Congratulations! You made the right decision to enroll in Advanced Placement United States History (aka APUSH). You have been deemed the most fit to succeed in your entire graduating class. Never forget that you are awesome!

Now, as far as summer work, there are six summer assignments you must complete. The purpose of this is to ensure that we get as much time to review for the AP exam as possible. I would like 2 straight weeks of review in class to ensure the highest level of success on the exam. These assignments will allow us to do that, so all assignments are due on the second day of class, **August 14/15th, 2019**. There will be an “open packet” quiz, and the subsequent collection of the packets on this day. No credit will be given for any of this work after that time, so please handle this professionally!

### Assignments:

1. Native American Cultures  
   a. Lecture Notes  
   b. Map Activity  
2. Columbian Exchange Research  
   a. Graphic Organizer entries  
3. Colonial Encounters and Differences  
   a. Comparison Chart  
4. Documents  
   a. Spanish Colonies + Questions  
   b. French Colonies + Questions  
5. 13 Colonies Comparisons  
   a. Graphic Organizer and Notes  
6. Movie Review (x2)

### Assignment #1: Native American Culture
Period 1 of the APUSH course outline focuses on the period from 1491 (a generic, symbolic year for life in America pre-European contact) to 1607 (the establishment of the Jamestown Colony), so the first thing we need to do is focus on life before Columbus “found” America. The video below will cover this concept quite well. I have attached a graphic organizer for you to follow along and take notes. After the video, you’ll get to do a little coloring! =) Follow the directions on the map activity to help aid your understanding of pre-Columbian America.

Link: [https://www.youtube.com/watch?v=zG_Q50JDeLo](https://www.youtube.com/watch?v=zG_Q50JDeLo)

### Assignment #2: Columbian Exchange Research
For this assignment, you will be left to do some very general look into the permanent system of contact and trade between the Old and New Worlds that was established by Columbus’ voyages known as the **Columbian Exchange**. One of the easiest and most general places to gather information on the Columbian Exchange is the Columbian Exchange Wikipedia page. (Yes, a teacher is telling you to use Wikipedia. Not a good source to quote, but it is good for general information).

Fill out the chart I have provided for you to identify the effects of the Columbian Exchange on North America & Europe.

**Optional, Supplemental Videos:**
- Atlantic Slave Trade Effects on Africa (Ted Talks) - [https://www.youtube.com/watch?v=3NXC4Q_4JVg](https://www.youtube.com/watch?v=3NXC4Q_4JVg)
- Triangular Trade/Mercantilism Explained (Hip Hughes History) - [https://www.youtube.com/watch?v=nO2vAY0NYpk](https://www.youtube.com/watch?v=nO2vAY0NYpk)

### Assignment #3: Colonial Encounters and Differences
A common writing question on the APUSH exam’s writing section involves comparing the colonies of different countries,
so it is good to be familiar with this concept of comparison and contrast early on in our journey. You will need to watch videos on the 4 major colonizing countries (Spain, France, the Netherlands, and England) and fill out the corresponding Graphic organizer that nicely displays them all side-by-side.

Spanish Colonization: https://www.youtube.com/watch?v=IhWMMEKNxdQ
French Colonization: https://www.youtube.com/watch?v=UqUSY59Kilk
Dutch Colonization: https://www.youtube.com/watch?v=rH1uGY16WJM
English Colonization: https://www.youtube.com/watch?v=ecFVogu0H2w

Optional, Supplemental Video:
Countries’ differences in relationships between Natives - https://www.youtube.com/watch?v=EdV98rKV5gM

Assignment #4: Readings and Questions
I have selected 2 readings for your leisure. One is primary, and the other is secondary. You will be exposed to a large amount of documents throughout the next academic year in class and during the exam. You will need to get used to analyzing sources, so I have you taking a look at a view on the Spanish Colonies through a primary source and a view on the Dutch Colonies through a secondary source.

Read each source and answer the corresponding questions that follow.

Assignment #5: 13 Colonies Comparisons
Another frequent writing question deals with the unique social, economic, and geographical identities of the 13 colonies by splitting them into 3 distinct regions – North, Middle, and South. This lecture and graphic organizer will help identify many of these differences to help you start to identify these differences which will play a huge role in the nation’s history through the Civil War.

Link: https://www.youtube.com/watch?v=H_THLW5hh8Y

Assignments #6-#7: Movie Reviews
Movies during class sometimes translate to “free day”, “wasting time in class”, etc. However, I would strongly disagree. While most movies are not historically accurate all the way through, the overall themes can be perfect in a class like this. The objective of this assignment is to expand your knowledge of history through the analysis of related films. It is an opportunity to experience a richer encounter with history than a textbook can ever provide, so you will be watching 2 of 4 movies that deal with the first 2 periods of history where we will start our educational journey next year and right a movie review for each. The directions and choices are on the last page. Directions are on the last page. It will help internalize overall themes of US by giving you a visual experience to connect your knowledge to, so grab a snack and pull up a seat. =)
Assignment #1: Native American Cultures
Name:_______________________

Fill out the following graphic organizer while consuming the following lecture on Native American Cultures on YouTube:  https://www.youtube.com/watch?v=zG_Q50JDeLo

<table>
<thead>
<tr>
<th>Arctic</th>
<th>Tribal Groups:</th>
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<tbody>
<tr>
<td>Plain Indians</td>
<td>Tribal Groups:</td>
</tr>
<tr>
<td>Northeast / Great Lakes</td>
<td>Tribal Groups:</td>
</tr>
<tr>
<td>Southwest</td>
<td>Tribal Groups:</td>
</tr>
<tr>
<td>Southeast</td>
<td>Tribal Groups:</td>
</tr>
</tbody>
</table>

Now, complete the map on the next page!

Assignment #2 – Columbian Exchange Worksheet
Name:____________________

In the years following Columbus’ voyages to the Americas, the world witnessed an unprecedented permanent exchange of people, products, and ideas known as the Columbian Exchange. You are to use the Wikipedia
Complete the following tasks using reliable internet maps:

1. **Label and lightly shade in the following areas of cultural influence:**
   Arctic, Subarctic, Great Plains, Southwest, Southeast, Northeast

2. **Label the domains of the following Native American tribes:**
   Algonquin, Aztec, Cherokee, Comanche, Creek, Eskimo, Hopi, Inuit, Iroquois, Pueblo, Sioux, Wichita

3. **Label the map based on whether food was primarily procured by (H)unting, (A)griculture, or (F)ishing in each region by marking the appropriate letter on the map.**

article on the [Columbian Exchange](https://www.columbia.edu/cu/college/SIP/COLUMBIAN/INDEX.HTM) and any other online resources you find helpful in order to note significant
exchanges of animals, plants, populations, technology, culture, and ideas that took place during the fifteenth and sixteenth centuries. Your general goal should be to come up with at least three (3) entries for each box, but you will realize when this will not be possible. It is best to leave this to your judgment in order to encourage thorough research on your part.

<table>
<thead>
<tr>
<th></th>
<th>New World to Old ➔</th>
<th>←Old World to New</th>
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<tbody>
<tr>
<td>Animals</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plants</td>
<td></td>
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<tr>
<td>Populations/People</td>
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<td>Technology</td>
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<td>Culture &amp; Ideas</td>
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<tr>
<td>Diseases</td>
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Other sources Consulted
(No set citation format is needed - just be descriptive enough that I can find these sources):

Assignment #3 - Colonial Encounters and Differences

<table>
<thead>
<tr>
<th></th>
<th>Spanish</th>
<th>French</th>
<th>Dutch</th>
<th>England</th>
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<tr>
<th>Region(s) Colonized</th>
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<td>Religion</td>
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<tr>
<td>Interested Parties</td>
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<td>2.</td>
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<tr>
<td>Economic Pursuit(s)</td>
<td></td>
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<tr>
<td>Settlements</td>
<td></td>
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<tr>
<td>Number of Colonists</td>
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<tr>
<td>Evangelism?</td>
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<td></td>
</tr>
<tr>
<td>Relationship with Native Americans</td>
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</table>
The Indies were discovered in the year one thousand four hundred and ninety-two. In the following year a great many Spaniards went there with the intention of settling the land. Thus, forty-nine years have passed since the first settlers penetrated the land, the first so claimed being the large and most happy isle called Hispaniola...

And of all the infinite universe of humanity, these [Indians] are the most guileless, the most devoid of wickedness and duplicity, the most obedient and faithful to their native masters and to the Spanish Christians whom they serve. They are by nature the most humble, patient, and peaceable, holding no grudges, free from embroilments, neither excitable nor quarrelsome. These people are the most devoid of rancors, hatreds, or desire for vengeance of any people in the world. And because they are so weak and complaisant, they are less able to endure heavy labor and soon die of no matter what malady. The sons of nobles among us, brought up in the enjoyments of life’s refinements, are no more delicate than are these Indians, even those among them who are of the lowest rank of laborers. They are also poor people, for they not only possess little but have no desire to possess worldly goods...

They are very clean in their persons, with alert, intelligent minds, docile and open to doctrine, very apt to receive our holy Catholic faith, to be endowed with virtuous customs, and to behave in a godly fashion. And once they begin to hear the tidings of the Faith, they are so insistent on knowing more and on taking the sacraments of the Church and on observing the Catholic faith that, truly, the missionaries who are here need to be endowed by God with great patience in order to cope with such eagerness. Some of the secular Spaniards who have been here for many years say that the goodness of the Indians is undeniable and that if this gifted people could be brought to know the one true God they would be the most fortunate people in the world.

Yet into this sheepfold, into this land of meek outcasts there came some Spaniards who immediately behaved like ravenous wild beasts, wolves, tigers, or lions that had been starved for many days. And Spaniards have behaved in no other way during the past forty years, down to the present time, for they are still acting like ravenous beasts, killing, terrorizing, afflicting, torturing, and destroying the native peoples, doing all this with the strangest and most varied new methods of cruelty, never seen or heard of before, and to such a degree that this Island of Hispaniola once so populous (having a population that I estimated to be more than three million), has now a population of barely two hundred persons.

The island of Cuba is nearly as long as the distance between Valladolid and Rome; it is now almost completely depopulated. San Juan [Puerto Rico] and Jamaica are two of the largest, most productive and attractive islands; both are now deserted and devastated.... They have the healthiest lands in the world, where lived more than five hundred thousand souls; they are now deserted, inhabited by not a single living
creature. All the people were slain or died after being taken into captivity and brought to the Island of Hispaniola to be sold as slaves. When the Spaniards saw that some of these had escaped, they sent a ship to find them, and it voyaged for three years among the islands searching for those who had escaped being slaughtered, for a good Christian had helped them escape, taking pity on them and had won them over to Christ; of these there were eleven persons and these I saw.

More than thirty other islands in the vicinity of San Juan are for the most part and for the same reason depopulated, and the land laid waste. On these islands I estimate there are 2,100 leagues of land that have been ruined and depopulated, empty of people.

As for the vast mainland, which is ten times larger than all Spain... we are sure that our Spaniards, with their cruel and abominable acts, have devastated the land and exterminated the rational people who fully inhabited it. We can estimate very surely and truthfully that in the forty years that have passed, with the infernal actions of the Christians, there have been unjustly slain more than twelve million men, women, and children. In truth, I believe without trying to deceive myself that the number of the slain is more like fifteen million.

Their reason for killing and destroying such an infinite number of souls is that the Christians have an ultimate aim, which is to acquire gold, and to swell themselves with riches in a very brief time and thus rise to a high estate disproportionate to their merits. It should be kept in mind that their insatiable greed and ambition, the greatest ever seen in the world, is the cause of their villainies. And also, those lands are so rich and felicitous, the native peoples so meek and patient, so easy to subject, that our Spaniards have no more consideration for them than beasts. And I say this from my own knowledge of the acts I witnessed. But I should not say "than beasts" for, thanks be to God, they have treated beasts with some respect; I should say instead like excrement on the public squares. And thus they have deprived the Indians of their lives and souls, for the millions I mentioned have died without the Faith and without the benefit of the sacraments.

QUESTIONS TO CONSIDER:

1. How does Las Casas describe Native Americans and how does he contrast them with the Spanish colonists?

<table>
<thead>
<tr>
<th>Native Americans</th>
<th>Spanish Colonists</th>
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</table>

2. To what extent should Las Casas be considered a trustworthy source concerning the accuracy of the Spanish treatment of the Indians?

<table>
<thead>
<tr>
<th>Credible</th>
<th>Not Credible</th>
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</thead>
</table>

Español consider Las Casas' Point of View when evaluating his credibility.
(Ithaca: Cornell University Press)

Excerpts from Chapter 5: Commerce, Kinship, and the Transaction of Peace

In the fur trade, two complex industries met, one European and one Native American; the pelts that arrived at Fort Orange represented the highly processed result of an involved production phase. The Dutch displayed little interest in attempting a vertical integration of the industry that would give them control of the earlier stages of production. They remained traders and merchants, content to distribute these partially processed goods to markets in Europe. Major fur dealers and smaller, part-time traders demonstrated little inclination to follow Indians into the forests and compete with native producers. Instead they opted to remain in or near their towns and allow the furs to come to them. The Dutch preference for this form of commerce kept them out of Iroquoia, but it bound them inextricably to the Iroquois.

For the Dutch, the fur trade and Indian relations became virtually synonymous. New Netherlanders craved furs, and they tolerated and welcomed the Iroquois and other Indian peoples among them chiefly because they were the source of that valuable commodity. The exchange between Dutch and the Iroquois across the cultural frontier stood at the center of Dutch economic life...

[Dutch traders] viewed their relationship with Indians narrowly, demonstrating more concern for the personal encounters than for the greater political relationship between their two nations. Only when forced... did they adopt a wider view...

Competition was fierce, as a Jesuit visitor, Father Isaac Jogues, noticed in 1643: “Trade is free to all; this gives the Indians all things cheap, each of the Hollanders outbidding his neighbor, and being satisfied provided he can gain some little profit.” ...  

If the Dutch at these commercial outposts lived to trade, and if Indian affairs for the Dutch were a function of commercial interests, the Five Nations nonetheless demanded that their commercial relationship with the people of New Netherland become something more. The Iroquois saw their commerce with the Dutch as but one aspect of a more complex friendship. Despite their efforts to maintain a social and cultural distance from the Iroquois, the Dutch at Fort Orange and Rensselaerswyck by necessity entered into a political and social alliance based on reciprocity, mutual obligation, and some aspects of kinship, which the Five Nations demanded. The Dutch often failed to grasp the Iroquois meaning of the relationship, and what they did understand they did not always like. The Five Nations were often unsatisfied with the Dutch performance in the relationship, and they attempted continually to apprise the Dutch of their obligations and to demand that they satisfy them. Together, the Iroquois and the Dutch made the imperfect and often misunderstood alliance work...

The Dutch... demonstrated little desire to inject Dutch culture or religion into Indian lives. Missionary efforts... were haphazard and carried out with little zeal. The Iroquois seemed to appreciate this disinterested approach, in stark contrast to the meddling and proselytizing of the French Jesuits....

In spite of Dutch efforts to maintain a business relationship with the Iroquois, they found that they had become “old friends” and, eventually, “brothers” to the Iroquois. When the need arose to negotiate with their Iroquois trading partners, the Dutch were forced to endure... “the usual ceremonies.” Although we cannot determine with absolute certainty what such ceremonies comprised, it is likely that the Dutch participated with the Five Nations in a form of the traditional Condolence. When the Iroquois began any important meeting of kinpeople, especially the annual league council at Onondaga, they conformed with each other for those who had died since the last convocation, recited and re-enacted their history, and celebrated their union. The Five Nations expected that the Dutch as their brothers would participate in such a ritual.

They patiently educated their European allies and kinsmen in their obligations and in proper etiquette, complaining at times about Dutch failure to act appropriately and generously when they met to renew their bonds, to confer, or to trade. In 1655, the Mohawks complained to the magistrates and burghees
that “we [the Dutch] did not entertain them in such a manner as they entertained us when visiting their
land.” ....

The court minutes of Fort Orange reported another lesson in manners and obligations in 1659. An
Iroquois embassy instructed that whenever an Iroquois “dies and one of the Dutch is his partner, he
ought to give to the relatives of the deceased one or two suits of cloth.” The meaning and significance
of this request is clear only if we place it in the context of the Iroquois Condolence, recalling that such
presents functioned to bind together the actors as kinspeople in a display of mutual concern during
moments of crisis precipitated by death... The failure to furnish gifts of condolence was not merely
unfeeling and rude but uncivil and hostile, and the absence of presents to support the words exchanged
in negotiations deprived them of their credibility and import. The Dutch misunderstood such gifts,
seeing their function more in material than symbolic terms. They carefully recorded the value of each
present as it was offered, hoping that someday they might receive a return on their investment, and
grumbling perhaps about the hidden expenses of commerce with the Indians. Dutch negotiators
accepted and provided gifts, and took part in traditional Iroquois social and political ritual, not out of
any particular cultural sensitivity or appreciation but simply out of necessity, as the cost of doing
business....

Repeatedly the Dutch failed in their attempts to confine their relationship with the Iroquois to simple
commerce. When they tried to treat the Five Nations as merely trading partners, letting the principles of
supply and demand dictate the nature of their commerce, the Iroquois responded by imposing their own
principles of kinship, hospitality, and reciprocity. In September 1659, for example, the Mohawks
complained, “The Dutch, indeed, say we are brothers and are joined together with chains, but that lasts
only as long as we have beavers. After that we are no longer thought of, but much will depend on it [the
alliance] when we shall need each other.” ....

In a similar spirit, the Senecas informed the Dutch in 1660 that narrow economic concerns, such as a
low exchange rate of beaver pelts, should not prevent the Iroquois from obtaining the supplies they
needed, especially in their times of need... “We only make a little request of you and yet in asking this it
is as if we ran against a stone.” They told the Dutch, “We are now engaged in a great war... and we can
get no powder or lead unless we have beavers and a good soldier out to have powder and lead for
nothing.” ....

New Netherlanders were hardly prepared to abandon their economic beliefs, or to alter radically their
economic practice. Yet in 1644 they attempted to act more hospitably, and in 1660 they worked to...
mitigate the difficulties inherent in their pricing system. After both negotiations, they provided the
Iroquois delegates with substantial gifts of powder. Once again, the Dutch used gifts to respond to
Iroquois concerns, but they offered them on Dutch terms, not as normal, legitimate components of
business, but merely as inducements, as exceptional grants or rebates to maintain the channels of
commerce. But neither the Dutch nor the Five nations were dominant enough to dictate fully the terms
of the discourse along the Dutch-Iroquois cultural frontier.

Fundamental conflicts in definition and expectation riddled the ambiguous relationship between New
Holland and the Five Nations. Each side conceived of the alliance in terms of its own world view
and historical experience... Each bowed to the other without ever fully confronting the lack of mutual
understanding and cultural appreciation. The motives they ascribed to each other and the kinship terms
that they tacitly accepted allowed the two peoples to delude themselves that they understood each other.
Yet, strangely, the Iroquois-Dutch relationship worked....

QUESTIONs TO CONSIDER:

1. How did the Dutch and the Iroquois differ in their views of their trading
   relationship? What factors contributed to these differences?

2. What was the purpose of a “condolence ceremony” and
   why did the Dutch participate in these ceremonies?

3. “Yet, strangely, the Iroquois-Dutch relationship worked.” Why does Dennis come
to this conclusion in spite of the numerous difficulties in the relationship?
Assignment # 5 – 13 Colonies Comparison
<table>
<thead>
<tr>
<th></th>
<th>New England Colonies</th>
<th>Middle Colonies</th>
<th>Southern Colonies</th>
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<tbody>
<tr>
<td><strong>Key Colonies</strong></td>
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<tr>
<td><strong>Key Figures</strong></td>
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<tr>
<td><strong>Why settle?</strong></td>
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<td><strong>Economic Activity</strong></td>
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<tr>
<td><strong>Predominant Religion(s)</strong></td>
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<tr>
<td><strong>Religious Outlook</strong></td>
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<tr>
<td><strong>Other Notes</strong></td>
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</table>

**Assignments #6 and #7 – Movie Reviews**
LEGALLY (Netflix, YouTube, Redbox, Amazon, etc., or even your local public library) find a way to watch your film from the list at the bottom of this page. All movie reviews must be typed! Each review must be double spaced with normal margins. The font size is to be set at 12. The reviews must be a minimum of 2 full pages. You will watch two movies, so there will be two reviews in total. The movie reviews are worth 50 points each.

Your review must address the following:
1) All movie reviews must be completed in an essay format. I will not grade a movie review that is not on the list.

2) All movie reviews must be signed by your parent/guardian at the end of the review if it is rated R. I will not grade the R-rated movie review without the permission form or a signature at the bottom of your paper by your parent/guardian.

3) Explain why you selected this particular movie. (What interested you about the movie? Did anyone influence you to watch this film?)

4) Provide a historical background of the era in which the movie was set. What were some major political, social, and economic events happening during the time period that the movie was set?

5) Analyze and critique the major scenes/events/theme(s) of the movie by dissecting 3 key facts and/or inaccuracies portrayed in the film as best you can. Your analysis should focus on how the film got this wrong or right, how this effects the viewer’s understanding of the topic, and if these errs are significant or not. Rely primarily on your knowledge from last year, the prior assignments, & general knowledge.
   a. IT IS OK TO BE WRONG (Yes, I’m serious) AS LONG AS YOU EXPLAIN YOUR REASONING! This is all about identifying and analyzing validity of our “sources”

6) Cite clear examples from the movie that support your statements regarding the major theme(s) of the movie.

7) Describe how the movie affected you personally.

8) Describe the relevance of the movie on today’s society.

9) Explain in detail your overall opinion of the movie in relation to its theme. (It is GREAT to be critical & skeptical!)

MOVIE SELECTIONS
❖ Apocalypto (2006 - Rated R for violence and nudity)
   ○ Topic: Collapse of Mayan Civilization

❖ The New World (2005 - Rated PG-13)
- **Topic**: Permanent English settlement of Jamestown

- **The Crucible** (1996 - Rated PG-13)
  - **Topic**: Puritans and Salem With Trials

- **Last of the Mohicans** (1992 - Rated R for violence)
  - **Topic**: Conflict between Natives and Colonists (i.e. French and Indian War)