

APUSH I Summer Assignment
Mr. Costanzo

Your summer assignment will consist of a two section assignment. For the first section, use the links found on Mr. Costanzo's website. (<https://sites.google.com/a/lvhs.org/mr-costanzo/apush-i-summer-assignment>) For the second section, you will read three documents and answer the questions that follow the documents.

The links for William Cronon's *Changes in the Land* can also be found on my website.

Everything should be handwritten on the packet given to you. If you lose the packet, it is your responsibility to print a new copy. The entire packet can be found on the summer assignment web page. The assignment will be due on the first day of class in the fall. In addition to the test grade given for the summer assignment, there will also be a quiz on the material during the first week of school.

Name: _____

Test Grade: _____
100

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_Q30JDeJk

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

For more instructional materials, visit my website: www.tcmricher.net

Native American Tribes

US History Map Exercise

Name: _____



Map Credit: 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.

For more instructional materials, visit www.tomrichey.net.

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):
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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>				

For more instructional materials, visit www.tomrichey.net.

From *The Jesuit Relations* (1634)

Father Paul Le Jeune, Missionary to the Montagnais Indians

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

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 Atahocam 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, *Caouakhi, Pakhais Amisonakhi, 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 Mirouscamikeli*, "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, Ninichcathin, "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 VICIES 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 storn, 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 inision*, "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.

From Bartolomé de las Casas

Brief Account of the Devastation of the Indies (1542)

Document
1.2

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

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

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?

ANSWER THESE
QUESTIONS ON
THE FOLLOWING
PAGE →

Questions for Matthew Dennis, *Cultivating a Landscape of Peace* (1995)

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?

APUSH Summer Reading Assignment

William Cronon, *Changes in the Land*

Name: _____

As part of your summer assignment, you will look at four excerpts from William Cronon's *Changes in the Land*, a very influential work in the field of environmental history. Cronon's work examines the effect of European patterns of land use on the New England landscape in the 17th and 18th centuries.

In preparation for the Document-Based Questions (DBQs) you will have to write as an APUSH student this year, you will answer each question using evidence from the text. Where you see (____), you are to note the page number where you found the piece of evidence you are using to answer the question. As with all of our summer assignments, this assignment should be turned in *handwritten* (NOT typed) on the first day of class. *Since this book is copyrighted, a password is required to access the readings. My students should have it.*

Controlling the Environment (Contrast) Answer the following questions using *this excerpt* from Cronon.

In what ways did Indians in New England interact with and control their environment? Contrast this with how the English interacted with and controlled their environment using two (2) pieces of evidence to represent each group.

Indians (New World)	English (Old World)
(____)	(____)
(____)	(____)

Food and Gender Roles (Contrast) Answer the following questions using *this excerpt* from Cronon.

Contrast Indian agriculture with English agriculture:

Indians (New World)	English (Old World)
(____)	(____)

How did the Indians and the English differ when it came to men's work and women's work when it came to agriculture, hunting, and fishing?

	Indians (New World)	English (Old World)
Women	(____)	(____)
Men	(____)	(____)

How did the English and the Indians regard each other's division of labor between men and women?

_____ (____)

How does Cronon explain the difference in the division of labor between men and women in the Old World and the New World?

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Property and Ownership (Comp/Cont) Answer the following questions using this excerpt from Cronon.

How did Indians and Europeans differ in their ideas of property ownership?

Indians (New World)	Europeans (Old World)
()	()
Are there any commonalities in the way that Indians and Europeans looked at the idea of property?	
()	

How did these differing ideas of property ownership come into conflict in colonial New England?

()

Power and Wealth (Contrast) Answer the following questions using this excerpt from Cronon.

How did relationships between power and wealth differ in European and Indian culture?

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What does Cronon mean when he uses the term, *capitalism*? This is a word with many nuances and it is important to know what idea someone is expressing when they use the term.

()

Does Cronon seem supportive of this idea of capitalism as he presents it? Present evidence to support your answer.

()