

PART FOUR

The Early Modern World

1450–1750



Contents

Chapter 13. Political Transformations: Empires and Encounters, 1450–1750

Chapter 14. Economic Transformations: Commerce and Consequence, 1450–1750

Chapter 15. Cultural Transformations: Religion and Science, 1450–1750

THE BIG PICTURE

Debating the Character of an Era

For the sake of clarity and coherence, historians often characterize a particular period of time in a brief phrase—the age of First Civilizations, the age of empires, the era of revolutions, and so on. Though useful and even necessary, such capsule descriptions leave a lot out and vastly oversimplify what actually happened. Historical reality is always more messy, more complicated, and more uncertain than any shorthand label can convey. Such is surely the case when we examine the three centuries spanning the years from roughly 1450 to 1750.

An Early Modern Era?

Those three centuries, which are addressed in Chapters 13 through 15, are conventionally labeled as “the early modern era.” In using this term, historians are suggesting that during these three centuries we can find some initial signs or markers of the modern world, such as those described at the end of Chapter 12: the beginnings of genuine globalization, elements of distinctly modern societies, and a growing European presence in world affairs.

The most obvious expression of globalization, of course, lay in the oceanic journeys of European explorers and the European conquest and colonial settlement of the Americas. The Atlantic slave trade linked Africa permanently to the Western Hemisphere, while the global silver trade allowed Europeans to use New World precious metals to buy their way into ancient Asian trade routes. The massive transfer of plants, animals, diseases, and people, known to historians as the Columbian exchange, created wholly new networks of interaction across both the Atlantic and Pacific oceans, with enormous global implications. Missionaries carried Christianity far beyond Europe, allowing it to become a genuinely world religion, with a presence in the Americas, China, Japan, the Philippines, and south-central Africa. Other threads in the emerging global web were also woven as Russians marched across Siberia to the Pacific, as China expanded deep into Inner Asia, and as the Ottoman Empire encompassed much of the Middle East, North Africa, and southeastern Europe (see Chapter 13).

Scattered signs of what later generations thought of as “modernity” appeared in various places around the world. The most obviously modern cultural development took place in Europe, where the Scientific Revolution transformed, at least for a few, their view of the world, their approach to knowledge, and their understanding of traditional Christianity. Demographically, China, Japan, India, and Europe experienced the beginnings of modern population growth as Eurasia recovered from the Black Death and Mongol wars and as the foods of the Americas—corn and potatoes, for

example—provided nutrition to support larger numbers. World population more than doubled between 1400 and 1800 (from about 374 million to 968 million), even as the globalization of disease produced a demographic catastrophe in the Americas and the slave trade limited African population growth. More highly commercialized economies centered in large cities developed in various parts of Eurasia and the Americas. By the early eighteenth century, for example, Japan was one of the most urbanized societies in the world, with Edo (Tokyo) housing more than a million inhabitants and ranking as the world's largest city. In China, Southeast Asia, India, and across the Atlantic basin, more and more people found themselves, sometimes willingly and at other times involuntarily, producing for distant markets rather than for the use of their local communities.

Stronger and more cohesive states represented yet another global pattern as they incorporated various local societies into larger units while actively promoting trade, manufacturing, and a common culture within their borders. France, the Dutch Republic, Russia, Morocco, the Mughal Empire, Vietnam, Burma, Siam, and Japan all represent this kind of state.¹ Their military power likewise soared as the “gunpowder revolution” kicked in around the world. Thus large-scale empires proliferated across Asia and the Middle East, while various European powers carved out new domains in the Americas. Within these empires, human pressures on the land intensified as forests were felled, marshes drained, and the hunting grounds of foragers and the grazing lands of pastoralists were confiscated for farming or ranching.

A Late Agrarian Era?

All of these developments give some validity to the notion of an early modern era. But this is far from the whole story, and it may be misleading if it suggests that European world domination and more fully modern societies were a sure thing, an inevitable outgrowth of early modern developments. In fact, that future was far from clear in 1750.

Although Europeans ruled the Americas and controlled the world's sea routes, their political and military power in mainland Asia and Africa was very limited. Eighteenth-century China and Japan strictly controlled the European missionaries and merchants who operated in their societies, and African authorities frequently set the terms under which the slave trade was conducted. Islam, not Christianity, was the most rapidly spreading faith in much of Asia and Africa, and in 1750 Europe, India, and China were roughly comparable in their manufacturing output. In short, it was not obvious that Europeans would soon dominate the planet. Moreover, populations and economies had surged at various points in the past, only to fall back again in a cyclical pattern. Nothing guaranteed that the early modern surge would be any more lasting than the others.

Nor was there much to suggest that anything approaching modern industrial society was on the horizon. Animal and human muscles, wind, and water still provided almost all of the energy that powered human economies. Handicraft techniques

of manufacturing had nowhere been displaced by factory-based production or steam power. Long-established elites, not middle-class upstarts, everywhere provided leadership and enjoyed the greatest privileges, while rural peasants, not urban workers, represented the primary social group in the lower classes. Kings and nobles, not parliaments and parties, governed. Female subordination was assumed to be natural almost everywhere. While the texture of patriarchy varied among cultures and fluctuated over time, nowhere had ideas of gender equality taken root. Modern society, with its promise of liberation from ancient inequalities and from mass poverty, hardly seemed around the corner.

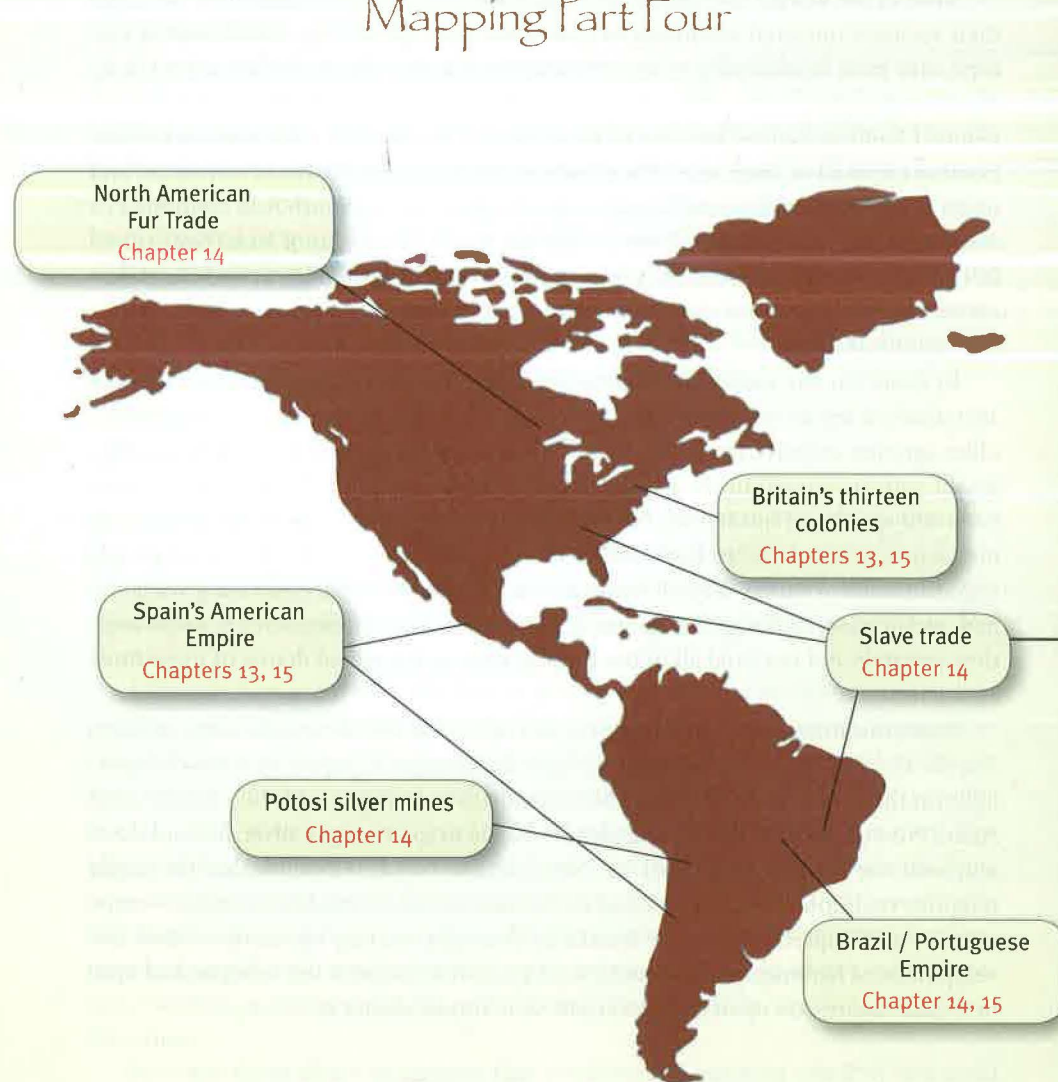
Most of the world's peoples, in fact, continued to live in long-established ways, and their societies operated according to traditional principles. Kings ruled most of Europe, and male landowning aristocrats remained at the top of the social hierarchy. Another change in ruling dynasties occurred in China, while that huge country affirmed Confucian values and a social structure that privileged landowning and office-holding elites, all of them men. Most Indians practiced some form of Hinduism and owed their most fundamental loyalty to local castes, even as South Asia continued its centuries-long incorporation into the Islamic world. The realm of Islam maintained its central role in the Eastern Hemisphere as the Ottoman Empire revived the political fortunes of Islam, and the religion sustained its long-term expansion into Africa and Southeast Asia.

In short, for the majority of humankind, the three centuries between 1450 and 1750 marked less an entry into the modern era than the continuing development of older agrarian societies. It was as much a late agrarian era as an early modern age. Persistent patterns rooted in the past characterized that period, along with new departures and sprouts of modernity. Nor was change always in the direction of what we now regard as “modern.” In European, Islamic, and Chinese societies alike, some people urged a return to earlier ways of living and thinking rather than embracing what was new and untried. Although Europeans were increasingly prominent on the world stage, they certainly did not hold all of the leading roles in the global drama of these three centuries.

From this mixture of what was new and what was old during the early modern era, the three chapters that follow highlight the changes. Chapter 13 turns the spotlight on the new empires of those three centuries—European, Middle Eastern, and Asian. New global patterns of long-distance trade in spices, sugar, silver, fur, and slaves represent the themes of Chapter 14. New cultural trends—both within the major religious traditions of the world and in the emergence of modern science—come together in Chapter 15. With the benefit of hindsight, we may see many of these developments as harbingers of a modern world to come, but from the viewpoint of 1700 or so, the future was open and uncertain, as it almost always is.



Mapping Part Four



Economic Transformations

Commerce and Consequence

1450–1750



Europeans and Asian Commerce

A Portuguese Empire of Commerce
Spain and the Philippines
The East India Companies
Asians and Asian Commerce

Silver and Global Commerce

The “World Hunt”: Fur in Global Commerce

Commerce in People: The Atlantic Slave Trade

The Slave Trade in Context
The Slave Trade in Practice
Consequences: The Impact of the Slave Trade in Africa

Reflections: Economic Globalization — Then and Now

Portrait: Ayuba Suleiman Diallo, To Slavery and Back

Considering the Evidence

Documents: Voices from the Slave Trade
Visual Sources: Exchange and Status in the Early Modern World

“I have come full circle back to my destiny: from Africa to America and back to Africa. I could hear the cries and wails of my ancestors. I weep with them and for them.”¹ This is what an African American woman from Atlanta wrote in 2002 in the guest book of the Cape Coast Castle, one of the many ports of embarkation for slaves located along the coast of Ghana in West Africa. There she no doubt saw the whips and leg irons used to discipline the captured Africans as well as the windowless dungeons in which hundreds were crammed while waiting for the ships that would carry them across the Atlantic to the Americas. Almost certainly she also caught sight of the infamous “gate of no return,” through which the captives departed to their new life as slaves.

THIS VISITOR’S EMOTIONAL ENCOUNTER WITH THE LEGACY OF THE ATLANTIC SLAVE TRADE reminds us of the enormous significance of this commerce in human beings for the early modern world and of its continuing echoes even in the twenty-first century. The slave trade, however, was only one component of those international networks of exchange that shaped human interactions during the centuries between 1450 and 1750. Europeans now smashed their way into the ancient spice trade of the Indian Ocean, developing new relationships with Asian societies as a result. Silver, obtained from mines in Spanish America, enriched Western Europe, even as much of it made its way to China, where it allowed Europeans to participate more fully in the rich commerce of East Asia. Furs from North America and Siberia found a ready market in Europe and China, while the hunting and

The Atlantic Slave Trade: This eighteenth-century French painting shows the sale of slaves at Goree, a major slave trading port in what is now Dakar in Senegal. A European merchant and an African authority figure negotiate the arrangement, while the shackled victims themselves wait for their fate to be decided. (Bibliothèque des Arts Décoratifs, Paris/Archives Charmet/The Bridgeman Art Library)

trapping of those fur-bearing animals transformed both natural environments and human societies. Despite their growing prominence in long-distance exchange, Europeans were far from the only active traders. Southeast Asians, Chinese, Indians, Armenians, Arabs, and Africans likewise played major roles in the making of the world economy during the early modern era.

Thus commerce joined empire as the twin creators of a global network during these centuries. Together they gave rise to new relationships, disrupted old patterns, brought distant peoples into contact with one another, enriched some, and impoverished or enslaved others. From the various “old worlds” of the premodern era, a single “new world” emerged—slowly, amid much suffering, and accompanied by growing inequalities. What was gained and what was lost in the transformations born of global commerce have been the subject of great controversy ever since.

SEEKING THE MAIN POINT

In what different ways did global commerce transform human societies and the lives of individuals during the early modern era?

Europeans and Asian Commerce

Schoolchildren everywhere know that European empires in the Western Hemisphere grew out of an accident—Columbus’s unknowing encounter with the Americas—and that new colonial societies and new commercial connections across the Atlantic were the result. In Asia, it was a very different story. The voyage (1497–1499) of the Portuguese mariner Vasco da Gama, in which Europeans sailed to India for the first time, was certainly no accident. It was the outcome of a deliberate, systematic, century-long Portuguese effort to explore a sea route to the East, by creeping slowly down the West African coast, around the tip of South Africa, up the East African coast, and finally across the Indian Ocean to Calicut in southern India in 1498. There Europeans encountered an ancient and rich network of commerce that stretched from East Africa to China. They were certainly aware of the wealth of that commercial network, but largely ignorant of its workings.

The most immediate motivation for this massive effort was the desire for tropical spices—cinnamon, nutmeg, mace, cloves, and, above all, pepper—which were widely used as condiments and preservatives and were sometimes regarded as aphrodisiacs. A fifteenth-century English book declared: “Pepper [from Java] is black and has a good smack, And every man doth buy it.”² Other products of the East, such as Chinese silk, Indian cottons, rhubarb for medicinal purposes, emeralds, rubies, and sapphires, also were in great demand.

Underlying this growing interest in Asia was the more general recovery of European civilization following the disaster of the Black Death in the early fourteenth century. During the fifteenth century, Europe’s population was growing again, and its national monarchies—in Spain, Portugal, England, and France—were learning how to tax their subjects more effectively and to build substantial military forces equipped with gunpowder weapons. Its cities were growing too. Some of them—in England,

A Map of Time

Early 15th century	Beginning of Portuguese voyages along the coast of West Africa
1440s	First European export of slaves from West Africa
1492	Columbus reaches the Americas
1497	Vasco da Gama reaches India
1546	Founding of Potosi as silver mining town in Bolivia
1565	Beginning of Spanish takeover of the Philippines
1570s	Beginning of silver shipments from Mexico to Manila
17th century	Russian conquest of Siberia
1601–1602	British and Dutch East India companies established in Asia
18th century	Peak of the trans-Atlantic slave trade
1750s	British begin military conquest of India

the Netherlands, and northern Italy, for example—were becoming centers of international commerce, giving birth to economies based on market exchange, private ownership, and the accumulation of capital for further investment.

For many centuries, Eastern goods had trickled into the Mediterranean through the Middle East from the Indian Ocean commercial network. From the viewpoint of an increasingly dynamic Europe, several major problems accompanied this pattern of trade. First, of course, the source of supply for these much-desired goods lay solidly in Muslim hands. Most immediately, Muslim Egypt was the primary point of transfer into the Mediterranean basin and its European customers. The Italian commercial city of Venice largely monopolized the European trade in Eastern goods, annually sending convoys of ships to Alexandria in Egypt. Venetians resented the Muslim monopoly on Indian Ocean trade, and other European powers disliked relying on Venice as well as on Muslims. Circumventing these monopolies was yet another impetus—both religious and political—for the Portuguese to attempt a sea route to India that bypassed both Venetian and Muslim intermediaries. In addition, many Europeans of the time were persuaded that a mysterious Christian monarch, known as Prester John, ruled somewhere in Asia or Africa. Joining with his mythical kingdom to continue the Crusades and combat a common Islamic enemy was likewise a goal of the Portuguese voyages.

A further problem for Europeans lay in paying for Eastern goods. Few products of an economically less developed Europe were attractive in Eastern markets. Thus Europeans were required to pay cash—gold or silver—for Asian spices or textiles. This persistent trade deficit contributed much to the intense desire for precious metals

■ Causation
What drove European involvement in the world of Asian commerce?



Map 14.1 Europeans in Asia in the Early Modern Era
The early modern era witnessed only very limited territorial control by Europeans in Asia. Trade, rather than empire, was the chief concern of the Western newcomers, who were not, in any event, a serious military threat to major Asian states.

that attracted early modern European explorers, traders, and conquerors. Portuguese voyages along the West African coast, for example, were seeking direct access to African goldfields. The enormously rich silver deposits of Mexico and Bolivia provided at least a temporary solution to this persistent European problem.

First the Portuguese and then the Spanish, French, Dutch, and British found their way into the ancient Asian world of Indian Ocean commerce (see Map 14.1). How they behaved in that world and what they created there differed considerably among the various European countries, but collectively they contributed much to the new regime of globalized trade.

A Portuguese Empire of Commerce

The arena of Indian Ocean commerce into which Vasco da Gama and his Portuguese successors sailed was a world away from anything they had known. It was vast, both in geographic extent and in the diversity of those who participated in it. East Africans, Arabs, Persians, Indians, Malays, Chinese, and others traded freely. Most of them were Muslims, though hailing from many separate communities, but Hindus, Christians, Jews, and Chinese likewise had a role in this commercial network. Had the Portuguese sought simply to participate in peaceful trading, they certainly could have done so, but it was quickly apparent that European trade goods were crude and

■ Connection
To what extent did the Portuguese realize their own goals in the Indian Ocean?

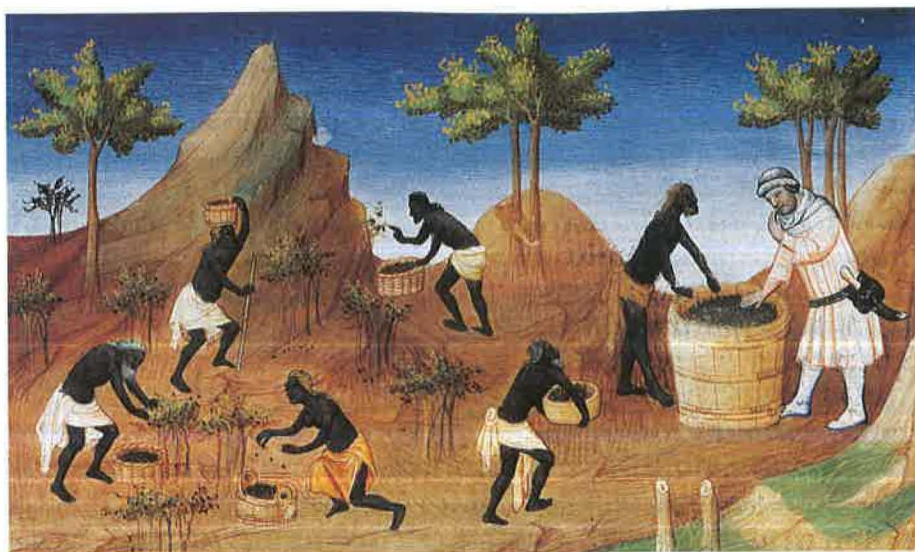
unattractive in Asian markets and that Europeans would be unable to compete effectively. Moreover, the Portuguese soon learned that most Indian Ocean merchant ships were not heavily armed and certainly lacked the onboard cannons that Portuguese ships carried. Since the withdrawal of the Chinese fleet from the Indian Ocean early in the fifteenth century, no major power was in a position to dominate the sea lanes, and the many smaller-scale merchants generally traded openly, although piracy was sometimes a problem.

Given these conditions, the Portuguese saw an opening, for their ships could out-gun and outmaneuver competing naval forces, while their onboard cannons could devastate coastal fortifications. Although their overall economy lagged behind that of Asian producers, Europeans had more than caught up in the critical area of naval technology and naval warfare. This military advantage enabled the Portuguese to quickly establish fortified bases at several key locations within the Indian Ocean world—Mombasa in East Africa, Hormuz at the entrance to the Persian Gulf, Goa on the west coast of India, Malacca in Southeast Asia, and Macao on the south coast of China. With the exception of Macao, which had been obtained through bribery and negotiations with Chinese authorities, these Portuguese bases were obtained forcibly against small and weak states. In Mombasa, for example, the commander of a Portuguese fleet responded to local resistance in 1505 by burning and sacking the city, killing some 1,500 people, and seizing large quantities of cotton and silk textiles and carpets. The king of Mombasa wrote a warning to a neighboring city:

This is to inform you that a great lord has passed through the town, burning it and laying it waste. He came to the town in such strength and was of such a cruelty that he spared neither man nor woman, or old nor young—nay, not even the smallest child. . . . Nor can I ascertain nor estimate what wealth they have taken from the town.³

What the Portuguese created in the Indian Ocean is commonly known as a “trading post empire,” for they aimed to control commerce, not large territories or populations, and to do so by force of arms rather than by economic competition. Seeking to monopolize the spice trade, the Portuguese king grandly titled himself “Lord of the Conquest, Navigation, and Commerce of Ethiopia, Arabia, Persia, and India.” Portuguese authorities in the East tried to require all merchant vessels to purchase a *cartaz*, or pass, and to pay duties of 6 to 10 percent on their cargoes. They partially blocked the traditional Red Sea route to the Mediterranean and for a century or so monopolized the highly profitable route around Africa to Europe. Even so, they never succeeded in controlling much more than half of the spice trade to Europe.⁴

Failing to dominate Indian Ocean commerce as they had hoped, the Portuguese gradually assimilated themselves to its ancient patterns. They became heavily involved in carrying Asian goods to Asian ports, selling their shipping services because they were largely unable to sell their goods. Even in their major settlements, the



The Spice Trade

For thousands of years, spices were a major trade item in the Indian Ocean commercial network, as this fifteenth-century French depiction of the gathering of pepper in southern India illustrates. In the early modern era, Europeans gained direct access to this ancient network for the first time. (Bibliothèque nationale de France)

Portuguese were outnumbered by Asian traders, and many married Asian women. Hundreds of Portuguese escaped the control of their government altogether and settled in Asian or African ports, where they learned local languages, sometimes converted to Islam, and became simply one more group in the diverse trading culture of the East.

By 1600, the Portuguese trading post empire was in steep decline. This small European country was overextended, and rising Asian states such as Japan, Burma, Mughal India, Persia, and the sultanate of Oman actively resisted Portuguese commercial control. Unwilling to accept a dominant Portuguese role in the Indian Ocean, other European countries also gradually contested Portugal's efforts to monopolize the rich spice trade to Europe.

Spain and the Philippines

■ Comparison

How did the Portuguese, Spanish, Dutch, and British initiatives in Asia differ from one another?

Spain was the first to challenge Portugal's position. As precious and profitable spices began to arrive in Europe on Portuguese ships in the early sixteenth century, the Spanish soon realized that they were behind in the race to gain access to the riches of the East. In an effort to catch up, they established themselves on what became the Philippine Islands, named after the Spanish king Philip II. The Spanish first encountered the region during the famous round-the-world voyage (1519–1521) of Ferdinand Magellan, a Portuguese mariner sailing on behalf of the Spanish Crown. There they

found an archipelago of islands, thousands of them, occupied by culturally diverse peoples and organized in small and highly competitive chiefdoms. One of the local chiefs later told the Spanish: "There is no king and no sole authority in this land; but everyone holds his own view and opinion, and does as he prefers."⁵ Some were involved in tribute trade with China, and a small number of Chinese settlers lived in the port towns. Nonetheless, the region was of little interest to the governments of China and Japan, the major powers in the area.

These conditions—proximity to China and the spice islands, small and militarily weak societies, the absence of competing claims—encouraged the Spanish to establish outright colonial rule on the islands, rather than to imitate a Portuguese-style trading post empire. Small-scale military operations, gunpowder weapons, local alliances, gifts and favors to chiefs, and the pageantry of Catholic ritual all contributed to a relatively easy and often bloodless Spanish takeover of the islands in the century or so after 1565. They remained a Spanish colonial territory until the end of the nineteenth century, when the United States assumed control following the Spanish-American War of 1898.

Accompanying Spanish rule was a major missionary effort, which turned Filipino society into the only major outpost of Christianity in Asia. That effort also opened up a new front in the long encounter of Christendom and Islam, for on the southern island of Mindanao, Islam was gaining strength and provided an ideology of resistance to Spanish encroachment for 300 years. Indeed Mindanao remains a contested part of the Philippines into the twenty-first century.

Beyond the missionary enterprise, other features of Spanish colonial practice in the Americas found expression in the Philippines. People living in scattered settlements were persuaded or forced to relocate into more concentrated Christian communities. Tribute, taxes, and unpaid labor became part of ordinary life. Large landed estates emerged, owned by Spanish settlers, Catholic religious orders, or prominent Filipinos. Women who had played major roles as ritual specialists, healers, and midwives were now displaced by male Spanish priests, and their ceremonial instruments were deliberately defiled and disgraced. Short-lived revolts and flight to interior mountains were among the Filipino responses to colonial oppression.

Yet others fled to Manila, the new capital of the colonial Philippines. By 1600, it had become a flourishing and culturally diverse city of more than 40,000 inhabitants and was home to many Spanish settlers and officials and growing numbers of Filipino migrants. Its rising prosperity also attracted some 3,000 Japanese and more than 20,000 Chinese. Serving as traders, artisans, and sailors, the Chinese in particular became an essential element in the Spanish colony's growing economic relationship with China; however, their economic prominence and their resistance to conversion earned them Spanish hostility and clearly discriminatory treatment. Periodic Chinese revolts, followed by expulsions and massacres, were the result. On one occasion in 1603, the Spanish killed about 20,000 people, nearly the entire Chinese population of the island.

The East India Companies

Change

To what extent did the British and Dutch trading companies change the societies they encountered in Asia?

A European View of Asian Commerce

The various East India companies (British, French, and Dutch) represented the major vehicle for European commerce in Asia during the early modern era. This wall painting, dating from 1778 and titled *The East Offering Its Riches to Britannia*, hung in the main offices of the British East India Company. (© British Library Board)



Far more important than the Spanish as European competitors for the spice trade were the Dutch and English, both of whom entered Indian Ocean commerce in the early seventeenth century. Together they quickly overtook and displaced the Portuguese, often by force, even as they competed vigorously with each other as well. These rising Northern European powers were both militarily and economically stronger than the Portuguese. During the sixteenth century, the Dutch had become a highly commercialized and urbanized society, and their business skills and maritime shipping operations were the envy of Europe. Around 1600, both the British and the Dutch, unlike the Portuguese, organized their Indian Ocean ventures through private trading companies, which were able to raise money and share risks among a substantial number of merchant investors. The British East India Company and the Dutch East India Company received charters from their respective governments granting them trading monopolies and the power to make war and to govern conquered peoples. Thus they established their own parallel and competing trading post empires, with the Dutch focused on the islands of Indonesia and the English on India. Somewhat later, a French company also established settlements in the Indian Ocean basin.

Operating in a region of fragmented and weak political authority, the Dutch acted to control not only the shipping but also the production of cloves, cinnamon, nutmeg, and mace. With much bloodshed, the Dutch seized control of a number of small spice-producing islands, forcing their people to sell only to the Dutch and destroying the crops of those who refused. On the Banda Islands, famous for their nutmeg, the Dutch killed, enslaved, or left to starve virtually the entire population of some 15,000 people and then replaced them with Dutch planters, using a slave labor force to produce the nutmeg crop. One Indonesian sultan asked a Dutch commander, “Do

you believe that God has preserved for your trade alone islands which lie so far from your homeland?”⁶ Apparently they did. And for a time in the seventeenth century, the Dutch were able to monopolize the trade in nutmeg, mace, and cloves and to sell these spices in Europe and India at fourteen to seventeen times the price they paid in Indonesia.⁷ While Dutch profits soared, the local economy of the Spice Islands was shattered, and their people were impoverished.

The Dutch East India Company also established itself briefly on the large island of Taiwan, off the coast of southern China, between 1624 and 1662, hoping to produce deerskins, rice, and sugar for export.

Finding the local people unwilling to take part in commercial agriculture, the Dutch opened the island to large-scale Chinese immigration. Thus under a regime of Dutch and Chinese “co-colonization,” Taiwan became ethnically Chinese. Later in the century, Chinese forces expelled the Dutch, bringing Taiwan into China politically as well. And so Taiwan emerged as a place of intersection between European and Chinese expansion in the early modern era.⁸

The British East India Company operated differently than its Dutch counterpart. Less well financed and less commercially sophisticated, the British were largely excluded from the rich Spice Islands by the Dutch monopoly. Thus they fell back on India, where they established three major trading settlements during the seventeenth century: Bombay (now Mumbai), on India’s west coast, and Calcutta and Madras, on the east coast. Although British naval forces soon gained control of the Arabian Sea and the Persian Gulf, largely replacing the Portuguese, on land they were no match for the powerful Mughal Empire, which ruled most of the Indian subcontinent. Therefore, the British were unable to practice “trade by warfare,” as the Dutch did in Indonesia.⁹ Rather they secured their trading bases with the permission of Mughal authorities or local rulers, with substantial payments and bribes as the price of admission to the Indian market. When some independent English traders plundered a Mughal ship in 1636, local authorities detained British East India Company officials for two months and forced them to pay a whopping fine. Although pepper and other spices remained important in British trade, British merchants came to focus much more heavily on Indian cotton textiles, which were becoming widely popular in England and its American colonies. Hundreds of villages in the interior of southern India became specialized producers for this British market.

Like the Portuguese before them, both the Dutch and English became heavily involved in trade within Asia. The profits from this “carrying trade” enabled them to purchase Asian goods without paying for them in gold or silver from Europe. Dutch and English traders also began to deal in bulk goods for a mass market—pepper, textiles, and later, tea and coffee—rather than just luxury goods for an elite market. In the second half of the eighteenth century, both the Dutch and British trading post empires slowly evolved into a more conventional form of colonial domination, in which the British came to rule India and the Dutch controlled Indonesia.

Asians and Asian Commerce

The attention of historians often falls disproportionately on what is new. Although European commerce in the Indian Ocean and the South China Sea certainly qualifies as “something new,” the European presence was far less significant in Asia than it was in the Americas or Africa during these centuries. European political control was limited to the Philippines, parts of Java, and a few of the Spice Islands. The small Southeast Asian state of Siam was able to expel the French in 1688, outraged by their aggressive religious efforts at conversion and their plotting to extend French influence. To the great powers of Asia—Mughal India, China, and Japan—Europeans represented no

real military threat and played minor roles in their large and prosperous economies. Japan provides a fascinating case study in the ability of major Asian powers to control the European intruders.

When Portuguese traders and missionaries first arrived in that island nation in the mid-sixteenth century, soon followed by Spanish, Dutch, and English merchants, Japan was plagued by endemic conflict among numerous feudal lords, known as *daimyo*, each with his own cadre of *samurai* warriors. In these circumstances, the European newcomers found a hospitable welcome, for their military technology, shipbuilding skills, geographic knowledge, commercial opportunities, and even religious ideas proved useful or attractive to various elements in Japan's fractious and competitive society. The second half of the sixteenth century, for example, witnessed the growth of a substantial Christian movement, with some 300,000 converts and a Japanese-led church.

By the early seventeenth century, however, a series of remarkable military figures had unified Japan politically, under the leadership of a supreme military commander known as the *shogun*, who hailed from the Tokugawa clan. With the end of Japan's civil wars, successive shoguns came to view Europeans as a threat to the country's newly established unity rather than an opportunity. They therefore expelled Christian missionaries and violently suppressed the practice of Christianity. This policy included the execution, often under torture, of some sixty-two missionaries and thousands of Japanese converts. Shogunate authorities also forbade Japanese from traveling abroad and banned most European traders altogether, permitting only the Dutch, who appeared less interested in spreading Christianity, to trade at a single site. Thus, for two centuries (1650–1850), Japanese authorities of the Tokugawa shogunate largely closed their country off from the emerging world of European commerce, although they maintained their trading ties to China and Korea.

Despite the European naval dominance in the Indian Ocean, Asian merchants did not disappear. Arab, Indian, Chinese, Javanese, Malay, Cham, and other traders benefited from the upsurge in seaborne commerce. Resident communities of Chinese merchants inhabited many Southeast Asian port cities and dominated the growing spice trade between that region and China. Southeast Asian merchants, many of them women, continued a long tradition of involvement in international trade. Malay proverbs from the sixteenth century, for example, encouraged “teaching daughters how to calculate and make a profit.”¹⁰ Overland trade within Asia remained wholly in Asian hands and grew considerably. Christian merchants from Armenia were particularly active in the commerce linking Europe, the Middle East, and Central Asia. Tens of thousands of Indian merchants and moneylenders, mostly Hindus representing sophisticated family firms, lived throughout Central Asia, Persia, and Russia, thus connecting this vast region to markets in India. These international Asian commercial networks, equivalent in their commercial sophistication to those of Europe, continued to operate successfully even as Europeans militarized the seaborne commerce of the Indian Ocean.

Within India, large and wealthy family firms, such as the one headed by Vijri Vora during the seventeenth century, were able to monopolize the buying and selling of particular products, such as pepper or coral, and thus dictate terms and prices to the European trading companies. “He knoweth that wee must sell,” complained one English trader about Vora, “and so beats us downe till we come to his owne rates.” Furthermore, Vora was often the only source of loans for the cash-strapped Europeans, forcing them to pay interest rates as high as 12 to 18 percent annually. Despite their resentments, Europeans had little choice, because “none but Virji Vora hath moneye to lend or will lend.”¹¹

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Silver and Global Commerce

Even more than the spice trade of Eurasia, it was the silver trade that gave birth to a genuinely global network of exchange (see Map 14.2). As one historian put it, silver “went round the world and made the world go round.”¹² The mid-sixteenth-century discovery of enormously rich silver deposits in Bolivia, and simultaneously in Japan, suddenly provided a vastly increased supply of that precious metal. Spanish America alone produced perhaps 85 percent of the world's silver during the early modern era. Spain's sole Asian colony, the Philippines, provided a critical link in this emerging network of global commerce. Manila, the colonial capital of the Philippines, was the destination of annual Spanish shipments of silver, which were drawn from the rich mines of Bolivia, transported initially to Acapulco in Mexico, and from

■ Connection

What was the world historical importance of the silver trade?

Map 14.2 The Global Silver Trade

Silver was one of the first major commodities to be exchanged on a genuinely global scale.



there shipped across the Pacific to the Philippines. This trade was the first direct and sustained link between the Americas and Asia, and it initiated a web of Pacific commerce that grew steadily over the centuries.

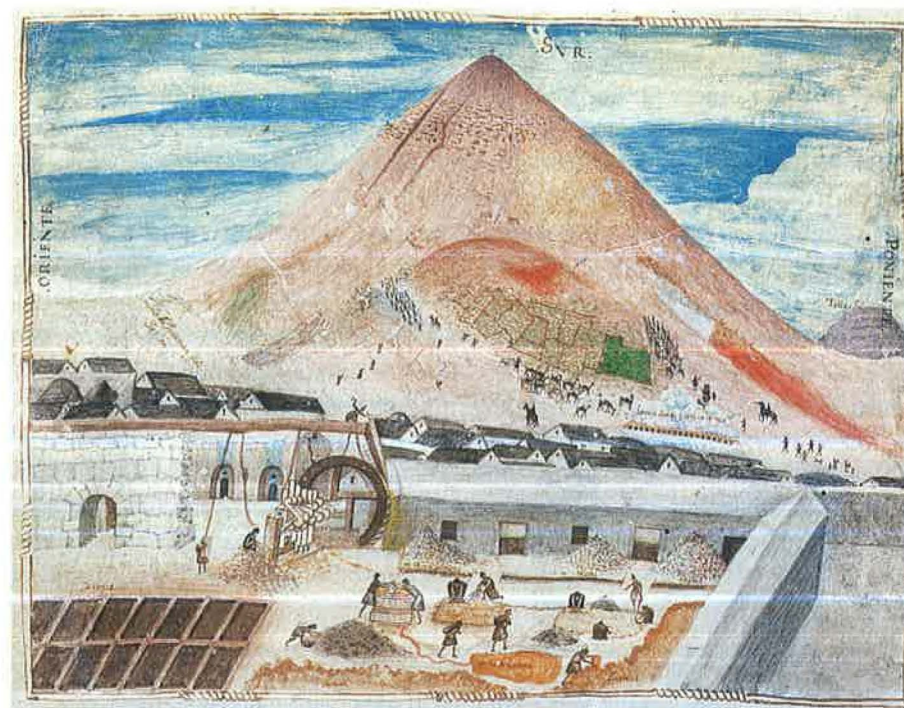
At the heart of that Pacific web, and of early modern global commerce generally, was China's huge economy, and especially its growing demand for silver. In the 1570s, Chinese authorities consolidated a variety of tax levies into a single tax, which its huge population was now required to pay in silver. This sudden new demand for the white metal caused its value to skyrocket. It meant that foreigners with silver could now purchase far more of China's silks and porcelains than before.

This demand set silver in motion around the world, with the bulk of the world's silver supply winding up in China and much of the rest elsewhere in Asia. The routes by which this "silver drain" operated were numerous. Chinese, Portuguese, and Dutch traders flocked to Manila to sell Chinese goods in exchange for silver. European ships carried Japanese silver to China. Much of the silver shipped across the Atlantic to Spain was spent in Europe generally and then used to pay for the Asian goods that the French, British, and Dutch so greatly desired. Silver paid for some African slaves and for spices in Southeast Asia. The standard Spanish silver coin, known as a "piece of eight," was used by merchants in North America, Europe, India, Russia, and West Africa as a medium of exchange. By 1600, it circulated widely in southern China. A Portuguese merchant in 1621 noted that silver "wanders throughout all the world . . . before flocking to China, where it remains as if at its natural center."¹³

In its global journeys, silver transformed much that it touched. At the world's largest silver mine in what is now Bolivia, the city of Potosí arose from a barren landscape high in the Andes, a ten-week mule trip away from Lima. "New people arrive by the hour, attracted by the smell of silver," commented a Spanish observer in the 1570s. With 160,000 people, Potosí became the largest city in the Americas and equivalent in size to London, Amsterdam, or Seville. Its wealthy European elite lived in luxury, with all the goods of Europe and Asia at their disposal. Meanwhile, the city's Native American miners worked in conditions so horrendous that some families held funeral services for men drafted to work the mines. One Spanish priest referred to Potosí as a "portrait of hell."¹⁴ The environment too suffered, as highly intensive mining techniques caused severe deforestation, soil erosion, and flooding.

But the silver-fueled economy of Potosí also offered opportunity, not least to women. Spanish women might rent out buildings they owned for commercial purposes or send their slaves into the streets as small-scale traders, earning a few pesos for the household. Those less well-to-do often ran stores, pawnshops, bakeries, and taverns. Indian and *mestiza* women likewise opened businesses that provided the city with beverages, food, clothing, and credit.¹⁵

In Spain itself, which was the initial destination for much of Latin America's silver, the precious metal vastly enriched the Crown, making Spain the envy of its European rivals during the sixteenth century. Spanish rulers could now pursue military and political ambitions in both Europe and the Americas far beyond the country's own resource base. "New World mines," concluded several prominent historians, "sup-



Potosí

This colonial-era painting shows the enormously rich silver mines of Potosí, then a major global source of the precious metal and the largest city in the Americas. Brutally hard work and poisonous exposure to mercury, used in the refining process, led to the deaths of many thousands of workers, even as the silver itself contributed to European splendor in the early modern era. (Courtesy, The Hispanic Society of America)

ported the Spanish empire."¹⁶ Nonetheless, this vast infusion of wealth did not fundamentally transform the Spanish economy because it generated more inflation of prices than real economic growth. A rigid economy laced with monopolies and regulations, an aristocratic class that preferred leisure to enterprise, and a crusading insistence on religious uniformity all prevented the Spanish from using their silver windfall in a productive fashion. When the value of silver dropped in the early seventeenth century, Spain lost its earlier position as the dominant Western European power. More generally, the flood of American silver that circulated in Europe drove prices higher, further impoverished many, stimulated uprisings across the continent, and contributed to what historians sometimes call a "general crisis" of upheaval and instability in the seventeenth century.

Japan, another major source of silver production in the sixteenth century, did better. Its military rulers, the Tokugawa shoguns, used silver-generated profits to defeat hundreds of rival feudal lords and unify the country. Unlike their Spanish counterparts, the shoguns allied with the country's vigorous merchant class to develop a market-based economy and to invest heavily in agricultural and industrial enterprises. Japanese state and local authorities alike acted vigorously to protect and renew Japan's

dwindling forests, while millions of families in the eighteenth century took steps to have fewer children by practicing late marriages, contraception, abortion, and infanticide. The outcome was the dramatic slowing of Japan's population growth, the easing of an impending ecological crisis, and a flourishing, highly commercialized economy. These were the foundations for Japan's remarkable nineteenth-century Industrial Revolution.

In China, silver deepened the already substantial commercialization of the country's economy. To obtain the silver needed to pay their taxes, more and more people had to sell something—either their labor or their products. Communities that devoted themselves to growing mulberry trees, on which silkworms fed, had to buy their rice from other regions. Thus the Chinese economy became more regionally specialized. Particularly in southern China, this surging economic growth resulted in the loss of about half the area's forest cover as more and more land was devoted to cash crops. No Japanese-style conservation program emerged to address this growing problem. An eighteenth-century Chinese poet, Wang Dayue, gave voice to the fears that this ecological transformation wrought:

Rarer, too, their timber grew, and rarer still and rarer
As the hills resembled heads now shaven clean of hair.
For the first time, too, moreover, they felt an anxious mood
That all their daily logging might not furnish them with fuel.¹⁷

China's role in the silver trade is a useful reminder of Asian centrality in the world economy of the early modern era. Its large and prosperous population, increasingly operating within a silver-based economy, fueled global commerce, vastly increasing the quantity of goods exchanged and the geographic range of world trade. Despite their obvious physical presence in the Americas, Africa, and Asia, economically speaking Europeans were essentially middlemen, funneling American silver to Asia and competing with one another for a place in the rich markets of the East. The productivity of the Chinese economy was evident in Spanish America, where cheap and well-made Chinese goods easily outsold those of Spain. In 1594, the Spanish viceroy of Peru observed that “a man can clothe his wife in Chinese silks for [25 pesos], whereas he could not provide her with clothing of Spanish silks with 200 pesos.”¹⁸ Indian cotton textiles likewise outsold European woolen or linen textiles in the seventeenth century to such an extent that French laws in 1717 prohibited the wearing of Indian cotton or Chinese silk clothing as a means of protecting French industry.

The “World Hunt”: Fur in Global Commerce¹⁹

In the early modern era, furs joined silver, textiles, and spices as major items of global commerce. Their production had an important environmental impact as well as serious implications for the human societies that generated and consumed them. Furs, of course, had long provided warmth and conveyed status in colder regions of

the world, but the integration of North America and of northern Asia (Siberia) into a larger world economy vastly increased their significance in global trade.

By 1500, European population growth and agricultural expansion had sharply diminished the supply of fur-bearing animals, such as beaver, rabbits, sable, marten, and deer. Furthermore, much of the early modern era witnessed a period of cooling temperatures and harsh winters, known as the Little Ice Age, which may well have increased the demand for furs. “The weather is bitterly cold and everyone is in furs although we are almost in July,” observed a surprised visitor from Venice while in London in 1604.²⁰ These conditions pushed prices higher. The cost of a good-quality beaver pelt, for example, quadrupled in France between 1558 and 1611. This translated into strong economic incentives for European traders to tap the immense wealth of fur-bearing animals found in North America.

Like other aspects of imperial expansion, the fur trade was a highly competitive enterprise. The French were most prominent in the St. Lawrence valley, around the Great Lakes, and later along the Mississippi River; British traders pushed into the Hudson Bay region; and the Dutch focused their attention along the Hudson River in what is now New York. They were frequently rivals for the great prize of North American furs. In the southern colonies of British North America, deerskins by the hundreds of thousands found a ready market in England's leather industry (see Map 14.3).

Only a few Europeans directly engaged in commercial trapping or hunting. They usually waited for Indians to bring the furs or skins initially to their coastal settlements and later to their fortified trading posts in the interior of North America. European merchants paid for the furs with a variety of trade goods, including guns, blankets, metal tools, rum, and brandy, amid much ceremony, haggling over prices, and ritualized gift giving. Native Americans represented a cheap labor force in this international commercial effort, but they were not a directly coerced labor force.

Over the three centuries of the early modern era, enormous quantities of furs and deerskins found their way to Europe, where they considerably enhanced the standard of living in those cold climates. The environmental price was paid in the Americas, and it was high. A consistent demand for beaver hats led to the near extinction of that industrious animal in much of North America by the early nineteenth century. Many other fur-bearing species were seriously depleted as the trade moved inexorably westward. By the 1760s, hunters in southeastern British colonies took about 500,000 deer every year, seriously diminishing the deer population of the region.

For the Native American peoples who hunted, trapped, processed, and transported these products, the fur trade bore various benefits, particularly at the beginning. The Hurons, for example, who lived on the northern shores of Lakes Erie and Ontario in the early seventeenth century, annually exchanged some 20,000 to 30,000 pelts, mostly beaver, and in return received copper pots, metal axes, knives, cloth, firearms, and alcohol. Many of these items were of real value, which strengthened the Hurons in their relationships with neighboring peoples. These goods also enhanced



Map 14.3 The North American Fur Trade

North America, as well as Russian Siberia, funneled an apparently endless supply of furs into the circuits of global trade during the early modern era.

the authority of Huron chiefs by providing them with gifts to distribute among their followers. At least initially, competition among Europeans ensured that Native American leaders could negotiate reasonable prices for their goods. Furthermore, their important role in the lucrative fur trade protected them for a time from the kind of extermination, enslavement, or displacement that was the fate of native peoples in Portuguese Brazil.

Nothing, however, protected them against the diseases carried by Europeans. In the 1630s and 1640s, to cite only one example of many, about half of the Hurons perished from influenza, smallpox, and other European-borne diseases. Furthermore, the fur trade generated warfare beyond anything previously known. Competition among Native American societies became more intense as the economic stakes grew higher. Catastrophic population declines owing to disease stimulated “mourning wars,” designed to capture people who could be assimilated into much-diminished societies. A century of French-British rivalry for North America (1664–1763) forced Native American societies to take sides, to fight, and to die in these European imperial conflicts. Firearms, of course, made warfare far more deadly than before.

As many Native American peoples became enmeshed in commercial relationships with Europeans, they grew dependent on European trade goods. Among the Algonquians, for example, iron tools and cooking pots replaced those of stone, wood, or bone; gunpowder weapons took the place of bows and arrows; European textiles proved more attractive than traditional beaver and deerskin clothing; flint and steel were more effective for starting fires than wooden drills. A wide range of traditional crafts were thus lost, without the native peoples gaining a corresponding ability to manufacture the new items for themselves. Enthusiasm for these imported goods and continued European demands for furs and skins frequently eroded the customary restraint that characterized traditional hunting practices, resulting in the depletion of many species. One European observer wrote of the Creek Indians: “[They] wage eternal war against deer and bear . . . which is indeed carried to an unreasonable and perhaps criminal excess, since the white people have dazzled their senses with foreign superfluities.”²¹

Beyond germs and guns, the most destructive of the imported goods was surely alcohol—rum and brandy, in particular. Whiskey, a locally produced grain-based alcohol, only added to the problem. With no prior experience of alcohol and little time to adjust to its easy availability, these drinks “hit Indian societies with explosive force.”²² Binge drinking, violence among young men, promiscuity, and addiction followed in many places. In 1753, Iroquois leaders complained bitterly to European authorities in Pennsylvania: “These wicked Whiskey Sellers, when they have once got the Indians in liquor, make them sell their very clothes from their backs. . . . If this practice be continued, we must be inevitably ruined.”²³ In short, it was not so much the fur trade itself that decimated Native American societies, but all that accompanied it—disease, dependence, guns, alcohol, and the growing encroachment of European colonial empires.

All of this had particular implications for women. A substantial number of native women married European traders according to the “custom of the country”—with no sanction from civil or church authorities. Such marriages eased the difficulties of this cross-cultural exchange, providing traders with guides, interpreters, and negotiators. But sometimes these women were left abandoned when their husbands returned to Europe. More generally the fur trade enhanced the position of men in their societies since hunting or trapping animals was normally a male occupation.



Fur and the Russians

This colored engraving shows a sixteenth-century Russian ambassador and his contingent arriving at the court of the Holy Roman Emperor and bearing gifts of animal pelts, the richest fruit of the expanding Russian Empire. (RIA Novosti)

Among the Ojibwa, a gathering and hunting people in the northern Great Lakes region, women had traditionally acquired economic power by creating food, utensils, clothing, and decorations from the hides and flesh of the animals that their husbands caught. With the fur trade in full operation, women spent more time processing those furs for sale rather than producing household items, some of which were now available for purchase from Europeans. And so, as one scholar put it, “women lost authority and prestige.” At the same time, however, women generated and controlled the trade in wild rice and maple syrup, both essential to the livelihood of European traders.²⁴ Thus the fur trade offered women a mix of opportunities and liabilities.

■ Comparison

How did the North American and Siberian fur trades differ from each other? What did they have in common?

Paralleling the North American fur trade was the one simultaneously taking shape within a rapidly expanding Russian Empire, which became a major source of furs for Western Europe, China, and the Ottoman Empire. The profitability of that trade in furs was the chief incentive for Russia’s rapid expansion during the sixteenth and seventeenth centuries across Siberia, where the “soft gold” of fur-bearing animals was abundant. The international sale of furs greatly enriched the Russian state as well as many private merchants, trappers, and hunters. Here the silver trade and the fur trade intersected, as Europeans paid for Russian furs largely with American gold and silver.

The consequences for native Siberians were similar to those in North America as disease took its toll, as indigenous people became dependent on Russian goods, as the settler frontier encroached on native lands, and as many species of fur-bearing mammals were seriously depleted. In several ways, however, the Russian fur trade was unique. Whereas several European nations competed in North America and generally obtained their furs through commercial negotiations with Indian societies, no such competition accompanied Russian expansion across Siberia. Russian authorities

imposed a tax or tribute, payable in furs, on every able-bodied Siberian male between eighteen and fifty years of age. To enforce the payment, they took hostages from Siberian societies, with death as a possible outcome if the required furs were not forthcoming. A further difference lay in the large-scale presence of private Russian hunters and trappers, who competed directly with their Siberian counterparts.

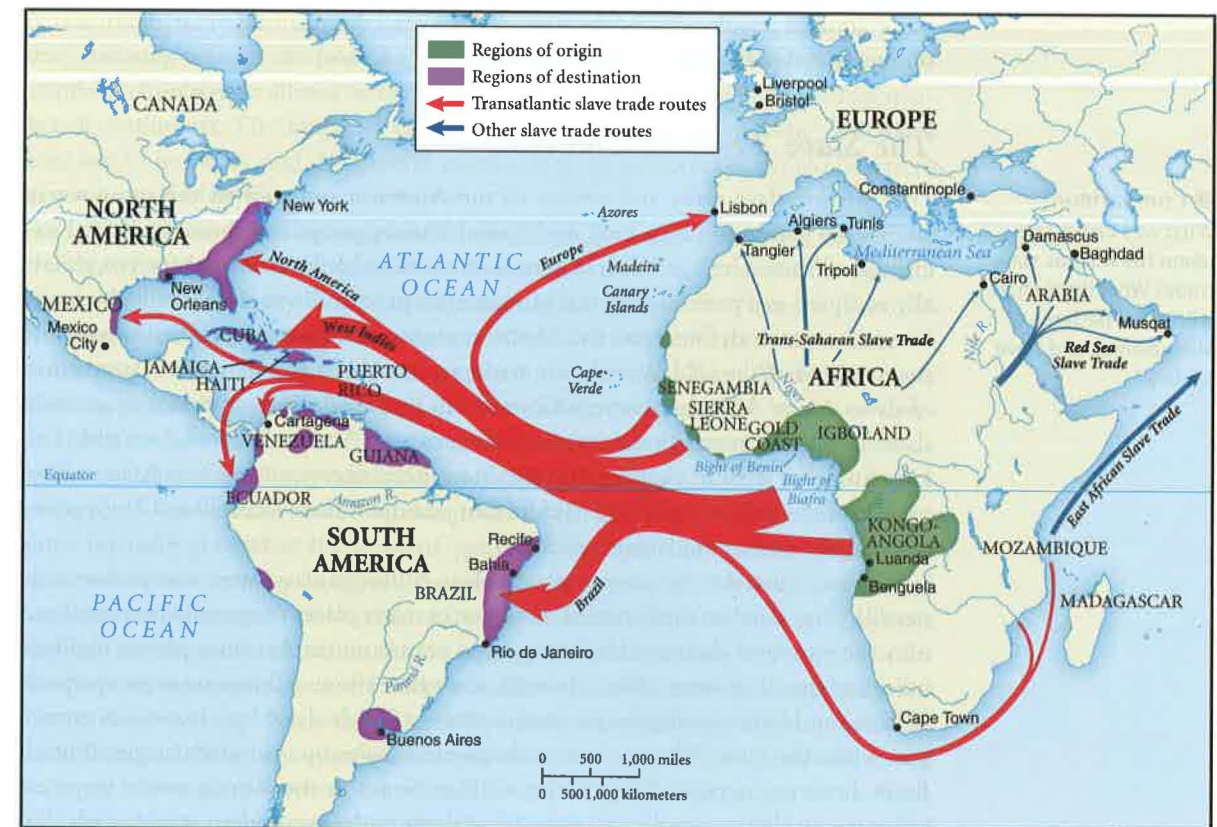
SUMMING UP SO FAR

What differences in the operation and impact of the spice, silver, and fur trades can you identify?

Commerce in People: The Atlantic Slave Trade

Of all the commercial ties that linked the early modern world into a global network of exchange, none had more profound or enduring human consequences than the Atlantic slave trade. Between 1500 and 1866, this trade in human beings took an estimated 12.5 million people from African societies, shipped them across the Atlantic in the infamous Middle Passage, and deposited some 10.7 million of them in the Americas, where they lived out their often brief lives as slaves. About 1.8 million (14.4 percent) died during the transatlantic crossing, while countless others perished in the process of capture and transport to the African coast.²⁵ (See Map 14.4 and

Map 14.4 The Atlantic Slave Trade
Stimulated by the plantation complex of the Americas, the Atlantic slave trade represented an enormous extension of the ancient practice of people owning and selling other people.



Documents: Voices from the Slave Trade, pp. 700–09, for various perspectives on the slave trade.)

Beyond the multitude of individual tragedies that it spawned—capture and sale, displacement from home cultures, forced labor, beatings and brandings, broken families—the Atlantic slave trade transformed all of its participants. Within Africa itself, that commerce thoroughly disrupted some societies, strengthened others, and corrupted many. Elites often enriched themselves, while the slaves, of course, were victimized almost beyond imagination.

In the Americas, the slave trade added a substantial African presence to the mix of European and Native American peoples. This African diaspora (the global spread of African peoples) injected into these new societies issues of race that endure still in the twenty-first century. It also introduced elements of African culture, such as religious ideas, musical and artistic traditions, and cuisine, into the making of American cultures. The profits from the slave trade and the forced labor of African slaves certainly enriched European and Euro-American societies, even as the practice of slavery contributed much to the racial stereotypes of European peoples. Finally, slavery became a metaphor for many kinds of social oppression, quite different from plantation slavery, in the centuries that followed. Workers protested the slavery of wage labor, colonized people rejected the slavery of imperial domination, and feminists sometimes defined patriarchy as a form of slavery.

The Slave Trade in Context

■ Comparison

What was distinctive about the Atlantic slave trade? What did it share with other patterns of slave owning and slave trading?

The Atlantic slave trade and slavery in the Americas represented the most recent large-scale expression of a very widespread human practice—the owning and exchange of human beings. With origins in the earliest civilizations, slavery was generally accepted as a perfectly normal human enterprise and was closely linked to warfare and capture. Before 1500, the Mediterranean and Indian Ocean basins were the major arenas of the Old World slave trade, and southern Russia was a major source of slaves. Many African societies likewise both practiced slavery themselves and sold slaves into these international commercial networks. A trans-Saharan slave trade had long funneled African captives into Mediterranean slavery, and an East African slave trade brought Africans into the Middle East and the Indian Ocean basin. Both operated largely within the Islamic world.

Furthermore, slavery came in many forms. Although slaves were everywhere vulnerable “outsiders” to their masters’ societies, in many places they could be assimilated into their owners’ households, lineages, or communities. In some places, children inherited the slave status of their parents; elsewhere those children were free persons. Within the Islamic world, the preference was for female slaves by a two-to-one margin, while the later Atlantic slave trade favored males by a similar margin. Not all slaves, however, occupied degraded positions. Some in the Islamic world acquired prominent military or political status. Most slaves in the premodern world worked in

their owners’ households, farms, or shops, with smaller numbers laboring in large-scale agricultural or industrial enterprises.

The slavery that emerged in the Americas was distinctive in several ways. One was simply the immense size of the traffic in slaves and its centrality to the economies of colonial America. Furthermore, this New World slavery was largely based on plantation agriculture and treated slaves as a form of dehumanized property, lacking any rights in the society of their owners. Slave status throughout the Americas was inherited across generations, and there was little hope of eventual freedom for the vast majority. Nowhere else, with the possible exception of ancient Greece, was widespread slavery associated with societies affirming values of human freedom and equality. Perhaps most distinctive was the racial dimension: Atlantic slavery came to be identified wholly with Africa and with “blackness.” How did this exceptional form of slavery emerge?

The origins of Atlantic slavery clearly lie in the Mediterranean world and with that now common sweetener known as sugar. Until the Crusades, Europeans knew nothing of sugar and relied on honey and fruits to sweeten their bland diets. However, as they learned from the Arabs about sugarcane and the laborious techniques for producing usable sugar, Europeans established sugar-producing plantations within the Mediterranean and later on various islands off the coast of West Africa. It was a “modern” industry, perhaps the first one, in that it required huge capital investment, substantial technology, an almost factory-like discipline among workers, and a mass market of consumers. The immense difficulty and danger of the work, the limitations attached to serf labor, and the general absence of wage workers all pointed to slavery as a source of labor for sugar plantations.

Initially, Slavic-speaking peoples from the Black Sea region furnished the bulk of the slaves for Mediterranean plantations, so much so that “Slav” became the basis for the word “slave” in many European languages. In 1453, however, when the Ottoman Turks seized Constantinople, the supply of Slavic slaves was effectively cut off. At the same time, Portuguese mariners were exploring the coast of West Africa; they were looking primarily for gold, but they also found there an alternative source of slaves available for sale. Thus, when sugar, and later tobacco and cotton, plantations took hold in the Americas, Europeans had already established links to a West African source of supply. They also now had religious justification for their actions, for in 1452 the pope formally granted to the kings of Spain and Portugal “full and free permission to invade, search out, capture, and subjugate the Saracens [Muslims] and pagans and any other unbelievers . . . and to reduce their persons into perpetual slavery.”²⁶ Largely through a process of elimination, Africa became the primary source of slave labor for the plantation economies of the Americas. Slavic peoples were no longer available; Native Americans quickly perished from European diseases; marginal Europeans were Christians and therefore supposedly exempt from slavery; and European indentured servants, who agreed to work for a fixed period in return for transportation, food, and shelter, were expensive and temporary. Africans, on the other hand, were skilled

■ Causation

What explains the rise of the Atlantic slave trade?

farmers; they had some immunity to both tropical and European diseases; they were not Christians; they were, relatively speaking, close at hand; and they were readily available in substantial numbers through African-operated commercial networks.

Moreover, Africans were black. The precise relationship between slavery and European racism has long been a much-debated subject. Historian David Brion Davis has suggested the controversial view that “racial stereotypes were transmitted, along with black slavery itself, from Muslims to Christians.”²⁷ For many centuries, Muslims had drawn on sub-Saharan Africa as one source of slaves and in the process had developed a form of racism. The fourteenth-century Tunisian scholar Ibn Khaldun wrote that black people were “submissive to slavery, because Negroes have little that is essentially human and have attributes that are quite similar to those of dumb animals.”²⁸

Other scholars find the origins of racism within European culture itself. For the English, argues historian Audrey Smedley, the process of conquering Ireland had generated by the sixteenth century a view of the Irish as “rude, beastly, ignorant, cruel, and unruly infidels,” perceptions that were then transferred to Africans enslaved on English sugar plantations of the West Indies.²⁹ Whether Europeans borrowed such images of Africans from their Muslim neighbors or developed them independently, slavery and racism soon went hand in hand. “Europeans were better able to tolerate their brutal exploitation of Africans,” writes a prominent world historian, “by imagining that these Africans were an inferior race, or better still, not even human.”³⁰

The Slave Trade in Practice

■ Connection

What roles did Europeans and Africans play in the unfolding of the Atlantic slave trade?

The European demand for slaves was clearly the chief cause of this tragic commerce, and from the point of sale on the African coast to the massive use of slave labor on American plantations, the entire enterprise was in European hands. Within Africa itself, however, a different picture emerges, for over the four centuries of the Atlantic slave trade, European demand elicited an African supply. A few early efforts by the Portuguese at slave raiding along the West African coast convinced Europeans that such efforts were unwise and unnecessary, for African societies were quite capable of defending themselves against European intrusion, and many were willing to sell their slaves peacefully. Furthermore, Europeans died like flies when they entered the interior because they lacked immunities to common tropical diseases. Thus the slave trade quickly came to operate largely with Europeans waiting on the coast, either on their ships or in fortified settlements, to purchase slaves from African merchants and political elites. Certainly Europeans tried to exploit African rivalries to obtain slaves at the lowest possible cost, and the firearms they funneled into West Africa may well have increased the warfare from which so many slaves were derived. But from the point of initial capture to sale on the coast, the entire enterprise was normally in African hands. Almost nowhere did Europeans attempt outright military conquest; instead they generally dealt as equals with local African authorities.

An arrogant agent of the British Royal Africa Company in the 1680s learned the hard way who was in control when he spoke improperly to the king of Niumi,

a small state in what is now Gambia. The company’s records describe what happened next:

[O]ne of the grandees [of the king], by name Sambalama, taught him better manners by reaching him a box on the ears, which beat off his hat, and a few thumps on the back, and seizing him . . . and several others, who together with the agent were taken and put into the king’s pound and stayed there three or four days till their ransom was brought, value five hundred bars.³¹

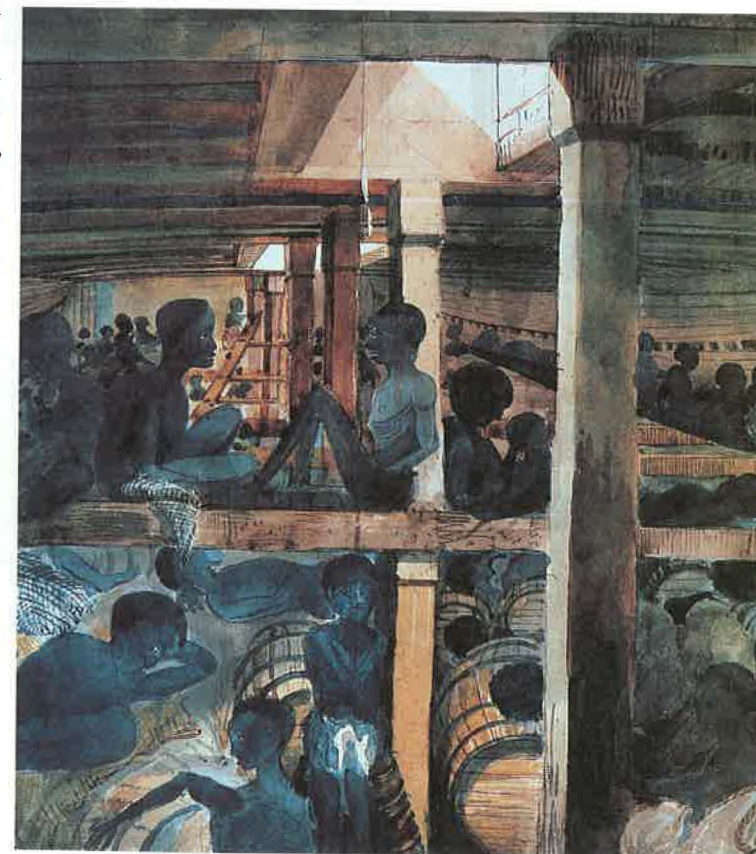
In exchange for slaves, African sellers sought both European and Indian textiles, cowrie shells (widely used as money in West Africa), European metal goods, firearms and gunpowder, tobacco and alcohol, and various decorative items such as beads. Europeans purchased some of these items—cowrie shells and Indian textiles, for example—with silver mined in the Americas. Thus the slave trade connected with commerce in silver and textiles as it became part of an emerging worldwide network of exchange. Issues about the precise mix of goods African authorities desired, about the number and quality of slaves to be purchased, and always about the price of everything were settled in endless negotiation (see Document 14.2, pp. 703–05). Most of the time, a leading historian concluded, the slave trade took place “not unlike international trade anywhere in the world of the period.”³²

For the slaves themselves—seized in the interior, often sold several times on the harrowing journey to the coast, sometimes branded, and held in squalid slave dungeons while awaiting transportation to the New World—it was anything but a normal commercial transaction (see Document 14.1, pp. 700–03). One European engaged in the trade noted that “the negroes are so willful and loath to leave their own country, that they have often leap’d out of the canoes, boat, and ship, into the sea, and kept under water till they were drowned, to avoid being taken up and saved by our boats.”³³

Over the four centuries of the slave trade, millions of Africans underwent some such experience, but their numbers varied considerably over time. During the sixteenth century, slave exports from Africa averaged fewer than 3,000 annually. In those years, the Portuguese were at least as much interested in African gold, spices, and textiles. Furthermore, as in Asia, they became involved in transporting African goods, including slaves, from one African port

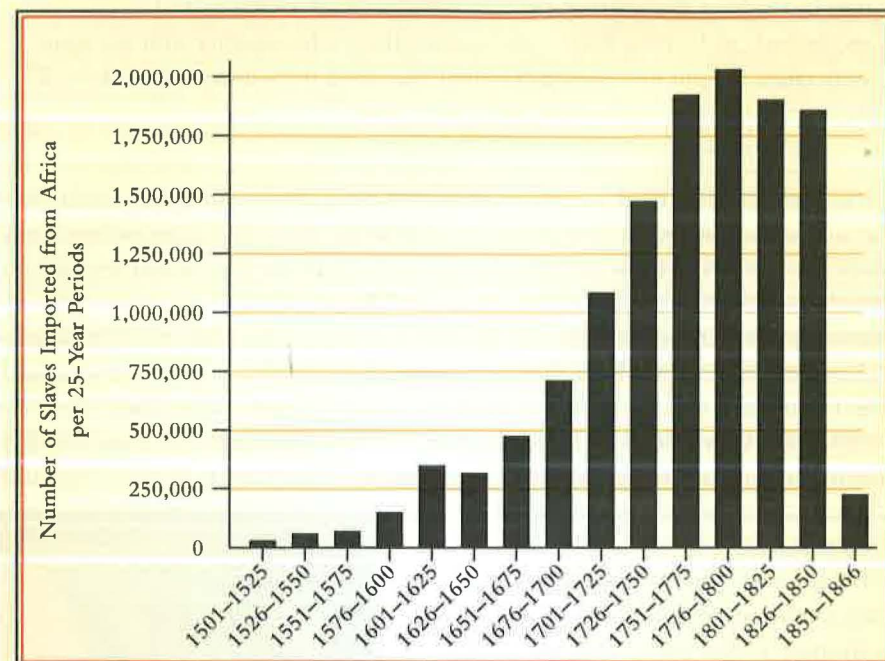
The Middle Passage

This mid-nineteenth-century painting of slaves held below deck on a Spanish slave ship illustrates the horrendous conditions of the transatlantic voyage, a journey experienced by many millions of captured Africans. (The Art Archive at Art Resource, NY)

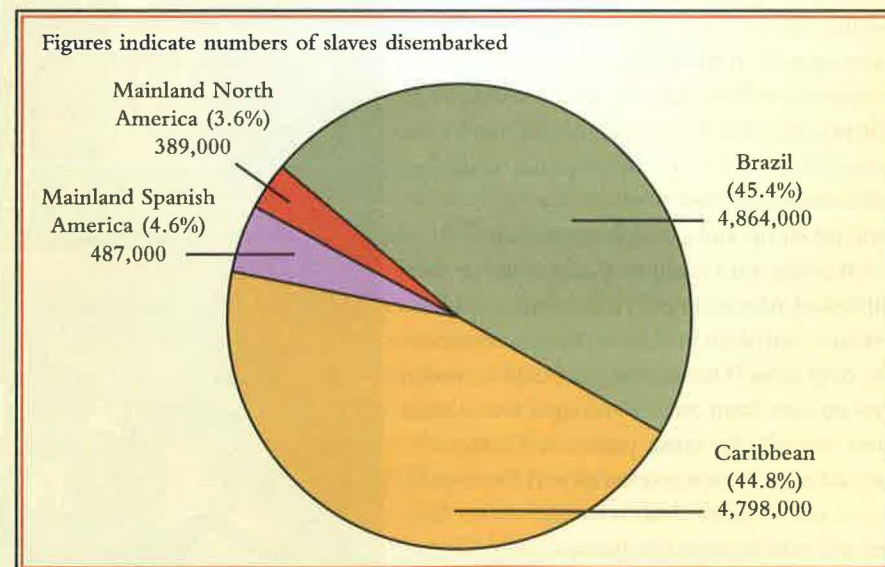


Snapshot The Slave Trade in Numbers (1501–1866)³⁴

The Rise and Decline of the Slave Trade



The Destinations of Slaves



to another, thus becoming the “truck drivers” of coastal West African commerce.³⁵ In the seventeenth century, the pace picked up as the slave trade became highly competitive, with the British, Dutch, and French contesting the earlier Portuguese monopoly. The century and a half between 1700 and 1850 marked the high point of the slave trade as the plantation economies of the Americas boomed (see the Snapshot).

Where did these Africans come from, and where did they go? Geographically, the slave trade drew mainly on the societies of West Africa, from present-day Mauritania in the north to Angola in the south. Initially focused on the coastal regions, the slave trade progressively penetrated into the interior as the demand for slaves picked up. Socially, slaves were mostly drawn from various marginal groups in African societies—prisoners of war, criminals, debtors, people who had been “pawned” during times of difficulty. Thus Africans did not generally sell “their own people” into slavery. Divided into hundreds of separate, usually small-scale, and often rival communities—cities, kingdoms, microstates, clans, and villages—the various peoples of West Africa had no concept of an “African” identity. Those whom they captured and sold were normally outsiders, vulnerable people who lacked the protection of membership in an established community. When short-term economic or political advantage could be gained, such people were sold. In this respect, the Atlantic slave trade was little different from the experience of enslavement elsewhere in the world.

The destination of enslaved Africans, half a world away in the Americas, was very different. The vast majority wound up in Brazil or the Caribbean, where the labor demands of the plantation economy were most intense. Smaller numbers found themselves in North America, mainland Spanish America, or in Europe itself. Their journey across the Atlantic was horrendous, with the Middle Passage having an overall mortality rate of more than 14 percent (see Document 14.1, pp. 700–03). About 10 percent of the transatlantic voyages experienced a major rebellion by the desperate captives.

Consequences: The Impact of the Slave Trade in Africa

From the viewpoint of world history, the chief outcome of the slave trade lay in the new transregional linkages that it generated as Africa became a permanent part of an interacting Atlantic world. Millions of its people were now compelled to make their lives in the Americas, where they made an enormous impact both demographically and economically. Until the nineteenth century, they outnumbered European immigrants to the Americas by three or four to one, and West African societies were increasingly connected to an emerging European-centered world economy. These vast processes set in motion a chain of consequences that have transformed the lives and societies of people on both sides of the Atlantic.

Although the slave trade did not result in the kind of population collapse that occurred in the Americas, it certainly slowed Africa’s growth at a time when Europe, China, and other regions were expanding demographically. Scholars have estimated

Change
In what different ways did the Atlantic slave trade transform African societies?

that sub-Saharan Africa represented about 18 percent of the world's population in 1600, but only 6 percent in 1900.³⁶ A portion of that difference reflects the slave trade's impact on Africa's population history.

That impact derived not only from the loss of millions of people over four centuries but also from the economic stagnation and political disruption that the slave trade generated. Economically, the slave trade stimulated little positive change in Africa because those Africans who benefited most from the traffic in people were not investing in the productive capacities of their societies. Although European imports generally did not displace traditional artisan manufacturing, no technological breakthroughs in agriculture or industry increased the wealth available to these societies. Maize and manioc (cassava), introduced from the Americas, added a new source of calories to African diets, but the international demand was for Africa's people, not its agricultural products.

Socially too the slave trade shaped African societies. It surely fostered moral corruption, particularly as judicial proceedings were manipulated to generate victims for the slave trade. A West African legend that cowrie shells, a major currency of the slave trade, grew on corpses of the slaves was a symbolic recognition of the corrupting effects of this commerce in human beings. During the seventeenth century, a movement known as the Lemba cult appeared along the lower and middle stretches of the Congo River. It brought together the mercantile elite—chiefs, traders, caravan leaders—of a region heavily involved in the slave trade. Complaining about stomach pains, breathing problems, and sterility, they sought protection against the envy of the poor and the sorcery that it provoked. Through ritual and ceremony as well as efforts to control markets, arrange elite marriages, and police a widespread trading network, Lemba officials sought to counter the disruptive impact of the slave trade and to maintain elite privileges in an area that lacked an overarching state authority.

African women felt the impact of the slave trade in various ways, beyond those who numbered among its trans-Atlantic victims. Since far more men than women were shipped to the Americas, the labor demands on those women who remained increased substantially, compounded by the growing use of cassava, a labor-intensive import from the New World. Unbalanced sex ratios also meant that far more men than before could marry multiple women. Furthermore, the use of female slaves within West African societies also grew as the export trade in male slaves expanded. Retaining female slaves for their own use allowed warriors and nobles in the Senegambia region to distinguish themselves more clearly from ordinary peasants. In the Kongo, female slaves provided a source of dependent laborers for the plantations that sustained the lifestyle of urban elites. A European merchant on the Gold Coast in the late eighteenth century observed that every free man had at least one or two slaves.

For much smaller numbers of women, the slave trade provided an opportunity to exercise power and accumulate wealth. In the Senegambia region, where women had long been involved in politics and commerce, marriage to European traders offered advantage to both partners. For European male merchants, as for fur traders in North

America, such marriages afforded access to African-operated commercial networks as well as the comforts of domestic life. Some of the women involved in these cross-cultural marriages, known as *signares*, became quite wealthy, operating their own trading empires, employing large numbers of female slaves, and acquiring elaborate houses, jewelry, and fashionable clothing.

Furthermore, the state-building enterprises that often accompanied the slave trade in West Africa offered yet other opportunities to a few women. As the Kingdom of Dahomey (deh-HOH-mee) expanded during the eighteenth century, the royal palace, housing thousands of women and presided over by a powerful Queen Mother, served to integrate the diverse regions of the state. Each lineage was required to send a daughter to the palace even as well-to-do families sent additional girls to increase their influence at court. In the Kingdom of Kongo, women held lower level administrative positions, the head wife of a nobleman exercised authority over hundreds of junior wives and slaves, and women served on the council that advised the monarch. The neighboring region of Matamba was known for its female rulers, most notably the powerful Queen Nzinga (1626–1663), who guided the state amid the complexities and intrigues of various European and African rivalries and gained a reputation for her resistance to Portuguese imperialism.

Within particular African societies, the impact of the slave trade differed considerably from place to place and over time. Many small-scale kinship-based societies, lacking the protection of a strong state, were thoroughly disrupted by raids from more powerful neighbors, and insecurity was pervasive. Oral traditions in southern Ghana, for example, reported that “there was no rest in the land,” that people went about in groups rather than alone, and that mothers kept their children inside when European ships appeared.³⁷ Some larger kingdoms such as Kongo and Oyo slowly disintegrated as access to trading opportunities and firearms enabled outlying regions to establish their independence. (For an account of one young man's journey to slavery and back, see the Portrait of Ayuba Suleiman Diallo, pp. 696–97.)

However, African authorities also sought to take advantage of the new commercial opportunities and to manage the slave trade in their own interests. The kingdom of Benin, in the forest area of present-day Nigeria, successfully avoided a deep involvement in the trade while diversifying the exports with which it purchased European firearms and other goods. As early as 1516, its ruler began to restrict the slave trade and soon forbade the export of male slaves altogether, a ban that lasted until the early eighteenth century. By then, the ruler's authority over outlying areas had declined, and the country's major exports of pepper and cotton cloth had lost out to Asian and then European competition. In these circumstances, Benin felt compelled to resume limited participation in the slave trade. The neighboring kingdom of Dahomey, on the other hand, turned to a vigorous involvement in the slave trade in the early eighteenth century under strict royal control. The army conducted annual slave raids, and the government soon came to depend on the trade for its essential revenues. The slave trade in Dahomey became the chief business of the state and remained so until well into the nineteenth century.

PORTRAIT

Ayuba Suleiman Diallo,
To Slavery and Back

Ayuba Suleiman Diallo. (William Hoare of Bath, R.A. Portrait of Ayuba Suleiman Diallo, called Job ben Solomon (1701–1773), half-length, in African dress, with the Qu'ran around his neck, in a feigned oval, 1733. Oil on canvas, 76.2 x 64.2 cm. OM.762. Orientalist Museum, Doha)

February 1730 found Ayuba Suleiman Diallo, less than thirty years of age, living between the Gambia and Senegal rivers in West Africa among the Fulbe-speaking people.³⁸ Like his father, a prominent Islamic scholar and teacher, Ayuba was a Muslim, literate in Arabic, a prayer leader in the local mosque, and a *hafiz*, someone who had memorized the entire Quran. He was also husband to two wives and father to four children. Now his father sent the young man on an errand. He was to take several of their many slaves to a location some 200 miles away, where an English trading ship had anchored, and exchange them for paper and other goods. The paper was especially important, for his father's income depended on inscribing passages from the Quran on small slips of paper and selling them as protective charms.

To put it mildly, things did not go as planned. Unable to reach an agreement with the English merchant Captain

Stephen Pike, Ayuba traveled farther south and traded his slaves for a number of cows in the land of the Mandinke people. Well beyond the safety of his own country, he was in dangerous territory. As he and his companions stopped to rest on the journey home, they were seized, their heads were shaved, and they were sold as slaves to the very same Captain Pike. Although Ayuba was able to send a message to his father asking to be ransomed in exchange for some of their slaves, the ship sailed before a reply was received. And so Ayuba, along with 168 other slaves, both men and women, headed for the British American colony of Maryland, where 150 of them arrived alive.

Sold to a local planter, Ayuba was immediately sent to the tobacco fields, but when he became

ill from this heavy and unaccustomed work, his owner assigned him the less arduous and more familiar task of

tending cattle. Alone with the cattle, Ayuba was able to withdraw into a nearby forest to pray, but he was spotted by a young white boy who mocked him and threw dirt in his face. Sometime later, no doubt in despair, Ayuba ran away, but he was soon captured and housed in the county jail, located in the back room of a tavern. There he became something of a local curiosity and attracted the attention of a lawyer named Thomas Bluett. When Ayuba refused wine, wrote a few lines in Arabic, and mentioned “Allah” and “Muhammad,” Bluett realized that he was “no common slave.” Locating an old slave who could translate for him, Bluett was fascinated by Ayuba's story, and he initiated a process that took both of them to England in 1733, where philanthropists purchased Ayuba's freedom.

Ayuba's reception in England was amazing. Now fluent in English, Ayuba was received by the English royal family and various members of the nobility, hosted by leading scholars, and entertained by wealthy merchants, eager to tap his knowledge of economic conditions in West Africa. The prominent artist William Hoare painted his portrait, complete with a small Quran hanging from his neck.

In 1734, he finally set off for home, loaded with gifts from his English friends. There he encountered, quite by chance, the same Mandinke men who had sold him only

a few years before. Francis Moore, a European trader accompanying Ayuba, wrote that he “fell into a most terrible passion and was for killing them” and was restrained from doing so only with difficulty. He arrived in his hometown to find that his father had recently died. His wives and children, however, were all alive and welcomed him warmly. One of them had remarried, believing him gone forever, but her new husband readily gave way, and Ayuba resumed his place of prominence in his own community until his death in 1773.

He also resumed his life as a slave owner. Selling some of the gifts he had acquired in England, he purchased a woman slave and two horses, soon after his arrival back in West Africa. According to Moore, he “spoke always very handsomely of the English,” and he continued his association with the Royal African Company, the primary English trading firm in West Africa, in their rivalry with French traders.³⁹ The last mention of Ayuba in the records of that company noted that he was seeking compensation for the loss of two slaves and a watch, probably the one given him by the English Queen Caroline.

Questions: What might you infer about Ayuba's own view of slavery and the slave trade? What insights or questions about the slave trade does his remarkable story suggest?

Reflections: Economic Globalization—Then and Now

The study of history reminds us of two quite contradictory truths. One is that our lives in the present bear remarkable similarities to those of people long ago. We are perhaps not so unique as we might think. The other is that our lives are very different from theirs and that things have changed substantially. This chapter about global commerce—long-distance trade in spices and textiles, silver and gold, beaver pelts and deerskins, slaves and sugar—provides both perspectives.

If we are accustomed to thinking about globalization as a product of the late twentieth century, early modern world history provides a corrective. Those three centuries reveal much that is familiar to people of the twenty-first century—the global circulation of goods; an international currency; production for a world market; the

growing economic role of the West on the global stage; private enterprise, such as the British and Dutch East India companies, operating on a world scale; national governments eager to support their merchants in a highly competitive environment. By the eighteenth century, many Europeans dined from Chinese porcelain dishes called “china,” wore Indian-made cotton textiles, and drank chocolate from Mexico, tea from China, and coffee from Yemen while sweetening these beverages with sugar from the Caribbean or Brazil. The millions who worked to produce these goods, whether slave or free, were operating in a world economy. Some industries were thoroughly international. New England rum producers, for example, depended on molasses imported from the Caribbean, while the West Indian sugar industry used African labor and European equipment to produce for a global market.

Nonetheless, early modern economic globalization was a far cry from that of the twentieth century. Most obvious perhaps were scale and speed. By 2000, immensely

more goods circulated internationally and far more people produced for and depended on the world market than was the case even in 1750. Back-and-forth communications between England and India that took eighteen months in the eighteenth century could be accomplished in an hour by telegraph in the late nineteenth century and almost instantaneously via the Internet in the late twentieth century. Moreover, by 1900 globalization was firmly centered in the economies of Europe and North America. In the early modern era, by contrast, Asia in general and China in particular remained major engines of the world economy, despite the emerging presence of Europeans around the world. By the end of the twentieth century, the booming economies of Turkey, Brazil, India, and China suggested at least a partial return to that earlier pattern.

Early modern globalization differed in still other ways from that of the contemporary world. Economic life then was primarily preindustrial, still powered by human and animal muscles, wind, and water and lacked the enormous productive capacity that accompanied the later technological breakthrough of the steam engine and the Industrial Revolution. Finally, the dawning of a genuinely global economy in the early modern era was tied unapologetically to empire building and to slavery, both of which had been discredited by the late twentieth century. Slavery lost its legitimacy during the nineteenth century, and formal territorial empires largely disappeared in the twentieth. Most people during the early modern era would have been surprised to learn that a global economy, as it turned out, could function effectively without either of these long-standing practices.

Second Thoughts


What's the Significance?

Indian Ocean commercial network, 672–74
trading post empire, 673
Philippines (Spanish), 674–75
British/Dutch East India companies, 676–77
Tokugawa shogunate, 678
“silver drain,” 679–82

Potosí, 680
“soft gold,” 686–87
African diaspora, 693–95
Benin/Dahomey, 695
Ayuba Suleiman Diallo, 696–97

Big Picture Questions

1. To what extent did Europeans transform earlier patterns of commerce, and in what ways did they assimilate into those older patterns?
2. How should we distribute the moral responsibility for the Atlantic slave trade? Is this an appropriate task for historians?
3. What lasting legacies of early modern globalization are evident in the twenty-first century? Pay particular attention to the legacies of the slave trade.



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4. **Looking Back:** Asians, Africans, and Native Americans experienced early modern European expansion in quite different ways. Based on Chapters 13 and 14, how might you describe and explain those differences? In what respects were they active agents in the historical process rather than simply victims of European actions?

Next Steps: For Further Study

Glenn J. Ames, *The Globe Encompassed: The Age of European Discovery, 1500–1700* (2007). An up-to-date survey of European expansion in the early modern era.

Andre Gunder Frank, *ReOrient: Global Economy in the Asian Age* (1998). An account of the early modern world economy that highlights the centrality of Asia.

Erik Gilbert and Jonathan Reynolds, *Trading Tastes: Commodity and Cultural Exchange to 1750* (2006). A world historical perspective on transcontinental and transoceanic commerce.

David Northrup, ed., *The Atlantic Slave Trade* (2002). A fine collection of essays about the origins, practice, impact, and abolition of Atlantic slavery.

John Richards, *The Endless Frontier* (2003). Explores the ecological consequences of early modern commerce.

John Thornton, *Africa and Africans in the Making of the Atlantic World* (1998). A well-regarded but somewhat controversial account of the slave trade, with an emphasis on African authorities as active and independent players in the process.

Jerome S. Handler and Michael L. Tuite Jr., “Atlantic Slave Trade and Slave Life in the Americas: A Visual Record,” <http://hitchcock.itc.virginia.edu/Slavery/index.php>. An immense collection of maps and images illustrating the slave trade and the life of slaves in the Americas.

For Web sites and additional documents related to this chapter, see **Make History** at bedfordstmartins.com/strayer.

Documents

Considering the Evidence: Voices from the Slave Trade



By any measure the Atlantic slave trade was an enormous enterprise and enormously significant in modern world history: its geographical scope encompassed four continents, it endured for over four centuries, its victims numbered in the many millions, its commercial operation was complex and highly competitive, and its consequences echo still in both public and private life. The four documents that follow allow us to hear several individual voices from this vast historical process and to sample the evidence available to historians as they seek to understand this painful chapter of the human story.

Document 14.1

The Journey to Slavery

We begin with the voice of an individual victim of the slave trade—Olaudah Equiano. Born in what is now the Igbo-speaking region of Nigeria around 1745, Equiano was seized from his home at the age of eleven and sold into the Atlantic slave trade at the high point of that infamous commerce (see Map 14.4, p. 687). In service to three different owners, his experience as a slave in the Americas was quite unusual. He learned to read and write, traveled extensively as a seaman aboard one of his masters' ships, and was allowed to buy his freedom in 1766. Settling in England, he became a prominent voice in the emerging abolitionist movement of the late eighteenth century and wrote a widely read account of his life, addressed largely to European Christians: "O, ye nominal Christians! Might not an African ask you, Learned you this from your God, who says unto you, Do unto all men as you would men should do unto you?" His book was published in 1789 as abolitionism was gaining wider acceptance.

Despite some controversy about his birthplace and birth date, most historians accept Equiano's autobiography as broadly accurate. Document 14.1 presents Equiano's account of his capture, his journey to the coast, his experience on a slave ship, and his arrival in the Americas. It was a journey forcibly undertaken by millions of others as well.

- How does Equiano describe the kind of slavery he knew in Africa? How does it compare with the plantation slavery of the Americas?
- What part did Africans play in the slave trade, according to this account?
- What aspects of the shipboard experience contributed to the slaves' despair?

OLAUDAH EQUIANO

The Interesting Narrative of the Life of Olaudah Equiano

1789

As we live in a country where nature is prodigal of her favours, our wants are few and easily supplied; of course we have few manufactures. They consist for the most part of calicoes, earthen ware, ornaments, and instruments of war and husbandry. . . . We have also markets, at which I have been frequently with my mother. These are sometimes visited by stout mahogany-coloured men from the south west of us: . . . They generally bring us fire-arms, gunpowder, hats, beads, and dried fish. . . . They always carry slaves through our land; . . . Sometimes indeed we sold slaves to them, but they were only prisoners of war, or such among us as had been convicted of kidnapping or adultery, and some other crimes, which we esteemed heinous. . . .

My father, besides many slaves, had a numerous family, of which seven lived to grow up, including myself and a sister, who was the only daughter. . . . I was trained up from my earliest years in the art of war; my daily exercise was shooting and throwing javelins; and my mother adorned me with emblems, after the manner of our greatest warriors. In this way I grew up till I was turned the age of eleven, when an end was put to my happiness in the following manner. . . .

One day, when all our people were gone out to their works as usual, and only I and my dear sister were left to mind the house, two men and a woman got over our walls and in a moment seized us both, and, without giving us time to cry out, or make re-

sistance, they stopped our mouths, and ran off with us into the nearest wood. Here they tied our hands, and continued to carry us as far as they could, till night came on. . . . The next morning we left the house, and continued travelling all the day. For a long time we had kept the woods, but at last we came into a road which I believed I knew. I had now some hopes of being delivered; for we had advanced but a little way before I discovered some people at a distance, on which I began to cry out for their assistance: but my cries had no other effect than to make them tie me faster and stop my mouth, and then they put me into a large sack. . . .

The next day proved a day of greater sorrow than I had yet experienced; for my sister and I were then separated, while we lay clasped in each other's arms. It was in vain that we besought them not to part us; she was torn from me, and immediately carried away. . . .

At length, after many days traveling, during which I had often changed masters, I got into the hands of a chieftain, in a very pleasant country. This man had two wives and some children, and they all used me extremely well, and did all they could to comfort me; particularly the first wife, who was something like my mother. Although I was a great many days journey from my father's house, yet these people spoke exactly the same language with us. . . .

[After about a month], I was again sold. . . . The people I was sold to used to carry me very often, when I was tired, either on their shoulders or on their backs. I saw many convenient well-built sheds along the roads, at proper distances, to accommodate the merchants and travelers, who lay in those

Source: Olaudah Equiano, *The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African*, vol. 1 (London, 1789), chaps. 1, 2.

buildings along with their wives, who often accompany them; and they always go well armed.

I was again sold, and carried through a number of places, till, after traveling a considerable time, I came to a town called Tinnmah, in the most beautiful country I had yet seen in Africa. . . . Their money consisted of little white shells, the size of the finger nail. I was sold here for one hundred and seventy-two of them by a merchant who lived and brought me there. I had been about two or three days at his house, when a wealthy widow, a neighbor of his, came there one evening, and brought with her an only son, a young gentleman about my own age and size. Here they saw me; and, having taken a fancy to me, I was bought of the merchant, and went home with them. . . . The next day I was washed and perfumed, and when meal-time came I was led into the presence of my mistress, and ate and drank before her with her son. This filled me with astonishment; and I could scarce help expressing my surprise that the young gentleman should suffer me, who was bound, to eat with him who was free; and not only so, but that he would not at any time either eat or drink till I had taken first, because I was the eldest, which was agreeable to our custom. Indeed everything here, and all their treatment of me, made me forget that I was a slave. The language of these people resembled ours so nearly, that we understood each other perfectly. . . . In this resemblance to my former happy state I passed about two months; and I now began to think I was to be adopted into the family, and was beginning to be reconciled to my situation, and to forget by degrees my misfortunes when all at once the delusion vanished; for, without the least previous knowledge, one morning early, while my dear master and companion was still asleep, I was wakened out of my reverie to fresh sorrow, and hurried away. . . .

Thus I continued to travel, sometimes by land, sometimes by water, through different countries and various nations, till, at the end of six or seven months after I had been kidnapped, I arrived at the sea coast. . . . The first object which saluted my eyes when I arrived on the coast was the sea, and a slave ship, which was then riding at anchor, and waiting for its cargo. These filled me with astonishment, which was soon converted into terror when I was

carried on board. I was immediately handled and tossed up to see if I were sound by some of the crew; and I was now persuaded that I had gotten into a world of bad spirits, and that they were going to kill me. Their complexions too differing so much from ours, their long hair, and the language they spoke . . . united to confirm me in this belief. . . . When I looked round the ship too and saw a large furnace or copper boiling, and a multitude of black people of every description chained together, every one of their countenances expressing dejection and sorrow, I no longer doubted of my fate; and quite overpowered with horror and anguish, I fell motionless on the deck and fainted. . . .

I was soon put down under the decks, and there I received such a salutation in my nostrils as I had never experienced in my life: so that, with the loathsomeness of the stench and crying together, I became so sick and low that I was not able to eat, nor had I the least desire to taste anything. I now wished for the last friend, death, to relieve me; but soon, to my grief, two of the white men offered me eatables; and on my refusing to eat, one of them held me fast by the hands, and laid me across I think the windlass and tied my feet, while the other flogged me severely. . . .

I had never seen among any people such instances of brutal cruelty; and this not only shewn towards us blacks, but also to some of the whites themselves. One white man in particular I saw, when we were permitted to be on deck, flogged so unmercifully with a large rope near the foremast that he died in consequence of it; and they tossed him over the side as they would have done a brute. . . .

The closeness of the place, and the heat of the climate, added to the number in the ship, which was so crowded that each had scarcely room to turn himself, almost suffocated us. This produced copious perspirations, so that the air soon became unfit for respiration, from a variety of loathsome smells, and brought on a sickness among the slaves, of which many died, thus falling victims to the improvident avarice, as I may call it, of their purchasers. This wretched situation was again aggravated by the galling of the chains, now become insupportable; and the filth of the necessary tubs, into which the children often fell, and were almost suffocated. The shrieks of the women, and the groans of the

dying, rendered the whole a scene of horror almost inconceivable. . . .

At last we came in sight of the island of Barbados, at which the whites on board gave a great shout, and made many signs of joy to us. . . . Many merchants and planters now came on board, though it was in the evening. They put us in separate parcels, and examined us attentively. They also made us jump, and pointed to the land, signifying we were to go there. We thought by this we should be eaten by

those ugly men, as they appeared to us; . . . at last the white people got some old slaves from the land to pacify us. They told us we were not to be eaten, but to work, and were soon to go on land, where we should see many of our country people. This report eased us much; and sure enough, soon after we were landed, there came to us Africans of all languages. We were conducted immediately to the merchant's yard, where we were all pent up together like so many sheep in a fold, without regard to sex or age.

Document 14.2

The Business of the Slave Trade

For its African victims like Equiano, the slave trade was a horror beyond imagination; for kings and merchants—both European and African—it was a business. Document 14.2 shows how that business was conducted. It comes from the journal of an English merchant, Thomas Phillips, who undertook a voyage to the kingdom of Whydah in what is now the West African country of Benin in 1693–1694.

- How would you describe the economic transactions described in the document? To what extent were they conducted between equal parties? Who, if anyone, held the upper hand in these dealings?
- What obstacles did European merchants confront in negotiating with African authorities?
- How might an African merchant have described the same transaction? How might Equiano describe it?
- Notice the outcomes of Phillips's voyage to Barbados in the last two paragraphs. What does this tell you about European preferences for slaves, about the Middle Passage, and about the profitability of the enterprise?

THOMAS PHILLIPS

A Journal of a Voyage Made in the Hannibal of London

1694

As soon as the king understood of our landing, he sent two of his cappasheirs, or noblemen, to compliment us at our factory, where we design'd to continue that night, and pay our [respects] to his maj-

esty next day . . . whereupon he sent two more of his grandees to invite us there that night, saying he waited for us, and that all former captains used to attend him the first night: whereupon being unwilling to

infringe the custom, or give his majesty any offence, we took our hammocks, and Mr. Peirson, myself, Capt. Clay, our surgeons, pursers, and about 12 men, arm'd for our guard, were carry'd to the king's town, which contains about 50 houses. . . .

We returned him thanks by his interpreter, and assur'd him how great affection our masters, the royal African company of England, bore to him, for his civility and fair and just dealings with their captains; and that notwithstanding there were many other places, more plenty of negro slaves that begg'd their custom, yet they had rejected all the advantageous offers made them out of their good will to him, and therefore had sent us to trade with him, to support his country with necessities, and that we hop'd he would endeavour to continue their favour by his kind usage and fair dealing with us in our trade, that we may have our slaves with all expedition. . . . He answer'd that we should be fairly dealt with, and not impos'd upon; But he did not prove as good as his word . . . so after having examin'd us about our cargo, what sort of goods we had, and what quantity of slaves we wanted, etc., we took our leaves and return'd to the factory. . . .

According to promise we attended his majesty with samples of our goods, and made our agreement about the prices, tho' not without much difficulty; . . . next day we paid our customs to the king and cappasheirs, . . . then the bell was order'd to go about to give notice to all people to bring their slaves to the trunk to sell us. . . .

Capt. Clay and I had agreed to go to the trunk to buy the slaves by turns, each his day, that we might have no distractions or disagreement in our trade, as often happens when there are here more ships than one, and . . . their disagreements create animosities, underminings, and out-bidding each other, whereby they enhance the prices to their general loss and detriment, the blacks well knowing how to make the best use of such opportunities, and as we found make it their business, and endeavour to create and foment misunderstandings and jealousies between commanders, it turning to their great account in the disposal of their slaves.

When we were at the trunk, the king's slaves, if he had any, were the first offer'd to sale, . . . and we

must not refuse them, tho' as I observ'd they were generally the worst slaves in the trunk, and we paid more for them than any others, which we could not remedy, it being one of his majesty's perogatives: then the cappasheirs each brought out his slaves according to his degree and quality, the greatest first, etc. and our surgeon examin'd them well in all kinds, to see that they were sound wind and limb, making them jump, stretch out their arms swiftly, looking in their mouths to judge of their age; for the cappasheirs are so cunning, that they shave them all close before we see them, so that let them be never so old we can see no grey hairs in their heads or beards; and then having liquor'd them well and sleek with palm oil, 'tis no easy matter to know an old one from a middle-age one. . . .

When we had selected from the rest such as we liked, we agreed in what goods to pay for them, the prices being already stated before the king, how much of each sort of merchandize we were to give for a man, woman, and child, which gave us much ease, and saved abundance of disputes and wranglings. . . . [T]hen we mark'd the slaves we had bought in the breast, or shoulder, with a hot iron, having the letter of the ship's name on it, the place being before anointed with a little palm oil, which caus'd but little pain, the mark being usually well in four or five days, appearing very plain and white after. . . .

After we are come to an agreement for the prices of our slaves, . . . we are oblig'd to pay our customs to the king and cappasheirs for leave to trade, protection and justice; which for every ship are as follow, viz.

To the king six slaves value in cowries, or what other goods we can perswade him to take, but cowries are most esteem'd and desir'd; all which are measur'd in his presence, and he would wrangle with us stoutly about heaping up the measure.

To the cappasheirs in all two slaves value, as above. . . .

The best goods to purchase slaves here are cowries, the smaller the more esteem'd. . . .

The next in demand are brass neptunes or basons, very large, thin, and flat; for after they have bought them they cut them in pieces to make . . . bracelets, and collars for their arms legs and necks. . . .

[I]f they can discover that you have good store of cowries and brass aboard, then no other goods will serve their turn, till they have got as much as you have; and after, for the rest of the goods they will be indifferent, and make you come to their own terms, or else lie a long time for your slaves, so that those you have on board are dying while you are buying others ashore. . . .

Having bought my compliment of 700 slaves, viz. 480 men and 220 women, and finish'd all my business at Whidaw, I took my leave of the old king, and his cappasheirs, and parted, with many affectionate expressions on both sides, being forced to promise him that I would return again the next

year, with several things he desired me to bring him from England; and having sign'd bills of lading . . . for the negroes aboard, I set sail the 27th of July in the morning. . . .

I deliver'd alive at Barbadoes to the company's factors 372, which being sold, came out at about nineteen pounds per head.

Source: Thomas Phillips, "A Journal of a Voyage Made in the Hannibal of London in 1694," in *Documents Illustrative of the History of the Slave Trade to America*, edited by Elizabeth Donnan (Washington DC: Carnegie Institute, 1930), 399–405, 408, 410.

Document 14.3

The Slave Trade and the Kingdom of Kongo

While African elites often eagerly facilitated the traffic in slaves and benefited from doing so, in one well-known case, quite early in the slave trade era, an African ruler sought to curtail it. This occurred in the kingdom of Kongo, in what is now Angola (see Map 14.4, p. 687). That state had welcomed Portuguese traders as early as the 1480s, for its rulers imagined that an alliance with Portugal could strengthen their regime. The royal family converted to Christianity and encouraged the importation of European guns, cattle, and horses. Several Kongoleses were sent to Portugal for education, while Portuguese priests, artisans, merchants, and soldiers found a place in the kingdom. None of this worked as planned, however, and by the early sixteenth century, Kongo was in disarray and the authority of its ruler greatly undermined. This was the context in which its monarch Nzinga Mbemba, whose Christian name was Affonso I, wrote a series of letters to King Jao of Portugal in 1526, two of which are presented here.

- According to King Affonso, how had the Portuguese connection in general and the slave trade in particular transformed his state?
- How did the operation of the slave trade in Kongo differ from that of Whydah as described in Document 14.2? How did the rulers of these two states differ in their relationship to Europeans?
- To what extent did Affonso seek the end of the slave trade? What was the basis for his opposition to it? Do you think he was opposed to slavery itself?
- What did Affonso seek from Portugal? What kind of relationship did he envisage with the Portuguese?

KING AFFONSO I

Letters to King Jao of Portugal

1526

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

And we cannot reckon how great the damage is, since the mentioned merchants are taking every day our natives, sons of the land and the sons of our noblemen and vassals and our relatives, because the thieves and men of bad conscience grab them wishing to have the things and wares of this Kingdom which they are ambitious of; they grab them and get them to be sold; and so great, Sir, is the corruption and licentiousness that our country is being completely depopulated, and Your Highness should not agree with this nor accept it as in your service. And to avoid it we need from those [your] Kingdoms no more than some priests and a few people to teach in schools, and no other goods except wine and flour for the holy sacrament. That is why we beg of Your Highness to help and assist us in this matter, commanding your factors that they should not send here either merchants or wares, because it is *our will that in these Kingdoms there should not be any trade of slaves nor outlet for them*. Concerning what is referred above, again we beg of Your Highness to agree with it,

since otherwise we cannot remedy such an obvious damage. . . .

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

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

And to avoid such a great evil we passed a law so that any white man living in our Kingdoms and wanting to purchase goods in any way should first inform three of our noblemen and officials of our court . . . who should investigate if the mentioned goods are captives or free men, and if cleared by them there will be no further doubt nor embargo for them to be taken and embarked. But if the white men do not comply with it they will lose the aforementioned goods. . . .

Sir, Your Highness has been kind enough to write to us saying that we should ask in our letters for anything we need, and that we shall be provided with everything, and as the peace and the health of our Kingdom depend on us, and as there are among us old folks and people who have lived for many days, it happens that we have continuously many and different diseases which put us very often in such a

weakness that we reach almost the last extreme; and the same happens to our children, relatives, and natives owing to the lack in this country of physicians and surgeons who might know how to cure properly such diseases. And as we have got neither dispensaries nor drugs which might help us in this forlornness, many of those who had been already confirmed and instructed in the holy faith of Our Lord Jesus Christ perish and die; and the rest of the people in their majority cure themselves with herbs and breads and other ancient methods, so that they put all their faith in the mentioned herbs and ceremo-

nies if they live, and believe that they are saved if they die; and this is not much in the service of God.

And to avoid such a great error and inconvenience, since it is from God in the first place and then from your Kingdoms and from Your Highness that all the goods and drugs and medicines have come to save us, we beg of you to be agreeable and kind enough to send us two physicians and two apothecaries and one surgeon, so that they may come with their drugstores and all the necessary things to stay in our kingdoms, because we are in extreme need of them all and each of them.

Document 14.4

The Slave Trade and the Kingdom of Asante

Elsewhere in Africa, the slave trade did not have such politically destabilizing effects as it did in Kongo. In the region known as the Gold Coast (now the modern state of Ghana), the kingdom of Asante (uh-SAWN-tay) arose in the eighteenth century, occupying perhaps 100,000 square miles and incorporating some 3 million people (see Map 14.4, p. 687). It was a powerful conquest state, heavily invested in the slave trade, from which much of its wealth derived. Many slaves from its wars of expansion and from the tribute of its subject people were funneled into Atlantic commerce, while still others were used as labor in the gold mines and on the plantations within Asante itself. No wonder, then, that the ruler (or Asantehene) Osei Bonsu was dismayed in the early nineteenth century when, in reaction to the expanding abolitionist movement, the British stopped buying slaves. A conversation between Osei Bonsu and a British diplomat in 1820 highlights the role of the slave trade in Asante and in the thinking of its monarch.

- How did Osei Bonsu understand the slave trade and its significance for his kingdom?
- Some scholars have argued that the slave trade increased the incidence of warfare in West Africa as various states deliberately sought captives whom they could exchange for desired goods from Europe. How might Osei Bonsu respond to that idea? What was his understanding of the relationship between war and the slave trade?
- In what ways did Osei Bonsu compare Muslim traders from the north with European merchants from the sea?

OSEI BONSU

Conversation with Joseph Dupuis

1820

Now," said the king, after a pause, "I have another palaver, and you must help me to talk it. A long time ago the great king [of England] liked plenty of trade, more than now; then many ships came, and they bought ivory, gold, and slaves; but now he will not let the ships come as before, and the people buy gold and ivory only. This is what I have in my head, so now tell me truly, like a friend, why does the king do so?" "His majesty's question," I replied, "was connected with a great palaver, which my instructions did not authorise me to discuss. I had nothing to say regarding the slave trade." "I know that too," retorted the king; "because, if my master liked that trade, you would have told me so before. I only want to hear what you think as a friend: this is not like the other palavers." I was confessedly at a loss for an argument that might pass as a satisfactory reason, and the sequel proved that my doubts were not groundless. The king did not deem it plausible, that this obnoxious traffic should have been abolished from motives of humanity alone; neither would he admit that it lessened the number either of domestic or foreign wars.

Taking up one of my observations, he remarked, "[T]he white men who go to council with your master, and pray to the great God for him, do not understand my country, or they would not say the slave trade was bad. But if they think it bad now, why did they think it good before. Is not your law an old law, the same as the Crammo^o law? Do you not both serve the same God, only you have different fashions and customs? Crammos are strong people in fetische,^o and they say the law is good, because the great God made the book [Quran]; so they buy slaves, and teach them good things, which they knew not before. This makes every body love the Crammos, and they go every where up and down, and the people give them food when they

want it. Then these men come all the way from the great water [Niger River], and from Manding, and Dagomba, and Killinga; they stop and trade for slaves, and then go home. If the great king would like to restore this trade, it would be good for the white men and for me too, because Ashantee is a country for war, and the people are strong; so if you talk that palaver for me properly, in the white country, if you go there, I will give you plenty of gold, and I will make you richer than all the white men."

I urged the impossibility of the king's request, promising, however, to record his sentiments faithfully. "Well then," said the king, "you must put down in my master's book all I shall say, and then he will look to it, now he is my friend. And when he sees what is true, he will surely restore that trade. I cannot make war to catch slaves in the bush, like a thief. My ancestors never did so. But if I fight a king, and kill him when he is insolent, then certainly I must have his gold, and his slaves, and the people are mine too. Do not the white kings act like this? Because I hear the old men say, that before I conquered Fantee and killed the Braffoes and the kings, that white men came in great ships, and fought and killed many people; and then they took the gold and slaves to the white country: and sometimes they fought together. That is all the same as these black countries. The great God and the fetische made war for strong men every where, because then they can pay plenty of gold and proper sacrifice. When I fought Gaman, I did not make war for slaves, but because Dinkera (the king) sent me an arrogant message and killed my people, and refused to pay me gold as his father did. Then my fetische made me strong like my ancestors, and I killed Dinkera, and took his gold, and brought more than 20,000 slaves to Coomassy. Some of these people being bad men, I washed my stool in

their blood for the fetische. But then some were good people, and these I sold or gave to my captains: many, moreover, died, because this country does not grow too much corn like Sarem, and what can I do? Unless I kill or sell them, they will grow

strong and kill my people. Now you must tell my master that these slaves can work for him, and if he wants 10,000 he can have them. And if he wants fine handsome girls and women to give his captains, I can send him great numbers."

Using the Evidence: Voices from the Slave Trade

1. **Highlighting differences:** What different experiences of the slave trade are reflected in these documents? How can you account for those differences?
2. **Noticing what's missing:** What perspectives are missing that might add other dimensions to our understanding of this commerce in people?
3. **Integrating documents and the text narrative:** In what ways do these documents support, illustrate, or contradict this chapter's narrative discussion of the slave trade?
4. **Assessing historical responsibility:** What light do these documents shed on the much-debated question about who should be held responsible for the tragedy of the Atlantic slave trade?

^oCrammo: Muslim.

^ofetische: magical powers.

Source: Joseph Dupuis, *Journal of a Residence in Ashantee* (London: Henry Colburn, 1824), 162–64.