Davidson DeLay Heyrman Lytle Stoff

U.S.

VOLUME 1 | TO 1877

Seventh Edition

A NARRATIVE HISTORY

Mc Graw Hill Education

U.S.

A NARRATIVE HISTORY

VOLUME 1: TO 1877

Seventh Edition

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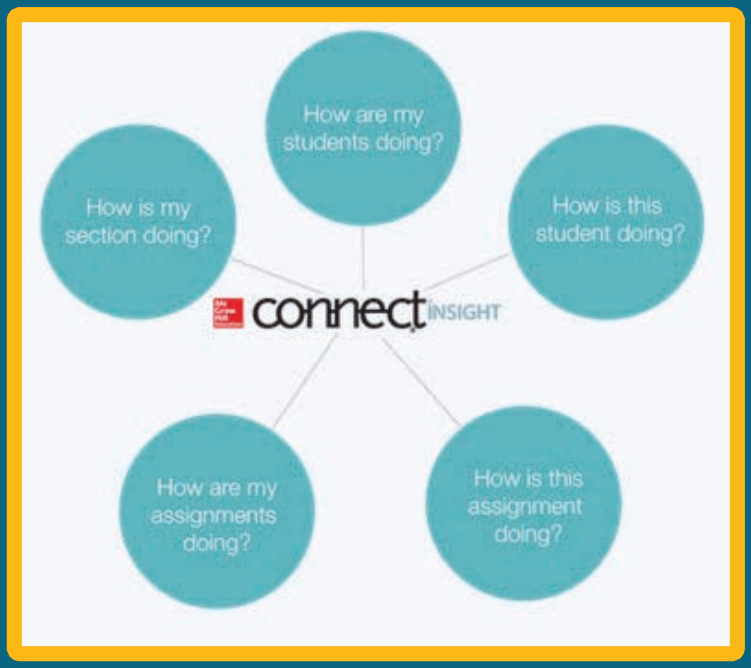

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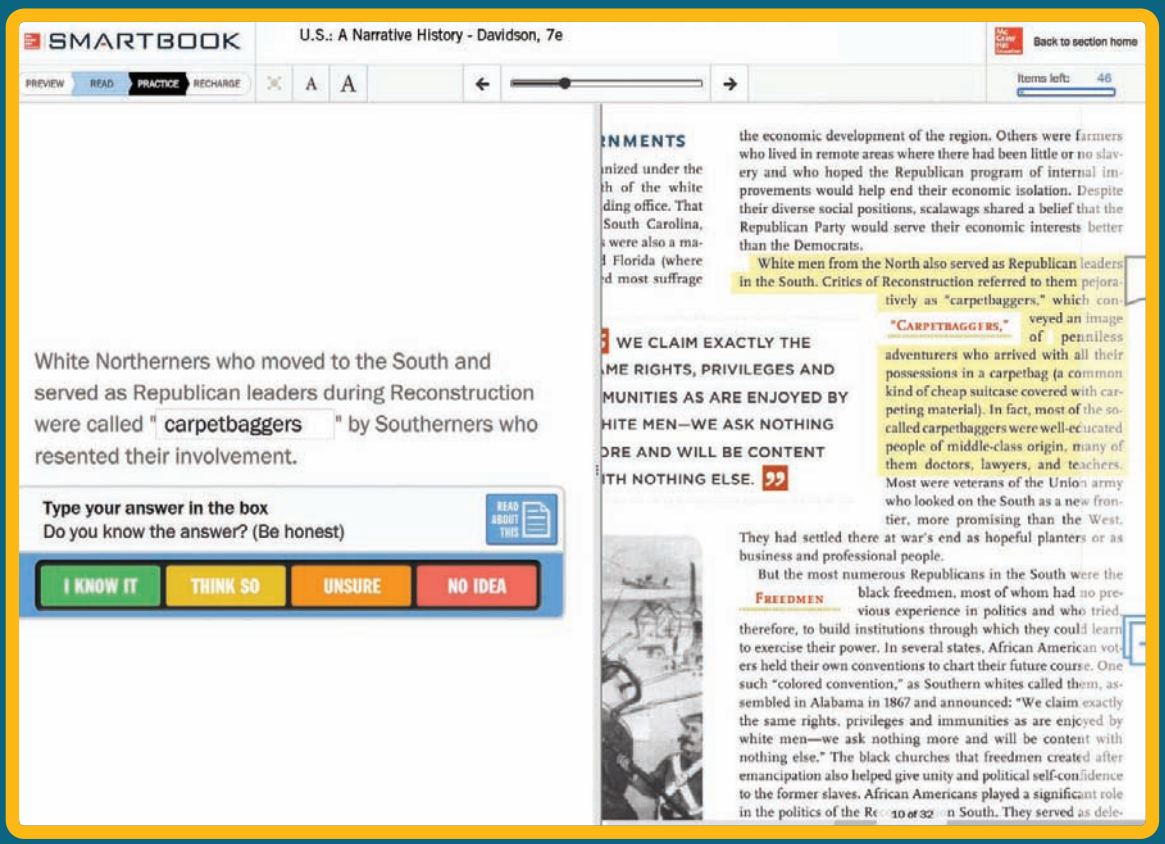

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U.S.

A NARRATIVE HISTORY

VOLUME 1: TO 1877

Seventh Edition

James West Davidson

Brian DeLay
University of California, Berkeley

Christine Leigh Heyrman
University of Delaware

Mark H. Lytle
Bard College

Michael B. Stoff
University of Texas, Austin

U.S.: A Narrative History

AUTHORS

James West Davidson Brian DeLay

Christine Leigh Heyrman Mark H. Lytle Michael B. Stoff

Senior Vice President, Products & Markets **Kurt L. Strand**

Vice President, General Manager, Products & Markets **Michael Ryan**

Vice President, Content Design & Delivery **Kimberly Meriwether David**

Managing Director **Gina Boedeker**

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Lead Product Developer **Rhona Robbin**

Executive Marketing Manager **Stacy Ruel Best**

Marketing Manager **April Cole**

Digital Product Analyst **John Brady**

Director, Content Design & Delivery **Terri Schiesl**

Program Manager **Marianne Musni**

Content Project Manager **Christine A. Vaughan**

Content Project Manager **Emily Kline**

Buyer **Laura M. Fuller**

Design **Matt Backhaus**

Content Licensing Specialist, Images **Lori Hancock**

Content Licensing Specialist, Text **Beth Thole**

Compositor **Laserwords Private Limited**

Typeface **10/12 UniMath**

Printer **R. R. Donnelley**

U.S.: A Narrative History, Seventh Edition

This book is printed on acid-free paper.

1 2 3 4 5 6 7 8 9 0 DOW/DOW 1 0 9 8 7 6 5 4

ISBN 978-0-07-778042-5 (complete); MHID 0-07-778042-6 (complete)

ISBN 978-0-07-351330-0 (volume 1); MHID 0-07-351330-X (volume 1)

ISBN 978-0-07-778036-4 (volume 2); MHID 0-07-778036-1 (volume 2)

Cover image credits: Miss Ting; Idaho farm; woman weaving; "Our City" lithograph of St. Louis, Janicke and Co. 1859; "Pocahantas Saving the Life of Capt. John Smith,"(detail); "Heart of the Klondike"(detail): The Library of Congress; Caesar Chavez (detail): © Arthur Schatz/Time & Life Pictures/Getty Images; Hopewell Hand: © Heritage Images/Corbis; Freedman's School: © Bettmann/Corbis; "Mandan Dog Sled," Karl Bodmer: © Free Library, Philadelphia/Bridgeman Images; "Tragic Prelude" (detail): © Kansas State Historical Society; "Mrs. Chandler" (detail): Courtesy, National Gallery of Art, Washington, D.C.; Uncle Sam with Banjo: HistoryPicks; View from Space: © NASA/JSC; Buffalo Hunt: Courtesy, National Gallery of Art, Washington.

Library of Congress Control Number: 2014943610

WHAT'S NEW IN U.S.

SOME HIGHLIGHTS:

>> **DUELING DOCUMENTS** is a new feature box appearing in half the chapters. Each box showcases two primary sources with contrasting points of view for analysis and discussion. How did Spaniards and Aztecs remember First Contact? What was the testimony of accusers and defenders in the Salem Witch trials? Can African colonization work to end slavery? Why did the South secede? Introductions and Critical Thinking questions frame the documents.

>> **HISTORIAN'S TOOLBOX**, alternating with Dueling Documents, continues to showcase historical images and artifacts, asking students to focus on visual evidence and examine material culture. New items in this edition include an ancient Indian calendar from Chaco Canyon, a plantation owner's list of runaway slaves, a missionary society's lithograph, "The Printer's Angel" and an assortment of costumes worn by the Ku Klux Klan.

>> **GEOGRAPHIC QUESTIONS** have been added to many map captions to reinforce geographic literacy and to connect the maps to the chapter's relevant themes.

>> **END-OF-CHAPTER BIBLIOGRAPHIES** have been updated to reflect new scholarship.

>> **CHAPTER 1, FIRST CIVILIZATIONS OF NORTH AMERICA**, has been revised to adopt the most recent dating of key trends, such as the rise of agriculture; and naming conventions, such as the Ancestral Pueblo (rather than the Anasazi).

>> **CHAPTER 14, WESTERN EXPANSION AND THE RISE OF THE SLAVERY ISSUE**, includes a new section drawing on recent research to explain the attempts, aided by state and federal officials, to exterminate California's Indian population.

>> **CHAPTER 16, TOTAL WAR AND THE REPUBLIC**, features a new section on the consequences of death and suffering arising out of civil war. New material has been added on international diplomacy during the war; and the account of the pivotal battle of Gettysburg has been enlarged.

U.S. BRIEF CONTENTS

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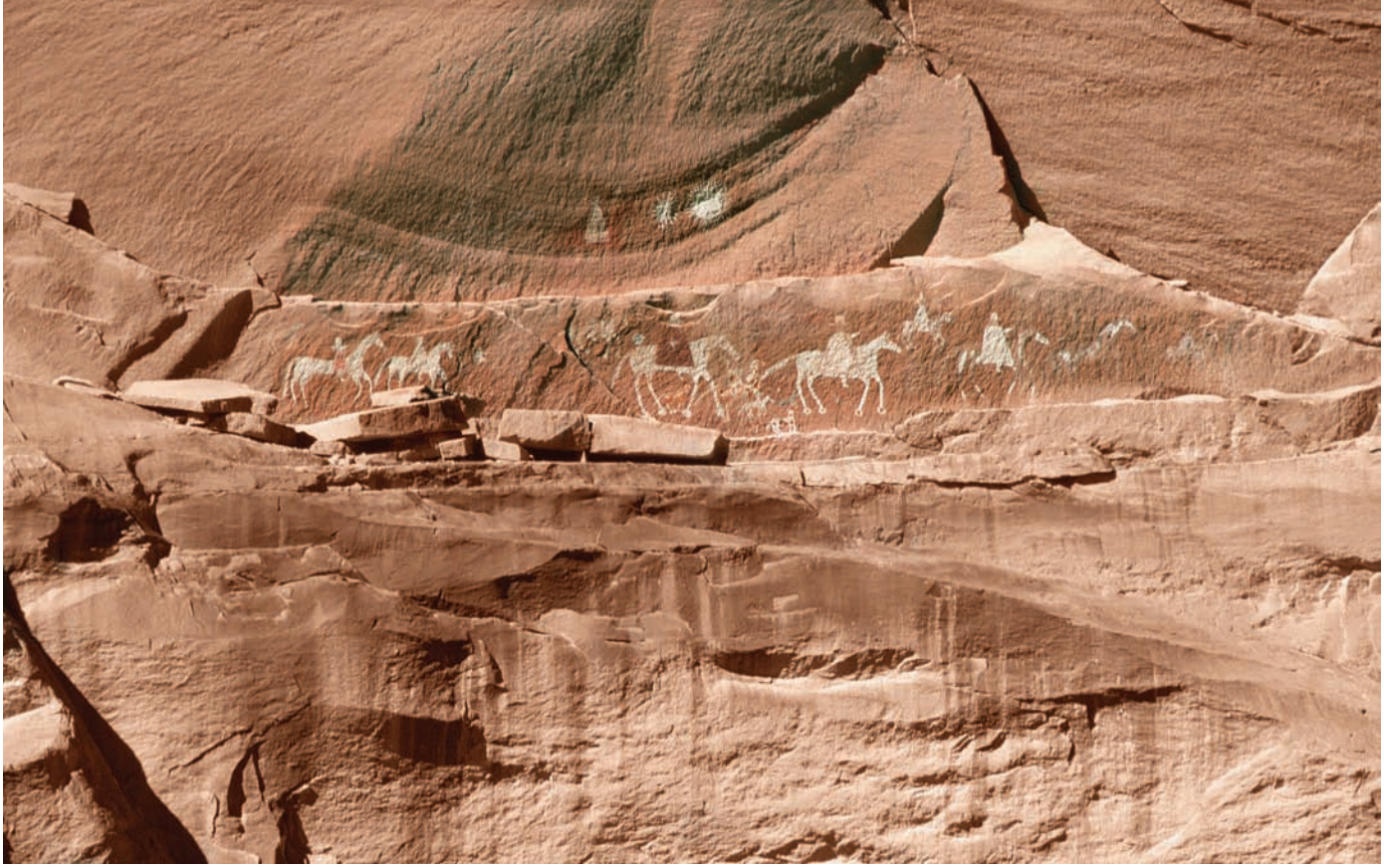
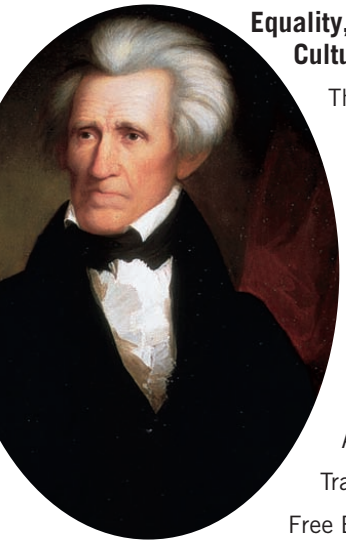




17 RECONSTRUCTING THE UNION 1865–1877

Primary sources help students think critically about history.

DUELING DOCUMENTS

Two primary source documents offer contrasting perspectives on key events for analysis and discussion. Introductions and Critical Thinking questions frame the documents.

Dueling DOCUMENTS

WHO WAS TO BLAME FOR THE BOSTON MASSACRE?

Following the shootings in King Street, Captain Thomas Preston and six of his men stood trial for murder. Two radical patriot lawyers, Josiah Quincy Jr. and future president John Adams, served as defense council. Convinced that Boston must prove itself fair and faithful to the rule of law, both lawyers performed brilliantly. The jury acquitted Preston and four of the soldiers, and convicted two others of manslaughter. The depositions from the trial provide some of our best evidence for how soldiers and Bostonians viewed the standoff differently.

DOCUMENT 1
Deposition of Captain Thomas Preston, March 1770

The mob still increased and were more outrageous, striking their clubs or bludgeons one against another, and calling out, come on you rascals, you bloody backs, you lobster scoundrels, fire if you dare, G-d damn you, fire and be damned, we know you dare not, and much more such language was used. At this time I was between the soldiers and the mob, parleying with, and endeavouring all in my power to persuade them to retire peaceably, but to no purpose. They advanced to the points of the bayonets, struck some of them and even the muzzles of the pieces, and seemed to be endeavouring to close with the soldiers. On which some well-behaved persons asked me if the guns were charged. I replied yes. They then asked me if I intended to order the men to fire. I answered no, by no means, observing to them that I was advanced before the muzzles of the men's pieces, and must fall a sacrifice if they fired; that the soldiers were upon the half cock and charged bayonets, and my giving the word fire under those circumstances would prove me to be no officer. While I was thus speaking, one of the soldiers having received a severe blow with a stick, stepped a little on one side and instantly fired, on which turning to and asking him why he fired without orders, I was struck with a club on my arm, which for some time deprived me of the use of it, which blow had it been placed on my head, most probably would have destroyed me. On this a general attack was made on the men by a great number of heavy clubs and snowballs being thrown at them, by which all our lives were in imminent danger, some persons at the same time from behind calling out, damn your bloods—why don't you fire. Instantly three or four of the soldiers fired, one after another, and directly after three more in the same confusion and hurry. The mob then ran away, except three unhappy men who instantly expired, in which number was Mr. Gray at whose rope-walk the prior quarrels took place; one more is since dead, three others are dangerously, and four slightly wounded. The whole of this melancholy affair was transacted in almost 20 minutes. On my asking the soldiers why they fired without orders, they said they heard the word fire and supposed it came from me. This might be the case as many of the mob called out fire, fire, but I assured the men that I gave no such order; that my words were, don't fire, stop your firing. In short, it was scarcely possible for the soldiers to know who said fire, or don't fire, or stop your firing.

DOCUMENT 2
Deposition of Robert Goddard, March 1770

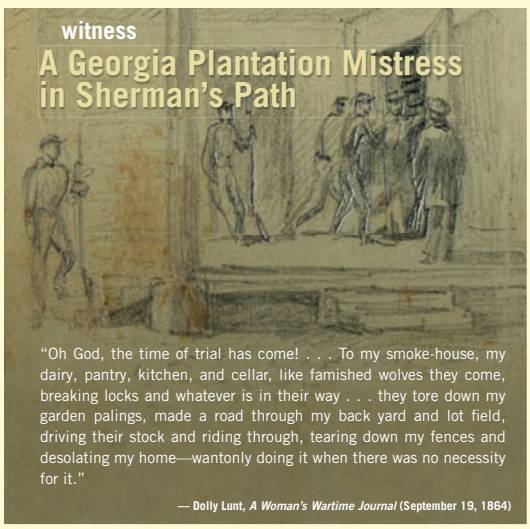
The Soldiers came up to the Centinel and the Officer told them to place themselves and they formed a half moon. The Captain told the Boys to go home least there should be murder done. They were throwing Snow balls. Did not go off but threw more Snow balls. The Capt. was behind the Soldiers. The Captain told them to fire. One Gun went off. A Sailor or Townsman struck the Captain. He thereupon said damn your bloods fire think I'll be treated in this manner. This Man that struck the Captain came from among the People who were 7 feet off and were round on one wing. I saw no person speak to him. I was so near I should have seen it. After the Capt. said Damn your bloods fire they all fired one after another about 7 or 8 in all, and then the officer bid Prime and load again. He stood behind all the time. Mr. Lee went up to the officer and called the officer by name Capt. Preston, I saw him coming down from the Guard behind the Party. I went to Gaol the next day being sworn for the Grand Jury to see the Captain. Then said pointing to him that's the person who gave the word to fire. He said if you swear that you will ruin me everlastingly. I was so near the officer when he gave the word fire that I could touch him. His face was towards me. He stood in the middle behind the Men. I looked him in the face. He then stood within the circle. When he told 'em to fire he turned about to me. I looked him in the face.

THINKING CRITICALLY

Preston and Goddard come to different conclusions about the shootings but describe similar details (the snowballs, the man who struck Preston). Can details from these two accounts be reconciled? Do they simply have different perspectives on the same event, or do you think one of the depositions must be misleading? Given the tensions these accounts relate, do you think that a violent confrontation between soldiers and Bostonians was inevitable?

WITNESS

Vivid quotes from diaries, letters, and other texts provide a sense of how individuals experienced historical events.



HISTORIAN'S TOOLBOX

These feature boxes, which alternate with Dueling Documents, showcase historical images and artifacts, asking students to focus on visual evidence and examine material culture. Introductions and Critical Thinking questions frame the images.

OPINION

Ideal for class discussion or writing, these questions ask students to offer opinions on debated issues.

List of MAPS

List of CONNECT HISTORY PRIMARY SOURCE DOCUMENTS

The following primary source documents, carefully selected by the authors to coordinate with this program, are available in Connect History at http://connect.mheducation.com. Documents include an explanatory headnote and are followed by discussion questions.

Choose from many of these documents—or hundreds of others—to customize your print text by visiting McGraw-Hill's Create at www.mcgrawhillcreate.com.

We would like to express our deep appreciation to the following individuals who contributed to the development of our U.S. history programs:

Reviewers of *U.S.: A Narrative History*

Mary Adams,
City College of San Francisco

Chris Bell,
Edmonds Community College

James Blain,
McNeese State University

Roger Bowerman,
Glendale Community College

Jeffrey Brown,
New Mexico State University

Ann Chirhart,
Indiana State University

Bradley Clampitt,
East Central University

Patty Colman,
Moorpark College

Michael Colomaio,
Alfred State University

Clarissa Confer,
California University of Pennsylvania

Cara Converse,
Moorpark College

William Cooley,
Walsh University

Aaron Cowen,
Slippery Rock University

David Cullen,
Collins College, Plano

David Dalton,
College of the Ozarks

Brandon Franke,
Blinn College

Christos Frentzos,
Austin Peay State University

Tabetha Garman,
North East State University

George Gastil,
Grossmont College

Frank Gilbert,
Southeastern Oklahoma State University

Jim Good,
Lone Star College, North Harris

Patricia Gower,
University of the Incarnate Word

Charles Grear,
Prairie View A&M

Devethia Guillory,
Prairie View A&M

Debbie Hargis,
Odessa College

Tom Heiting,
Odessa College

Jennifer Helgren,
University of the Pacific

Jay Hester,
Sierra College

Justin Horton,
Thomas Nelson Community College

Carol Keller,
San Antonio College

Dennis Kortheuer,
California State University, Long Beach

Pat Ledbetter,
Texas College

Mary Lewis,
Jacksonville College

Tammi Littrel,
Chadron State College

Philbert Martin,
San Jacinto College, South

Bob McConaughy,
Austin Community College

James Mills,
University of Texas, Brownsville

Russell Mitchell,
Tarrant County College, Southeast

Michael Namorato,
University of Mississippi

Bret Nelson,
San Jacinto College, North

Alison Ollinger-Riefstahl,
Mercyhurst Northeast College

Stephen Patnodes,
Farmingdale State University

Edward Richey,
University of North Texas

Joaquin Riveya-Martinez,
Texas State University, San Marcos

Stephen Rockenbach,
Virginia State University

Norman Rodriguez,
John Wood Community College

Todd Romero,
University of Houston

Michele Rotunda,
Rutgers University, Newark

Steven Short,
Collin College

Richard Sorrel,
Brookdale Community College

Maureen Melvin Sowa,
Bristol Community College

Jodi Steeley,
Merced Community College

Rita Thomas,
Northern Kentucky University

Richard Trimble,
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Salli Vargis,
Georgia Perimeter College

William Wantland,
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Chad Wooley,
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Digiposium Attendees

Shelly Bailess,
Liberty University

Patrice Carter,
Wharton County Junior College

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Columbia College of Missouri

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Chemeketa Community College

Joy Ingram,
Pellissippi State Community College

Alan Lehmann,
Blinn College

Sandy Norman,
Florida Atlantic University

Andrea Oliver,
Tallahassee Community College

Richard Verrone,
Texas Tech University

About the Authors

James West Davidson

received his Ph.D. from Yale University. A historian who has pursued a full-time writing career, he is the author of numerous books, among them *After the Fact: The Art of Historical Detection* (with Mark H. Lytle), *The Logic of Millennial Thought: Eighteenth-Century New England,* and *Great Heart: The History of a Labrador Adventure* (with John Rugge). He is co-editor with Michael Stoff of the *Oxford New Narratives in American History,* in which his own most recent book appears: *'They Say': Ida B. Wells and the Reconstruction of Race.*

Brian DeLay

received his Ph.D. from Harvard and is an Associate Professor of History at the University of California, Berkeley. He is a frequent guest speaker at teacher workshops across the country and has won several prizes for his book *War of a Thousand Deserts: Indian Raids and the U.S.-Mexican War.*

Christine Leigh Heyrman

is the Robert W. and Shirley P. Grimble Professor of American History at the University of Delaware. She received a Ph.D. in American Studies from Yale University and is the author of *Commerce and Culture: The Maritime Communities of Colonial Massachusetts, 1690–1750.* Her book *Southern Cross: The Beginnings of the Bible Belt* was awarded the Bancroft Prize. She is currently writing a book about evangelical views of Islam in the early nineteenth century.

Mark H. Lytle,

a Ph.D. from Yale University, is Professor of History and Chair of the Environmental Studies Program at Bard College. He has served two years as Mary Ball Washington Professor of American History at University College, Dublin, in Ireland. His publications include *The Origins of the Iranian-American Alliance, 1941–1953, After the Fact: The Art of Historical Detection* (with James West Davidson), *America's Uncivil Wars: The Sixties Era from Elvis to the Fall of Richard Nixon,* and most recently, *The Gentle Subversive: Rachel Carson, Silent Spring, and the Rise of the Environmental Movement.* He is also co-editor of a joint issue of the journals *Diplomatic History* and *Environmental History* dedicated to the field of environmental diplomacy.

Michael B. Stoff

is Associate Professor of History and Director of the Plan II Honors Program at the University of Texas at Austin. The recipient of a Ph.D. from Yale University, he has been honored many times for his teaching, most recently with election to the Academy of Distinguished Teachers. He is the author of *Oil, War, and American Security: The Search for a National Policy on Foreign Oil, 1941–1947,* co-editor (with Jonathan Fanton and R. Hall Williams) of *The Manhattan Project: A Documentary Introduction to the Atomic Age,* and series co-editor (with James West Davidson) of the *Oxford New Narratives in American History.* He is currently working on a narrative of the bombing of Nagasaki.

1 The First Civilizations of North America

From the air, this serpentine mound fashioned thousands of years ago still stands out in bold relief. Located in southern Ohio, it extends from the snake's coiled tail at the left of the photo to the open mouth at the top right. The snake's tail points toward the winter solstice sunrise, while the mouth is oriented to the summer solstice sunrise.

>> An American Story

THE POWER OF A HIDDEN PAST

Stories told about the past have power over both the present and the future. Until recently most students were taught that American history began several centuries ago—with the "discovery" of America by Columbus, or with the English colonization of Jamestown and Plymouth. History books ignored or trivialized the continent's precontact history. But the reminders of that hidden past are everywhere. Scattered across the United States are thousands of ancient archaeological

^ This image of a human hand, discovered in a Hopewell mound, was cut from a single sheet of mica.

sites and hundreds of examples of monumental architecture, still imposing even after centuries of erosion, looting, and destruction.

Man-made earthen mounds, some nearly 5,000 years old, exist throughout eastern North America in a bewildering variety of shapes and sizes. Many are easily mistaken for modest hills, but others evoke wonder. In present-day Louisiana an ancient town with earthworks took laborers an estimated 5 million work hours to construct. In Ohio a massive serpent effigy snakes for a quarter mile across the countryside, its head aligned to the summer solstice. In Illinois a vast, earthen construct covers 16 acres at its base and once reached as high as a 10-story building.

Observers in the colonial and revolutionary eras looked on such sites as curiosities and marvels. George Washington, Thomas Jefferson, and other prominent Americans collected ancient artifacts, took a keen interest in the excavation of mounds, and speculated about the Indian civilizations that created them. Travelers explored these strange mounds, trying to imagine in their mind's eye the peoples who had built them. In 1795 the Reverend James Smith traced the boundaries of a mound wall that was strategically placed to protect a neck of land along a looping river bend in the Ohio valley. "The wall at present is so mouldered down that a man could easily ride over it. It is however about 10 feet, as near as I can judge, in perpendicular height. . . . In one place I observe a breach in the wall about 60 feet wide, where I suppose the gate formerly stood through which the people passed in and out of this stronghold." Smith was astonished by the size of the project. "Compared with this," he exclaimed, "what feeble and insignificant works are those of Fort Hamilton or Fort Washington! They are no more in comparison to it than a rail fence is to a brick wall."

But in the 1830s and 1840s, as Americans sought to drive Indians west of the Mississippi and then confine them on smaller and smaller reservations, many began thinking differently about the continent's ancient sites. Surely the simple and "savage" people just then being expelled from American life could not have constructed such inspiring monuments. Politicians, writers, and even some influential scientists dismissed the claim that North America's ancient architecture had been built by the ancestors of contemporary Indians and instead attributed the mounds to peoples of Europe, Africa, or Asia—Hindus, perhaps, or Israelites, Egyptians, or Japanese. Many nineteenth-century Americans found special comfort in a tale about King Madoc from Wales, who supposedly shipwrecked in the Americas in the twelfth century and had left behind a small but ingenious population of Welsh pioneers who built the mysterious mounds before being overrun by Indians. The Welsh hypothesis seemed to offer poetic justice, because it implied that nineteenth-century Indians were only receiving a fitting punishment for what their ancestors had done to the remarkable mound builders from Wales.

These fanciful tales were discredited in the late nineteenth and early twentieth centuries. In recent decades archaeologists working across the Americas have discovered in more detail how native peoples built the Western Hemisphere's ancient architecture. They have also helped to make clear the degree to which prejudice and politics have blinded European Americans to the complexity, wonder, and significance of America's history before 1492. Fifteen thousand years of human habitation in North America allowed a broad range of cultures to develop, based on agriculture as well as hunting and gathering. In North America a population in the millions spoke hundreds of languages. Cities evolved as well as towns and farms, exhibiting great diversity in their cultural, political, economic, and religious organization. <<

What's to Come

A CONTINENT OF CULTURES

Recent breakthroughs in archaeology and genetics have demonstrated that the first inhabitants of the Americas arrived from Siberia at least 15,500 years ago BP.* Gradually these **nomads** filtered southward, some likely following the Pacific coastline in small boats, others making their way down a narrow, glacier-free corridor along the eastern base of the Rocky Mountains and onto the northern Great Plains. There they found and hunted a stunning array of huge mammals, so-called megafauna. These animals included mammoths that were twice as heavy as elephants, giant bison, sloths that were taller than giraffes, several kinds of camels, and terrifying, 8-foot-long lions. Within a few thousand years the descendants of these Siberians, people whom Columbus would wishfully dub "Indians," had spread throughout the length and breadth of the Americas.

nomad a member of a group of people who have no fixed home and who move about, usually seasonally, in pursuit of food, water, and other resources.

This first colonization of the Americas coincided with, and perhaps accelerated, profound changes in the natural world. The last Ice Age literally melted away as warmer global temperatures freed the great reservoirs of water once locked in glaciers. A rise in sea levels inundated the Bering Strait, submerging the land bridge and creating new lakes and river systems. The emergence of new **ecosystems**—climates, waterways, and land environments in which humans interacted with other animals and plants—made for ever-greater diversity. The first human inhabitants of the Americas had fed, clothed, warmed, and armed themselves in part by hunting megafauna, and some combination of overhunting and climate change resulted in the extinction of most of these giants by the end of the Ice Age. As glaciers receded and human populations increased, the first Americans had to adapt to changing conditions. They adjusted by hunting smaller animals with new, more specialized kinds of stone tools and by learning to exploit particular places more efficiently.

ecosystem a community and/or region studied as a system of functioning relationships between organisms and their environments.

So it was that between 10,000 and 2,500 years ago distinctive regional cultures developed among the peoples of the Americas. Those who remained in the Great Plains turned to hunting the much smaller descendants of the now-extinct giant bison; those in the

Opinion

If your outstretched arm represented North America's human history, contact with Europe would happen around the second knuckle of your index finger, with the fingertips being the present. Why do you think students learn so little about the Americas before 1492?

*Before the Present, used most commonly by archaeologists when the time spans are in multiple thousands of years. This text will also use CE for Common Era, equivalent to the Christian era or AD; BCE is Before the Common Era, equivalent to BC.

deserts of the Great Basin survived on small game, seeds, and edible plants; those in the Pacific Northwest relied mainly on fishing; and those east of the Mississippi, besides fishing and gathering, tracked deer and bear and trapped smaller game animals and birds. Over these same centuries, what once seems to have been an original, common language evolved into regional dialects and eventually into a multitude of distinct languages. Linguistic diversity paced other sorts of divergences, in social organizations, kinship practices, politics, and religion. Technological and cultural unity gave way to striking regional diversity as the first Americans learned how to best exploit their particular environments. Glimpses of these profound changes may be found today in burials, stone tools, and some precious sites of long-term or repeated occupation.

Cultures of Ancient Mexico >>

Mesoamerica the area stretching from present-day central Mexico southward through Honduras and Nicaragua, in which pre-Columbian civilizations developed.

To the south, pioneers in **Mesoamerica** began domesticating plants 10,000 years ago. Over the next several thousand years farmers added other crops, including beans, tomatoes, and especially corn, to an agricultural revolution that would transform life through much of the Americas. Because many crops could be dried and stored, agriculture allowed these first farmers to settle in one place.

By about 1500 BCE farming villages began giving way to larger societies, to richer and more advanced cultures. As the abundant food supply steadily expanded their populations, people began specializing in certain kinds of work. While most continued to labor on the land, others became craftworkers and merchants, architects and artists, warriors and priests. Their built environment reflected this social change as humble villages expanded into skillfully planned urban sites that were centers of trade, government, artistic display, and religious ceremony.

The Olmecs, the first city builders in the Americas, constructed large plazas and pyramidal structures and sculpted enormous heads chiseled from basalt. The Olmec cultural influence gradually spread throughout Mesoamerica, perhaps as a result of the Olmecs' trade with neighboring peoples. By about 100 BCE the Olmecs' example had inspired the flowering of Teotihuacán from a small town in central Mexico into a metropolis of towering pyramids. The city had bustling marketplaces, palaces decorated with mural paintings that housed elite warriors and priests, schools for their children, and sprawling suburbs for commoners. At its height, around 650 CE, Teotihuacán spanned more than 10 square miles and had a population of perhaps a quarter million—larger even than that of Rome at the time.

More impressive still were the achievements of the Mayas, who benefited from their contacts with both the Olmecs and Teotihuacán. In the lowland jungles of Mesoamerica they built cities filled with palaces, bridges, aqueducts, baths, astronomical observatories, and pyramids topped with temples. Their priests developed a written language, their mathematicians discovered the zero, and their astronomers devised a calendar more accurate than any then existing. In its glory, between the third and ninth century CE, the Mayan civilization boasted some 50 urban centers scattered throughout the Yucatán Peninsula, Belize, Guatemala, and Honduras.

But neither the earliest urban centers of the Olmecs nor the glittering city-state of Teotihuacán survived. Even the glories of the Maya had stalled by 900 CE. Like the ancient civilizations of Greece and Rome, they thrived for centuries and then declined. Scholars still debate the reasons for their collapse. Military attack may have brought about their ruin, or perhaps their large populations exhausted local resources.

Mayan grandeur was eventually rivaled in the Valley of Mexico. In the middle of the thirteenth century the Aztecs, a people who had originally lived on Mesoamerica's northern frontiers, swept south and settled in central Mexico. By the end of the fifteenth century they ruled over a vast empire from their capital at Tenochtitlán, an island metropolis of perhaps a quarter of a million people. At its center lay a large plaza bordered by sumptuous palaces and the Great Temple of the Sun. Beyond stood three broad causeways connecting the island to the mainland, many other

^^ Aztec merchants, or pochtecas, spoke many languages and traveled on foot great distances throughout Mesoamerica and parts of North America. Pictured at left is Yacatecuhtli, Lord Nose, the patron god of merchants. He carries a symbol of the crossroads, with bare footprints. The merchant on the right carries a cargo of quetzal birds.

tall temples adorned with brightly painted carved images of the gods, zoological and botanical gardens, and well-stocked marketplaces. Through Tenochtitlán's canals flowed gold, silver, exotic feathers and jewels, cocoa, and millions of pounds of maize—all trade goods and tribute from the several million other peoples in the region subjugated by the Aztecs.

Unsurpassed in power and wealth, in technological and artistic attainments, theirs was also a highly stratified society. The Aztec ruler, or Chief Speaker, shared governing power with the aristocrats who monopolized all positions of religious, military, and political leadership, while the commoners—merchants, farmers, and craftworkers—performed all manual labor. There were slaves as well, some captives taken in war, others from the ranks of commoners forced by poverty to sell themselves or their children.

Farmers, Potters, and Builders of the Southwest >>

Recent discoveries suggest that Mesoamerican crops and farming techniques began making their way north to the American Southwest as early as 2100 BCE, though it would be nearly two millennia before regional communities fully adopted sedentary agricultural lifestyles. The most successful full-time farmers in the region were the Mogollon and Hohokam peoples, two cultures that flourished in New Mexico and southern Arizona during the first millennium CE. Both tended to cluster their dwellings near streams, which allowed them to adopt the systems of irrigation as well as the maize cultivation of central Mexico. The Mogollon came to be the master potters of the Southwest. The Hohokam pioneered vast and complex irrigation systems in arid southern Arizona that allowed them to support one of the largest populations in precontact North America.

Their neighbors to the north in what is now known as the Four Corners Region of Arizona, Colorado, New Mexico, and Utah, commonly referred to by the term *Anasazi*, are today more properly known as the Ancestral Pueblo peoples. The Ancestral Puebloans adapted corn, beans, and squash to the relatively high altitude of the Colorado Plateau and soon parlayed their growing surplus and prosperity into societies of considerable complexity. Their most stunning achievements were villages of exquisitely executed masonry buildings—apartment-like structures up to four stories high and containing hundreds of rooms at such places as Mesa Verde (Colorado) and Canyon de Chelly (Arizona). Villages in Chaco Canyon (New Mexico), the largest center of Ancestral Puebloan settlement, were linked to the wider region by hundreds of miles of wide, straight roads.

Besides their impressive dwellings, the Ancestral Puebloans filled their towns with religious shrines, astronomical observatories, and stations for sending signals to other villages. Their craftworkers fashioned delicate woven baskets, beautiful feather and hide sashes, decorated pottery, and turquoise jewelry that they traded throughout the region and beyond. For nearly a thousand years this civilization prospered, reaching its zenith between about 900 and 1100 CE. During those three centuries the population grew to approximately 30,000 spread over 50,000 square miles, a total area larger than present-day California.

Chiefdoms of the Eastern Woodlands >>

East of the Mississippi, Indian societies prospered in valleys near great rivers (Mississippi, Ohio, Tennessee, and Cumberland), the shores of the Great Lakes, and the coast of the Atlantic. Everywhere the earliest inhabitants depended on a combination of fishing, gathering, and hunting—mainly deer but also bear, raccoon, and a variety of birds. Around 2500 BCE some groups in the temperate, fertile Southeast began growing the gourds and pumpkins first cultivated by Mesoamerican farmers, and later they also adopted the cultivation of maize. Like the ancient farmers of the Southwest, most Eastern Woodland peoples continued to subsist largely on animals, fish, and nuts, all of which were abundant enough to meet their needs and even to expand their numbers.

Indeed, many of the mysterious earthen mounds that would so fascinate Europeans were built by peoples who did not farm. About 1000 BCE residents of a place now known as Poverty Point in northeastern Louisiana fashioned spectacular earthworks—six semicircular rings that rose 9 feet in height and covered more than half a mile in diameter. Although these structures might have been sites for studying the planets and stars, hundreds of other mounds—built about 2,000 years ago by the Adena and the Hopewell cultures of the Ohio and Mississippi valleys—served as the burial places of their leading men and women. Alongside the corpses mourners heaped their richest goods—headdresses of antlers, necklaces of copper, troves of shells and pearls—rare and precious items imported from as far north as Canada, as far west as Wyoming, and as far east as Florida. All these mounds attest powerfully not only to the skill and sheer numbers of their builders but also to the complexity of these ancient societies, their elaborate religious practices, and the wide scope of their trading networks.

Even so, the most magnificent culture of the ancient Eastern Woodlands, the Mississippian, owed much of its prominence to farming. By the twelfth century CE Mississippians had emerged as the premier city-builders north of the Rio Grande, and their towns radiated for hundreds of miles in every direction from the hub of their trading network at Cahokia, a port city of several thousand located directly across

Historian's TOOLBOX

An Ancient Calendar

During summer solstice, the spiral is bisected by a single shaft of light.

Why might the Chacoans have used a spiral rather than another image to make this

On a blazing hot summer day in 1977, Anna Sofaer climbed up to the top of Fajada Butte in Chaco Canyon, New Mexico, spotted three sandstone slabs resting carefully against a wall, and walked over to investigate. What she saw against the wall astounded her: a spiral glyph, bisected by a pure shaft of light. An artist and amateur archaeologist, Sofaer had keen interest in how indigenous American cultures harnessed light and shadow in their architecture. Knowing that it was nearly the summer solstice, she recognized instantly that she'd discovered an ancient Anasazi calendar. Later research revealed that the device also marked the winter solstice, the summer and winter equinoxes, and the extremes of the moon's 18–19 year cycle (the major and minor standstills). These discoveries prompted still more research, and scholars now believe that there are structures throughout Chaco Canyon aligned to solar and lunar events.

THINKING CRITICALLY

What practical reasons might there have been to build these sorts of sun and moon calendars? Might there have been cultural, religious, or social purposes to track accurately the movements of the sun and moon?

from present–day St. Louis at the confluence of the Missouri and the Mississippi Rivers. Cahokia's many broad plazas teemed with farmers hauling their corn, squash, and beans and with craftworkers and merchants plying their wares. But what commanded every eye were the structures surrounding the plazas—more than 100 flat–topped pyramidal mounds crowned by religious temples and elite dwellings.

Life on the Great Plains >> Cahokia's size and power depended on consistent agricultural surpluses. Outside the Southwest and the river valleys of the East, agriculture played a smaller role in shaping North American societies. On the Great Plains, for example, some people did cultivate corn, beans, squash, and sunflowers, near reliable rivers and streams. But more typically Plains communities depended on hunting and foraging, migrating to exploit seasonally variable resources. Plains hunters pursued game on foot; the horses that had once roamed the Americas became extinct after the last Ice Age. Sometimes large groups of people worked together to drive bison over cliffs or to trap them in corrals. The aridity of the plains made it a dynamic and unpredictable place to live. During times of reliable rainfall, bison populations boomed, hunters flocked to the region, and agricultural communities blossomed alongside major rivers. But sometimes centuries passed with lower–than–average precipitation, and families abandoned the plains for eastern river valleys or the foothills of the Rocky Mountains.

Survival in the Great Basin >> Some peoples west of the Great Plains also kept to older ways of subsistence. Among them were the Numic–speaking peoples of the Great Basin, which includes present–day Nevada and Utah, eastern California, and western Wyoming and Colorado. Small family groups scoured their stark, arid landscape for the limited supplies of food it yielded, moving with each passing season to make the most of their environment. Men tracked elk and antelope and trapped smaller animals, birds, even toads, rattlesnakes, and insects. But the staples of their diet were edible seeds, nuts, and plants, which women gathered and stored in woven baskets to con–sume in times of scarcity. Several families occasion–ally hunted together or wintered in common quarters, but because the desert heat and soil defied farming, these bands usually numbered no more than about 50 people.

MAP 1.1: EARLY PEOPLES OF NORTH AMERICA

Migration routes across the Bering Strait from Asia were taken by peoples whose descendants created the major civilizations of ancient Americans. The influence of Mesoamerica is most striking among the cultures of the Southwest and the Mississippians.
How would the presence or absence of the ice cap affect the timing of migration over the Bering land bridge?

The Plenty of the Pacific Northwest >> The rugged stretch of coast from the southern banks of present−day British Columbia to northern California has always been an extraordinarily rich natural environment. Its mild climate and abundant rainfall yield forests lush with plants and game; its bays and rivers teem with salmon and halibut, its oceans with whales and porpoises, and its rocky beaches with seals, otters, abalone, mussels, and clams. Agriculture was unnecessary in such a bountiful place. From their villages on the banks of rivers, the shores of bays, and the beaches of low−lying offshore islands, the ancestors of the Nootkans, Makahs, Tlingits, Tshimshians, and Kwakiutls speared or netted salmon, trapped sea mammals, gathered shellfish, and launched canoes. The largest of these craft, from which they harpooned whales, measured 45 feet bow to stern and nearly 6 feet wide.

By the fifteenth century these fecund lands supported a population of perhaps 130,000. They also permitted a culture with the leisure time needed to create works of art as well as an elaborate social and ceremonial life. The peoples of the Northwest built houses and canoes from red cedar; carved bowls and dishes from red alder; crafted paddles and harpoon shafts, bows, and clubs from Pacific yew; and wove baskets from bark and blankets from mountain goat wool. They evolved a society with sharp distinctions among nobles, commoners, and slaves, the last group being mainly women and children captured in raids on other villages. Nonslaves devoted their lives to accumulating and then redistributing their wealth among other villagers in elaborate potlatch ceremonies in order to confirm or enhance their social prestige.

The Frozen North >> Most of present−day Canada and Alaska was inhospitable to agriculture. In the farthest northern reaches—a treeless belt of Arctic tundra—temperatures fell below freezing for most of the year. The Subarctic, although densely forested, had only about 100 frost−free days each year. As a result, the peoples of both regions survived by fishing and hunting. The Inuit, or Eskimos, of northern Alaska harvested whales from their umiaks, boats made by stretching walrus skin over a driftwood frame and that could bear more than a ton of weight. In the central Arctic they tracked seals. The inhabitants of the Subarctic, both Algonquian−speaking peoples in the East and Athapaskan speakers of the West, moved from their summer fishing camps to berry patches in the fall to moose and caribou hunting grounds in the winter.

REVIEW

How did native cultures differ region to region, and what accounts for these differences?

INNOVATIONS AND LIMITATIONS

The first Americans therefore expressed, governed, and supported themselves in a broad variety of ways. And yet they shared certain core characteristics, including the desire and ability to reshape their world. Whether they lived in forests, coastal regions, jungles, or prairies, whether they inhabited high mountains or low deserts, native communities experimented constantly with the resources around them. Over the course of millennia nearly all the Western Hemisphere's peoples found ways to change the natural world in order to improve and enrich their lives.

America's Agricultural Gifts >> No innovation proved more crucial to human history than native manipulation of plants. Like all first farmers, agricultural pioneers in the Americas began experimenting accidentally. Modern−day species of corn, for example, probably derive from a Mesoamerican grass known as teosinte. It seems that ancient peoples gathered teosinte to collect its small grains. By selecting the grains that best suited them and bringing them back to their settlements, and by returning the grains to the soil through spillage or waste disposal, they unintentionally began the process of domestic cultivation. Soon these first farmers began deliberately saving seeds from the best plants and sowing them in gardens. In this way over hundreds of generations, American farmers transformed the modest teosinte grass into a staple crop that would give rise to the hemisphere's mightiest civilizations.

Indeed, ever since contact with Europe, the great breakthroughs in Native American farming have sustained peoples around the world. In addition to corn, the first Americans gave humanity scores of varieties of squash, potatoes, beans, and other basic foods. Today plants domesticated by indigenous Americans account for three−fifths of the world's crops, including many that have revolutionized the global diet. For good or ill, a handful of corn species occupies the center of the contemporary American diet. In addition to its traditional forms, corn is consumed in chips, breads, and breakfast cereals; corn syrup sweeteners are added to many of our processed foods and nearly all soft drinks; and corn is fed to almost all animals grown to be consumed, even farmed fish.

Other Native American crops have become integral to diets all over the world. Potatoes revolutionized northern European life in the centuries after contact, helping to avert famine and boost populations in several countries. Ireland's population tripled in

Theodore de Bry, *Florida Indians Planting Maize.* De Bry claimed that this image, produced and published in 1591, was based on a colonist's direct observation. Recently, however, scholars have noted that the image likely contains a variety of inaccuracies. Except for the digging stick, the baskets and tools are all European in design. Moreover, the image suggests that men and women shared agricultural labor, whereas in most American societies this work fell primarily to women and children.

the century after the introduction of potatoes. Beans and peanuts became prized for their protein content in Asia. And in Africa, corn, manioc, and other New World crops so improved diets and overall health that the resulting rise in population may have offset the population lost to the Atlantic slave trade.

Landscapers >> Plant domestication requires the smallest of changes, changes farmers slowly encourage at the genetic level. But native peoples in the precontact Americas transformed their world on grand scales as well. In the Andes, Peruvian engineers put people to work by the tens of thousands, creating an astonishing patchwork of terraces, dykes, and canals designed to maximize agricultural productivity. Similar public-works projects transformed large parts of central Mexico and the Yucatán. Even today, after several centuries of disuse, overgrowth, and even deliberate destruction, human-shaped landscapes dating from the precontact period still cover thousands of square miles of the Americas.

Recently scholars have begun to find evidence of incredible manipulation of landscapes and environments in the least likely places. The vast Amazon rainforest has long been seen by Westerners as an imposing symbol of untouched nature. But it now seems that much of the Amazon was in fact made by people. Whereas farmers elsewhere in the world domesticated plants for their gardens and fields, farmers in the Amazon cultivated food-bearing trees for thousands of years, cutting down less useful species and replacing them with ones that better suited human needs. All told there are more than 70 different species of domesticated trees throughout the Amazon.

At least one-eighth of the nonflooded rain forest was directly or indirectly created by humans. Likewise, native peoples laboriously improved the soil across as much as a tenth of the Amazon, mixing it with charcoal and a variety of organic materials. These managed soils are more than 10 times as productive as untreated soils in the Amazon. Today farmers in the region still eagerly search for the places where precontact peoples enriched the earth.

Native North Americans likewise transformed their local environments. Sometimes they moved forests. Ancestral Puebloans cut down and transported more than 200,000 trees to construct the floors and the roofs of the monumental buildings in Chaco Canyon. Sometimes they moved rivers. By taming the waters of the Salt and the Gila Rivers in present-day Arizona with the most extensive system of irrigation canals anywhere in precontact North America, the Hohokam were able to support large populations in a desert environment. And sometimes they moved the land itself. Twenty-two million cubic feet of earth were moved to construct just one building in the Mississippian city of Cahokia.

Indians also employed fire to systematically reshape landscapes across the continent. Throughout North America's great eastern and western forests, native peoples periodically set low fires to consume undergrowth and fallen trees. In this way the continent's first inhabitants managed forests and also animals. Burning enriched the soil and encouraged the growth of grasses and bushes prized by game animals such as deer, elk, beaver, rabbit, grouse, and turkey. The systematic use of fire to reshape forests helped hunters in multiple ways: it increased the overall food supply for grazing animals, it attracted those animal species hunters valued most, and, by clearing forests of ground debris, fire made it easier to track, kill, and transport game. Deliberate burns transformed forests in eastern North America to such an extent that bison migrated