APUSH
Summer Assignment
Stafford

Name_____

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AP US History Course Information and Summer Assignment

In the pages that follow you will find all of the information necessary to orient yourself with the AP US History course and complete the required summer work.

AP US History is the equivalent of two semesters of a college level US History course covering material from pre-Columbian America to present day. This course is a reading intensive course and you are expected to willingly devote between 30 minutes and 1 hour per night on homework for this class. In addition to reading the textbook cover to cover you will also be required to read significant supplementary primary and secondary source readings. This course is fast paced, covering approximately a chapter per week.

Students are expected to acquire, and are responsible for, the content of the assigned readings. Class time will not be dedicated to pure content acquisition/material covered in the text. Instead, class time will mostly be devoted to developing and refining historical thinking skills through extensive discussion and writing. All students are expected to come to class prepared and actively engaged in productive class discussion.

For more information about the specific content and structure of the course, the following pages in this packet are derived from the College Board AP US History Curriculum Framework and provide a more detailed overview of the course. **Be sure to read through this information BEFORE beginning the summer assignment.**

SUMMER ASSIGNMENT
The following summer assignment is due on the first day of school (August 31st). No exceptions and no late work will be accepted.

The APUSH summer assignment is designed to familiarize you with the content of Units 1 & 2, to begin having you "think historically" and to assess your ability to develop sophisticated responses to historical questions. In order to accomplish all of this, the summer assignment has two parts and is worth a total of 60 points (4 quiz grades).

Part I: Students will acquire and read *Colonial America: A Very Short Introduction* by Alan Taylor (information on acquiring this book is included in this packet*) and complete the reading and discussion questions. **The study guides must be legibly handwritten in blue or black ink**. All work must be completed in your own words and in grammatically correct complete sentences that include references to specific historical events/people/ideas.
There will be a 30-question quiz on this material on the 2nd day of class (September 1st).

Part I is worth 45 points and will be assessed for the quality of written responses. The highest scoring responses will display a clear understanding of the concepts discussed in the text as they relate to the questions.

*Specific information for ordering this book is on the next page. Please contact Mr. Stafford as soon as possible if there are any issues in acquiring this book.

Part II: Students will read the introduction (provided at the end of this packet) to Alan Taylor's *American Colonies* and respond to the discussion questions. **Again, all answers must be legibly handwritten in blue or black ink**. All work must be completed in your own words and in grammatically correct complete sentences which display an understanding of the historical concepts related to the question.

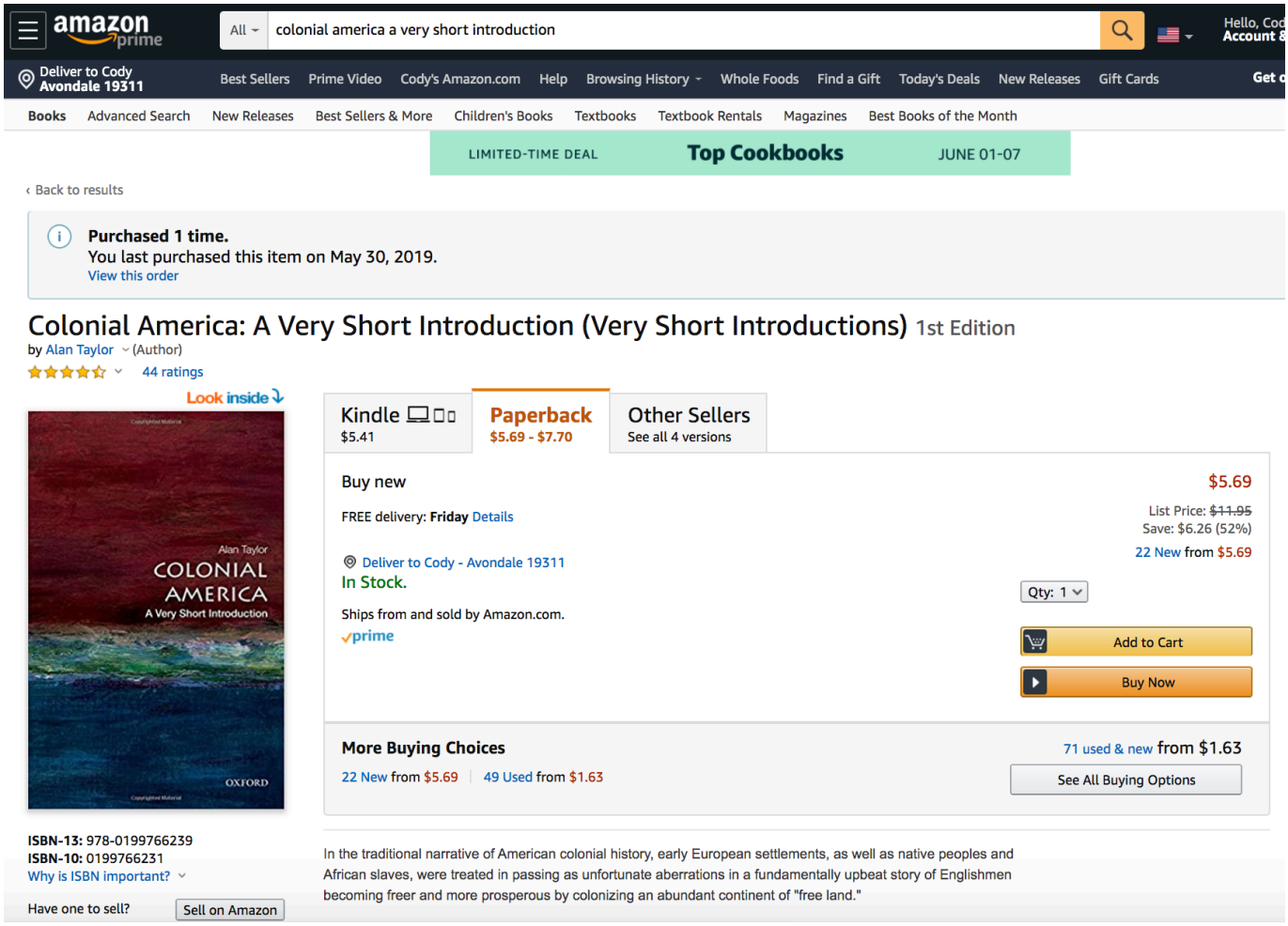
Part II is worth 15 points and will be assessed for the quality of written responses. The highest scoring responses will display a clear understanding of the concepts discussed in the text as they relate to the questions.

SUMMER ASSIGNMENT BOOK INFORMATION

Each student is required to obtain a copy of *Colonial America: A Very Short Introduction* by Alan Taylor (see below). Be sure NOT to purchase Alan Taylor's much longer book *American Colonies*. You will read the introduction to this for Part II of the summer assignment, but Part I requires you to read the Taylor's condensed version in the "A Very Short Introduction" series.

You may choose either the paperback version or and e-reader version (Kindle, Nook, ect).

If you have trouble obtaining a copy of the book or need financial assistance, please reach out to me (cstafford@ucfsd.net) as soon as possible (no later than August 10th) and I will make sure that you receive a copy. If you contact me regarding obtaining a copy later than August 10th I cannot guarantee I will be able to provide you with a copy of the book.



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AP U.S. HISTORY

Historical Thinking Skills and Reasoning Processes

This section presents the historical thinking skills and reasoning processes that students should develop during the AP history courses and that form the basis of the tasks on the AP history exams.

Historical Thinking Skills

The AP historical thinking skills describe what students should be able to do while exploring course concepts. The table that follows presents these skills, which students should develop during the AP U.S. History course.

The unit guides later in this publication embed and spiral these skills throughout the course, providing teachers with one way to integrate the skills into the course content with sufficient repetition to prepare students to transfer those skills when taking the AP Exam.

More detailed information about teaching the historical thinking skills can be found in the Instructional Approaches section of this publication.

AP Historical Thinking Skills

Skill 1	Skill 2	Skill 3	Skill 4	Skill 5	Skill 6
Developments and Processes 1 Identify and explain historical developments and processes.	***Sourcing and Situation*** 2 Analyze sourcing and situation of primary and secondary sources.	***Claims and Evidence in Sources*** 3 Analyze arguments in primary and secondary sources.	***Contextualization*** 4 Analyze the context of historical events, developments, or processes.	***Making Connections*** 5 Using historical reasoning processes (comparison, causation, continuity and change), analyze patterns and connections between and among historical developments and processes.	***Argumentation*** 6 Develop an argument.
SKILLS					
1.A Identify a historical concept, development, or process. 1.B Explain a historical concept, development, or process.	2.A Identify a source's point of view, purpose, historical situation, and/or audience. 2.B Explain the point of view, purpose, historical situation, and/or audience of a source. 2.C Explain the significance of a source's point of view, purpose, historical situation, and/or audience, including how these might limit the use(s) of a source.	3.A Identify and describe a claim and/or argument in a text-based or non-text-based source. 3.B Identify the evidence used in a source to support an argument. 3.C Compare the arguments or main ideas of two sources. 3.D Explain how claims or evidence support, modify, or refute a source's argument.	4.A Identify and describe a historical context for a specific historical development or process. 4.B Explain how a specific historical development or process is situated within a broader historical context.	5.A Identify patterns among or connections between historical developments and processes. 5.B Explain how a historical development or process relates to another historical development or process.	6.A Make a historically defensible claim. 6.B Support an argument using specific and relevant evidence. ▪ Describe specific examples of historically relevant evidence. ▪ Explain how specific examples of historically relevant evidence support an argument. 6.C Use historical reasoning to explain relationships among pieces of historical evidence. 6.D Corroborate, qualify, or modify an argument using diverse and alternative evidence in order to develop a complex argument. This argument might: ▪ Explain nuance of an issue by analyzing multiple variables. ▪ Explain relevant and insightful connections within and across periods. ▪ Explain the relative historical significance of a source's credibility and limitations. ▪ Explain how or why a historical claim or argument is or is not effective.

AP HISTORY

Reasoning Processes

Reasoning processes describe the cognitive operations that students will be required to apply when engaging with the historical thinking skills on the AP Exam. The reasoning processes ultimately represent the way practitioners think in the discipline. Specific aspects of the cognitive process are defined under each reasoning process.

Reasoning Process 1	Reasoning Process 2	Reasoning Process 3
Comparison	*Causation*	*Continuity and Change*
▪ 1.i: Describe similarities and/or differences between different historical developments or processes. ▪ 1.ii: Explain relevant similarities and/or differences between specific historical developments and processes. ▪ 1.iii: Explain the relative historical significance of similarities and/or differences between different historical developments or processes.	▪ 2.i: Describe causes and/or effects of a specific historical development or process. ▪ 2.ii: Explain the relationship between causes and effects of a specific historical development or process. ▪ 2.iii: Explain the difference between primary and secondary causes and between short- and long-term effects. ▪ 2.iv: Explain how a relevant context influenced a specific historical development or process. ▪ 2.v: Explain the relative historical significance of different causes and/or effects.	▪ 3.i: Describe patterns of continuity and/or change over time. ▪ 3.ii: Explain patterns of continuity and/or change over time. ▪ 3.iii: Explain the relative historical significance of specific historical developments in relation to a larger pattern of continuity and/or change.

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AP U.S. HISTORY

Course Content

Influenced by the Understanding by Design® (Wiggins and McTighe) model, this course framework provides a description of the course requirements necessary for student success.

The course content is organized into commonly taught units. The units have been arranged in a logical sequence frequently found in many college courses and textbooks.

The nine units in AP U.S. History, and their approximate weighting on the AP Exam, are listed on the following page.

Pacing recommendations at the unit level and in the Course at a Glance provide suggestions for how to teach the required course content and administer the Personal Progress Checks. The suggested class periods are based on a schedule in which the class meets five days a week for 45 minutes each day. While these recommendations have been made to aid planning, teachers should of course adjust the pacing based on the needs of their students, alternate schedules (e.g., block scheduling), or their school's academic calendar.

A NOTE ABOUT PERIODIZATION

Following the example of many subfields within U.S. history, as well as the approach adopted by most U.S. history textbooks, the course framework reflects an acknowledgment that historians differ in how they apply boundaries between distinct historical eras. Several of the periods show some degree of overlap, depending on the thematic focus of the topics in that period. For example, Period 4, which begins in 1800, emphasizes antebellum reform and social change (with 1848 as an ending point because of the Seneca Falls Convention). Period 5 focuses on how expansion led to debates over slavery, thus beginning with Manifest Destiny and the election of James K. Polk in 1844; it spans the Civil War and Reconstruction and ends with the Compromise of 1877. The emphasis in Period 6 on economic development logically begins with the end of the Civil War in 1865 and ends on the eve of the Spanish–American War in 1898. Period 7 uses 1890 as the appropriate starting date for America's rise to global power—a major conceptual focus of the period.

TOPICS

Each unit is broken down into teachable segments called topics. The topic pages (starting on page 37) contain all required content for each topic. Although most topics can be taught in one or two class periods, teachers are again encouraged to pace the course to suit the needs of their students and school.

In order for students to develop an understanding of these topics, teachers select specific historical figures, groups, and events—and the primary and secondary source documents through which they can be examined—that enable students to investigate them. In this way, AP teachers create their own local curricula for AP U.S. History.

Units	Exam Weighting
Unit 1: Period 1: 1491–1607	**4–6%**
Unit 2: Period 2: 1607–1754	**6–8%**
Unit 3: Period 3: 1754–1800	**10–17%**
Unit 4: Period 4: 1800–1848	**10–17%**
Unit 5: Period 5: 1844–1877	**10–17%**
Unit 6: Period 6: 1865–1898	**10–17%**
Unit 7: Period 7: 1890–1945	**10–17%**
Unit 8: Period 8: 1945–1980	**10–17%**
Unit 9: Period 9: 1980–Present	**4–6%**

NOTE: Events, processes, and developments are not constrained by the given dates and may begin before, or continue after, the approximate dates assigned to each unit and topic.

Themes

The themes serve as the connective tissue of the course and enable students to create meaningful connections across units. They are often broader ideas that become threads that run throughout the course. Revisiting them and applying them in a variety of contexts helps students to develop deeper conceptual understanding. Below are the themes of the course and a brief description of each.

THEME 1: AMERICAN AND NATIONAL IDENTITY (NAT)

This theme focuses on how and why definitions of American and national identity and values have developed among the diverse and changing population of North America as well as on related topics, such as citizenship, constitutionalism, foreign policy, assimilation, and American exceptionalism.

THEME 2: WORK, EXCHANGE, AND TECHNOLOGY (WXT)

This theme focuses on the factors behind the development of systems of economic exchange, particularly the role of technology, economic markets, and government.

THEME 3: GEOGRAPHY AND THE ENVIRONMENT (GEO)

This theme focuses on the role of geography and both the natural and human-made environments in the social and political developments in what would become the United States.

THEME 4: MIGRATION AND SETTLEMENT (MIG)

This theme focuses on why and how the various people who moved to and within the United States both adapted to and transformed their new social and physical environments.

THEME 5: POLITICS AND POWER (PCE)

This theme focuses on how different social and political groups have influenced society and government in the United States as well as how political beliefs and institutions have changed over time.

THEME 6: AMERICA IN THE WORLD (WOR)

This theme focuses on the interactions between nations that affected North American history in the colonial period and on the influence of the United States on world affairs.

THEME 7: AMERICAN AND REGIONAL CULTURE (ARC)

This theme focuses on the how and why national, regional, and group cultures developed and changed as well as how culture has shaped government policy and the economy.

THEME 8: SOCIAL STRUCTURES (SOC)

This theme focuses on how and why systems of social organization develop and change as well as the impact that these systems have on the broader society.

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Part I: Reading Questions for *Colonial America: A Very Short Introduction*

Directions: As you read through *Colonial America* respond to the reading and discussion questions for each chapter* in complete sentences. Responses must be legibly handwritten in blue or black ink. All work must be completed in your own words and in grammatically correct complete sentences which display an understanding of the historical concepts related to the question. This assignment is worth 45 points and will be assessed for the quality of written responses. The highest scoring responses will display a clear understanding of the concepts discussed in the text as they relate to the questions.

* - Note- You do not have to read chapter 6 or chapter 8.

Introduction: Maps

1. Taylor claims that the 1721 map draw by a group of Catawaba chiefs and presented to English colonists, "offers an alternative vision of coexistence on native terms." Explain what he means by this. How does that map depict Native American communities and how does that challenge the typical historical narrative?

2. Historians write history based on a certain set of assumptions and cultural influences that are unique to them. Over time historical narrative change based on the historians contemporary contexts. The study of how history is studied is called historiography. The period of the first European contact in the Americas is a great example of how shifting perspectives can affect how historical actors are portrayed. Taylor describes three approaches to the study of this period. Explain the differences between Atlantic, Continental, and "American exceptionalism" history.

Chapter 1: Encounters

1. How does Taylor describe Native American gender roles?

2. How does Taylor describe the interaction between Native American peoples prior to European arrival?

3. Describe the Hohokam and Anasazi societies. What happened to them?

4. Describe the societies that developed near the Mississippi. What happened to them?

5. How does image 2, the aerial perspective of Cahokia, contradict the typical portrayal of Native Americans in North America?

6. Taylor claims “The new discoveries and their exploitation transformed Europe from a parochial backwater into the world’s most dynamic and powerful continent.” How does Taylor support his claim? Is his argument convincing? Explain your reasoning.

7. When Europeans and Native Americans came into contact they developed a complex system of exchange that radically changed both the Americas and Europe. Today historians refer to these interactions as the Columbian Exchange- and exchange of people, livestock, plants, and disease. How did contact and exchanges between the Europeans and Native Americans effect each?

Chapter 2: New Spain

1. What motivated the Spanish conquistadors to come to the Americas?

2. How were the Spanish colonies organized?

3. Define encomienda.

4. Explain the castas hierarchy system the Spanish developed.

5. Describe the role of religion in Spanish colonization.

6. Why was the Pueblo Revolt significant? How can the Spanish interaction with the Pueblo serve as an archetype for the Spanish New World?

Chapter 3: New France

1. What was the major commodity that French colonists sought?

2. How did trade with the French effect the behavior of Native Americans?

3. Taylor claims the "fur trade implicated traders and natives in mutual dependence." Explain what he meant by this. How is this different from the Spanish?

4. Who were the coureurs de bois?

5. Explain "what the historian Richard White has called 'the middle ground'" and the misunderstandings that existed between the French and Natives.

Chapter 4: Chesapeake Colonies

1. There were a multitude of reasons why people from England set off to colonize the New World. All of these reasons can be categorized as either "push" or "pull" factors. Push factors are what drove them from where they already were. Pull factors are what allured them to the New World. What were the "push" factors that drove the English to colonize the new world?

2. Compare and contrast the Native American interactions with the English, Spanish, and the French. Your response should address both similarities and differences in how each European country's colonizers interacted with the Native Americans they encountered.

3. Explain the impact of the introduction of tobacco in Virginia.

4. Define the term indentured servant and explain their impact on/importance to the Chesapeake colonies.

5. Taylor claims that "social mobility quickly diminished after 1665." Explain why this happened.

6. Explain the causes and effects of Bacon's Rebellion.

7. Explain the connection between Bacon's Rebellion, slavery, and the reshaping of Colonial Virginian society.

8. Describe how slavery evolved and changed during the 17th century.

Chapter 5: New England

1. Describe the difference between the English colonists who settled in New England compare to those who settled in the Chesapeake.

2. Define and explain the motivations of "the Great Migration".

3. How did geography and climate effect the growth of the various colonies in British America?

4. What are the key characteristics of the New England colonies economy?

5. Explain the role of religion is shaping New England society.

6. Describe and explain the key events marked the relationship between New England colonists and the regions Native Americans.

Chapter 6: West Indies and Carolina- SKIP CHAPTER 6
Chapter 7: British America

1. Explain what Taylor means when he states, "in transatlantic migration, push was stronger than pull…"

2. What were the trade stipulations laid out by the Navigation Acts?

3. What was the purpose of the Navigation Acts?

4. How was Pennsylvania different from the other British colonies? Describe at least 3 distinct differences.

5. How did the Glorious Revolution in England affect the British colonies in America?

6. Support Taylor's assertion that "(f)ar from dividing the colonists from the mother country, the Atlantic Ocean drew them closer together during the early to mid-eighteenth century.

7. Describe the "consumer revolution", how it affected women in the colonies, and why it increased the importance of the colonies.

Pages 104-107 contain EXTREMLY important concepts to understanding the development of Colonial America. Be sure you carefully read these pages and understand Taylor's key arguments.

8. Explain the purpose and impact of the religious revivals of the mid-1700s.

9. Compare and contrast the New Lights and the Old Lights.

10. Explain what Taylor means when he states, "(f)ree choice had radical implications for a colonial society."

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Part II: Introduction to *American Colonies* Discussion Questions

Directions: Responses to the following questions must be legibly handwritten in blue or black ink. All work must be completed in your own words and in grammatically correct complete sentences which display an understanding of the historical concepts related to the question. This assignment is worth 15 points and will be assessed for the quality of written responses. The highest scoring responses will display a clear understanding of the concepts discussed in the text as they relate to the questions.

1. Who was left out of early histories of colonial America? Why?

2. According to the earlier style of colonial American history, when did colonization begin? Why was this the case?

3. What effect did this view of colonial American history have on the interpretation of American history?

4. What effect did the "abundance of land" have on the development of colonial America?

5. What other nations were involved in the early colonization of the Americas? Where?

6. Describe how the "unprecedented intermixing of radically diverse people" impacted the development of colonial America?

7. What advantages did the Europeans have over the Native Americans and the Africans during the colonial period?

8. Why does Allen Taylor state that race "was primarily a product, rather than a precondition, of colonization"?

9. Describe each of the following approaches to the study of colonial American history.

    a. The Atlantic Approach

b. environmental history

c. ethnohistory

10. Why does Taylor choose to use the plural "American Colonies" rather than the singular "Colonial America" when discussing this era of history?

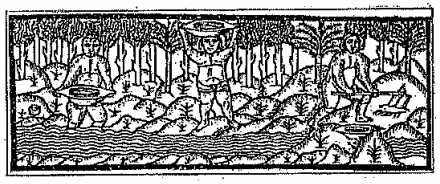
11. What is teleology? How should it be used in the study of history?

12. Why does Taylor say it is necessary to stretch the geographic boundaries of British North America to better understand the colonial period?

13. Why does Taylor say that the study of the American Colonies is as much a "process" as it is a "place"?

AMERICAN COLONIES

ALAN TAYLOR



The Penguin History of the United States

Eric Foner, Editor

VIKING

Part III
EMPIRES

INTRODUCTION

Christopher Columbus and the worlds he bridged, as imagined by a European artist of the early seventeenth century. From Caspar Plantius, Nova Typis Transacta Navigatio *(n.p., 1621).*

To write a history of colonial America used to be easier, because the human cast and the geographic stage were both considered so much smaller. Until the 1960s, most American historians assumed that "the colonists" meant English-speaking men confined to the Atlantic seaboard. Women were there as passive and inconsequential helpmates. Indians were wild and primitive peoples beyond the pale: unchanging objects of colonists' fears and aggressions. African slaves appeared as unfortunate aberrations in a fundamentally upbeat story of Englishmen becoming freer and more prosperous by colonizing an open land. The other colonies of rival empires—Dutch, French, and Spanish—were a hazy backdrop of hostility: backward threats to the English America that alone spawned the American Revolution and the United States. And no colonial historian bothered with the eighteenth-century Russian colonization of Alaska or the English probes into Hawaii, although both places later became absorbed into the United States.

By long convention, "American history" began in the east in the English colonies and spread slowly westward, reaching only the Appalachian Mountains by the end of the colonial period. According to this view, the "seeds" of the United States first appeared with the English colonists in 1607 at Jamestown in Virginia, followed in 1620 by "the Pilgrims" at Plymouth in New England. Earlier Spanish and contemporary French settlements were fundamentally irrelevant except as enemies, as "foreign" challenges that brought out the best in the English as they made themselves into Americans. What we now call "the West" did not become part of American history until the United States invaded it during the early nineteenth century. Alaska and Hawaii made no appearance in national history until the end of that century.

That narrow colonial cast and stage made for the fundamentally happy story of "American exceptionalism": the making of a new people, in a new land. By emigrating to the colonies, white men escaped from the rigid customs, social hierarchies, and constrained resources of Europe into an abundant land of challenge and opportunity. That story persists in our national culture and popular history because it offers an appealing simplification that contains important (but partial) truths. Many English colonists did find more land, greater prosperity, and higher status than they could have achieved in the mother country. After about 1640, the great majority of free colonists were better fed, clothed, and housed than their common contemporaries in England, where half the people lived in destitution. And English colonial societies were truncated, lacking the gentry and aristocracy of the mother country, creating a political vacuum at the top to be filled by prosperous merchants and planters.

But the traditional story of American uplift excludes too many people. Many English colonists failed to prosper, finding only intense labor and early graves in a strange and stressful land of greater disease, new crops and predators, and intermittent Indian hostility. And those who succeeded bought their good fortune by taking lands from Indians and by exploiting the labor of others—at first indentured servants, later African slaves. The abundant land for free colonists kept wage labor scarce and expensive, which promoted the importation of unfree laborers by the thousands. Between 1492 and 1776, North America lost population, as diseases and wars killed Indians faster than colonists could replace them. And during the eighteenth century, most colonial arrivals were Africans forcibly carried to a land of slavery, rather than European volunteers seeking a domain of freedom. More than minor aberrations, Indian deaths and African slaves were fundamental to colonization. The historian John Murrin concludes that "losers far outnumbered winners" in "a tragedy of such huge proportions that no one's imagination can easily encompass it all."

Moreover, not all of colonial America was English. Many native peoples encountered colonizers not as westward-bound Englishmen, but as Spanish heading north from Mexico, as Russians coming eastward from Siberia, or as French probing the Great Lakes and Mississippi River. And each of their empires interacted in distinctive ways with particular settings and natives to construct varied Americas.

Historians have recently broadened their research to recover the enormous diversity and tragic dimensions of the colonial experience. Instead of lurking beyond the colonies in a "wilderness," Indians have come back into the story as central and persistent protagonists. Instead of dismissing slavery as peripheral, recent historians have restored its centrality to the economy, culture, and political thought of the colonists. And new scholarship illuminates the essential role of women in building colonial societies. With the expanded cast has come a broader stage that includes attention to New France, New Spain, and New Netherland.

Colonial societies *did* diverge from their mother countries—but in a more complex and radical manner than imagined within the narrow field of vision once traditional to colonial history. The biggest difference was the unprecedented mixing of radically diverse peoples—African, European, and Indian—under circumstances stressful for all. The colonial intermingling of peoples—and of microbes, plants, and animals from different continents—was unparalleled in speed and volume in global history. Everyone had to adapt to a dramatic new world wrought by those combinations. In their adaptions to, and borrowings from, one another, they created truly exceptional societies (which is not to say that they were either better or worse than European societies, just new and different).

To divide the peoples in three, into the racial and cultural categories of European, African, and Indian, only begins to reveal the human diversity of the colonial encounter. For each embraced an enormous variety of cultures and languages. For example, the eighteenth-century "British" colonists included substantial numbers of Welsh, Scots, Irish, Scots-Irish, Germans,

Swedes, Finns, Dutch, and French Huguenots—as well as the usual English suspects. Moreover, during the eighteenth century those nationalities were still inchoate, still complicated by powerful local cultures within each kingdom. Both the Londoner and the rural peasant of Cornwall, in far western England, were English subjects of the same king, but they could barely understand one another. Thrown together as neighbors in a distant colony, they had to find a new commonality of identity, dialect, and customs. Until lumped together in colonial slavery, the African conscripts varied even more widely in their ethnic identities, languages, and cultures. A very partial list of West African peoples includes Ashanti, Fulani, Ibo, Malagasy, Mandingo, and Yoruba. In general, their languages differed from one another more than English did from French or Spanish. Most diverse of all were the so-called Indians. Divided into hundreds of linguistically distinct peoples, the natives did not know that they were a common category until named and treated so by the colonial invaders. All three clusters—European, African, and Indian—were in flux when they encountered one another in the colonies; in the process of those encounters they defined an array of new identities as Americans.

European ships served as the medium, and European profit-seeking and soul-seeking as the motives, for bringing Europeans, Africans, and Indians together on the natives' lands, breaking down the hundreds of localized identities and cultures that had formerly framed their lives. Thrown together in unexpected and kaleidoscopic combinations, the peoples struggled to make sense of one another as they tried to survive in a strange land of strange peoples. As James Merrell has shown, even Indians—no, *especially* Indians—lived in a new world transformed by the intrusion of diverse and powerful newcomers bearing alien diseases, livestock, trade goods, weapons, and proselytizing beliefs. By necessity, those in the encounter developed a composite culture borrowed in part from their new neighbors. African words and music infiltrated the popular culture of their enslavers, while the African-Americans adapted Christianity to their own needs. In such exchanges and composites, we find the true measure of American distinctiveness, the true foundation for the diverse America of our time.

In these cultural and environmental encounters, the various peoples were not equal in power. In most (but not all) circumstances, the European colonizers possessed tremendous ecological, technological, and organizational advantages, which demanded disproportionate adjustments by the Indians in their way and the Africans in their grasp. But the colonial elites never had complete power. Instead, they constantly had to adjust to the cultural resistance, however subtle, of those they meant to dominate.

Over time, race loomed larger—primarily in British America—as the fundamental prism for rearranging the identities and the relative power of the many peoples in the colonial encounters. A racialized sorting of peoples by skin color into white, red, and black was primarily a product, rather than a

precondition, of colonization. At first, during the sixteenth and early seventeenth centuries, colonizing elites thought of their superiority primarily as cultural—as the fruit of their European mastery of civility and Christianity. On those scores, the elites thought of their own peasants, laborers, sailors, and soldiers as only a little better than Indians and Africans. Therefore, the leaders left open the possibility that Indians and Africans could, through cultural indoctrination, become the equals of the European lower orders. Such elites did not yet ascribe status and limit potential primarily on the basis of pigmentation.

From the start, the English subtly differed from the French and the Spanish in a greater readiness to detect fundamental difference in color and to share some political rights with common "white" people. In the colonies, that difference grew stronger over the generations as British America developed an especially polarized conception of race in tandem with greater political power for common whites. Unlike the French and the Spanish, the British colonies relied in war primarily on local militias of common people, rather than on professional troops. That increased the political leverage of common men as it involved them in frequent conflicts with Indians and in patrolling the slave population. In those roles, the ethnically diverse militiamen found a shared identity as white men by asserting their superiority defined against Indians and Africans conveniently cast as brutish inferiors. To avoid alienating the militiamen, British colonial elites gradually accepted a white racial solidarity based upon subordinating "blacks" and "reds." Once race, instead of class, became the primary marker of privilege, colonial elites had to concede greater social respect and political rights to common white men.

In sum, white racial solidarity developed in close tandem with the expansion of liberty among male colonists. The greater opportunity and freedoms enjoyed by white men in the British colonies were a product of their encounter with a broader array of peoples—some of whom could be exploited in ways impossible back in Britain. Confronting that linkage has been the painful challenge faced by the American republic since 1776. Recognizing both linkage and challenge certainly does not diminish the subsequent achievements of the American people. On the contrary, remembering the painful and powerful legacies of the colonial past can only highlight the progress made in the past two centuries—as well as underline how difficult further progress will be. And in addition to recovering the tragedies and exploitations of colonial America, we can find hope there in the development of popular liberties and representative institutions that made possible the American republic. Although originally limited to propertied white men, revolutionary republicanism claimed to promote human rights universally. Over the generations, those claims have enabled more Americans—including the descendants of slaves and dispossessed natives—to seek justice.

BOUNDARIES

American Colonies draws upon three especially productive lines of recent scholarship: an Atlantic perspective, environmental history, and the ethnohistory of colonial and native peoples. The Atlantic approach examines the complex and continuous interplay of Europe, Africa, and colonial America through the transatlantic flows of goods, people, plants, animals, capital, and ideas. Environmental history considers the transformative impact of those flows on the landscape and life of North America. And ethnohistory focuses on the cultural encounters between Africans, Europeans, and natives in colonial North America. Because all three inquiries are rich and complex, they ordinarily belong to distinct specialists, but their combination is indispensable in any effort to understand the bigger picture of North America in the colonial era.

By design the title speaks of plurality, *American Colonies*, rather than the singular, traditional *Colonial America*. The chapters present a series of regional explorations that gradually move forward in time. I favored a regional, rather than a topical, organization lest I confuse myself and my readers by leaping back and forth over broad regions and distinct centuries, comparing British apples to Spanish oranges without first creating a context for understanding both. By exploring regions in sequence and in some detail, I have tried to show how culture, economy, politics, and society *fit together* in each region, have tried to re-create human places coherent and cohesive to the reader. As that picture becomes clearer and more comprehensive, I increasingly compare the various colonial Americas: Spanish, French, Dutch, British, and Russian.

In recent years, the escalating integration of North America—by treaty, investment, trade, migration, travel, mass media, and environmental pollution—renders our national boundaries more porous. As a result, we may now be prepared to broaden our historical imagination beyond the national limits of the United States, to see more clearly a colonial past in which those boundaries did not yet exist. In attempting a more North American perspective on our history, this book is also a half step toward a more global (and less national) sensibility for our place in time.

That goal is somewhat at odds with the mandate for this volume, as the first in a series meant to cover the history of the United States down to the present. That nation-state defines the subject, setting boundaries for the authors of the subsequent volumes—a luxury not available to the colonial scholar, who writes about a period before the United States existed or was even conceivable. Reading the United States back in time and geography to frame the colonial story has the distorting effect known as "teleology": making all events lead neatly to a determined outcome, in the colonial case to the American Revolution and its republic. Teleology costs us a sense of the true

drama of the past: the "contingency" of multiple and contested possibilities in a place where, and time when, no one knew what the future would bring. As late as 1775, few British colonists expected to frame an independent country. And very few Hispanics and fewer Indians wished for incorporation within such a nation.

Rejecting teleology, however, to wallow in pure contingency is an equal folly. Hindsight affords a pattern to change over time that readers reasonably seek from the historian. As their author, I cannot and should not treat the coming of the United States as utterly irrelevant to the colonial era—just as I cannot and should not allow that knowledge to overwhelm the other possibilities in that past. Instead, my job is to balance the creative tension between teleology and contingency.

Although British America does not warrant *exclusive* attention, it does deserve relatively *greater* coverage than that afforded the French, Spanish, Russian, and Dutch colonies. For British America became the most populous, prosperous, and powerful colonial presence on the continent—a development that made the American Revolution possible and successful. That revolution transformed the British colonists into the continent's premier imperialists. British America left powerful legacies for the United States, which empowered its nineteenth-century conquest of most of the other peoples, both colonial and native, on the North American continent.

Striking a balance between the emerging power of British America and the enduring diversity of the colonial peoples requires bending (but not breaking) the geographic boundaries suggested by the United States today. Hispanic Mexico, the British West Indies, and French Canada receive more detailed coverage than is customary in a "colonial American history" (which has meant the history of a proto–United States). All three were powerful nodes of colonization that affected the colonists and Indians living between the Gulf of Mexico and the Great Lakes. The internal cultures, societies, and economies of the Spanish, French, and Dutch colonies also warrant attention lest they again appear only in wars, reduced to bellicose foils to British protagonists. Such internal description also affords the comparative perspective needed to see the distinctive nature of British colonial society that made a colonial revolution for independence and republicanism possible first on the Atlantic seaboard.

As I wrote this book, several colleagues asked, "When does your book end?" Although it seemed to me that the end to my writing was nowhere in sight, I knew that they meant "At what year does your version of colonial America conclude?" The question implied the Anglocentric perspective that I hope, in some measure, to shift. So long as the subject was simply the English-speaking colonies on the Atlantic seaboard, the answer was relatively simple and finite: either 1763, when the British imperial crisis heated up, or 1776, when thirteen colonies declared their independence as the United States. But neither date marks an end point for the colonial experience west

of the Appalachians. In 1776, the colonial encounter with native peoples was just beginning on the Pacific rim. Consequently, my ending has a sliding scale: about 1775 in the east, where and when the imperial crisis broke into revolution, and approximately 1820 in the west, when colonialism had taken root in California, Alaska, and even Hawaii. By 1820 the United States had emerged from an anticolonial revolution to exercise its own imperial power on the Pacific coast. The former British colonists became the American colonizers of others in their path. In that transition, I end the book.

Ultimately, my geographic and temporal bounds for colonial America are open-ended because *process*, as much as *place*, defines the subject as I understand it. A cascade of interacting changes make up "colonization" as the Europeans introduced new diseases, plants, animals, ideas, and peoples—which compelled dramatic, and often traumatic, adjustments by native peoples seeking to restore order to their disrupted worlds. Those processes ranged throughout the continent, affecting peoples and their environments far from the centers of colonial settlement. In turn, resourceful responses by native peoples to those changes compelled the colonizers to adapt their ideas and methods.

Indian peoples were indispensable to colonizers as guides to local plants, landscapes, and animals; as converts for missionary institutions; as trading partners; and as allies in wars with other empires. By the late seventeenth century, when multiple empires competed for advantage in North America, each needed to build networks of influence over native peoples. Rather than imposing a pure colonial mastery, those alliances involved the mutual dependence of both colonists and natives. Although natives increasingly relied on European trade goods, they also compelled colonizers to accommodate to native protocols and alliances—often imposing costs and compromises on imperial visions.

Recovering native importance, however, has sometimes come at the cost of underestimating the importance of European empires to the colonial story. Historians once exaggerated the power of empires to enforce their will upon distant natives and their own colonists. But in recent years, historians have tended toward the other extreme to debunk empires as impotent and irrelevant on the colonial frontiers. The historian John Robert McNeill offers a more balanced perspective. Referring to Europe as the "metropolis" and colonies as its "periphery," he trenchantly defines a colonial empire as "the product of metropolitan logic and decisions imperfectly inflicted on people and places poorly understood by the metropolitans."

As McNeill so nicely put it, imperial visions were "imperfectly inflicted." Imperialists never achieved the full mastery they dreamed of; but the flawed pursuit of their illusions bore powerfully upon peoples in their way—just as those people inevitably deflected the blows of empire. Colonial empires unleashed powerful forces of disease, trade, missionaries, livestock, and war that, although often beyond imperial control, fundamentally disordered the

natives' world. Indians responded to the stresses with remarkable agility, but they did not have the option of ignoring the powerful changes imposed upon their continent by the newcomers. Over time, the natives lost land and freedom to the growing numbers of colonists, especially the proliferating British Americans of the Atlantic seaboard. As catalysts for unpredictable change, empires mattered, even if they were never quite what they claimed to be.