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1492: The Prequel, 1999

Almost a century before Columbus, Zheng He, a eunuch admiral in the court, sailed from China with three hundred ships and twenty-eight thousand men. His fleet stopped at ports in the Indian Ocean and journeyed as far as the east coast of Africa. Nicholas Kristof travels to the East African island of Pate to find traces of these fifteenth-century Chinese sailors. What types of evidence is he seeking? What does Kristof's brief history suggest about China, India, and Europe and their roles in the making of the modern world? How would today's world be different if Chinese ships had reached the Western Hemisphere before Columbus?

THINKING HISTORICALLY

In his secondary account of Zheng He's voyages, Kristof alludes to certain possible primary sources. What sorts of primary sources are available to historians interested in reconstructing the life and voyages of Zheng He? What primary sources are not available? Why are they not available? Has Kristof's recent voyage led to the discovery of a new primary source?

From the sea, the tiny East African island of Pate, just off the Kenyan coast, looks much as it must have in the 15th century: an impenetrable shore of endless mangrove trees. As my little boat bounced along the waves in the gray dawn, I could see no antennae or buildings or even gaps where trees had been cut down, no sign of human habitation, nothing but a dense and mysterious jungle.

The boatman drew as close as he could to a narrow black-sand beach, and I splashed ashore. My local Swahili interpreter led the way through the forest, along a winding trail scattered with mangoes, coconuts, and occasional seashells deposited by high tides. The tropical sun was firmly overhead when we finally came upon a village of stone houses with thatched roofs, its dirt paths sheltered by palm trees. The village's inhabitants, much lighter-skinned than people on the Kenyan mainland, emerged barefoot to stare at me with the same curiosity with which I was studying them. These were people I had come halfway around the world to see, in the hope of solving an ancient historical puzzle.

Source: Nicholas D. Kristof, "1492: The Prequel," *New York Times Magazine*, June 6, 1999, 6, 80:1.

"Tell me," I asked the first group I encountered, "where did the people here come from? Long ago, did foreign sailors ever settle here?" The answer was a series of shrugs. "I've never heard about that," one said. "You'll have to ask the elders."

I tried several old men and women without success. Finally the villagers led me to the patriarch of the village, Bwana Mkuu Al-Bauri, the keeper of oral traditions. He was a frail old man with gray stubble on his cheeks, head, and chest. He wore a yellow sarong around his waist; his ribs pressed through the taut skin on his bare torso. Al-Bauri hobbled out of his bed, resting on a cane and the arm of a grandson. He claimed to be 121 years old; a pineapple-size tumor jutted from the left side of his chest.

"I know this from my grandfather, who himself was the keeper of history here," the patriarch told me in an unexpectedly clear voice. "Many, many years ago, there was a ship from China that wrecked on the rocks off the coast near here. The sailors swam ashore near the village of Shanga—my ancestors were there and saw it themselves.

"The Chinese were visitors, so we helped those Chinese men and gave them food and shelter, and then they married our women. Although they do not live in this village, I believe their descendants still can be found somewhere else on this island."

I almost felt like hugging Bwana Al-Bauri. For months I had been poking around obscure documents and research reports, trying to track down a legend of an ancient Chinese shipwreck that had led to a settlement on the African coast. My interest arose from a fascination with what to me is a central enigma of the millennium: Why did the West triumph over the East?

For most of the last several thousand years, it would have seemed far likelier that Chinese or Indians, not Europeans, would dominate the world by the year 2000, and that America and Australia would be settled by Chinese rather than by the inhabitants of a backward island called Britain. The reversal of fortunes of East and West strikes me as the biggest news story of the millennium, and one of its most unexpected as well.

As a resident of Asia for most of the past thirteen years, I've been searching for an explanation. It has always seemed to me that the turning point came in the early 1400s, when Admiral Zheng He sailed from China to conquer the world. Zheng He (pronounced JUNG HUH) was an improbable commander of a great Chinese fleet, in that he was a Muslim from a rebel family and had been seized by the Chinese Army when he was still a boy. Like many other prisoners of the time, he was castrated, his sexual organs completely hacked off, a process that killed many of those who suffered it. But he was a brilliant and tenacious boy who grew up to be physically imposing. A natural leader, he had the good fortune to be assigned, as a houseboy, to the household of a great prince, Zhu Di.

In time, the prince and Zheng He grew close, and they conspired to overthrow the prince's nephew, the Emperor of China. With Zheng He as one of the prince's military commanders, the revolt succeeded and the prince became China's Yongle Emperor. One of the emperor's first acts (after torturing to death those who had opposed him) was to reward Zheng He with the command of a great fleet that was to sail off and assert China's pre-eminence in the world.

Between 1405 and 1433, Zheng He led seven major expeditions, commanding the largest armada the world would see for the next five centuries. Not until World War I did the West mount anything comparable. Zheng He's fleet included twenty-eight thousand sailors on three hundred ships, the longest of which were four hundred feet. By comparison, Columbus in 1492 had ninety sailors on three ships, the biggest of which was eighty-five feet long. Zheng He's ships also had advanced design elements that would not be introduced in Europe for another 350 years, including balanced rudders and watertight bulwark compartments.

The sophistication of Zheng He's fleet underscores just how far ahead of the West the East once was. Indeed, except for the period of the Roman Empire, China had been wealthier, more advanced, and more cosmopolitan than any place in Europe for several thousand years. Hangzhou, for example, had a population in excess of a million during the time it was China's capital (in the twelfth century), and records suggest that as early as the seventh century, the city of Guangzhou had 200,000 foreign residents: Arabs, Persians, Malays, Indians, Africans, and Turks. By contrast, the largest city in Europe in 1400 was probably Paris, with a total population of slightly more than 100,000.

A half-century before Columbus, Zheng He had reached East Africa and learned about Europe from Arab traders. The Chinese could easily have continued around the Cape of Good Hope and established direct trade with Europe. But as they saw it, Europe was a backward region, and China had little interest in the wood, beads, and wine Europe had to trade. Africa had what China wanted—ivory, medicines, spices, exotic woods, even specimens of native wildlife.

In Zheng He's time, China and India together accounted for more than half of the world's gross national product, as they have for most of human history. Even as recently as 1820, China accounted for 29 percent of the global economy and India another 16 percent, according to the calculations of Angus Maddison, a leading British economic historian.

Asia's retreat into relative isolation after the expeditions of Zheng He amounted to a catastrophic missed opportunity, one that laid the groundwork for the rise of Europe and, eventually, America. Westerners often attribute their economic advantage today to the intelligence, democratic habits, or hard work of their forebears, but a more important reason may well have been the folly of fifteenth-century Chinese

rulers. That is why I came to be fascinated with Zheng He and set out earlier this year to retrace his journeys. I wanted to see what legacy, if any, remained of his achievement, and to figure out why his travels did not remake the world in the way that Columbus's did.

Zheng He lived in Nanjing, the old capital, where I arrived one day in February. Nanjing is a grimy metropolis on the Yangtze River in the heart of China. It has been five centuries since Zheng He's death, and his marks on the city have grown faint. The shipyards that built his fleet are still busy, and the courtyard of what had been his splendid seventy-two-room mansion is now the Zheng He Memorial Park, where children roller-skate and old couples totter around for exercise. But though the park has a small Zheng He museum, it was closed—for renovation, a caretaker told me, though he knew of no plans to reopen it.

I'd heard that Zheng He's tomb is on a hillside outside the city, and I set out to find it. It wasn't long before the road petered out, from asphalt to gravel to dirt to nothing. No tomb was in sight, so I approached an old man weeding a vegetable garden behind his house. Tang Yiming, seventy-two, was still lithe and strong. His hair was gray and ragged where he had cut it himself, disastrously, in front of a mirror. Evidently lonely, he was delighted to talk, and offered to show me the path to the tomb. As we walked, I mentioned that I had read that there used to be an old Ming Dynasty tablet on Zheng He's grave.

"Oh, yeah, the old tablet," he said nonchalantly. "When I was a boy, there was a Ming Dynasty tablet here. When it disappeared, the Government offered a huge reward to anyone who would return it—a reward big enough to build a new house. Seemed like a lot of money. But the problem was that we couldn't give it back. People around here are poor. We'd smashed it up to use as building materials."

A second mystery concerned what, if anything, is actually buried in Zheng He's tomb, since he is believed to have died on his last voyage and been buried at sea. So I said in passing that I'd heard the tomb is empty, and let my voice trail off.

"Oh, there's nothing in there," Tang said, a bit sadly. "No bones, nothing. That's for sure."

"How do you know?"

"In 1962, people dug up the grave, looking for anything to sell. We dug up the ground to one and a half times the height of a man. But there was absolutely nothing in there. It's empty."

The absence of impressive monuments to Zheng He in China today should probably come as no surprise, since his achievement was ultimately renounced. Curiously, it is not in China but in Indonesia where his memory has been most actively kept alive. Zheng He's expeditions led directly to the wave of Chinese immigration to Southeast Asia, and in some countries he is regarded today as a deity. In the Indonesia city of Semarang, for example, there is a large temple honoring Zheng He,

located near a cave where he once nursed a sick friend. Indonesians still pray to Zheng He for a cure or good luck.

Not so in his native land. Zheng He was viewed with deep suspicion by China's traditional elite, the Confucian scholars, who made sure to destroy the archives of his journey. Even so, it is possible to learn something about his story from Chinese sources—from imperial archives and even the memoirs of crewmen. The historical record makes clear, for example, that it was not some sudden impulse of extroversion that led to Zheng He's achievement. It grew, rather, out of a long sailing tradition. Chinese accounts suggest that in the fifth century a Chinese monk sailed to a mysterious "far east country" that sounds very much like Mayan Mexico, and Mayan art at that time suddenly began to include Buddhist symbols. By the thirteenth century, Chinese ships regularly traveled to India and occasionally to East Africa.

Zheng He's armada was far grander, of course, than anything that came before. His grandest vessels were the "treasure ships," 400 feet long and 160 feet wide, with nine masts raising red silk sails to the wind, as well as multiple decks and luxury cabins with balconies. His armada included supply ships to carry horses, troop transports, warships, patrol boats, and as many as twenty tankers to carry fresh water. The full contingent of 28,000 crew members included interpreters for Arabic and other languages, astrologers to forecast the weather, astronomers to study the stars, pharmacologists to collect medicinal plants, ship-repair specialists, doctors, and even two protocol officers to help organize official receptions.

In the aftermath of such an incredible undertaking, you somehow expect to find a deeper mark on Chinese history, a greater legacy. But perhaps the faintness of Zheng He's trace in contemporary China is itself a lesson. In the end, an explorer makes history but does not necessarily change it, for his impact depends less on the trail he blazes than on the willingness of others to follow. The daring of a great expedition ultimately is hostage to the national will of those who remain behind.

In February I traveled to Calicut, a port town in southwestern India that was (and still is) the pepper capital of the world. The evening I arrived, I went down to the beach in the center of town to look at the coastline where Zheng He once had berthed his ships. In the fourteenth and fifteenth centuries, Calicut was one of the world's great ports, known to the Chinese as "the great country of the Western ocean." In the early fifteenth century, the sight of Zheng He's fleet riding anchor in Calicut harbor symbolized the strength of the world's two greatest powers, China and India.

On this sultry evening, the beach, framed by long piers jutting out to sea, was crowded with young lovers and ice-cream vendors. Those piers are all that remain of the port of Calicut, and you can see at a glance that they are no longer usable. The following day I visited the port offices, musty with handwritten ledgers of ship visits dating back nearly a century. The administrator of the port, Captain E. G. Mohanan, explained

matter-of-factly what had happened. "The piers got old and no proper maintenance was ever carried out," he said, as a ceiling fan whirred tiredly overhead. "By the time we thought of it, it was not economical to fix it up." So in 1989, trade was halted, and one of the great ports of the world became no port at all.

The disappearance of a great Chinese fleet from a great Indian port symbolized one of history's biggest lost opportunities—Asia's failure to dominate the second half of this millennium. So how did this happen?

While Zheng He was crossing the Indian Ocean, the Confucian scholar-officials who dominated the upper echelons of the Chinese Government were at political war with the eunuchs, a group they regarded as corrupt and immoral. The eunuchs' role at court involved looking after the concubines, but they also served as palace administrators, often doling out contracts in exchange for kickbacks. Partly as a result of their legendary greed, they promoted commerce. Unlike the scholars—who owed their position to their mastery of two thousand-year-old texts—the eunuchs, lacking any such roots in a classical past, were sometimes outward-looking and progressive. Indeed, one can argue that it was the virtuous, incorruptible scholars who in the mid-fifteenth century set China on its disastrous course.

After the Yongle Emperor died in 1424, China endured a series of brutal power struggles; a successor emperor died under suspicious circumstances and ultimately the scholars emerged triumphant. They ended the voyages of Zheng He's successors, halted construction of new ships, and imposed curbs on private shipping. To prevent any backsliding, they destroyed Zheng He's sailing records and, with the backing of the new emperor, set about dismantling China's navy.

By 1500 the Government had made it a capital offense to build a boat with more than two masts, and in 1525 the Government ordered the destruction of all oceangoing ships. The greatest navy in history, which a century earlier had 3,500 ships (by comparison, the United States Navy today has 324), had been extinguished, and China set a course for itself that would lead to poverty, defeat, and decline.

Still, it was not the outcome of a single power struggle in the 1440s that cost China its worldly influence. Historians offer a host of reasons for why Asia eventually lost its way economically and was late to industrialize; two and a half reasons seem most convincing.

The first is that Asia was simply not greedy enough. The dominant social ethos in ancient China was Confucianism and in India it was caste, with the result that the elites in both nations looked down their noses at business. Ancient China cared about many things—prestige, honor, culture, arts, education, ancestors, religion, filial piety—but making money came far down the list. Confucius had specifically declared that it was wrong for a man to make a distant voyage while his parents were alive, and he had condemned profit as the concern of

“a little man.” As it was, Zheng He’s ships were built on such a grand scale and carried such lavish gifts to foreign leaders that the voyages were not the huge money spinners they could have been.

In contrast to Asia, Europe was consumed with greed. Portugal led the age of discovery in the fifteenth century largely because it wanted spices, a precious commodity; it was the hope of profits that drove its ships steadily farther down the African coast and eventually around the Horn to Asia. The profits of this trade could be vast: Magellan’s crew once sold a cargo of twenty-six tons of cloves for ten thousand times the cost.

A second reason for Asia’s economic stagnation is more difficult to articulate but has to do with what might be called a culture of complacency. China and India shared a tendency to look inward, a devotion to past ideals and methods, a respect for authority, and a suspicion of new ideas. David S. Landes, a Harvard economist, has written of ancient China’s “intelligent xenophobia”; the former Indian Prime Minister Jawaharlal Nehru referred to the “petrification of classes” and the “static nature” of Indian society. These are all different ways of describing the same economic and intellectual complacency.

Chinese elites regarded their country as the “Middle Kingdom” and believed they had nothing to learn from barbarians abroad. India exhibited much of the same self-satisfaction. “Indians didn’t go to Portugal not because they couldn’t but because they didn’t want to,” mused M. P. Sridharan, a historian, as we sat talking on the porch of his home in Calicut.

The fifteenth-century Portuguese were the opposite. Because of its coastline and fishing industry, Portugal always looked to the sea, yet rivalries with Spain and other countries shut it out of the Mediterranean trade. So the only way for Portugal to get at the wealth of the East was by conquering the oceans.

The half reason is simply that China was a single nation while Europe was many. When the Confucian scholars reasserted control in Beijing and banned shipping, their policy mistake condemned all of China. In contrast, European countries committed economic suicide selectively. So when Portugal slipped into a quasi-Chinese mind-set in the sixteenth century, slaughtering Jews and burning heretics, and driving astronomers and scientists abroad, Holland and England were free to take up the slack.

When I first began researching Zheng He, I never thought I’d be traveling all the way to Africa to look for traces of his voyages. Then I came across a few intriguing references to the possibility of an ancient Chinese shipwreck that might have left some Chinese stranded on the island of Pate (pronounced PAH-tay). One was a skeptical reference in a scholarly journal, another was a casual conversation with a Kenyan I met a few years ago, and the third was the epilogue of Louise Levathes’s wonderful 1994 book about China’s maritime adventures, “When China Ruled the Seas.” Levathes had traveled to Kenya and found people who believed they were descended from survivors of a Chinese shipwreck. So, on a whim and an

expense account, I flew to Lamu, an island off northern Kenya, and hired a boat and an interpreter to go to Pate and see for myself.

Pate is off in its own world, without electricity or roads or vehicles. Mostly jungle, it has been shielded from the twentieth century largely because it is accessible from the Kenyan mainland only by taking a boat through a narrow tidal channel that is passable only at high tide. Initially I was disappointed by what I found there. In the first villages I visited, I saw people who were light-skinned and had hair that was not tightly curled, but they could have been part Arab or European rather than part Chinese. The remote villages of Chundwa and Faza were more promising, for there I found people whose eyes, hair, and complexion hinted at Asian ancestry, though their background was ambiguous.

And then on a still and sweltering afternoon I strolled through the coconut palms into the village of Siyu, where I met a fisherman in his forties named Abdullah Mohammed Badui. I stopped and stared at the man in astonishment, for he had light skin and narrow eyes. Fortunately, he was as rude as I was, and we stared at each other in mutual surprise before venturing a word. Eventually I asked him about his background and appearance.

"I am in the Famao clan," he said. "There are fifty or one hundred of us Famao left here. Legend has it that we are descended from Chinese and others.

"A Chinese ship was coming along and it hit rocks and wrecked," Badui continued. "The sailors swam ashore to the village that we now call Shanga, and they married the local women, and that is why we Famao look so different."

Another Famao, with the same light complexion and vaguely Asian features, approached to listen. His name was Athman Mohammed Mzee, and he, too, told of hearing of the Chinese shipwreck from the elders. He volunteered an intriguing detail: The Africans had given giraffes to the Chinese.

Salim Bonaheri, a fifty-five-year-old Famao man I met the next day, proudly declared, "My ancestors were Chinese or Vietnamese or something like that." I asked how they had got to Pate.

"I don't know," Bonaheri said with a shrug. Most of my conversations were like that, intriguing but frustrating dead ends. I was surrounded by people whose appearance seemed tantalizingly Asian, but who had only the vaguest notions of why that might be. I kept at it, though, and eventually found people like Khalifa Mohammed Omar, a fifty-five-year-old Famao fisherman who looked somewhat Chinese and who also clearly remembered the stories passed down by his grandfather. From him and others, a tale emerged.

Countless generations ago, they said, Chinese sailors traded with local African kings. The local kings gave them giraffes to take back to China. One of the Chinese ships struck rocks off the eastern coast of Pate, and the sailors swam ashore, carrying with them porcelain and

other goods from the ship. In time they married local women, converted to Islam, and named the village Shanga, after Shanghai. Later, fighting erupted among Pate's clans, Shanga was destroyed, and the Famao fled, some to the mainland, others to the village of Siyu.

Every time I heard the story about the giraffes my pulse began to race. Chinese records indicate that Zheng He had brought the first giraffes to China, a fact that is not widely known. The giraffe caused an enormous stir in China because it was believed to be the mythical qilin, or Chinese unicorn. It is difficult to imagine how African villagers on an island as remote as Pate would know about the giraffes unless the tale had been handed down to them by the Chinese sailors.

Chinese ceramics are found in many places along the east African coast, and their presence on Pate could be the result of purchases from Arab traders. But the porcelain on Pate was overwhelmingly concentrated among the Famao clan, which could mean that it had been inherited rather than purchased. I also visited some ancient Famao graves that looked less like traditional Kenyan graves than what the Chinese call "turtle-shell graves," with rounded tops.

Researchers have turned up other equally tantalizing clues. Craftsmen on Pate and the other islands of Lamu practice a kind of basket-weaving that is common in southern China but unknown on the Kenyan mainland. On Pate, drums are more often played in the Chinese than the African style, and the local dialect has a few words that may be Chinese in origin. More startling, in 1569 a Portuguese priest named Monclaro wrote that Pate had a flourishing silk-making industry—Pate, and no other place in the region. Elders in several villages on Pate confirmed to me that their island had produced silk until about half a century ago.

When I asked my boatman, Bakari Muhaji Ali, if he thought it was possible that a ship could have wrecked off the coast near Shanga, he laughed. "There are undersea rocks all over there," he said. "If you don't know exactly where you're going, you'll wreck your ship for sure."

If indeed there was a Chinese shipwreck off Pate, there is reason to think it happened in Zheng He's time. For if the shipwreck had predated him, surviving sailors would not have passed down stories of the giraffes. And if the wreck didn't occur until after Zheng He, its survivors could not have settled in Shanga, since British archeological digs indicate that the village was sacked, burned, and abandoned in about 1440—very soon after Zheng He's last voyage.

Still, there is no hard proof for the shipwreck theory, and there are plenty of holes in it. No ancient Chinese characters have been found on tombs in Pate, no nautical instruments have ever turned up on the island, and there are no Chinese accounts of an African shipwreck. This last lacuna might be explained by the destruction of the fleet's records. Yet if one of Zheng He's ships did founder on the rocks off Pate, then why didn't some other ships in the fleet come to the sailors' rescue?

As I made my way back through the jungle for the return trip, I pondered the significance of what I'd seen on Pate. In the faces of the Famao, in those bits of pottery and tantalizing hints of Chinese culture, I felt as though I'd glimpsed the shadowy outlines of one of the greatest might-have-beens of the millennium now ending. I thought about the Columbian Exchange, the swap of animals, plants, genes, germs, weapons, and peoples that utterly remade both the New World and the Old, and I couldn't help wondering about another exchange—Zheng He's—that never took place, yet could have.

If ancient China had been greedier and more outward-looking, if other traders had followed in Zheng He's wake and then continued on, Asia might well have dominated Africa and even Europe. Chinese might have settled in not only Malaysia and Singapore, but also in East Africa, the Pacific Islands, even in America. Perhaps the Famao show us what the mestizos of such a world might have looked like, the children of a hybrid culture that was never born. What I'd glimpsed in Pate was the highwater mark of an Asian push that simply stopped—not for want of ships or know-how, but strictly for want of national will.

All this might seem fanciful, and yet in Zheng He's time the prospect of a New World settled by the Spanish or English would have seemed infinitely more remote than a New World made by the Chinese. How different would history have been had Zheng He continued on to America? The mind rebels; the ramifications are almost too overwhelming to contemplate. So consider just one: This magazine would have been published in Chinese.

KIRKPATRICK SALE

The Conquest of Paradise, 1991

In this selection from his popular study of Columbus, Sale is concerned with Columbus's attitude toward nature in the New World. Sale regards Columbus as a symbol of European expansion. If Columbus is distinctly European, what is Sale saying about European expansion? How and what does Sale add to your understanding of the similarities and differences between Chinese and European expansion?

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Was Columbus much different from Zheng He? Or were the areas and peoples they visited causes for different responses? Vasco da Gama visited the same areas as Zheng He. How similar, or different, was da Gama from Zheng He? If da Gama was a better symbol of European expansion, how different was the European experience from the Chinese?

THINKING HISTORICALLY

Clearly, this selection is a secondary source; Sale is a modern writer, not a fifteenth-century contemporary of Columbus. Still, you will not have to read very far into the selection to realize that Sale has a distinct point of view. Secondary sources, like primary ones, should be analyzed for bias and perspective, and the author's interpretation should be identified.

Sale is an environmentalist and a cultural critic. Do his beliefs and values hinder his understanding of Columbus, or do they inform and illuminate aspects of Columbus that might otherwise be missed? Does Sale help you recognize things you would not have seen on your own, or does he persuade you to see things that might not truly be there?

Notice how Sale uses primary sources in his text. He quotes from Columbus's journal and his letter to King Ferdinand and Queen Isabella. Do these quotes help you understand Columbus, or do they simply support Sale's argument? What do you think about Sale's use of the Spanish *Colón** for Columbus? Does Sale "take possession" of Columbus by, in effect, "renaming" him for modern readers? Is the effect humanizing or debunking?

Notice how Sale sometimes calls attention to what the primary source did *not* say rather than what it did say. Is this a legitimate way to understand someone, or is Sale projecting a twentieth-century perspective on Columbus to make a point?

Toward the end of the selection, Sale extends his criticism beyond Columbus to include others. Who are the others? What is the effect of this larger criticism?

Admiral Colón spent a total of ninety-six days exploring the lands he encountered on the far side of the Ocean Sea—four rather small coral-line islands in the Bahamian chain and two substantial coastlines of what he finally acknowledged were larger islands—every one of which he "took possession of" in the name of his Sovereigns.

The first he named San Salvador, no doubt as much in thanksgiving for its welcome presence after more than a month at sea as for the Son

* koh LOHN

of God whom it honored; the second he called Santa María de la Concepción, after the Virgin whose name his flagship bore; and the third and fourth he called Fernandina and Isabela, for his patrons, honoring Aragon before Castile for reasons never explained (possibly protocol, possibly in recognition of the chief sources of backing for the voyage). The first of the two large and very fertile islands he called Juana, which Fernando [Columbus's son] says was done in honor of Prince Juan, heir to the Castilian throne, but just as plausibly might have been done in recognition of Princess Juana, the unstable child who eventually carried on the line; the second he named la Ysla Española, the "Spanish Island," because it resembled (though he felt it surpassed in beauty) the lands of Castile.

It was not that the islands were in need of names, mind you, nor indeed that Colón was ignorant of the names that native peoples had already given them, for he frequently used those original names before endowing them with his own. Rather, the process of bestowing new names went along with "taking possession of" those parts of the world he deemed suitable for Spanish ownership, showing the royal banners, erecting various crosses, and pronouncing certain oaths and pledges. If this was presumption, it had an honored heritage: It was Adam who was charged by his Creator with the task of naming "every living creature," including the product of his own rib, in the course of establishing "dominion over" them.

Colón went on to assign no fewer than sixty-two other names on the geography of the islands—capes, points, mountains, ports—with a blithe assurance suggesting that in his (and Europe's) perception the act of name-giving was in some sense a talisman of conquest, a rite that changed raw neutral stretches of far-off earth into extensions of Europe. The process began slowly, even haltingly—he forgot to record, for example, until four days afterward that he named the landfall island San Salvador—but by the time he came to Española at the end he went on a naming spree, using more than two-thirds of all the titles he concocted on that one coastline. On certain days it became almost a frenzy: on December 6 he named six places, on the nineteenth six more, and on January 11 no fewer than ten—eight capes, a point, and a mountain. It is almost as if, as he sailed along the last of the islands, he was determined to leave his mark on it the only way he knew how, and thus to establish his authority—and by extension Spain's—even, as with baptism, to make it thus sanctified, and real, and official. . . .

This business of naming and "possessing" foreign islands was by no means casual. The Admiral took it very seriously, pointing out that "it was my wish to bypass no island without taking possession" (October 15) and that "in all regions [I] always left a cross standing" (November 16) as a mark of Christian dominance. There even seem to have been certain prescriptions for it (the instructions from the Sovereigns speak of "the administering of the oath and the performing of the rites prescribed in such cases"), and Rodrigo de Escobedo was sent along as secretary of the fleet explicitly to witness and record these events in detail.

But consider the implications of this act and the questions it raises again about what was in the Sovereigns' minds, what in Colón's. Why would the Admiral assume that these territories were in some way *unpossessed*—even by those clearly inhabiting them—and thus available for Spain to claim? Why would he not think twice about the possibility that some considerable potentate—the Grand Khan of China, for example, whom he later acknowledged (November 6) “must be” the ruler of Española—might descend upon him at any moment with a greater military force than his three vessels commanded and punish him for his territorial presumption? Why would he make the ceremony of possession his very first act on shore, even before meeting the inhabitants or exploring the environs, or finding out if anybody there objected to being thus possessed—particularly if they actually owned the great treasures he hoped would be there? No European would have imagined that anyone—three small boatloads of Indians, say—could come up to a European shore or island and “take possession” of it, nor would a European imagine marching up to some part of North Africa or the Middle East and claiming sovereignty there with impunity. Why were these lands thought to be different?

Could there be any reason for the Admiral to assume he had reached “unclaimed” shores, new lands that lay far from the domains of any of the potentates of the East? Can that really have been in his mind—or can it all be explained as simple Eurocentrism, or Eurosuperiority, mixed with cupidity and naiveté? . . .

Once safely “possessed,”¹ San Salvador was open for inspection. Now the Admiral turned his attention for the first time to the “naked people” staring at him on the beach—he did not automatically give them a name, interestingly enough, and it would be another six days before he decided what he might call them—and tried to win their favor with his trinkets.

They all go around as naked as their mothers bore them; and also the women, although I didn't see more than one really young girl. All that I saw were young people [*mancebos*], none of them more than 30 years old. They are very well built, with very handsome bodies and very good faces; their hair [is] coarse, almost like the silk of a horse's tail, and short. They wear their hair over their eyebrows, except for a little in the back that they wear long and never cut. Some of them paint themselves black (and they are the color of the Canary Islanders, neither black nor white), and some paint themselves white, and some red, and some with what they find. And some paint their faces, and some of them the whole body, and some the eyes only, and some of them only the nose.

It may fairly be called the birth of American anthropology.

¹ Given Spanish names. [Ed.]

A crude anthropology, of course, as superficial as Colón's descriptions always were when his interest was limited, but simple and straightforward enough, with none of the fable and fantasy that characterized many earlier (and even some later) accounts of new-found peoples. There was no pretense to objectivity, or any sense that these people might be representatives of a culture equal to, or in any way a model for, Europe's. Colón immediately presumed the inferiority of the natives, not merely because (a sure enough sign) they were naked, but because (his society could have no surer measure) they seemed so technologically backward. "It appeared to me that these people were very poor in everything," he wrote on that first day, and, worse still, "they have no iron." And they went on to prove their inferiority to the Admiral by being ignorant of even such a basic artifact of European life as a sword: "They bear no arms, nor are they acquainted with them," he wrote, "for I showed them swords and they grasped them by the blade and cut themselves through ignorance." Thus did European arms spill the first drops of native blood on the sands of the New World, accompanied not with a gasp of compassion but with a smirk of superiority.

Then, just six sentences further on, Colón clarified what this inferiority meant in his eyes:

They ought to be good servants and of good intelligence [*ingenio*]. . . . I believe that they would easily be made Christians, because it seemed to me that they had no religion. Our Lord pleasing, I will carry off six of them at my departure to Your Highnesses, in order that they may learn to speak.

No clothes, no arms, no possessions, no iron, and now no religion—not even speech: hence they were fit to be servants, and captives. It may fairly be called the birth of American slavery.

Whether or not the idea of slavery was in Colón's mind all along is uncertain, although he did suggest he had had experience as a slave trader in Africa (November 12) and he certainly knew of Portuguese plantation slavery in the Madeiras and Spanish slavery of Guanches in the Canaries. But it seems to have taken shape early and grown ever firmer as the weeks went on and as he captured more and more of the helpless natives. At one point he even sent his crew ashore to kidnap "seven head of women, young ones and adults, and three small children"; the expression of such callousness led the Spanish historian Salvador de Madariaga to remark, "It would be difficult to find a starker utterance of utilitarian subjection of man by man than this passage [whose] form is no less devoid of human feeling than its substance."

To be sure, Colón knew nothing about these people he encountered and considered enslaving, and he was hardly trained to find out very much, even if he was moved to care. But they were in fact members of an extensive, populous, and successful people whom Europe, using its

own peculiar taxonomy, subsequently called “Taino” (or “Taíno”), their own word for “good” or “noble,” and their response when asked who they were. They were related distantly by both language and culture to the Arawak people of the South American mainland, but it is misleading (and needlessly imprecise) to call them Arawaks, as historians are wont to do, when the term “Taino” better establishes their ethnic and historical distinctiveness. They had migrated to the islands from the mainland at about the time of the birth of Christ, occupying the three large islands we now call the Greater Antilles and arriving at Guanahani (Colón’s San Salvador) and the end of the Bahamian chain probably sometime around A.D. 900. There they displaced an earlier people, the Guanahacabibes (sometimes called Guanahatabeys), who by the time of the European discovery occupied only the western third of Cuba and possibly remote corners of Española; and there, probably in the early fifteenth century, they eventually confronted another people moving up the islands from the mainland, the Caribs, whose culture eventually occupied a dozen small islands of what are called the Lesser Antilles.

The Tainos were not nearly so backward as Colón assumed from their lack of dress. (It might be said that it was the Europeans, who generally kept clothed head to foot during the day despite temperatures regularly in the eighties, who were the more unsophisticated in garmenture—especially since the Tainos, as Colón later noted, also used their body paint to prevent sunburn.) Indeed, they had achieved a means of living in a balanced and fruitful harmony with their natural surroundings that any society might well have envied. They had, to begin with, a not unsophisticated technology that made exact use of their available resources, two parts of which were so impressive that they were picked up and adopted by the European invaders: *canoa* (canoes) that were carved and fire-burned from large silk-cotton trees, “all in one piece, and wonderfully made” (October 13), some of which were capable of carrying up to 150 passengers; and *hamaca* (hammocks) that were “like nets of cotton” (October 17) and may have been a staple item of trade with Indian tribes as far away as the Florida mainland. Their houses were not only spacious and clean—as the Europeans noted with surprise and appreciation, used as they were to the generally crowded and slovenly hovels and huts of south European peasantry—but more apropos, remarkably resistant to hurricanes; the circular walls were made of strong cane poles set deep and close together (“as close as the fingers of a hand,” Colón noted), the conical roofs of branches and vines tightly interwoven on a frame of smaller poles and covered with heavy palm leaves. Their artifacts and jewelry, with the exception of a few gold trinkets and ornaments, were based largely on renewable materials, including bracelets and necklaces of coral, shells, bone, and stone, embroidered cotton belts, woven baskets, carved statues and chairs, wooden and shell utensils, and pottery of variously intricate decoration depending on period and place.

Perhaps the most sophisticated, and most carefully integrated, part of their technology was their agricultural system, extraordinarily productive and perfectly adapted to the conditions of the island environment. It was based primarily on fields of knee-high mounds, called *conucos*, planted with *yuca* (sometimes called manioc), *batata* (sweet potato), and various squashes and beans grown all together in multi-crop harmony: The root crops were excellent in resisting erosion and producing minerals and potash, the leaf crops effective in providing shade and moisture, and the mound configurations largely resistant to erosion and flooding and adaptable to almost all topographic conditions including steep hillsides. Not only was the *conuco* system environmentally appropriate—“conuco agriculture seems to have provided an exceptionally ecologically well-balanced and protective form of land use,” according to David Watts’s recent and authoritative *West Indies*—but it was also highly productive, surpassing in yields anything known in Europe at the time, with labor that amounted to hardly more than two or three hours a week, and in continuous yearlong harvest. The pioneering American geographical scholar Carl Sauer calls Taino agriculture “productive as few parts of the world,” giving the “highest returns of food in continuous supply by the simplest methods and modest labor,” and adds, with a touch of regret, “The white man never fully appreciated the excellent combination of plants that were grown in conucos.”

In their arts of government the Tainos seem to have achieved a parallel sort of harmony. Most villages were small (ten to fifteen families) and autonomous, although many apparently recognized loose allegiances with neighboring villages, and they were governed by a hereditary official called a *kaseke* (*cacique*,* in the Spanish form), something of a cross between an arbiter and a prolocutor, supported by advisers and elders. So little a part did violence play in their system that they seem, remarkably, to have been a society without war (at least we know of no war music or signals or artifacts, and no evidence of intertribal combats) and even without overt conflict (Las Casas reports that no Spaniard ever saw two Tainos fighting). And here we come to what was obviously the Tainos’ outstanding cultural achievement, a proficiency in the social arts that led those who first met them to comment unfailingly on their friendliness, their warmth, their openness, and above all—so striking to those of an acquisitive culture—their generosity.

“They are the best people in the world and above all the gentlest,” Colón recorded in his *Journal* (December 16), and from first to last he was astonished at their kindness:

* kah SEEK

They became so much our friends that it was a marvel. . . . They traded and gave everything they had, with good will [October 12].

I sent the ship's boat ashore for water, and they very willingly showed my people where the water was, and they themselves carried the full barrels to the boat, and took great delight in pleasing us [October 16].

They are very gentle and without knowledge of what is evil; nor do they murder or steal [November 12].

Your Highnesses may believe that in all the world there can be no better or gentler people . . . for neither better people nor land can there be. . . . All the people show the most singular loving behavior and they speak pleasantly [December 24].

I assure Your Highnesses that I believe that in all the world there is no better people nor better country. They love their neighbors as themselves, and they have the sweetest talk in the world, and are gentle and always laughing [December 25].

Even if one allows for some exaggeration—Colón was clearly trying to convince Ferdinand and Isabella that his Indians could be easily conquered and converted, should that be the Sovereigns' wish—it is obvious that the Tainos exhibited a manner of social discourse that quite impressed the rough Europeans. But that was not high among the traits of "civilized" nations, as Colón and Europe understood it, and it counted for little in the Admiral's assessment of these people. However struck he was with such behavior, he would not have thought that it was the mark of a benign and harmonious society, or that from it another culture might learn. For him it was something like the wondrous behavior of children, the naive guilelessness of prelapsarian² creatures who knew no better how to bargain and chaffer and cheat than they did to dress themselves: "For a lacepoint they gave good pieces of gold the size of two fingers" (January 6), and "They even took pieces of the broken hoops of the wine casks and, like beasts [*como besti*], gave what they had" (Santangel Letter).³ Like beasts; such innocence was not human.

It is to be regretted that the Admiral, unable to see past their nakedness, as it were, knew not the real virtues of the people he confronted. For the Tainos' lives were in many ways as idyllic as their surroundings, into which they fit with such skill and comfort. They were well fed and well housed, without poverty or serious disease. They enjoyed considerable leisure, given over to dancing, singing, ballgames, and sex, and expressed themselves artistically in basketry, woodworking, pottery, and

² Before the Fall. In other words, before the time, according to the Old Testament, when Adam and Eve sinned and were banished by God from the Garden of Eden. [Ed.]

³ Santangel was the minister of Ferdinand and Isabella who received the letter. [Ed.]

jewelry. They lived in general harmony and peace, without greed or covetousness or theft. . . .

It is perhaps only natural that Colón should devote his initial attention to the handsome, naked, naive islanders, but it does seem peculiar that he pays almost no attention, especially in the early days, to the spectacular scenery around them. Here he was, in the middle of an old-growth tropical forest the likes of which he could not have imagined before, its trees reaching sixty or seventy feet into the sky, more varieties than he knew how to count much less name, exhibiting a lushness that stood in sharp contrast to the sparse and denuded lands he had known in the Mediterranean, hearing a melodious multiplicity of bird songs and parrot calls—why was it not an occasion of wonder, excitement, and the sheer joy at nature in its full, arrogant abundance? But there is not a word of that: He actually said nothing about the physical surroundings on the first day, aside from a single phrase about “very green trees” and “many streams,” and on the second managed only that short sentence about a big island with a big lake and green trees. Indeed, for the whole two weeks of the first leg of his voyage through the Bahamas to Cuba, he devoted only a third of the lines of description to the phenomena around him. And there are some natural sights he seems not to have noticed at all: He did not mention (except in terms of navigation) the nighttime heavens, the sharp, glorious configurations of stars that he must have seen virtually every night of his journey, many for the first time.

Eventually Colón succumbed to the islands’ natural charms as he sailed on—how could he not?—and began to wax warmly about how “these islands are very green and fertile and the air very sweet” (October 15), with “trees which were more beautiful to see than any other thing that has ever been seen” (October 17), and “so good and sweet a smell of flowers or trees from the land” (October 19). But his descriptions are curiously vapid and vague, the language opaque and lifeless:

The other island, which is very big [October 15] . . . this island is very large [October 16] . . . these islands are very green and fertile [October 15] . . . this land is the best and most fertile [October 17] . . . in it many plants and trees . . . if the others are very beautiful, this is more so [October 19] . . . here are some great lagoons . . . big and little birds of all sorts . . . if the others already seen are very beautiful and green and fertile, this one is much more so [October 21] . . . full of very good harbors and deep rivers [October 28].

You begin to see the Admiral’s problem: He cares little about the features of nature, at least the ones he doesn’t use for sailing, and even when he admires them he has little experience in assessing them and less acquaintance with a vocabulary to describe them. To convey the lush density and stately grandeur of those tropical forests, for example, he

had little more than the modifiers “green” and “very”: “very green trees” (October 12), “trees very green” (October 13), “trees . . . so green and with leaves like those of Castile” (October 14), “very green and very big trees” (October 19), “large groves are very green” (October 21), “trees . . . beautiful and green” (October 28). And when he began to be aware of the diversity among those trees, he was still unable to make meaningful distinctions: “All the trees are as different from ours as day from night” (October 17), “trees of a thousand kinds” (October 21), “a thousand sorts of trees” (October 23), “trees . . . different from ours” (October 28), “trees of a thousand sorts” (November 14), “trees of a thousand kinds” (December 6).

Such was his ignorance—a failing he repeatedly bemoaned (“I don’t recognize them, which gives me great grief,” October 19)—that when he did stop to examine a species he often had no idea what he was looking at. “I saw many trees very different from ours,” he wrote on October 16, “and many of them have branches of many kinds, and all on one trunk, and one twig is of one kind and another of another, and so different that it is the greatest wonder in the world how much diversity there is of one kind from the other. That is to say, one branch has leaves like a cane, and another like mastic, and thus on one tree five or six kinds, and all so different.” There is no such tree in existence, much less “many of them,” and never was: Why would anyone imagine, or so contrive, such a thing to be?

Colón’s attempts to identify species were likewise frequently wrong-headed, usually imputing to them commercial worth that they did not have, as with the worthless “aloes” he loaded such quantities of. The “amaranth” he identified on October 28 and the “oaks” and “arbutus” of November 25 are species that do not grow in the Caribbean; the “mastic” he found on November 5 and loaded on board to sell in Spain was gumbo-limbo, commercially worthless. (On the other hand, one of the species of flora he deemed of no marketable interest—“weeds [*tizon*] in their hands to drink in the fragrant smoke” [November 6]—was tobacco.) Similarly, the “whales” he spotted on October 16 must have been simply large fish, the “geese” he saw on November 6 and again on December 22 were ducks, the “nightingales” that kept delighting him (November 6; December 7, 13) do not exist in the Americas, and the skulls of “cows” he identified on October 29 were probably not those of land animals but of manatees.

This all seems a little sad, revealing a man rather lost in a world that he cannot come to know, a man with a “geographic and naturalistic knowledge that doesn’t turn out to be very deep or nearly complete,” and “a limited imagination and a capacity for comparisons conditioned by a not very broad geographic culture,” in the words of Gaetano Ferro, a Columbus scholar and professor of geography at the University of Genoa. One could not of course have expected that an adventurer and

sailor of this era would also be a naturalist, or necessarily even have some genuine interest in or curiosity about the natural world, but it is a disappointment nonetheless that the Discoverer of the New World turns out to be quite so simple, quite so inexperienced, in the ways of discovering his environment.

Colón's limitations, I hasten to say, were not his alone; they were of his culture, and they would be found in the descriptions of many others—Vespucci, Cortés, Hawkins, Juet, Cartier, Champlain, Raleigh—in the century of discovery to follow. They are the source of what the distinguished English historian J. H. Elliott has called “the problem of description” faced by Europeans confronting the uniqueness of the New World: “So often the physical appearance of the New World is either totally ignored or else described in the flattest and most conventional phraseology. This off-hand treatment of nature contrasts strikingly with the many precise and acute descriptions of the native inhabitants. It is as if the American landscape is seen as no more than a backcloth against which the strange and perennially fascinating peoples of the New World are dutifully grouped.” The reason, Elliott thinks, and this is telling, may be “a lack of interest among sixteenth-century Europeans, and especially those of the Mediterranean world, in landscape and in nature.” This lack of interest was reflected in the lack of vocabulary, the lack of that facility common to nature-based peoples whose cultures are steeped in natural imagery. Oviedo, for example, setting out to write descriptions for his *Historia General* in the next century, continually threw his hands up in the air: “Of all the things I have seen,” he said at one point, “this is the one which has most left me without hope of being able to describe it in words”; or at another, “It needs to be painted by the hand of a Berruguete or some other excellent painter like him, or by Leonardo da Vinci or Andrea Mantegna, famous painters whom I knew in Italy.” Like Colón, visitor after visitor to the New World seemed mind-boggled and tongue-tied trying to convey the wonders before them, and about the only color they seem to have eyes for is green—and not very many shades of that, either. . . .

The Gunpowder Revolution – Modern Warfare (Bombards, Bells and Buddhas)

Mr. Rhinehart AP World History

Gunpowder weapons reached Europe by several pathways across Afroeurasia. This involved both the technology of producing gunpowder to create an explosion and the applied technology to deliver a destructive projectile—bullet, ball, or bomb. European political, geographic, and military conditions favored the development of gunpowder weapons into an efficient, destructive technology. This knowledge contributed to the growth of strong, centralized states and the expansion of overseas empires. Together with other developments, such as improvements in ships and navigation and the expansion of trade, the development of gunpowder weapons changed the nature of warfare in the world.

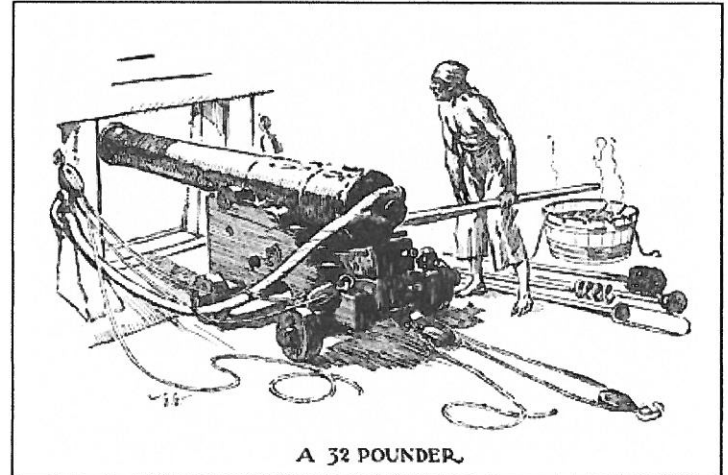
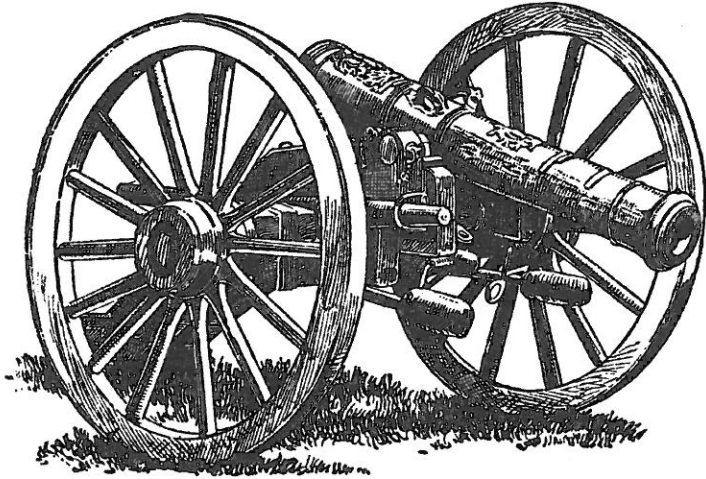
Three elements—the idea, the resources, and the technical knowhow—were the ingredients for advancement of gunpowder weapons

- First, the idea refers to knowledge of how to make weapons and of what they could do. Early gunpowder weapons could frighten mounted cavalry, or they could shoot flaming objects to set things on fire. Two new ideas were using cannons to break down walls and giving foot soldiers and cavalry a new type of weapon that was not simply a sharp object. Cannons and handguns were the result.
- The second element was access to metal, at first bronze or brass (made by combining copper with other metals) and later iron. Advances in mining technology and local availability of the needed metals gave an advantage to some lands over others. Deposits of iron, copper, tin, lead, and nickel were found in Germany, England, France, and elsewhere. Mechanical devices for pumping water out of deep mines spread to Europe by way of Arabic works on mechanical engineering.
- The third element was the technical skill to cast and forge the barrels of guns and cannons and to make metal bullets and cannonballs. A thick, strong tube closed on one end was needed to contain the explosion of gunpowder in the barrel and direct the projectile out of the other end. Casting large gun barrels required the skill to heat a large amount of metal and create molds that would not break. Interestingly, the ability to cast large metal objects came through the European experience of casting bronze or brass church bells. A cannon, after all, is similar in size and shape to the great bells that rang in the cathedrals being built in many European cities at the time. In China, metalworkers had possessed casting and forging skills for centuries. Japanese metalworkers also had experience with furnaces for casting huge bronze statues of the Buddha, as well as skills in forging fine steel for swords.

The earliest bombards were stumpy, short tubes that could shoot a stone ball. They were also hard to aim and might explode, killing the gunners who fired them. They were made of iron bars bound with wrought-iron hoops. They rested on a platform, like this illustration from 1330.¹⁰ By 1430, bombards made in Europe were huge. They were 12 to 15 feet long and could fire a stone about 30 inches in diameter. Bombards were so heavy that in major campaigns, the metals might be brought to the battlefield and cast on the spot. The great cannon cast in 1453 by Mehmet the Conqueror, ruler of the Ottoman Turkish empire, was the biggest bombard made to date. It was cast within range of the walls of



Constantinople during the siege in which Mehmet took the city from the Christian Byzantine state. Its purpose was to break through heavy walls and allow soldiers to enter the city quickly rather than camping outside the walls and waiting for the people inside to run out of food. In Europe, the king of France defeated the English by bombarding their fortifications. This tactic helped end the Hundred Years' War in 1453, when the English had to surrender most of their possessions on the European continent.

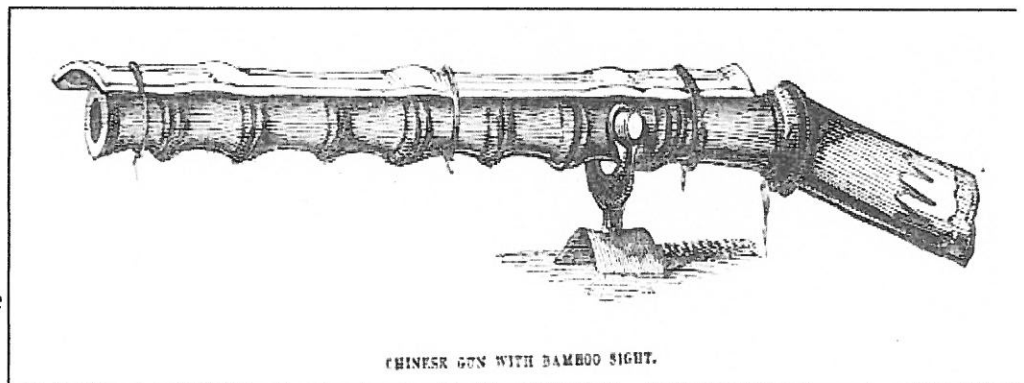


The king of France and other monarchs used gunpowder weapons to defeat aristocratic landowners and bring them under unified control. As gunpowder weapons were used in Europe, an arms race led to improvements and new inventions. Platforms were made adjustable for more accurate aiming, like the fifteenth-century artillery piece on the right. Cannons were set on mobile platforms so they could be moved into place quickly and transported easily. Cannons were made smaller but stronger. Instead of stone balls, smaller cast iron balls proved even better at breaking through stone walls. Smaller guns were loaded onto wooden carriages with wheels like the one on the left, developed by the military expert Gustavus Adolphus in 1630 as "light artillery." Light guns on wheels tipped the balance of power. A ruler with enough money to own some of these new weapons, together with troops and supplies, was able to defeat lords who challenged the king, or even foreign enemies. These new mobile cannons could also be loaded onto ships and used to attack other ships or even coastal towns. This gave Europeans the advantage in sea based trade and warfare during the 16th and 17th centuries.

The Handgun

How did handguns develop?

Personal weapons, or handguns, developed from the "fire-stick," a handheld rod of bamboo or wood with a small metal head in the shape of a bulb, open at the narrow end, where the explosive charge exited.

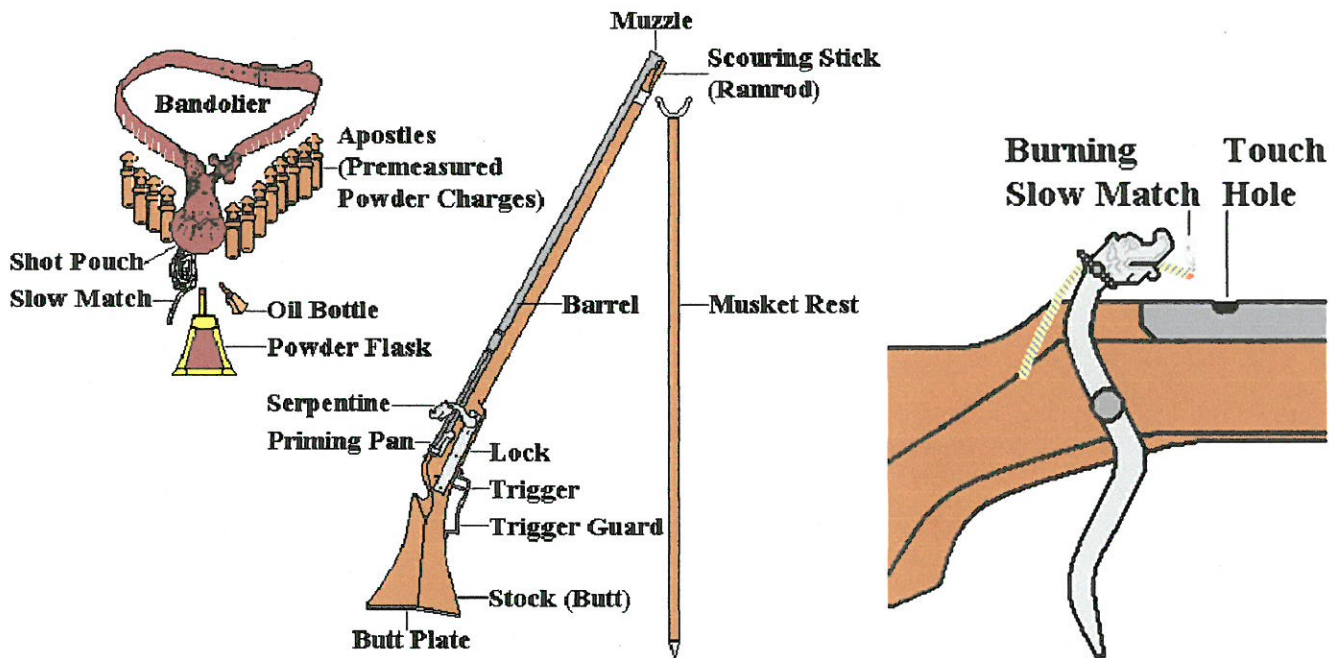


The word *gonne* was used in Europe to name a device that was a lot like a miniature cannon on a

stick. There are numerous illustrations of Chinese versions of this gun, like the Dunhuang example shown earlier. Some were made to fire multiple charges. The gonne example from Germany shown above (about 1399), give an idea of how simple the device was. It was a tube that could be mounted on a stick. Gunpowder was put into the bore, followed by a lead ball. The gunpowder was ignited by a hot wire or slow-burning “match” made of chemical-soaked string. This match was poked into the touch hole on the top to ignite the explosion. Modern testing of such handguns shows that they could pierce armor and definitely kill people. They were very difficult to aim and could only be fired a second time after the soldier repeated the steps of cleaning, loading, and igniting.

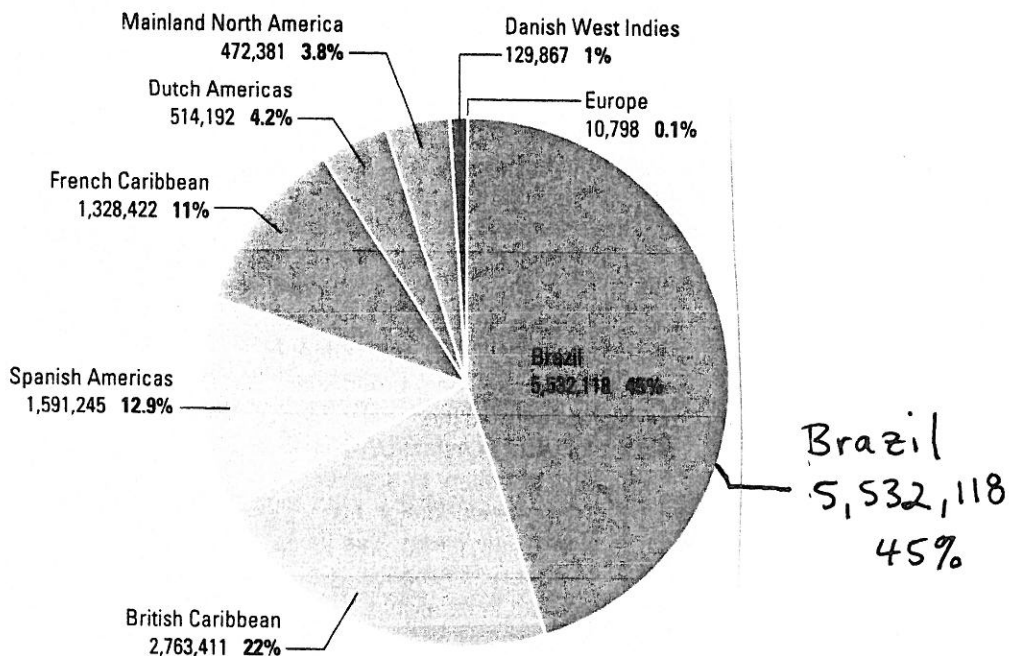
Hand-held firearms went through a series of innovations that made them more practical, effective, and deadly. By the time of the English Civil War in the mid-seventeenth century, guns had become easier to load. But they were still heavy and needed to be steadied on a forked rod held separately.

The matchlock musket, or *arquebus*, was an invention that had a lever, or trigger, which moved the slow-burning match to the touchhole while the soldier aimed at the target. Matchlocks were



the first guns to be widely manufactured. They could be fired once to twice a minute with practice. The flintlock musket, the next major improvement, was invented in the late seventeenth century and was used for a long time. It replaced the match with a trigger, which made a spark between metal and flint to ignite the powder. Flintlocks were then fitted with bayonets, that is, long, stiff blades attached by a ring alongside the bore of the gun. They enabled foot soldiers armed with guns to replace both swordsmen and pikemen, equipping modern armies for the next 150 years.

Source #2: Estimated Slave Imports by Destination (1501-1866)

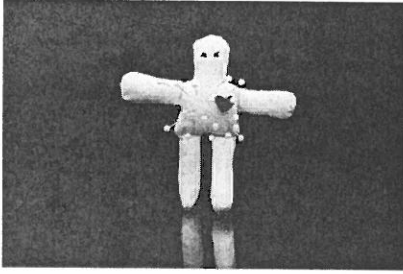


Source #3: Excerpt from *The Interesting Life of Olaudah Equiano* by Olaudah Equiano

“At last, when the ship we were in had got all of her cargo [of slaves], they made ready with many fearful noises, and we were all put under deck so that we could not see how they managed the vessel . . . The stench of the hold while we were on the coast was so intolerably loathsome that it was dangerous to remain there for any time, and some of us had been permitted to stay on the deck for the fresh air; but now that the whole ship’s cargo were confined together it became absolutely pestilential. The closeness of the place and the heat of the climate, added to the number in the ship, which was so crowded that each had scarcely room to turn himself, almost suffocated us. This produced copious perspirations, so that the air soon became unfit for respiration from a variety of loathsome smells, and brought on a sickness among the slaves, of which many of us died . . . This wretched situation was again aggravated by the chains, now become insupportable, and the filth of the necessary tubs [of human waste], into which the children often fell and were almost suffocated. The shrieks of the women and the groans of the dying rendered on the whole a scene of horror almost inconceivable.”

Vodou & Catholicism – Religious Syncretism

By Catherine Beyer



Vodou (Also spelled Vodoun, Voodoo, and several other variants) is a syncretic religion combining Roman Catholicism and native African religion, particularly the religion of the Dahomey region of Africa (the modern day nation of Benin). It is primarily found in Haiti, New Orleans, and other locations within the Caribbean.

Monotheistic Religion:

Followers of Vodou, known as Vodouisants, believe in a single, supreme godhead that can be equated with the Catholic God. This deity is known as *Bondye*.

The Iwa:

Vodouisants also accept the existence of lesser beings, which they call *loa or lwa*, which are more intimately involved in day-to-day life, (as opposed to Bondye, who is a remote figure). The lwa are frequently invited to possess a believer during ritual so that the community can directly interact with them. The relationship between humans and lwa is a reciprocal one. Believers provide food and other items that appeal to the lwa in exchange for their assistance.

Vilokan:

Vilokan is the home of the lwa and the deceased. It is commonly described as a submerged and forested island. It is guarded by the lwa *Legba*, who must be appeased before practitioners can speak to any other Vilokan resident.

Animal Sacrifice:

A variety of animals might be killed during a Vodou ritual, depending upon the lwa being addressed. It provides spiritual sustenance for the lwa, while the flesh of the animal is then cooked and eaten by participants.

Veves:

Rituals commonly involve the drawing of certain symbols known as *veves* with cornmeal or other powder. Each lwa has its own symbol, and some have multiple symbols associated with them.

Voodoo Dolls:

The common perception of Vodouisants poking pins into dolls does not reflect traditional Vodou. However, Vodouisants do dedicate dolls to particular lwa and use them to attract a lwa's influence.

Non-Standardized Practices:

There is no standardized dogma within Vodou. Two temples within the same city might therefore teach different mythologies and appeal to the lwa in different ways. As such, the information provided here cannot always reflect the beliefs of all Vodou believers. For example, sometimes lwa are associated with different families, Catholic saints, or veves.

History:

African slaves brought their native traditions with them when they were forcefully transported to the new world. However, they were generally forbidden from practicing their religion, so they started to equate their gods with Catholic saints and perform their rituals using the items and imagery of the Catholic Church (i.e. called the *Cult of the Saints*). The Catholic Church does not recognize vodou as an accepted religious practice within the Catholic church, though.

Relationship with Christianity:

If a Vodou practitioner considers himself Christian, he generally professes to be a Catholic Christian, and many Vodou practitioners do also consider themselves Catholics. Some see the saints and spirits to be one and the same, while others even today still hold that the Catholic accouterments are primarily for appearance.

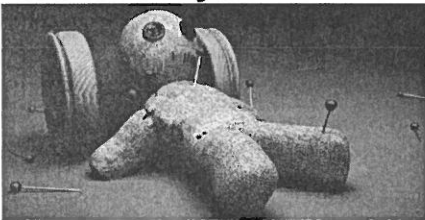
Misconceptions:

Popular culture has strongly associated Vodou with devil worship, torture, cannibalism and malevolent magical workings. This is largely the product of Hollywood coupled with historical misrepresentations and misunderstandings of the faith. Slave uprisings in Vodou-influenced areas such as Haiti were violent and brutal, and white settlers came to associate the religion with the violence, as well as embrace many unfounded rumors about them.

Vodou and Voodoo Dolls – Fact or Myth??

Question: Are Voodoo Dolls Real?

Answer: Myth



Popular culture depicts the "*Voodoo doll*" as a poppet bearing the resemblance of an enemy. The target is cursed with misfortune, pain and even death via the thrusting of pins into the doll. Such items are not a part of traditional Vodou, although some Vodouisants, primarily in New Orleans, have now adopted them, often for sale to tourists.

Possible Origin

Tales of similar poppets have existed in European witch folklore for centuries. It's certainly possible that Europeans, knowing very little about Vodou and commonly decrying it as evil and Satanic, merged rumors of Vodou with familiar witchcraft rumors from back home.

Pwen

In Vodou, a *pwen* is an item filled with particular components that appeal to a particular lwa. They are meant to attract a lwa and gain its influences for a person or place. *Pwen* come in a variety of forms, including dolls. *Pwen* dolls can be found in a variety of forms, from crude poppets to elaborate works of art

All excerpts come from the following source:

Dennis O. Flynn and Arturo Giráldez, "Cycles of Silver: Global Economic Unity through the Mid-Eighteenth Century," *Journal of World History* 13, no. 2 (Fall 2002): 391–427.

Selection A

"The effects of the global trade in silver were worldwide and linked the world in new and unprecedented ways. This segment explores some of those effects in Japan, West Africa, the Americas, China, and Europe.

In Japan, the Tokugawa shoguns grew rich off the trade in silver, which they used to strengthen the state against warlords. In addition, the global silver trade encouraged the Japanese to produce other commodities for export, which then made their way to the Americas, Europe, and West Africa.

In West Africa, Europeans involved in global trading networks brought a variety of commodities to coastal regions to trade for gold, local goods, and slaves. Eventually, this trade had profound effects on West African society: It reoriented trade routes toward the coast rather than across the Sahara, which led to the decline of interior states. It also led to an increasing traffic in humans to work, among other places, in the silver mines of the Americas.

In the Americas, silver mining at Potosí led to the deaths of eight million Indians. Meanwhile, Mexican silver production — which exceeded Peruvian production by the eighteenth century — resulted in the minting of half a billion Mexican pesos that were then used for currency in China, India, and West Africa.

In the Phillipines, the economy became almost entirely dependent on the silver trade as the population of Manila (43,000) was comparable to other European urban centers (i.e. Seville in Spain), but did not possess an economy that was nearly as diverse. Over 50 tons of silver flowed through the Phillipines annually in the 1600's and it buoyed the economy and led to a population that was very multiethnic.

In China, the demand for silver initially drove the global economy. Then, by 1750, silver glutted the Chinese market, bringing its price down and leading to inflation. The devaluation of silver in China had a devastating financial effect on Spain as well — a fact that allowed its European competitors to gain the upper hand in a new global trade focused on sugar, tobacco, gold, and slaves."

Selection B

"China's demand for silver remained at the center of the world economic system until about 1750. Finally, tens of thousands of tons of silver glutted China's market. The value of silver fell, and China's economy was rocked by inflation. Fluctuating values of silver caused the real salaries of Chinese officials to rise and fall, encouraging graft and corruption. For Spain, the declining value of silver meant disaster. So much so that the Spanish crown actually experienced bankruptcies during times of record silver production. But, just as the Pacific economy stumbled, the Atlantic economy picked up because of profits from the circular movements of slaves, sugar, tobacco, and gold. Europeans weaned themselves from deficit trading of silver, and eventually the balance of economic power shifted in their favor. One uniquely significant commodity was also traded between West Africans and Europeans, beginning in the sixteenth century: human beings. The presence of Europeans along African coasts ultimately led to the forced migrations of twelve million Africans. Trade in slaves to work the silver mines and plantations of the New World reached its peak during the seventeenth and eighteenth centuries. During the sixteenth through eighteenth centuries, European traders carried Japanese silks to West Africa on their return voyages from Asia. African merchants then sold them to local weavers, who unraveled the silks and rewove the threads into traditional patterns like the kente cloth of the Gold Coast of West Africa. The Portuguese found themselves needing to rely on local communities in order to establish trade. They

established “El Mina” (“The Mine”) in the fifteenth century, which became a permanent base for Portuguese trading expeditions into the African interior and across the Atlantic Ocean. Once El Mina was established, it became a magnet of opportunity; it attracted trade from the interior; it reoriented the trade routes; and it brought goods south to the coast instead of north. Many societies declined in the African interior because of the growth of opportunity on the coast.”

Selection C

“It is important to also keep in mind that China’s importation of hundreds of millions, indeed billions, of pesos in silver during the past five centuries implied Chinese exports of an equivalent value of silks, ceramics, tea, and other products. Such massive exports forced additional restructuring of the Chinese economy. Marks has recently documented how long distance trade (both domestic and international) caused specialization of production by region throughout China. That is to say, the full story is much more complex than simply exporting silks and other products in exchange for Japanese/ Spanish-American silver imports. These global circuits of exchange interacted with circuits normally considered local or regional in scope. Augmented silk exports from Jiangnan, for instance, implied the devotion of more land there to mulberries, which means increased rice coming down river from Hunan to feed mulberry growers. The point is, global trade transforms local ecologies, a central message in the work of Marks and others. China was transformed as a result of interaction with a global network.

It may be tempting to view a remote mining center like Potosí—at an altitude above 13,000 feet and a thousand miles (2.5 months by pack animal) distance from Lima on the Pacific—to have been relatively detached from other areas of South America. Helmer informs us, however, that around 1610 Tucuman in Argentina sent timber, 4,000 cattle, and 60,000 mules per year to Potosí (some 600 mountainous miles away) in support of that mining city of 160,000 people. The fact is that the economies of most of South America, Central America, and Mexico were deeply affected by the silver industry, an industry with economic tentacles penetrating into the social fabric of all populated continents.

The intercontinental trade in monies—silver, gold, copper, and cowrie shells—involved people of all classes, not just the rich. The Single Whip tax reform in China during the 1570s, for example, replaced numerous taxes with a single tax, while also specifying that most Chinese (including peasants) must pay taxes annually in silver. Conversion to a silver system was also strong in relatively sparsely populated Southeast Asia: One way or another silver had become irresistible as the effective international currency of Southeast Asia by about 1630, whether in rials, as in most of the island world, or in weight. In spite of the status the royal gold coins had, the rulers themselves came to expect taxes and fines to be paid in silver. The triumph of silver undoubtedly furthered the integration of Southeast Asia into a world economy. Southeast Asia also imported volumes of Chinese copper cash as well as lead picis as local media of exchange; most of the silver gravitated to the giant Chinese marketplace.

Our analysis is mostly compatible with the vision proposed in Andre Gunder Frank’s controversial *ReORIENT* (1998). Yet, we disagree with Frank’s contention that China was enriched as a result of its importation of silver. We argue (Flynn and Giráldez 2000) that China’s multicentury absorption of tens of thousands of tons of foreign silver involved an immense drain of wealth from Chinese society. Our argument essentially states that the multicentury “silverization” of China involved substitution of a resource-using money (silver) in place of a money that had been nearly costless to produce (paper); China’s immense exports (of mainly nonmonetary items in exchange for silver imports) can be viewed as a measure of the social cost of maintaining a silver-based economy. Ironically, acceptance of our position that China’s silver imports involved immense social costs, rather than social benefits, actually supports Frank’s main emphasis on the global economic significance of China prior to the nineteenth century. China’s ability to absorb the immense cost of converting its monetary and fiscal systems from paper to silver—while nonetheless remaining the world’s dominant economy for centuries underscores the scale of the Chinese economy as a global juggernaut.”

BARTOLOMÉ DE LAS CASAS
*From Brief Account of the Devastation
of the Indies*

1542

Yet into this sheepfold, into this land of meek outcasts there came some Spaniards who immediately behaved like ravening wild beasts, wolves, tigers, or lions that had been starved for many days. And Spaniards have behaved in no other way during the past forty years, down to the present time, for they are still acting like ravening beasts, killing, terrorizing, afflicting, torturing, and destroying the native peoples, doing all this with the strangest and most varied new methods of cruelty, never seen or heard of before, and to such a degree that this Island of Hispaniola once so populous (having a population that I estimated to be more than three millions), has now a population of barely two hundred persons.

As for the vast mainland, which is ten times larger than all Spain, even including Aragon and Portugal, containing more land than the distance between Seville and Jerusalem, or more than two thousand leagues, we are sure that our Spaniards, with their cruel and abominable acts, have devastated the land and exterminated the rational people who fully inhabited it. We can estimate very surely and truthfully that in the forty years that have passed, with the infernal actions of the Christians, there have been unjustly slain more than twelve million men, women, and children. In truth, I believe without trying to deceive myself that the number of the slain is more like fifteen million.

Their reason for killing and destroying such an infinite number of souls is that the Christians have an ultimate aim, which is to acquire gold, and to swell themselves with riches in a very brief time and thus rise to a high estate disproportionate to their merits. It should be kept in mind that their insatiable greed and ambition, the greatest ever seen in the world, is the cause of their villainies. And also, those lands are so rich and felicitous, the native peoples so meek and patient, so easy to subject, that our

Spaniards have no more consideration for them than beasts. And I say this from my own knowledge of the acts I witnessed. But I should not say "than beasts" for, thanks be to God, they have treated beasts with some respect; I should say instead like excrement on the public squares.

They attacked the towns and spared neither the children nor the aged nor pregnant women nor women in childbed, not only stabbing them and dismembering them but cutting them to pieces as if dealing with sheep in the slaughter house. They laid bets as to who, with one stroke of the sword, could split a man in two or could cut off his head or spill out his entrails with a single stroke of the pike. They took infants from their mothers' breasts, snatching them by the legs and pitching them headfirst against the crags or snatched them by the arms and threw them into the rivers, roaring with laughter and saying as the babies fell into the water, "Boil there, you offspring of the devil!" Other infants they put to the sword along with their mothers and anyone else who happened to be nearby. They made some low wide gallows on which the hanged victim's feet almost touched the ground,

stringing up their victims in lots of thirteen, in memory of Our Redeemer and His twelve Apostles, then set burning wood at their feet and thus burned them alive. To others they attached straw or wrapped their whole bodies in straw and set them afire. With still others, all those they wanted to capture alive, they cut off their hands and hung them round the victim's neck, saying, "Go now, carry the message," meaning, Take the news to the Indians who have fled to the mountains. They usually dealt with the chieftains and nobles in the following way: they made a grid of rods which they placed on forked sticks, then lashed the victims to the grid and lighted a smoldering fire underneath, so that little by little, as those captives screamed in despair and torment, their souls would leave them. . . .

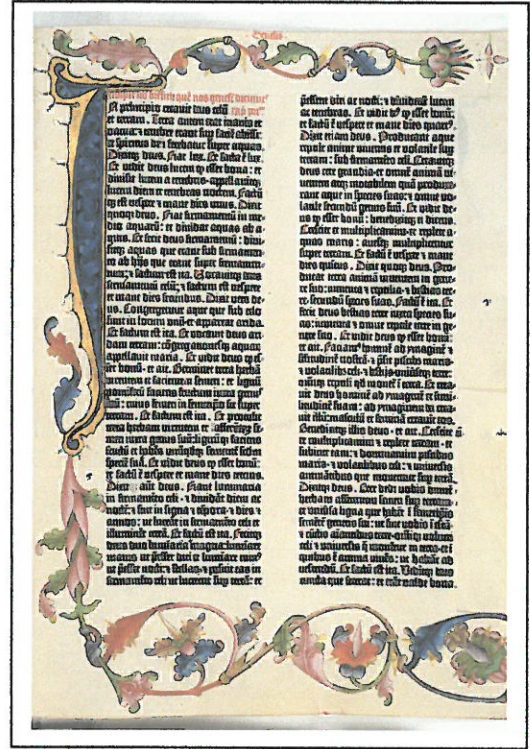
After the wars and the killings had ended, when usually there survived only some boys, some women, and children, these survivors were distributed among the Christians to be slaves. The repartimiento or distribution was made according to the rank and importance of the Christian to whom the Indians were allocated, one of them being given thirty, another forty, still another, one or two hundred, and besides the rank of the Christian there was also to be considered in what favor he stood with the tyrant they called Governor. The pretext was that these allocated Indians were to be instructed in the articles of the Christian Faith. As if those Christians who were as a rule foolish and cruel and greedy and vicious could be caretakers of souls! And the care they took was to send the men to the mines to dig for gold, which is intolerable labor, and to send the women into the fields of the big ranches to hoe and till the land, work suitable for strong men. Nor to either the men or the women did they give any food except herbs and legumes, things of little substance. The milk in the breasts of the women with infants dried up and thus in a short while the infants perished. And

since men and women were separated, there could be no marital relations. And the men died in the mines and the women died on the ranches from the same causes, exhaustion and hunger. And thus was depopulated that island which had been densely populated.

Johannes Gutenberg

Brief Biography - Johannes Gutenberg

Johannes Gutenberg was a German goldsmith and inventor best known for the Gutenberg press, an innovative printing machine that used movable type. Gutenberg was born between 1394 and 1400 and died in 1468. In 1438, Gutenberg began a business arrangement with Andreas Dritzehn, who funded his experiments in printing. With Dritzehn's \$\$\$ Johannes Gutenberg invented the printing press with replaceable/moveable wooden or metal letters in 1436 (completed by 1440). In 1450, Gutenberg began a second arrangement with German businessman Johannes Fust. Fust lent Gutenberg the money to start a printing business and build a large Gutenberg Press. His first large scale printing project was the now famous **Gutenberg Bible**. On September 30, 1452, Johann Guttenberg's Bible was published becoming the first book to be published in volume.



Page from a 1536 Gutenberg Bible – value of a full copy of Bible from early printing is ~ \$25-35 Million

Gutenberg Press – Contribution and Impact

A printing press is a device for evenly printing ink onto a print medium (substrate) such as paper or cloth. The printing press was 1st invented in China during the 11th century, but was still not in wide use in Europe by the 1400's. Gutenberg's press improved upon Chinese designs by allowing movable type and also adapting wine screw technology to more easily press the type into the paper. The device applies pressure to a print medium that rests on an inked surface made of moveable type (wood blocks or metal tiles), thereby transferring the ink. Typically used for texts, the invention and spread of the printing press are widely regarded as among the most influential events in the second millennium revolutionizing the way people conceive and describe the world they live in, and ushering in the period of modernity.

The Gutenberg press with its wooden and later metal movable type printing brought down the price of printed materials and made such materials available for the masses. It remained the standard until the 20th century. . The printing press displaced earlier methods of printing and led to the first assembly line-style mass production of books. A single Renaissance printing press could produce 3,600 pages per workday, compared to about a few by the hand-copying used in the Medieval age. Books of bestselling authors like Luther or Erasmus were sold by the hundreds of thousands in their lifetime. By 1500, printing presses in operation throughout Western Europe had already produced more than twenty million volumes. In the 16th century, with presses spreading further afield, their output rose tenfold to an estimated 150 to 200 million copies.

Gutenberg's method of printing can be credited not only for a revolution in the production of books, but also for fostering rapid development in the sciences, arts and religion through the transmission of texts.

Peter The Great: Russia's "Enlightened Monarch"

Background:

When Peter I, nearly 7 feet tall and incredibly strong, became *Tsar* (or King) of Russia in 1682 it was a very backwards country that had existed outside of the reforms and ideas of the European enlightenment, Renaissance and Scientific Revolution. Peter the Great wanted that to change. He disguised himself as a commoner and traveled in Europe for over 18 months from 1697-98. While there he worked as a carpenter, apprenticed with a surgeon and dentist, and also spent time with soldiers learning ballistics and military tactics. He returned to Russia in 1698 in time to crush a rebellion and then embarked on the modernization of Russia in what some Europeans called an "enlightened" way. Among the reforms he instituted:

Social:

#1: *Instituted educational reforms* with an emphasis on math and science. He founded the first Russian Universities -- a school of Navigation and Math, Medicine and Engineering. He wanted to improve the military and did.

#2: *Improved stereotype of "backwards" Russians* with a series of reforms => taxed long beards heavily, forced the planting of potatoes, and raised the status of women by allowing them to attend social gatherings and chose their husbands.

Political:

#1: *Took control of the Russian Orthodox Church* => forced this to be the state religion.

#2: *Reorganization of the Army* => increased the size of the army to 300,000 men and used the new strength to conquer Sweden and take St. Petersburg -- a warm water port.

#3: *New system of Federalism* => allowed some local control and power by the rich landowners who were allowed to abuse their serfs even more severely under Peter.

Economic:

#1: *New Trade w/ Europe* => new ports and educational opportunities led to increased trade and a booming Russian economy. Acquisition of Siberia also led to great mineral riches that were exported West.

#2: *Expanded into Siberia* => gained access to vast resources of Siberian wilderness including furs (sable, beaver), gold and later oil

. . . . However, some who met him were not as impressed with Peter the Great as you can see in this passage from Bishop Burnett, who spent time with Peter while he was in England.

Bishop Burnet, *Peter the Great 1698*

I mentioned in the relation of the former year [1698] the Tsar's coming out of his own country; on which I will now enlarge. He came this winter over to England and stayed some months among us. I waited often on him, and was ordered by both the king and the archbishops and bishops to attend upon him and to offer him such information of our religion and constitution as he was willing to receive. I had good interpreters, so I had much free discourse with him. He is a man of very hot temper, soon inflamed and very brutal in his passion. He raises his natural heat by drinking much brandy, which he rectifies himself with great application. He is subject to convulsive motions all over his body, and his head seems to be affected with these. He wants not capacity, and has a larger measure of knowledge than might be expected from his education, which was very indifferent. A want of judgment, with an instability of temper, appear in him too often and too evidently.

He is mechanically turned, and seems designed by nature rather to be a ship carpenter than a great prince. This was his chief study and exercise while he stayed here. He wrought much with his own hands and made all about him work at the models of his ships. He told me he

designed a great fleet at Azov and with it to attack the Turkish empire. But he did not seem capable of conducting so great a design, though his conduct in his wars since this has discovered a greater genius in him than appeared at this time.

He was desirous to understand our doctrine, but he did not seem disposed to mend matters in Muscovy. He was, indeed, resolved to encourage learning and to polish his people by sending some of them to travel in other countries and to draw strangers to come and live among them. He seemed apprehensive still of his sister's intrigues. There was a mixture both of passion and severity in his temper. He is resolute, but understands little of war, and seemed not at all inquisitive that way.

After I had seen him often, and had conversed much with him, I could not but adore the depth of the providence of God that had raised up such a furious man to so absolute an authority over so great a part of the world. David, considering the great things God had made for the use of man, broke out into the meditation, "What is man, that you are so mindful of him?" But here there is an occasion for reversing these words, since man seems a very contemptible thing in the sight of God, while such a person as the tsar has such multitudes put, as it were, under his feet, exposed to his restless jealousy and savage temper.

He went from hence to the court of Vienna, where he purposed to have stayed some time, but he was called home sooner than he had intended upon a discovery, or a suspicion, of intrigues managed by his sister. The strangers, to whom he trusted most, were so true to him that those designs were crushed before he came back. But on this occasion he let loose his fury on all whom he suspected. Some hundreds of them were hanged all around Moscow, and it was said that he cut off many heads with his own hand; and so far was he from relenting or showing any sort of tenderness that he seemed delighted with it. How long he is to be the scourge of that nation God only knows.

Name: _____

Block: _____

Nicolas Copernicus (1473-1543)

Copernicus is said to be the founder of modern astronomy. He was born in Poland and eventually studied mathematics and optics at Cracow University. Returning from further studies in Italy, Copernicus, through the influence of his uncle, was appointed as a canon (minister) in the cathedral of Frauenburg where he spent a sheltered and academic life for the rest of his days. His interest in astronomy gradually grew to be his primary pursuit. His investigations into the stars were carried out quietly and alone, without help or consultation. He made his celestial observations from a turret situated on the protective wall around the cathedral -- his observations were made "bare eyeball," because it was more than one hundred years before the invention of the telescope. In 1530, Copernicus completed and gave to the world his groundbreaking work *De Revolutionibus*, which asserted that the earth rotated on its axis once daily and traveled around the sun once yearly: a fantastic concept for the times. This idea of a **heliocentric universe** (i.e. that the sun, not the earth was at the center of the solar system) was called the Copernican hypothesis since he had no actual data to back it up. Up to the time of Copernicus the thinkers of the western world believed in the **Ptolemaic and Aristotelean theory**. Ptolemy's findings were that the earth was a fixed, immovable mass, located at the center of the universe, and all celestial bodies, including the sun and the fixed stars, revolved around it. It was a theory that appealed to human nature. It fit with the casual observations that a person might want to make in the field; and second, it fed man's ego.

Copernicus died in 1543 and was never to know what a stir his work had caused. It went against the philosophical and religious beliefs that had been held during the medieval times. Man, it was believed (and still believed by some) was made by God in His image. Therefore, according to the church the universe was ordered by God to place man in the center. Copernicus' theories went against that belief and in the minds of many church authorities, might well lead men to think that they are simply part of nature & not superior to it.

Galileo Galilei

Decades later Galileo used Copernicus's ideas to observe the stars with a new invention -- the telescope. He discovered that Jupiter had four moons, the sun had dark spots and that the moon had a rough, uneven surface. This flew in the face of Aristotelean and Church teachings on the subject of the Universe. In 1632 he published a compilation of all of his work, *Dialogue Concerning the Two Chief World Systems*, defending the Copernican position. His opposition to the Church's Earth-centric views created huge controversy. The Pope forced him to come to Rome for a 1633 trial before the Catholic Inquisition and under threat of torture demanded him to confess that he was wrong and that the earth really was the center of the universe. He lived the rest of his life under house arrest in his villa near Florence at the demand of the Pope and his book (and Copernicus's) were banned by the Catholic Church until the 1800's.

The most important aspect of Copernicus' and Galileo's perspective is that it forever changed the place of man in the cosmos; it helped to reinforce the humanist views of Renaissance figures and was a major impetus towards the scientific revolution and greater secularization within European society.

The Witch's Hammer (Malleus Maleficarum)

Background:

The Witch's Hammer, also known as "Malleus Maleficarum" became the book on which members of the Spanish Inquisition relied to deal with witches and heretics. Throughout European and World History, estimates range as high as 9 million for the number of witches worldwide that have been accused, convicted and executed for practicing witchcraft. The "Witches Hammer" has been known as "the Bible" for those hunting and punishing witches.

Book and Theories:

The Witch's Hammer was written in 1486 by two leaders of the Inquisition, Heinrich Kramer and Jacob Sprenger. They wanted to challenge the idea that witchcraft didn't exist & educate society about methods to identify, capture and convict witches. Although condemned by many and even banned by the Catholic Church in 1490 for a few years, it was the most influential book during the Inquisition on witchcraft.

The book is divided into 3 sections:

Section #1 Definition of witchcraft and identification of witches:

The book argued that there were 3 things needed for witchcraft to exist -- #1: an evil intentioned witch, #2: Satan's presence and #3: God's permission. It also attributed witchcraft mainly to women because their minds were weaker and they were also more sexually inclined. The book argues that most witchcraft begins due to the woman having sex with the devil and thus absorbing some of his power and evil.

Section #2 Cases and Defense against witchcraft:

The second section discusses cases of witchcraft as examples and the powers of witches, including flight, mind control and sorcery. The section also gives the reader some counter spells and talismans that could be used to stave off a witch, which included a cross, horseshoes and rosemary.

Section #3 Trials and Punishments:

The last sections discusses how to interrogate a witch, and details methods of torture that could be used, such as the rack. It then discusses methods of witch trial, including the use of *cruentation* & *dunking*.

Cruentation: method of exposing witches where they are forced to touch their victim and then strange observances are noted (i.e. resumed bleeding of the corpse or twitching).

Dunking: method of trial where a heavy stone is tied to the foot of the witch and then she is thrown into a lake. If she drowns she is innocent, but if she uses her witch powers and escapes she is guilty.

Significance and Impact

It is important to note that those accused of witchcraft in the Spanish and other Inquisitions usually did not fit into the Christian r societal view of what a "normal", "moral" person was. Midwives, older women, Jews, gypsies, and most often strong minded women. Instead of evolving with society, some religious elements chose to label those who chose to accept the new science and ideas of the enlightenment as

“witches”. Many times the ***Witch’s Hammer*** and witch hunting in general were used to persecute women who did not conform to the church or to seize property that women held.

During the Inquisition 100,000’s of witches were tried and executed, with estimates ranging as high as 9,000,000. Thus, the *Witch’s Hammer* is a supremely important historical book, second only in popularity in its time to the Bible and transmitted through the use of the printing press. Although it was written for Europeans, it was also used in the New World, particularly at the ***Salem Witch Trials***.

Niccolo Machiavelli – The Prince



Niccolo Machiavelli was born on May 3, 1469 in Florence, Italy. Machiavelli was a political philosopher and diplomat during the Renaissance, and is most famous for his political treatise, *The Prince* (1513), that has become a cornerstone of modern political philosophy. Opinions on how a ruler should rule vary tremendously. Machiavelli thought he had all the answers. During the Renaissance, he wrote a how-to-do book that described the necessary attributes needed by an Italian prince. It's about power, how to use it, how to keep it, and how to run a state. In a recent interview with the [New York Times](#), Pulitzer Prize-winning author Jared Diamond was asked which book he would require President Obama to read if he could. His answer? Niccolò Machiavelli's *The Prince*.

His explanation was that while Machiavelli "is frequently dismissed today as an amoral cynic who supposedly considered the end to justify the means," he is, in fact, "a crystal-clear realist who understands the limits and uses of power." Diamond, whose books include *Guns, Germs, and Steel: The Fates of Human Societies*, said that what continues to make *The Prince* compelling reading for today's political leaders is Machiavelli's insistence "that we are not helpless at the hands of bad luck."

The slender political treatise is one of the most influential and controversial books published in Western literature. Critics have long debated whether *The Prince*, which famously argues that the ends—no matter how immoral—justify the means for preserving political authority, was written as a satire, or as British philosopher and Nobel laureate Bertrand Russell once said, as "a handbook for gangsters." While Machiavelli's intent is unknown, this much is indisputable: the book continues to be a searing meditation on the means some people use to get and maintain power.

Read the following excerpts from the *Prince* and answer the following questions . . .

Excerpt #1:

Therefore a prince, so long as he keeps his subjects united and loyal, ought not to mind the reproach of cruelty; because with a few examples he will be more merciful than those who, through too much mercy, allow disorders to arise, from which follow murders or robberies; for these are wont to injure the whole people, whilst those executions which originate with a prince offend the individual only.

Upon this a question arises: whether it be better to be loved than feared or feared than loved? It may be answered that one should wish to be both, but, because it is difficult to unite them in one person, is much safer to be feared than loved, when, of the two, either must be dispensed with. Because this is to be asserted in general of men, that they are ungrateful, fickle, false, cowardly, covetous, and as long as you succeed they are yours entirely; they will offer you their blood, property, life and children, as is said above, when the need is far distant; but when it approaches they turn against you. And that prince who, relying entirely on their promises, has neglected other precautions, is ruined; because friendships that are obtained by payments, and not by greatness or nobility of mind, may indeed be earned, but they are not secured, and in time of need cannot be relied upon; and men have less scruple in offending one who is beloved than one who is feared, for love is preserved by the link of obligation which, owing to the baseness of men, is broken at every opportunity for their advantage; but fear preserves you by a dread of punishment which never fails.

Nevertheless a prince ought to inspire fear in such a way that, if he does not win love, he avoids hatred; because he can endure very well being feared whilst he is not hated, which will always be as long as he abstains from the property of his citizens and subjects and from their women. But when it is necessary for him to proceed against the life of someone, he must do it on proper justification and for manifest cause, but above all things he must keep his hands off the property of others, because men more quickly forget the death of their father than the loss of their patrimony.

... Returning to the question of being feared or loved, I come to the conclusion that, men loving according to their own will and fearing according to that of the prince, a wise prince should establish himself on that which is in his own control and not in that of others; he must endeavor only to avoid hatred, as is noted.

Niccolo Machiavelli, The Prince, Chapter XVII, 1515

Excerpt #2:

THE PRINCE CHAPTER XVIII

Concerning The Way In Which Princes Should Keep Faith

EVERY one admits how praiseworthy it is in a prince to keep faith, and to live with integrity and not with craft. Nevertheless our experience has been that those princes who have done great things have held good faith of little account, and have known how to circumvent the intellect of men by craft, and in the end have overcome those who have relied on their word. You must know there are two ways of contesting, the one by the law, the other by force; the first method is proper to men, the second to beasts; but because the first is frequently not sufficient, it is necessary to have recourse to the second. Therefore it is necessary for a prince to understand how to avail himself of the beast and the man. This has been figuratively taught to princes by ancient writers, who describe how Achilles and many other princes of old were given to the Centaur Chiron to nurse, who brought them up in his discipline; which means solely that, as they had for a teacher one who was half beast and half man, so it is necessary for a prince to know how to make use of both natures, and that one without the other is not durable. A prince, therefore, being compelled knowingly to adopt the beast, ought to choose the fox and the lion; because the lion cannot defend himself against snares and the fox cannot defend himself against wolves. Therefore, it is necessary to be a fox to discover the snares and a lion to terrify the wolves. Those who rely simply on the lion do not understand what they are about. Therefore a wise lord cannot, nor ought he to, keep faith when such observance may be turned against him, and when the reasons that caused him to pledge it exist no longer. If men were entirely good this precept would not hold, but because they are bad, and will not keep faith with you, you too are not bound to observe it with them. Nor will there ever be wanting to a prince legitimate reasons to excuse this nonobservance. Of this endless modern examples could be given, showing how many treaties and engagements have been made void and of no effect through the faithlessness of princes; and he who has known best how to employ the fox has succeeded best.

But it is necessary to know well how to disguise this characteristic, and to be a great pretender and dissembler; and men are so simple, and so subject to present necessities, that he who seeks to deceive will always find someone who will allow himself to be deceived. One recent example I cannot pass over in silence. Alexander VI did nothing else but deceive men, nor ever thought of doing otherwise, and he always found victims; for there never was a man who had greater power in asserting, or who with greater oaths would affirm a thing, yet would observe it less; nevertheless his deceits always succeeded according to his wishes, because he well understood this side of mankind.

Therefore it is unnecessary for a prince to have all the good qualities I have enumerated, but it is very necessary to appear to have them. And I shall dare to say this also, that to have them and always to observe them is injurious, and that to appear to have them is useful; to appear merciful, faithful, humane, religious, upright, and to be so, but with a mind so framed that should you require not to be so, you may be able and know how to change to the opposite.

And you have to understand this, that a prince, especially a new one, cannot observe all those things for which men are esteemed, being often forced, in order to maintain the state, to act contrary to faith, friendship, humanity, and religion. Therefore it is necessary for him to have a mind ready to turn itself

accordingly as the winds and variations of fortune force it, yet, as I have said above, not to diverge from the good if he can avoid doing so, but, if compelled, then to know how to set about it.

For this reason a prince ought to take care that he never lets anything slip from his lips that is not replete with the above-named five qualities, that he may appear to him who sees and hears him altogether merciful, faithful, humane, upright, and religious. There is nothing more necessary to appear to have than this last quality, inasmuch as men judge generally more by the eye than by the hand, because it belongs to everybody to see you, to few to come in touch with you. Every one sees what you appear to be, few really know what you are, and those few dare not oppose themselves to the opinion of the many, who have the majesty of the state to defend them; and in the actions of all men, and especially of princes, which it is not prudent to challenge, one judges by the result.

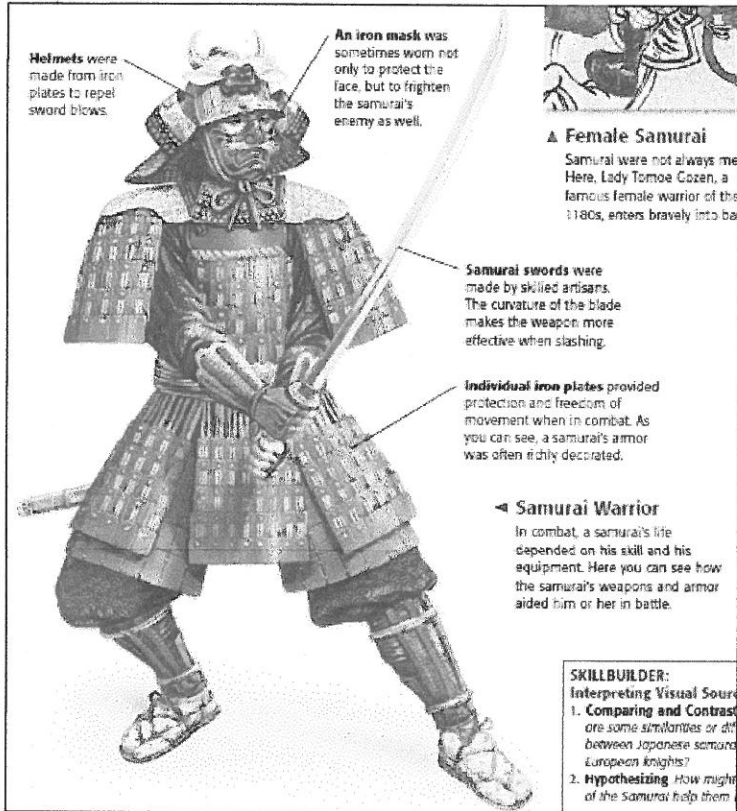
For that reason, let a prince have the credit of conquering and holding his state, the means will always be considered honest, and he will be praised by everybody because the vulgar are always taken by what a thing seems to be and by what comes of it; and in the world there are only the vulgar, for the few find a place there only when the many have no ground to rest on.

One prince of the present time, whom it is not well to name, never preaches anything else but peace and good faith, and to both he is most hostile, and either, if he had kept it, would have deprived him of reputation and kingdom many a time.

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Samurai Culture and Bushido

Mr. Rhinehart World History



Bushido Tradition and Cultural Importance: the code of the samurai was known as ***Bushido*** or “***the way of the warrior***”. Bushido demands four things of the warrior – courage in battle, loyalty to your daimyo or shogun, fairness in your behavior to those less skilled than you, and honor in the way you address others and present yourself. Any violation of this code would bring severe dishonor to both you and your entire family. The samurai code was based on traditional Japanese religious beliefs borrowed from both Confucianism and Zen Buddhism. Samurai were always supposed to be in control of their emotions and never draw their sword unless absolutely necessary. Surrender in battle was also forbidden and was the ultimate dishonor as it violated the code on many levels. To correct any severe dishonor the samurai was expected to commit “***seppuku***” or suicide by disembowelment (stabbing yourself in the stomach). This would return honor to your family. Japanese samurai were also expected to wear their hair in a “topknot”. This was an outward symbol of a Japanese samurai’s inward honor. To be in the position where another samurai could sever your topknot was an extreme humiliation.

In the 17th and 18th centuries the rise of gunpowder weapons for a time threatened the status of the samurai as an elite warrior class, but the Tokugawa shogunate continued to rely on samurai, and their swords, to defend Japan, especially after the expulsion of Christian missionaries in the early 17th century. Japan effectively withdrew from European advancement, considering it “detrimental” to the culture and character of Japan.

Samurai Weaponry and Dress

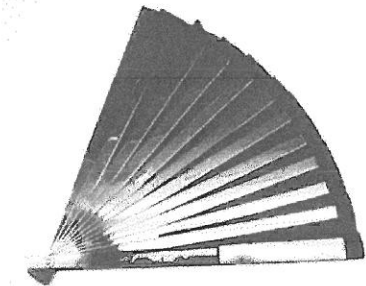
Samurai sword: a samurai's sword was considered to be part of his soul. It was painstakingly made by a complex process where thousands of layers of steel are melded together forming a very strong blade. Some of the best samurai swords can cut through 5 people with one slice.

Other weapons: samurai also used bows, short knives (jutte), metal tipped fans (tessen) and wooden flutes on different occasions.

Jutte: Iron truncheon used to stab through armor or disarm opponent.



Tessen War Fan: metal ribbed fan used for defense when sword was unavailable or lost in battle. Last line of defense. Also used against an inferior rival to embarrass him.



Shuriken: throwing star used to distract opponent while one moved in with a sword. Also used as mines stuck into ground.

