

APUSH Summer Reading Assignment Summer 2020

All of the following work should be typed and printed (unless otherwise noted) and is *due on the first day of school*. All assignments will be recorded as one major grade. Late submissions will receive a 10 point deduction each day they are late.

Contact Sarah Rinker (sarahrinker@anderson5.net) with questions while you complete the assignments, or join the Remind by texting @tlhAPUSH20 to 81010.

1. Read chapters 1 and 2 of *AMSCO AP United States History, 3rd Edition*
 - a. Available for purchase on Amazon for \$20.49
 - i. ISBN: 978-1531129125
 - ii. You will need this book all year, so please *purchase* it, and do not rent it
 - b. Submit a typed and printed outline of the first two chapters (“A World of Many Cultures” and “the 13 Colonies and the British Empire”)
 - i. Each heading and subheading should be reflected in your notes
 - ii. EXAMPLE:

Chapter 1: A World of Many Cultures

- A. Cultures of Central and South America
 - a. *Synopsis of section*
- B. Cultures of North America
 - a. *Synopsis of section*
 - b. Language
 - i. *Synopsis of section*
 - c. Southwest Settlements
 - i. *Synopsis of section*
 - d. Northwest Settlements
 - i. *Synopsis of section*
 - e. Great Plains
 - i. *Synopsis of section*
 - f. Midwest Settlements
 - i. *Synopsis of section*
 - g. Northeast Settlements
 - i. *Synopsis of section*
 - h. Atlantic Seaboard Settlements
- C. Europe Moves toward exploration
 - a. *Synopsis of section*
 - b. Etc.

- c. Answer each of the multiple choice and short answer questions at the end of the chapters
 - i. Multiple choice: number them and write the letter for the correct answer.
 - ii. Short answer questions: number them and label each part of the question a), b), and c). Your response to each part of the questions should be 2-3 sentences.
 - iii. *Note: You do not need to define the key terms at the end of each chapter, because you should mention them in your notes of the chapters*

2. Document Analysis: Reading and Writing

- a. *We will be reading and analyzing primary and secondary sources all year in AP US History. The multiple choice, DBQ, and SAQ portions of the exam will be centered around document analysis. The documents will be no more than a couple of paragraphs. This part of the summer assignment is meant to prepare you for this.*
- b. Read through the attached primary source documents and answer each question at the end of each doc. Your answers MUST be in complete sentences, typed, and printed. 1-2 sentences per answer will suffice.
- c. You are expected to interact with the sources, meaning underline/highlight, and annotate.
 - i. Therefore you will be turning the sources in on the first day of class with your other summer reading work.
- d. Source list:
 - i. Christopher Columbus, *Journal* (1492)
 - ii. Pope Paul III, Papal Bull: *Sublimis Deus* (1537)
 - iii. Bartolome de Las Casas, *Brief Account of the Destruction of the Indies* (1542)
 - iv. Juan Gines de Sepulveda, *Concerning the Just Causes of the War against the Indians* (1547)
 - v. Transcript of the Spanish Trial in the Aftermath of the Pueblo Revolt (1598)
 - vi. Samuel de Champlain, "*Description of the French Fur Trade*" (1608)
 - vii. John Rolfe, *Letter on Jamestown Settlement* (1618)
 - viii. *The Mayflower Compact* (1620)
 - ix. John Winthrop, "*A Model of Christian Charity*" (1630)
 - x. Nathaniel Bacon, "*Declaration against Governor William Berkeley*" (1676)

Change and Exchange

DOCUMENT 1.4 | CHRISTOPHER COLUMBUS, Journal 1492

Source
1

Italian explorer Christopher Columbus (1451–1506) sought a westerly route to Asia but landed in the Western Hemisphere in October 1492. The sovereigns of Spain, Ferdinand and Isabella, funded Columbus's voyages in hopes of expanding Spanish trade routes to Asia. This excerpt from his journal is the first recorded contact between Europeans and native peoples.

They are very well made, with very handsome bodies, and very good countenances. Their hair is short and coarse, almost like hairs of a horse's tail. They wear the hairs brought down to the eyebrows, except a few locks behind, which they wear long and never cut. They paint themselves black, and they are the colour of the Canarians, neither black nor white. Some paint themselves white, others red, and others of what colour they find. Some paint their faces, others the whole body, some only round the eyes, others only on the nose. They neither carry nor know anything of arms, for I showed them swords, and they took them by the blade and cut themselves through ignorance. They have no iron, their darts being wands without iron, some of them having a fish's tooth at the end, and others being pointed in various ways. They are all of fair stature and size, with good faces, and well made. I saw some with marks of wounds on their bodies, and I made signs to ask what it was, and they gave me to understand that people from other adjacent islands came with the intention of seizing them, and that they defended themselves. I believed, and still believe, that they come here from the mainland to take them prisoners. They should be good servants and intelligent, for I observed that they quickly took in what was said to them, and I believe that they would easily be made Christians, as it appeared to me that they had no religion. . . .

Christopher Columbus, John Cabot, and Gaspar Corte Real, *The Journal of Christopher Columbus (during His First Voyage, 1492–93) and Documents Relating the Voyages of John Cabot and Gaspar Corte Real*, ed. and trans. Clements R. Markham (London: Hakluyt Society, 1893), 38.

PRACTICING Historical Thinking

Identify: One way to determine significance is to look for patterns in reading. Patterns—or breaks in patterns—create emphasis. Identify three significant details that Columbus communicates about his first encounter with Native Americans. For example, take note of Columbus's attention to colors.

Analyze: Making an inference is an important part of any historical analysis. When historians make an inference, they make an educated guess based on available evidence. From the three details identified above, what can we infer about Columbus's interests in this venture?

Evaluate: Based on your inference of Columbus's interests in this venture, how might later Spanish settlements affect native populations?

DOCUMENT 1.5 Images of Hernán Cortés Assisted by the Tlaxcalan People of Mexico 1560

The Tlaxcalan people of central Mexico assisted Hernán Cortés (1485–1547) in the conquest of the Aztec empire after the death of Moctezuma in 1520. The two images below portray Spanish and Tlaxcalan armies under the command of Cristóbal de Olid, a lieutenant of Cortés, as they battle against the Aztecs. These images appear in the *El Lienzo de Tlaxcala*, an illustrated manuscript, but were copies of murals painted for Tlaxcalan nobles to commemorate the part that they played in the conquest of the Aztec empire.



Courtesy of the Bancroft Library, University of California, Berkeley.

Transatlantic Conquest

DOCUMENT 1.6 | POPE PAUL III, Papal Bull: *Sublimis Deus*
1537

Source
2

A papal bull is a statement or decree by the Roman Catholic Pope and is meant to represent the Catholic Church's position on a particular issue. Pope Paul III (1468–1549) issued the following papal bull in 1537 to forbid the enslavement of native peoples. Under the *encomienda* system, the Spanish Crown granted conquistadors and colonists a right to control a number of natives, ostensibly to protect, educate, and convert them to Christianity but in effect to use them as forced labor for mining and agriculture.

The sublime God so loved the human race that He created man in such wise that he might participate, not only in the good that other creatures enjoy, but endowed him with capacity to attain to the inaccessible and invisible Supreme Good and behold it face to face; and since man, according to the testimony of the sacred scriptures, has been created to enjoy eternal life and happiness, which none may obtain save through faith in our Lord Jesus Christ, it is necessary that he should possess the nature and faculties enabling him to receive that faith; and that whoever is thus endowed should be capable of receiving that same faith. Nor is it credible that any one should possess so little understanding as to desire the faith and yet be destitute of the most necessary faculty to enable him to receive it. Hence Christ, who is the Truth itself, that has never failed and can never fail, said to the preachers of the faith whom He chose for that office "Go ye and teach all nations." He said all, without exception, for all are capable of receiving the doctrines of the faith. . . .

We, who, though unworthy, exercise on earth the power of our Lord and seek with all our might to bring those sheep of His flock who are outside, into the fold committed to our charge, consider, however, that the Indians are truly men and that they are not only capable of understanding the catholic faith but, according to our information, they desire exceedingly to receive it. Desiring to provide ample remedy for these evils, we define and declare by these our letters . . . the said Indians and all other people who may later be discovered by Christians, are by no means to be deprived of their liberty or the possession of their property, even though they be outside the faith of Jesus Christ; and that they may and should, freely and legitimately, enjoy their liberty and the possession of their property; nor should they be in any way enslaved; should the contrary happen, it shall be null and of no effect.

Francis Augustus MacNutt, *Bartholomew de las Casas: His Life, Apostolate, and Writings* (New York: G.P. Putnam's Sons, 1909), 427, 429.

PRACTICING Historical Thinking

Identify: On what grounds did Pope Paul III forbid the enslavement of native peoples?

Analyze: Does the Pope make his arguments in terms of native equality with Europeans or in terms of European superiority?

Evaluate: What interest might the Pope have had in protecting Native Americans from European subjugation?

DOCUMENT 1.7

BARTOLOMÉ DE LAS CASAS, *Brief Account of the Destruction of the Indies*

1542

Source
3

Dominican priest Bartolomé de las Casas (1484–1566), one of the first settlers in New Spain, protested the treatment of Indians by the Spanish in this address to Prince Philip, the future king of Spain. In this passage, Las Casas advocates for the rights of native peoples and rejects the *encomienda* system.

They are by nature the most humble, patient, and peaceable, holding no grudges, free from embroilments, neither excitable nor quarrelsome. . . . They are also poor people, for they not only possess little but have no desire to possess worldly goods. For this reason they are not arrogant, embittered, or greedy. . . . 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 divine cult that, truly, the missionaries who are here need to be endowed by God with great patience in order to cope with such eagerness. . . .

Yet into this sheepfold, into this land of meek outcasts there came some Spaniards who immediately behaved like ravaging wild beasts, wolves, tigers, or lions that had been starved for many days. . . .

Bartolomé de las Casas, *The Devastation of the Indies: A Brief Account*, ed. Bill M. Donovan (Baltimore, MD: Johns Hopkins University Press, 1992), 28.

PRACTICING Historical Thinking

Identify: A historian's summary can provide a short but accurate account of the original text. Summaries include key details and feature general statements of fact, attitude, or purpose. Summarize Las Casas's presentation of native peoples and the actions of the Spaniards.

Analyze: What portrayals of native peoples here might make a historian skeptical of their accuracy?

Evaluate: What European beliefs and values might have led Las Casas to portray native peoples in this way?

DOCUMENT 1.8

JUAN GINÉS DE SEPÚLVEDA, *Concerning the Just Causes of the War against the Indians*

1547

Source

4

Juan Ginés de Sepúlveda (1489–1573), a Spanish theologian and philosopher, was tasked by Charles V, grandson of Ferdinand and Isabella, to respond to Bartolomé de las Casas's assertions that the Spaniards were unjustly treating Native Americans. Below is an excerpt from his book, *Concerning the Just Causes of the War against the Indians*.

... [T]he Spanish have a perfect right to rule these barbarians of the New World and the adjacent islands, who in prudence, skill, virtues, and humanity are as inferior to the Spanish as children to adults, or women to men, for there exists between the two as great a difference as between savage and cruel races and the most merciful, between the most intemperate and the moderate and temperate and, I might even say, between apes and men. . . .

Compare, then, these gifts of prudence, talent, magnanimity, temperance, humanity, and religion with those possessed by these half-men . . . , in whom you will barely find the vestiges of humanity, who not only do not possess any learning at all, but are not even literate or in possession of any monument to their history except for some obscure and vague reminiscences of several things put down in various paintings; nor do they have written laws, but barbarian institutions and customs. Well, then, if we are dealing with virtue, what temperance or mercy can you expect from men who are committed to all types of intemperance and base frivolity, and eat human flesh? And do not believe that before the arrival of the Christians they lived in that pacific kingdom of Saturn which the poets have invented; for, on the contrary, they waged continual and ferocious war upon one another with such fierceness that they did not consider a victory at all worthwhile unless they sated their monstrous hunger with the flesh of their enemies. . . .

Columbia University, "Democrates Alter; Or, On the Just Causes for War against the Indians," in *Introduction to Contemporary Civilization in the West*, 3rd ed. (New York: Columbia University Press, 1960), 526–527.

PRACTICING Historical Thinking

Identify: What elements of Native American society and culture does Sepúlveda highlight to support his argument?

Analyze: Another analytical tool for historians is comparison—looking for similarities or differences among different types of evidence to gain a better understanding of them. Compare Sepúlveda's assessment of the Native Americans with that of Bartolomé de las Casas (Doc. 1.7). In what way does Sepúlveda use arguments that are similar to those of Las Casas?

Evaluate: Using your analysis of Sepúlveda's and Las Casas's arguments from the Analyze question above, what can you infer about the ways that the Spanish perceived themselves in relation to the Native Americans?

Source
5

DOCUMENT 1.9

Transcript of the Spanish Trial in the Aftermath of a Pueblo Revolt

1598

In 1598, Spanish authorities sent a force of four hundred soldiers into modern New Mexico in search of gold and met resistance at the pueblo of Acoma. The following document is the testimony of a Spanish survivor of the violence, which was often widespread in northern Mexico.

By this time the Indians had given them some flour and maize, although not so much as was needed. For this reason, and because the Indians themselves suggested it, the maese de campo [commanding general of the royal troops in New Mexico] sent Captain Diego Núñez de Chaves with six men to get the rest of the provisions at the places indicated by the Indians. He went, and a short time later the maese de campo asked this witness to find out what the captain was doing. This witness went to Captain Diego Núñez, who told him that the Indians would not give anything, and told him to return to the maese de campo for more men to finish the task quickly as it was getting very late. This witness did so, and the maese de campo gave him six more men to gather flour in other places and to finish quickly. When he went to ask for some at a house not far from there, he heard shouting at that moment from the direction of Captain Diego Núñez. What had happened was that the Indians, as soon as they saw that the forces were divided, began to attack and kill. So this witness fell back immediately with his soldiers to rejoin the maese de campo, followed by the Indians who had hitherto accompanied this witness. They pursued the Spaniards in large groups, and began to hurl countless stones, arrows, and clubs, not only from the ground but from the terraces, both men and women participating in the attack. This witness is certain that this was done treacherously and with premeditation,

as they waited until the Spaniards were divided, as he has stated. This witness saw Captain Diego Núñez and his soldiers fall back toward the *maese de campo*, who at that very moment received an arrow wound in the leg, and other soldiers were killed and wounded. The Indians were so numerous, threw so many stones, and shot so many arrows that they forced the Spaniards to a high cliff where they killed the *maese de campo*, Captains Felipe de Escalante and Diego Núñez, other soldiers and two Indian servants. . . .

George P. Hammond and Agapito Rey, eds. and trans., *Don Juan de Oñate, Colonizer of New Mexico, 1595–1628*, vol. 5 (Albuquerque: University of New Mexico Press, 1953), 434–435.

PRACTICING Historical Thinking

Identify: What details does this speaker highlight as important? What evidence does the author give for charging that the incident at Acoma was a premeditated attack?

Analyze: How might the speaker's audience have influenced the details that he chose to highlight?

Evaluate: What details of the violence at Acoma might this speaker have left out, either intentionally or otherwise?

APPLYING AP® Historical Thinking Skills

NEW SKILL | Periodization

We use the skill of **periodization** all the time. When we talk about the 1960s as being an era of rebellion or the 1980s as an era of conformity, we organize a set of dates into a block of time (a period) when certain common themes or trends existed. When you ask someone about her experiences in the 1980s, you are asking her to periodize this era of her life. You want her to tell you what the 1980s were like.

For historians, a **time period** is a technical term for the arrangement of past events and processes into discrete—or specifically defined—blocks of time that are often characterized thematically. Time periods begin and end with **turning points**—key moments that mark a change in the course of events. Some turning points are visible (such as a discovery, a death, a speech, or an event), and some turning points are conceptual (such as the announcement of a new theory, the beginning or end of a movement, or the pronouncement of a policy).

For example, historians characterize Cortés's conquest of the Aztec empire between 1517 and 1521 as a **turning point** between two periods of Native American history. Below is an example of what that **claim** might look like as it relates to Native American society:

Claim: "The next eighty years of Native American history after Hernán Cortés's conquest [turning point] were a time period of great social upheaval [periodization], especially in Central America."

A historian could support this claim with evidence statements that are drawn from historical documents. This evidence may reflect your understanding of a historical thinking skill that

Settling Atlantic North America

DOCUMENT 2.1 | SAMUEL DE CHAMPLAIN, "Description of the French Fur Trade"

1608

Source
6

Samuel de Champlain (1574–1635) founded the French colony of Quebec in 1608. In this document, he describes the beginnings of the fur trade between the French and the native peoples of modern Canada. Although Champlain refers to himself in the third person in this document, he is its author.

Near the spot which had thus been selected for a future settlement, Champlain discovered a deposit of excellent clay, and, by way of experiment, had a quantity of it manufactured into bricks, of which he made a wall on the brink of the river. . . . In the mean time, Champlain had been followed to his rendezvous by a herd of adventurers from the maritime towns of France, who, stimulated by the freedom of the trade, had flocked after him in numbers all out of proportion to the amount of furs which they could hope to obtain from the wandering bands of savages that might chance to visit the St. Lawrence [River]. The river was lined with . . . [Frenchmen] anxiously watching the coming of the savages, all impatient and eager to secure as large a share as possible of the uncertain and meager booty for which they had crossed the Atlantic. Fifteen or twenty barques [sailing vessels with three masts] were moored along the shore, all seeking the best opportunity for the display of the worthless trinkets for which they had avariciously [greedily] hoped to obtain a valuable cargo of furs.

Samuel de Champlain, *Voyages of Samuel de Champlain: 1567–1635*, trans. Charles Pomeroy Otis, vol. 11 (Boston, MA: Prince Society, 1880), 107–108.

PRACTICING Historical Thinking

Identify: How does Champlain portray the Frenchmen who join him on his journey?

Analyze: In what ways were the interests of Champlain and his fellow Frenchmen the same? In what ways were they different?

Evaluate: Compare Champlain's perceptions of natives with those of the Spanish, as seen in Documents 1.4, 1.7, and 1.8.

Source

7

DOCUMENT 2.2 | JOHN ROLFE, Letter on Jamestown Settlement
1618

John Rolfe (1585–1622), one of the first British colonists in Jamestown, Virginia, perfected a mild strain of tobacco that proved so popular among European consumers that by the 1620s, tobacco became Jamestown's primary export. This letter was recorded in Captain John Smith's *The Generall Historie of Virginia* (Doc. 1.12).

. . . [A]n industrious man not other ways employed, may well tend four acres of corn, and 1,000 plants of tobacco, and where they say an acre will yield but three or four barrels, we have ordinarily four or five, but of new ground six, seven, and eight, and a barrel of peas and beans, which we esteem as good as two of corn, . . . so that one man may provide corn for five [people], and apparel for two [people] by the profit of his tobacco . . . had we but carpenters to build and make carts and ploughs, and skillful men that know how to use them, and train up our cattle to draw them, . . . yet our want of experience brings but little to perfection but planting tobacco, and yet of that many are so covetous to have much, they make little good. . . .

John Smith, *The Generall Historie of Virginia* (London: Printed by I. Dawson and I. Haviland for Michael Sparkes, 1632), 125–126, transcribed into modern English by Jason Stacy.

PRACTICING Historical Thinking

Identify: According to Rolfe, what economic advantages and social problems did tobacco pose for the colony?

Analyze: Rolfe wanted "skillful men" who could grow corn and wheat and build carts and ploughs. What does Rolfe's vision of ideal colonists tell us about the reality of the colonists who settled there?

Evaluate: Compare this document to Samuel de Champlain's description of the French fur trade (Doc. 2.1). What were some similarities and some differences between these French and English enterprises?

Source

8

DOCUMENT 2.3 | The Mayflower Compact
1620

William Bradford (1590–1657) joined a group of Separatists who left the Church of England and escaped with them to Leiden, Holland, where they lived in self-imposed exile for over ten years. After receiving permission to settle in British North America, members of the group set sail from Plymouth, England. The Mayflower Compact, signed

aboard the ship *Mayflower* after it was anchored in waters off Cape Cod in what is now Massachusetts, was an unofficial agreement for governance made by these English migrants.

We whose names are underwritten, the loyal subjects of our dread sovereign lord, King James, by the grace of God, of Great Britain, France, and Ireland King, Defender of the Faith, etc., having undertaken, for the glory of God, and advancement of the Christian faith, and honor of our king and country, a voyage to plant the first colony in the northern parts of Virginia, do by these presents solemnly and mutually, in the presence of God and one of another, *covenant and combine ourselves together into a civil body politic*, for our better ordering and preservation, and furtherance of the ends aforesaid; and by virtue hereof, to enact, constitute, and frame such *just and equal laws*, ordinances, Acts, *constitutions*, and offices, from time to time, as shall be thought most *meet and convenient for the general good* of the colony; *unto which we promise all due submission and obedience*. In witness whereof we have hereunder subscribed our names, at Cape Cod, the 11th day of November, in the year of the reign of our sovereign lord, King James, of England, France, and Ireland the eighteenth, and of Scotland the fifty-fourth, Anno Domini, 1620.

Albert Stickney, *Democratic Government: A Study of Politics* (New York: Harper & Brothers, 1885), 162.

PRACTICING Historical Thinking

Identify: What justification does Bradford provide for the formation of this government?

Analyze: In what ways is this document a declaration of independence, and in what ways does it declare its allegiance to Great Britain?

Evaluate: What does the organization of this document tell us about the values of the signatories?

DOCUMENT 2.4 | JOHN WINTHROP, "A Model of Christian Charity" 1630

John Winthrop (1587–1649) led the first wave of English Protestant "Puritans" to New England a decade after William Bradford and his Separatists. On board the ship *Arbella*, Winthrop, who served as the first governor of New England, gave this sermon as a way to situate Puritan New England within the framework of God's plan.

Now the only way to . . . provide for our posterity . . . is to follow the counsel of Micah, to do justly, to love mercy, to walk humbly with our God. For this end,

Sarce
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we must be knit together, in this work, as one man. . . . We must be willing to abridge ourselves of our superfluities, for the supply of others' necessities. We must uphold a familiar commerce together in all meekness, gentleness, patience and liberality. We must delight in each other; make others' conditions our own; rejoice together, mourn together, labor and suffer together, always having before our eyes our commission and community in the work, as members of the same body. . . . We shall find that the God of Israel is among us, when ten of us shall be able to resist a thousand of our enemies; when he shall make us a praise and glory that men shall say of succeeding plantations, "The Lord make it likely that of New England." For we must consider that we shall be as a city upon a hill. The eyes of all people are upon us. So that if we shall deal falsely with our God in this work we have undertaken, and so cause him to withdraw his present help from us, we shall be made a story and a by-word through the world. We shall open the mouths of enemies to speak evil of the ways of God, and all professors for God's sake. We shall shame the faces of many of God's worthy servants, and cause their prayers to be turned into curses upon us till we be consumed out of the good land whither we are agoing. . . .

Edmund Clarence Stedman and Ellen Mackay Cortissoz, eds., *A Library of American Literature from the Earliest Settlement to the Present Time*, vols. 1–2, *Colonial Literature, 1607–1764* (New York: Charles Webster and Co., 1891), 306–307.

PRACTICING Historical Thinking

Identify: What kind of society does Winthrop envision? What will be the result if that society fails to come to pass?

Analyze: Winthrop presents his social vision in religious terms. What secular advantages also might underlie his appeal to build a society "knit together . . . as one man"?

Evaluate: Compare this document to William Bradford's (Doc. 2.3). Describe the similarities and differences between them. How were the societies that they sought to create different from the one that John Rolfe describes in Jamestown (Doc. 2.2)?

APPLYING AP Historical Thinking Skills

REVIEW | Historical Causation

As you'll recall from Chapter 1, historical causation refers to the relationship between cause and effect—the ways that things change over time and the causes that precede those changes. Historians are concerned with both long-term causes and proximate (short-term) causes. Using your textbook and your class notes, determine and explain two long-term and two proximate causes of the events described in one of the documents above. Use the graphic organizer identified in Chapter 1 if it is helpful.

all sorts of arms by permission of the government, so that the Indians are become excellent firemen. . . .

Albert B. Hart, ed., *American History Told by Contemporaries*, vol. 1, *Era of Colonization, 1492-1689* (New York: Macmillan, 1897), 458-460, transcribed into modern English by Jason Stacy.

PRACTICING Historical Thinking

Identify: Randolph offers a number of causes of the conflict. List those that stem from factors in North America. List those that stem from factors tied to European conflicts. Who did Randolph accuse of stirring up the Indians against the English?

Analyze: What do the causes of the war according to "the government of . . . Massachusetts" tell you about the values of the leaders of the Massachusetts Bay Colony? How do they differ from those of Randolph and the British government?

Evaluate: In what ways was King Philip's War a product of both local and global forces?

DOCUMENT 2.10

NATHANIEL BACON, "Declaration against Governor William Berkeley"

1676

Virginia colonist Nathaniel Bacon (1647-1676) wrote the following declaration to justify his revolt and temporary overthrow of Virginia governor William Berkeley (1605-1677) in 1676. Bacon's Rebellion was put down after Bacon died of dysentery and Governor Berkeley conquered Jamestown with armed naval vessels.

FIRST. For having upon specious pretences of public works raised great unjust taxes upon the Commonalty for the advancement of private favorites and other sinister ends, but no visible effects in any measure adequate. For not having during this long time of his government, in any measure advanced this hopeful Colony, either by fortifications, towns or trade.

2. For having abused and rendered contemptible the Magistrates of Justice, by advancing to places of judicature scandalous and ignorant favorites.

3. For having wronged his Majesty's prerogative and interest by assuming monopoly of the beaver trade, and for having in that unjust gain betrayed and sold his Majesty's Country and the lives of his loyal subjects to the barbarous heathen.

4. For having protected, favored, and emboldened the Indians against his Majesty's loyal subjects; never contriving, requiring, or appointing any due or proper means of satisfaction for their many invasions, robberies, and murders committed upon us.

Source
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5. For having, when the army of English was just upon the track of those Indians, who now in all places burn, spoil, murder, and when we might with ease have destroyed them who then were in open hostility, for then having expressly countermanded and sent back our army, by passing his word for the peaceable demeanor of the said Indians, who immediately prosecuted their evil intentions, committing horrid murders and robberies in all places, being protected by the said engagement and word past of him the said Sir William Berkeley; having ruined and laid desolate a great part of his Majesty's Country, and have now drawn themselves into such obscure and remote places, and are by their success so emboldened and confirmed, by their confederacy so strengthened, that the cries of blood are in all places, and the terror and consternation of the people so great, are now become, not only a difficult, but a very formidable enemy, who might at first with ease have been destroyed.

Edmund Clarence Stedman and Ellen Mackay Hutchinson, eds., *A Library of American Literature from the Earliest Settlement to the Present Time*, vol. 3, *Literature of the Revolutionary Period, 1765–1787* (New York: Charles L. Webster, 1888), 448–449.

PRACTICING Historical Thinking

Identify: Who, according to Bacon and his rebels, was the cause of their complaints? In what ways does he implicate local Native Americans in these complaints?

Analyze: Why did Bacon appeal to both the king and his fellow countrymen in his charges against the governor?

Evaluate: What does this document tell us about the relations between natives and the English in the Virginia backcountry and the ways in which this relationship played into rivalries within Jamestown society?

DOCUMENT 2.11 EXPERIENCE MAYHEW and THOMAS PRINCE,
*Indian Converts: or, Some Account of the
Lives and Dying Speeches of a Considerable
Number of the Christianized Indians of
Martha's Vineyard, in New-England*
1727

Experience Mayhew (1673–1758) and Thomas Prince (1687–1758), two New England missionaries, provided testimony of the conversion of Wampanoag natives in this excerpt from their book *Indian Converts*, although New Englanders still felt animosity toward the Wampanoag in the aftermath of King Philip's War. In this excerpt, Mayhew describes a native woman whom he converted to Puritan-style Christianity.