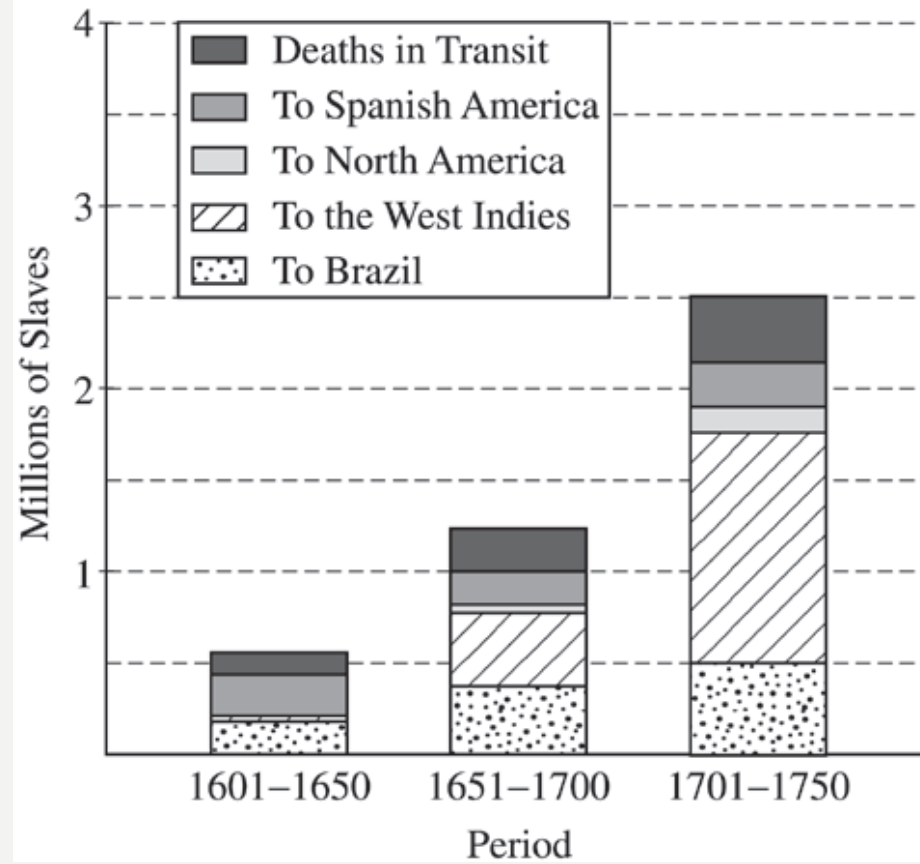
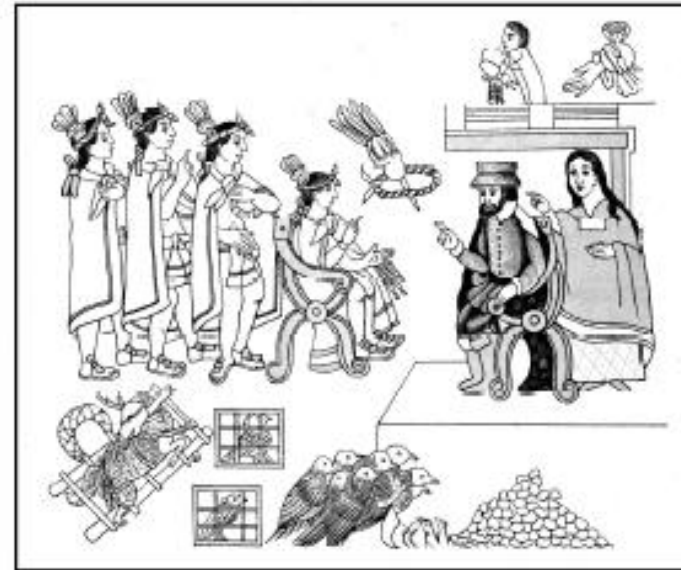
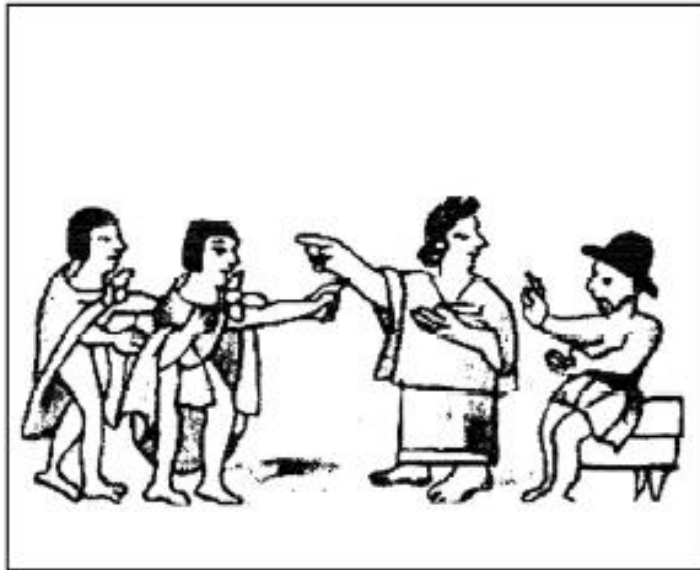


**UNIT 3-4: VISUAL
AND SOURCE
REVIEW**

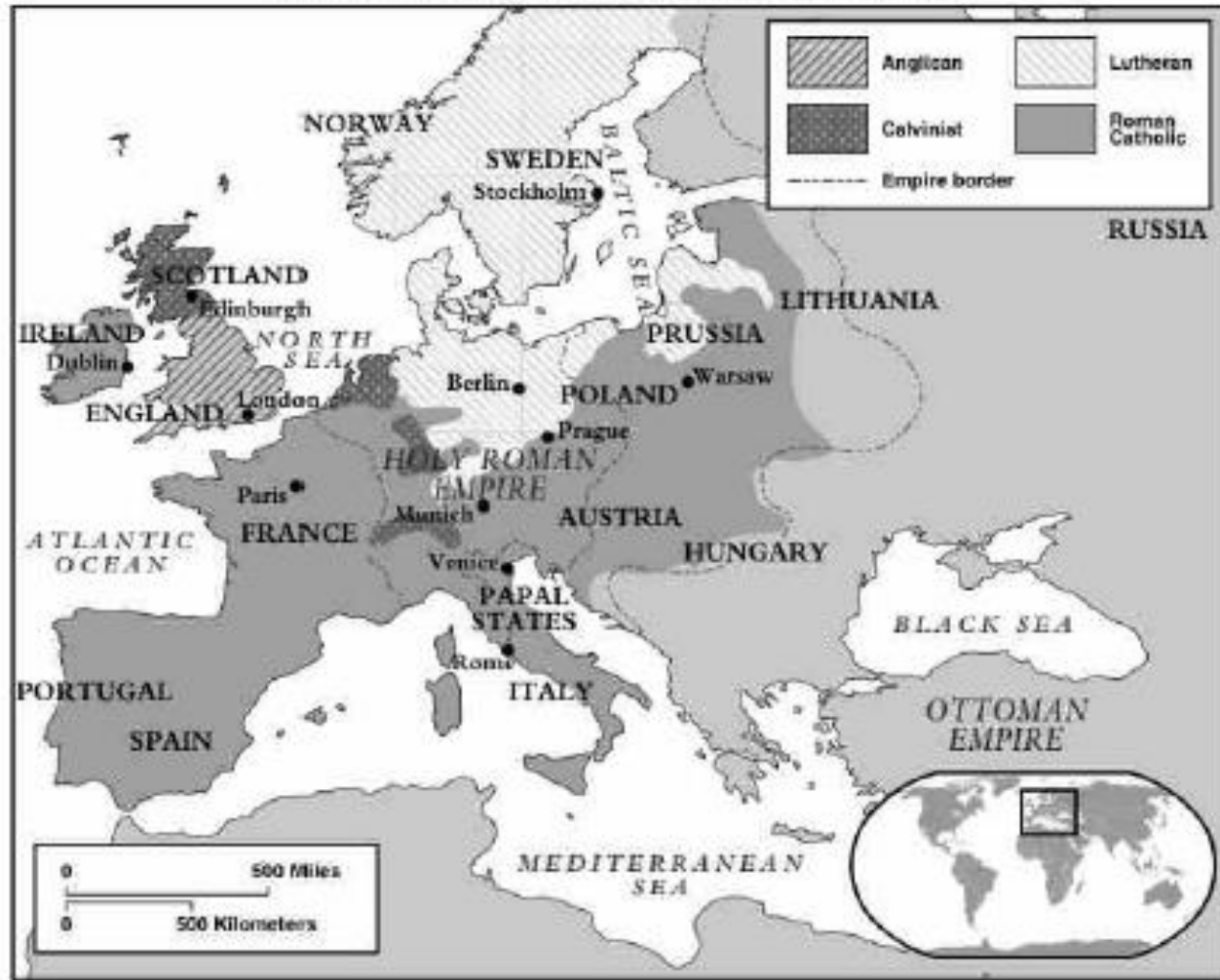
THE ATLANTIC SLAVE TRADE





Courtesy of The Bancroft Library
University of California, Berkeley

Dominant Faiths in Western Europe in 1560





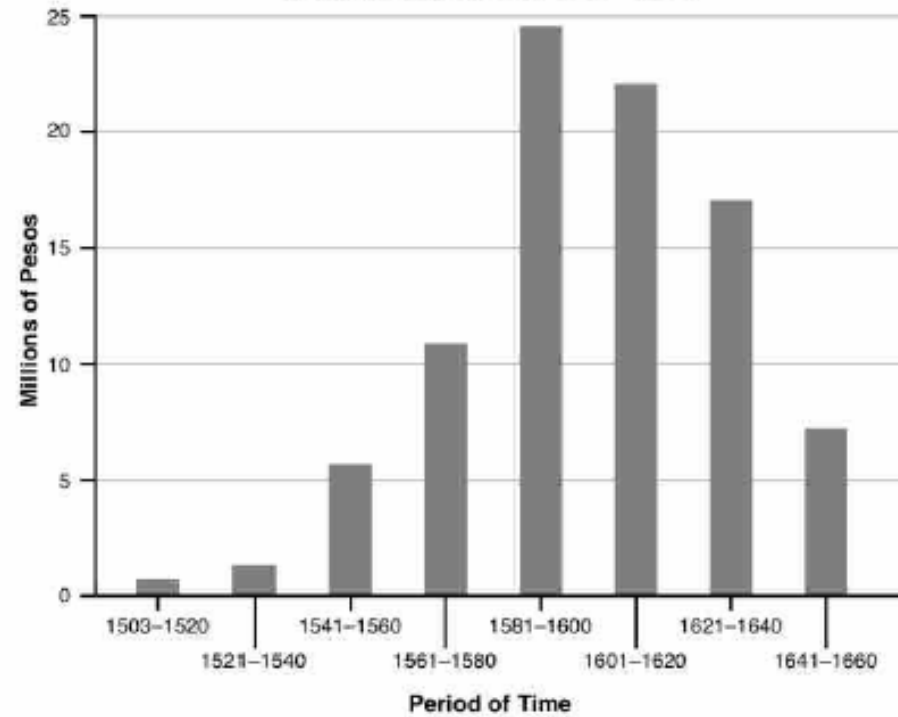
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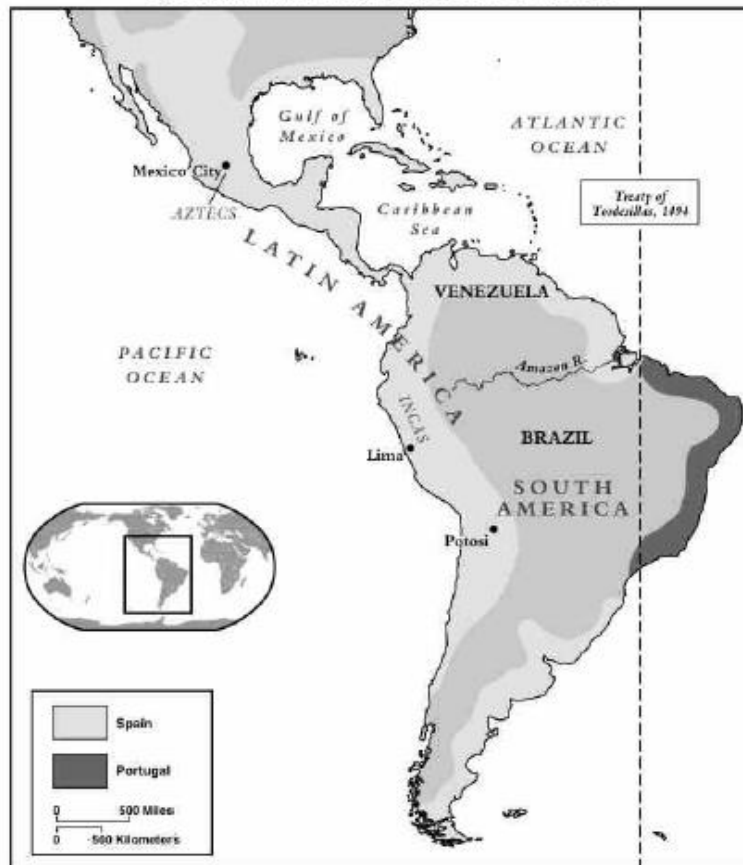
Source: Pierre5018/Wikimedia Commons
A French astrolabe made in 1603

Spain's Gold and Silver Imports
from the Americas, 1503-1660

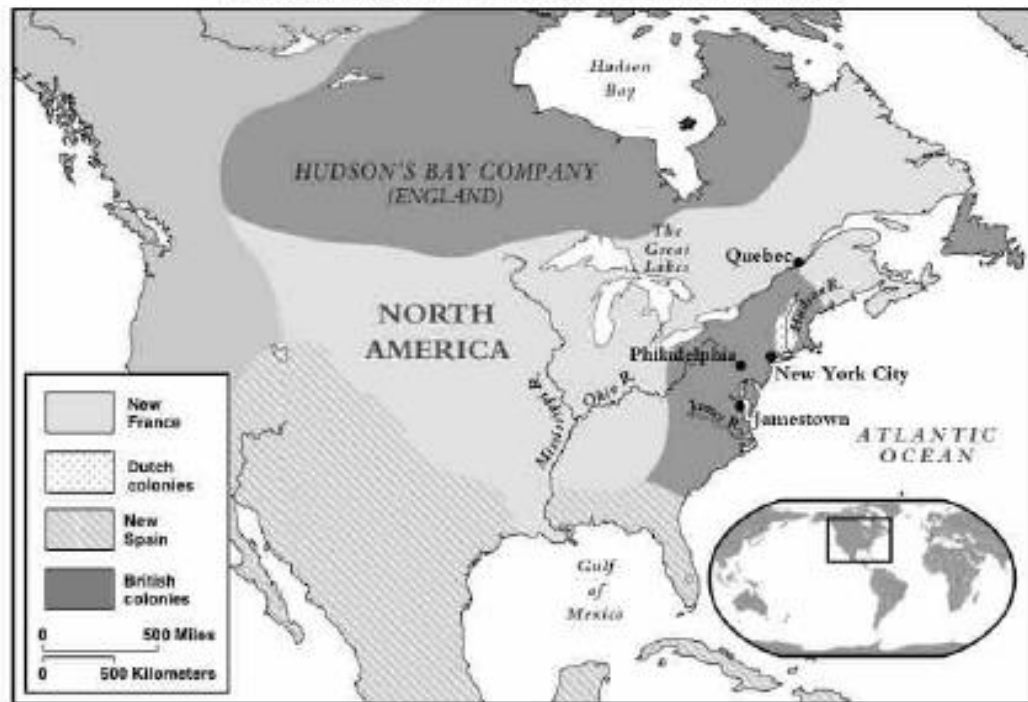


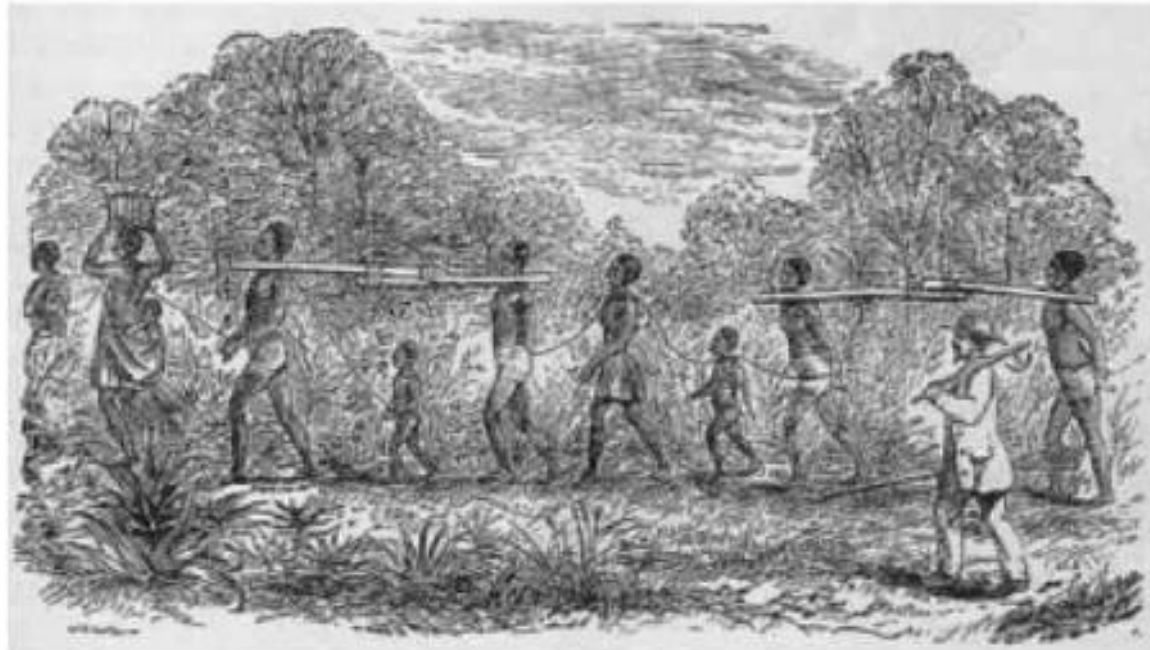
Source: Earl J. Hamilton "Imports of American Gold and Silver into Spain, 1503-1660." *The Quarterly Journal of Economics*, 1929.

Spanish and Portuguese Colonies, c. 1600



French, English, and Dutch Colonies, c. 1650





Source: Wikimedia Commons, Public Domain

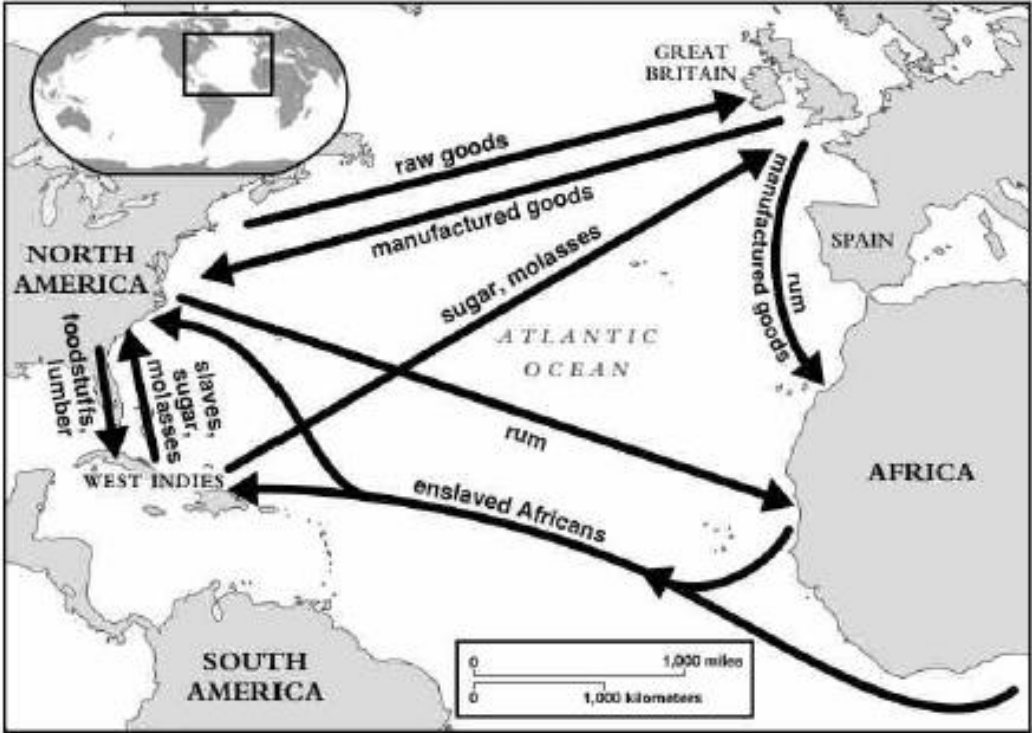
Slave boats transported in Africa - 19th century engraving



Source: Oil on canvas, 1760. Juan Patricio Moelele Ruiz (1713-1772). Gift of the 2011 Collectors Committee / LACMA

A Spanish colonist, an American Indian woman, and their child

Triangular Trade



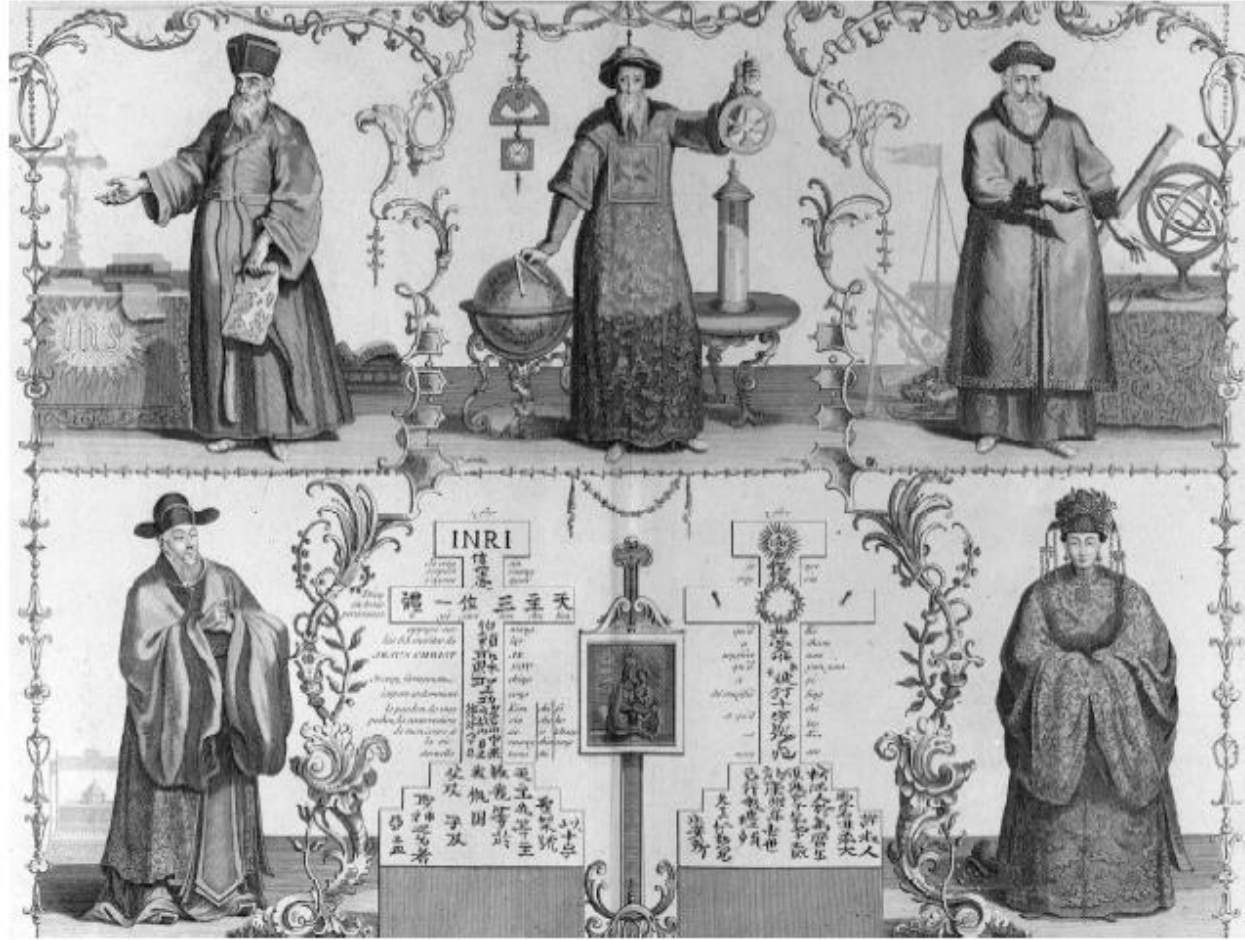
WALL PAINTING FROM THE PALACE OF THE RULERS OF THE SOUTHERN INDIAN STATE OF
GOLKONDA, CIRCA 1650



(c) Ashmolean Museum, University of Oxford

The painting shows celebrations of the wedding of the Muslim ruler of Golkonda and his Hindu bride. The newlyweds are surrounded by attendants of both religions.

JEAN-BAPTISTE DU HALDE, FRENCH HISTORIAN, ENGRAVING INCLUDED IN THE DESCRIPTION OF CHINA, PUBLISHED IN PARIS, 1735



Everett Collection Inc / Alamy Stock Photo

In the top panel, the engraving shows three Jesuit missionaries and scholars who served at the courts of Chinese emperors of the Ming and Qing dynasty in the sixteenth and seventeenth centuries. In the bottom panel, the engraving shows two Chinese Christian converts: Xu Guangxi (left) and his granddaughter, Candida Xu (right).

MUGHAL EMPEROR JAHANGIR HOLDING A GLOBE, SOUTH ASIA, 1617



Courtesy of Sotheby's Picture Library

MUGHAL EMPEROR JAHANGIR HOLDING A PICTURE OF THE VIRGIN MARY, SOUTH ASIA, 1620



Jahangir holding a picture of the Madonna, inscribed in Persian: Jahangir Shah, Mughal, 1620 (detail of 57393) / National Museum of India, New Delhi, India / Bridgeman Images

PRIMER DEGENERACIÓINS VARIVIRACOCH^A



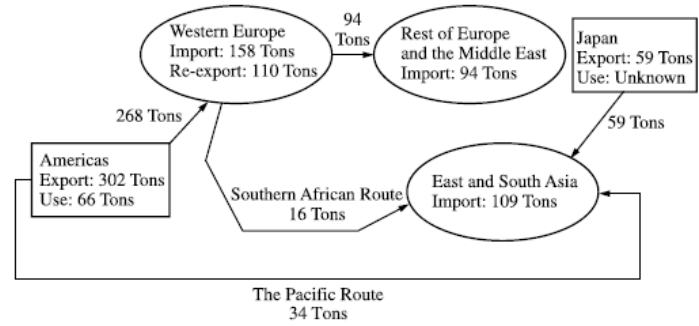
EL PRIMER MVIDO ADAM·EVA



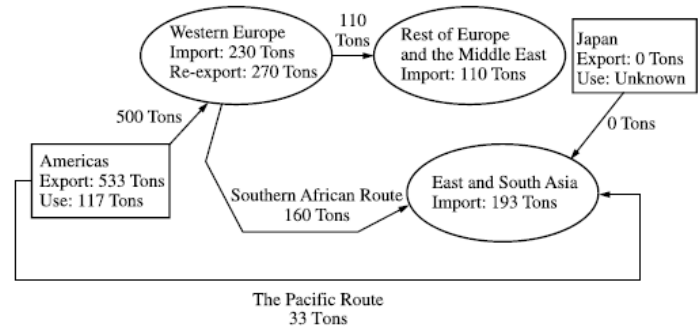
Gianni Dagli Orti/ The Art Archive at Art Resource, NY/ Werner Forman/ Art Resource, NY



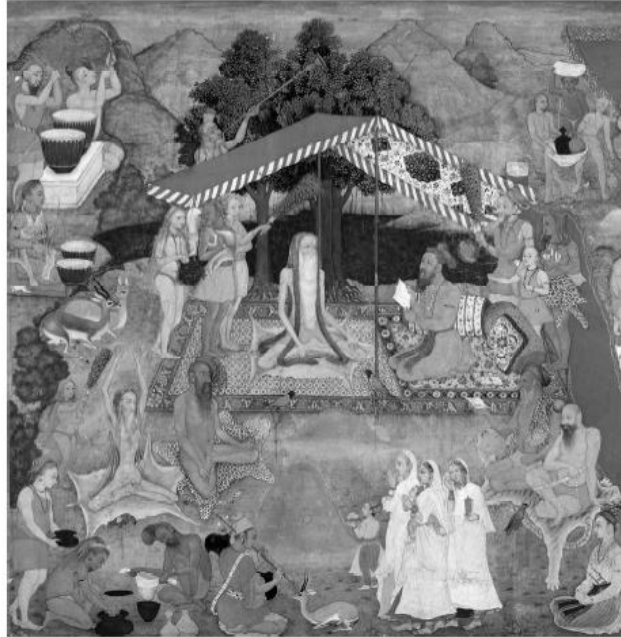
WORLD SILVER FLOWS, 1600–1650 C.E., METRIC TONS PER YEAR (average)



WORLD SILVER FLOWS, 1725–1750 C.E., METRIC TONS PER YEAR (average)



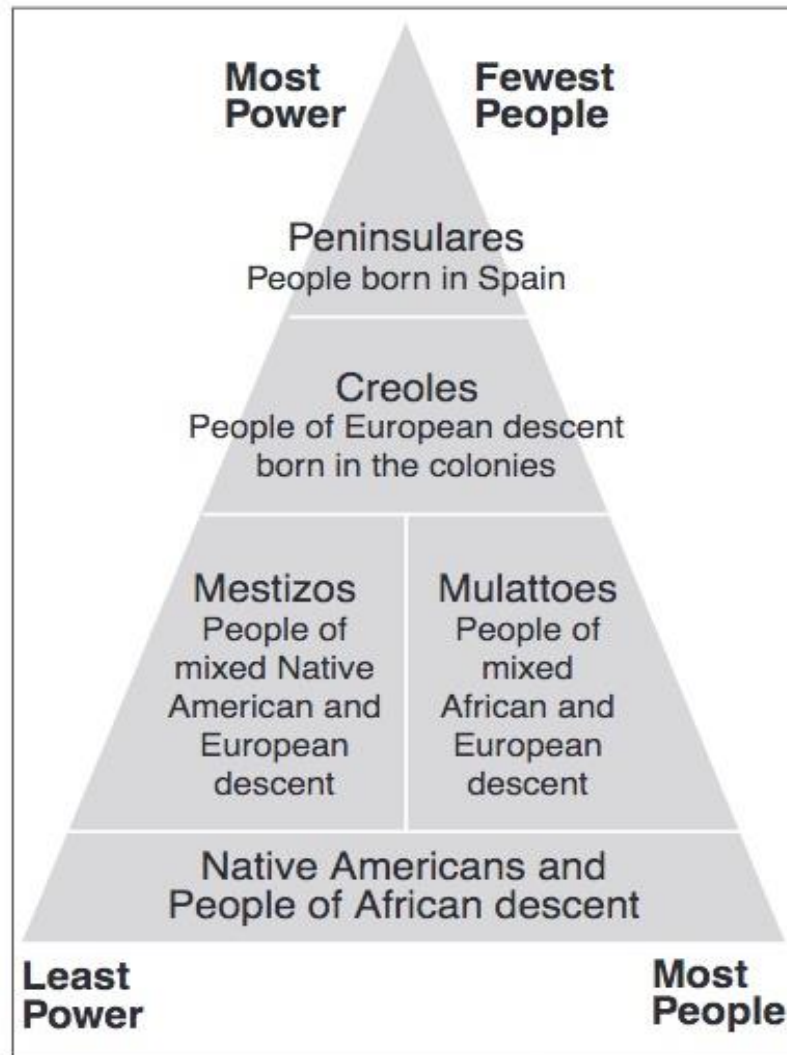
Source: Ronald Findlay and Kevin H. O'Rourke, *Power and Plenty: Trade, War, and the World Economy in the Second Millennium*, Princeton University Press, 2007, p. 218.



Ms E-14, from a Moraqqa (gouache on paper), Indian School, (17th century) / Institute of Oriental Studies, St. Petersburg, Russia / Giraudon / Bridgeman Images

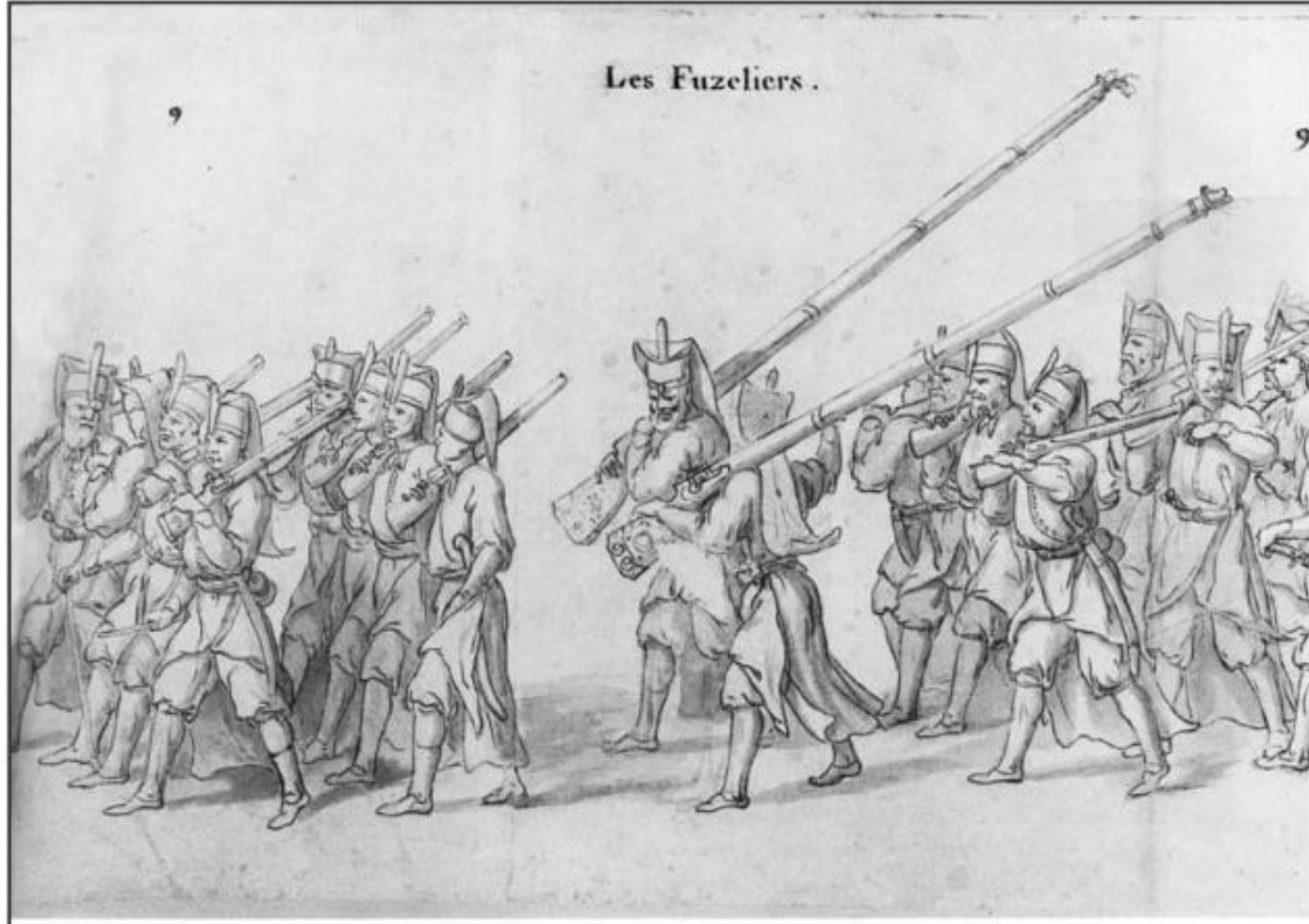


© Santosh Namby



Source: Goldberg and DuPré,
Brief Review in Global History and Geography,
Prentice Hall, 2002 (adapted)

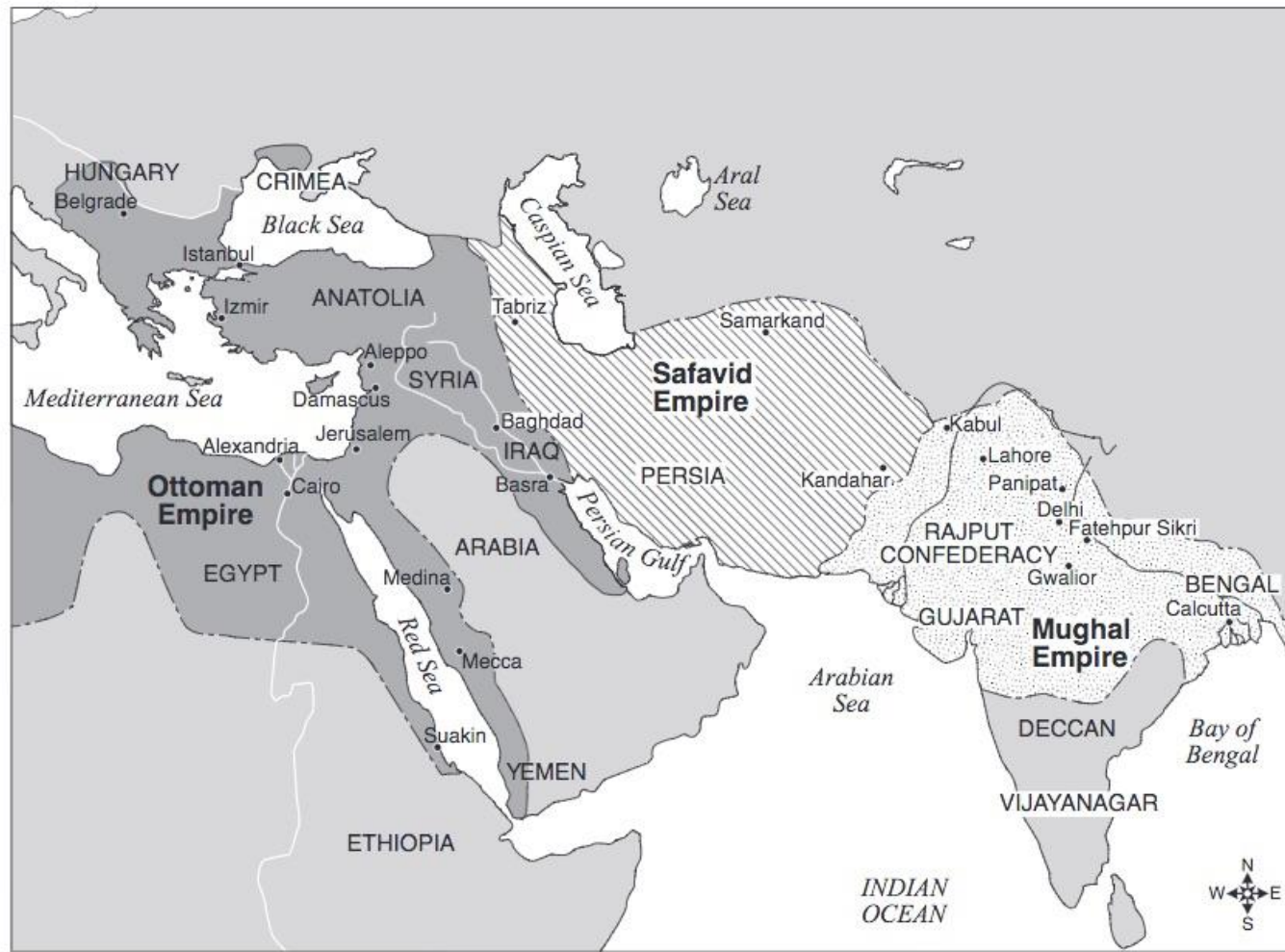
Les Fuzeliers .



The Wittenberg Church



Source: Paula J. Becker (adapted)



0 1000 kilometers
 0 1000 miles

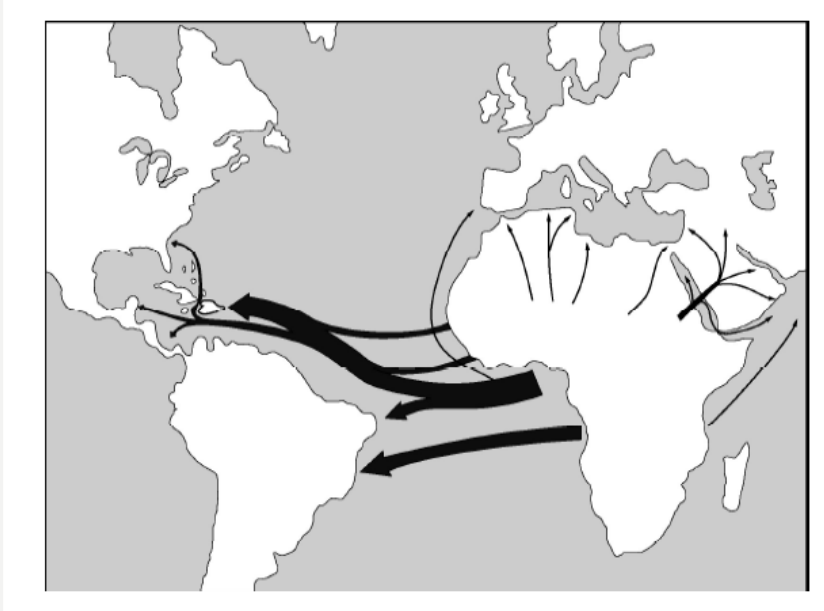


Source: Peter N. Stearns et al., *World Civilizations: The Global Experience*, Pearson Longman (adapted)



Source: Getty Images

Every aspect of the Palace at Versailles was built to glorify King Louis XIV, including more than 700 rooms, 60 staircases, and gardens that cover more than 30,000 acres and are decorated with 400 sculptures and 1,400 fountains. The Sun King moved the French government to Versailles in 1682.





Empires in 1750



European Countries and Colonies



“Throughout the sixteenth century, the Safavi [Safavid] empire remained a profoundly disturbing force in the Moslem [Muslim] world, dedicated to the defense and propagation of Shi’a doctrines at home and abroad. This policy implied a normal state of hostility with the Ottoman empire, punctuated only briefly by periods of peace. By the seventeenth century, however, when the Safavi empire reached its apogee [peak] under Shah Abbas the Great (1587–1629), the fanaticism of the Shi’a revolution had faded, at least in court circles; and a lasting peace with the Ottomans was concluded in 1639.”

William H. McNeill, *The Rise of the West*, 1963

“[H]aving on one occasion asked my father [Akbar] the reason why he had forbidden any one to prevent or interfere with the building of these haunts of idolatry [Hindu temples], his reply was. . . : ‘I find myself a powerful monarch, the shadow of God upon earth. I have seen that he bestows the blessings of his gracious providence upon all his creatures without distinction. Ill [badly] should I discharge the duties of my exalted station, were I to withhold my compassion and indulgence from any of those entrusted to my charge. With all of the human race, with all of God’s creatures, I am at peace: why then should I permit myself, under any consideration, to be the cause of molestation or aggression to any one? Besides, are not five parts in six of mankind either Hindus or aliens to the faith; and were I to be governed by motives of the kind suggested in your inquiry, what alternative do I have but to put them all to death! I have thought it therefore my wisest plan to let these men alone.’ ”

Jahangir, Mughal emperor from 1605 to 1627, *Memoirs*

“Demonized as an enemy of the faith by the Muslim narrative sources, yet lionized as a warrior hero in the oral tradition, Sunni Ali, who reigned from 1464 to 1492, is one of the most controversial figures of the African Middle Ages. . . . Relying on a swift and mobile cavalry force as well as on naval control of the Niger River, Sunni Ali had conquered the agriculturally rich central Niger or ‘inland delta,’ including the wealthy and scholarly cities of Timbuktu and Jenne, by the 1470s. . . . He was well aware that a vast empire could not be held together by military conquests alone, but need[ed] an effective and efficient administrative structure as well. Indeed, the organization of Songhay [Songhai] government which was developed to a great degree under Sunni Ali differed substantially from previous Sudanic patterns of empire. These had been based more on alliances and relationships with tributary states than on the high degree of centralization characteristic of Songhay [Songhai].”

J. Rotondo-McCord, “Kingdoms of the Medieval Sudan,” Xavier University,
<http://webusers.xula.edu/jrotondo/Kingdoms/Songhay/SunniAli01.html>

“Farmers of all provinces are strictly forbidden to have in their possession any swords, short swords, bows, spears, firearms, or other types of weapons. If unnecessary implements of war are kept, the collection of annual rent (*nengu*) may become more difficult, and without provocation uprisings can [occur]. . . . The heads of the provinces, samurai who receive a grant of land, and deputies must collect all the weapons described above and submit them to Hideyoshi’s government. . . . If farmers possess only agricultural implements and devote themselves exclusively to cultivating the fields, they and their descendants will prosper. This compassionate concern for the well-being of the farms is the reason for the issuance of this edict, and such concern is the foundation for the peace and security of the country and the joy and happiness of all the people.”

Toyotomi Hideyoshi, Imperial Regent of Japan, edicts issued
in 1588

“He is very valiant and has a great liking for warfare and weapons of war, which he has constantly in his hands: we have been eye-witnesses of this because, whenever we were with him, he was adjusting his [swords], testing his [muskets], etc . . . This is the great experience, which he has obtained of warfare over so many years, that he makes it in person and from the first has made him a fine soldier and very skilled, and his men so dexterous that they are little behind our men in Europe. He has introduced into his militia the use of and esteem for [muskets], in which they are very practiced. Therefore it is that his realm has been so much extended on all sides. . . . All the above mentioned soldiers, who will total some 100,000, receive pay for the whole year.”

Father Simon, a European Roman Catholic priest, in a report
to the pope on meeting the Safavid Shah Abbas I, 1588

“Let no one think that this Commandment entirely forbids the arts of painting, engraving, or sculpture. The Scriptures inform us that God Himself commanded to be made images of Cherubim [a category of angel], and also the brazen serpent. The interpretation, therefore, at which we must arrive, is that images are prohibited only inasmuch as they are used as deities to receive adoration, and so to injure the true worship of God. . . .

He [the pastor] will also inform the unlettered . . . of the use of images, that they are intended to instruct in the history of the Old and New Testaments, and to revive from time to time their memory; that thus, moved by the contemplation of heavenly things, we may be the more ardently inflamed to adore and love God Himself. He should, also, point out that the images of the Saints are placed in churches, not only to be honored, but also that they may admonish us by their examples to imitate their lives and virtues.”

Council of Trent: Catechism for Parish Priests, 1566

“Gunpowder weapons were not new. The Chinese invented gunpowder and they made the first true guns in the tenth century, primarily for defensive purposes. The Mongols improved these Chinese weapons into a more effective offensive force, to blow open city gates. By 1241, these weapons had reached Europe. Early modern Europeans, Turks, Mughals, and Chinese owed their strength in part to improvements in gunpowder weaponry. Combined with better military organization and seagoing capability, advanced weaponry inevitably affected political and social systems.

As they spread throughout Eurasia and North Africa, gunpowder weapons changed warfare. Europeans learned how to make particularly deadly weapons, improving the technology in part because they had easier access to metals.”

Craig A. Lockard, *Societies, Networks, and Transitions: A Global History, Volume II: Since 1450* (2010)

“When the Portuguese go from Macao, the most southern port city in China, to Japan, they carry much white silk, gold, perfume, and porcelain and they bring from Japan nothing but silver. They have a great ship that goes to Japan every year, and brings back more than 600,000 coins’ worth of Japanese silver. The Portuguese use this Japanese silver to their great advantage in China. The Portuguese bring from China gold, perfume, silk, copper, porcelain, and many other luxury goods.”

Ralph Fitch, a British merchant, in an account
of his travels to the East Indies, 1599

1 Which conclusion about the Portuguese is best supported by the

“And so at the rumor of the rich deposits of mercury . . . in the years 1570 and 1571, they started the construction of the town of Huancavelica de Oropesa in a pleasant valley at the foot of the range. It contains 400 Spanish residents, as well as many temporary shops of dealers in merchandise and groceries, heads of trading houses, and transients, for the town has a lively commerce. . . . Up on the range there are 3,000 or 4,000 Indians working in the mine. . . . The ore was very rich black flint . . . and when they have filled their little sacks, the poor fellows, loaded down with ore, climb up those ladders or rigging, some like masts and others like cables, and so trying and distressing that a man empty-handed can hardly get up them.”

Antonio Vazquez de Espinosa, *Compendium and Description
of the West Indies*, 1622

“On the evening of October 11, 1492. . . . The two worlds [Old and New world], which God had cast asunder, were reunited, and the two worlds, which were so very different, began on that day to become alike. That trend toward biological homogeneity is one of the most important aspects of the history of life on this planet since the retreat of the continental glaciers.”

Alfred W. Crosby Jr., *The Columbian Exchange: Biological and Cultural Consequences of 1492* (1972)

“Maize was the most important grain of the American Indians in 1491, and it is one of the most important grain sources in the world right now. It is a standard crop of people not only throughout the Americas, but also southern Europe. It is a staple for the Chinese. It is a staple in Indonesia, throughout large areas of Africa. If suddenly American Indian crops would not grow in all of the world, it would be an ecological tragedy. It would be the slaughter of a very large portion of the human race.”

Alfred W. Crosby Jr., Smithsonian.com, October 4, 2011

“The widespread use of slavery was a systematic Spanish adaptation on the north Mexican frontier wherever nomadic Indians were encountered. Almost at the very moment that the New Laws (1542) made slavery illegal in Mesoamerican Mexico, the Mixtón War (1541-1542) in Nueva Galicia provided the initial reason for retaining the practice legally on the frontier for generations. The discovery of silver at Zacatecas sealed the fate of Spanish-Indian relations not only on the Gran Chichimeca, but throughout most of the North. The inevitable resistance by hunter-gatherers to Spanish domination, the shortage of labor, and the semiautonomous political power wielded by provincial and local authorities insured the survival of slavery and encomienda in northern New Spain into the eighteenth century.”

José Cuello, *The Persistence of Indian Slavery and Encomienda in the Northeast of Colonial Mexico, 1577–1723*, (1988)

FOHHS.

“Vodou [Vodun] as we know it in Haiti and the Haitian diaspora today is the result of the pressures of many different cultures and ethnicities of people being uprooted from Africa and imported to Hispanola [the island that includes Haiti] during the African slave trade. Under slavery, African culture and religion was suppressed, lineages were fragmented, and people pooled their religious knowledge and out of this fragmentation became culturally unified. In addition to combining the spirits of many different African and Indian nations, pieces of Roman Catholic liturgy have been incorporated to replace lost prayers or elements; in addition images of Catholic saints are used to represent various spirits or ‘mistè’ (‘mysteries,’ actually the preferred term in Haiti), and many saints themselves are honored in Vodou in their own right. This syncretism allows Vodou to encompass the African, the Indian, and the European ancestors in a whole and complete way.”

Haitian Consulate, “Haitian Vodou,” www.haitianconsulate.org

Questions 1 to 5 refer to the passages below.

“This small Christian clan stranded in a tiny corner of the earth, surrounded by half-savage Mohammedan tribes and by soldiers, considers itself highly advanced, acknowledges none but Cossacks as human beings, and despises everybody else. The Cossack spends most of his time in the cordon [i.e., frontier fort], in [military] action, or in hunting and fishing.”

Leo Tolstoy, *The Cossacks: A Tale of 1852*, published in 1863

“That night he stayed at home and dreamed, of the [American] West. His memory, coupled with what he had heard and idealized by his imagination, conjured dim visions of what he had once known and forgotten; of a land where men and conditions harked back to the raw foundations of civilization.”

B. M. Bower, *The Lure of the Dim Trails*, 1907

“The Pueblo Revolt of 1680 was one of the most significant events in New Mexico history. But 1680 was not the first time New Mexico’s Pueblos had attempted to rebel against the Spanish government. Beginning with the Acoma Revolt of 1599, Spanish intolerance of Pueblo religious practices and a persistent abuse of Pueblo labor had prompted several revolts against the Spanish in the seventeenth century. These uprisings, however, were discovered and ruthlessly crushed before they could grow into broader action. . . .

The Spanish remained at El Paso until 1692. For a while it appeared that the revolt had indeed succeeded. Popay and the other Pueblo leaders began a systematic eradication of all signs of Christianity and Spanish material culture. Everyone was to bathe in a ritual which washed away any trace of baptism, and Christian marriages were invalidated until reconfirmed by native tradition. . . .

But it was easier to order the eradication of all vestiges of the Spanish presence than to accomplish it. Many items of material culture which had been introduced by the Spanish—iron tools, sheep, cattle, and fruit trees, for example—had become an integral part of Pueblo life. A few individuals, deeply influenced by the teachings of the Franciscans, rescued and hid the sacred objects of their adopted religion to await the eventual return of the Spanish friars.”

Robert Torrez, Former New Mexico State Historian

“Nowadays, some 185 years after most of the Latin American nations obtained their independence, none of the Latin governments consider race to be an issue. All of these governments are firmly convinced that the racial caste system of colonial times has totally disappeared. This firmly held conviction is, however, not shared by academics and ordinary citizens who have noticed the distinct racial stratification of the Latin American societies. For these dissenters, the prevailing racial economic hierarchy and the easily uncovered attitudes that consider the dark-skinned unattractive and inferior clearly indicate that the racial caste system continues to operate.

Today’s racial caste system is, of course, not nearly as rigid as it was in colonial times. But the fact that it has survived 185 years of social, economic, and political advances implies that this system is deeply embedded in the Latin societies. Hence, it must have relevant social, economic, and political effects.”

Rutilio Martinez and Vish Iyer, *Latin America’s Racial Caste System: Salient Marketing Implications* (2008)