

## 1: Worksheets - The Cold War

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Humans have lived in the Americas for over ten thousand years. Dynamic and diverse, they spoke hundreds of languages and created thousands of distinct cultures. Native Americans built settled communities and followed seasonal migration patterns, maintained peace through alliances and warred with their neighbors, and developed self-sufficient economies and maintained vast trade networks. They cultivated distinct art forms and spiritual values. Kinship ties knit their communities together. But the arrival of Europeans and the resulting global exchange of people, animals, plants, and microbes—what scholars benignly call the Columbian Exchange—bridged more than ten thousand years of geographic separation, inaugurated centuries of violence, unleashed the greatest biological terror the world had ever seen, and revolutionized the history of the world. It began one of the most consequential developments in all of human history and the first chapter in the long American yawp. The First Americans American history begins with the first Americans. But where do their stories start? Native Americans passed stories down through the millennia that tell of their creation and reveal the contours of indigenous belief. The Salinan people of present-day California, for example, tell of a bald eagle that formed the first man out of clay and the first woman out of a feather. Archaeologists and anthropologists, meanwhile, focus on migration histories. Twenty thousand years ago, ice sheets, some a mile thick, extended across North America as far south as modern-day Illinois. Between twelve and twenty thousand years ago, Native ancestors crossed the ice, waters, and exposed lands between the continents of Asia and America. These mobile hunter-gatherers traveled in small bands, exploiting vegetable, animal, and marine resources into the Beringian tundra at the northwestern edge of North America. DNA evidence suggests that these ancestors paused—for perhaps fifteen thousand years—in the expansive region between Asia and America. Some ancestral communities migrated southward and eastward. Evidence found at Monte Verde, a site in modern-day Chile, suggests that human activity began there at least 14, years ago. Similar evidence hints at human settlement in the Florida panhandle at the same time. In the Northwest, Native groups exploited the great salmon-filled rivers. On the plains and prairie lands, hunting communities followed bison herds and moved according to seasonal patterns. In mountains, prairies, deserts, and forests, the cultures and ways of life of paleo-era ancestors were as varied as the geography. These groups spoke hundreds of languages and adopted distinct cultural practices. Rich and diverse diets fueled massive population growth across the continent. Agriculture arose sometime between nine thousand and five thousand years ago, almost simultaneously in the Eastern and Western Hemispheres. Corn—as well as other Mesoamerican crops—spread across North America and continues to hold an important spiritual and cultural place in many Native communities. Prehistoric Settlement in Warren County, Mississippi. Agriculture flourished in the fertile river valleys between the Mississippi River and the Atlantic Ocean, an area known as the Eastern Woodlands. There, three crops in particular—corn, beans, and squash, known as the Three Sisters—provided nutritional needs necessary to sustain cities and civilizations. In Woodland areas from the Great Lakes and the Mississippi River to the Atlantic coast, Native communities managed their forest resources by burning underbrush to create vast parklike hunting grounds and to clear the ground for planting the Three Sisters. Many groups used shifting cultivation, in which farmers cut the forest, burned the undergrowth, and then planted seeds in the nutrient-rich ashes. When crop yields began to decline, farmers moved to another field and allowed the land to recover and the forest to regrow before again cutting the forest, burning the undergrowth, and restarting the cycle. This technique was particularly useful in areas with difficult soil. But in the fertile regions of the Eastern Woodlands, Native American farmers engaged in permanent, intensive agriculture, using hand tools rather than European-style plows. The rich soil and use of hand tools enabled effective and sustainable farming practices, producing high yields without overburdening the soil. Agriculture allowed for dramatic social change, but for some, it also may have accompanied a decline in health. Analysis of remains reveals that societies transitioning to agriculture often experienced weaker bones

and teeth. Farmers could produce more food than hunters, enabling some members of the community to pursue other skills. Religious leaders, skilled soldiers, and artists could devote their energy to activities other than food production. Spiritual practices, understandings of property, and kinship networks differed markedly from European arrangements. Most Native Americans did not neatly distinguish between the natural and the supernatural. Spiritual power permeated their world and was both tangible and accessible. It could be appealed to and harnessed. Kinship bound most Native North American people together. Most peoples lived in small communities tied by kinship networks. Many Native cultures understood ancestry as matrilineal: Native American culture, meanwhile, generally afforded greater sexual and marital freedom than European cultures. Women, for instance, often chose their husbands, and divorce often was a relatively simple and straightforward process. Native Americans generally felt a personal ownership of tools, weapons, or other items that were actively used, and this same rule applied to land and crops. Groups and individuals exploited particular pieces of land and used violence or negotiation to exclude others. But the right to the use of land did not imply the right to its permanent possession. Native Americans had many ways of communicating, including graphic ones, and some of these artistic and communicative technologies are still used today. For example, Algonquian-speaking Ojibwes used birch-bark scrolls to record medical treatments, recipes, songs, stories, and more. Other Eastern Woodland peoples wove plant fibers, embroidered skins with porcupine quills, and modeled the earth to make sites of complex ceremonial meaning. On the Plains, artisans wove buffalo hair and painted on buffalo skins; in the Pacific Northwest weavers wove goat hair into soft textiles with particular patterns. Maya, Zapotec, and Nahua ancestors in Mesoamerica painted their histories on plant-derived textiles and carved them into stone. In the Andes, Inca recorders noted information in the form of knotted strings, or khipu. Native peoples in the Southwest began constructing these highly defensible cliff dwellings in CE and continued expanding and refurbishing them until CE before abandoning them around CE. Creative Commons Attribution-Share Alike 3. As many as fifteen thousand individuals lived in the Chaco Canyon complex in present-day New Mexico. Massive residential structures, built from sandstone blocks and lumber carried across great distances, housed hundreds of Puebloan people. One building, Pueblo Bonito, stretched over two acres and rose five stories. Its six hundred rooms were decorated with copper bells, turquoise decorations, and bright macaws. Puebloan spirituality was tied both to the earth and the heavens, as generations carefully charted the stars and designed homes in line with the path of the sun and moon. An extreme fifty-year drought began in . Shortly thereafter, Chaco Canyon was deserted. New groups, including the Apache and Navajo, entered the vacated territory and adopted several Puebloan customs. The same drought that plagued the Pueblo also likely affected the Mississippian peoples of the American Midwest and South. The Mississippians developed one of the largest civilizations north of modern-day Mexico. Roughly one thousand years ago, the largest Mississippian settlement, Cahokia, located just east of modern-day St. Louis, peaked at a population of between ten thousand and thirty thousand. It rivaled contemporary European cities in size. The city itself spanned two thousand acres and centered on Monks Mound, a large earthen hill that rose ten stories and was larger at its base than the pyramids of Egypt. As with many of the peoples who lived in the Woodlands, life and death in Cahokia were linked to the movement of the stars, sun, and moon, and their ceremonial earthwork structures reflect these important structuring forces. Cahokia was politically organized around chiefdoms, a hierarchical, clan-based system that gave leaders both secular and sacred authority. The size of the city and the extent of its influence suggest that the city relied on a number of lesser chiefdoms under the authority of a paramount leader. Social stratification was partly preserved through frequent warfare. War captives were enslaved, and these captives formed an important part of the economy in the North American Southeast. Native American slavery was not based on holding people as property. Instead, Native Americans understood slaves as people who lacked kinship networks. Slavery, then, was not always a permanent condition. Very often, a former slave could become a fully integrated member of the community. Adoption or marriage could enable a slave to enter a kinship network and join the community. Slavery and captive trading became an important way that many Native communities regrew and gained or maintained power. By , the once-powerful city had undergone a series of strains that led to collapse. Scholars previously pointed to ecological disaster or slow depopulation through emigration, but new research instead emphasizes

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mounting warfare, or internal political tensions. Environmental explanations suggest that population growth placed too great a burden on the arable land. Others suggest that the demand for fuel and building materials led to deforestation, erosion, and perhaps an extended drought. Recent evidence, including defensive stockades, suggests that political turmoil among the ruling elite and threats from external enemies may explain the end of the once-great civilization. Cahokia became a key trading center partly because of its position near the Mississippi, Illinois, and Missouri Rivers. These rivers created networks that stretched from the Great Lakes to the American Southeast. Archaeologists can identify materials, like seashells, that traveled over a thousand miles to reach the center of this civilization. At least 3, years ago, the community at what is now Poverty Point, Louisiana, had access to copper from present-day Canada and flint from modern-day Indiana. Sheets of mica found at the sacred Serpent Mound site near the Ohio River came from the Allegheny Mountains, and obsidian from nearby earthworks came from Mexico. Turquoise from the Greater Southwest was used at Teotihuacan years ago. In the Eastern Woodlands, many Native American societies lived in smaller, dispersed communities to take advantage of rich soils and abundant rivers and streams. Their hundreds of settlements, stretching from southern Massachusetts through Delaware, were loosely bound together by political, social, and spiritual connections. Dispersed and relatively independent, Lenape communities were bound together by oral histories, ceremonial traditions, consensus-based political organization, kinship networks, and a shared clan system. Kinship tied the various Lenape communities and clans together, and society was organized along matrilineal lines.

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