

TODAY'S OBJECTIVES

Students will be able to analyze primary source documents and historical data by...

- Examining the characteristics of early forced labor systems in the Americas,**
- Analyzing the environmental impacts of the Columbian Exchange, and**
- Analyzing a series of Casta paintings.**



SOURCE ANALYSIS:

SOURCE 1:

1. What are two arguments that Sepúlveda uses to justify the use of Native Americans in a forced labor system?
2. Why do you think Sepúlveda quotes a passage from the *Book of Proverbs* to support his argument?
3. What does this source suggest about European attitudes toward Native Americans during this time period?

SOURCE 2:

4. How does King Ferdinand view the relationship between the Spanish and Native Americans?
5. Why do you think King Ferdinand makes it a point to say that the Native Americans are NOT slaves?

GRAPHS:

6. What global demographic changes can you identify from the graph?
7. What do the three graphs tell us about the relationship between *encomienda* and the slave trade?

Name: _____ Per: _____ Date: ____/____/____

EVALUATING SOURCES: ENCOMIENDA & MITA SYSTEMS

SOURCE #1: Juan Ginés de Sepúlveda discusses Native Americans, 1547

In the mid-16th century, Juan Ginés Sepúlveda (the official historian of the Spanish Crown) debated Bartolomé de las Casas (a historian and Catholic friar) on whether the Native Americans possessed a soul. The Spanish court seemed to side with las Casas by demanding that the Native Americans be treated more humanely, but nevertheless, abuses persisted. This is an excerpt from Sepúlveda's defense of the Spanish Conquest.

The man rules over the woman, the adult over the child, the father over his children. That is to say, the most powerful and most perfect rule over the weakest and most imperfect. This same relationship exists among men, there being some who by nature are masters and others who by nature are slaves.

Those who surpass the rest in **prudence** (wisdom) and intelligence, although not in physical strength, are by nature the masters. On the other hand, those who are dim-witted and mentally lazy, although they may be physically strong enough to fulfill all the necessary tasks, are by nature slaves. It is just and useful that it be this way.

We even see it sanctioned in divine law itself, for it is written in the *Book of Proverbs*: "He who is stupid will serve the wise man." And so it is with the Native Americans, who are peoples who have no civil life and peaceful customs, and who are not governed by natural law that such people should be free. They are slaves by nature and nations. Thanks to this, they are destroyed, and their labor is used to the profit of the Spaniards.

prudence, Book of Proverbs, conformity

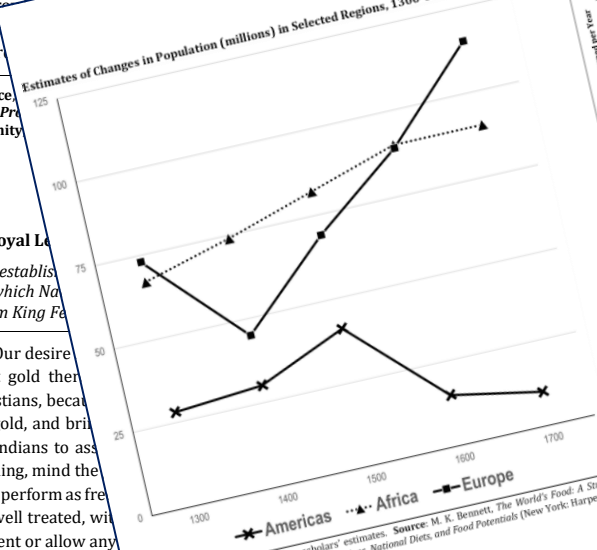
SOURCE #2: Royal Letter to King Ferdinand, 1517

When they establish the system, in which Native Americans are to be treated as free men, a letter from King Ferdinand to King Philip II of France.

Our desire is that the Native Americans be treated as free men, and that they be well treated, with no consent or allow any

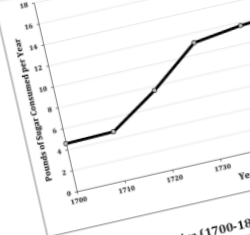
Hispaniola, n. - an island in the Caribbean Sea
holdings, n. - an area of land

Estimates of Changes in Population (millions) in Selected Regions, 1300-1700

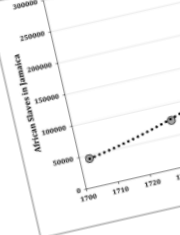


NOTE: These numbers are scholars' estimates. Source: M. K. Bennett, *The World's Food: A Study of the Interrelations of World Populations, National Diets, and Food Potentials* (New York: Harper, 1954).

British Sugar Consumption (per capita)



Slave Population in Jamaica (1700-1800)



SOURCE #1: Juan Ginés de Sepúlveda discusses Native Americans, 1547

In the mid-16th century, Juan Ginés Sepulveda (the official historian of the Spanish Crown) debated Bartolomé de las Casas (a historian and Catholic friar) on whether the Native Americans possessed a soul. The Spanish court seemed to side with las Casas by demanding that the Native Americans be treated more humanely, but nevertheless, abuses persisted. This is an excerpt from Sepúlveda defense of the Spanish Conquest.

The man rules over the woman, the adult over the child, the father over his children. That is to say, the most powerful and most perfect rule over the weakest and most imperfect. This same relationship exists among men, there being some who by nature are masters and others who by nature are slaves.

Those who surpass the rest in **prudence** (wisdom) and intelligence, although not in physical strength, are by nature the masters. On the other hand, those who are dim-witted and mentally lazy, although they may be physically strong enough to fulfill all the necessary tasks, are by nature slaves. It is just and useful that it be this way.

We even see it sanctioned in divine law itself, for it is written in the **Book of Proverbs**: "He who is stupid will serve the wise man." And so it is with the barbarous and inhumane peoples who have no civil life and peaceful customs. It will always be just and in **conformity** with natural law that such people submit to the rule of more cultured and humane princes and nations. Thanks to their virtues and the practical wisdom of their laws, the latter can destroy barbarism and educate these people to a more humane and virtuous life. And if the latter reject such rule, it can be imposed upon them by force of arms. Such a war will be just according to natural law. . . .

prudence, n., – the ability to use reason, skill, and good judgement; wisdom
Book of Proverbs, n. – A religious text from the *Hebrew Bible* and the *Christian Old Testament*
conformity, adv. – acting in a way that agrees with some specific standard

SOURCE 1:

- 1. What are two arguments that Sepúlveda uses to justify the use of Native Americans in a forced labor system?**
- 2. Why do you think Sepúlveda quotes a passage from the *Book of Proverbs* to support his argument?**
- 3. What does this source suggest about European attitudes toward Native Americans during this time period?**

SOURCE #2: Royal Letter to the Governor of Hispaniola, 1503

*When they established colonies in the Americas, the Spanish created a new economic system, the *encomienda* system, in which Native Americans worked on Spanish-owned estates. The basis for that system was laid out in a letter from King Ferdinand and Queen Isabella to the governor of **Hispaniola** in 1503.*

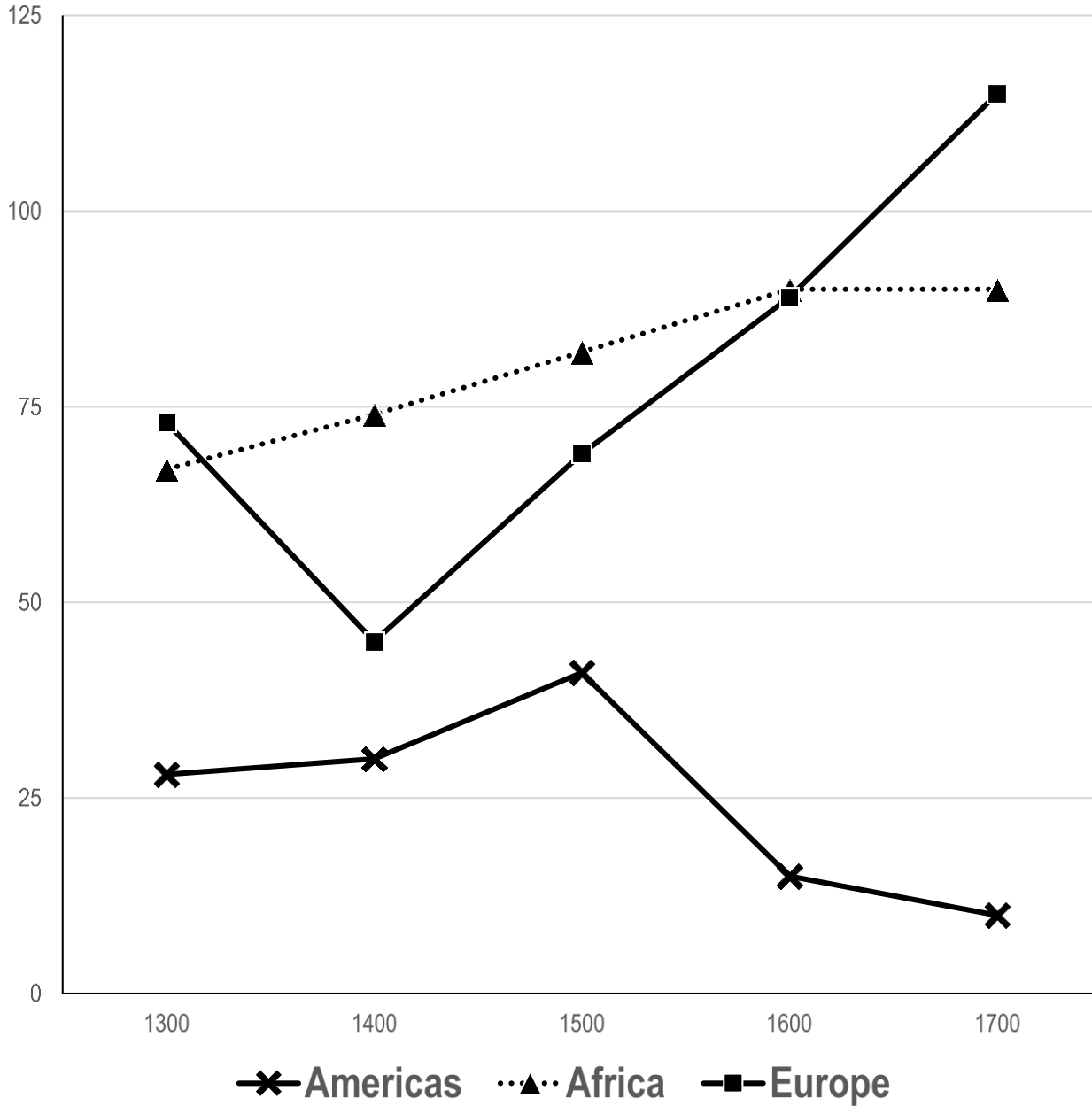
Our desire is that the Christians not lack people to work their **holdings** and to take out what gold there is. It also is our desire that the Indians live in community with the Christians, because they then will help each other cultivate and settle the island, take out the gold, and bring profit to Spain. Therefore, we command you, our governor, to compel the Indians to associate with the Christians. The Indians should work on the Christians' building, mine the gold, till the fields, and produce food for the Christians. This the Indians shall perform as free people, which they are, and not as slaves. Also, see to it that the Indians are well treated, with those who become Christians better treated than the others. Do not consent or allow any person to do them any harm or oppress them.

Hispaniola, n. – an island in the Caribbean, which is currently divided between the Dominican Republic and Haiti
holdings, n. – an area of land

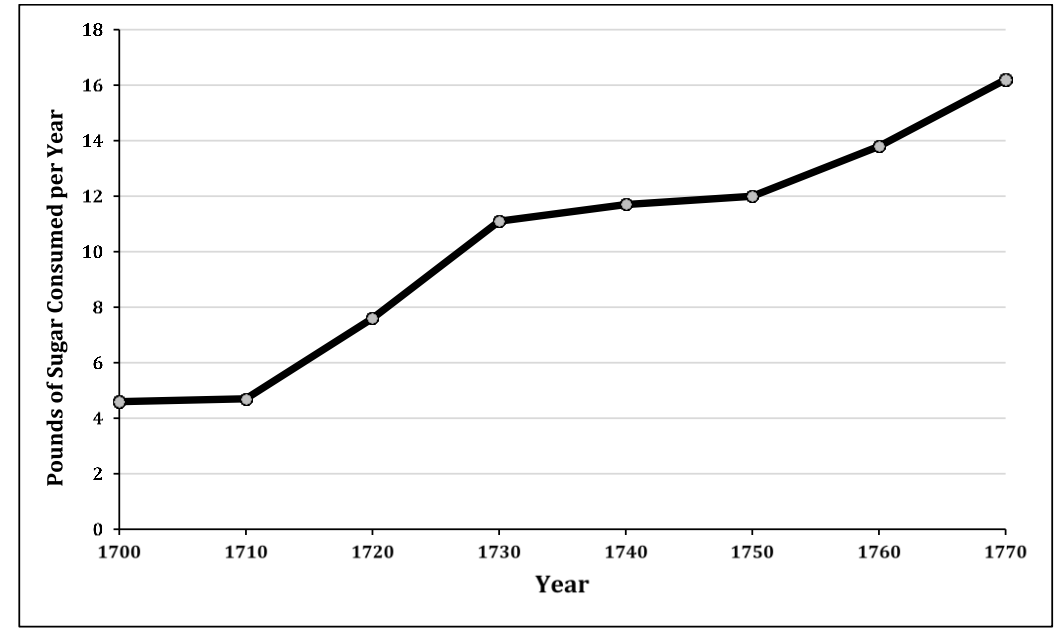
SOURCE 2:

- 4. How does King Ferdinand view the relationship between the Spanish and Native Americans?**
- 5. Why do you think King Ferdinand makes it a point to say that the Native Americans are NOT slaves?**

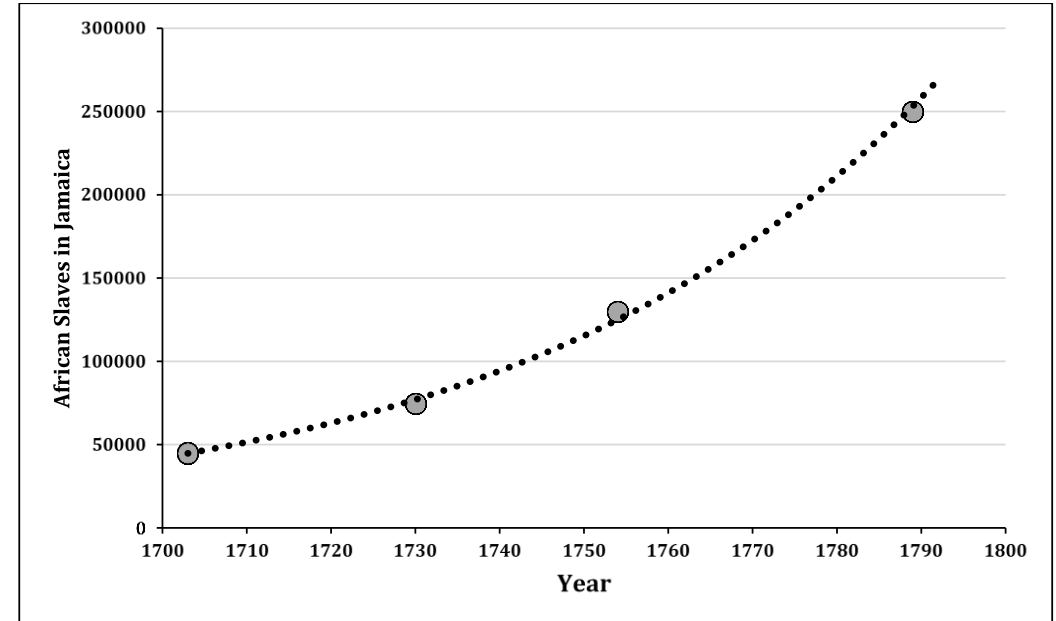
Estimates of Changes in Population (millions) in Selected Regions, 1300-1700



British Sugar Consumption (per capita)



Slave Population in Jamaica (1700-1800)



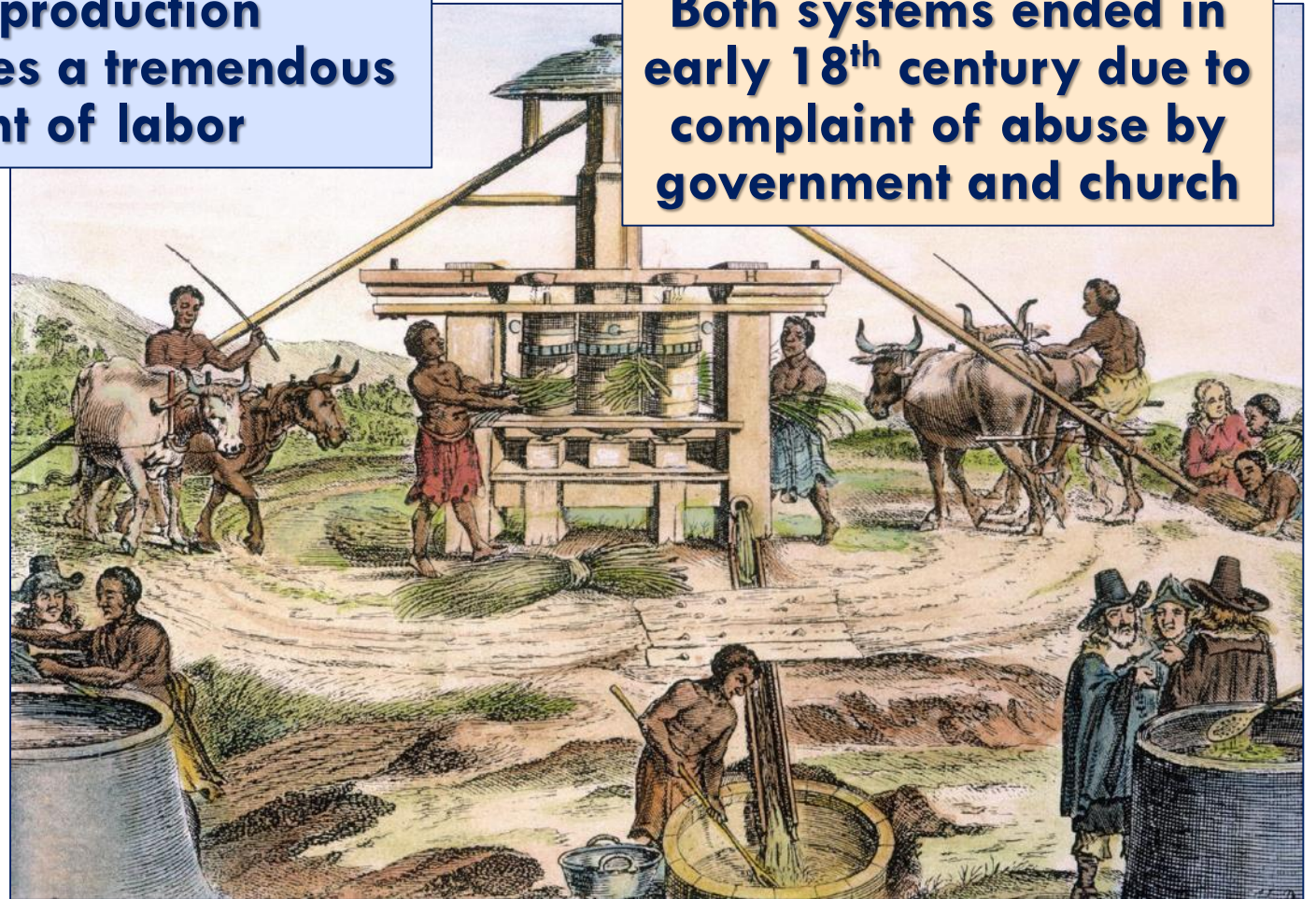
NOTE: These numbers are scholars' estimates. **Source:** M. K. Bennett, *The World's Food: A Study of the Interrelations of World Populations, National Diets, and Food Potentials* (New York: Harper, 1954).

FORCED LABOR SYSTEMS: MITA AND ENCOMIENDA

Limited gold production in mines (*MITA*) causes new interest in sugarcane production on Caribbean plantations (*ENCOMIENDA*)

Sugar production requires a tremendous amount of labor

Both systems ended in early 18th century due to complaint of abuse by government and church



MITA AND ENCOMIENDA

Spanish landowners in the Americas were given natives to “look after”

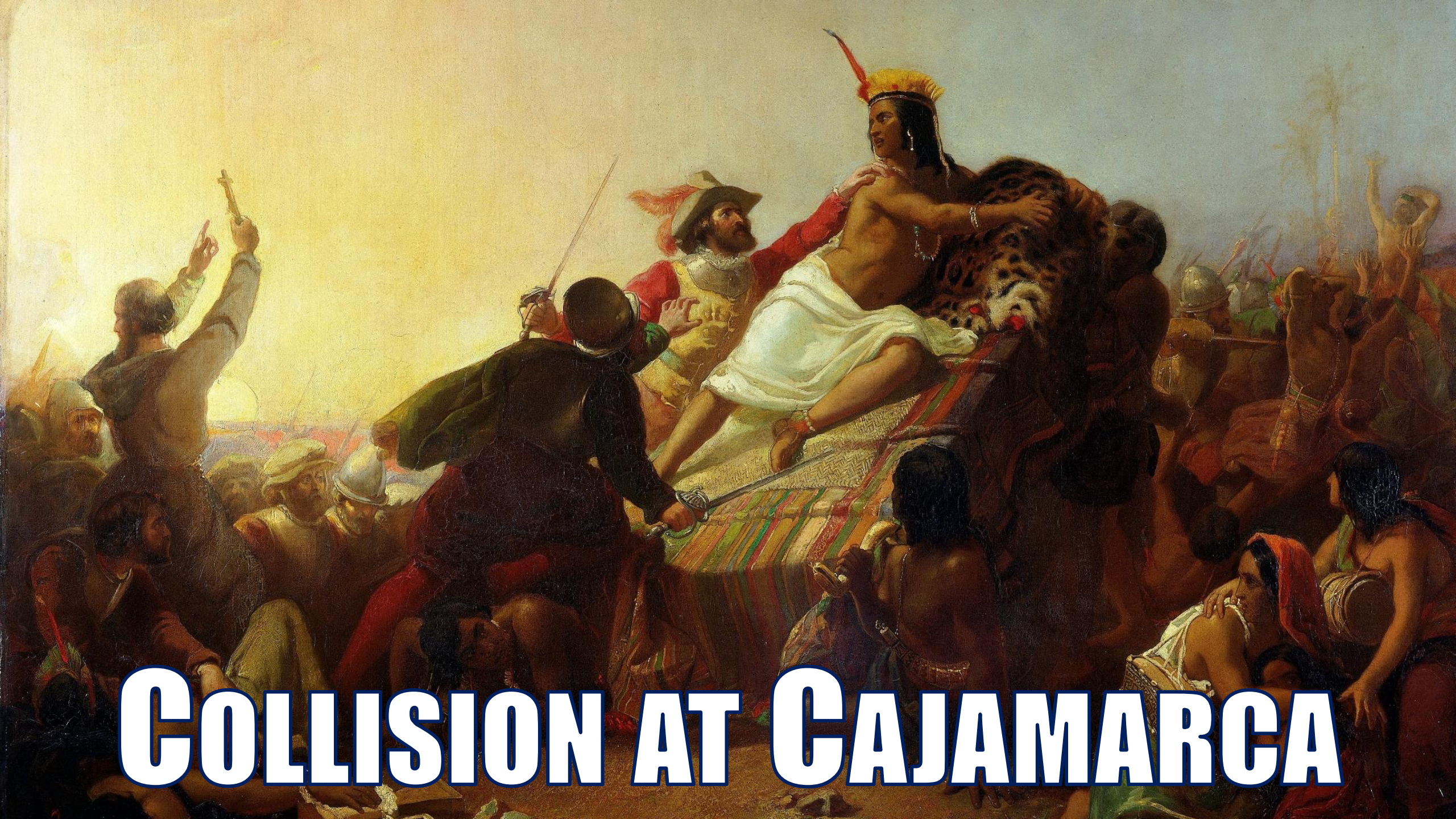
- *Supposed* to protect them from warring tribes and convert them to Catholicism
- *Actually* forced them to perform hard labor and viciously punished transgressions.



INVESTIGATION QUESTION: What were the impacts of the global sugar trade on the Americas?



London: Published by W. Clark, Dalmonde Street 1823



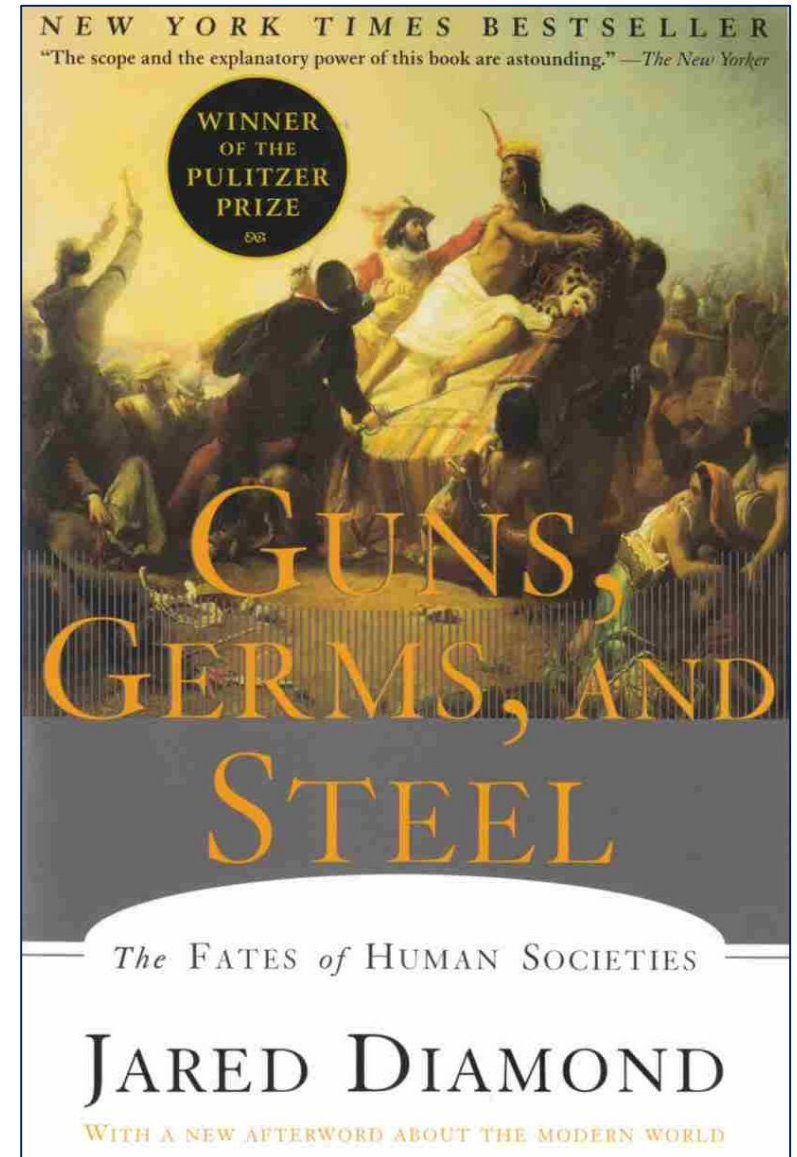
COLLISION AT CAJAMARCA

CONQUEST OF THE AMERICAS: GUNS, GERMS, AND STEEL

MILITARY TECHNOLOGY: Developed and spread across Afro-Eurasia but not in the Americas (firearms & steel)

GERMS: Epidemic diseases (smallpox, measles) brought by Europeans destabilized societies in the Americas

LITERACY: System of writing and written historical records make the Spaniards heirs to a *huge* body of knowledge beyond their own personal experience



MITA AND ENCOMIENDA

Spanish landowners in the Americas were given natives to “look after”

- *Supposed* to protect them from warring tribes and convert them to Catholicism
- *Actually* forced them to perform hard labor and viciously punished transgressions.

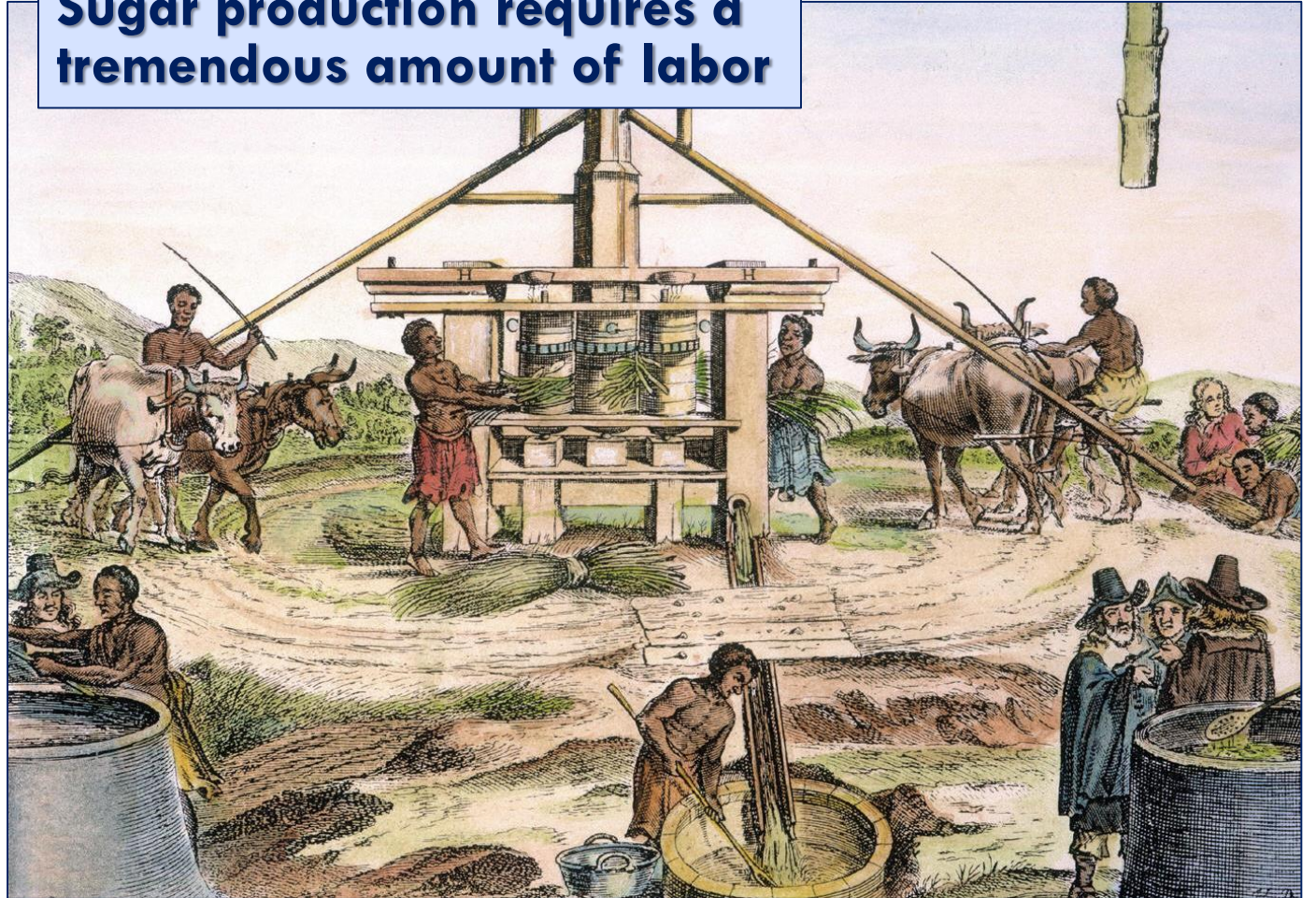


MITA AND ENCOMIENDA

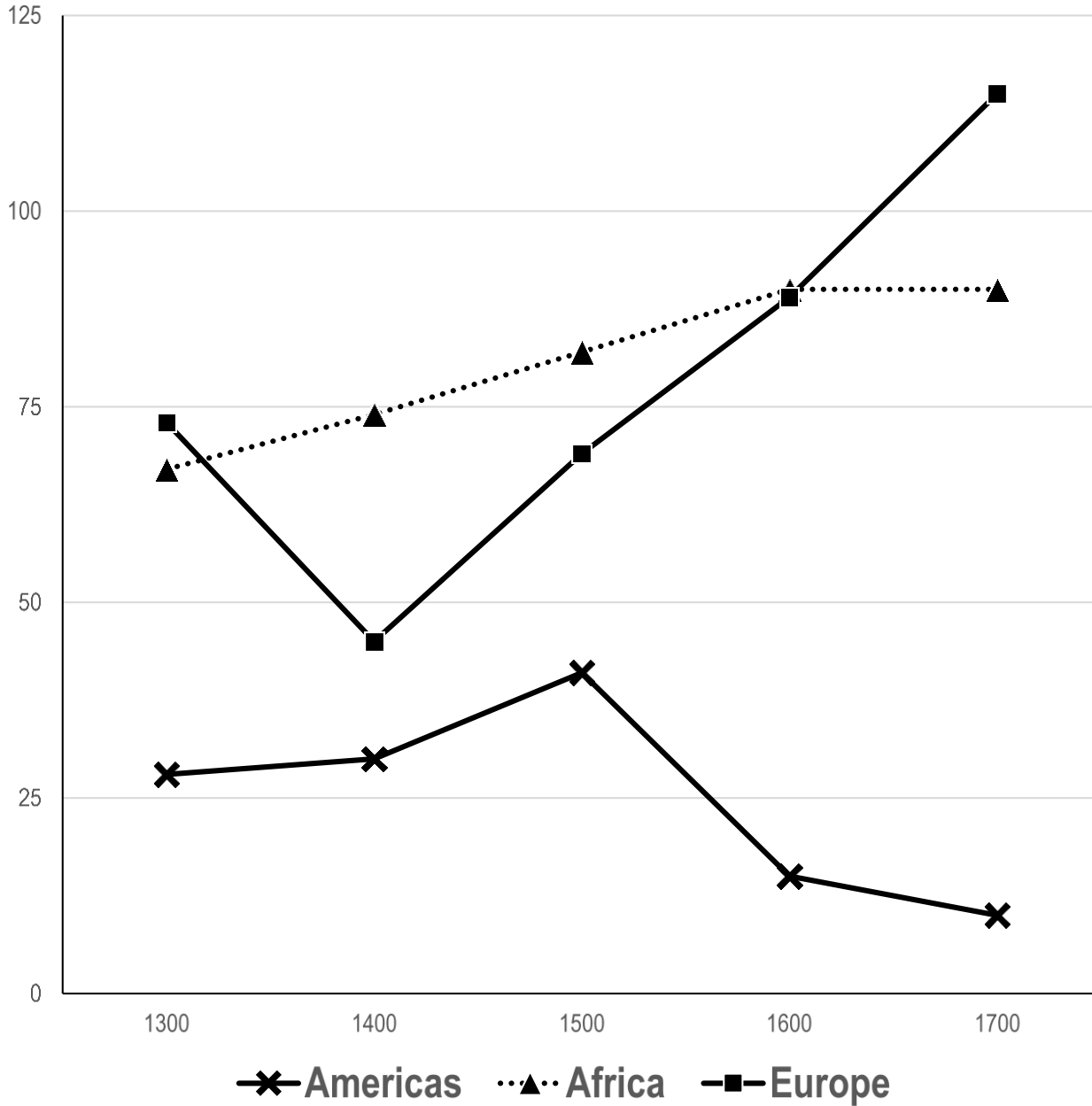
Limited gold production in mines (*MITA*) causes new interest in sugarcane production on Caribbean plantations (*ENCOMIENDA*)



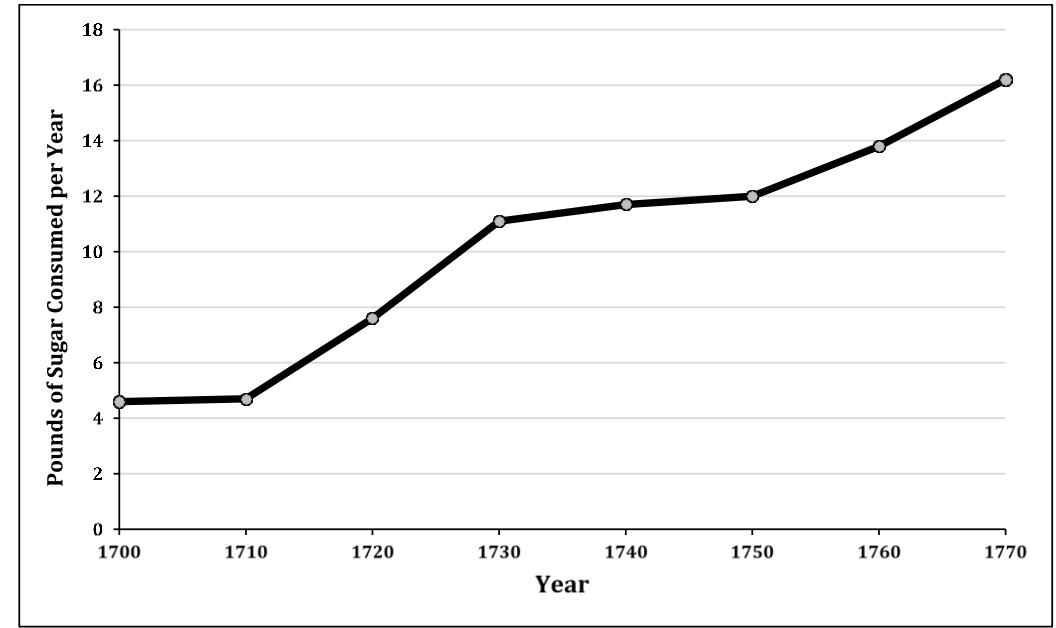
Sugar production requires a tremendous amount of labor



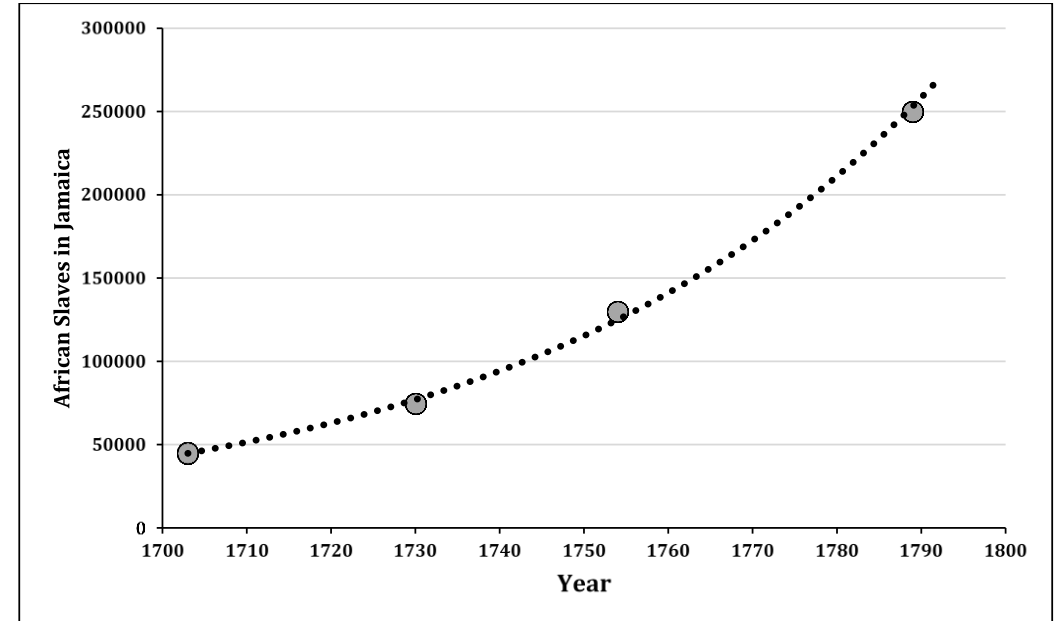
Estimates of Changes in Population (millions) in Selected Regions, 1300-1700



British Sugar Consumption (per capita)



Slave Population in Jamaica (1700-1800)



NOTE: These numbers are scholars' estimates. **Source:** M. K. Bennett, *The World's Food: A Study of the Interrelations of World Populations, National Diets, and Food Potentials* (New York: Harper, 1954).

Introductions of Afroeurasian Plants and People to the Americas

Document A: How the government worked to get ginger grown in Mexico: A twenty-first century historian's account.

The transplantations [of spices from the East Indies to the Americas] took place through a combination of efforts on the part of the state in coordination with colonial leaders and local [businessmen]... The earliest evidence of long-distance transplantation of spice in the Spanish empire took place sometime in the 1550s and involved the transport of spice seeds from the East Indies to New Spain [Mexico]... It seems they were smuggled out of Portuguese India and came [into] the possession of Antonio de Mendoza, the first Viceroy of New Spain, who was granted a monopoly to plant [and cultivate] them... The cultivation of ginger,... a highly prized spice ... was clearly successful on the island of Hispaniola... By the end of the sixteenth century... ginger constituted the island's main export... In the 1580s, it received higher prices in Europe than sugar did... [and] two million pounds of ginger reached Seville annually... In 1606... of 9,648 slaves in Hispaniola, 6,742 worked producing ginger while only eight hundred served in the sugar mills. [However, plans for the cultivation in Spanish America of pepper, cloves, and cinnamon never got off the ground.]

Source: Paula de Vos, "The Science of Spices: Empiricism and Economic Botany in the Early Spanish Empire," *Journal of World History* 17, 4 (2006), 415, 417, 422-3.

ENVIRONMENTAL IMPACTS OF THE COLUMBIAN EXCHANGE

Widespread plantation agriculture transforms the environment

- **MONOCULTURE** – Use of a sizable territory for large-scale production of a single crop
- Overuse of the land led to soil depletion, deforestation, and water shortages.



9

10

11

12



Lobo con China
Cibara

Gibaro con Mulata
Albarazado

Albarazado con Negra
Canbufo

Canbufo con India
Canbaigo.

CASTA PAINTINGS

13



Sanbaigo con Loba
Calpamulato.

Calpamulato con Canbufo
Tenteen el Aire.

Tento en el Aire, con Mulata
Noteentiendo.

Noteentiendo con India
Tornaatras.

INVESTIGATION QUESTION: What were the social impacts of the global trade on the Americas?



INVESTIGATION QUESTION: What were the impacts of the global trade on the Americas?

	Spanish America	
	1570	1650
Native American	8,901,150	8,405,000
African	230,000	715,000
Mestizo (Native American and European)	Included with African	348,000
Mulatto (European and African)	Included with African	236,000
European	118,000	655,000

ESSENTIAL QUESTION

**What's the
difference
between RACE
and ETHNICITY?**



RACE V. ETHNICITY

Race is determined by appearance while ethnicity is determined based on the social and cultural grouping.

RACE – Social construction

- **A classification based on assumed physical differences (skin / eye / hair color, size, shape)**
- **Classifications may seem natural but vary widely by culture**

ETHNICITY – Cultural construction

- **Refers to groups with common cultural traditions**



AS YOU ANALYZE THE PAINTINGS...

Look for things like:

- **What objects are in the frame?**
- **What actions are taking place?**
- **How are the people interacting in the painting?**
- **What does this tell you about the different classes, races, and ethnic groups in colonial Latin America?**





Español con India.
Mestizo.



Mulato con Española.
Morisco.



Español con India.
Mestizo.



Mestizo con Española.
Castizo.



Castizo con Española.
Español.



Español con Negra.
Mulato.



Mulato con Española.
Morisco.



Morisco con Española.
Chino.



Chino con India.
Saltu altas.



Saltu altas con Mulata.
Lobo.



Lobo con China.
Cibaro.



Gibaro con Mulata.
Albarazado.



Albarazado con Negra.
Cansupo.



Cansupo con India.
Sanbaigo.



Sanbaigo con Loba.
Calpamulato.



Calpamulato con Cansupo.
Tente en el Aire.



Tente en el Aire con Mulata.
Noveentiendo.



Noveentiendo con India.
Tornaatraz.

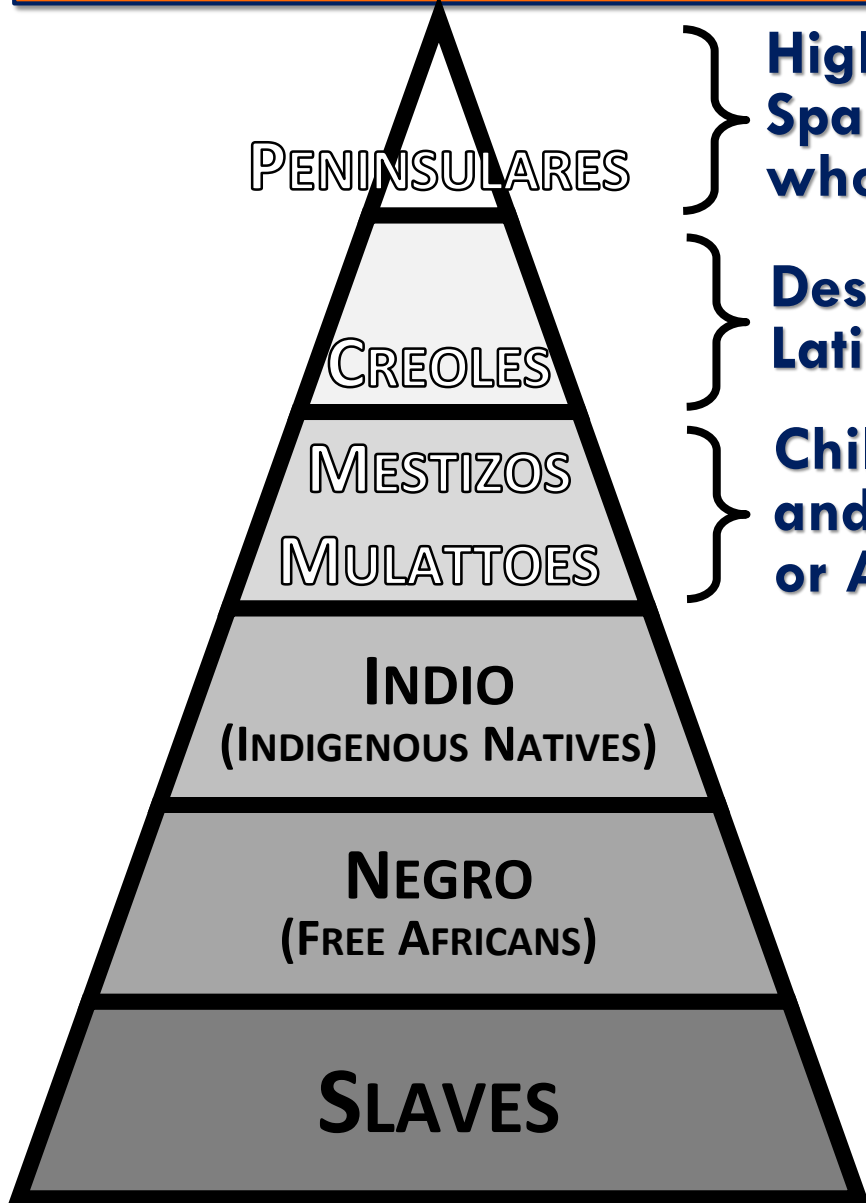


Cansupo con India.
Sanbaigo.



Noveentiendo con India.
Tornaatraz.

CLASS STRUCTURE OF LATIN AMERICA



Highest Social class, composed of Spanish and Portuguese officials who were born in Europe

Descended from Europeans but born in Latin America (Controlled businesses)

Children of Europeans and Native Americans or Africans

Intermarriage was permitted, and a complicated social hierarchy based on ideas of racial purity.

- Race / Skin Color
- Geographic location of birth



CLASS STRUCTURE OF LATIN AMERICA

PARENT	BLACK	---	PENINSULARE	---	PENINSULARE	---	AMERINDIAN	---	BLACK
	↓		↓		↓		↓		↓
1ST GENERATION	MULATO		CREOLE		MESTIZO		ZAMBO		
	↓		↓		↓		↓		↓
2ND GENERATION (W/ A SPANISH PARENT)	MORISCO		CREOLE		CASTIZO		MORENO		
	↓		↓		↓		↓		↓
2ND GENERATION (W/ AN AMERINDIAN PARENT)	CHINA		MESITZO		CHOLO		CAMBUJO		
	↓		↓		↓		↓		↓
2ND GENERATION (W/ A BLACK PARENT)	NEGRO FINO		MULATO		CIMARRON		PRIETO		



1.
De español é india.
produce mestizo
español 1. india 2. mestizo 3.



S.
De negro y española
sale mulato - negro 1.
española 2. mulato 3.