Welcome to APUSH! This class places attention upon understandings equivalent to those gained in a college level introductory course; emphasis is on the general narrative of American history from 1400 to 2014; the study also includes an examination of the political, diplomatic, intellectual, cultural, social and economic history of the United States.

Throughout the year you will be asked to read and outline AMSCO. This is an overview of the APUSH curriculum. However, throughout the year you will be reading various scholarly articles, primary sources, or chapters from other college-level American history textbooks.

This class moves quickly and in order to start the year off effectively, you must come in on the first day prepared to discuss our first unit, Period One - 1491-1607. To do so, you will need to complete the following assignments.

I. Read and complete the outline for AMSCO (United States History: Preparing for the Advanced Placement Examination, 2018 or 2020 Edition) chapter 1 (pdf version is available, but you may want to buy your own copy for use throughout the year from amscopub.com or go to this link: https://tinyurl.com/AMSCO2020
   a. DUE SECOND DAY OF CLASS

II. Read the Christopher Columbus article and complete the reading log on the article.
   a. DUE THE FIRST DAY OF CLASS

III. Complete the pre-Columbian charts using your notes from chapter 1
    a. DUE THE SECOND DAY OF CLASS

Questions?
Ms. Menna michelle.menna@lcps.org

Mrs. Hackett kathleen.hackett@lcps.org
    Twitter - @hacketthistory1

Additional copies of the summer assignment will be available on the Rock Ridge website.
AMSCO Outlines

These will be your notes that will help you study for each quiz and test. It is important that you take the reading seriously and complete the outlines. APUSH has a lot of information, and if you skip the readings, you will be missing out on a lot of information and connections in the material.

You will be able to use completed reading guides on your reading quizzes.
  - Reading quizzes will consist of multiple choice, short answer, or identifications

Outlines must be **HANDWRITTEN**.

You must complete the whole outline. Including the questions on the right-hand side that require you to think.

This might seem like a lot, but just be happy it’s not the whole textbook. It could be worse. Trust us.

In the next few pages you will find:
  - AMSCO Chapter 1 for you to read and highlight
  - The outline that goes with Chapter 1 to fill in as you read
**PERIOD 1: 1491–1607**

**Chapter 1 A New World of Many Cultures, 1491–1607**

Today, the United States is a synthesis, or combination, of people from around the world. The first people arrived in the Americas at least 10,000 years ago. Chapter 1 begins with a survey of how these people lived in 1491, the year before the arrival of European Christopher Columbus in the Americas. His arrival initiated lasting contact between people on opposite sides of the Atlantic Ocean. The chapter and the period end in 1607, with the founding of the first permanent English settlement at Jamestown, Virginia. The Jamestown settlement marks the beginning of the framework of a new nation.

**Period Perspectives** Contact between Europeans and the natives of America touched off a trans-Atlantic trade in animals, plants, and germs known as the Columbian Exchange. This trade altered the way people around the globe lived and thought. Within a hundred years, Spanish and Portuguese explorers and settlers developed colonies using natives and enslaved Africans for labor in agriculture and mining precious metals. Natives and Africans resisted oppression by maintaining elements of their cultures. The Spanish and the Portuguese were quickly followed to the Americas by the French and the Dutch, and later by the English.

**Alternate View** Until the mid-20th century, most historians viewed Columbus and European explorers and settlers as great adventurers who founded colonies that developed into modern democracies. However, in recent years, historians have highlighted the vibrant and diverse native cultures that existed in the Americas before the arrival of Columbus, and how European diseases and violence destroyed so much of these cultures. The native population declined by 90 percent after the arrival of Europeans. To demonstrate this greater emphasis on native culture, historians often begin this period in 1491 rather than 1492.

**Key Concepts**

1.1: Before the arrival of Europeans, native populations in North America developed a wide variety of social, political, and economic structures based in part on interactions with the environment and each other.

1.2: European overseas expansion resulted in the Columbian Exchange, a series of interactions and adaptations among societies across the Atlantic.

1.3: Contacts among American Indians, Africans, and Europeans challenged the worldviews of each group.

A New World of Many Cultures, 1491–1607

Thirty-three days after my departure from [the Canary Islands] I reached the Indian Sea, where I discovered many islands, thickly peopled, of which I took possession without resistance in the name of our most illustrious monarch, by public proclamation and with unfurled banners.

Christopher Columbus, Select Letters, 1493.

The original discovery, exploration, and settlement of North and South America occurred at least 10,000 years before Christopher Columbus was born. Some archeologists estimate that the first people to settle North America arrived as many as 40,000 years ago. Waves of migrants from Asia may have crossed a land bridge that once connected Siberia and Alaska (land now submerged under the Bering Sea). Over a long period of time, successive generations migrated southward from the Arctic Circle to the southern tip of South America. The first Americans adapted to the varied environments of the regions that they found. They evolved into hundreds of tribes, spoke different languages, and practiced different cultures. Estimates of the native population in the Americas in the 1490s vary from 50 million to 100 million people.

Cultures of Central and South America
The native population was concentrated in three highly developed civilizations. Between A.D. 300 and 800, the Mayas built remarkable cities in the rain forests of the Yucatán Peninsula (present-day Guatemala, Belize, and southern Mexico). Several centuries after the decline of the Mayas, the Aztecs from central Mexico developed a powerful empire. The Aztec capital, Tenochtitlán, had a population of about 200,000, equivalent in population to the largest cities of Europe. While the Aztecs were dominating Mexico and Central America, the Incas based in Peru developed a vast empire in South America. All three civilizations developed highly organized societies, carried on an extensive trade, and created calendars that were based on accurate scientific observations. All three cultivated crops that provided a stable food supply, particularly corn for the Mayas and Aztecs and potatoes for the Incas.

Cultures of North America
The population in the region north of Mexico (present-day United States and Canada) in the 1490s may have been anywhere from under 1 million to more than 10 million. In general, the native societies in this region were smaller and less sophisticated than those in Mexico and South America. One reason for this was the slowness of the northward spread of corn cultivation from Mexico.

Some of the most populous and complex societies in North America had disappeared by the 15th century, for reasons not well understood. By the time of Columbus, most people in the Americas in what is now the United States and Canada lived in semipermanent settlements in groups seldom exceeding 300 people. The men spent their time making tools and hunting for game, while the women gathered plants and nuts or grew crops such as corn, beans, and tobacco.

NATIVE PEOPLES OF THE AMERICAS, 1491
Language. Beyond these similarities, the cultures of American Indians were very diverse. For example, while English, Spanish, and almost all other European languages were part of just one language family (Indo-European), American Indian languages constituted more than 20 language families. Among the largest of these were Algonquian in the Northeast, Siouan on the Great Plains, and Athabaskan in the Southwest. Together, these 20 families included more than 400 distinct languages.

Southwest Settlements. In the dry region that now includes New Mexico and Arizona, groups such as the Hohokam, Anasazi, and Puebloans evolved multifaceted societies supported by farming with irrigation systems. In large numbers they lived in caves, under cliffs, and in multistoried buildings. By the time Europeans arrived, extreme drought and other hostile natives had taken their toll on these groups. However, much of their way of life was preserved in the arid land and their stone and masonry dwellings.

Northwest Settlements. Along the Pacific coast from what is today Alaska to northern California, people lived in permanent longhouses or plank houses. They had a rich diet based on hunting, fishing, and gathering nuts, berries, and roots. To save stories, legends, and myths, they carved large totem poles. The high mountain ranges in this region isolated tribes from one another, creating barriers to development.

Great Plains. Most people who lived on the Great Plains were either nomadic hunters or sedentary people who farmed and traded. The nomadic tribes survived on hunting, principally the buffalo, which supplied their food as well as decorations, crafting tools, knives, and clothing. They lived in tepees, frames of poles covered in animal skins, which were easily disassembled and transported. While the farming tribes also hunted buffalo, they lived permanently in earthen lodges often along rivers. They raised corn, beans, and squash while actively trading with other tribes. Not until the 17th century did American Indians acquire horses by trading or stealing them from Spanish settlers. With horses, tribes such as the Lakota Sioux moved away from farming to hunting and easily following the buffalo across the plains. The plains tribes would at times merge or split apart as conditions changed. Migration also was common. For example, the Apaches gradually migrated southward from Canada to Texas.

Midwest Settlements. East of the Mississippi River, the Woodland American Indians prospered with a rich food supply. Supported by hunting, fishing, and agriculture, many permanent settlements developed in the Mississippi and Ohio River valleys and elsewhere. The Adena-Hopewell culture, centered in what is now Ohio, is famous for the large earthen mounds it created, some as large as 300 feet long. One of the largest settlements in the Midwest was Cahokia (near present-day East St. Louis, Illinois), with as many as 30,000 inhabitants.

Northeast Settlements. Some descendants of the Adena-Hopewell culture spread from the Ohio Valley into New York. Their culture combined hunting and farming. However, their farming techniques exhausted the soil quickly, so people had to move to fresh land frequently. Among the most famous groups of American Indians in this region was the Iroquois Confederation, a political union of five independent tribes who lived in the Mohawk Valley of New York. The five tribes were the Seneca, Cayuga, Onondaga, Oneida, and Mohawk. Multiple families related through a mother lived in longhouses, up to 200 feet long. From the 16th century through the American Revolution, the Iroquois were a powerful force, battling rival American Indians as well as Europeans.

Atlantic Seaboard Settlements. In the area from New Jersey south to Florida lived the people of the Coastal Plains. Many were descendants of the Woodland mound builders and built timber and bark lodgings along rivers. The rivers and the Atlantic Ocean provided a rich source of food.

Europe Moves Toward Exploration. Until the late 1400s, Americans and the people of Europe, Africa, and Asia had no knowledge of the people on the other side of the Atlantic Ocean. While Vikings from Scandinavia had visited Greenland and North America around the year 1000, these voyages had no lasting impact. Columbus’s voyages of exploration finally brought people into contact across the Atlantic. Several factors made an oceanic crossing and exploration possible in the late 16th century.

Improvements in Technology. In Europe, a rebirth of classical learning prompted an outburst of artistic and scientific activity in the 15th and 16th centuries known as the Renaissance. Several of the technological advances during the Renaissance resulted from Europeans making improvements in the inventions of others. For example, they began to use gunpowder (invented by the Chinese) and the sailing compass (adopted from Arab merchants who learned about it from the Chinese). Europeans also made major improvements in shipbuilding and mapmaking. In addition, the invention of the printing press in the 1450s aided the spread of knowledge across Europe.

Religious Conflict. The later years of the Renaissance were a time of intense religious zeal and conflict. The Roman Catholic Church that had once dominated Western Europe was threatened from without by Ottoman Turks who were followers of Islam and from within by a revolt against the pope’s authority.

Catholic Victory in Spain. In the 8th century, Islamic invaders from North Africa, known as Moors, rapidly conquered most of what is now Spain. Over the next several centuries, Spanish Christians reconquered much of the land and set up several independent kingdoms. Two of the largest of these kingdoms united when Isabella, queen of Castile, and Ferdinand, king of Aragon, married in 1469. In 1492, under the leadership of Isabella and Ferdinand, the Spanish conquered the last Moorish stronghold in Spain, the city of Granada. In that year, the monarchs also funded Christopher Columbus on his historic
first voyage. The unifying of Spain under Isabella and Ferdinand, the conquest of Granada, and the launching of Columbus signaled new leadership, hope, and power for Europeans who followed the Roman Catholic faith.

Protestant Revolt in Northern Europe In the early 1500s, certain Christians in Germany, England, France, Holland, and other northern European countries revolted against the authority of the pope in Rome. Their revolt was known as the Protestant Reformation. Conflict between Catholics and Protestants led to a series of religious wars. The conflict also caused the Catholics of Spain and Portugal and the Protestants of England and Holland to want to spread their own versions of Christianity to people in Africa, Asia, and the Americas. Thus, a religious motive for exploration and colonization was added to political and economic motives.

Expanding Trade

Economic motives for exploration grew out of a fierce competition among European kingdoms for increased trade with Africa, India, and China. In the past, merchants had traveled from the Italian city-state of Venice and the Byzantine city of Constantinople on a long, slow, expensive overland route that reached all the way to the capital of the Chinese empire. This land route to Asia had become blocked in 1453 when the Ottoman Turks seized control of Constantinople.

New Routes So the challenge to finding a new way to the rich Asian trade appeared to be by sailing either south along the West African coast east to China, or sailing west across the Atlantic Ocean. The Portuguese, who realized the route south and east was the shortest path, thought this option seemed more promising. Voyages of exploration sponsored by Portugal’s Prince Henry the Navigator eventually succeeded in opening up a long sea route around South Africa’s Cape of Good Hope. In 1498, the Portuguese sea captain Vasco da Gama was the first European to reach India via this route. By this time, Columbus had attempted what he mistakenly believed would be a shorter route to Asia.

Slave Trading Since ancient times people in Europe, Africa, and Asia had enslaved people captured in wars. In the 15th century, the Portuguese began trading for slaves from West Africa. They used the slaves to work newly established sugar plantations on the Madeira and Azores islands off the African coast. Producing sugar with slave labor was so profitable that when Europeans later established colonies in the Americas, they used the slave system there.

African Resistance Enslaved Africans resisted slavery in whatever ways they could. Though transported thousands of miles from their homelands and brutally repressed, they often ran away, sabotaged work, or revolted. And for generations they maintained aspects of their African culture, particularly in music, religion, and folkways.

Developing Nation-States

Europe was also changing politically in the 15th century. Small kingdoms, such as Castile and Aragon, were uniting into larger ones. Enormous multiethnic empires, such as the sprawling Holy Roman Empire in central Europe, were breaking up. Replacing the small kingdoms and the multiethnic empires were nation-states, countries in which the majority of people shared both a common culture and common loyalty toward a central government. The monarchs of the emerging nation-states, such as Isabella and Ferdinand of Spain; Prince Henry the Navigator of Portugal; and similar monarchs of France, England, and the Netherlands; depended on trade to bring in needed revenues and on the church to justify their right to rule. They used their power to search for riches abroad and to spread the influence of their version of Christianity to new overseas dominions.

Early Explorations

Changing economic, political, and social conditions in Europe shaped the ambitions of the Italian-born Christopher Columbus.

Christopher Columbus

Columbus spent eight years seeking financial support for his plan to sail west from Europe to the “Indies.” Finally, in 1492, he succeeded in winning the backing of Isabella and Ferdinand. The two Spanish monarchs were then at the height of their power, having just defeated the Moors in Granada. They agreed to outfit three ships and to make Columbus governor, admiral, and viceroy of all the lands that he would claim for Spain.

After sailing from the Canary Islands on September 6, Columbus landed on an island in the Bahamas on October 12. His success in reaching lands on the other side of the ocean brought him a burst of glory in Spain. But three subsequent voyages across the Atlantic were disappointing—he found little gold, few spices, and no simple path to China and India.

Columbus’s Legacy Columbus died in 1506, still believing that he had found a western route to Asia. However, many Spaniards viewed Columbus as a failure because they suspected that he had found not a valuable trade route, but a “New World.” Today, some people scoff at Columbus for having erroneously giving the people who encountered the name “Indians.” Even the land that he had explored was named for someone else, Amerigo Vespucci, another Italian sailor. Columbus’s critics also point out the many problems and injustices suffered by the natives of the Americas after Europeans arrived and took over their land.

Nevertheless, most historians agree on Columbus’s importance. Modern scholars have recognized his great skills as a navigator and his daring commitment in going forth where nobody else had ever dared to venture. Furthermore, Columbus’s voyages brought about, for the first time in history, permanent interaction between people from all over the globe. He changed the world forever.

Exchanges Europeans and the original inhabitants of the Americas had developed vastly different cultures over the millennia. The contact between them resulted in the Columbian Exchange, a transfer of plants, animals, and germs from one side of the Atlantic to the other for the first time. Europeans learned about many new plants and foods, including beans, corn, sweet and
white potatoes, tomatoes, and tobacco. They also contracted a new disease, syphilis. Europeans introduced to the Americas sugar cane, bluegrasses, pigs, and horses, as well as the wheel, iron implements, and guns. Deadlier than all the guns was the European importation of germs and diseases, such as smallpox and measles, to which the natives had no immunity. Millions died (there was a mortality rate of more than 90 percent), including entire tribal communities. These exchanges, biological and cultural, would permanently change the entire world.

**Dividing the Americas**

Spain and Portugal were the first European kingdoms to claim territories in the Americas. Their claims overlapped, leading to disputes. The Catholic monarchs of the two countries turned to the pope in Rome to resolve their differences. In 1493, the pope drew a vertical, north-south line on a world map, called the line of demarcation. The pope granted Spain all lands to the west of the line and Portugal all lands to the east.

In 1494, Spain and Portugal moved the pope’s line a few degrees to the west and signed an agreement called the Treaty of Tordesillas. The line passed through what is now the country of Brazil. This treaty, together with Portuguese explorations, established Portugal’s claim to Brazil. Spain claimed the rest of the Americas. However, other European countries soon challenged these claims.

**Spanish Exploration and Conquest**

Spanish dominance in the Americas was based on more than a papal ruling and a treaty. Spain owed its expanding power to its explorers and conquerors (called conquistadores). Feats such as the journey across the Isthmus of Panama to the Pacific Ocean by Vasco Núñez de Balboa, the circumnavigation of the world by one of Ferdinand Magellan’s ships (Magellan died before completing the trip), the conquests of the Aztecs in Mexico by Hernan Cortés, and the conquest of the Incas in Peru by Francisco Pizarro secured Spain’s initial supremacy in the Americas.

The conquistadores sent ships loaded with gold and silver back to Spain from Mexico and Peru. They increased the gold supply by more than 500 percent, making Spain the richest and most powerful nation in Europe. Spain’s success encouraged other nations to turn to the Americas in search of gold and power. After seizing the wealth of the Indian empires, the Spanish instituted an encomienda system, with the king of Spain giving grants of land and natives to individual Spaniards. These Indians had to farm or work in the mines. The fruits of their labors went to their Spanish masters, who in turn had to “care” for them. As Europeans’ diseases and brutality reduced the native population, the Spanish brought enslaved people from West Africa under the asiento system. This required the Spanish to pay a tax to their king on each slave they imported to the Americas.

**English Claims**

England’s earliest claims to territory in the Americas rested on the voyages of John Cabot, an Italian sea captain who sailed under contract to England’s King Henry VII. Cabot explored the coast of Newfoundland in 1497.

England, however, did not follow up Cabot’s discoveries with other expeditions of exploration and settlement. Other issues preoccupied England’s monarchy in the 1500s, including Henry VIII’s break with the Roman Catholic Church. In the 1570s and 1580s, under Queen Elizabeth I, England challenged Spanish shipping in both the Atlantic and Pacific Oceans. Sir Francis Drake, for example, attacked Spanish ships, seized the gold and silver that they carried, and even attacked Spanish settlements on the coast of Peru. Another English adventurer, Sir Walter Raleigh, attempted to establish a settlement at Roanoke Island off the North Carolina coast in 1587, but the venture failed.
French Claims

The French monarchy first showed interest in exploration in 1524 when it sponsored a voyage by an Italian navigator, Giovanni da Verrazano. Hoping to find a northwest passage leading through the Americas to Asia, Verrazano explored part of North America's eastern coast, including the New York harbor. French claims to American territory were also based on the voyages of Jacques Cartier (1534–1542), who explored the St. Lawrence River extensively.

Like the English, the French were slow to develop colonies across the Atlantic. During the 1500s, the French monarchy was preoccupied with European wars as well as with internal religious conflicts between Roman Catholics and French Protestants known as Huguenots. Only in the next century did France develop a strong interest in following up its claims to North American land.

The first permanent French settlement in America was established by Samuel de Champlain in 1608 at Quebec, a fortified village on the St. Lawrence River. Champlain's strong leadership won him the nickname “Father of New France.” Other explorers extended French claims across a vast territory. In 1673, Louis Jolliet and Father Jacques Marquette explored the upper Mississippi River, and in 1682, Robert de La Salle explored the Mississippi basin, which he named Louisiana (after the French king, Louis XIV).

Dutch Claims

During the 1600s, the Netherlands also began to sponsor voyages of exploration. The Dutch government hired Henry Hudson, an experienced English sailor, to seek westward passage to Asia through northern America. In 1609, while searching for a northwest passage, Hudson sailed up a broad river that was later named for him, the Hudson River. This expedition established Dutch claims to the surrounding area that would become New Amsterdam (and later New York). The Dutch government granted a private company, the Dutch West India Company, the right to control the region for economic gain.

Spanish Settlements in North America

Spanish settlements developed slowly in North America, as a result of limited mineral resources and strong opposition from American Indians.

Florida After a number of failed attempts and against the strong resistance of American Indians in the region, the Spanish established a permanent settlement at St. Augustine in 1565. Today, St. Augustine is the oldest city in North America founded by Europeans.

New Mexico Santa Fe was established as the capital of New Mexico in 1610. Harsh efforts to Christianize the American Indians caused the Pueblo people to revolt in 1680. The Spanish were driven from the area until 1692.

Texas In between Florida and New Mexico, the Spanish established settlements in Texas. These communities grew in the early 1700s as Spain attempted to resist French efforts to explore the lower Mississippi River.

California In response to Russian exploration from Alaska, the Spanish established permanent settlements at San Diego in 1769 and San Francisco in 1776. By 1784, a series of missions or settlements had been established along the California coast by members of the Franciscan order. Father Junípero Serra founded nine of these missions.

European Treatment of Native Americans

Most Europeans looked down upon Native Americans. The Europeans who colonized North and South America generally viewed Native Americans as inferior people who could be exploited for economic gain, converted to Christianity, and used as military allies. However, Europeans used various approaches for controlling Native Americans and operating their colonies.

Spanish Policy

The Spanish who settled in Mexico and Peru encountered the highly organized Aztec and Inca empires. Even after diseases killed most natives, millions remained in these empires that the Spanish could incorporate as laborers in their own empire. Many natives who did not die from disease died from forced labor. Because few families came from Spain to settle the empire, the explorers and soldiers intermarried with natives as well as with Africans. The latter were captured in Africa and forced to travel across the ocean to provide slave labor for the Spanish colonists. A rigid class system developed in the Spanish colonies, one dominated by pure-blooded Spaniards.

Bartolomé de las Casas One European who dissented from the views of most Europeans toward Native Americans was a Spanish priest named Bartolomé de las Casas. Though he had owned land and slaves in the West Indies and had fought in wars against the Indians, he eventually became an advocate for better treatment for Indians. He persuaded the king to institute the New Laws of 1542. These laws ended Indian slavery, halted forced Indian labor, and began to end the encomienda system which kept the Indians in servitude. Conservative Spaniards, eager to keep the encomienda system, responded and successfully pushed the king to repeal parts of the New Laws.

Valladolid Debate The debate over the role for Indians in the Spanish colonies came to a head in a formal debate in 1550–1551 in Valladolid, Spain. On one side, Las Casas argued that the Indians were completely human and morally equal to Europeans, so enslaving them was not justified. On the other side, another priest, Juan Ginés de Sepúlveda, argued that Indians were less than human. Hence, they benefited from serving the Spaniards in the encomienda system. Neither side clearly won the debate. Though Las Casas was unable to gain equal treatment for Native Americans, he established the basic arguments on behalf of justice for Indians.
**English Policy**

Unlike the Spanish, the English settled in areas without large native empires that could be controlled as a workforce. In addition, many English colonists came in families rather than as single young men, so marriage with natives was less common. Initially, at least in Massachusetts, the English and the American Indians coexisted, traded, and shared ideas. American Indians taught the settlers how to grow new crops such as corn and showed them how to hunt in the forests. They traded various furs for an array of English manufactured goods, including iron tools and weapons. But peaceful relations soon gave way to conflict and open warfare. The English had no respect for American Indian cultures, which they viewed as primitive or “savage.” For their part, American Indians saw their way of life threatened as the English began to take more land to support their ever-increasing population. The English occupied the land and forced the small, scattered tribes they encountered to move away from the coast to inland territories. They expelled the natives rather than subjugating them.

**French Policy**

The French, looking for furs and converts to Catholicism, viewed American Indians as potential economic and military allies. Compared to the Spaniards and the English, the French maintained good relations with the tribes they encountered. Seeking to control the fur trade, the French built trading posts throughout the St. Lawrence Valley, the Great Lakes region, and along the Mississippi River. At these posts, they exchanged French goods for beaver pelts and other furs collected by American Indians. Because the French had few colonists, farms, or towns, they posed less threat to the native population than did other Europeans. In addition, French soldiers assisted the Huron people in fighting their traditional enemy, the Iroquois.

**Native American Reaction**

North American tribes saw themselves as groups distinct from each other, not as part of a larger body of Native Americans. As a result, European settlers rarely had to be concerned with a unified response from the Native Americans. Initially the European goods such as copper pots and guns had motivated the natives to interact with the strangers. After the decimation of their peoples from the violence and disease of the Europeans, the Native Americans had to adopt new ways to survive. Upon observing the Europeans fighting each other, some tribes allied themselves with one European power or another in hopes of gaining support in order to survive. A number of tribes simply migrated to new land to get away from the slowly encroaching settlers. Regardless of how they dealt with the European invasion, Native Americans would never be able to return to the life they had known prior to 1492.

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**HISTORICAL PERSPECTIVES: WAS COLUMBUS A GREAT HERO?**

Over the centuries, Columbus has received both praise for his role as a “discoverer” and blame for his actions as a “conqueror.” In the United States, he has traditionally been viewed as a hero. As early as 1828, Washington Irving wrote a popular biography extolling the explorer’s virtues. The apex of Columbus’s heroic reputation was reached in 1934 when President Franklin Roosevelt declared October 12 a national holiday.

Since the 1990s, however, revisionist histories and biographies have been highly critical of Columbus. His detractors argue that Columbus was simply at the right place at the right time. Europe at the end of the 15th century was ready to expand. If Columbus had not crossed the Atlantic in 1492, some other explorer—perhaps Vespucci or Cabot—would have done so a few years later. According to this interpretation, Columbus was little more than a good navigator and a self-promoter who exploited an opportunity.

Some revisionists take a harsh view of Columbus and regard him not as the first discoverer of America but rather as its first conqueror. They portray him as a religious fanatic in the European Christian tradition who sought to convert the American natives to Christianity and liquidated those who resisted.

The revisionist argument has not gone unanswered. For example, historian Arthur M. Schlesinger Jr. has argued that the chief motivation for Columbus’s deeds was neither greed for gold nor ambition for conquest. What drove him, in Schlesinger’s view, was the challenge of the unknown. Columbus’s apologists admit that millions of Native Americans died as a result of European exploration in the Americas, but they point out that an unknown number had suffered horrible deaths in Aztec sacrifices. Moreover, the mistreatment of Native Americans was perhaps partially offset by such positive results as the gradual development of democratic institutions in the colonies and later the United States.

Historians will continue to debate the nature of Columbus’s achievement. As with other historical questions, distinguishing between fact and fiction and separating a writer’s personal biases from objective reality is difficult. One conclusion is inescapable: As a result of Columbus’s voyages, world history took a sharp turn in a new direction. His explorations established a permanent point of contact between Europeans and the first Americans, and soon between both groups and Africans. People are still living with the consequences of this interaction.
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<tr>
<td>Jacques Cartier</td>
</tr>
<tr>
<td>Samuel de Champlain</td>
</tr>
<tr>
<td>Henry Hudson</td>
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<tr>
<td><strong>Values and Attitudes (CUL)</strong></td>
</tr>
<tr>
<td>Bartolomé de Las Casas</td>
</tr>
<tr>
<td>Valladolid Debate</td>
</tr>
<tr>
<td>Juan Ginés de Sepúlveda</td>
</tr>
</tbody>
</table>
Guided Reading & Analysis: A New World
Chapter 1 - A New World of Many Cultures, 1491-1607, pp 1-13

Purpose:
This guide is not only a place to record notes as you read, but also to provide a place and structure for reflections and analysis using your noggin (thinking skills) with new knowledge gained from the reading. This guide, if completed in its entirety BOP (Beginning of Period) by the due date, can be used on the first quiz.

Directions:
1. Pre-Read: Read the prompts/questions within this guide before you read the chapter.
2. Skim: Flip through the chapter and note titles and subtitles. Look at images and read captions. Get a feel for the content you are about to read.
3. Read/Analyze: Read the chapter. If you have your own copy of AMSCO, highlight key events and people as you read. Remember, the goal is not to “fish” for a specific answer(s) to reading guide questions, but to consider questions in order to critically understand what you read.
4. Write: Write your notes and analysis in the spaces provided.

Key Concepts FOR PERIOD 1:
NOTE: College Board released revisions to the APUSH framework July of 2015. The key concepts and objectives addressed in your texts reflect the 2014 version of the framework. This guide includes the 2015 revisions to the key concepts. In general, the expectations are not that different. College Board simply sought to clarify and simplify the expectations.

Key Concept 1.1: As native populations migrated and settled across the vast expanse of North America over time, they developed distinct and increasingly complex societies by adapting to and transforming their diverse environments.

Key Concept 1.2: Contact among Europeans, Native Americans, and Africans resulted in the Columbian Exchange and significant social, cultural, and political changes on both sides of the Atlantic Ocean.

SECTION 1 - Period Perspectives, p.1
Consider the data in the chart at right as well as page 1 of the text when completing this section.

1. Period 1 begins with 1491. If the American Indian population in what is now the United States was nearly 10 million before 1492, why is the United States population in modern times only 2 to 3% American Indian?

2. Period 1 ends with the establishment of Jamestown, the first permanent British settlement in North America. Explain why 1607 is a major turning point in United States history.

Figure 2.
Fifteen Largest Ancestries: 2000
(In millions. Percent of total population in parentheses. Data based on sample. For information on confidentiality protection, sampling error, nonsampling error, and definitions, see www.census.gov/prod/cen2000/doc/sf3.pdf)

<table>
<thead>
<tr>
<th>Ancestry</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>German</td>
<td>42.8</td>
</tr>
<tr>
<td>Irish</td>
<td>30.5</td>
</tr>
<tr>
<td>African American</td>
<td>24.9</td>
</tr>
<tr>
<td>English</td>
<td>24.5</td>
</tr>
<tr>
<td>American</td>
<td>20.2</td>
</tr>
<tr>
<td>Mexican</td>
<td>18.4</td>
</tr>
<tr>
<td>Italian</td>
<td>15.6</td>
</tr>
<tr>
<td>Polish</td>
<td>9.0</td>
</tr>
<tr>
<td>French</td>
<td>8.3</td>
</tr>
<tr>
<td>American Indian</td>
<td>7.9</td>
</tr>
<tr>
<td>Scottish</td>
<td>4.9</td>
</tr>
<tr>
<td>Dutch</td>
<td>4.5</td>
</tr>
<tr>
<td>Norwegian</td>
<td>4.5</td>
</tr>
<tr>
<td>Scotch-Irish</td>
<td>4.3</td>
</tr>
<tr>
<td>Swedish</td>
<td>4.0</td>
</tr>
</tbody>
</table>

Source: U.S. Census Bureau, Census 2000 special tabulation.
### Sect. 2 Guided Reading, pp 2-13

As you read the chapter, jot down your notes in the middle column. Consider your notes to be elaborations on the Objectives and Main Ideas presented in the left column. When you finish reading the section and taking notes, process and analyze what you read by answering the question in the right hand column. You do not need to write in complete sentences.

#### 3. Cultures pp 2-5

<table>
<thead>
<tr>
<th>Key Concepts &amp; Main Ideas</th>
<th>Notes</th>
<th>Analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>Before the arrival of Europeans, native populations in North America developed a wide variety of social, political, and economic structures based in part on interactions with the environment and each other.</td>
<td>Cultures of Central and South America...</td>
<td>In what ways did native peoples transform North American environment before European colonization? (list)</td>
</tr>
<tr>
<td>As settlers migrated and settled across the vast expanse of North America over time, they developed quite different and increasingly complex societies by adapting to and transforming their diverse environments.</td>
<td>Cultures of North America...</td>
<td>a.</td>
</tr>
<tr>
<td>Language...</td>
<td></td>
<td>b.</td>
</tr>
<tr>
<td>Southwest Settlements...</td>
<td></td>
<td>c.</td>
</tr>
<tr>
<td>Northwest Settlements...</td>
<td></td>
<td>d.</td>
</tr>
<tr>
<td>Great Plains...</td>
<td></td>
<td>Identify one key similarity and one key difference between societies that developed in Central and South America to those that developed in North America.</td>
</tr>
<tr>
<td>Midwest Settlements...</td>
<td></td>
<td>Similarity:</td>
</tr>
<tr>
<td>Northeast Settlements...</td>
<td></td>
<td>Difference:</td>
</tr>
<tr>
<td>Atlantic Seaboard Settlements...</td>
<td></td>
<td>Explain the significance of the difference between Central/South America and North America.</td>
</tr>
</tbody>
</table>

#### 4. Europe Moves Toward Exploration, pp 5-6

<table>
<thead>
<tr>
<th>Key Concepts &amp; Main Ideas</th>
<th>Notes</th>
<th>Analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>New technology, new knowledge, and new goals spurred European exploration.</td>
<td>Improvements in technology...</td>
<td>Identify the key difference between Viking voyages of the 12th century to that of Columbus in the 15th century.</td>
</tr>
<tr>
<td>Religious conflict...</td>
<td></td>
<td>How did new technology enable Christopher Columbus to dominate the “New World?”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>What was the impact of the Catholic victory in Spain and the European Reformation on North America?</td>
</tr>
</tbody>
</table>
5. Expanding Trade, pp 6-7

<table>
<thead>
<tr>
<th>Key Concepts &amp; Main Ideas</th>
<th>Notes</th>
<th>Analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>Economic motives drove exploration, and “discovery” altered the European, African, and America economically, politically, and culturally.</td>
<td>New Routes...</td>
<td>List three main effects of Europe’s expanding trade in the 15th century.</td>
</tr>
<tr>
<td></td>
<td>Slave Trading...</td>
<td>a.</td>
</tr>
<tr>
<td></td>
<td>African Resistance...</td>
<td>b.</td>
</tr>
<tr>
<td></td>
<td>Developing Nation-States...</td>
<td>c.</td>
</tr>
</tbody>
</table>

Which effect was most significant? Explain your answer.

6. Early Explorations, pp 7-10

<table>
<thead>
<tr>
<th>Key Concepts &amp; Main Ideas</th>
<th>Notes</th>
<th>Analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>European overseas expansion resulted in the Columbian Exchange, a series of interactions and adaptations among societies across the Atlantic.</td>
<td>Christopher Columbus...</td>
<td>How did European expansion impact European society?</td>
</tr>
<tr>
<td></td>
<td>Columbus’s Legacy...</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Exchanges...</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Dividing the Americas...</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Spanish Exploration and Conquest...</td>
<td></td>
</tr>
<tr>
<td></td>
<td>English Claims...</td>
<td></td>
</tr>
<tr>
<td></td>
<td>French Claims...</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Dutch Claims...</td>
<td></td>
</tr>
</tbody>
</table>

How did European expansion impact Native American society?

Which of these consequences were the most significant? Explain your answer.
### 7. Spanish Settlements in North America, pp 10-11

<table>
<thead>
<tr>
<th>Key Concepts &amp; Main Ideas</th>
<th>Notes</th>
<th>Analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>European expansion into the Western Hemisphere caused intense social/religious, political, and economic competition in Europe and the promotion of empire building.</td>
<td>Florida...</td>
<td>What were three chief features of the Spanish empire in America?</td>
</tr>
<tr>
<td></td>
<td>New Mexico...</td>
<td>a.</td>
</tr>
<tr>
<td></td>
<td>Texas...</td>
<td>b.</td>
</tr>
<tr>
<td></td>
<td>California...</td>
<td>c.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Identify one cause and one effect of Spanish settlement in North America.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Cause:</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Effect:</td>
</tr>
</tbody>
</table>

### 8. European Treatment of Native Americans, pp 11-12

<table>
<thead>
<tr>
<th>Key Concepts &amp; Main Ideas</th>
<th>Notes</th>
<th>Analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contacts among American Indians, Africans, and Europeans challenged the worldviews of each group. European overseas expansion and sustained contacts with Africans and American Indians dramatically altered European views of social, political, and economic relationships among and between white and nonwhite peoples</td>
<td>Spanish Policy...</td>
<td>Identify three major consequences of European contact with American Indians?</td>
</tr>
<tr>
<td></td>
<td>English Policy...</td>
<td>a.</td>
</tr>
<tr>
<td></td>
<td>French Policy...</td>
<td>b.</td>
</tr>
<tr>
<td></td>
<td>Native American Reaction...</td>
<td>c.</td>
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<tr>
<td></td>
<td></td>
<td>Which of these were the most significant? Explain your answer.</td>
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<tr>
<td></td>
<td></td>
<td>In what ways was English policy toward Native Americans different from those of France and Spain?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Different from France in that...</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Different from Spain in that...</td>
</tr>
<tr>
<td></td>
<td></td>
<td>How effective were Native Americans in overcoming the negative aspects of European policies?</td>
</tr>
</tbody>
</table>
9. **Historical Perspectives: Was Columbus a Great Hero?** p.13

<table>
<thead>
<tr>
<th>Key Concepts &amp; Main Ideas</th>
<th>Notes</th>
<th>Analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>European overseas expansion and sustained contacts with Africans and American Indians dramatically altered European views of social, political, and economic relationships among and between white and nonwhite peoples.</td>
<td>Washington Irving...</td>
<td>Support or refute the following statement: Christopher Columbus was a hero.</td>
</tr>
<tr>
<td></td>
<td>President Franklin Roosevelt...</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Revisionists...</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Arthur Schlesinger...</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Fact and fiction...</td>
<td></td>
</tr>
</tbody>
</table>

List 3 pieces of evidence to support your answer.

a.

b.

c.

List 3 pieces of evidence that support the alternate view.

a.

b.

c.

10. **Explain the HIPP of the image below.**


**HIPP+:**

**Historical Context:**

**Intended Audience:**

**Author’s Purpose:**

**Author’s Point of View:**

+**Other Context (similar in kind, from a different time…give an example of similar theme in a different place/time period):**
Section 3 MAP
The College Board framework for the course includes specific places and locations significant to the development of North America and the United states. This section provides you with the opportunity to locate and review these items.

Directions:
1. Read the framework excerpts located to the right of the map, and ensure you understand & know where/what is referenced.
2. Circle or highlight the following groups: Pueblo, Chinooks, Iroquis, Algonquian, Wamponoags, Pequot, Powhatan
3. Label/Trace the starting point and expansion of maize cultivation.

On a North American continent... The spread of maize cultivation from present-day Mexico northward into the American Southwest and beyond supported economic development and social diversification among societies in these areas; a mix of foraging and hunting did the same for societies in the Northwest and areas of California.

Societies responded to the lack of natural resources in the Great Basin and the western Great Plains by developing largely mobile lifestyles.

In the Northeast and along the Atlantic Seaboard some societies developed a mixed agricultural and hunter–gatherer economy that favored the development of permanent villages.

European overseas expansion resulted in the Columbian Exchange, a series of interactions and adaptations among societies across the Atlantic. The arrival of Europeans in the Western Hemisphere in the 15th and 16th centuries triggered extensive demographic and social changes on both sides of the Atlantic.

Reading Logs

Throughout the year you will be reading articles from prominent historians about topics we will be discussing in class. This will give you various perspectives about important people or events in American history. In addition, you will learn new information, engage with a text, and be exposed to examples of thesis statements and how to craft an argument from actual historians.

How do you complete a reading log?

1. Read and highlight the assigned article
2. While you are reading, make note of interesting quotes from the article.
3. Record these quotes in the left hand column, be sure to include the page number you got the quote from.
   a. Three quotes is the minimum, which equates to about a C, or average level work
   b. Five or more quotes is about what is expected to earn an A, however it your analysis of the quotes that will help you earn your grade
4. In the right hand column you need to reflect on the quote and explain its importance. Each response to the quote should be a short paragraph.
   a. Examples of things you can include in the right hand column about the quote
      i. Explain why that quote is significant- What makes it important? Why is that important? What did you learn from that quote? What did it make you think about and why?
      ii. Explain how the information in the quote connects to something you read in AMSCO, something you learned in our class, another class, or something you read in a different book. Be sure to explain the connection.
      iii. Explain how it relates to you personally, how it made you feel and why, what it made you think of and why, or what questions it raised for you.
5. Decide what the author’s thesis was and write it word for word
6. Explain the author’s point of view and who the audience of the article is
   a. What is the author’s opinion about the topic and what in his or her background is giving them that opinion?
   b. Who is the author writing this article for and how do you know?
7. Summarize the article- in your summary you should be including:
   a. What is the overall message of the article?
   b. What did you learn from the article?
   c. How did it relate to what we’ve learned in class or what you’ve read in AMSCO?
   d. Did you agree/disagree with the author and why?
   e. What are any criticisms of the article or author you have?
   f. Could the author have done anything to improve their article, argument, or writing?

See the examples below to help you as you write your first reading log.

The article for the reading log follows the examples. You DO NOT need to turn in the article when your assignment is due. You just need to turn in the reading log.
Title of the article: “The Master of Steel: Andrew Carnegie”

Author & Date of the Article: Robert L. Heilbroner, August 1960

Author’s Thesis (word for word from the article):
“Where he had got all that money was indeed a legendary story, for even in an age known for its acquisitive triumphs, Carnegie’s touch had been an extraordinary one. He had begun. In true Horatio Alger fashion, at the bottom; he had ended, in a manner that put the wildest of Alger’s novels to shame, at the very pinnacle of success,” (pg. 57).

As an economist and native to New York City, one of America’s foremost industrial cities, Heilbroner certainly would have some distinct biases about the economic practices of Carnegie, and possibly a more biased, positive attitude towards Carnegie because of the man’s “rags to riches” success story that everyone aspires to achieve; it can leave anyone in awe of how wondrous Carnegie was. The author’s audience is probably students seeking to learn more about Carnegie.

Facts/Details/Quotes/Notes: Inference/Significance/ Meaning of your quote/notes:

| “From the crucible of civil war emerged a new America of big business, heavy industry, and commercial farming that became by 1880 ‘the foremost industrial nation’ in the world,” (pg. 54) | Despite the losses of the Civil War, its aftermath really was the revitalization of America as industry expanded to new bounds in the North and it finally latched on in the South. With this industrial expansion, cities started to expand into large epicenters of diversity and people developed a new subtle sense of nationalism that they had never felt before. The expansion towards the West only reaped more benefits for the overall of America as more and more territories became states, new inventions sprouted out like flowers that helped make all American lives easier, and new industries popped up across the country to modernize even the most remote areas of the American frontier. However, despite these gains, I personally think it came at a cost of humanity. Environments were destroyed, homes were taken over, and people, namely the American Indians, were displaced. But this trend isn’t unique as all nations in the past and present have given up some of its humanity to achieve new levels of success and power, to be known in the world. |
| “Thirty-three and an income of $50,000 per annum! By this time two in years I can so arrange all my business as to secure at least $50,000 per annum. Beyond this never earn – make no effort to increase fortune, but spend the surplus each year for benevolent purposes. Cast aside business forever, except for other,” (pg. 57) | This quote makes me very honored to have the same name as this man (unlike Andrew Johnson, ugh!). He was rich and could’ve become even richer, however, he chose not to use his money to make himself more fortunate, but to invest in more meaningful purposes: “cast aside business forever, except for others.” He wasn’t selfish – he worked to help others. I commend him on this aspect as today, too many people are focused on just making themselves look good and to only give themselves more benefit (I’m looking at you Donald Trump) with their money, instead of helping others who are need. Yes, there are still some people who use their fortunes to help others, however, I just thought by this day and age, “some” would’ve become “all” – shouldn’t everyone by now know what we truly need to do to make the world a better place? What really upsets me is that even |
"Instead of retiring in two years, Carnegie went on for thirty-three more; even then it was with considerable difficulty that he as persuaded to quit. Far from shunning further money-making, he proceeded to roll up his fortune with an uninhibited drive that led on unfriendly biographer to characterize him as ‘the greediest little gentleman ever created’,” (pg. 58).

<table>
<thead>
<tr>
<th>“It is this contrast between his hopes and his performance that makes Carnegie interesting. For when we review his life, what we see is more than the career of another 19th century acquisitor. We see the unequal struggle between a man who loved money… and a man who, at bottom, was ashamed of himself for his acquisitive desires. All during his lifetime, the moneymaker seemed to win. But what lifts Carnegie’s story out of the ordinary is that the other Carnegie ultimately triumphed,” (pg. 58).</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Virtually alone among his fellow acquisitors, he was driven by a genuine respect for the power of some charitable organizations use the money they acquire to benefit themselves more than the people they are supposed to be helping. I’m sure Andrew Carnegie has had his fair share of scandals and controversy, but at the core, he still believed in helping others. The same can’t be said about the business leaders of today. 😊</td>
</tr>
<tr>
<td>Okay… this is extremely awkward; I should really read a bit more ahead before I start writing next time. 😊 Okay, so, maybe he wasn’t that great of a man, and maybe he was a money grabber, but I do have to commend him on his ambition and drive. Although it made him a little money hungry (as money does to all great people), it was his ambition and drive that truly pushed him to seek out new ways to earn money, and I still think that is honorable. Although I no longer feel honored to share a name with Carnegie (yes, this has been an emotional 10 minutes for me), I still think he was a way better Andrew than Johnson; at least Carnegie was SUCCESSFUL! Anyways, although I don’t want to become corrupt with money, I do wish I had the motivation of Carnegie because that’s a factor that made him successful; something I want to be as well. Also, I think it was quite rude of that biographer to call him “the greediest little gentlemen ever created” because, first of all, that’s short shaming and there is nothing wrong with being short. Second of all, has he seen Donald Trump (second Trump reference), because he’s tiny and greedy too! And third of all, Carnegie in his later life was still a philanthropist and gave to the community portions of his fortunes – does that sound greedy to you?</td>
</tr>
<tr>
<td>Add a few more action scenes to this and it would make a great plot for a book. So Carnegie was money crazed, yet not. I think this is a struggle almost everyone faces, especially people of high wealth, because they earn so much money that earning more seems just like a game, but many of these business leaders do have a humanitarian side that tells them to use some of that money to help others. What I love about Carnegie’s story is reflected in the last sentence of the quote: “…the other Carnegie ultimately triumphed,” talking about the humanitarian Carnegie. Yes, he did make millions of dollars throughout his life with his wolf like fierceness and determination to get more money, but in the end, as mentioned above, Carnegie did end up helping others by donating lots of his money to organizations to help others and to promote education. With his fortune, he built Carnegie Hall, founded the Carnegie Corporation of NY, founded Carnegie Mellon University, the Carnegie Hero Fund, and numerous more organizations. He’s unique because we was able to overcome the businessman and allow the humanitarian side of him shine through. He was pretty good guy! 😊</td>
</tr>
</tbody>
</table>
thought to seek answers for questions that never even occurred to them,” (pg. 59).

I find it amazing that with all the money in the world, Carnegie, at his core, still cherished knowledge above all else. Earlier in the article, it was said that Carnegie was supposed to retire to Oxford and attend school there. He even said, “I would not exchange [Vanderbilt’s] millions for my knowledge of Shakespeare,” (pg. 59). That’s shocking because it shows that he wasn’t as money obsessed as most people thought he was. (Even I would trade my knowledge of Shakespeare for Vanderbilt’s millions 😊) His advocacy for academics is clearly shown through the amount of educational institutions he built with his money, like Carnegie Mellon University (originally Carnegie Technical Schools), the Carnegie Institution for Science, and the Carnegie Museums of Pittsburgh.

“What made him change his mind? The story goes that he was awe-struck by the volcanic, spectacular eruption of a Bessemer converter, which he saw for the first time during a visit to a British mill. It was precisely the sort of display that would have appealed to Carnegie’s mind – a wild, demonic, physical process miraculously contained and controlled by the dwarfed figures of the steel men themselves,” (pg. 62).

I honestly don’t want to know what goes on inside of Carnegie’s mind, like, “wild” and “demonic?” No thanks. But, it is pretty surprising that this is what caused Carnegie to become crazy about steel and to create his steel empire; this little demonstration did all that! Carnegie was so excited about steel but many of his colleagues were skeptical and thought he was nuts (which I understand), but because of this ended up missing out contributing to a world changing industry and the chance to become rich! This is such a great example of how you must take risks in order to reap greater outcomes – something Carnegie was even skeptical about earlier in his career. This is such a great life lesson that I will be sure to listen to, as did Carnegie and so many other pioneers throughout history! Always take risks!

Summary:
After reading this article, I understand Andrew Carnegie’s story so much better! I honestly connect with him on an emotional level about conflicting values/wants (although mine is music vs. academics, not money vs charity). But I also realized that history has yet to see an uncontroversial figure named Andrew! I guess it’s up to me to give all subsequent Andrews a proper, pure role model. 😊 Anyways, Heilbroner was very successful in showing the hidden parts of Carnegie’s life and to paint an informative and accurate picture of Carnegie’s success. The part of this article that truly made it stand out to me was not that it explained how Carnegie became successful, but that it gave little glimpses into the man’s life, the behind the scenes kind of explanation of how Carnegie got his ideas and his riches. This article did a very good job in describing Carnegie and actually making him seem like a real person, not some glorified figure of history. It explained his hardships, his successes, his doubts, etc., aspects that other writings about Carnegie lack. Overall, this is one of my favorite articles so far!
<table>
<thead>
<tr>
<th>Facts/Details/Quotes/Notes:</th>
<th>Inference/Significance/Meaning of your quote/notes:</th>
</tr>
</thead>
<tbody>
<tr>
<td>“The Federal government played a crucial role in the postwar boom. One Republican administration after another not only maintained a protective tariff to minimize foreign competition but gave away millions of dollars’ worth of public land to railroad companies, adopted a hard money policy that pleased big business and…” (page 1)</td>
<td>This quote was significant to me for two reasons. The first reason was because it is a cause/effect relationship quote. It outlines the causes that led to the industrialized world that allowed Carnegie to rise to power. Additionally, I think this is interesting because in Economics, we learn that the federal government didn’t really regulate the economy to an extreme extent until after the Great Depression but you can see here that they really did have a major role.</td>
</tr>
<tr>
<td>Fact: Carnegie had big plans to be benevolent with his money. He wanted to not seek to increase his fortune and to education himself and be a model for those who observed his practices. (page 4)</td>
<td>This fact is interesting to me because of the fact that at least at the beginning, power did NOT corrupt. In most cases, we can see power, fame, and wealth corrupt. For example, Boss Tweed and his corruption resulted from too much wealth. Additionally, Andrew Jackson used his presidential power more than extended to him due to the corruption of power. But here, we see a man who wanted to use his power for good and to be humble. Even if he didn’t follow these policies, it was still interesting to see his intentions.</td>
</tr>
<tr>
<td>“We see the unequal struggle between a man who loved money- loved making it, having it, spending it- and a man who, at bottom, was ashamed of himself for his acquisitive desires.” (page 5)</td>
<td>This quote is meaningful because it’s a universal theme of addiction in some sense. Carnegie was addicted to money but deep down was ashamed of his addiction. This little bit of shame is important to note about his character as a person.</td>
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| Fact: Carnegie was connected to railroads and realized that making the equipment needed to expand the railroads would be a good profit. (page 8) | I think this fact is important because once again, you can see Carnegie’s character. Instead of attempting to make profit through railroads, like many other people at the time, he thought about making a different profit through an already profitable venue. This shows how...
Fact: Carnegie got the idea to manufacture and monopolize steel from a British mill where he saw a Bessemer converter. (page 9)

In the failures of Andrew Carnegie we see many of the failures of America itself. In his curious triumph, we see what we hope is our own steadfast core of integrity.” (page 13)

It is interesting that Carnegie got his steel inspiration from a foreign country. This is a lesser known fact and semi ironic; the thing that made him so rich in America was stolen from another country. And the country he stole it from happened to be a commercial partner but also semi rival of America.

I think the author says that we see the failures of America itself because Carnegie can be argued as an “American-made man”. He started from nothing and rose to the top, much like America’s start. Additionally, he himself struggled with loving corruption but also feeling bad, and America as a country has been corrupt multiple times. He struggled with financial problems and also triumphed with financial success, much like in America’s history.

Summary:

In a post-civil war period, the economy was booming due to federal involvement and stimulus. Carnegie rose from nothing; he immigrated to America in a family of weavers and through ambition, he rose into the railroad industry and gained success. He originally wanted to stay a self-made man; he would have a humble fortune, educate himself, and serve as a model. When he saw steel in Britain, he revolutionized the process and created his own steel company. Through an economic need for steel, talent in his company, and his own personal drive, he became the richest man in America. In the end of his life, he donated his money to charity finally, fulfilling his original dreams. The universal theme in APUSH this addresses is the rise from nothing to the very top. America as a country rose from nothing to the very top. Constantly, countries are the “underdogs” and rise to defeat higher powers in battles. Similarly, people can be underdogs and rise to political/social/economic power. The North didn’t have the advantage in the South because the South was fighting a defensive war but they won anyways. Carnegie rose from no money at all to being the richest man in America through hard work and innovation.
### Reading Log Format

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2. 1493: The True Importance of Christopher Columbus

In fourteen hundred and ninety-two, Christopher Columbus sailed in from the Blue. American history books present Columbus pretty much without precedent, and they portray him as America's first great hero. In so canonizing him, they reflect our national culture. Indeed, now that President's Day has combined Washington's and Lincoln's birthdays, Columbus is one of only two people the United States honors by name in a national holiday. The one date that every school child remembers is 1492, and sure enough, all twelve textbooks I surveyed include it. But they leave out virtually everything that is important to know about Columbus and the European exploration of the Americas. Meanwhile, they make up all kinds of details to tell a better story and to humanize Columbus so that readers will identify with him.

Columbus, like Christ, was so pivotal that historians use him to divide the past into epochs, making the Americas before 1492 "pre-Columbian." American history textbooks recognize Columbus's importance by granting him an average of eight hundred words—two and a half pages including a picture and a map—of a lot of space, considering all the material these books must cover. Their heroic collective account goes something like this:

Born in Genoa, Italy, of humble parents, Christopher Columbus grew up to become an experienced seafarer. He sailed the Atlantic as far as Iceland and West Africa. His adventures convinced him that the world must be round. Therefore the fabulously rich East—spices, silk, and gold—could be had by sailing west, superseding the overland route through the Middle East, which the Turks had closed off to commerce.

To get funding for his enterprise, Columbus presented monarch after monarch in western Europe. After at first being dismissed by Ferdinand and Isabella of Spain, Columbus finally got his chance when Queen Isabella decided to underwrite a modest expedition.

Columbus outfitted three pitifully small ships, the Nina, the Pinta, and the Santa Maria, and set forth from Spain. The journey was difficult. The ships sailed west into the unknown Atlantic for more than two months. The crew almost mutinied and threatened to throw Columbus overboard. Finally they reached the West Indies on October 12, 1492.

Although Columbus made three more voyages to America, he never really knew he had discovered a New World. He died in obscurity, unappreciated and penniless. Yet without his daring, American history would have been very different, for in a sense Columbus made it all possible.

Unfortunately, almost everything in this traditional account is either wrong or unverifiable. The authors of history textbooks have taken us on a trip of their own, away from the facts of history, into the realm of myth. They and we have been duped by an outrageous confection of lies, half-truths, myths, and omissions, that is in large part traceable to the first half of the nineteenth century.

The textbooks' first mistake is to underplay previous explorers. People from other continents had reached the Americas many times before 1492. Even if Columbus had never sailed, other Europeans would have soon reached the Americas. Indeed, Europeans may already have been fishing off Newfoundland in the 1480s. In a sense Columbus's voyage was not the first but the last "discovery" of the Americas. It was epoch-making because of the way in which Europe responded. Columbus's importance is therefore primarily attributable to changing conditions in Europe, not to his having reached a "new" continent.

American history textbooks seem to understand the need to cover social changes in Europe in the years leading up to 1492. They point out that history passed the Vikings by and devote several pages to the reasons Europe was ready this time "to take advantage of the discovery" of America, as one textbook puts it. Unfortunately, none of the textbooks provides substantive analysis of the major changes that prompted the new response.

All but one of the twelve books I examined begin the Columbus story with Marco Polo and the Crusades. (American Adventures starts simply with Columbus.) Here is their composite account of what was happening in Europe:

"Life in Europe was slow paced. "Curiosity about the rest of the world was at a low point." Then, "many changes took place in Europe during the 300 years before Columbus's discovery of the Americas in 1492."
"People's horizons gradually widened, and they became more curious about the world beyond their own localities." Europe was stirring with new ideas. Many Europeans were filled with burning curiosity. They were living in a period called the Renaissance. "What started Europeans thinking new thoughts and dreaming new dreams? A series of wars called the Crusades were partly responsible." The Crusades caused great changes in the ways that Europeans thought and acted. "The desire for more trade quickly spread. "The old trade routes to Asia had always been very difficult."

The accounts resemble each other closely. Sometimes different textbooks even use the same phrases. Overall, the level of scholarship is discouragingly low, perhaps because their authors are more at home in American history than European history. They provide no real causal explanations for the age of European conquest. Instead, they argue for Europe's greatness in transparently psychological terms—"people grew more curious." Such arguments make sociologists smile: we know that nobody measured the curiosity level in Spain in 1402 or can with authority compare it to the curiosity level in, say, Norway or Iceland in 1005.

Here is the account in The American Way.

What made these Europeans so dating was their belief in themselves. The people of Europe believed that human beings were the highest form of life on earth. This was the philosophy, or belief, of humanism. It was combined with a growing interest in technology or tools and their uses. The Europeans believed that by using their intelligence, they could develop new ways to do things.

This is not the place to debate the precepts or significance of humanism, a philosophical movement that clashed with orthodox Catholicism. In any case, humanism can hardly explain Columbus, since he and his royal sponsors were devout orthodox Catholics, not humanists. The American Way tells us, nonetheless, that Columbus "had the humanist's belief that people could do anything if they knew enough and tried hard enough." This is Columbus as the Little Engine That Could!

Several textbooks claim that Europe was becoming richer and that the new wealth led to more trade. Actually, as the historian Angus Calder has pointed out, "Europe was smaller and poorer in the fifteenth century than it had been in the thirteenth," owing in part to the bubonic plague.

Some teachers still teach what their predecessors taught me forty years ago that Europe needed spices to disguise the taste of bad meat, but the bad Turks cut off the spice trade. Three books—the American Tradition, Land of Promise, and The American Way—repeat this falsehood. In the words of Land of Promise, "Then, after 1453, when Constantinople fell to the Turks, trade with the East all but stopped." But A. H. Lyttel disproved this statement in 1915! Turkey had nothing to do with the development of new routes to the Indies. On the contrary, the Turks had every reason to keep the old Eastern Mediterranean route open, since they made money from it.

In 1557 Jacques Barzun and Henry Graff published a book that has become a standard textbook for graduate students of history, The Modern Researcher, in which they pointed out how since 1915 textbooks have perpetuated this particular error. Probably several of the half-dozen authors of the offending textbooks encountered The Modern Researcher in graduate school. Somehow the information did not stick, though. This may be because blaming Turks fits with the West's archetype conviction that followers of Islam are likely to behave irrationally or nastily. In proposing that Congress declare Columbus Day a national holiday in 1963, Rep. Roland Libonati put it this way: "His Christian faith gave to him a religious incentive to thwart the piratical activities of the Turkish marauders preying upon the trading ships of the Christian world." The American Tradition, Land of Promise, and The American Way continue to reinforce this archetype of a vaguely threatening Islam. College students today are therefore astonished to learn that Turks and Moors allowed Jews and Christians freedom of worship at a time when European Christians tortured or expelled Jews and Muslims. Not a single textbook tells that the Portuguese fleet in 1587 blocked the Red Sea and Persian Gulf to stop trade along the old route, because Portugal controlled the new route, around Africa.

Most textbooks note the increase in international trade and commerce, and some relate the rise of nation-states under monarchies. Otherwise, they do a poor job of describing the changes in Europe that led to the Age of Exploration. Some textbooks even invoke the Protestant Reformation, although it didn't begin until twenty-five years after 1492.

What is going on here? We must pay attention to what the textbooks are telling us and what they are not telling us. The changes in Europe not only prompted Columbus's voyages and the probable contemporaneous trips to America by Portuguese, Basque, and Bristol fishermen, but they also paved the way for Europe's domination of the world for the next five hundred years. Except for the invention of agriculture, this was probably the most consequential
development in human history. Our history books ought to discuss seriously what happened and why, instead of supplying vague, nearly circular pronouncements such as this, from The American Tradition: "Interest in practical matters and the world outside Europe led to advances in shipbuilding and navigation."

Perhaps foremost among the significant factors the textbooks leave out are advances in military technology. Around 1400, European rulers began to commission ever bigger guns and learned to mount them on ships. Europe's incessant wars gave rise to this arms race, which also ushered in refinements in archery, drill, and siege warfare. China, the Ottoman Empire, and other nations in Asia and Africa now fell prey to European arms, and in 1493 the Americas began to succumb as well.3

We live with this arms race still. Since the demise of the Soviet Union, the nuclear arms race may have come to a temporary resting point. But the West's advantage in military technology over the rest of the world, jealously maintained from the 1400s on, remains very much contested. Western nations continue to try to keep non-Western nations disadvantaged in military technology. Just as the thirteen British colonies tried to outlaw the sale of guns to Native Americans, the United States now tries to outlaw the sale of nuclear technology to Third World countries. Since money is to be made in the arms trade, however, and since all nations need military allies, the arms trade with non-Western nations persists. The Western advantage in military technology is still a burning issue. Nonetheless, not a single textbook mentions arms as a cause of European world domination.

In the years before Columbus's voyages, Europe also expanded the use of new forms of social technology—bureaucracy, double-entry bookkeeping, and mechanical printing. Bureaucracy, which today has negative connotations, was actually a practical innovation that allowed rulers and merchants to manage far-flung enterprises efficiently. So did double-entry bookkeeping, based on the decimal system, which Europeans first picked up from Arab traders. The printing press and increased literacy allowed news of Columbus's findings to travel across Europe much further and faster than news of the Vikings' expeditions.

A third important development was ideological or even theological: amassing wealth and dominating other people came to be positively valued as the key means of winning esteem on earth and salvation in the hereafter. As Columbus put it, "Gold is most excellent; gold constitutes treasure; and he who has it does all he wants in the world, and can even lift souls up to Paradise."4 In 1005 the Vikings intended only to settle Vineland, their name for New England or, more likely, the maritime provinces of Canada. By 1493 Columbus planned to plunder Haiti. The sources are perfectly clear about Columbus's motivation in 1495, for instance. Michele de Cero wrote about accompanying Columbus on his 1494 expedition into the interior of Haiti: "After we had rested for several days in our settlement, it seemed to the Lead Admiral that it was time to put into execution his desire to search for gold, which was the main reason he had started on so great a voyage full of so many dangers."5 Columbus was no greedier than the Spanish, or later the English and French. But textbooks downplay the pursuit of wealth as a motive for coming to the Americas when they describe Columbus and later explorers and colonists. Even the Pilgrims left Europe partly to make money, but you would never know it from our textbooks.

Their authors apparently believe that to have America explored and colonized for economic gain is somehow ungodly. A fourth factor affecting Europe's readiness to embrace a "new" continent was the particular nature of European Christianity. Europeans believed in a transportable, proselytizing religion that rationalized conquest. (Followers of Islam share this characteristic.) Typically, after "discovering" an island and encountering a tribe of Indians new to them, the Spaniards would read aloud (in Spanish) what came to be called "the Requirement." Here is one version:

I enjoin you to recognize the Church as a lady and in the name of the Pope take the King as lord of this land and obey his mandates. If you do not do it, I tell you that with the help of God I will enter powerfully against you all. I will make war everywhere and every way that I can. I will subject you to the yoke and obedience to the Church and to his majesty. I will take your women and children and make them slaves. . . . The deaths and injuries that you will receive from here on will be your own fault and not that of his majesty nor of the gentlemen that accompany me."5

Having thus satisfied their consciences by offering the Indians a chance to convert to Christianity, the Spaniards then felt free to do whatever they wanted with the people they had just "discovered."

A fifth development that caused Europe's reaction to Columbus's reports about Haiti to differ radically from reactions to earlier expeditions was Europe's recent success in taking over and exploiting various island societies. On Malta, Sardinia, the Canary Islands, and, later, in Ireland, Europeans learned that conquest of this sort was a route to wealth. In addition, new and more deadly forms of smallpox and abionic plague had arisen in Europe since the Vikings had
sailed. Passed on to those the Europeans met, these diseases helped Europe conquer the Americas and, later, the islands of the Pacific.67 Except for one paragraph on disease in The American Pageant, not one of the twelve textbooks mentions either of these factors as contributing to European world dominance.

Why don’t textbooks mention arms as a facilitator of exploration and domination? Why don’t they treat any of the foregoing factors? If trade factors such as military power or religiously sanctioned greed are perceived as reflecting badly on us, who exactly is “us”? Who are the textbooks written for (and by)? Plainly, descendants of the Europeans.

High school students don’t usually think about the rise of Europe to world domination. It is rarely presented as a question. It seems natural, a given, not something that needs to be explained. Deep down, our culture encourages us to imagine that we are richer and more powerful because we’re smarter. Of course, there are no studies showing Americans to be more intelligent than, say, Iraqis. Still, since textbooks don’t identify or encourage us to think about the real causes, “we’re smarter” fosters as a possibility. Also left festering is the notion that “it’s natural” for one group to dominate another.73 While history brims with examples of national domination, it also is full of counterexamples: The contact between Norse and Indians around 1000 A.D., for example, though mostly unfriendly, was not marked by domination. The triacial Native American societies that developed after 1492—from Martha’s Vineyard, Massachusetts, through Florida to Ecuador—also offer evidence that domination is not natural but cultural.

The way American history textbooks treat Columbus reinforces the tendency not to think about the process of domination. The traditional picture of Columbus landing on the American shore shows him dominating immediately, and this is based on fact: Columbus claimed everything he saw right off the boat. When textbooks celebrate this process, they imply that taking the land and dominating the Indians was inevitable if not natural. This is unfortunate, because Columbus’s voyages constitute a splendid teachable moment. As official missions of a nation-state, they exemplify the new Europe. Merchants and rulers collaborated to finance and authorize them. The second expedition was heavily armed. Columbus carefully documented the voyages, including directions, currents, shoals, and descriptions of the Indians as ripe for subjugation. Thanks to the printing press, detailed news of Haiti and later conquests spread swiftly. Columbus had personal experience of the Atlantic islands recently taken over by Portugal and Spain, as well as with the slave trade in West Africa. Most important, his purpose from the beginning was not mere exploration or even trade, but conquest and exploitation, for which he used religion as a rationale.79 If textbooks included these facts, they might induce students to think intelligently about why the West dominates the world today.

The textbooks concede that Columbus did not start from scratch. Every textbook account of the European exploration of the Americas begins with Prince Henry the Navigator, of Portugal, between 1415 and 1498. Henry is portrayed as discovering Madeira and the Azores and sending out ships to circumnavigate Africa for the first time. The textbook authors seem unaware that ancient Phoenicians and Egyptians sailed at least as far as Ireland and England, reached Madeira and the Azores, traded with the aboriginal inhabitants of the Canary Islands, and sailed all the way around Africa before 400 B.C. Instead, the textbooks credit Bartolomeu Dias with being the first to round the Cape of Good Hope at the southern tip of Africa in 1488. Omitting the accomplishments of the Afro-Phoenicians is ironic, because it was Prince Henry’s knowledge of their feats that inspired him to replicate them. But this information clashes with another social archetype: our culture views modern technology as a European development. So the Afro-Phoenicians’ feats do not conform to the textbooks’ overall story line about how while Europeans taught the rest of the world how to do things. None of the textbooks credits the Muslims with preserving Greek wisdom, enhancing it with ideas from China, India, and Africa, and then passing on the resulting knowledge to Europe via Spain. Instead, they show Henry inventing navigation and imply that before Europe there was nothing, at least nothing modern.

In fact, Henry’s work was based mostly on ideas that were known to the ancient Egyptians and Phoenicians and had been developed further in Arabia, North Africa, and China. Even the word the Portuguese applied to their new ships, caravel, derived from the Egyptian carava.80 Critics do not erect in a vacuum; diffusion of ideas is perhaps the most important cause of cultural development. Contact with other cultures often triggers a cultural flowering. Anthropologists call this phenomenon efflorescence. Children in elementary school learn that Persian and Mediterranean civilizations flourished in antiquity due to their location on trade routes. Here with Henry at the dawn of European world domination, textbooks have a golden opportunity to apply this same idea of cultural diffusion to Europe. They squander it. Not only did Henry have to develop new instruments, according to The American Way, but “people didn’t know how to build seagoing ships, either.”81 Students are left without a clue as to how aborigines over reached Australia, Polynesians reached Madagascar, or Afro-Phoenicians reached the Canaries. By “people” Way means, of course, Europeans—a textbook example of Eurocentrism.

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While the list is long, it is still probably incomplete. A map found in Turkey
dated 1513 and said to be based on material from the library of Alexander the
Great includes coastline details of South America and Antarctica. Ancient
Roman coins keep turning up all over the Americas, causing some archaeologists
to conclude that Roman seafarers visited the Americas more than once.12 Native
Americans also insured the Atlantic; anthropologists conjecture that Native
Americans voyaged east millennia ago from Canada to Scandinavia or Scotland.
Two Indians shipwrecked in Holland around 60 B.C. became major curiosities in
Europe.*

The evidence for each of these journeys offers fascinating glimpses into
the societies and cultures that existed on both sides of the Atlantic and in Asia
before 1400. They also reveal controversies among those who study the distant past. If
textbooks allowed for controversy, they could show students which claims rest on strong evidence, which on softer ground. As they challenged
students to make their own decisions as to what probably happened, they would
also be introducing students to the various methods and forms of evidence—
oral history, written records, cultural similarities, linguistic changes, human
blood types, pottery, archaeological dating, plant migrations—that researchers
use to derive knowledge about the distant past. Unfortunately, textbooks seem
locked into a rhetoric of certainty. James West Davidson and Mark H. Lytle,
coauthors of the textbook The United States—A History of the Republic, have
even written After the Fact, a book for college history majors in which they emphasize
that history is not a set of facts but a series of arguments, issues, and controvers-
ies.13 Davidson and Lytle’s high school textbook, however, like its competitors,
presents history as answers, not questions.

New evidence that emerges, as archaeologists and historians compare
American cultures with cultures in Africa, Europe, and Asia, may confirm or dis-
prove these arrivals. Keeping up with such evidence is a lot of work. To tell
about earlier explorers, textbook authors would have to familiarize themselves
with sources such as those cited in the three preceding footnotes. It’s easier just
to retell the old familiar Columbia story.

Seven of the twelve textbooks I studied at least mention the expeditions of
the Norse. These daring sailors reached America in a series of voyages across
the North Atlantic, establishing communities on the Faroe Islands, Iceland, and

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Greenland. The Norse colony on Greenland lasted five hundred years (982–c. 1500), as long as the European settlement of the Americas until now. From Greenland a series of expeditions, some planned, some accidental, reached various parts of North America, including Baffin Island, Labrador, Newfoundland, and possibly New England.

Textbooks that mention the Viking expeditions minimize them. Land of Promise writes, "They merely touched the shore briefly, and sailed away." Perhaps the authors of Promise did not know that, around 1095, Thorfinn and Gudrid Karlsdottir led a party of 65 or 165 or 265 homesteaders (the old Norse sagas vary), with livestock and supplies, to settle Vineland. They lasted two years; Gudrid gave birth to a son. Then conflict with Native Americans caused them to give up. This trip was no isolated incident; Norse were still exporting wood from Labrador to Greenland 350 years later. Some archaeologists and historians believe that the Norse got as far down the coast as North Carolina. The Norse discoveries remained known in western Europe for centuries and were never forgotten in Scandinavia. Columbus surely learned of Greenland and probably also of North America if he visited Iceland in 1479 as he claimed to have done."

It may be fair to say that the Vikings' voyages had little lasting effect on the fate of the world. Should textbooks therefore leave them out? Is impact on the present the sole reason for including an event or fact? It cannot be, of course, or our history books would shrink to twenty-page pamphlets. We include the Norse voyages, not for their ostensible geopolitical significance, but because including them gives a more complete picture of the past. Moreover, if textbooks would only intelligently compare the Norse voyages to Columbus's second voyage, they would help students understand the changes that took place in Europe between 800 and 1490. As we shall see, Columbus's second voyage was ten times larger than the Norse attempts at settlement. The new European ability to mobilize was in part responsible for Columbus's voyages taking on their awesome significance.

Although seafarers from Africa and Asia may also have made it to the Americas, they never make it into history textbooks. The best known are the voyages of the Afro-Phoenicians, probably launched from Morocco but ultimately from Egypt, that are said to have reached the Atlantic coast of Mexico in about 750 B.C. Organic material associated with colossal heads of basalt that stand along the eastern coast of Mexico stand has been dated to around 750 B.C. The stone heads are realistic portraits of West Africans, according to the anthropologist Ivan Van Sertima, who has done much to bring these images into popular consciousness. Around the same time Indians elsewhere in Mexico created small ceramic and stone sculptures of what seem to be Caucasian and Negroid faces. As Alexander von Wuthenau, who collected many such terra-cotta statues, put it, "It is contradictory to elementary logic and to all artistic experience that an Indian could depict in a masterly way the head of a Negro or a white person without missing a single racial characteristic, unless he had seen such a person." Although some scholars have dismissed the Caucasian images as "stylized" Indian heads and the Negroid faces as representing jaguars or human babies, the faces nonetheless stare back at us, steadfastly Caucasian or Negroid, hard to explain away. Ivan von Sertima and others have added additional bits of evidence, including similarities in looms and other cultural elements, identical strains of cotton that probably required human intervention to cross the Atlantic, and information in Arab historical sources about extensive ocean navigation by Africans and Phoenicians in the eighth century B.C.

What is the importance today of these African and Phoenician predecessors of Columbus? Like the Vikings, they provide a fascinating story, one that can hold high school students on the edge of their seats. We might also realize another kind of importance by contemplating the particular meaning of Columbus Day. Italian Americans infer something positive about their "national character" from the exploits of their ethnic ancestors. The American sociologist George Homans once quipped, explaining why he had written on his own ancestors in East Anglia, rather than on some larger group elsewhere, "They may be humans, but not Horans!" Similarly, Scandinavians and Scandinavian Americans have always believed the Norse sagas about the Vikings, even when most historians did not, and finally confirmed them by conducting archaeological research in Newfoundland.

If Columbus is especially relevant to western Europeans and the Vikings to Scandinavians, what is the meaning to African Americans of the pre-Columbian voyages from Africa? After visiting the Von Wuthenau museum in Mexico City, the Afro-Caribbean scholar Tho Narsa wrote, "With his unique collection surrounding me, I had an eerie feeling that veils obscuring the past had been torn asunder... Soon after, upon leaving the museum I suddenly felt that I could walk taller for the rest of my days." Von Sertima's book is in its sixteenth printing and is lionized by black undergraduates across America. Rap music groups chant "but we already had been there" in verses about Columbus. Obviously, African Americans want to see positive images of "themselves" in American history. So do we all.

As with the Norse, including the Afro-Phoenicians gives a more complete and complex picture of the past, showing that navigation and exploration did
not begin with Europe in the 1400s. Like the Norse, the Afro-Phoenicians illustrate human possibility, in this case Black possibility, or, more accurately, the prowess of a multiracial society. Unlike the Norse, the Africans and Phoenicians seem to have made a permanent impact on the Americas. The huge stone statues in Mexico imply as much. It took enormous effort to quarry these basalt blocks, each weighing ten to forty tons, move them from quarries seventy-five miles away, and sculpt them into heads six to ten feet tall. Wherever they were from, the human models for these heads were important people, people to be worshiped or obeyed or at least remembered.2 However, anthropologists have not proved that they were Afro-Phoenicians, so including the story opens a window through which students can view an ongoing controversy.

Of the twelve textbooks I surveyed, only two even mention the possibility of African or Phoenician exploration. The American Adventure simply poses two questions: "What similarities are there between the great monuments of the Maya and those of ancient Egypt?" and "What windblown sailors from Asia, Europe, Africa, or the South Pacific have mingled with the earlier inhabitants of the New World?" The textbook supplies no relevant information and even claims, "You should be able to deal with these questions without doing research." Nonsense. Most classrooms will simply ignore the questions.3 The United States—A History of the Republic mentions pre-Columbian expeditions only to assure us that we need not concern ourselves with them: "None of these Europeans, Africans, or Asians left lasting traces of their presence in the Americas, nor did they develop any lasting relationships with the first Americans." Unsatisfactory as these fragments are, they are the entire treatment of the issue in all twelve textbooks.

American history textbooks promote the belief that most important developments in world history are traceable to Europe. To grant too much human potential to pre-Columbian Africans might jar European American sensibilities. As Samuel Marble put it, "The possibility of African discovery of America has never been a tempting one for American historians." Teachers and curricula that present African history and African Americans in a positive light are often condemned for being Afrocentric. White historians insist that the case for the Afro-Phoenicians has not been proven; we must not distort history to improve black children's self-image, they say. They are right that the case hasn't been proven, but textbooks should include the Afro-Phoenicians as a possibility, a controversy.

Standard history textbooks and courses discriminate against students who have been educated by rap songs or by Tom Sertoma. Imagine an eleventh-grade classroom in American history in early fall. The text is Life and Liberty; students are reading Chapter Two, "Exploitation and Colonization." What happens when an African American girl shoots up her hand to challenge the statement "Not until 1497-1499 did the Portuguese explorer Vasco da Gama sail around Africa?" From rap songs the girl has learned that Afro-Phoenicians beat Da Gama by more than 2,000 years. Does the teacher take time to research the question and find that the student is right, the textbook wrong? More likely, she puts down the student's knowledge: "Rap songs aren't appropriate in a history class!" Or she humors the child. "Yes, but that was long ago and didn't lead to anything. Vasco da Gama's discovery is the important one." These responses allow the class to move "forward" to the next topic. They also contain some truth: the Afro-Phoenician circumnavigation didn't lead to any new trade routes or national alliances, because the Afro-Phoenicians were already trading with India through the Red Sea and the Persian Gulf. Textbooks don't name Vasco da Gama because something came from his "discovery," however. They name him because he was white. Two pages later, Life and Liberty tells us that Hernando De Soto "discovered" the Mississippi River. (Of course, it had been discovered and named Mississippi by ancestors of the Indians who were soon to chase De Soto down.) Textbooks portray De Soto in armor, not showing that by the time he reached the river, his men and women had lost almost all their clothing in a fire set by Indians in Alabama and were wearing replacements woven from reeds. De Soto's "discovery" had no larger significance and led to no trade or white settlement.4 His was merely the first white face to gaze upon the Mississippi. That's why ten of the twelve American history textbooks include him. From Erik the Red to Peary at the North Pole to the first man on the moon, we celebrate most discoverers because they were
first and because they were white, not because of events that flowed or did not flow from their accomplishments. My hypothetical teacher subtly changed the ground rules for Du Gana, but they changed right back for Dr Sato. In this way students learn that black feats are not considered important while white ones are."

Continuing down the list of likely pre-Columbian explorations, we arrive at an interesting vantage point from which to consider this debate. Let us compare two other possible pre-Columbian expeditions, from the west coasts of Africa and Ireland.

When Columbus reached Haiti, he found the Arawaks in possession of some spear points made of "guano." The Indians said they got them from black traders who had come from the south and east. Guano proved to be an alloy of gold, silver, and copper, identical to the gold alloy preferred by West Africans, who also called it "guano." Islamic historians have recorded stories of voyages west from Mali in West Africa around 1311, during the reign of Mansa Bukari II. From time to time in the fourteenth and fifteenth centuries, shipwrecked African vessels—remnants, presumably, of transatlantic trade— washed up on Cape Verde. From contacts in West Africa, the Portuguese heard that African traders were visiting Brazil in the mid-fourteenth century; this knowledge may have influenced Portugal to insist on moving the pope’s "line of demarcation" further west in the Treaty of Tordesillas (1494). Traces of diseases common in Africa have been detected in pre-Columbian corpses in Brazil. Columbus’s son Ferdinando, who accompanied the admiral on his third voyage, reports that people they met or heard about in eastern Honduras "are almost black in color, ugly in aspect," probably Africans. The first Europeans to reach Panama—Balboa and company—reported seeing black slaves in an Indian town. The Indians said they had captured them from a nearby black community. Oral history from Afro-Mexican contains tales of pre-Columbian crossings from West Africa. In all, then, data from diverse sources suggest that pre-Columbian voyages from West Africa to America were probable.

In contrast, the evidence for an Irish trip to America comes from only one side of the Atlantic. Irish legends written in the ninth or tenth century tell of "an abbot and seventeen monks who journeyed to the promised land of the saints" during a seven-year sojourn in a leather boat" centuries earlier. The stories include details that are literally fabulous: each Easter, the priest and his crew supposedly conducted Mass on the back of a whale. They visited a "pillar of crystal" (perhaps an iceberg) and an "island of fire." We cannot simply dismiss these legends, however. When the Norse first reached Iceland, Irish monks were living on the island, whose volcanoes could have provided the "island of fire.""

How do American history textbooks treat these two sets of legendary voyages? Five of the textbooks admit the possibility of an Irish expedition. The Challenge of Freedom gives the fullest account:

Some people believe that . . . Irish missionaries may have sailed to the Americas hundreds of years before the first voyages of Columbus. According to Irish legends, Irish monks sailed the Atlantic Ocean in order to bring Christianity to the people they met. One Irish legend in particular tells about a land southwest of the Azores. This land was supposedly discovered by St. Brendan, an Irish missionary, about 500 AD.

Not one textbook mentions the West Africans, however. While leaving out Columbus’s predecessors, American history books continue to make mistakes when they get to the last "discovery." They present cut-and-dried answers, mostly glorifying Columbus, always avoiding uncertainty or controversy. Often their errors seem to be copied from other textbooks. Let me repeat the collective Columbus story they tell, this time italicizing everything in it that we have solid reason to believe is true.

How in Geneva, of humble parents, Christopher Columbus grew up to become an experienced seafarer, roaming as far as Iceland and west Africa. His adventures convinced him that the world must be round and that the fabled riches of the East—spices and gold—could be had by sailing west, supplanting the overland routes, which the Turks had closed off to commerce. To fund his enterprise, he lobbied monarch after monarch in Western Europe. After at first being dismissed by Ferdinand and Isabella of Spain, Columbus finally get his chance when Isabella decided to underwrite a modest expedition. Columbus outfitted three pitifully small ships, the Nina, the Pinta, and the Santa Maria, and set forth from Spain. After an arduous journey of more than two months, during which his mutinous crew almost threw him overboard, Columbus discovered the West Indies on October 12, 1492. Unfortunately, although he made three more voyages to America, he never knew he had discovered a New World. Columbus died in obscurity, unappreciated and penniless. Yet without his daring, American history and have been very different, for in a sense he made it all possible.
As you can see, textbooks get the date right, and the names of the ships. Most of the rest that they tell us is untrustworthy. Many aspects of Columbus's life remain a mystery. He claimed to be from Genoa, Italy, and there is evidence that he was. There is also evidence that he wasn't: Columbus didn't seem to be able to write in Italian, even when writing to people in Genoa. Some historians believe he was Jewish, a convert, or even convert to Christianity, probably from Spain. (Spain was pressuring its Jews to convert to Christianity or leave the country.) He may have been a Genoese Jew. Still other historians claim he was from Corsica, Portugal, or elsewhere.

What about Columbus's social class background? One textbook tells us he was poor, "the son of a poor Genoese weaver," while another assures us he was rich, "the son of a prosperous wool-weaver." Each is certain, but people who have spent years studying Columbus say we cannot be sure.

We do not even know for certain where Columbus thought he was going. Evidence suggests he was seeking Japan, India, and Indonesia; other evidence indicates he was trying to reach "new" lands to the west. Historians have asserted each viewpoint for centuries. Because "India was known for its great wealth," Las Casas points out, it was in Columbus's interest "to induce the monarchs, always doubtful about his enterprise, to believe him when he said he was setting out in search of a western route to India." After reviewing the evidence, Columbus's recent biographer Kirkpatrick Sale concluded "we will likely never know for sure." Sale noted that such a conclusion is "not very satisfactory for those who demand certainty in their historical tales." Predictably, all our textbooks are of this type: all "know" he was seeking Japan and the East Indies. Thus authors keep their readers from realizing that historians do not know all the answers, hence history is not just a process of memorizing them.

The extent to which textbooks sometimes disagree, particularly when each seems so certain of what it declares, can be pretty scary. What was the weather like during Columbus's 1492 trip? According to Land of Promise, his ships were "storm-battered," but American Adventures says they enjoyed "peaceful seas." How long was the voyage? "After more than two months at sea," according to The Challenge of Freedom, the crew saw land; but The American Adventure says the voyage lasted "nearly a month." What were the Americans like when Columbus arrived? "Thickly peopled," in one book, quoting Columbus; "thirstily spread," according to another.

To make a better myth, American culture has perpetuated the idea that Columbus was boldly forging ahead while everyone else, even his own crew, imagined the world was flat. The American Papoose is the only textbook that still repeats this hoax, "The superstitious sailors... grew increasingly mutinous," according to Papoose, because they were "fearful of sailing over the edge of the world." In truth, few people on both sides of the Atlantic believed in 1492 that the world was flat. Most Europeans and Native Americans knew the world to be round. It looks round. It casts a circular shadow on the moon. Sailors see its roundness when ships disappear over the horizon, half first, then, its sides.

Washington Irving wins credit for popularizing the flat-earth fable in 1828. In his bestselling biography of Columbus, Irving described Columbus's supposed defense of his round-earth theory before the flat-earth savants at Salamanca University. Irving himself surely knew the story to be fiction. He probably thought it added a nice dramatic flourish and would do no harm. But it does. It invites us to believe that the "primitives" of the world, admittedly including pre-Columbian Europeans, had only a crude understanding of the planet they lived on, until aided by a forward-thinking European. It also turns Columbus into a man of science who corrected our faulty geography.

Intense debunking of the flat-earth legend by professional historians has made an impact. Yet even the eleven textbooks that do not repeat Irving's fiction choose wholly unscientific words to counter it. This passage from Triumph of the American Nations exemplifies the problem: "Convinced that the earth was round, a knowledge shared by many informed people of the day, Columbus
American culture perpetuates the image of Columbus boldly forging ahead while everyone else imagined the world was flat. A character in the movie Star Trek V, for instance, repeats the Washington Irving lie: "The people of your world once believed the earth to be flat; Columbus proved it was round." Every October, Madison Avenue makes use of the flat-earth theme. This ad seeks clients for daring and courageous stockbrokers!

The errors textbooks make about Columbus do not result simply from sloppy scholarship. Textbooks want to magnify Columbus as a great hero, a "man of vision, energy, resourcefulness, and courage," in the words of The American Pageant. Some of the details the textbook authors pile on are harmless, I suppose, such as the fabrications about Isabella's sending a messenger galloping after Columbus and parading her jewels to pay for the expedition. All of the enhancements humanize Columbus, however, to induce readers to identify with him. Here is a passage from Land of Promise:

It is October, 1492. Three small, storm-battered ships are lost at sea, sailing into an unknown ocean. A frightened crew has been threatening to throw their stubborn captain overboard, turn the ships around, and make for the safety of familiar shores.

Then a miracle: The sailors see some green branches floating on the water. Land birds fly overhead. From high in the ship's rigging the
As Columbus cruised the coast of Venezuela on his third voyage, he passed the Dinnoc River. "I have come to believe that this is a mighty continent, which was hitherto unknown," he wrote. Indeed, the voyages to explore the coastline were often fraught with danger. Columbus knew that no more island could sustain such a large crew. When he returned home, he added a continent to the islands in his course of arms, his presence at the bottom of the bowl left quadrant usually refers to the author of American History textbooks.

 lookout cries, "Land, land ahead!" Frans turn to joy. Soon the grateful captain wades ashore and gives thanks to God.

Now, really, The Año, Pinta, and Sanlúcar were not "storm-battered." To make a better myth, the textbook authors want to see the voyage seem harder than it was, so they invent bad weather. Columbus’s own journal reveals that the three ships enjoyed lovely sailing. Sea were so calm that for days at a time sailors were able to converse from one ship to another. Indeed, the only time they experienced even moderately high seas was on the last day when they knew they were near land.

To make a better myth, to make the trip seem longer than it was, most of the textbooks overlook Columbus’s stopover in the Canary Islands. The voyage across the unknown Atlantic took one month, not two. To make a better myth, the textbooks describe Columbus’s ships as tiny and inefficient, when actually "these three vessels were fully suited to his purpose," as naval author Pietro Barozzi has pointed out.

To make a better myth, six of twelve textbooks exaggerate the crew’s complaints into a near-mutiny. The primary sources differ. Some claim the sailors threatened to go back home if they didn’t reach land soon. Other sources claim that Columbus lost heart and that the captains of the other two ships persuaded him to keep on. Still other sources suggest that the three leaders met and agreed to continue on for a few more days and then reassess the situation. After studying the matter, Columbus’s biographer Samuel Eliot Morison reduced the complaints to mere griping: “They were all getting on each other’s nerves, as happens even nowadays.” So much for the crew’s threat to throw Columbus overboard.

Such exaggeration is not entirely harmless. Another archetype lurks below the surface: that those who direct social enterprises are more intelligent than those nearer the bottom. Bill Bigelow, a high school history teacher, has pointed out that "the sailors are stupid, superstitious, cowardly, and sometimes scheming. Columbus, on the other hand, is brave, wise, and godly." These portrayals amount to an “anti-working class pro-boss polemic.” Indeed, the only textbook that still repeats the old flat-earth myth thinks badly of the sailors, whom it characterizes as “a motley crew.”

False entries in the log of the Santa María constitute another piece of the myth. "Columbus was a true leader," says A History-style Usborne Index. He altered the records of distances they had covered so the crew would not think they had gone too far from home.” Salvador de Madariaga has persuasively argued that to believe this, we would have to think the others on the voyage were fools. Columbus had "no special method, available only to him, whereby distances sailed could be more accurately reckoned than by the other pilots and masters.” Indeed, Columbus was less experienced as a navigator than the Pinzon brothers, who captained the Nina and Pinta. During the return voyage, Columbus confided in his journal the real reason for the false log entries: he wanted to keep the route to the Indies secret. As paraphrased by Las Casas, “He says that he pretended to have gone a greater distance in order to confound the pilots and sailors who did the charts, that he might remain master of that route to the Indies.”

To make a better myth, our textbooks find space for many other humanizing particulars. They have the lookout cry “Tien!" or “Land!” Most of them tell us that Columbus’s first act after going ashore was “thanking God for leading them safely across the sea”—even though the surviving summary of Columbus’s own journal states only that “before them all, he took possession of the island, as in fact he did, for the King and Queen, his Sovereigns.” Many of the textbooks tell of Columbus’s three later voyages to the Americas, but they do not find space to tell us how Columbus treated the lands and the people he “discovered.”

Christopher Columbus introduced two phenomena that revolutionized race relations and transformed the modern world: the taking of land, wealth, and labor from indigenous peoples, leading to their near extermination, and the transatlantic slave trade, which created a racial underclass.

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Columbus's initial impression of the Arawaks, who inhabited most of the islands in the Caribbean, was quite favorable. He wrote in his journal on October 13, 1492, "At daybreak great multitudes of men came to the shore, all young and of fine shapes, and very handsome. Their hair was not curly but loose and coarse like horse-hair. All have foreheads much broader than any person I had hitherto seen. Their eyes are large and very beautiful. They are not black, but the color of the inhabitants of the Canaries." (This reference to the Canaries was ominous; for Spain was then in the process of exterminating the aboriginal people of those islands.) Columbus went on to describe the Arawaks' causes, "some large enough to contain 40 or 45 men." Finally, he got down to business: "I was very attentive to them, and stove to learn if they had any gold. Seeing some of them with little bits of metal hanging at their noses, I gathered from them by signs that by going southward or steering round the island in that direction, there would be found a king who possessed great cups full of gold." At dawn the next day, Columbus sailed to the other side of the island, probably one of the Bahamas, and saw two or three villages. He ended his description of them with these menacing words: "I could conquer the whole of them with fifty men and govern them as I pleased." On his first voyage, Columbus kidnapped some ten to twenty-five Indians and took them back with him to Spain. Only seven or eight of the Indians arrived alive, but along with the parrots, gold trinkets, and other exotica, they caused quite a stir in Seville. Ferdinand and Isabella provided Columbus with seventeen ships, 1,200 to 1,300 men, cannons, crossbows, guns, cavalry, and attack dogs for a second voyage.

One way to visualize what happened next is with the help of the famous science fiction story War of the Worlds. H. G. Wells intended his tale of earthlings' encounter with technologically advanced aliens as an analogy. His frightened British commoners (New Jerseyites in Orson Welles's radio adaptation) were analogous to the "primitive" peoples of the Canaries or America, and his terrifying aliens represented the technologically advanced Europeans. As we identify with the helpless earthlings, Wells wanted us also to sympathize with the natives on Haiti in 1493, or on Australia in 1788, or in the upper Amazon jungle in the 1990s.

When Columbus and his men returned to Haiti in 1493, they demanded food, gold, spun cotton—whatever the Indians had that they wanted, including sex with their women. To ensure cooperation, Columbus used punishment by example. When an Indian committed even a minor offense, the Spanish cut off his ears or nose. Disfigured, the person was sent back to his village as living evidence of the brutality the Spaniards were capable of.

After a while, the Indians had had enough. At first their resistance was mostly passive. They refused to plant food for the Spanish to take. They abandoned towns near the Spanish settlements. Finally, the Arawaks fought back. Their sticks and stones were no more effective against the armed and clothed Spanish, however, than the earthlings' rifles against the alter's death rays in War of the Worlds.

The attempts at resistance gave Columbus an excuse to make war. On March 24, 1495, he set out to conquer the Arawaks. Bartolome de Las Casas described the force Columbus assembled to put down the rebellion. "Since the Admiral perceived that daily the people of the land were taking up arms, ridiculous weapons in reality ... he hastened to proceed to the country and dispers and subdue, by force of arms, the people of the entire island ... For this he chose 200 foot soldiers and 20 cavalry, with many crossbows and small cannon, lances, and swords, and a still more terrible weapon against the Indians, in addition to the horses: this was 20 hunting dogs, who were turned loose and immediately tore the Indians apart." Naturally, the Spanish won. According to Kirkpatrick Sale, who quotes Ferdinand Columbus's biography of his father "The soldiers moved down dozens with point-blank volleys, chased the dogs to rip open limbs and bellies, chased fleeing Indians into the bush to skewer them on sword and pike, and with God's aid soon gained a complete victory, killing many Indians and capturing others who were also killed." Having as yet found no fields of gold, Columbus had to return some kind of dividend to Spain. In 1495 the Spanish on Haiti initiated a great slave raid. They rounded up 1,500 Arawaks, then selected the 500 best specimens (of whom 200 would die en route to Spain). Another 500 were chosen as slaves for the Spaniards staying on the island. The rest were released. A Spanish eyewitness described the event: "Among them were many women who had infants at the breast. They, in order the better to escape us, since they were afraid we would turn to catch them again, left their infants anywhere on the ground and started to flee like desperate people; and some fled so far that they were removed from our settlement of Isabella seven or eight days beyond mountains and across huge rivers, wherefore from now on scarcely any will be had." Columbus was excited, "In the name of the Holy Trinity, we can send from here all the slaves and brazil-wood which could be sold," he wrote to Ferdinand and Isabella in 1498. "In Cavite, Portugal, Aragon, ... and the Canary Islands they need many slaves, and I do not think they get enough from Guinea." He viewed the Indian death rate optimistically: "Although they die now, they will not always die. The Negros and Canary Islanders died at first."
In the words of Hans Koning, "There now began a reign of terror in Hispaniola." Spaniards hunted Indians for sport and murdered them for dog food. Columbus, upset because he could not locate the gold he was certain was on the island, set up a tribute system. Ferdinand Columbus described how it worked: "(The Indians) all promised to pay tribute to the Catholic Sovereigns every three months, as follows: In the Cibao, where the gold mines were, every person of 14 years of age or upwards was to pay a large hawk's bell of gold dust; all others were each to pay 25 pounds of cotton. Whenever an Indian delivered his tribute, he was to receive a brass or copper token which he must wear about his neck as proof that he had made his payment. Any Indian found without such a token was to be punished." With a fresh token, an Indian was safe for three months, much of which time would be devoted to collecting more gold. Columbus's son neglected to mention how the Spanish punished those whose tokens had expired; they cut off their hands.39

All of these gruesome facts are available in primary source material—letters by Columbus and by other members of his expeditions—and in the work of Las Casas, the first great historian of the Americas, who relied on primary materials and helped preserve them. I have quoted a few primary sources in this chapter. Most textbooks make no use of primary sources. A few incorporate brief extracts that have been carefully selected or edited to reveal nothing unsavory about the Great Navigator.

The tribute system eventually broke down because what it demanded was impossible. To replace it, Columbus installed the encomienda system, in which he granted or "commended" entire Indian villages to individual colonists or groups of colonists. Since it was not called slavery, this forced-labor system escaped the moral censure that slavery received. Following Columbus's example, Spain made the encomienda system official policy on Haiti in 1502; other conquistadors subsequently introduced it to Mexico, Peru, and Florida.40

The tribute and encomienda systems caused incredible depopulation. On Haiti the colonists made the Indians mine gold for them, raise Spanish food, and even carry them everywhere they went. The Indians couldn't stand it. Pedro de Cordova wrote in a letter to King Ferdinand in 1517, "As a result of the sufferings and hard labor they endured, the Indians chose and have chosen suicide. Occasionally a hundred have committed mass suicide. The women, exhausted by labor, have slammed conception and childbirth. . . . Many, when pregnant, have taken something to abort and have aborted. Others after delivery have killed their children with their own hands, so as not to leave them in such oppressive slavery."41

American History reproduces "Columbus Landing in the Bahamas," the first of eight huge "historical" paintings in the rotunda of the U.S. Capitol (above). The 1847 painting by John Vanderlyn illustrates the heroic treatment of Columbus in most textbooks. An alternative representation of Columbus's enterprise might be Theodore de Bry's woodcut, created around 1590 (opposite). De Bry based his engraving on accounts of Indians who impaled themselves, drank poison, jumped off cliffs, hanged themselves, and killed their children. The artist squeezed all of these fatal deeds into one picture! De Bry's images became important historical documents in their own right. Accompanied by Las Casas's writings, they circulated throughout sixteenth-century Europe and gave rise to the "Black Legend" of Spanish cruelty, which other European countries used to denounce Spain's colonialism, mostly out of envy. No textbook includes any visual representation of the activities of Columbus and his men that is other than glorious.

Beyond acts of individual cruelty, the Spanish disrupted the Indian ecosystem and culture. Forcing Indians to work in mines rather than in their gardens led to widespread malnutrition. The introduction of rabbits and livestock caused further ecological disaster. Diseases new to the Indians played a role, although smallpox, usually the big killer, did not appear on the island until after 1536. Some of the Indians tried fleeing to Cuba, but the Spanish soon followed them there. Estimates of Haiti's pre-Columbian population range as high as 8,000,000 people. When Christopher Columbus returned to Spain, he left his brother Bartholomew in charge of the island. Bartholomew took a census of Indian adults in 1496 and came up with 1,100,000. The Spanish did not count

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children under fourteen and could not count Arawaks who had escaped into the mountains. Kirkpatrick Sale estimates that a more accurate total would probably be in the neighborhood of 3,000,000. By 1516, according to Benjamin Keen, "thanks to the sinister Indian slave trade and labor policies initiated by Columbus, only some 12,000 remained." Las Casas tells us that fewer than 200 Indians were alive in 1542. By 1555, they were all gone.17

Thus nasty details like cutting off hands have somewhat greater historical importance than nice touches like "Tierra" Haiti under the Spanish is one of the primary instances of genocide in all human history. Yet only one of the twelve textbooks, The American Pageant, mentions the extermination. None mentions Columbus's role in it.

Columbus not only sent the first slaves across the Atlantic, he probably sent more slaves—about five thousand—than any other individual. To her credit, Queen Isabella opposed outright enslavement and returned some Indians to the Caribbean. But other nations rushed to emulate Columbus. In 1501 the Portuguese began to depopulate Labrador, transporting the now extinct Beothuk Indians to Europe and Cape Verde as slaves. After the British established beached dugouts on the Atlantic coast of North America, they encouraged coastal Indian tribes to capture and sell members of more distant tribes. Charleston, South Carolina, became a major port for exporting Indian slaves. The Pilgrims and Puritans sold the survivors of the Pequot War into slavery in Bermuda in 1637. The French shipped virtually the entire Natchez nation in chains to the West Indies in 1731.18

A particularly repellent aspect of the slave trade was sexual. As soon as the 1492 expedition got to the Caribbean, before it even reached Haiti, Columbus was rewarding his lieutenants with native women to rape.19 On Haiti, sex slaves were one more procustine that the Spaniards enjoyed. Columbus wrote a friend in 1500, "A hundred castellans are as easily obtained for a woman as for a farm, and it is very general and there are plenty of dealers who go about looking for girls; those from nine to ten are now in demand."20

The slave trade destroyed whole Indian nations. Enslaved Indians died. To replace the dying Haitians, the Spanish imported tens of thousands more Indians from the Bahamas, which "are now deserted," in the words of the Spanish historian Pérez Martín, reporting in 1516.21 Packed in below deck, with hatchways closed to prevent their escape, so many slaves died on the trip that "a ship without a compass, chart, or guide, but only following the trail of dead Indians who had been thrown from the ships could find its way from the Bahamas to Hispaniola."22 Puerto Rico and Cuba were next.

Because the Indians died, Indian slavery then led to the massive slave trade the other way across the Atlantic, from Africa. This trade also began on Haiti, initiated by Columbus's son in 1505. Predictably, Haiti then became the site of the first large-scale slave revolt, when blacks and Indians banded together in 1519. The uprising lasted more than a decade and was finally brought to an end by the Spanish in the 1530s.23

Of the twelve textbooks, only six mention that the Spanish enslaved or exploited the Indians anywhere in the Americas. Of these only four even mention that Columbus was involved. The United States—a History of the Republic places the following passage about the fate of the Indians under the heading "The Fate of Columbus: "Some Spaniards who had come to the Americas had begun to enslave and kill all the original Americans. Authorities in Spain held Columbus responsible for the atrocities." Note that A History takes pains to isolate Columbus from the enslavement charge—"others were misbehaving. Life and Liberty implies that Columbus might have participated: "slavery began in the New World almost as soon as Columbus got off the boat." Only The American Adventure clearly associates Columbus with slavery. American History levels a vague charge: "Columbus was a great sailor and a brave and determined man. But he was not good at politics or business." That's its. The other books simply adore him.

As Kirkpatrick Sale poetically sums up, Columbus's "second voyage marks the first extended encounter of European and Indian societies, the clash of cultures that was to echo down through five centuries."24 The seeds of that five-century battle were sown in Haiti between 1493 and 1500. These are not mere
details that our textbooks omit. They are facts crucial to understanding American and European history. Capt. John Smith, for example, used Columbus as a role model in proposing a get-tough policy for the Virginia Indians in 1624: "The manner how to suppress them is so often related and approved, I omit it here. And you have twenty examples of the Spaniards how they got the West Indies, and forced the treacherous and rebellious Indians to do all manner of drudgery work and slavery for them, themselves living like soldiers upon the fruits of their labors." The methods unleashed by Columbus are, in fact, the larger part of his legacy. After all, they worked. The island was so well pacified that Spanish convoys, given a second chance on Haiti, could "go anywhere, take any woman or girl, take anything, and have the Indians carry him on their backs as if they were mules." In 1499, when Columbus finally found gold on Haiti in significant amounts, Spain became the envy of Europe. After 1500 Portugal, France, Holland, and Britain joined in conquering the Americas. These nations were at least as brutal as Spain. The British, for example, unlike the Spanish, did not colonize by making use of Indian labor but simply forced the Indians out of the way. Many Indians fled British colonies to Spanish territories (Florida, Mexico) in search of more humane treatment.

Columbus's voyages caused almost as much change in Europe as in the Americas. This is the other half of the vast process historians now call the Columbian exchange. Crops, animals, ideas, and diseases began to cross the oceans regularly. Perhaps the most far-reaching impact of Columbus's findings was on European Christianity. In 1492 all of Europe was in the grip of the Catholic Church. As L'Orange put it, before America, "Europe was virtually incapable of self-criticism. After America, Europe's religious uniformity was ruptured. For how were these new peoples to be explained? They were not mentioned in the Bible. The Indians simply did not fit within orthodox Christianity's explanation of the moral universe. Moreover, unlike the Muslims, who might be written off as "damned infidels," Indians had not rejected Christianity; they had just never encountered it. Were they doomed to hell? Even the animals of America posed a religious challenge. According to the Bible, at the dawn of creation all animals lived in the Garden of Eden. Later, two of each species entered Noah's ark and ended up on Mt. Ararat. Since Eden and Mt. Ararat were both in the Middle East, where could these new American species have come from? Such questions shook orthodox Catholicism and contributed to the Protestant Reformation, which began in 1517."

Politically, nations like the Arawaks—without monarchs, without much hierarchy—stunned Europeans. In 1516 Thomas More's Utopia, based on an account of the Incan empire in Peru, challenged European social organization by suggesting a radically different and superior alternative. Other social philosophers seized upon the Indians as living examples of Europe's primordial past, which is what John Locke meant by the phrase "In the beginning, all the world was America." Depending upon their political persuasion, some Europeans glorified Indian nations as examples of simpler, better societies, from which European civilization had devolved, while others maligned the Indian societies as primitive and underdeveloped. In either case, from Montaigne, Montesquieu, and Rousseau down to Marx and Engels, European philosophers' concepts of the good society were transformed by ideas from America.73

America fascinated the masses as well as the elite. In The Tempest, Shakespeare noted this universal curiosity: "They will not give a dot to relieve a lamb or beggar, they will lay out ten to see a dead Indian." Europe's fascination with the Americas was directly responsible, in fact, for a rise in European self-consciousness. From the beginning America was perceived as an "opposite" to Europe in ways that even Africa never had been. In a sense, there was no "Europe" before 1492. People were simply Tuscan, French, and the like. Now Europeans began to see similarities among themselves, at least as contrasted with Native Americans. For that matter, there were no "white" people in Europe before 1492. With the transatlantic slave trade, first Indian, then African, Europeans increasingly saw "white" as a race and race as an important human characteristic.74

Columbus's own writings reflect this increasing racism. When Columbus was selling Queen Isabella on the wonders of the Americas, the Indians were "well built" and "of quick intelligence." They were "very good customers," he wrote, "and the king maintains a very marvelous state, of a style so orderly that it is a pleasure to see it, and they have good memories and they wish to see everything and ask what it is and for what it is used." Later, when Columbus was justifying his wars and his enslavement of the Indians, they became "cruel" and "stupid." "A people warlike and numerous, whose customs and religion are very different from ours."

It is always useful to think badly about people one has exploited or plans to exploit. Modifying one's opinions to bring them into line with one's actions or planned actions is the most common outcome of the process known as "cognitive dissonance," according to the social psychologist Leon Festinger. No one likes to think of himself or herself as a bad person. To treat badly another person whom we consider a reasonable human being creates a tension between act and attitude that demands resolution. We cannot erase what we have done, and to alter our future behavior may not be in our interest. To change our attitude is easier.75

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Columbus gives us the first recorded example of cognitive dissonance in the Americas; for although the Indians may have changed from hospitable to angry, they could hardly have evolved from intelligent to stupid so quickly. The change had to be in Columbus.

The Americas affected more than the mind. African and Eurasian stomachs were also affected. Almost half of all major crops now grown throughout the world originally came from the Americas. According to Alfred Crosby, adding corn to African diets caused the population to grow, which helped fuel the African slave trade to the Americas. Adding potatoes to European diets caused the population to explode in the sixteenth and seventeenth centuries, which in turn helped fuel the European emigration to the Americas and Australia. Crops from America also played a key role in the ascendency of Britain, Germany, and, finally, Russia; the rise of these northern nations shifted the power base of Europe away from the Mediterranean. Shortly after ships from Columbus’s second voyage returned to Europe, syphilis began to plague Spain and Italy. There is likely a causal connection. On the other hand, more than two hundred drugs derive from plants whose pharmacological uses were discovered by American Indians.

Economically, exploiting the Americas transformed Europe, enriching first Spain, then, through trade and piracy, other nations. Columbus’s gold finds in Haiti were soon dwarfed by discoveries of gold and silver in Mexico and the Andes. European religious and political leaders quickly amassed so much gold that they applied gold leaf to the ceilings of their churches and palaces, erected golden statues in the corners, and strung vines of golden grapes between them. Marx and Engels held that this wealth “gave to commerce, to navigation, to industry an impulse never before known.” Some writers credit it with the rise of capitalism and eventually the industrial revolution. Capitalism was probably already underway, but at the least, American riches played a major role in the transformation. Gold and silver from America replaced land as the basis for wealth and status, increasing the power of the new merchant class that would soon dominate the world. Where Muslim nations had once rivaled Europe, the new wealth undermined Islamic power. American gold and silver fueled a 400 percent inflation that eroded the economies of most non-European countries and helped Europe to develop a global market system. Africa suffered: the trans-Saharan trade collapsed, because the Americas supplied more gold and silver than the Gold Coast ever could. African traders now had only one commodity that Europe wanted: slaves. In anthropologist Jack Weatherford’s words, “Africans thus became victims of the discovery of America as surely as did the American Indians.”

Astonishingly, not one textbook I surveyed describes these geopolitical implications of Columbus’s encounter with the Americas. Three of the twelve books credit Indians with having developed important crops. Otherwise, the west-to-east flow of ideas and wealth goes unnoticed. Eurocentrism blinds textbook authors to contributions to Europe, whether from Arab astronauts, African navigators, or American Indian social structure. By accepting this limited viewpoint, our history textbooks never invite us to think about what happened to reduce mainland Indian societies, whose wealth and cities used the Spanish, to the impoverished peasantry they are today. They also rob us of the chance to appreciate how important America has been in the formation of the modern world.

This theft impoverishes us, keeps us ignorant of what has caused the world to develop as it has. Clearly our textbooks are not about teaching history. Their enterprise is Building Character. They therefore treat Columbus as an origin myth: He was good and so are we. In 1989 President Bush invoked Columbus as a role model for the nation. “Christopher Columbus not only opened the door to a New World, but also set an example for us all by showing what monumental feats can be accomplished through perseverance and faith.”

The columnist Jeffrey Hart recently went even further: “To denigrate Columbus is to denigrate what is worthy in human history and in us all.” Textbook authors who are pushing Columbus to build character obviously have no interest in mentioning what he did with the Americas once he reached them—even though that’s half of the story, and perhaps the more important half.

I am not proposing the breath-taking alternative: that Columbus was bad and so are we. On the contrary, textbooks should show that neither morality nor immorality can simply be conferred upon us by history. Merely being part of the United States, without regard to our own acts and ideas, does not make us moral or immoral beings. History is more complicated than that.

Again we must pause to consider: who are “we”? Columbus is not a hero in Mexico, even though Mexico is much more Spanish in culture than the United States and might be expected to take pride in this hero of Spanish history. Why not? Because Mexico is also much more Indian than the United States, and Mexicans perceive Columbus as white and European. "No sensible Indian person," wrote George P. Hperse Capture, "can celebrate the arrival of Columbus."” Cherishing Columbus is a characteristic of white history, not American history.

Columbus’s conquest of Haiti can be seen as an amazing feat of courage and imagination by the first of many brave empire builders. It can also be under-
stood as a bloody atrocity that left a legacy of genocide and slavery that endures in some degree to this day. Both views of Columbus are valid, indeed. Columbus's importance in history owes precisely to his being both a heroic navigator and a great plunderer. If Columbus were only the former, he would merely rival Leif Erikson. Columbus's actions exemplify both meanings of the word exploit—a remarkable deed and also a taking advantage of. The worshipful biographical vignettedes of Columbus in our textbooks serve to indoctrinate students into a mindless endorsement of colonialism that is strikingly inappropriate in today's postcolonial era. In the words of the historian Michael Wallace, the Columbus myth "allows us to accept the contemporary division of the world into developed and underdeveloped spheres as natural and given, rather than a historical product issuing from a process that began with Columbus's first voyage."

We understand Columbus and all European explorers and settlers more clearly if we treat 1492 as a meeting of three cultures (Africa was soon involved), rather than a discovery by one. The term New World is itself part of the problem, for people had lived in the Americas for thousands of years. The Americas were new only to Europeans. The word discovery is another part of the problem, for how can one person discover what another already knows and own? Our textbooks are struggling with this issue, trying to move beyond colonized history and Eurocentric language, "If Columbus had not discovered the New World," states Lord of Power, "others soon would have." Three sentences later, the authors try to take back the word, "As is often pointed out, Columbus did not really 'discover' America. When he arrived on this side of the Atlantic there were perhaps 20 or more million people already here." Taking back words is ineffectual, however. "Promise's whole approach is to portray whites discovering nonwhites rather than a mutual, multicultural encounter. The point isn't idle: Words are important—they can influence, and in some cases rationalize, policy. In 1823 Chief Justice John Marshall of the United States Supreme Court deemed that Cherokees had certain rights to their land in Georgia by dint of their "occupancy" but that whites had superior rights owing to their "discovery." How Indians managed to occupy Georgia without having previously discovered it Marshall neglected to explain."

The process of exploration has itself typically been multifaceted and multicultural. William Erasmus, a Canadian Indian, pointed out, "Explorers you call great men were helpless. They were like lost children, and it was our people who took care of them." African pilots helped Prince Henry's ship captains learn their way down the coast of Africa. On Christmas Day 1492, Columbus needed help. The Santo Novo ran aground off Haiti. Columbus sent for help to the nearest Arawak town, and "all the people of the town" responded, "with very big and many canoes." They cleared the decks in a very short time," Columbus continued, and the chief "caused all our goods to be placed together near the palace, until some houses that he gave us where all might be put and guarded had been emptied." On his final voyage Columbus shipwrecked on Jamaica, and the Arawaks there kept him and his crew of more than a hundred alive for a whole year until Spaniards from Haiti rescued them.

So it has continued. Native Americans cured Catlett's men of scurvy near Montreal in 1535. They repaired Francis Drake's Golden Hind in California so he could complete his round-the-world voyage in 1579. Lewis and Clark's expedition to the Pacific Northwest was made possible by tribe after tribe of American Indians, with help from two Shoshone guides, Sacagawea and Toby, who served as interpreters. When Admiral Peary discovered the North Pole, the first person there was probably neither the European American Peary nor the African American Matthew Henson, his assistant, but their four Inuit guides, men and women on whom the entire expedition relied. Our histories fail to mention such assistance. They portray proud Western conquerors bestriding the world like the Colossus at Rhodes.

So long as our textbooks hide from us the roles that people of color have played in exploration, from at least 6000 B.C. to the twentieth century, they encourage us to look to Europe and its extensions as the seat of all knowledge and intelligence. So long as our textbooks simply celebrate Columbus, rather than teach both sides of his exploit, they encourage us to identify with white Western exploitation rather than study it.

The passage in the left-hand column of the opposite page is one of the many legends that hang about Columbus like barnacles—"myths, all without substance." The passage in the right-hand column is part of a contemporaneous account of an Arawak cacique (leader) who had fled from Haiti to Cuba,
A man riding a mule moved slowly down a dusty road in Spain. He wore an old and shabby cloak over his shoulders. Though his face seemed young, his red hair was already turning white. It was early in the year 1492 and Christopher Columbus was leaving Spain.

Twice the Spanish king and queen had refused his request for ships. He had waited five years of his life trying to get their approval. Now he was going to France. Perhaps the French king would give him the ships he needed.

Columbus heard a clattering sound. He turned and looked up the road. A horse and rider came racing toward him. The rider handed him a message, and Columbus turned his mule around. The message was from the Spanish king and queen, ordering him to return. Columbus would get his ships.

Learning that Spaniards were coming, one day [the cacique] gathered all his people together to remind them of the persecutions which the Spanish had inflicted on the people of Hispaniola.

"Do you know why they persecute us?"

They replied: "They do it because they are cruel and bad." "I will tell you why they do it," the cacique stated, "and it is this—because they have a lord whom they love very much, and I will show him to you."

He held up a small basket made from palms full of gold, and he said, "Here is their lord, whom they serve and adore ... To have this lord, they make us suffer, for him they persecute us, for him they have killed our parents, brothers, all our people ... Let us not hide this lord from the Christians in any place, for even if we should hide it in our intramuros, they would get it out of us, therefore let us throw it in this river, under the water, and they will not know where it is."

Whereupon they threw the gold into the river.74

The reader will have already guessed that the passage on the left comes from an American history textbook, in this case American Adventures. Since the incident probably never happened, including it in a textbook is hard to defend. One way to understand its inclusion is by examining what it does in the narrative. The incident is melodramatic. It creates a mild air of suspense, even though we can be sure, of course, that everything will turn out all right in the end. Surely the passage encourages identification with Columbus's enterprise, makes Columbus the underdog—riding a mule, shabby of cloak—and places us on his side.

The passage on the right was recorded by Las Casas, who apparently learned it from Arawaks on Cuba. Unlike the male story, the cacique's story teaches important facts: that the Spanish sought gold, that they killed Indians, that Indians fled and resisted, (indeed, after futile attempts at armed resistance on Cuba, this cacique fled "into the troubles." Weeks later, when the Spanish captured him, they burned him alive) Nonetheless, no history textbook includes the cacique's story. Doing so might enable us to identify with the Indian side. By avoiding the names and stories of individual Arawaks and omitting their points of view, authors "otherize" the Indians. Readers need not concern themselves with the Indians' ghastly fate, for Indians never appear as recognizable human beings. Textbooks themselves, it seems, practice cognitive dissonance.

Excluding the passage on the right, including the passage on the left, excluding the probably true, including the improbable, amounts to colonial history. This is the Columbus story that has dominated American history books.

All around the globe, however, the nations that were "discovcred," conquered, "civilized," and colonized by European powers are now independent, at least politically. Europeans and Euroamericans no longer dictate to them as master to native and therefore need to stop thinking of themselves as superior, morally and technologically. A new and more accurate history of Columbus could assist this transformation.

Of course, this new history must not judge Columbus by standards from our own time. In 1492 the world had not decided, for instance, that slavery was wrong. Some Indian nations enslaved other Indians. Africans enslaved other Africans. Europeans enslaved other Europeans. To attack Columbus for doing what everyone else did would be unreasonable.

However, some Spaniards of the time—Bartolome de las Casas, for example—opposed the slavery, land grabbing, and forced labor that Columbus introduced on Haiti. Las Casas began as an adventurer and became a plantation owner. Then he switched sides, fired his Indians, and became a priest who
fought desperately for humane treatment of the Indians. When Columbus and 
other Europeans argued that Indians were inferior, Las Casas pointed out that 
Indians were sentient human beings, just like anyone else. When other histo-
rians tried to overlook or defend the Indian slave trade, begun by Columbus, 
Las Casas denounced it as “among the most unpardonable offenses ever com-
mitted against God and mankind.” He helped prompt Spain to enact laws 
against Indian slavery. Although these laws came too late to help the Arawaks 
and were often disregarded, they did help some Indians survive. Centuries after 
his death, Las Casas was still influencing history. Simon Bolívar used Las Casas’s 
writings to justify the revolutions between 1810 and 1830 that liberated Latin 
America from Spanish domination.

When history textbooks leave out the Arawaks, they offend Native Ameri-
cans. When they omit the possibility of African and Phoenician precursors to 
Columbus, they offend African Americans. When they glamorize explorers such 
as De Soto just because they were white, out histories offend all people of color. 
When they leave out Las Casas, they omit an interesting idealist with whom we 
all might identify. When they glorify Columbus, our textbooks prod us toward 
identifying with the oppressor. When textbook authors omit the causes and 
process of European world domination, they offer us a history whose purpose 
must be to keep us unaware of the important questions. Perhaps worst of all, 
when textbooks paint simplistic portraits of a passive, heroic Columbus, they pro-
vide feel-good history that bores everyone.
PART III- PRE-COLUMBIAN CHART

Directions:
• Complete the following chart using your notes from your notes.
• Be as detailed as you can be. The more information, the better.
  o You can go online for more information if needed.
• You do not need to use complete sentences.
## Pre Columbian Societies

<table>
<thead>
<tr>
<th>Area</th>
<th>Names of Tribes</th>
<th>Social Characteristics</th>
<th>Political Characteristics</th>
<th>Economic Characteristics</th>
<th>Examples of Conflicts</th>
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<tbody>
<tr>
<td><strong>Southwest</strong></td>
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<td><strong>Eastern Woodlands</strong></td>
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<td>(Northeast/Atlantic Settlement)</td>
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<td><strong>Great Plains</strong></td>
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