

## 2026 United States History Summer Work

Throughout US History I & II, we will analyze the past through primary sources, which are documents created during the specific time periods we are studying. Because these are firsthand accounts, some documents may contain challenging content, such as our readings on slavery during the several units.

For your summer assignment, please read and annotate the source documents for our first unit on the American Colonial Era. Review the graphics below for guidelines regarding my expectations for document annotation and analysis. After completing your annotations, thoroughly answer the discussion questions using complete sentences. First-person perspective is acceptable for these specific responses.

### *Annotation Tips*

- Highlight or underline words or phrases that you think are important.
- Jot notes and questions off to the side.
- Write definitions next to words that you don't know.
- Even if you have read something before, try to read it again critically.

001. IN CONGRESS, July 4, 1776.

002. The unanimous Declaration of the thirteen united States of America,

as opposed to??

003. When in the Course of **human events**, it becomes necessary for one people to dissolve

004. the political bands which have connected them with another, and to assume among the

005. powers of the earth, the **separate and equal** station to which the **Laws of Nature** and

006. of **Nature's God** entitle them, a decent respect to the opinions of mankind requires referencing Locke

007. that they should **declare** the causes which impel them to the separation.

force

Why are random words capitalized?

### *Analyzing Documents*

<i>H</i>	<i>A</i>	<i>P</i>	<i>P</i>	<i>Y</i>
When was this document created? What was the <b>historical context</b> document was created?	Who is the <b>audience</b> ? Is this document meant to be private or public? How does the audience influence what the other says?	Who is the author(s) of this document? What is the <b>point of view</b> of this author? What biases might this author have? Are they reliable?	What is the <b>purpose</b> of this document? Is it designed to inform, persuade, inspire, warn people? Is it propaganda?	<b>Why</b> does this source matter? What does this source prove? Why should we trust this source or not trust this source?

## Unit 1 Primary Documents

### Discussion Questions

1. Explain the role that religion played in the colonial governments.
2. How does liberty seem to play a factor in colonial development?
3. How would you describe the early interaction between the indigenous peoples and Europeans at this point?
4. In what ways do you see early seeds for representative government?
5. What should the relationship be between Christianity and the law?
6. In what ways does the US live up or not live up to being the “City on a Hill”?
7. Explain what you think the lack of freedom in labor does to a society.
8. Explain what you think the role of Christians should be in social justice movements.

## Unit 1 Primary Documents

### **Bartolomé de las Casas, a Spanish priest, 1528**

“In that year of 1500..., the King determined to send a new governor to Hispaniola, which at the time was the only seat of government in the Indies. The new governor was fray Nicolas de Ovando, Knight of Alcantara, and at that time comendador [Spanish title granted to an individual with authority to rule an encomienda] of Lares.

At first, the Indians were forced to stay six months away at work; later, the time was extended to eight months and this was called a shift, at the end of which they brought all the gold for minting. The King's part was subtracted and the rest went to individuals, but for years no one kept a single peso because they owed it all to merchants and other creditors, so that the anguish and torments endured by the Indians in mining that infernal gold were consumed entirely by God and no one prospered. During the minting period, the Indians were allowed to go home, a few days' journey on foot. One can imagine their state when they arrived after eight months, and those who found their wives there must have cried, lamenting their condition together. How could they even rest, since they had to provide for the needs of their family when their land had gone to weeds? Of those who had worked in the mines, a bare 10 per cent survived to start the journey home. Many Spaniards had no scruples about making them work on Sundays and holidays, if not in the mines then on minor tasks such as building and repairing houses, carrying firewood, etc. They fed them cassava bread, which is adequate nutrition only when supplemented with meat, fish or other more substantial food. The [official in charge of the mine] killed a pig once a week but he kept more than half for himself and had the leftover apportioned and cooked daily for thirty or forty Indians, which came to a bite of meat the size of a walnut per individual, and they dipped the cassava in this as well as in the broth.

I believe the above clearly demonstrates that the Indians were totally deprived of their freedom and were put in the harshest, fiercest, most horrible servitude and captivity which no one who has not seen it can understand. Even beasts enjoy more freedom when they are allowed to graze in the fields. But our Spaniards gave no such opportunity to Indians and truly considered them perpetual slaves, since the Indians had not the free will to dispose of their persons but instead were disposed of according to Spanish greed and cruelty, not as men in captivity but as beasts tied to a rope to prevent free movement... When they fell ill, which was very frequently because they are a delicate people unaccustomed to such work, the Spaniards did not believe them and pitilessly called them lazy dogs, and kicked and beat them; and when illness was apparent they sent them home as useless, giving them some cassava for the twenty- to eighty-league journey. They would go then, falling into the first stream and dying there in desperation; others would hold on longer but very few ever made it home. I sometimes came upon dead bodies on my way, and upon others who were gasping and moaning in their death agony, repeating "Hungry, hungry." And this was the freedom, the good treatment and the Christianity that Indians received..."

### **Juan Ginés de Sepúlveda: Concerning the Just Cause of the War Against the Indians, 1547**

The Spanish have a perfect right to rule these barbarians of the New World and the adjacent islands, who in prudence, skill, virtues, and humanity are as inferior to the Spanish as children to adults, or women to men; for there exists between the two as great a difference as between savage and cruel races and the most merciful, between the most intemperate [lacking in self-control] and the moderate and temperate, and, I might even say, between apes and men.

Compare, then, these gifts of prudence, talent, magnanimity [generosity], temperance, humanity, and religion with those possessed by these half-men in whom you will barely find the vestiges [traces] of

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humanity, who not only do not possess any learning at all, but are not even literate or in possession of any monument to their history except for some obscure and vague reminiscences of several things put down in various paintings; nor do they have written laws, but barbarian institutions and customs. Well, then, if we are dealing with virtue, what temperance or mercy can you expect from men who are committed to all types of intemperance and base [morally low] frivolity [foolishness], and eat human flesh? And do not believe that before the arrival of the Christians they lived in the pacific [peaceful] kingdom of Saturn [ruler of the Golden Age in Classical mythology] which the poets have invented; for, on the contrary, they waged continual and ferocious war upon one another with such fierceness that they did not consider victory at all worthwhile unless they satisfied their monstrous hunger with the flesh of their perfect enemies.

Furthermore these Indians were otherwise so cowardly and timid that they could barely endure the presence of our soldiers, and many times thousands upon thousands of them scattered in flight like women before Spaniards so few that they did not even number one hundred. . . . Although some of them show a certain ingenuity [skill] for various works of artisanship [craftsmanship], this is no proof of human cleverness, for we can observe animals, birds, and spiders making certain structures which no human accomplishment can competently [adequately] imitate. . . .

They have established their nation in such a way that no one possesses anything individually, neither a house nor a field, which he can leave to his heirs in his will, for everything belongs to their masters whom . . . they call kings (chiefs), and by whose whims they live, more than by their own, ready to do the bidding and desire of these rulers and possessing no liberty. And the fulfillment of all this, not under pressure of arms but in a voluntary and spontaneous way, is a definite sign of the servile [slavish] and base soul of these barbarians. . . .

They live as employees of the king, paying, thanks to him, exceedingly high taxes. . . . And if this type of servile and barbarous nation had not been to their liking and nature, it would have been easy for them, as it was not a hereditary [by right of birth] monarchy, to take advantage of the death of a king in order to obtain a freer state and one more favorable to their interests; by not doing so, they have stated quite clearly that they have been born to slavery and not to civic and liberal [free] life. Therefore, if you wish to [subdue] them . . . to a servitude a little less harsh, it will not be difficult for them to change their masters, and instead of the ones they had, who were barbarous and impious [wicked] and inhuman, to accept the Christians, cultivators of human virtues and the true faith.

### **Autobiographical Works, John Smith, 1607-1624**

#### ***Meeting with Powhatan (from A Generall Historie, 1624)***

{18}At last they brought him to [Werowocomoco], where was Powhatan their Emperor. Here more then two hundred of those grim Courtiers stood wondering at him, as he had been a monster; till Powhatan and his train had put themselves in their greatest braveries. Before a fire upon a seat like a bedstead, he sat covered with a great robe, made of Rarowcun [raccoon] skins, and all the tails hanging by. On either hand did sit a young wench of 16 or 18 years, and along on each side the house, two rows of men, and behind them as many women, with all their heads and shoulders painted red; many of their heads bedecked with the white down of Birds; but every one with something: and a great chain of white beads about their necks. At his entrance before the King, all the people gave a great shout. The Queen of Appamatuck was

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appointed to bring him water to wash his hands, and another brought him a bunch of feathers, instead of a towel to dry them.

{19} Having feasted him after their best barbarous manner they could, a long consultation was held, but the conclusion was, two great stones were brought before Powhatan: then as many as could laid hands on him, dragged him to them, and thereon laid his head, and being ready with their clubs, to beat out his brains, Pocahontas the King's dearest daughter, when no entreaty could prevail, got his head in her Arms, and laid her own upon his to save him from death: whereat the Emperor was contented he should live to make him hatchets, and her bells, beads, and copper; for they thought him as well of all occupations as themselves. For the King himself will make his own robes, shoes, Bows, arrows, pots; plant, hunt, or do any thing so well as the rest. . . .

{20} Two days after, Powhatan having disguised himself in the most fearful manner he could, caused Capt. Smith to be brought forth to a great house in the woods, and there upon a mat by the fire to be left alone. Not long after from behind a mat that divided the house, was made the most dolefullest noise he ever heard; then Powhatan more like a devil than a man with some two hundred more as black as himself, came unto him and told him now they were friends, and presently he should go to Jamestown, to send him two great guns, and a grindstone, for which he would give him the Country of Capahowosick, and forever esteem him as his son Nantaquoud.

*The following text is all from **The Generall Historie**.*

After Meeting Powhatan, Smith Returns to the Jamestown Fort in January 1608

{21} So to Jamestown with 12 guides Powhatan sent him. That night they quartered in the woods, he still expecting (as he had done all this long time of his imprisonment) every hour to be put to one death or other: for all their feasting. But almighty God (by his divine providence) had mollified the hearts of those stern Barbarians with compassion. The next morning betimes they came to the Fort, where Smith having used the Savages with what kindness he could, he showed Rawhunt, Powhatans trusty servant two demi-Culverings [a cannon] & a millstone to carry Powhatan: they found them somewhat too heavy [Here, Smith is making an amusing understatement.] But when they did see him discharge them, being loaded with stones, among the boughs of a great tree loaded with icicles, the ice and branches came so tumbling down, that the poor Savages ran away half dead with fear. But at last we regained some conference with them, and gave them such toys; and sent to Powhatan, his women, and children such presents, as gave them in general full content. . . .

### **The Mayflower Compact**

*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 honor 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 offices from time to time, as shall be thought most meet and convenient for the general

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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 11. of November, in the year of the reign of our sovereign Lord King James, of England, France, and Ireland, the eighteenth, and of Scotland the fifty-fourth, Anno Domini 1620.

### **A Model of Christian Charity, John Winthrop 1630**

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. So shall we *keep the unity of the spirit in the bond of peace*. 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 likely 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, and all professors for God's sake. We shall shame the faces of many of God's worthy servants, and cause their prayers to be turned into curses upon us till we be consumed out of the good land whither we are a going.

I shall shut up this discourse with that exhortation of Moses, that faithful servant of the Lord, in his last farewell to Israel, Deut. 30: *Beloved there is now set before us life and good, Death and evil, in that we are commanded this day to love the Lord our God, and to love one another, to walk in his ways and to keep his Commandments and his Ordinance and his laws, and the articles of our Covenant with him, that we may live and be multiplied, and that the Lord our God may blesse us in the land whither we go to possess it. But if our hearts shall turn away, so that we will not obey, but shall be seduced, and worship and serve other Gods, our pleasure and profits, and serve them; it is propounded unto us this day, we shall surely perish out of the good land whither we pass over this vast sea to possess it;*

Therefore let us choose life—that we, and our seed may live, by obeying His voice and cleaving to Him, for He is our life and our prosperity.

### **Maryland Act Concerning Religion (1649)**

Forasmuch as in a well-governed and Xpian [Christian] commonwealth matters concerning religion and the honor of God ought in the first place to be taken, into serious consideration and endeavored to be settled. Be it therefore ordered and enacted by the Right Hoble [Honorable] Cecilius Lord Baron of Baltimore absolute lord and proprietary of this province with the advise and consent of this General Assembly. That whatsoever person or persons within this province and the islands thereunto belonging

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shall from henceforth blaspheme God, that is curse him, or deny our Savior Jesus Christ to be the son of God, or shall deny the Holy Trinity the father, Son, and Holy Ghost, or the God-head of any of the said three persons of the Trinity or the unity of the Godhead, or shall use or utter any reproachful speeches, words or language concerning the said Holy Trinity, or any of the said three persons thereof, shall be punished with death and confiscation or forfeiture of all his or her lands and goods to the Lord Proprietary and his heirs...

And be it also further enacted by the same authority advice and assent that whatsoever person or persons shall from henceforth upon any occasion of offense or otherwise in a reproachful manner or way declare, call or denominate any person or persons whatsoever inhabiting residing trafficking trading or commercing within this province[,] or within any ports, harbors, creeks or havens to the same belonging[,] an heretic, schismatic, idolater, Puritan, Independent, Presbyterian, Popish priest, Jesuit, Jesuited Papist, Lutheran, Calvinist, Anabaptist, Brownist, Antinomian, Barrowist, Roundhead, Separatist [1] any other name or term in a reproachful manner relating to matter of religion shall for every such offense forfeit and lose the sum of ten shillings sterling or the value thereof to be levied on the goods and chattels of every such offender and offenders, the one half thereof to be forfeited and paid unto the person and persons of whom such reproachful words are or shall be spoken or uttered, and the other half thereof to the Lord Proprietary and his heirs lords and proprietaries of this province. But if such person or persons who shall at any time utter or speak any such reproachful words or language shall not have goods or chattels sufficient and overt within this province to be taken to satisfy the penalty aforesaid or that the same bee not otherwise speedily satisfied, that then the person or persons so offending shall be publicly whipped, and shall suffer imprisonment without bail or mainprise [2] until he, she, or they respectively shall satisfy the party so offended or grieved by such reproachful language by asking him or her respectively forgiveness publicly for such his offense before the magistrate or chief officer or officers of the town or place where such offence shall be given.

### **Virginia House of Burgesses, September 1667**

Whereas some doubts have risen whether children that are slaves by birth, and by the charity and piety of their owners made partakers of the blessed sacrament of baptism, should by virtue of their baptism be made free, it is enacted and declared by this Grand Assembly, and the authority thereof, that the conferring of baptism does not alter the condition of the person as to his bondage or freedom; that diverse masters, freed from this doubt may more carefully endeavor the propagation of Christianity by permitting children, through slaves, or those of greater growth if capable, to be admitted to that sacrament.

### **Virginia House of Burgesses, An Act Declaring Who Shall Be Slaves, 1670,**

WHEREAS some dispute has arisen whither Indians taken in war by any other nation, and by that nation that taketh them sold to the English, are servants for life or term of years, it is resolved and enacted that all servants not being Christians imported into this colony by shipping shall be slaves for their lives; but what shall come by land shall serve, if boys or girls, until thirty years of age, if men or women, twelve years, and no longer.

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### Examination of Mary Osgood (1692)

**The examination and confession (8. Sept. 92.) of Mary Osgood , wife of Captain Osgood of Andover, taken before John Hawthorne and other their Majesties justices.**

She confesses, that about 11 years ago, when she was in a melancholy state and condition, she used to walk abroad in her orchard; and upon a certain time, she saw the appearance of a cat, at the end of the house, which yet she thought was a real cat. However, at that time, it diverted her from praying to God, and instead thereof she prayed to the devil; about which time she made a covenant with the devil, who, as a black man, came to her and presented her a book, upon which she laid her finger and that left a red spot: And that upon her signing, the devil told her he was her God, and that she should serve and worship him, and, she believes, she consented to it. She says further, that about two years ago, she was carried through the air, in company with deacon Frye's wife , Ebenezer Baker's wife , and Goody Tyler , to five mile pond, where she was baptized by the devil, who dipped her face in the water and made her renounce her former baptism, and told her she must be his, soul and body, forever, and that she must serve him, which she promised to do. She says, the renouncing her first baptism was after her dipping, and that she was transported back again through the air, in company with the forenamed persons, in the same manner as she went, and believes they were carried upon a pole...

### Indictment of Sarah Bassett (1693)

The Juro'rs for o'r Sov'r lord & lady the King & Queen p'rsent That Sarah Bassett wife of William Basett of lyn in the County of Essex aforesaid upon or about the 23'd day of May last Anno: 1692 aforesaid And Divers other days & Times as well before #[and] as after Certaine detestable Arts Called Witchcraft & Sorceries wickedly mallitiously & feloniously hath used practised & Exercised at & in the Towne of Salem in the County of Essex aforesaid upon & Against One Mary Walcott of Salem Single Woman By which Wicked Arts The Said Mary Walcott is Tortured afflicted Tormented Consumed wasted & pined the day & yeare aforesaid & divers other days & times as well before as after Contrary to the peace of o'r Sov'r lord & lady the King & Queen their Crowne & dignity & the Laws in that Case made & provided

Wittness

An Putnam

Marcy lewis

### William Byrd's Diary, 1709-11

February 8, 1709. I rose at 5 o'clock this morning and read a chapter in Hebrew and 200 verses in Homer's Odyssey. I ate milk for breakfast. I said my prayers. Jenny and Eugene were whipped. I danced my dance. I read law in the morning and Italian in the afternoon. . . .

February 22, 1709. I rose at 7 o'clock and read a chapter in Hebrew and 200 verses in Homer's Odyssey. I said my prayers and ate milk for breakfast. I threatened Anaka with a whipping if she did not confess the intrigues between Daniel and Nurse, but she prevented by a confession. I chided Nurse severely about it,

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but she denied, with an impudent face, protesting that Daniel only lay on the bed for the sake of the child. I ate nothing but beef for dinner. . . .

June 10, 1709. I rose at 5 o'clock this morning but could not read anything because of Captain Keeling, but I played at billiards with him and won half a crown of him and the Doctor. George B-th brought home my boy Eugene. . . . In the evening I took a walk about the plantation. Eugene was whipped for running away and had the [bit] put on him. I said my prayers and had good health, good thought, and good humor, thanks be to God Almighty.

September 3, 1709. . . . I read some geometry. We had no court this day. My wife was indisposed again but not to much purpose. I ate roast chicken for dinner. In the afternoon I beat Jenny for throwing water on the couch. . . .

December 1, 1709. I rose at 4 o'clock and read two chapters in Hebrew and some Greek in Cassius. I said my prayers and ate milk for breakfast. I danced my dance. Eugene was whipped again for pissing in bed and Jenny for concealing it. . . .

December 3, 1709. I rose at 5 o'clock and read two chapters in Hebrew and some Greek in Cassius. I said my prayers and ate milk for breakfast. I danced my dance. Eugene pissed abed again for which I made him drink a pint of piss. I settled some accounts and read some news. . . .

June 17, 1710. . . . I set my closet right. I ate tongue and chicken for dinner. In the afternoon I caused L-s-n to be whipped for beating his wife and Jenny was whipped for being his whore. In the evening the sloop came from Appomattox with tobacco. I took a walk about the plantation. I said my prayers and drank some new milk from the cow. . . .

February 27, 1711. I rose at 6 o'clock and read two chapters in Hebrew and some Greek in Lucian. I said my prayers and ate boiled milk for breakfast. I danced my dance and then went to the brick house to see my people pile the planks and found them all idle for which I threatened them soundly but did not whip them. . . . In the afternoon Mr. Dunn and I played at billiards. Then we took a long walk about the plantation and looked over all my business. In the evening my wife and little Jenny had a great quarrel in which my wife got the worst but at last by the help of the family Jenny was overcome and soundly wipped. At night I ate some bread and cheese. I said my prayers and had good health, good thoughts, and good humor, thank God Almighty.