ALL ASSIGNMENTS ARE DUE BY 9/6, NOT THE FIRST DAY OF THE SECOND SEMESTER. LATE GRADES WILL NOT BE ACCEPTED. THIS ASSIGNMENT IS YOUR FIRST MAJOR ASSESSMENT FOR THE COURSE. PLEASE FIND ME IN ROOM 203 BEFORE FIRST BLOCK OR ROOM 202 DURING THE DAY TO TURN IN THE ASSIGNMENT.

Part I- Definitions/Short Answers

1) Complete definitions, charts, and questions on early explorers and New World settlement.
   - For all questions please rephrase the question in your answer.
   - These answers must be hand written.
   - Please write in blue or black pen. Do not use pencil.
   - They will not be accepted if typed.
   - You may use library/internet resources to complete them.

Part II- Primary Source Analysis

2) Read packet of supplemental materials and answer questions that follow.
   - “Hernan Cortes- Dispatches of the Conquests from the New World”
   - “John Smith- Description of Virginia”
   - Visual Portfolio-“New World Images”
   - Visual Portfolio- “Mapmaking and Colonialism in the New World”

   These questions will examine your critical thinking and analytical ability. Be thorough and detailed in answering these questions. These questions can be typed.

If you have any questions or concerns about the assignment you can find me in Room 202 or 203 before summer vacation!

Have a great summer!
**Part 1- Definitions** - Key Terms/People - Give a definition for each of the following. Remember a good definition has “the what/the who” and its significance.

<table>
<thead>
<tr>
<th>KEY TERMS</th>
<th>PEOPLE</th>
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<tr>
<td>Incas</td>
<td>Ferdinand and Isabella from Spain</td>
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<td>Aztecs</td>
<td>Christopher Columbus</td>
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<td>Nation-states</td>
<td>Francisco Coronado</td>
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<td>Caravel</td>
<td>Francisco Pizarro</td>
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<td>Columbian exchange</td>
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<td>Robert LaSalle</td>
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<td>encomienda system</td>
<td>Father Junipero Serra</td>
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<td>mestizos</td>
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Part I - Charts/Short Answers- Complete the chart and short answers on a separate sheet of paper. For short answers, reword the question in the answer.

**Navigation Acts**

<table>
<thead>
<tr>
<th>Colony/Date Founded</th>
<th>Leader</th>
<th>Reasons Founded</th>
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<tbody>
<tr>
<td>Massachusetts</td>
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<td>Plymouth/</td>
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<td>Connecticut/</td>
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<td>Rhode Island/</td>
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| New York/           |        |                |
| Delaware/           |        |                |
| New Jersey/         |        |                |
| Pennsylvania/       |        |                |

| Virginia/           |        |                |
| Maryland/           |        |                |
| The Carolinas/      |        |                |
| Georgia/            |        |                |

**Questions**

1. Which Portuguese explorer succeeded in sailing to the southernmost point of Africa?

2. Which Portuguese explorer succeeded in completing the first all water route to India?

3. Why was Portugal interested in sailing to India?

4. How had Portugal purchased products from Asia prior to its contact with Asia?

5. What was the purpose of the Columbus voyage?
6. Was it seen as successful by the Spanish crown? Why or why not?

7. What title did the Pope give to Henry VIII?

8. What problem did Henry VIII have with the Pope? How was it resolved?

9. What were the results of the Henry's split with Rome?

10. What colony did Gilbert establish? Why did it fail?

11. What possible reasons were there for the failure of the Roanoke colony?

12. When was Jamestown established?

13. What problems did the settlers of Jamestown encounter?

14. What was the role of John Smith in the history of Jamestown?

15. Why were indentured servants used in Jamestown?

16. What were the conditions of their work?

17. Why were indentured servants replaced with slaves?

18. Why did the "starving years" take place?

19. What product was introduced which changed the economy of Jamestown?

20. What problems did the Separatists face in England?

21. Why did they go to Holland?

22. What did they find wrong with Holland?

23. Where were they headed when they left for the New World?

24. Where did they first sight land?

25. Why did the Separatists write the Mayflower Compact?

26. What colony did the Puritans settle?
27. What was the difference between the Puritans and Separatists?

28. What was the role of the Puritan ministers

29. What were the beliefs of Roger Williams that caused such an uproar?

30. Where did Roger Williams find refuge after leaving Massachusetts?

31. What were the beliefs of Anne Hutchinson that caused such an uproar?

32. Why was Maryland established?

33. What did the Maryland Toleration Act declare?

34. Why was the colony of Connecticut established?

35. What were the Fundamental Orders?

36. What is the definition of Mercantilism?

37. How did Mercantilism benefit the colonies?

38. How did Mercantilism hurt the colonies?

39. What was Benign or Salutary Neglect?

40. What were the effects of Salutary Neglect?

41. What problems in England caused the Great Migration?

42. Which explorer discovered New Amsterdam for the Dutch?

43. Why was New Amsterdam taken over by the English?

44. What was the reaction of the Dutch residents of New Amsterdam to the takeover by England?

45. Who established the colony of Georgia and why was it established?

46. What was the success of the colony of Georgia?
47. How did Proprietary colonies differ from other colonies?
48. What was the purpose of the Lords of Trade?
49. Why was the Dominion of New England established?
50. Describe the parts to the Navigation Acts?
the conquest, Juan de Zumárraga, the first bishop of New Spain, attempted to
destroy the entire body of Nahua manuscripts, usually referred to as codices.
Despite his efforts, some codices survived and others were reproduced from
memory shortly afterward with the help of Spanish priests who shared Las
Casas’s indignation at what was occurring. The selection from the Florentine
Codex included in this chapter is one of these Nahua texts that shows the native
perspective on conquest. Partly on the basis of these codices, many scholars now
argue that the early relationships between indigenous peoples and Europeans
may have often been more open and mutual than those occurring later in North
America, where segregated and unequal societies on both sides brought much
bitterness and many prejudices to the encounter.

POINTS OF VIEW
Contact and Conquest (1502–1521)

1

HERNANDO CORTÉS

Dispatches of the Conquest from the New World

The discovery of the Americas by Christopher Columbus set off a speculative economic
frenzy in Spain and Portugal. Merchants, military men, and adventurers rushed to equip
ships and send soldiers in search of the gold, slaves, and spices promised by this vast
new world. Twenty-five years after Columbus’s discovery, however, the payoff remained
elusive. The Spanish colonies in the New World were little more than a few Caribbean
islands with sparse populations of settlers, African slaves, and captive Taino natives, who
often died of European diseases for which they had no immunity. It was contact with and
conquest of the Aztec empire on the mainland and the creation of New Spain (present-
day Mexico and Guatemala) in 1521 that finally brought Europeans and natives some
understanding of what they could expect from one another and how the future of this new
world might look.

Anthony Pagden, ed. and trans., Hernando Cortés: Letters from Mexico (New Haven, CT: Yale Univer-
Hernando Cortés, who led the conquest of New Spain, was not unlike many of the adventurers and businessmen who crossed the Atlantic in the first century after Columbus. In 1504, at the age of nineteen, Cortés traveled to Hispaniola (now the Dominican Republic and Haiti) on a convoy of merchant ships. Using his training as a lawyer and family connections, he became the colony notary and received a repartimiento, a Spanish colonial land grant, which included forced native labor. In 1511, he helped conquer Cuba, becoming clerk of the royal treasury; mayor of Havana; and a wealthy owner of land, Indians, and cattle. In 1517 and 1518, two expeditions to the Yucatán brought back rumors of gold and a great inland empire, and Cortés was asked by colonial authorities to command an exploratory expedition to the mainland.

When Cortés and his army of 508 soldiers arrived, they found an Aztec empire in deep crisis. Rapid expansion from the center of power at Tenochtitlán, the world’s largest city at the time and now present-day Mexico City, had stretched the empire’s rigid political structure and low technological development to the breaking point. Unable to fully integrate the vast agricultural hinterlands into the empire, the Aztecs had resorted to increasingly brutal ritualized terror, human sacrifice, and militarization to keep control. The first natives that Cortés and his men encountered at the margins of the empire fought initially but often quickly changed sides, preferring to take their chances with the Spanish invaders.

With the help of Malinche, a native woman who became Cortés’s lover, adviser, and interpreter, Cortés and his men swept through town after town, defeating local armies, abolishing human sacrifice and tax collection, and carrying out mass conversions to Christianity. By the time the Spanish finally arrived in Tenochtitlán, Cortés and his mistress were feared and admired as mythical liberators. The conquest required two more years of political maneuvering and bloody battles before culminating in the siege of Tenochtitlán in 1521. Cortés’s army, bolstered by as many as 200,000 natives, toppled the Aztec empire and declared the creation of a Christian New Spain.

As word of the conquest filtered back to Cuba, the Spanish royal bureaucracy feared that the upstart Cortés would take all the New World wealth for himself, perhaps even establishing himself as a king. Colonial officials used every political weapon they could find to sabotage Cortés, including officially relieving him of command, organizing mutinies, and seizing all his possessions in Cuba—all to no avail. Realizing that he could trust no one in Havana, and now having great status as a conquistador, he wrote directly to King Charles V of Spain about the things he had seen and done in the New World. These passages are from the dispatches that Cortés wrote to his king in the heat of conquest.

QUESTIONS TO CONSIDER

1. Consider Hernando Cortés’s possible motivations for writing. In what ways did his audience—the king of Spain—affect Cortés’s account of the conquest?
2. Why were Cortés and 508 men able to conquer an empire of millions?
3. Was Cortés a liberator or an oppressor of the natives? Explain.

They [the Aztecs] have a most horrid and abominable custom which truly ought to be punished and which until now we have seen in no other part, and this is
that, whenever they wish to ask something of the idols, in order that their plea may find more acceptance, they take many girls and boys and even adults, and in the presence of the idols they open their chests while they are still alive and take out their hearts and entrails and burn them before the idols, offering the smoke as sacrifice. Some of us have seen this, and they say it is the most terrible and frightful thing they have ever witnessed.

This these Indians do so frequently that, as we have been informed, and, in part, have seen from our own experience during the short while we have been here, not one year passes in which they do not kill and sacrifice some fifty persons in each temple; and this is done and held as customary from the island of Cozumel to this land where we now have settled. Your Majesties [the King and Queen of Spain and the Roman Empire] may be most certain that, as this land seems to us to be very large, and to have many temples in it, not one year has passed, as far as we have been able to discover, in which three or four thousand souls have not been sacrificed in this manner. . . .

After we had crossed [a] bridge, Moctezuma\(^1\) came to greet us and with him some two hundred lords, all barefoot and dressed in a different costume, but also very rich in their way and more so than the others. They came in two columns, pressed very close to the walls of the street, which is very wide and beautiful and so straight that you can see from one end to the other. It is two-thirds of a league long and had on both sides very good and big houses, both dwellings and temples.

Moctezuma came down the middle of this street with two chiefs, one on his right hand and the other on his left. One of these was that great chief who had come on a litter to speak with me, and the other was Moctezuma's brother, chief of the city of Yztapalapa, which I had left that day. And they were all dressed alike except that Moctezuma wore sandals whereas the others went barefoot; and they held his arm on either side. When we met I dismounted and stepped forward to embrace him, but the two lords who were with him stopped me with their hands so that I should not touch him; and they likewise all performed the ceremony of kissing the earth. When this was over Moctezuma requested his brother to remain with me and to take me by the arm while he went a little way ahead with the other; and after he had spoken to me all the others in the two columns came and spoke with me, one after another, and then each returned to his column.

When at last I came to speak to Moctezuma himself I took off a necklace of pearls and cut glass that I was wearing and placed it round his neck; after we had walked a little way up the street a servant of his came with two necklaces, wrapped in a cloth, made from red snails' shells, which they hold in great esteem; and from each necklace hung eight shrimps of refined gold almost a span in length. When they had been brought he turned to me and placed them about my neck, and then continued up the street in the manner already described until we reached a very large and beautiful house which had been very well prepared to accommodate us. . . .

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\(^1\) Moctezuma: Or, Montezuma; ruler of the Aztecs.
Most Invincible Lord, six days having passed since we first entered this great city of Tenochtitlán, during which time I had seen something of it, though little compared with how much there is to see and record, I decided from what I had seen that it would benefit Your Royal service and our safety if Moctezuma were in my power and not in complete liberty, in order that he should not retreat from the willingness he showed to serve Your Majesty; but chiefly because we Spaniards are rather obstinate and persistent, and should we annoy him he might, as he is so powerful, obliterate all memory of us. Furthermore, by having him with me, all those other lands which were subject to him would come more swiftly to the recognition and service of Your Majesty, as later happened. I resolved, therefore, to take him and keep him in the quarters where I was, which were very strong. . . .

There are, in all districts of this great city, many temples or houses for their idols. They are all very beautiful buildings, and in the important ones there are priests of their sect who live there permanently; and, in addition to the houses for the idols, they also have very good lodgings. . . .

The most important of these idols, and the ones in whom they have most faith, I had taken from their places and thrown down the steps; and I had those chapels where they were cleaned, for they were full of the blood of sacrifices; and I had images of Our Lady and of other saints put there, which caused Moctezuma and the other natives some sorrow. . . .

Moctezuma, who together with one of his sons and many other chiefs who had been captured previously [and] was still a prisoner, asked to be taken out onto the roof of the fortress where he might speak to the captains of his people and tell them to end the fighting. I had him taken out, and when he reached a breastwork which ran out beyond the fortress, and was about to speak to them, he received a blow on his head from a stone; and the injury was so serious that he died three days later. I told two of the Indians who were captive to carry him out on their shoulders to the people. What they did with him I do not know; only the war did not stop because of it, but grew more fierce and pitiless each day. . . .

We already knew that the Indians in the city [Tenochtitlán] were very scared, and we now learnt from two wretched creatures who had escaped from the city and come to our camp by night that they were dying of hunger and used to come out at night to fish in the canals between the houses, and wandered through the places we had won in search of firewood, and herbs and roots to eat. And because we had already filled in many of the canals, and leveled out many of the dangerous stretches, I resolved to enter the next morning shortly before dawn and do all the harm we could. The brigantines² departed before daylight, and I with twelve or fifteen horsemen and some foot soldiers and Indians entered suddenly and stationed several spies who, as soon as it was light, called us from where we lay in ambush, and we fell on a huge number of people. As these were some of the most wretched people and had come in search of food, they were nearly all unarmed, and women and children in the main. We did them so much harm through all the streets in the city that we could reach, that the dead and the prisoners numbered more than eight hundred; the brigantines also took many people and canoes

2. brigantine: A small ship, typically with two masts.
which were out fishing, and the destruction was very great. When the captains and lords of the city saw us attack at such an unaccustomed hour, they were as frightened as they had been by the recent ambush, and none of them dared come out and fight; so we returned with much booty and food for our allies. . . .

On leaving my camp, I had commanded Gonzalo de Sandoval to sail the brigantines in between the houses in the other quarter in which the Indians were resisting, so that we should have them surrounded, but not to attack until he saw that we were engaged. In this way they would be surrounded and so hard pressed that they would have no place to move save over the bodies of their dead or along the roof tops. They no longer had nor could find any arrows, javelins or stones with which to attack us; and our allies fighting with us were armed with swords and bucklers, and slaughtered so many of them on land and in the water that more than forty thousand were killed or taken that day. So loud was the wailing of the women and children that there was not one man amongst us whose heart did not bleed at the sound; and indeed we had more trouble in preventing our allies from killing with such cruelty than we had in fighting the enemy. For no race, however savage, has ever practiced such fierce and unnatural cruelty as the natives of these parts. Our allies also took many spoils that day, which we were unable to prevent, as they numbered more than 150,000 and we Spaniards were only some nine hundred. Neither our precautions nor our warnings could stop their looting, though we did all we could. One of the reasons why I had avoided entering the city in force during the past days was the fear that if we attempted to storm them they would throw all they possessed into the water, and, even if they did not, our allies would take all they could find. For this reason I was much afraid that Your Majesty would receive only a small part of the great wealth this city once had, in comparison with all that I once held for Your Highness. Because it was now late, we could no longer endure the stench of the dead bodies that had lain in those streets for many days, which was the most loathsome thing in all the world, we returned to our camps.

A Nahua Account of the Conquest of Mexico

For centuries it had been a well-known part of the "Black Legend" of the horrors of the Spanish conquest that the first archbishop of Mexico, Juan de Zumárraga, collected thousands of Nahua manuscripts and burned them. (Nahua is the word for the people and the language of the Aztec empire.) However, some Nahua documents survived the archbishop's fires, and others were re-created through oral histories taken shortly after the conquest by sympathetic Spanish priests and Nahua natives trained in anthropological

James Lockhart, ed. and trans., We People Here: Nahua! Accounts of the Conquest of Mexico (Berkeley: University of California Press, 1993), 90-104.
4

JOHN SMITH

Description of Virginia

Before he became one of the original settlers of Jamestown in 1607, Captain John Smith (1580–1631) was already experienced as a soldier and diplomat, having fought the Spanish in the Netherlands and the Turks in Hungary. At Jamestown he took part in governing the colony—leading it from 1608 to 1609—and in managing relations with the Native Americans. His story, told years later, of being saved from death by the friendly intervention of Pocahontas, the daughter of Chief Powhatan, has a secure place in American legend. Historians and ethnographers disagree about whether the incident happened and, if it did, whether Smith correctly understood its meaning in the context of the native culture. Many suspect that it was part of a ritual inducting Smith into the tribe rather than a rescue.

Smith returned to England in 1609. His later years were given over to promoting both himself and the settlement of the New World he had helped to colonize. His descriptions in numerous writings both of British America and of its Native American inhabitants set patterns that continued for centuries.

QUESTIONS TO CONSIDER

1. Describe John Smith’s account of the New World. What kind of modern writing or communication does it suggest?

2. What adjectives would you apply to Smith’s description of the Native Americans? In what ways does his account seem reliable? In what ways does it seem unreliable?

THE COMMODITIES IN VIRGINIA
OR THAT MAY BE HAD BY INDUSTRY

The mildness of the air, the fertility of the soil, and the situation of the rivers are so propitious to the nature and use of man as no place is more convenient for pleasure, profit, and man’s sustenance. Under that latitude or climate, here will live any beasts, as horses, goats, sheep, asses, hens, etc. The waters, islands, and shoals are full of safe harbors for ships of war or merchandise, for boats of all sorts, for transportation or fishing, etc.

Edward Arber, ed., Captain John Smith of Wiltshire by Alford, Lincolnshire; President of Virginia and Admiral of New England. Works: 1608–1631. The English Scholar’s Library 16 (Birmingham, 1884), 63–67. The text has been modernised by Elizabeth Marcus.

26
The Bay and rivers have much marketable fish and places fit for salt works, building of ships, making of iron, etc.

Muscovia and Polonia\(^1\) yearly receive many thousands for pitch, tar, soap ashes, rosin, flax, cordage, sturgeon, masts, yards, wainscot, furs, glass, and such-like; also Swedeland\(^2\) for iron and copper. France, in like manner, for wine, canvas, and salt, Spain as much for iron, steel, figs, raisins and sherry. Italy with silks and velvets, consumes our chief commodities. Holland maintains itself by fishing and trading at our own doors. All these temporize with others for necessities, but all as uncertain as to peace or war, and besides the charge, travel and danger in transporting them, by seas, lands, storms and pirates. Then how much has Virginia the prerogative of all those flourishing kingdoms for the benefit of our lands, when as within one hundred miles all those are to be had, either ready provided by nature or else to be prepared, were there but industrious men to labor. Only copper might be lacking, but there is good probability that both copper and better minerals are there to be had if they are worked for. Their countries have it. So then here is a place a nurse for soldiers, a practice for mariners, a trade for merchants, a reward for the good, and that which is most of all, a business (most acceptable to God) to bring such poor infidels to the true knowledge of God and his holy Gospel.

**OF THE NATURAL INHABITANTS OF VIRGINIA**

The land is not populous, for the men be few, their far greater number is of women and children. Within 60 miles of Jamestown there are about some 5,000 people, but of able men fit for their wars scarce 1,500. To nourish so many together they have yet no means, because they make so small a benefit of their land, be it never so fertile.

Six or seven hundred have been the most that have been seen together, when they gathered themselves to have surprised Captain Smyth at Pamaunke, having but 15 to withstand the worst of their fury. As small as the proportion of ground that has yet been discovered, is in comparison of that yet unknown. The people differ very much in stature, especially in language, as before is expressed.

Some being very great as the Sesquaesahamocks, others very little like the Wighcocomocoes\(^3\) but generally tall and straight, of a comely proportion, and of a color brown, when they are of any age, but they are born white. Their hair is generally black, but few have any beards. The men wear half their heads shaven, the other half long. For barbers they use their women, who with 2 shells will grate away the hair in any fashion they please. The women are cut in many fashions agreeable to their years, but ever some part remain long.

They are very strong, of an able body and full of agility, able to endure, to lie in the woods under a tree by the fire, in the worst of winter, or in the weeds.

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1. **Muscovia and Polonia**: Latin for Moscow and Poland.
2. **Swedeland**: Sweden.
3. **Sesquaesahamocks . . . Wighcocomocoes**: Indigenous groups of the region.
and grass, in ambush in the summer. They are inconstant in everything, but what
fear constrains them to keep. Crafty, timorous, quick of apprehension and very
ingenuous. Some are of disposition fearful, some bold, most cautious, all savage.
Generally covetous of copper, beads and such like trash. They are soon moved
to anger, and so malicious, that they seldom forget an injury: they seldom steal
from one another, lest their conjurors should reveal it, and so they be pursued
and punished. That they are thus feared is certain, but that any can reveal their
offenses by conjuration I am doubtful. Their women are careful not to be sus-
pected of dishonesty without leave of their husbands.

Each household knows their own lands and gardens, and most live off their
own labors.

For their apparel, they are some time covered with the skins of wild beasts,
which in winter are dressed with the hair but in summer without. The better
sort use large mantles of deerskin not much different in fashion from the Irish
mantles. Some embroidered them with beads, some with copper, others painted
after their manner. But the common sort have scarce to cover their nakedness
but with grass, the leaves of trees or suchlike. We have seen some use mantles
that nothing could be discerned but the feathers, that was exceedingly warm and
handsome. But the women are always covered about their middles with a skin
and are ashamed to be seen bare.

They adorn themselves most with copper beads and paintings. Their women
have their legs, hands, breasts and face cunningly embroidered with diverse works,
as beasts, serpents, artificially wrought into their flesh with black spots. In each
ear commonly they have three great holes, from which they hang chains, brace-
lets or copper. Some of their men wear in those holes a small green and yellow
colored snake, near half a yard in length, which crawling and lapping herself
around his neck oftentimes familiarly would kiss his lips. Others wear a dead
rat tied by the tail. Some on their heads wear the wing of a bird or some large
feather, with a rattle; those rattles are somewhat like the chape of a rapier, but
less, which they take from the tails of a snake. Many have the whole skin of a
hawk or some strange fowl, stuffed with the wings abroad. Others a broad piece
of copper, and some the hand of their enemy dried. Their heads and shoulders
are painted red with the root Pocone pounded to a powder mixed with oil; this
they hold in summer to preserve them from the heat and in winter from the cold.
Many other forms of paintings they use, but he is the most gallant that is the
most monstrous to behold.

Their buildings and habitations are for the most part by the rivers or not far
distant from some fresh spring. Their houses are built like our arbors of small
young springs bowed and tied, and so close covered with mats or the barks of
trees very handsomely, that notwithstanding either wind, rain or weather, they
are as warm as stoves, but very smokey; yet at the top of the house there is a hole
made for the smoke to go into right over the fire.

4. conjuro: A ritual specialist who can discern what people are thinking.
5. Pocone: Bloodroot.
Against the fire they lie on little mounds of reeds covered with a mat, borne from the ground a foot and more by a mound of wood. On these round about the house, they lie heads and points one by the other against the fire, some covered with mats, some with skins, and some stark naked lie on the ground, from 6 to 20 in a house.

Their houses are in the midst of their fields or gardens; which are small plots of ground, some 20, some 40, some 100, some 200, some more, some less. Sometimes from 2 to 100 of these houses are together, or but a little separated by groves of trees. Near their habitations is a little small wood, or old trees on the ground, by reason of their burning of them for fire. So that a man may gallop a horse among these woods anyway, but where the creeks or rivers shall hinder.

Men, women and children have their several names according to the particular whim of their parents. Their women (they say) are easily delivered of child, yet do they love children dearly. To make them hardy, in the coldest mornings they wash them in the rivers, and by painting and ointments so tan their skins that after a year or two no weather will hurt them.

The men bestow their times in fishing, hunting, wars, and such manlike exercises, scorning to be seen in any woman like exercise, which is the cause that the women be very painful and the men often idle. The women and children do the rest of the work. They make mats, baskets, pots, mortars, pound their corn, make their bread, prepare their victuals, plant their corn, gather their corn, bear all kinds of burdens and suchlike.

FATHER PAUL LE JEUNE

Encounter with the Indians

In the sixteenth and seventeenth centuries, France's Society of Jesus of the Roman Catholic Church, more commonly known as the Jesuits, energetically proselytized in virtually every Portuguese, Spanish, and French colony. The first Jesuit missionaries arrived in French Canada in 1632. They were determined to bring Christianity to the Indians by living with them, learning their languages, educating their children, and demonstrating (sometimes at the cost of their lives) that they were as brave as the Native Americans, some of whom regarded themselves as warriors. The French, although haughty and arrogant at times, were less authoritarian than the Spanish were in dealing with natives—and often more successful. The Jesuits played a major role in cementing French alliances with many Native American groups across Canada and into the Ohio Valley. These relationships

Native Americans did not consider themselves collectively as one group of people or as a single nation before their encounter with Europeans and had no common term for themselves. Upon discovering the need to adopt a common name to differentiate themselves from the new strangers in their midst, Native Americans may have had little choice but to choose one that the whites had applied to them. In the end both sides adopted the word Indian, based on Christopher Columbus’s geographical error in supposing he had arrived in Asia rather than in a new world.

The next most common name used by Europeans was much less attractive. Medieval legend had depicted wild club-swinging men of the forest as hairy, naked links between humans and animals. Named in Latin silvaticus, “men of the woods,” they became sauvage in French and savage in English, a word that finally turned into savage.

These and other names bestowed on Native Americans by whites, such as wild-men and barbarian, reflected a belief among Europeans that Indians were essentially their opposites. Defined as “the other,” Indians were viewed as heathens who performed human sacrifices and were cannibals. They were seen as dirty, warlike, superstitious, sexually promiscuous, and brutal to their captives and to their women. Evils observed anywhere among Indians, as well as evils not observed but known to be practiced, such as Aztec human sacrifice, were generalized to all Indians.

At the same time, Europeans, troubled by what they regarded as the decadence of their own society, recognized positive traits in the Indians that Europeans lacked. To many Europeans, especially those who never migrated to the New World, Indians seemed direct, innocent, hospitable, courteous, handsome, and courageous. Their independence, proud bearing, and stamina suggested a nobility that Europeans seemed to be losing. From this image came the composite ideal of the “noble savage.”

The first attempt by a European to depict the domestic lives of Native Americans can be seen in Figure 1, an anonymous German woodcut published around 1505 and based on explorer and geographer Amerigo Vespucci’s account of his voyages between 1497 and 1504 to the New World. The inscription describes natives as “naked, handsome, brown, well shaped in body;... No one has anything, but all things are in common. And the men have as wives those who please them, be they mothers, sisters or friends. ... They also fight with each other, and they eat each other. ... They become a hundred and fifty years old and have no government.”
Figure 1. Unknown German artist, “First European Attempt to Depict the Domestic Life of Native Americans,” ca. 1505.

Figure 2. Unknown Native American artist, drawing of Cortés and Malinche, ca. 1540.
Figure 3. English engraving of John White's drawing "The Manner of Their Fishing," 1585.

Not all images of the time presented the Europeans and Native Americans as such opposites. Figure 2 shows a drawing of Cortés and his longtime lover and adviser, Malinche (Doña Marina). Malinche was born and raised an Aztec but was sold to the Maya as a slave and then passed on to another ethnic group in Tabasco, south of the Aztec empire. By the time Cortés arrived on the continent, Malinche spoke many local languages and found that she fit in with the Spanish as well as with any native group. This picture by an indigenous artist from around 1540 suggests a degree of understanding between Europeans and natives that is lacking in many of the more stereotypical portraits of "barbarians" and "noble savages" by European artists, both earlier and later.

Figure 3 shows an engraving made from a drawing by John White, who from 1585 to 1586 lived on Roanoke Island (off the coast of present-day North Carolina), part of the first English colony in North America. White was commissioned to illustrate the first written account of that colony. Thomas Hariot's pamphlet, A Brief and True Report of the New Found Land of Virginia, published together with engravings of White's images in 1588, was "directed to the investors, farmers, and well-wishers of the project of colonizing and planting there" and emphasized the region's economic possibilities. The caption to the engraving reads in part:
It is a pleasing picture to see these people wading and sailing in their shallow rivers. They are untroubled by the desire to pile up riches for their children, and live in perfect contentment with their present state, in friendship with each other, sharing all those things with which God has so bountifully provided them. Yet they do not render Him the thanks which His providence deserves, for they are savage and have no knowledge [of Christianity].

In which readings can you find images of Indians most like that of the German woodcut? In which readings can you find images of Indians similar to White’s drawing?

Figure 4 is another domestic scene of Indian life, this time from a French source, François de Creux’s *Historia Canadensis*, published in 1664. How does it differ from the way in which Figure 1 depicts the Indians? Note that both figures in this image are Indian women. Are Indian men described in different terms from Indian women in the various readings?
Figure 5. Unknown European artist, "Return of English Captives during a Conference between Colonel Henry Bouquet and Indians on the Muskingum River," 1764.
Figure 5 depicts a conference between Colonel Henry Bouquet and some of the Indians he defeated at the Battle of Bushy Run in 1763. Many tribes in the Ohio Valley, led by Pontiac, a chief of the Ottawas, rose up against the British in 1763, laying waste to white settlements in the valley. The engraving’s central focus is the return of white captives taken during these raids. The theme of whites, and especially white women, captured by Indians greatly fascinated the colonists and their European counterparts, and captivity narratives were best sellers on both sides of the Atlantic.

FOR CRITICAL THINKING

1. What perceptions of the New World inhabitants do these images present? How accurate are they? How might Europeans have reacted to these images?
2. Why do you think White’s depiction of the Indians in Figure 3 is so different from that shown in Figure 1?
3. Figure 2 was drawn by an unknown indigenous artist around 1540. What does this portrayal of Malinche and Cortés say about the artist’s view of the couple’s relationship?
4. How might the absence of men in Figure 4 have affected the European view of the character of Indians?
5. What attitude toward the Indians and what view of Indian–white relations are suggested by Figure 5?
Mapmaking and Colonialism
in the New World

Cartography, the theory and practice of making representations of Earth on a flat surface, has usually been connected to states' and to politicians' attempts to control people and space. Although maps have existed for millennia and were part of all ancient empires, dramatic changes in mapmaking technology from the fifteenth to the seventeenth centuries made cartography of much more direct use to both business and government. One key part of this revolution in cartography was the Mercator projection, named for Gerhardus Mercator, a Flemish mapmaker who, in 1569, developed a world map that accurately depicted the sea-lanes used for navigation. Although it badly distorted geographic land masses, making Africa roughly the same size as Greenland, the Mercator projection proved hugely important and remains popular to this day.

As maps became more useful to Europeans during the age of exploration, the newly invented printing press mass-produced maps for everyday use in exploration, commerce, and colonial expansion. Some scholars have even argued that this mapmaking revolution allowed for a new type of government that ruled over contiguous territory—a significant departure from the traditional Old World pattern of kings and nobles claiming allegiance from confused patchworks of peoples and clans. As this style of territorial rule developed, mapmaking became an issue of war and peace. Columbus's discovery of America in 1492 and the maps he brought back set off a race among European powers to chart and claim vast sections of the New World for settlement and commerce.

Amplissima Regionis Mississipi (Figure 1), the map pictured on page 96, was one of the most widely disseminated maps in colonial North America. Published by Homann Heirs, an important German family mapmaking business started by the cartographer to Emperor Charles VI, Amplissima Regionis Mississipi was based on the 1718 map "Carte de la Louisiane et du Cours du Mississipi," first drawn by Frenchman Guillaume de L'Isle and his father, Claude, from information derived from the explorations of Marquette, Joliet, La Salle, Le Sueur, and others. It depicts a variety of Native American territories, the major rivers in French North America, Hernando de Soto's exploration of North America in 1539–1540, and, for the first time, an accurate representation of the mouth of the Mississippi River and its delta. It is also the first map to refer to the territory surrounding the Rio Grande as Tejas—an early variant of the modern name Texas. Versions of this map were in continuous use until 1797, and it is believed to be the oldest map that Lewis and Clark consulted in planning their expedition. Two of the major illustrative details in the map are enlarged for closer inspection (Figures 2 and 3).
Figure 1. Amplissima Regionis Mississipi.
Figure 3. Map detail from lower right.
FOR CRITICAL THINKING

1. What landmarks are given most prominence in the map as a whole (Figure 1), and what does this emphasis suggest about the priorities of the map's creators and users?

2. In the cropped image taken from the upper left of the map (Figure 2), what is the relationship between the three figures and the French conquest of North America?

3. In the cropped image taken from the lower right corner of the map (Figure 3), what is the cartographer suggesting about the place of native peoples in this colonized French world?