

Summer Assignment

Instructions:

Attached to this document are three primary sources that will help students better understand the complex historical relationships they will study in Unit 1, 1491 to 1607.

Students should print, read, and annotate each source and then respond in full sentences to each of the three questions that follows the primary source. The introductions to each primary source are also important to read and annotate. Students should hand-write the responses to their questions and clearly label them on loose leaf paper.

This assignment is not a quick assignment, and students should approach the sources with an open mind and plenty of time. This is **individual work** and should be done on your own without the help of others.

Your response is **due the first day of class** and will be collected and graded. **No late papers will be accepted.**

CHAPTER 1

THE ORIGINS OF THE ATLANTIC WORLD, ANCIENT TIMES TO 1565

1.1. SWIMMER AS TOLD TO JAMES MOONEY, "ORIGIN OF DISEASE AND MEDICINE," (1880s AND UNDATED ORAL TRADITIONS)

Even before the arrival of Europeans, Native Americans dealt with disease. They had developed theories about the origin of disease as well as medicinal practices for coping with disease. The following oral tradition comes from Ayunini, a Cherokee whose name means "Swimmer." Trained in traditional ways, Swimmer was a Cherokee priest, doctor, and storyteller. He was particularly accomplished in botanical medicine; this oral tradition helps explain why. The anthropologist James Mooney recorded this story in the late 1880s, but its origins are much older, for Swimmer preserved the ancient lore of his people.

In the old days the beasts, birds, fishes, insects, and plants could all talk, and they and the people lived together in peace and friendship. But as time went on the people increased so rapidly that their settlements spread over the whole earth, and the poor animals found themselves beginning to be cramped for room. This was bad enough, but to make it worse Man invented bows, knives, blowguns, spears, and hooks, and began to slaughter the larger animals, birds, and fishes for their flesh or their skins, while the smaller creatures, such as the frogs and worms, were crushed and trodden upon without thought, out of pure

carelessness or contempt. So the animals resolved to consult upon measures for their common safety.

The Bears were the first to meet in council in their townhouse under Kuwā'hī mountain, the "Mulberry place," and the old White Bear chief presided. After each in turn had complained of the way in which Man killed their friends, ate their flesh, and used their skins for his own purposes, it was decided to begin war at once against him. Some one asked what weapons Man used to destroy them. "Bows and arrows, of course," cried all the Bears in chorus. "And what are they made of?" was the next question. "The bow of wood, and the

Source: James Mooney, "Myths of the Cherokee," in *Nineteenth Annual Report of the Bureau of American Ethnology 1897-1898* (Washington, D.C.: U.S. Government Printing Office, 1900), Part 1, 250-252.

string of our entrails," replied one of the Bears. It was then proposed that they make a bow and some arrows and see if they could not use the same weapons against Man himself. So one Bear got a nice piece of locust wood and another sacrificed himself for the good of the rest in order to furnish a piece of his entrails for the string. But when everything was ready and the first Bear stepped up to make the trial, it was found that in letting the arrow fly after drawing back the bow, his long claws caught the string and spoiled the shot. This was annoying, but someone suggested that they might trim his claws, which was accordingly done, and on a second trial it was found that the arrow went straight to the mark. But here the chief, the old White Bear, objected, saying it was necessary that they should have long claws in order to be able to climb trees. "One of us has already died to furnish the bowstring, and if we now cut off our claws we must all starve together. It is better to trust to the teeth and claws that nature gave us, for it is plain that man's weapons were not intended for us."

No one could think of any better plan, so the old chief dismissed the council and the Bears dispersed to the woods and thickets without having concerted any way to prevent the increase of the human race. Had the result of the council been otherwise, we should now be at war with the Bears, but as it is, the hunter does not even ask the Bear's pardon when he kills one.

The Deer next held a council under their chief, the Little Deer, and after some talk decided to send rheumatism to every hunter who should kill one of them unless he took care to ask their pardon for the offense. They sent notice of their decision to the nearest settlement of Indians and told them at the same time what to do when necessity forced them to kill one of the Deer tribe. Now, whenever the hunter shoots a Deer, the Little Deer, who is swift as the wind and cannot be wounded, runs quickly up to the spot and, bending over the blood-stains, asks the spirit of the Deer if it has heard the prayer of the hunter for pardon. If the reply be "Yes," all is well, and the Little Deer goes on his way; but if the reply be "No," he follows on the trail of the hunter, guided by the drops of blood on the ground, until he arrives at his cabin in

the settlement, when the Little Deer enters invisibly and strikes the hunter with rheumatism, so that he becomes at once a helpless cripple. No hunter who has regard for his health ever fails to ask pardon of the Deer for killing it, although some hunters who have not learned the prayer may try to turn aside the Little Deer from his pursuit by building a fire behind them in the trail.

... Finally the Birds, Insects, and smaller animals came together for the same purpose, and the Grubworm was chief of the council. It was decided that each in turn should give an opinion, and then they would vote on the question as to whether or not Man was guilty. Seven votes should be enough to condemn him. One after another denounced Man's cruelty and injustice toward the other animals and voted in favor of his death. The Frog spoke first, saying: "We must do something to check the increase of the race, or people will become so numerous that we shall be crowded from off the earth. See how they have kicked me about because I'm ugly, as they say, until my back is covered with sores"; and here he showed the spots on his skin. Next came the Bird—no one remembers now which one it was—who condemned Man "because he burns my feet off," meaning the way in which the hunter barbecues birds by impaling them on a stick set over the fire, so that their feathers and tender feet are singed off. Others followed in the same strain. . . .

They began then to devise and name so many new diseases, one after another, that had not their invention at last failed them, no one of the human race would have been able to survive. The Grubworm grew constantly more pleased as the name of each disease was called off, until at last they reached the end of the list, when someone proposed to make menstruation sometimes fatal to women. On this he rose up in his place and cried: "*Wadāñ!* [Thanks!] I'm glad some more of them will die, for they are getting so thick that they tread on me." The thought fairly made him shake with joy, so that he fell over backward and could not get on his feet again, but had to wriggle off on his back, as the Grubworm has done ever since.

When the Plants, who were friendly to Man, heard what had been done by the animals, they determined

to defeat the latter's evil designs. Each Tree, Shrub, and Herb, down even to the Grasses and Mosses, agreed to furnish a cure for some one of the diseases named, and each said: "I shall appear to help Man when he calls upon me in his need." Thus came medicine; and the plants, every one of which has its use if we only knew it, furnish the remedy to counteract the evil wrought by the revengeful animals. Even weeds were made for some good purpose, which we must find out for ourselves. When the doctor does not know what medicine to use for a sick man the spirit of the plant tells him.

QUESTIONS

1. What does this story suggest about humans' role in the world?
2. Oral traditions offer a window into a people's worldview and value system. What does this story attempt to teach the listener?
3. In the colonial era, Euro-Americans held varied beliefs about disease and medicine; some of them overlapped with Native beliefs and some did not. However, many Euro-Americans sought out Indian doctors and cures. Why?

1.2. FERNANDO AND JUANA, MONARCHS OF CASTILE AND ARAGON (SPAIN), "INSTRUCTIONS GIVEN BY THE MONARCHS TO RODRIGO DE ALBURQUERQUE AND TO LICENTIAE IBARRA TO BE CARRIED OUT DURING THE GENERAL DISTRIBUTION OF THE INDIANS IN THE ISLAND OF HISPANIOLA," EXCERPTS (1513)

By 1512, outcries from missionaries and other reports from Española had alerted royal officials in Spain that conquest and colonization had decimated the island's Taíno peoples. Although imperial officials enacted some reforms intended to protect Taínos, they also knew and had to acknowledge that Española's economy and royal revenues from the island depended on compulsory Taíno labor. The following document contains excerpts from royal orders issued in 1513 to two officials conducting a *repartimiento*, an allocation of Taíno labor on the island among towns and individual colonists, a task that in effect required that they compile a census of Española's Indians. Officials hoped that the *repartimiento* and other reforms would help to stem the decline of the Taínos while protecting Spain's economic ventures in Española.

Source: *The Dominican People: A Documentary History*. Eds. Ernesto Sagás and Orlando Inoa. (Princeton: Markus Wiener Publishers, 2003), 17–23. This document was translated from Luis Arranz Márquez, *Repartimientos y encomiendas en la Isla Española: El Repartimiento de Alburquerque de 1514* (Santo Domingo: Fundación García Arévalo, 1991): 263–73.

This copy was faithfully transcribed from a decree given by the King.

The King: What you, Licentiate Ibarra and Rodrigo de Albuquerque, must do, in your position of *encomendador*¹ of the Indians, so that, according to the lettered men's² resolution, they would be treated and indoctrinated in Our Holy Catholic Faith is to abide by the following: . . .

2. Second, by the virtue of the decree you carry, you shall revoke and annul, through a public announcement, the current Allocations of the Indians, this is, as determined by our erudite men, in order to cleanse our conscience. And you should order that everyone, including our officials, anyone under our name, the Admiral³ and his wife, the appellate judges, as well as our officers and all the people, of every class and condition, report each of the Indians they possess, and the name of the caciques⁴ under whose command they are, and the name of each Indian, be it men or women, boys or girls, to the Indian Visitor and a delegate, who will be elected in every town for such, and other, purposes. . . .

4. And then, you should order each of the town mayors to visit, within a twenty-day period, the Indians in the neighboring farms and ask their caciques for a list of names and allocation of each of their Indians. The lists should be sent to you by the mayors within a reasonable period of time.

5. And then, you should order that a record of all the people that live in each town should be created under the supervision of the mayor and the secretary of each town. And these records should be signed by the mayor and the secretary and brought to you by the delegate, as well as the list of the declared Indians, and a report of the visit that the mayors paid to each of the caciques.

. . . 7. Completed this first part of the task, what you shall do next is to see that the general distribution of the Indians is just, according to its population, so that no town is affected by having fewer Indians. At the same time, you should consider if a town has been

allocated too many Indians in respect to its population. This is so that no one feels the need to present a protest as in the village of Puerto Real where people were affected. They say they have very few, and extremely necessary Indians, who are very useful in the trade with Cuba. Make sure that no other town, but the one already mentioned, is affected. . . . The Indians should stay in their original places to avoid the inconveniences of moving them around. But if a general redistribution of Indians is necessary, make sure you privilege those communities that have mines in them, because they will be more useful to us.

. . . 9. [Having] completed the general Allocation, and if changes must be made in order to meet the needs of each town, and if nothing else needs to be done, then you should proceed to make the individual distributions.

10. In this matter, the first thing to be considered, . . . is that no Indian shall be allocated in two places at the same time. This is because by their [the Indians] being in several places, the control as to their instruction and doctrine in our sacred Catholic faith and in the communication with Christians as to their good treatment, in the hands of the people who have them, cannot be clearly maintained. . . .

12. And because it has been called to our attention that the number of Indians in the island has been declining, and at the same time, some people have too many of them and cannot, therefore, indoctrinate them and teach them the tenets of Our Holy Faith nor can they all be well treated, as reasonable, and because more can now communicate in Christian, and in order to expedite their individual allocations, we mandate that you adhere to the instructions, following the number of Indians allocated without exceeding them.

13. In our Haciendas you may leave the number of Indians that are now there, as long as that number does not exceed one thousand. The Admiral shall keep three hundred and his wife, María de Toledo, two hundred Indians. To the people who serve me but are not in the island, who are: the First Chaplain of my Council, the

1. A good rough translation would be "caretaker."

2. Theologians of the Spanish royal court, charged with advising monarchs on the morality of proposed laws and policies.

3. Diego Columbus, Christopher's son.

4. Taíno chiefs.

Reverend in Christ Father Don Juan Fonseca, Bishop of Palencia, shall receive two hundred Indians; Fernando Vega, Comendador Mayor of Castile, two hundred; Chamberlain Juan Cabrero, two hundred; Secretary Lope Conchillos, two hundred; to the judges, officers, mayors, I order each shall receive two hundred; and to the descendants of the Admiral and their uncles two hundred Indians each.

14. The rest of the people who live in the island to whom you shall allocate Indians, should be divided within four groups as follows: The most honorable and respectful people, among which you will surely find my servants Villoria and Porros amongst others, should receive the largest possible number of Indians which will be of one hundred and fifty.

15. The second group will be of one hundred Indians and those would be allocated to the next following honorable people you hear of.

16. The third group shall receive seventy-five Indians.

17. The last group shall receive forty Indians, and the rest of the people shall receive none because I understand that less than forty are of no use, and of no profit because those who have them would not bring the one-third profit that was established in the ordinance.

18. And also, because we have been informed that many people have ten or fewer Indians and for this small number we receive no profit. So we order that you collect those Indians from the people that only have three, four, or six and up to ten, so that they may be relocated, especially the Indian men. But the Indian women can stay because many of them are used as house servants and maids, and they shall be indoctrinated and taught in the house. This is so long as they are not married, because according to the Lettered Men, the married women and the children under

thirteen years of age must do as the Indian man orders, for they are subjected to his will. If any of these Indians hold vital positions in the mines such as blacksmith or similar occupations, they should be left there.

... 20. And also, make sure that the Indians are not overworked as they have been until now, a matter that has caused a lot of harm and a decrease in the number of Indians. Those who have Indians, as it has been determined, shall have them use oxen to plow their land, to the extent that this could be possible, so that the Indians can preserve energy. You shall order anyone who has more than fifty Indians to obtain a pair of oxen as well to help work the land; and those people who have more than a hundred Indians shall have two pairs of oxen, and those with over two hundred should have three pairs. That is so that the more oxen they have the less overworked the Indians shall be, therefore they could serve us better, and they could have more time to be indoctrinated and to celebrate their festivities and holidays.

....

Given in Valladolid, on the fourth day of October 1513.

I, the King. The Bishop of Palencia, Earl.

QUESTIONS

1. In what ways did these instructions to redistribute Indian laborers reflect and reinforce the distribution of power and wealth among colonists on Española?
2. What measures did the Spanish Crown seek to implement in order to protect Taíno lives?
3. Which of the Crown's instructions threatened to disrupt and endanger Taíno lives and how might those instructions have disrupted and endangered those lives?

1.3. LETTERS FROM AFONSO, KING OF KONGO, TO JOÃO III, KING OF PORTUGAL (1526)

The Catholic convert Afonso I assumed the throne of Kongo with Portuguese support in 1506 and ruled until 1543. Unfortunately, by the 1520s Kongo had little to pay for the imports that flooded the kingdom or provide for the Portuguese craftsmen, missionaries, arms specialists, and teachers whom Afonso invited, so they began to trade in enslaved captives, most of whom were shipped to Portuguese sugar plantations on the island of São Tomé, located off the coast of Africa. The excerpted letters that follow, originally written in Portuguese in 1526, are among the few surviving documents written by an African during the sixteenth century. Basil Davidson translated them from transcripts of the original letters printed in *História do Congo: Obra Posthuma do Visconde de Paiva Manso* (Lisbon, 1877).

[1526] Sir, Your Highness [of Portugal] should know how our Kingdom is being lost in so many ways that it is convenient to provide for the necessary remedy, since this is caused by the excessive freedom given by your factors and officials to the men and merchants who are allowed to come to this Kingdom to set up shops with goods and many things which have been prohibited by us, and which they spread throughout our Kingdoms and Domains in such an abundance that many of our vassals, whom we had in obedience, do not comply because they have the things in greater abundance than we ourselves; and it was with these things that we had them content and subjected under our vassalage and jurisdiction, so it is doing a great harm not only to the service of God, but the security and peace of our Kingdoms and State as well.

And we cannot reckon how great the damage is, since the mentioned merchants are taking every day our natives, sons of the land and the sons of our noblemen and vassals and our relatives, because the thieves

and men of bad conscience grab them wishing to have the things and wares of this Kingdom which they are ambitious of; they grab them and get them to be sold; and so great, Sir, is the corruption and licentiousness that our country is being completely depopulated, and Your Highness should not agree with this nor accept it as in your service. And to avoid it we need from those [your] Kingdoms no more than some priests and a few people to teach in schools, and no other goods except wine and flour for the holy sacrament. That is why we beg of Your Highness to help and assist us in this matter, commanding your factors that they should not send here either merchants or wares, because it is *our will that in these Kingdoms there should not be any trade of slaves nor outlet for them.*⁵ Concerning what is referred above, again we beg of Your Highness to agree with it, since otherwise we cannot remedy such an obvious damage. Pray Our Lord in His mercy to have Your Highness under His guard and let you do for ever the things of His service. I kiss your hands many times.

Source: Basil Davidson, *The African Past: Chronicles from Antiquity to Modern Times* (Boston: Little, Brown, 1964), 191–93. Davidson translated the letters from *História do Congo: Obra Posthuma do Visconde de Paiva Manso* (Lisbon, 1877).

5. Emphasis in the original.

*At our town of Congo, written on the sixth day of July.
João Teixeira⁶ did it in 1526.
The King. Dom Afonso*

[On the back of this letter the following can be read: To the most powerful and excellent prince Dom João, King our Brother.]

THE ORIGINS OF SLAVING

[1526] Moreover, Sir, in our Kingdoms there is another great inconvenience which is of little service to God, and this is that many of our people [*naturaes*], keenly desirous as they are of the wares and things of your Kingdoms, which are brought here by your people, and in order to satisfy their voracious appetite, seize many of our people, freed and exempt men; and very often it happens that they kidnap even noblemen and the sons of noblemen, and our relatives, and take them to be sold to the white men who are in our Kingdoms; and for this purpose they have concealed them; and others are brought during the night so that they might not be recognized.

And as soon as they are taken by the white men they are immediately ironed and branded with fire, and when they are carried to be embarked, if they are caught by our guards' men the whites allege that they have bought them but they cannot say from whom, so that it is our duty to do justice and to restore to the freemen their freedom, but it cannot be done if your subjects feel offended, as they claim to be.

And to avoid such a great evil we passed a law so that any white man living in our Kingdoms and wanting to purchase goods in any way should first inform three of our noblemen and officials of our court whom we rely upon in this matter, and these are Dom Pedro Manipanza and Dom Manuel Manissaba, our chief usher, and Gonçalo Pires our chief freighter, who should investigate if the mentioned goods are captives or free men, and if cleared by them there will be no further doubt nor embargo for them to be taken and embarked. But if the white men do not comply with it they will lose the aforementioned goods. And if we do them this favor and concession it is for the part Your Highness has in it, since we know that it is in your service too that these goods are taken from our Kingdom, otherwise we should not consent to this. . . .

QUESTIONS

1. In what terms does Afonso characterize the influence of imported goods on his subjects? What does he propose that João do to regulate trade with Kongo?
2. What impact does the slave trade have on the Kongo? What actions does Afonso take to restrict its impact?
3. In what ways did Afonso's Christian beliefs shape the message that he sent to João and what he asked of the Portuguese king?

6. Probably, from the evidence, a Congolese secretary educated by Portuguese missionaries at Mbanza Congo (S. Salvador). See J. Cuvelier, *L'Ancien Royaume de Congo* (Brussels: Desclée de Brouwer, 1946), 294.