

APUSH Period 1

1491-1607

Land Bridge Theory

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Native American Cultures, A.D. 1500



Southwest

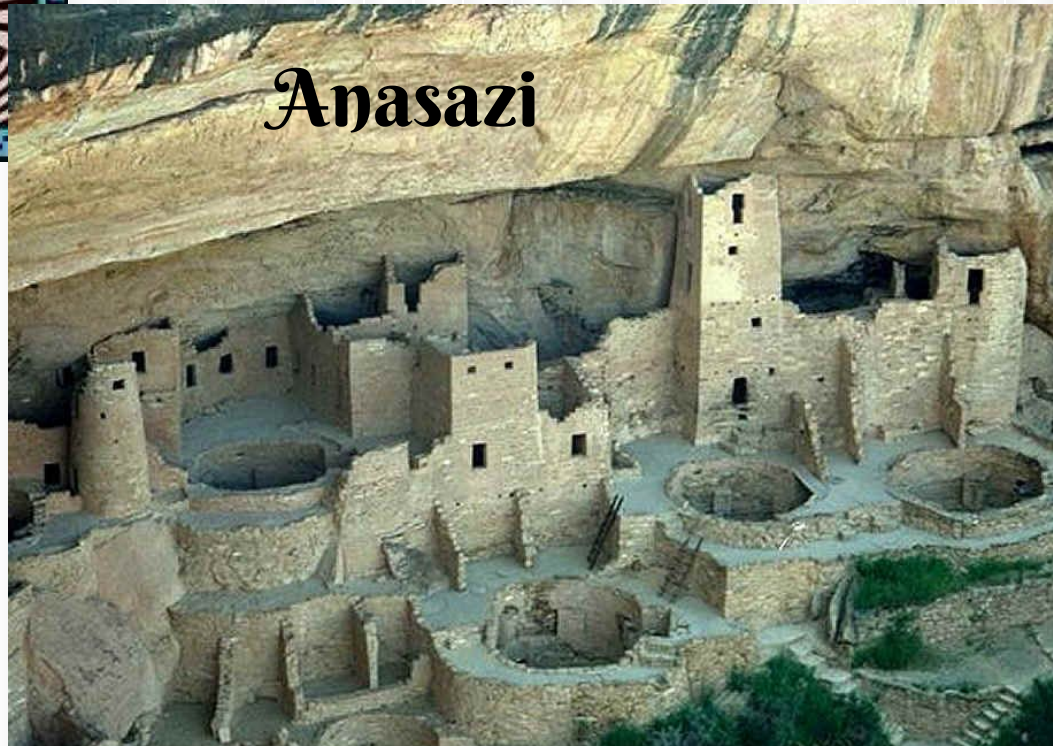
- Climate - Arid, Drought Prone
- Irrigation, Maize Cultivation
- Housing - terrace, multistory



Pueblo (Taos, NM)



Anasazi



Great Plains



- Scarce resources = nomadic/hunter-gatherer
- Herd animals
- Tepees



The Great Plains Culture Area, showing the approximate locations of Indian tribes circa 1820, after the acquisition of horses and migration onto the plains, and before displacement by non-Indians (with modern boundaries)

Great Basin

- Some complex societies:
Utes, Shoshones
- Wickiups



Mississippi River Valley



- Sophisticated government
- Iron tools, woven fabrics
- Trade
- Cahokia - largest city north of Mexico



Eastern Woodlands

- Diverse, complex societies
- Most matrilineal & matrilocal
- Extensive trade



The Three Sisters
Corn ✨ Beans ✨ Squash

- Most abundant food resources
- Semi-sedentary





Longhouse

Eastern Woodlands

The Iroquois Confederacy, 1500



-  Hodenosaunee Trail
-  Present-day boundaries



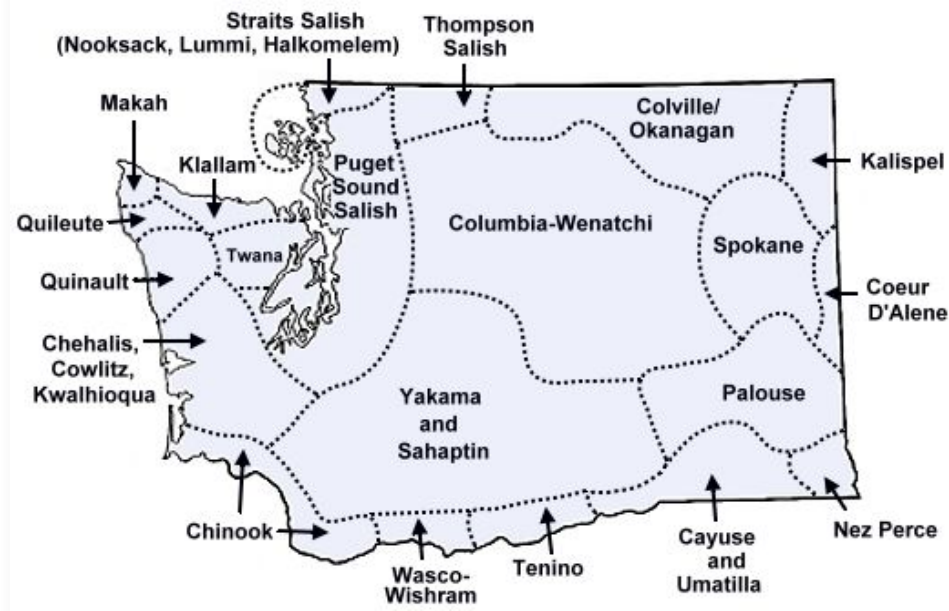
Wigwam

Northwest

- Fish, elk, deer, shellfish
- Skilled traders
- Longhouses of cedar and bark



Chinook Indian Tribes



California

- Six distinct regions
- Different environments:
 - Desert
 - Mountains
 - Coastal



European Expansion

- Historical Context:
 - Protestant Reformation
 - Renaissance
- Causes:
 - God, Gold, & Glory
 - Mercantilism



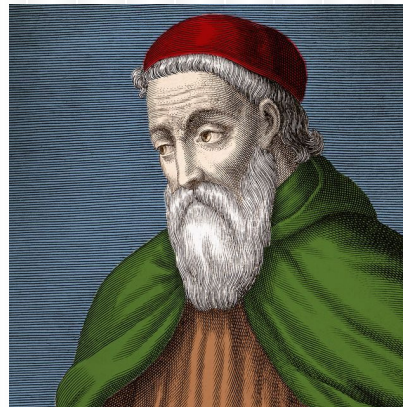
European Empire Building

- What made it possible?

- Improvements in technology
- Cartography
- Risk/reward



Caravel



Vespucci



Map of California shown as an island, circa 1650, by Joan Vinckeboons; Library of Congress, G3291.S12 coll .H3 Vault: Harr vol. 2, map. 10

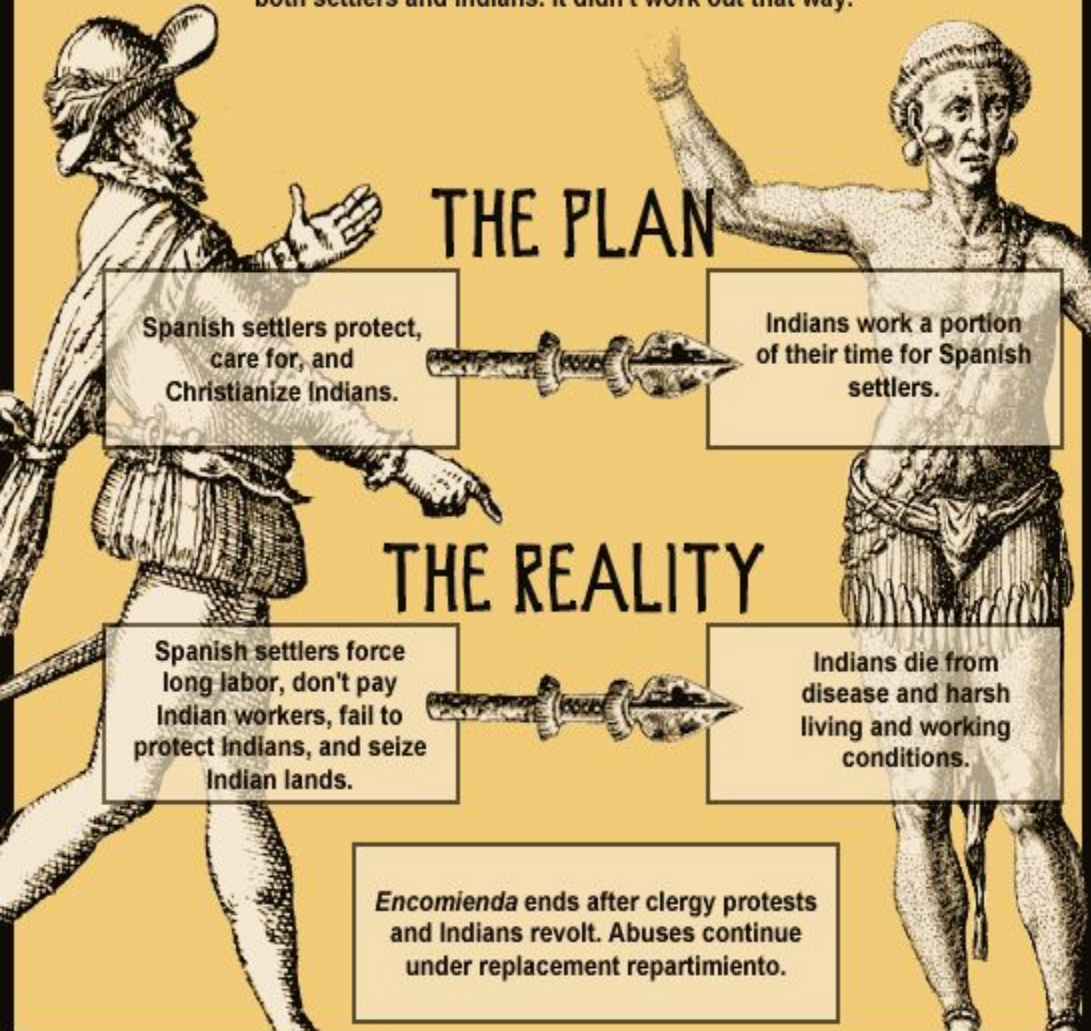
The Columbian Exchange



Spanish & Portuguese

Encomienda: The Plan and the Reality

The Spanish claimed that the encomienda system would benefit both settlers and Indians. It didn't work out that way.



ENCOMIENDAS AND HACIENDAS



"The leader perhaps said to another that the man from Oke Owege has 'the coming of the fox and the heart of the bear'... according to tradition, it was said that Poyaj was not arrogant but modest and always willing to learn, consider before and to explain his decisions." —Joe Sando, Pueblo Prophet

The Pueblo Revolt



Pope's Rebellion (1680)

Poyaj was a Tewa spiritual leader who led the 1680 Pueblo Revolt, an anti-colonial movement to remove the Spanish colonial presence in what is now known as the upper Rio Grande Valley. Born with the name Poyaj, meaning "ripe squash," Poyaj was converted alongside dozens of indigenous leaders for practicing "sorcery." Following the public and violent punishment of these "sorcerers" by Spanish authorities against the protesters following the direct action of local cooperatives. Upon his release from jail, Poyaj returned to Taos, where in 1680 he organized a successful and well-planned insurrection to colonial administration in Santa Fe. Carrying spiritual devotion to overcome the day of the attack, Pueblo prophets informed local communities about a scheduled August 31 uprising. Although commencing a day prematurely, thousands of indigenous warriors gathered in a few day offensive that forced the entire community (including Spanish servants, mestizo residents, detached Navaho slaves of gentrifiers, and Pueblo allies) to relocate hundreds of miles south to El Paso del Norte. The anti-colonial struggle of Poyaj and his contemporaries remains a source of the potential and possibility of indigenous resistance to settler colonialism.

Spanish Mission System



Valladolid Debate (1550-51)

- How should the Natives be treated?
 - Bartolome de Las Casas
 - Juan de Sepulveda

