

Coverage and scope

To develop *U.S. History*, we solicited ideas from historians at all levels of higher education, from community colleges to PhD-granting universities. They told us about their courses, students, challenges, resources, and how a textbook can best meet the needs of them and their students. The result is a book that covers the breadth of the chronological history of the United States and also provides the necessary depth to ensure the course is manageable for instructors and students alike.

The pedagogical choices, chapter arrangements, and learning objective fulfillment were developed and vetted with feedback from educators dedicated to the project. They thoroughly read the material and offered critical and detailed commentary. Reviewer feedback centered on achieving equilibrium between the various political, social, and cultural dynamics that permeate history.

While the book is organized primarily chronologically, as needed, material treating different topics or regions over the same time period is spread over multiple chapters. For example, chapters 9, 11, and 12 look at economic, political, social, and cultural developments during the first half of the eighteenth century in the North, West, and South respectively, while chapters 18 to 20 closely examine industrialization, urbanization, and politics in the period after Reconstruction.

In improvements to the originally published version of the text, new contributors have clarified historical events and government policies, and have detailed the related impacts on people. The chapters exploring America's relationship with and mistreatment of Native American people have been revised to improve the accuracy of the descriptions, remove historical myths, and employ more authentic language. In other parts of the text, additions highlight the contributions of Black women to the Suffrage and the Civil Rights movements. Other additions deepen the descriptions of anti-LGBTQ discrimination and the struggle for LGBTQ rights. Finally, the sections discussing the 1980s have been expanded with additional aspects of the war on drugs, mass incarceration, and more detailed explorations of cultural and political developments.

Throughout the textbook, specific language and terminology have been changed in order to provide a more inclusive, humanizing, and accurate portrayal of identity and experience.

Pedagogical foundation

U.S. History features material that takes topics one step further to engage students in historical inquiry. Our features include:

- **Americana.** This feature explores the significance of artifacts from American pop culture and considers what values, views, and philosophies are reflected in these objects.
- **Defining “American”.** This feature analyzes primary sources, including documents, speeches, and other writings, to consider important issues of the day while keeping a focus on the theme of what it means to be American.
- **My Story.** This feature presents first-person accounts (diaries, interviews, letters) of significant or exceptional events from the American experience.
- **Click and Explore.** This feature is a very brief introduction to a website with an interactive experience, video, or primary sources that help improve student understanding of the material.

Questions for each level of learning

U.S. History offers two types of end-of-module questions for students:

- **Review Questions** are simple recall questions from each module in the chapter and are in either multiple-choice or open-response format. The answers can be looked up in the text.
- **Critical Thinking Questions** are higher-level, conceptual questions that ask students to demonstrate their understanding by applying what they have learned in each module to the whole of the chapter. They ask for outside-the-box thinking and reasoning about the concepts pushing students to places they wouldn't have thought of going themselves.

Additional resources

Student and instructor resources

We've compiled additional resources for both students and instructors, including Getting Started Guides, an instructor solution guide, and PowerPoint slides. Instructor resources require a verified instructor account, which you can apply for when you log in or create your account on OpenStax.org. Take advantage of these resources to supplement your OpenStax book.

Community Hubs

OpenStax partners with the Institute for the Study of Knowledge Management in Education (ISKME) to offer Community Hubs on OER Commons – a platform for instructors to share community-created resources that support OpenStax books, free of charge. Through our Community Hubs, instructors can upload their own materials or download resources to use in their own courses, including additional ancillaries, teaching material, multimedia, and relevant course content. We encourage instructors to join the hubs for the subjects most relevant to your teaching and research as an opportunity both to enrich your courses and to engage with other faculty.

To reach the Community Hubs, visit www.oercommons.org/hubs/OpenStax.

Partner resources

OpenStax Partners are our allies in the mission to make high-quality learning materials affordable and accessible to students and instructors everywhere. Their tools integrate seamlessly with our OpenStax titles at a low cost. To access the partner resources for your text, visit your book page on OpenStax.org.

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The Americas, Europe, and Africa Before 1492

1



FIGURE 1.1 This 1507 map by cartographers Martin Waldseemüller and Matthias Ringmann is credited as the first to incorporate the word "America." Little was known about the continent at the time, as the land masses on the far left of the map reveal. But the New World offered opportunity that the Old World would exploit.

CHAPTER OUTLINE

- 1.1** The Americas
- 1.2** Europe on the Brink of Change
- 1.3** West Africa and the Role of Slavery

INTRODUCTION Globalization, the ever-increasing interconnectedness of the world, is not a new phenomenon, but it accelerated when western Europeans discovered the riches of the East. During the Crusades (1095–1291), Europeans developed an appetite for spices, silk, porcelain, sugar, and other luxury items from the East, for which they traded fur, timber, and Slavic people they captured and sold (hence the word *slave*). But when the Silk Road, the long overland trading route from China to the Mediterranean, became costlier and more dangerous to travel, Europeans searched for a more efficient and inexpensive trade route over water, initiating the development of what we now call the Atlantic World.

In pursuit of commerce in Asia, fifteenth-century traders unexpectedly encountered a “New World” populated by millions and home to sophisticated and numerous peoples. Mistakenly believing they had reached the East Indies, these early explorers called its inhabitants “Indians.” West Africa, a diverse and culturally rich area, soon entered the stage as other nations exploited its slave trade and brought its peoples to the New World in

chains. Although Europeans would come to dominate the New World, they could not have done so without Africans and Native peoples (Figure 1.1).

1.1 The Americas

LEARNING OBJECTIVES

By the end of this section, you will be able to:

- Locate on a map the major American civilizations before the arrival of the Spanish
- Discuss the cultural achievements of these civilizations
- Discuss the differences and similarities between lifestyles, religious practices, and customs among Native peoples

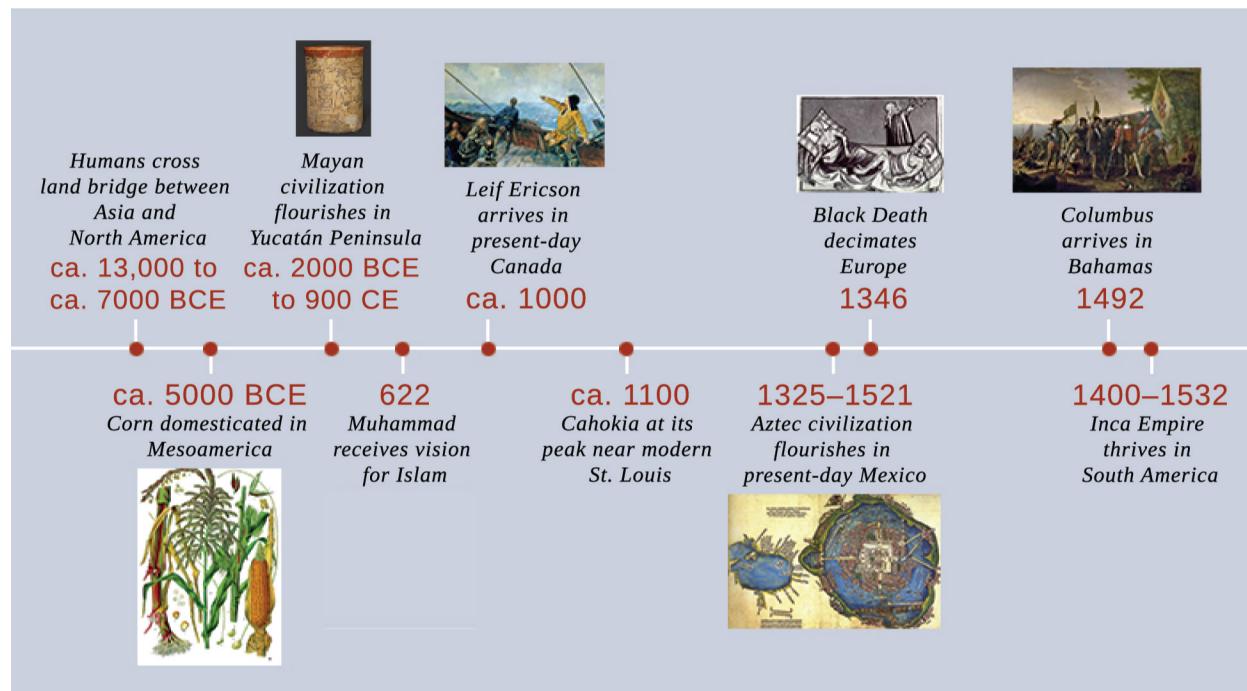


FIGURE 1.2 (credit: modification of work by Architect of the Capitol)

Most Native American origin stories assert that Native nations have always called the Americas home; however, some scholars believe that between nine and fifteen thousand years ago, a land bridge existed between Asia and North America that we now call **Beringia**. The first inhabitants of what would be named the Americas migrated across this bridge in search of food. When the glaciers melted, water engulfed Beringia, and the Bering Strait was formed. Later settlers came by boat across the narrow strait. (The fact that Asians and Native Americans share genetic markers on a Y chromosome lends credibility to this migration theory.) Continually moving southward, the settlers eventually populated both North and South America, creating unique cultures that ranged from the highly complex and urban Aztec civilization in what is now Mexico City to the woodland tribes of eastern North America. Recent research along the west coast of South America suggests that migrant populations may have traveled down this coast by water as well as by land.

Researchers believe that about ten thousand years ago, humans also began the domestication of plants and animals, adding agriculture as a means of sustenance to hunting and gathering techniques. With this agricultural revolution, and the more abundant and reliable food supplies it brought, populations grew and people were able to develop a more settled way of life, building permanent settlements. Nowhere in the Americas was this more obvious than in Mesoamerica (Figure 1.3).

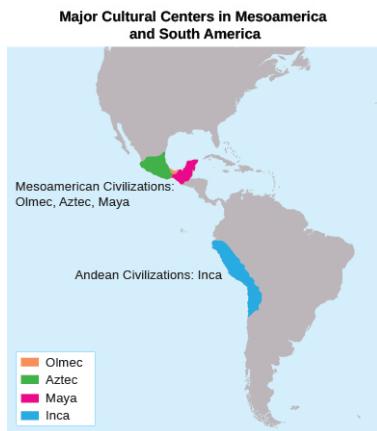


FIGURE 1.3 This map shows the extent of the major civilizations of the Western Hemisphere. In South America, early civilizations developed along the coast because the high Andes and the inhospitable Amazon Basin made the interior of the continent less favorable for settlement.

THE FIRST AMERICANS: THE OLMEC

Mesoamerica is the geographic area stretching from north of Panama up to the desert of central Mexico. Although marked by great topographic, linguistic, and cultural diversity, this region cradled a number of civilizations with similar characteristics. Mesoamericans were polytheistic; their gods possessed both male and female traits and demanded blood sacrifices of enemies taken in battle or ritual bloodletting. Corn, or maize, domesticated by 5000 BCE, formed the basis of their diet. They developed a mathematical system, built huge edifices, and devised a calendar that accurately predicted eclipses and solstices and that priest-astronomers used to direct the planting and harvesting of crops. Most important for our knowledge of these peoples, they created the only known written language in the Western Hemisphere; researchers have made much progress in interpreting the inscriptions on their temples and pyramids. Though the area had no overarching political structure, trade over long distances helped diffuse culture. Weapons made of obsidian, jewelry crafted from jade, feathers woven into clothing and ornaments, and cacao beans that were whipped into a chocolate drink formed the basis of commerce. The mother of Mesoamerican cultures was the Olmec civilization.

Flourishing along the hot Gulf Coast of Mexico from about 1200 to about 400 BCE, the Olmec produced a number of major works of art, architecture, pottery, and sculpture. Most recognizable are their giant head sculptures ([Figure 1.4](#)) and the pyramid in La Venta. The Olmec built aqueducts to transport water into their cities and irrigate their fields. They grew maize, squash, beans, and tomatoes. They also bred small domesticated dogs which, along with fish, provided their protein. Although no one knows what happened to the Olmec after about 400 BCE, in part because the jungle reclaimed many of their cities, their culture was the base upon which the Maya and the Aztec built. It was the Olmec who worshipped a rain god, a maize god, and the feathered serpent so important in the future pantheons of the Aztecs (who called him Quetzalcoatl) and the Maya (to whom he was Kukulkan). The Olmec also developed a system of trade throughout Mesoamerica, giving rise to an elite class.



FIGURE 1.4 The Olmec carved heads from giant boulders that ranged from four to eleven feet in height and could weigh up to fifty tons. All these figures have flat noses, slightly crossed eyes, and large lips. These physical features can be seen today in some of the peoples indigenous to the area.

THE MAYA

After the decline of the Olmec, a city rose in the fertile central highlands of Mesoamerica. One of the largest population centers in pre-Columbian America and home to more than 100,000 people at its height in about 500 CE, Teotihuacan was located about thirty miles northeast of modern Mexico City. The ethnicity of this settlement's inhabitants is debated; some scholars believe it was a multiethnic city. Large-scale agriculture and the resultant abundance of food allowed time for people to develop special trades and skills other than farming. Builders constructed over twenty-two hundred apartment compounds for multiple families, as well as more than a hundred temples. Among these were the Pyramid of the Sun (which is two hundred feet high) and the Pyramid of the Moon (one hundred and fifty feet high). Near the Temple of the Feathered Serpent, graves have been uncovered that suggest humans were sacrificed for religious purposes. The city was also the center for trade, which extended to settlements on Mesoamerica's Gulf Coast.

The Maya were one Mesoamerican culture that had strong ties to Teotihuacan. The Maya's architectural and mathematical contributions were significant. Flourishing from roughly 2000 BCE to 900 CE in what is now Mexico, Belize, Honduras, and Guatemala, the Maya perfected the calendar and written language the Olmec had begun. They devised a written mathematical system to record crop yields and the size of the population, and to assist in trade. Surrounded by farms relying on primitive agriculture, they built the city-states of Copan, Tikal, and Chichen Itza along their major trade routes, as well as temples, statues of gods, pyramids, and astronomical observatories ([Figure 1.5](#)). However, because of poor soil and a drought that lasted nearly two centuries, their civilization declined by about 900 CE and they abandoned their large population centers.



FIGURE 1.5 El Castillo, located at Chichen Itza in the eastern Yucatán peninsula, served as a temple for the god Kukulkan. Each side contains ninety-one steps to the top. When counting the top platform, the total number of stairs is three hundred and sixty-five, the number of days in a year. (credit: Ken Thomas)

The Spanish found little organized resistance among the weakened Maya upon their arrival in the 1520s. However, they did find Mayan history, in the form of glyphs, or pictures representing words, recorded in folding books called codices (the singular is *codex*). In 1562, Bishop Diego de Landa, who feared the converted Native people had reverted to their traditional religious practices, collected and burned every codex he could find. Today only a few survive.

CLICK AND EXPLORE

Visit the [University of Arizona Library Special Collections \(http://openstax.org/l/mayancodex\)](http://openstax.org/l/mayancodex) to view facsimiles and descriptions of two of the four surviving Mayan codices.

THE AZTEC

When the Spaniard Hernán Cortés arrived on the coast of Mexico in the sixteenth century, at the site of present-day Veracruz, he soon heard of a great city ruled by an emperor named Moctezuma. This city was tremendously wealthy—filled with gold—and took in tribute from surrounding tribes. The riches and complexity Cortés found when he arrived at that city, known as Tenochtitlán, were far beyond anything he or his men had ever seen.

According to legend, a warlike people called the Aztec (also known as the Mexica) had left a city called Aztlán and traveled south to the site of present-day Mexico City. In 1325, they began construction of Tenochtitlán on an island in Lake Texcoco. By 1519, when Cortés arrived, this settlement contained upwards of 200,000 inhabitants and was certainly the largest city in the Western Hemisphere at that time and probably larger than any European city (Figure 1.6). One of Cortés's soldiers, Bernal Díaz del Castillo, recorded his impressions upon first seeing it: “When we saw so many cities and villages built in the water and other great towns on dry land we were amazed and said it was like the enchantments . . . on account of the great towers and cues and buildings rising from the water, and all built of masonry. And some of our soldiers even asked whether the things that we saw were not a dream? . . . I do not know how to describe it, seeing things as we did that had never been heard of or seen before, not even dreamed about.”

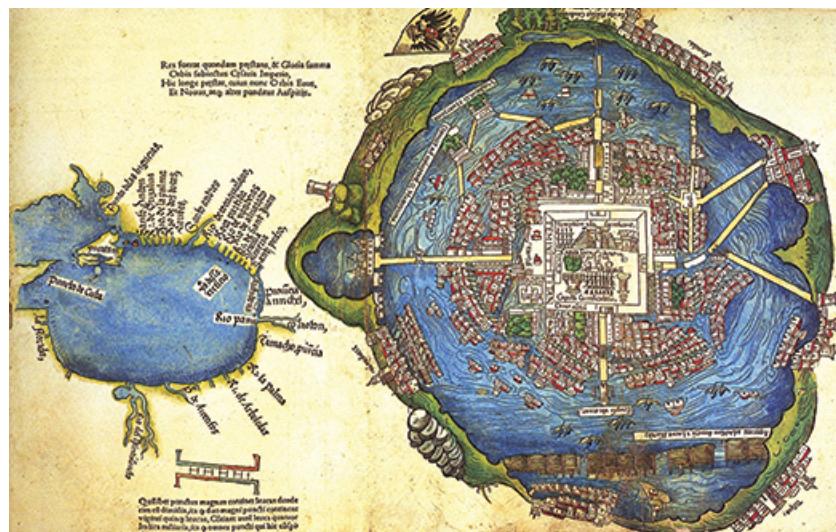


FIGURE 1.6 This rendering of the Aztec island city of Tenochtitlán depicts the causeways that connected the central city to the surrounding land. Envoys from surrounding tribes brought tribute to the Emperor.

Unlike the dirty, fetid cities of Europe at the time, Tenochtitlán was well planned, clean, and orderly. The city had neighborhoods for specific occupations, a trash collection system, markets, two aqueducts bringing in fresh water, and public buildings and temples. Unlike the Spanish, Aztecs bathed daily, and wealthy homes might even contain a steam bath. A labor force of enslaved people from subjugated neighboring tribes had built the fabulous city and the three causeways that connected it to the mainland. To farm, the Aztec constructed barges made of reeds and filled them with fertile soil. Lake water constantly irrigated these **chinampas**, or “floating gardens,” which are still in use and can be seen today in Xochimilco, a district of Mexico City.

Each god in the Aztec pantheon represented and ruled an aspect of the natural world, such as the heavens, farming, rain, fertility, sacrifice, and combat. A ruling class of warrior nobles and priests performed ritual human sacrifice daily to sustain the sun on its long journey across the sky, to appease or feed the gods, and to stimulate agricultural production. The sacrificial ceremony included cutting open the chest of a criminal or captured warrior with an obsidian knife and removing the still-beating heart (Figure 1.7).



FIGURE 1.7 In this illustration, an Aztec priest cuts out the beating heart of a sacrificial victim before throwing the body down from the temple. Aztec belief centered on supplying the gods with human blood—the ultimate sacrifice—to keep them strong and well.

CLICK AND EXPLORE

Explore [Aztec-History.com](http://openstax.org/l/azteccreation) (<http://openstax.org/l/azteccreation>) to learn more about the Aztec creation story.

MY STORY

The Aztec Predict the Coming of the Spanish

The following is an excerpt from the sixteenth-century Florentine Codex of the writings of Fray Bernardino de Sahagun, a priest and early chronicler of Aztec history. When an old man from Xochimilco first saw the Spanish in Veracruz, he recounted an earlier dream to Moctezuma, the ruler of the Aztecs.

“Said Quzatli to the sovereign, “Oh mighty lord, if because I tell you the truth I am to die, nevertheless I am here in your presence and you may do what you wish to me!” He narrated that mounted men would come to this land in a great wooden house [ships] this structure was to lodge many men, serving them as a home; within they would eat and sleep. On the surface of this house they would cook their food, walk and play as if they were on firm land. They were to be White, bearded men, dressed in different colors and on their heads they would wear round coverings.”

Ten years before the arrival of the Spanish, Moctezuma received several omens which at the time he could not interpret. A fiery object appeared in the night sky, a spontaneous fire broke out in a religious temple and could not be extinguished with water, a water spout appeared in Lake Texcoco, and a woman could be heard wailing, “O my children we are about to go forever.” Moctezuma also had dreams and premonitions of impending disaster. These foretellings were recorded after the Aztecs’ destruction. They do, however, give us insight into the importance placed upon signs and omens in the pre-Columbian world.

THE INCA

In South America, the most highly developed and complex society was that of the Inca, whose name means “lord” or “ruler” in the Andean language called Quechua. At its height in the fifteenth and sixteenth centuries, the Inca Empire, located on the Pacific coast and straddling the Andes Mountains, extended some twenty-five hundred miles. It stretched from modern-day Colombia in the north to Chile in the south and included cities built at an altitude of 14,000 feet above sea level. Its road system, kept free of debris and repaired by workers stationed at varying intervals, rivaled that of the Romans and efficiently connected the sprawling empire. The Inca, like all other pre-Columbian societies, did not use axle-mounted wheels for transportation. They built stepped roads to ascend and descend the steep slopes of the Andes; these would have been impractical for wheeled vehicles but worked well for pedestrians. These roads enabled the rapid movement of the highly trained Incan army. Also like the Romans, the Inca were effective administrators. Runners called **chasquis** traversed the roads in a continuous relay system, ensuring quick communication over long distances. The Inca had no system of writing, however. They communicated and kept records using a system of colored strings and knots called the **quipu** (Figure 1.8).

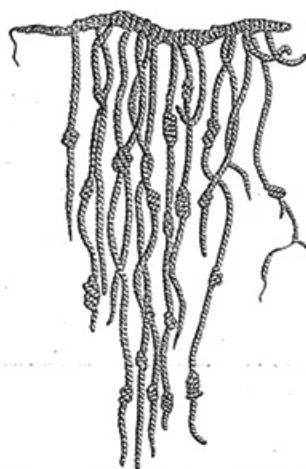


FIGURE 1.8 The Inca had no written language. Instead, they communicated and kept records by means of a system of knots and colored strings called the *quipu*. Each of these knots and strings possessed a distinct meaning intelligible to those educated in their significance.

The Inca people worshipped their lord who, as a member of an elite ruling class, had absolute authority over every aspect of life. Much like feudal lords in Europe at the time, the ruling class lived off the labor of the peasants, collecting vast wealth that accompanied them as they went, mummified, into the next life. The Inca farmed corn, beans, squash, quinoa (a grain cultivated for its seeds), and the indigenous potato on terraced land they hacked from the steep mountains. Peasants received only one-third of their crops for themselves. The Inca ruler required a third, and a third was set aside in a kind of welfare system for those unable to work. Huge storehouses were filled with food for times of need. Each peasant also worked for the Inca ruler a number of days per month on public works projects, a requirement known as the *mita*. For example, peasants constructed rope bridges made of grass to span the mountains above fast-flowing icy rivers. In return, the lord provided laws, protection, and relief in times of famine.

The Inca worshipped the sun god Inti and called gold the “sweat” of the sun. Unlike the Maya and the Aztecs, they rarely practiced human sacrifice and usually offered the gods food, clothing, and coca leaves. In times of dire emergency, however, such as in the aftermath of earthquakes, volcanoes, or crop failure, they resorted to sacrificing prisoners. The ultimate sacrifice was children, who were specially selected and well fed. The Inca believed these children would immediately go to a much better afterlife.

In 1911, the American historian Hiram Bingham uncovered the lost Incan city of Machu Picchu ([Figure 1.9](#)). Located about fifty miles northwest of Cusco, Peru, at an altitude of about 8,000 feet, the city had been built in 1450 and inexplicably abandoned roughly a hundred years later. Scholars believe the city was used for religious ceremonial purposes and housed the priesthood. The architectural beauty of this city is unrivaled. Using only the strength of human labor and no machines, the Inca constructed walls and buildings of polished stones, some weighing over fifty tons, that were fitted together perfectly without the use of mortar. In 1983, UNESCO designated the ruined city a World Heritage Site.



FIGURE 1.9 Located in today's Peru at an altitude of nearly 8,000 feet, Machu Picchu was a ceremonial Incan city built about 1450 CE.

CLICK AND EXPLORE

Browse the [British Museum's World Cultures collection](http://openstax.org/l/inca) (<http://openstax.org/l/inca>) to see more examples and descriptions of Incan (as well as Aztec, Mayan, and North American Native) art.

NATIVE AMERICANS

With few exceptions, the North American Native cultures were much more widely dispersed than the Mayan, Aztec, and Incan societies, and did not have their population size or organized social structures. Although the cultivation of corn had made its way north, many Native people still practiced hunting and gathering. Horses, first introduced by the Spanish, allowed the Plains Natives to more easily follow and hunt the huge herds of bison. A few societies had evolved into relatively complex forms, but they were already in decline at the time of Christopher Columbus's arrival.

In the southwestern part of today's United States dwelled several groups we collectively call the Pueblo. The Spanish first gave them this name, which means "town" or "village," because they lived in towns or villages of permanent stone-and-mud buildings with thatched roofs. Like present-day apartment houses, these buildings had multiple stories, each with multiple rooms. The three main groups of the Pueblo people were the Mogollon, Hohokam, and Anasazi.

The Mogollon thrived in the Mimbres Valley (New Mexico) from about 150 BCE to 1450 CE. They developed a distinctive artistic style for painting bowls with finely drawn geometric figures and wildlife, especially birds, in black on a white background. Beginning about 600 CE, the Hohokam built an extensive irrigation system of canals to irrigate the desert and grow fields of corn, beans, and squash. By 1300, their crop yields were supporting the most highly populated settlements in the southwest. The Hohokam decorated pottery with a red-on-buff design and made jewelry of turquoise. In the high desert of New Mexico, the Anasazi, whose name means "ancient enemy" or "ancient ones," carved homes from steep cliffs accessed by ladders or ropes that could be pulled in at night or in case of enemy attack (Figure 1.10).



FIGURE 1.10 To access their homes, the cliff-dwelling Anasazi used ropes or ladders that could be pulled in at night for safety. These pueblos may be viewed today in Canyon de Chelly National Monument (above) in Arizona and Mesa Verde National Park in Colorado.

Roads extending some 180 miles connected the Pueblos' smaller urban centers to each other and to Chaco Canyon, which by 1050 CE had become the administrative, religious, and cultural center of their civilization. A century later, however, probably because of drought, the Pueblo peoples abandoned their cities. Their present-day descendants include the Hopi and Zuni tribes.

The Indigenous groups who lived in the present-day Ohio River Valley and achieved their cultural apex from the first century CE to 400 CE are collectively known as the Hopewell culture. Their settlements, unlike those of the southwest, were small hamlets. They lived in wattle-and-daub houses (made from woven lattice branches “daubed” with wet mud, clay, or sand and straw) and practiced agriculture, which they supplemented by hunting and fishing. Utilizing waterways, they developed trade routes stretching from Canada to Louisiana, where they exchanged goods with other tribes and negotiated in many different languages. From the coast they received shells; from Canada, copper; and from the Rocky Mountains, obsidian. With these materials they created necklaces, woven mats, and exquisite carvings. What remains of their culture today are huge burial mounds and earthworks. Many of the mounds that were opened by archaeologists contained artworks and other goods that indicate their society was socially stratified.

Perhaps the largest indigenous cultural and population center in North America was located along the Mississippi River near present-day St. Louis. At its height in about 1100 CE, this five-square-mile city, now called Cahokia, was home to more than ten thousand residents; tens of thousands more lived on farms surrounding the urban center. The city also contained one hundred and twenty earthen mounds or pyramids, each dominating a particular neighborhood and on each of which lived a leader who exercised authority over the surrounding area. The largest mound covered fifteen acres. Cahokia was the hub of political and trading activities along the Mississippi River. After 1300 CE, however, this civilization declined—possibly because the area became unable to support the large population.

NATIVE PEOPLES OF THE EASTERN WOODLAND

Encouraged by the wealth found by the Spanish in the settled civilizations to the south, fifteenth- and sixteenth-century English, Dutch, and French explorers expected to discover the same in North America. What they found instead were small, disparate communities, many already ravaged by European diseases brought by the Spanish and transmitted among the Native peoples. Rather than gold and silver, there was an abundance of land, and the timber and fur that land could produce.

The Native peoples living east of the Mississippi did not construct the large and complex societies of those to the west. Because they lived in small autonomous clans or tribal units, each group adapted to the specific environment in which it lived (Figure 1.11). These groups were by no means unified, and warfare among tribes was common as they sought to increase their hunting and fishing areas. Still, these tribes shared some

common traits. A leader or group of tribal elders made decisions, and although the leader was a man, usually the women selected and counseled him. Gender roles were not as fixed as they were in the patriarchal societies of Europe, Mesoamerica, and South America.

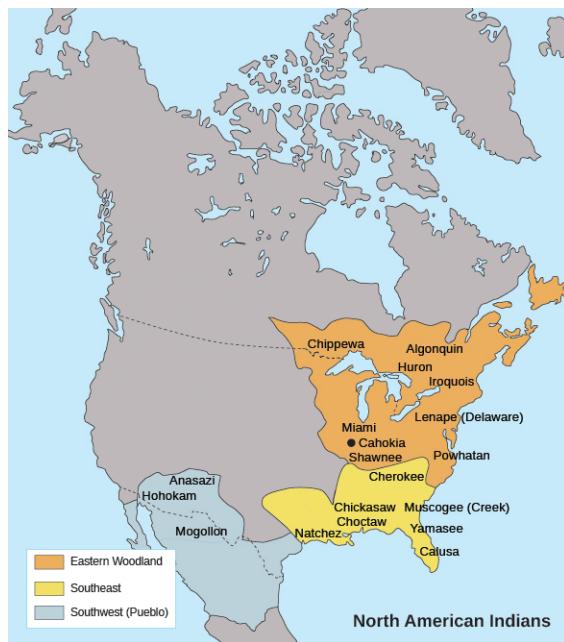


FIGURE 1.11 This map indicates the locations of the three Pueblo cultures the major Eastern Woodland Native tribes, and the tribes of the Southeast, as well as the location of the ancient city of Cahokia.

Women typically cultivated corn, beans, and squash and harvested nuts and berries, while men hunted, fished, and provided protection. But both took responsibility for raising children, and most major Native societies in the east were matriarchal. In tribes such as the Iroquois, Lenape, Muscogee, and Cherokee, women had both power and influence. They counseled and passed on the traditions of the tribe. These complementary gender roles changed dramatically with the coming of the Europeans, who introduced, sometimes forcibly, their own customs and traditions to the natives.

Clashing beliefs about land ownership and use of the environment would be the greatest area of conflict with Europeans. Although tribes often claimed the right to certain hunting grounds—usually identified by some geographical landmark—Native peoples did not practice, or in general even have the concept of, private ownership of land. The European Christian worldview, on the other hand, viewed land as the source of wealth. According to the Christian Bible, God created humanity in his own image with the command to use and subdue the rest of creation, which included not only land, but also all animal life. Land, and the game that populated it, they believed, were there for the taking.

1.2 Europe on the Brink of Change

LEARNING OBJECTIVES

By the end of this section, you will be able to:

- Describe the European societies that engaged in conversion, conquest, and commerce
- Discuss the motives for and mechanisms of early European exploration

The fall of the Roman Empire (476 CE) and the beginning of the European Renaissance in the late fourteenth century roughly bookend the period we call the Middle Ages. Without a dominant centralized power or overarching cultural hub, Europe experienced political and military discord during this time. Its inhabitants retreated into walled cities, fearing marauding pillagers including Vikings, Mongols, Arabs, and Magyars. In return for protection, they submitted to powerful lords and their armies of knights. In their brief, hard lives, few people traveled more than ten miles from the place they were born.

The Christian Church remained intact, however, and emerged from the period as a unified and powerful institution. Priests, tucked away in monasteries, kept knowledge alive by collecting and copying religious and secular manuscripts, often adding beautiful drawings or artwork. Social and economic devastation arrived in 1340s, however, when Genoese merchants returning from the Black Sea unwittingly brought with them a rat-borne and highly contagious disease, known as the bubonic plague. In a few short years, it had killed many millions, about one-third of Europe's population. A different strain, spread by airborne germs, also killed many. Together these two are collectively called the **Black Death** (Figure 1.12). Entire villages disappeared. A high birth rate, however, coupled with bountiful harvests, meant that the population grew during the next century. By 1450, a newly rejuvenated European society was on the brink of tremendous change.

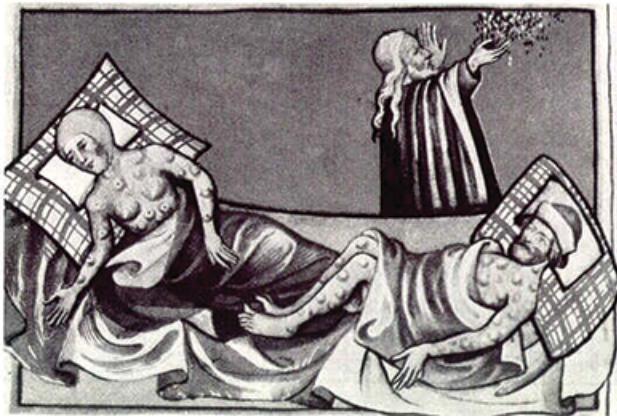


FIGURE 1.12 This image depicts the bodily swellings, or buboes, characteristic of the Black Death.

CLICK AND EXPLORE

Visit [EyeWitness to History](http://openstax.org/l/plague) (<http://openstax.org/l/plague>) to learn more about the Black Death.

LIFE IN FEUDAL EUROPE

During the Middle Ages, most Europeans lived in small villages that consisted of a manorial house or castle for the lord, a church, and simple homes for the peasants or **serfs**, who made up about 60 percent of western Europe's population. Hundreds of these castles and walled cities remain all over Europe (Figure 1.13).



FIGURE 1.13 One of the most beautifully preserved medieval walled cities is Carcassonne, France. Notice the use of a double wall.

Europe's **feudal society** was a mutually supportive system. The lords owned the land; knights gave military service to a lord and carried out his justice; serfs worked the land in return for the protection offered by the

lord's castle or the walls of his city, into which they fled in times of danger from invaders. Much land was communally farmed at first, but as lords became more powerful they extended their ownership and rented land to their subjects. Thus, although they were technically free, serfs were effectively bound to the land they worked, which supported them and their families as well as the lord and all who depended on him. The Catholic Church, the only church in Europe at the time, also owned vast tracts of land and became very wealthy by collecting not only tithes (taxes consisting of 10 percent of annual earnings) but also rents on its lands.

A serf's life was difficult. Women often died in childbirth, and perhaps one-third of children died before the age of five. Without sanitation or medicine, many people perished from diseases we consider inconsequential today; few lived to be older than forty-five. Entire families, usually including grandparents, lived in one- or two-room hovels that were cold, dark, and dirty. A fire was kept lit and was always a danger to the thatched roofs, while its constant smoke affected the inhabitants' health and eyesight. Most individuals owned no more than two sets of clothing, consisting of a woolen jacket or tunic and linen undergarments, and bathed only when the waters melted in spring.

In an agrarian society, the seasons dictate the rhythm of life. Everyone in Europe's feudal society had a job to do and worked hard. The father was the unquestioned head of the family. Idleness meant hunger. When the land began to thaw in early spring, peasants started tilling the soil with primitive wooden plows and crude rakes and hoes. Then they planted crops of wheat, rye, barley, and oats, reaping small yields that barely sustained the population. Bad weather, crop disease, or insect infestation could cause an entire village to starve or force the survivors to move to another location.

Early summer saw the first harvesting of hay, which was stored until needed to feed the animals in winter. Men and boys sheared the sheep, now heavy with wool from the cold weather, while women and children washed the wool and spun it into yarn. The coming of fall meant crops needed to be harvested and prepared for winter. Livestock was butchered and the meat smoked or salted to preserve it. With the harvest in and the provisions stored, fall was also the time for celebrating and giving thanks to God. Winter brought the people indoors to weave yarn into fabric, sew clothing, thresh grain, and keep the fires going. Everyone celebrated the birth of Christ in conjunction with the winter solstice.

THE CHURCH AND SOCIETY

After the fall of Rome, the Christian Church—united in dogma but unofficially divided into western and eastern branches—was the only organized institution in medieval Europe. In 1054, the eastern branch of Christianity, led by the Patriarch of Constantinople (a title that became roughly equivalent to the western Church's pope), established its center in Constantinople and adopted the Greek language for its services. The western branch, under the pope, remained in Rome, becoming known as the Roman Catholic Church and continuing to use Latin. Following this split, known as the Great Schism, each branch of Christianity maintained a strict organizational hierarchy. The pope in Rome, for example, oversaw a huge bureaucracy led by cardinals, known as “princes of the church,” who were followed by archbishops, bishops, and then priests. During this period, the Roman Church became the most powerful international organization in western Europe.

Just as agrarian life depended on the seasons, village and family life revolved around the Church. The sacraments, or special ceremonies of the Church, marked every stage of life, from birth to maturation, marriage, and burial, and brought people into the church on a regular basis. As Christianity spread throughout Europe, it replaced pagan and animistic views, explaining supernatural events and forces of nature in its own terms. A benevolent God in heaven, creator of the universe and beyond the realm of nature and the known, controlled all events, warring against the force of darkness, known as the Devil or Satan, here on earth. Although ultimately defeated, Satan still had the power to trick humans and cause them to commit evil or sin.

All events had a spiritual connotation. Sickness, for example, might be a sign that a person had sinned, while crop failure could result from the villagers' not saying their prayers. Penitents confessed their sins to the priest, who absolved them and assigned them penance to atone for their acts and save themselves from eternal

damnation. Thus the parish priest held enormous power over the lives of his parishioners.

Ultimately, the pope decided all matters of theology, interpreting the will of God to the people, but he also had authority over temporal matters. Because the Church had the ability to excommunicate people, or send a soul to hell forever, even monarchs feared to challenge its power. It was also the seat of all knowledge. Latin, the language of the Church, served as a unifying factor for a continent of isolated regions, each with its own dialect; in the early Middle Ages, nations as we know them today did not yet exist. The mostly illiterate serfs were thus dependent on those literate priests to read and interpret the Bible, the word of God, for them.

CHRISTIANITY ENCOUNTERS ISLAM

The year 622 brought a new challenge to Christendom. Near Mecca, Saudi Arabia, a prophet named Muhammad received a revelation that became a cornerstone of the Islamic faith. The **Koran** contained his message, affirming monotheism but identifying Christ not as God but as a prophet like Moses, Abraham, David, and Muhammad. Following Muhammad's death in 632, Islam spread by both conversion and military conquest across the Middle East and Asia Minor to India and northern Africa, crossing the Straits of Gibraltar into Spain in the year 711 (Figure 1.14).

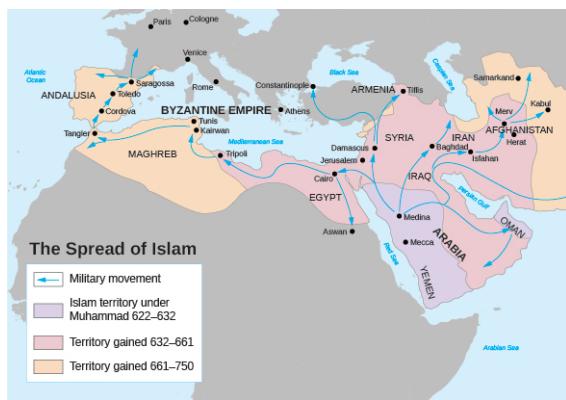


FIGURE 1.14 In the seventh and eighth centuries, Islam spread quickly across North Africa and into the Middle East. The religion arrived in Europe via Spain in 711 and remained there until 1492, when Catholic monarchs reconquered the last of Muslim-held territory after a long war.

The Islamic conquest of Europe continued until 732. Then, at the Battle of Tours (in modern France), Charles Martel, nicknamed the Hammer, led a Christian force in defeating the army of Abdul Rahman al-Ghafiqi. Muslims, however, retained control of much of Spain, where Córdoba, known for leather and wool production, became a major center of learning and trade. By the eleventh century, a major Christian holy war called the Reconquista, or reconquest, had begun to slowly push Muslims from Spain. With the start of the **Crusades**, the wars between Christians and Muslims for domination of the Holy Land (the Biblical region of Palestine), Christians in Spain and around Europe began to see the **Reconquista** as part of a larger religious struggle with Islam.

CLICK AND EXPLORE

Visit [EyeWitness to History](http://openstax.org/l/crusades) (<http://openstax.org/l/crusades>) to read a personal account of the Crusades.

JERUSALEM AND THE CRUSADES

The city of Jerusalem is a holy site for Jews, Christians, and Muslims. It was here King Solomon built the Temple in the tenth century BCE. It was here the Romans crucified Jesus in 33 CE, and from here, Christians maintain, he ascended into heaven, promising to return. From here, Muslims believe, Muhammad traveled to heaven in 621 to receive instructions about prayer. Thus claims on the area go deep, and emotions about it run high, among followers of all three faiths. Evidence exists that the three religions lived in harmony for centuries.

In 1095, however, European Christians decided not only to retake the holy city from the Muslim rulers but also to conquer what they called the Holy Lands, an area that extended from modern-day Turkey in the north along the Mediterranean coast to the Sinai Peninsula and that was also held by Muslims. The Crusades had begun.

Religious zeal motivated the knights who participated in the four Crusades. Adventure, the chance to win land and a title, and the Church's promise of wholesale forgiveness of sins also motivated many. The Crusaders, mostly French knights, retook Jerusalem in June 1099 amid horrific slaughter. A French writer who accompanied them recorded this eyewitness account: "On the top of Solomon's Temple, to which they had climbed in fleeing, many were shot to death with arrows and cast down headlong from the roof. Within this Temple, about ten thousand were beheaded. If you had been there, your feet would have been stained up to the ankles with the blood of the slain. What more shall I tell? Not one of them was allowed to live. They did not spare the women and children." A Muslim eyewitness also described how the conquerors stripped the temple of its wealth and looted private homes.

In 1187, under the legendary leader Saladin, Muslim forces took back the city. Reaction from Europe was swift as King Richard I of England, the Lionheart, joined others to mount yet another action. The battle for the Holy Lands did not conclude until the Crusaders lost their Mediterranean stronghold at Acre (in present-day Israel) in 1291 and the last of the Christians left the area a few years later.

The Crusades had lasting effects, both positive and negative. On the negative side, the wide-scale persecution of Jews began. Christians classed them with the infidel Muslims and labeled them "the killers of Christ." In the coming centuries, kings either expelled Jews from their kingdoms or forced them to pay heavy tributes for the privilege of remaining. Muslim-Christian hatred also festered, and intolerance grew.

On the positive side, maritime trade between East and West expanded. As Crusaders experienced the feel of silk, the taste of spices, and the utility of porcelain, desire for these products created new markets for merchants. In particular, the Adriatic port city of Venice prospered enormously from trade with Islamic merchants. Merchants' ships brought Europeans valuable goods, traveling between the port cities of western Europe and the East from the tenth century on, along routes collectively labeled the Silk Road. From the days of the early adventurer Marco Polo, Venetian sailors had traveled to ports on the Black Sea and established their own colonies along the Mediterranean Coast. However, transporting goods along the old Silk Road was costly, slow, and unprofitable. Muslim middlemen collected taxes as the goods changed hands. Robbers waited to ambush the treasure-laden caravans. A direct water route to the East, cutting out the land portion of the trip, had to be found. As well as seeking a water passage to the wealthy cities in the East, sailors wanted to find a route to the exotic and wealthy Spice Islands in modern-day Indonesia, whose location was kept secret by Muslim rulers. Longtime rivals of Venice, the merchants of Genoa and Florence also looked west.

THE IBERIAN PENINSULA

Although Norse explorers such as Leif Ericson, the son of Eric the Red who first settled Greenland, had reached Canada roughly five hundred years prior to Christopher Columbus's voyage, it was explorers sailing for Portugal and Spain who traversed the Atlantic throughout the fifteenth century and ushered in an unprecedented age of exploration and permanent contact with North America.

Located on the extreme western edge of Europe, Portugal, with its port city of Lisbon, soon became the center for merchants desiring to undercut the Venetians' hold on trade. With a population of about one million and supported by its ruler Prince Henry, whom historians call "the Navigator," this independent kingdom fostered exploration of and trade with western Africa. Skilled shipbuilders and navigators who took advantage of maps from all over Europe, Portuguese sailors used triangular sails and built lighter vessels called caravels that could sail down the African coast.

Just to the east of Portugal, King Ferdinand of Aragon married Queen Isabella of Castile in 1469, uniting two of the most powerful independent kingdoms on the Iberian peninsula and laying the foundation for the modern nation of Spain. Isabella, motivated by strong religious zeal, was instrumental in beginning the **Inquisition** in

1480, a brutal campaign to root out Jews and Muslims who had seemingly converted to Christianity but secretly continued to practice their faith, as well as other heretics. This powerful couple ruled for the next twenty-five years, centralizing authority and funding exploration and trade with the East. One of their daughters, Catherine of Aragon, became the first wife of King Henry VIII of England.

AMERICANA

Motives for European Exploration

Historians generally recognize three motives for European exploration—God, glory, and gold. Particularly in the strongly Catholic nations of Spain and Portugal, religious zeal motivated the rulers to make converts and retake land from the Muslims. Prince Henry the Navigator of Portugal described his “great desire to make increase in the faith of our Lord Jesus Christ and to bring him all the souls that should be saved.”

Sailors’ tales about fabulous monsters and fantasy literature about exotic worlds filled with gold, silver, and jewels captured the minds of men who desired to explore these lands and return with untold wealth and the glory of adventure and discovery. They sparked the imagination of merchants like Marco Polo, who made the long and dangerous trip to the realm of the great Mongol ruler Kublai Khan in 1271. The story of his trip, printed in a book entitled *Travels*, inspired Columbus, who had a copy in his possession during his voyage more than two hundred years later. Passages such as the following, which describes China’s imperial palace, are typical of the *Travels*:

“You must know that it is the greatest Palace that ever was. . . . The roof is very lofty, and the walls of the Palace are all covered with gold and silver. They are also adorned with representations of dragons [sculptured and gilt], beasts and birds, knights and idols, and sundry other subjects. And on the ceiling too you see nothing but gold and silver and painting. [On each of the four sides there is a great marble staircase leading to the top of the marble wall, and forming the approach to the Palace.]” “The hall of the Palace is so large that it could easily dine 6,000 people; and it is quite a marvel to see how many rooms there are besides. The building is altogether so vast, so rich, and so beautiful, that no man on earth could design anything superior to it. The outside of the roof also is all colored with vermillion and yellow and green and blue and other hues, which are fixed with a varnish so fine and exquisite that they shine like crystal, and lend a resplendent lustre to the Palace as seen for a great way round. This roof is made too with such strength and solidity that it is fit to last forever.”

Why might a travel account like this one have influenced an explorer like Columbus? What does this tell us about European explorers’ motivations and goals?

The year 1492 witnessed some of the most significant events of Ferdinand and Isabella’s reign. The couple oversaw the final expulsion of North African Muslims (Moors) from the Kingdom of Granada, bringing the nearly eight-hundred-year Reconquista to an end. In this same year, they also ordered all unconverted Jews to leave Spain.

Also in 1492, after six years of lobbying, a Genoese sailor named Christopher Columbus persuaded the monarchs to fund his expedition to the Far East. Columbus had already pitched his plan to the rulers of Genoa and Venice without success, so the Spanish monarchy was his last hope. Christian zeal was the prime motivating factor for Isabella, as she imagined her faith spreading to the East. Ferdinand, the more practical of the two, hoped to acquire wealth from trade.

Most educated individuals at the time knew the earth was round, so Columbus’s plan to reach the East by sailing west was plausible. Though the calculations of Earth’s circumference made by the Greek geographer Eratosthenes in the second century BCE were known (and, as we now know, nearly accurate), most scholars did not believe they were dependable. Thus Columbus would have no way of knowing when he had traveled far enough around the Earth to reach his goal—and in fact, Columbus greatly underestimated the Earth’s

circumference.

In August 1492, Columbus set sail with his three small caravels (Figure 1.15). After a voyage of about three thousand miles lasting six weeks, he landed on an island in the Bahamas named Guanahani by the native Lucayans. He promptly christened it San Salvador, the name it bears today.



FIGURE 1.15 Columbus sailed in three caravels such as these. The *Santa Maria*, his largest, was only 58 feet long.

1.3 West Africa and the Role of Slavery

LEARNING OBJECTIVES

At the end of this section, you will be able to:

- Locate the major West African empires on a map
- Discuss the roles of Islam and Europe in the slave trade

It is difficult to generalize about West Africa, which was linked to the rise and diffusion of Islam. This geographical unit, central to the rise of the Atlantic World, stretches from modern-day Mauritania to the Democratic Republic of the Congo and encompasses lush rainforests along the equator, savannas on either side of the forest, and much drier land to the north. Until about 600 CE, most Africans were hunter-gatherers. Where water was too scarce for farming, herders maintained sheep, goats, cattle, or camels. In the more heavily wooded area near the equator, farmers raised yams, palm products, or plantains. The savanna areas yielded rice, millet, and sorghum. Sub-Saharan Africans had little experience in maritime matters. Most of the population lived away from the coast, which is connected to the interior by five main rivers—the Senegal, Gambia, Niger, Volta, and Congo.

Although there were large trading centers along these rivers, most West Africans lived in small villages and identified with their extended family or their clan. Wives, children, and dependents (including enslaved people) were a sign of wealth among men, and **polygyny**, the practice of having more than one wife at a time, was widespread. In time of need, relatives, however far away, were counted upon to assist in supplying food or security. Because of the clannish nature of African society, “we” was associated with the village and family members, while “they” included everyone else. Hundreds of separate dialects emerged; in modern Nigeria, nearly five hundred are still spoken.

CLICK AND EXPLORE

Read [The Role of Islam in African Slavery](http://openstax.org/lislamslavery) (<http://openstax.org/lislamslavery>) to learn more about the African slave trade.

THE MAJOR AFRICAN EMPIRES

Following the death of the prophet Muhammad in 632 CE, Islam continued to spread quickly across North Africa, bringing not only a unifying faith but a political and legal structure as well. As lands fell under the control of Muslim armies, they instituted Islamic rule and legal structures as local chieftains converted, usually under penalty of death. Only those who had converted to Islam could rule or be engaged in trade. The first major empire to emerge in West Africa was the Ghana Empire ([Figure 1.16](#)). By 750, the Soninke farmers of the sub-Saharan had become wealthy by taxing the trade that passed through their area. For instance, the Niger River basin supplied gold to the Berber and Arab traders from west of the Nile Valley, who brought cloth, weapons, and manufactured goods into the interior. Huge Saharan salt mines supplied the life-sustaining mineral to the Mediterranean coast of Africa and inland areas. By 900, the monotheistic Muslims controlled most of this trade and had converted many of the African ruling elite. The majority of the population, however, maintained their tribal animistic practices, which gave living attributes to nonliving objects such as mountains, rivers, and wind. Because Ghana's king controlled the gold supply, he was able to maintain price controls and afford a strong military. Soon, however, a new kingdom emerged.

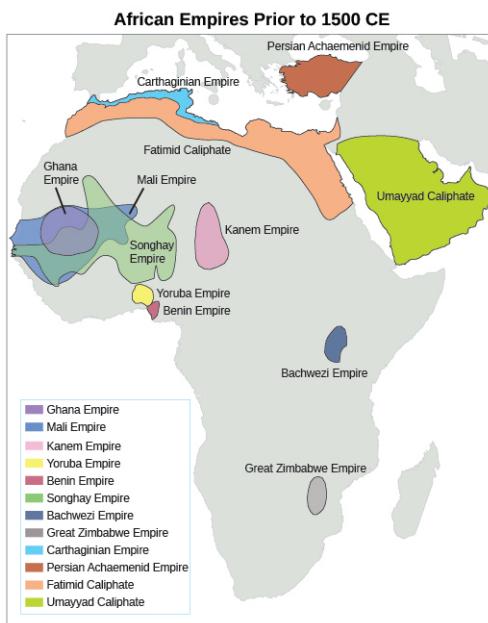


FIGURE 1.16 This map shows the general locations of major West African empires before 1492. Along the Mediterranean coast, Muslim states prevailed.

By 1200 CE, under the leadership of Sundiata Keita, Mali had replaced Ghana as the leading state in West Africa. After Sundiata's rule, the court converted to Islam, and Muslim scribes played a large part in administration and government. Miners then discovered huge new deposits of gold east of the Niger River. By the fourteenth century, the empire was so wealthy that while on a *hajj*, or pilgrimage to the holy city of Mecca, Mali's ruler Mansu Musa gave away enough gold to create serious price inflation in the cities along his route. Timbuktu, the capital city, became a leading Islamic center for education, commerce and the slave trade. Meanwhile, in the east, the city of Gao became increasingly strong under the leadership of Sonni Ali and soon eclipsed Mali's power. Timbuktu sought Ali's assistance in repelling the Tuaregs from the north. By 1500, however, the Tuareg empire of Songhay had eclipsed Mali, where weak and ineffective leadership prevailed.

THE ROLE OF SLAVERY

The institution of slavery is not a recent phenomenon. Most civilizations have practiced some form of human bondage and servitude, and African empires were no different ([Figure 1.17](#)). Famine or fear of stronger enemies might force one tribe to ask another for help and give themselves in a type of bondage in exchange. Similar to the European serf system, those seeking protection, or relief from starvation, would become the

servants of those who provided relief. Debt might also be worked off through a form of servitude. Typically, these servants became a part of the extended tribal family. There is some evidence of **chattel slavery**, in which people are treated as personal property to be bought and sold, in the Nile Valley. It appears there was a slave-trade route through the Sahara that brought sub-Saharan Africans to Rome, which had enslaved people from all over the world.



FIGURE 1.17 Traders with a group of enslaved people connected at the neck. Muslim traders brought enslaved people to the North African coast, where they might be sent to Europe or other parts of Africa.

Arab slave trading, which exchanged enslaved people for goods from the Mediterranean, existed long before Islam's spread across North Africa. Muslims later expanded this trade and enslaved not only Africans but also Europeans, especially from Spain, Sicily, and Italy. Male captives were forced to build coastal fortifications and serve as enslaved galley people. Women were added to the harem.

The major European slave trade began with Portugal's exploration of the west coast of Africa in search of a trade route to the East. By 1444, enslaved people were being brought from Africa to work on the sugar plantations of the Madeira Islands, off the coast of modern Morocco. The slave trade then expanded greatly as European colonies in the New World demanded an ever-increasing number of workers for the extensive plantations growing tobacco, sugar, and eventually rice and cotton ([Figure 1.18](#)).

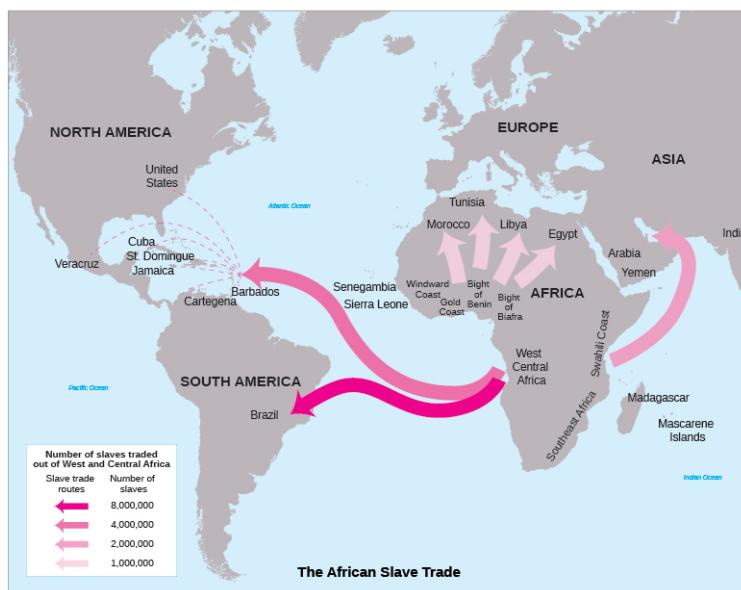


FIGURE 1.18 This map shows the routes that were used in the course of the slave trade and the number of enslaved people who traveled each route. As the figures indicate, most enslaved African were bound for Brazil and the Caribbean. While West Africans made up the vast majority of the enslaved, the east coast of Africa, too, supplied

enslaved people for the trade.

In the New World, the institution of slavery assumed a new aspect when the mercantilist system demanded a permanent, identifiable, and plentiful labor supply. Enslaved Africans were both easily identified (by their skin color) and plentiful, because of the thriving slave trade. This led to a race-based slavery system in the New World unlike any bondage system that had come before. Initially, the Spanish tried to force Native people to farm their crops. Most Spanish and Portuguese settlers coming to the New World were gentlemen and did not perform physical labor. They came to “serve God, but also to get rich,” as noted by Bernal Díaz del Castillo. However, enslaved natives tended to sicken or die from disease or from the overwork and cruel treatment they were subjected to, and so the indigenous peoples proved not to be a dependable source of labor. Although he later repented of his ideas, the great defender of the Native peoples, Bartolomé de Las Casas, seeing the near extinction of the native population, suggested the Spanish send Black (and White) laborers to the Indies. These workers proved hardier, and within fifty years, a change took place: The profitability of the African slave trade, coupled with the seemingly limitless number of potential enslaved people and the Catholic Church’s denunciation of the enslavement of Christians, led race to become a dominant factor in the institution of slavery.

In the English colonies along the Atlantic coast, indentured servants initially filled the need for labor in the North, where family farms were the norm. In the South, however, labor-intensive crops such as tobacco, rice, and indigo prevailed, and eventually the supply of indentured servants was insufficient to meet the demand. These workers served only for periods of three to seven years before being freed; a more permanent labor supply was needed. Thus, whereas in Africa permanent, inherited slavery was unknown, and children of those bound in slavery to the tribe usually were free and intermarried with their captors, this changed in the Americas; slavery became permanent, and children born to enslaved people became enslaved. This development, along with slavery’s identification with race, forever changed the institution and shaped its unique character in the New World.

AMERICANA

The Beginnings of Racial Slavery

Slavery has a long history. The ancient Greek philosopher Aristotle posited that some peoples were *homunculi*, or humanlike but not really people—for instance, if they did not speak Greek. Both the Bible and the Koran have passages that address the treatment of enslaved people. Vikings who raided from Ireland to Russia brought back enslaved people of all nationalities. During the Middle Ages, traders from the interior of Africa brought enslaved people along well-established routes to sell them along the Mediterranean coast. Initially, slavers also brought enslaved Europeans to the Caribbean. Many of these were orphaned or homeless children captured in the cities of Ireland. The question is, when did slavery become based on race? This appears to have developed in the New World, with the introduction of grueling labor-intensive crops such as sugar and coffee. Unable to fill their growing need from the ranks of prisoners or indentured servants, the European colonists turned to African laborers. The Portuguese, although seeking a trade route to India, also set up forts along the West African coast for the purpose of exporting people to Europe. Historians believe that by the year 1500, 10 percent of the population of Lisbon and Seville consisted of Black enslaved people. Because of the influence of the Catholic Church, which frowned on the enslavement of Christians, European slave traders expanded their reach down the coast of Africa.

When Europeans settled Brazil, the Caribbean, and North America, they thus established a system of racially based slavery. Here, the need for a massive labor force was greater than in western Europe. The land was ripe for growing sugar, coffee, rice, and ultimately cotton. To fulfill the ever-growing demand for these crops, large plantations were created. The success of these plantations depended upon the availability of a permanent, plentiful, identifiable, and skilled labor supply. As Africans were already familiar with animal husbandry as well as