

BASUDEV GODABARI DEGREE COLLEGE, KESAIBAHAL



BLENDED LEARNING STUDY MATERIALS UNIT - II

DEPARTMENT OF HISTORY

3rd SEMESTER PAPER - VI

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BASUDEV GODABARI DEGREE COLLEGE, KESAIBAHAL

Self Study Module details

Class- III sem

Paper Name- Rise of the Modern West- I

Paper- VI

Unit-II

Syllabus Plan Unit-II

Early colonial Expanssion

1. Motives, voyages and explorations
2. The conquest of America
3. Mining and plantation, The African Slaves

1- <http://youtu.be/2CWxnmq7NqI>

3- <http://youtu.be/YOMxyEDz3PK>

Learning Objectives:-

1. Which venetian traveler traveled from Venice to china ? In which year that famous traveler travelled?
2. Who and when did discovered America ? Who had patronised for the discovery ?
3. Who was vascodagama? What was his great achievements?
4. In which place of south India Vascodagama reached. When and which ruler gave sympathy to him.
5. Which cape of south Africa was sailed round by Vascodagama and then reached Western coast of India. When he arrived Western coast of India.
6. In which year the Europeans came to know about the use of mariner compass. How did it help to new geographical discoverer.
7. Who was marcopolo ? What is the name of the a book written?
8. Who was Henry the navigator ? How did he Encouraged the navigator?
9. What were the Important results of the Geographical discoveries ?
10. How far colonialism was responsible for the development of economy of the mother Country ?
11. How far the colonialism gave birth to slave system ?
12. Why did Spanish designed occupy America ?
13. What was the Spanish colonial policy in America ?
14. Why was it necessary for Africa slaves in south America ?
15. When and why the Africa slaves system was Introduced in the colony of Virginia ?

Date	Time	Topics Covered
17.12.2020	10.15 to 11.15	Introduction motives for Establishment of colonies .
24.12.2020	10.15 to 11.15	Discuss on sea voyages and geographical Exploration.
31.12.2020	10.15 to 11.15	Doubt clearing class and question discussion.
06.01.2021	10.15 to 11.15	Discuss about the subject matter of the conquest of America and the Beginning of the Era of the colonization.
12.01.2021	10.15 to 11.15	Mining and plantation and the Africa slaves.
16.01.2021	12.30 to 1.30	Doubt clearing class and question discussion.

You can also following these books:-

1. Kalyani publishers.
2. Kitab Mahal

Suggested Text books:-

1. Charles A Nauert, Humanis and the culture of the Renaissance (1996).
2. Harry Miskimin, The Economy of later Renaissance Europe 1460-1600 AD

European Voyages of Exploration: Intro

The European Voyages Of Exploration: Introduction

Beginning in the early fifteenth century, European states began to embark on a series of global explorations that inaugurated a new chapter in world history. Known as the Age of Discovery, or the Age of Exploration, this period spanned the fifteenth through the early seventeenth century, during which time European expansion to places such as the Americas, Africa, and the Far East flourished. This era is defined by figures such as Ferdinand Magellan, whose 1519–1522 expedition was the first to traverse the Atlantic to the Pacific Ocean and the first to circumnavigate the globe.

The European Age of Exploration developed alongside the Renaissance. Both periods in Western history acted as transitional moments between the Middle Ages and the early modern period. Competition between burgeoning European empires, such as Spain and England, fueled the evolution and advancement of overseas exploration. Motivated by religion, profit, and power, the size and influence of European empires during this period expanded greatly. The effects of exploration were not only felt abroad but also within the geographic confines of Europe itself. The economic, political, and cultural effects of Europe's beginning stages of global exploration impacted the longterm development of both European society and the entire world.

Empire and Politics

During the eighth century, the Islamic conquest of North Africa, Spain, France, and parts of the Mediterranean, effectively impeded European travel to the Far East for subsequent centuries. This led many early explorers, such as Vasco de Gama and Christopher Columbus, to search for new trade routes to the East. Previous travel accounts from the early expeditions of figures such as Marco Polo (during the late thirteenth century) encouraged many Europeans to search for new territories and places that would lead to the East. Ocean voyages were extremely treacherous during the beginnings of European exploration. The navigation techniques were primitive, the maps were notoriously unreliable, and the weather was unpredictable. Additionally, explorers worried about running out of supplies, rebellion on the high seas, and hostile indigenous peoples.

The Spanish and Portuguese were some of the first European states to launch overseas voyages of exploration. There were several factors that led to the Iberian place in the forefront of global exploration. The first involved its strategic geographic location, which provided easy access to venturing south toward Africa or west toward the Americas. The other, arguably more important, factor for Spain and Portugal's leading position in overseas exploration was these countries' acquisition and application of ancient Arabic knowledge and expertise in math, astronomy, and geography.

The principal political actors throughout the Age of Exploration were Spain, Portugal, The Netherlands, England, and France. Certain European states, primarily Portugal and

The Netherlands, were primarily interested in building empires based on global trade and commerce. These states established worldwide trading posts and the necessary components for developing a successful economic infrastructure. Other European powers, Spain and England in particular, decided to conquer and colonize the new territories they discovered. This was particularly evident in North and South America, where these two powers built extensive political, religious, and social infrastructure.

Economic Factors

Before the fifteenth century, European states enjoyed a long history of trade with places in the Far East, such as India and China. This trade introduced luxury goods such as cotton, silk, and spices to the European economy. New technological advancements in maritime navigation and ship construction allowed Europeans to travel farther and explore parts of the globe that were previously unknown. This, in turn, provided Europeans with an opportunity to locate luxury goods, which were in high demand, thereby eliminating Europe's dependency on Eastern trade. In many ways, the demand for goods such as sugar, cotton, and rum fueled the expansion of European empires and their eventual use of slave labor from Africa. Europe's demand for luxury goods greatly influenced the course of the transatlantic slave trade.

During the fifteenth and sixteenth centuries small groups financed by private businesses carried out the first phase of European exploration. Members of the noble or merchant class typically funded these early expeditions. Over time, as it became clear that global exploration was extremely profitable, European states took on a primary role. The next phase of exploration involved voyages taken in the name of a particular empire and monarch (e.g., France or Spain). The Iberian empires of Spain and Portugal were some of the earliest states to embark on new voyages of exploration. In addition to seeking luxury goods, the Spanish empire was driven by its quest for American silver.

Science and Culture

The period of European exploration introduced the people of Europe to the existence of new cultures worldwide. Before the fifteenth century, Europeans had minimal knowledge of the people and places beyond the boundaries of Europe, particularly Africa and Asia. Before the discovery of the Americas, Europeans did not even know of its existence. Europeans presumed that the world was much smaller than it was in actuality. This led early explorers such as Columbus and Magellan to believe that finding new routes to the Far East would be much easier than it turned out to be.

Profound misconceptions about geography and the cultures of local populations would change very slowly throughout the early centuries of European exploration. By the sixteenth century, European maps started to expand their depictions and representations to include new geographic discoveries. However, due to the intense political rivalries during the period, European states guarded their geographic knowledge and findings from one another.

With the growth of the printing press during the sixteenth century, accounts of overseas travels, such as those of Marco Polo in the late thirteenth century, spread to a wider

audience of European readers than had previously been possible. The Age of Exploration also coincided with the development of Humanism and a growing intellectual curiosity about the natural world. The collection and study of exotic materials such as plants and animals led to a new age of scientific exploration and inquiry. These initial surveys and analyses influenced future revolutionary developments in numerous fields of science and natural history in the late seventeenth and eighteenth centuries.

Religious Factors

One of the tenets of Catholicism decreed that Christianity ought to be the universal religion and faith among all mankind. The Crusades in the centuries preceding the Age of Exploration exposed Europeans to new places, people, and goods. It also reflected the zealous nature of medieval Christianity and foreshadowed the fervent missionary work that would form a major part of all early global expeditions. The pope played an important and validating role in these voyages by sanctioning and encouraging worldwide exploration. This often included the approbation of enslaving Africans and indigenous peoples. Missionaries were frequently a part of the early expeditions of Spain with the aim of bringing Christianity to the native inhabitants. Europeans typically viewed indigenous populations as barbaric heathens who could only become civilized through the adoption of Christianity.

Summary:

- The age of European exploration and discovery represented a new period of global interaction and interconnectivity. As a result of technological advancements, Europeans were able to forge into new and previously undiscovered territories. They understood this to be a “New World.”
- European exploration was driven by multiple factors, including economic, political, and religious incentives. The growing desire to fulfill European demand for luxury goods, and the desire to unearth precious materials such as gold and silver, acted as a particularly crucial motivation.
- The period of European global exploration sparked the beginning phases of European empire and colonialism, which would continue to develop and intensify over the course of the next several centuries.
- As European exploration evolved and flourished, it saw the increasing oppression of native populations and the enslavement of Africans. During this period, Europeans increasingly dealt in African slaves and started the transatlantic slave trade.

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The Discovery of America

MY SUBJECT—the discovery *self* makes of the *other*—is so enormous that any general formulation soon ramifies into countless categories and directions. We can discover the other in ourselves, realize we are not a homogeneous substance, radically alien to whatever is not us: as Rimbaud said, *Je est un autre*. But *others* are also “*I*”s: subjects just as I am, whom only my point of view—according to which all of them are *out there* and I alone am *in here*—separates and authentically distinguishes from myself. I can conceive of these others as an abstraction, as an instance of any individual’s psychic configuration, as the Other—other in relation to myself, to *me*; or else as a specific social group to which *we* do not belong. This group in turn can be interior to society: women for men, the rich for the poor, the mad for the “normal”; or it can be exterior to society, i.e., another society which will be near or far away, depending on the case: beings whom everything links to me on the cultural, moral, historical plane; or else unknown quantities, outsiders whose language and customs I do not understand, so foreign that in extreme instances I am reluctant to admit they belong to the same species as my own. It is this problematic of the exterior and remote other that I have chosen—somewhat arbitrarily and because one cannot speak of everything all at once—in order to open an investigation that can never be closed.

But how to speak of such things? In Socrates’ time, an orator was accustomed to ask his audience which genre or mode of expression was preferred: myth—i.e., narrative—or logical argumentation? In the age of the book, this decision cannot be left to the audience: the choice

must be made in order for the book to exist, and one merely imagines (or hopes for) an audience that will have given one answer rather than the other; one also tries to listen to the answer suggested or imposed by the subject itself. I have chosen to narrate a history. Closer to myth than to argument, it is nonetheless to be distinguished from myth on two levels: first because it is a true story (which myth could, but need not, be), and second because my main interest is less a historian's than a moralist's; the present is more important to me than the past. The only way I can answer the question, How to deal with the other? is by telling an exemplary story (this will be the genre chosen), i.e., a story that will be as true as possible but in telling which I shall try never to lose sight of what biblical exegesis used to call its tropological or ethical meaning. And in this book, rather as in a novel, summaries or generalized perspectives will alternate with scenes or analyses of detail filled with quotations, and with pauses in which the author comments on what has just occurred, and of course with frequent ellipses or omissions. But is this not the point of departure of all history?

Of the many narratives available to us, I have chosen one: that of the discovery and conquest of America. For decorum's sake I have observed the unities: of time, taking the hundred years after Columbus' first voyage (i.e., the sixteenth century by and large); of place, taking the region of the Caribbean and Mexico (what is sometimes called Mesoamerica); and of action: the Spaniards' perception of the Indians will be my sole subject, with one exception—concerning Montezuma and those close to him.

There are two justifications—which I discerned after the fact—for choosing this theme as a first step into the world of the discovery of the other. First of all, the discovery of America, or of the Americans, is certainly the most astonishing encounter of our history. We do not have the same sense of radical difference in the "discovery" of other continents and of other peoples: Europeans have never been altogether ignorant of the existence of Africa, India, or China; some memory of these places was always there already—from the beginning. The moon is farther away than America from Europe, true enough, but today we know that our encounter with it is no encounter at all, and that this discovery does not occasion surprises of the same kind: for a living being to be photographed on the moon, an astronaut must stand in front of the camera, and in his helmet we see only one reflection, that of another earthling. At the beginning of the sixteenth century, the Indi-

ans of America are certainly present, but nothing is known about them, even if, as we might expect, certain images and ideas concerning other remote populations were projected upon these newly discovered beings (see fig. 1). The encounter will never again achieve such an intensity, if indeed that is the word to use: the sixteenth century perpetrated the greatest genocide in human history.

But the discovery of America is essential for us today not only because it is an extreme, and exemplary, encounter. Alongside this paradigmatic value, it has another as well—the value of direct causality. The history of the globe is of course made up of conquests and defeats, of colonizations and discoveries of others; but, as I shall try to show, it is in fact the conquest of America that heralds and establishes our present identity; even if every date that permits us to separate any two periods is arbitrary, none is more suitable, in order to mark the beginning of the modern era, than the year 1492, the year Columbus crosses the Atlantic Ocean. We are all the direct descendants of Columbus, it is with him that our genealogy begins, insofar as the word *beginning* has a meaning. Since 1492 we are, as Las Casas has said, "in that time so new and like to no other" (*Historia de las Indias*, I, 88*). Since that date, the world has shrunk (even if the universe has become infinite), "the world is small," as Columbus himself will peremptorily declare ("Lettera Rarissima," 7/7/1503; for an image of Columbus that communicates something of this spirit, see fig. 2); men have discovered the totality of which they are a part, whereas hitherto they formed a part without a whole. This book will be an attempt to understand what happened in that year, and during the century that followed, through the reading of several texts, whose authors will be my characters. These will engage in monologues, like Columbus; in the dialogue of actions, like Cortés and Montezuma, or in that of learned discourse, like Las Casas and Sepúlveda; or less obviously, like Durán and Sahagún, in the dialogue with their Indian interlocutors.

But enough preliminaries: let us proceed to the facts.

Columbus's courage is admirable (and has been admired many times over); Vasco da Gama and Magellan may have undertaken more difficult voyages, but they knew where they were going. For all his assurance, Columbus could not be certain that the Abyss—and there-

*Abbreviated references appear in the text; for complete titles, see the Bibliographic Note at the back of the book. The figures in parentheses, unless indicated otherwise, refer to chapters, sections, parts, etc. and not to pages.

fore his fall into it—did not lie on the other side of the ocean; or again, that this westward voyage was not the descent of a long downward slope (since we are at the earth's summit), which it would afterwards be impossible to reascend; in short, that his return was at all likely. The first question in our genealogical investigation will therefore be, What impelled him to set out? How could the thing have happened?

One might assume from reading Columbus's writings (diaries, letters, reports) that his essential motive was the desire to get rich (here as subsequently I am saying about Columbus what could be said about others; it happens that he was, frequently, the first, and therefore set the example). Gold—or rather the search for it, for not much is found at the start—is omnipresent in the course of Columbus's first voyage. On the very day following the discovery, October 13, 1492, he already notes in his diary: "I was attentive and worked hard to know if there was any gold," and he returns to this subject unceasingly: "I do not wish to delay but to discover and go to many islands to find gold" (15/10/1492). "The Admiral ordered that nothing should be taken, in order that they might surmise that the Admiral wanted nothing but gold" (1/11/1492). His very prayer has become: "Our Lord in his goodness guide me that I may find this gold" (23/12/1492); and, in a subsequent report ("Memorial for Antonio de Torres," 30/1/1494), he alludes laconically to "our activity, which is to gather gold." The signs he believes he has found of the presence of gold also determine his route: "I decided to go to the southwest to search for gold and precious stones" ("Journal," 13/10/1492). "He wished to go to the island which they call Venegue, where he had news, as he understood, that there was much gold" (13/11/1492). "The Admiral believed that he was very near to the source, and that Our Lord would show him where the gold was born" (17/12/1492: for gold is "born" in this period). Thus Columbus wanders from island to island, for it is quite possible that the Indians had thereby found a means of getting rid of him. "At break of day, he made sail in order to lay a course in search of the islands that the Indians told him had much gold, and some of which had more gold than earth" (22/12/1492).

Is it, then, no more than greed that sent Columbus on his journey? It suffices to read his writings through to be convinced that this is anything but the case. Quite simply, Columbus knows the lure value of wealth, and of gold in particular. By the promise of gold he reassures others in difficult moments. "This day, they completely lost sight of

land, and many sighed and wept for fear they would not see it again for a long time. The Admiral comforted them with great promises of lands and riches, to sustain their hope and dispel their fears of a long voyage" (F. Columbus, 18). "Here the men could stand it no longer and complained of the long voyage; but the Admiral cheered them as best he could, holding out good hope of the advantages they would have" ("Journal," 10/10/1492).

Not only the sailors hoped to grow rich; the very backers of the expedition, the rulers of Spain, would not have ventured upon the enterprise without the hope of a profit; since the journal Columbus keeps is intended for them, signs of the presence of gold must appear on every page (lacking gold itself). Recalling, on the occasion of the third voyage, the organization of the first, Columbus says quite explicitly that gold was, in some sense, the lure he offered so that the monarchs would agree to finance him: "It was needful also to speak of the temporal gain therein, foreshadowed in the writings of so many wise men, worthy of credence, who wrote histories and related how in these parts there are great riches" ("Letter to the Sovereigns," 31/8/1498). On another occasion he says he has gathered and preserved gold "so that their Highnesses might be pleased and might thus judge this situation on the basis of a number of large stones filled with gold" ("Letter to Doña Juana de Torres," November 1500). Furthermore, Columbus is not mistaken when he imagines the importance of these motives: is his disgrace not due, at least in part, to the fact that there was not more gold in these islands? "Then was born the defaming and disparagement of the undertaking which had been begun before, because I had not immediately sent caravels laden with gold" ("Letter to the Sovereigns," 31/8/1498).

We know that a long dispute will divide Columbus and the sovereigns (and later a trial will be instituted between the heirs of both sides), one that bears precisely on the amount of profits the Admiral is authorized to take from the "Indies." Despite all this, greed is not Columbus's true motive: if wealth matters to him, it is because wealth signifies the acknowledgment of his role as discoverer; but he himself would prefer the rough garment of a monk. Gold is too human a value to interest Columbus to any real degree, and we must believe him when he writes, in the journal of the third voyage: "Our Lord knows well that I do not bear these sufferings to enrich myself, for, certainly I know that everything in this age is vain except what is done for the honor |

and service of God" (*Las Casas, Historia*, I, 146). Or at the end of his account of the fourth voyage: "I did not come on this voyage for gain, honor or wealth, this is certain, for then the hope of all such things was dead. I came to Your Highnesses with honest purpose and sincere zeal; and I do not lie" ("Lettera Rarissima," 7/7/1503).

What is this honest purpose? In the journal of the first voyage, Columbus articulates it frequently: he wants to meet the Grand Khan, or the Emperor of China, of whom Marco Polo has left an unforgettable portrait. "I am determined to go to the mainland and to the city of Quisay and to present Your Highnesses' letters to the Grand Khan, and to beg a reply and to come home with it" (21/10/1492). This objective is somewhat lost sight of subsequently, the present discoveries being so distracting in themselves, but it is never actually forgotten. But why this obsession, which seems almost childish? Because, again according to Marco Polo, "the Emperor of Cathay some time since sent for wise men to teach him the religion of Christ" ("Lettera Rarissima," 7/7/1503), and Columbus seeks the route that would permit this desire to be realized. Infinitely more than gold, the spread of Christianity is Columbus's heart's desire, and he has set forth his feelings in the case very explicitly, notably in a letter to the pope. His future voyage will be "to the glory of the Holy Trinity and to that of the holy Christian religion," and for this he "hopes for the victory of God the Eternal, as He has ever granted it to me in the past"; what he does is "great and magnifying for the glory and growth of the Holy Christian religion." This, then, is his goal: "I hope in Our Lord to be able to propagate His holy name and His Gospel throughout the universe" ("Letter to Pope Alexander VI," February 1502).

The universal victory of Christianity—this is the motive that animates Columbus, a profoundly pious man (he never sets sail on Sunday), who for this very reason regards himself as chosen, as charged with a divine mission, and who sees divine intervention everywhere, in the movement of the waves as in the wreck of his ship (on a Christmas night): "By many signal miracles God has shown Himself on the voyage" ("Journal," 15/3/1493).

Furthermore, the need for money and the desire to impose the true God are not mutually exclusive. There is even a relation of subordination between the two: one is a means, the other an end. In reality, Columbus has a more specific project than the exaltation of the Gospel in the universe, and the existence as well as the permanence of this

project is indicative of his mentality: a kind of Quixote a few centuries behind his times, Columbus aspires to set off on a crusade to liberate Jerusalem! It happens that the notion is preposterous in his era, and since he is penniless as well, no one is willing to listen to him. How can a man without resources who wishes to found a crusade realize his dream in the fifteenth century? All he need do is discover America in order to obtain his funds. Or rather, merely sail to China by the "direct" western route, since Marco Polo and other medieval writers have confirmed the fact that gold is "born" there in abundance.

The reality of this project is amply confirmed. On December 26, 1492, during the first voyage, Columbus reveals in his journal that he hopes to find gold, "and that in so great quantity that the Sovereigns within three years would undertake and prepare to go and conquer the Holy Places," for so, says he, "I declared to Your Highnesses that all the aim of this enterprise should be sent in the conquest of Jerusalem; and Your Highnesses smiled and said that it pleased you, and that even without this you had that strong desire." He refers again to this episode later on: "At the moment when I undertook to discover the Indies, it was with the intention of beseeching the King and the Queen, our Sovereigns, that they might determine to spend the revenues possibly accruing to them from the Indies for the conquest of Jerusalem; and it is indeed this thing which I have asked of them" ("Deed of Entail," 22/2/1498). This then was the project Columbus had set before the royal court, in order to seek the help necessary for his first expedition; as for Their Highnesses, they did not take it very seriously, and reserved the right to employ the potential profit of the undertaking for other purposes.

But Columbus does not forget his project and brings it up again in a letter to the pope: "This enterprise was undertaken in the intention of employing what would be gained from it in restoring the Holy See to the Holy Church. After having gone thither and having seen the land, I wrote to the King and to the Queen, My Sovereigns, that from that day for seven years I would require fifty thousand foot soldiers and five thousand horsemen for the conquest of the Holy See, and in the following five years fifty thousand more foot soldiers and five thousand more horse, which would come to ten thousand horse and one hundred thousand foot soldiers for the said conquest" (February 1502). Columbus does not surmise that the conquest will involve him continuously, but in an altogether different direction, very close to the lands he has

discovered, and with many fewer soldiers after all. Hence his appeal does not provoke many reactions: "The other most notorious matter, which cries aloud for redress, remains inexplicable to this moment" ("Lettera Rarissima," 7/7/1503). This is why, seeking to confirm his intention even after his own death, he draws up a deed of entail and gives instructions to his son (or to the latter's heirs): to collect as much money as possible so that, if the sovereigns abandon the project, he can "proceed with it alone and with as much might as he can muster" (20/2/1498).

Las Casas has left a famous portrait of Columbus, one that nicely situates his crusading obsession in the context of his profound religiosity: "When gold or other precious objects were brought to him, he entered his chapel and said, 'Let us thank Our Lord who made us worthy of discovering so much wealth.' He was a most jealous keeper of the honor of God; eager to convert the peoples and to see the seed and faith of Jesus Christ spread everywhere, and especially devoted to the hope that God would make him worthy of helping to win back the Holy Sepulchre; and in this devotion and the confidence which he had that God would help him in the discovery of this World which He promised, he begged Queen Isabella to make a vow that she would spend all the wealth gained by the Crown as a result of the discovery in winning back the land and the House of Jerusalem, which the Queen did" (*Historia*, 1, 2).

Not only did contacts with God interest Columbus much more than purely human affairs, but even his form of religiosity is quite archaic (for the period): it is no accident that the project of the crusades had been abandoned since the Middle Ages. Paradoxically, it will be a feature of Columbus's medieval mentality that leads him to discover America and inaugurate the modern era. (I must admit, and even assert, that my use of these two adjectives, *medieval* and *modern*, is anything but precise; yet I cannot do without them. Let them be understood first of all in their most ordinary sense, until the pages that follow can give them a more explicit content.) But, as we shall also see, Columbus himself is not a modern man, and this fact is pertinent to the course of the discovery, as though the man who was to give birth to a new world could not yet belong to it.

However, we may also discern in Columbus some features of a mentality closer to us. On one hand, then, he submits everything to an exterior and absolute ideal (the Christian religion), and every terres-

trial event is merely a means toward the realization of that ideal. On the other, however, he seems to find in the activity in which he is most successful, the discovery of nature a pleasure that makes this activity self-sufficient; it ceases to have the slightest utility, and instead of a means becomes an end. Just as for modern man a thing, an action, or a being is beautiful only if it finds its justification in itself, for Columbus "to discover" is an intransitive action. "I wish to see and discover the most that I can," he writes on October 19, 1492, and on December 31 of that year: "And he says that he wished not to depart until he had seen all that country which there was to the eastward, and gone along the whole coast"; it is sufficient that he be informed of the existence of a new island for him to be overcome by a craving to visit it. In the journal of the third voyage, we find these powerful sentences: "He says that he would abandon everything to discover more lands and to probe their secrets" (Las Casas, *Historia*, 1, 136). "What he most dearly desired, he says, was to discover more" (*ibid.*, 1, 146). At another moment he wonders: "I do not write how great will be the benefit to be derived hence. It is certain, Lord Princes, that when there are such lands there should be profitable things without number; but I tarried not in any harbor, because I sought to see the most countries that I could, to give the story of them to Your Highnesses" ("Journal," 27/11/1492). The profits which "should be" found there interest Columbus only secondarily: what counts are the "lands" and their discovery. This discovery seems in truth subject to a goal, which is the narrative of the voyage: one might say that Columbus has undertaken it all in order to be able to tell unheard-of stories, like Ulysses; but is not a travel narrative itself the point of departure, and not only the point of arrival, of a new voyage? Did not Columbus himself set sail because he had read Marco Polo's narrative?

Slavery in Africa

Slavery has historically been widespread in Africa. Systems of servitude and slavery were common in parts of Africa in ancient times, as they were in much of the rest of the ancient world.^[1] When the trans-Saharan slave trade, Indian Ocean slave trade and Atlantic slave trade (which started in the 16th century)^[2] began, many of the pre-existing local African slave systems began supplying captives for slave markets outside Africa.^{[3][4]} Slavery in contemporary Africa is still practised despite it being illegal.

In the relevant literature African slavery is categorized into indigenous slavery and export slavery, depending on whether or not slaves were traded beyond the continent.^[5] Slavery in historical Africa was practised in many different forms: Debt slavery, enslavement of war captives, military slavery, slavery for prostitution, and criminal slavery were all practised in various parts of Africa.^[6] Slavery for domestic and court purposes was widespread throughout Africa.^[7] Plantation slavery also occurred, primarily on the eastern coast of Africa and in parts of West Africa.^[8] The importance of domestic plantation slavery increased during the 19th century, due to the abolition of the Atlantic slave trade.^[9] Many African states dependent on the international slave trade reoriented their economies towards legitimate commerce worked by slave labour.^{[10][11]}

Forms of slavery

Multiple forms of slavery and servitude have existed throughout African history, and were shaped by indigenous practices of slavery as well as the Roman institution of slavery^[12] (and the later Christian views on slavery), the Islamic institutions of slavery via the Muslim slave trade, and eventually the Atlantic slave trade.^{[13][4]} Slavery was a part of the economic structure of African societies for many centuries, although the extent varied.^{[14][4]} Ibn Battuta, who visited the ancient kingdom of Mali in the mid-14th century, recounts that the local inhabitants vied with each other in the number of slaves and servants they had, and was himself given a slave boy as a "hospitality gift."^[15] In sub-Saharan Africa, the slave relationships were often complex, with rights and freedoms given to individuals held in slavery and restrictions on sale and treatment by their masters.^[16] Many communities had hierarchies between different types of slaves: for example, differentiating between those who had been born into slavery and those who had been captured through war.^[17]

"The slaves in Africa, I suppose, are nearly in the proportion of three to one to the freemen. They claim no reward for their services except food and clothing, and are treated with kindness or severity, according to the good or bad disposition of their masters. Custom, however, has established certain rules with regard to the treatment of slaves, which it is thought dishonourable to violate. Thus the domestic slaves, or such as are born in a man's own house, are treated with more lenity than those which are purchased with money. ... But these restrictions on the power of the master extend not to the care of prisoners taken in war, nor to that of slaves purchased with money. All these unfortunate beings are considered as strangers and foreigners, who have no right

to the protection of the law, and may be treated with severity, or sold to a stranger, according to the pleasure of their owners."

Travels in the Interior of Africa, Mungo Park, *Travels in the Interior of Africa* v. II, Chapter XXII – War and Slavery.

The forms of slavery in Africa were closely related to kinship structures.^[18] In many African communities, where land could not be owned, enslavement of individuals was used as a means to increase the influence a person had and expand connections.^[19] This made slaves a permanent part of a master's lineage, and the children of slaves could become closely connected with the larger family ties.^{[20][4]} Children of slaves born into families could be integrated into the master's kinship group and rise to prominent positions within society, even to the level of chief in some instances.^[17] However, stigma often remained attached, and there could be strict separations between slave members of a kinship group and those related to the master.^[19]

Chattel slavery

Chattel slavery is a specific servitude relationship where the slave is treated as the property of the owner.^[21] As such, the owner is free to sell, trade, or treat the slave as he would other pieces of property, and the children of the slave often are retained as the property of the master.^[22] There is evidence of long histories of chattel slavery in the Nile River valley, much of the Sahel and North Africa. Evidence is incomplete about the extent and practices of chattel slavery throughout much of the rest of the continent prior to written records by Arab or European traders, but it is thought to have been common and widely abusive.^{[22][23]}

Domestic service

Many slave relationships in Africa revolved around domestic slavery, where slaves would work primarily in the house of the master, but retain some freedoms.^[24] Domestic slaves could be considered part of the master's household and would not be sold to others without extreme cause.^[25] The slaves could own the profits from their labour (whether in land or in products), and could marry and pass the land on to their children in many cases.^{[17][26]}

Pawnship

Pawnship, or debt bondage slavery, involves the use of people as collateral to secure the repayment of debt.^[27] Slave labour is performed by the debtor, or a relative of the debtor (usually a child).^[28] Pawnship was a common form of collateral in West Africa.^[29] It involved the pledge of a person or a member of that person's family, to serve another person providing credit.^[30] Pawnship was related to, yet distinct from, slavery in most conceptualizations, because the arrangement could include limited, specific terms of service to be provided,^[31] and because kinship ties would protect the person from being sold into slavery.^[31] Pawnship was a common practice throughout West Africa prior to European contact, including among the Akan people, the Ewe people, the Ga people, the Yoruba people, and the Edo people^[32](in modified forms, it also existed among the Efik people, the Igbo people, the Ijaw people, and the Fon people).^{[33][34][35]}

Military slavery

Slaves for sacrifice at the Annual Customs of Dahomey – from *The history of Dahomy, an inland Kingdom of Africa*, 1793

Military slavery involved the acquisition and training of conscripted military units which would retain the identity of military slaves even after their service.^[36] Slave soldier groups would be run by a *Patron*, who could be the head of a government or an independent warlord, and who would send his troops out for money and his own political interests.^[36]

This was most significant in the Nile valley (primarily in Sudan and Uganda), with slave military units organized by various Islamic authorities,^[36] and with the war chiefs of Western Africa.^[37] The military units in Sudan were formed in the 1800s through large-scale military raiding in the area which is currently the countries of Sudan and South Sudan.^[36]

Moreover, a considerable number of the men born between 1800 and 1849 in West African regions (today Ghana and Burkina Faso) were abducted as slaves to serve in the army in Dutch Indonesia.^[38] Interestingly, soldiers were on average 3 cm taller than other West African population.^[39] Furthermore, data showed, West Africans were shorter than North Europeans but of almost equal height to South Europeans.^[40] This was mainly related to the quality of the nutrition and healthcare.^[41]

Slaves for sacrifice

Human sacrifice was common in West African states up to and during the 19th century. Although archaeological evidence is not clear on the issue prior to European contact, in those societies that practiced human sacrifice, slaves became the most prominent victims.^[4]

The Annual customs of Dahomey were the most notorious example of human sacrifice of slaves, where 500 prisoners would be sacrificed. Sacrifices were carried out all along the West African coast and further inland. Sacrifices were common in the Benin Empire, in what is now Ghana, and in the small independent states in what is now southern Nigeria. In the Ashanti Region, human sacrifice was often combined with capital punishment.^{[42][43][44]}

Local slave trade

Many nations such as the Bono State, Ashanti of present-day Ghana and the Yoruba of present-day Nigeria were involved in slave-trading.^[45] Groups such as the Imbangala of Angola and the Nyamwezi of Tanzania would serve as intermediaries or roving bands, waging war on African states to capture people for export as slaves.^[46] Historians John Thornton and Linda Heywood of Boston University have estimated that of the Africans captured and then sold as slaves to the New World in the Atlantic slave trade,^[47] around 90% were enslaved by fellow Africans who sold them to European traders.^[48] Henry Louis Gates, the Harvard Chair of African and African American Studies, has stated that "without complex business partnerships between African elites and European traders and commercial agents,^[49] the slave trade to the New World would have been impossible, at least on the scale it occurred."^[48]

The entire Bubi ethnic group descends from escaped intertribal slaves owned by various ancient West-central African ethnic groups.^[50]

Slavery practices throughout Africa[edit]

Malagasy slaves (Andevo) carrying Queen Ranavalona I of Madagascar

Like most other regions of the world, slavery and forced labour existed in many kingdoms and societies of Africa for hundreds of years.^{[51][16]} According to Ugo Kwokeji, early European reports of slavery throughout Africa in the 1600s are unreliable because they often conflated various forms of servitude as equal to chattel slavery.^[52]

The best evidence of slave practices in Africa come from the major kingdoms, particularly along the coast, and there is little evidence of widespread slavery practices in stateless societies.^{[4][16][17]} Slave trading was mostly secondary to other trade relationships; however, there is evidence of a trans-Saharan slave trade route from Roman times which persisted in the area after the fall of the Roman Empire.^[22] However, kinship structures and rights provided to slaves (except those captured in war) appears to have limited the scope of slave trading before the start of the trans-Saharan slave trade, Indian Ocean slave trade and the Atlantic slave trade.^[16]

Horn of Africa

See also: Slavery in Ethiopia and Slavery in Somalia

A 'servant-slave' woman in Mogadishu (1882–1883)

In the Horn of Africa, the Christian kings of the Ethiopian Empire often exported pagan Nilotic slaves from their western borderlands, or from newly conquered or reconquered lowland territories.^{[98][99]} The Somali and Afar Muslim sultanates, such as the medieval Adal Sultanate, through their ports also traded Zanj (Bantu) slaves who were captured from the hinterland.^{[100][101]}

Slaves in Ethiopia, 19th century.

Slavery, as practiced in Ethiopia, was essentially domestic and was geared more towards women; this was the trend for most of Africa as well.^[102] Women were transported across the Sahara, the Middle East, and the Mediterranean and the Indian Ocean trade more than men.^{[103][104]} Enslaved people served in the houses of their masters or mistresses, and were not employed to any significant extent for productive purpose.^[105] The enslaved were regarded as second-class members of their owners' family.^[106] The first attempt to abolish slavery in Ethiopia was made by Emperor Tewodros II (r. 1855–68),^[107] although the slave trade was not abolished legally until 1923 with Ethiopia's ascension to the League of Nations.^[108] Anti-Slavery Society estimated there were 2 million slaves in the early 1930s, out of an estimated population of between 8 and 16 million.^{[109][110]} Slavery continued in Ethiopia until the Italian invasion in October 1935, when the institution was abolished by order of the Italian occupying forces.^[111] In response to pressure by Western Allies of World War II, Ethiopia officially abolished slavery and involuntary servitude after having regained its independence in 1942.^{[112][113]} On 26 August 1942, Haile Selassie issued a proclamation outlawing slavery.