

CHAPTER
1

GUIDED READING *Peopling the Americas*

Section 1

A. As you read about the development of Native American cultures, fill out the chart below by writing notes that describe the achievements of those cultures.

	Achievements
1. The Olmec	
2. The Maya, Aztec, and Inca	
3. The Hohokam and Anasazi	
4. The Adena, Hopewell, and Mississippian	

B. What was the Beringia Land Bridge and its importance in the settlement of the Americas?

C. On the back of this paper, record the dates of the rise and decline (if possible) as well as the locations of each of the following cultures:

- Olmec Maya Aztec Inca Hohokam**
Anasazi Adena Hopewell Mississippian



GUIDED READING *Native American Societies*
Around 1492

Section 2

A. As you read about early Native American cultures, write notes about some common patterns of trade, views of land use, religious beliefs, and social values that they all shared.

<p>1. Trading networks</p>	<p>2. Land use</p>
<p>3. Religious beliefs</p>	<p>4. Social organization</p>

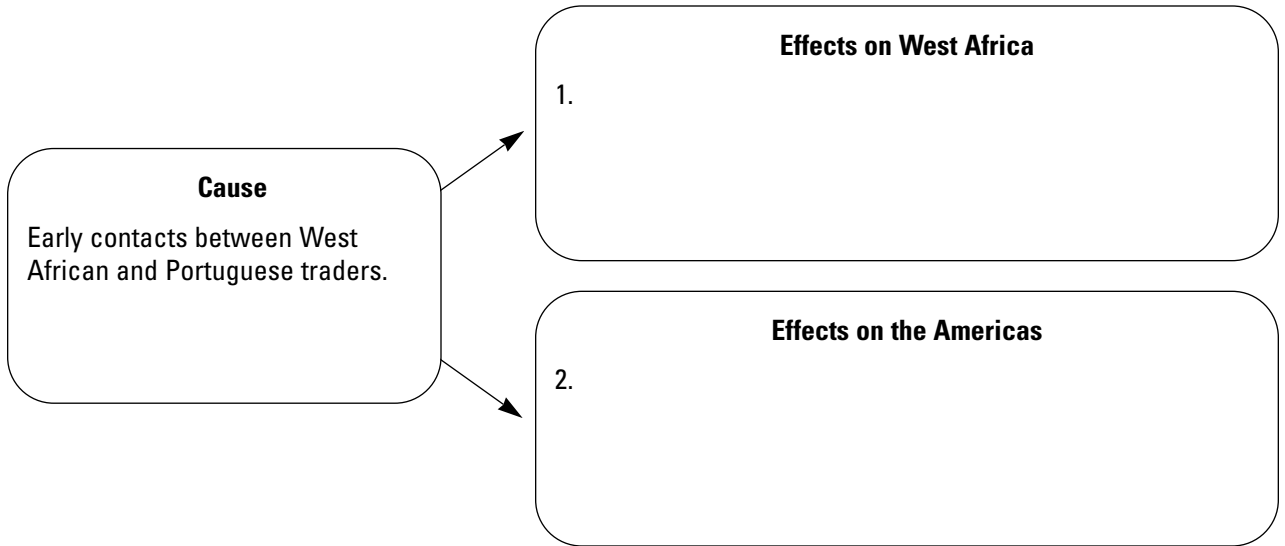
B. On the back of this paper, note something significant you learned about each of the following Native American groups:

Kashaya Pomo Kwakiutl Pueblo Iroquois

CHAPTER
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Section 3

GUIDED READING *West African Societies
Around 1492*

A. As you read about societies in West Africa, fill out this cause-and-effect chart.



B. Summarize some of the following important characteristics of West African societies around 1492.

1. Family and government
2. Religion
3. Work
4. Slave labor

C. On the back of this paper, identify or explain each of the following:

- savanna** **Islam** **plantation** **Songhai**
Benin **Kongo** **lineage**



Section 4

GUIDED READING *European Societies
Around 1492*

A. As you read this section, fill out the chart below by writing answers in the appropriate boxes.

	How did each event or trend encourage European exploration?
1. The Crusades	
2. The growth of commerce	
3. The growth of population	
4. The rise of nations	
5. The Renaissance	
6. The improvement in sailing technology	

B. On the back of this paper, define or explain each of the following:

- Prince Henry** **hierarchy** **nuclear family**
Reformation **joint-stock company**

CHAPTER
1

GUIDED READING *Transatlantic Encounters*

Section 5

A. As you read, take notes about Columbus’s explorations.

1. Columbus failed to meet the primary goal of his first voyage (to find a western route to Asia), but he succeeded in meeting several other important goals. What were those goals?
2. What reasons do you think motivated certain groups of Spaniards to join Columbus on his later voyages to the Americas?

B. In the chart below, summarize the effects that European exploration and colonization of the Americas had on the following three regions of the world and their inhabitants.

1. The Americas and Native Americans
2. Africa and its peoples
3. Europe and its peoples

C. On the back of this paper, answer the following questions:

1. Who were the **Taino**, and what does that name mean?
2. What agreement was reached in the **Treaty of Tordesillas**?
3. Define the **Columbian Exchange** and give several specific examples of its effects.



Section 2

SKILLBUILDER PRACTICE *Interpreting Maps*

The North American continent in the 1400s was rich with Native American cultures. The map on page 11 of your textbook provides information about the names of the peoples, where they lived, and with whom they traded. To learn as much as you can from this map, study the legend, the compass rose, and the scale of the map. Then answer the questions below. (See Skillbuilder Handbook, p. 1054)

1. What region did the Pawnee live in? _____

How do you know? _____

2. Name two tribes that probably traded with the Cherokee.

3. What tribes inhabited the area that became California?

4. Locate the easternmost trade route, which runs from the southern tip of what is now Florida north to the Wampanoag territory. How long, in miles, was this route? _____

How did you measure the distance? _____

5. Name three tribes that lived outside the present day boundaries of the United States.

6. If the Zuni had followed a major trade route, how far, in miles, would they have traveled to get to the Pacific coast? _____

7. What direction and about how far would Chinook people have traveled to get to Arapaho country? _____

Do you think it's likely that the Chinook would have traveled there? Why or why not?

CHAPTER
1

GEOGRAPHY APPLICATION: MOVEMENT
The Earth's Wind Systems

Section 4

Directions: Read the paragraphs below and study the map carefully. Then answer the questions that follow.

Before American inventor Robert Fulton launched the first successful steamboat in 1807, the world's ships depended mainly on winds for the power to go from place to place. Wind blowing over water follows fairly predictable, or prevailing, patterns and falls into two main systems, or belts—trade winds and westerlies.

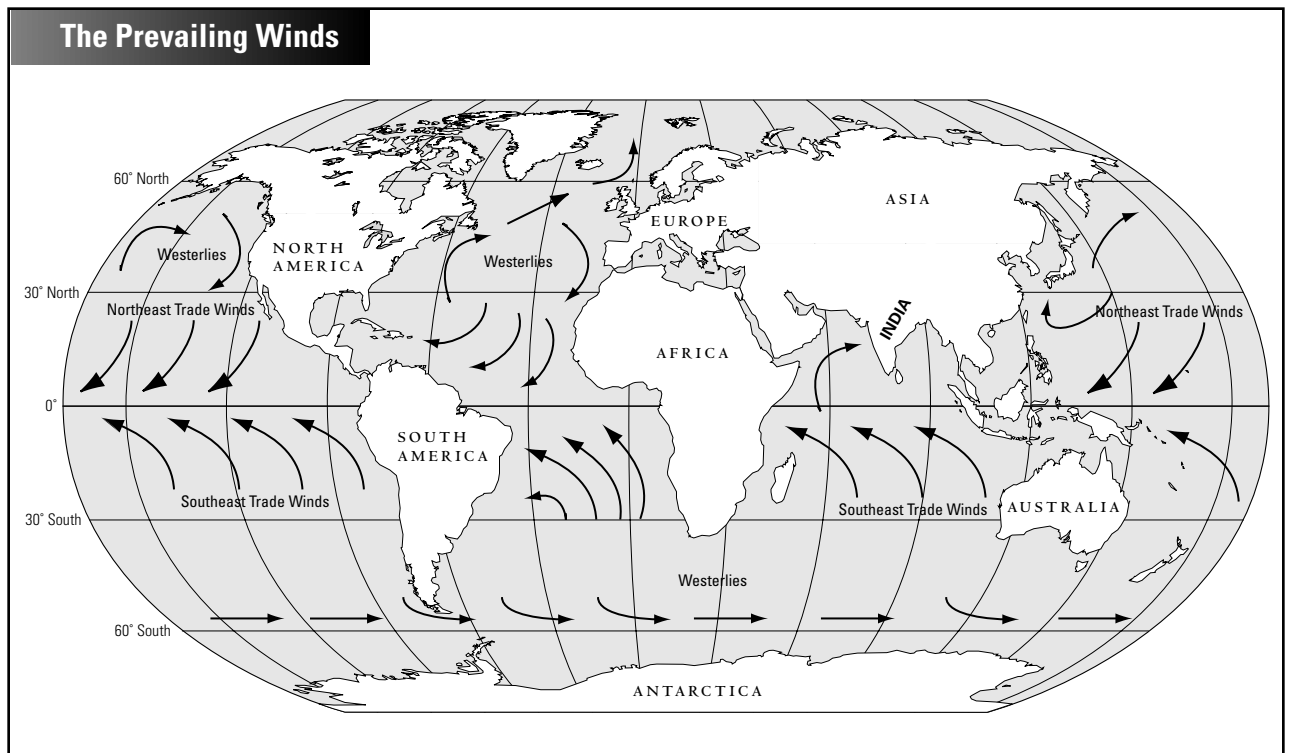
The creation of trade winds comes from a process that begins near the equator (0° latitude) with the heating of air. This warmed air, being lighter, rises upward in the atmosphere—leaving a low-pressure area near the earth's surface. Cooler, heavier air in the higher latitudes, up to about 30° north and south of the equator, then rushes toward the low-pressure area. The cooler air is then heated, and the whole process is repeated.

But the winds of the trade-winds belt, instead

of blowing straight north and south, become northeast and southeast winds. This is because the force of the earth's rotation causes winds to act in different ways at certain latitudes. (Note that winds are identified by the direction from which they blow. Thus, a southeast wind blows from the southeast to the northwest.)

Westerlies are found in the 30° to 60° north and south latitude belts. These very different winds blow generally eastward.

The map below shows the patterns of the two major wind systems. Because surface water is "dragged" in the same direction as the wind, early Portuguese and other explorers learned to use both currents and winds to their advantage by the late 1400s.



The Americans © 1998 McDougal Littell Inc. All rights reserved.

Interpreting Text and Visuals

1. What are the wind systems south of the equator called? _____

What would probably be the effect on these systems if the earth rotated from east to west instead of west to east? _____

2. Which prevailing winds carried Columbus and the Spanish conquistadores from Spain to the West Indies and to Mexico? _____

Which winds probably carried them all back? _____

3. Look at the map. What boost did Portuguese navigators gain when they finally were able to round the southern tip of Africa while looking for a sea route to India? _____

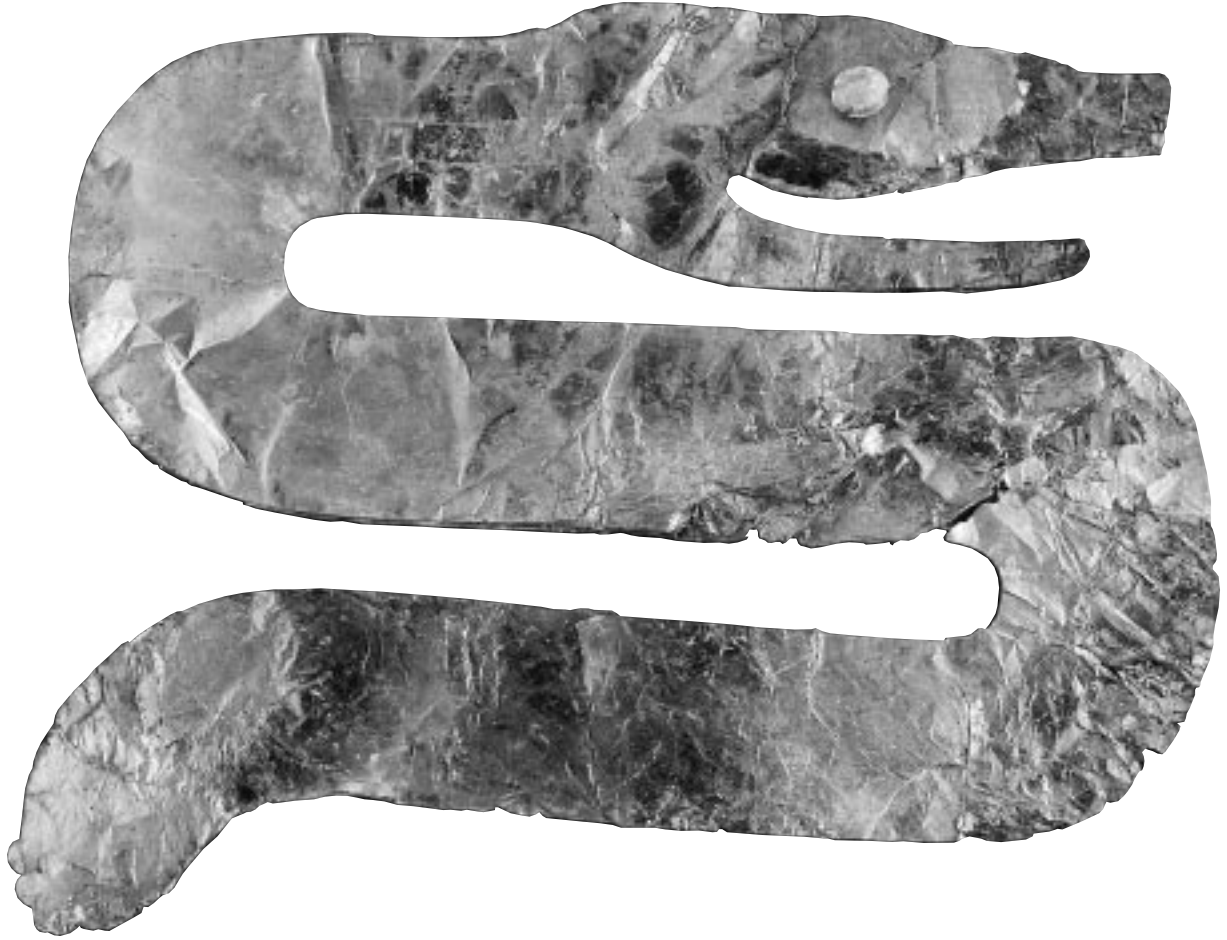
4. Notice the direction that the westerlies are blowing. Why are these winds not called the easterlies? _____

5. Compare and contrast the westerlies of the north with those of the south.

What might account for the difference? _____

CHAPTER
1**Section 1****PRIMARY SOURCE** *Hopewell Artifact*

Using a sharp flint tool, a Hopewell artisan carved this snake out of silvery mica. The snake was likely worn by an important member of Hopewell society as a pendant. Study the photograph of this artifact and think about what it can tell you about Hopewell culture.



Peabody Museum, Harvard University, Boston, Massachusetts. Photograph by Hillel Burger.

Activity Options

1. With a small group of classmates, pretend you are part of an archaeological expedition that has just dug up this artifact. Discuss some distinguishing features of the snake and what it might tell you about the Hopewell culture. For example, does the snake look threatening? How is it different from and similar to other images of snakes you've seen? How do you think the Hopewell felt about snakes and why do you think they would want to wear one as a piece of jewelry? Write up your group's observations and thoughts as a short report.
2. Imagine that you are an American artisan around the year 2000. Design a snake pendant, or another piece of jewelry, for a member of your culture. Then ask yourself what your artifact says about your culture. Present your design and your thoughts to the class.

CHAPTER
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Section 2

PRIMARY SOURCE *from* **The Iroquois Constitution**

In the 15th century, five separate nations of Iroquois—Mohawk, Seneca, Cayuga, Oneida, and Onondaga—united to form the League of Five Nations. The purpose of the Iroquois League was to end intertribal warfare and to form a strong alliance against outside enemies. To further their goals, the league created a constitution, called the Great Binding Law, that consisted of 117 individual laws and customs governing all aspects of life—from self-government and war to family relationships, religion, tribal symbolism, and burial rites. In the following excerpt, the speaker Dekanawidah is the great Mohawk leader credited with establishing the Great Peace among the nations. He speaks to Adodarhoh, leader of the Onondago. In this English translation, the term Lord means “chief.”

1 I am Dekanawidah and with the Five Nations' Confederate Lords I plant the Tree of the Great Peace. I plant it in your territory, Adodarhoh, and the Onondaga Nation, in the territory of you who are Firekeepers.

I name the tree the Tree of the Great Long Leaves. Under the shade of this Tree of the Great Peace we spread the soft white feathery down of the globe thistle as seats for you, Adodarhoh, and your cousin Lords.

We place you upon those seats, spread soft with the feathery down of the globe thistle, there beneath the shade of the spreading branches of the Tree of Peace. There shall you sit and watch the Council Fire of the Confederacy of the Five Nations, and all the affairs of the Five Nations shall be transacted at this place before you, Adodarhoh, and your cousin Lords, by the Confederate Lords of the Five Nations.

2 Roots have spread out from the Tree of the Great Peace, one to the north, one to the east, one to the south and one to the west. The name of these roots is The Great White Roots and their nature is Peace and Strength.

If any man or any nation outside the Five Nations shall obey the laws of the Great Peace and make known their disposition to the Lords of the Confederacy, they may trace the Roots to the Tree and if their minds are clean and they are obedient and promise to obey the wishes of the Confederate Council, they shall be welcomed to take shelter beneath the Tree of the Long Leaves.

We place at the top of the Tree of the Long Leaves an Eagle who is able to see afar. If he sees in the distance any evil approaching or any danger threatening he will at once warn the people of the Confederacy. . . .

6 I, Dekanawidah, appoint the Mohawk Lords the heads and the leaders of the Five Nations

Confederacy. The Mohawk Lords are the foundation of the Great Peace and it shall, therefore, be against the Great Binding Law to pass measures in the Confederate Council after the Mohawk Lords have protested against them.

No council of the Confederate Lords shall be legal unless all the Mohawk Lords are present. . . .

9 All the business of the Five Nations Confederate Council shall be conducted by the two combined bodies of Confederate Lords. First the question shall be passed upon by the Mohawk and Seneca Lords, then it shall be discussed and passed by the Oneida and Cayuga Lords. Their decisions shall then be referred to the Onondaga Lords (Firekeepers) for final judgment.

The same process shall obtain when a question is brought before the council by an individual or a War Chief.

from Arthur C. Parker, The Constitution of the Five Nations or the Iroquois Book of the Great Law (New York State Museum Bulletin). Reprinted in William N. Fenton, ed., Parker on the Iroquois (Syracuse, N. Y.: Syracuse University Press, 1968), 30–60.

Discussion Questions

1. The Tree of the Great Peace has both literal and figurative meanings. Discuss some of the things it might symbolize to the Iroquois.
2. What advantages do you think the Iroquois gained by establishing the constitution? What disadvantages, if any, might there have been?
3. Some historians claim that the Iroquois constitution had an influence on the U.S. Constitution. Look briefly at the beginning of the U.S. Constitution on pages 145–146 in your textbook and discuss some similarities and differences between the two constitutions.

CHAPTER
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Section 5

PRIMARY SOURCE *from The Journal of
Christopher Columbus*

Columbus kept a ship's log, or journal, of his historic voyage. When he returned to Spain in 1493, he presented the journal to King Ferdinand and Queen Isabella. The version printed here was originally copied by the missionary Bartolomé de Las Casas and refers to Columbus in the third person as "the admiral" unless quoting him directly. As you read, think about the reactions of Columbus, his crew, and the Taino when they first encountered one another.

THURSDAY, OCTOBER 11th / . . . Two hours after midnight land appeared, at a distance of about two leagues from them. They took in all sail, remaining with the mainsail, which is the great sail without bonnets, and kept jogging, waiting for day, a Friday, on which they reached a small island of the Lucayos, which is called in the language of the Indians "Guanahaní." Immediately they saw naked people, and the admiral went ashore in the armed boat, and Martin Alonso Pinzón and Vicente Yañez, his brother, who was captain of the Niña. The admiral brought out the royal standard, and the captains went with two banners of the Green Cross, which the admiral flew on all the ships as a flag, with an F [for Ferdinand] and a Y [for Isabella], and over each letter their crown, one being on one side of the ☩ and the other on the other. When they had landed, they saw very green trees and much water and fruit of various kinds. The admiral called the two captains and the others who had landed, and Rodrigo de Escobedo, secretary of the whole fleet, and Rodrigo Sanchez de Segovia, and said that they should bear witness and testimony how he, before them all, took possession of the island, as in fact he did, for the King and Queen, his Sovereigns, making the declarations which are required, as is contained more at length in the testimonies which were there made in writing. Soon many people of the island gathered there. What follows are the actual words of the admiral, in his book of his first voyage and discovery of these Indies.

"I," he says, "in order that they might feel great amity towards us, because I knew that they were a people to be delivered and converted to our holy faith rather by love than by force, gave to some among them some red caps and some glass beads, which they hung round their necks, and many other things of little value. At this they were greatly pleased and became so entirely our friends that it

was a wonder to see. Afterwards they came swimming to the ships' boats, where we were, and brought us parrots and cotton thread in balls, and spears and many other things, and we exchanged for them other things, such as small glass beads and hawks' bells, which we gave to them. In fact, they took all and gave all, such as they had, with good will, but it seemed to me that they were a people very deficient in everything. They all go naked as their mother bore them, and the women also, although I saw only one very young girl. And all those whom I did see were youths, so that I did not see one who was over thirty years of age; they were very well built, with very handsome bodies and very good faces. Their hair is coarse almost like the hairs of a horse's tail and short; they wear their hair down over their eyebrows, except for a few strands behind, which they wear long and never cut. Some of them are painted black, and they are the colour of the people of the Canaries, neither black nor white, and some of them are painted white and some red and some in any colour that they find. Some of them paint their faces, some their whole bodies, some only the eyes, and some only the nose. They do not bear arms or know them, for I showed to them swords and they took them by the blade and cut themselves through ignorance. They have no iron. Their spears are certain reeds, without iron, and some of these have a fish tooth at the end, while others are pointed in various ways. They are all generally fairly tall, good looking and well proportioned. I saw some who bore marks of wounds on their bodies, and I made signs to them to ask how this came about, and they indicated to me that people came from other islands, which are near, and wished to capture them, and they defended themselves. And I believed and still believe that they come here from the mainland to take them for slaves. They should be good servants and of quick

intelligence, since I see that they very soon say all that is said to them, and I believe that they would easily be made Christians, for it appeared to me that they had no creed. Our Lord willing, at the time of my departure I will bring back six of them to Your Highnesses, that they may learn to talk. I saw no beast of any kind in this island, except parrots." All these are the words of the admiral.

SATURDAY, OCTOBER 13th / As soon as day broke, there came to the shore many of these men, all youths, as I have said, and all of a good height, very handsome people. Their hair is not curly, but loose and coarse as the hair of a horse; all have very broad foreheads and heads, more so than has any people that I have seen up to now. Their eyes are very lovely and not small. They are not at all black, but the colour of Canarians, and nothing else could be expected, since this is in one line from east to west with the island of Hierro in the Canaries. Their legs are very straight, all alike; they have no bellies but very good figures. They came to the ship in boats, which are made of a treetrunk like long boat and all of one piece. They are very wonderfully carved, considering the country, and large, so that in some forty or forty-five men came. Others are smaller, so that in some only a solitary man came. They row them with a paddle, like a baker's peel, and they travel wonderfully fast. If one capsizes, all at once begin to swim and right it, baling it out with gourds which they carry with them. They brought balls of spun cotton and parrots and spears and other trifles, which it would be tedious to write down, and they gave all for anything that was given to them. And I was attentive and laboured to know if they had gold, and I saw that some of them wore a small piece hanging from a hole which they have in the nose, and from signs I

was able to understand that, going to the south or going round the island to the south, there was a king who had large vessels of it and possessed much gold. I endeavoured to make them go there, and afterwards saw that they were not inclined for the journey. I resolved to wait until the afternoon of the following day, and after that to leave for the south-west, for, as many of them indicated to me, they said that there was land to the south and to the south-west and to the north-west, and that those of the north-west often came to attack them. So I resolved to go to the south-west, to seek the gold and precious stones. This island is fairly large and very flat; the trees are very green and there is much water. In the centre of it, there is a very large lake; there is no mountain, and all is so green that it is a pleasure to gaze upon it. The people also are very gentle and, since they long to possess something of ours and fear that nothing will be given to them unless they give something, when they have nothing, they take what they can and immediately throw themselves into the water and swim. But all that they do possess, they give for anything which is given to them, so that they exchange things even for pieces of broken dishes and bits of broken glass cups. . . ."

from Cecil Jane, trans., The Journal of Christopher Columbus (New York: Bonanza Books, 1989), 23–28.

Discussion Questions

1. What impressed you the most about this excerpt from Columbus's journal?
2. What is Columbus's main interest on the island? Why is he interested in that?
3. What do you think is Columbus's attitude toward the Taino? Point out passages that reveal his thoughts and feelings about them.

CHAPTER
1
Section 5

LITERATURE SELECTION *from The Memoirs of
Christopher Columbus: A Novel*

by Stephen Marlowe

The Memoirs of Christopher Columbus is a fictionalized account of the life of the legendary explorer. This excerpt depicts the historic first encounter of Columbus and his crew with the Taino in 1492. As you read, imagine how you would have reacted if you had been a Taino or a crew member.

We pull steadily for the shore, ten men in each caravel's boat, a round dozen in *Santa Maria's*. For once even the slovenly Pinzón brothers, who have trimmed their beards and slicked down their hair over their close-set eyes, look presentable. They have broken out new clothes that can almost pass for uniforms—clean white jerkins, black velvet doublets, black tights. Oarsmen, musketeers and crossbowmen wear clean, sun-bleached jerkins and hose. As we approach the shore I stand in the prow to unfurl the colors of Castile and León, the golden castle and the purple lion, and the red and yellow stripes of Aragon.

Behind us *Santa Maria*, *Niña* and *Pinta* ride at anchor in a bay sheltered by reefs of a porous pink coral the likes of which no European has ever seen. Ahead is a dazzling crescent of white sand beach, and beyond the beach a wall of green jungle. The surf here on the western side of the island (where we have sailed, seeking a safe passage through the reefs) is gentle.

As we sweep close to that dazzling beach, I experience an intense yet dreamlike feeling that I have stood in this boat's prow before, and yet, paradoxically, that this is the first day of Creation.

"Up oars!" shouts Peralonso Niño and in unison eighteen oars flash skyward. A wind ruffles the royal standard; I can feel it tug at the staff. A single large green and yellow bird darts close and raucously welcomes us with a voice eerily human. The three boats simultaneously scrape bottom. I raise one bare foot over the gunwale.

But wait—this is a historic moment.

Am I prepared for it? As I take that first step ashore, do I say something deathless and profoundly appropriate, casting my words like a challenge down the corridors of history to intrepid explorers as yet unborn? Do I perhaps say, as I plant the royal banner on the beach, "One small step for a Christian, one giant step for Christendom," thus beating Neil Armstrong by almost 500 years?

No, there are no half-billion T.V. viewers around

the world to watch me, no periodical has purchased the serial rights to my adventures for a king's ransom, no publisher has advanced an even greater fortune for *Columbus's Journal* (so-called), no mission control exists to monitor my every move. Only the citizens of Palos, and a few score people at that Peripatetic Royal Court visiting God-knows-where in Spain right now, even suspect we have crossed the vastness of the Ocean Sea to this small and lovely tropical island, part of the Indian archipelago, I am convinced, with fabled gold-roofed Cipango just over the horizon.

So I do not utter wisdom for the ages.

What do I say, uneasily and with reason, as I nudge Peralonso Niño, is: "There's someone in the woods over there."

We all freeze, our eyes scanning the foliage (sun-dappled, secret, alien). Again there is a flash of movement, and suddenly there they are, no longer in the woods but coming out.

"Crossbowmen, front!" says Martín Alonzo, but I raise a hand and shake my head.

These natives of the Indian archipelago are but ten in number and not only unarmed, except for

As I take that first step ashore, do I say something deathless and profoundly appropriate, casting my words like a challenge down the corridors of history to intrepid explorers as yet unborn?

small harmless-looking spears with fish-tooth points, but naked. They are neither black-skinned (as might have been expected, according to Aristotle, since we are more or less on the same latitude as the west coast of Africa) nor white like Europeans. No, they are an indeterminate shade between, a sort of bronzy color that, with imagination and in dim light, you could almost call red. Tan then, a sort of ruddy tan. Tall, well proportioned, their coarse (but not African kinky) hair worn horse-tail long, their limbs straight and smooth-muscled. They peer at our tall-masted ships at anchor, our boats at the water's edge, ourselves taking our first steps across the dazzling (and hot underfoot) sand—their whole world, their whole conception of the nature of things altered at a stroke forever. And innocently and with a naive delight, they smile.

Inspired, I drop to my knees and thank God for sending us here safely, across that vastness of Ocean Sea, and on both sides of me the men are kneeling, and then I rise and draw my ceremonial sword, jewel-encrusted hilt catching the sunlight, and in fine theatrical style raise it skyward as I plant the royal standard and claim this island for the Kingdoms of Castile, León and Aragon, for Queen Isabel and King Fernando, for Spain, for Christianity. In thanksgiving I name it the Island of the Holy Saviour.

The Indians—for what else can I call natives of this Indies archipelago—come closer to watch the arcane ceremony.

Some crewmen remain on their knees, praying. But Vicente Yáñez Pinzón, neither rising nor praying still, does an odd sort of pivot on his knees to face me and in a humble voice speaks. I won't reproduce the precise, embarrassing words, but on behalf of the men of Niña he apologizes for not giving the Admiral of the Ocean Sea, not to mention the Viceroy of the Indies which I now am, his full trust.

One by one the landing party comes to me to ask forgiveness. Only Juan Cosa and Chachu stand silently by, watching.

"Command us, Viceroy!" passionately exclaims Constable Harana, even as he casts suspicious glances at the advancing Indians who, by this time, have ringed us close so that Martín Alonzo again

turns to his crossbowmen and again I must signal him, no.

The boldest of the bronzy-skinned men approaches me and with a smile and a mouthing of gibberish (which anthropologists will later learn is the Arawak language) touches my left sleeve, gently rolling the soft velvet between his fingers. It is clear he has never seen a man clothed before.

I call Luís Torres the interpreter forward.

"Ask him the name of this place, and of himself," I say.

Torres does so, with a show of confidence, in Latin.

The Indian responds incomprehensibly, if musically.

Torres, less confidently, tries Hebrew.

The Indian responds with equal incomprehensibility.

Torres, clearly worried, tries Ladino, Aramaic, Spanish.

Same lack of success.

We all wait for Arabic, that mother of languages.

Torres takes a deep breath and tries Arabic.

And the Indian, who I now realize is a boy of no more than fourteen, throws back his head and laughs.

We all assume this signifies comprehension. But his response is again incomprehensible, if musical.

Gentle, green-eyed, girlishly slim Luís Torres is now desperate. He has come with us, he must feel, under false pretenses.

He tries a sort of sign language, poking his chest and saying, "Torres."

The Indian, grinning, pokes his own chest. "Torres."

Luís Torres sighs and tries again. He spreads his arms broadly to include the beach, the jungle. He bends and scoops up a handful of sand, lets it trickle through his fingers, then spreads his arms again as his expressive face asks a silent question.

The Indian jumps with excitement. "Guanahaní!" he cries. Then he pokes his own chest and makes the same sound: "Guanahaní."

Comprehension comes to Luís Torres. "Their name for this island is Guanahaní and the people call themselves that too—Guanahaní. Get it?"

The boldest of the bronzy-skinned men approaches me and with a smile and . . . touches my left sleeve, gently rolling the soft velvet between his fingers. It is clear he has never seen a man clothed before.

I get it. Torres and the Guanahaní spokesman continue to smile at each other in a kind of basic sub-linguistic communion.

“Ask him which way’s Cipango,” says Martín Alonzo, “ask him where’s the gold.”

But, “One thing at a time,” I tell him with a viceregal smile, and send two oarsmen back to Santa Maria’s boat for the sea chest full of trinkets, the sort that have proven so popular with the Fan people of West Africa. The chest is set on the sand and with a flourish Pedro Terreros opens it.

“Don’t,” cautions Rodrigo de Segovia, “give all your trinkets to the very first natives you encounter. Trinkets don’t grow on trees.”

The royal comptroller fails to curb Pedro’s munificence. Out of the sea chest, like a magician, he plucks red wool caps, brass rings, strings of bright glass beads and little round falconry bells.

Collective oohs and ahs come from the Guanahaní as Pedro distributes the trinkets. The bells are the clear favorite. Soon their tinkling fills the air, along with Indian laughter, very like our own.

I send to the boat again, this time for empty oak water casks. Luís Torres goes through a frenzy of sign language to indicate thirst and drinking. The Guanahaní spokesman claps his hands, grins, jumps up and down and jabbars to his cohorts, who lift the casks to their shoulders.

So laden, the Indians (or archipelagans, if you prefer) march off. Constable Harana gives them a suspicious look and I know that Martín Alonzo will call for his crossbowmen again.

“We’ll go with them,” I say to forestall him, and detail a guard to stay with the boats.

With us lumbering behind, the ten archipelagans slip silently with our casks through the deep shadows of the jungle (bird calls, strange small unidentifiable crunching sounds, cheeps and chirps and pips and squeaks, sudden slithery rushes, frail querulous cries, clicks and howls and mini-grunts, all slightly unnerving) to a spring, where we are not permitted to lift a finger. The Indians draw water, letting us sample its sweetness from a calabash; then we

Spaniards sit against the broad reddish-brown trunks of unfamiliar trees, relaxing as the complexity of jungle noises assumes its proper place as natural background music, and watch the Indians, in high good spirits, *do our work for us*. . .

Collective oohs and ahs come from the Guanahaní as Pedro distributes the trinkets. The bells are the clear favorite. Soon their tinkling fills the air, along with Indian laughter, very like our own.

“Where’s the gold? Ask him, will you? Where’s the gold?” Martín Alonzo demands impatiently of Luís Torres as we return to the boats, the archipelagans sagging under the weight of our full water casks.

Second time around, my viceregal smile’s a bit forced. “All in good time,” I tell Pinzón, not wild about the look on his face—an apparent compression of the small features, a meanness especially around the eyes. Gold fever if ever I saw it. . . .

Who can really blame Martín Alonzo? He knows as well as I that whatever else we find, gold is crucial to the Great Venture. Gold—gold in quantity—will alone persuade the royals to send out a second, larger expedition.

With me in command, naturally. I’m Admiral of the Ocean Sea, not to mention viceroy and governor for life.

Sometimes I dream of myself living the viceregal life in a vast, princely palace in a vast, princely realm. It could happen. In Cathay and Cipango, there’s gold aplenty. Marco Polo said so, and he was there.

But where, exactly, are *we*?

Activity Options

1. With a small group of classmates, write a skit about Columbus’s first encounter with the Tainos in 1492. To get a better sense of Columbus’s character, also refer to the excerpt from Columbus’s journal (page 11). Then assign roles and perform your skit for the class.
2. Jot down vivid descriptive details, such as what two crewmen wore (white jerkins, black velvet doublets, black tights), that you find in this excerpt. Then draw a sketch to illustrate the first encounter.

CHAPTER
1**AMERICAN LIVES** **The Anasazi**
*Ancient Ones***Section 1**

Though they left no written records, the Anasazi left an imprint on the land—and on the lives of those who followed.

When the Navajo settled in the Southwest around A.D. 1000, they found the remains of a rich, artistic culture. Sensing the long history that these remains represented, they called the people who left them the “ancient ones”—the Anasazi.

The Four Corners region of the Southwest—where Utah, Colorado, New Mexico, and Arizona meet—is a beautiful land, where wind has sculpted rocks into spectacular shapes and rivers have carved deep canyons. Rocks heavy with iron shine red in the sun. But this stunning land is also harsh—with little rain and long, cold winters.

The Anasazi lived in this harsh environment from about A.D. 100 to about A.D. 1300. The Anasazi began as hunters and gatherers. To collect the food they gathered, they used straw, vines, and other plants to weave beautiful baskets. Some were covered with mud inside so they could hold liquids. The two periods that stretch from the beginnings of the Anasazi to about A.D. 700 are called the “Basket Weavers” after this major part of their culture.

During these centuries, the Anasazi adopted farming, at first raising corn and squash and later adding beans. They lived in round homes made of logs situated over pits dug in the ground. They also adopted pottery-making from neighboring groups. Anasazi pots, with their stark, geometric designs, are treasured today.

Around 700, the Anasazi began a new way of life, entering the four “Pueblo” periods of their culture. They continued to use domed structures built over pits—but for spiritual uses, not as homes. These structures came to be called *kivas* by the Hopi, a group descended from the Anasazi.

For living space, the Anasazi began to make homes above ground. At first their stone and mud buildings housed just one family. Later, they joined rooms and added levels to create towns that held hundreds of people. The wooden roof of one dwelling formed a yard for the unit on the next level.

The first towns were built atop flat mesas, such as

Pueblo Bonito in Chaco Culture National Historic Park, in New Mexico, which had about 800 rooms. From 1000 to 1300, Anasazi culture was at its peak. Some towns were still built on mesas—Mesa Verde National Park in Colorado is one. More, however, were built in hard-to-reach cliffs high above canyon walls, as seen at Canyon de Chelly National Monument in Arizona. Experts think that the Anasazi built these cliff towns to protect themselves from nomadic groups threatening them at the time.

Anasazi society had unique features. Other Native American cultures with intensive farming and large-scale building had centralized governments. The Anasazi did not. Each town had its own power, although larger centers had spiritual importance. Anasazi women enjoyed higher status than was the case with women in many other Native American cultures. As the people began settling in pueblos, they clustered in clans that joined mothers and the families of their married daughters in nearby homes.

Around 1300, the Anasazi drifted away from their settlements. Studying tree rings from the time, scientists have found that severe drought struck the area for more than a decade in the late 1200s. Groups newly arrived on the scene posed a threat—and strained the area’s meager resources. Although they departed from the scene, the “ancient ones” had an impact. Their style of building homes was adopted by their Pueblo descendants. When the Spanish came to the Southwest, they named these peoples “pueblo” after their word for *town*.

Questions

1. What caused the Anasazi to leave their area?
2. In what ways does the article confirm the Anasazi’s “rich, artistic culture”?
3. What provides evidence of the interest in Anasazi culture today?

CHAPTER
1

Section 4

AMERICAN LIVES **Queen Isabella**
Catholic Queen, Forceful Ruler

“A queen has disappeared who has no equal on earth for her greatness of spirit, purity of heart, Christian piety . . . [and who created] a rich patrimony and a strong economy, which is most important for the realm and the people.”—Francisco Jiménez de Cisneros, Archbishop of Toledo, on the death of Queen Isabella in 1504

Isabella, Queen of Castile and Aragon, was a strong ruler who helped unite Spain, increase its identity as a Catholic nation, and launch it toward world empire. While she and her husband, Ferdinand of Aragon, ruled together, her position in Castile—the most powerful Spanish kingdom—was supreme. A marriage agreement allowed that official papers and money would include both king and queen, but her coat of arms came first and subjects paid homage to her—not Ferdinand.

Isabella did not reach the throne easily. In her youth, her half-brother Henry ruled. When her own brother died, Isabella managed to be declared Henry’s heir. But on his death, she had to fight the king of Portugal, who was married to Henry’s daughter and asserted her right to rule.

Helping Isabella win this war was her husband. Some years before, she had resisted Henry’s pressure to marry someone else and had chosen Ferdinand as her husband. “It has to be he and absolutely no other,” she said. Their marriage did more than join Spain’s major kingdoms. It fused two able rulers with a single purpose. They were called “los reyes”—the kings—because, wrote a diplomat, “they rule with one mind.”

One goal of their single mind was to complete the Christian reconquest of Spain. That was achieved in 1492 when Granada—the last Muslim kingdom—finally fell to their armies. With their victory, Pope Alexander VI declared them “Los Reyes Católicos”—the Catholic Kings. Isabella and Ferdinand saw their role not only as leading Spain but also as defending the Catholic faith.

They took steps to reform the Catholic church. Isabella encouraged Muslims to convert to Christianity. She used the Inquisition to find “convertos”—former Jews and Muslims—who did not practice Christianity fully. Finally, Isabella came to believe that Jews did not belong in Spain. In 1492, they were forced to leave the country, forbidden to take any money, weapons, or horses with them.

Spain was not unique in this cruel policy: England and France had expelled their own Jewish populations many years before.

In 1492, of course, Isabella also launched a great venture. Her great-uncle had been Prince Henry of Portugal, and she seems to have shared his spirit of adventure. Columbus had been asking for money since the mid-1480s. Isabella made occasional gifts to him—to be sure he wouldn’t seek help from Portugal. Once Granada was taken, she approved his plan. Tapping the royal treasury—not, as legend has it, pawning her jewels—the queen funded the purchase of ships. A document cited the reasons: “We send Cristóbal Colón [as Columbus was called in Spain] with three caravels through the Ocean Sea to the Indies, on some business that touches the service of God and the expansion of the Catholic Faith and our own benefit and utility.”

Columbus’s voyage brought Los Reyes Católicos empire and wealth. Isabella’s later years were saddened, however, by the deaths of two children and the growing madness of her oldest daughter. In her will, Isabella asked to be buried in the simple brown robe of the Franciscan order in a monastery in Granada. She also professed her love and devotion to her husband—but insisted that the new overseas empire belonged to Castile. Finally, in accordance with the law, she left her kingdom to her daughter while trying to ensure that Ferdinand retain as much power as possible.

Questions

1. What did Isabella and Ferdinand do as part of their role as protectors of Catholicism?
2. What would you say led Isabella to fund Columbus’s voyage?
3. How do the provisions of Isabella’s last will reveal her concerns?

**Project****LIVING HISTORY** *Researching a Culture*

PLANNING YOUR RESEARCH Before you decide on a topic, do some preliminary research to see what materials are available and to find subjects that look interesting to you. Visit your local or school library. There you'll likely find librarians to help you as well as computers connected to the Internet.

Page Through Some Print Resources

- *World Book Encyclopedia*
- *Encyclopaedia Britannica*
- *Encyclopedia of American History*
- *Readers' Guide to Periodical Literature*
- Atlases
- Historical atlases of the United States

Browse the Internet

Try using these research engines:

- Lycos
- Yahoo!
- Infoseek
- Magellan

NARROWING YOUR TOPIC During your preliminary research, note the titles of other books or articles that are referred to or listed in bibliographies. These references can lead you to related or more specific information about a subject. Look especially for references to artwork or artifacts.

RESEARCHING YOUR TOPIC Once you've narrowed your topic, you'll be able to give more focus to your research. Here are some ideas:

- Search your library's electronic card catalogue as well as the Internet.
- Browse bookstores and library shelves for interesting titles.
- Contact local historical societies and social organizations for advice and information.
- Find out whether your local library lends out slide collections or videos related to your topic.

TAKING NOTES As you begin finding likely images for your presentation, take notes that explain or give information about the culture they depict. Be sure to document the research sources you use with the authors, titles, dates, and page numbers of materials. As you review possible images, ask yourself these questions:

- How was the artwork or artifact created?
- Why was it produced? Was it used for religious, personal, or social purposes?
- What does the artwork or artifact reveal about the culture? Were the people who produced it primarily farmers, hunters, or warriors?

GATHERING YOUR MATERIAL Use at least three sources for your presentation, and show from five to ten visuals. You may be able to bring to class books that contain the images you want to show; or you may have to photocopy the images. You can probably trace a map from an atlas or photocopy and color it for your presentation.

PREPARING YOUR REPORT Write a caption for each of your images to explain what you have learned. In your report, explain what is known about the culture from its artifacts.



LIVING HISTORY *Standards for a Visual Presentation of a Culture*

RESEARCH	Exceptional	Acceptable	Poor
1. Shows evidence of research from at least three sources			
2. Documents research sources by listing author, title, year of publication, and pages where material was found			
VISUAL MATERIAL			
3. Includes five to ten images			
4. Presents varied aspects of a society			
5. Gives specific and relevant information in a caption about each image			
INDIVIDUAL PERFORMANCE			
6. Has a topic that is focused enough to be covered in the presentation			
7. Shows good organization of materials and explanations			
8. Draws logical, relevant conclusions about the culture			

Comments _____

Overall rating _____