

It really depends on where you live. There are a lot of indians in Spain (especially Canary Islands, Madrid, Ceuta, Malaga, Sevilla, Mallorca) and you will find places of worship (temples, gurudwaras) in most major cities.

For the French, the Indians were potential trading partners. The English were interested in Indian land and therefore the Indians were simply in the way. For the Spanish, the situation was more complex. On one level the Spanish viewed Indians as a form of labor which could be exploited and the success of the Spanish colonies in the Americas was based on this exploitation. On another level, they viewed the Indians as having souls which could be brought to their God. One part of the Spanish conquest of the Americas focused on religion: The Spanish viewed Indians as heathen savages who worshipped devils. Therefore, Indians would spend eternity suffering the tortures of hell unless they were saved. The Spanish viewed baptizing someone in the true faith, even forcibly, as an incomparable act of love; an act which could save that soul from an eternity of excruciating torment; an act which would provide an opportunity for everlasting ecstasy. From the Spanish perspective, any Native resistance to conversion was seen as the work of Satan. In 1513, Spain established the encomienda system in the Americas. Under this system, conquistadores and Spanish settlers were given land grants in which the Indians who lived on these lands were considered a part of the lands. While legally the Indians were free, they were technically slaves and the encomenderos spoke of owning their Indians. Under the encomienda system Indian women murdered their own children rather than have them live under the conquistadors. Under encomienda, each Spanish hacienda had its corps of Indian serfs to till the fields, maintain the livestock, tend the house, and make whatever the master wanted to eat, to wear, or to sell. There were some problems with the encomienda system from an Indian viewpoint. First, the Spanish required that the Indians tend to the Spanish needs and then, if there was any time left in the day, they could tend to their own fields and houses. Consequently, the Indians were reduced to a state of destitution. Working for the Spanish and trying to maintain their own fields depleted their energies, injured their health, and destroyed their independence. In addition to encomienda, the Spanish also instituted the policy of repartimiento which gave the Spanish colonists the right to use native labor for religious education. Repartimiento functioned as a part of the Spanish mission system in both the Southwest and in the Southeast. Under this system, labor quotas and the conscription of people to serve on labor gangs were organized through the villages served by the missions or, from an Indian viewpoint, the villages which served the missions. At the same time that Spain instituted the policies of encomienda and repartimiento, the Spanish King Ferdinand promulgated the Laws of Burgos which spelled out how Indians are to be treated. Those were the first laws which spelled out measures regarding the freedom of the Indians, the regulation of their work and their conversion to Christianity. In general, the new Spanish land owners in the Americas ignored the Laws. In 1512, King Ferdinand told the Native Americans that God had declared that the Pope rules all people, regardless of their law, sect, or belief. This included Christians, Moors, Jews, Gentiles, or any other sect. They would then demand that the natives accept the Christian myth as true and submit themselves to the Spanish Crown and the Catholic Church. It did not make any difference that the natives might not understand Spanish or Latin, or that they might have their own history of the world. Once the word of the Spanish god was revealed, a just war could be waged on those who rejected it. The instructions given to the first 12 Spanish missionaries to New Spain what is today Mexico and the American Southwest in 1513 told them that the Indians were under the control of Satan, captive to the vanity of idols, and had to be redeemed for Christianity. According to the instructions, the souls of New Spain were being unlawfully reaped by the devil and the flesh. Christ does not enjoy the souls that he bought with his blood. In 1511, the Dominican official Tomas Ortiz reported that Indians ate human flesh, engaged in sodomy, went naked, and had no respect for love, virginity, or the truth. He then prevailed upon the Pope to revoke the bull. In Valladolid, Spain, leading theologians and scholars were called together by King Charles in 1512 to determine the criteria by which a just war could be waged against Native Americans. Spanish authorities suppressed the detailed defense of the humanity of Native Americans prepared by Las Casas. In this book he described Indians as the worst people God ever made and felt that they should be enslaved because they did

not deserve liberty. The Spanish theologians, firm in their belief that all people descended from Adam and Eve in the Garden of Eden, attempted to explain the presence of Indians in a land far away from where the Garden of Eden was supposed to have existed. Faced with the task of explaining how the descendants of Noah had become the idolatrous barbarians of the New World, de Acosta provided a theory of their degeneration to a state of savagery and a posterior reinvention of culture under the tutelage of Satan.

Chapter 2 : Spain - List of free-to-air satellite television channels

The Indian community of Spain form one of the smaller populations of the Indian diaspora. According to the statistics of India's Ministry of External Affairs, they number only 35,, or % of the population of Spain.

Minimum 3 working days but may take longer In Barcelona Minimum 8 working days but may take longer In Las Palmas Minimum 10 working days but may take longer By Post Minimum 10 working days but may take longer Certain visa categories go through a closer examination requiring a few additional days to process. It is quite frequent for the examination of Employment Visa, Research Visa or Medical Visa applications to require a few weeks when submitted over the counter in the Madrid office. The Embassy of India reserves the right to withhold any application submitted for an in-depth examination: Minimum processing times for applicants holding a non-Spanish passport Minimum processing times for a non-Spanish passport. These processing times are not applicable for the following nationals: The examination of your application is done in coordination with the Embassy of India holding jurisdiction over your nationality. Some applications may require a processing time much greater than the minimum processing times given below. Under no circumstances should you purchase your travel ticket before obtaining a visa. The response of the Indian Government is compulsory for the visa to be granted. In some special cases, processing can take several months. Your travel arrangements should always be made after you have obtained your visa. Furthermore, your travel dates will have to be organised according to the validity of the visa granted to you. You must never purchase your travel ticket or plan your travel before obtaining a visa. As a private outsourcing partner of the Embassy of India, Madrid, VFS Global Spain SL has no influence over the content of the website or the form and are not in a position to modify its content or structure. After having filled your form online, a printable form in the format of a PDF file will be generated automatically with your personal details. You will need to download this file, print it, glue your photos and sign each page. Help, translation and user guide. The online visa application form is only available in English. However, our services have provided a step-by-step user guide which translates and explains each question in Spanish. Make sure that your computer is equipped with the Adobe Acrobat Reader software. This software is required to access all of our forms. You can download this by clicking here. You must answer all questions. Your answers should be in English. After having filled your form online, you should print it and glue your photos conforming to the Indian Government specifications. Finally you should sign both pages of your form. Frequent errors You should not to use any special characters or punctuation in any questions on the form: Where names of people are asked mother, father, spouse please ensure to write their full name and not just the first name or surname. No manual corrections should be made on the application form. In case of a mistake you will be required to fill a new form or modify the existing one online. The Embassy of India, Madrid reserves the right to grant a visa for duration of less than that requested. In this case no refunds of fees paid will be made. I have read and understood the terms and conditions of the disclaimer and privacy policy notices and would now like to access the Indian Government online application form. Access the Indian Government visa application form How long will my form be valid? Under instruction from the Indian Government and in order to protect your personal data, your application details would be kept for a maximum of 20 days. It is therefore necessary to submit your application within 20 days of registering online. If we do not receive your application before this period, we would no longer be able to access your data they will have been deleted and you would be required to complete a new online form. You may find all the additional forms on this page. Form click on the title to print Description.

Chapter 3 : Indian community of Spain - Wikipedia

InterNations helps you connect and meet up with other Indians in Spain, residing in Madrid, Barcelona, Sevilla and many other places throughout the country. Just take a look at our group of Indians in Madrid or Indians in Barcelona.

Map of Jamaica, Spain was building its empire in the newly discovered lands of the Americas. It needed people to work in the mines and on the plantations that were developing. At first, the local people, Indians, were used as free labour. They had been in the Americas long before the Spanish and other Europeans arrived. The Indians were often enslaved and forced to work by the newcomers. But, the Indian population decreased rapidly after the Europeans arrived in the Americas. The Europeans came with swords and guns, as well as dogs and horses. The Indians had bows and arrows and spears, but were no match for the newcomers. They did not have horses to escape on or dogs to protect them. The Europeans also brought diseases such as measles and the flu. The Indians were not used to these new diseases, and they died in great numbers. In 1492, it is estimated that there were about 50 million Indians in the Americas. By 1550, after years of European warfare, disease and forced labour, this number had been reduced to about 8 million. The Spanish authorities were alarmed at this decline in the local Indian population. New laws made by the Spanish in 1513 put an end to them being taken as slaves. Indians could no longer work in mines and on the land. Instead, a new system was introduced called the *encomienda* system. Under this system, the Indians were obliged to do a certain amount of work for the Spanish landowner on whose land they lived. It was not enough to keep up the output of the mines or the plantations. The local Indian labour had to be replaced. Enslaved Africans were brought in to do the hard labour of the new Spanish colonies. At first they were brought from other colonies owned by Spain, like the Canary Islands in the Atlantic Ocean. Later slaves were brought in greater numbers from across the Atlantic Ocean from West Africa. The Portuguese were exploring the coastline of Africa, but it was costing them money. They wanted to protect their new discoveries, especially from the Spanish, who were also starting to explore Africa. At this time, leaders of the Catholic Church in Europe were opposed to the Islamic religion, practiced by Muslims. Southern Spain was occupied by Muslims, and the Catholic Church felt threatened by this. Pope Nicholas V in 1494, as part of the fight against Islam, gave the Portuguese king the right to enslave people who were not Christian. This was used by the Portuguese to enslave Africans. In 1498, the Pope then gave the Portuguese control over trading with Africa. Some European traders ignored this. Spanish merchants were trading with Africa for gold, ivory and a type of pepper, and English merchants were keen to get involved. A line was drawn on the map down through the Atlantic Ocean. This was designed to stop the two European countries from competing over parts of the world that they wanted to explore and trade with. Spain had the Americas, where Africans were needed to supply the labour. The Spanish could not go to Africa to buy enslaved Africans. The agreement stated that only Portugal was allowed to trade with Africa. Spanish landowners in the Americas had to buy from Portuguese or other slave traders. The first slaves were intended for the goldmines on the Spanish-owned Caribbean island of Hispaniola which is now divided into the countries of Haiti and the Dominican Republic. The Spanish government in 1502 introduced the *asiento*, to supply the new colonies with slave labour. The *asiento* was a licence to supply a given number of slaves. The Spanish authorities sold the *asiento* to the highest bidder, and the money went to the Spanish king and queen. The merchant who bought the licence could buy slaves in Africa and sell them in the Spanish Americas. They hoped to get back the money they spent on the licence, and make a good profit. The merchant could also make money by selling shares in the licence to other merchants. Any Spanish licence holders had to arrange delivery of the enslaved Africans by Portuguese traders. This was because Spanish ships could not legally go to Africa, as only the Portuguese could trade there. As Spain and Portugal were at that time on good terms, arrangements for the purchase and sale of slaves were easily made between the two countries. The *asiento*, or licence to sell slaves, was often sold to foreign merchants rather than Spanish. It went to whoever was prepared to pay most money to get the licence. Often this meant that Portuguese, Dutch, German, British or Genoese merchants were supplying slaves to the Spanish colonies. From 1502 to 1550, the official records show that 36,000 enslaved Africans were imported into the Spanish-owned parts of South America. The number was probably much higher, as

more were smuggled in by slave traders who did not hold a licence to supply slaves. The numbers of enslaved Africans needed rose as the new colonies developed. More land was cleared for sugar plantations, new areas were found where gold and silver could be mined. Often, the merchants who bought the asiento were, for some reason, unable to supply the slaves required. In a group of merchants in Seville in Spain including women investors bought the asiento or licence. They found that they could not supply the number of slaves agreed and withdrew early from the contract. The Cadiz Slave Company, from Spain, bid for the asiento in . They agreed to supply 8, slaves per year to the Spanish plantations. They also found that they could not buy enough slaves each year to fulfil the contract. In , war between Britain and Spain was ended. By the terms of the peace agreement, Britain took over the asiento. Britain was given the contract to supply the Spanish colonies in South America with slaves for 30 years. The contract was later sold by the British government to the newly-formed, British-owned, South Sea Company. This company had been formed to sell merchandise to the Spanish colonies. The contract was to supply 4, slaves each year for 30 years. The Company was made up entirely of London merchants. There were Bristol people who invested money into the South Sea Company though. However, they were still involved in this part of the slave trade. The British-owned Caribbean island of Jamaica was a convenient place for slaves to be brought to and sold from. British slave traders would supply slaves from Africa to the Spanish colonies in South America, via the island of Jamaica. Many Bristol merchants traded with Jamaica. This meant that many enslaved Africans were shipped to Jamaica in Bristol-owned ships, and later sold on to the Spanish colonies in South. The Bristol merchants were probably selling slaves to Spanish America illegally, because the South Sea Company was supposed to be the only supplier. In the s, sugar prices were low. If sugar was not selling well, plantation owners were not likely to be buying more slaves. Yet Bristol slave traders were importing record numbers of enslaved Africans into Jamaica. This suggests that selling slaves on to Spanish merchants through Jamaica, kept Bristol involved in the slave trade. Some Bristol ships traded directly with South America, without selling their slaves in Jamaica. At Bonny, or along the west African coast, the captain purchased slaves. In the late 18th century, Britain acquired the colony of Demerara, now part of the country of Guyana, on the north coast of South America. Between and , twelve Bristol ships took slaves to Demerara. The ship the Alert made 3 voyages in , and , taking a total of about enslaved Africans. The ship the Swift also made three voyages between and , landing about slaves in total. The Minerva in was reported to have prime Chantee Asante , Fantee and Coromantee slaves on board. The Lapwing was taken by a Spanish privateer, or licensed pirate, off the coast of Demerara in . It is estimated that about 11, , enslaved Africans arrived alive in the Americas over the whole period of the transatlantic slave trade from the 15th century to . Of those 11, ,, it is estimated that 4,, were sold to Brazil, and 2,, to the Spanish colonies. Portuguese slave traders took over 4,, of them to their new homes. Spanish traders took over 1,,

Chapter 4 : Indians in Spain – Events and Guides for Expats | InterNations

Laws of the Indies: Spain and the Native Peoples of the New World Columbus not only claimed the New World for Spain, but also found people already living there. For the next century, Spanish conquistadors, missionaries, scholars, and lawmakers debated how to treat the people of the New World.

Introduction The Columbian Exchange transformed both sides of the Atlantic, but with dramatically disparate outcomes. New diseases wiped out entire civilizations in the Americas, while newly imported nutrient-rich foodstuffs enabled a European population boom. Spain benefited most immediately as the wealth of the Aztec and Incan Empires strengthened the Spanish monarchy. Spain used its new riches to gain an advantage over other European nations, but this advantage was soon contested. Native peoples greeted the new visitors with responses ranging from welcoming cooperation to aggressive violence, but the ravages of disease and the possibility of new trading relationships enabled Europeans to create settlements all along the western rim of the Atlantic world. New empires would emerge from these tenuous beginnings, and by the end of the seventeenth century, Spain would lose its privileged position to its rivals. An age of colonization had begun and, with it, a great collision of cultures commenced. Spanish America Spain extended its reach in the Americas after reaping the benefits of its colonies in Mexico, the Caribbean, and South America. Expeditions slowly began combing the continent and bringing Europeans into the modern-day United States in the hopes of establishing religious and economic dominance in a new territory. He found between , and , Native Americans. European explorers, meanwhile, had hoped to find great wealth in Florida, but reality never aligned with their imaginations. In the s Spain expelled French Protestants, called Huguenots, from the area near modern-day Jacksonville in northeast Florida. Johns River south to the environs of St. Augustine – an area of roughly 1, square miles. The Spaniards attempted to duplicate methods for establishing control used previously in Mexico, the Caribbean, and the Andes. The Crown granted missionaries the right to live among Timucua and Guale villagers in the late s and early s and encouraged settlement through the encomienda system grants of Indian labor. The Apalachee, one of the most powerful tribes in Florida at the time of contact, claimed the territory from the modern Florida-Georgia border to the Gulf of Mexico. Apalachee farmers grew an abundance of corn and other crops. Indian traders carried surplus products east along the Camino Real the royal road that connected the western anchor of the mission system with St. Spanish settlers drove cattle eastward across the St. Johns River and established ranches as far west as Apalachee. Still, Spain held Florida tenuously. The Spanish Southwest had brutal beginnings. Few Spaniards relocated to the Southwest because of the distance from Mexico City and the dry and hostile environment. Thus, the Spanish never achieved a commanding presence in the region. By , only about three thousand colonists called Spanish New Mexico home. Missions became the engine of colonization in North America. Missionaries, most of whom were members of the Franciscan religious order, provided Spain with an advance guard in North America. Catholicism had always justified Spanish conquest, and colonization always carried religious imperatives. By the early seventeenth century, Spanish friars had established dozens of missions along the Rio Grande and in California. While Spain plundered the New World, unrest plagued Europe. The Reformation threw England and France, the two European powers capable of contesting Spain, into turmoil. Long and expensive conflicts drained time, resources, and lives. Millions died from religious violence in France alone. As the violence diminished in Europe, however, religious and political rivalries continued in the New World. Reports of Spanish atrocities spread throughout Europe and provided a humanitarian justification for European colonization. By this means a great number of them not used to such pains died, and a great number of them seeing themselves brought from so quiet a life to such misery and slavery of desperation killed themselves. And many would not marry, because they would not have their children slaves to the Spaniards. Spain had successful conquests in France, Italy, Germany, and the Netherlands and left many in those nations yearning to break free from Spanish influence. The French The French crown subsidized exploration in the early sixteenth century. Early French explorers sought a fabled Northwest Passage, a mythical waterway passing through the North American continent to Asia. Lawrence River appeared to be such a passage, stretching deep into the

continent and into the Great Lakes. French colonial possessions centered on these bodies of water and, later, down the Mississippi River to the port of New Orleans. French colonization developed through investment from private trading companies. Traders established Port Royal in Acadia Nova Scotia in and launched trading expeditions that stretched down the Atlantic coast as far as Cape Cod. The needs of the fur trade set the future pattern of French colonization. Founded in under the leadership of Samuel de Champlain, Quebec provided the foothold for what would become New France. French fur traders placed a higher value on cooperating with the Indians than on establishing a successful French colonial footprint. Asserting dominance in the region could have been to their own detriment, as it might have compromised their access to skilled Indian trappers, and therefore wealth. Few Frenchmen traveled to the New World to settle permanently. In fact, few traveled at all. Many persecuted French Protestants Huguenots sought to emigrate after France criminalized Protestantism in , but all non-Catholics were forbidden in New France. The French preference for trade over permanent settlement fostered more cooperative and mutually beneficial relationships with Native Americans than was typical among the Spanish and English. Perhaps eager to debunk the anti-Catholic elements of the Black Legend, the French worked to cultivate cooperation with Indians. Jesuit missionaries, for instance, adopted different conversion strategies than the Spanish Franciscans. Spanish missionaries brought Indians into enclosed missions, whereas Jesuits more often lived with or alongside Indian groups. Many French fur traders married Indian women. The Huron people developed a particularly close relationship with the French, and many converted to Christianity and engaged in the fur trade. But close relationships with the French would come at a high cost. The Huron were decimated by the ravages of European disease, and entanglements in French and Dutch conflicts proved disastrous. French traders adoptedâ€”sometimes clumsilyâ€”the gift-giving and mediation strategies expected of Native leaders. Natives similarly engaged the impersonal European market and adaptedâ€”often haphazardlyâ€”to European laws. The pressures of European expansion strained even the closest bonds. In , the Netherlands had officially broken away from the Hapsburgs and won a reputation as the freest of the new European nations. Dutch women maintained separate legal identities from their husbands and could therefore hold property and inherit full estates. Ravaged by the turmoil of the Reformation, the Dutch embraced greater religious tolerance and freedom of the press than other European nations. The English Pilgrims, for instance, fled first to the Netherlands before sailing to the New World years later. The Netherlands built its colonial empire through the work of experienced merchants and skilled sailors. The Dutch were the most advanced capitalists in the modern world and marshaled extensive financial resources by creating innovative financial organizations such as the Amsterdam Stock Exchange and the East India Company. Although the Dutch offered liberties, they offered very little democracyâ€”power remained in the hands of only a few. And Dutch liberties certainly had their limits. The Dutch advanced the slave trade and brought African slaves with them to the New World. Slavery was an essential part of Dutch capitalist triumphs. He failed, of course, but nevertheless found the Hudson River and claimed modern-day New York for the Dutch. The island of Manhattan provided a launching pad to support its Caribbean colonies and attack Spanish trade. Spiteful of the Spanish and mindful of the Black Legend, the Dutch were determined not to repeat Spanish atrocities. They fashioned guidelines for New Netherland that conformed to the ideas of Hugo Grotius, a legal philosopher who believed that Native peoples possessed the same natural rights as Europeans. Transactions like these illustrated both the Dutch attempt to find a more peaceful process of colonization and the inconsistency between European and Native American understandings of property. Like the French, the Dutch sought to profit, not to conquer. Dutch traders carried wampum along Native trade routes and exchanged it for beaver pelts. Wampum consisted of shell beads fashioned by Algonquian Indians on the southern New England coast and was valued as a ceremonial and diplomatic commodity among the Iroquois. Wampum became a currency that could buy anything from a loaf of bread to a plot of land. The West India Company directors implemented the patroon system to encourage colonization. The patroon system granted large estates to wealthy landlords, who subsequently paid passage for the tenants to work their land. Expanding Dutch settlements correlated with deteriorating relations with local Indians. In the interior of the continent, the Dutch retained valuable alliances with the Iroquois to maintain Beverwijck, modern-day Albany, as a hub for the fur trade. Armed conflicts erupted as colonial settlements encroached on Native

villages and hunting lands. Profit and peace, it seemed, could not coexist. Labor shortages, meanwhile, crippled Dutch colonization. In response, the colony imported eleven company-owned slaves in , the same year that Minuit purchased Manhattan. Slaves were tasked with building New Amsterdam modern-day New York City , including a defensive wall along the northern edge of the colony the site of modern-day Wall Street. They created its roads and maintained its all-important port. Fears of racial mixing led the Dutch to import enslaved women, enabling the formation of African Dutch families. By , New Amsterdam had the largest urban slave population on the continent. Some enslaved Africans, for instance, successfully sued for back wages. The Dutch, who so proudly touted their liberties, grappled with the reality of African slavery, and some New Netherlanders protested the enslavement of Christianized Africans. The economic goals of the colony slowly crowded out these cultural and religious objections, and the much-boasted liberties of the Dutch came to exist alongside increasingly brutal systems of slavery. But the incredible wealth flowing from New Spain piqued the rivalry between the two Iberian countries, and accelerated Portuguese colonization efforts. This rivalry created a crisis within the Catholic world as Spain and Portugal squared off in a battle for colonial supremacy.

Chapter 5 : India Visa Information In Spain - Visa Information - Tourist Visa

Indians in Spain. K likes. Whether you have settled as an expat in Spain or are still living in India and planning your upcoming foreign assignment.

Journal of Latin American Geography 2. Introduction The colonial hacienda of Mexico grew out of land grants given to early stockraisers to become landed estates that competed with indigenous pueblos until, through accretion and consolidation, they dominated settlement patterns and the rural economy. In the absence of opportunities for Spanish free-hold farming, and with the increasingly overt support of the colonial government, these estates became a key instrument of hispanization of the countryside Lockhart By the eighteenth century, the haciendas were complex and diversified institutions, by which a wealthy few imposed a social hierarchy of domination that became a hallmark of post-Independence Mexico. Nevertheless, after 50 years of intensive investigation, research on the hacienda is still needed, although it remains a challenge to transcend post-Chevalierian revisionism Schell This is why periodic reviews [End Page 87] of research on the topic are useful because they reveal both our changing understanding and what is still lacking. The haciendas of the tropical lowlands, which differ from the stereotype emerging from temperate and semiarid regions, have received little attention Aguilar-Robledo b. As a case study, it analyzes the main processes involved in the formation of the haciendas, that were instrumental in the transfer and consolidation of the Spanish land-hold-ing system in the Huasteca after the mid16th century. The first section outlines the context for the formation of the big estates in the region through the Spanish conquest and its demographic consequences, the impact of epidemics, the introduction of livestock, the granting of encomiendas, the Chichimec War, and the policy of indigenous resettlement congregaciones. Of singular importance are four contemporary, large-scale sketch maps attached to the documents that not only show places mentioned in the text, but also show how colonial space in the region was reconfigured or transformed. The Miraflores case study is used to propose an explanatory model for the changes associated with the consolidation of the haciendas in this tropical region including their productive, agrarian, environmental, and semantic dimensions. The first was the outcome of the conquest itself. After the final subjugation, enslaved Indians were traded to the Antilles for livestock used to establish a pastoral economy in that region. The introduction of Old World diseases set in motion epidemics with high mortalities. Despite the protectionist policy of the Viceroy Luis de Velasco I, the Indians, who were so far removed from their presumed protectors and so close to their exploiters Melville The devastation caused by these factors was clearly visible by the midth century. The testimony of several contemporary observers can be noted. Another factor that favored the formation of haciendas was the policy of resettlement in congregaciones Cline This colonial policy, aimed at consolidating the scattered indigenous population, had several expressions at the beginning of the colony. However, it was in and , following major epidemics, that nucleation of the indigenous population was systematically pursued. Religious conversion, tribute collection, and administration were important reasons for this effort to consolidate dispersed Indian settlements Cline ; Gerhard ; Torre Villar In the Huasteca, resettlement was accelerated by the precarious position on the frontier that was open to attacks by the Chichimec groups from the north. Another settlement of Santiago de los Valles de Oxitipa was established in The newly nucleated settlements of the region were far from peaceful. The congregated Indians, frequently overtaxed, fled from the heavy tribute loads. To achieve their goals, the Spaniards combined the use of force and the granting of privileges. The insecurity of the Huasteca from periodic assaults by Chichimec groups also facilitated the formation of the large estates. Although the beginning of the [End Page 89] Chichimec War is usually associated with the opening of the road to the silver mines from Mexico City to Zacatecas during the mids, Chichimec raids in the northern Huasteca remained a problem even into the first half of the 18th century. The sedentary Huastec Indians suffered from those battles in two ways: The Indian pueblo of Tampacayal where the Spaniards established the Hacienda Miraflores was already abandoned by Dislodging the northern Huasteca population accelerated the consolidation of large stockraising estates. The disappearance of Indian towns in the "war strip" led to the opening up of the region for additional Spanish viceregal land grants, particularly for the grazing of huge sheep herds. This subhumid

tropical region became part of a larger interregional circuit of transhumance that was used for winter grazing from the early 17th century until well into mid-18th century Butzer and Butzer ; Aguilar-Robledo b, b. The introduction of livestock into the region after led incrementally to the abandonment, usurpation, or sale of indigenous lands. Indian complaints about the destruction of their crops were, as in many other parts of New Spain, frequent. The grantees were allowed to extract tribute and labor from the indigenous pueblos assigned to them, although the encomenderos were not allowed to live in such pueblos and had no property rights. It was not illegal, however, to establish stockraising ventures on uncultivated areas, which qualified as realengo royal lands since indigenous rights to commonage were not recognized Schell Unlike in Central Mexico where Indian communities were densely spaced, encomenderos [End Page 90] in the partly forested tropical lowlands readily found large tracts of suitable land for their estancias between the communities assigned to them. It was difficult to control their operations from Mexico City so many encomenderos moved into the region. Some examples from the study area illustrate the point: Formal impetus toward the formation of big estates was given through actual land grants for agricultural and stockraising purposes. The stockraising estancia, a Spanish-American creation Chevalier []: Judging by the existing land grant records, as incomplete here as in other regions of New Spain Prem ; Butzer and Butzer , ; Melville , ; Sluyter , , , the allocation of land grants began in the Valles jurisdiction in and did not end until For example, leaving aside unconfirmed land grants acordados 12 , of the land grants recorded for the Valles jurisdiction, 13 These lands had already mostly been emptied of sedentary occupation by disease, Chichimec destruction, and indigenous settlement consolidation. In the Valles area a large percentage of land applicants, encomenderos, and other Spaniards had already long occupied the requested lands, so the majority of the land grants only sanctioned a de facto situation. The Indian lands were also eventually converted to the new tenurial system. Some indigenous persons also obtained land grants within the new landholding system. Titles were reaffirmed by the Indians themselves or with the assistance of Franciscan missionaries, sometimes as late as the 18th century. Frontier conditions precluded the survival of small stockraisers, because livestock rustling and Chichimec raids were frequent. In fact, the composiciones corrected any defect in the original titles and set the stage for the formation of large landed estates. Formation of the Miraflores Hacienda in the Valles Jurisdiction, The formation of the Miraflores Hacienda can be analyzed as a twofold process: The first process illuminates how Spaniards acquired land during the early colonial times, while providing a close up view of the actors involved in agrarian disputes in the Miraflores area. The second process, although incompletely documented, suggests the type of transformations that occurred in the sphere of production, tenure, and environment, associated with the formation of haciendas and estancias. Although it never reached the status and dimensions of the large estates of the Mexican highlands, Miraflores was consolidated into an hacienda through the amalgam of several stockraising estancias between and Table 1. The first core of the hacienda was the Miraflores estancia, belonging to Alonso de Villaseca, who was considered "the wealthiest man of New Spain" Chevalier []: He was the owner of several haciendas and mines in Ixmiquilpan, Pachuca, Zacualpan, Guanajuato, and Zacatecas. It eventually comprised five cattle estancias and six potreros equine stud farms , covering about 19, hectares. Although not all the estancias forming Miraflores were contiguous Figs. Table 1 documents the low level of compliance with the land granting ordinances. Although it was illegal to sell a land grant before the four-year minimum period of tenure, Hernando de Larrea and Isabel Delgado transferred their lands to Villaseca just one month after they were granted, in and respectively. To justify their unlawful actions, both claimed to be unable to stock their stud farms with the required horses. Table 1 records seven land purchases, from both Spaniards and Indians. For example, the Tantima estancia was sold four times and auctioned once in just 25 years. Although the sale of indigenous land was not common in the Huasteca region, the cases related to the formation of the Miraflores Hacienda throw light on the details of this phenomenon. The regulations involved in the purchase of indigenous land, an act of cultural translation, illustrate how the imposition of the Iberian tenurial system took place. They were intended to avoid abuses on the part of the Spanish buyers, a goal not always achieved. Such rules were aimed at converting the pre-Hispanic indigenous tenure regime, that [End Page 92] Click for larger view Table 1 [End Page 93] was based on usage, custom, and oral tradition. The aim was to convert native practices to the Iberian version, which privileged the written

record and included a developed, juridical concept of property. In this regard, the Spanish conquerors were more culturally sensitive than, for example, their English counterparts in New England, who did not recognize any tenurial rights that existed prior to their arrival Cronon Although facilitated by the parallels between the Meso-American and Iberian tenure systems Schell Indigenous communities needed a royal license to sell their land and, once obtained, they had to demonstrate their property and their compelling need to sell it. In order to guarantee that all sales were final, Indians had to relinquish the use of any legal resource to stake a later claim. Thus, once the transactions were over, no party could claim to have been cheated. Frequently, the arguments to justify the sale of Indian lands concealed the real causes behind such desperate actions: The auction of inherited lands was also a common way to acquire an estate Table 1. In the Miraflores case, two auctions were recorded. The highest bid at the auction 3, pesos of gold was a very high price for these landed estates. In this case, after a competitive bidding Villaseca eventually became the [End Page 94] highest bidder by just 10 pesos. In the second auction, carried out at some unknown date between and , Juan Alonso de Hinojosa bought the Tantima cattle estancia for pesos. One of the competing representations of a contested site in litigation, c. Miraflores lies upstream below. Several inferences can be made from the monetary figures registered in Table 1. First, the transfer price of unculti-vated land was generally low pesos per stockraising estancia. Third, although at first sight the prices for land appear quite inconsistent, there is a clear enough pattern. Alonso de Villaseca acquired at least four properties for only pesos, although other purchases indicate that [End Page 95] to pesos was a more realistic price for a cattle estancia, presumably stocked. The implication is that these are nominal payments, necessary to legalize the transfer, but in fact the sales must have been "pre-arranged," either paid for and acquired earlier. In other cases the seller was probably a "front-man" working for someone else. Finally, the high auction bids for the potrero land grants intended for mare and horse raising are significant, and suggest that a single horse stud was worth in the order of pesos. That points to two basic economic realities: The animal and living quarters are distinct, with small cultivated fields scattered on the margin around a central chapel. It includes an unidentified signature. The acordado registered in Table 1 reflects the emerging agrarian conflicts among the Spaniards. Sketch map of the spatial relationships between the properties of the imposed colonial landscape, c. Creeks are identified by fringing vegetation. No scale given, but the distances provided imply that the map covers an area of about 12 by 18 kms, roughly half of the actual dimensions, bearing in mind that the representation is greatly distorted. This reaction was orchestrated behind the scene by their encomendero, Diego de Torres Maldonado. Since the midth century he had run stockraising estancias in areas next to his encomiendas, and he intended to request a land grant in the same area, where the ancient Tanchochol pueblo had been located during the early s.

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Charles I, who was elected Holy Roman Emperor Charles V in upon the death of his paternal grandfather, Maximilian, aspired to universal monarchy over the far-flung territories he had inherited, from Germany, the Low Countries, Italy, and Spain to the New World. His scope of activities soon widened. On January 23, , Ferdinand II died. The Spanish opponents of Ferdinand who had fled to Brussels succeeded in having the will set aside, however, and on March 14, , Charles was proclaimed king in Brussels as Charles I of Aragon and Castile. In September he arrived in Spain, a country with whose customs he was unfamiliar and whose language he was as yet barely able to speak. There he instituted, under Burgundian influence, a government that was little better than foreign rule. When his election as king of Germany in succeeding his grandfather Emperor Maximilian I recalled him to that country after some two and one-half years in Spain, Charles left behind him a dissatisfied and restless people. Adrian, whom he had installed as regent, was not strong enough to suppress the revolt of the Castilian cities comuneros that broke out at that point. Imperialist goals, rivalry with Francis I, and fight against Protestantism In October Charles was accordingly crowned king of Germany in Aachen , assuming at the same time the title of Roman emperor-elect. In the spring of the imperial Diet , before which Martin Luther had to defend his theses, assembled at Worms. After Luther refused to recant the substance of his writings and left the Diet, Charles drew up the Edict of Worms. Gradually, the other chief task of his reign also unfolded: That goal was a legacy of his Burgundian forefathers, including his ancestor Charles the Bold , who had come to naught in his fight against the French Valois Louis XI. Despite the outbreak of war with France , Charles hurried back to Spain, where his followers had meanwhile gained the upper hand over the comuneros. Even though he granted an amnesty, the young monarch proved to be an intransigent ruler, bloodily suppressing the revolt and signing death warrants. Those actions were nevertheless followed by a rapid and complete rapprochement between the pacified people and their sovereign; in fact, it was during that second and protracted sojourn in Spain â€”29 that Charles became a Spaniard, with Castilian grandes replacing the Burgundians. There soon developed an emotionally tinged understanding between Charles and his Spanish subjects that was to be steadily deepened during his long rule. Henceforth, it was primarily the material resources of his Spanish domains that sustained his far-flung policies and his Spanish troops who acquitted themselves most bravely and successfully in his wars. The victory ensured Spanish supremacy in Italy. The Treaty of Madrid concluding hostilities between the two countries was signed in January , but as soon as he had regained his freedom, Francis rejected the treaty and refused to ratify it. Although Charles realized that his first duty as emperor of Christendom lay in warding off that peril, he found himself so enmeshed in the affairs of western Europe that he had little time, energy, and money left for the task. The pope, having surrendered to the mutinous troops, was ready for any compromise. The status quo was preserved: Charles renounced his claim to Burgundy; Francis, his claims to Milan and Naples. The pope, having made peace with Charles, met him in Bologna ; there he crowned him emperor in February It was to be the last time that a Holy Roman emperor was crowned by a pope. In Charles, attempting to bring about a reformation within the Roman Catholic Church through the convocation of a universal council, also tried to find a modus vivendi with the Protestants. The final decree issued by the Diet accordingly confirmed, in somewhat expanded form, the resolutions embodied in the Edict of Worms of That, in turn, caused the Protestant princes to close ranks in the following year in the Schmalkaldic League. Faced with renewed Turkish onslaughts, the emperor granted some concessions in return for armed support against the enemy. Instead, the emperor returned to Spain in , leaving his brother Ferdinand behind as his deputy. From Africa the emperor sailed to Naples , entering Rome in to deliver his famous political address before Pope Paul III and the Sacred College of Cardinals in which he challenged the king of France who had meanwhile invaded Savoy and taken Turin to personal combat. When Francis declined, Charles invaded Provence in an operation that soon faltered. Intent on suppressing the open revolt that had broken out in Ghent , his native city, the emperor

himself went to the Netherlands. Once again his actions, as severe as those he had taken against the comuneros in , were crowned by success. Toward the German Protestants, on the other hand, he showed himself conciliatory; in the Diet of Regensburg granted them major concessions, even if those were later rejected by both the pope and Luther. When Charles granted his son Philip the duchy of Milan, the king of France, enraged because he had hoped to regain indirect control of Milan himself, rearmed and declared war in August . Fighting broke out the following year, even though the pope had finally convoked, in Trent Trento , Italy , the council for which the emperor had been pressing. His finances were in a perpetually unsettled state. The Spanish possessions in the New World were, of course, in an uninterrupted state of expansion throughout his entire reign, marked by, among other ventures, the conquest of Mexico and the conquest of Peru. The gold from those possessions did not add up to any sizable sum at the time. Only in did 17 Spanish ships provide the emperor with 3,, ducats and others with a like sum, the earliest significant monetary transfusion from the New World. In the exchequer owed 6,, ducats. Thus, the campaign of 1544, inadequately financed, bogged down. It was to no avail that the French and imperial armies faced one another in the field in November and again in August . When the Protestant princes failed to put in an appearance at the imperial Diet of Regensburg in , the religious and political situation turned critical once again. Charles prepared for war. Although Charles believed that he had granted far-reaching concessions to the people and the Protestant authorities in that document, his main concern was to make the Protestants return to the Roman Catholic Church. North Germany was now on the brink of revolt. When Maurice tried to capture the emperor himself, the latter barely managed to escape. He soon gathered reinforcements, but the changed political situation compelled him to ratify an agreement made between his brother Ferdinand and the rebels, according to which the new Protestant religion was to be granted equal rights with Roman Catholicism. It looked for a while as if his great hopes were about to be fulfilled, the joining of north and south and the realization of the dream of a universal empire. But, even though Philip married Mary in July , the English Parliament emphatically refused to crown him. He disembarked in Spain at the end of September and moved to the monastery of Yuste, which he had long before selected as his final refuge, in early February . There he laid the groundwork for the eventual bequest of Portugal to the Habsburgs after the eventual death of King Sebastian who was then still a child with the help of his sister Catherine, grandmother of Sebastian and regent of Portugal. By background and training, Charles was a medieval ruler whose outlook on life was stamped throughout by a deeply experienced Roman Catholic faith and by the knightly ideals of the late chivalric age. Yet his sober, rational, and pragmatic thinking again mark him as a man of his age. More than that, it is precisely this individual claim to power that forms the core of his personality and explains his aims and actions. Charles V, Holy Roman emperor. Charles himself had been considering the idea even in his prime. Once the abdication had become a fact, St. Ignatius of Loyola had this to say: The emperor gave a rare example to his successorsâ€”in so doing, he proved himself to be a true Christian princeâ€”may the Lord in all His goodness now grant the emperor freedom.

Chapter 7 : Comparing Settlement Patterns: New Spain, New France, New England

Indians in Spain. K likes. Espacio para la Comunidad India en España. Indian Community in Spain.

For the next century, Spanish conquistadors, missionaries, scholars, and lawmakers debated how to treat the people of the New World. The Native Americans caused great curiosity and wonderment at the Spanish royal court. Columbus shortly returned to America and to show the potential economic value of the Indians, sent a shipload of them to Spain to be sold as slaves. In 1492, the crown ordered the money from the sale of the Indian slaves to be set aside until certain troubling questions could be answered: Did Spain have "just title" over the Indies? Could Spain legitimately make war on the native peoples and thereby enslave or otherwise force them to work? Did the Indians have the capacity to accept Christianity and to live like Spaniards? Were the Indians even human beings? The questions dominated Spanish colonial policy and lawmaking for most of the next century. They caused a massive collection of royal decrees, ordinances, and law codes that together made up the "Laws of the Indies. God and Greed The question of the "just title" to the Indies was seemingly settled in 1500 when Pope Alexander VI issued a declaration passing legal possession of the newly discovered lands to Spain. The pope, however, made this "donation" to Spain for the purpose of converting the native peoples to a belief in God and the Catholic faith. Whether Spain could also legally take Indian lands and possessions by force became a disputed matter among Spanish scholars for many years. Of course, the Indians had no say in any of this. Missionaries were to inform the natives about Christianity, and the governor of the colony was supposed "to make certain that the Indians are well treated. Furthermore, the Spanish monarchs directed their officials to "compel" the Indians to work for wages to prevent "idleness. The Spanish conquistadors, who went to Hispaniola and then to other Caribbean islands and finally to the mainland, were rough and violent. They took what they wanted, and when the Indians resisted--or even when they did not--the conquistadors attacked and slaughtered them. By 1498, Columbus was rewarding his men for helping conquer the Indies by forcing Indians to work for them. This prompted Queen Isabella to ask, "By what authority does the Admiral give my vassals [subjects] away? Instead of being a grant of land, the encomienda was a grant of people. Typically, an encomienda included an entire village, up to several hundred men, women, and children. Their Spanish masters could force them to mine gold, cultivate crops, or carry goods like beasts of burden. The masters were supposed to pay the Indians, but the law only obligated them to give Indians minimal clothing and food rations. During the first decades of the Spanish occupation of the New World, hundreds of thousands of native peoples died. Some perished from starvation, others from diseases brought from the Old World, and some were simply worked to death. The Laws of Burgos In 1501, Antonio de Montesinos, a Dominican missionary in Hispaniola, delivered a sermon that shocked and angered his Spanish listeners. Montesinos condemned their cruel treatment of the Indian people. He then asked, "Are these not men? Have they not rational souls? The year after his revolutionary sermon, Montesinos traveled to Spain to take his grievances directly to King Ferdinand. Isabella had died in 1504. The king listened sympathetically and ordered Spanish scholars to prepare a code of laws regulating the treatment of Indians. Drawn up in 1506 and 1511 in the city of Burgos, Spain, the Laws of Burgos became the first code of laws written by Europeans for the New World. The Laws of Burgos were remarkably enlightened for the time. Although this law code continued to recognize the encomienda system, its 39 articles laid down specific rules to prevent abuse of Indian workers. For example, it forbid using Indians as carriers of goods in place of pack animals. It granted 40 days of rest to encomienda Indians who had mined gold for five months. It prohibited Indian children under 14 and pregnant women from doing heavy work in the mines or fields. It banned Spanish masters from beating, whipping, or calling any Indian "dog. After all, Spain and King Ferdinand were a long way from America. This powerful body held primary authority under the king concerning the Indies. The council wrote laws, acted as a court of appeal in some cases, decided which books about the Indies could be published, approved matters relating to religion, regulated commerce, and directed the administration of colonial governments in America. The council also heard complaints about the continued mistreatment of the Indian population. Bartolome de Las Casas was the most persistent defender of the Indians during the early years of the Spanish conquest of America. Starting out as a conquistador with

his own encomienda, Las Casas later became a Dominican friar who passionately spoke out against the brutal treatment of the Indians. In several books and in speeches before the Council of the Indies, Las Casas described in graphic detail how the Spanish moved into an unconquered territory and terrorized Indian people. In one technique, Spanish soldiers rounded up Indian leaders, hanged them in groups with their feet barely touching the ground, and then burned them alive. In another, soldiers let loose large, vicious dogs to attack, tear apart, and then eat the Indians. The Dominican friar finally charged that after the survivors had been enslaved or forced into encomiendas, their Spanish masters started "killing them slowly with hard labor. The New Laws abolished Indian slavery and also ended the encomienda system. After the current encomienda masters died, their Indians would become vassals of the crown. They would then owe the king tribute in goods, but not in labor. The new encomienda law produced tremendous opposition in America. Encomienda holders argued that not only they but the entire Spanish colonizing effort would fail without forced Indian labor. The viceroy of New Spain Mexico suspended enforcement of the new encomienda law because so many refused to accept it. In Peru, a violent revolt resulted in the beheading of the viceroy there. Finally in 1517, Charles V backed down and revoked the offending law. This allowed masters to pass on their encomienda Indians to their heirs. The encomiendas thus continued for a while, but eventually disappeared as the Indian population declined sharply because of forced labor, disease, and intermarriage with Spaniards. The Laws of the Indies considered the children of these mixed marriages free and outside the encomienda system. The Great Debate Even though he was on the losing side in the fight to abolish encomiendas, Las Casas stubbornly pressed on with his Indian cause. Then in 1550 and 1551, Las Casas participated in a remarkable debate. Sponsored by the king himself, it questioned the entire Spanish colonization enterprise in the New World. The great debate took place at Valladolid, Spain, before a special group of scholars and royal officials. They were to decide whether the conquest of the native peoples in the New World was morally justified. A brilliant religious scholar, Juan Gines de Sepulveda, argued that the Indians were barbaric and "slaves by nature. Las Casas contended that the Indians were free, rational human beings whom he compared favorably to the Egyptians, Greeks, Romans, and even the Spanish themselves. Therefore, it was wrong for the Spanish to force their rule and religion onto the Indians. Las Casas concluded that the conquest must stop, Spain must end its rule over native peoples, and religious conversion must take place peacefully and voluntarily. The panel of scholars never declared a winner in the debate, although both Sepulveda and Las Casas claimed victory. The conquest continued, but the ideas that Las Casas presented during the great debate influenced the development of the Laws of the Indies and the rights of Indian peoples over the next years.

For Discussion and Writing 1. What were the "Laws of the Indies"? How effective were they? What was the encomienda system? How did the conquistadors justify it? How did Las Casas and other critics condemn it? How would you have decided the great debate on the conquest of the Indians? Give reasons for your decision.

For Further Reading Gibson, Charles, ed. *The Spanish Tradition in America*. University of South Carolina Press, Las Casas, Bartolome de. *A Short Account of the Destruction of the Indies*. Penguin Books, [originally published in 1542]. *Laws for the Indies* The Council of the Indies considered at one time all the proposed laws for the Indies listed below. Divide the class into the following role groups for a simulated Council of the Indies lawmaking session: Soldiers and encomienda masters who conquered the New World for Spain 2. Each heads the government of a Spanish colony. Members of religious orders who want to convert the Indians to Christianity 4. People like Las Casas who protest the mistreatment of Indians and defend their human rights 5. Council of the Indies: The lawmaking body for the Indies The first four role groups should prepare a position with arguments on each of the proposed laws while the last group the council develops questions to ask. Each group will then present its position on the first proposed law before the Council of the Indies. The council may ask questions of each group after it has finished. The council will then discuss and decide whether to approve, disapprove, or modify the proposed law. The same procedure should be followed in considering the other proposed laws.

Chapter 8 : India v Spain: Indian women salvage draw against Spain | Hockey News - Times of India

The instructions given to the first 12 Spanish missionaries to New Spain (what is today Mexico and the American Southwest) in told them that the Indians were under the control of Satan, captive to the vanity of idols, and had to be redeemed for Christianity.

When Columbus and his sailors came ashore, carrying swords, speaking oddly, the Arawaks ran to greet them, brought them food, water, gifts. He later wrote of this in his log: They willingly traded everything they owned They were well-built, with good bodies and handsome features They do not bear arms, and do not know them, for I showed them a sword, they took it by the edge and cut themselves out of ignorance. They have no iron. Their spears are made of cane They would make fine servants With fifty men we could subjugate them all and make them do whatever we want. These Arawaks of the Bahama Islands were much like Indians on the mainland, who were remarkable European observers were to say again and again for their hospitality, their belief in sharing. These traits did not stand out in the Europe of the Renaissance, dominated as it was by the religion of popes, the government of kings, the frenzy for money that marked Western civilization and its first messenger to the Americas, Christopher Columbus. As soon as I arrived in the Indies, on the first Island which I found, I took some of the natives by force in order that they might learn and might give me information of whatever there is in these parts. The information that Columbus wanted most was: Where is the gold? He had persuaded the king and queen of Spain to finance an expedition to the lands, the wealth, he expected would be on the other side of the Atlantic-the Indies and Asia, gold and spices. For, like other informed people of his time, he knew the world was round and he could sail west in order to get to the Far East. Spain was recently unified, one of the new modern nation-states, like France, England, and Portugal. Its population, mostly poor peasants, worked for the nobility, who were 2 percent of the population and owned 95 percent of the land. Spain had tied itself to the Catholic Church, expelled all the Jews, driven out the Moors. Like other states of the modern world, Spain sought gold, which was becoming the new mark of wealth, more useful than land because it could buy anything. There was gold in Asia, it was thought, and certainly silks and spices, for Marco Polo and others had brought back marvelous things from their overland expeditions centuries before. Now that the Turks had conquered Constantinople and the eastern Mediterranean, and controlled the land routes to Asia, a sea route was needed. Portuguese sailors were working their way around the southern tip of Africa. Spain decided to gamble on a long sail across an unknown ocean. In return for bringing back gold and spices, they promised Columbus 10 percent of the profits, governorship over new-found lands, and the fame that would go with a new title: Admiral of the Ocean Sea. He set out with three sailing ships, the largest of which was the Santa Maria, perhaps feet long, and thirty-nine crew members. Columbus would never have made it to Asia, which was thousands of miles farther away than he had calculated, imagining a smaller world. He would have been doomed by that great expanse of sea. But he was lucky. One-fourth of the way there he came upon an unknown, uncharted land that lay between Europe and Asia-the Americas. It was early October , and thirty-three days since he and his crew had left the Canary Islands, off the Atlantic coast of Africa. Now they saw branches and sticks floating in the water. They saw flocks of birds. These were signs of land. Then, on October 12, a sailor called Rodrigo saw the early morning moon shining on white sands, and cried out. It was an island in the Bahamas, the Caribbean sea. The first man to sight land was supposed to get a yearly pension of 10, maravedis for life, but Rodrigo never got it. Columbus claimed he had seen a light the evening before. He got the reward. So, approaching land, they were met by the Arawak Indians, who swam out to greet them. The Arawaks lived in village communes, had a developed agriculture of corn, yams, cassava. They could spin and weave, but they had no horses or work animals. They had no iron, but they wore tiny gold ornaments in their ears. This was to have enormous consequences: He then sailed to what is now Cuba, then to Hispaniola the island which today consists of Haiti and the Dominican Republic. There, bits of visible gold in the rivers, and a gold mask presented to Columbus by a local Indian chief, led to wild visions of gold fields. On Hispaniola, out of timbers from the Santa Maria, which had run aground, Columbus built a fort, the first European military base in the Western Hemisphere. He called it Navidad Christmas and left thirty-nine

crewmembers there, with instructions to find and store the gold. He took more Indian prisoners and put them aboard his two remaining ships. At one part of the island he got into a fight with Indians who refused to trade as many bows and arrows as he and his men wanted. Two were run through with swords and bled to death. Then the Nina and the Pinta set sail for the Azores and Spain. When the weather turned cold, the Indian prisoners began to die. He insisted he had reached Asia it was Cuba and an island off the coast of China Hispaniola. His descriptions were part fact, part fiction: Hispaniola is a miracle. Mountains and hills, plains and pastures, are both fertile and beautiful There are many spices, and great mines of gold and other metals The Indians, Columbus reported, "are so naive and so free with their possessions that no one who has not witnessed them would believe it. When you ask for something they have, they never say no. To the contrary, they offer to share with anyone The aim was clear: They went from island to island in the Caribbean, taking Indians as captives. On Haiti, they found that the sailors left behind at Fort Navidad had been killed in a battle with the Indians, after they had roamed the island in gangs looking for gold, taking women and children as slaves for sex and labor. Now, from his base on Haiti, Columbus sent expedition after expedition into the interior. They found no gold fields, but had to fill up the ships returning to Spain with some kind of dividend. In the year , they went on a great slave raid, rounded up fifteen hundred Arawak men, women, and children, put them in pens guarded by Spaniards and dogs, then picked the five hundred best specimens to load onto ships. Of those five hundred, two hundred died en route. The rest arrived alive in Spain and were put up for sale by the archdeacon of the town, who reported that, although the slaves were "naked as the day they were born," they showed "no more embarrassment than animals. And so Columbus, desperate to pay back dividends to those who had invested, had to make good his promise to fill the ships with gold. In the province of Cicao on Haiti, where he and his men imagined huge gold fields to exist, they ordered all persons fourteen years or older to collect a certain quantity of gold every three months. When they brought it, they were given copper tokens to hang around their necks. Indians found without a copper token had their hands cut off and bled to death. The Indians had been given an impossible task. The only gold around was bits of dust garnered from the streams. So they fled, were hunted down with dogs, and were killed. Trying to put together an army of resistance, the Arawaks faced Spaniards who had armor, muskets, swords, horses. When the Spaniards took prisoners they hanged them or burned them to death. Among the Arawaks, mass suicides began, with cassava poison. Infants were killed to save them from the Spaniards. In two years, through murder, mutilation, or suicide, half of the , Indians on Haiti were dead. When it became clear that there was no gold left, the Indians were taken as slave labor on huge estates, known later as encomiendas. They were worked at a ferocious pace, and died by the thousands. By the year , there were perhaps fifty thousand Indians left. By , there were five hundred. A report of the year shows none of the original Arawaks or their descendants left on the island. The chief source-and, on many matters the only source-of information about what happened on the islands after Columbus came is Bartolome de las Casas, who, as a young priest, participated in the conquest of Cuba. For a time he owned a plantation on which Indian slaves worked, but he gave that up and became a vehement critic of Spanish cruelty. In it, he describes the Indians. They are agile, he says, and can swim long distances, especially the women. They are not completely peaceful, because they do battle from time to time with other tribes, but their casualties seem small, and they fight when they are individually moved to do so because of some grievance, not on the orders of captains or kings. Women in Indian society were treated so well as to startle the Spaniards. Las Casas describes sex relations: Marriage laws are non-existent men and women alike choose their mates and leave them as they please, without offense, jealousy or anger. They multiply in great abundance; pregnant women work to the last minute and give birth almost painlessly; up the next day, they bathe in the river and are as clean and healthy as before giving birth. The Indians, Las Casas says, have no religion, at least no temples. They live in large communal bell-shaped buildings, housing up to people at one time They prize bird feathers of various colors, beads made of fishbones, and green and white stones with which they adorn their ears and lips, but they put no value on gold and other precious things.

Chapter 9 : Colliding Cultures | THE AMERICAN YAWP

In episode 1, John talks about the Native Americans who lived in what is now the US prior to European contact. This is a history class, not archaeology, so we're mainly going to cover written history.

Following Columbus voyages to W. Indies, Spanish established sugar plantations; when Natives died imported African slave labor remaking population of Caribbean; in Mexico used Native Population to mine gold; when this population died, Spanish in SW turned to ranching and farming. Beyond houses were common pastures, woodlots, and private holdings assigned to each family based on military rank: Settlers received water for irrigation in proportion to their acreage which was in proportion to rank. French pattern of living in cities along St. Both Spanish and French had considerable trade with Native population and contacts resulted in substantial metis and mestizo populations. Virginia Company of London established to extract gold from Virginia, created outpost in Jamestown in Unable to find gold, but in English began planting tobacco. Tobacco very labor and soil intensive: As in Caribbean, scarcity of labor led to importation of African slave population, as well as to use of indentured labor and headright system to encourage population growth. RESULT of these land systems combined with demands of tobacco agriculture and geography of Chesapeake region wide, navigable rivers to create very dispersed population in contrast to Spanish or French. Earliest English settlers in Carolinas came from Barbados where they had run sugar plantations along Spanish model with African slaves. Sugar did not do well in Carolinas, but west African slaves planters brought with them introduced new crop--rice--which was Carolinas major export throughout 18C. By contrast, family farm with children providing labor rather than slaves or indentures became prevailing mode of agricultural production in English middle colonies and New England. Mid-Atlantic colonies topography and navigable rivers led to dispersed settlement pattern. Was "breadbasket" of Colonial America like Iowa or Kansas today. Dutch in New York, Welsh and Swedes in PA, plus communal settlements of religious dissenters--Moravians from Germany--meant that look of land varied with diverse building practices stone barns and cultivation methods settlers brought with them from Europe. Pattern repeated itself in mid-late 19C with German and Scandinavian immigrants farmers in the upper midwest. Of course, family farms grouped around religious community was main pattern in 17C New England. Biggest difference between New England and colonies to the south was that while Chesapeake and Carolinas were in many ways extension of commercial revolution of early modern England, puritan settlements were not only an extension of it Massachusetts Bay Company but also a reaction against it. In many ways, their model community very much resembled medieval village in settlement pattern, ties of religious obligation, and especially effort to regulate individual social and economic behavior. Earliest Massachusetts towns had nucleated settlement with outlying fields and common pastureland at the time when pastures were being fenced and enclosed in old England. John Winthrop was "setting the price" in Massachusetts long after "free market" forces had obliterated this practice in Old England. Desire to live close together meant concentrated settlement--in 17C town held all land and dispersed it according to need. New England also traded with England timber, fish, furs --but primary goal of Colony was self-sufficiency, and this was replicated, to an extent still hotly debated by historians, at the village and family farm level. This meant that while Chesapeake and Carolinas were transforming huge tracts of land to produce tobacco and rice for market, New England and Middle Colony farmers were growing cereals and staples similar to what they would be growing in England, and producing items for local trade. Certainly inland, if anywhere, we might find the "subsistence" family farm that Carolyn Merchant describes on pp.