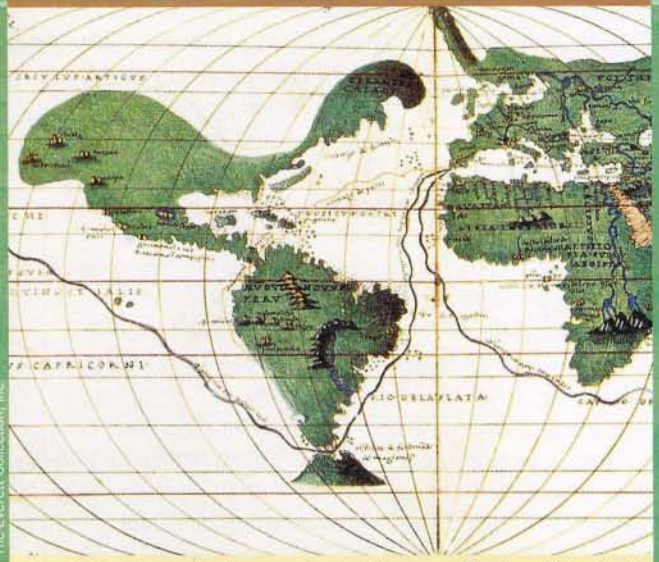


Europe and the World: New Encounters, 1500–1800



The Everett Collection, Inc.

A 1536 Mercator projection map showing the route of Ferdinand Magellan's first circumnavigation of the world

CHAPTER OUTLINE AND FOCUS QUESTIONS

On the Brink of a New World

Q Why did Europeans begin to embark on voyages of discovery and expansion at the end of the fifteenth century?

New Horizons: The Portuguese and Spanish Empires

Q How did Portugal and Spain acquire their overseas empires, and how did their empires differ?

New Rivals on the World Stage

Q How did the arrival of the Dutch, British, and French on the world scene in the seventeenth and eighteenth centuries affect Africa, Southeast Asia, India, China, and Japan? What were the main features of the African slave trade, and what effects did it have on Africa?

The Impact of European Expansion

Q How did European expansion affect both the conquered and the conquerors?

Toward a World Economy

Q What was mercantilism, and what was its relationship to colonial empires?

CRITICAL THINKING

Q What was the relationship between European overseas expansion and political, economic, and social developments in Europe?

CONNECTIONS TO TODAY

Q Considering both the benefits and the consequences, what are the similarities and differences between the overseas trade that developed in the seventeenth and eighteenth centuries and the global trade of the twenty-first century?

WHILE MANY EUROPEANS were occupied with the problems of dynastic expansion and religious reform, others were taking voyages that propelled Europeans far beyond the medieval walls in which they had been enclosed for almost a thousand years. One of these adventurers was the Portuguese explorer Ferdinand Magellan. Convinced that he could find a sea passage to Asia through America, Magellan persuaded the king of Spain to finance an exploratory voyage. On August 10, 1519, Magellan set sail on the Atlantic with five ships and a Spanish crew of 277 men. After a stormy and difficult crossing of the Atlantic, Magellan's fleet moved down the coast of South America, searching for the elusive strait that would take him through. His Spanish ship captains thought he was crazy: "The fool is obsessed with his search for a strait," one remarked. "On the flame of his

ambition he will crucify us all." At last, in October 1520, he found it, passing through a narrow waterway (later named the Strait of Magellan) and emerging into an unknown ocean that he called the Pacific Sea. Magellan reckoned that it would then be a short distance to the Spice Islands of the East, but he was badly mistaken. Week after week, he and his crew sailed on across the Pacific as their food supplies dwindled. According to one account, "When their last biscuit had gone, they scraped the maggots out of the casks, mashed them and served them as gruel. They made cakes out of sawdust soaked with the urine of rats—the rats themselves, as delicacies, had long since been hunted to extinction." At last they reached the islands that would later be called the Philippines (after King Philip II of Spain), where Magellan met his death at the hands of the natives. Although only one of his original fleet of five ships survived and returned to Spain, Magellan is still remembered as the first person to circumnavigate the world.

At the beginning of the sixteenth century, European adventurers like Magellan had begun launching small fleets into the vast reaches of the Atlantic Ocean. They were hardly aware that they were beginning a new era, not only for Europe, but for the peoples of Asia, Africa, and the Americas as well. Nevertheless, the voyages of these Europeans marked the beginning of a process that led to radical changes in the political, economic, and cultural life of the entire world.

Between 1500 and 1800, European power engulfed the world. In the Americas, Europeans established colonies that spread their laws, religions, and cultures. In the island regions of Southeast Asia, Europeans firmly established their rule. In other parts of Asia and in Africa, their activities ranged from trading goods to trafficking in humans, permanently altering the lives of the local peoples. In all regions touched by European expansion, the indigenous peoples faced exposure to new diseases, alteration of their religions and customs, and the imposition of new laws. ←

On the Brink of a New World



FOCUS QUESTION: Why did Europeans begin to embark on voyages of discovery and expansion at the end of the fifteenth century?

Nowhere has the dynamic and even ruthless energy of Western civilization been more apparent than in its expansion into the rest of the world. By the late sixteenth century, the Atlantic seaboard had become the center of a commercial activity that raised Portugal and Spain and later the Dutch Republic, England, and France to prominence. The age of expansion was a crucial factor in the European transition from the agrarian economy of the Middle Ages to a commercial and

industrial capitalistic system. Expansion also brought Europeans into new and lasting contacts with non-European peoples that inaugurated a new age of world history in the sixteenth century.

The Motives for Expansion

For almost a millennium, Catholic Europe had been confined to one geographic area. Its one major attempt to expand beyond those frontiers, the Crusades, had largely failed. Of course, Europe had never completely lost touch with the outside world: the goods of Asia and Africa made their way into medieval castles, the works of Muslim philosophers were read in medieval universities, and in the ninth and tenth centuries, the Vikings had even made their way to the eastern fringes of North America. But in all cases, contacts with non-European civilizations remained limited until the end of the fifteenth century, when Europeans embarked on a remarkable series of overseas journeys. What caused Europeans to undertake such dangerous voyages to the ends of the earth?

FANTASTIC LANDS Europeans had long felt the lure of lands outside Europe as a result of a large body of fantasy literature about "other worlds" that blossomed in the Middle Ages. In the fourteenth century, the author of *The Travels of John Mandeville* spoke of realms (which he had never seen) filled with precious stones and gold. Other lands were more frightening and considerably less appealing. In one country, "the folk be great giants of twenty-eight foot long, or thirty foot long. . . . And they eat more gladly man's flesh than any other flesh." Farther north was a land inhabited by "full cruel and evil women. And they have precious stones in their eyes. And they be of that kind that if they behold any man with wrath they slay him at once with the beholding."¹ Other writers, however, enticed Europeans with descriptions of mysterious Christian kingdoms: the magical kingdom of Prester John in Africa and a Christian community in southern India that was supposedly founded by Thomas, an apostle of Jesus.

ECONOMIC MOTIVES Although Muslim control of Central Asia cut Europe off from the countries farther east, the Mongol conquests in the thirteenth century had reopened the doors. The most famous medieval travelers to the East were the Polos of Venice. Niccolò and Maffeo, merchants from Venice, accompanied by Niccolò's son Marco, undertook the lengthy journey to the court of the great Mongol ruler Khublai Khan (1259–1294) in 1271. An account of Marco's experiences, the *Travels*, was the most informative of all the descriptions of Asia by medieval European travelers (see the box on p. 405). Others followed the Polos, but in the fourteenth century, the conquests of the Ottoman Turks and then the breakup of the Mongol Empire reduced Western traffic to the East. With the closing of the overland routes, a number of people in Europe became interested in the possibility of reaching Asia by sea to gain access to the spices and other precious items of the region. Christopher Columbus had a copy of Marco Polo's *Travels* in his possession when he began to envision his epoch-making voyage across the Atlantic Ocean.

Marco Polo's Travels

ONE OF THE MOST POPULAR TEXTS in late medieval Europe was *The Travels of Marco Polo*, in which the Venetian merchant Marco Polo recounted the story of his journeys throughout East and South Asia. His description of the city of Kinsay—modern Hangzhou (HAHNG-joh) in eastern China—heavily influenced Europeans' conception of Asia.

Marco Polo, "Description of the Great City of Kinsay"

When you have left the city of Changan and have traveled for three days through a splendid country, passing a number of towns and villages, you arrive at the most noble city of Kinsay, a name which is as much as to say in our tongue "The City of Heaven," as I told you before. . . .

First and foremost, then, the document stated the city of Kinsay to be so great that it hath a hundred miles of compass. And there are in it twelve thousand bridges of stone, for the most part so lofty that a great fleet could pass beneath them. . . .

The document aforesaid also stated that the number and wealth of the merchants, and the amount of goods that passed through their hands, was so enormous that no man could form a just estimate thereof. . . .

All the streets are paved with stone or brick, as indeed are all the highways throughout Manzi, so that you ride and travel in every direction without inconvenience. . . .

There is another thing I must tell you. It is the custom for every burgess of this city, and in fact for every description of person in it, to write over his door his own name, the name of his wife, and those of his children, his slaves, and all the inmates of his house, and also the number of animals that he keeps. And if any one dies in the house then the name of that person is erased, and if any child is born its name is added.

So in this way the sovereign is able to know exactly the population of the city. . . .

In this part [of the city] are ten principal markets, though besides these there are a vast number of others in the different parts of the town. . . . In each of the squares is held a market three days in the week, frequented by 40,000 or 50,000 persons, who bring thither for sale every possible necessary of life, so that there is always an ample supply of every kind of meat and game, as of roebuck, red-deer, fallow-deer, hares, rabbits, partridges, pheasants, francolins, quails, fowls, capons, and of ducks and geese an infinite quantity; for so many are bred on the Lake that for a Venice groat of silver you can have a couple of ducks. . . .

Those markets make a daily display of every kind of vegetables and fruits; and among the latter there are in particular certain pears of enormous size, weighing as much as ten pounds apiece. . . .

To give you an example of the vast consumption in this city let us take the article of *pepper*; and that will enable you in some measure to estimate what must be the quantity of victual, such as meat, wine, groceries, which have to be provided for the general consumption. Now Messer Marco heard it stated by one of the Great Khan's officers of customs that the quantity of pepper introduced daily for consumption into the city of Kinsay amounted to 43 loads, each load being equal to 223 lbs.

The houses of the citizens are well built and elaborately finished; and the delight they take in decoration, in painting and in architecture, leads them to spend in this way sums of money that would astonish you.

Q What does this description of the city of Kinsay tell us about Europe in the late thirteenth century? Why would Asia appeal to European merchants who read Marco Polo's account?

Source: Henry Yule, ed. and trans., *The Book of Ser Marco Polo* (London, 1903), vol. 1: 185–193, 200–208.

An economic motive thus loomed large in European expansion in the Renaissance. Merchants, adventurers, and government officials had high hopes of finding new areas of trade, especially more direct access to the spices of the East. These continued to come to Europe via Arab intermediaries but were outrageously expensive. In addition to the potential profits to be made from the spice trade, many European explorers and conquerors did not hesitate to express their desire for material gain in the form of gold and other precious metals. One Spanish conquistador (kahn-KEESS-tuh-dor) explained that the purpose of their mission to the New World was to "serve God and His Majesty, to give light to those who were in darkness, and to grow rich, as all men desire to do."²

RELIGIOUS ZEAL The conquistador's statement expressed another major reason for the overseas voyages—religious zeal. A crusading mentality was particularly strong in Portugal and Spain, where the Muslims had largely been driven out in the Middle Ages. Contemporaries of Prince Henry the Navigator of Portugal (see "The Development of a Portuguese Maritime Empire" later in this chapter) said that he was motivated by "his great desire to make increase in the faith of our Lord Jesus Christ and to bring him all the souls that should be saved." Although most scholars believe that the religious motive was secondary to economic considerations, it would be foolish to overlook the genuine desire of explorers and conquistadors, let alone missionaries, to convert the heathen to Christianity. Hernán Cortés (hayr-NAHN kor-TAYSS or

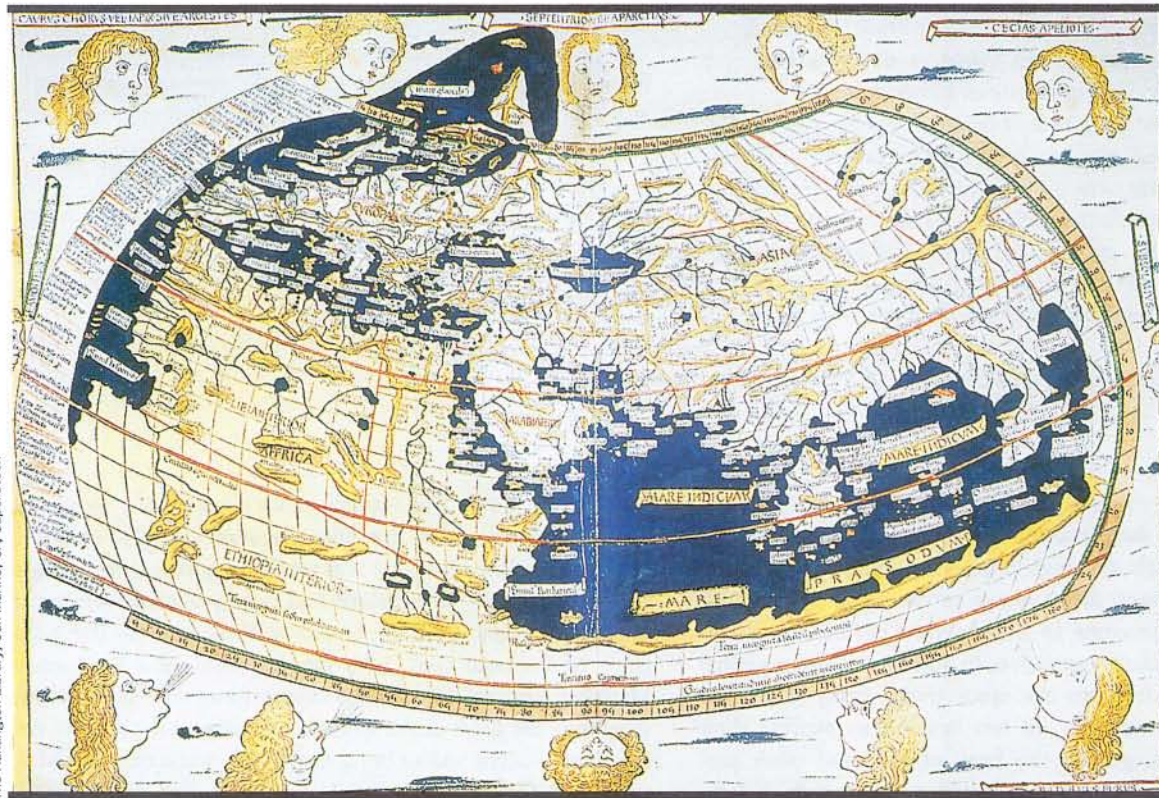
kor-TEZ), the conqueror of Mexico, asked his Spanish rulers if it was not their duty to ensure that the native Mexicans “are introduced into and instructed in the holy Catholic faith” and predicted that if “the devotion, trust and hope which they now have in their idols turned so as to repose with the divine power of the true God . . . they would work many miracles.”³ Spiritual and secular affairs were closely intertwined in the sixteenth century. No doubt, the desire for grandeur and glory as well as plain intellectual curiosity and a spirit of adventure also played some role in European expansion.

The Means for Expansion

If “God, glory, and gold” were the primary motives, what made the voyages possible? First of all, the expansion of Europe was connected to the growth of centralized monarchies during the Renaissance. Although historians still debate the degree of that centralization, the reality is that Renaissance expansion was a state enterprise. By the second half of the fifteenth century, European monarchies had increased both their authority and their resources and were in a position to turn their energies beyond their borders. For France, that meant the invasion of Italy, but for Portugal, a state not strong enough to pursue power in Europe, it meant going abroad. The Spanish monarchy was strong enough by the sixteenth century to pursue power both in Europe and beyond.

MAPS At the same time, Europeans had achieved a level of wealth and technology that enabled them to make a regular series of voyages beyond Europe. Although the highly schematic and symbolic medieval maps were of little help to sailors, the *portolani* (pohr-tuh-LAH-nee), or charts made by medieval navigators and mathematicians in the thirteenth and fourteenth centuries, were more useful. With details on coastal contours, distances between ports, and compass readings, these charts proved of great value for voyages in European waters. But because the *portolani* were drawn on a flat scale and took no account of the curvature of the earth, they were of little use for longer overseas voyages. Only when seafarers began to venture beyond the coast of Europe did they begin to accumulate information about the actual shape of the earth. By the end of the fifteenth century, cartography had developed to the point that Europeans possessed fairly accurate maps of the known world.

One of the most important world maps available to Europeans at the end of the fifteenth century was that of Ptolemy (TAHL-uh-mee), an astronomer of the second century C.E. Ptolemy’s work, the *Geography*, had been known to Arab geographers as early as the eighth century, but it was not until the fifteenth century that a Latin translation was made of the work. Printed editions of Ptolemy’s *Geography*, which contained his world map, became available from 1477 on. Ptolemy’s map (see the illustration below) showed the world



Ptolemy's World Map. Contained in the Latin translation of Ptolemy's *Geography* was this world map, which did not become available to Europeans until the late 1400s. Scholars quickly accepted it as the most accurate map of its time. The twelve “wind faces,” meant to show wind currents around the earth, were a fifteenth-century addition to the ancient map.

as spherical with three major landmasses—Europe, Asia, and Africa—and only two oceans. In addition to showing the oceans as considerably smaller than the landmasses, Ptolemy had also drastically underestimated the circumference of the earth, which led Columbus and other adventurers to believe that it would be feasible to sail west from Europe to reach Asia.

SHIPS AND SAILING Europeans had also developed remarkably seaworthy ships as well as new navigational techniques. European shipmakers had mastered the use of the axial rudder (an import from China) and had learned to combine the use of lateen sails with a square rig. With these innovations, they could construct ships mobile enough to sail against the wind and engage in naval warfare and also large enough to mount heavy cannons and carry a substantial amount of goods over long distances. Previously, sailors had used a quadrant and their knowledge of the position of the Pole Star to ascertain their latitude. Below the equator, however, this technique was useless. Only with the assistance of new navigational aids such as the compass and the astrolabe were they able to explore the high seas with confidence.

A final spur to exploration was the growing knowledge of the wind patterns in the Atlantic Ocean. The first European fleets sailing southward along the coast of West Africa had found their efforts to return hindered by the strong winds that blew steadily from the north along the coast. By the late fifteenth century, however, sailors had learned to tack out into the ocean, where they were able to catch westerly winds in the vicinity of the Azores that brought them back to the coast of western Europe. Christopher Columbus used this technique in his voyages to the Americas, and others relied on their new knowledge of the winds to round the continent of Africa in search of the Spice Islands

New Horizons: The Portuguese and Spanish Empires



FOCUS QUESTION: How did Portugal and Spain acquire their overseas empires, and how did their empires differ?

Portugal took the lead in the European age of expansion when it began to explore the coast of Africa under the sponsorship of Prince Henry the Navigator (1394–1460). His motives were a blend of seeking a Christian kingdom as an ally against the Muslims, acquiring trade opportunities for Portugal, and spreading Christianity.

The Development of a Portuguese Maritime Empire

In 1419, Prince Henry founded a school for navigators on the southwestern coast of Portugal. Shortly thereafter, Portuguese fleets began probing southward along the western coast of Africa in search of gold, which had been carried northward

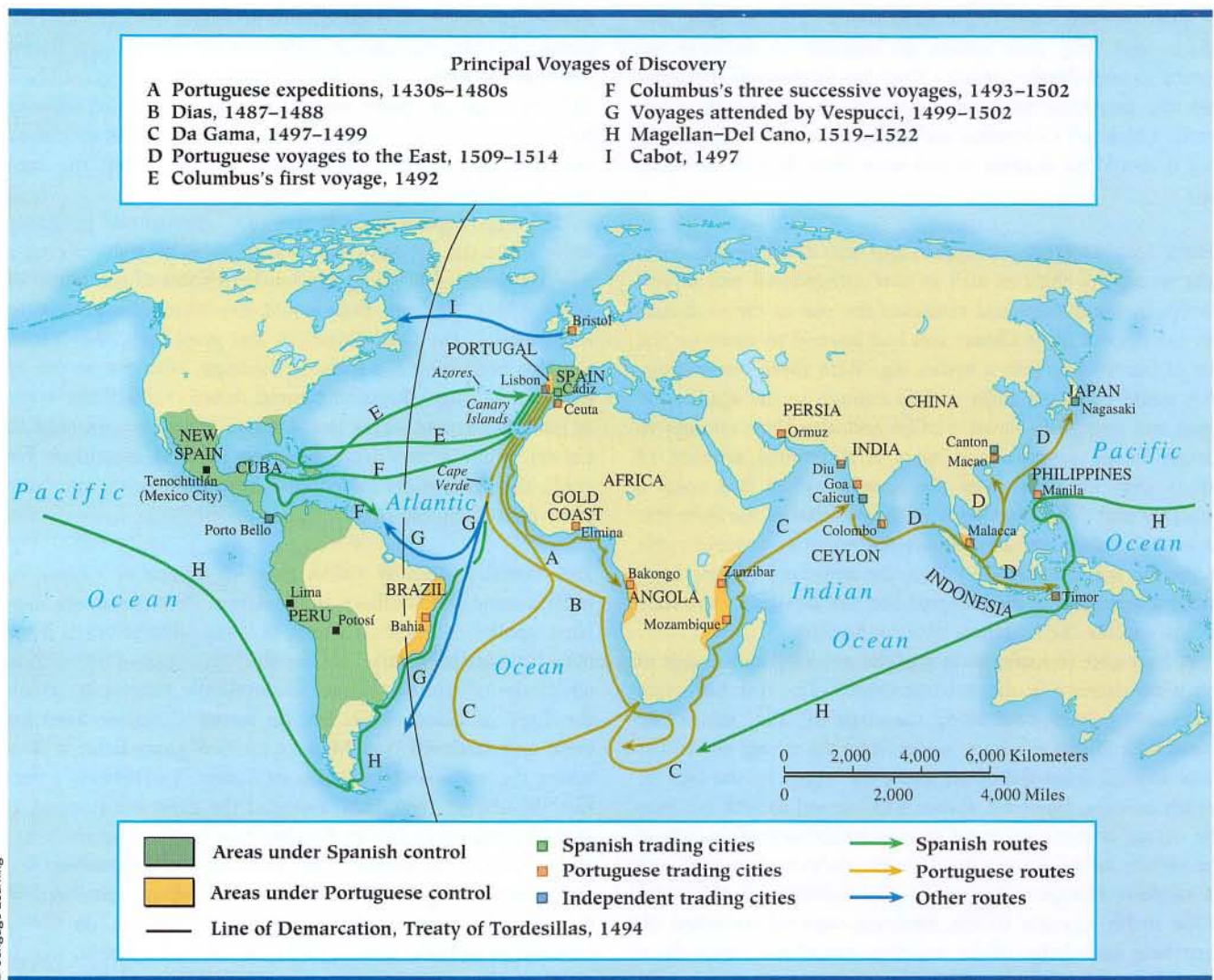
from south of the Atlas Mountains in central Morocco for centuries. In 1441, Portuguese ships reached the Senegal River, just north of Cape Verde, and brought home a cargo of black Africans, most of whom were then sold as slaves to wealthy buyers elsewhere in Europe. Within a few years, an estimated one thousand slaves were shipped annually from the area back to Lisbon.

Through regular expeditions, the Portuguese gradually crept down the African coast, and in 1471, they discovered a new source of gold along the southern coast of the hump of West Africa (an area that would henceforth be known to Europeans as the Gold Coast). A few years later, they established contact with the state of Bakongo, near the mouth of the Zaire (Congo) River in Central Africa. To facilitate trade in gold, ivory, and slaves (some slaves were brought back to Lisbon, while others were bartered to local merchants for gold), the Portuguese leased land from local rulers and built stone forts along the coast.

THE PORTUGUESE IN INDIA Hearing reports of a route to India around the southern tip of Africa, Portuguese sea captains continued their probing. In 1488, Bartholomeu Dias (bar-toh-loh-MAY-oo DEE-ush) (c. 1450–1500) took advantage of westerly winds in the South Atlantic to round the Cape of Good Hope, but he feared a mutiny from his crew and returned (see Map 14.1). Ten years later, a fleet under the command of Vasco da Gama (VAHSH-koh dah GAHM-uh) (c. 1460–1524) rounded the cape and stopped at several ports controlled by Muslim merchants along the coast of East Africa. Da Gama's fleet then crossed the Arabian Sea and reached the port of Calicut, on the southwestern coast of India, on May 18, 1498. On arriving in Calicut, da Gama announced to his surprised hosts that he had come in search of "Christians and spices." He found no Christians, but he did find the spices he sought. Although he lost two ships en route, da Gama's remaining vessels returned to Europe with their holds filled with ginger and cinnamon, a cargo that earned the investors a profit of several thousand percent.

Portuguese fleets returned annually to the area, seeking to destroy Arab shipping and establish a monopoly in the spice trade. In 1509, a Portuguese armada defeated a combined fleet of Turkish and Indian ships off the coast of India and began to impose a blockade on the entrance to the Red Sea to cut off the flow of spices to Muslim rulers in Egypt and the Ottoman Empire. The following year, seeing the need for a land base in the area, Admiral Afonso de Albuquerque (ah-FAHN-soh day AL-buh-kur-kee) (c. 1462–1515) set up port facilities at Goa (GOH-uh), on the western coast of India south of present-day Mumbai (Bombay). Goa henceforth became the headquarters for Portuguese operations throughout the entire region.

IN SEARCH OF SPICES In the early sixteenth century, the Portuguese expanded their search for spices (see Images of Everyday Life on p. 409). In 1511, Albuquerque sailed into the harbor of Malacca (muh-LAK-uh) on the Malay peninsula. Malacca had been transformed by its Muslim rulers into



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MAP 14.1 Discoveries and Possessions in the Fifteenth and Sixteenth Centuries. Desire for wealth was the main motivation of the early explorers, though spreading Christianity was also an important factor. Portugal under Prince Henry the Navigator initiated the first voyages in the early fifteenth century; Spain's explorations began at the century's end.

Q Which regions of the globe were primarily explored by Portugal, and which were the main focus of Spain's voyages?

a thriving port and a major stopping point in the spice trade. After a short but bloody battle, the Portuguese seized the city and massacred the local Arab population. This slaughter initiated a fierce and brutal struggle between the Portuguese and the Arabs. According to one account, "To enhance the terror of his name he [Albuquerque] always separated Arabs from the other inhabitants of a captured city, and cut off the right hand of the men, and the noses and ears of the women."⁴ By seizing Malacca, the Portuguese had not only weakened Arab control of the spice trade but obtained a major port en route to the Moluccas (muh-LUHK-uhz), then known as the Spice Islands.

From Malacca, the Portuguese launched expeditions farther east, to China and the Spice Islands. There they signed a treaty with a local ruler for the purchase and export of cloves to the European market. The new trading empire was now

complete. Within a few years, the Portuguese had managed to seize control of the spice trade from Muslim traders and had garnered substantial profits for the Portuguese monarchy. Nevertheless, the Portuguese Empire remained limited, consisting only of trading posts on the coasts of India and China. The Portuguese lacked the power, the population, and the desire to colonize the Asian regions.

Why were the Portuguese so successful? Basically, their success was a matter of guns and seamanship. The first Portuguese fleet to arrive in Indian waters was relatively modest in size, consisting of three ships and twenty guns, a force sufficient for self-defense and intimidation but not for serious military operations. Later Portuguese fleets, which began to arrive with regularity early in the sixteenth century, were more heavily armed and were able not only to intimidate but also to inflict severe defeats if necessary on local naval and

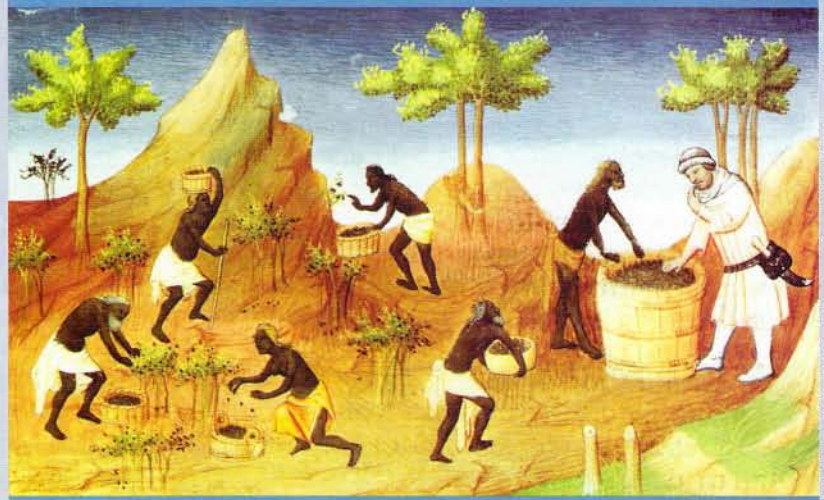
Spices and World Trade

PEPPER, CINNAMON, NUTMEG, AND other spices from the East had long been a part of European life. The illustration at the top right from a fifteenth-century French manuscript shows pepper being harvested in Malabar, in southwestern India. Europeans' interest in finding a direct route to the Spice Islands intensified after the fall of Constantinople to the Ottoman Turks in 1453 caused the price of pepper to increase thirtyfold. The Venetians had played a dominant role in the spice trade via Constantinople, as is evident in the Venetian fresco shown at the bottom right. It depicts a spice seller's shop with a wide variety of spices for sale. Vasco da Gama's success in locating a route to the East by sailing around Africa shifted much of the control over the spice trade into Portuguese hands. Following the establishment in 1518 of a fort in Ceylon, the center of cinnamon production, the Portuguese were able to dominate Europe's cinnamon trade. The third illustration shows a portrait of

da Gama from c. 1600. The artist depicted the explorer holding a large stick of cinnamon in his right hand, an indication of the significance of the spice to his legacy and its role in his expeditions. Without the desire for spices, men such as da Gama and Christopher Columbus might not have ventured around Africa or across the Atlantic Ocean, thereby opening and forever altering European trade. ☞



Marine Museum, Lisbon/Gianni Dagli Orti/The Art Archive at Art Resource, NY



Bibliothèque Nationale, Paris/Archives Charmet/The Bridgeman Art Library



Castello d'Issogne, Val d'Aosta, Italy//Scala/Art Resource, NY

land forces. The Portuguese by no means possessed a monopoly on the use of firearms and explosives, but their effective use of naval technology, their heavy guns that could be mounted in the hulls of their sturdy vessels, and their tactics gave them military superiority over lightly armed rivals that they were able to exploit until the arrival of other European forces several decades later.

Voyages to the New World

While the Portuguese were seeking access to the spice trade of the Indies by sailing eastward through the Indian Ocean, the Spanish were attempting to reach the same destination by sailing westward across the Atlantic. Although the Spanish came to overseas discovery and exploration after the initial

efforts of Henry the Navigator, their greater resources enabled them to establish a far grander overseas empire than that of the Portuguese—and one that was quite different.

THE VOYAGES OF COLUMBUS An important figure in the history of Spanish exploration was an Italian known as Christopher Columbus (1451–1506). Knowledgeable Europeans were aware that the world was round but had little understanding of its circumference or the extent of the continent of Asia. Convinced that the circumference of the earth was less than contemporaries believed and that Asia was larger than people thought, Columbus felt that Asia could be reached by sailing west instead of around Africa. After being rejected by the Portuguese, he persuaded Queen Isabella of Spain to finance his exploratory expedition.

With three ships, the *Santa María*, the *Niña*, and the *Pinta*, and a crew of ninety men, Columbus set sail on August 3, 1492. On October 12, he reached the Bahamas and then went on to explore the coastline of Cuba and the northern shores of Hispaniola (present-day Haiti and the Dominican Republic). Columbus believed that he had reached Asia, and in his reports to Queen Isabella and King Ferdinand upon his return to Spain, he assured them not only that he would eventually find gold but also that they had a golden opportunity to



Museo Navale, Genova/Pegib/SuperStock

Christopher Columbus. Columbus was an Italian explorer who worked for the queen of Spain. He has become a symbol for two entirely different perspectives. To some, he was a great and heroic explorer who discovered the New World; to others, especially in Latin America, he was responsible for beginning a process of invasion that led to the destruction of an entire way of life. Because Columbus was never painted during his lifetime, the numerous portraits of him are more fanciful than accurate. The portrait shown here was probably done by the Italian painter Ridolfo Ghirlandaio.

convert the natives—whom Columbus persisted in calling “Indians”—to Christianity (see the box on p. 411). In three subsequent voyages (1493, 1498, 1502), Columbus sought in vain to find a route to the Asian mainland. In his four voyages, Columbus landed on all the major islands of the Caribbean and the mainland of Central America, still convinced that he had reached the Indies in Asia.

NEW VOYAGES Although Columbus clung to his belief until his death, other explorers soon realized that he had discovered a new frontier altogether. State-sponsored explorers joined the race to the New World. A Venetian seaman, John Cabot, explored the New England coastline of the Americas under a license from King Henry VII of England. The continent of South America was discovered accidentally by the Portuguese sea captain Pedro Cabral (kuh-BRAL) in 1500. Amerigo Vespucci (ahm-ay-REE-goh vess-POO-chee), a Florentine, accompanied several voyages and wrote a series of letters describing the geography of the New World. The publication of these letters led to the use of the name “America” (after Amerigo) for the new lands.

The first two decades of the sixteenth century witnessed numerous overseas voyages that explored the eastern coasts of both North and South America. Vasco Nuñez de Balboa (VAHS-koh NOON-yez day bal-BOH-uh) (1475–1519), a Spanish explorer, led an expedition across the Isthmus of Panama and reached the Pacific Ocean in 1513. Perhaps the most dramatic of all these expeditions was the journey of Ferdinand Magellan (1480–1521) in 1519. After passing through the strait named after him at the southern tip of South America, he sailed across the Pacific Ocean and reached the Philippines, where he was killed by the natives. Although only one of his fleet of five ships completed the return voyage to Spain, Magellan’s name is still associated with the first known circumnavigation of the earth.

The Europeans referred to the newly discovered territories as the New World, even though they held flourishing civilizations populated by millions of people. But the Americas were indeed new to the Europeans, who quickly saw opportunities for conquest and exploitation. The Spanish, in particular, were interested because the 1494 Treaty of Tordesillas (tor-day-SEE-yass) had divided up the newly discovered world into separate Portuguese and Spanish spheres of influence, and it turned out that most of South America (except for the eastern hump) fell within the Spanish sphere (see Map 14.1 on p. 408). Hereafter the route east around the Cape of Good Hope was to be reserved for the Portuguese while the route across the Atlantic was assigned to Spain.

The Spanish Empire in the New World

The Spanish conquerors known as **conquistadors** were hardy individuals motivated by a typical sixteenth-century blend of glory, greed, and religious crusading zeal. Although authorized by the Castilian crown, these groups were financed and outfitted privately, not by the government. Their superior

Columbus Lands in the New World

ON RETURNING FROM AMERICA, which he believed was the coast of Asia, Christopher Columbus wrote about his experience. In this passage from a letter describing his first voyage, he tells of his arrival on the island of Hispaniola (Haiti). Historians believe that Columbus wrote this letter for public consumption.

Letter to Raphael Sanchez, Treasurer to the King and Queen of Spain

Thirty-three days after my departure from Cadiz I reached the Indian sea, where I discovered many islands, thickly peopled, of which I took possession without resistance in the name of our most illustrious Monarch, by public proclamation and with unfurled banners. To the first of these islands, I gave the name of the blessed Savior (San Salvador), relying upon whose protection I had reached this as well as the other islands; to each of these I also gave a name. . . .

The inhabitants of both sexes in this island, and in all the others which I have seen, or of which I have received information, go always naked as they were born, with the exception of some of the women, who use the covering of a leaf, or small bough, or an apron of cotton which they prepare for that purpose. None of them are possessed of any iron, neither have they weapons, being unacquainted with, and indeed incompetent to use them, not from any deformity of body (for they are well-formed), but because they are timid and full of fear. . . . As soon however as they see that they are safe, and have laid aside all fear, they are very simple and honest, and exceedingly liberal with all they have; none of them refusing any thing he may possess when he is asked for it. . . . They also give

objects of great value for trifles, and content themselves with very little or nothing in return.

I however forbade that these trifles and articles of no value (such as pieces of dishes, plates, and glass, keys, and leather straps) should be given to them, although if they could obtain them, they imagined themselves to be possessed of the most beautiful trinkets in the world. . . . Thus, they bartered, like idiots, cotton and gold for fragments of bows, glasses, bottles, and jars. . . .

In all these islands there is no difference of physiognomy, of manners, or of language, but they all clearly understand each other, a circumstance very propitious for the realization of what I conceive to be the principal wish of our most serene King, namely, the conversion of these people to the holy faith of Christ, to which indeed, as far as I can judge, they are very favorable and well-disposed. . . .

Finally, to compress into a few words the entire summary of my voyage and speedy return, and of the advantages derivable therefrom, I promise, that with a little assistance afforded me by our most invincible sovereigns, I will procure them as much gold as they need, and as great a quantity of spices and cotton. . . . Let Christ rejoice on earth, as he rejoices in heaven in the prospect of the salvation of the souls of so many nations hitherto lost. Let us also rejoice as well on account of the exaltation of our faith as on account of the increase of our temporal prosperity, of which not only Spain but all Christendom will be partakers.



What evidence in Columbus's comments suggests that his remarks were made mainly for public consumption and not just for the Spanish court? What elements in society might have responded to his statements, and why?

Source: From *Letters by Christopher Columbus*, translated and edited by R. H. Major (London: Hakluyt Society, 1843), pp. 35–43.

weapons, organizational skills, and determination brought the conquistadors incredible success. They also benefited from rivalries among the native peoples and the decimation of the native peoples by European diseases (see “Disease in the New World” later in this chapter).

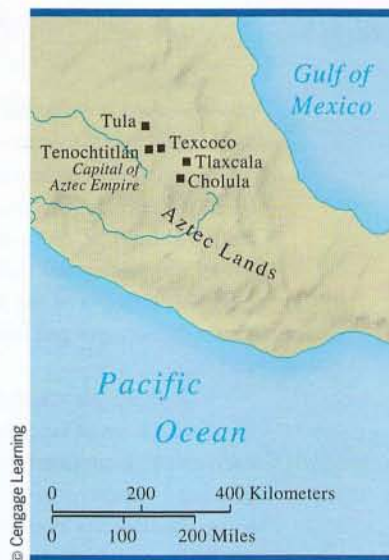
EARLY CIVILIZATIONS IN MESOAMERICA Before the Spaniards arrived in the New World, Mesoamerica (modern Mexico and Central America) had already hosted a number of flourishing civilizations. Beginning around 300 C.E., on the Yucatán peninsula a people known as the Maya (MY-uh) had built one of the most sophisticated civilizations in the Americas. The Maya built splendid temples and pyramids, were accomplished artists, and developed a sophisticated calendar, as accurate as any in existence in the world at that time. The Maya were an agrarian people who cleared the dense rain

forests, developed farming, and built a patchwork of city-states. Mayan civilization came to include much of Central America and southern Mexico. For unknown reasons, Mayan civilization began to decline around 800 and had collapsed less than a hundred years later.

Sometime during the early twelfth century C.E., a people known as the Aztecs began a long migration that brought them to the Valley of Mexico. They established their capital at Tenochtitlán (tay-nawch-teet-LAHN), on an island in the middle of Lake Texcoco (now the location of Mexico City). For the next hundred years, the Aztecs built their city, constructing temples, other public buildings, houses, and causeways of stone across Lake Texcoco to the north, south, and west, linking the many islands to the mainland. At the beginning of the fifteenth century, they built an aqueduct to bring fresh water from a spring 4 miles away.



The Maya



The Aztecs

The Aztecs were outstanding warriors, and while they were building their capital city, they also set out to bring the entire area around the city under their control. By the early fifteenth century, they had become the leading city-state in the lake region. For the remainder of the fifteenth century, the Aztecs consolidated their rule over much of what is modern Mexico, from the Atlantic to the Pacific Ocean and as far south as the Guatemalan border. The new kingdom was not a centralized state but a collection of semi-independent territories governed by local lords. These rulers were confirmed in their authority by the Aztec ruler in return for the payment of tribute. This loose political organization would later contribute to the downfall of the Aztec Empire.

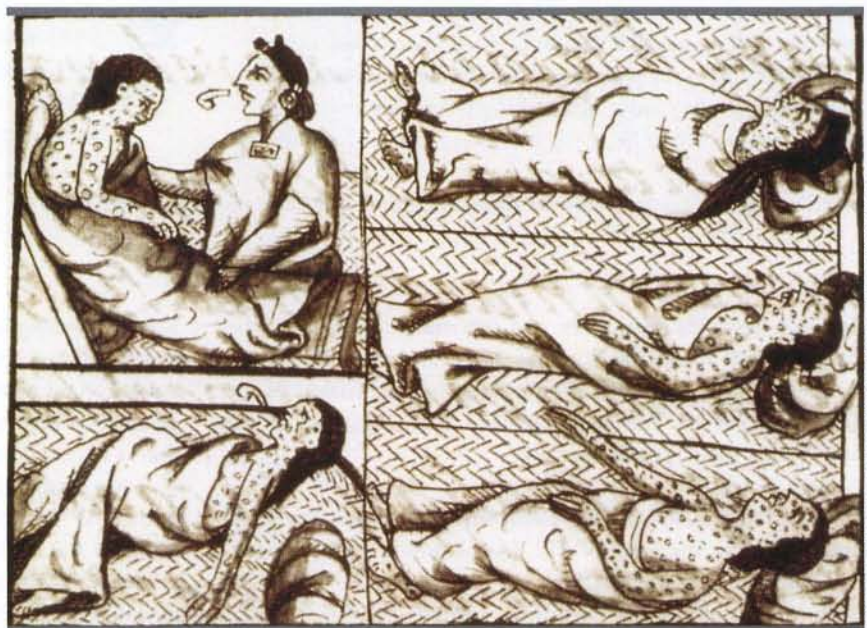
SPANISH CONQUEST OF THE AZTEC EMPIRE In 1519, a Spanish expedition under the command of Hernán Cortés (1485–1547) landed at Veracruz, on the Gulf of Mexico. He marched to the city of Tenochtitlán (see the box on p. 413) at the head of a small contingent of troops (550 soldiers and 16 horses); as he went, he made alliances with city-states that had tired of the oppressive rule of the Aztecs. Especially important was Tlaxcala (tuh-lah-SKAH-lah), a state that the Aztecs had not been able to conquer. In November, Cortés arrived at Tenochtitlán, where he received a friendly welcome from the Aztec monarch Moctezuma (mahk-tuh-ZOO-muh) (often called Montezuma). At first, Moctezuma believed that his visitor was a representative of Quetzalcoatl (KWET-sul-koh-AHT-ul), the god who had departed from his homeland centuries before and had promised that he would

return. Riddled with fears, Moctezuma offered gifts of gold to the foreigners and gave them a palace to use while they were in the city.

But the Spaniards quickly wore out their welcome. They took Moctezuma hostage and proceeded to pillage the city. In the fall of 1520, one year after Cortés had arrived, the local population revolted and drove the invaders from the city. Many of the Spaniards were killed, but the Aztecs soon experienced new disasters. As one Aztec related, “At about the time that the Spaniards had fled from Mexico, there came a great sickness, a pestilence, the smallpox.” With no natural immunity to the diseases of the Europeans, many Aztecs fell sick and died (see “Disease in the New World” later in this chapter). Meanwhile, Cortés received fresh soldiers from his new allies; the state of Tlaxcala alone provided 50,000 warriors. After four months, the city capitulated.

The Spaniards then embarked on a new wave of destruction. The pyramids, temples, and palaces were leveled, and the stones were used to build Spanish government buildings and churches. The rivers and canals were filled in. The mighty Aztec Empire on mainland Mexico was no more. Between 1531 and 1550, the Spanish gained control of northern Mexico.

THE INCA In the late fourteenth century, the Inca were a small community in the area of Cuzco (KOOS-koh), a city located at an altitude of 10,000 feet in the mountains of



Aztec Victims of Smallpox. The indigenous populations of the New World had no immunities to the diseases of the Old World, such as smallpox. By 1520, smallpox had spread throughout the Caribbean and Mesoamerica. This sixteenth-century drawing by a Franciscan friar portrays Native Americans afflicted with smallpox. The pustules that often covered the body are clearly depicted. The figure at the lower right twists in agony, reflecting the immense pain experienced by those who contracted the disease.

The Spanish Conquistador: Cortés and the Conquest of Mexico

HERNÁN CORTÉS WAS A MINOR SPANISH nobleman who came to the New World in 1504 to seek his fortune. Contrary to his superior's orders, Cortés waged an independent campaign of conquest and overthrew the Aztec Empire in Mexico (1519–1522). Cortés wrote a series of five reports to Emperor Charles V to justify his action. The second report includes a description of Tenochtitlán, the capital of the Aztec Empire. The Spanish conquistador and his men were obviously impressed by this city, awesome in its architecture yet built by people who lacked European technology, such as wheeled vehicles and tools of hard metal.

Cortés's Description of Tenochtitlán

The great city Tenochtitlán is built in the midst of this salt lake, and it is two leagues from the heart of the city to any point on the mainland. Four causeways lead to it, all made by hand and some twelve feet wide. The city itself is as large as Seville or Córdoba. The principal streets are very broad and straight, the majority of them being of beaten earth, but a few and at least half of the smaller thoroughfares are waterways along which they pass in their canoes. Moreover, even the principal streets have openings at regular distances so that the water can freely pass from one to another, and these openings which are very broad are spanned by great bridges of huge beams, very stoutly put together, so firm indeed that over many of them ten horsemen can ride at once. Seeing that if the natives intended any treachery against us they would have every opportunity from the way in which the city is built, for by removing the bridges from the entrances and exits they could leave us to die of hunger with no possibility of getting to the mainland, I immediately set to work as soon as we entered the city on the building of four brigs, and in a short space of time had them finished so that we could ship 300 men and the horses to the mainland whenever we so desired.

The city has many open squares in which markets are continuously held and the general business of buying and selling proceeds. One square in particular is twice as big as that of Salamanca and completely surrounded by arcades where

there are daily more than 60,000 folk buying and selling. Every kind of merchandise such as may be met with in every land is for sale there, whether of food and victuals, or ornaments of gold and silver, or lead, brass, copper, tin, precious stones, bones, shells, snails and feathers; limestone for building is likewise sold there, stone both rough and polished, bricks burnt and unburnt, wood of all kinds and in all stages of preparation. . . . There is a street of herb-sellers where there are all manner of roots and medicinal plants that are found in the land. There are houses as it were of apothecaries where they sell medicines made from these herbs, both for drinking and for use as ointments and salves. There are barbers' shops where you may have your hair washed and cut. There are other shops where you may obtain food and drink. . . .

Finally, to avoid being wordy in telling all the wonders of this city, I will simply say that the manner of living among the people is very similar to that in Spain, and considering that this is a barbarous nation shut off from a knowledge of the true God or communication with enlightened nations, one may well marvel at the orderliness and good government which is everywhere maintained.

The actual service of Montezuma and those things which call for admiration by their greatness and state would take so long to describe that I assure your Majesty I do not know where to begin with any hope of ending. For as I have already said, what could there be more astonishing than that a barbarous monarch such as he should have reproductions made in gold, silver, precious stones, and feathers of all things to be found in his land, and so perfectly reproduced that there is no goldsmith or silversmith in the world who could better them, nor can one understand what instrument could have been used for fashioning the jewels; as for the featherwork its like is not to be seen in either wax or embroidery; it is so marvelously delicate.



What did Cortés focus on in his description of this Aztec city? Why do you think he felt justified in overthrowing the Aztec Empire?

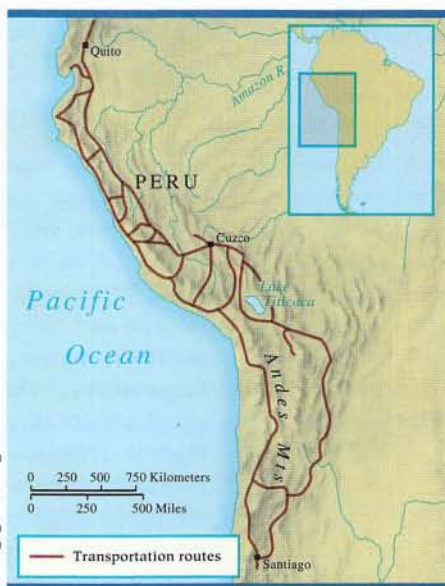
Source: From *The European Reconnaissance: Selected Documents* by John H. Parry. Copyright © 1968 by John H. Parry. Reprinted by permission Walker & Co.

southern Peru. In the 1440s, however, under the leadership of their powerful ruler Pachakuti (pah-chah-KOO-tee), the Inca launched a campaign of conquest that eventually brought the entire region under their control. Pachakuti created a highly centralized state. Cuzco, the capital, was transformed from a city of mud and thatch into an imposing city of stone. Under Pachakuti and his immediate successors, Topa Inca and Huayna Inca (the word *Inca* means “ruler”), the boundaries of the Inca Empire were extended as far as Ecuador, central

Chile, and the edge of the Amazon basin. The empire included perhaps 12 million people.

Pachakuti divided his realm into four quarters, each ruled by a governor. The quarters were in turn divided into provinces, each also ruled by a governor. The governors were usually chosen from relatives of the royal family. Each province was supposed to contain about 10,000 residents. At the top of the entire system was the emperor, who was believed to be descended from the sun god.

The Inca were great builders. One major project was a system of 24,800 miles of roads that extended from the border of modern-day Colombia to a point south of modern-day Santiago, Chile. Two major roadways extended in a north-south direction, one through the Andes Mountains and the other along the coast, with connecting routes between them. Rest houses, located a day's walk apart, and storage depots were placed along the roads. The Inca also built various types of bridges, including some of the finest examples of suspension bridges in premodern times, over the ravines and waterways.



The Inca

SPANISH CONQUEST OF THE INCA EMPIRE

The Inca Empire was still flourishing when the first Spanish expeditions arrived in the area. In December 1530, Francisco Pizarro (frah-n-CHESS-koh puh-ZAHR-oh) (c. 1475–1541) landed on the Pacific coast of South America with a band of about 180 men, but like Cortés, he had steel weapons, gunpowder, and horses, none of which were familiar to his hosts. Pizarro was also lucky because the Inca Empire had already succumbed to an epidemic of smallpox. Like the Aztecs, the Inca had no immunities to European diseases, and all too soon, smallpox was devastating entire villages. In another stroke of good fortune for Pizarro, even the Inca emperor was a victim. Upon the emperor's death, two sons claimed the throne, setting off a civil war. Pizarro took advantage of the situation by seizing Atahualpa (ah-tuh-WAHL-puh), whose forces had just defeated his brother's. Armed only with stones, arrows, and light spears, Incan soldiers were no match for the charging horses of the Spanish, let alone their guns and cannons. After executing Atahualpa, Pizarro and his soldiers, aided by their Incan allies, marched on Cuzco and captured the Incan capital. By 1535, Pizarro had established a capital at Lima for a new colony of the Spanish Empire.

ADMINISTRATION OF THE SPANISH EMPIRE Spanish policy toward the Indians of the New World was a combination of

confusion, misguided paternalism, and cruel exploitation. Whereas the conquistadors made decisions based on expediency and their own interests, Queen Isabella declared the native peoples to be subjects of Castile and instituted the Spanish *encomienda* (en-koh-MYEN-dah), an economic and social system that permitted the conquering Spaniards to collect tribute from the Indians and use them as laborers. In return, the holders of an *encomienda* were supposed to protect the Indians, pay them wages, and supervise their spiritual needs. In practice, this meant that the settlers were free to implement the paternalistic system of the government as they pleased. Three thousand miles from Spain, Spanish settlers largely ignored their government and

brutally used the Indians to pursue their own economic interests. Indians were put to work on plantations and in the lucrative gold and silver mines. In Peru, the Spanish made use of the *mita*, a system that allowed authorities to draft native labor to work in the silver mines.

Forced labor, starvation, and especially disease took a fearful toll of Indian lives. Voices were raised to protest the harsh treatment of the Indians, especially by Dominican friars. In a 1510 sermon, Antón Montecino startled churchgoers in Santo Domingo by saying:

And you are heading for damnation . . . for you are destroying an innocent people. For they are God's people, these innocents, whom you destroyed. By what right do you make them die? Mining gold for you in your mines or working for you in your fields, by what right do you unleash enslaving wars upon them? They lived in peace in this land before you came, in peace in their own homes. They did nothing to harm you to cause you to slaughter them wholesale.⁵

In 1542, largely in response to the publications of Bartolomé de Las Casas (bah-r-toh-loh-MAY day lahs KAH-sahs), a Dominican friar who championed the Indians (see the box on p. 415), the government abolished the *encomienda* system and provided more protection for the natives.

In the New World, the Spanish developed an administrative system based on viceroys. Spanish possessions were initially divided into two major administrative units: New Spain (Mexico, Central America, and the Caribbean islands), with its center in Mexico City, and Peru (western South America), governed by a **viceroys** in Lima. According to legislation of 1542, "the kingdoms of New Spain and Peru are to be ruled and governed by viceroys, who shall represent our royal person, hold the superior government, do and administer justice equally to all our subjects and vassals, and concern themselves with everything that will promote the calm, peace, ennoblement and pacification of those provinces."⁶ Each viceroy served as the king's chief civil and military officer and was

CHRONOLOGY		The Portuguese and Spanish Empires in the Sixteenth Century	
Bartholomeu Dias sails around the tip of Africa	1488		
The voyages of Columbus	1492–1502		
Treaty of Tordesillas	1494		
Vasco da Gama lands at Calicut in India	1498		
Portuguese seize Malacca	1511		
Landing of Portuguese ships in southern China	1514		
Magellan's voyage around the world	1519–1522		
Spanish conquest of Mexico	1519–1522		
Pizarro's conquest of the Inca	1530–1535		

Las Casas and the Spanish Treatment of the American Natives

BARTOLOMÉ DE LAS CASAS (1474–1566) participated in the conquest of Cuba and received land and Indians in return for his efforts. But in 1514 he underwent a radical transformation and came to believe that the Indians had been cruelly mistreated by his fellow Spaniards. He became a Dominican friar and spent the remaining years of his life (he lived to the age of ninety-two) fighting for the Indians. This selection is taken from his most influential work, which is known to English readers as *The Tears of the Indians*. This work was largely responsible for the “black legend” of the Spanish as inherently “cruel and murderous fanatics.” Most scholars feel that Las Casas may have exaggerated his account in order to shock his contemporaries into action.

Bartolomé de Las Casas, *The Tears of the Indians*

There is nothing more detestable or more cruel, than the tyranny which the Spaniards use toward the Indians for the getting of pearl. Surely the infernal torments cannot much exceed the anguish that they endure, by reason of that way of cruelty; for they put them under water some four or five ells [15 to 18 feet] deep, where they are forced without any liberty of respiration, to gather up the shells wherein the pearls are; sometimes they come up again with nets full of shells to take breath, but if they stay any while to rest themselves, immediately comes a hangman row'd in a little boat, who as soon as he has well beaten them, drags them again to their labor. Their food is nothing but filth, and the very same that contains the pearl, with a small portion of that bread which that country affords; in the first whereof

there is little nourishment; and as for the latter, it is made with great difficulty, besides that they have not enough of that neither for sustenance; they lie upon the ground in fetters, lest they should run away; and many times they are drown'd in this labor, and are never seen again till they swim upon the top of the waves: oftentimes they also are devoured by certain sea monsters, that are frequent in those seas. Consider whether this hard usage of the poor creatures be consistent with the precepts which God commands concerning charity to our neighbor, by those that cast them so undeservedly into the dangers of a cruel death, causing them to perish without any remorse or pity, or allowing them the benefit of the sacraments, or the knowledge of religion; it being impossible for them to live any time under the water; and this death is so much the more painful, by reason that by the constricting of the breast, while the lungs strive to do their office, the vital parts are so afflicted that they die vomiting the blood out of their mouths. Their hair also, which is by nature black, is hereby changed and made of the same color with that of the sea wolves; their bodies are also so besprinkled with the froth of the sea, that they appear rather like monsters than men.

Q In what ways did this account help create the image of the Spaniards as “cruel and murderous fanatics”? What motives may have prompted Las Casas to make this critique, and how might his opinions have affected the broader standing of Spain in the global politics of the age?

Source: From *The Tears of the Indians*, Bartolome de Las Casas. Copyright © 1970 by The John Lilburne Company Publishers.

aided by advisory groups called *audiencias* (ow-dee-en-SEE-uss), which also functioned as supreme judicial bodies.

By papal agreement, the Catholic monarchs of Spain were given extensive rights over ecclesiastical affairs in the New World. They could appoint all bishops and clergy, build churches, collect fees, and supervise the various religious orders that sought to convert the heathen. Catholic missionaries converted and baptized hundreds of thousands of Indians in the early years of the conquest.

The mass conversion of the Indians brought the organizational and institutional structures of Catholicism to the New World. Dioceses, parishes, cathedrals, schools, and hospitals—all the trappings of civilized European society—soon appeared in the Spanish Empire. So, too, did the Spanish Inquisition, established first in Peru in 1570 and in Mexico the following year.

Disease in the New World

When Columbus reached the Caribbean island of Hispaniola in 1492, he brought more than gunpowder, horses, attack

dogs, and soldiers to the shores of the New World. With no natural resistance to European diseases, the Indians of America were ravaged by smallpox, influenza, measles, and pneumonic plague, and later by typhus, yellow fever, and cholera.

Smallpox, a highly contagious disease, was spread through droplets in the air or direct contact with contaminated objects, such as clothing. In 1518, a smallpox epidemic erupted and quickly spread along trade routes from the Caribbean to Mesoamerica, killing a third of the Indian population. The disease ultimately reached Tenochtitlán and helped make possible its conquest by Hernán Cortés. When the Spaniards reentered the city in 1521, they found an appalling scene, as reported by Bernal Díaz (ber-NAHL DEE-ass), who accompanied Cortés:

We could not walk without treading on the bodies and heads of dead Indians. I have read about the destruction of Jerusalem, but I do not think the mortality was greater there than here in Mexico, where most of the warriors who had crowded in from all the provinces and subject towns had died. As I

have said, the dry land and the stockades were piled with corpses. Indeed, the stench was so bad that no one could endure it... Even Cortés was ill from the odors which assailed his nostrils.⁷

Smallpox ravaged the Aztecs. The Inca suffered a similar fate from smallpox and measles as well.

Throughout the sixteenth century, outbreaks of Old World diseases continued to spark epidemics that killed off large proportions of the local populations. By 1630, smallpox had reached New England. The ferocity of the epidemics left few survivors to tend the crops, leading to widespread starvation and higher mortality rates. Although scholarly estimates vary drastically, a reasonable guess is that 30 to 40 percent of the local populations died. On Hispaniola alone, out of an initial population of 100,000 Indians when Columbus arrived in 1492, only 300 survived by 1570. The population of central Mexico, estimated at roughly 11 million in 1519, had declined to 6.5 million by 1540 and 2.5 million by the end of the sixteenth century.

The high mortality rates among the native populations resulted in a shortage of workers for the Europeans, which led them to turn to Africa for the labor needed for the silver mines and sugar plantations (see “Africa: The Slave Trade” later in this chapter). Despite the Europeans’ technological advantages, the biological weapons that they brought with them from the Old World proved to have an even greater impact on the Americas.

New Rivals on the World Stage

Q FOCUS QUESTIONS: How did the arrival of the Dutch, British, and French on the world scene in the seventeenth and eighteenth centuries affect Africa, Southeast Asia, India, China, and Japan? What were the main features of the African slave trade, and what effects did it have on Africa?

Portugal and Spain had been the first Atlantic nations to take advantage of the age of exploration, starting in the late fifteenth century, and both had become great colonial powers. In the seventeenth century, however, their European neighbors to the north—first the Dutch and then the French and English—moved to replace the Portuguese and Spanish and create their own colonial empires. The new rivals and their rivalry soon had an impact on much of the rest of the world—in Africa, Asia, and the Americas.

Africa: The Slave Trade

Although the primary objective of the Portuguese in sailing around Africa was to find a sea route to the Spice Islands, they soon discovered that profits could be made in Africa itself. So did other Europeans.

The Portuguese built forts on both the western and eastern coasts of Africa and tried, above all, to dominate the trade in gold. During the mid-seventeenth century, however, the

Dutch seized a number of Portuguese forts along the West African coast and at the same time took control of much of the Portuguese trade across the Indian Ocean.

The Dutch East India Company, a trading company established in 1602 under government sponsorship, also set up a settlement in southern Africa, at the Cape of Good Hope, to serve as a base to supply food and other provisions to Dutch ships en route to the Spice Islands. Eventually, however, it developed into a permanent colony. Dutch farmers, known as Boers, began to settle in areas outside the city of Cape Town. The area’s moderate climate and freedom from tropical diseases made it attractive for Europeans to settle there.

The European exploration of the African coastline did not affect most Africans living in the interior of the continent, but for peoples living on or near the coast, the impact was great indeed. As the trade in slaves increased during the sixteenth through the eighteenth centuries, thousands and then millions of Africans were removed from their homes and forcibly shipped to plantations in the New World.

ORIGINS OF THE SLAVE TRADE Traffic in slaves was not new. As in other areas of the world, slavery had been practiced in Africa since ancient times. In the fifteenth century, it continued at a fairly steady level. The primary market for African slaves was the Middle East, where most were used as domestic servants. Slavery also existed in many European countries, where some slaves from Africa or war captives from the regions north of the Black Sea were used as household help or agricultural workers.

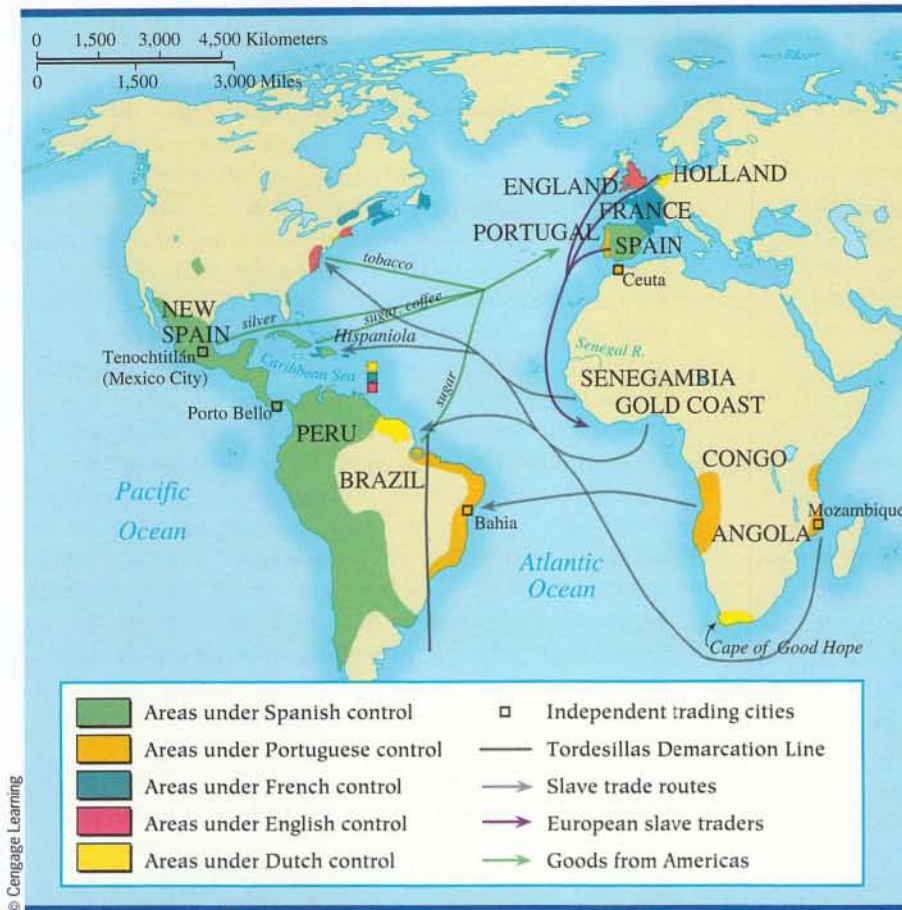
At first, the Portuguese simply replaced European slaves with African ones. During the second half of the fifteenth century, about a thousand slaves were taken to Portugal each year. Most ended up serving as domestic servants for affluent families in Europe. But the discovery of the Americas in the 1490s and the planting of sugarcane in South America and the islands of the Caribbean changed the situation drastically.

Cane sugar had first been introduced to Europeans from the Middle East during the Crusades. At the end of the fifteenth century, the Portuguese set up sugar plantations worked by African laborers on an island off the central coast of Africa. During the sixteenth century, sugarcane plantations were set up along the eastern coast of Brazil and on several islands in the Caribbean. Because the growing of cane sugar demands both skill and large quantities of labor, the new plantations required more workers than could be provided by the small American Indian population in the New World, decimated by diseases imported from the Old World. Since the climate and soil of much of West Africa were not conducive to the cultivation of sugar, African slaves began to be shipped to Brazil and the Caribbean to work on the plantations. The first were sent from Portugal, but in 1518, a Spanish ship carried the first boatload of African slaves directly from Africa to the New World.

GROWTH OF THE SLAVE TRADE During the next two centuries, the trade in slaves grew dramatically and became part of the **triangular trade** connecting Europe, Africa, and the

MAP 14.2 Triangular Trade Route in the Atlantic Economy. As the trade in slaves grew, it became part of the triangular trade route that characterized the Atlantic economy, involving the exchange of goods and slaves between the western coast of Europe, the slave depots on the African coast, and the ports of North and South America.

Q What were the important source regions for slaves, and where were most of the slaves taken?



American continents that characterized the new Atlantic economy (see Map 14.2). European merchant ships (primarily those of England, France, Spain, Portugal, and the Dutch Republic) carried European manufactured goods, such as guns, gin, and cloth, to Africa, where they were traded for a cargo of slaves. The slaves were then shipped to the Americas and sold. European merchants then bought tobacco, molasses, sugar, rum, coffee, and raw cotton and shipped them back to Europe to be sold in European markets.

An estimated 275,000 enslaved Africans were exported to other countries during the sixteenth century, with 2,000 going annually to the Americas alone. The total climbed to over a million in the seventeenth century and jumped to 6 million in the eighteenth century, when the trade spread from West and Central Africa to East Africa. Even during the nineteenth century, when Great Britain and other European countries tried to end the slave trade, nearly 2 million were exported. Altogether as many as 10 million African slaves were transported to the Americas between the sixteenth and nineteenth centuries. About half were transported in British ships, with the rest divided among French, Dutch, Portuguese, Danish, and later, American ships.

One reason for the astonishing numbers of slaves, of course, was the high death rate. The journey of slaves from Africa to the Americas became known as the **Middle Passage**, the middle leg of the triangular trade route. African slaves were closely packed into cargo ships, 300 to 450 per ship, and

chained in holds without sanitary facilities or room to stand up; there they remained during the voyage to America, which took at least 100 days (see the box on p. 418). Mortality rates averaged 10 percent; longer journeys due to storms or adverse winds resulted in even higher death rates. The Africans who survived the journey were subject to high death rates from diseases to which they had little or no immunity. Death rates were lower for slaves born and raised in the New World: the new generation developed immunity to many of the more fatal diseases. Owners, however, rarely encouraged their slaves to have children. Many slave owners, especially in the West Indies, believed that buying a new slave was less expensive than raising a child from birth to working age at adolescence.

CONDUCT OF THE SLAVE TRADE Before the coming of Europeans in the fifteenth century, most slaves in Africa were prisoners of war. Many served as domestic servants or as wageless workers for the local ruler. When Europeans first began to take part in the slave trade, they bought slaves from local African merchants at slave markets in return for gold, guns, or other European goods such as textiles or copper or iron utensils.

At first, local slave traders obtained their supply from regions nearby, but as demand increased, they had to move farther inland to find their victims. In a few cases, local rulers became concerned about the impact of the slave trade on the

The Atlantic Slave Trade

ONE OF THE MOST ODIOUS PRACTICES of early modern Western society was the Atlantic slave trade, which reached its height in the eighteenth century. Blacks were transported in densely packed cargo ships from the western coast of Africa to the Americas to work as slaves in the plantation economy. Not until late in the eighteenth century did a rising chorus of voices raise serious objections to this trade in human beings. This excerpt presents a criticism of the slave trade from an anonymous French writer.

Diary of a Citizen

As soon as the ships have lowered their anchors off the coast of Guinea, the price at which the captains have decided to buy the captives is announced to the Negroes who buy prisoners from various princes and sell them to Europeans. Presents are sent to the sovereign who rules over that particular part of the coast, and permission to trade is given. Immediately the slaves are brought by inhuman brokers like so many victims dragged to a sacrifice. White men who covet that portion of the human race receive them in a little house they have erected on the shore, where they have entrenched themselves with two pieces of cannon and twenty guards. As soon as the bargain is concluded, the Negro is put in chains and led aboard the vessel, where he meets his fellow sufferers. Here sinister reflections come to his mind; everything shocks and frightens him and his uncertain destiny gives rise to the greatest anxiety. . . .

The vessel sets sail for the Antilles, and the Negroes are chained in a hold of the ship, a kind of lugubrious prison where the light of day does not penetrate, but into which the air is introduced by means of a pump. Twice a day some disgusting food is distributed to them. Their consuming sorrow and the sad state to which they are reduced would make them commit suicide if they were not deprived of all the means for an attempt upon their lives. Without any kind of clothing it would be difficult to conceal from the watchful

eyes of the sailors in charge any instrument apt to alleviate their despair. The fear of a revolt, such as sometimes happens on the voyage from Guinea, is the basis of a common concern and produces as many guards as there are men in the crew. The slightest noise or a secret conversation among two Negroes is punished with utmost severity. All in all, the voyage is made in a continuous state of alarm on the part of the white men, who fear a revolt, and in a cruel state of uncertainty on the part of the Negroes, who do not know the fate awaiting them.

When the vessel arrives at a port in the Antilles, they are taken to a warehouse where they are displayed, like any merchandise, to the eyes of buyers. The plantation owner pays according to the age, strength, and health of the Negro he is buying. He has him taken to his plantation, and there he is delivered to an overseer who then and there becomes his tormentor. In order to domesticate him, the Negro is granted a few days of rest in his new place, but soon he is given a hoe and a sickle and made to join a work gang. Then he ceases to wonder about his fate; he understands that only labor is demanded of him. But he does not know yet how excessive this labor will be. As a matter of fact, his work begins at dawn and does not end before nightfall; it is interrupted for only two hours at dinnertime. The food a full-grown Negro is given each week consists of two pounds of salt beef or cod and two pots of tapioca meal. . . . A Negro of twelve or thirteen years or under is given only one pot of meal and one pound of beef or cod. In place of food some planters give their Negroes the liberty of working for themselves every Saturday; others are even less generous and grant them this liberty only on Sundays and holidays.

Q What does this account reveal about the nature of the slave trade and white attitudes toward blacks in the eighteenth century?

Source: From *European Society in the Eighteenth Century*, ed. Robert and Elborg Forster. New York: Walker & Co., 1969. Reprinted by permission of Walker & Co.

well-being of their societies. In a letter to the king of Portugal in 1526, King Affonso of Congo (Bakongo) complained:

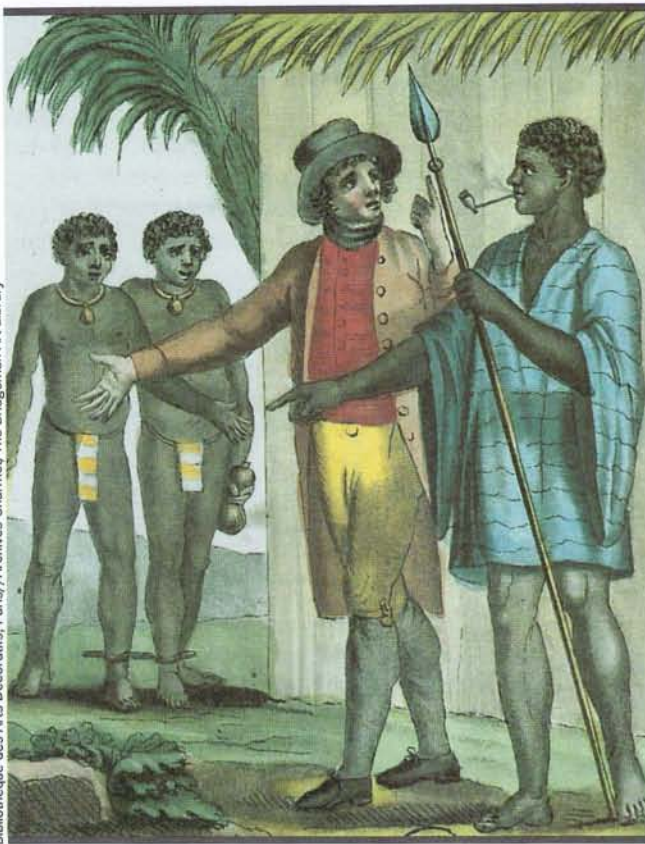
And we cannot reckon how great the damage is, since the mentioned merchants are taking every day our natives, sons of the land and the sons of our noblemen and vassals and our relatives, . . . and so great, Sir, is the corruption and licentiousness that our country is being completely depopulated, and Your Highness should not agree with this nor accept it as in your service.⁸

But protests from Africans were generally ignored by Europeans as well as by other Africans. As a general rule, local rulers viewed the slave trade as a source of income, and many

sent raiders into defenseless villages in search of unsuspecting victims.

Historians once thought that Europeans controlled the terms of the slave trade and were able to obtain victims at bargain prices. It is now clear, however, that African middlemen—merchants, local elites, or rulers—were active in the process and were often able to dictate the price and number of slaves to European purchasers. Payment to the slave merchant was often made in goods, such as textiles, furniture, and guns.

EFFECTS OF THE SLAVE TRADE The effects of the slave trade varied from area to area. Of course, it had tragic effects on the lives of the slaves and their families. There was also an



The Sale of Slaves. In the eighteenth century, the slave trade was a highly profitable commercial enterprise. This painting shows a Western slave merchant negotiating with a local African leader over slaves at Gorée, Senegal, in West Africa in the late eighteenth century.

economic price as the importation of cheap manufactured goods from Europe undermined local cottage industries and forced countless families into poverty. The slave trade also led to the depopulation of some areas and deprived many African communities of their youngest and strongest men and women.

The political effects of the slave trade were also devastating. The need to maintain a constant supply of slaves led to increased warfare and violence as African chiefs and their followers, armed with guns acquired from the trade in slaves, increased their raids and wars on neighboring peoples. A few Europeans lamented what they were doing to traditional African societies. One Dutch slave trader remarked, "From us they have learned strife, quarrelling, drunkenness, trickery, theft, unbridled desire for what is not one's own, misdeeds unknown to them before, and the accursed lust for gold."⁹ Nevertheless, the slave trade continued, with devastating effects for some African states.

Despite a rising chorus of humanitarian sentiments from European intellectuals, the use of black slaves remained largely acceptable to Western society. Europeans continued to view blacks as inferior beings fit primarily for slave labor. Not until the Society of Friends, known as the Quakers, began to criticize slavery in the 1770s and exclude from their church any member adhering to slave trafficking did European

sentiment for the abolition of slavery begin to build. Even then, it was not until the radical stage of the French Revolution in the 1790s that the French abolished slavery. The British followed suit in 1807. Despite the elimination of the African source, slavery continued in the newly formed United States until the Civil War of the 1860s.

The West in Southeast Asia

Portugal's efforts to dominate the trade of Southeast Asia were never totally successful. The Portuguese lacked both the numbers and the wealth to overcome local resistance and colonize the Asian regions. Portugal's empire was simply too large and Portugal too small to maintain it. One Portuguese chronicler lamented, "My country, oh my country. Too heavy is the task that has been laid on your shoulders. Day after day I watch the ships leaving your shores filled always with your best and bravest men. And too many do not return. . . . Who then is left to till the fields, to harvest the grapes, to keep the enemy on our frontiers at bay?"¹⁰ By the end of the sixteenth century, new European rivals had entered the fray.

One of them was Spain. The Spanish had established themselves in the region when Magellan landed in the Philippines. Although he was killed there, the Spanish were able to gain control over the Philippines, which eventually became a major Spanish base in the trade across the Pacific. Spanish ships carried silk and other luxury goods to Mexico in return for silver from the mines of Mexico.

The primary threat to the Portuguese Empire in Southeast Asia, however, came with the arrival of the Dutch and the English, who were better financed than the Portuguese. The shift in power began in the early seventeenth century when the Dutch seized a Portuguese fort in the Moluccas and then gradually pushed the Portuguese out of the spice trade. During the next fifty years, the Dutch occupied most of the Portuguese coastal forts along the trade routes throughout the Indian Ocean, including the island of Ceylon (today's Sri Lanka), and seized Malacca in 1641. The aggressive Dutch drove the English traders out of the spice market as well, eventually restricting the English to a single port on the southern coast of Sumatra.

The Dutch also began to consolidate their political and military control over the entire area. On the island of Java, where they had established a fort at Batavia (buh-TAY-vee-uh) (modern Jakarta) in 1619, the Dutch found that it was necessary to bring the inland regions under their control to protect their position. On Java and the neighboring island of Sumatra, the Dutch East India Company established pepper plantations, which soon became the source of massive profits for Dutch merchants in Amsterdam. By the end of the eighteenth century, the Dutch had succeeded in bringing almost the entire Indonesian archipelago under their control.

The arrival of the Europeans had less impact on mainland Southeast Asia, where strong monarchies in Burma—now Myanmar (MYAN-mahr)—Thailand, and Vietnam resisted foreign encroachment. In the sixteenth century, the

Portuguese established limited trade relations with several mainland states, including Thailand, Burma, Vietnam, and the remnants of the old Angkor kingdom in Cambodia. By the early seventeenth century, other nations had followed and had begun to compete actively for trade and missionary privileges. To obtain economic advantages, the Europeans soon became involved in local factional disputes. In general, however, these states were able to unite and drive the Europeans out.

In Vietnam, the arrival of Western merchants and missionaries coincided with a period of internal conflict among ruling groups in the country. Expansion had led to a civil war that temporarily divided the country into two separate states, one in the south and one in the north. After their arrival in the mid-seventeenth century, the European powers began to take



Southeast Asia, c. 1700

sides in local politics, with the Portuguese and the Dutch supporting rival factions. The Europeans also set up trading posts for their merchants, but by the end of the seventeenth century, when it became clear that economic opportunities were limited, most of them were abandoned. French missionaries attempted to remain, but their efforts were blocked by the authorities, who viewed converts to Catholicism as a threat to the prestige of the Vietnamese emperor (see the box on p. 421).

Why were the mainland states better able to resist the European challenge than the states in the Malay world? One factor, no doubt, was the cohesive nature of these states. The mainland states in Burma, Thailand, and Vietnam had begun to define themselves as distinct political entities. The Malay states had less cohesion. Moreover, the Malay states were victims of



Private Collection/The Bridgeman Art Library

Europe in Asia. As Europeans began to move into parts of Asia, they reproduced many of the physical surroundings of their homeland in the port cities they built there. This is evident in comparing these two scenes. Below is a seventeenth-century view of Batavia, which the Dutch built as their headquarters on the northern coast of Java in 1619. The scene at the left is from a sixteenth-century engraving of Amsterdam. This Dutch city had become the financial and commercial capital of Europe. It was also the chief port for the ships of the Dutch East India Company, which brought the spices of the East to Europe.



The Art Archive at Art Resource, NY

West Meets East: An Exchange of Royal Letters

ECONOMIC GAIN WAS NOT THE ONLY motivation of Western rulers who wished to establish a European presence in the East. In 1681, King Louis XIV of France wrote a letter to the king of Tonkin (the Trinh family head, then acting as viceroy to the Vietnamese emperor) asking permission for Christian missionaries to proselytize in Vietnam. The king of Tonkin politely declined the request.

A Letter to the King of Tonkin from Louis XIV

Most high, most excellent, most mighty and most magnanimous Prince, our very dear and good friend, may it please God to increase your greatness with a happy end!

We hear from our subjects who were in your Realm what protection you accorded them. We appreciate this all the more since we have for you all the esteem that one can have for a prince as illustrious through his military valor as he is commendable for the justice which he exercises in his Realm. We have even been informed that you have not been satisfied to extend this general protection to our subjects but, in particular, that you gave effective proofs of it to Messrs. Deydier and de Bourges. We would have wished that they might have been able to recognize all the favors they received from you by having presents worthy of you offered you; but since the war which we have had for several years, in which all of Europe had banded together against us, prevented our vessels from going to the Indies, at the present time, when we are at peace after having gained many victories and expanded our Realm through the conquest of several important places, we have immediately given orders to the Royal Company to establish itself in your kingdom as soon as possible, and have commanded Messrs. Deydier and de Bourges to remain with you in order to maintain a good relationship between our subjects and yours, also to warn us on occasions that might present themselves when we might be able to give you proofs of our esteem and of our wish to concur with your satisfaction as well as with your best interests.

By way of initial proof, we have given orders to have brought to you some presents which we believe might be agreeable to you. But the one thing in the world which we desire most, both for you and for your Realm, would be to obtain for your subjects who have already embraced the law of the only true God of heaven and earth, the freedom to profess it, since this law is the highest, the noblest, the most sacred and especially the most suitable to have kings reign absolutely over the people.

We are even quite convinced that, if you knew the truths and the maxims which it teaches, you would give

first of all to your subjects the glorious example of embracing it. We wish you this incomparable blessing together with a long and happy reign, and we pray God that it may please Him to augment your greatness with the happiest of endings.

Written at Saint-Germain-en-Laye, the 10th day of January, 1681,

Your very dear and good friend,
Louis

Answer from the King of Tonkin to Louis XIV

The King of Tonkin sends to the King of France a letter to express to him his best sentiments, saying that he was happy to learn that fidelity is a durable good of man and that justice is the most important of things. Consequently practicing of fidelity and justice cannot but yield good results. Indeed, though France and our Kingdom differ as to mountains, rivers, and boundaries, if fidelity and justice reign among our villages, our conduct will express all of our good feelings and contain precious gifts. Your communication, which comes from a country which is a thousand leagues away, and which proceeds from the heart as a testimony of your sincerity, merits repeated consideration and infinite praise. Politeness toward strangers is nothing unusual in our country. There is not a stranger who is not well received by us. How then could we refuse a man from France, which is the most celebrated among the kingdoms of the world and which for love of us wishes to frequent us and bring us merchandise? These feelings of fidelity and justice are truly worthy to be applauded. As regards your wish that we should cooperate in propagating your religion, we do not dare to permit it, for there is an ancient custom, introduced by edicts, which formally forbids it. Now, edicts are promulgated only to be carried out faithfully; without fidelity nothing is stable. How could we disdain a well-established custom to satisfy a private friendship? . . .

We beg you to understand well that this is our communication concerning our mutual acquaintance. This then is my letter. We send you herewith a modest gift, which we offer you with a glad heart.

This letter was written at the beginning of winter and on a beautiful day.



What are the underlying beliefs and approaches of these two rulers? How are they alike? How are they different? What is the significance of the way the two rulers date their letters?

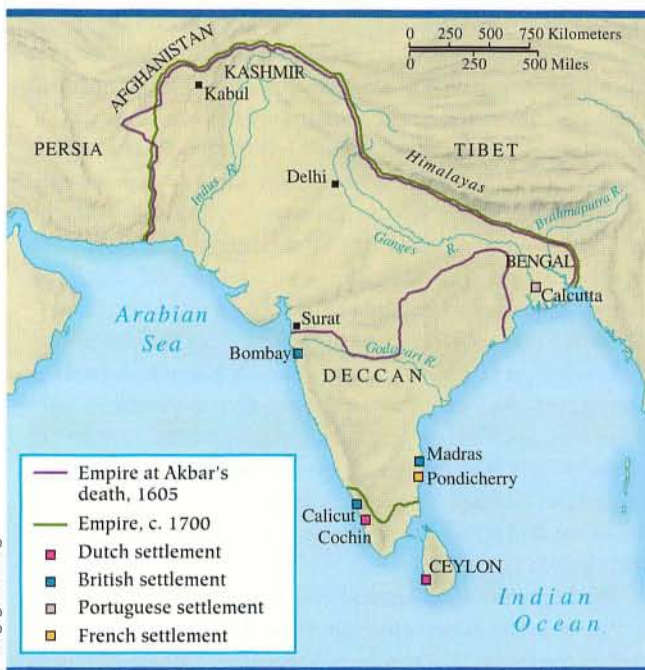
Source: From *The World of Southeast Asia: Selected Historical Readings*, Harry J. Benda and John A. Larkin, eds. Copyright © 1967 by Harper & Row Publishers. Used with permission of John A. Larkin.

their own resources. The spice trade was enormously profitable. European merchants and rulers were determined to gain control of the sources of the spices, and that determination led them to take direct control of the Indonesian archipelago.

The French and British in India

When a Portuguese fleet arrived at the port of Calicut in the spring of 1498, the Indian subcontinent was divided into a number of Hindu and Muslim kingdoms. But it was on the verge of a new era of unity that would be brought about by a foreign dynasty called the Mughals (MOO-guls).

THE MUGHAL EMPIRE The founders of the Mughal Empire were not natives of India but came from the mountainous region north of the Ganges River valley. The founder of the dynasty, Babur (BAH-burr) (1483–1530), had an illustrious background. His father was descended from the great Asian conqueror Tamerlane; his mother, from the Mongol conqueror Genghis Khan. It was Akbar (AK-bar) (1556–1605), Babur’s grandson, however, who brought Mughal rule to most of India, creating the greatest Indian empire since the Mauryan dynasty nearly two thousand years earlier.



The Mughal Empire

THE IMPACT OF THE WESTERN POWERS As we have seen, the first Europeans to arrive in India were the Portuguese. At first, Portugal dominated regional trade in the Indian Ocean, but at the end of the sixteenth century, the English and the Dutch arrived on the scene. Soon both powers were competing with Portugal, and with each other, for trading privileges in the region.

During the first half of the seventeenth century, the English presence in India steadily increased. By 1650, English trading posts had been established at Surat (a thriving port along the northwestern coast of India), Fort William (now the

great city of Calcutta) near the Bay of Bengal, and Madras (now Chennai) on the southeastern coast. From Madras, English ships carried Indian-made cotton goods to the East Indies, where they were bartered for spices, which were shipped back to England.

English success in India attracted rivals, including the Dutch and the French. The Dutch abandoned their interests to concentrate on the spice trade in the middle of the seventeenth century, but the French were more persistent and established their own forts on the east coast. For a brief period, the French competed successfully with the British, even capturing the British fort at Madras.

But the British were saved by the military genius of Sir Robert Clive (CLYV), an aggressive British empire-builder who eventually became the chief representative of the East India Company in India. (The East India Company had been founded as a joint-stock company in 1600—see “The Growth of Commercial Capitalism” later in this chapter.) The British were aided as well by the refusal of the French government to provide financial support for French efforts in far-off India. Eventually, the French were restricted to the fort at Pondicherry and a handful of small territories on the southeastern coast.

In the meantime, Clive began to consolidate British control in Bengal, where the local ruler had attacked Fort William and imprisoned the local British population in the “Black Hole of Calcutta” (an underground prison for holding the prisoners, many of whom died in captivity). In 1757, a small British force numbering about three thousand defeated a Mughal-led army more than ten times its size in the Battle of Plassey (PLASS-ee). As part of the spoils of victory, the British East India Company received from the now-decrepit Mughal court the authority to collect taxes from lands in the area surrounding Calcutta. During the Seven Years’ War (1756–1763), the British forced the French to withdraw completely from India (see Chapter 18).

To officials of the East India Company, the expansion of their authority into the interior of the subcontinent probably seemed like a simple economic decision. It made sense to seek regular revenues that would pay for increasingly expensive military operations in India. To historians, it marks a major step in the gradual transfer of all of the Indian subcontinent to the British East India Company and later, in 1858, to the British crown as a colony (see Chapter 24).

China

In 1514, a Portuguese fleet dropped anchor off the coast of China. It was the first direct contact between the Chinese Empire and Europe since the journeys of Marco Polo two hundred years earlier. At the time, the Chinese thought little of the event. China appeared to be at the height of its power as the most magnificent civilization on earth. Its empire stretched from the steppes of Central Asia to the China Sea, from the Gobi Desert to the tropical rain forests of Southeast Asia. From the lofty perspective of the imperial throne in Beijing, the Europeans could only be seen as an unusual form of barbarian. To the Chinese ruler, the rulers of all other

countries were simply “younger brothers” of the Chinese emperor, who was regarded as the Son of Heaven.

THE MING AND QING DYNASTIES By the time the Portuguese fleet arrived off the coast of China, the Ming dynasty, which ruled from 1369 to 1644, had already begun a new era of greatness in Chinese history. Under a series of strong rulers, China extended its rule into Mongolia and Central Asia. The Ming even briefly reconquered Vietnam. Along the northern frontier, they strengthened the Great Wall and made peace with the nomadic tribesmen who had troubled China for centuries.

But the days of the Ming dynasty were numbered. In the 1630s, a major epidemic devastated the population in many areas. The suffering caused by the epidemic helped spark a peasant revolt led by Li Zicheng (lee zee-CHENG). In 1644, Li and his forces occupied the capital of Beijing. The last Ming emperor committed suicide by hanging himself from a tree in the palace gardens.

The overthrow of the Ming dynasty created an opportunity for the Manchus, a farming and hunting people who lived northeast of China in the area known today as Manchuria. The Manchus conquered Beijing, and Li Zicheng’s army fell. The victorious Manchus then declared the creation of a new dynasty with the reign title of the Qing (“Pure”).

The Qing (CHING) were blessed with a series of strong early rulers who pacified the country, corrected the most serious social and economic ills, and restored peace and prosperity. Two Qing monarchs, Kangxi (KAHNG-shee) and Qian-long (CHAN-loong), ruled China for well over a century, from the middle of the seventeenth century to the end of the eighteenth. They were responsible for much of the greatness of Manchu China.

WESTERN INROADS Although China was at the height of its power and glory in the mid-eighteenth century, the first signs of internal decay in the Manchu dynasty were beginning to appear. Qing military campaigns along the frontier were expensive and placed heavy demands on the treasury. At the same time, increasing pressure on the land because of population growth led to economic hardship for many peasants and even rebellion.

Unfortunately for China, the decline of the Qing dynasty occurred just as Europe was increasing pressure for more trade. The first conflict had come from the north, where Russian traders sought skins and furs. Formal diplomatic relations between China and Russia were established in 1689 and provided for regular trade between the two countries.

Dealing with the foreigners who arrived by sea was more difficult. By the end of the seventeenth century, the English had replaced the Portuguese as the dominant force in European trade. Operating through the East India Company, which served as both a trading unit and the administrator of English territories in Asia, the English established their first trading post at Canton in 1699.

Over the next several decades, trade with China, notably the export of tea and silk to England, increased rapidly. To limit contacts between Europeans and Chinese, the Qing government confined all European traders to a small island just outside the city walls of Canton and permitted them to reside there only from October through March.

For a while, the British accepted this system, which brought considerable profit to the East India Company. But by the end of the eighteenth century, some British traders had begun to demand access to other cities along the Chinese coast and insist that the country be opened to British manufactured goods. In 1793, a British mission under Lord Macartney visited Beijing to press for liberalization of trade restrictions. But Emperor Qianlong expressed no interest in

British products (see the box on p. 424). An exasperated Macartney compared the Chinese Empire to “an old, crazy, first-rate man-of-war” that had once awed its neighbors “merely by her bulk and appearance” but was now destined under incompetent leadership to be “dashed to pieces on the shore.” The Chinese would later pay for their rejection of the British request (see Chapter 24).

Japan

At the end of the fifteenth century, Japan was at a point of near anarchy, but in the course of the sixteenth century, a number of powerful individuals achieved

the unification of Japan. One of them, Tokugawa Ieyasu (toh-koo-GAH-wah ee-yeh-YAH-soo) (1543–1616), took the title of shogun (“general”) in 1603, an act that initiated the most powerful and longest lasting of all the Japanese shogunates. The Tokugawa rulers completed the restoration of central authority and remained in power until 1868.

OPENING TO THE WEST Portuguese traders had landed on the islands of Japan in 1543, and in a few years, Portuguese ships began stopping at Japanese ports on a regular basis to take part in the regional trade between Japan, China, and Southeast Asia. The first Jesuit missionary, Francis Xavier, arrived in 1549 and had some success in converting the local population to Christianity.

Initially, the visitors were welcomed. The curious Japanese were fascinated by tobacco, clocks, eyeglasses, and



The Qing Empire

An Imperial Edict to the King of England

IN 1793, THE BRITISH EMISSARY Lord Macartney visited the Qing Empire to request the opening of trading relations between his country and China. Emperor Qianlong's reply, addressed to King George III of England, illustrates how the imperial court in Beijing viewed the world. King George cannot have been pleased.

An Imperial Edict to the King of England

You, O King, are so inclined toward our civilization that you have sent a special envoy across the seas to bring to our Court your memorial of congratulations on the occasion of my birthday and to present your native products as an expression of your thoughtfulness. On perusing your memorial, so simply worded and sincerely conceived, I am impressed by your genuine respectfulness and friendliness and greatly pleased.

As to the request made in your memorial, O King, to send one of your nationals to stay at the Celestial Court to take care of your country's trade with China, this is not in harmony with the state system of our dynasty and will definitely not be permitted. Traditionally people of the European nations who wished to tender some service under the Celestial Court have been permitted to come to the capital. But after their arrival they are obliged to wear Chinese court costumes, are placed in a certain residence and are never allowed to return to their own countries. This is the established rule of the Celestial Dynasty with which

presumably you, O King, are familiar. Now you, O King, wish to send one of your nationals to live in the capital, but he is not like the Europeans, who come to Beijing as Chinese employees, live there and never return home again, nor can he be allowed to go and come and maintain any correspondence. This is indeed a useless undertaking. . . .

The Celestial Court has pacified and possessed the territory within the four seas. Its sole aim is to do its utmost to achieve good government and to manage political affairs, attaching no value to strange jewels and precious objects. The various articles presented by you, O King, this time are accepted by my special order to the office in charge of such functions in consideration of the offerings having come from a long distance with sincere good wishes. As a matter of fact, the virtue and prestige of the Celestial Dynasty having spread far and wide, the kings of the myriad nations come by land and sea with all sorts of precious things. Consequently there is nothing we lack, as your principal envoy and others have themselves observed. We have never set much store on strange objects, nor do we need any more of your country's manufactures.

Q What reasons does Qianlong give for denying Britain's request to open diplomatic and trading relations with China? Do his comments indicate any ignorance about the West at the end of the eighteenth century? If he had known more, would his response have been different? Why or why not?

Source: From *China's Response to the West: A Documentary Survey, 1839–1923* by Ssu-yu Teng and John K. Fairbank (Cambridge, Mass.: Harvard University Press, 1982).



Musée des Arts Asiatiques-Guimet (Daniel Arnaudet), Paris // © RMN-Grand Palais/Art Resource, NY

The Portuguese Arriving at Nagasaki. Portuguese traders landed accidentally in Japan in 1543. In a few years, they arrived regularly, taking part in a regional trade network involving Japan, China, and Southeast Asia. In these panels, done in black lacquer and gold leaf, we see a late-sixteenth-century Japanese interpretation of the first Portuguese landing at Nagasaki.

other European goods, and local nobles were interested in purchasing all types of European weapons and armaments. Japanese rulers found the new firearms especially helpful in defeating their enemies and unifying the islands. The effect on Japanese military architecture was especially striking, as local lords began to erect castles in stone on the European model.

The success of the Catholic missionaries, however, provoked a strong reaction against the presence of Westerners. When the missionaries interfered in local politics, Tokugawa Ieyasu, newly come to power, expelled all missionaries. Japanese Christians were now persecuted. When a group of Christian peasants on the island of Kyushu revolted in 1637, they were bloodily suppressed.

The European merchants were the next to go. The government closed the two major foreign trading posts on the island of Hirado and at Nagasaki (nah-gah-SAH-kee). Only a small Dutch community in Nagasaki was allowed to remain in Japan. The Dutch, unlike the Spanish and Portuguese, had not allowed missionary activities to interfere with their trade interests. But the conditions for staying were strict. Dutch ships were allowed to dock at Nagasaki harbor just once a year and could remain for only two or three months.

The Americas

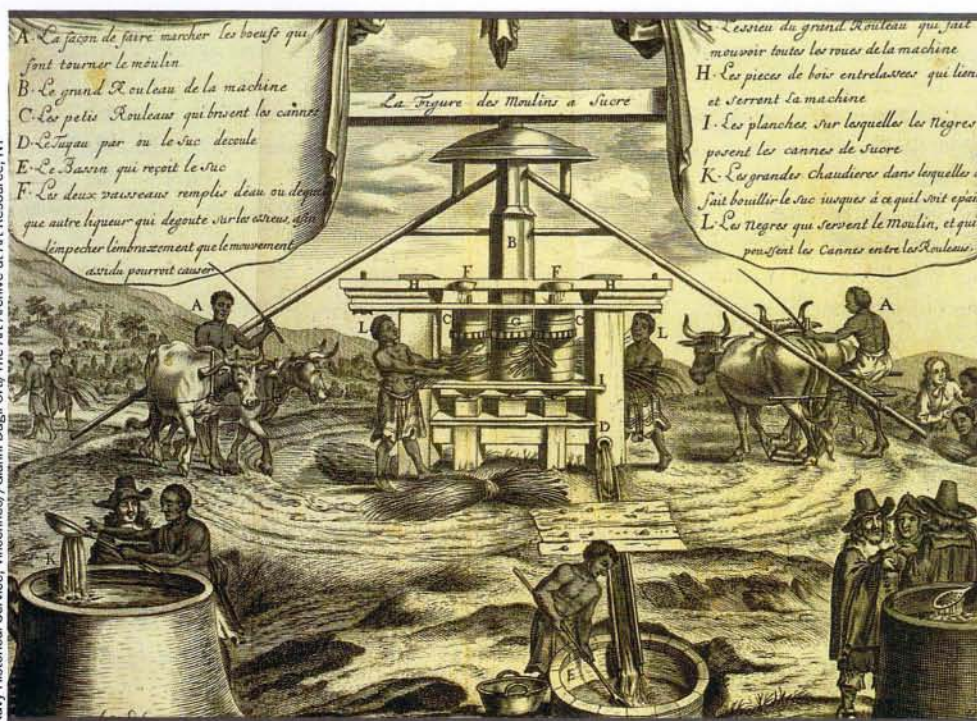
In the sixteenth century, Spain and Portugal had established large colonial empires in the Americas. Portugal continued to profit from its empire in Brazil. The Spanish also maintained an enormous South American empire, but Spain's importance as a commercial power declined rapidly in the seventeenth century because of a drop in the output of the silver mines and the poverty of the Spanish monarchy. By the beginning of the seventeenth century, both Portugal and Spain found themselves with new challenges to their American empires from the Dutch, English, and French, who increasingly sought to create their own colonial empires in the New World.



The West Indies

WEST INDIES Both the French and English colonial empires in the New World included large parts of the West Indies. The English held Barbados, Jamaica, and Bermuda, and the French possessed Saint-Domingue, Martinique, and Guadeloupe. On these tropical islands, both the English and the French developed plantation economies, worked by African slaves, which produced tobacco, cotton, coffee, and sugar, all products increasingly in demand in Europe.

The "sugar factories," as the sugar plantations in the Caribbean were called, played an especially prominent role. By the early eighteenth century, sugar was Britain's main export from its American colonies. By the last two decades of



A Sugar Mill in the West Indies.

Cane sugar was one of the most valuable products produced in the West Indies. By 1700, sugar was replacing honey as a sweetener for increasing numbers of Europeans. This seventeenth-century French illustration shows the operation of a sugar mill in the French West Indies.

New Historical Service, Vincennes/Gianni Dagli Orti/The Art Archive at Art Resource, NY

the century, the British colony of Jamaica, one of Britain's most important, was producing 50,000 tons of sugar annually with the slave labor of 200,000 blacks. The French colony of Saint-Domingue (later Haiti) had 500,000 slaves working on three thousand plantations. This colony produced 100,000 tons of sugar a year, but at the expense of a high death rate from the brutal treatment of the slaves. It is not surprising that Saint-Domingue was the site of the first successful slave uprising in 1793 (see Chapter 19).

BRITISH NORTH AMERICA Although Spain claimed all of North America as part of its American overseas empire, other nations largely ignored its claim. The British argued that “prescription without possession availeth nothing.” The Dutch were among the first to establish settlements on the North American continent. Their activities began after 1609 when Henry Hudson, an English explorer hired by the Dutch, discovered the river that bears his name. Within a few years, the Dutch had established the mainland colony of New Netherland, which stretched from the mouth of the Hudson River as far north as Albany, New York. Present-day names such as Staten Island and Harlem remind us that it was the Dutch who initially settled the Hudson River valley. In the second half of the seventeenth century, competition from the English and French and years of warfare with those rivals led to the decline of the Dutch commercial empire. In 1664, the English seized the colony of New Netherland and renamed it New York; soon afterward, the Dutch West India Company went bankrupt.

In the meantime, the English had begun to establish their own colonies in North America. The first permanent English settlement in America was Jamestown, founded in 1607 in modern Virginia. It barely survived, making it evident that the colonizing of American lands was not necessarily conducive to quick profits. But the desire to practice one's own religion, combined with economic interests, could lead to successful colonization, as the Massachusetts Bay Company demonstrated. The Massachusetts colony had 4,000 settlers in its early years but by 1660 had swelled to 40,000. By the end of the seventeenth century, the English had established control over most of the eastern seaboard of the present United States.

British North America came to consist of thirteen colonies. They were thickly populated, containing about 1.5 million people by 1750, and were also prosperous. Supposedly run by the British Board of Trade, the Royal Council, and Parliament, these thirteen colonies had legislatures that tended to act independently. Merchants in such port cities as Boston, Philadelphia, New York, and Charleston resented and resisted regulation from the British government.

The British colonies in both North America and the West Indies were assigned roles in keeping with mercantilist theory (see “Mercantilism” later in this chapter). They provided raw materials, such as cotton, sugar and tobacco, for the mother country while buying the latter's manufactured goods. Navigation acts regulated what could be taken from and sold to the colonies. Theoretically, the system was supposed to provide a balance of trade favorable to the mother country.



CHRONOLOGY New Rivals on the World Stage

Portuguese traders land in Japan	1543
British East India Company formed	1600
Dutch East India Company formed	1602
English settlement at Jamestown	1607
Champlain establishes settlement at Quebec	1608
Dutch fort established at Batavia	1619
Dutch seize Malacca from the Portuguese	1641
English seize New Netherland	1664
English establish trading post at Canton	1699
Battle of Plassey	1757
French cede Canada to British	1763
British mission to China	1793

FRENCH NORTH AMERICA The French also established a colonial empire in North America. Already in 1534, the French explorer Jacques Cartier (ZHAK kar-TYAY) had discovered the Saint Lawrence River and laid claim to Canada as a French possession. It was not until 1608, however, when Samuel de Champlain (shahm-PLAN or SHAM-playn) established a settlement at Quebec that the French began to take a more serious interest in Canada as a colony. In 1663, Canada was made the property of the French crown and administered by a French governor like a French province.

French North America was run autocratically as a vast trading area, where valuable furs, leather, fish, and timber were acquired. The inability of the French state to get its people to emigrate to its Canadian possessions, however, left the territory thinly populated. By the mid-eighteenth century, there were only about 15,000 French Canadians, most of whom were hunters, trappers, missionaries, or explorers. The French failed to provide adequate men or money, allowing their European wars to take precedence over the conquest of the North American continent. Already in 1713, by the Treaty of Utrecht, the French began to cede some of their American possessions to their British rival. As a result of the Seven Years' War, they would surrender the rest of their Canadian lands in 1763 (see Chapter 18).

British and French rivalry was also evident in the Spanish and Portuguese colonial empires in Latin America. The decline of Spain and Portugal had led these two states to depend even more on resources from their colonies, and they imposed strict mercantilist rules to keep others out. Spain, for example, tried to limit all trade with its colonies to Spanish ships. But the British and French were too powerful to be excluded. The British cajoled the Portuguese into allowing them into the lucrative Brazilian trade. The French, however, were the first to break into the Spanish Latin American market when the French Bourbons became kings of Spain at the beginning of the eighteenth century. Britain's first entry into Spanish American markets came in 1713, when the British were granted the privilege, known as the *asiento* (ah-SYEN-toh), of transporting 4,500 slaves a year to Spanish Latin America.

The Impact of European Expansion



FOCUS QUESTION: How did European expansion affect both the conquered and the conquerors?

Between 1500 and 1800, the Atlantic nations of Europe moved into all parts of the world. The first had been Spain and Portugal, the two great colonial powers of the sixteenth century, followed by the Dutch, who built their colonial empire in the seventeenth century as Portugal and Spain declined. The Dutch were soon challenged by the British and French, who outstripped the others in the eighteenth century while becoming involved in a bitter rivalry. By the end of the eighteenth century, it appeared that Great Britain would become the great European imperial power. European expansion made a great impact on both the conquered and the conquerors.

The Conquered

Different regions experienced different effects from the European expansion. The native American civilizations, which had their own unique qualities and a degree of sophistication not much appreciated by Europeans, were virtually destroyed. In addition to devastating losses of population from European diseases, ancient social and political structures were ripped up and replaced by European institutions, religion, language, and culture. In Africa, the real demographic impact of the slave trade is uncertain due to a lack of records; however, estimates of the population in West Africa suggest that the slave trade negated any population growth, rather than causing a decline. Politically and socially, the slave trade encouraged the growth of territories in West Africa, such as Dahomey and Benin, where the leaders waged internal wars to secure more slaves to trade for guns and gunpowder. Without the slave trade, these territories became susceptible to European control in the nineteenth century. The Portuguese trading posts in the East had little direct impact on native Asian civilizations, although Dutch control of the Indonesian archipelago was more pervasive. China and Japan were still little affected by Westerners, although India was subject to ever-growing British encroachment.

In Central and South America, a new civilization arose that we have come to call Latin America. It was a multiracial society. Spanish and Portuguese settlers who arrived in the Western Hemisphere were few in number relative to the native Indians; many of the newcomers were males who not only used female natives for their sexual pleasure but married them as well. Already by 1501, Spanish rulers had authorized intermarriage between Europeans and native American Indians, whose offspring became known as mestizos (mess-TEE-zohz). Another group of people brought to Latin America were the Africans. Over a period of three centuries, possibly as many as 8 million slaves were brought to Spanish and Portuguese America to work the plantations. Africans also contributed to Latin America's multiracial character. Mulattoes

(muh-LAH-tohz)—the offspring of Africans and whites—joined mestizos and descendants of whites, Africans, and native Indians to produce a unique society in Latin America. Unlike Europe, and unlike British North America, which remained a largely white offshoot of Europe, Latin America developed a multiracial society with less rigid attitudes about race.

The ecology of the conquered areas was also affected by the European presence. Europeans brought horses and cattle to the Americas, which revolutionized the life of the Indians. Cattle farming supplanted the Indian agricultural practice of growing maize (Indian corn), eventually leading to the development of large estates for raising cattle. South America would later become a great exporter of beef. Europeans also brought new crops, such as wheat and cane sugar, to be cultivated on large plantations by native or imported slave labor. In their trips to other parts of the world, Europeans also carried New World plants with them. Thus, Europeans introduced sweet potatoes and maize to Africa in the sixteenth century.

CATHOLIC MISSIONARIES Although there were some Protestant missionaries in the world outside Europe, Catholic missionaries were far more active in spreading Christianity. From the beginning of their conquest of the New World, Spanish and Portuguese rulers were determined to Christianize the native peoples. This policy gave the Catholic Church an important role to play in the New World, one that added considerably to church power. Catholic missionaries—especially the Dominicans, Franciscans, and Jesuits—fanned out to different parts of the Spanish Empire.

To facilitate their efforts, missionaries brought Indians together into villages, where they could be converted, taught trades, and encouraged to grow crops. These missions enabled the missionaries to control the lives of the Indians and helped ensure that they would remain docile members of the empire (see the box on p. 428 and the Film & History feature on p. 429). Missions generally benefited the missionaries more than the Indians. In frontier districts such as California and Texas, missions also served as military barriers to foreign encroachment.

The Catholic Church constructed hospitals, orphanages, and schools. Monastic schools instructed Indian students in the rudiments of reading, writing, and arithmetic. The Catholic Church also provided outlets for women other than marriage. Nunneries were places of prayer and quiet contemplation, but women in religious orders, many of them of aristocratic background, often lived well and worked outside their establishments by running schools and hospitals. Indeed, one of these nuns, Sor Juana Inés de la Cruz (SAWR HWAH-nuh ee-NAYSS day lah KROOZ) (1651–1695), was one of seventeenth-century Latin America's best-known literary figures. She wrote poetry and prose and promoted the education of women.

Christian missionaries also made the long voyage to China on European merchant ships. The Jesuits were among the most active and the most effective. Many of the early Jesuit missionaries to China were highly educated men who were

The Mission

IN 1609, TWO JESUIT PRIESTS EMBARKED on a missionary calling with the Guaraní Indians in eastern Paraguay. Eventually, the Jesuits established more than thirty missions in the region. Well organized and zealous, the Jesuits transformed their missions into profitable businesses. This description of a Jesuit mission in Paraguay was written by Félix de Azara, a Spanish soldier and scientist.

Félix de Azara, Description and History of Paraguay and Rio de la Plata

Having spoken of the towns founded by the Jesuit fathers, and of the manner in which they were founded, I shall discuss the government which they established in them. . . . In each town resided two priests, a curate and a subcurate, who had certain assigned functions. The subcurate was charged with all the spiritual tasks, and the curate with every kind of temporal responsibility. . . .

The curate allowed no one to work for personal gain; he compelled everyone, without distinction of age or sex, to work for the community, and he himself saw to it that all were equally fed and dressed. For this purpose the curates placed in storehouses all the fruits of agriculture and the products of industry, selling in the Spanish towns their surplus of cotton, cloth, tobacco, vegetables, skins, and wood, transporting them in their own boats down the nearest rivers, and returning with implements and whatever else was required.

From the foregoing one may infer that the curate disposed of the surplus funds of the Indian towns, and that no Indian could aspire to own private property. This deprived them of any incentive to use reason or talent, since the most industrious, able, and worthy person had the same food, clothing, and pleasures as the most wicked, dull, and indolent. It also follows that although this form of government was

well designed to enrich the communities it also caused the Indian to work at a languid pace, since the wealth of his community was of no concern to him.

It must be said that although the Jesuit fathers were supreme in all respects, they employed their authority with a mildness and a restraint that command admiration. They supplied everyone with abundant food and clothing. They compelled the men to work only half a day, and did not drive them to produce more. Even their labor was given a festive air, for they went in procession to the fields, to the sound of music . . . and the music did not cease until they had returned in the same way they had set out. They gave them many holidays, dances, and tournaments, dressing the actors and the members of the municipal councils in gold or silver tissue and the most costly European garments, but they permitted the women to act only as spectators.

They likewise forbade the women to sew; this occupation was restricted to the musicians, sacristans, and acolytes. But they made them spin cotton; and the cloth that the Indians wove, after satisfying their own needs, they sold together with the surplus cotton in the Spanish towns, as they did with the tobacco, vegetables, wood, and skins. The curate and his companion, or subcurate, had their own plain dwellings, and they never left them except to take the air in the great enclosed yard of their college. They never walked through the streets of the town or entered the house of any Indian or let themselves be seen by any woman—or indeed, by any man, except for those indispensable few through whom they issued their orders.

Q *How were the missions organized to enable the missionaries to control most aspects of the Indians' lives? Why was this deemed necessary?*

Source: Excerpt from *Latin American Civilization* by Benjamin Keen, ed. (Boston: Houghton Mifflin, 1974), Vol. I, pp. 223–224. Reprinted by permission of the estate of Benjamin Keen.

familiar with European philosophical and scientific developments. They brought along clocks and various other instruments that impressed Chinese officials and made them more open to Western ideas.

The Jesuits used this openness to promote Christianity. To make it easier for the Chinese to accept Christianity, the Jesuits pointed to similarities between Christian morality and Confucian ethics. The Italian priest Matteo Ricci described the Jesuit approach:

In order that the appearance of a new religion might not arouse suspicion among the Chinese people, the Jesuit Fathers did not speak openly about religious matters when they began to appear in public. . . . They did, however, try to teach this pagan people in a more direct way, namely, by virtue of their example and by the sanctity of their lives. In this way they

attempted to win the good will of the people and little by little to dispose their minds to receive what they could not be persuaded to accept by word of mouth. . . . From the time of their entrance they wore the ordinary Chinese outer garment, which was somewhat similar to their own religious habits; a long robe reaching down to the heels and with very ample sleeves, which are much in favor with the Chinese.¹¹

The efforts of the Christian missionaries reached their height in the early eighteenth century. Several hundred Chinese officials became Catholics, as did an estimated 300,000 ordinary Chinese. But ultimately squabbling among the religious orders themselves undermined the Christian effort. To make it easier for the Chinese to convert, the Jesuits had allowed the new Catholics to continue the practice of ancestor worship. Jealous Dominicans and Franciscans complained to

The Mission (1986)

DIRECTED BY ROLAND JOFFÉ, *THE MISSION* examines religion, politics, and colonialism in Europe and South America in the mid-eighteenth century. The movie begins with a flashback as Cardinal Altamirano (Ray McAnally) is dictating a letter to the pope to discuss the fate of the Jesuit missions in Paraguay. He describes the establishment of a new Jesuit mission (San Carlos) in Spanish territory in the borderlands of Paraguay and Brazil. Father Gabriel (Jeremy Irons) has been able to win over the Guaraní Indians and create a community based on communal livelihood and property (private property has been abolished). The mission includes dwellings for the Guaraní and a church where they can practice their new faith by learning the Gospel and singing hymns. This small band of Jesuits is joined by Rodrigo Mendoza (Robert De Niro), who has been a slave trader dealing in Indians and now seeks to atone for killing his brother in a fit of jealous rage by joining the community at San Carlos. Won over to Father Gabriel's perspective, he also becomes a member of the Jesuit order. Cardinal Altamirano now travels to the New World, sent by a pope anxious to appease the Portuguese monarch over the activities of the Jesuits. Portuguese settlers in Brazil are eager to use the local people as slaves and to confiscate their communal lands and property. In 1750, when Spain agrees to turn over the Guaraní territory in Paraguay to Portugal, the settlers seize their opportunity. Although the cardinal visits a number of missions, including San Carlos, and obviously approves of their accomplishments, his hands are tied by the Portuguese king who is threatening to disband the Jesuit order if the missions are not closed. The cardinal acquiesces, and Portuguese troops are sent to take over the missions. Although Rodrigo and the other Jesuits join the Guaraní in fighting the Portuguese while Father Gabriel refuses to fight, all are massacred. The cardinal returns to Europe, dismayed by the murderous activities of the Portuguese but hopeful that the Jesuit order will be spared. All is in vain, however, as



The Jesuit missionary Father Gabriel (Jeremy Irons) with the Guaraní Indians of Paraguay before their slaughter by Portuguese troops.

the Catholic monarchs of Europe expel the Jesuits from their countries and pressure Pope Clement XIV into disbanding the Jesuit order in 1773.

In its approach to the destruction of the Jesuit missions, *The Mission* clearly exalts the dedication of the Jesuit order and praises its devotion to the welfare of the Indians. The movie ends with a small group of Guaraní children, now all orphans, picking up a few remnants of debris from their destroyed mission and moving off down the river back into the wilderness to escape enslavement. The final words on the screen illuminate the movie's message about the activities of the Europeans who destroyed the native civilizations in their conquest of the Americas: "The Indians of South America are still engaged in a struggle to defend their land and their culture. Many of the priests who, inspired by faith and love, continue to support the rights of the Indians, do so with their lives," a reference to the ongoing struggle in Latin America against regimes that continue to oppress the landless masses.

the pope, who condemned the practice. Soon Chinese authorities began to suppress Christian activities throughout China.

The Jesuits also had some success in Japan, where they converted a number of local nobles. By the end of the sixteenth century, thousands of Japanese on the southernmost islands of Kyushu and Shikoku had become Christians. But the Jesuit practice of destroying local idols and shrines and turning some temples into Christian schools or churches caused a severe reaction. When a new group of Spanish Franciscans continued the same policies, the government ordered

the execution of nine missionaries and a number of their Japanese converts. When missionaries continued to interfere in local politics, Tokugawa Ieyasu expelled all missionaries. Japanese Christians were now persecuted.

The Conquerors

For some Europeans, expansion abroad brought the possibility of obtaining land, riches, and social advancement. One Spaniard commented in 1572 that many "poor young men"

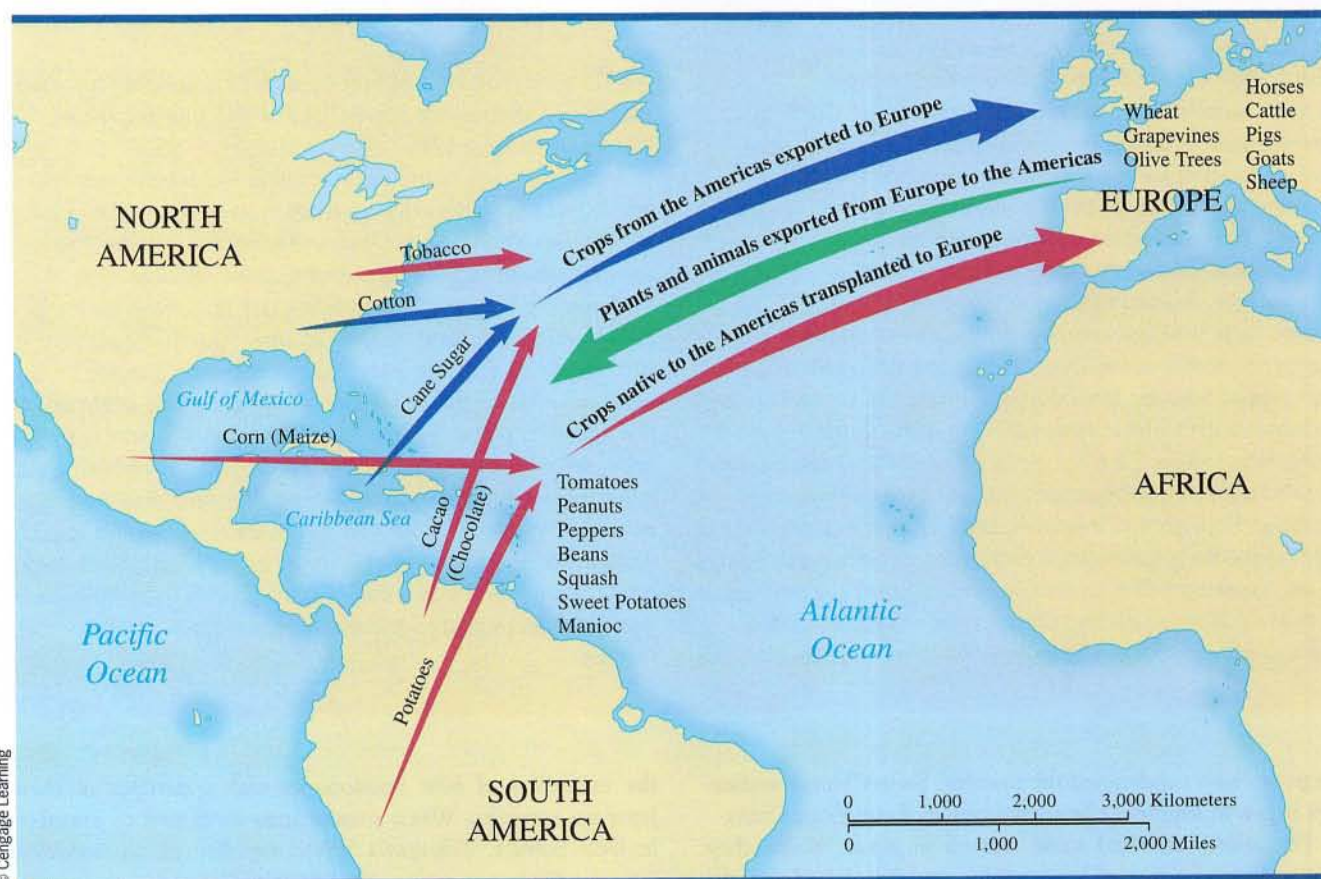
had left Spain for Mexico, where they hoped to acquire landed estates and call themselves “gentlemen.” Although some wives accompanied their husbands abroad, many ordinary European women found new opportunities for marriage in the New World because of the lack of white women. Indeed, as one commentator bluntly put it, even “a whore, if handsome, [can] make a wife for some rich planter.”¹² In the violence-prone world of early Spanish America, a number of women also found themselves rich after their husbands were killed unexpectedly. In one area of Central America, women owned about 25 percent of the landed estates by 1700.

European expansion also had other economic effects on the conquerors. Wherever they went in the New World, Europeans looked for sources of gold and silver. One Aztec commented that the Spanish conquerors “longed and lusted for gold. Their bodies swelled with greed, and their hunger was ravenous; they hungered like pigs for that gold.”¹³ Rich silver deposits were found and exploited in Mexico and southern Peru (modern Bolivia). When the mines at Potosí in Peru opened in 1545, the value of precious metals imported into Europe quadrupled. Between 1503 and 1650, an estimated 16 million kilograms (more than 35 million pounds) of silver and 185,000

kilograms (407,000 pounds) of gold entered the port of Seville and set off a price revolution that affected the Spanish economy.

But gold and silver were only two of the products that became part of the exchange between the New World and the Old. Historians refer to the reciprocal importation and exportation of plants and animals between Europe and the Americas as the **Columbian Exchange** (see Map 14.3). While Europeans were bringing horses, cattle, and wheat to the New World, they were taking new agricultural products such as potatoes, chocolate, corn, tomatoes, and tobacco back to Europe. Potatoes became especially popular as a dietary staple in some areas of Europe. High in carbohydrates and rich in vitamins A and C, potatoes could be easily stored for winter use and enabled more people to survive on smaller plots of land. This improvement in nutrition was soon reflected in a rapid increase in population. Other products, such as cochineal, a red dye discovered in Mexico, gave European artists and artisans a “perfect red” for their paintings and cloth.

The European lifestyle was greatly affected by new products from abroad. In addition to new foods, new drinks also appeared in Europe. Chocolate, which had been brought to Spain from Aztec Mexico, became a common drink by 1700.



MAP 14.3 The Columbian Exchange. In addition to their diseases, which killed vast numbers of indigenous inhabitants of the Americas, Europeans transplanted many of their crops and domestic animals to the New World. Europeans also imported plants from the New World that improved food production and nutrition in Europe.

Q Where were the main source regions for native plants imported into Europe?



The Huntington Library, San Marino, CA/SuperStock

A Seventeenth-Century World Map. This beautiful world map was prepared in 1630 by Henricus Hondius. The four portraits are of Caesar, the Roman statesman; Ptolemy, the second-century astronomer; Mercator, the Flemish cartographer whose map projection Hondius followed; and Hondius himself. By comparing this map with the map created by Ptolemy on p. 406, one can see how much Europeans had learned about the shape of the world by the seventeenth century.

The first coffee and tea houses opened in London in the 1650s and spread rapidly to other parts of Europe. In the eighteenth century, a craze for Chinese furniture and porcelain spread among the upper classes. Chinese ideas would also have an impact on intellectual attitudes (see Chapter 17).

European expansion, which was in part a product of European rivalries, also deepened that competition and increased the tensions among European states. Bitter conflicts arose over the cargoes coming from the New World and Asia. The Anglo-Dutch trade wars and the British-French rivalry over India and North America became part of a new pattern of worldwide warfare in the eighteenth century (see Chapter 18). Bitter rivalries also led to state-sponsored piracy as governments authorized private captains to attack enemy shipping and keep part of the proceeds for themselves.

In the course of their expansion, Europeans also came to have a new view of the world. When the travels began in the fifteenth century, Europeans were dependent on maps that were often fanciful and inaccurate. Their explorations helped them create new maps that gave a more realistic portrayal of the world, as well as new techniques called map projections that allowed them to represent the round surface of a sphere on a flat piece of paper. The most famous of these is the Mercator projection, the work of a Flemish cartographer, Gerardus Mercator (juh-RAHR-dus mur-KAY-tur) (1512–1594). A Mercator projection is what mapmakers call a conformal projection. It tries to show the true shape of landmasses, but only in a limited area. On the Mercator projection, the shapes of lands near the equator are quite accurate, but the farther away from the equator they lie, the more exaggerated their size becomes. For example, the island of Greenland on a Mercator projection appears to be larger than the continent of South America. In fact, Greenland is about one-ninth the size of South America. Nevertheless, the Mercator projection was valuable to ship captains. Every straight line on a Mercator

projection is a line of true direction, whether north, south, east, or west. For four centuries, ship captains were very grateful to Mercator.

The psychological impact of colonization on the colonizers is awkward to evaluate but hard to deny. Europeans were initially startled by the discovery of new peoples in the Americas. Some deemed them inhuman and thus fit to be exploited for labor. Others, however, found them to be refreshingly natural and as yet untouched by European corruption. But even the latter group still believed that the Indians should be converted—if not forcefully, at least peacefully—to Christianity. Overall, the relatively easy European success in dominating native peoples (be they Africans or Indians) reinforced Christian Europe’s belief in the inherent superiority of European civilization and religion. The Scientific Revolution of the seventeenth century (see Chapter 16), the Enlightenment of the eighteenth (see Chapter 17), and the imperialism of the nineteenth (see Chapter 24) would all bolster this Eurocentric perspective, which has pervaded Western civilization’s relations with the rest of the world.

Toward a World Economy



FOCUS QUESTION: What was mercantilism, and what was its relationship to colonial empires?

During the High Middle Ages, Europeans had engaged in a commercial revolution that created new opportunities for townspeople in a basically agrarian economy. Although this commercial thrust was slowed by the devastating crises of the fourteenth century, Europe’s discovery of the world outside in the fifteenth century led to an even greater burst of commercial activity and the inception of a world market.

Economic Conditions in the Sixteenth Century

Inflation became a major economic problem in the sixteenth and early seventeenth centuries. This so-called **price revolution** was a Europe-wide phenomenon, although it affected different areas at different times. Though the inflation rate was probably a relatively low 2 to 3 percent a year, it was noticeable in a Europe accustomed to stable prices. Foodstuffs were most subject to price increases, especially evident in the price of wheat. An upward surge in wheat prices was first noticed in the Mediterranean area—in Spain, southern France, and Italy—and reached its peak there in the 1590s.

Although precise data are lacking, economic historians believe that as a result of the price revolution, wages failed to keep up with price increases. Wage earners, especially agricultural laborers and salaried workers in urban areas, saw their standard of living drop. At the same time, landed aristocrats, who could raise rents, managed to prosper. Commercial and industrial entrepreneurs also benefited from the price revolution because of rising prices, expanding markets, and relatively cheaper labor costs. Some historians regard this profit inflation as a valuable stimulus to investment and the growth of capitalism, helping to explain the economic expansion and prosperity of the sixteenth century. Governments were likewise affected by inflation. They borrowed heavily from bankers and imposed new tax burdens on their subjects, often stirring additional discontent.

The causes of the price revolution are a subject of much historical debate. Already in the 1560s, European intellectuals associated the rise in prices with the great influx of precious metals from the New World. Although this view was accepted for a long time, many economic historians now believe that the increase in population in the sixteenth century played an important role in creating inflationary pressures. A growing population increased the demand for land and food and drove up prices for both.

The Growth of Commercial Capitalism

The flourishing European trade of the sixteenth century revolved around three major areas: the Mediterranean in the south, the Low Countries and the Baltic region in the north, and central Europe, whose inland trade depended on the Rhine and Danube Rivers. As overseas trade expanded, however, the Atlantic seaboard began to play a more important role, linking the Mediterranean, Baltic, and central European trading areas together and making the whole of Europe into a more integrated market that was all the more vulnerable to price shifts. With their cheaper and faster ships, the Dutch came to monopolize both European and world trade, although they were increasingly challenged by the English and French in the seventeenth century.

The commercial expansion of the sixteenth and seventeenth centuries was made easier by new forms of commercial organization, especially the **joint-stock company**. Individuals bought shares in a company and received

dividends on their investment while a board of directors ran the company and made the important business decisions. The return on investments could be spectacular. During its first ten years, investors received 30 percent on their money from the Dutch East India Company, which opened the Spice Islands and Southeast Asia to Dutch activity. The joint-stock company made it easier to raise large amounts of capital for world trading ventures.

Enormous profits were also being made in shipbuilding and in mining and metallurgy, where technological innovations, such as the use of pumps and new methods of extracting metals from ores, proved highly successful. The mining industry was closely tied to sixteenth-century family banking firms. In exchange for arranging large loans to Charles V, Jacob Fugger (YAH-gawp FOO-gurr) was given a monopoly over silver, copper, and mercury mines in the Habsburg possessions of central Europe that produced profits in excess of 50 percent per year. Though these close relationships between governments and entrepreneurs could lead to stunning successes, they could also be precarious. The House of Fugger went bankrupt at the end of the sixteenth century when the Habsburgs defaulted on their loans.

By the seventeenth century, the traditional family banking firms were no longer able to supply the numerous services needed for the expanding commercial capitalism. New institutions arose to take their place. The city of Amsterdam created the Bank of Amsterdam in 1609 as both a deposit and a transfer institution and the Amsterdam Bourse, or Exchange, where the trading of stocks replaced the exchange of goods. By the first half of the seventeenth century, the Amsterdam Exchange had emerged as the hub of the European business world, just as Amsterdam itself had replaced Antwerp as the greatest commercial and banking center of Europe.

Despite the growth of commercial capitalism, most of the European economy still depended on an agricultural system that had experienced few changes since the thirteenth century. At least 80 percent of Europeans still worked on the land. Almost all of the peasants of western Europe were free of serfdom, although many still owed a variety of feudal dues to the nobility. Despite the expanding markets and rising prices, European peasants saw little or no improvement in their lot as they faced increased rents and fees and higher taxes imposed by the state. In eastern Europe, the peasants' position even worsened as they were increasingly tied to the land in a new serfdom enforced by powerful landowners (see Chapter 15).

Mercantilism

In the seventeenth century, a set of economic tendencies that historians call **mercantilism** came to dominate economic practices. Fundamental to mercantilism was the belief that the total volume of trade was unchangeable. Therefore, states protected their economies by following certain practices: hoarding precious metals, implementing protectionist trade policies, promoting colonial development, increasing shipbuilding, supporting trading companies, and encouraging the manufacturing of products to be used in trade.

According to the mercantilists, the prosperity of a nation depended on a plentiful supply of bullion (gold and silver). For this reason, it was desirable to achieve a favorable balance of trade in which goods exported were of greater value than those imported, promoting an influx of gold and silver payments that would increase the quantity of bullion. Furthermore, to encourage exports, governments should stimulate and protect export industries and trade by granting trade monopolies, encouraging investment in new industries through subsidies, importing foreign artisans, and improving transportation systems by building roads, bridges, and canals. By imposing high tariffs on foreign goods, they could be kept out of the country and prevented from competing with domestic industries. Colonies were also deemed valuable as sources of raw materials and markets for finished goods.

The mercantilists also focused on the role of the state, believing that state intervention in some aspects of the economy was desirable for the sake of the national good. Government regulations to ensure the superiority of export goods, the construction of roads and canals, and the granting of subsidies to create trade companies were all predicated on government involvement in economic affairs.

Overseas Trade and Colonies: Movement Toward Globalization

Mercantilist theory on the role of colonies was matched in practice by Europe's overseas expansion. With the development of colonies and trading posts in the Americas and the

East, Europeans embarked on an adventure in international commerce in the seventeenth century. Although some historians speak of a nascent world economy, we should remember that local, regional, and intra-European trade still predominated. At the end of the seventeenth century, for example, English imports totaled 360,000 tons, but only 5,000 tons came from the East Indies. About one-tenth of English and Dutch exports were shipped across the Atlantic; slightly more went to the East. What made the transoceanic trade rewarding, however, was not the volume but the value of its goods. Dutch, English, and French merchants were bringing back products that were still consumed largely by the wealthy but were beginning to make their way into the lives of artisans and merchants. Pepper and spices from the Indies, West Indian and Brazilian sugar, and Asian coffee and tea were becoming more readily available to European consumers.

Trade within Europe remained strong throughout the eighteenth century as wheat, timber, and naval stores from the Baltic, wines from France, wool and fruit from Spain, and silk from Italy were exchanged along with a host of other products. But this trade increased only slightly while overseas trade boomed. From 1716 to 1789, total French exports quadrupled; intra-European trade, which constituted 75 percent of these exports in 1716, accounted for only 50 percent of the total in 1789. This increase in overseas trade has led some historians to proclaim the emergence of a truly global economy in the eighteenth century. Trade patterns now interlocked Europe, Africa, the East, and the Americas.

CHAPTER SUMMARY

At the end of the fifteenth century, Europeans sailed out into the world in all directions. Beginning in the mid-fifteenth century with a handful of Portuguese ships that ventured southward along the West African coast, bringing back slaves and gold, the process of European expansion accelerated with the epochal voyages of Christopher Columbus to the Americas and Vasco da Gama to the Indian Ocean in the 1490s. The Portuguese Empire was based on trade; Portugal's population was too small for it to establish large colonies. But Spain had greater resources: Spanish conquistadors overthrew both the Aztec and Inca Empires, and Spain created two major administrative units in New Spain and Peru that subjected the native population to Spanish control. Catholic missionaries, under the control of the Spanish crown, brought Christianity, including cathedrals and schools.

Soon a number of other European peoples, including the Dutch, British, and French, had joined in the process of expansion, and by the end of the eighteenth century, they had created



a global trade network dominated by Western ships and Western power. Although originally less prized than gold and spices, slaves became a major object of trade, and by the nineteenth century 10 million African slaves had been shipped to the Americas. Slavery was common in Africa, and the African terminus of the trade was in the hands of the Africans, but the insatiable demand for slaves led to increased warfare on that unfortunate continent. It was not until the late 1700s that slavery came under harsh criticism in Europe.

In less than three hundred years, the European age of exploration had changed the shape of the world. In some areas, such as the Americas and the Spice Islands in Asia, it led to the destruction of indigenous civilizations and the establishment of European colonies. In others, such as Africa, India, and mainland Southeast Asia, it

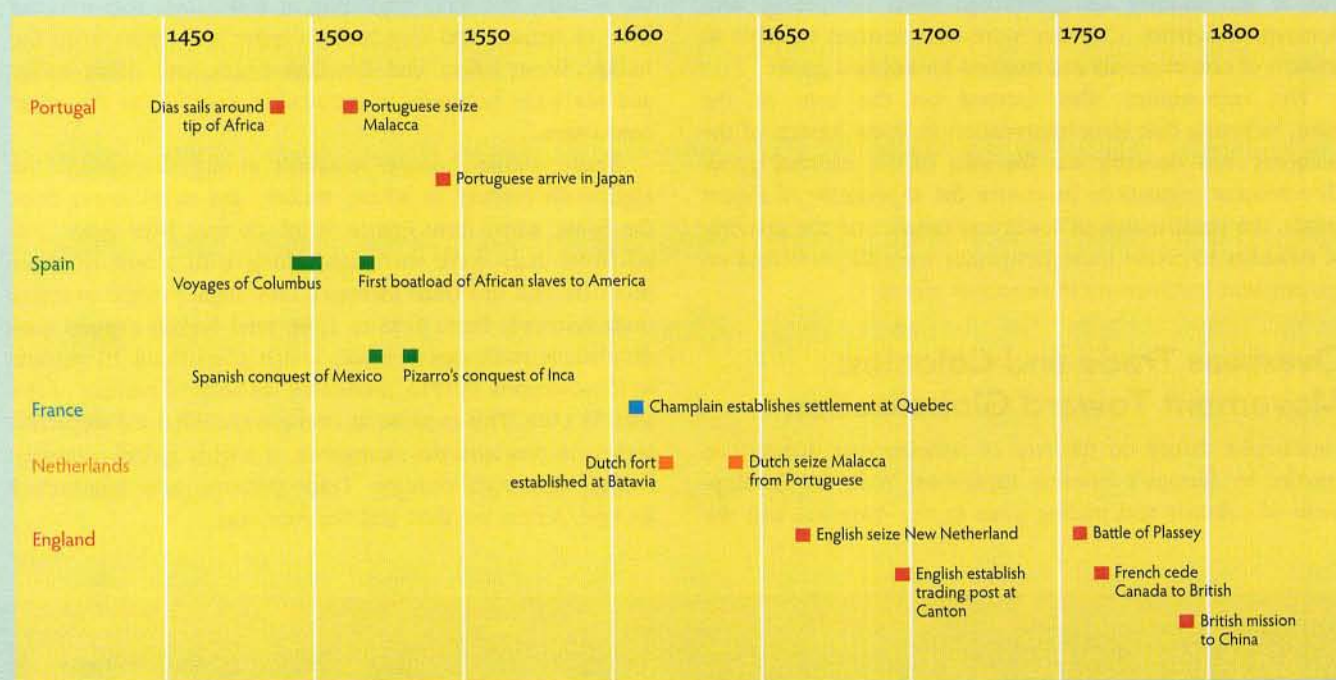


left native regimes intact but had a strong impact on local societies and regional trade patterns. Japan and China were least affected.

At the time, many European observers viewed the process in a favorable light. They believed that it not only expanded wealth through world trade and exchanged crops and discoveries between the Old World and the New, but also introduced “heathen peoples” to the message of Jesus. No doubt, the conquest of the Americas and expansion into the rest of

the world brought out the worst and some of the best of European civilization. The greedy plundering of resources and the brutal repression and enslavement were hardly balanced by attempts to create new institutions, convert the natives to Christianity, and foster the rights of the indigenous peoples. In any event, Europeans had begun to change the face of the world and increasingly saw their culture, with its religion, languages, and technology, as a coherent force to be exported to all corners of the world.

CHAPTER TIMELINE



CHAPTER REVIEW

Upon Reflection

Q How did the experiences of the Spanish and Portuguese during the age of exploration differ from those of their French, Dutch, and English counterparts?

Q What role did religion play as a motivation in the age of exploration? Was it as important a motive as economics? Why or why not?

Q Why and how did Japan succeed in keeping Europeans largely away from its territory in the seventeenth century?

Key Terms

- portolani** (p. 406)
- conquistadors** (p. 410)
- encomienda** (p. 414)
- viceroy** (p. 414)
- audiencias** (p. 415)
- triangular trade** (p. 416)

Middle Passage (p. 417)

Columbian Exchange (p. 430)

price revolution (p. 432)

joint-stock company (p. 432)

mercantilism (p. 432)

Suggestions for Further Reading

GENERAL WORKS For general accounts of European discovery and expansion, see **G. V. Scammell**, *The First Imperial Age: European Overseas Expansion, c. 1400–1715* (London, 1989); **D. Arnold**, *Age of Discovery*, 2nd ed. (London, 2002); and **G. J. Ames**, *The Globe Encompassed: The Age of European Discovery, 1500–1700* (Upper Saddle River, N.J., 2007).

PORTUGUESE AND SPANISH EXPANSION On Portuguese expansion, see **M. Newitt**, *A History of Portuguese Overseas Expansion* (London, 2004). On Columbus, see **W. D. Phillips** and **C. R. Phillips**, *The Worlds of Christopher*

Columbus (Cambridge, 1992). On the Spanish Empire in the New World, see H. Kamen, *Empire: How Spain Became a World Power, 1492–1763* (New York, 2003). For a revisionist view of the Spanish conquest of the Americas, see M. Restall, *Seven Myths of the Spanish Conquest* (Oxford, 2003).

MERCANTILE EMPIRES AND WORLDWIDE TRADE The subject of mercantile empires and worldwide trade is covered in J. H. Elliott, *Empires of the Atlantic World* (New Haven, Conn., 2006), and M. J. Seymour, *Transformation of the North Atlantic World, 1492–1763* (Westport, Conn., 2004). On the African slave trade, see H. Thomas, *The Slave Trade: The Story of the Atlantic Slave Trade, 1440–1870* (New York, 1997), and J. K. Thornton, *Africa and Africans in the Making of the Atlantic World, 1400–1800* (Cambridge, 1998).

IMPACT OF EXPANSION The impact of expansion on European consciousness is explored in A. Pagden, *European*

Encounters with the New World: From Renaissance to Romanticism (New Haven, Conn., 1993). On the impact of disease, see N. D. Cook, *Born to Die: Disease and the New World* (New York, 1998). The human and ecological effects of the interaction of New World and Old World cultures are examined thoughtfully in A. W. Crosby, *Ecological Imperialism: The Biological Expansion of Europe* (New York, 1986). The native American female experience with the European encounter is presented in R. Gutierrez, *When Jesus Came the Corn Mother Went Away: Marriage, Sexuality, and Power in New Mexico, 1500–1846* (Stanford, Calif., 1991).

ECONOMIC DIMENSIONS OF EXPANSION On mercantilism, see L. Magnusson, *Mercantilism: The Shaping of an Economic Language* (New York, 1994). On the concept of a world economy, see A. K. Smith, *Creating a World Economy: Merchant Capital, Colonialism, and World Trade, 1400–1825* (Boulder, Colo., 1991).

AP[®] REVIEW QUESTIONS FOR CHAPTER 14

- All of the following contributed to the rise of European exploration EXCEPT
 - new triangular sails on ships known as caravels.
 - the economic wealth to be gained from foreign lands.
 - the Catholic Church's desire to increase its power outside Europe.
 - the mystical allure of foreign lands and the hope of establishing new trade routes.
 - the desire to establish new markets in which to sell finished goods.
- As a result of the Line of Demarcation and the Treaty of Tordesillas, the New World was divided between
 - France and England.
 - Spain and Portugal.
 - Italy and the Netherlands.
 - Portugal and Ottoman Empire.
 - France and Russia.
- Contact between Europeans and natives of the New World involved all of the following EXCEPT
 - Europeans brought diseases such as smallpox that eventually decimated the native populations.
 - the explorers pillaged and plundered gold and other treasures from the natives.
 - European explorers and settlers enslaved the natives.
 - the natives faced forced conversion to Catholicism.
 - Europeans brought with them new animals, such as horses, to help the natives.
- Which of the following best illustrates the concept of mercantilism?
 - An individual is allowed to establish economic control over a geographic area in return for sharing any profit with the state.
 - A nation allows a joint-stock company to extract resources from its colonies in order to increase the wealth of both the company and the nation.
 - A nation's government does not intervene in the economic affairs of a colony.
 - A joint-stock company allows its nation's government to extract natural resources from a colony for the purpose of geopolitical dominance.
 - A nation supplies its colony with natural resources in order to enhance the wealth of the colony.
- Which of the following was NOT a new technological achievement that helped encourage expansion?
 - new maps that depicted the known world's continents
 - better and stronger sails that allowed ships to travel farther and faster across the ocean
 - a more effective rudder that allowed ships to cut into currents more easily
 - new knowledge of wind patterns that helped sailors take better advantage of wind currents
 - a new compass that aligned maps with the stars to help triangulate distance and speed
- "They lived in peace in this land before you came, in peace in their own homes. They did nothing to harm you to cause you to slaughter them wholesale."

The European impact within the New World

 - provided for significant economic advantages for Europeans and a brutal physical impact on natives and African slaves.
 - allowed for many Europeans to experience a new life, devoid of traditional aristocratic control.
 - resulted in increased conversions to the newly blossoming religions within Northern Europe.
 - reduced the conflict between the Native American tribes.
 - economically impacted countries such as Italy and Spain for the better, resulting in a rise in the standard of living.
- The Columbian Exchange
 - was a trade agreement that exclusively benefitted the Europeans.
 - resulted in a general positive exchange providing both continents with new products.
 - significantly linked Europe to the New World by creating interdependent trade networks.
 - included the New World, Europe, and Africa, but only impacted Europe for a short term.
 - allowed for trading partners to emerge between European countries.
- All of the following were exploring countries during the sixteenth century EXCEPT
 - England.
 - France.
 - Italy.
 - the Netherlands.
 - Spain.

9. Under the *encomienda* system
- (A) natives were basically forced into slavery by the Spanish.
 - (B) natives were granted freedom from servitude.
 - (C) Africans were traded in return for supplies.
 - (D) the Catholic Church was given more power over the affairs of the New World.
 - (E) new governments were established to end tribal control and replace it with Spanish rulers.
10. The Columbian Exchange involved exchanges such as
- (A) smallpox from North America and syphilis from Europe.
 - (B) native plants from North America for wheat and goats from Europe.
 - (C) pigs and cattle from North America for cotton and corn from Europe.
 - (D) slaves from Africa to the New World, and peanuts and squash from Europe.
 - (E) horses and wheat from North America for tobacco and sweet potatoes from Europe.
11. Jesuit missionaries spread Catholicism to
- (A) India, Africa, and Latin America.
 - (B) Europe, the Middle East, and China.
 - (C) Japan, China, and the New World.
 - (D) Australia, Central America, and Europe.
 - (E) Germany, Norway, and England.
12. The price revolution that affected western Europe during the latter half of the sixteenth century is associated with
- (A) the manufacture of more affordable goods for the common people.
 - (B) political revolutions in Spain and Portugal.
 - (C) a sharp decline in droughts and famines.
 - (D) the influx of bullion from across the Atlantic.
 - (E) the rise in economic prominence of France.
13. Which of the following combinations correctly matches a European colonial power with its foreign holdings?
- (A) Great Britain—North America, India, Japan
 - (B) Spain—Central America, Africa, China
 - (C) Portugal—South America, East Africa, and Southeast Asia
 - (D) Holy Roman Empire—South Africa, Australia, Malaysia
 - (E) France—North America, China, South America
14. During the early decades of the fifteenth century, European technological supremacy was arguably surpassed by
- (A) the African empire of Mali.
 - (B) the Mongols of Central Asia.
 - (C) Ming China.
 - (D) feudal Japan.
 - (E) indigenous societies of North America.
15. Which of the following best describes the experience of Africans in the New World during the sixteenth century?
- (A) They were used for the sole purpose of developing cotton plantations in North America.
 - (B) They were primarily used as domestic servants in wealthy European homes.
 - (C) They were used as foot soldiers during colonial disputes.
 - (D) They were the primary source of labor for the sugar plantations in Latin America.
 - (E) They were brought to the New World and then shipped to Europe in the triangular trade.

State Building and the Search for Order in the Seventeenth Century

Châteaux de Versailles et de Trianon (Gérard Blot), Versailles/© RMN-Grand Palais/Art Resource, NY



Nicolas-René Jollain the Elder's portrait of Louis XIV captures the king's sense of royal grandeur.

CHAPTER OUTLINE AND FOCUS QUESTIONS

Social Crises, War, and Rebellions

Q What economic, social, and political crises did Europe experience in the first half of the seventeenth century?

The Practice of Absolutism: Western Europe

Q What was absolutism in theory, and how did its actual practice in France reflect or differ from the theory?

Absolutism in Central, Eastern, and Northern Europe

Q What developments enabled Brandenburg-Prussia, Austria, and Russia to emerge as major powers in the seventeenth century?

Limited Monarchy and Republics

Q What were the main issues in the struggle between king and Parliament in seventeenth-century England, and how were they resolved?

The Flourishing of European Culture

Q How did the artistic and literary achievements of this era reflect the political and economic developments of the period?

CRITICAL THINKING

Q What theories of government were proposed by Jacques Bossuet, Thomas Hobbes, and John Locke, and how did their respective theories reflect concerns and problems of the seventeenth century?

CONNECTIONS TO TODAY

Q How does the exercise of state power in the seventeenth century compare with the exercise of state power in the twenty-first century? What, if anything, has changed?

BY THE END of the sixteenth century, Europe was beginning to experience a decline in religious passions and a growing secularization that affected both the political and the intellectual worlds (on the intellectual effects, see Chapter 16). Some historians like to speak of the seventeenth century as a turning point in the evolution of a modern state system in Europe. The ideal of a united Christian Europe gave way to the practical realities of a system of secular states in which matters of state took precedence over the salvation of subjects' souls. By the seventeenth century, the credibility of Christianity had been so weakened through religious wars that more and more Europeans came to think of politics in secular terms.

One response to the religious wars and other crises of the time was a yearning for order. As the internal social and political rebellions and revolts died down, it became apparent that the privileged classes of society—the aristocrats—remained in control, although the various