

Name: _____

A.P. United States History Summer Packet - American Christian Academy; Mrs. Kenny

Purpose: This packet contains information that you will use in order to prepare for the first time period (or unit) of A.P. United States History. When you return to school in the fall, you will take an AP practice test on Time Period 1 as well as complete your first Long Essay Question at the end of the first week of school. Both of these assessments will be used to gauge where you currently stand in regards to analytical, writing, and time management abilities, as well as reading comprehension.

Directions: Below you will see an outline of activities to be completed before the first day of the upcoming school term. Beneath each activity is a list of the required resources needed in order for the activity to be completed. These resources should be included with your packet, but a copy can also be found online at www.acacademy.com. Please follow the directions for each activity carefully and work to the best of your ability.

Reminder: If you arrive to class with this packet incomplete, or if you cannot maintain at or above a C average after the first 3 weeks of class, you will be at risk for removal from the course. Please understand that as an Advanced Placement student, the expectations for you are much higher than a typical honors student. This class allows students the possibility to earn college credits; therefore, you will be expected to display a high level of academic and personal responsibility.

Activity 1 - completing graphic organizers

- 3 Tom Richey Graphic Organizers (for Activity Lectures)
- <https://www.tomrichey.net/apush-summer-assignments.html#contact>

Activity 2 - using Primary Source Annotation Guide to read/annotate source materials

- Primary Source Annotation Guide (Annotation Guide included in packet)
- Bartolomé de las Casas: *Brief Account of the Devastation of the Indies* (1542)
- Fr. Paul Le Jeune, SJ: *The Jesuit Relations* (1634)

Activity 3 - completing graphic organizer

- *Chapter 1 of American History: Connecting with the Past AP Edition*; Key Terms/People/Places/Events Graphic Organizer
 - Note: This textbook will be sold at the ACA Book Fair. While it is useful for completing this activity, it is not REQUIRED in order to do so. Please see graphic organizer for additional notes

A.P. United States History Objectives:

- WXT-2.0: Explain how patterns of exchange, markets, and private enterprise have developed, and analyze ways that governments have responded to economic issues.
- WXT-3.0: Analyze how technological innovation has affected economic development and society.
- WOR-1.0: Explain how cultural interaction, cooperation, competition, and conflict between empires, nations, and peoples have influenced political, economic, and social developments in North America.
- GEO-1.0: Explain how geographic and environmental factors shaped the development of various communities, and analyze how competition for and debates over natural resources have affected both interactions among different groups and the development of government policies.
- CUL-4.0: Explain how different group identities, including racial, ethnic, class, and regional identities, have emerged and changed over time.
- WOR-1.0: Explain how cultural interaction, cooperation, competition, and conflict between empires, nations, and peoples have influenced political, economic, and social developments in North America.

The Columbian Exchange

Graphic Organizer

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.

This will be part of your assignments that you will turn in on the first day of class.
Your responses are to be *handwritten* – NOT TYPED (i.e., cut and pasted).

	New World to Old -->	<-- Old World to New
Animals		
Plants		
Populations		
Technology		
Culture & Ideas		
Diseases		

Other Sources Consulted (no set citation format – just be descriptive enough so that I can find them):

GRAPHIC ORGANIZER 1.1

Comparing and Contrasting the European Colonizers



	SPANISH	FRENCH	DUTCH	ENGLISH
<i>Region(s) Colonized</i>				
<i>Religion</i>				
<i>Interested Parties</i>	1. 2.	1. 2.	1. 2.	1. 2.
<i>Economic Pursuit(s)</i>				
<i>Settlements</i>				
<i>Number of Colonists</i>				
<i>Evangelism?</i>				
<i>Relationship with Native Americans</i>				

NATIVE AMERICAN CULTURES

US History Graphic Organizer

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

ARCTIC Tribal Groups:	
PLAINS INDIANS Tribal Groups:	
NORTHEAST / GREAT LAKES Tribal Groups:	
SOUTHWEST Tribal Groups:	
SOUTHEAST Tribal Groups:	

What is Active Reading?

Active reading is a style of reading that requires students to be more engaged with the material at hand. By participating in deeper engagement, students are able to pull more from a text and create deeper connections to it.

What Does Active Reading Look Like?

For this assignment, active reading means ANNOTATING, or interacting with a text through margin notes. Think of these margin notes as having a “conversation” with the text. You can deliberately engage the author by asking questions, stopping to argue, offering a compliment, or seeking to clarify an important issue. This helps a reader engage in a deeper reading, which also develops a lasting understanding of the text.

Annotation Procedures:

1. Your book MAY NOT have previous annotations already written in it
2. You MUST annotate in pen, and it MUST be legible!
3. As you read, interact with the text. Underline important information and quotes that stand out to you, and then add comments explaining WHY those passages struck you as important.
 - a. Ask questions – make predictions – write reactions – have a conversation with the book.
 - b. **BE WARNED!** Highlighting, underlining, or circling BY ITSELF is NOT enough! You must add quality commentary for an annotation to earn credit!

Ways to Annotate:

- Discuss what you think is significant about the book title or chapter titles
- Define unfamiliar words or slang
- Re-write, paraphrase, or summarize a particularly difficult passage or moment.
- Make connections to other parts of the book: predict outcomes, suggest endings, etc.
- Ask questions directly to the author or characters. Identify answers if they occur on later pages!
- Make connections to other texts you've read or seen. This could be movies, comic books/graphic novels, news events, other books, stories, plays, songs, poems, etc.
- Draw a picture when a visual connection is appropriate.
- Make meaningful connections to your own life experiences.
- Identify the author's perspective on a subject; discuss YOUR perspective on it, as well!
- Explain the historical context or traditions/social customs that are used in the passage.
- Offer an analysis or interpretation of what is happening in the text.
- Point out and discuss literary techniques that the author is using, like symbols, metaphors, etc.
- Identify important conflicts, and note how they shape the story
- Identify themes, or discuss the way a specific scene affects the theme

From Bartolomé de las Casas

Brief Account of the Devastation of the Indies (1542)

Source: <http://www.swarthmore.edu/SocSci/bdorse1/41docs/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 *The Jesuit Relations* (1634)

Father Paul Le Jeune, Missionary to the Montagnais Indians

Source: <http://museum.state.il.us/pub/dmmweb>

Document

1.3

BACKGROUND: *Paul Le Jeune was born to a French Huguenot family and converted to Roman Catholicism as a teenager. After his ordination to the priesthood, he was placed in charge of the Jesuit Mission in Canada. Like other French Jesuit priests, Fr. Le Jeune lived among the Indians he was trying to evangelize. Fr. Le Jeune's observations of the Montagnais Indians were published in the 1634 edition of the Jesuit Relations, an annual compilation of accounts of Jesuit priests in North America.*

CHAPTER IV.

ON THE BELIEF, SUPERSTITIONS, AND ERRORS OF THE MONTAGNAIS SAVAGES.

I have already reported that the Savages believe that a certain one named Atachocam had created the world, and that one named Messou had restored it. I have questioned upon this subject the famous Sorcerer and the old man with whom I passed the Winter; they answered that they did not know who was the first Author of the world,- that it was perhaps Atahocham, but that was not certain; that they only spoke of Atahocam as one speaks of a thing so far distant that nothing sure can be known about it; and, in fact, the word "Nitatahokan " in their language means, "I relate a fable, I am telling an old story invented for amusement."

Their Religion, or rather their **superstition**, consists besides in praying; but O, my God, what prayers they make! In the morning, when the little children come out from their Cabins, they shout, *Cacouakhi, Pakhais Amiscouakhi, Pakhais Mousouakhi, Pakhais*, "Come, Porcupines; come, Beavers; come, Elk; " and this is all of their prayers.

When the Savages sneeze, and sometimes even at other times, during the Winter, they cry out in a loud voice, *Etouctaian miraouinam an Mirouscamiklti*, "I shall be very glad to see the Spring."

At other times, I have heard them pray for the Spring, or for deliverance from evils and other similar things; and they express all these things in the form of desires, crying out as loudly as they can, "I would be very glad if this day would continue, if the wind would change," etc. I could not say to whom these wishes are addressed, for they themselves do not know, at least those whom I have asked have not been able to enlighten me....

CHAPTER V.

ON THE GOOD THINGS WHICH ARE FOUND AMONG THE SAVAGES.

If we begin with physical advantages, I will say that they possess these in abundance. They are tall, erect, strong, well proportioned, agile; and there is nothing effeminate in their appearance. Those little Fops that are seen elsewhere are only caricatures of men, compared with our Savages...

As to the mind of the Savage, it is of good quality. I believe that souls are all made from the same stock, and that they do not materially differ; hence, these barbarians having well formed bodies, and organs well regulated and well arranged, their minds ought to work with ease. Education and instruction alone are lacking. Their soul is a soil which is naturally good, but loaded down with all the evils that a land abandoned since the birth of the world can produce. I naturally compare our Savages with certain villagers, because both are usually without education, though our Peasants are superior in this regard; and yet I have not seen any one thus far, of those who have come to this country, who does not confess and frankly admit that the Savages are more intelligent than our ordinary peasants.

Moreover, if it is a great blessing to be free from a great evil, our Savages are happy; for the two tyrants who provide hell and torture for many of our Europeans, do not reign in their great forests, - I mean ambition and avarice. As they have neither political organization, nor offices, nor dignities, nor any authority, for they only obey their Chief through good will toward him, therefore they never kill each

other to acquire these honors. Also, as they are contented with a mere living, not one of them gives himself to the Devil to acquire wealth.

They make a pretence of never getting angry, not because of the beauty of this virtue, for which they have not even a name, but for their own contentment and happiness, I mean, to avoid the bitterness caused by anger. The Sorcerer said to me one day, speaking of one of our Frenchmen, "He has no sense, he gets angry; as for me, nothing can disturb me; let hunger oppress me, let my nearest relation pass to the other life, let the Iroquois, our enemies, massacre our people, I never get angry." What he says is not an article of faith; for, as he is more haughty than any other Savage, so I have seen him oftener out of humor than any of them; it is true also that he often restrains and governs himself by force, especially when I expose his foolishness. I have only heard one Savage pronounce this word, Ninichcatihin, "I am angry," and he only said it once. But I noticed that they kept their eyes on him, for when these Barbarians are angry, they are dangerous and unrestrained.

Whoever professes not to get angry, ought also to make a profession of patience; the Savages surpass us to such an extent, in this respect, that we ought to be ashamed. I saw them, in their hardships and in their labors, suffer with cheerfulness ... One thing alone casts them down,- it is when they see death, for they fear this beyond measure; take away this apprehension from the Savages, and they will endure all kinds of degradation and discomfort, and all kinds of trials and suffering very patiently...

They are very much attached to each other, and agree admirably. You do not see any disputes, quarrels, enmities, or reproaches among them. Men leave the arrangement of the household to the women, without interfering with them; they cut, and decide, and give away as they please, without making the husband angry... I have never heard the women complain because they were not invited to the feasts, because the men ate the good pieces, or because they had to work continually, going in search of the wood for the fire, making the Houses, dressing the skins, and busying themselves in other very laborious work. Each one does her own little tasks, gently and peacefully, without any disputes....

As there are many orphans among these people, for they die in great numbers since they are addicted to drinking wine and brandy, these poor children are scattered among the Cabins of their uncles, aunts, or other relatives. Do not suppose that they are snubbed and reproached because they eat the food of the household. Nothing of the kind, they are treated the same as the children of the father of the family, or at least almost the same, and are dressed as well as possible....

CHAPTER VI.

ON THEIR VICES AND THEIR IMPERFECTIONS.

The Savages, being filled with errors, are also haughty and proud. Humility is born of truth, vanity of error and falsehood. They are void of the knowledge of truth, and are in consequence, mainly occupied with thought of themselves. **They imagine that they ought by right of birth, to enjoy the liberty of wild ass colts**, rendering no homage to any one whomsoever, except when they like. They have reproached me a hundred times because we **fear** our Captains, while they laugh at and make sport of theirs. All the authority of their chief is in his tongue's end; for he is powerful in so far as he is eloquent; and, even if he kills himself talking and haranguing, he will not be obeyed unless he pleases the Savages....

I have shown in my former letters how **vindictive** the Savages are toward their enemies, with what fury and cruelty they treat them, eating them after they have made them suffer all that an incarnate fiend could invent. This **fury** is common to the women as well as to the men, and they even surpass the latter in this respect. I have said that they eat the lice they find upon themselves, not that they like the taste of them, but because they want to bite those that bite them.

These people are very little moved by compassion. When any one is sick in their Cabins, they ordinarily do not cease to cry and storm, and make as much noise as if everybody were in good health. They do not know what it is to take care of a poor invalid, and to give him the food which is good for him; if he asks for something to drink, it is given to him, if he asks for something to eat, it is given to him, but otherwise he is neglected; to coax him with love and gentleness, is a language which they do not understand. As

long as a patient can eat, they will carry or drag him with them; if he stops eating, they believe that it is all over with him and kill him, as much to free him from the sufferings that he is enduring, as to relieve themselves of the trouble of taking him with them when they go to some other place...

The Savages are slanderous beyond all belief; I say, also among themselves, for they do not even spare their nearest relations, and with it all they are deceitful. For, if one speaks ill of another, they all jeer with loud laughter; if the other appears upon the scene, the first one will show him as much affection and treat him with as much love, as if he had elevated him to the third heaven by his praise. The reason of this is, it seems to me, that their slanders and derision do not come from malicious hearts or from infected mouths, but from **a mind which says what it thinks** in order to give itself free scope, and which seeks gratification from everything, even from slander and mockery. Hence they are not troubled even if they are told that others are making sport of them, or have injured their **reputation**. All they usually answer to such talk is, *mama irinision*, "He has no sense, he does not know what he is talking about;" and at the first opportunity they will pay their slanderer in the same coin, returning him the like.

Lying is as natural to Savages as talking, not among themselves, but to strangers. **Hence it can be said that fear and hope, in one word, interest, is the measure of their fidelity.** I would not be willing to trust them, except as they would fear to be punished if they failed in their duty, or hoped to be rewarded if they were faithful to it. They do not know what it is to keep a secret, to keep their word, and to love with constancy, especially those who are not of their nation, for they are harmonious among themselves, and their slanders and raillery do not disturb their peace and friendly intercourse.

The Savages have always been gluttons, but since the coming of the Europeans they have become such drunkards, that, although they see clearly that these new drinks, the wine and brandy, which are brought to them, are depopulating their country, of which they themselves complain, they cannot abstain from drinking, taking pride in getting drunk and in making others drunk. It is true that they die in great numbers; but I am astonished that they can resist it as long as they do. For, give two Savages two or three bottles of brandy, they will sit down and, without eating, will drink, one after the other, until they have emptied them. [The conduct of French colonial officials] is remarkably praiseworthy in forbidding the traffic in these liquors. Monsieur de Champlain very wisely takes care that these restrictions are observed, and I have heard that Monsieur the General du Plessis has had them enforced at Tadoussac. I have been told that the Savages are tolerably chaste. I shall not speak of all, not having been among them all; but those whom I have met are very lewd, both men and women. God! what blindness! How great is the happiness of Christian people! ...

They are dirty in their habits, in their postures, in their homes, and in their eating; yet there is no lack of propriety among them, for everything that gives satisfaction to the senses, passes as propriety.

I have said that they are dirty in their homes; the entrance to their Cabins is like a pig-pen. They never sweep their houses, they carpet them at first with branches of pine, but on the third day these branches are full of fur, feathers, hair, shavings, or whittlings of wood. Yet they have no other seats, nor beds upon which to sleep. From this it may be seen how full of dirt their clothes must be; it is true that this dirt and filth does not show as much upon their clothes as upon ours....

CHAPTER XII.

WHAT ONE MUST SUFFER IN WINTERING WITH THE SAVAGES.

Imagine now a great ring or square in the snow, two, three or four feet deep, according to the weather or the place where they encamp. This depth of snow makes a white wall for us, which surrounds us on all sides, except the end where it is broken through to form the door. The framework having been brought, which consists of twenty or thirty poles, more or less, according to the size of the cabin, it is planted, not upon the ground but upon the snow; then they throw upon these poles, which converge a little at the top, two or three rolls of bark sewed together, beginning at the bottom, and behold, the house is made. The ground inside, as well as the wall of snow which extends all around the cabin, is covered with little branches of fir; and, as a finishing touch, a wretched skin is fastened to two poles to serve as a door, the doorposts being the snow itself..

You cannot stand upright in this house, as much on account of its low roof as the suffocating smoke; and consequently you must always lie down, or sit flat upon the ground, the usual posture of the Savages. When you go out, the cold, the snow, and the danger of getting lost in these great woods drive you in again more quickly than the wind, and keep you a prisoner in a dungeon which has neither lock nor key.

This prison, in addition to the uncomfortable position that one must occupy upon a bed of earth, has four other great discomforts, cold, heat, smoke, and dogs. As to the cold, you have the snow at your head with only a pine branch between, often nothing but your hat, and the winds are free to enter in a thousand places...

Nevertheless, the cold did not annoy me as much as the heat from the fire. A little place like their cabins is easily heated by a good fire, which sometimes roasted and broiled me on all sides, for the cabin was so narrow that I could not protect myself against the heat. You cannot move to right or left, for the Savages, your neighbors, are at your elbows; you cannot withdraw to the rear, for you encounter the wall of snow, or the bark of the cabin which shuts you in. I did not know what position to take. Had I stretched myself out, the place was so narrow that my legs would have been halfway in the fire; to roll myself up in a ball, and crouch down in their way, was a position I could not retain as long as they could; my clothes were all scorched and burned...

But, as to the smoke, I confess to you that it is martyrdom. It almost killed me, and made me weep continually, although I had neither grief nor sadness in my heart. It sometimes grounded all of us who were in the cabin; that is, it caused us to place our mouths against the earth in order to breathe. For, although the Savages were accustomed to this torment, yet occasionally it became so dense that they, as well as I, were compelled to prostrate themselves, and as it were to eat the earth, so as not to drink the smoke. I have sometimes remained several hours in this position, especially during the most severe cold and when it snowed; for it was then the smoke assailed us with the greatest fury, seizing us by the throat, nose, and eyes...

Someone will tell me that I ought to have gone out from this smoky hole to get some fresh air; and I answer him that the air was usually so cold at those times that the trees, which have a harder skin than man, and a more solid body, could not stand it, splitting even to the core, and making a noise like the report of a musket. Nevertheless, I occasionally emerged from this den, fleeing the rage of the smoke to place myself at the mercy of the cold, against which I tried to arm myself by wrapping up in my blanket like an Irishman; and in this garb, seated upon the snow or a fallen tree, I recited my Hours; the trouble was, the snow had no more pity upon my eyes than the smoke.

As to the dogs, which I have mentioned as one of the discomforts of the Savages' houses, I do not know that I ought to blame them, for they have sometimes rendered me good service... These poor beasts, not being able to live outdoors, came and lay down sometimes upon my shoulders, sometimes upon my feet, and as I only had one blanket to serve both as covering and mattress, I was not sorry for this protection, willingly restoring to them a part of the heat which I drew from them. It is true that, as they were large and numerous, they occasionally crowded and annoyed me so much, that in giving me a little heat they robbed me of my sleep, so that I very often drove them away....

We occasionally had some good meals; but for every good dinner we went three times without supper. When a young Savage of our cabin was dying of hunger... they often asked me if I was not afraid, if I had no fear of death; and seeing me quite firm, they were astonished, on one occasion in particular, when I saw them almost falling into a state of despair. When they reach this point, they play, so to speak, at "save himself who can;" throwing away their bark and baggage, deserting each other, and abandoning all interest in the common welfare, each one strives to find something for himself. Then the children, women, and for that matter all those who cannot hunt, die of cold and hunger. If they had reached this extremity, I would have been among the first to die.

Chapter 1: The Collision of Cultures; Key Terms/People/Places/Events Graphic Organizer

Directions:

Complete the graphic organizer using *Chapter 1: The Collision of Cultures* from *American History: Connecting with the Past AP Edition* by Alan Brinkley and McGraw Hill. If you do not have this book yet, **research these terms online**. You will be expected to know these terms and be able to use them in class in multiple formats. Be detailed in your responses.

Key Term/ People/ Places/ Events	Definition / Accomplishments / Importance / Impacts
Archaic Period	
Black Death	
Cahokia	
Christopher Columbus	
Clovis People	
Conquistadores	
<i>Coueurs de Bois</i>	
<i>Encomienda</i>	
Henry Hudson	
Jamestown	
Matrilineal	

Key Term/ People/ Places/ Events	Definition / Accomplishments / Importance / Impacts
Mercantilism	
Meso-Americans	
<i>Mestizos</i>	
Protestant Reformation	
Puritans	
Roanoke	
Samuel de Champlain	
Separatists	
<i>Seigneuries</i>	
Sir Humphrey Gilbert	
Sir Walter Raleigh	
Tenochtitlán	