

CHY4U



WORLD HISTORY SINCE 1450

HOW DID WE GET HERE?

York Mills CI

HTC and Unit 1 Handouts

Quad 1, 2020-21

CHY4U Historical Thinking Concepts

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Historical Significance:

You can learn a great deal about what historians think is important by what they write about. Traditionally, historians have focused on great figures or important events, arguing that these are the most *significant* shapers of our past. However, the *historical significance* of a person or event can also be determined by their connection to a much bigger issue or trend. For example, the life of a woman in 16th century Japan might hold great significance in a study of social history; on the other hand, the life of a famous military commander from the same era would be significant in a study of political and military history.

Significance means a lot more than just importance. We must decide what is historically important using criteria.

Criteria for Significance

- **Results in Change** - does this person, event, or development change things - how many people were affected? How long-lasting was the change? How profoundly were people affected?
- **Reveals the Past** - what does it tell us about how the past was different?
- **Relevant to Today** - how does it shed light on issues that affect us today? Do the issues of the past resonate with us today?
- **Relevant to a Question** - does it connect to our course question or unit question?

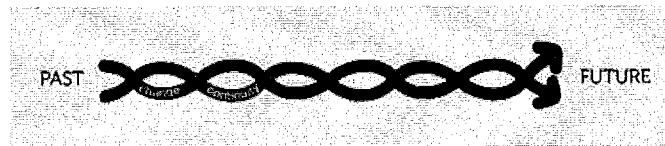


Figure 1 https://upload.wikimedia.org/wikipedia/commons/3/31/Napoleon_I_of_France_by_Andrea_Appiani.jpg

This is a painting of Napoleon. In the past, his military successes and failures were studied in detail. In a course about global history, his exploits are not as relevant. In fact, Ms. Gluskin proposed a workshop on this course entitled "Dropping Napoleon."

Continuity and Change:

Some historical events are part of a continuum, reinforcing pre-existing ideals, systems, or relationships, such as the Renaissance (rebirth of classical ideals). The Renaissance took place in the 1400s but it looked back to ancient Greece and Rome as models of ideal behaviour. Other events, however, represent a break in a continuum. These changes take individuals or societies in new directions. Historians call these events **turning points**. Turning points mark the pace or direction of change. In reality, continuity and change can overlap – they do not have to be seen as opposites. As much as the Renaissance looked back to older values, it also brought new, more secular values to the table.



Using continuity and change, you can also examine whether events are leading to “**progress**” or “**decline**.” Events cannot always be clearly categorized as progress or decline because it depends who is being affected. Different groups of people have distinct experiences. Not everyone benefits equally from changes. Generally in our time people are in favour of human rights and peace. However, in ancient Greece, for example, peace was seen as ‘but an interruption of war.’

Vocabulary:

change, block, prevent, forbid, stand in the way of, discourage, deter, impede, hinder, transform, fuel, derive from, continue, carry over, change direction, swerve, overlap, interwoven



Figure 2 <https://media1.britannica.com/eb-media/90/116490-004-36C7920D.jpg>

Japan adopted the Meiji Constitution in 1890. It was Japan’s first constitution, and ended centuries of rule by the samurai and warlords; traditional laws, codes, and expectations were replaced by western traditions, such as a legislative body. Thus, the adoption of the Meiji Constitution was a turning point for Japan.

Causes and Consequences:

Causes and consequences have always been an important part of learning history. However, students have not always been asked to **analyze** causes and consequences; instead, they have been asked to memorize and reproduce the analysis completed by historians.

When you do the work of the historian in analyzing causes and consequences, you should ask yourself:

- What are the multiple causes of historical events? These could include the actions of individuals and groups, social forces, such as economic and political conditions.
- Which causes were more important in leading to an event or development?
- Was there an immediate cause that acted as a catalyst to set events in motion?
- What were the intended and unintended consequences of an event?
- What were the short-term and long-term causes and consequences of this event?



Figure 3 https://upload.wikimedia.org/wikipedia/commons/e/e2/Codex_Mendoza_folio_2r.jpg

This is a page from the Mendoza Codex, which was commissioned not long after conquest of the Aztecs by the Spanish. Knowing that the conquest took place in 1521 is not nearly important as understanding the causes of the conflict, and the impact of the conquest on both societies.

Vocabulary:

Mid- to long-term: encourage, motivate, develop, exacerbate, exaggerate, extend, underlie, lead to, contribute to, influence, support, drive, motivate, lay groundwork for, enable, inspire, conspire, culminate in

Short-term: trigger, spark, incite, catalyze, push, pull

Historical Perspectives:

In this course, we will examine a variety of cultures featuring different beliefs, values, and practices. At times, the differences between the past and your own present-day world will be striking. It is important to acknowledge these differences, especially since these differences are part of what makes the study of history so fascinating. At the same time, it is essential that we understand these beliefs, values, and practices in the context of the era we are studying. We should try not to judge the past by today's values. But let's not assume that all people in a historical time and place felt or thought the same way. The values held by those with power—or even by the majority of the population—do not always represent the entire society.

Key terms to understand historical perspectives:

- Worldview
- Historical context
- **Anachronism (when things are out of place in time)**
- **Presentism (judging the past by today's values)**
- Inference



Figure 4

https://upload.wikimedia.org/wikipedia/commons/8/8d/Leutze%2C_Emanuel_%E2%80%94_Storming_of_the_Teocalli_by_Cortez_and_His_Troops_%E2%80%94_1848.jpg

This painting depicts a key event in the conquest of the Aztecs. However, whose worldview does it represent? The Spanish? The Aztecs? The German-American artist who painted it 300 years after the event? Are there anachronisms? How is it different from the Mendoza Codex in portraying the same event?

Below you will see a so-called T-O map made in 1475 by the Bishop of Seville. It reflects a European view of the world. From culture to culture and across time periods, maps represent different views of the world.



Figure 5 http://en.wikipedia.org/wiki/File:TO_map.gif

Primary Source Evidence:

A historian's work is really the decoding and analysis of **Primary Source Evidence**. A primary source is a piece of evidence from an era that can be used by historians to understand that specific era. Primary sources come in many forms, including government documents, personal belongings, and anything else *from the time* (such as the Codex Mendoza). In contrast, a secondary source is written after the fact, and is *about and after the time*; for example, the painting by Leutze we considered earlier is a secondary source. Secondary sources, like textbooks and documentaries, feature analysis by historians who tell the reader/viewer what matters. While such sources can be invaluable, they also do some of the work for us; in this course, while we will examine some secondary sources, we will focus on doing the work of the historian, which means that we must use primary source documents to reach our own conclusions.

Classifying sources, however, isn't always easy. For example, let's imagine that we are examining a book written in 1936 about World War I. In one sense, it is definitely a secondary source; it was written over a decade after the war, and it is designed to examine the past. On the other hand, historians examining bias and values in the 1930s could argue that the text is a primary source, too; such a book might provide insights into how events of the 1930s—such as the Great Depression and the rise of Fascism—were impacting historians' work.

Before we proceed, we need to practice identifying primary and secondary sources. Fill in the blanks in the following exercise.

Source	Primary or Secondary? + Explanation
<p><i>The lazy history of civilization is this: The Greeks begot the Romans. The Romans begot Christians (Christian Europe, that is). Christian Europe led to the Renaissance. The Renaissance led to the Enlightenment. The Enlightenment led to political democracy and the Industrial Revolution. The Industrial Revolution and democracy produced the United States, the home of life, liberty, and the pursuit of happiness. And we're done. And we laugh. But, actually, read a history book about the world, and that's the story that gets told.</i></p> <p>http://cdn.immediatecontent.com/bbchistory/audio/HistoryExtra_2016_01_21.mp3</p>	<p>This clip is from a podcast published by BBC History Magazine. This is a _____ source. Historian Michael Scott is providing one interpretation of events long since passed.</p>

Source	Primary or Secondary Explanation
<p>"The history of all hitherto existing society is the history of class struggles."</p>	<p>This is from the <i>Communist Manifesto</i>, by Karl Marx and Frederick Engels, and was published in 1848. In one sense, this a _____ source because Marx and Engels are analyzing events that occurred through history. However, if we are using this document to understand the 19th century class struggles that prompted Marx and Engels to write this work in the first place, then it is a _____ source.</p>
<p>"Nobody wants to read about a bunch of dead white men sitting around a table talking about peace treaties."</p> <p>http://www.theguardian.com/books/2014/jul/25/margaret-macmillan-just-dont-ask-me-who-started-war</p>	<p>This is from a rejection letter historian Margaret MacMillan received in response to one of her manuscripts. The letter itself is a _____ source. It is of its time, and provides us with some insight into how the desire to generate sales can shape what is published; it also suggests that our understanding of history is evolving.</p>
<p>https://www.youtube.com/watch?v=xmYu-Wppp3c</p>	<p>This is Wab Kinew, explaining 500 Years of Aboriginal History in Canada in Two Minutes. This is a _____ source. Kinew is analyzing the past, providing an interpretation of events that occurred centuries before our time.</p>
<p>Oral traditions form the foundation of Aboriginal societies, connecting speaker and listener in communal experience and uniting past and present in memory.</p> <p>http://indigenousfoundations.arts.ubc.ca/home/culture/oral-traditions.html</p>	<p>This is from the Indigenous Foundations website at UBC. This is a _____ source. It explains the process through which history and tradition are (and have been) shared in indigenous societies. If we were to read a written account of an oral history, it would be a _____ source.</p>
<p>"History is a people's memory, and without a memory man is demoted to the level of the lower animals."</p> <p>http://www.blackpast.org/1964-malcolm-x-s-speech-founding-rally-organization-afro-american-unity</p>	<p>This is a quotation from a speech made by Malcolm X, a militant civil rights activist in the US in the 1960s. It is a _____ source because speeches are of their time. Historians might use this speech to better understand the various forces shaping America in the 1960s.</p>

CHY4U Primary Source Evidence – How To Interpret a PSD



Skill	Questions	Students should be able to	Prompts (sentence starters)
Sourcing	<ul style="list-style-type: none"> Who wrote this? What is the author's perspective? When was it written? Why was it written? Is it reliable? Why? Why not? 	<ul style="list-style-type: none"> Identify the author's position on the event/issue Identify and evaluate the author's purpose in producing the document Evaluate the source's trustworthiness by considering genre, audience, and purpose 	<ul style="list-style-type: none"> The author probably believes... I think the audience is meant to be... Based on the source information, I think the author might... I do/don't trust this document because...
Contextualizing	<ul style="list-style-type: none"> When and where was the document created? What was different then? What was the same? How might the circumstances in which the document was created affect its content? 	<ul style="list-style-type: none"> Understand how context / background information influences the content of the document Recognize that documents are products of particular points in time 	<ul style="list-style-type: none"> Based on the background information, I understand this document differently because... The author might have been influenced by... This document might not give me the whole picture because...
Corroborating	<ul style="list-style-type: none"> What do other documents say? Do the documents agree? If not, why? What are other possible documents to look at? What documents are most reliable? 	<ul style="list-style-type: none"> Establish what is probable by comparing documents to each other Recognize disparities (differences) between accounts of the same event 	<ul style="list-style-type: none"> The author agrees/disagrees with... These documents all agree/disagree about... Another document to consider might be...
Close Reading	<ul style="list-style-type: none"> What claims does the author make? What evidence does the author use? What language (words, phrases, images, symbols) does the author use to persuade the document's audience? How does the document's language indicate the author's perspective? 	<ul style="list-style-type: none"> Identify the author's claims about an event Evaluate the evidence and reasoning the author uses to support claims Evaluate author's word choice; understand that language is used deliberately 	<ul style="list-style-type: none"> I think the author chose these words in order to... The author is trying to convince me... The author claims... The evidence used to support the author's claims is...

① Beijing

Who Ruled Beijing?

The Mongols, nomads from the north who had governed China a few centuries earlier, had moved their capital to Beijing. The Ming Dynasty, which overthrew the Mongols (or Yuan Dynasty) in 1368, also made their capital at Beijing starting in the early 1400s. They constructed a palace compound, separated from the city by high walls, called The Forbidden City.

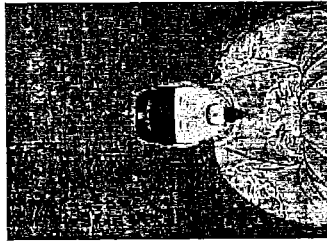


Figure 1 <https://upload.wikimedia.org/wikipedia/commons/7/76/Jingtai.jpg>

The Jingtai Emperor of the Ming Dynasty had come to the throne in 1449 under very unusual circumstances. His half-brother, the previous emperor, had been captured by invading Mongols. Government officials refused to pay the ransom for his brother; instead, Jingtai was made emperor. When his brother was returned, the Jingtai Emperor put him under house arrest. Six years later, his brother orchestrated a coup with the help of palace eunuchs and regained the throne. This time, it was Jingtai who was under house arrest. He died a month later. While power undoubtedly was in the hands of the emperor, China's complex bureaucracy featured branches of government with considerable influence. Recently, scholars have unearthed evidence that the eunuchs were more than just palace guards; they may have been the equivalent of an entire branch of government.

Westerners did not interact significantly with the Chinese at this point (not until 1517 when the Portuguese arrived in southern China).

How Was the View of Religion Changing?



Figure 2 <http://www.metmuseum.org/toah/works-of-art/1989.235.1/>

The previous Yuan dynasty had been tolerant of different religions, especially of Tibetan-style Buddhism. Although the Ming dynasty was less tolerant in the 16th century, 15th century Ming emperors upheld their predecessor's practices. Buddhism, which had been present in China since the Han dynasty over 1000 years earlier, was taking on Chinese values and aesthetics. This work of calligraphy from around 1460 shows Ming love of depictions of landscapes, in this case bamboo.

How Did Confucianism Shape Chinese Culture?

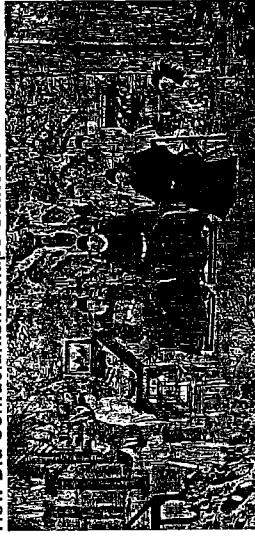


Figure 3 <http://www.metmuseum.org/toah/works-of-art/1989.141.3/>

Neo-Confucianism was the dominant system of thought at this time. Though a very complex concept, it can be described as a system that emphasized Confucianism more than it did Buddhism and Taoism.

Despite China's tolerance of other belief systems, Confucianism still held the most sway. The Mandarins, or government bureaucrats, were required to study for years in order to pass an exam based on the teachings of Confucius. The painting above from around 1437 depicts nine scholar-officials gathered in Beijing. Confucianism also shaped daily life for the lower classes. For centuries, various versions of a book entitled *Twenty-Four Exemplars of Piety* formed the basis of social interaction. These exemplars featured parables designed to instruct the entire society. Examples include a child whose love for his parents is so strong that he would rather endure the bites of mosquitoes at night than drive them away, lest they bother his parents.

Kyoto

What Was Kyoto Like in 1450?

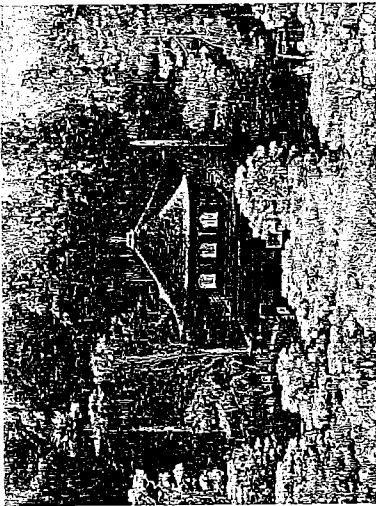


Figure 4 <http://yamasa.org/japan/english/destinations/kyoto/ginkakuji.html>

The city of Kyoto was much more important than Edo, or modern-day Tokyo, which didn't exist until 1457. Kyoto remained the official seat of power until the 19th century. During this time, the Ashikaga rulers lived in the Muromachi district of Kyoto. They built pavilions, which later became temples, one of which is pictured above. Kyoto, however, was far from peaceful. In fact, it was almost completely destroyed by combatants during the Onin War (1467-1477).

Who Ruled During the Sengoku Period?



Figure 5 https://en.wikipedia.org/wiki/Ashikaga_Yoshimasa#/media/File:Ashikaga_Yoshimasa.jpg

As its name suggests, the Sengoku, or "Warring States," period (1467-1603) was tumultuous. It started with the Onin War, a bloody internal power struggle following the death of Shogun Ashikaga Yoshimasa, whose attempts to provide a clear successor left

Japan with two: his brother and his young child. Two camps quickly formed, and civil war ensued. Interestingly, Ashikaga was not emperor. He was a Shogun, a military ruler who was, in theory, responsible to the emperor, but in truth ruled Japan.

How Was Religion Changing Japan?



Figure 6 <http://www.metmuseum.org/art/collection/search/45375>

Shinto, a collection of mythologies and traditions, was indigenous to Japan. From the year 500, however, belief systems from other regions found footholds in Japan and became increasingly popular. Approximately every five centuries, a new faith reached Japan, starting with Buddhism, then Confucianism, and finally Christianity. This painting, depicting the birth of Buddha, reflects the popularity of the faith in the 15th century. Notice the dragons bathing Buddha after his birth. The tea ceremony, based on Buddhist rituals, was a key cultural practice that came into being at this time.

Life for Women

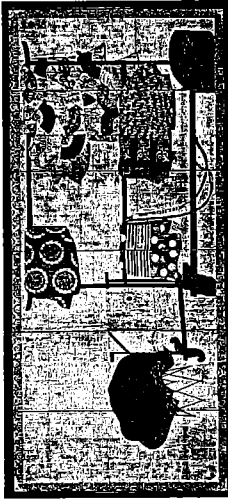


Figure 7 <http://www.metmuseum.org/art/collection/search/45375>

Life for women depended on their class. Up to the 16th century, for example, women of the Samurai (warrior) class were formally trained in combat. During times of war, they were responsible for the protection of the home. They upheld a code of honour, and were prepared to commit ritual suicide if they believed their honour had been compromised. Women born in the upper class were educated, owned property, and contributed to the culture through writing and poetry. The status of women was reflected in their clothes. This painting, *Whose Sleeves*, is one of many that depicts the clothes of someone of status, but not the owner herself. Thus, the viewer is left to guess the identity of the owner based on the beauty of the items.

3 Timbuktu

Who Ruled Timbuktu?

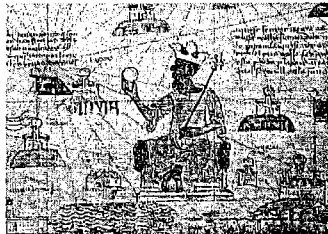


Figure 8 https://en.wikipedia.org/wiki/Mali_Empire#/media/File:Catalan_Atlas_BNF_Sheet_6_Western_Sahara.jpg

This image depicts Mansa Musa, the first Mali king (1280-1337), holding a golden nugget. During Mali rule, Timbuktu earned its reputation as a place of great trade, wealth, and learning. When the Songhai empire took control of the very wealthy city in the 1460s, Timbuktu experienced some turmoil. However, later under Askia Mohammad I, the city enjoyed prosperity (1493-1598).

How Did Others See Timbuktu?

Dutch cartographer Abraham Ortelius made maps of Africa in the late 1500s. According to the Timbuktu exhibit of the Library of Congress, Ortelius' map reveals the primacy of land travel and trade routes in 16th century Africa. Despite being created in 1572 (during the decline of the city), the map still indicates the importance of Timbuktu as a place of trade. The picture of Mansa Musa above shows European interest in Mali since it was published in a Catalan (part of Spain) atlas. Also, Leo Africanus, a Moor born in Spain, wrote travel books exploring Africa and gained a lot of attention for the riches of Timbuktu in the early 1500s.

What was Islam's Impact on the City?

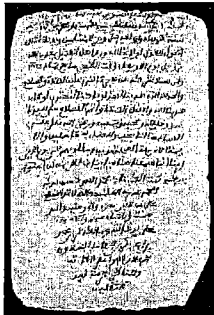


Figure 9 <http://www.loc.gov/exhibits/mali/mali-exhibit.html#obj1>

This is part of a Maghili's Tract on Politics written by Muhammad ibn Abd al-Karim al-Maghili. In the work, the author answers seven questions asked by the Emperor of Songhai. In this section, the author argues that because the Emperor is required to follow Islamic law, he needs to apply the advice of Islamic scholars to all aspects of his rule, including economics and politics. While scholars, courtiers, and rulers were Muslim, inhabitants in the rural areas outside the city followed traditional beliefs.

Constantinople

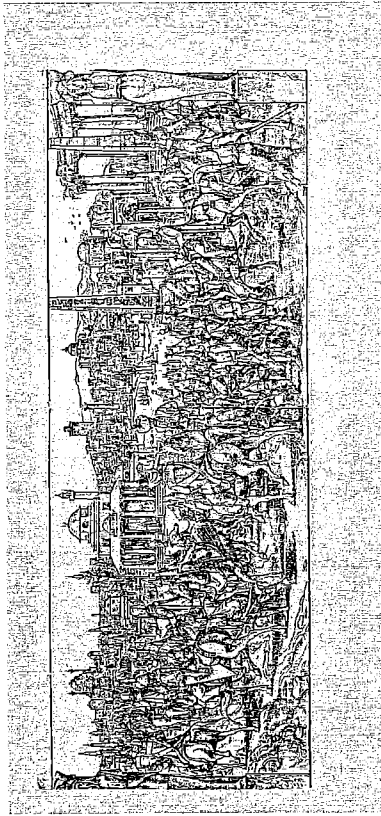


Figure 10 <http://www.metmuseum.org/toah/works-of-art/28.85.7a/>

How Did Architecture Reflect Its History?

This panorama provides some insight into the complex mix of cultures and traditions of the city. Behind the Ottoman riders, the history of the city seems to move from right to left: newer mosques and Ottoman Islamic architecture are on the left, while the right features older Roman buildings. There are, however, more structures in the image that hint at the city's diversity, such as the Hagia Sophia representing Eastern Orthodox Christian traditions, and even an Egyptian-inspired obelisk.

Who Ruled Constantinople?

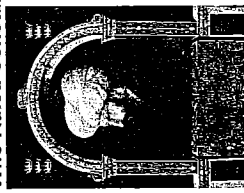


Figure 11 https://upload.wikimedia.org/wikipedia/commons/c/c6/Gentile_Bellini_003.jpg

According to one observer, Mehmed II's conquest of the city in 1453 made blood run "like rainwater in the gutters after a sudden storm." Despite this violent beginning, Mehmed sought to revitalise the city. He made it the capital of the Ottoman Empire, and

enforced policies to ensure population growth. He also built upon its cosmopolitan origins by not only encouraging immigration, but also by surrounding himself with advisors and courtiers from Europe and the Middle East. This portrait was painted by Venetian artist Gentile Bellini in 1479. Mehmed made a treaty with Venice very shortly after coming to power.

What Was Constantinople Like in 1450?

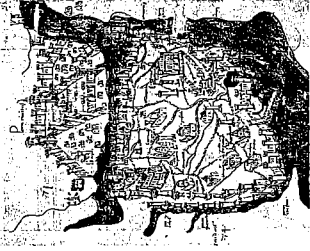


Figure 12 https://upload.wikimedia.org/wikipedia/commons/9/91/Map_of_Constantinople_1422_by_Florentine_cartographer_Cristo_foro_Buondeimonte.jpg

Several times in its long history, Constantinople had reached a population of 500 000. During its golden eras, it was a centre of art, architecture, and trade, a place where traditions of the west and the east mingled. Unfortunately, due to conquest and plague, its population in 1450 was around 50 000. When the city fell to Mehmed II and the Ottomans in 1453, the invading force outnumbered the entire population. Still, hints of the city's cosmopolitan origins persisted. At the time of the conquest, the small population of Constantinople consisted of Greeks, Slavs, Turks, Venetians, and descendants of the Crusaders. This map is the oldest surviving map of the city, and the only one from before the conquest of the Ottomans. Mehmed began to rebuild the once great city.

Venice

What Was Venice Like in 1450?

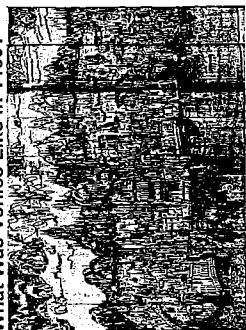


Figure 13 https://commons.wikimedia.org/wiki/File:Map_of_Venice_15th_century.jpg

This map was drawn in the 15th century. In 1450, Italy was divided into city-states vying for dominance. Venice was in the perfect location for trade, and goods from the eastern and western world entered its harbours. Venice had a rich economy, and used its powerful navy and strategic alliances to protect it. Not all was positive, however. The rise of the Ottomans was hampering Venetian trade, shutting down major trade routes. The fall of Constantinople was a major blow to the city's economy.

Who Ruled Venice in 1450?



Figure 14 https://en.wikipedia.org/wiki/File:Francesco_Foscari/meda/16/Francesco_Foscari/Bastiani.jpg

In 1450, the Doge (roughly, duke) of Venice was Francesco Foscari. While the role of Doge was a life-long position, it was not the same as a noble title. The city of Venice was a republic; the Doge was elected by his fellow members of the aristocracy, usually based on his shrewdness. Foscari's fall reveals the power held by the city's elite class. The Council of Ten, a secretive group of city elders, forced him to abdicate (step down) following a scandal implicating his son.

What Was Education for Women Like?

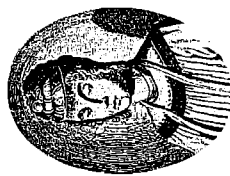


Figure 15 [https://en.wikipedia.org/wiki/File:Image_from_Maria_Bondini_Butli_Enciclopedia..._\(Roma_1941\)_vol_1_p_258.jpg](https://en.wikipedia.org/wiki/File:Image_from_Maria_Bondini_Butli_Enciclopedia..._(Roma_1941)_vol_1_p_258.jpg)

The education of aristocratic women aligned with Humanist values, but it also benefited their parents; the public perception of one's daughter could impact the perception of the entire family. Some women achieved considerable status in Venice due to their publications and orations. The work of Cassandra Fedele, shown here, drew praise from across Italy and Spain. In fact, she was actively recruited by Isabella of Castile to join the Spanish Court. One of the hallmarks of her career occurred when she delivered an address to the Doge and the Senate about the importance of higher education for women.

How Did the Renaissance Change Venice



Figure 16 https://upload.wikimedia.org/wikipedia/commons/4/ab/Giovanni_Bellini_-_San_Girolamo_nel_deserto.jpg

The Italian Renaissance rekindled interest in the classical world of the Ancient Greeks and Romans. Understanding of art, science, and philosophy changed considerably, and a new way of viewing the role of the individual, called Humanism, dominated cultural discourse. The Renaissance certainly impacted Venice, but the city's culture owed much to its old connections to the Byzantine empire (the former eastern part of the Roman empire in what we would call present day Turkey). In both trade and in art, Venice was an intermediary between worlds.

Seville

What Was Seville Like in 1450?

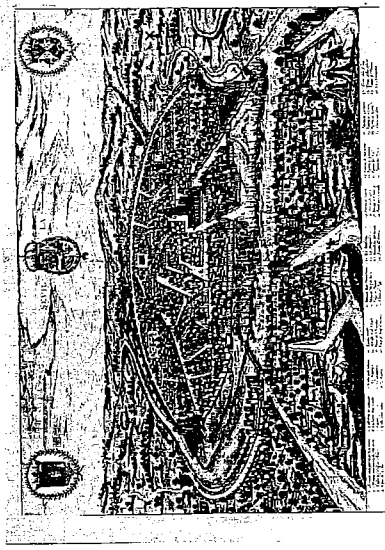


Figure 17 https://upload.wikimedia.org/wikipedia/commons/1/1e/Sevilla_siglo_XV.jpg

Seville, in present-day Spain, was changing. From 712 to 1248, the city had been under the control of Islamic Moors originating from North Africa. The population of the city had been a mix of Moors, Spaniards, and Jews. Under the control of Castile, a neighbouring Catholic kingdom, the Moors and Jews faced persecution in the 15th century. Many Jews had been massacred in a pogrom in the 1420s; the majority of the Jewish population was forced to convert, and its synagogues were converted to churches. Many of the architectural elements of Moorish and Jewish culture were still visible in 1450. This map of the city, for example, shows a large cathedral next to a palace built for Moorish rulers in the Islamic style.

Who Ruled Seville?



Figure 18 https://upload.wikimedia.org/wikipedia/commons/9/9d/Juan_II_de_Castilla_%28Ayuntamiento_de_Le%C3%B3n%29.jpg

The ruler of Castile, the area in which the city of Seville is located, in 1450 was John II. His reign was one of many Christian kings during the Reconquista, a lengthy period stretching from the first Moorish conquests to their last defeat by the Christian kings in the 15th century. From the Castilian perspective, this was also a period of consolidation. While the region would not be officially called Spain for decades, the union of John's daughter, Isabella, and Ferdinand of Aragon, a neighbouring kingdom, centralized power in the region. This is an imagined portrait of John II painted in the 1890s.

What Was the Inquisition?

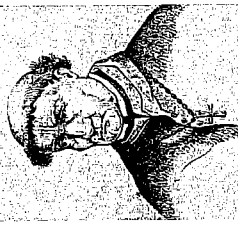


Figure 19 https://en.wikipedia.org/wiki/Tom%C3%A1s_de_Torquemada#/media/File:Torquemada.jpg

In 1478, the kingdoms of Ferdinand and Isabella launched an Inquisition to ensure full adherence to the Catholic faith, especially among Jewish and Moorish converts. While the Inquisition was initially sanctioned by the Church as a means of addressing heresy (a belief that is contrary to established religious beliefs and practices), concerns over its severity and scope prompted Pope Sixtus IV to call for leniency. The position of Grand Inquisitor was created in order to supervise the Inquisition. The first Grand Inquisitor was a Dominican Monk named Tomás de Torquemada, who escalated rather than curtailed the Inquisition. Anyone who was accused of committing an act condemned by the Church, including blasphemy and witchcraft, could be subject to autos-da-fé, or acts of faith, during which they might be publicly humiliated and beaten. Some were burned at the stake as heretics.

Figure 21 <https://www.loc.gov/exhibits/1492/america.html>

This image is of the tonalpohualli, or sacred Aztec calendar, a highly accurate method of tracking the year based on 20 month cycles. The Aztecs also had a daily calendar, the xiuhpohualli, of 365 days used to track agricultural activities. Both calendars together describe the rituals to be performed on that day to appease the gods. These rituals varied, but did include blood sacrifices ranging from a small amount of bloodletting to human sacrifice. Historians agree that around 1450, the Aztecs engaged in a series of ritualistic conflicts with neighbouring cities. These unusual wars seemed to be pre-arranged with their opponents, featured equal number of combatants, and were waged only with weapons that allowed warriors to show their skills. The Flower Wars may have been a way to obtain more slaves for human sacrifice. Historians who support this view cite a Spanish source which claims the Aztecs needed regular and consistent human sacrifices to appease their gods.

What Was Aztec Society Like?

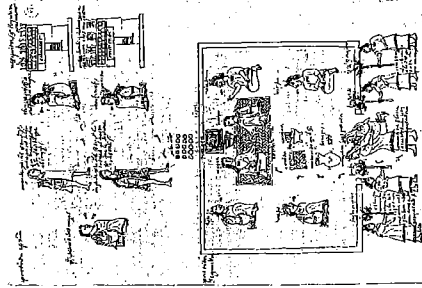


Figure 22 https://upload.wikimedia.org/wikipedia/commons/b/1b/Codex_Mendoza_folio_61r.jpg

Aztec culture featured a rigid and sophisticated class structure. Nobles and commoners, for example, featured subclasses with their own complex ranks and rules. The image is from the Mendoza Codex, which was created to provide the Spanish king with an understanding of Aztec life. It depicts the education of Aztec youths. Though the education for the sexes and classes differed, all males and females who were not slaves received some kind of structured education.

Tenochtitlan

What Was Tenochtitlan Like in 1450?

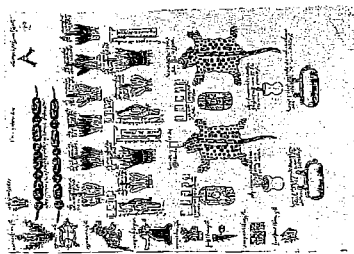
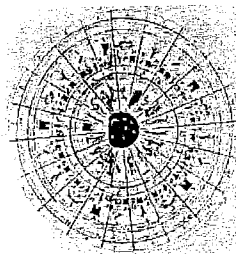


Figure 20 https://en.wikipedia.org/wiki/Codex_Mendoza#/media/File:Codex_Mendoza_folio_47r.jpg

Tenochtitlan was situated on an island in Lake Texcoco. Many of its structures were built in the water, and were connected by canals and bridges. The city was also a bustling trade centre, with merchants and farmers from neighbouring cities flocking to Tenochtitlan and its sister city to sell their goods. In 1450, Tenochtitlan was one of three cities in the Triple Alliance. This alliance was intended to stabilize trade and keep peace in the region. This image shows some of the items that would be paid to the Triple Alliance by subjugated cities. It was created as part of the Codex Mendoza, an account commissioned by Europeans after the conquest of the city.

How Did the Aztecs See the World?



Church Unit 1, Activity 3

Luther's
95 Theses

Luther had already introduced his ideas on salvation in his lectures at Wittenberg — without any opposition — when Tetzel appeared nearby selling papal indulgences. Incensed by Tetzel's activities, Luther prepared a list of ninety-five points for debate and nailed them to the door of the Castle Church in Wittenberg on the night of October 31, 1517. In itself, this was not an event of great significance. The church door was the public bulletin board of its day and Luther had permission from his superiors.

1. Our Lord and Master Jesus Christ, in saying "Repent ye," etc., intended that the whole life of believers should be penitence.
2. This word cannot be understood of sacramental penance, that is, of the confession and satisfaction which are performed under the ministry of priests.
3. It does not, however, refer solely to inward penitence; nay such inward penitence is naught, unless it outwardly produces various mortifications of the flesh.
4. The penalty thus continues as long as the hatred of self — that is, true inward penitence — continues: namely, till our entrance into the kingdom of heaven.
5. The Pope has neither the will nor the power to remit any penalties, except those which he has imposed by his own authority, or by that of the canons.
20. Therefore the Pope, when he speaks of the [full] remission of all penalties, does not mean simply of all, but only of those imposed by himself.
21. Thus those preachers of indulgences are in error who say that, by the indulgences of the Pope, a man is loosed and saved from all punishment.
24. Hence the greater part of the people must needs be deceived by this indiscriminate and high-sounding promise of release from penalties.
27. They preach mad, who say that the soul flies out of purgatory as soon as the money thrown into the chest rattles.
28. It is certain that, when the money rattles in the chest, avarice and gain may be increased, but the suffrage of the Church depends on the will of God alone.
31. Rare as is a true penitent, so rare is one who truly buys indulgences — that is to say, most rare.
32. Those who believe that, through letters of pardon, they are made sure of their own salvation, will be eternally damned along with their teachers.
36. Every Christian who feels true [sorrow for his sins] has of right [full] remission of pain and guilt, even without letters of pardon.
37. Every true Christian, whether living or dead, has a share in all the benefits of Christ and of the Church given him by God, even without letters of pardon.
42. Christians should be taught that it is not the mind of the Pope that the buying of pardons is to be in any way compared to works of mercy.
43. Christians should be taught that he who gives to a poor man, or lends to a needy man, does better than if he bought pardons.
50. Christians should be taught that, if the Pope were acquainted with the exactions of the preachers of pardons, he would prefer that the Basilica of St. Peter should be burnt to ashes, then that it should be built up with the skin, flesh and bones of his sheep.
52. Vain is the hope of salvation through letters of pardon, even if a commissary — nay, the Pope himself — were to pledge his own soul for them.
56. The treasures of the Church, whence the Pope grants indulgences, are neither sufficiently named nor known among the people of Christ.
62. The true treasure of the Church is the Holy Gospel of the glory and grace of God.
65. Hence the treasures of the gospel are nets, wherewith of old they fished for the men of riches.
66. The treasures of indulgences are nets, wherewith they now fish for the riches of men.
76. We affirm, on the contrary, that Papal pardons cannot take away even the least of venial sins, as regards its guilt.
86. Again: why does not the Pope, whose riches are at this day more ample than those of the wealthiest of the wealthy, build the one Basilica of St. Peter with his own money, rather than with that of poor believers? ...

CHY 4U, Unit 1, Activity 3
Overview of the Spanish in the New World

1. **Caribbean** - Columbus 'discovered' it in 1492 on his way to Asia (why we call this area 'West Indies')
- He made landfall at Bahamas, then the Spanish visited Hispaniola (today's Haiti and Dominican Republic), Puerto Rico, Jamaica, Cuba
- Indigenous peoples: Tainos, Caribs (enslaved, forced to mine gold)
- Their population went from approximately one million to 30 000 in a period of 20 years on Hispaniola

From 1492

The Admiral [Columbus] went on shore in the armed boat, The Admiral took the royal standard, and the captains went with two banners of the green cross, which the Admiral took in all the ships as a sign, with an F and a Y and a crown over each letter, one on one side of the cross and the other on the other. ... The Admiral called to the two captains, ... and said that they should bear faithful testimony that he, in presence of all, had taken, as he now took, possession of the said island for the king and for the queen, his Lords, making the declarations that are required, as is more largely set forth in the testimonies which were then made in writing....

"I," he says, "that we might form great friendship, for I knew that they were a people who could be more easily freed and converted to our holy faith by love than by force, gave to some of them red caps, and glass beads to put round their necks, and many other things of little value, which gave them great pleasure, and made them so much our friends that it was a marvel to see. ...

They neither carry nor know anything of arms, for I showed them swords, and they took them by the blade and cut themselves through ignorance. They have no iron, their darts being wands without iron, some of them having a fish's tooth at the end, and others being pointed in various ways. ...

They should be good servants and intelligent, for I observed that they quickly took in what was said to them, and I believe that they would easily be made Christians, as it appeared to me that they had no religion. I, our Lord being pleased, will take hence, at the time of my departure six natives for your Highnesses, that they may learn to speak.

Source: Fordham University, Medieval Sourcebook, Christopher Columbus, Extracts from Journal, October 11, 1492, <http://sourcebooks.fordham.edu/source/columbus1.asp> (Feb. 12, 2017)

2. **Mexico, parts of Central America** - Hernan Cortes went from Cuba to Mexico in 1519
 - Indigenous peoples: Aztec, Tarascans, Zapotecs (no unity amongst them)
 - Cortes went from Cuba to the Valley of Mexico, destroyed Aztec city of Tenochtitlan (led by Moctezuma); renamed the city Mexico and made it the capital of New Spain
 - Silver and gold mines
 - Missionaries were very active there
 - Native population declined by over 3 million due to smallpox, out of a population out of 16 million
 - People "adapted" to Spanish rule by mixing cultures
3. **Andes Mountains** (from modern-day Chile to Colombia) - Francisco Pizarro conquered the Inca in 1532
 - Indigenous peoples: Inca had conquered many groups such as the Quechua, Ayarmaca, Chancas, Cajamarca, Chimu (their empire contained over 100 distinct ethnic groups)
 - Incan civil war won by Atahualpa
 - Pizarro defeated Atahualpa at the Incan capital of Cuzco and established a new capital at Lima
 - 20-25% of the population may have been killed by smallpox
 - Silver mines (especially Potosi in modern-day Bolivia) were a huge source of wealth for the Spanish

CHY4U Unit 1 – Activity 3 – Conflict and Cooperation: Aztec - Spanish Interactions
Non-PSD Text by Jim Pedrech (unless otherwise indicated)

Context for Spanish Conquest of the Aztecs – Columbus in Hispaniola (R. Gluskin)

Spanish Treatment of the Natives

From the moment Columbus made contact with the people of the Caribbean in 1492 the Spanish saw them as objects of conquest. This Eurocentric viewpoint was made quite blunt in the ship's recorder's account of Columbus's first landfall; Columbus claimed the land for the king and queen of Spain, Ferdinand and Isabela, by brandishing a royal standard decorated with their initials, a green cross for Christianity, and the Spanish crown as he first set foot on the new land. Columbus took the natives to be a people free of a religion of their own. An attitude of possessiveness and a perception of the natives as culturally naked from the very beginning were signs of things to come.

Labour and Gold

In the years following, the native population declined drastically due to the harsh labour they were forced to perform in the gold mines. As Governor of Hispaniola, Columbus wanted the colony to become rich through trade; he had Spanish officials working under him recruit natives for gold mining. Those who opposed enslavement, such as the Guacanagari, were murdered. Columbus was sure to make an example of them in order to maintain an orderly and reliable supply of gold. He was so bad at administering the colony that eventually his own sponsoring government had Columbus recalled to Spain in 1500. Time went on and similar practices continued.

Encomienda

Spanish friar (missionary) Bartolome de Las Casas witnessed many episodes of horrifying treatment, as he indicated in his aptly titled 1542 book, *Very Brief Account of the Destruction of the Indies*, about the abuses forced upon the native peoples of Hispaniola: "*Among these gentle sheep ... the Spaniards entered ... like wolves, tigers, and lions which had been starving for many days, and since forty years they have done nothing else; nor do they otherwise at the present day, than outrage, slay, afflict, torment, and destroy them... To such extremes has this gone that, whereas there were more than 3 million souls, whom we saw in Hispaniola, there are today, not 200 of the native population left....*" Las Casas would have known this first hand as a holder of an encomienda himself.

Religion in Mexico

The Spanish arrived in Mexico in 1519 looking for gold. The Aztec Empire dominated parts of Mexico, though it was a relatively recent phenomenon. The history of Mexico goes back through many empires and peoples, including the Toltecs, Mixtecs, Maya, and finally the Aztecs who rose to prominence in the 1420s. Their large capital city, Tenochtitlan, was a complex and organized place.

Franciscan missionaries first came to Mexico in 1523 at the request of Cortes, who himself had asked Charles V of Spain for manpower to help speed up the conversion process. Spanish government and church officials then directed that some 12 000 churches and missions be built by native labour, many atop local religious buildings.

Spanish Arrival in Mexico

By the time the Spanish arrived in Mesoamerica, the Aztec empire was in decline. The military was not as powerful as it had been in the past, and it became increasingly difficult to extract tributes from neighbouring cities. Decades of tribute demands had made the Aztecs unpopular in the region, and the empire had few allies.

The fall of the Aztec empire was hastened by an unlikely series of events engineered by Hernan Cortés. When Cortés and his men first encountered the Aztecs, he demonstrated his contingent's strength by having his men ride, swords swinging, down the beach, followed by a cannon blast. Accounts of the meeting state that the Aztecs, who had never seen horses or swords, let alone cannons, threw themselves to the ground in fear. When the Aztecs present reported the experience to their ruler, Moctezuma II, the Spanish were mistaken as gods.

The definition of gods can differ between cultures. Did the Aztec understanding of god resemble the European view? Before the meeting, Moctezuma claims to have been bothered by prophetic dreams that foretold Cortes' arrival; thus, Moctezuma considered him a god. Moctezuma II and Cortés first met November 8th, 1519.

At first glance, it seems that Aztec gods were similar to gods from other polytheistic societies. However, some historians might argue that our *historical perspective* has distorted our understanding of this encounter. Have we made assumptions about this meeting based on our worldview?

In the video below, Professor David Carrasco of Harvard University asks the question *Whether or not the Aztecs really thought of the Spaniards as gods?*

Jot your notes down as you listen.

<https://www.youtube.com/watch?v=921mffyKjvc>

PSD: This is an Aztec account written some time after the conquest. It explains the first meeting of Moctezuma II and Cortés on November 8th, 1519.

When Motecuhzoma [Montezuma] had given necklaces to each one, Cortés asked him: "Are you Motecuhzoma? Are you the king? Is it true that you are the king Motecuhzoma?"

And the king said: "Yes, I am Motecuhzoma." Then he stood up to welcome Cortés; he came forward, bowed his head low and addressed him in these words: "Our lord, you are weary. The journey has tired you, but now you have arrived on the earth. You have come to your city, Mexico. You have come here to sit on your throne, to sit under its canopy.

"The kings who have gone before, your representatives, guarded it and preserved it for your coming. The kings Itzcoatl, Motecuhzoma the Elder, Axayacatl, Tizoc and Ahuitzol ruled for you in the City of Mexico. The people were protected by their swords and sheltered by their shields.

"Do the kings know the destiny of those they left behind, their posterity? If only they are watching! If only they can see what I see!

"No, it is not a dream. I am not walking in my sleep. I am not seeing you in my dreams.... I have seen you at last! I have met you face to face! I was in agony for five days, for ten days, with my eyes fixed on the Region of the Mystery. And now you have come out of the clouds and mists to sit on your throne again.

"This was foretold by the kings who governed your city, and now it has taken place. You have come back to us; you have come down from the sky. Rest now, and take possession of your royal houses. Welcome to your land, my lords! "

When Motecuhzoma had finished, La Malinche translated his address into Spanish so that the Captain could understand it. Cortés replied in his strange and savage tongue, speaking first to La Malinche: "Tell Motecuhzoma that we are his friends. There is nothing to fear. We have wanted to see him for a long time, and now we have seen his face and heard his words. Tell him that we love him well and that our hearts are contented."

Then he said to Motecuhzoma: "We have come to your house in Mexico as friends. There is nothing to fear."

La Malinche translated this speech and the Spaniards grasped Motecuhzoma's hands and patted his back to show their affection for him....

Source: Modern History Sourcebook. Aztec Account of the Conquest of Mexico. 1997.
<http://sourcebooks.fordham.edu/mod/aztecs1.asp> (Jan. 11, 2017).

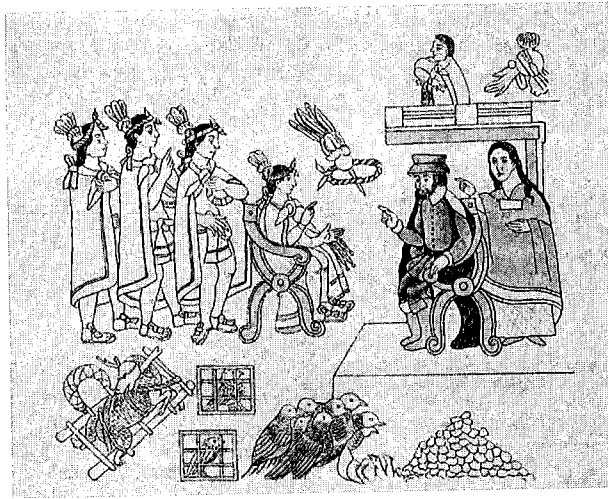


Figure 1 https://upload.wikimedia.org/wikipedia/commons/f/fe/Cortez_%26_La_Malinche.jpg

While there is some debate about what it meant to be considered a god by the Aztecs, we do know from sources what the Aztecs thought of the Spanish themselves. The Aztecs were aware of the Spanish conquests of the communities they had encountered before reaching Tenochtitlan.

The people of the city felt *"as if everyone had eaten stupefying mushrooms..., as if they had seen something astonishing. Terror dominated everyone, as if all the world were being disembowelled.... People fell into a fearful slumber...."*

Source: PBS. Conquistadors. The Fall of the Aztecs. Spaniards in Tenochtitlan. N.d.
http://www.pbs.org/conquistadors/cortes/cortes_e00.html (Jan. 11, 2017).

Fall of Tenochtitlan

In an odd parallel, the Spanish were amazed by the beauty and complexity of Tenochtitlan, but were shocked by the brutality of the human sacrifices there were central to Aztec religious practices.

Tenochtitlan fell to the Spanish in August 1521. The Spanish, with under 2000 men, were incredibly outnumbered by the Aztecs. However, the Spanish had the support of tens of thousands of allies from cities that had formerly been under Aztec control; thus, the tribute system that had supported Tenochtitlan at the expense of its neighbours was key to the city's undoing. The greatest blow, however, had been dealt in the previous December, when smallpox spread through the population of the city. Like Spanish swords and cannons, smallpox was new to Mesoamerica, and it devastated the population. Historians estimate somewhere between 5 and 8 million Aztecs died from the illness between 1519 and 1520.

La Malinche

Below is a modern Mexican view of La Malinche. She is pictured here with Cortes and their offspring (Mexico).



Figure 2

<https://www.historians.org/Images/Teaching%20and%20Learning/Teaching%20and%20Learning%20in%20Digital%20Age/bigorosco.jpg>

Overview:

The woman who became known as La Malinche was born Malintzin, and lived near the Gulf Coast of Mexico around the beginning of the 16th century. Though likely born into nobility, she (along with 19 other slaves) was given to Hernan Cortés by a Mayan lord in 1519. Because she could speak both indigenous tongues, Mayan and Nahuatl, she quickly became invaluable to Cortés as a translator and cultural interpreter. Over the next three years, she worked at Cortés' side, translating as he negotiated with leaders of the region. Though Cortés' letters to the king barely mention her, other Conquistadors comment at length about her importance. In both the Florentine Codex and letters written by other conquistadors, Dona Marina--Malintzin's name after she was baptised by the Spanish--held a higher status than an interpreter; as the primary source below suggests, she could talk and even negotiate on her own. Some speculate that her noble upbringing may have prepared her for such a role in negotiations; even if this is not the case, several conquistadors wrote letters claiming the conquest of Mexico would have been impossible without Dona Marina.

This, of course, begs the question: why would Malintzin accept her role as Dona Marina and help Cortés conquer the region? According to the personal account of Bernal Díaz del Castillo, Dona Marina "would rather serve her husband [Juan Jaramillo] and Cortés than anything else in the world." This may be true, but some historians contend that Dona Marina may have worked so closely with Cortés in order to protect her own people; while she could not prevent their conquest, she could, through her status and her abilities, minimize destruction. The modern image of Cortés and Dona Marina sitting

naked with their dead offspring, Mexico [embodying the intermarriage of Spanish and Natives], at their feet provides some insight into how she is remembered by some Mexicans today.

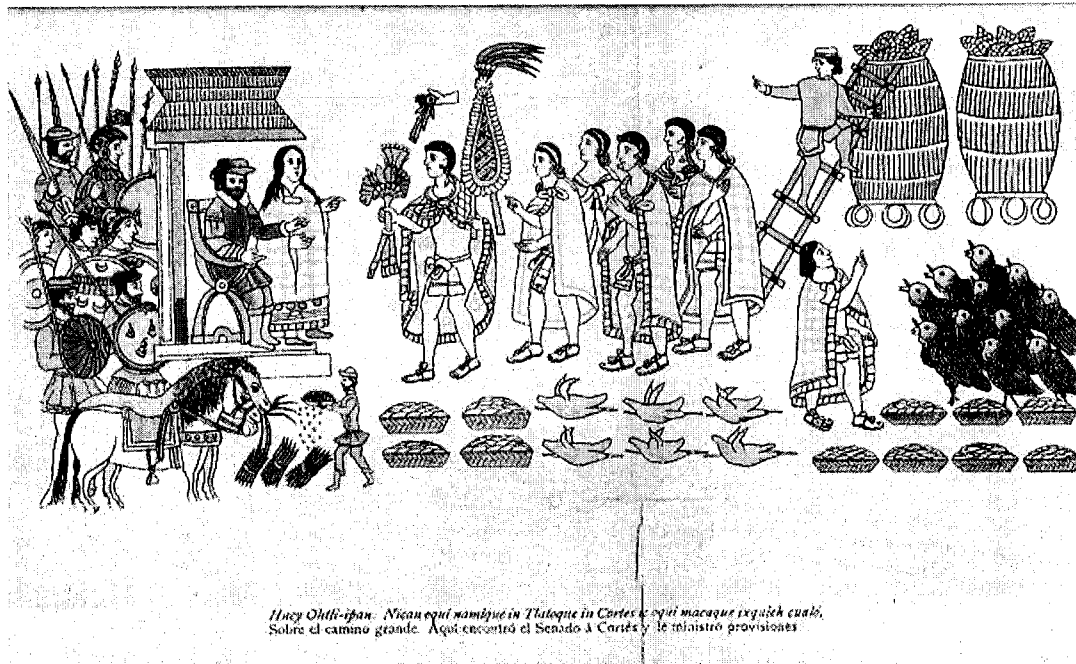


Figure 3 From the History of Tlaxcala, 1580s

Image Source: <http://faculty.tnstate.edu/tcorse/H4510/lamalinchetlaxcala2.jpg>

PSD: Personal Account of Bernal Díaz del Castillo (written some years after his experience as a conquistador in Mexico)

Doña Marina [La Malinche] was a person of the greatest importance and was obeyed without question by the Indians throughout New Spain.

When Cortés was in the town of Coatzacoalcas he sent to summon to his presence all the Caciques, or chiefs, of that province in order to make them a speech about our holy religion, and about their good treatment, and among the Caciques who assembled was the mother of Doña Marina and her half-brother, Lázaro. Some time before this Doña Marina had told me that she belonged to that province and that she was the mistress of vassals, and Cortés also knew it well, as did Aguilar, the interpreter. In such a manner it was that mother, daughter and son came together, and it was easy enough to see that she was the daughter from the strong likeness she bore to her mother.

These relations were in great fear of Doña Marina, for they thought that she had sent for them to put them to death, and they were weeping. When Doña Marina saw them in tears, she consoled them and told them to have no fear, that when they had given her over to the men from Xicalango, they knew not what they were doing, and she forgave them for doing it, and she gave them many jewels of gold and raiment [clothing], and told them to return to their town, and said that God had been very gracious to her in freeing her from the worship of idols and making her a Christian, and letting her bear a son to her lord and master Cortés and in marrying her to such a gentleman as Juan Jaramillo, who was now her husband. That she would rather serve her husband and Cortés than anything else in the world, and would not exchange her place to be Cacica of all the provinces in New Spain.

Source: Women in World History. Modules: Dona Marina. N.d.
<https://chnm.gmu.edu/wwh/modules/lesson6/pdfs/primarysourcepacket.pdf> (Jan. 16, 2017)

Question:

1. How does Dias complement La Malinche? What did she do well, in his eyes?

The audio below is from a radio broadcast about modern Mexico's view of La Malinche. The broadcast also explains the fresco depicting naked La Malinche and Cortes, seen above on page 5.

Audio: <https://www.wnyc.org/radio/#/ondemand/515674>

Questions:

1. Is this a Spanish or Aztec point of view? What evidence do you have for your answer?
2. For the naked image, is this a positive or negative portrayal of La Malinche? How so?

Las Casas and Encomiendas

The Spanish interaction with Mesoamerica was defined by two groups: the Conquistadors and priests. While these groups often cooperated--they were both subject to power of the Spanish crown--their interests did not always align. The Conquistadors pursued the acquisition of gold and the conquest of the indigenous groups they encountered; priests and monks, however, actively pursued widespread conversion.

The tension between these two groups is epitomized in the writings of Dominican friar (missionary) Bartolome de Las Casas. During his first years in Hispaniola, Las Casas had an Encomienda, a grant of land from the Spanish crown that was to be used as a plantation/settlement that served three purposes: the forced labour of the indigenous people, a means to convert those same people to Christianity, and the spread of Spanish culture and values. However, after witnessing the treatment of the indigenous people, Las Casas became their advocate, calling for an end to their mistreatment. However, he still wanted to convert them.

PSD: Bartolome de Las Casas, *Brief Account of the Devastation of the Indies* (1542)

And of all the infinite universe of humanity, these people are the most guileless, the most devoid of wickedness and duplicity, the most obedient and faithful to their native masters and to the Spanish Christians whom they serve. They are by nature the most humble, patient, and peaceable, holding no grudges, free from embroilments, neither excitable nor quarrelsome. These people are the most devoid of rancors, hatreds, or desire for vengeance of any people in the world. And because they are so weak and complaisant, they are less able to endure heavy labor and soon die of no matter what malady [illness]. The sons of nobles among us, brought up in the enjoyments of life's refinements, are no more delicate than are these Indians, even those among them who are of the lowest rank of laborers. They are also poor people, for they not only possess little but have no desire to possess worldly goods. For this reason they are not arrogant, embittered, or greedy. Their repasts [meals] are such that the food of the holy fathers in

the desert can scarcely be more parsimonious [frugal], scanty, and poor. As to their dress, they are generally naked, with only their pudenda [external genitals] covered somewhat. And when they cover their shoulders it is with a square cloth no more than two varas [a unit of measurement] in size. They have no beds, but sleep on a kind of matting or else in a kind of suspended net called bamacas. They are very clean in their persons, with alert, intelligent minds, docile and open to doctrine, very apt to receive our holy Catholic faith, to be endowed with virtuous customs, and to behave in a godly fashion. And once they begin to hear the tidings of the Faith, they are so insistent on knowing more and on taking the sacraments of the Church and on observing the divine cult that, truly, the missionaries who are here need to be endowed by God with great patience in order to cope with such eagerness. Some of the secular Spaniards who have been here for many years say that the goodness of the Indians is undeniable and that if this gifted people could be brought to know the one true God they would be the most fortunate people in the world.

Questions:

1. Which positive features does Las Casas attribute to the Native people?
2. How do they suffer from the Spanish presence?
3. How do they react to Christianity?

Source: Swarthmore College. History 41: The American Colonies. Spring 1999.

<<http://www.swarthmore.edu/SocSci/bdorsey1/41docs/02-las.html>> (Dec. 10, 2016).

CHY4U Unit 1, Activity 4
Conflict and Cooperation: Kongo and Portugal
Non-PSD text by R. Gluskin

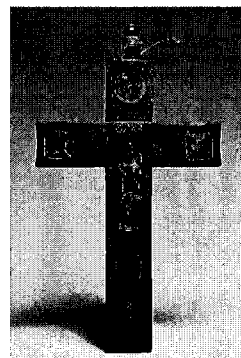
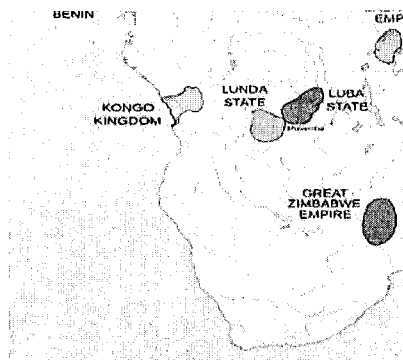


Figure 1 The Metropolitan Museum of Art, Heilbrunn Timeline of Art History, Cross: St. Antony of Padua, 2017, <http://www.metmuseum.org/toah/works-of-art/1999.295.14/>

The Portuguese had arrived in the northwest part of Africa (not that far from the Iberian Peninsula) in the early 1400s. As they travelled farther south to the coast of West Africa, they came into contact with the region's previously well-established and prosperous trade routes focusing on gold. Many, but not all, of the area's people had been converted to Islam starting in the 800s. The Moors, North African Muslims, had conquered Spain in 711 so the Portuguese were relatively familiar with Muslims. Because the Portuguese were the dominant European sea power at the time, they explored the western coast of Africa en route to India – as there was no other sea route to India other than going all the way around Africa. The Portuguese were known for their advanced geographic and sailing technologies.

Kongo was a strong, independent state in southwest Africa. It had an established social hierarchy with a centralized government. Catholic Missionaries from Portugal brought Christianity to the Kongo in the 1480s when the two powers began trading. Slaves were not the focus of the trade at first. Portuguese traders were interested primarily in gold and spices such as pepper, cloth and ivory. Eventually, however, as the PSD below attests, the slave trade became the biggest focus. The early form of this trade should be considered somewhat separately from the Trans-Atlantic slave trade in which people were kidnapped from their homes in Africa and sent across the Atlantic Ocean to South America, the Caribbean, and parts of North America; initially, in Kongo, captives were sent to Portugal or to the Portuguese-controlled islands in the Atlantic by the 1480s where they were forced to work on the sugar plantations. However, the Kongolesse trade did eventually become international, especially after 1600, when the Dutch and the British surpassed the Portuguese as the major leaders of the slave trade.

PSD: LETTER TO THE KING OF PORTUGAL (July 6, 1526) by King Afonso of Kongo

Sir, Your Highness 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 [traders] 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 [those who obey us], 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 to 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 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 [objects] 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 [immorality] that our country is being completely depopulated, and Your Highness should not agree with this or accept it as in your service. And to avoid it we need from those (your J 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. is why we beg of Your Highness to help and assist us in this matter, commanding your factors [traders] that they should not send here either merchants or wares, because it is our will in that in these Kingdoms there should not be any trade in slaves or outlets for them ...

Source: William H. Worger, Nancy L. Clark, Edward A. Alpers, **Africa and the West: From the Slave Trade to Conquest, 1441-1905.**

Questions:

1. What is King Afonso's tone in this letter?
2. What is his proof of his complaints?
3. Does Afonso write to the Portuguese king as an equal or as a subordinate?
4. What is Afonso's religion?

Context on Kongo from British Museum (The Wealth of Africa – the Kingdom of Kongo – students' worksheets)

Relationship Between Kings

The meeting between the Portuguese explorers and the king of Kongo in 1485 was one of the first official contacts between Europeans and Africans south of the Sahara. The relationship between the two kings provides a fascinating glimpse of attitudes before the age of colonialism.

'Most powerful and excellent king of Manycongo,' King Manuel [of Portugal] wrote from Lisbon in 1512... King Afonso [of Kongo] began his letters with the words 'Most high and powerful prince and king my brother.'

In 1506 the king of Kongo, Afonso, sent 500 manillas [a certain measurement] of copper to King Manuel of Portugal, the first of a series of gifts intended to cement the alliance between the two kings.

The regimento or instructions of King Manuel of Portugal (1512) said the 6 greatest chiefs were to be dukes; lesser notables were to be marquises, counts and barons; while the children of the king were to be princes and princesses.

In the first two parts of the regimento it was provided that the Portuguese should help the king of Kongo towards a better organisation of his realm, introduce Portuguese ideas of law and warfare, build churches, teach Portuguese court etiquette. Local Portuguese were to be dealt with by Portuguese law.

Conversion

The king of Kongo, Nzinga a Nkuwu (João I) seems to have converted readily enough to Christianity, but there is some debate as to whether he and his son, Afonso, were genuine, or whether it was done for political or economic reasons. The Portuguese may not have put religion first in accepting so many new converts either.

Missionaries who went to Kongo accepted that all aspects of the culture that were not directly against the basic teaching of the Church were acceptable. Virtually the only behaviour needed to be a Christian was a simple declaration of faith and recognition of the Catholic Church as the only Church and the Pope as its head.

Christianity in Kongo fitted into the Kongo belief about the universe, especially the cult of earth and water spirits. As a result, Christianity could be adopted without any real disruption of former religious beliefs, but as for real conversion, it clearly did not occur

Portuguese visitor Rui d'Aguir said King Afonso I of Kongo read religious books far into the night, often falling asleep over them, and astounded the priests with his knowledge.

João's son by his principle wife, who had been baptised Afonso, had a supreme interest in supporting the new Christian cult. He could not, in theory, succeed to the kingship. The Christian priests, however, regarded Afonso as the only legitimate heir. When João died in 1506, Afonso seized the throne.

Effect of Christianity on Kongo Politics

One of the accusations against the Portuguese was that they interfered in the politics of Kongo and upset the balance between the noble families on which the election of the king depended. Afonso could not be king legally, but the Portuguese backed him.

The king was elected, technically by a set of traditional electors and actually by the most powerful members of the royal and main noble households. Thus, the succession was settled as a family dispute, but a family made more complex due to its size and extensiveness.

The kingdom was the most organised state that the Portuguese had yet found in Africa. The king ruled from a palace, accompanied by elaborate ceremony, through a network of officials and nobles who administered the provinces of the state to collect tribute in copper, iron, and slaves.

Direct Portuguese trading [with provincial nobles] threatened to destroy Afonso's hard-won position at the tip of the Kongo economic system... Other Portuguese began to seek slaves in the provinces and this threatened to undermine the whole economic and political basis of the state.

Afonso used not only the Atlantic [slave] trade to strengthen his political position; he also used Christianity as a royal cult under his direct control.

The king used the whites in the internal power struggle, receiving them with open arms.

The Portuguese, settled in São Salvador, reinforced the royal power materially and spiritually. They altered a delicate balance in favour of royalty. They supplied the advantage of their technology and their manufactured goods, and they introduced incentives to trade. They were the carriers of a new religion, which was all the more warmly welcomed because it seemed to be extremely powerful.

Slave Trade in Kongo

There is no doubt that Kongo rulers took captives, and laws allowed enslavement within the kingdom. What is less clear is whether laws allowed the export of enslaved people, or whether the Portuguese made the acquiring of captives a greater priority than before.

Afonso gave the Portuguese king's factor nzimbu [cowrie] shells to buy slaves and decreed that no-one else could buy them. There were, in fact, very few slaves available for purchase and scarcely any had so far been exported from Kongo. In order to secure the return gift Afonso had to raid the neighbouring Mbundu, newly acquired captives being the only people who could, at this time, be legally sold.

Historians writing in 2007 said that although slavery was an integral part of Kongo society, the slave trade was not. By 1514 the Portuguese demand for slaves turned a domestic institution into an international trade. Afonso sought to restrict the trade by making it a royal monopoly. In frustration he abolished it by decree in 1526. Both policies failed.

However, a historian writing in 1977 wrote that to the kings, in whom a taste for luxuries had been fostered, slave trading became an unavoidable solution to their need for foreign goods.

Instructions from King Manuel of Portugal to his envoy (1512): "This expedition has cost us much: it would be unreasonable to send it home with empty hands. Although our principle wish is to serve God and the pleasure of the king of Kongo, none the less you will make him understand – as though speaking in our name – what he should do to fill the ships, whether with slaves, or copper, or ivory."

Since slaves were not readily available inside Kongo, the kings began at an early stage to seek captives from outside. Border raids became a regular feature of the kingdom, and may have led to territorial expansion.

Did the Relationship with Portugal Damage or Strengthen Kongo?

It has to be admitted that contact with the Portuguese changed Kongo. What is not so clear is whether this actually helped destroy the kingdom, or to delay its decline by strengthening and supporting it. Kongo wasn't fully colonised by the Portuguese until 1857, nearly 400 years later.

By the 16th century, rulers became increasingly separated from their subjects, and traders became an increasingly powerful middle class. These changes were closely connected with the arrival of the Portuguese.

The Portuguese enticed the Kongo aristocracy into embracing Catholicism. In doing so they created a relation of dependence that sparked dynastic conflicts and civil war and led eventually to the collapse of the kingdom.

Growth was stimulated by new Portuguese contributions to the ruling group in the form not only of goods but also of services by teachers, artisans, lawyers and priests.

The first threat to the kingdom in the latter years of Afonso's reign came from provincial rulers. These were anxious to establish their own direct contacts with foreign merchants. The ones most affected were, of course, those nearest the coast, and the king had constant difficulty in maintaining their loyalty.

The Jaga wars, which all but destroyed the Kongo kingdom in 1568, brought a Portuguese military invasion. This brought with it a new class of self-reliant traders, adventurers and rogues, who established themselves in a kingdom which, in their eyes, owed them a debt of gratitude.

In 1665, at the great battle of Mbwila, King Antonio I and most of his nobles, court officials and 5,000 Kongolese troops were killed [by the Portuguese invaders]. The kingdom of Kongo dissolved into petty chiefdoms and never recovered.

Source: British Museum. The Wealth of Africa: The Kingdom of Kongo. Students' Worksheets. 2010.
https://www.britishmuseum.org/pdf/KingdomOfKongo_StudentsWorksheets.pdf

CHY4U Unit 1 Culminating Activity – Two Solitudes
A Rare Opportunity for the Powerful to Speak to the Powerless

Powerful vocabulary:
power, agency, authority,
hierarchy/position,
dominant, control, stability,
influence



≠



Non-powerful vocabulary:
obedience, struggle,
oppression, justice,
fairness, value,
inequality

Choose a pair of historical figures from the period between 1450 and 1650, one who had influence/power and one who didn't. You will do some research and write your results.

Write-Up:

- a. Your people's and your regions' context:
 - For both people:
 - o Who is your person? What's your situation? What's going on in your culture at the time?
 - o Cite your research.
 - It is best to write this part out of role.
 - **Written, at least a half-page per person, typed, double-spaced.**
- b. A short summary of what makes each person influential or non-influential.
 - It is best to write this part in-role.
 - Cite if based on research.
 - **Written, two short paragraphs.**
 - **Make sure to highlight the disparity (difference).**
- c. A dialogue between the two people: what each would say to each other if they had the hypothetical chance to meet.
 - Those who have more power might want to justify their power?
 - Those with less power might want to express their grievances?
 - Incorporate at least two references to a **primary source** considered in this unit for each person. Cite quotes.
 - **Written– at least half a page, typed, double-spaced.**
 - Write this section in-role as your people (like a play). Please be very detailed here.

USE HTCS THROUGHOUT

Roles

Powerful	Powerless
1. Askia Mohammad	1. People conquered by Askia Mohammad
2. Mehmed II	2. Non-Muslim citizens of Constantinople
3. Ferdinand and/or Isabella	3. Moors and/or Jews in Spain
4. Columbus	4. Natives of Caribbean (Taino and/or Caribs)
5. Cortes	5. Native Aztecs
6. Las Casas	6. Indigenous people of Hispaniola or Mexico
7. Moctezuma	7. Ordinary Aztecs or others from the Triple Alliance
8. King Manuel I of Portugal	8. Kongolese servants/slaves
9. King Afonso	9. Kongolese slaves involved in the slave trade

Curriculum EXPECTATIONS for Two Solitudes

Overall Expectations:

B2. Communities, Conflict, and Cooperation: analyse relations between different groups in various regions of the world from 1450 to 1650 and how various factors affected these relations
B3. Identity, Citizenship, and Heritage: analyse, with reference to the contributions of specific individuals, ways in which ideas, values, and artistic production affected the development of identity, citizenship, and/or heritage in various societies between 1450 and 1650

Specific Expectations:

A1.2 select and organize relevant evidence and information on aspects of world history from a variety of primary and secondary sources, ensuring that their sources reflect a range of perspectives;
A1.4 interpret and analyse evidence and information relevant to their investigations, using various tools, strategies, and approaches appropriate for historical inquiry;
A1.6 use the concepts of historical thinking when analysing, evaluating evidence about, and formulating conclusions and/or judgements regarding historical issues, events, and/or developments in world history;
A1.7 evaluate and synthesize their findings to formulate conclusions and/or make informed judgements or predictions about the issues, events, and/or developments they are investigating;
A1.8 communicate their ideas, arguments, and conclusions using various formats and styles, as appropriate for the audience and purpose;
A1.9 use accepted forms of documentation to reference different types of sources.

LEARNING GOALS/SUCCESS CRITERIA

What are the Learning Goals of this Activity? What are the Success Criteria of this Activity?

We are learning to...

- We are learning to compare the impact of interactions between different groups and individuals.
 - I can identify a historically significant individual representing either the perspective of influential or powerless.
- We are learning to analyse the contributions and perspectives of individuals between 1450-1650.
 - I can identify the contributions and perspectives that affected the identity of people between 1450-1650.
- We are learning to select and organize primary source evidence.
 - I can select a primary source to reflect the perspective of an influential individual or a powerless individual.
- We are learning to use the concepts of historical thinking.
 - I can use the criteria of historical perspective to support my choices.
- We are learning to communicate ideas clearly in writing.
 - I can clearly communicate ideas in the three sections.
- We are learning to accurately cite sources in proper format.
 - I can cite all sources (primary/secondary) accurately and fully.

CHY4U Rubric for Two Solitudes

Name: _____

Category/ Criteria	Level 4	Level 3	Level 2	Level 1	Mark
Knowledge and Understanding Context demonstrates understanding of the perspectives of your roles	Demonstrates thorough understanding of context of your people: - All "w" questions addressed in good detail .	Demonstrates considerable understanding of the context of your people: - Most "w" questions addressed in good detail.	Demonstrates some understanding of the context of your people: - Some "w" questions addressed with some detail.	Demonstrates limited understanding of the context of your people: - Little detail or inaccurate.	
Thinking Uses evidence to justify your people's power and grievance through choice of relevant primary source quotes that are properly cited (minimum two quotes - one per person)	Uses highly appropriate, relevant and properly cited evidence from primary source document(s) to support insightful statements of power or grievances.	Uses appropriate and properly cited evidence from primary source document(s) to support the statements of power or grievances.	Uses somewhat relevant evidence from primary source document(s) to support the statements of power or grievances, with some citations.	Uses little evidence from primary source document(s) to support the statements of power or grievances, with few citations.	
Application Makes statements of power and grievances that reflect the disparity at the time	Makes arguable and insightful statements that clearly reflect the disparity at the time: - Wisely chosen to show gap between powerful and powerless.	Makes useful statements that mostly reflect the disparity at the time.	Makes mediocre statements that somewhat reflect the disparity at the time.	Makes weak statements that hardly reflect the disparity at the time: - May seem randomly chosen or chosen for convenience	
Communication Persuasive use of language and relevant HTC terms (especially historical perspectives) throughout without employing presentism	Language is highly persuasive, relevant to the role and supported with highly appropriate and diverse historical thinking terms. No presentism (in-role statements chosen very carefully to reflect the past, not the present)	Language is persuasive, in-role where needed and supported with appropriate historical thinking terms. No presentism.	Language is somewhat persuasive and sometimes in role; supported with some historical thinking terms. Presentism suggested.	Language is partially persuasive, may be in role, and supported with few or irrelevant historical thinking terms. May have elements of presentism (in-role writing is more personal than historical).	
	4++ = 100, 4+ = 95, 4 = 88, 4- = 82, 3+ = 78, 3 = 75, 3- = 72, 2+ = 68, 2 = 65, 2- = 62, 1+ = 58, 1 = 55, 1- = 52, < Level 1 does not meet the expectations of this assignment.				

Name: _____ *People* :: _____

CHY4U 2 Solitudes - Note-taking Template

Source: _____

Last, First. Title of the Source. City: Publisher, Year.

Exact Page # (not a range)	General point (like a heading) - event or issue	Details, examples, specifics	Your Comments (HTC connections, context, influence, power, lack of power, etc.)

Repeat as needed. Internet sites require fact-checking according to COR principles - see blog.

Name: _____ People: _____

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