Many of the islands on which Columbus landed, including the Bahamas, Hispaniola, and Cuba, were inhabited by Taino Indians, the first people in the Americas to interact with Columbus. Shown here is a re-creation of a Taino village in modern-day Cuba.

Chapter Objective
Demonstrate an understanding of the initial encounters of Europeans, Africans, and American Indians in the Americas and how this “Columbian Exchange” led to social, cultural, and political changes for all involved.
After sixty-six days of sailing, the last half on uncharted open seas, an Italian sailor commissioned by Queen Isabella and King Ferdinand of Spain, Christopher Columbus, and his crew landed on a small Caribbean island on October 12, 1492. Columbus named the island San Salvador. No one is sure on which island in the Bahamas Columbus first landed. But there was a Taino village on the shore, and human contact came quickly. Columbus and his crew received a friendly greeting from the Tainos of whom Columbus said,

I recognized that they were people who would be better freed [from error] and converted to our Holy Faith by love than by force—to some of them I gave red caps, and glass beads … and many other things of small value, in which they took so much pleasure and became so much our friends that it was a marvel. Later they came swimming to the ships’ launches where we were and brought us parrots and cotton thread in balls and javelins … In sum, they took everything and gave of what they had very willingly. … All of them go around as naked as their mothers bore them. …

The world was never the same again.

Although Columbus did not know it, that encounter represented the beginning of an extraordinary change in worldwide human contact. Columbus claimed that he had achieved his mission to reach Asia. The Europeans who came after him quickly realized that they had encountered not Asia but an unknown continent filled with unfamiliar peoples. The Columbian encounter led to unimagined power and wealth for many Europeans. It also led to the creation of new ethnic groups as offspring of American Indian–European couples came to be known as Latinos or Hispanics. And it shifted the balance of trade and commerce around the world from land to the world’s oceans.

For the American Indians, the encounter that began with Columbus was even more of a surprise, and much more devastating. Suddenly, from across the ocean, unimaginable people arrived, with a strange way of talking and dressing, a strange religion, and a different way of looking at the world. In part because of differences in technology, in part because of differences between European and indigenous people’s understandings of war and conquest, and, most of all, because of differences in the two groups’ ability to withstand European diseases, the encounter led to conquest, disease, and death for many Indians.

This image shows Columbus taking his leave from the king and queen of Spain to journey across the Atlantic.
Understanding what happened in future United States over the next five hundred years depends on understanding the differences between those who arrived from Europe—especially from Spain, France, and England—as well as from Africa—and the diverse peoples who lived in the Americas when they arrived. With the arrival of Columbus and the many Europeans who later followed him, something new in human history took place: a massive transit and mixing of peoples in North and South America.

Columbus, the Columbian Exchange, and Early Conquests

2.1 Explain the reasons behind the voyages of Columbus and describe early Spanish encounters with the peoples of the Caribbean, Mexico, and South America.

As delighted as Columbus was by the Tainos’ generous welcome and what seemed to him the easy opportunity to convert them to Christianity, Columbus also noted other things that would be more ominous for their future:

They do not carry arms nor are they acquainted with them, because I showed them swords and they took them by the edge and through ignorance cut themselves. They have no iron. Their javelins are shafts without iron and some of them have at the end a fish tooth.

Conquest, Columbus came to believe, would be easy.

Columbus described what would be the terms of much of the European contact with American Indians: “They should be good and intelligent servants.” Columbus also looked closely at the gold ornaments and jewelry that some of the Indians were wearing. The effort to subjugate the Indians and the search for gold had begun.

Christopher Columbus’s Exploration through Four Voyages

In spite of the friendly welcome he received, Columbus took some Tainos as captives. He wanted to teach them Spanish and show them to his sponsors in Spain. Columbus also wanted guides to the gold he was sure could be found since he had seen gold ornaments.

American Voices

The Dedication of Columbus’s Log to the King and Queen of Spain, 1493

Returning from his first voyage in early 1493, Columbus spelled out the links between his voyage and Ferdinand and Isabella’s efforts to unify Spain in his report to the rulers.

This present year of 1492, after your Highnesses had brought to an end the war with the Moors who ruled in Europe and had concluded the war in the very great city of Granada, where this present year on the second day of the month of January I saw the Royal Standards of Your Highnesses placed by force of arms on the towers of the Alhambra …and Your Highnesses, as Catholic Christians and Princes, lovers and promoters of the Holy Christian Faith, and enemies of the false doctrine of Mahomet and of all idolatries and heresies, you thought of sending me, Christóbal Colón, to the said regions of India to see the said princes and the peoples and the lands, and the characteristics of the lands and of everything, and to see how their conversion to our Holy Faith might be undertaken. … So, after having expelled all the Jews from all of your Kingdoms and Dominions, in the same month of January Your Highnesses commanded me to go, with a suitable fleet, to the said regions of India.


Thinking Critically

1. Causation

Columbus made a strong link between Spain’s defeat of Muslim Granada, the expulsion of Jews from Spain, and his own voyage across the Atlantic. To what degree do you think the first two events led to the third?

2. Analyzing Primary Sources

What does the document suggest about the role of religion in motivating Spain’s efforts at overseas exploration and expansion? Do you find the argument compelling? Why or why not?
Led by native guides, he sailed on to Cuba and sent a party inland to find the local chief (or cacique as the Tainos called their leaders) who his guides said had access to gold. When Columbus did not find the leader or the gold, he sailed to another island he named Hispaniola (modern Haiti and the Dominican Republic). He built a fort and left part of his crew there with instructions to search for gold. In January 1493, Columbus, with six Taino prisoners, turned back to Spain.

Columbus never fully understood the importance of his voyage. He set out to discover a route across the Atlantic directly to Asia, and he thought he had indeed reached an unknown part of Asia, perhaps Japan or Korea. Thinking the people he met looked like those who came from the part of south Asia Europeans called “the Indies,” he called them Indians. Of course, he did not really discover them because the Indians were already there. Columbus certainly discovered a new route across the Atlantic, but it led to a continent filled with people unknown to Europeans and to whom Europeans were equally as unfamiliar.

The rest of Columbus’s life was a tragedy, for himself and much more so for the peoples he had encountered. To impress the Spanish court, Columbus exaggerated what he had found, especially the gold. Isabella and Ferdinand gave him seventeen ships and 1,200 men for a second voyage to seek slaves and gold in this supposed part of Asia, just as the Portuguese were finding both in Africa and India.

When he returned to Hispaniola in 1494, Columbus found that the native residents had killed the sailors he had left behind in 1492. A local chief initially offered protection to the Europeans, but when the sailors sought to make the Tainos slaves, they rebelled. Columbus ordered retribution, and many Tainos were killed. As word spread of the harsh ways of the Europeans, the Indians became less friendly, and Columbus found himself “discovering” deserted villages. The Caribbean had little gold despite Columbus’s desperate efforts to force the natives to find it, and many Tainos died from Spanish swords or from forced labor that the Spanish instituted.

Columbus himself was a better explorer than administrator and less vicious than many of his successors (see Map 2-1). During his third voyage to the Caribbean in 1498, he tried to set up a government on Hispaniola. But many Spaniards complained about hard lives there with little reward. A new governor sent Columbus back to Spain in chains. Although the Spanish monarchs forgave him and allowed him a fourth voyage in 1502, he never governed again.

**Exploration and Naming of a Continent**

Columbus was not the first European to reach the Americas. Archaeologists have discovered evidence of a short-lived Norse settlement called L’Anse aux Meadows on Newfoundland somewhere between 900 and 1000, but the settlement was quickly forgotten on both sides of the Atlantic. If others crossed the Atlantic, or the Pacific, their voyages were also soon forgotten. What was different about the voyage of Columbus was that so much of Europe took interest and so many Europeans followed in his wake.

In the earliest exploration and conquest of the Americas, Spain was the unquestioned leader. Portugal’s king, Joao II, whom Columbus had approached before Ferdinand and Isabella, was deeply disappointed when Columbus, forced by a storm to stop in Portugal on his return voyage in 1493, told the king of his successful travels. While Portugal was just beginning to reap the economic rewards of its new contact with India and was focused primarily on its rich trade routes around Africa and into the Indian Ocean, the Portuguese king did not want to lose out on any claims to the lands across the Atlantic. Portuguese explorers quickly set out across the Atlantic, exploring and claiming much of South America. In 1494, Spain and Portugal agreed to the Treaty of Tordesillas in which a line drawn by the pope separated Spanish and Portuguese claims in South America. To this day, Brazil, east of the line, is a Portuguese-speaking country, while the rest of South America is Spanish-speaking.

In April 1495, Isabella and Ferdinand authorized a young Italian merchant, Amerigo Vespucci, to make three or four trips—the historical record is not clear—between 1497 and 1504. Sailing along the coast of Brazil, much farther south than Columbus ever ventured, Vespucci concluded that the land mass on the other side of the Atlantic was much larger.

**Treaty of Tordesillas**

Treaty confirmed by the pope in 1494 to resolve the claims of Spain and Portugal in the Americas.
 unlike the first reports indicated. Unlike Columbus, Vespucci was convinced that Europeans had reached a new continent, rather than Asia. As a result, a German publisher, Martin Waldseemüller, produced a new map of the world in 1507. He called the new continent that Vespucci described America in his honor.

The Impact of European Arms and Disease

The Spanish governors who came after Columbus were more efficient and more cruel. Ferdinand and Isabella not only ordered that the Indians be treated well and not be enslaved but also pressed hard for gold. Spanish governors, however, focused on the gold and ignored the command to show kindness. Nicolás de Ovando, who was appointed governor on Hispaniola in 1502, set a pattern. He brought 2,500 Spanish settlers—families, not just male explorers—to build a permanent settlement. In the future, many Spanish explorers also married native women, creating new families of mixed ethnic heritage. Ovando attacked the Tainos ruthlessly. In 1502, he responded to a rebellion in Higüey by capturing six hundred to seven hundred Indians and then ordering them all to be knifed to death and their bodies displayed. Later, in 1503, he convened an ostensibly friendly meeting of the caciques, the district chiefs, and when some eighty of them had assembled in one building, he ordered the doors locked and the building burned with them in it. With that act, the last independent chiefdoms of Hispaniola were ended.

However, the most devastating thing that Columbus and his successors did was unintentional. They brought European diseases. The Tainos, like all natives of the Americas, had no immunity to smallpox, measles, or other diseases they had never known. In Europe where these diseases were common and had been for hundreds of years, many people had developed immunity to them or at least to their worst effects. American Indians had no such immunity. As a result, while Indians died by the hundreds from Spanish swords, they died by the thousands from disease. There were probably one million people on Hispaniola when Columbus landed in 1492. By the early 1500s, only one thousand Tainos were left. Within a century, all were gone. The European destruction of the first people of the Americas had begun.
From a total population of perhaps 70–100 million (no one really knows) when Columbus arrived, the population of native peoples in all of the Americas dropped to 4.5 million as a result of war and disease in the decades after the first encounter. However unintentional the introduction of European disease was, the staggering number of Indian deaths made their conquest easy, and many Europeans were happy to take advantage of their already cleared land. For the Indians, tragedy followed tragedy.

Soon, on the islands where Columbus first landed, the only Indian descendants were people of mixed races. A Spanish census of 1514 indicated that 40 percent of the Spanish men had native wives. The arrival of African slaves in the 1500s added African blood to the mix. Today, many of the peoples of the Americas are descendants of all three of the groups that met in the Columbian encounter.

The Making of an Ocean World—The Atlantic and the Columbian Exchange

News of the new contact with the Americas changed the way many people looked at the world. Most educated Europeans already believed that the world was round and not flat. But until 1492, they were concerned primarily with the land. Traders had long gone over land on the Silk Road between Venice and China. A series of peace agreements made such trade relatively safe, if still arduous, in the 1200s and 1300s. The well-publicized travels by Marco Polo—over fifteen thousand miles between 1271 and 1295—brought luxury goods to Europe from Asia while his account The Travels of Marco Polo built even greater interest and demand for Asian goods. From ancient times, sailors traded across the Mediterranean, and by the 1300s, there was trading all along the coast of Europe. Portuguese sailors stayed close to the coast of Africa as they sailed around that continent to Asia. Norse sailors had explored the far North Atlantic—hopping from Iceland to Greenland, and on to the nearest parts of North America—seeking new fishing opportunities. But Columbus and his crew did something different; they sailed directly across the ocean, with no landmarks to guide their journey. Soon, the oceans—the Atlantic, the Indian, and the Pacific—became the primary trade routes for Europeans, Americans, and increasing numbers of unwilling Africans. Nations that had ports on the Atlantic, especially Spain, Portugal, France, Holland, and England, moved from the margins of a land-focused Europe to become the key points of contact with an ocean-focused world. The shift from primarily land-based, or near-shore, sea trade to trade spanning the world’s oceans was a revolution in the way people thought, and it had winners and losers.

The trade and cultural exchanges across the interconnected continents of Europe, Asia, and Africa did not end after 1492, but the relationships were different. Portugal and Spain replaced Genoa and Venice as the primary European links to Asia. Portuguese ships dominated the Indian Ocean. Many others followed Columbus in very short order. In addition to those who explored the Atlantic coast, Vasco Nunez de Balboa reached the Isthmus of Panama in 1513 and became the first European to view the Pacific. In 1519, five ships and their crews commanded by Ferdinand Magellan began a journey around the tip of South America in 1520 and across the Pacific to the Philippines, where Magellan himself was killed. Three years after they had departed, a handful of Magellan’s original crew became the first people to circumnavigate the globe, arriving back in Spain in 1522.

More important for Spain’s imperial ambitions, a Spanish priest and navigator, Andres de Urdaneta, established the trade route from Manila in the Philippines across the Pacific to Acapulco on Mexico’s Pacific coast beginning in 1565. Between 1565 and 1815, Spanish ships known as Manila galleons brought silver mined in the Americas across to Manila.

European diseases, especially smallpox, killed more of the original inhabitants of the Americas than any other cause. This illustration, originally done by Aztec scribes before their conquest, described “a great sickness” that came with sores “so terrible that the victims could not lie face down, nor on their backs, nor move from one side to the other.”
Manila galleons also brought porcelain, spices, furniture, silk, and other fabrics from all of Asia to New Spain, as the Spanish called their empire in Mexico and Central America. Many of these goods were then shipped across the Atlantic to Spain itself and traded to the rest of Europe. Silver from Spain’s American empire became a worldwide currency, and the trade across the Atlantic and Pacific oceans created a new worldwide commerce.

New Spain
The name of Spain’s first empire in the Americas.

2.1 When Historians Disagree

How Should Columbus Be Remembered?

For most of American history, Christopher Columbus was a hero—the man who “discovered America.” No one challenges that his voyages established new contact between the peoples of Europe and the Americas. But many recent historians are challenging other claims regarding Columbus. Columbus’s voyage took courage and skill and it changed the world forever, but Columbus and his successors were also devastating to the people of the Americas. Consider the two points of view below.


Christopher Columbus, conceived a bold plan “that he would sail south and west … and that, sailing in this direction he would eventually come to the land of India, with the noble island of Cipangu [Japan] and the realms of the Grand Khan.” He was not the first to believe such a voyage was possible, and one can say with complete candor that he failed: Columbus underestimated the size of the earth; he did not reach Asia; and he did not tap into the great spices of the orient. None of this diminishes his epochal accomplishment in establishing an unbroken link between Eurasia and Africa in the east and the Americas in the west. If he excelled his contemporaries, it was not necessarily in navigational ability or intuition, but in his persistent vision and relentless pursuit of the financial and political support without which the honor of bridging the Atlantic would have fallen to another.


To emphasize the heroism of Columbus and his successors as navigators and discoverers, and to deemphasize their genocide, is not a technical necessity but an ideological choice. It serves—unwittingly—to justify what was done.

My point is not that we must, in telling history, accuse, judge, condemn Columbus in absentia. It is too late for that; it would be a useless scholarly exercise in morality. But the easy acceptance of atrocities as a deplorable but necessary price to pay for progress … that is still with us. One reason these atrocities are still with us is that we have learned to bury them in a mass of other facts. … This learned sense of moral proportion, coming from the apparent objectivity of the scholar, is accepted more easily than when it comes from politicians at press conferences. It is therefore more deadly.

Thinking Critically

1. Argument Development
   Paine and Zinn look at different evidence as primary. How would you argue that one is right and one is wrong?

2. Analyzing Secondary Sources
   How important is it that Paine’s analysis is part of a maritime history of the world, while Zinn’s is part of a political history of the United States?
The interactions between Europeans and the native people of the Americas transformed the lives of both populations. What became known as the **Columbian Exchange**—the interchange of diseases, plants, animals, and human cultures between New and Old Worlds after 1492—reflected some of these changes. The most tragic loss occurred with the transmission of disease-bearing microbes that devastated populations in the Americas. New populations began to emerge after 1492, when the peoples who met in the Americas produced offspring that carried the biological traits and the cultures of their ancestors from vastly different parts of the world. **Mestizo** people—or people of mixed Indian, European, African, and occasionally Asian bloodlines—increased all across the Americas.

The exchange also changed the eating habits of almost every person on the planet. In Europe, Asia, and Africa, corn, beans, peanuts, potatoes, cassava, sweet potatoes, avocados, pineapples, tomatoes, chilies, vanilla, and cocoa from the Americas enriched people’s diets. Sweet potatoes alone became a major food source for generations in Africa. Rice, wheat, barley, oats, and many new fruits and vegetables from Europe, Africa, and Asia fed the American Indians, as did chickens, cattle, sheep, and pigs (see Table 2-1). Horses changed the way many American Indians lived. Because of the introduction of new crops from across the ocean into the Americas and into Europe, Asia, and Africa, people were healthier and lived longer, and the world’s population increased. A world without this variety is unimaginable today.

### The Conquest of the Aztec and Inca Empires

Besides European diseases, the peoples of the Americas faced another threat: armed conquest. Hernán Cortés sailed from Cuba to Mexico with six hundred soldiers in 1519. Within two years, he conquered Tenochtitlán, the Aztec capital, and renamed it Mexico City. When he first arrived, some of the Aztecs thought Cortés might be their lost god Quetzalcoatl. In their initial encounter, the Aztec emperor Motecuhzoma (often written as Montezuma) welcomed Cortés. They exchanged gifts, which Cortés saw as a sign of submission to Spain. The relationship soured quickly. Cortés took the emperor prisoner but allowed him to maintain a façade of rule.

In July 1520, the Aztecs turned on Cortés, and he and his soldiers fled the capital. But they did not go far. With support from non-Aztec peoples who hated Aztec dominance and especially hated being used for the human sacrifices that Aztec religion demanded, the Spanish army regrouped and began a bloody siege of Tenochtitlán. Motecuhzoma himself was killed, probably by his own people, and Cortés completed his conquest of the city in August 1521.

With Tenochtitlán destroyed, Cortés set about building a new and grander city on the same spot. On the site of the main Aztec temple, he ordered the building of a massive new Catholic Temple.

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**Table 2-1** The Columbian Exchange

<table>
<thead>
<tr>
<th>From the Americas to Europe, Africa, and Asia</th>
<th>From Europe, Africa, and Asia to the Americas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plants</td>
<td>Wheat, Barley, Rye, Oats, Apples, Peaches, Pears, Plums, Apricots, Cherries, Bananas, Coffee, Tea, Sugar cane, Melons, Lemons, Oranges, Cabbage, Carrots, Grapes, Lettuce, Onions, Garlic, Eggplant, Spices, Coconuts, Almonds, Walnuts, Cucumbers, Lentils</td>
</tr>
<tr>
<td>Turkeys, Llamas</td>
<td>Chickens, Donkeys, Cattle, Goats, Horses, Pigs, Sheep, Cats, Rats</td>
</tr>
<tr>
<td>Tuberculosis, Syphilis (Syphilis was also known in the ancient Eurasian world and has been found in Egyptian mummies, but a new and virulent form of the disease was brought to Europe from the Americas.)</td>
<td>Smallpox (the single most deadly disease among American Indians), Measles, Influenza, Yellow fever, Typhus, Scarlet fever, Diphtheria, Chickenpox, Mumps, Whooping cough, Plague (Sometimes multiple diseases from this list affected an American Indian community at the same time.)</td>
</tr>
</tbody>
</table>
cathedral modeled on the one at Granada, which had recently been built in the former Muslim stronghold in southern Spain. In both cases, the religious architecture symbolized the defeat of the “infidels” and the victory of European Catholic Christianity. Within a generation, a thriving new Mexico City, filled with great churches and government palaces, had become the home of the Spanish viceroy—the king’s representative—and the capital of New Spain.

In 1532, in Peru, Francisco Pizarro and his army of 168 Spanish soldiers defeated the Inca emperor Atahuallpa and his army of eighty thousand soldiers. Within a few years, the Inca Empire of thirty-two million people, much larger than the Aztec Empire, had become the Viceroyalty of Peru, a second major outpost of distant Spain. In the eyes of the Spanish, Peru’s primary purpose was to supply gold and silver to finance Spain’s European ambitions. At Potosí in Bolivia, forty-five thousand slaves—at first Indians and then also Africans—worked the mines that created the wealth that made King Charles V and his son Philip II the richest and most powerful rulers in Europe.

The swiftness of the Spanish conquest of the Aztec and Inca Empires was possible for many reasons. Aztec resistance was undermined by a sense of fatalism fueled by early visions of their own defeat. Many non-Aztecs joined with Cortés, more than happy to be rid of the Aztecs. The Incas could not imagine, and therefore did not fear, Pizarro’s attack since he claimed to come in the name of friendship. Pizarro’s surprise attack was simply inconceivable to people reared in Inca ways. And both empires found Spanish horses, swords, and armor terrifying. The ruthless military skill of Cortés and Pizarro and the Spanish mastery of guns, steel swords, and horses created an enemy who was simply unimaginable to Aztec and Inca armies and therefore very difficult to resist. The Aztecs and the Incas could not match the Spanish strategies and tools of war.

Perhaps the most significant Spanish advantage was smallpox. The Aztecs may have lost half of their population to smallpox during the two years of attack by Cortés on their capital, and the Incas faced the same terrifying losses. An Inca emperor had died from smallpox shortly before Pizarro arrived. Disease traveled far faster along the continent’s vast trading routes than even Spanish armies could march. For people used to living in harmony with nature, the terrible ravishing of the disease that occurred along with the arrival of these frightening white-skinned, bearded, and horse-mounted soldiers tore apart their world—militarily, culturally, and spiritually—all in a very short time.

Borrowing from what he saw as successful Spanish efforts to subdue the people of Hispaniola, Cortés set out to create a permanent Spanish empire in the lands he conquered. Like Spain itself after 1492, Cortés believed that New Spain should be united by a single Catholic Christian faith. He also wanted to be sure that the victories he had won were permanent. He was critical of other Spanish conquistadors, especially in Panama, where the Spaniards simply devastated the country while searching for wealth. Cortés wrote, “Without settlement there is no good conquest, and if the land is not conquered, the people will not be converted.” From his victory in 1521 on, Cortés built his empire on the ideas of repartimiento and encomienda. Repartimiento was a Spanish policy that required the conquered people of the Americas to work in the service of someone of Spanish descent who in return would teach them the core of Christianity. And the encomienda system was essentially a grant of native peoples to a Spaniard to help him settle the land. Encomienda was a grant of people, not specifically of land, but the people who were forced to work the land created the basis of a new stable economy for the empire that was arising. For those who lost their freedom, the system forced them to labor to make others rich and learn a faith that was not their own. But
for the masters of the Spanish empire, the encomienda system meant that the fruits of a stable society were greater than those to be gained simply by stealing everything of value and departing. Within another century, the same economic system had spread throughout the Spanish-controlled Americas—from New Mexico and California to the tip of South America.

While the vast new Spanish empires produced immense wealth that transformed Spain from a relatively weak feudal economy to a prosperous one moving quickly toward modern capitalism, they also transformed life for everyone—Spanish and Indian—living in them. Spanish authorities quickly created a rigid caste system in which Spaniards of pure Spanish descent ruled over both a large population of mestizo peoples and, at the bottom, the virtually enslaved native peoples and African slaves.

Bartolomé de Las Casas and the Voices of Protest

Spain’s treatment of the American Indians did not occur without protest. In 1511, on a Sunday before Christmas, Antonio de Montesinos, a Dominican priest on Hispaniola, asked his Spanish congregation, “Tell me, by what right do you keep these Indians in cruel servitude? ... You are in mortal sin for the cruelty and tyranny you deal out to these innocent people.”

Bartolomé de Las Casas (1484–1566) may have heard Montesinos’s sermon, or heard of it. Las Casas edited the log of Columbus’s journey and moved to Hispaniola to make his own fortune in 1502. Although he became a priest in 1510, he participated in the conquest of Cuba in 1512 and was rewarded with a large ranch worked by Indian slaves or encomienda. But his conscience bothered him. In 1514, he gave up the land and the slaves and began preaching and writing against the oppression of the Indians, which he continued to do for the next fifty years. Las Casas documented the cruelty of the Spanish conquerors, begging the Spanish crown to stop the conquistadores, the soldiers who were establishing the Spanish Empire in the Americas.
Las Casas also left an important record of the life and customs of the first peoples of the Americas. He wrote that among them, “marriage laws are nonexistent: men and women alike choose their mates and leave them as they please, without offense, jealousy, or anger.” They live, he wrote, in large communal bell-shaped buildings, housing up to 600 people at one time … made of very strong wood and roofed with palm leaves. … They prize bird feathers of various colors, beads made of fish bones, and green and white stones with which they adorn their ears and lips, but they put no value on gold and other precious things. … They are extremely generous with their possessions and by the same token covet the possessions of their friends and expect the same degree of liberality.

The purpose of all of Las Casas’s writings was to ask the Spanish authorities to protect the Indians. He described seeing native people worked to death in the mines when “‘moderate labor’ turned into labor fit only for iron men: mountains are stripped from top to bottom and bottom to top a thousand times; they dig, split rocks, move stones and carry dirt on their backs to wash it in rivers, while those who wash gold stay in the water all the time with their backs bent so constantly it breaks them.”

Las Casas always hoped that if the Spanish monarchs only knew the truth, they would intercede. At times, the distant monarchs seemed to heed him. Shortly before her death, Isabella had ordered that the Indians must be treated “as freemen and not as slaves, they must be given wages, they must be treated well.” Las Casas was determined to show how far reality departed from these orders. In 1550 at the call of King Charles V (Ferdinand and Isabella’s grandson and heir), de Las Casas engaged in a debate at the Spanish court with another priest, Juan Gines de Sepulveda, in which Sepulveda defended Spain’s right of conquest and argued that the
peoples of the Americas were “a children … whose condition is such that their function is the
use of their bodies and nothing better can be expected of them,” while Las Casas insisted that
the Indians were fully human and should be treated with all the dignity any human deserved.
King Charles did not officially adopt either view.

2.1 Quick Review
Which factor do you believe was most responsible for the destruction of native populations?
Justify your answer with evidence from the chapter.

American Voices
Bartolomé de Las Casas, The History of the Indies, 1550

In The History of the Indies, Las Casas documented just how cruel the first Europeans could be in their treatment of the indigenous people of the Americas.
The men were sent out to the mines as far as eighty leagues away while their wives remained to work the soil, not with hoes or plowshares drawn by oxen, but with their own sweat and sharpened poles that were far from equaling the equipment used for similar work in Castile. Thus husbands and wives were together only once every eight or ten months, and when they met they were so exhausted and depressed on both sides that they had no mind for marital communication and in this way they ceased to procreate. As for the newly born, they died early because their mothers, overworked and famished, had no milk to nurse them, and for this reason, while I was in Cuba, 7,000 children died in three months. Some mothers even drowned their babies from sheer desperation, while others caused themselves to abort with certain herbs that produced stillborn children. In this way husbands died in the mines, wives died at work, and children died from lack of milk, while others had not time or energy for procreation, and in a short time this land, which was so great, so powerful and fertile, though so unfortunate, was depopulated. If this concatenation of events had occurred all over the world, the human race would have been wiped out in no time.

Source: Bartolomé de Las Casas, The History of the Indies, 1550.

Thinking Critically
1. Analyzing Primary Sources
What kinds of abuses did Las Casas identify?
2. Contextualization
Who might Las Casas have been hoping to influence by publicizing Spanish abuses in the New World?

A Divided Europe: The Impact of the Protestant Reformation

2.2 Explain how the Protestant Reformation and the development of the nation-state changed Europe and European ideas about how best to settle and govern America.

When Columbus sailed in 1492, he did so with a commission from the rulers of a newly unified, Catholic Spain. Spanish explorers and conquerors brought the same quest for unity to the Americas. In 1492, nearly all Western Europeans shared that sense of religious unity. Soon, however, Europe’s religious unity would disappear.

Less than thirty years after Columbus made his voyage across the Atlantic, the Protestant Reformation changed the way Europeans thought about the world. The initial European encounter with the Americas was led by representatives of a religiously united Europe. But nearly all of the subsequent exploration and settlement of North America was conducted by Europeans from a continent deeply divided by religious hostility. That divide shaped attitudes toward the Americas on both sides of the Atlantic.

The Birth of Protestantism

In 1517, before Hernán Cortés began his conquest of Mexico, a young German monk, Martin Luther (1483–1546), asked for a debate about religious doctrine by posting his
Chapter 2

**Nineteen-Five Theses**
A document with nineteen-five debat- ing points that a young monk, Martin Luther, hoped would lead to a series of reforms within the Catholic Church.

**Protestant Reformation**
The process that began with Martin Luther’s efforts to reform the Catholic Church’s practices in the early 1500s and that eventually led followers of Luther, Calvin, and others to completely break from the Catholic Church.

**Religion and the Nation-State**
The idea of the nation-state developed more or less at the same time as the Protestant–Catholic split and the two developments reinforced each other. The idea that the world should be governed by independent nations, or nation-states, was new in the Europe of the 1500s. Indeed, a world divided into separate independent nations clashed with a long-standing ideal, held by many, of a Europe unified in religion and government. In reality, the Europe of the 1400s was not united in any political way. Real power rested in local territories. Frederick, Elector (or Duke) of Saxony, had enough power to ensure Luther’s safety in spite of hostility from the Holy Roman emperor, the pope, and the kings of nearby France. Most of Europe’s modern nations did not exist. Even within the church, distance and the difficulty of travel gave local Catholic bishops great independence from papal authorities in Rome.

By the late 1400s, however, something new was emerging in European views of the best forms of government. Ferdinand and Isabella united Spain by 1492. Kings in France, Sweden, Scotland, and England had done the same earlier in the 1400s. The idea of being part of a nation was taking on new importance (see Map 2-2).

Virtually no one argued in favor of religious freedom for the citizens of these nations. Instead, different religious parties, Catholics and assorted Protestant groups, sought to impose their religious beliefs on others. Each party argued that it was defending truth and saw no reason to tolerate those they believed were defending error. This belief in the absolute rightness of one’s cause led to more than a century of bloody persecution and religious wars from Ireland and Scotland to France, Germany, and Hungary. The **Peace of Augsburg in 1555** and the **Treaty of Westphalia of 1648** finally ended the long warfare between Catholics and Protestants in Europe. The treaties provided that, in each nation covered by the treaty, the ruler would decide the faith of the people and that foreign armies would no longer intervene in the religious affairs of the individual nations.
Map 2-2 Europe on the Eve of the Columbian Encounter.

In the years before Columbus made his 1492 voyage across the Atlantic, Western Europe was being divided into nation-states, including England, France, and Spain. Central Europe remained a series of separate states loosely united in the Holy Roman Empire.

of another state. It was a long way from religious freedom, but it brought an end to the worst religious bloodshed while linking national unity and religious uniformity more tightly than ever.

Religious divisions had a huge impact on European settlement in the Americas. Protestant nations did not want Catholic ones to dominate the colonies, while Catholic nations did not want Protestant colonies. Different nations from a divided Europe battled with each other for control of those new lands. In addition, the wars and divisions in Europe that were fueled by the Reformation led many to seek asylum in a new place, preferably as far away from the old as possible.

2.2 Quick Review

How might religious changes and new ideas about national unity have inspired people in Europe to look at the world differently than they had before 1517?

Exploration and Encounter in North America: The Spanish

2.3 Analyze early Spanish exploration of America north of Mexico.

Columbus claimed the lands he found for Spain, and for a long time, only Spain among the European powers showed much interest in the lands of Central or North America, although sailors and adventurers working for both France and England explored the North
American coast and made their own counterclaims to the lands and rivers they saw. In addition, Portuguese adventurers quickly settled the eastern coast of South America and called it Brazil. Conquests of the Aztec and Inca Empires produced extraordinary wealth for Spain. Exploration farther north in the Americas—in the future United States—was secondary. Most Europeans showed more interest in getting through or around North America and on to Asia than in exploring the lands north of New Spain. Nevertheless, the unknown lands north of Mexico beckoned to some Spaniards in the 1500s, even if they were often considered a consolation prize for those who were not chosen for activities farther south (see Map 2-3).

Ponce de León in Florida, 1513–1521
Juan Ponce de León, who had been part of the Spanish army that conquered Muslim Granada in 1492, led the first known European expeditions to Puerto Rico and Florida. In 1508–1509, he founded the first Spanish community near what would become San Juan and was named Governor of Puerto Rico. In 1513, he led an expedition from Puerto Rico that arrived in what he thought was another island, which he named La Florida. Legend says he was seeking a “Fountain of Youth” that would keep him forever young. Certainly he was seeking an expansion of Spain’s empire in the Americas and greater wealth for himself. Ponce de León was accompanied by free Africans whose families were slaves in Spain. Europeans, Africans, and the native peoples of the Americas first met on the soil of the future United States when Ponce de León landed.

In 1521, Ponce de León returned to Florida with some two hundred followers from Puerto Rico. The Native Americans in Florida did not welcome them. Ponce de León was wounded by a poisoned arrow and died soon thereafter. But the first of many contacts between native peoples and travelers from Europe and Africa in what are now the fifty United States had been made in Florida.

Map 2-3 North American Exploration.
In the first one hundred years after Columbus, European explorers traveled along both the Atlantic and Pacific coasts and through much of the interior of what almost two hundred years later would become the United States. By 1592, however, most Europeans had concluded that there was no easy route through North America to Asia and little gold to be found so they lost interest in the regions north of Mexico.
Exploring Texas by Accident: Cabeza de Vaca, 1528–1536

In 1528, there was another ill-fated effort to colonize Florida. Pánfilo de Narváez sailed to Tampa Bay with about four hundred men—Europeans and a few Africans. The Narváez expedition was a disaster. Leaving the ships in Tampa Bay, they spent months tramping through swamps, wearing fifty to sixty pounds of heavy armor, seeking gold. Soon, they sought merely food and water. Along the way, American Indians attacked them, shooting arrows that penetrated their armor, and then vanished into the forests and swamps.

Finally, ill, under attack, and starving, the survivors decided to build new boats and leave. Years later, one of the few survivors remembered:

This seemed impossible to all, because we did not know how to build them, nor were there … one of all the things that are necessary, nor anyone who would know any way to apply ingenuity. And above all there was nothing to eat.

Nevertheless, they built five barges, and 250 men set out for what they hoped would be a rescue in New Spain (Mexico). Instead, the currents, winds, and a hurricane took them west. Many drowned in storms, but two or three of the five barges survived the storm and came ashore near what is now Galveston, Texas.

American Indians gave the survivors food, water, and shelter. Of the eighty explorers who survived the journey across the Gulf of Mexico, only fifteen lived through the first winter on the Texas coast (see Map 2-3). The others died of cold and disease. Many of the American Indian hosts also died of European diseases that the Spanish brought with them, and the surviving Indians grew hostile to these intruders.

While others from the Narváez expedition may have lived out their lives among the American Indians of the Texas coast, four of them, three Spaniards—Alvar Nunez Cabeza de Vaca, Andres Dorantes, Alonso del Castillo Maldonado—and an enslaved African Muslim from North Africa, named Esteban, decided to literally walk to Spanish territory in Mexico. Thus, like Florida, Texas was explored by Europeans and Africans together, providing the Indians there with their first exposure to both. The foursome’s eight-year adventure took them through southern Texas, the northern states of Mexico, and eventually to the Pacific coast and on to Mexico City.

The four travelers developed a reputation as healers and traders as they collected a trove of information about American Indians who lived in permanent houses and had a good supply of corn and beans. Later, Cabeza de Vaca described the ways of the people he met:

When Indian men get into an argument in their villages, they fist-fight until exhausted, then separate. Sometimes the women will go between and part them, but men never interfere. No matter what the disaffection, they do not resort to bows and arrows. …

All these [plains] tribes are warlike, and have as much strategy for protection against enemies as if they had been reared in Italy in continual feuds. … Whoever fights them must show no fear and no desire for anything that is theirs. …

I believe these people see and hear better and have keener sense in general than any in the world. They know great hunger, thirst, and cold, as if they were made for enduring these more than other men, by habit and nature.

De Vaca also described “a big copper rattle” that was given to them:

It had a face represented on it, and the natives prized it highly. … It had been brought from the north, where there was a lot of it, replied the natives, who considered copper very valuable. Wherever it came from, we concluded the place must have a foundry to have cast the copper in hollow form.

The American Indians refused to believe these men were of the same race as the Spaniards they had previously known. As Cabeza de Vaca wrote, the four explorers appeared to be distinct from earlier Spanish invaders because, “we cured the sick and they killed those who were healthy, and that we came naked and barefoot and they were clothed and on horseback and with lances, and … had no other purpose but to steal everything they found.”
When the four explorers finally reached Mexico City in 1536, their story inspired further exploration. The expeditions that followed, however, did not heed the four explorers’ peaceful approach to interactions but were, instead, motivated by suggestions of astounding riches.

**Exploring the Southwest: Esteban, de Niza, and Coronado, 1539–1542**

When the four Texas explorers told their story in Mexico City, they were met with great interest. In their years living with American Indians, they heard stories of seven wealthy and powerful cities on the Rio Grande with buildings of four or five stories and copper, silver, and gold everywhere. For the Spaniards, stories of fabulous wealth were alluring.

An old Spanish legend was about seven Christian bishops who had fled from the Muslim invasion of Spain in the 700s and established seven wealthy cities far to the west. As the Spanish community in Mexico City heard the stories from Texas, many of them remembered this legend and the wealth that Cortés had found. The Texas survivors showed the copper rattle they had been given, which added to the allure. Many in Mexico City now wanted to explore the territory to their north.

In 1539, a Franciscan brother, Marcos de Niza, led an expedition to find the fabled cities. De Niza asked Esteban, the African who had walked across Texas, to scout for him. Thus an African was the first non-Indian that many of the Pueblo peoples met. Drawing from his experiences, he decided to dress with feathers, bells, and turquoise to seem godlike. His messages back to de Niza indicated that he had come to wealthy towns. When he came to the Zuni Pueblo of Hawikuh, they told Esteban to leave. When he threatened them, they killed him. De Niza came far enough north to see Hawikuh from a distance, but he did not want to risk Esteban’s fate. He returned to Mexico City and reported to the viceroy that the city “is better seated than any I have seen in these parts,” and he said, “I was told that there is much gold there.” De Niza’s report was carefully worded to avoid exaggerating. Nevertheless, such a report was enough to launch further expeditions. De Niza had also heard a name for the region—Cibola. From then on, the search for the **Seven Cities of Cibola** became the stuff of legend.

In 1540, Francisco Vázquez de Coronado led a large expedition into what is now modern Arizona. At the Zuni pueblo of Hawikuh, Zunis resisted the demand that they submit to previously unheard of Spanish authority. Coronado’s men attacked the village, primarily to gain access to food, and then turned east to central New Mexico. Residents of other villages along the Rio Grande were no more enthusiastic about submitting to Spanish power or supplying food and provisions than the Zuni had been. The Pueblos quickly found that, rather than fight, the best solution was to keep the Spanish moving by assuring them that the real wealth was just over the horizon.

In 1541, the expedition set off into what are now northern Texas, Oklahoma, and Kansas. The Spaniards met Teya Indians but did not find gold or European-style cities. Finally, discouraged and with their supplies gone, they returned to Mexico City in 1542 with little to show for their efforts. It was decades before Spanish authorities would try again to settle in Arizona or New Mexico.

**Exploring the Mississippi River Valley: The de Soto Expedition, 1539–1542**

While Coronado was roaming the Southwest, another Spanish adventurer, Hernando de Soto, was exploring even more of the future United States. De Soto had won fame and gold through military exploits in Panama in the 1520s and had been a part of Pizarro’s conquest of the Inca Empire in the 1530s. He was then given a royal charter to settle La Florida and the lands beyond. He would try again where Ponce de León and de Narváez had failed. In 1539, he sailed to Florida with some five hundred to six hundred Spaniards and about one hundred captive American Indians and Africans.
In 1540, the expedition moved from northern Florida into what would be Georgia and the Carolinas. In a place they called Cofitachiqui, probably a Creek Indian village, the ruler, a young woman, greeted de Soto and "presented unto him great store of clothes of the country … and took from her own neck a great cordon of pearls, and cast it about the neck of the Governor, entertaining him with very gracious speeches of love and courtesy." De Soto responded by taking the princess prisoner and demanding that she guide his expedition over the Appalachian Mountains to the gold he sought. She did lead them over the mountains, but then escaped, taking home with her the pearls that she had given de Soto. Other Indians who happened to be in de Soto’s path would not be so fortunate.

As the expedition crossed the Appalachian Mountains into what would become Tennessee, Alabama, and Mississippi, they were met by Native Americans bringing gifts; the Spaniards quickly tried to make the natives into guides and slaves. But as word of the Spaniards spread, they found fewer gifts and more hostility. De Soto reported well-populated lands throughout the expedition. Later European explorers, however, found far fewer Indians. Indeed, the single most significant impact of the de Soto expedition may have been a massive depopulation of the American Southeast resulting from European diseases that spread far beyond any of the peoples the expedition met directly.

In 1541, de Soto crossed the Mississippi River, exploring what is now Arkansas and, probably, modern-day Texas. When they turned back to the Mississippi River, de Soto demanded that a nearby Native American town provide supplies and porters to help with the river crossing. The village chief refused, so de Soto ordered his soldiers to destroy the town; his journal reports that "the cries of the women and children were such as to deafen those who pursued them."

De Soto himself died of fever on June 20, 1542. His fellow explorers sank his body in the Mississippi River so the now-hostile Indians would not know their leader was gone. Then they built rafts and drifted down the river. After considerable hardship, 311 survivors—about half the original group—reached Mexico. They had not found much in North America that interested them.

Exploring California: The Cabrillo Voyage, 1542–1543

While Coronado and de Soto explored on land, the Spanish authorities commissioned Juan Rodriguez Cabrillo to investigate the Pacific Coast. In 1542, Cabrillo sailed north from Mexico along the Pacific Coast with three ships “to discover the coast of New Spain” and continue until he reached China, which was assumed to be not far distant. Cabrillo’s ships left Navidad, Mexico, in June 1542, and by September had reached San Diego Bay in California. They exchanged gifts with friendly American Indians and reported seeing a beautiful land of valleys, savannas, high mountains, and smoke that indicated a large native population. Cabrillo called California a “good country where you can make a settlement.”

He continued north along the Pacific Coast as far as the Russian River in northern California. Like many after him, Cabrillo overlooked the entrance to what is now San Francisco Bay because of the heavy fog. He did, however, realize that in Monterey Bay—the future capital of Spanish and Mexican California—there was a fine harbor. After Cabrillo died of an injury, the expedition returned to Mexico. They had found neither China nor the gold they sought.

Jacques Le Moyne, an early French colonist in Florida, drew this picture of an Indian queen being carried by high-ranking men. While the picture is from the later 1500s in Florida, the princess that the de Soto expedition met a few years earlier may well have been treated with similar respect.
Early Settlements in Florida: Fort Caroline and St. Augustine, 1562–1565

After all these failed efforts, Spanish interest in the lands north of Mexico waned. The first actual European settlements in North America reflected the growing divisions in Europe itself. Catholic Spain now had to compete with France—a nation divided between Catholicism and Protestantism—and with Protestant England and Holland. Only when these other European powers showed an interest in North America did Spain set up permanent settlements there.

No nation was more deeply split by the Protestant–Catholic divide than France, which had a large Protestant minority and a strong Catholic majority. In 1562, Gaspard de Coligny, a French Protestant nobleman and admiral, commissioned expeditions to Florida. Although there was no European settlement in Florida, it seemed to be a strategic location on the sea lanes between Spain’s empire in Mexico and South America and Spain itself. As a loyal subject of the French king, Coligny wanted to secure lands for France. He also wanted to create a safe haven for his fellow Protestants. In 1562, Coligny commissioned Jean Ribault to make an initial trip to Florida, followed by a larger French expedition, including many families with their livestock in 1564. The settlers moved to the mouth of the St. Johns River where Jacksonville, Florida, is today and built a town they named Fort Caroline after King Charles IX of France. It would be a useful outpost for France, yet far enough away to avoid the political and religious turmoil of their homeland.

The Spanish, however, considered this colony a major religious, political, and commercial threat to Spain’s control of the Americas. Pedro Menéndez de Avilés was given jurisdiction of a new Spanish colony to reach from Florida to Newfoundland and was told to establish cities in Florida and oust the French Protestants. He did both.

In 1565, Menéndez de Avilés founded St. Augustine, Florida, today the oldest city of European origin still inhabited in the United States. All the lands north and west of it, he declared, now belonged to the king of Spain. He began a friendly trade with the Timuca Indians who lived in northern Florida and sought to convert them to Catholicism. The Timucas valued Spanish goods and provided the colony with food, root vegetables, wild
fruit, fish, oysters, game, and corn but resisted religious conversion. Having established St.
Augustine, de Avilés attacked Fort Caroline, killing all its inhabitants. When the French fleet
coming to aid Fort Caroline was shipwrecked along the coast by a hurricane, de Avilés killed the
survivors, too. Florida would remain in Spanish hands for centuries, and its bloody European
beginnings mirrored Europe’s divisions.

The founders of Spain’s first colonies in North America, like those who settled in Latin America,
reflected the spirit of the Reconquista, or “reconquest,” of Spain itself when Muslims and Jews
were driven out of the country and religious and national unity were seen as one and the same.
For hundreds of years, soldiers of Christian Spain fought against Muslims, whom they considered
infidels, seeking to win military glory, wealth, and spiritual honor on the battlefield. It was a world-
view in which religious fervor and military bravery were united in the service of the nation.
After the victory over the last Muslim stronghold in Spain in 1492, the next generation of
Spanish men could not hope for the success of their fathers, grandfathers, and great-grand-
fathers in Spain itself, but they brought the same mixture of military heroics and religious
fervor to the Americas. In the 1500s, a way of looking at the world and especially at con-
quest that had been reshaping Spain itself for hundreds of years became the key to creating
an ever-expanding empire in the Americas.

Cultural practices in Spain and other parts of Europe at the time may have also played
a role in how ruthless the early Europeans were. Under a system of primogeniture, land was
typically passed on to the oldest son. Younger sons would not have the same opportunities
to acquire land and the wealth that went with it. Some would opt to spend their lives in the
church, but many would opt to spend their lives as soldiers where, through conquest of new
lands, they might be rewarded.

Unlike the empires in Mexico and Peru, the Spanish colonies in Florida were settled by
people who did not want to create a vast empire but valued the independence that distance
gave. As citizens on the border between European settlement and American Indian territory,
these settlers wanted to avoid the tightly ordered hierarchical society that was evolving in
Mexico. The cities and the farms in Florida prospered. One settler recorded, “I have planted
with my own hands grapevines, pomegranates, orange trees and figs, wheat, barley, onions,
garlic and many vegetables that grow in Spain.” The colonists quickly took to the corn that
was the staple of the Indian diet.

There were also slaves in St. Augustine from the beginning. Although his royal com-
mision had authorized him to bring up to five hundred African slaves to St. Augustine,
De Avilés actually brought only about fifty. In time, Spanish Florida had a black militia and
included both African slaves and free Africans.

There was also intermarriage and more casual sexual encounters among Europeans,
Native Americans, and Africans in Spanish Florida. In this outpost, the races blended,
creating a new culture and new bloodlines. St. Augustine became a place where Europeans
from other nations settled. Some settled of necessity after their ships were wrecked
on the Florida coast. Others came to escape legal problems, military commitments, or fam-
ilies. Despite strict rules issued in Madrid, isolated places like St. Augustine reflected con-
siderable diversity, including Jews escaping an increasingly intolerant Europe as well as
French, Flemish, and German immigrants escaping religious persecution or simply wanting
a new start in life.

The Spanish also sent Franciscan missionaries into the surrounding Native American
territories. The Franciscans who traveled into the interior of Florida and Georgia to make
converts also sought alliances with the Indians. Indian leaders came to St. Augustine to
trade and negotiate, and they accepted, however casually, Spanish rule. Eventually, about eighty mission centers were established from the Savannah River in Georgia to as far south as modern Daytona Beach. The Franciscans also brought European diseases along with their preaching, and the American Indian population fell drastically. Nevertheless, for a century, Native Americans, missionaries, and soldiers traded religious and cultural ideas as well as the tools of commerce and war.

Despite occasional battles with the American Indians, raids by European navies, and hurricanes, life in Spanish Florida continued more or less uninterrupted from the 1500s well into the 1700s. Except for a brief period of British rule between 1763 and 1784, Florida remained a Spanish colony until it was ceded to the United States in 1821, 256 years after the founding of St. Augustine.

Settling New Mexico: 1598

After Coronado’s expedition returned to Mexico City in 1542, there was little further exploration of New Mexico for over half a century. Then in 1598, the Spanish viceroy in Mexico City decided it was time for another look at the lands of the north and appointed a new governor for what was called “New Mexico.” The rumors that great wealth existed there had never died. More pragmatically, the Spanish were worried about the Protestant English. In 1579, Francis Drake, an English privateer (a pirate working for the government), sailed up the coast of California, duplicating Cabrillo’s route (and his failure to find San Francisco). Drake then turned west and duplicated the route of an earlier Spanish explorer, Ferdinand Magellan, sailing across the Pacific and on around the world before returning to London in 1580. To the authorities in Spain, this achievement was a real threat. They considered the Pacific to be their ocean and they certainly considered all of North America to be their land. Settling the interior of North America before someone followed Drake back to the Pacific coast suddenly seemed imperative.

Don Juan de Oñate was appointed governor of New Mexico with instructions to “endeavor to attract the natives with peace, friendship, and good treatment … and to induce them to hear and accept the holy gospel.” Oñate’s expedition included families, a few Spanish soldiers, Franciscan friars, and Indians, along with supply wagons, cattle, sheep, and mules. Oñate’s wife, Isabel Tolosa Cortés Montezuma, was herself a granddaughter of Cortés and a great-granddaughter of the Aztec emperor Montezuma. On April 30, 1598, the expedition stopped on the banks of the Rio Grande and claimed all of the lands and peoples to the north for Spain. Oñate named the place where he crossed the river El Paso del Norte the “pass to the north.” With the Oñate expedition, unlike earlier ventures, Spanish occupation of New Mexico would come closer to being permanent.

Oñate asked Pueblo chiefs to swear allegiance to Spain and convert to Christianity. Oñate chose to interpret their lack of hostility as agreement. He also built a capital, which he named San Gabriel. Something resembling a permanent settlement of four hundred Europeans in the middle of thousands of Pueblo Indians began to take shape.

At first, all was peaceful. Oñate divided New Mexico into administrative districts, each with a priest to try to convert the American Indians to Christianity. He allowed self-government to continue in each pueblo—he had little choice—but insisted that each one must have a political governor. He was more interested in exploring for the gold, silver, or pearls, which he was sure were just over the horizon, and did not try to force the Native Americans to labor for the Spanish.

The peace did not last, however. Zutucapan, the leader of the Acoma Pueblo, had avoided meeting Oñate because he did not want to cede any authority to the Spaniards. Late in 1598, he attacked a Spanish scouting party, and in 1599, Oñate struck back. After a fierce battle, the Spaniards, whose guns, swords, and horses gave them a huge advantage, burned Acoma to the ground. One thousand of its residents were killed, and the remaining five hundred were taken as slaves. When the Jumano Indians also resisted Oñate, he hanged their chiefs and burned their village.

Oñate’s cruelty and his failure to find riches led to his recall in 1609. The new royal governor Don Pedro de Peralta moved the capital farther north to a new town that he created
Exploration and Encounter in North America: The French

2.4 Analyze early French exploration and claims in North America.

First French Visit to the Atlantic Coast of the United States—Verrazano, 1524

Verrazano’s ship La Dauphine left France in January 1524 and landed on what is now Cape Fear, North Carolina, two months later. He described the people he met there as, “of color russet, and not much unlike the Saracens; their hair black, thick, and not very long.” He wondered if they might be Chinese.

On April 17, 1524, Verrazano became the first European to sail into New York Harbor, describing how the inhabitants of Manhattan “came towards us very cheerfully, making shouts of admiration, showing us where we might come to land most safely with our boat.” He continued north, visiting Rhode Island’s Narragansett Bay, Maine, and Newfoundland, and he mapped much of the Atlantic coast of the future United States and Canada before returning to France.

Jacques Cartier Seeks a Sea Route to Asia, 1534

Ten years later, in 1534, France authorized Jacques Cartier to seek a northern sea route to Asia. Cartier did not find the route—which did not exist except through then-frozen Arctic ice—but he explored Newfoundland and the gulf of the St. Lawrence River, laying the basis for future French claims to these lands. He also began a trade in furs that would have great significance for French and English relations with American Indians.

On a second voyage in 1535–1536, Cartier explored the St. Lawrence River far upstream (see Map 2-3, p. 44), coming to the sites of present-day Quebec and Montreal. More than a thousand friendly Indians came to the river to greet him. He traded European goods,
including knives, for food, beginning a trading relationship that would transform the lives of native tribes and Europeans. But Cartier stayed too long, and when winter closed in, he could not return to France because the river froze over. Cartier spent a terrible winter on the St. Lawrence, buried in deep snow and losing a quarter of his crew to disease and cold. Although Cartier’s travels would be the basis for future French land claims, it would be another half century before the French developed a serious interest in North America, after they discovered that there was no quick way around it to the Asian lands they really wanted to find.

### 2.4 Quick Review

How did early French exploration differ from the Spanish? How was it similar?

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### Exploration and Encounter in North America: The English

#### 2.5 Explain motivations of English explorers, privateers, and reasons for settlement.

Although Spanish explorers reached the Americas first, an English expedition was quick to follow. King Henry VII of England commissioned another Italian, Giovanni Caboto, or John Cabot, to sail across the Atlantic in 1497. Cabot made landfall in North America, most likely in Newfoundland, and may have traveled as far south as Maine. He did not meet any people, but erected a cross and banner to claim the lands for England. When he returned to London, he was given a rich reward.

In 1498, Cabot set out on a second voyage, but he and his companions disappeared—most likely their ships were sunk in a storm—and there is no clear evidence of further English discoveries or claims in the Americas until more than fifty years later when a very different England found new reasons to look more carefully across the Atlantic.

### England’s Reformation Shapes the Country

In the early years of the Protestant Reformation, few would have predicted that England would break with the Roman Catholic Church. When he became king in 1509, Henry VIII was a good Catholic. He even wrote a defense of traditional Catholic doctrine that led the pope to give him the title “Defender of the Faith.” He had married Catherine of Aragon, daughter of the devoutly Catholic Ferdinand and Isabella of Spain. But Henry’s marriage problems would eventually reshape the country and the Atlantic World.

By the late 1520s, Henry wanted to end his marriage with Catherine. Five of their six children had died. Only a daughter named Mary survived, and Henry wanted a male heir. He had also fallen in love with the young Anne Boleyn. Under pressure from the king, the English clergy agreed to dissolve the marriage. But Pope Clement VII needed political support from Catherine’s nephew, Charles V, king of Spain and Holy Roman emperor, who opposed the divorce. The pope stalled and refused to approve the divorce.

A century, even a decade, earlier Henry would have had little room to maneuver. Now the Protestant Reformation gave him an opening. In 1534, Parliament passed legislation ending papal authority in England and declared Henry and his successors to be “the only Supreme Head in earth of the Church of England.” Henry annulled his marriage to Catherine, married Anne, and celebrated the birth of a new daughter, Elizabeth, though he still longed for a son. He closed monasteries and sold off church land or used it to reward loyal followers. Henry did not embrace many Protestant teachings. Other than substituting his own authority for that of the pope, official Christianity in England remained closer to Catholicism than to the Protestantism of Luther or Calvin, a fact that would become especially significant in the next century.
When Henry died in 1547, England had three major religious groups. Some, known as Anglicans, were perhaps a majority and supported Henry’s arrangement, including independence from the pope and preserving traditional Catholic religious forms. However, a growing minority of Protestants, known as Puritans, wanted more radical religious change to “purify” the Church of England of Catholic practices, especially the leadership of bishops. In addition, many Roman Catholics could not agree to the break with Rome and remained loyal to the Catholic Church.

Henry’s successor was his nine-year-old son Edward VI (r. 1547–1553) from the king’s marriage to his third wife, Jane Seymour, after he got tired of Anne and had her executed. In the end, Henry had six wives but only three children. The boy-king’s regents sought to make the English church more Protestant in its doctrines and rituals. But when Edward died at age fifteen, his half-sister Mary became queen and returned England—briefly—to Catholicism. However, Mary also died after a reign of only five years. In 1558, Elizabeth I (r. 1558–1603), daughter of Henry VIII and Anne Boleyn, succeeded her.

Elizabeth’s reasons for embracing Protestantism were strong. If England were Catholic, then Henry’s marriage to his mother would be illegal, and Elizabeth would be an illegitimate child and unable to assume the throne. If England were Protestant, she had every right to be queen of England. And Elizabeth meant to be queen. She did not want her subjects fighting with each other, however. In the Act of Uniformity of 1559, Parliament declared that she was “Supreme Governor” of the Church of England. Worship should follow the Book of Common Prayer, which preserved many Catholic rituals within a Protestant theology, and bishops continued to lead the church. Every person in England was required to attend church once a week or face a fine. Catholics who refused to break with Rome were persecuted. But as long as Protestants agreed to the Act of Uniformity and to attend church services that followed the Book of Common Prayer, Elizabeth’s government left them free to disagree about their beliefs to their heart’s content.

During Elizabeth’s long reign, England became a major power in Europe and the world. Spain, under King Philip II, great-grandson of Ferdinand and Isabella, was at the center of a Catholic revival, and Philip’s Spain and Elizabeth’s England became bitter rivals. Queen Elizabeth subsidized Protestant rebels against Spain’s rule of the Netherlands and even engaged in a correspondence with Ottoman Sultan Murad III about a possible joint Protestant–Muslim attack on Catholic Spain. King Philip, in return, plotted Elizabeth’s overthrow and made plans to invade England to secure Spain’s power and protect Catholic unity.

When Spain attacked England in July 1588, Spain’s navy—the Spanish Armada—was defeated by the English navy and destroyed by storms. After 1588, England’s navy dominated the Atlantic and eventually all of the world’s oceans. English sailors grew more skilled, the country’s shipbuilders became more sophisticated in their designs, and its navigators gained new understanding of winds and currents as well as their charts and instruments. For Elizabeth and many of her subjects, the defeat of the threatened Spanish Catholic invasion linked the Protestant religion and English patriotism indissolubly in their minds. A small nation, on the margins of Europe, was suddenly a major player in an emerging Atlantic World.

Elizabethan Explorers and Pirates

While Elizabeth I ruled England, English adventurers, with her support, set out to make a place for themselves and their country in the new oceanic world. English and other European fishermen had fished off the North Atlantic coast of North America since the early 1500s. By the 1580s, however, warfare and piracy became the dominant role of the English who visited the Americas. Building settlements at that time was not a priority. If powerful Catholic Spain was exploiting the continents for gold and silver, England saw no reason not to relieve the Spanish ships of some of their treasure without going to the trouble of mining it themselves.

Anglicans

Within the Church of England, one group of Protestants who wanted to establish a church that was led by the English monarchy.
Francis Drake was perhaps the most famous pirate—or privateer as they were known when their exploits were commissioned by the government. Drake was licensed for piracy by Queen Elizabeth. Licensing individual captains to harass the Spanish treasure fleets was far cheaper than supporting a large navy, and the English government, at minimal risk, kept a fifth of whatever the pirates brought to England. Indeed, pirates may have supplied 10 percent of English imports in the 1590s. The decades of legalized piracy also helped expand the technical knowledge of English mariners as they used some of their ill-gotten gains to build stronger and better ships. The role of this piracy was instrumental in laying a foundation for England’s sea power.

Francis Drake was an explorer as well as a privateer. During his voyage around the globe from 1577 to 1580—the first commander of such an expedition to survive—he confirmed the contours of the Americas for the English. He then continued across the Pacific and around Africa before returning to London. In 1585, he attacked and burned St. Augustine, Florida. In 1588, he helped defeat the Spanish Armada. His exploits brought considerable wealth to Queen Elizabeth’s England while weakening Spanish control of the seas. By the time Drake died in 1596, while again harassing the Spanish in Central America, English sailors were confident that they could travel anywhere without trouble, even if Spain still controlled the most valuable land in the Americas.

Walter Raleigh and the “Lost Colony” of Roanoke
In 1584, Queen Elizabeth authorized Walter Raleigh to use his own funds to settle a permanent English colony in North America. At the time, England and Raleigh himself were most interested in establishing a base from which privateers like Drake could easily operate and profit financially. Raleigh organized a reconnaissance trip to identify potential sites in 1584. The small group discovered Roanoke Island and was received warmly by the Algonquian people, two of whom (Manteo and Wanchese) returned to England with the crew. In 1585, Raleigh sent one hundred young men back to Roanoke on the Outer Banks of North Carolina along with the two Algonquian emissaries. It was the first English colony in what is now the United States. It was also short lived. When the men landed, one of their ships ran aground, and most of the food they had brought was ruined. The Roanoke Indians were not happy to feed the colonists, whom they began to suspect of trying to dominate them, and a battle broke out in 1586 in which the Roanoke chief, Wingina, was killed. When Francis Drake arrived later that spring to rest his crews and refit his ships, he found the survivors in disarray. Instead of refitting, he agreed to take the survivors back to England when they decided to abandon the colony.

Raleigh was not discouraged, however. If a colony of men could not succeed, perhaps one composed of families could. In 1587, he convinced English investors to create a new colony in a location on the Chesapeake Bay, which would have more navigable waters than the shallows around Roanoke. Colonists were promised five hundred acres per family, a huge estate for the times, though one might question England’s authority to give away land claimed by the Algonquians. Some one hundred people left England to create this new colony, but events along the way landed them instead back at Roanoke, amid the Algonquians who had fought their predecessors. Nevertheless, the colony was established, houses built, and the settlers began their new lives in this isolated place. Virginia Dare was born and baptized in this colony—the first English child known to be born in what is now the United States.

But Roanoke came to be known as the “Lost Colony.” The settlers had been left in what seemed like reasonably good shape with a promise that resupply ships would arrive the following spring. However, no ships were allowed to leave England in 1588 because of the threatened Spanish attack. The government commandeered every ship to oppose the mighty Spanish Armada. Nor did weather help the colony. Between 1587 and 1589, the worst drought in eight hundred years struck. If the experience of later colonies is any guide, drought increased tensions with nearby American Indians who became much more reluctant to provide food when they faced their own shortages. When John White finally returned to Roanoke with the promised supplies in 1590, he found the colony abandoned. Whether the colonists were massacred or simply had melted into the surrounding Indian tribes is unknown.
Conclusion

Through most of the 1500s, Cabrillo’s, de Soto’s, and Coronado’s expeditions for Spain; Verrazano’s and Cartier’s voyages for France; and Raleigh’s colonizing efforts for England were considered failures, though Drake’s exploration and piracy were much admired. Fortunes had been spent, but few permanent settlements had been made. The explorers of North America found no gold and failed to find a quick route to China. Nevertheless, by the end of the 1500s, Spain, France, and England had a much clearer picture of the geography of North America than earlier. Many of the native peoples of North America also had at least a vague knowledge of the militaristic Europeans whose presence would change everything for future generations. Half a century after Columbus first landed, the Atlantic and Pacific coasts and most of the southern half of the United States had been the scene of many interactions between American Indians, Europeans, often Africans, and occasionally Asians. Yet even one hundred years after Columbus, settlement was limited to a few Spanish posts in Florida and New Mexico. For the American Indians, Europeans were people who came quickly and left almost as quickly. While disease decimated some tribes, most of the surviving native peoples of North America continued daily life in the early 1550s, even through 1600, with few differences from life centuries before. They might have a few new trade goods or an occasional skirmish with Europeans, but that was about it. That situation would change quickly after 1600 as three great European powers, Spain, France, and England—and smaller ones including the Netherlands and Sweden—established permanent settlements and vied for control of North America.

Chapter Review

How did European politics, economics, and religious issues lead to exploration and settlement in America? Of these three, which would you argue was the single most important category? Why? What evidence would you use for your argument?
Columbus, the Columbian Exchange, and Early Conquests

2.1 Explain the reasons behind the voyages of Columbus, and describe early Spanish encounters with the peoples of the Caribbean, Mexico, and South America.

Summary
Columbus’s voyages to the Americas represented the beginning of an extraordinary change in worldwide human contact. Building on Columbus’s exploits, Spain was the unquestioned leader in the early exploration and conquest of the Americas. Because of disease and warfare, Spanish exploration and conquest of the Americas decimated the native peoples with whom they came in contact. The Columbian encounter also led to an ocean-focused world trade system and the exchange of disease, plants, animals, and human culture between the New and Old Worlds. Within decades of Columbus’s arrival in the New World, the two most important American Indian empires, the Aztecs and the Incas, had succumbed to disease and Spanish aggression, and eventually all other American tribes suffered the same fate, if not from the Spanish then from another European power. For the first one hundred years after Columbus, little permanent European settlement took place north of Mexico, but Spanish, French, and English explorers mapped the coastlands and much of the interior of the future United States and Canada while they mostly sought a sea route around it. By 1600, however, future settlement of North America came quickly.

Review Question
3. Causation
How did political and religious developments in Europe of the 1500s shape the course of European settlement in the Americas?

Exploration and Encounter in North America: The Spanish

2.3 Analyze early Spanish exploration of America north of Mexico.

Summary
Although less appealing to Spanish adventurers than Mexico and South America because it was colder and because there was virtually no gold or silver there, North America attracted its share of would-be conquerors and colonists. Juan Ponce de León led the first official European expeditions to Puerto Rico and Florida. In 1528, Pánfilo de Narváez led another ill-fated effort to colonize Florida. The tales brought back by survivors of that expedition inspired Spanish exploration of the Southwest in search of fabled cities of enormous wealth, including an expedition led by Francisco Vazquez de Coronado. While Coronado was roaming the Southwest, Hernando de Soto was exploring the Mississippi River Valley. A third expedition led by Juan Rodriguez Cabrillo investigated the Pacific Coast of California. After all these seemingly fruitless efforts, Spanish interest in the lands north of Mexico waned. Only when other European powers showed an interest in North America did Spain set up permanent settlements. When French Protestants attempted to settle in Florida, the Spanish countered by killing them and creating the city of St. Augustine. Later, Spanish efforts to establish New Mexico were fueled by fears of English exploration along the Pacific coast.
Review Questions

4. Argument Development
   How do you account for the failure of the Spanish government to follow up the expeditions of de Soto, Coronado, and Cabrillo with more exploration? Why did Spanish authorities remain uninterested in the region north of Mexico?

5. Contextualization
   How did the Pueblos respond to early Spanish efforts to find gold in their territory? What does their response tell us about their strategies for dealing with these newcomers?

Exploration and Encounter in North America: The French

2.4 Analyze early French exploration and claims in North America.

Summary
French interest in North America focused on the St. Lawrence River Valley and what became Canada as well as on islands in the Caribbean. In 1524, King Francis I of France commissioned Giovanni da Verrazano to explore the Atlantic coast and find a sea route to Asia for France. Verrazano was the first European to sail into New York Harbor, and he mapped much of the Atlantic coast of the future United States, but he found no route to Asia. In 1534, France tried again to find a sea route to Asia, this time launching another unsuccessful expedition led by Jacques Cartier. On a second voyage in 1535–1536, Cartier explored the St. Lawrence River. Although Cartier’s travels would be the basis for future French land claims, it would be another half century before the French developed a serious interest in North America.

Review Question

6. Causation
   How do you account for France’s lack of success in the New World during the 1500s?

Exploration and Encounter in North America: The English

2.5 Explain motivations of English explorers, privateers, and reasons for settlement.

Summary
English exploration and settlement in North America during the 1500s was shaped by England’s break with the Catholic Church. King Henry VIII’s desire to secure the annulment of his marriage to Catherine of Aragon led him to renounce papal authority. Under Henry’s successor, Edward VI, the English church became more Protestant in its beliefs and rituals. When Catherine’s daughter Mary I came to the English throne, she returned the country to Catholicism. Her successor Elizabeth I re-established Protestantism and sought religious consensus. During Elizabeth’s long reign, England became a major Protestant power in Europe and the world. Conflict between England and Spain brought English adventurers and privateers to the Americas, the most famous of whom was Francis Drake. Walter Raleigh sponsored two failed attempts to establish English settlements in North America.

Review Questions

7. Causation
   How did events in the decades before Elizabeth I’s reign help shape her religious policies?

8. Contextualization
   Why did contemporaries see most of the European expeditions in North America during the 1500s as failures?

1. Preparing to Write: Support Your Assertion
   Short-Answer Question—Use “When Historians Disagree” from Section 2.1 to answer (a).
   a. Briefly explain ONE major difference between Paine’s and Zinn’s historical interpretations of Columbus.

   Short-Answer Questions come in three parts, but for now you are asked to take on only one. Short-Answer Questions demand direct assertions and then specific evidence to support them. Respond to the question above in three sentences. The first sentence should identify a major difference, and the next two should explain that difference.

   2. Preparing to Write: Establish Context in the Introduction
   Long Essay Question—Evaluate the extent of change in England’s New World goals during the 1500s.

       Before making an effective argument about specific historical developments, students need to establish the context in which England’s colonization efforts shifted to a family-based model. With this need to establish context, write an introduction of four to seven sentences—including a rough thesis—that briefly discusses England’s rise to power during this time period. Your rough thesis should address what is staying constant in England’s New World aspirations as well as why it shifted to a colonization model based on family settlement.
Section I: Multiple-Choice Questions

Questions 1.1–1.2 refer to the excerpt below.

“The men were sent out to the mines as far as eighty leagues away while their wives remained to work the soil. … Thus husbands and wives were together only once every eight or ten months and when they met they were so exhausted and depressed on both sides that they had no mind for marital communication and in this way they ceased to procreate. As for the newly born, they died early because their mothers, overworked and famished, had no milk to nurse them, and for this reason, while I was in Cuba, 7,000 children died in three months. Some mothers even drowned their babies from sheer desperation, while others caused themselves to abort with certain herbs. … In this way husbands died in the mines, wives died at work, and children died from lack of milk, while others had not time or energy for procreation, and in a short time this land which was so great, so powerful and fertile, though so unfortunate, was depopulated.”

—Bartolomé de Las Casas, The History of the Indies, 1550

1.1 The Spanish treatment of Native Americans as described in the excerpt led most directly to
a. a debate about the proper treatment of Native Americans
b. widespread praise of Spain’s American policies
c. a more humane treatment of indigenous peoples by other European nations
d. repudiation by Spain of its vast American empire

1.2 Before becoming a priest, Las Casas helped in the conquest of Cuba and was rewarded with an encomienda. The encomienda system implemented by the Spanish in the New World was designed to
a. assist in the discovery of gold that could be shipped back to Spain
b. establish a social system with Spanish citizens at the top
c. provide housing for Spanish colonists
d. provide labor for the Spanish colony

Questions 1.3–1.4 refer to the excerpt below.

The Princes of Virginia … wear the hair of their heads long.

“… They wear a chain about their necks of pearls or beads of copper, which they much esteem. … They carry a quiver made of small rushes holding their bow ready bent in one hand, and an arrow in the other, ready to defend themselves. In this manner they go to war, or to their solemn feasts and banquets. They take much pleasure in hunting deer whereof there is great store in the country, for it is fruitful, pleasant, and full of good woods.… At a certain time of the year they make a great, and solemn feast whereunto their neighbors of the towns adjoining repair from all parts, every man attired in the most strange fashion. … Then being set in order they dance, sing, and use the strangest gestures.”

—Richard Hakluyt, The True Pictures and Fashions of the People in That Part of America Now Called Virginia, 1585

1.3 Beyond his stated goal of converting the residents to Christianity, why did Columbus specifically want to reach the regions of India?
 a. Columbus was seeking new technology to replace the loss of innovation that resulted from the ouster of the Jews.
b. King Ferdinand and Queen Isabella hoped to form a political alliance with the Muslims.
c. The fall of Constantinople had closed land routes to the lucrative trade with the East.
d. Spain desired to conquer kingdoms in Asia and take over their trade routes to Europe.

1.4 Columbus’s colonization of Hispaniola set a precedent for the Spanish
a. adopting Indian customs
b. abandoning Indian lands quickly
c. establishing mutually beneficial trade networks
d. converting the Indians to Christianity

Questions 1.5–1.6 refer to the excerpt below.

The Princes of Virginia … wear the hair of their heads long.

“This present year of 1492, after your Highnesses had brought to an end the war with the Moors who ruled in Europe and had concluded the war in the very great city of Granada, where this present year on the second day of the month of January I saw the Royal Standards of Your Highnesses placed by force of arms on the towers of the Alhambra … and Your Highnesses, as Catholic Christians and Princes, lovers and promoters of the Holy Christian Faith, and enemies of the false doctrine of Mahomet and of all idolatries and heresies, you thought of sending me, Cristóbal Colón, to the said regions of India to see the said princes and the peoples and the lands, and the characteristics of the lands and of everything, and to see how their conversion to our Holy Faith might be undertaken. … So, after having expelled all the Jews from all of your Kingdoms and Dominions, in the same month of January Your Highnesses commanded me to go, with a suitable fleet, to the said regions of India.”

—The Diario of Christopher Columbus’s First Voyage to America, 1492–1493
1.5 Hakluyt, the author of the excerpt above, used stories of North America to create a “true picture” of the Indians. What was a direct result of Hakluyt’s description of the New World?
   a. England decided to put off establishing settlements in the New World for several decades.
   b. English colonization efforts that attracted a large number of males and females.
   c. The promotion of English colonies that, through trade alliances with American Indians, exported fur.
   d. Calls for war with Spain, which eventually led to the English destruction of the Spanish Armada.

1.6 Which of the following was true of Native Americans before the arrival of Europeans in the Americas?
   a. They had developed a large variety of cultures and languages.
   b. They were mostly members of small, hunter-gatherer groups.
   c. They lived in agricultural communities with a strong central government.
   d. They built elaborate networks connected to their religious practices.

Questions 1.7–1.9 refer to the excerpt below.

What Exactly Is the Spanish Legacy? What Is the Spanish Imprint on the United States?

“The period from Columbus’s first landfall in 1492 to 1607, when the English made their settlement at Jamestown, has traditionally been a blank spot in American history books. The historian Howard Mumford Jones also compared Spain’s sixteenth-century achievements to those of antiquity:

The Spaniards invented a system of colonial administration unparalleled since the days of ancient Rome; in religion they launched the most sweeping missionary movement since the Germanic tribes accepted Christianity. … As for culture, the Spaniards transplanted dynamic forms of Renaissance art, thought, and institutions to the Americas with amazing quickness.

The Spanish established a college for the sons of Indian chiefs, in Mexico in 1536, … and, as Jones observed, ‘When in 1585 a forlorn little band of Englishmen were trying to stick it out on Roanoke Island, three hundred poets were competing for a prize in Mexico City.’”

—From Henry Wiencek, historian, “The Spain among Us,” 1993

1.7 Besides the items in the excerpt, such as the establishment of new colleges, which of the following statements is true regarding Spain’s colonial empire in the sixteenth century?
   a. Local governments were given autonomous control over their regions.
   b. Many young families migrated to New Spain.
   c. A caste system was established that incorporated the diverse populations.
   d. Most of the wealth extracted from the colony was used to build up the colony’s emerging economy.

1.8 Which region of the future United States was most influenced by the Spanish in the sixteenth century?
   a. New England  
   b. Great Plains  
   c. Southwest  

Questions 1.9–1.10 refer to the image below by Theodore de Bry from the 1500s.

1.9 Which of the following was a significant factor spurring European exploration in the fifteenth and sixteenth centuries?
   a. A competition for trade following the closing of overland trade routes
   b. The fragmentation of nation-states
   c. The desire to assist new peoples in building modern, autonomous communities
   d. A population seeking refuge because of the Black Plague

1.10 The scene shown in the image reflects the
   a. beginning of a mutually beneficial trade network between the American Indians and the Spanish
   b. lack of resources the Spanish encountered in the New World
   c. American Indian domination of the Spanish in the early years of colonization
   d. desire of the Spanish to spread Christianity
Section II: Short-Answer Questions

1.11 Answer (a), (b), and (c).
   a. Briefly explain why ONE of the following represents the most significant factor that led to European involvement in the New World.
      - a search for new sources of wealth
      - economic and military competition
      - desire to spread Christianity
   b. Provide AT LEAST one piece of evidence from the period to support your explanation.
   c. Briefly explain why ONE of the other options you considered for answer (b) is not as persuasive as the one you chose.

Question 1.12 refers to the chart below showing the Columbian Exchange.

1.12 Using the chart below, answer (a), (b), and (c).
   a. Briefly explain ONE historical event or development that accounts for the new Atlantic exchanges in the sixteenth and seventeenth centuries.
   b. Briefly explain ONE specific historical effect of the new Atlantic exchanges in the sixteenth and seventeenth centuries.
   c. Briefly explain a SECOND specific historical effect of the new Atlantic exchanges in the sixteenth and seventeenth centuries.

Section III: Long Essay Questions

Directions: Answer Question 1.13 or 1.14. (Suggested writing time: 40 minutes) In your response you should do the following.
• Respond to the prompt with a historically defensible thesis or claim that establishes a line of reasoning.
• Describe a broader historical context relevant to the prompt.
• Support an argument in response to the prompt using specific and relevant examples of evidence.
• Use historical reasoning (e.g., comparison, causation, continuity or change over time) to frame or structure an argument that addresses the prompt.

1.13 Evaluate the extent to which there were similarities in how native peoples of the Northeast and Southwest adapted to their respective environments.

1.14 Evaluate the extent to which there were differences in how the Columbian Exchange impacted the Americas and Europe.

Section IV: MyHistoryLab

Document-Based Question: Native American Peoples