been ruined and depopulated, empty of people.

As for the vast mainland, which is ten times larger than all Spain... we are sure that our Spaniards, with their cruel and abominable acts, have devastated the land and exterminated the rational people who fully inhabited it. We can estimate very surely and truthfully that in the forty years that have passed, with the infernal actions of the Christians, there have been unjustly slain more than twelve million men, women, and children. In truth, I believe without trying to deceive myself that the number of the slain is more like fifteen million.

Their reason for killing and destroying such an infinite number of souls is that the Christians have an ultimate aim, which is to acquire gold, and to swell themselves with riches in a very brief time and thus rise to a high estate disproportionate to their merits. It should be kept in mind that their insatiable greed and ambition, the greatest ever seen in the world, is the cause of their villainies. And also, those lands are so rich and felicitous, the native peoples so meek and patient, so easy to subject, that our Spaniards have no more consideration for them than beasts. And I say this from my own knowledge of the acts I witnessed. But I should not say "than beasts" for, thanks be to God, they have treated beasts with some respect; I should say instead like excrement on the public squares. And thus they have deprived the Indians of their lives and souls, for the millions I mentioned have died without the Faith and without the benefit of the sacraments.

### QUESTIONS TO CONSIDER:

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

<u>Native Americans</u>	<u>Spanish Colonists</u>

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

<u>Credible</u>	<u>Not Credible</u>
<i>Especially consider Las Casas' Point of View when evaluating his credibility.</i>	



# From Matthew Dennis, *Cultivating a Landscape of Peace* (1995)

(Ithaca: Cornell University Press)

Secondary  
Source  
**1A**

Excerpts from [Chapter 5](#): Commerce, Kinship, and the Transaction of Peace

In the fur trade, two complex industries met, one European and one Native American; the pelts that arrived at Fort Orange represented the highly processed result of an involved production phase. The Dutch displayed little interest in attempting a vertical integration of the industry that would give them control of the earlier stages of production. They remained traders and merchants, content to distribute these partially processed goods to markets in Europe. Major fur dealers and smaller, part-time traders demonstrated little inclination to follow Indians into the forests and compete with native producers. Instead they opted to remain in or near their towns and allow the furs to come to them. The Dutch preference for this form of commerce kept them out of Iroquoia, but it bound them inextricably to the Iroquois.

For the Dutch, the fur trade and Indian relations became virtually synonymous. New Netherlanders craved furs, and they tolerated and welcomed the Iroquois and other Indian peoples among them chiefly because they were the source of that valuable commodity. The exchange between Dutch and the Iroquois across the cultural frontier stood at the center of Dutch economic life....

[Dutch traders] viewed their relationship with Indians narrowly, demonstrating more concern for the personal encounters than for the greater political relationship between their two nations. Only when forced... did they adopt a wider view...

Competition was fierce, as a Jesuit visitor, Father Isaac Jogues, noticed in 1643: "Trade is free to all; this gives the Indians all things cheap, each of the Hollanders outbidding his neighbor, and being satisfied provided he can gain some little profit." ....

If the Dutch at these commercial outposts lived to trade, and if Indian affairs for the Dutch were a function of commercial interests, the Five Nations nonetheless demanded that their commercial relationship with the people of New Netherland become something more. The Iroquois saw their commerce with the Dutch as but one aspect of a more complex friendship. Despite their efforts to maintain a social and cultural distance from the Iroquois, the Dutch at Fort Orange and Rensselaerswyck by necessity entered into a political and social alliance based on reciprocity, mutual obligation, and some aspects of kinship, which the Five Nations demanded. The Dutch often failed to grasp the Iroquois meaning of the relationship, and what they did understand they did not always like. The Five Nations were often unsatisfied with the Dutch performance in the relationship, and they attempted continually to apprise the Dutch of their obligations and to demand that they satisfy them. Together, the Iroquois and the Dutch made the imperfect and often misunderstood alliance work....

The Dutch... demonstrated little desire to inject Dutch culture or religion into Indian lives. Missionary efforts... were haphazard and carried out with little zeal. The Iroquois seemed to appreciate this disinterested approach, in stark contrast to the meddling and proselytizing of the French Jesuits....

In spite of Dutch efforts to maintain a business relationship with the Iroquois, they found that they had become "old friends" and, eventually, "brothers" to the Iroquois. When the need arose to negotiate with their Iroquois trading partners, the Dutch were forced to endure... "the usual ceremonies." Although we cannot determine with absolute certainty what such ceremonies comprised, it is likely that the Dutch participated with the Five Nations in a form of the traditional Condolence. When the Iroquois began any important meeting of kinspeople, especially the annual league council at Onondaga, they condoled with each other for those who had died since the last convocation, recited and re-enacted their history, and celebrated their union. The Five Nations expected that the Dutch as their brothers would participate in such a ritual.

They patiently educated their European allies and kinsmen in their obligations and in proper etiquette, complaining at times about Dutch failure to act appropriately and generously when they met to renew their bonds, to confer, or to trade. In 1655, the Mohawks complained to the magistrates and burghers

that “we [the Dutch] did not entertain them in such a manner as they entertained us when visiting their land.” ...

The court minutes of Fort Orange reported another lesson in manners and obligations in 1659. An Iroquois embassy instructed that whenever an Iroquois “dies and one of the Dutch is his partner, he ought to give to the relatives of the deceased one or two suits of cloth.” The meaning and significance of this request is clear only if we place it in the context of the Iroquois Condolence, recalling that such presents functioned to bind together the actors as kinspeople in a display of mutual concern during moments of crisis precipitated by death... The failure to furnish gifts of condolence was not merely unfeeling and rude but uncivil and hostile, and the absence of presents to support the words exchanged in negotiations deprived them of their credibility and import. The Dutch misunderstood such gifts, seeing their function more in material than symbolic terms. They carefully recorded the value of each present as it was offered, hoping that someday they might receive a return on their investment, and grumbling perhaps about the hidden expenses of commerce with the Indians. Dutch negotiators accepted and provided gifts, and took part in traditional Iroquois social and political ritual, not out of any particular cultural sensitivity or appreciation but simply out of necessity, as the cost of doing business....

Repeatedly the Dutch failed in their attempts to confine their relationship with the Iroquois to simple commerce. When they tried to treat the Five Nations as merely trading partners, letting the principles of supply and demand dictate the nature of their commerce, the Iroquois responded by imposing their own principles of kinship, hospitality, and reciprocity. In September 1659, for example, the Mohawks complained, “The Dutch, indeed, say we are brothers and are joined together with chains, but that lasts only as long as we have beavers. After that we are no longer thought of, but much will depend on it [the alliance] when we shall need each other.” ....

In a similar spirit, the Senecas informed the Dutch in 1660 that narrow economic concerns, such as a low exchange rate of beaver pelts, should not prevent the Iroquois from obtaining the supplies they needed, especially in their times of peril... “We only make a little request of you and yet in asking this it is as if we ran against a stone.” They told the Dutch, “We are now engaged in a great war... and we can get no powder or lead unless we have beavers and a good soldier out to have powder and lead for nothing.” ...

New Netherlanders were hardly prepared to abandon their economic beliefs, or to alter radically their economic practice. Yet in 1644 they attempted to act more hospitably, and in 1660 they worked to... mitigate the difficulties inherent in their pricing system. After both negotiations, they provided the Iroquois delegates with substantial gifts of powder. Once again, the Dutch used gifts to respond to Iroquois concerns, but they offered them on Dutch terms, not as normal, legitimate components of business, but merely as indulgences, as exceptional grants or rebates to maintain the channels of commerce. But neither the Dutch nor the Five nations were dominant enough to dictate fully the terms of the discourse along the Dutch-Iroquois cultural frontier.

Fundamental conflicts in definition and expectation riddled the ambiguous relationship between New Netherland and the Five Nations. Each side conceived of the alliance in terms of its own world view and historical experience... Each bowed to the other without ever fully confronting the lack of mutual understanding and cultural appreciation. The motives they ascribed to each other and the kinship terms that they tacitly accepted allowed the two peoples to delude themselves that they understood each other. Yet, strangely, the Iroquois-Dutch relationship worked...

### QUESTIONS TO CONSIDER:

1. How did the Dutch and the Iroquois differ in their views of their trading relationship? What factors contributed to these differences?
2. What was the purpose of a “condolence ceremony” and why did the Dutch participate in these ceremonies?
3. “Yet, strangely, the Iroquois-Dutch relationship worked.” Why does Dennis come to this conclusion in spite of the numerous difficulties in the relationship?

Use the Space below to Answer Questions 1-3 from the document above

**Assignment # 5 – 13 Colonies Comparison**

	<b>New England Colonies</b>	<b>Middle Colonies</b>	<b>Southern Colonies</b>
<b><i>Key Colonies</i></b>			
<b><i>Key Figures</i></b>			
<b><i>Why settle?</i></b>			
<b><i>Economic Activity</i></b>			
<b><i>Predominant Religion(s)</i></b>			
<b><i>Religious Outlook</i></b>			
<b><i>Other Notes</i></b>			

