

*****Specifications:**

1. Each answer is to be typed, EIGHT to NINE full sentences.
 2. Use ONE and ONE HALF sentence spacing (no double spacing).
 3. If directly quoting from the book or handout, you must use quote marks.
 3. Make sure you cite or annotate your sources.
 4. Paper responses must be turned in on *****Thursday SEPTEMBER 29 *****. It must be in hard copy. Computer attachments will not be accepted.
 5. You will be graded on how well you respond in terms of writing clarity, how well you integrate the readings, and how well you adhere to proper length specifications.
- Total value of the Take Home Exam component = 30 points

THE QUESTIONS—respond to ******FOUR****** of the following:

1. Refer to the Documents: Montagnais Indians on their First Encounter with the French, Early 1500s / Josiah Jeremy, The Floating Island / John Heckewelder, The Arrival of the Dutch. **How do these primary sources demonstrate the strangeness of cultural encounters on the eve of European exploration of America? What SPECIFIC passages best demonstrate the strangeness and uneasiness that American Indians had towards European explorers?**
2. Refer to the document: Columbus, "Letter to Lord Sanchez." **How did Columbus project a duality of Indian nature as either childlike or savage? What SPECIFIC passages best demonstrate this duality of human nature as seen by Europeans?**
3. Refer to Rushforth, Colonial North America 87-91. **What in ways did George Percy demonstrate both the beauty and danger of the region that would become colonial Jamestown?**
4. Refer to Rushforth, Colonial North America 96-98. **How did John Smith describe Powhatan Indian religion? In what ways did he demonstrate European bias or misunderstanding?**
5. Refer to document: Pocahontas and Her Legacy and notes on video: Pocahontas. **In what ways did Pocahontas serve as a cultural mediator or "go-between"?**
6. Refer to document: Pocahontas and Her Legacy. Read John Rolfe's letter to Virginia's Governor Dale and consider: **Why did Rolfe take Pocahontas for his wife? Why did he need to reassure the governor of his intentions in taking her for his wife?**
7. Refer to documents: John Smith, Starving Time and Richard Frethorne Begs His Parents. **How do these documents demonstrate the problems in early Jamestown colony?**
8. Refer to Documents: Nicholas Perrot, Ottawa Origins / "European and Huron Views of Nature" / Lalement, The Moral Qualities of Animals. **How do these documents reveal Native American cultural views concerning the animal world? How did American Indians regard the animal world?**
9. Refer to Rushforth, Colonial North America 80-83. **How did the Jesuit priest Jean De Brebeuf perceive Huron Indian beliefs and religious practices?**
10. Refer to Rushforth, Colonial North America 83-84. **What advice did the Jesuit priest Jean De Brebeuf give young priests on how to adapt to Huron culture? Explain why the display of proper etiquette was important as the Jesuits formed cultural connections or a Middle Ground with the American Indians of the northeast woodlands and Great Lakes.**

EXAMPLE OF HEADING< FORMAT< AND STYLE:

(NOTE: Restate the question)

8. Refer to the film *Black Robe* (available on You Tube), Brett Rushforth, *Colonial America* 80-84, and document: European and Huron Views of Nature. **What specific scene do you think demonstrates the contrasts where Father Laforgue and the Algonquin Indians perceive the universe and their place in that universe? What passages from the text or handout would support your observation?**

(NOTE: No paragraph indentation—you will write a large block paragraph of 8-9 sentences. Avoid transition sentences which will cause a shift in thought and thus require a new paragraph)
In his mission to the Hurons, the Jesuit priest Jean De Brebeuf commented on the beliefs the Indians held concerning life in the afterworld. Brebeuf observed that the Hurons believed in the “immortality of the soul”—that the souls of the dead moved throughout the universe in a never-ending metaphysical and spiritual presence. Also within the Indian belief system of souls and dwelling in the afterlife, the Hurons also included animals, fish, and fowl—all they believed to have “immortal and reasonable souls” (*Colonial America* 80-81). In the film *Black Robe*, Annuka, the daughter of chief Chomina, told Daniel that during the night in the forests of the Algonquins, the “souls of men hunt the souls of animals.” Father Laforgue, never fully grasping the belief systems of his Algonquin companions, dismissed this theology as “childish” (*Black Robe*). However in native understanding of the universe, for survival and abundance within the natural world there needed to be respect between both humans and animals. Huron oral traditions offer an example of a killed beaver who before his entrance into the afterworld returns to visit his hunters and “looks very carefully to see what is done with its bones” (European and Huron Views). American Indians who were connected with and dependent upon the natural world, were devoted in paying reverence to the souls of animals—something that the Jesuit missionaries could not, would not, or did not come to terms with.

(NOTE: The sentences are spaced at 1.5 and are not double. Sentence structure is complete. Also pay attention to the source citation in parenthesis and highlighted which credits the author, lecture, video notes)

{Please note that this example demonstrates a command of the reading and lecture material. You can see that key personalities, terms, and dates, are incorporated into the response. The sentence structure is full, the thoughts flow—sentences are not choppy—points are not vague. There is a nice blend of paraphrase and quotes}

Please note in this example

1. The question is restated
2. There is no paragraph indentation
3. There are 8-9 complete sentences
4. Each sentence: 1.5 spaced
5. Sources are cited in parenthesis