

Pre-AP US I Summer Assignment 2009-2010  
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Purpose: to examine the ideas and interactions of the various cultures that inhabited the land claimed by the British in North America beginning in the 17<sup>th</sup> century. This topic will open our study of American History.

Readings: Native American Creation Stories  
The Iroquois Constitution, 15<sup>th</sup> century  
A Discourse to Promote Colonization, 1584  
Mayflower Compact, 1620  
“a City upon a Hill”, 1630  
Indentured Servant’s Contract, 1622  
An Eighteenth-Century African Describes His Enslavement, 1729

Assignment: to read, outline, and take detailed notes on the readings addressing the following questions:

- Who is writing?
- What is their purpose?
- Who is expected to read the document?
- What main ideas/goals/themes are outlined by each document?
- Are the documents similar? different?

Be sure to identify at least 2 key quotes for each document.

Format: Typed, Times New Roman, 12 font  
Notes may be bulleted  
All work must be neatly presented

Expectations: Quality is breadth and depth of work; make sure you fully explain and find important ideas  
All questions must be addressed  
Quotes need to be fully included in outline  
Work will be graded according to attached rubric

All students are expected to have the assignment completed for Friday, September 11, 2009. Late work will only be accepted on Monday, September 14, 2009 and will be penalized 10 points.  
First unit and in class writing will be based on summer assignment.

## **Native American Creation Stories**

### **The Flaming Rock Omaha**

At the beginning all things were in the mind of Wakonda. All creatures, including man, were spirits. They moved about in space between the earth and the stars. They were seeking a place where they could come into a bodily existence. They ascended to the sun, but the sun was not fitted for their abode. They moved on to the moon and found that it also was not good for their home. Then they descended to the earth. They saw it was covered with water. They floated through the air to the north, the east, the south, and the west, and found no dry land. They were sorely grieved. Suddenly from the midst of the water uprose a great rock. It burst into flames and the waters floated into the air in clouds. Dry land appeared; the grasses and the trees grew. The hosts of spirits descended and became flesh and blood. They fed on the seeds of the grasses and the fruits of the trees, and the land vibrated with their expressions of joy and gratitude to Wakonda, the maker of all things.

### **Earth Goddess Aztec**

The gods Quetzalcoatl and Tezcatlipoca brought the earth goddess Tlalteuctli down from on high. All the joints of her body were filled with eyes and mouths biting like wild beasts. Before they got down, there was water already below, upon which the goddess then moved back and forth. They did not know who had created it.

They said to each other, "We must make the earth." So saying, they changed themselves into two great serpents, one of whom seized the goddess from the right hand down to the left foot, the other from the left hand down to the right foot. As they tightened their grip, she broke at the middle. The half with the shoulders became the earth. The remaining half they brought to the sky – which greatly displeased the other gods.

Afterward, to compensate, the earth goddess for the damage those two had inflicted upon her, all the gods came down to console her, ordaining that all the produce required for human life would issue from her. From her hair they made trees, flowers, and grasses; from her skin, very fine grasses and tiny flowers; from her eyes, wells and fountains, and small caves; from her mouth, rivers and large caves; from her nose, valleys and mountains; from her shoulders, mountains.

Sometimes at night this goddess wails, thirsting for human hearts. She will not be silent until she receives them. Nor will she bear fruit unless she is watered with human blood.

*Constitution of the Iroquois Nations:*

**THE GREAT BINDING LAW, GAYANASHAGOWA**

1. I am Dekanawidah and with the Five Nations' Confederate Lords I plant the Tree of Great Peace. I plant it in your territory, Adodarhoh, and the Onondaga Nation, in the territory of you who are Firekeepers.

I name the tree the Tree of the Great Long Leaves. Under the shade of this Tree of the Great Peace we spread the soft white feathery down of the globe thistle as seats for you, Adodarhoh, and your cousin Lords.

We place you upon those seats, spread soft with the feathery down of the globe thistle, there beneath the shade of the spreading branches of the Tree of Peace. There shall you sit and watch the Council Fire of the Confederacy of the Five Nations, and all the affairs of the Five Nations shall be transacted at this place before you, Adodarhoh, and your cousin Lords, by the Confederate Lords of the Five Nations.

2. Roots have spread out from the Tree of the Great Peace, one to the north, one to the east, one to the south and one to the west. The name of these roots is The Great White Roots and their nature is Peace and Strength.

If any man or any nation outside the Five Nations shall obey the laws of the Great Peace and make known their disposition to the Lords of the Confederacy, they may trace the Roots to the Tree and if their minds are clean and they are obedient and promise to obey the wishes of the Confederate Council, they shall be welcomed to take shelter beneath the Tree of the Long Leaves.

We place at the top of the Tree of the Long Leaves an Eagle who is able to see afar. If he sees in the distance any evil approaching or any danger threatening he will at once warn the people of the Confederacy....

6. I, Dekanawidah, appoint the Mohawk Lords the heads and the leaders of the Five Nations Confederacy. The Mohawk Lords are the foundation of the Great Peace and it shall, therefore, be against the Great Binding Law to pass measures in the Confederate Council after the Mohawk Lords have protested against them.

No council of the Confederate Lords shall be legal unless all the Mohawk Lords are present....

## **A Discourse to Promote Colonization**

Richard Hakluyt, 1584

Chapter XX. A brief collection of certain reasons to induce her Majesty and the state to take in hand the western voyage and the planting there.

1. The soil yields and may be made yield all the several commodities of Europe...
2. The passage thither and home is neither too long nor too short, but easy, and to be made twice in the year.
3. The passage cuts not near the trade of any prince, nor near any of their countries or territories, and is a safe passage, and not easy to be annoyed by prince or potentate whatsoever....
6. This enterprise may stay the Spanish king from flowing over all the face of that waste firmament of America, if we seat and plant there in time.... And England possessing the purposed place of planting, her Majesty royal havens, have plenty of excellent trees for masts, of goodly timber to build ships and to make great navies, of pitch, tar, hemp, and all things incident for a navy royal, and that for no price, and without money or request. How easy a matter may it be to this realm, swarming at this day with valiant youths, rusing and hurtful by lack of employment, and having good makers of cable and of all sorts of cordage, and the best and most cunning shipwrights of the world, to be lords of all those seas, and to spoil Philip's Indian navy, and to deprive him of yearly passage of his treasure to Europe, and consequently to abate the pride of Spain...
13. By making of ships and by preparing of things for the same, by making of cables and cordage, by planting of vines and olive trees, and by making of wine and oil, by husbandry, and by thousands of things there to be done, infinite numbers of the English nation may be set on work, to the unburdening of the realm with many that now live chargeable to the state at home...

## Mayflower Compact : 1620

### Agreement Between the Settlers at New Plymouth : 1620

**IN THE NAME OF GOD, AMEN.** We, whose names are underwritten, the Loyal Subjects of our dread Sovereign Lord King *James*, by the Grace of God, of *Great Britain, France, and Ireland*, King, *Defender of the Faith, &c.* Having undertaken for the Glory of God, and Advancement of the Christian Faith, and the Honour of our King and Country, a Voyage to plant the first Colony in the northern Parts of *Virginia*; Do by these Presents, solemnly and mutually, in the Presence of God and one another, covenant and combine ourselves together into a civil Body Politick, for our better Ordering and Preservation, and Furtherance of the Ends aforesaid: And by Virtue hereof do enact, constitute, and frame, such just and equal Laws, Ordinances, Acts, Constitutions, and Officers, from time to time, as shall be thought most meet and convenient for the general Good of the Colony; unto which we promise all due Submission and Obedience. **IN WITNESS** whereof we have hereunto subscribed our names at *Cape-Cod* the eleventh of November, in the Reign of our Sovereign Lord King *James*, of *England, France, and Ireland*, the eighteenth, and of *Scotland* the fifty-fourth, *Anno Domini*; 1620.

Mr. John Carver,  
Mr. William Bradford,  
Mr Edward Winslow,  
Mr. William Brewster.  
Isaac Allerton,  
Myles Standish,  
John Alden,  
John Turner,  
Francis Eaton,  
James Chilton,  
John Craxton,  
John Billington,  
Joses Fletcher,  
John Goodman,  
Mr. Samuel Fuller,  
Mr. Christopher Martin,  
Mr. William Mullins,  
Mr. William White,  
Mr. Richard Warren,  
John Howland,  
Mr. Steven Hopkins,

Digery Priest,  
Thomas Williams,  
Gilbert Winslow,  
Edmund Margesson,  
Peter Brown,  
Richard Britteridge  
George Soule,  
Edward Tilly,  
John Tilly,  
Francis Cooke,  
Thomas Rogers,  
Thomas Tinker,  
John Ridgdale  
Edward Fuller,  
Richard Clark,  
Richard Gardiner,  
Mr. John Allerton,  
Thomas English,  
Edward Doten,  
Edward Liester.

**John Winthrop Calls Massachusetts Bay Colony  
“a City upon a Hill”**  
Excerpted from “A Model of Christian Charity,” 1630

It rests now to make some application of this discourse . . . .

1. For *the persons*. We are a company professing ourselves fellow members of Christ, in which respect only though we were absent from each other many miles, and had our employments as far distant, yet we ought to account ourselves knit together by this bond of love, and live in the exercise of it, if we would have comfort of our being in Christ. . . .

2nly for the *work* we have in hand. It [our task] is by a mutual consent, through a special overvaluing providence and a more than an ordinary approbation of the Churches of Christ, to seek out a place of cohabitation . . . under a due form of Government both civil and ecclesiastical. In such cases as this, the care of the public must overweigh all private respects, by which, not only conscience, but mere civil policy, does bind us. For it is a true rule that particular Estates cannot subsist in the ruin of the public.

3ly The *end* is to improve our lives to do more service to the Lord; the comfort and increase of the body of Christ, whereof we are members; that ourselves and posterity may be the better preserved from the common corruptions of this evil world, to serve the Lord and work out our Salvation under the power and purity of his holy ordinances.

4thly for the *means* whereby this must be effected. They are twofold, a conformity with the work and end we aim at. These we see are extraordinary, therefore we must not content ourselves with usual ordinary means. Whatsoever we did, or ought to have done, when we lived in England, the same must we do, and more also, where we go. That which the most in their churches maintain as truth in profession only, we must bring into familiar and constant practice; as in this duty of love, we must love brotherly without dissimulation, we must love one another with a pure heart fervently. We must bear one another’s burdens. We must not look only on our own things, but also on the things of our brethren. Neither must we think that the Lord will bear with such failings at our hands as he does from those among whom we have lived. . . . When God gives a special commission he looks to have it strictly observed in every article. . . .

2. Thus stands the cause between God and us. We are entered into Covenant with Him for this work. We have taken out a commission. The Lord has given us leave to draw our own articles. . . . If the Lord shall please to hear us, and bring us in peace to the place we desire, then has he ratified this covenant and sealed our Commission, and will expect a strict performance of the articles contained in it; but if we shall neglect the observation of these articles which are the ends we have propounded, and, dissembling with our God, shall fall to embrace this present world and prosecute our carnal intentions, seeking great things for ourselves and our posterity, the Lord will surely break out in wrath against us; be revenged of such a perjured people and make us know the price of the breach of such a covenant.

Now the only way to avoid this shipwreck, and to provide for our posterity, is to follow the counsel of Micah, *to do justly, to love mercy, to walk humbly with our God*. For this end, we must be knit together in this work as one man. We must entertain each other in brotherly affection. We must be willing to abridge ourselves of our superfluities, for the supply of other’s necessities. We must uphold a familiar commerce together in all meekness, gentleness, patience and liberality. We must delight in each other; make other’s conditions our own; rejoice together, mourn together, labor and suffer together, always having before our eyes our commission and

community in the work, as members of the same body. . . . The Lord will be our God, and delight to dwell among us, as his own people, and will command a blessing upon us in all our ways, so that we shall see much more of his wisdom, power, goodness and truth, than formerly we have been acquainted with. We shall find that the God of Israel is among us, when ten of us shall be able to resist a thousand of our enemies; when he shall make us a praise and glory that men shall say of succeeding plantations, “the Lord make it like that of *New England*.” For we must consider that we shall be as a city upon a hill. The eyes of all people are upon us. So that if we shall deal falsely with our God in this work we have undertaken, and so cause him to withdraw his present help from us, we shall be made a story and a by-word through the world. We shall open the mouths of enemies to speak evil of the ways of God . . . .

**Servant’s Indenture for Transportation to Virginia**  
September 25, 1622

Know you that I, Wessell Webling, son of Nicholas Webling of London, brewer, for and in consideration that I have been furnished and set out and am to be transported unto Virginia at the cost and charges of Edward Bennett of London, merchant, and his associates, and for and in consideration that they have promised and covenanted to maintain me with sufficient meat, drink, and apparel, do, by these presents, bind myself an apprentice unto the said Edward Bennett for the full term of three years to begin the feast of St. Michael the Archangel next after the date of these presents. And I do promise and bind myself to do and to perform all the said term of my apprenticeship true and faithful service in all such labors and business as the said Edward Bennett or his assigns shall employ me in and to be tractable and obedient as a good servant ought to be in all such things as shall be commanded me by the said Edward Bennett or his assigns in Virginia. And at the end of the said term of three years the said Edward Bennett do promise to give unto unto the said apprentice a house and 50 acres of land in Virginia to hold to me, my heirs, and assigns forever, according to the custom of land there holden and also shall give to the said apprentice necessary and good apparel and the said apprentice shall inhabit and dwell upon the said land and shall pay yearly for the said fifty acres of land from and after that he shall thereof be possessed unto the said Edward Bennett the yearly rent of 50 shillings sterling forever and two days work yearly and to all and singular the covenants aforesaid on behalf of the said apprentice to be performed and kept in manner and form as aforesaid. The said apprentice binds himself to his said master by these presents. In witness whereof the parties aforesaid to these present indentures have set their hand and seals the 25<sup>th</sup> of September 1622.

## **An Eighteenth-Century African Describes His Enslavement**

Venture Smith, 1729

I was born at Dukandarra, in Guinea, about the year 1729. My father's name was Saungm Furro, Prince of the tribe of Dukandarra. My father had three wives...I descended from a very large, tall and stout race of beings, much larger than the generality of people in other parts of the globe, being commonly considerable above six feet in height, and every way well proportioned....

a message was brought by an inhabitant...that place had been invaded by a numerous army, from a nation not far distant, furnished with musical instruments, and all kinds of arms then in use; that they were instigated by some white nation who equipped and sent them to subdue and possess the country; that his nation had made no preparation for war, having been for a long time in profound peace; that they could not defend themselves against such a formidable train of invaders, and must, therefore, necessarily evacuate their lands to the fierce enemy...

the whole army was encamped not far from (my father's) dominions, and would invade the territory and deprive his people of their liberties and rights, if he did not comply with the following terms. These were, to pay them a large sum of money, three hundred fat cattle, and a great number of goats, sheep, asses, etc.

My father told (them) he would comply rather that that his subjects should be deprived of their rights and privileges, which he was not then in circumstances to defend from so sudden an invasion. Upon turning out those articles, the enemy pledged their faith and honor that they would not attack him. On these he relied, and therefore thought it unnecessary to be on his guard against the enemy. But their pledges of faith and honor proved no better than those of other unprincipled hostile nations, for a few days after, a certain relation of the king came and informed him that the enemy who sent terms of accommodation to him, and received tribute to their satisfaction, yet meditated an attack upon his subjects by surprise...

They then came to us in the reeds, and the very first salute I had from them was a violent blow on the head with the fore part of a gun, and at the same time a grasp round the neck. I then had a rope put about my neck, as had all the women in the thicket with me, and were immediately led to my father, who was likewise pinioned and haltered for leading. In this condition we were all led to the camp...

The invaders then pinioned the prisoners of all ages and sexes indiscriminately, took their flocks and all their effects, and moved on their way towards the sea....