TENTH EDITION

THE UNFINISHED NATION

A CONCISE HISTORY OF THE AMERICAN PEOPLE

ALAN BRINKLEY | JOHN M. GIGGIE | ANDREW J. HUEBNER

Mc Graw Hill

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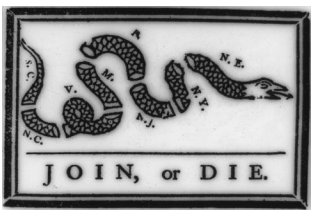

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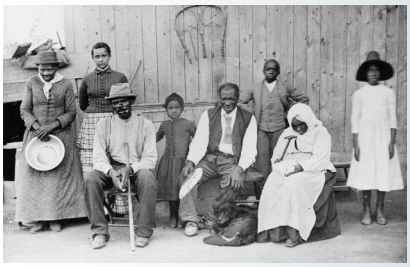

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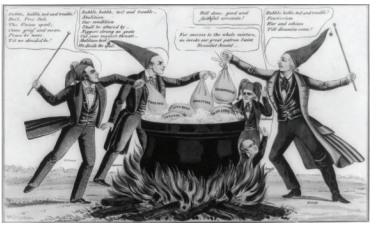

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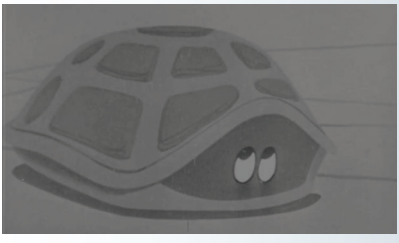

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PREFACE

The title *The Unfinished Nation* is meant to suggest several things. It is a reminder of the exceptional diversity of the United States—of the degree to which, despite all the many efforts to build a single, uniform definition of the meaning of American nationhood, that meaning remains contested. It is a reference to the centrality of change in American history—to the ways in which the nation has continually transformed itself and continues to do so in our own time. And it is also a description of the writing of American history itself—of the ways in which historians are engaged in a continuing, ever-unfinished process of asking new questions.

Like any history, *The Unfinished Nation* is a product of its time and reflects the views of the past that historians of recent generations have developed. The writing of our nation's history—like our nation itself—changes constantly. It is not, of course, the past that changes. Rather, historians adjust their perspectives and priorities, ask different kinds of questions, and uncover and incorporate new historical evidence. There are now, as there have always been, critics of changes in historical understanding who argue that history is a collection of facts and should not be subject to "interpretation" or "revision." But historians insist that history is not simply a collection of facts. Names and dates and a record of events are only the beginning of historical understanding. Writers and readers of history interpret the evidence before them, and inevitably bring to the task their own questions, concerns, and experiences.

This edition continues the evolution of the *The Unfinished Nation* as authors John M. Giggie and Andrew J. Huebner build upon this canonical text, with a focus on making history relatable and accessible to today's students. John M. Giggie is a historian of race and religion, Andrew J. Huebner is a historian of war and society, and both more generally study and teach American social and cultural history. Their interests join and complement Alan Brinkley's expansive base of knowledge in the history of American politics, society, and culture. Alan's scholarship inspired John and Andrew as graduate students and they are honored to continue the work of *The Unfinished Nation.* They endeavor to bring their own scholarly interests and sensitivities to an already vibrant, clear, concise, and balanced survey of American history. The result, we hope, is a text that explores the great range of ideas, institutions, individuals, and events that make up the fabric of society in the United States.

It is a daunting task to attempt to convey the history of the United States in a single book, and the tenth edition of *The Unfinished Nation* has, as have all previous editions, been carefully written and edited to keep the book as concise and readable as possible. It features most notably an enlarged focus on the history of Native Americans, the experiences of enslaved peoples in the United States, the ever-shifting political landscape with its associated opportunities and challenges, the Civil War and Reconstruction periods, the struggles and successes of Black Americans since the Civil War, and dramatic political and economic change in the twenty-first century, including discussion of the COVID-19 pandemic. Across these subjects, we recognize that to understand the full complexity of the American past it is necessary to understand both the forces that divide Americans and the forces that draw them together. Thus we've sought to explore the development of foundational ideals like democracy and equality as well as the ways that our nation's fulfillment of those ideals remains, like so much else, unfinished.

Paired with Connect History, a digital assignment and assessment platform, instructors and students utilizing *The Unfinished Nation* are able to accomplish more in less time. Among other resources, Connect History offers interactive map assignments and tools to strengthen critical reading and writing skills.

AMERICA'S HISTORY IS STILL UNFOLDING

Is American History finished? Not yet! *The Unfinished Nation* shows that as more details are uncovered, dates may not change—but perceptions and reality definitely can. The United States and its history are in a constant state of change.

Just like the United States, this edition evolves, benefiting from the voices of John M. Giggie and Andrew J. Huebner, whose expertise sheds light on perspectives that shape an examination of the past. Their aim is to help students ask new questions. By doing so, students find their own answer to the question: is American History finished?

PRIMARY SOURCES HELP STUDENTS THINK CRITICALLY ABOUT HISTORY

Primary sources help students think critically about history and expose them to contrasting perspectives of key events. The Tenth Edition of *The Unfinished Nation* provides three different ways to use primary source documents in your course.

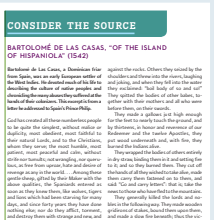
Power of Process is a critical thinking tool for reading and writing about primary sources. As part of Connect History, Power of Process contains a database of over 400 searchable primary sources in addition to the capability for instructors to upload their own sources. Instructors can then select a series of strategies for students to use to analyze and comment on a source. The Power of Process framework helps students develop essential academic skills such as understanding, analyzing, and synthesizing readings and visuals such as maps, leading students toward higher order thinking and writing.

The Power of Process landing page makes it easy for instructors to find pre-populated documents or to add their own.

Features that offer contrasting perspectives or showcase historical artifacts. Within the print or eBook, the Tenth Edition of *The Unfinished Nation* offers the following features:

CONSIDER THE SOURCE

In every chapter, Consider the Source features guide students through careful analysis of historical documents and prompt them to closely examine the ideas expressed, as well as the historical circumstances. Among the classic sources included are Benjamin Franklin's testimony against the Stamp Act, the Emancipation Proclamation, Fannie Lou Hamer on the struggle for voting rights, and Ronald Reagan on the role of government. Concise introductions provide context, and concluding questions prompt students to understand, analyze, and evaluate each source.


CONSIDER THE SOURCE

BARTOLOMÉ DE LAS CASAS, "OF THE ISLAND OF HISPANIOLA" (1542)

Bartolomé de Las Casas, a Dominican friar from Spain, was an early European settler of the Americas. His eyewitness accounts, such as describing the culture of native peoples and chronicling the many abuses they suffered at the hands of their colonizers. This excerpt is from a letter he addressed to Spain's Prince Philip.

God has created all these numberless people to be quite the simplest, without malice or duplicity, most obedient, most faithful to their natural Lords, and to the Christians, whom they serve; the most humble, most patient, most peaceful, and most virtuous; also the most monstrously out-ravaging, our eyes have seen, from uproar, hate and desire of revenge as any in the world. . . . Among these gentle sheep, gifted by their Maker with the above qualities, the Spaniards entered as soon as they knew them, like wolves, tigers and lions which had been starving for many days, and since forty years they have done nothing else; nor do they effect, torment, and destroy them with strange and new, and divers kinds of cruelty never before seen, nor heard of, nor read of. . . .

The Christians, with their horses and swords and lances, began to slaughter and practice strange cruelty among them. They penetrated into the country and spared neither children nor the aged, nor pregnant women, nor those in child-bed, all of whom they ran through the body and lacerated, as though they were attacking a very lambs herded in their sheepfold. They made bets as to who would slit a man in two, or cut off his head at one blow; or they opened up his bowels. They took the babes from their mothers' breast by the feet, and dashed their heads against the rocks. Others they seized by the shoulders and threw into the rivers, laughing and jeering at the boisterous way they fell into they exclaimed: "Just body of so and so!" They spitted the bodies of other babes, together with their mothers and all who were before them, on their swords.

They made a gallows just high enough for the feet to nearly touch the ground, and by thirteens, in honor and reverence of our Redeemer and the twelve Apostles, they put wood underneath and, with fire, they burned the Indians alive.

To others, all the people of others entirely in dry straw, binding them in it and setting fire to it; and so they burned them. They cut off the hands of all they wished to take alive, made them carry them fastened on to them, and said "Go and carry letters"; that is, take the news to those who have fled to the mountains.

They generally killed the lords and nobles in the following way. They made wooden gridirons of stakes, based them upon them, and made a slow fire beneath; thus the victims gave up the spirit by degrees, emitting cries of despair in their torture.

UNDERSTAND, ANALYZE, & EVALUATE

1. How did Bartolomé de Las Casas characterize the indigenous people of Hispaniola? How do you think they would have responded to this description?
2. What metaphor did Las Casas use to describe the native peoples and where does this metaphor come from?
3. What role did Las Casas expect the Spanish to play in Hispaniola? What did they do instead?

DEBATING THE PAST

Debating the Past essays introduce students to the contested quality of much of the American past and provide a sense of the evolving nature of historical scholarship. From examining specific differences in historical understandings of the Constitution, to exploring the causes of the Civil War and the significance of Watergate, these essays familiarize students with the interpretive character of historical understanding.


DEBATING THE PAST

THE DECISION TO DROP THE ATOMIC BOMB

There has been continuing disagreement since 1945 among historians—and many others—about how to explain and evaluate President Truman's decision to use the atomic bomb against Japan.

Truman himself, both at the time and in his later memoirs, argued that the decision was a necessary one. Japan was not ready to surrender in the summer of 1945. The alternative to using atomic weapons, he claimed, was an American invasion of mainland Japan that might have cost hundreds of thousands of American lives. Secretary of War Henry Stimson made the same argument, known as the "orthodox" one, in a 1947 piece in *Harper's Magazine*. That view received considerable support from historians. Herbert Feis argued in *The Atomic Bomb and the End of World War II* (1966) that Truman made his decision on purely military grounds—to ensure a speedy American victory.

Others strongly disagreed. As early as 1948, British physicist P. M. S. Blackett wrote in *Fear, War, and the Bomb* that the detonation of Hiroshima and Nagasaki was "not so much the last military act of the second World War as the first major operation of the cold diplomatic war with Russia." The most important "revisionist" critic of Truman's decision is the historian Gar Alperovitz, the author of two influential books on the subject: *Atomic Diplomacy: Hiroshima and Potsdam* (1965) and *The Decision to Use the Atomic Bomb* (1995). Alperovitz dismissed the argument that the bomb was used to shorten the war and save lives. Japan was likely to have surrendered soon even if the bomb had not been used, he claimed. Instead, he argued, the United States used the bomb less to influence Japan than to influence the course of diplomacy"—to intimidate the Soviet Union and "make Russia more manageable in Europe." In *A World Destroyed: The Atomic Bomb and the Grand Alliance* (1975), Martin Sherwin agreed that the bombs carried diplomatic value but also granted the certainty—to ensure a speedy victory—that Truman dropped them to end the war quickly.

Other critics of the Truman administration suggested that race played a role in the decision. Among the most prominent of these include John Dower's *War Without Mercy: Race and Power in the Pacific War* (1986), Ronald Takaki's *Hiroshima: Why America Dropped the Atomic Bomb* (1995), and Tsuyoshi Hasegawa's *Racing the Enemy: Stalin, Truman, and the Surrender of Japan* (2005). These writers contend that American visions of the Japanese as almost subhuman oriented not only Hiroshima and Nagasaki but also the broader character of the war in the Pacific.

Orthodox scholars, in turn, resistered their opposition to Alperovitz's idea of "atomic diplomacy" in the 1990s and 2000s with a similar charge that revisionist scholars misread the evidence or wrote before the release of important new documents. Declassified reports suggested the United States knew in 1945 that Japan was ready itself for an American invasion. Two scholars, Robert H. Ferrell, in *Harry S. Truman: A Life* (1994) and Harry S. Truman and the Cold War Revisionists (2006), as well as Alonzo L. Hamby, in *Man of the People* (1995), defended Truman's decision to drop the bomb on military grounds. They cited Japan's unwillingness to surrender and Truman's belief, as he wrote in *Year of Decisions*, that dropping the atom of atomic diplomacy in the attacks. "One consideration weighed most heavily with Truman," Hamby concluded. "The longer the war lasted, the more Americans were killed." In *Most Controversial Decision: Truman, the Atomic Bomb, and the Defeat of Japan* (2011), Wilson Miscamble likewise called it a "myth" that Japan was ready to give up before Hiroshima and Nagasaki.

The debate over Truman's decision to drop the bomb has generated bitter and even personal exchanges, because at their heart, those exchanges pivot around a wrenching and divisive question: Were Hiroshima and Nagasaki brutal, unnecessary tragedies that killed thousands of innocent people, or terrible but justifiable acts that shortened a war and saved many thousands more? ★

UNDERSTAND, ANALYZE, & EVALUATE

1. The United States dropped two atomic bombs on Japan, one on Hiroshima and the other on Nagasaki. Was dropping the bomb on Hiroshima necessary? Was it justifiable? Do the reasons for dropping the bomb on Hiroshima apply equally to the bombing of Nagasaki?
2. How might the war in the Pacific have been different if the United States had decided not to drop the bombs?

AMERICA IN THE WORLD

America in the World essays focus on specific parallels between American history and those of other nations and demonstrate the importance of the many global influences on the American story. Topics such as the global Industrial Revolution, the abolition of slavery, and the global depression of the 1930s provide concrete examples of the connections between the history of the United States and the history of other nations.


AMERICA IN THE WORLD

THE ABOLITION OF SLAVERY

The United States formally abolished slavery through the Thirteenth Amendment of the Constitution in 1865, in the aftermath of the Civil War. But the effort to abolish slavery did not begin or end in North America. Denmark-Norway in the United States was part of a worldwide antislavery movement that began in the late eighteenth century and continued through the end of the nineteenth.

The end of slavery, like the end of monarchy, was a product of the ideas and the spirit of the ideals of the Enlightenment, which inspired new concepts of individual freedoms. As Enlightenment ideas spread throughout the Western world in the seventeenth and eighteenth centuries, people on both sides of the Atlantic began to examine slavery anew. Many Europeans and Americans, including most of the founders of the American republic, considered slavery a shameful contradiction for white people but not for people of color. But others came to believe that all human beings had an equal claim to liberty, and their views became the basis for an escalating series of antislavery movements.

Opponents of slavery first targeted the slave trade—the vast commerce in human beings that had grown up in the seventeenth and eighteenth centuries and had come to involve large parts of Europe, Africa, the Caribbean, and North and South America. In the aftermath of the revolutions in America, France, and Haiti, the attack on the slave trade quickly gained momentum. Its central figure was the English reformer William Wilberforce, who spent years attacking Britain's connection with the slave trade on moral and religious grounds. After the Haitian Revolution, Wilberforce and other antislavery activists denounced slavery on the grounds that its continuation would create more slave revolts. In 1807, he persuaded Parliament to pass a law ending the slave trade within the entire British Empire. The British example foreshadowed many other nations to make the slave trade illegal as the United States in 1808, France in 1814, Holland in 1817, Spain in 1845. Trading in enslaved people persisted within countries and colonies where slavery remained legal (including the United States), and some illegal slave trading continued for decades. But the transatlantic trade in the enslaved side of the enslaved steadily declined after 1807. The best-known shipment of enslaved people across the Atlantic—from Africa to Cuba—occurred in 1867.

Ending the slave trade was a great deal easier than ending slavery itself, in which many people had large investments and on which much agriculture, commerce, and industry depended. Antislavery sentiment slowly grew steadily throughout the nineteenth century, with Wilberforce once more helping to lead the international society against the institution. In Haiti, the slave revolts that began in 1791 eventually abolished not only slavery but also French rule. In some parts of South America, slavery came to an end with the overthrow of Spanish rule in the 1820s. Simón Bolívar, the great leader of Latin American independence movements, emancipated slaves in important part of his mission, freeing those who joined his armies and insisting on constitutional prohibitions of slavery in several of the constitutions he helped frame. In 1833, the British parliament passed a law abolishing slavery throughout the British Empire and compensated slaveholders for freeing those they held in slavery. France abolished slavery in its empire in 1848, after years of agitation from abolitionists. In the Caribbean, Spain followed suit in 1873, and Brazil was the last nation in the Americas to abolish slavery, ending the system law, arguing that it obstructed economic and social progress.

In the United States, the power of world opinion—and the example of Wilberforce's movement in England—became an important influence on the abolitionist movement as it gained strength in the 1830s. American abolitionists, in turn, helped reinforce the movements abroad. Frederick Douglass, the formerly enslaved American turned abolitionist, became a major figure in the international antislavery movement and was a much-admired and much-sought-after speaker in England and Europe in the 1840s and 1850s. The United States was one of the last countries in the Western world to ban slavery and had to fight a four-year war with itself to do so. Its efforts, importantly, were part of a worldwide movement toward emancipation. ▲

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ANTISLAVERY MESSAGE Abolitionists used this image—which was popular in both British and American antislavery circles. It first appeared on the seal of the Committee for the Abolition of the Slave Trade, a British abolitionist group formed in 1787, accompanied by the quote, "Am I not a man and a brother?" This example from 1837 was used to illustrate British novelist Walter Scott's antislavery poem "The Contrabandist Dead."

UNDERSTAND, ANALYZE, & EVALUATE

1. Why did opponents of slavery focus first on ending the slave trade, rather than abolishing slavery itself? Why was ending the slave trade easier than ending slavery?
2. How do William Wilberforce's arguments against slavery compare with those of the abolitionists in the United States?

PATTERNS OF POPULAR CULTURE

Patterns of Popular Culture essays bring fads, crazes, hangouts, hobbies, and entertainment into the story of American history, encouraging students to expand their definition of what constitutes history and gain a new understanding of what popular culture reveals about a society.


PATTERNS OF POPULAR CULTURE

TAVERNS IN REVOLUTIONARY MASSACHUSETTS

In colonial Massachusetts, as in many other American colonies in the 1760s and 1770s, taverns (or "public houses," as they were often called) were the centers of the development of popular resistance to British rule. The Puritan culture of New England created some resistance to taverns, and reformers tried to regulate or close them to reduce "public drunkenness," "lewd behavior," and "anarchy." But as the commercial life of the colony expanded and more people began living in towns and cities, taverns became the central institution of American social life—and eventually, in its political life as well.

Taverns were appealing, of course, because they provided alcoholic drinks in a culture where the average adult male drank the extent of drunkenness were very high. But taverns had other attractions as well. They were one of the few places where people could meet and talk openly in public. Indeed, many colonists considered the life of the tavern to be a crucial political experience available to them. The taverns was a mostly male institution, just as political life was considered a mostly male concern. Male camaraderie and political discourse fused together out of taverns culture.

As the revolutionary crisis deepened, taverns and pubs became central meeting places for cultivating resistance to British policies. Educated and uneducated men alike met there to discuss political events. The many who could not read learned about the contents of revolutionary pamphlets from listening to tavern conversations. They could join in the discussion of the new republican ideas emerging in America by participating in tavern celebrations of, for example, the anniversaries of resistance to the Stamp Act. Those anniversaries inspired elaborate parades in public houses throughout the colonies.

In an age before wide distribution of newspapers, taverns and tavernkeepers were important sources of information about the political and social turmoil of the time. Taverns were also the settings for political events. In 1770, for example, a report circulated through the taverns of Boston that a British soldier had killed a man who was refusing to sell his despite the colonial boycott. The Sons of Liberty brought the seller to the Red Tavern and persuaded him to sign a confession and apology before a crowd of distinct men in the public room.

Almost all politicians who wanted any real contact with the public found it necessary to visit taverns in colonial Massachusetts. Samuel Adams spent considerable time in the public houses of Boston, where he sought to encourage resistance to British rule while taking care to drink moderately so as not to erode his stature as a leader. His cousin John Adams, although somewhat more skeptical of taverns and more sensitive to the vices they encouraged, also recognized their political value. In taverns, he once said, "factions and legislatures are frequently begotten." ★

Library of Congress, Prints and Photographs Division [LC-USZC2-1967]

TAVERNS AND POLITICS The London Coffee House and other taverns were centers for pre-Revolutionary social and political life in colonial Philadelphia.

UNDERSTAND, ANALYZE, & EVALUATE

1. Why were taverns so important in educating colonists about the relationship with Britain?
2. What gathering places today serve the same purposes as taverns did in colonial America?

the verge of bankruptcy) was sitting on large stocks of tea that it could not sell in Britain. In an effort to save the company, the government passed the **Tea Act** of 1773, which gave the East India Company a virtual monopoly on the tea trade in the colonies. It removed many of the regular taxes that were imposed on colonial importers, but the new tax on tea, but the original Townshend duty on the commodity survived, and the East India Company was now exempt from paying it. That meant that even the low taxes, which Lord North had assumed would make the law welcome among the colonists.

But resistance leaders in America argued that the tax, in effect, imposed an unfair tax on American merchants, who would be undersold by the East India Company and become disadvantaged in the colonial tea trade. The colonists responded by boycotting tea. Unlike earlier protests, most of which had involved relatively small numbers of people, the tea boycott mobilized large segments of the population. It also helped link the colonies together in a common experience of mass popular protest. Particularly important to the movement were the activities of colonial women, who led the boycott. The **Daughters of Liberty** were usually formed women's organization—proclaimed, "rather than threaten, we'll part with our tea."

In the last weeks of 1773, with strong popular support, some colonial leaders made plans to prevent the East India Company from landing its cargoes. In Philadelphia and New York, determined colonists kept the tea from leaving the company's ships, and in Charles Town, South Carolina, they stored it away in a public warehouse. In Boston, local dissenters staged a spectacular drama. On the evening of December 16, 1773, three companies of fifty men each, masquerading as Mohawk, went aboard three ships. Seeks upon the tea chests, and heaved them into the harbor. As the electrifying news of the **Boston Tea Party** spread, colonists in other seaports staged similar acts of resistance.

The British government's response to the Boston Tea Party was drastically reducing the powers of self-government in Massachusetts, permitting royal officers in America to be tried for crimes in other colonies or in Great Britain, and providing for the quartering of troops by the colonists. These **Coercive Acts** were more widely known in America as the "Intolerable Acts."

The Coercive Acts backfired. Far from isolating Massachusetts, they made the colony a martyr in the eyes of other colonies and sparked new resistance up and down the coast. Colonial legislatures passed a series of resolves supporting Massachusetts. Women's groups mobilized to extend the boycotts of British goods and to create substitutes for the tea, textiles, and other commodities they were choosing. In Edenton, North Carolina, fifty-one women signed an agreement in October 1774 declaring their "sincere adherence" to the

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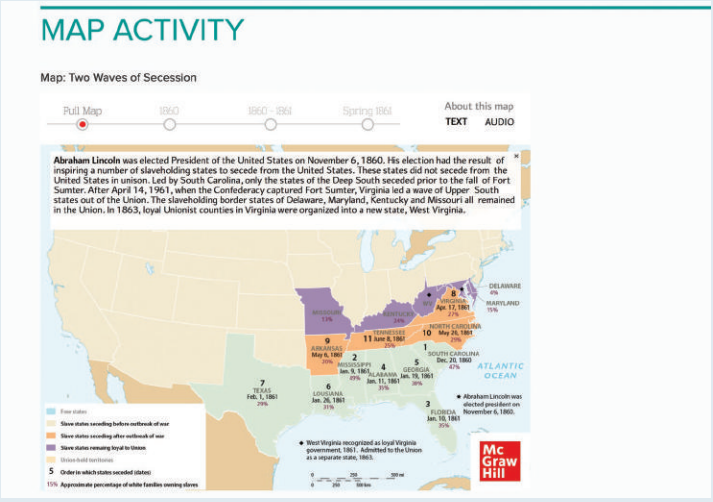
Interactive maps give students a hands-on understanding of geography. *The Unfinished Nation* offers over 30 interactive maps that support geographical as well as historical thinking. These maps appear in both the eBook and Connect History exercises. For some interactive maps, students click on the boxes in the map legend to see changing boundaries, visualize migration routes, or analyze war battles and election results. With others,

students manipulate a slider to help them better understand change over time. New interactive maps feature advanced navigation features, including zoom, as well as audio and textual animation.

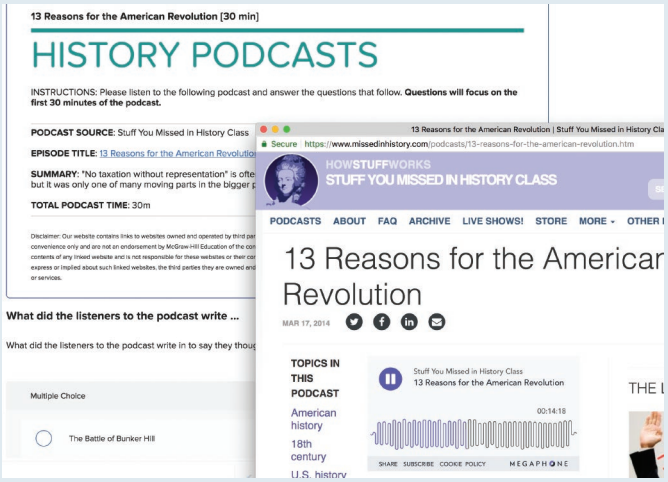


SMARTBOOK

SMARTBOOK® Available within Connect History, SmartBook has been updated with improved learning objectives to ensure that students gain foundational knowledge while also learning to make connections to help them formulate a broader understanding of historical events. SmartBook 2.0 personalizes learning to individual student needs, continually adapting to pinpoint knowledge gaps and to focus learning on topics that need the most attention. Study time is more productive and, as a result, students are better prepared for class and coursework. For instructors, SmartBook 2.0 tracks student progress and provides insights that can help guide teaching strategies.

CONTEXTUALIZE HISTORY

Help students experience history in a whole new way with our Podcast Assignments. We've gathered some of the most interesting and popular history podcasts currently available and built assignable questions around them. These assignments allow instructors to bring greater context and nuance to their courses while engaging students through the storytelling power of podcasts.



INSTRUCTOR RESOURCES

The Unfinished Nation offers an array of instructor resources for the U.S. history course:

Instructor's Manual The Instructor's Manual provides a wide variety of tools and resources for presenting the course, including learning objectives and ideas for lectures and discussions.

Test Bank By increasing the rigor of the test bank development process, McGraw Hill has raised the bar for student assessment. Each question has been tagged for level of difficulty, Bloom's taxonomy, and topic coverage. Organized by chapter, the questions are designed to test factual, conceptual, and higher-order thinking.

Test Builder Available within Connect, Test Builder is a cloud-based tool that enables instructors to format tests that can be printed and administered within a Learning Management System. Test Builder offers a modern, streamlined interface for easy content configuration that matches course needs without requiring a download.

Test Builder enables instructors to

- Access all test bank content from a particular title.
- Easily pinpoint the most relevant content through robust filtering options.
- Manipulate the order of questions or scramble questions and/or answers.
- Pin questions to a specific location within a test.
- Determine your preferred treatment of algorithmic questions.
- Choose the layout and spacing.
- Add instructions and configure default settings.

PowerPoint The PowerPoint presentations highlight the key points of the chapter and include supporting visuals. All slides are WCAG compliant.

Remote Proctoring and Browser-Locking Capabilities. Remote proctoring and browser-locking capabilities, hosted by Proctorio within Connect, provide control of the assessment environment by enabling security options and verifying the identity of the student. Seamlessly integrated within Connect, these services allow instructors to control students' assessment experience by restricting browser activity, recording students' activity, and verifying students are doing their own work. Instant and detailed reporting gives instructors an at-a-glance view of potential academic integrity concerns, thereby avoiding personal bias and supporting evidence-based claims.

CHAPTER-BY-CHAPTER CHANGES

We have extensively revised the narrative and features in this Tenth Edition to bring in new scholarship, particularly as it relates to the experiences and perspectives of Native Americans, Black Americans, and women throughout American history. Revisions and updates in every chapter reflect the most recent scholarship as well as the advice of our panel of reviewers. Following are the major changes organized by chapter:

Chapter 1, The Collision of Cultures

- Revised content addressing political and cultural achievements of indigenous societies before the arrival of Europeans.
- Updated material on Henry Hudson's travels.

Chapter 2, Transplantations and Borderlands

- Expanded discussion of Anne Hutchinson's social role and theology.

- Revised content on William Penn and the Pennsylvania Quakers, with a focus on relationships with native peoples.
- New material on the Barbados Slave Code of 1661.

Chapter 3, Society and Culture in Provincial America

- New and revised material pertaining to early medicine in the American colonies.
- Revised material pertaining to early industry in the colonies.
- Updated discussion of the experiences of enslaved people in the Southern communities.
- Revised material on the economies and social patterns in Northern settlements, including discussion of enslaved people living in Northern colonies.
- Revised content on the religious heritage of enslaved Africans.

Chapter 4, The Empire in Transition

- Updated treatment of native resistance to European powers.
- Revised discussion of the different approaches taken by British and French colonies in North American, particularly in regards to relationships with natives peoples.

Chapter 5, The American Revolution

- Updates regarding the 1619 project in the Debating the Past feature on the American Revolution.
- Revised material on the role of enslaved people in the Revolutionary War as well as the way that war affected the lives of enslaved people.

Chapter 6, The Constitution and the New Republic

This chapter features substantial reworking of the coverage of the Constitution, slavery, and the rancor of early American politics. Specific updates include

- Revised material on slavery and the Constitution, including significant revisions in the Debating the Past feature.
- Expanded discussion of the system of checks and balances.
- Revised material on the Bill of Rights.
- Revised material on Hamilton's approach to the national economy.
- New material on the emergence of a two-party system.
- Updated treatment of the Alien and Sedition Acts.

Chapter 7, The Jeffersonian Era

This chapter has been significantly revised to reflect the newest scholarship on the Jeffersonian period. Particular attention has been paid to westward expansion, violence against and dispossession of Native Americans, and the War of 1812. Other updates include

- Clarifications in discussion of the impact of the cotton gin on the slavery system.
- Expanded material on the Louisiana Purchase.

Chapter 8, Expansion and Division in the Early Republic

- Expanded discussion of the impacts of westward migration on indigenous societies during the early republican period.
- Revised material pertaining to the plantation system in the Old Southwest.
- New content on Jackson's activities during the Seminole War.
- Revised material on the Missouri Compromise.
- Updated discussion of the effect of the Marshall Court's rulings on native peoples.
- New material on the formation of the second two-party system.
- New material pertaining to the "corrupt bargain."

Chapter 9, Jacksonian America

- Expanded material on the Dorr Rebellion.
- Updated discussion in the Debating the Past feature reflecting the most recent scholarship pertaining to Jacksonian democracy.
- Significant updates and revisions pertaining to the forced removal of Native Americans during the Jackson presidency.
- Revised content on the philosophies and approaches of the Democrats and the Whigs.

Chapter 10, America's Economic Revolution

- Expanded discussion of immigration and urban growth.
- New material on the growth of the railroads.
- New material on women's early efforts to unionize.
- New material on class conflict.

Chapter 11, Cotton, Slavery, and the Old South

- Expanded and revised material on the cotton economy.
- Significantly revised material on Southern white society, including the roles of women, the class divide among white Southerners, and the commitment to slavery as the foundation of the economy.
- Significantly revised material on slavery in the American South, including updates to the Debating the Past feature to reflect recent scholarship, expanded material on the reliance on punishment as a way of managing enslaved individuals, new

content on the diets and daily lives of enslaved people, and a revised discussion of the experiences of those sold through the slave trade.
- Significantly rewritten content on Black culture under slavery, with new or revised material on religion, language, song, family, and means of resistance.

Chapter 12, Antebellum Culture and Reform

- Revised discussion of the importance of the Hudson River school.
- New content on Southern writers.
- Revised material on the development, culture, and theology of the Shakers.
- Revised content on health care in the antebellum period, including new material on the racist applications of phrenology.
- Rewritten discussion of prison reform efforts.
- Updated material on early opposition to slavery.
- New and revised material on the Southern response to the abolition movement.

Chapter 13, The Impending Crisis

- Rewritten material pertaining to the concept of manifest destiny.
- Updated material on John Brown and "Bleeding Kansas."

Chapter 14, The Civil War

This chapter has been significantly rewritten and revised. Changes include

- New material reflecting latest scholarship on the question of why the South seceded
- New Consider the Source feature "Ordinances of Secession (1860/1861)."
- New material on the differences in the ways that Southerners and Northerners viewed the Civil War while it was being fought, as well as material on the way that enslaved people and free Blacks viewed the Civil War.
- Revised discussion of political changes in the North associated with the War.
- New Consider the Source feature "Letter from a Refugee (1862)."
- New Consider the Source feature "The Emancipation Proclamation (1863)."
- New and revised content on the experiences of Black soldiers who fought for the Union.
- New and revised content on women's roles during the Civil War in both the North and the South.
- New material on the politic effects of the Conscription Act.
- New material on the skills, strategies, and personalities of key Southern and Northern military leaders.
- New material on the cultural and class background of Civil War soldiers in both the Union and Confederate armies.
- Updated material on the impact of military technology on Civil War battles.

Chapter 15, Reconstruction and the New South

This chapter has been significantly rewritten and revised. Changes include

- Updated content on the number of causalities caused by the Civil War.
- Clarified discussion of competing notions of freedom held by white Southerners and Black Americans.
- New material on the development of Black higher education.
- Updated and revised material on the scholarship pertaining to Reconstruction in the Debating the Past box, with a focus on the contributions of gender historians.
- New material on the significance and limitations of the Fourteenth Amendment.
- New material on Black politics during Reconstruction.
- New material on the growth and activities of the Ku Klux Klan.
- New section on the growth and cultural significance of Lost Cause mythology in the South.
- Revised treatment of the birth of Jim Crow.

Chapter 16, The Conquest of the Far West

- Revised discussion of resistance to white encroachment by native societies living west of Mississippi.
- Updated material on the impact of large-scale ranches on the economy and ecology of the Far West.
- Rewritten content on white policies toward and treatment of native peoples, including unofficial campaigns of violence.

Chapter 17, Industrial Supremacy

- Revised discussion of the role of unions.
- Refined presentation of material pertaining to sources of industrial growth.

Chapter 18, The Age of the City

This chapter has been significant revised with substantial revisions to content on immigration and ethnicity, consumerism, labor, and urban life, and with new material on LGBTQ communities. Specific updates include

- Revised content on immigration patterns at the end of the nineteenth century.
- New material on the growth of nativism.

- New material on Rabbi Isaac Mayer Wise.
- New and revised material on the creation of public space.
- New and revised content on urban poverty and philanthropic efforts to address it.
- Revised material on political machines.
- New material on anti-Semitic nature of criticism of department stores.
- New material on the homogenizing pressures of consumer society.
- New material on the growth of gay communities in urban areas.
- Revised and new content on the impact of Darwin's ideas on society.
- New and revised material on the Carlisle School.

Chapter 19, From Crisis to Empire

The chapter has been significantly updated, with a new Consider the Source feature on imperialism, along with substantial revisions on topics including: populism, party politics, imperialism, and wars in the Philippines and the Caribbean. Specific revision include

- Revised material on the party system in the late nineteenth century.
- Revised content on the Pendleton Act.
- New material on the impact of Supreme Court decisions on the Granger Laws.
- Revised America in the World feature on Imperialism.
- New material on various aspects of the Spanish American War: role of concerns about declining masculinity, hopes that the war would help Civil-War reconciliation, and experience of Black soldiers.
- New Consider the Source feature "The White Man's Burden."

Chapter 20, The Progressives

This chapter has been significantly updated, with substantial revisions to the Debating the Past feature on Progressivism and to topics including progressive ideology and politics, eugenics, woman suffrage, and race and progressivism. Specific updates include

- Revised America in the World feature on Social Democracy.
- New and revised content on the settlement house movement.
- New material on Robert la Follette and the "Wisconsin Idea."
- New material on women's roles in reform efforts.
- New material on the impact of women's WWI participation in suffrage campaign.
- Significantly revised Debating the Past feature on progressivism, reflecting current scholarship.
- New material on the National Urban League.
- New material on anti-immigration sentiments.
- New material on forced sterilization campaigns.
- New material on Theodore Roosevelt's attitude toward Native Americans.
- New material on Woodrow Wilson's embrace of white supremacy.

Chapter 21, America and the Great War

- New material on Tulsa race massacre.
- New material pertaining to American resistance to having a standing army prior to World War I.
- New content on the resistance to conscription.

Chapter 22, The New Era

- New material on the role of "welfare capitalism" in undermining unionization.
- Revised America in the World feature on the cinema.
- Updated discussion of cultural shift toward "companionate marriages."

Chapter 23, The Great Depression

- Revised material on literature and journalism during the 1930s.
- Update treatment of the Bonus Army march on Washington, D.C.

Chapter 24, The New Deal Era

- Updated Debating the Past feature on the New Deal, reflecting the latest scholarship.
- New content on the membership and political influence of the Liberty League.
- Revised material on the political and economic impact of the Revenue Acts.

Chapter 25, America in a World at War

- Updated treatment of the 1940 presidential election.
- Revised discussion of tensions between white and Mexican Americans, including the "zoot suit riots."

Chapter 26, The Cold War

- Revised content pertaining to the political risks of supporting alternatives to communism that turn out to be corrupt or antidemocratic.
- Updated discussion on the role of the Marshall Plan in the Cold War.
- New material on longer-term impacts of WWII on the structure of the federal government.
- Expanded discussion of the railway strike of 1950.

Chapter 27, The Affluent Society

- Revised content on medical breakthroughs pertaining to the treatment of viruses, with inclusion of comparisons to COVID-19 pandemic.
- New material on the role of WWII in preparing the way for the Civil Rights movement.
- New material on the Cold War implications of the highway system.

Chapter 28, The Turbulent Sixties

- New material on the foreign-affairs focus shared by Presidents Kennedy and Johnson.
- Revised Debating the Past feature, reflecting the latest scholarship, on the Civil Rights movement.
- Update material on both the Civil Rights role and political career of John Lewis.
- Revised treatment of the Black Power movement.
- Updated America in the World feature on the worldwide political events of 1968.
- Expanded material on the political impact of the Democratic Party's embrace of Civil Rights in the American South.

Chapter 29, The Crisis of Authority

- Updated and expanded treatment of the Native American Civil Rights movement.
- Revised and expanded material the gay liberation movement.
- New material on the cultural impact of Title IX legislation.
- Updated and revised material on the political and cultural significance of the Watergate crisis.
- Significantly revised Debating the Past feature on Watergate, reflecting the latest scholarship.

Chapter 30, From "the Age of Limits" to Reaganism

- Expanded material on economic policies under President Carter.
- Revised discussion on the political impact of the growth of the Sunbelt.
- Expanded and updated material on the political and cultural effects of the tax revolt and the New Right.

Chapter 31, The Age of Globalization

This chapter has been thoroughly revised and organized according to a framework of broader themes within recent history, focusing on the rise of political polarization, the impacts of shifting population demographics, and the evolving consequences of globalization, including the global spread of disease. Specific updates include

- New material on immigration trends.
- New material on economic inequality.
- New material on the Dakota Access Pipeline.
- New material on the Black Lives Matter movement.
- New material on the Women's March on Washington.
- New material on the Mueller investigation of Russian meddling in the 2016 campaign and election.
- New material on the first Trump impeachment.
- New material on Ryan White.
- New material on LGBTQ rights.
- New material on foreign policy under Donald Trump.
- New material on North Korea.
- New material on the COVID-19 pandemic.
- New material on the election of Joseph Biden.
- New Material on the second impeachment of President Trump and the sacking of the Capitol Building by supporters unwilling to accept his loss in the presidential election to Joseph Biden.

ACKNOWLEDGMENTS

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1 THE COLLISION OF CULTURES

AMERICA BEFORE COLUMBUS
EUROPE LOOKS WESTWARD
THE ARRIVAL OF THE ENGLISH

LOOKING AHEAD

1. How did the societies of native people in the South differ from those in the North in the precontact period (before the arrival of the Europeans)?
2. What effects did the arrival of Europeans have on the native peoples of the Americas?
3. How did patterns of settlement differ within the Americas?

THE DISCOVERY OF THE AMERICAS did not begin with Christopher Columbus. It began many thousands of years earlier, when human beings first crossed into the new continents and began to people them. By the end of the fifteenth century, when the first important contact with Europeans occurred, the Americas were already home to millions of men and women.

These ancient civilizations experienced many changes and many catastrophes during their long history. But likely none was as tragically transforming as the arrival of Europeans. In the first violent years of Spanish and Portuguese exploration, the impact of the new arrivals was profound. European invaders brought with them diseases (most notably smallpox) previously unknown to native peoples to which they had no immunity. The result was a demographic disaster that killed millions of people, weakened existing societies, and greatly aided the Spanish and Portuguese in their rapid and devastating takeover of empires that had existed long before they arrived.

But the European immigrants were never able to eliminate the influence of the indigenous peoples (whom they came to call "Indians"). In their many interactions, whether beneficial or ruinous, these very different civilizations shaped one another, learned from one another, and changed one another forever.

TIME LINE

11,000 YEARS AGO
Migrations into the Americas begin

300
Mayan writing system originates

1200
Peak of Cahokian population in North America

1300
Mali Empire at its peak

1325
Tenochtitlán built by Mexica

1390
Kingdom of Kongo takes form

1492
Columbus's first transatlantic voyage

1500
Vast Inca Empire reaches greatest extent

1502
Enslaved Africans arrive in Spanish America

1518–1530
Smallpox ravages indigenous populations

1519–1522
Magellan expedition circumnavigates globe

1565
St. Augustine, Florida, founded

1587
Second attempt to establish Roanoke colony

1607
Jamestown founded

1608
French establish Quebec

1609
Spanish found Santa Fe

1680
Popé leads rebellion against Spanish

AMERICA BEFORE COLUMBUS

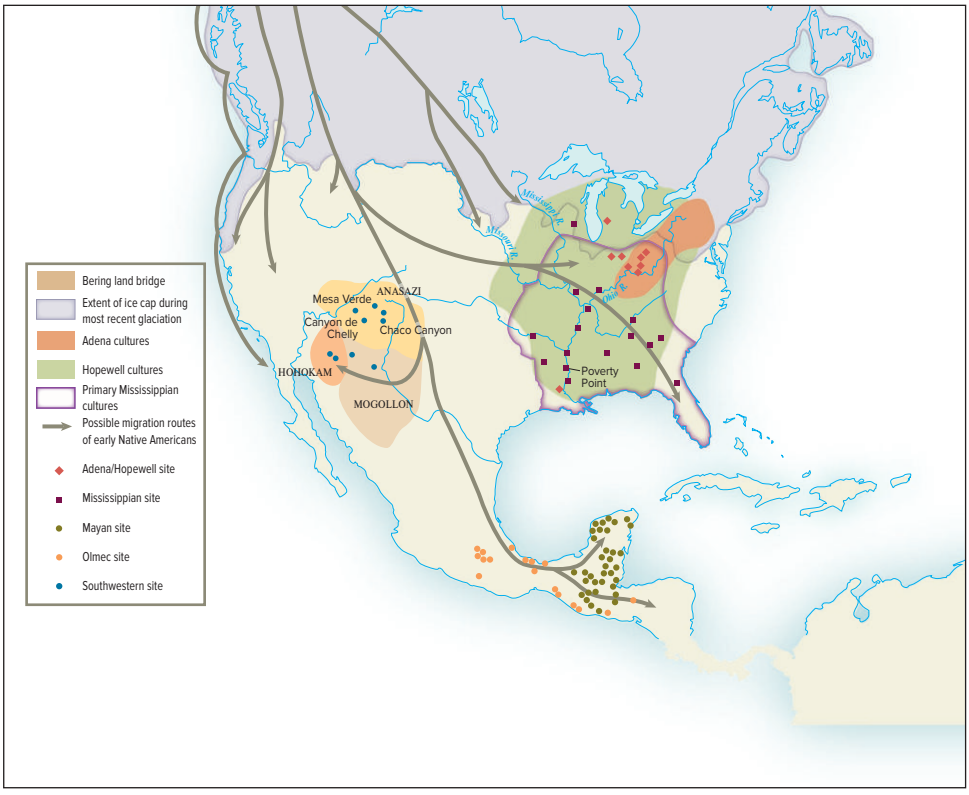
While relatively little is known about the first peoples in the Americas, archaeologists continue to discover ancient artifacts that provide new information about them.

The Peoples of the Precontact Americas

For many decades, scholars believed that all early migrations into the Americas came from humans crossing an ancient land bridge over the Bering Strait into what is now Alaska, approximately 11,000 years ago. The migrations were probably a result of the development of new stone tools—spears and other hunting implements—used to pursue the large animals that crossed between Asia and North America. All of these land-based migrants are thought to have come from a Mongolian stock related to that of modern-day Siberia. Scholars refer to these migrants as the **"Clovis" people**, so named for a town in New Mexico where archaeologists first discovered evidence of their tools and weapons in the 1930s.

More recent archaeological evidence, however, suggests that not all the early migrants to the Americas came across the Bering Strait. Some migrants from Asia appear to have settled as far south as modern-day Chile and Peru even before people began moving into North America by land. These first South Americans may have come by sea, using boats.

This new information suggests that the early population of the Americas was more diverse and more scattered than scholars previously assumed. Recent DNA evidence has identified a possible early population group that does not seem to have come from Asia. This suggests that thousands of years before Columbus, there may have been some migration from Europe.



NORTH AMERICAN MIGRATIONS This map tracks some of the very early migrations into, and within, North America in the centuries preceding contact with Europe. It shows the now-vanished land bridge between Siberia and Alaska over which thousands, perhaps millions, of migrating people passed into the Americas. It also shows the locations of some of the earliest settlements in North America. • ***What role did the extended glacial field in what is now Canada play in residential patterns in the ancient American world?***

The *Archaic period* is a scholarly term for the early history of humans in America, beginning around 8000 B.C. In the first part of this period, most humans supported themselves through hunting and gathering, using the same stone tools that earlier Americans had brought with them. Later in the Archaic period, population groups began to expand their activities and develop new tools, such as nets and hooks for fishing, traps for smaller animals, and baskets for gathering berries, nuts, seeds, and small plants. Still later, some groups began to farm. Farming, of course, requires people to stay in one place. In agricultural areas, the first sedentary settlements slowly began to form, creating the basis for larger civilizations.

The Growth of Civilizations: The South

The most elaborate early civilizations emerged in South and Central America and in Mexico. In Peru, the Incas created the largest empire in the Americas, stretching almost 2,000 miles along western South America. The Incas developed a complex administrative

state, an irrigation system, and a large network of paved roads that welded together the populations of many peoples under a single government.

Organized societies emerged around 10,000 B.C. in **Mesoamerica**, a region comprising Mexico and much of Central America. The Olmec people, whose roots trace back to between 1600 and 1500 B.C., were the first complex society in the region. A more sophisticated culture grew up in parts of Central America and in the Yucatán peninsula of Mexico, in an area known as Maya. Mayan civilization, which stretched back to 1800 B.C. and was at its most powerful about A.D. 300, developed a written language, a numerical system similar to the Arabic numeral system, an accurate calendar, an advanced agricultural system, and important trade routes into other areas of the continents.

Gradually, the societies of the Maya region were superseded by other Mesoamerican groups, who have become known collectively (and somewhat inaccurately) as the Aztecs. They called themselves Mexica. In about A.D. 1325, the Mexicas built the city of Tenochtitlán on a large island in a lake in central Mexico, the site of present-day Mexico City. With a population as high as 100,000 by A.D. 1500, Tenochtitlán featured large and impressive public buildings, schools that all male children attended, an organized military, a medical system, and an enslaved workforce drawn from conquered peoples. It was a city built over water and featuring a sophisticated water navigation system, much like Venice, Italy, but larger. The Mexicas gradually established their dominance over almost all of central Mexico.

The Mesoamerican civilizations were for many centuries the center of civilized life in North and Central America—the hub of culture and trade.

The Civilizations of the North

The peoples north of Mexico developed less elaborate but still substantial civilizations. Inhabitants of the northern regions of the continent subsisted on combinations of hunting, gathering, and fishing. They included the Inuit of the Arctic Circle, who fished and hunted seals; big-game hunters of the northern forests, who led nomadic lives based on the pursuit of moose and caribou; nations of the Pacific Northwest, who relied heavily on salmon fishing and who created substantial permanent settlements along the coast; and groups spread through relatively arid regions of the Far West, who built successful communities based on fishing, hunting small game, and gathering edible plants.

Other societies in North America were primarily agricultural. Among the most developed were those in the Southwest. Between A.D. 900 and 1150, the ancient Pueblo people developed a thriving center of culture and commerce in Chaco Canyon, in modern-day northwestern New Mexico. At its apex, Chaco Canyon boasted a population of 15,000, 12 towns, and 200 villages—one of the largest of which was Pueblo Bonita. Composed of sandstone, timber, and adobe, Pueblo Bonita soared five stories high and had 600 rooms. There would not be another structure of this size in North America until the 1880s. At roughly the same period, the Hopis lived in small masonry villages, farmed corn, and developed an elaborate irrigation system, a ceremonial culture, and a trade network stretching across what is now Arizona. And the Zunis, based in the desert areas of present-day Arizona, Utah, and New Mexico, built large stone and adobe villages centered on a plaza, created elaborate pottery, and farmed corn and other grains.

The eastern third of what is now the United States—much of it covered with forests and inhabited by the Woodland Indians—had the greatest food resources of any area of the continent. Most of the many peoples of this region engaged in farming, hunting, gathering,

HOW THE EARLY NORTH AMERICANS LIVED This map shows the various ways in which the native peoples of North America supported themselves before the arrival of European civilization. They survived largely on the resources available in their immediate surroundings. Note, for example, the reliance on the products of the sea by those living along the northern coastlines of the continent, and the way in which groups in relatively inhospitable climates in the North—where agriculture was difficult—relied on hunting large game. • *What different kinds of farming would have emerged in the very different climates of the agricultural regions shown on this map?*

and fishing simultaneously. In the South there were permanent settlements and large trading networks based on the corn, legumes, and squash grown in the rich lands of the Mississippi River valley. **Cahokia**, a trading center located near present-day St. Louis, had a population of 40,000 at its peak in A.D. 1200. Residents traded not only their crops but also their locally made hand tools and pottery. Occupying six square miles, Cahokia was the largest and most populous urban center north of Tenochtitlán and would remain so until Philadelphia in 1780.

The agricultural societies of the Northeast were more mobile. Farming techniques there were designed to exploit the land quickly rather than to develop permanent settlements. Many of the nations living east of the Mississippi River were loosely linked together by

(Don Mammoser/Shutterstock)

PUEBLO VILLAGE OF THE SOUTHWEST

common linguistic roots. The largest of these language groups consisted of the Algonquian, who lived along the Atlantic seaboard from Canada to Virginia; the Iroquois Confederacy, which was centered in what is now upstate New York; and the Muskogean, which consisted of the peoples in the southernmost regions of the eastern seaboard.

Most indigenous societies were matrilineal, meaning that family association and clan membership flowed through the mother's heritage. In contrast, in Europe ancestral descent typically followed paternal lines. All Native American groups assigned women the majority of work to care for children, prepare meals, and gather certain foods. But the allocation of other tasks varied from one society to another. In the case of the Hopi, women and men shared cultural authority. Women assumed leadership roles in the household, economy, and social system; men tended to predominate in religion and politics. Yet women reserved the power to negate or renegotiate trade or land deals forged by men if they deemed them unjust or imbalanced.

EUROPE LOOKS WESTWARD

Europeans were almost entirely unaware of the existence of the Americas before the fifteenth century. A few early wanderers—Leif Eriksson, an eleventh-century Norse seaman, and others—had glimpsed parts of the eastern Atlantic on their voyages. But even if their discoveries had become common knowledge (and they did not), there would have been little incentive for others to follow. Europe in the Middle Ages (roughly A.D. 500–1500) was too weak, divided, and decentralized to inspire many great ventures. By the end of the fifteenth century, however, conditions in Europe had changed and the incentive for overseas exploration had grown.

Commerce and Sea Travel

Two important social changes encouraged Europeans to look toward new lands. The first was the significant growth in Europe's population in the fifteenth century. The Black Death, a catastrophic epidemic of the bubonic plague that began in Constantinople in 1347, had killed more than a third of the people on the Continent (according to some estimates). But a century and a half later, the population had rebounded. With that growth came a reawakening of commerce. A new merchant class was emerging to meet the rising demand for goods from abroad. As trade increased, and as advances in navigation made long-distance sea travel more feasible, interest in expanding trade grew even more quickly. The second change was the emergence of new governments that were more united and powerful than the feeble political entities of the feudal past. In the western areas of Europe in particular, strong new monarchs were eager to enhance the commercial development of their nations.

Above all, Europeans who craved commercial glory had dreamed of trade with the East. It was not a new dream. In the early fourteenth century, Marco Polo and other adventurers had returned from Asia bearing exotic spices, cloths, and dyes and even more exotic tales. Yet for two centuries, that trade had been limited by the difficulties of the long overland journey to the Asian courts. By the mid-fourteenth century, talk of finding a faster, safer sea route to East Asia had began.

The Portuguese were the preeminent maritime power in the fifteenth century, largely because of Prince Henry the Navigator, who devoted much of his life to the promotion of exploration. In 1486, after Henry's death, the Portuguese explorer Bartholomeu Dias rounded the southern tip of Africa (the Cape of Good Hope). In 1497–1498, Vasco da Gama proceeded all the way around the cape to India. But the Spanish, not the Portuguese, were the first to encounter the *New World,* the term Europeans applied to the ancient lands previously unknown to them.

Christopher Columbus

Christopher Columbus was born and reared in Genoa, Italy. He spent his early seafaring years in the service of the Portuguese, stoking his ambitions of undertaking a great voyage of discovery. By the time he was a young man, he believed he could reach East Asia by sailing west, across the Atlantic, rather than east, around Africa. Columbus thought the world was far smaller than it actually is. He also was convinced that the Asian continent extended farther eastward than it actually does. Most important, he did not realize that anything lay to the west between Europe and the lands of Asia.

Columbus failed to enlist the leaders of Portugal to back his plan, so he turned instead to Spain. The marriage of Spain's two most powerful regional rulers, Ferdinand of Aragon and Isabella of Castile, had produced the strongest and most ambitious monarchy in Europe. Columbus appealed to Queen Isabella for support for his proposed westward voyage, and in 1492, she agreed. Commanding ninety men and three ships—the *Niña,* the *Pinta,* and the *Santa María*—Columbus left Spain in August 1492 and sailed west into the Atlantic. Ten weeks later, he sighted land and assumed he had reached an island off Asia. In fact, he had landed in the modern-day Bahamas. When he pushed on and encountered what we now call Cuba, he assumed he had reached Japan. He returned to Spain, bringing with him several captured native people as evidence of his achievement. (He called the indigenous people "Indians" because he believed they were from the East Indies in the Pacific.)

But Columbus did not bring back news of the great khan's court in China or any samples of the fabled wealth of the Indies. And so a year later he tried again, only this time with a much larger expedition. As before, he headed into the Caribbean, discovering several other islands and leaving a small and short-lived **colony** on Hispaniola. On a third voyage, in 1498, he finally reached the mainland and cruised along the northern coast of South America. He then realized, for the first time, that he had encountered not a part of Asia but a separate continent.

Columbus ended his life in obscurity. Ultimately, he was even unable to give his name to the land he had revealed to the Europeans. That distinction went instead to a Florentine merchant, Amerigo Vespucci, who wrote a series of vivid descriptions of the lands he visited on a later expedition to the New World and helped popularize the idea that the Americas were new continents.

Partly as a result of Columbus's initiative, Spain began to devote greater resources and energy to maritime exploration. In 1513, the Spaniard Vasco de Balboa crossed the Isthmus

EUROPEAN EXPLORATION AND CONQUEST, 1492–1583 This map shows the many voyages of exploration to, and conquest of, North America launched by Europeans in the late fifteenth and sixteenth centuries. Note how Columbus and the Spanish explorers who followed him tended to move quickly into the lands of Mexico, the Caribbean, and Central and South America, while the English and French explored the northern territories of North America. In all cases they encountered native peoples, whose roots trace back centuries before the arrival of the Europeans. • *What factors might have led these various nations to explore and colonize different areas of the New World?*

of Panama and became the first known European to gaze westward upon the great ocean that separated America from China. Seeking access to that ocean, Ferdinand Magellan, a Portuguese in Spanish employ, found the strait that now bears his name at the southern end of South America, struggled through the stormy narrows and into the ocean (so calm

by contrast that he christened it the *Pacific*), and then proceeded to the Philippines. There Magellan died in a conflict with local indigenous people, but his expedition went on to complete the first known circumnavigation of the globe (1519–1522). By 1550, Spaniards had explored the coasts of North America as far north as Oregon in the west and Labrador in the east.

The Spanish Empire

In time, Spanish explorers in the New World stopped thinking of America simply as an obstacle to their search for a route to Asia and began instead to view it as a possible source of wealth itself. The Spanish claimed for themselves the whole of the New World, except for a large part of the east coast of South America (today's Brazil) that was reserved by a papal decree for the Portuguese.

In 1518, Hernando Cortés, who had been an unsuccessful Spanish government official in Cuba for fourteen years, led a small military expedition of about 600 men against the Aztecs in Mexico and their powerful emperor, Montezuma, after hearing stories of their great treasures. Moving his warriors through Mexico, he befriended a native group that he labeled the Tlaxcalans, who were rivals of the Aztecs and would become crucial military allies. Approaching Tenochtitlán, Cortés benefited from perfect timing. His arrival seemed to fulfill a popular Aztec prophecy that claimed the god Quetsalcoatl was to return to Earth. The Aztecs mistook Cortés and his fighters—mysterious light skinned men—as divine company and greeted them as honored figures. Cortés, with the support of the Tlaxcalans, quickly took control of the city. Key to his success was the use of steel swords, lances with iron or steel points, body armor that repelled or blunted arrows, and a type of early musket called harquebus—all weapons unknown to the Aztecs. An Aztec counter-rebellion soon restored them to power. But not for long.

A smallpox epidemic, begun when a Spanish soldier died from the disease while in Tenochtitlán, spread among the Aztecs and gutted the population. When Cortés re-attacked, again with the backing of the Tlaxcalans, he fought a depleted people. Even more significantly, he employed a series of new and aggressive military tactics—blocking delivery of food and water to the city, choking off canals, destroying aqueducts—that brought the city to its knees after 75 days. Cortés laid claim to Tenochtitlán, ruthlessly destroying temples and homes and establishing himself as one of the most brutal of the Spanish **conquistadores** (conquerors). Twenty years later, Francisco Pizarro overpowered the Incas in Peru and opened the way for other Spanish advances into South America.

The first Spanish settlers in America were interested largely in exploiting the American stores of gold and silver, and they were fabulously successful. For 300 years, beginning in the sixteenth century, the mines of Spanish America yielded more than ten times as much gold and silver as all the rest of the world's mines combined. Before long, however, most Spanish settlers in America traveled to the New World for other reasons. Many went in hopes of profiting from agriculture. They helped establish elements of European civilization permanently in America. Other Spaniards—priests, friars, and missionaries—went to America to spread Catholicism; through their efforts, the influence of the Catholic Church ultimately extended throughout South and Central America and Mexico. They sometimes evangelized with an iron fist, forcing whole families to forsake their sacred beliefs and practices, be baptized, and adopt the teachings of the Catholic Church or face physical punishment and even death. Yet one of the first friars to work in the colonies, **Bartolomé de Las Casas**, fought for the fair treatment of native peoples by the Spanish as part of his ministry. (See "Consider the Source: Bartolomé de Las Casas, 'Of the Island of Hispaniola.'")

CONSIDER THE SOURCE

BARTOLOMÉ DE LAS CASAS, "OF THE ISLAND OF HISPANIOLA" (1542)

Bartolomé de Las Casas, a Dominican friar from Spain, was an early European settler of the West Indies. He devoted much of his life to describing the culture of native peoples and chronicling the many abuses they suffered at the hands of their colonizers. This excerpt is from a letter he addressed to Spain's Prince Philip.

God has created all these numberless people to be quite the simplest, without malice or duplicity, most obedient, most faithful to their natural Lords, and to the Christians, whom they serve; the most humble, most patient, most peaceful and calm, without strife nor tumults; not wrangling, nor querulous, as free from uproar, hate and desire of revenge as any in the world. . . . Among these gentle sheep, gifted by their Maker with the above qualities, the Spaniards entered as soon as they knew them, like wolves, tigers and lions which had been starving for many days, and since forty years they have done nothing else; nor do they afflict, torment, and destroy them with strange and new, and divers kinds of cruelty, never before seen, nor heard of, nor read of. . . .

The Christians, with their horses and swords and lances, began to slaughter and practice strange cruelty among them. They penetrated into the country and spared neither children nor the aged, nor pregnant women, nor those in child labour, all of whom they ran through the body and lacerated, as though they were assaulting so many lambs herded in their sheepfold. They made bets as to who would slit a man in two, or cut off his head at one blow: or they opened up his bowels. They tore the babes from their mothers' breast by the feet, and dashed their heads against the rocks. Others they seized by the shoulders and threw into the rivers, laughing and joking, and when they fell into the water they exclaimed: "boil body of so and so!" They spitted the bodies of other babes, together with their mothers and all who were before them, on their swords.

They made a gallows just high enough for the feet to nearly touch the ground, and by thirteens, in honor and reverence of our Redeemer and the twelve Apostles, they put wood underneath and, with fire, they burned the Indians alive.

They wrapped the bodies of others entirely in dry straw, binding them in it and setting fire to it; and so they burned them. They cut off the hands of all they wished to take alive, made them carry them fastened on to them, and said: "Go and carry letters": that is; take the news to those who have fled to the mountains.

They generally killed the lords and nobles in the following way. They made wooden gridirons of stakes, bound them upon them, and made a slow fire beneath; thus the victims gave up the spirit by degrees, emitting cries of despair in their torture.

UNDERSTAND, ANALYZE, & EVALUATE

1. How did Bartolomé de Las Casas characterize the indigenous people of Hispaniola? How do you think they would have responded to this description?
2. What metaphor did Las Casas use to describe the native peoples and where does this metaphor come from?
3. What role did Las Casas expect the Spaniards to play on Hispaniola? What did they do instead?

Source: MacNutt, Francis Augustus, *Bartholomew de Las Casas: His Life, His Apostolate, and His Writings.* New York: G.P. Putnam's Sons, 1909, 14.

By the end of the sixteenth century, the Spanish Empire included the Caribbean islands, Mexico, and southern North America. It also spread into South America and included what is now Chile, Argentina, and Peru. In 1580, when the Spanish and Portuguese monarchies temporarily united, Brazil came under Spanish jurisdiction as well.

Northern Outposts

In 1565, the Spanish established the fort of St. Augustine in Florida, their first permanent settlement in what is now the United States. It was little more than a small military outpost. A more substantial colonizing venture began in the Southwest in 1598, when Don Juan de Oñate traveled north from Mexico with a party between 600 and 700, claimed for Spain some of the lands of the Pueblo in what is now New Mexico, and began to establish a colony. It was a bloody affair. In October 1898, the Acoma Pueblos refused to turn over food to Oñate's soldiers and, in a small battle, killed as many as 13 of them, including Oñate's nephew. In January of the next year, Oñate ordered retribution. His men lay siege to the Acoma village, killing at least 800. They enslaved all survivors older than 12 years for a period of 20 years and cut off the right foot of all men of fighting age.

Oñate granted **encomiendas** (the right to exact tribute and labor from native peoples on large tracts of land) to favored Spaniards. In 1609, Spanish colonists founded Santa Fe. By 1680, there were over 2,000 Spanish colonists living among about 30,000 Pueblos. The economic heart of the colony was cattle and sheep, raised on the *ranchos* that stretched out around the small towns Spanish settlers established.

Part of the Spanish expansion in the North included converting native peoples to Catholicism. As in the South, it met with uneven results. Many native peoples simply rejected the attempt, mixed the precepts and practices of their own faith with Catholicism, or only selectively adopted Catholic rituals and teachings. At other times native peoples and Spanish officials differed over what constituted conversion. Matters came to a head in 1680, when Spanish priests and the colonial government tried to suppress native rituals. In response, **Popé**, a Pueblo religious leader, led an uprising that killed hundreds of European settlers, captured Santa Fe, and drove the Spanish from the region. Ironically, the rebellion was so widespread and included so many different indigenous groups that the native revolutionaries used Spanish as their common language in order to communicate with one other. Twelve years later, however, the Spanish returned and crushed a last revolt in 1696.

Many Spanish colonists now realized that they could not hope to prosper in New Mexico while in constant conflict with a native population that greatly outnumbered them. Although the Spanish intensified their assimilation efforts, they also now permitted the Pueblos to own land. They stopped commandeering Pueblo labor, and they tolerated the survival of tribal religious rituals. There was significant intermarriage between Europeans and native women. By 1750, the Spanish population had grown to about 4,000. The Pueblo population had declined (through disease, war, and migration) to about 13,000—less than half what it had been in 1680. New Mexico had by then become a reasonably stable, but still weak and isolated, outpost of the Spanish Empire.

Biological and Cultural Exchanges

European and native cultures never entirely merged in the Spanish Empire. Nevertheless, the arrival of whites launched a process of interaction between diverse peoples that left

SPANISH AMERICA From the time of Columbus's initial voyage in 1492 until the mid-nineteenth century, Spain was the dominant colonial power in the New World. From the southern regions of South America to the northern regions of the Pacific Northwest, Spain controlled one of the world's vastest empires. Note how much of the Spanish Empire was simply grafted upon the earlier empires of native peoples—the Inca in what is today Chile and Peru and the Aztec across much of the rest of South America, Mexico, and the Southwest of what is now the United States. • *What characteristics of Spanish colonization would account for their preference for already settled regions?*

no one unchanged. That Europeans were exploring the Americas at all was a result of early contacts with the native peoples, from whom they had learned of the rich deposits of gold and silver. From then on, the history of the Americas became one of increasing levels of exchanges—some beneficial, others catastrophic—among different peoples and cultures.

(Dorling Kindersley/Getty Images)

SMALLPOX AMONG THE AZTECS This illustration by a Spanish missionary in the fifteenth century depicts victims of smallpox in various stages of the disease, which was introduced to the Americas by Europeans.

The first and perhaps most profound result of this exchange was the importation of European diseases to the New World. It would be difficult to exaggerate the consequences of the exposure of Native Americans to such illnesses as influenza, measles, typhus, and above all smallpox. Although historians have debated the question of how many people lived in the Americas before the arrival of Europeans, it is estimated that millions died. (See "Debating the Past: Why Do Historians So Often Differ?") The high fatality rates were due partly to the way that native cultures traditionally cared for the very ill. They tended to surround the sick with constant companions and visitors as a way to encourage healing—a practice that inadvertently helped spread the highly contagious diseases they were encountering for the first time. Unlike in Europe, where experience with the bubonic plague had taught the benefits of isolating the infected, there was no notion of quarantine among native societies of the Americas. In some areas, native populations were virtually wiped out within a few decades of their first contact with whites. On Hispaniola, where Columbus had landed in the 1490s, the native population quickly declined from approximately one million to about five hundred. In the Maya area of Mexico, as much as 95 percent of the population perished within a few years of the native peoples' first contact with the Spanish. Still, not everyone died, not every community was ravaged, and some rebuilt over time. And many of the nations north of Mexico were spared the worst of the epidemics. But for other areas of the New World, this was a disaster at least as grave as, and in some places far worse than, the Black Death that had killed over one-third of the population of Europe two centuries before. Some Europeans, watching this biological catastrophe, saw it as clear evidence of God's will that they should dominate the New World—and its native population.

Why Do Historians So Often Differ?

Early in the twentieth century, when the professional study of history was still relatively new, many historians believed that questions about the past could be answered with the same certainty and precision as questions in more-scientific fields. By sifting through available records, using precise methods of research and analysis, and producing careful, closely argued accounts of the past, they believed they could create definitive histories that would survive without controversy. Scholars who adhered to this view believed that real knowledge can be derived only from direct, scientific observation of clear "fact." They were known as "positivists."

A vigorous debate continues to this day over whether historical research can ever be truly objective. Almost no historian any longer accepts the positivist claim that history could ever be an exact science. Disagreement about the past is, in fact, at the heart of the effort to understand history. Critics of contemporary historical scholarship often denounce the way historians are constantly revising earlier interpretations. Some denounce the act of interpretation itself. History, they claim, is "what happened," and historians should "stick to the facts."

Historians, however, continue to differ with one another both because the facts are seldom as straightforward as their critics claim and because facts by themselves mean almost nothing without an effort to assign meaning to them. Some historical facts, of course, are not in dispute. Everyone agrees, for example, that the Japanese bombed Pearl Harbor on December 7, 1941, and that Abraham Lincoln was elected president in 1860. But many other facts are much harder to determine—among them, for example, the question of how large the American population was before the arrival of Columbus, or how many enslaved workers resisted slavery. This sounds like a reasonably straightforward question, but it is almost impossible to answer with any certainty—because the records of slave resistance are spotty and the definition of "resistance" is a matter of considerable dispute.

Even when a set of facts is clear and straightforward, historians disagree—sometimes quite radically—over what they mean. Those disagreements can be the result of political and ideological disagreements. Some of the most vigorous debates in recent decades have been between scholars who believe that economic interests and class divisions are the key to understanding the past, and those who believe that ideas and culture are at least as important as material interests. Debates can also occur over differences in methodology—between those who believe that quantitative studies can answer important historical questions and those who believe that other methods come closer to the truth.

Most of all, historical interpretation changes in response to the time in which it is written. Historians may strive to be objective in their work, but no one can be entirely free from the assumptions and political concerns of the present. In the 1950s, the omnipresent shadow of the Cold War shaped histories of Communist countries. The civil rights movements prompted scholars to reconsider what they knew about the lives and achievements of Black Americans, women, Hispanics, and gays and lesbians. The rise of

postcolonial societies pushed historians to reexamine assumptions built into the telling of the rise and fall of empires—that they were the products of an elite cadre of men—and rethink the role of workers and the less powerful in influencing the course of events. The "cultural turn" at the end of the twentieth century placed a newfound stress on examining how various forces of culture—gender, sexuality, race, ethnicity, language—deeply affected the ways in which people experienced and understood the world. Its effects are still rippling through the academy, asking historians to ever widen their lens of analysis when seeking to explain people's motivations and actions.

Historians regularly debate over which types of interpretation come closest to capturing the truth of the past with no clear-cut consensus likely to come into focus any time soon. Such debate, though, is a sign of the health of the profession. Scholars need to constantly revisit how they talk about the past and be challenged to defend their decisions in order to make sure they are capturing the full range of human experience when writing their histories. Indeed, understanding the past is a forever continuing—and forever contested—process. •

UNDERSTAND, ANALYZE, & EVALUATE

1. What are some of the reasons historians so often disagree?
2. Is there ever a right or wrong in historical interpretation? What value might historical inquiry have other than reaching a right or wrong conclusion?
3. If historians so often disagree, how should a student of history approach historical content? How might disagreement expand our understanding of history?

Not all aspects of the exchange were disastrous to native peoples. The Europeans introduced important new crops (among them sugar and bananas), domestic livestock (cattle, pigs, and sheep), and, perhaps most significantly, the horse, which gradually became central to the lives of many native peoples and transformed their societies. Less beneficially, the transfer of European grass seed and the grazing and feeding habits of European animals devastated local flora.

The exchange was at least as important (and often more advantageous) to the Europeans. In both North and South America, the arriving peoples learned from native cultures new agricultural techniques appropriate to the demands of the new land. They discovered new crops–above all maize (corn), which Columbus took back to Europe from his first trip to America. Such foods as squash, pumpkins, beans, sweet potatoes, tomatoes, peppers, and potatoes also found their way into European diets.

In South America, Central America, and Mexico, Europeans and native groups lived in intimate, if unequal, contact with one another. Many native people gradually came to speak Spanish or Portuguese, but they created a range of dialects fusing the European languages with elements of their own. European men outnumbered European women by at least ten to one. Intermarriage–often forced–became frequent between Spanish immigrants and native women. Before long, the population of the colonies came to be dominated (numerically, at least) by people of mixed race, or **mestizos**.

Virtually all the enterprises of the Spanish and Portuguese colonists depended on native workforces. In some places, indigenous people were sold into slavery. More often, colonists used a coercive (or "indentured") wage system, under which native people worked in the mines and on the plantations under duress for fixed periods. That was not, in the end, enough to meet the labor needs of the colonists. As early as 1502, European settlers began importing enslaved laborers from Africa.

The International Context of the Early History of the Americas

Most Americans understand that our nation of late has become intimately bound up with the rest of the world—that we live in what many call the "age of **globalization**." But few extend that idea backward in time and consider how the story of America before Columbus and the effort by European powers to settle it was also part of a global current of ideas and events. Indeed, until recently historians typically studied these early chapters from the nation's past mostly in isolation from larger world events and non-European societies. By contrast today, scholars of early American history now examine what happened in the New World from a broadly international perspective.

That perspective is often called the "**Atlantic World**" and it explores the intermingling of peoples from Africa, Europe, and the Americas and the profound effects of those interactions. The phrase has a long intellectual genealogy, stretching back to the foundational work of C. L. R. James, W. E. B. Du Bois, Frantz Fanon, and Eric Williams. They demonstrated that the origins of the New World were deeply enmeshed in the practice and institution of slavery, on the one hand, and that African (and later African American) culture lay at the root of the evolution of culture in the Americas, on the other.

The idea of an Atlantic World rests in part on the obvious connections between western Europe and the Spanish, British, French, and Dutch colonies in North and South America. All the early European civilizations of the Americas were part of a great imperial project launched by the major powers of Europe. The European immigrations to the Americas beginning in the sixteenth century, the advance of slavery and the introduction of it in the New World, the defeat and devastation of native populations, the creation of European agricultural and urban settlements, and the imposition of imperial regulations on trade, commerce, landowning, and political life—all of these forces reveal the influence of Old World **imperialism** on the history of the New World.

But the expansion of empires is only one part of the creation of the Atlantic World. At least equally important—and closely related—is the expansion of commerce from Europe and Africa to the Americas. Although some northern and southern Europeans traveled to the New World in search of religious freedom, or to escape oppression, or to search for adventure, the great majority were in search of economic opportunity. Not surprisingly, therefore, their settlements in the Americas were almost from the start intimately connected to Europe through the growth of commerce between them and to Africa through the capture and import of enslaved workers. This international commercial dynamic between America and Europe was responsible not just for the growth of trade, but also for the increases in migration over time—as the demand for labor in the New World drew more and more settlers from the Old World. Commerce was also a principal reason for the rise of slavery in the Americas, and for the growth of the slave trade between European America and Africa.

Religion was also a powerful force influencing migration to the New World and shaping human interactions there. Depending on the decade, some Europeans—Puritans, Anabaptists—relocated in part

to escape persecution for their principles. At other times, Catholics and members of the Church of England built settlements to win converts and extend their religious empires. Significantly, European transplants had to come to terms with the religion of the native people they encountered, which led to a variety of responses: indifference, evangelism, repression, or the growth of hybrid sacred practices and convictions. Adding to the mix were enslaved African, who brought their own indigenous religions. They found themselves the subjects of intense and sometimes brutal proselytizing attempts by Europeans, which met with only uneven success. Some enslaved workers adopted the faith of their owners. But African American religion as a whole generally emerged as a series of spiritual beliefs and rituals that mixed African, European, and sometimes indigenous beliefs. It also influenced the religion of Europeans and (to a lesser extent) native peoples, particularly in the evolution of their public revivals and preaching traditions in the New World.

The early history of the Americas was also closely bound up with the intellectual life of northern and southern Europe and Latin America. The Enlightenment—the cluster of ideas that emerged in the seventeenth and eighteenth centuries emphasizing the power of human reason—moved quickly to the Americas, producing intellectual ferment throughout the New World. Thinkers from Britain and Spain, for example, stressed the sanctity of individual rights, the proper nature and role of representative government, and the fairness of law that eventually undergirded the American Revolution, the Haitian Revolution, and Latin American revolutions of the eighteenth century. Scientific and technological knowledge—another product of the Enlightenment—traveled constantly across the Atlantic and back. Americans borrowed industrial technology from Britain. Europe acquired much of its early knowledge of electricity from experiments done in America. But the Enlightenment was only one part of the continuing intellectual connections within the Atlantic World, connections that spread artistic, scholarly, and political ideas widely through the lands bordering the ocean.

Instead of thinking of the early history of what became the United States simply as the story of the growth of thirteen small colonies along the Atlantic seaboard of North America, the idea of the Atlantic World encourages us to think of early American history as a vast pattern of exchanges and interactions—trade, migration, religious and intellectual exchange, and many other relationships—among all the societies bordering the Atlantic: northern and southern Europe, western Africa, the Caribbean, and North and South America. •

UNDERSTAND, ANALYZE, & EVALUATE

1. What is the Atlantic World?
2. What has led historians to begin studying the idea of an Atlantic World?

Africa and America

Over one-half of all those enterering the New World between 1500 and 1800 were Africans, sent against their will. Most came from West and Central Africa.

Europeans and white Americans came to portray African society as primitive. But most Africans were, in fact, highly civilized peoples with well-developed economies and political systems. The residents of the Gold Coast had substantial commercial contact with the Mediterranean world—trading ivory, gold, and enslaved labor for finished goods—and, largely

as a result, became early converts to Islam. After the collapse of the ancient kingdom of Ghana around A.D. 1100, they created the even larger empire of Mali, whose trading center at Timbuktu became fabled as a learned meeting place of the peoples of many lands. In West Central Africa, the Kingdom of Kongo flourished. It was a regional center for trade, where residents sold goods they manufactured, such as pottery and copper and iron goods. By early 1500, the majority of the ruling class had converted to Catholicism and the Kingdom was sending a formal emissary to the Vatican. By the end of the sixteenth century its population was nearly 500,000.

As in many indigenous societies in America, African families tended to be matrilineal. Women played a major role, often the dominant role, in trade. In many areas, they were also the principal farmers while the men hunted, fished, raised livestock, fought battles; in these areas women chose their own leaders to make decisions and policies for the community as a whole. Everywhere women managed child care and food preparation.

Small elites of priests and nobles stood at the top of many African societies. Most people belonged to a large middle group of farmers, traders, crafts workers, and others. At the bottom of society were enslaved men and women, not all of them African, who were put into bondage after being captured in wars, because of criminal behavior, or as a result of unpaid debts. Those enslaved in Africa were generally in bondage for a fixed term, and in the meantime they retained certain legal protections (including the right to marry). Children did not inherit their parents' condition of bondage.

The African slave trade long preceded European settlement in the New World. As early as the eighth century, West Africans began selling small numbers of enslaved workers to traders from the Mediterranean and later to the Portuguese. In the sixteenth century, however, the market for enslaved labor increased dramatically as a result of the growing European demand for sugarcane. The small areas of sugar cultivation in the Mediterranean could not meet popular demand, and production soon spread to new areas: to the island of Madeira off the African coast, which became a Portuguese colony, and not long thereafter (still in the sixteenth century) to the Caribbean islands and Brazil. Sugar was a labor-intensive crop, and the demand for African workers in these new areas of cultivation was high. At first the slave traders were overwhelmingly Portuguese. By the seventeenth century, though, the Dutch had won control of most of the market. And in the eighteenth century, the English dominated it. By 1700, slavery had spread well beyond its original locations in the Caribbean and South America and into the English colonies to the north. The relationship among European, African, and native peoples—however unequal—reminds us of the global context to the history of America. (See "America in the World: The International Context of the Early History of the Americas.")

THE ARRIVAL OF THE ENGLISH

England's first documented contact with the New World came only five years after Spain's. In 1497, John Cabot (like Columbus, a native of Genoa) sailed to the northeastern coast of North America on an expedition sponsored by King Henry VII, in an unsuccessful search for a northwest passage through the New World to the Orient. But nearly a century passed before the English made any serious efforts to establish colonies in America.

Significantly, England's first experience with colonization came not in the New World but in neighboring Ireland. The English had long laid claim to the island, but only in the late sixteenth century did serious efforts at colonization begin. The long, brutal process by

which the English attempted to subdue the Irish created an important assumption about colonization: the belief that settlements in foreign lands must retain a rigid separation from the native populations. Unlike the Spanish in America, the English in Ireland tried to build a separate society of their own, peopled with emigrants from England itself. They would take that concept with them to the New World.

Incentives for Colonization

Interest in **colonization** grew in part as a response to social and economic problems in sixteenth-century England. The English people faced frequent and costly European wars as well as almost constant religious strife within their own land. Many suffered, too, from harsh economic changes in their countryside. Because the worldwide demand for wool was growing rapidly, landowners were converting their land from fields for crops to pastures for sheep. The result was a reduction in the amount of land available for growing food. England's food supply declined at the same time that the English population was growing—from 3 million in 1485 to 4 million in 1603. To some of the English, the New World began to seem attractive because it offered something that was growing scarce in England: land.

At the same time, new merchant capitalists were prospering by selling the products of England's growing wool-cloth industry abroad. At first, most exporters did business almost entirely as individuals. In time, however, merchants formed companies, whose **charters** from the king gave them monopolies for trading in particular regions. Investors in these companies often made fantastic profits, and they were eager to expand their trade.

Central to this trading drive was the emergence of a new concept of economic life known as **mercantilism**. Mercantilism rested on the belief that one person or nation could grow rich only at the expense of another, and that a nation's economic health depended, therefore, on selling as much as possible to foreign lands and buying as little as possible from them. The principles of mercantilism spread throughout Europe in the sixteenth and seventeenth centuries. One result was the increased attractiveness of acquiring colonies, which became the source of raw materials and a market for the colonizing power's goods.

In England, the mercantilistic program thrived at first on the basis of the flourishing wool trade with the European continent, and particularly with the great cloth market in Antwerp. In the 1550s, however, that glutted market began to collapse, and English merchants had to look elsewhere for overseas trade. Some English believed colonies would solve their problems.

There were also religious motives for colonization—a result of the **Protestant Reformation**. Protestantism began in Germany in 1517, when Martin Luther challenged some of the basic practices and beliefs of the Roman Catholic Church. Luther quickly won a wide following among ordinary men and women in northern Europe. When the pope excommunicated him in 1520, Luther began leading his followers out of the Catholic Church entirely.

The Swiss theologian John Calvin went even further in rejecting the Catholic belief that human behavior could affect an individual's prospects for salvation. Calvin introduced the doctrine of predestination. God "elected" some people to be saved and condemned others to damnation; each person's destiny was determined before birth, and no one could change that predetermined fate. But those who accepted Calvin's teachings came to believe that the way they led their lives might reveal to them their chances of salvation. A wicked or useless existence would be a sign of damnation, saintliness and diligence possibly signs of grace. The new creed spread rapidly throughout northern Europe.

In 1529, King Henry VIII of England, angered by the refusal of the pope to grant him a divorce from his Spanish wife, broke England's ties with the Catholic Church and established himself as the head of the Christian faith in his country. This was known as the English Reformation. After Henry's death, his Catholic daughter, Queen Mary, restored England's allegiance to Rome and persecuted Protestants. When Mary died in 1558, her half sister, **Elizabeth I**, became England's sovereign and once again severed the nation's connection with the Catholic Church, this time for good.

To many English people, however, the new Church of England was not reformed enough. They clamored for changes that would "purify" the church and quickly became known as **Puritans**. Most only wanted to simplify worship and reform the leadership of the church. Their frustration mounted steadily as political and ecclesiastical authorities refused to respond to their demands.

Puritan discontent grew rapidly after the death of Elizabeth, the last of the Tudors, and the accession of James I, the first of the Stuarts, in 1603. Convinced that kings ruled by divine right, James quickly antagonized the Puritans by resorting to illegal and arbitrary taxation, favoring English Catholics in the granting of charters and other favors, and supporting "high-church" forms of ceremony, meaning a strong stress on traditional and very formal liturgical practices. By the early seventeenth century, some Puritans were beginning to look for places of refuge outside the kingdom.

The First English Settlements

The first permanent English settlement in the New World was established at Jamestown, in Virginia, in 1607. But for nearly thirty years before that, English merchants and adventurers had been engaged in a series of failed efforts to create colonies in America.

Through much of the sixteenth century, the English had harbored mixed feelings about the New World. They were intrigued by its possibilities, but they were also fearful of Spain, which remained the dominant force in America. In 1588, King Philip II of Spain sent one of the largest military fleets in the history of warfare—the Spanish Armada—across the English Channel to attack England itself. The smaller English fleet, taking advantage of its greater maneuverability, defeated the armada and, in a single stroke, ended Spain's domination of the Atlantic. This great shift in naval power caused English interest in colonizing the New World to grow quickly.

The pioneers of English colonization were Sir Humphrey Gilbert and his half brother Sir Walter Raleigh—both veterans of earlier colonial efforts in Ireland. In 1578, Gilbert obtained from Queen Elizabeth a six-year patent granting him the exclusive right "to inhabit and possess any remote and heathen lands not already in the possession of any Christian prince." Five years later, after several setbacks, he led an expedition to Newfoundland, looking for a good place to build a profitable colony. A storm sank his ship, and he was lost at sea. The next year, Sir Walter Raleigh secured his own six-year grant from the queen and sent a small group of men on an expedition to explore the North American coast. When they returned, Raleigh named the region they had explored Virginia, in honor of Elizabeth, who was known as the "Virgin Queen."

In 1585, Raleigh recruited his cousin, Sir Richard Grenville, to lead a group of men to the island of **Roanoke**, off the coast of what is now North Carolina, to establish a colony. Grenville deposited the settlers on the island, destroyed a native village as retaliation for a minor theft, and returned to England. The following spring, with long-overdue supplies and reinforcements from England, Sir Francis Drake unexpectedly arrived in Roanoke. The dispirited colonists boarded his ships and left.

DJe Port oder Meerhafen der Landschafft Virginia ist voll Inseln / die da verursachen / daß man gar beschwerlichen in dieselben kommen kan. Dann wiewol sie an vielen orten weit von einander geschieden sind / vnd sich ansehen lässet / als solte man dadurch leichtlich kömen hinein kommen / so haben wir dannoch mit vnserm grossen schaden erfahren / daß dieselben offne Plätz voll Sandes sind. Deßwegen haben wir niemals können hinein kommen / biß so lang wir an vielen vnnd mancherley örtern mit einem kleinen Schiff die sach versuchet haben. Zuletzt haben wir einen Paß gefunden / auff einem sonderlichen ort / der vnsern Engelländern wol bekannt ist. Als wir nun hinein kommen / vnd eine zeitlang darinn on vnterlaß geschifft hatten / sind wir eines grossen fliessenden Wassers gewar worden / dessen außgang gegen der Inseln / von welcher wir gesagt haben / sich erstrecket. Dieweil aber der Jmgang zu demselbigē Wasser deß Sandes halben zu klein war / haben wir denselben verlassen / vñ seyn weiter fort geschifft / biß daß wir an eine grosse Inseln kommen sind / deren Einwohner / nach dem sie vnser gewar worden / haben alsbald mit lauter vnd schrecklicher stimm zu ruffen angefangen / dieweil sie zuvor keine Menschen / die vns gleich weren / beschawet hatten. Deßwegen sie sich auch auff die Flucht begeben haben / vnnd nicht anders dann als Wölffe vnd vnsinnige Leut / alles mit jhrem heulen erfüllt. Da wir jhnen aber freundtlich nachgeruffen / vnd sie widerumb zu vns gelocket / auch jhnen vnsere Wahr / als da sind Spiegel / Messer / Puppen / vnd ander geringe Krämerey (an welchen wir vermeyneten sie einen lust haben solten) fürgestellt hatten / sind sie stehen bliebē. Vnd nach dem sie vnsern guten willen vnd freundtschafft gespürt / haben sie vns gute Wort geben / vnnd zu vnser ankunfft glück gewündschet. Darnach haben sie vns in jhre Statt / Roanoac genannt / ja daß noch mehr ist / zu jhrem Weroans oder Oberherrn geführet / der vns freundlich empfangen hat / wiewol er erstlich sich ab vns entsetzte. Also ist es vns ergangē in vnser ersten ankunfft der newen Welt / so wir Virginiam nennen. Was nun für Leiber / Kleydung / art zu leben / Feste vnd Gastereyen die Einwohner daselbst haben / das will ich stück für stück nach einander einem jeden vor die Augen stellen / wie nachfolget.

(Photo12/Universal Images Group/Getty Images)

ROANOKE A drawing by one of the colonists in the ill-fated Roanoke expedition of 1585 became the basis for this engraving by Theodor de Bry, published in England in 1590. A small European ship approaches the island of Roanoke, in the center. The wreckage of several larger vessels farther out to sea suggests the danger of the journey while the presence of native settlements on the mainland and on Roanoke itself reflects the contact between two different cultures to come.

Raleigh tried again in 1587, sending an expedition to Roanoke carrying ninety-one men, seventeen women, and nine children. The settlers attempted to take up where the first group of colonists had left off. John White, the commander of the expedition, returned to England after several weeks, in search of supplies and additional settlers. Because of a war with Spain, he was unable to return to Roanoke for three years. When he did, in 1590, he found the island deserted, with no clue to the fate of the settlers other than the cryptic inscription "Croatoan" carved on a post.

The Roanoke disaster marked the end of Sir Walter Raleigh's involvement in English colonization of the New World. No later colonizers would receive grants of land in America as vast or undefined as those Raleigh and Gilbert had acquired. Yet the colonizing impulse remained very much alive. In the early years of the seventeenth century, a group of London merchants decided to renew the attempt at colonization in Virginia. A rival group of merchants, from the area around Plymouth, was also interested in American ventures and was sponsoring voyages of exploration farther north. In 1606, James I issued a new charter, which divided North America between the two groups. The London group got the exclusive right to colonize the south, and the Plymouth merchants received the same right in the north. Through the efforts of these and other companies, the first enduring English colonies would soon be established in North America.

The French and the Dutch in America

English settlers in North America encountered not only native groups but also other Europeans who were, like them, driven by mercantilist ideas. There were scattered North American outposts of the Spanish Empire and, more important, there were French and Dutch settlers who were also vying for a stake in the New World.

In the early sixteenth century, eager to discover new trade routes across the Atlantic and locate a new corridor to the Pacific, the French King, Francis I, turned to Giovanni da Verrazzano, an Italian explorer. After rough seas forced him to abort his maiden voyage in 1523, Verrazano set sail the next year and successfully landed at Cape Fear. He charted his way north along the Atlantic Coast, including stops in New York Bay, Long Island, Narraganset Bay, Cape Cod, and finally Newfoundland. Crafting detailed maps and providing accounts of his interactions with native people, Verrazano laid the pathway for future generations of European explorers.

Nearly 40 years later, in 1562, Frenchman Jean Ribault established a small settlement he called Charlesfort in present-day Parris Island, South Carolina. Poor leadership, inadequate supplies, and a lack of cooperation with native residents ushered in its demise after only a year. In 1564, Rene Goulaine de Laudonniere, an officer in Ribault's original force, built Fort Caroline, near what is now Jacksonville, Florida. It too nearly collapsed within a year for similar reasons, but a fortuitous stop-over by an English ship allowed residents to trade for much needed supplies. Fort Caroline quickly became entangled in larger territorial conflicts between the French and Spanish, who sacked the fort in 1565, killed most of its residents, and built their own fortification, Fort San Mateo. It lasted until 1569, when a vengeful French force burned it to the ground.

Samuel de Champlain founded the first permanent French settlement in North America at Quebec in 1608, less than a year after the English settled Jamestown. Central to its success was Champlain's winning effort to form strong political partnerships with the Montagnais, Algonquin, and Huron, even going to war with them against the Iroquois. These bonds facilitated the expansion of the French fur trade in the region. Champlain