United States History Name:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Unit 1: Four Views of Pope’s Rebellion Date:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Period:\_\_\_\_\_\_\_

Directions: Below you will find four different *secondary accounts* of Pope’s Rebellion (1680). Every scholar tells a different story, choosing what facts he or she finds most interesting.

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| A: *Nation of Nations: A Narrative History of the American Republic* (2001)In theory, Spanish laws protected Indians from ruthless exploitation, but soldiers and settlers illegally forced natives to tend herds, till fields, and haul heavy loads. As the abuses increased, so did the resentment. Indians regularly fled the mission settlements; others made life miserable for their Spanish rulers. One padre at Taos Pueblo was served corn tortillas laced with urine and mouse meat. In 1680, Pope, an Indian spiritual leader in Taos, coordinated an uprising of several Pueblo tribes that vented the full force of their hatred of Spanish rule. They killed 400 people, burned Spanish-style houses and churches the ground, and even exterminated the livestock introduced by the Spanish. | B: *Who Built America? Working People and the Nation’s History* (2008)In the Spanish territories, extreme labor demands and missionary efforts provoked more successful resistance.In 1680, under a leader called El Pope, a concerted uprising swept the eastern pueblo villages, killing settlers and priests and driving the Spanish out of New Mexico in panic. For over a decade, the pueblos were free from intrusion, until a campaign in 1692-1693 reconquered them. Even then, the pueblos continued to resist, rebelling when participants in the revolt were executed, preventing a re-imposition of the *encomienda*1 *system*, and so obliging Spanish settlers to take up ranching rather than farming.1*encomienda system*: Spanish law allowed settlers to use Indian labor for free (= slavery) |
| C: *When Jesus Came, the Corn Mothers Went Away* (1991)El Pope, an Indian medicine man, had been arrested and flogged by the Spanish governor for practicing witchcraft. His revolt was an act of religious revenge.Plotting a revolt, Pope promised his followers that every man who killed a Spaniard would get an Indian wife. He called upon people to respect their ancient gods, the *katsinas*, who would show them how to defeat the Christians. On August 10, 1680, the revolt began. Indians killed the horses, preventing the Spaniards from mounting a defense. Indians overran the villages, destroying them utterly. They reserved special hatred for the Spanish churches; sacred images inside the churches were covered in excrement and manure. One friar was forced to ride a pig naked through town before Indians shoved a sword through his heart. Pope called on his followers to cleanse themselves of all Christian ideas and he promised to punish anyone who mentioned the name of Jesus or Mary.  | D: *The Spanish Frontier in North America* (1992)Pueblo society grew increasingly troubled during the two decades of low rainfall that preceded Pope’s Rebellion (1680). Pueblos lost herds and crops not only to bad weather, but to raids by Navajos, Apaches, and other Indians. To the Pueblos, these years of starvation, disease, and death offered grim testimony to the Christians’ inability to obtain God’s favor. Searching for more powerful spiritual help, Pueblos turned back to traditional religious leaders and ceremonies. What drew persecuted Pueblos together was Pope, a leader who coordinated a revolt of 17,000 Pueblos living in two dozen towns and speaking six languages. Communicating by cords with knots tied in them, Pope organized a rebellion that would eventually kill 400 over the region’s 2,500 Spanish settlers. He and his followers worked to eliminate all things Spanish from Pueblo life and culture.  |

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1. In source A, how do the authors explain the origins of the revolt?
2. Source B agrees with Source A in terms of the causes of the revolt (economic). Nonetheless, how does Source B differ from Source A?
3. How do Sources C and D explain the revolt?
4. What are the differences between Sources C and D?
5. What role does Pope play in these accounts of the rebellion? Would there have been a rebellion without him?
6. Why do historians write *different* accounts of the past? Should there be just “one, official” version of what happened?