

BRIEF TENTH EDITION

A PEOPLE & A NATION

Volume I: To 1877



Eastman Johnson
1873

NORTON • KAMENSKY • SHERIFF • BLIGHT
CHUDACOFF • LOGEVALL • BAILEY • MICHALS



A PEOPLE & A NATION

A History of The United States

VOLUME I: TO 1877

BRIEF TENTH EDITION

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A People and A Nation, Volume I: To 1877,
Brief Tenth Edition

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Preface

Published originally in 1982, *A People and A Nation* was the first U.S. history survey textbook to move beyond a political history to tell the story of the nation's people—the story of *all* its people—as well. That commitment remains. Our text encompasses the diversity of America's people, the changing texture of their everyday lives, and the country's political narrative. But as historical questions have evolved over the years and new authors have joined the textbook team, we have asked new questions about “a people” and “a nation.” The *A People and A Nation* that appear in the book's title are neither timeless nor stable. European colonists and the land's indigenous inhabitants did not belong to this “nation” or work to create it, and Americans have struggled over the shape and meaning of their nation since its very beginning. The people about whom we write thought of themselves in various ways that changed over time. Thus we emphasize not only the ongoing diversity of the nation's people, but their struggles, through time, over who belongs to that “people” and on what terms.

In the tenth edition, we emphasize the changing global and transnational contexts within which the American colonies and the United States have acted. We discuss the ways that an evolving market economy shaped the nation and the possibilities for its different peoples. We show how the meaning of personal, regional, and familial identity changes over time, and we find the nation's history in the contact and collision of its peoples. We think about the role of the state and the expanding reach of the federal government; we emphasize historical contests between federal power and local authority. We examine the consequences of America's expansion and rise to unprecedented world power. And we focus on the meaning of democracy and equality in American history, most particularly in tales of Americans' struggles for equal rights and social justice.

About *A People and A Nation, Brief*

This brief tenth edition, as with earlier brief editions, aims to preserve the integrity of the complete work—along with its unique approach—while condensing it. This edition reflects the scholarship, readability, and comprehensiveness of the full-length version. It also maintains the integration of social, cultural, political, economic, and foreign relations history that has been a hallmark of *A People and A Nation*.

Dr. Debra Michals has worked with us again, along with Dr. Robert Heinrich, to ensure that the changes in content and organization incorporated in the full-length tenth edition were retained in the condensation. The authors attained reductions by paring down details rather than deleting entire sections. The brief tenth edition thus contains fewer statistics, fewer quotations, and fewer examples than the unabridged edition. The brief edition also includes more pedagogy than the unabridged edition: each main heading has a marginal question to give students a preview of the key topics covered. These questions are answered at the end of the chapter in the “Chapter Review.” Throughout the chapters, students get assistance from key terms that are boldfaced in the text and defined in the margins.

What's New in This Edition

A primary goal of the revision of *APAN* 10e was to streamline coverage, reducing the number of chapters and so making the book easier to use in an academic semester. The Brief edition follows this new chapter organization and is built on *A People and A Nation's* hallmark themes, giving increased attention to the global perspective on American history that has characterized the book since its first edition. From the “Atlantic world” context of European colonies in North and South America to the discussion of international terrorism, the authors have incorporated the most recent globally oriented scholarship throughout the volume. We have stressed the incorporation of different peoples into the United States through territorial acquisition as well as through immigration. At the same time, we have integrated the discussion of such diversity into our narrative so as not to artificially isolate any group from the mainstream.

Chapter-by-Chapter Changes

We reduced the number of chapters in the complete book by four—two in each volume. We achieved this reduction by taking a hard look at the areas where the same topics were covered in multiple chapters or where combining material in new ways allowed us to explain historical events more clearly. The list that follows indicates where content has been combined or reworked and which chapter in the ninth edition that content corresponds to (where there has been a change in chapter number). Other chapter-by-chapter changes and additions (including new scholarship) are outlined below as well.

1. Three Old Worlds Create a New, 1492–1600

- New chapter opening vignette on Doña Marina establishes a major theme of cross-cultural communication and miscommunication
- Increased emphasis on a world in motion: the circulation of goods, peoples, ideas, and money around the Atlantic basin, with new content on African history and the African diaspora
- New Visualizing the Past, “Naming America”
- New Legacy for A People and A Nation, “Revitalizing Native Languages”

2. Europeans Colonize North America, 1600–1650

- Chapter-opening vignette reshaped to emphasize the growth of slavery, which receives increased attention in the chapter
- Expanded coverage of the “sugar revolution” in the Caribbean colonies, their economic importance to Europe, and their role in the growth of new world slavery
- New Legacy for A People and A Nation, “Modern’ Families”
- New map, “Caribbean Colonies ca. 1700” (Map 2.2), offers more detail on the economically central colonies of the English, French, Spanish, and Dutch Caribbean

3. North America in the Atlantic World, 1650–1720

- New chapter-opening vignette on the “Indian Kings”
- Revised and increased coverage of Atlantic slavery, with new statistical foundation in the authoritative Trans-Atlantic Slave Trade Database
- New Visualizing the Past, “The Pine Tree Shilling”

- Revised map, “The Anglo-American Colonies in the Early Eighteenth Century” (Map 3.1), with increased attention to England’s non-mainland colonies
- Revised map, “Atlantic Trade Routes” (Map 3.2)

4. **Becoming America? 1720–1760**

- New chapter-opening vignette on the 1744 progress of Dr. Hamilton through the colonies
- New central problem framed: are Britain’s North American colonies becoming more like or more unlike Britain in the mid-eighteenth century?
- Increased coverage of imperial warfare, including the capture and subsequent return of Louisbourg by colonial troops fighting for Britain
- New Figure 4.1, showing the origins of immigrants to North America in the eighteenth century; shows increasing ethnic diversity of the colonies and overwhelming dominance of African forced migration
- New Figure 4.2, showing the value of exports and imports by colony, demonstrating the economic dominance of Britain’s Caribbean possessions

5. **The Ends of Empire, 1754–1774**

- Combines material from the ninth edition’s Chapters 4, 5, and 6
- New chapter-opening vignette on Boston’s “Day of General Rejoicing,” celebrating Britain’s capture of Quebec
- Increased attention to the *disunity* of the British colonies on the eve of revolution
- New coverage of slavery and emergent antislavery in the context of the imperial crisis
- New section, “The Unsettled Backcountry,” pulls together material fragmented across three chapters in earlier editions and extends discussion of the Regulator movement in the Carolinas
- New Links to the World, “Writing and Stationery Supplies,” tied to the Stamp Act protests
- New Visualizing the Past, “Phillis Wheatley, Enslaved Poet in the Cradle of Liberty”
- Revised map, “Colonial Resistance to the Stamp Act” (Map 5.3), showing more locations in continental North America and the Caribbean where the Stamp Act inspired crowd actions

6. **American Revolutions, 1775–1783**

- Combines material from the ninth edition’s Chapters 6 and 7
- New chapter-opening vignette on Mohawk leader Konwatsitsiaenni (Molly Brant) establishes the Revolution as a multisided, multicausal conflict featuring multiple perspectives
- Expands coverage of loyalists, black and white, and neutrals
- New treatment of the Revolution as a global war
- New focus on the logic behind British tactics in prosecuting the American war, and on the relationship between war aims in the Caribbean and the shape of the conflict in North America
- New section on funding the Revolution, including the hyperinflation of the Continental dollar
- New concluding section on the ambivalent endings of the conflict for Britons and Americans in the new United States

7. Forging a Nation, 1783–1800

- Combines material from the ninth edition's Chapters 7 and 8
- New chapter-opening vignette on the journey to freedom of former slave Harry Washington, which took him from George Washington's Mount Vernon to Halifax to Sierra Leone
- Introduces new concept of the "revolutionary settlement," which continues in subsequent chapters: winning of the War of Independence marks one formal revolution in American society; the "settlement" of the revolution between 1783 and 1815 involved numerous other contests. Stresses tensions between the broad promises of the Declaration and the bounded world of American citizenship, and the extent to which domestic political and economic visions are forged among other nations, especially Britain and France, but also Iroquoia
- Expanded coverage of the role of culture and the arts in the creation of a national identity to encompass a highly pluralistic and divided society

8. Defining the Nation, 1801–1823

- Combines material from the ninth edition's Chapters 9, 11, and 12
- New section on religious revivals
- Material on early abolitionism and colonization has been moved here from the ninth edition's Chapter 12, which allows us to consider its southern as well as its northern manifestations
- Includes material on preindustrial farms, preindustrial artisans, and early industrialization from the ninth edition's Chapter 11, which allows us to consider southern as well as northern aspects of these topics
- Reorganizes some material so that it now more closely follows a chronological order (e.g., the Missouri Compromise of 1820 now comes before the Monroe Doctrine of 1823)
- New Links to the World, "Emigration to Liberia"

9. The Rise of the South, 1815–1860

- Chapter 10 in the ninth edition
- Adds new material to reflect recent scholarship on slavery and capitalism

10. The Restless North, 1815–1860

- Combines material from the ninth edition's Chapters 11 and 12
- Material on religion, reform, engineering and science, utopianism, and post-1820s abolitionism and the Liberty Party has been moved to this chapter
- Visualizing the Past, "Engaging Children," has been moved here from the ninth edition's Chapter 12

11. The Contested West, 1815–1860

- Chapter 13 in the ninth edition
- Adds section on "War of a Thousand Deserts" (southwestern borderlands warfare), helping to set the stage for war with Mexico in Chapter 12

12. Politics and the Fate of the Union, 1824–1859

- Combines material from the ninth edition's Chapters 12 and 14
- New chapter-opening vignette on Harriet Beecher Stowe's *Uncle Tom's Cabin*
- Includes section on "The Politics of Territorial Expansion" from the ninth edition's Chapter 13

- Now ends with John Brown's raid on Harpers Ferry in 1859
 - New Legacy for A People and A Nation, "Coalition Politics"
- 13. Transforming Fire: The Civil War, 1860–1865**
- Chapter 15 in the ninth edition
 - Chapter now begins with the election of 1860, secession, and Fort Sumter
 - Updates death numbers for the Civil War
- 14. Reconstruction: An Unfinished Revolution, 1865–1877**
- Chapter 16 in the ninth edition
 - New material reflects recent scholarship on southerners' dependence on the state for goods and services well after the traditional end of Reconstruction
- 15. The Ecology of the West and South, 1865–1900**
- Combines material from the ninth edition's Chapters 17 and 20
 - New chapter-opening vignette on Nannie Stillwell Jackson's diary entries about everyday life in rural Arkansas in the late nineteenth century
 - New theme of ecology (interactions between humans and the environment)
 - New and expanded coverage of the South from the ninth edition's Chapter 20
- 16. Building Factories, Building Cities, 1877–1920**
- Combines material from the ninth edition's Chapters 18 and 19
 - New chapter-opening vignette on Coney Island
 - Streamlines and reorganizes material
- 17. Gilded Age Politics, 1877–1900**
- Chapter 20 in the ninth edition
 - New chapter-opening vignette on William Graham Sumner, champion of individual liberties
 - New content on influence of police power (government intervention), especially at state and local levels, to balance traditional interpretations that the Gilded Age was an era of laissez-faire
- 18. The Progressive Era, 1895–1920**
- Chapter 21 in the ninth edition
 - Expanded and reorganized material on foreign influences
 - New Links to the World, "Toynbee Hall, London"
- 19. The Quest for Empire, 1865–1914**
- Chapter 22 in the ninth edition
 - Tightens some sections and adds new material to reflect recent scholarship
- 20. Americans in the Great War, 1914–1920**
- Chapter 23 in the ninth edition
- 21. The New Era, 1920–1929**
- Combines material from the ninth edition's Chapters 24 and 26
 - Reorganized to integrate economic expansion abroad
- 22. The Great Depression and the New Deal, 1929–1939**
- Combines material from the ninth edition's Chapters 25 and 26

- Integrates material on the international causes and effects of the Great Depression, better situating the United States in the global economic crisis and growing global struggles
 - Incorporates the section “The Approach of War” from the ninth edition’s Chapter 26, newly connecting 1930s foreign policy to the domestic economic crisis Tightens domestic sections and eliminates some detail
- 23. The Second World War at Home and Abroad, 1939–1945**
- Combines material from the ninth edition’s Chapters 26 and 27
 - New chapter-opening vignette on Hawai’i and the Pearl Harbor attack
 - Includes material leading up to America’s entry into the war, showing more clearly that America’s role did not begin when Japan attacked Pearl Harbor
 - Condenses coverage of the war into a single chapter
- 24. The Cold War and American Globalism, 1945–1961**
- Chapter 28 in the ninth edition
 - Provides new detail pertaining to Eisenhower’s Cold War, in particular relating to the Third World
 - Updates the map, “The Rise of the Third World: Newly Independent Nations Since 1943” (Map 24.3)
- 25. America at Midcentury, 1945–1960**
- Chapter 29 in the ninth edition
 - Expands discussion of the role of popular opinion in the civil rights struggle
 - Adds an emphasis on how African American leaders focused on the international context in their ongoing struggle for social justice and civil rights
 - Provides new comparative statistics on family life
 - Revises discussion of the GI Bill
- 26. The Tumultuous Sixties, 1960–1968**
- Chapter 30 in the ninth edition
 - Reorganizes the section on “Liberalism and the Great Society”
 - Provides new information on the growth of federal spending
- 27. A Pivotal Era, 1969–1980**
- Chapter 31 in the ninth edition
 - New chapter title conveys significant reinterpretation based on recent scholarship
 - New section titled “Rights, Liberation, and Nationalism” incorporates and recasts material from the ninth edition’s “The New Politics of Identity” and “The Women’s Movement and Gay Liberation”
 - Emphasizes the growing importance of marketplace solutions and development of debates about government regulation and the marketplace, as well as giving greater attention to government deficits—to help students understand the historical origins of current political debates
 - Revises and reorganizes discussion of affirmative action to reflect recent scholarship
 - Clarifies explanation of the causes of economic crises
 - Emphasizes the original bipartisan support for the ERA
 - Includes new comments on Nixon’s domestic role

28. Conservatism Revived, 1980–1992

- Chapter 32 in the ninth edition
- Significantly revises and reorganizes previous material to show the broader social forces/shifts that helped to forge the new conservative coalition, in keeping with current scholarship
- Gives more attention to regulation and the economy
- Provides new material on the role and tactics of ACT UP
- Reorganizes the section on “The End of the Cold War and Global Disorder” to clarify the role of the George Bush (Sr.) administration and the relationship between international and domestic material

29. Into the Global Millennium: America Since 1992

- Chapter 33 in the ninth edition
- Tightens and reorganizes domestic material on the 1990s; replaces “Violence and Anger in American Society” with “Domestic Terrorism”
- New section on “Violence, Crime, and Incarceration” draws on recent scholarship on mass incarceration and its impact on American society, including discussion of gun violence
- Updates information on demographics, population diversity and race/ethnicity, immigration, health, and the changing American family in “Americans in the New Millennium”
- Substantially adds to treatment of the war in Afghanistan and significantly revises Iraq War treatment, including the drawdown of U.S. troops
- Includes a new section on the death of bin Laden
- Adds information about the election of 2012, Obama’s first term, congressional deadlock and partisan conflict, the tea party, Obamacare, and DADT
- Discusses tensions with Iran under Obama, and foreign policy in the 2012
- New Visualizing the Past, “American War Dead”
- New Legacy for A People and A Nation, “Twitter Revolution”
- Updated figures, tables, and maps

Chapter Features: Legacies, Links to the World, and Visualizing the Past

The features in *A People and A Nation, Brief*, tenth edition, illustrate key themes of the text and give students alternative ways to experience historical content.

Legacy for A People and A Nation features appear toward the end of each chapter and offer compelling and timely answers to students who question the relevance of historical study by exploring the historical roots of contemporary topics. New Legacies in this edition include “Revitalizing Native Languages,” “Modern’ Families,” “Coalition Politics,” and “Twitter Revolution.”

Links to the World examine ties between America (and Americans) and the rest of the world. These brief essays detail the often little-known connections between developments here and abroad, vividly demonstrating that the geographical region that is now the United States has never been isolated from other peoples and countries. Essay topics range broadly over economic, political, social, technological, medical, and cultural history, and the feature appears near relevant discussions in each chapter. This edition includes new Links on emigration to Liberia and on Toynbee Hall, London. Each Link feature highlights global interconnections with unusual and lively examples that will both intrigue and inform students.

Visualizing the Past offers striking images along with brief discussions intended to help students analyze the images as historical sources and to understand how visual materials can reveal aspects of America's story that otherwise might remain unknown. New to this edition are features about the naming of America, the pine tree shilling, and poet Phillis Wheatley.

***A People and A Nation* Versions and Platforms**

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Three Old Worlds Create a New

1492–1600

A generation after Columbus crossed the Atlantic, a Spanish soldier named Hernán Cortés traded words with the ruler of the Aztec empire. Motecuhzoma II was among the most powerful men in the Americas. Thousands of loyal courtiers accompanied him to the gates of Tenochtitlán, the capital, one of the largest cities in the world. Cortés, his Spanish troops, and their native allies approached on horseback. The conquistador and the Aztec ruler bowed to each other, and spoke. “Montezuma bade him welcome,” recalled Bernal Díaz del Castillo, a soldier on the expedition. “We have come to your house in Mexico as friends,” Cortés told his host.

This mixture of ceremony, half-truths, and outright lies was among the first exchanges between two great civilizations from two sides of a great ocean. It was not an easy conversation to have. Motecuhzoma spoke Nahuatl; Cortés spoke Spanish. (The Spanish could not even pronounce the Aztec emperor’s name, garbling “Motecuhzoma” as “Montezuma.”) But in fact the conversation between Cortés and Motecuhzoma was not a dialogue but a three-way exchange. As Bernal Díaz explains, Cortés addressed the Aztec emperor “through the mouth of Doña Marina.”

Who was Doña Marina? Born to Nahuatl-speaking nobles around the year 1500, she grew up at the margins of Aztec and Maya territories. As a child, she was either stolen from her family or given by them to indigenous slave traders. She wound up in the Gulf Coast town of Tabasco. In 1519, the leaders of Tabasco gave Marina to Cortés as one of many offerings they hoped would persuade the Spanish to continue west, into the heart of their enemies’ territory. Marina learned Spanish quickly, and her fluency proved vital to the success of the Spaniards’ expedition.

Marina was a young woman in whom worlds met and mingled. The Spanish signaled their respect by addressing her as “Doña,” meaning lady. Nahuatl speakers rendered *Marina* as *Malintzin*, using the suffix *-tzin* to denote her high status. Spaniards stumbled over the Nahuatl *Malintzin* and often called her *La Malinche*: a triple name, from a double mistranslation.

The legacy of Doña Marina/Malintzin/La Malinche remains as ambiguous as her name. Her fluency helped the invaders to

Chapter Outline

American Societies

Ancient America | *Mesoamerican Civilizations* | *Pueblos and Mississippians* | *Aztecs*

North America in 1492

Gendered Division of Labor | *Social Organization* | *War and Politics* | *Religion*

African Societies

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European Societies

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Early European Explorations

Sailing the Mediterranean Atlantic | *Islands of the Mediterranean Atlantic* | *Portuguese Trading Posts in Africa* | *Lessons of Early Colonization*

Voyages of Columbus, Cabot, and Their Successors

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VISUALIZING THE PAST *Naming America*

Spanish Exploration and Conquest

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The Columbian Exchange

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LINKS TO THE WORLD *Maize***Europeans in North America**

Trade Among Indians and Europeans | *Contest Between Spain and England* | *Roanoke* | *Harriot's Briefe and True Report*

LEGACY FOR A PEOPLE AND A NATION

Revitalizing Native Languages

SUMMARY

Link to Bernal Díaz, *The Conquest of New Spain*, in English

triumph—a catastrophe for the Aztecs and other indigenous peoples. Their descendants consider Doña Marina their foremother and their betrayer, at once a victim and a perpetrator of the Spanish conquest. Marina continues to embody the ambiguities of colonial history, in which power was shifting and contested, and much was lost in translation.

For thousands of years before 1492, human societies in the Americas developed in isolation from the rest of the world. That isolation ended in the Christian fifteenth century. As Europeans sought treasure and trade, peoples from two sides of the globe came into regular contact for the first time. Their interactions involved curiosity and confusion, trade and theft, enslavement and endurance. The history of the colonies that became the United States must be seen in this context of European exploration and exploitation, of native resistance, and of African enslavement and survival. In the Americas of the fifteenth and sixteenth centuries, three old worlds came together to produce a new.

The continents that European sailors reached in the late fifteenth century had their own histories, internal struggles that the intruders sometimes exploited and often ignored. The indigenous residents of what came to be called *the Americas* were the world's most skillful plant breeders; they developed crops more nutritious and productive than those grown in Europe, Asia, or Africa. They had invented systems of writing and mathematics. As in Europe, their societies rose and fell as leaders succeeded or failed. But the arrival of Europeans altered the Americans' struggles with one another.

After 1400, European nations tried to acquire valuable colonies and trading posts worldwide. Initially interested in Asia and Africa, Europeans eventually focused mostly on the Americas. Their designs changed the course of history on four continents.

As you read this chapter, keep the following questions in mind:

- **What were the key characteristics of the three worlds that met in the Americas?**
- **What impacts did their encounter have on each of them?**
- **What were the crucial initial developments in that encounter?**

American Societies

What led to the development of major North American civilizations in the centuries before Europeans arrived?

Human beings originated on the continent of Africa, where human-like remains about 3 million years old have been found in what is now Ethiopia. Over many millennia, the growing population dispersed to the other continents. Because the climate was then far colder than it is now, much of the earth's water was concentrated in huge rivers of ice called glaciers. Sea levels were lower, and landmasses covered a larger

Chronology	
12,000–10,000 BCE	Paleo-Indians migrate from Asia to North America across the Beringia land bridge
7000 BCE	Cultivation of food crops begins in America
ca. 2000 BCE	Olmec civilization appears
ca. 300–600 CE	Height of influence of Teotihuacán
ca. 600–900 CE	Classic Mayan civilization
1000 CE	Ancient Pueblos build settlements in modern states of Arizona and New Mexico
1001	Norse establish settlement in “Vinland”
1050–1250	Height of influence of Cahokia Prevalence of Mississippian culture in modern midwestern and southeastern United States
14th century	Aztec rise to power
1450s–80s	Portuguese colonize islands in the Mediterranean Atlantic
1477	Marco Polo’s <i>Travels</i> describes China
1492	Columbus reaches Bahamas
1494	Treaty of Tordesillas divides land claims in Africa, India, and South America between Spain and Portugal
1497	Cabot reaches North America
1513	Ponce de León explores Florida
1518–30	Smallpox epidemic devastates Indian population of West Indies and Central and South America
1519	Cortés invades Mexico
1521	Aztec Empire falls to Spaniards
1524	Verrazzano sails along Atlantic coast of North America
1534–35	Cartier explores St. Lawrence River
1539–42	De Soto explores southeastern North America
1540–42	Coronado explores southwestern North America
1587–90	Raleigh’s Roanoke colony vanishes
1588	Harriot publishes <i>A Briefe and True Report of the New Found Land of Virginia</i>

proportion of the earth’s surface. Scholars long believed the earliest inhabitants of the Americas crossed a land bridge known as Beringia (at the site of the Bering Strait) approximately 12,000 to 14,000 years ago. Yet new archaeological discoveries suggest that parts of the Americas may have been settled much earlier, possibly in three successive waves beginning roughly 30,000 years ago. About 12,500 years ago, when the climate warmed and sea levels rose, Americans were separated from the connected continents of Asia, Africa, and Europe.

Ancient America

The first Americans, called **Paleo-Indians**, were nomadic hunters of game and gatherers of wild plants. They spread throughout North and South America, probably as bands of extended families. By about 11,500 years ago, the Paleo-Indians were making fine stone projectile points, which they attached to wooden spears and used to kill and butcher bison (buffalo), woolly mammoths, and other large mammals. As the Ice Age ended and the human population increased, all the large American mammals except the bison disappeared.

Consequently, by approximately nine thousand years ago, the residents of what is now central Mexico began to cultivate food crops, especially maize (corn), squash, beans, avocados, and peppers. In the Andes Mountains of South America, people started to grow potatoes. As knowledge of agricultural techniques improved, vegetables and maize proved a more reliable source of food than hunting and gathering.

Paleo-Indians The earliest peoples of the Americas.

Most Paleo-Indians started to stay longer in one place, so that they could tend fields regularly. Some established permanent settlements; others moved several times a year. They used controlled burning to clear forests, which created cultivable lands by killing trees and fertilizing the soil with ashes, and also opened meadows that attracted deer and other wildlife. Although they traded such items as shells, flint, salt, and copper, no society became dependent on another group for items vital to its survival.

Wherever agriculture dominated, complex civilizations flourished. Assured of steady supplies of food, such societies could accumulate wealth, trade with other groups, produce ornamental objects, and create elaborate rituals and ceremonies. In North America, the successful cultivation of nutritious crops seems to have led to the growth and development of all the major civilizations: first the large city-states of Mesoamerica (modern Mexico and Guatemala) and then the urban clusters known collectively as the Mississippian culture (in the present-day United States). Each reached its height of population and influence only after achieving success in agriculture. Each later collapsed after reaching the limits of its food supply.

Mesoamerican Civilizations

Scholars know little about the first major Mesoamerican civilization, the Olmecs, who about four thousand years ago lived in cities near the Gulf of Mexico. The Mayas and Teotihuacán, which developed approximately two thousand years later, are better recorded. Teotihuacán, founded in the Valley of Mexico about 300 BCE (Before the Common Era), became one of the largest urban areas in the world, housing perhaps 100,000 people in the fifth century CE (Common Era). Teotihuacán's commercial network extended hundreds of miles. Pilgrims traveled long distances to visit Teotihuacán's pyramids and the great temple of Quetzalcoatl—the feathered serpent, primary god of central Mexico.

On the Yucatan Peninsula, in today's eastern Mexico, the Mayas built urban centers containing tall pyramids and temples, studied astronomy, and created an elaborate writing system. Their city-states engaged in near-constant battle with one another. Warfare and an inadequate food supply caused the collapse of the most powerful cities by 900 CE, ending the classic era of Mayan civilization.

Pueblos and Mississippians

Ancient native societies in what is now the United States learned to grow maize, squash, and beans from Mesoamericans. The Hohokam, Mogollon, and ancient Pueblo peoples of the modern states of Arizona and New Mexico subsisted by combining hunting and gathering with agriculture in an arid region. Hohokam villagers constructed extensive irrigation systems. Between 900 and 1150 CE, Chaco Canyon, at the junction of perhaps four hundred miles of roads, served as a major trading and processing center for turquoise. Yet the sparse and unpredictable rainfall caused the Chacoans to migrate to other sites.

Almost simultaneously, the unrelated Mississippian culture flourished in what is now the midwestern and southeastern United States. Relying largely on maize, squash, nuts, pumpkins, and venison, the Mississippians lived in hierarchically organized settlements. Their largest urban center was the **City of the Sun** (now called Cahokia), near modern St. Louis. Located on rich farmland near the confluence of the Illinois, Missouri, and Mississippi rivers, Cahokia, like Teotihuacán and

City of the Sun (Cahokia)

Area located near modern St. Louis, Missouri, where about twenty thousand people inhabited a metropolitan area.

Chaco Canyon, served as a focal point for religion and trade. At its peak (in the eleventh and twelfth centuries CE), the City of the Sun covered more than five square miles and had a population of about twenty thousand—small by Mesoamerican standards but larger than London in the same era.

The sun-worshipping Cahokians developed an accurate calendar, and the tallest of the city's 120 pyramids, today called Monks Mound, remains the largest earthwork in the Americas. Yet following 1250 CE, the city was abandoned. Archaeologists believe that climate change and the degradation of the environment, caused by overpopulation and the destruction of nearby forests, contributed to its collapse.

Aztecs

Far to the South, the Aztecs (also called Mexicas) migrated into the Valley of Mexico during the twelfth century CE. Their chronicles record that their primary deity, Huitzilopochtli—a war god represented by an eagle—directed them to establish their capital on an island where they saw an eagle eating a serpent, the symbol of Quetzalcoatl. That island city became Tenochtitlán, the nerve center of a rigidly stratified society composed of warriors, merchants, priests, common folk, and slaves.

The Aztecs conquered their neighbors, forcing them to pay tribute in textiles, gold, foodstuffs, and humans who could be sacrificed to Huitzilopochtli. In the Aztec year Ten Rabbit (the Christian 1502), at the coronation of Motecuhzoma II, thousands of people were sacrificed by having their still-beating hearts torn from their bodies.

North America in 1492

Over the centuries, the Americans who lived north of Mexico adapted their once-similar ways of life to very different climates and terrains, thus creating the diverse culture areas (ways of subsistence) that the Europeans encountered (see Map 1.1). Scholars often delineate such culture areas by language group (such as Algonquian or Iroquoian). Bands that lived in environments not suited to agriculture followed a nomadic lifestyle typified by the Paiutes and Shoshones, who inhabited the Great Basin (now Nevada and Utah). Because finding sufficient food was difficult, such hunter-gatherer bands were small, usually composed of one or more related families. The men hunted small animals, and women gathered seeds and berries.

In more favorable environments, larger groups, like the Chinooks who lived near the seacoasts of present-day Washington and Oregon, combined agriculture with gathering, hunting, and fishing. Residents of the interior (for example, the Arikaras of the Missouri River valley) hunted large animals while also cultivating maize, squash, and beans. The peoples of what is now eastern Canada and the northeastern United States also combined hunting, fishing, and agriculture. They used controlled fires both to open land for cultivation and to assist in hunting.

Trade routes linked distant peoples. For instance, hoe and spade blades manufactured from stone mined in modern southern Illinois have been found as far northeast as Lake Erie and as far west as the Plains. Commercial and other interactions among disparate groups speaking different languages were aided by the universally understood symbol of friendship—the calumet, a feathered tobacco

What were the gender dimensions of labor in native cultures?



MAP 1.1
Native Cultures of North America

The natives of the North American continent effectively used the resources of the regions in which they lived. As this map shows, coastal groups relied on fishing, residents of fertile areas engaged in agriculture, and other peoples employed hunting (often combined with gathering) as a primary mode of subsistence. Source: Copyright © Cengage Learning 2015

pipe offered to strangers at initial encounters. Across the continent, native groups sought alliances and waged war against their enemies when diplomacy failed.

Gendered Division of Labor

Societies that relied on hunting large animals, such as deer and buffalo, assigned that task to men, allotting food preparation and clothing production to women. Agricultural societies assigned work in divergent ways. The Pueblo peoples defined agricultural labor as men’s work. In the east, peoples speaking Algonquian, Iroquoian, and Muskogean languages allocated most agricultural chores to women, although men cleared the land.

Everywhere in North America, women cared for young children, while older youths learned adult skills from their same-sex parent. Children had a great deal of



Collection of Mary Beth Norton

Jacques Le Moyne, an artist accompanying the French settlement in Florida in the 1560s (see page 31), produced some of the first European images of North American peoples. His depiction of native agricultural practices shows the gendered division of labor: men breaking up the ground with fishbone hoes before women drop seeds into the holes. But Le Moyne's version of the scene cannot be accepted uncritically: unable to abandon a European view of proper farming methods, he erroneously drew plowed furrows in the soil.

freedom. Young people commonly chose their own marital partners, and in most societies couples could easily divorce. Infants and toddlers nursed until the age of two or even longer, and taboos prevented couples from having sexual intercourse during that period.

Social Organization

Southwestern and eastern agricultural peoples also lived in villages, sometimes with a thousand or more inhabitants. The Pueblos resided in multistory buildings constructed on terraces along the sides of cliffs or other easily defended sites. Northern Iroquois villages (in modern New York State) were composed of large, rectangular, bark-covered structures, or longhouses; the name Haudenosaunee, which the Iroquois called themselves, means “People of the Longhouse.” In the present-day southeastern United States, Muskogean and southern Algonquians lived in large thatch houses.

In all the agricultural societies, each dwelling housed an extended family defined matrilineally (through a female line of descent). Mothers, their married

daughters, and their daughters' husbands and children all lived together. Matrilineal descent did not imply matriarchy, or the wielding of power by women, but rather denoted kinship and linked extended families into clans. The nomadic bands of the Prairies and Great Plains, by contrast, were most often related patrilineally (through the male line).

War and Politics

Long before Europeans arrived, residents of the continent fought one another for control of hunting and fishing territories, fertile agricultural lands, or the sources of essential items, such as salt (for preserving meat) and flint (for making knives and arrowheads). Native warriors protected by wooden armor engaged in face-to-face combat, since their clubs and throwing spears were effective only at close quarters. They began to shoot arrows from behind trees only when they confronted European guns. War captives were sometimes enslaved, but slavery was never an important source of labor in pre-Columbian America.

Political structures varied considerably. Among Pueblos, the village council, composed of ten to thirty men, was the highest political authority; no larger organization connected multiple villages. The Iroquois had an elaborate hierarchy incorporating villages into nations and nations into a confederation. A council of representatives from each nation made crucial decisions of war and peace. Women more often assumed leadership roles among agricultural peoples. Female sachems (rulers) led Algonquian villages in what is now Massachusetts, but women never became heads of hunting bands. Iroquois women did not become chiefs, yet clan matrons exercised political power, including the power to start and stop wars.

Religion

All the continent's native peoples were polytheistic, worshipping a multitude of gods. The major deities of agricultural peoples like the Pueblos and Muskogean were associated with cultivation, and their festivals centered on planting and harvest. The most important gods of hunters like those living on the Great Plains were associated with animals, and their major festivals were related to hunting.

A wide variety of cultures, comprising more than 10 million people who spoke over one thousand languages, inhabited America north of Mexico when Europeans arrived. They did not consider themselves one people or "Americans," nor did they think of uniting to repel the invaders who washed up on their shores beginning in 1492.

African Societies

Fifteenth-century Africa, like America, housed a variety of cultures with complex histories of their own. In the north, along the Mediterranean Sea, lived the Berbers, who were Muslims—followers of the Islamic religion. On the east coast of Africa, Muslim city-states traded with India, the Moluccas (part of modern Indonesia), and China. Sustained contact and intermarriage among Arabs and Africans created the Swahili language and culture. Through the East African city-states passed the Spice Route, the conduit of waterborne commerce between the eastern

What were the chief characteristics of West African societies in the fifteenth century?

Mediterranean and East Asia; the rest followed the Silk Road, the long land route across Central Asia.

South of the Mediterranean coast in the African interior lie the great Saharan and Libyan deserts. The introduction of the camel in the fifth century CE made long-distance travel possible, and as Islam expanded after the ninth century, commerce controlled by Muslim merchants helped to spread similar religious and cultural ideas. Below the deserts, the continent is divided between tropical rain forests (along the coasts) and grassy plains (in the interior). South of the Gulf of Guinea, the grassy landscape came to be dominated by Bantu-speaking peoples, who left their homeland in modern Nigeria about two thousand years ago.

West Africa (Guinea)

West Africa was a land of tropical forests and savanna grasslands where fishing, cattle herding, and agriculture had supported the inhabitants for at least ten thousand years before Europeans arrived. The northern region of West Africa, or Upper Guinea, was heavily influenced by Mediterranean Islamic culture. Trade via camel caravans between Upper Guinea and the Muslim Mediterranean connected sub-Saharan Africa to Europe and West Asia. Africans sold ivory, gold, and slaves to northern merchants to obtain salt, dates, silk, and cotton cloth.

Upper Guinea runs northeast-southwest from Cape Verde to Cape Palmas. The people of its northernmost region, the so-called Rice Coast (present-day Gambia, Senegal, and Guinea), fished and cultivated rice in coastal swamplands. The Grain Coast, to the south, was thinly populated and had only one good harbor (modern Freetown, Sierra Leone). Its inhabitants farmed and raised livestock.

In Lower Guinea, south and east of Cape Palmas, most Africans were farmers who practiced traditional religions, rather than Islam. They believed spirits inhabited particular places, and they developed rituals intended to ensure good harvests. Individual villages composed of kin groups were linked into hierarchical kingdoms. At the time of initial European contact, decentralized political and social authority characterized the region.

Complementary Gender Roles

In the societies of West Africa, as in those of the Americas, men and women pursued different tasks. In general, both sexes shared agricultural duties. Men also hunted, managed livestock, and fished. Women were responsible for child care, food preparation, manufacture, and trade. They managed the local and regional networks through which families, villages, and small kingdoms exchanged goods.

Lower Guinea had similar social systems organized according to what anthropologists have called the dual-sex principle. Each sex handled its own affairs: male political and religious leaders governed men, and females ruled women. Many West African societies practiced polygyny (one man's having several wives, each of whom lived separately with her children). Thus, few adults lived permanently in marital households, but the dual-sex system ensured that they were monitored by their own sex.

Throughout Guinea, both women and men served as heads of the cults and secret societies that directed the spiritual life of the villages. Young women were