Outline 1: Spain in 1492

Conquest in Spain's history: If we look at the history of Spain, we see the crucial role that conquest has always played in molding its history and culture. The prehistoric inhabitants of what we now call Spain were conquered by the Iberians and Celts, who were conquered by Phoenicians, Greeks and Carthaginians.

- 201 B.C.- 5th century A.D.: rule of the Romans
- 5th century-711 A.D.: rule of the Visigoths
- 711-1492 A.D.: rule of the Muslims

Characteristics of Muslim Rule: Muslim conquerors settled mainly in the fertile southern regions of Spain, which they called Al-Andalus, and is today still known as Andalusia. Islamic rulers in Spain brought with them a rich cultural heritage and a thriving intellectual tradition. They improved agricultural methods, built libraries, introduced new crafts and industries and made their capital, Cordoba, into an economic and intellectual center in the tenth and eleventh centuries. Generally speaking, especially in the first centuries of their rule, they practiced a policy of religious tolerance towards Christians and Jews alike.

The Reconquest: The Muslim empire, however, was weakened by internal discord, and the Reconquest began as a series of separate attempts by different Christian kings and nobles to take advantage of this discord in order to regain lost land and serfs. The Reconquest only slowly developed the character of a religious crusade.

The first half of the 13th century marked the turning point of the Reconquest for the Christians. By 1252, all that was left of Muslim-controlled territory was the kingdom of Granada, but that would remain standing for another two and a half centuries. By the 15th century, the Christian territories were divided into three separate kingdoms, each one under different rule: Portugal, Castile and Aragon. Of these, Castile was dominant.

Castile in the 15th Century:

- 1455: Henry the IV, the king of Castile, resumed the Reconquest
- 1469: Isabella, heir to Castile, married Ferdinand, kind of Sicily and heir to Aragon.
- 1474: King Henry IV died and Isabella began a five year struggle against her sister, Juana, for the crown of Castile.
- 1478: Inquisition established
- 1479: Isabella became queen of Castile and Ferdinand inherited the kingdom of Aragon. Castile and Aragon became united under the joint rule of Ferdinand and Isabella, known as the "Catholic Kings." The unification, however, was in name only. Each kingdom retained its own constitutional system and political organization.

1492:

- January 1492: Grenada conquered, Reconquest completed
- March 1492: Expulsion of Jewish population from Spain
- October 1492: Columbus landed in "New World"

Key terms: Reconquest, Castile, Aragon, Inquisition, *letrados*, *conversos*

Questions for "Columbus' Letter on his First Voyage:"

1. Who is Columbus' audience? Given this, what do you think his goal is in writing this letter?
2. What is the tone of the opening paragraph? How does it set the scene for what follows?
3. How does he describe the islands (esp. Hispaniola) and their natural assets? What does he emphasize?
4. How does he describe the people of the islands?
5. How does he describe his conduct towards them, and their attitudes towards him?
6. What strategies does he use in this letter to minimize the significance of the linguistic and cultural differences he encounters?
7. In what ways do we see Columbus' "dual mentality" at play in this letter?

picaresque novel: the life story of a good-natured rogue (Spanish: *picaro*), a clever and amusing adventurer of low social class who makes his way by tricks and roguery rather than by honorable industry. When he does work, he begins with petty, menial tasks (often as household servant, valet). His immoral rascality manages somehow (even when he takes up with thieves) to fall a hairbreadth short of actual criminality—or so at least he himself maintains.

The story is usually told by the *picaro* in the first person, as autobiography. Episodic in nature, the loose plot consists of a series of thrilling incidents only slightly connected and strung together without organic relationship. Usually it is a novel of the road, and the hero wanders from place to place as well as from job to job, rushing headlong from one impossible situation to another. (Even *Tom Jones, for example, who is not a real *picaro*, spends roughly one-third of his time at home, one-third on the road, and the rest in London.) When the story ends with the rogue's seeming reform and his marriage (to a rich widow or an heiress), the change is purely external, no real development in his character having taken place, except that he has learned to conform outwardly to the ways of society.

The adventures and wanderings in different social settings permit the *picaro* to meet, at moments not governed or inhibited by social etiquette, people of all social classes—bankers, politicians, society folk, the clergy, doctors, lawyers, actors. He is thus provided with the opportunity of satirizing the corruption and hypocrisy, folly, injustice, and brutality, of a whole society and epoch. The picaresque novel is in consequence a study of manners, both morally provocative and entertaining.

The earliest example of the type is the Spanish *Lazarillo de Tormes* (*c.* 1554), which became one of the most popular books of the century (and gave the type its name). It was imitated by Thomas Nash in *The Unfortunate Traveller; or the Life of Jack Wilton* (1594), the first English picaresque novel. The French *Gil Blas* (1715), by *Lesage, is the most famous and most influential of such works. And *Defoe increased the stature of the form by *Moll Flanders* (1722), the history of a female rogue. The novels of *Fielding, Smollett, and *Voltaire contain many picaresque elements, as does *Mark Twain's *Huckleberry Finn*. A major picaresque novel was cut short by Thomas *Mann's death in 1955, after he had completed only the first volume of his *Confessions of Felix Krull, Confidence Man (Bekentnisse des Hochstaplers Felix Krull).*

Perhaps first inspired in reaction against the decaying conventions of an idealistically conceived knight, the picaresque novel is "anti-pastoral, anti-chivalric, anti-aristocratic"; it is important because it first gave a realistic picture of a whole age. Moreover, it popularized a literary type in which people of low and humble origin were treated honestly and, even when wicked, sympathetically. The broad social canvas, the vivid descriptions of trades and professions, the mingling of all social classes, the ironic survey of morals and manners—all these materials were later drawn into the nonpicaresque novel, to the immeasurable enrichment of its scope and effectiveness.

picaresque novel (Sp *pícaro*, 'rogue') It tells the life of a knave or picaroon who is the servant of several masters. Through his experience this picaroon satirizes the society in which he lives. The picaresque novel originated in 16th c. Spain, the earliest example being the anonymous *Lazarillo de Tormes* (1553). The two most famous Spanish authors of picaresque novels were Mateo Alemán, who wrote *Guzmán de Alfarache* (1599–1604), and Francisco Quevedo, who wrote *La vida del Buscón* (1626). Both books were widely read in Europe. Other picaresque novels included Thomas Nashe's *The Unfortunate Traveller* (1594), Lesage's *Gil Blas* (1715), Defoe's *Moll Flanders* (1722), Fielding's *Jonathan Wild* (1743) and Smollett's *Roderick Random* (1748). A more recent example is Thomas Mann's unfinished *Confessions of Felix Krull* (1954). The German term for this kind of story is *Räuberroman*.

Cid, the: Spanish hero (*c.* 1040-99) whose legend has been widely treated in literature. Rodrigo (or Ruy) Díaz de Vivar was a daring figure who at one time or another fought on both sides in the wars between Christianity and Islam. "Cid" is a corruption of an Arabic word for "lord," and with the addition of a Spanish epithet meaning "fighter" Ruy Díaz soon became a hero under the name of El Cid Campeador. He is the subject of the best of the Spanish **chansons de geste*, the *Poema de mío Cid*, a poem of 3,730 lines written about 1140. An extensive ballad literature on the subject also developed, and the original unprincipled adventurer gradually became, in legend, not only a man of tremendous courage and daring, but a great champion of Christianity, a model of chivalry, and the very soul of honor. The *Cantar de Rodrigo* (*c.* 1400) is already decadent; it is a romance dealing with the Cid's marriage and has practically no historical basis or literary interest.

The extensive ballads on the Cid were taken over, quoted, adapted, and put on the stage by the dramatists during the Spanish Golden Age. Lope de *Vega Carpio's *Las almenas de Toro* (*c.* 1612) deals with him, and Guillén de Castro's *Las mocedades del Cid* (*The Youthful Adventures of the Cid, c.* 1612) served as the immediate source of *Corneille's *Le Cid* (1636). Since Corneille's play, the hero has been known to all Europe and has become common literary property.

Mesoamerica before 1492

Population patterns and growth in the Americas:
•40,000 and 25,000 BC: A series of migrations from Asia into across the Bering Strait and into America took place. Over thousands of years, the immigrants spread out over North and South America. The archeological evidence available suggests that Mesoamerica and the high valleys of the Andes have been occupied since 10,000 BC, while the Caribbean islands and the plains of the Southern Cone of Latin America had been populated for about 2000 years when the Spanish arrived.
•by 1492: what we now call Latin America was home to over 350 major tribal groups, 15 different cultural centers and more than 160 linguistic groups. All of these societies tended to fall in one of three categories:

1. nomadic hunting and gathering societies
2. sedentary or semi-sedentary agriculture based societies
3. densely populated, socially stratified complex civilizations, found in Mesoamerica and the Andean regions

Cultures of Mesoamerica:
•until 8000-7000 BC: The peoples of Mesoamerica lived in small, nomadic or semi-sedentary groups. Over the next 5000 or 6000 years, they gradually developed into sedentary village cultures.
•2000 BC to 200 AD: This was the Preclassic or Formative period, which marked the highest point in the development of the sedentary village cultures. The latter part of this period saw the formation of emerging complex civilizations in four distinct regions, which nevertheless shared similar social and mythological traditions and similar patterns of development.

Patterns of development of complex civilizations: Archaeologists describe the development of Mesoamerican civilizations using the following categories:

- •the Preclassic period: initial development
- •Classic period: maturation ending in a period of upheaval
- •Postclassic period: emergence of new societies

Archaeologists originally believed that the Classic civilizations were much more peaceful and less warlike than those of the Postclassic period; now, however, it is thought that the two sets of societies were actually more similar than originally believed.

The mysterious influence of the Olmec culture: The Olmec culture arose no later than 1400 BC in what is today Veracruz, Mexico, and seems to have disappeared by 400 BC Very little is known about the Olmec culture due to a scarcity of data. It does seem, however, that it had a profound impact on all other later Mesoamerican cultures. Mesoamerican scholars now believe that village cultures already developing the characteristics of a more advanced society came into contact with the more complex Olmec society, probably through trade, and the Olmecs subsequently acted as a type of catalyst that allowed these cultures to "make the leap to urban civilization."

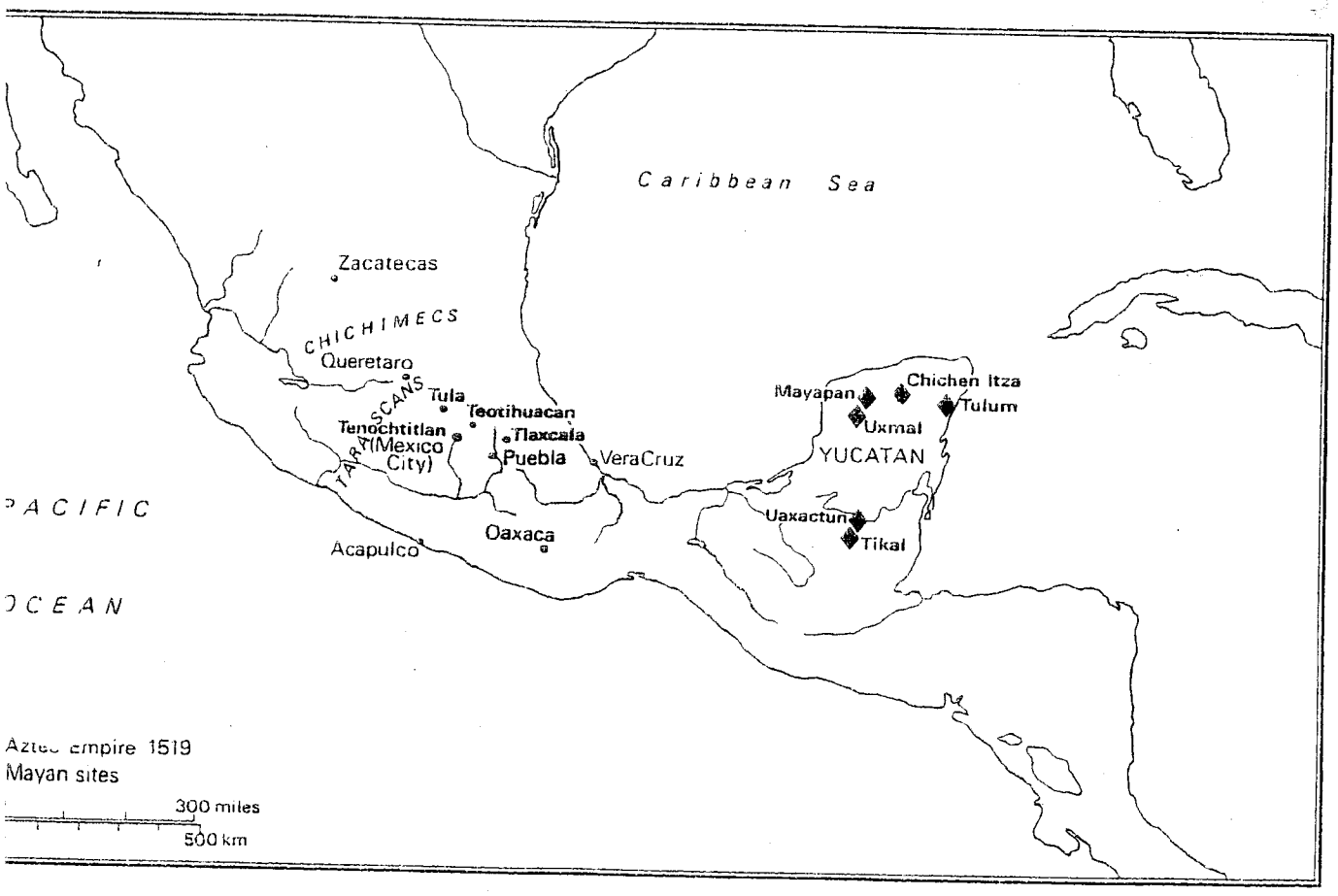
Patterns of development in the four regions of Mesoamerica (see map):
1. the Zapotec, in the valley of Oaxaca:
•550 BC: the mountaintop urban center of Mount Alban was constructed and dominated the region for more than a thousand years
•about 1250 AD: Zapotecs, in decline, were eclipsed by the Mixtec culture

2. the Tenochitlan, in the basin of Mexico (present day Mexico City):
•0 AD: construction of the Pyramid of the Sun began in the city of Teotihuacan, which was an important economic, political, cultural and religious center; its religion and mythology heavily influenced the later Toltec and Aztec civilizations
•750 : Tenochitlan destroyed by fire, fell to ruin. In the vacuum created by its absence, several new urban centers developed, including Cholula, Tula, Cacaxtla, Xochicalco and El Tajin (many

of these names will reappear in Cortés letter); out of these, the Toltecs of Tula rose to ascendancy; however, their power declined around 1150 or 1200 AD
•1325: the Mexica, a subgroup of the Aztecs, arrived from somewhere in the north and settled on the island of Tenochitlan
•about 1425: Mexica had come to dominate the basin area through alliances and military strength
•1519: when Cortés and his men arrived, the Mexica effectively controlled, either through economic dominance or military force, a large portion of Mesoamerica

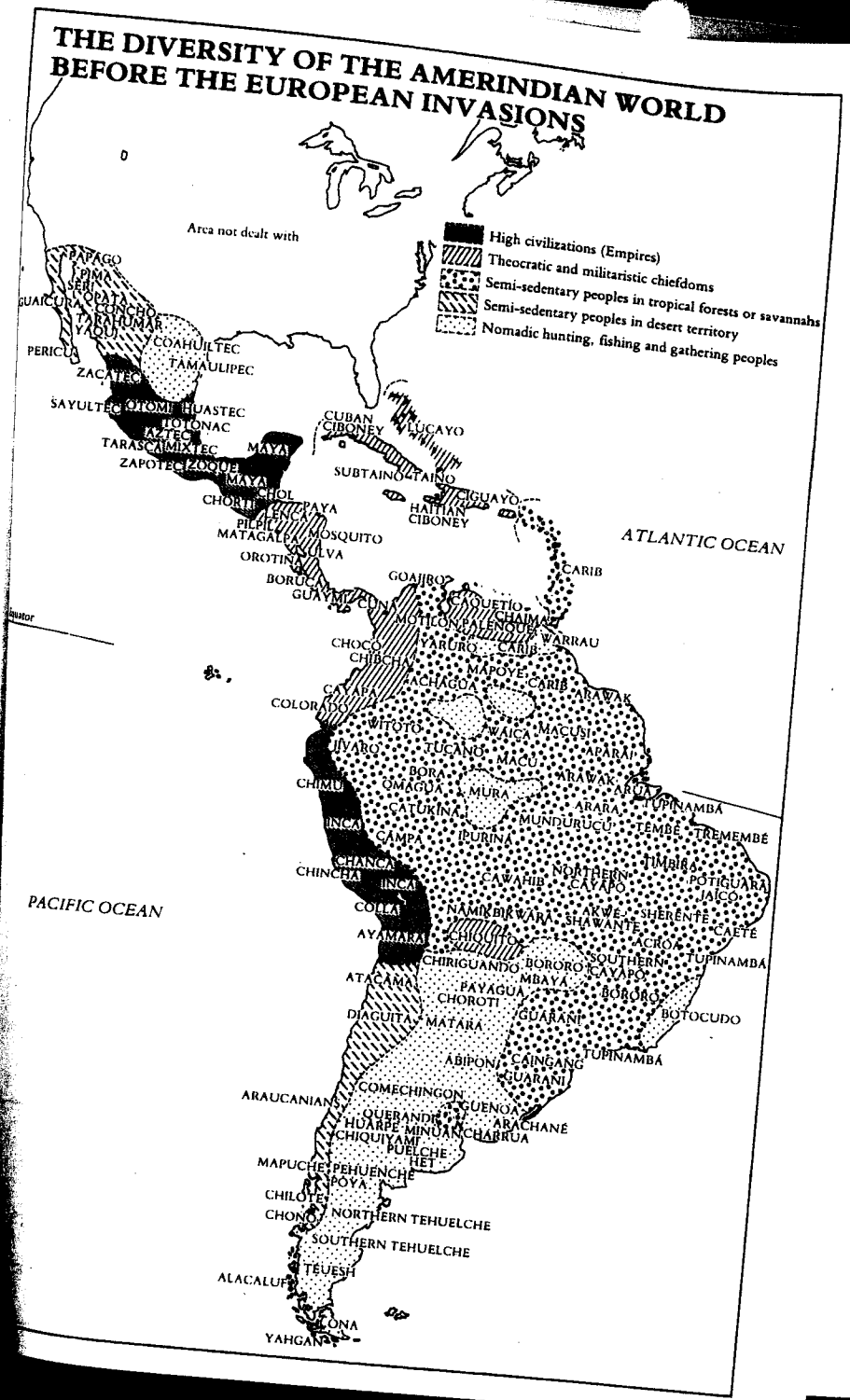
3. The Maya , east of the Isthmus of Tehuantepec
•250 A.D: The Mayan Classic Period began. The Mayans developed their own distinct culture that has often been compared to Greek culture, while cultures of the Basin of Mexico have been compared to Rome. This is because Maya civilization consisted of a series of city-states that were often at war with each other, but also linked through marriages and other alliances. None of these city-states was dominant. Mayan mythology is similar to that of other areas of Mesoamerica, but the images it used to express that mythology were very different. Also unique to Mayan culture was its cult of the ruling dynasty and its complex calendrical science.
•900: The Mayan Classic Period ended and dominance shifted to the Yucatan peninsula.
•1100: the Post Classic Period began

4. **The Gulf coast**: the least understood region of the four, it is thought that the Olmec influence was gradually transformed into the Classic period culture of El Tajin, their urban center; it is known that El Tajin's ball courts were host to an important ritual game; in the Postclassic period, developments in the Gulf Coast seem to have been dominated by Aztec might.



Mesoamerica before 1519

THE DIVERSITY OF THE AMERINDIAN WORLD BEFORE THE EUROPEAN INVASIONS



Indigenous Populations of Brazil (16th Century)

Not much is known with certainty about these populations, in part because much archeological evidence decayed long ago in tropical climate; however, good information has been provided by

1) surviving societies recently "rediscovered" by Western anthropologists
2) an extensive literature on Tupi people written by European travelers, settlers in 16th century (Caminha's letter is first of many); these cultures perished long ago, as did hundreds of others

•hundreds of distinct groups (see map), but four main language groups: Tupi (Tupi-Guaranî), Gê, Carib and Aruak (Arawak)

•the most sophisticated pre-Conquest cultures developed in the Amazon basin, although many of these were already gone when Europeans arrived

•most cultures were nomadic or semi-nomadic, in part due to lack of domestic animals to provide protein and in part due to the difficulties of living in the Brazilian tropical rainforest and dry plateaus; permanent settlement, therefore, was only an option for the strongest groups, who lived on coasts or along fertile riverbanks

Tupi peoples of Brazil:

•much of what is known about <u>dress, adornment and housing</u> comes across in remarkably accurate description found in Caminha's letter

•<u>families were self-sufficient</u>: men and women made their own personal belongings (baskets, hammocks, bows and arrows, adornment, tools, utensils, canoes, straw huts)

•<u>social organization</u>: marriage was generally matrilocal (husband moved in with wife's family), except in cases where the husband was powerful enough to establish his own household; polygamy was practiced by chiefs and famous warriors; related groups lived together in one large hut, as Caminha describes; each family group had a chief, as did each larger group; groups were advised by a council of elders; still, as Caminha surmises in his letter, councils and chiefs did not hold much power in what were essentially egalitarian societies

•<u>spiritual beliefs</u>: no organized religion or official gods, but belief in spirit world, especially in the presence of evil spirits; celebrations were linked to agricultural calendar, hunting, warfare and life-cycle; oral tradition passed on stories of heroic ancestors and malevolent spirits; shamans (*pagés*) were attributed powers of healing and prophecy

•<u>warfare</u>: warfare was an important part of life for most groups, who fought constantly with near-by groups, usually in orde to capture prisoners for ritual execution and/or cannibalistic ceremonies

•<u>myth of the noble savage</u>: one misconception on the part of early European observers, however, was that the egalitarian nature of these societies resulted in freedom from any kind of law at all; in practice, any member of a group who did not conform to accepted standards of behavior was condemned by the shaman as an evil spirit and killed by the rest of the community

Indigenous Populations of the Caribbean and Circum-Caribbean (1492)

Upon Columbus' arrival, the islands of the Caribbean sea and the nearby mainland were densely populated.

1) the peoples of these regions were most often organized into chiefdoms or <u>rank societies</u> (i.e. societies containing two social sectors, elites and commoners, which were hierarchically related) of varying complexities
2) these societies could be divided into two areas of significant political interaction
   a) the first centered in the northern part of modern-day Colombia and included what is now Panam Costa Rica to the west and northern Venezuela to the east.
   b) the other centered on the islands of Hispaniola (Haiti/D.R) and Puerto Rico and included other islands in the Greater Antilles, such as Jamaica and Cuba.

Outside of these areas, for example in the Lesser Antilles, were to be found other societies, less complex in their politic organization. This handout will focus on the populations of the Greater and Lesser Antilles (Dominica, Guadeloupe, S Christopher, etc.). Most information is derived from the observations of 16th and early 17th century European chronic from archealogical evidence.

The Greater Antilles:

•<u>social organization</u>

-individual rank societies tended occupy mountain valleys because of their fertility and proximity to grasslands that co cultivated and rivers that provided a means of transportation and access to the sea

-housing settlements of the elite consisted of 12 to 15 large, conical dwellings which would each house several families focus of an elite settlement was the chief's house, which opened onto a plaza used for public events

-housing settlements of commoners were usually located near cultivated rivers or grasslands

•food sources and methods of cultivation:
-societies of the Greater Antilles took advantage of the island's rich and diverse natural resources; diets consisted of fish from rivers, lakes and the ocean; water and land fowl ; and crabs, lobsters, sea turtles and manatee
-in addition, both the mountain valleys and grasslands were cultivated using slash and burn techniques and crops of starchy root vegetables, cotton and tobacco were grown

•warfare: formal warfare took place over matters such as trespassing on fishing or hunting territory, breaches of marriage agreements between elite families of different groups, etc; successful leaders were successful warriors

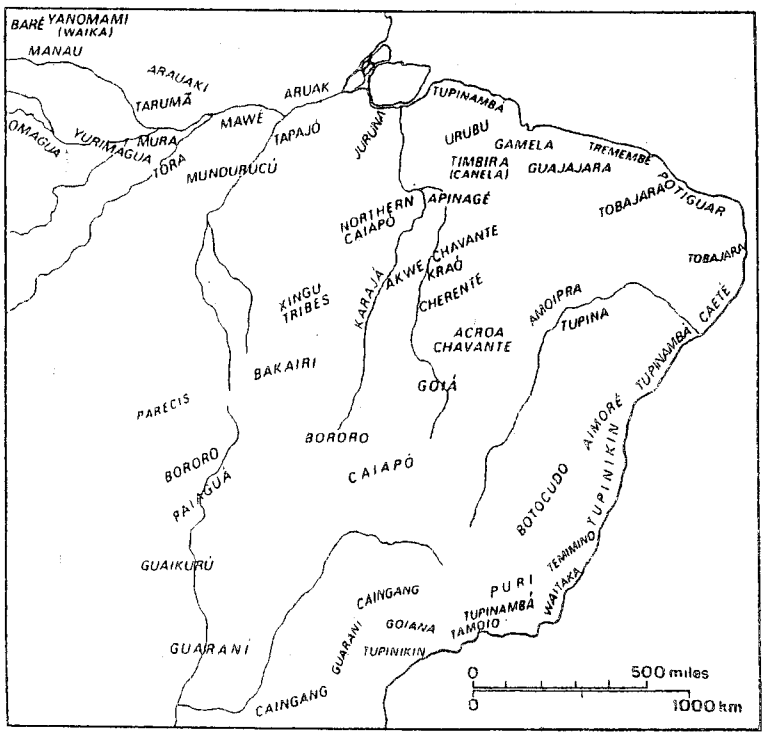
•role of the elite:
-directed some agricultural, fishing and hunting activities, especially those connected with public feasts and celebrations; received first fruits during harvest time
-engaged to an unknown extent in long-distance trading
-controlled production and distribution of certain luxury goods, such as salt (southern Puerto Rico) and objects carved from a particular black wood (western Hispaniola)
-possessed decorative items which distinguished them from commoners, such as textiles and ornaments made from placer gold and semi-precious stones
-were associated with sacred world and its powers
-individual chiefs gained and maintained power through success in warfare, polygamy (which connected him through marriage to other elite families), and ownership of a large dugout canoe which allowed sea travel

The Lesser Antilles:
•social organization:
-less complex hierarchical societies with a more egalitarian socio-political organization than in the Greater Antilles; social groupings consisted of 30 to 100 individuals, usually the extended family of the village headman (a "man of importance") living together in a village; the headman practiced polygamy and controlled the labor of his sons-in-law and unmarried sons
-wives of headman lived virilocally, while all others lived matrilocally

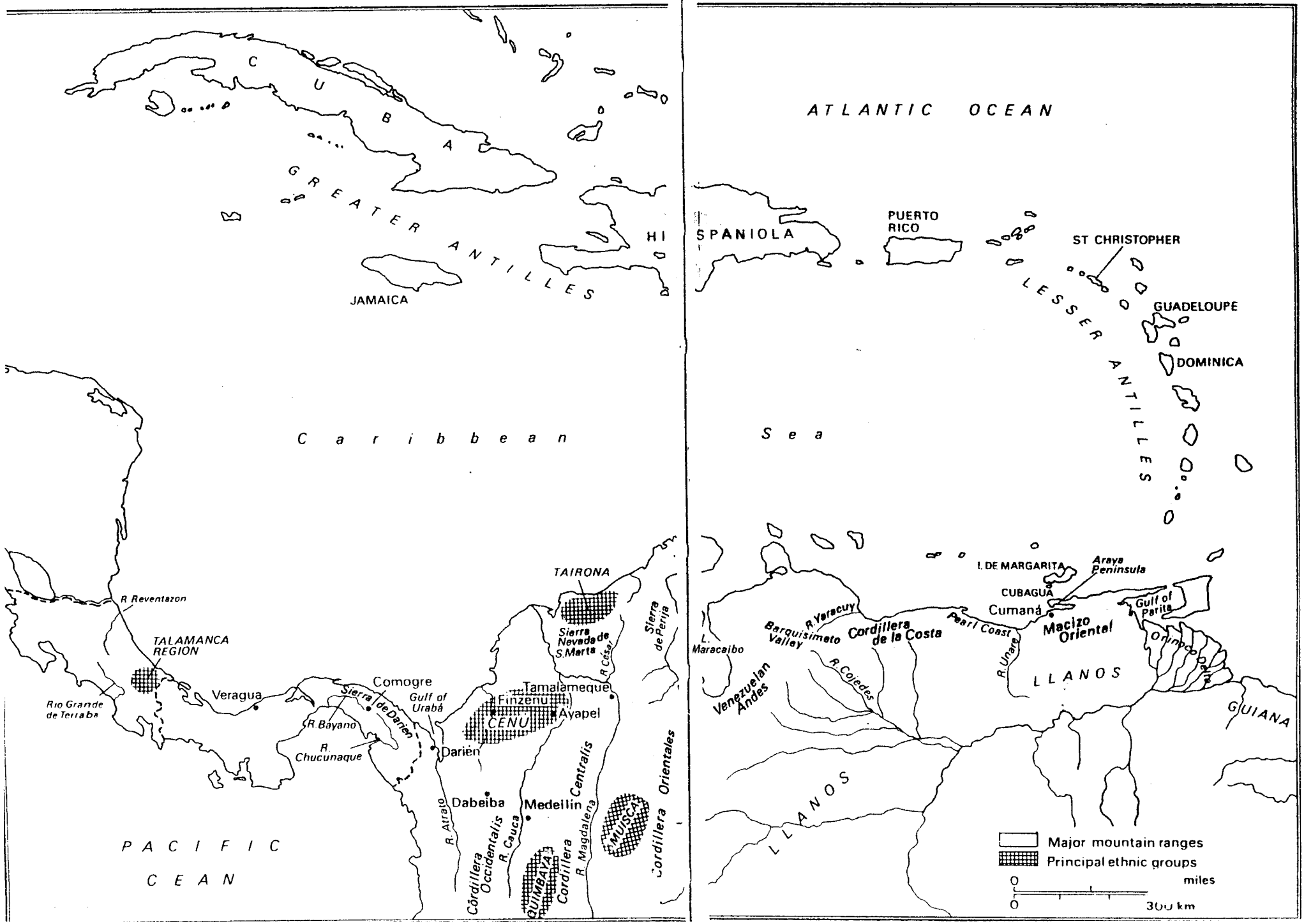
•routes to political influence:
-men could gain influence in one of three ways: by directing a large family; by being successful in warfare; or by owning a canoe; the most successful combined more than one of these

•warfare: warriors travelled long-distances in canoes, to other islands of the Lesser Antilles as well as to the South American mainland, to conduct surprise raids in order to acquire booty including captive women who were subsequently incorporated through marriage into the local community

sources: Hemming, John. "The Indians of Brazil in 1500." (pp. 119-46) and Helms, Mary W. "The Indians of the Caribbean and Circum-Caribbean at the end of the fifteenth century." (pp. 37-57) in The Cambridge History of Latin America, Vol. 1: Colonial Latin America. Cambridge: Cambridge University Press, 1984.



The Indians of the Amazon basin and Brazil, c. 1500


ATLANTIC OCEAN
CUBA
GREATER ANTILLES
HI
JAMAICA
SPANIOLA
PUERTO RICO
ST CHRISTOPHER
LESSER ANTILLES
GUADELOUPE
DOMINICA
Caribbean Sea
I. DE MARGARITA
Araya Peninsula
CUBAGUA
Cumaná
Gulf of Paria
R. Yaracuy
Barquisimeto Valley
Cordillera de la Costa
Pearl Coast
Macizo Oriental
Orinoco
L. Maracaibo
Venezuelan Andes
R. Cojedes
R. Unare
LLANOS
GUIANA
TAIRONA
Sierra Nevada de S. Marta
R. Cesar
Sierra de Perija
R. Reventazon
TALAMANCA REGION
Rio Grande de Terraba
Veragua
Comogre
Sierra de Darien
Gulf of Urabá
Tamalameque
Finzenu
CENU
Ayapel
R. Bayano
R. Chucunaque
Darien
Dabeiba
Medellin
R. Atrato
Cordillera Occidentalis
R. Cauca
QUIMBAYA
Cordillera Centralis
R. Magdalena
MUISCA
Cordillera Orientales
PACIFIC OCEAN
Major mountain ranges
Principal ethnic groups
0 miles
0 300 km

Mexica (Aztec) Society: 1325-1519

- 1325: -Mexica people arrived from the north, settled on Tenochtitlan
  -for 100 years they were subject to the Tecpanecs of Azcapotzalco
- 1426: -war broke out between the Tecpanecs and the Mexicas
- 1430: -Mexica won complete independence
- 1426-40: -Itzcoatl ruled Mexica people, initiated era of changes and conquests.
- 1440-69: -Moctezuma Ilhuicamina ("the Elder") consolidated power of the Mexica
  -next 4 rulers [Axayacatl (1469-81), Tizoc (1481-5), Ahuitzotl (1486-1502) and Motecuçoma II (1502-20)] continued to extend Aztec rule through military or economic subjugation

Mexica Social Organization:

- *pipiltin*: -headed by upper nobility or *tlazo pipiltin*, who in turn chose *huey tlatoani*
  -controlled education, paid no tribute, filled important admin. positions
  -warriors and some administrators were allowed to enter the nobility
- *macehualtin*: -worked the land and lived in communities called *calpulli*
  -urban dwellers, however, also worked as artisans, artists and merchants and took advantage of the social mobility made possible by the importance of trade in the growing economy
- Tenochitlan: -center of a large, complex political and socio-economic conglomerate
  -subjected groups paid tribute, "protected" commercial routes, supplied human sacrifices, were forced to speak Nahuatl when in Tenochitlan; those who resisted were forced to fight the ritual "Flower Wars" to supply victims for sacrifice

Hernan Cortés: birth to 1520

- Early life: -born in 1484 (?) in Extremadura
  -father, Martín Cortés de Monroy, was an *hidalgo*, or a petty nobleman and a
- Education: -extent of his education is a point for
  -may have attended the University of Salamanca at the age of 14, and received a degree in Law and a rudimentary knowledge of Latin
  -best way for an *hidalgo* to improve his lot in Spanish society during the early 1500's was as a soldier
- 1504: -Cortés set sail for the West Indies, landing in Hispaniola and worked as a notary for 5 or 6 years.
- 1511: -fought under Diego Velázquez in the conquest of Cuba and Velázquez became governor of Cuba; Cortés became his secretary
- 1514: - Cortés married Catalina Suárez Marcaida and moved to the town of Baracoa
- Nov. 1518: -asked by Velázquez to lead an exploratory expedition to the Mexican mainland (Yucatán); instructed by Velázquez to
  1) look for the fleet of a previous expedition
  2) to rescue any Christian captives and
  3) to explore and trade.

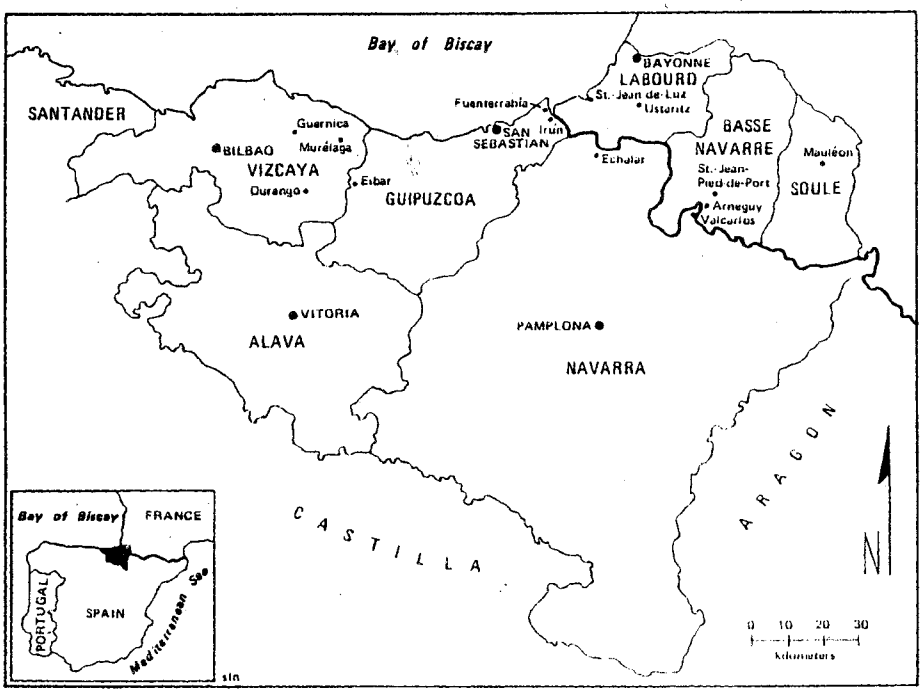
  Velázquez did not, however, give Cortés permission to conquer or settle.
- Spring 1519: without giving prior notice, Cortés set sail for Yucatán
- Apr. 22, 1519: expedition reached the Yucatán.
- October 1520: Cortés wrote his "Second Letter from Mexico," ón the eve of his second advance into the city of Texmititan, or Tenochtitlan.

Diego Velazquez' expeditions to the mainland

- 1517: the first expedition to Yucatán, led by of Hernández de Córdoba.
- 1518: the second expedition, led by Juan de Grijalva.
- 1519: the third expedition, led by Cortés

Transition in Spain

- 1504: Queen Isabella died.
- 1516: Kind Ferdinand died
- 1517: Charles V, grandson of Isabella and Ferdinand, arrived from Flanders to claim his Spanish inheritance. This transition of power resulted in an upheaval in the Spanish court, a purge of officials who had previously governed Spain and the Indies, and a return to favor of many others, including a close ally of Velázquez, Juan Rodríguez de Fonseca, the bishop of Burgos, his wife's uncle.



The seven Basque provinces.

Petition

Sir: The Ensign Doña Catalina de Erauso, resident and native of the town of San Sebastián, in the province of Guipúzcoa, says: that of the last nineteen years, she has spent fifteen in the service of Your Majesty in the wars of the kingdom of Chile and the Indians of Peru, having travelled to those parts in men's garb owing to her particular inclination to take up arms in defense of the Catholic faith and in the service of Your Majesty, without being known in the aforesaid kingdom of Chile, during the entire time she spent there, as other than a man. Only some years later, in the lands of Peru, was it discovered under circumstances unfitting to mention here that she was a woman. And, being under the command in the Kingdom of Chile of the Ensign Miguel de Erauso, her legitimate brother, she never revealed herself to him, though she knew that she was her brother; she denied their blood ties to avoid being recognized. In all the time that she served with him, as well as under the command of the Field Marshal Don Diego Bravo de Sarabia, she withstood the discomforts of military service like the strongest man, known only as such in every battle. Her deeds earned her the right to carry Your Majesty's flag, serving as she did as Ensign of the infantry company of Captain Gonzalo Rodríguez under the assumed name of Alonso Díaz Ramírez de Guzmán. In that period she distinguished herself with great courage and valor, suffering wounds, particularly in the battle of Peru. The troops having been reorganized, she moved to the company of Captain Guillén de Casanova, governor of the castle of Arauco, and was chosen as a valiant and fine soldier to go out and do battle with the enemy. . . .

She begs that Your Majesty be pleased to order that her services and long wanderings and valiant deeds be rewarded, thereby showing his greatness; rewarding her for the worthiness of her deeds and for the singularity and prodigiousness of her life/story (*por la singularidad y prodigio que viene a tener su discurso*), mindful that she is the daughter of noble and principal citizens in the town of San Sebastián; and for the rectitude and rare purity in which she has lived and lives, to which many have borne testimony; for which she would be honored to receive a yearly stipend of seventy pesos apportioned in twenty-two quilates per month in the city of Cartagena de las Indias, and funds to travel there, rewards that she hopes Your Majesty in his greatness will provide. (Ferrer, 122–23, 125)

Historical Background: Latin America and Spain in the 18th Century

1665: the last of Habsburgs, Charles II, took the throne
early 1680s: total administrative, economic collapse of Spain
1700: Charles II died, left no heirs
1700-1713: War of Spanish Succession, international contest to find an heir
1713: Treaty of Utrecht confirmed Philip V (Philip of Anjou, first Bourbon king) as king of Spain BUT following concessions were made:

→he renounced all rights to French throne
→*England* gained Gibraltar and Minorca in Mediterrenean, the *asiento* (exclusive right to sell slaves to Sp. Indies), and right to send an annual shipload of goods to America
→*Austria* gained the Spanish Netherlands and Spain's Italian possessions
→*Portugal* retained Colonia do Sacramento (smuggling center on east bank of River Plate)

Bourbon policy in Spain included:
-greater regalism, absolutism
-attempts to weaken Church power
-installation of more centralized government
-exclusion of landed aristocracy from royal administration
-abolishment of traditional rights of Aragon
-establishment of first standing army
-strengthening of navy through program of shipbuilding

Bourbon policy in America included:
first half of eighteenth century: very little changed; the most important development was economic expansion in the colonies, which set the stage for the Bourbon Crown's deliberate attempts to better exploit them in the second half of the century

second half of 18th century: changes in Spanish policy in the Americas really began to occur during the reign of Charles III (1759-88), especially after England's successful occupation of Havana in 1762-3 (i.e. **Seven Years' War**)
-creation of colonial armies
-concerted attempts to weaken creole control of local government
-creation of **intendant system**: given greater power than traditional local administrators and were almost all peninusulars
-1739: creation of viceroyalty of New Granada
-1767: expulsion of Jesuits, attempts to confiscate other Church lands
-1776: creation of viceroyalty of La Plata
-1778: *flota* system abolished, new system of *comercio libre* established

Other important developments in America
-population grew throughout 18th century, but esp. in second half, mostly through natural increase, although also through limited immigration from Spain and arrival of African slaves
-growth, economic development of the periphery in Spanish America
-increased exploitation of Indian labor, particularly in mining regions

Last years of the 18th Century
-the reforms put in place by Charles III remained in place until about 1792; they began to have some of the intended effects in Spain only starting in the early 1780s
-1792: renewed warfare between Spain and other European powers led to a more brutal policy of open exploitation of colonies
-output from silver mines decreased significantly during this time
-1797: Britain, engaged in war with Spain, imposed a total blockade on Cadiz, in Spain, and also on Spanish American ports; this led Spain to reluctantly allow trade with other, "neutral" countries
-1797-1801: the end of Spanish monopoly and establishment of booming trade between Spanish America and U.S.

***Castas* paintings Discussion questions:**
1. What do you notice about the relationships between different family members?
2. What is the family setting like? What activities is the family involved in? How are they dressed?
2. Do you notice any elements of "local color"?
3. What other observations can you make? What kind of insight do these paintings give us into colonial society?

Events Leading up to Latin American Independence:

•events in Europe:

1788: King Charles III of Spain died

1793: Spain, part of a larger European coalition, went to war against France after the execution of Louis XVI

1795: however, after suffering defeats and running out of money, Spain ended the war; this "unilateral ending of hostilities" angered England, who attacked Spanish shipping; Spain, in turn, signed an alliance with France and declared war on England

1797: England blockaded the port of Cádiz, a move which resulted in increased free trade between Spain's American colonies and "neutral" countries, notably the U.S.; in the meantime, because of constant involvement in wars, Spain turned to colonies more and more as a source of revenue to be exploited

1807: Napoleon captured Lisbon in 1807, but the Portuguese royal family had fled a week earlier to Brazil with an entourage of 10-15 thousand, the royal treasury, archives and a printing press; they would remain in Brazil until 1821, and would achieve independence when the king's son, Pedro, refused to return to Portugal, preferring to stay in Brazil and declare its independence

1808: Napolean forced the Bourbon king off the throne and crowned his brother king of Spain; this provoked the constitutional crisis that would greatly impact the colonies (authority of Joseph was not recognized, juntas were formed, liberal constitutions were written which included representation by the colonies)
→but all this recognized as "just rhetoric" by 1814.

•two phases of movements for Spanish American Independence:

1. 1808-1814: many do not want independence per se, but more representation in the new, more liberal gov't being created in Spain

2. after 1814: Ferdinand returned to power, declared constitution of 1812 null and void, and reinstated absolutist gov't; in 1815 he sent 10, 500 troops under command of Pablo Morillo to Venezuela to squash insurrection; as a result more and more creoles saw Independence as their only alternative

Discussion Question: What do you see as the driving forces behind the movements for independence in Latin America? Are they ideological? political? economic?

Chávez Picks an Icon

Bolívar's Your Hero? No, He's Mine

THE NEW YORK TIMES, SUNDAY, AUGUST 6, 2000

By LARRY ROHTER

CARACAS, Venezuela

THERE is hardly a town in Latin America that does not have a street or school or square named for Simon Bolívar, the Great Liberator, who freed South America from Spanish rule nearly 200 years ago. Two countries now bear his name, as does the currency here in Venezuela, his native land, now officially known as the Bolivarian Republic of Venezuela. Throughout the region, no figure is more universally revered or quoted.

In his remarkable career as a general and statesman, Bolívar said many different and often contradictory things. That means that modern political leaders like Hugo Chávez, who was certified here Friday for a new six-year term as president, have a whole menu of positions from which to choose when they seek to legitimize or justify their own actions.

Mr. Chávez himself is something of a mystery to much of the world — a charismatic populist who is at the same time a military man, a leftist, a sloganeer and above all an enthusiastic wielder of power. To try to get a grip on what a complicated leader really is like, it is sometimes useful to take a look at the heroes and symbols he tries to exploit. In Mr. Chávez's case, the most important of these is Bolívar.

But which Bolívar?

There is one Bolívar, for instance, who praised democracy as "the most sacred source" of power, but there is also another who once proclaimed that "necessity recognizes no laws." One Bolívar admired George Washington as the ideal "citizen-hero" who "fills my bosom with emulation," while another famously and bitterly remarked that "the United States seems destined by providence to plague Latin America with misery in the name of liberty."

Mr. Chávez describes himself as a disciple of Bolívar, and some of his more ardent followers have gone so far as to suggest he is the "reincarnation of the Liberator." But his vision of Bolívar is one "very much adapted to his own purposes," said Jesus Sanoja Hernández, a prominent political commentator here. Even before coming to power 18 months ago, Mr. Chávez, a former army colonel who in 1992 led an unsuccessful coup attempt, made it clear that "the Bolívar he likes is the one who centralized power," said Guillermo Morón, one of Venezuela's leading historians and experts on Bolívar. "The Bolívar that the opposition likes, in contrast, is the one who respected the law, consulted even his enemies and tried to create an impartial system of justice for all."

In a society as deeply divided by class, geography and race as modern Venezuela, Bolívar, who was born here in 1783, has always been an important symbol of national unity and identity. "All Venezuelans are Bolivarians by definition, because he is the only great man this country has ever produced," said Dr. Morón.

But Mr. Chavez's efforts to appropriate Bolívar as his personal symbol have worked to further polarize society — for example when he brandished Bolívar's sword as he criticized opponents during the recent election campaign here. The result is a situation in which, as the Bolívar scholar Manuel Caballero puts it, "every enemy of the government is thereby an enemy of Bolívar and thus excluded from the Venezuelan community."

Associated Press

Beneath an image of Bolívar in Caracas, news of electoral victory for President Hugo Chávez.

Precisely because Bolívar is a national icon who is supposed to be above partisan battles, Venezuelan law prohibits any political party from including his name in its official title. But Mr. Chávez has at times come perilously close to ignoring that restriction, originally designating his organization the Bolivarian Revolutionary Movement and even now calling his program to expand the role of the military the "Plan Bolívar 2000."

Indeed, one of his most recent initiatives has been the creation of what he calls "Bolivarian schools," complete with lunch programs and medical care for poor children. That program, however, quickly provoked controversy when it became clear that the curriculum was to include military training for students and that textbooks on the history of Venezuela were going to be rewritten to suit Mr. Chávez.

Bolívar is not the only hero of Latin American independence to be subjected to such historical revisionism. Cuba provides perhaps an even more glaring example: Fidel Castro manipulates the writings of José Martí for his own ends, as does the Cuban exile community in Miami and even the United States government, through its broadcasts on Radio and TV Martí.

Outside Venezuela's borders, Mr. Chávez's [illegible] of Bolivarian ideals has been even more confusing and contradictory. Bolívar proclaimed that "Our country is America," and Mr. Chávez has repeatedly endorsed the concept of regional integration. He has pushed for a South Atlantic version of NATO, only to be met by the skepticism of Brazil.

Thanks largely to Mr. Chávez, it seems to be the left that is getting the most mileage out of Bolívar in nearby countries in Latin America at the moment. The political party recently formed by Colombia's main Marxist guerrilla group bears Bolívar's name, and the populist-nationalist colonels who joined with Indians to overthrow President Jamil Mahuad of Ecuador in January have also described themselves as followers of Bolívar.

But Mr. Chávez also unilaterally closed his country's border to Colombian truckers and then defied the Andean Community when the group ruled that such an action was illegal. He has persistently flirted with the guerrillas who are seeking to overthrow Colombia's democratically elected government; he has failed to condemn the recent military coup in Ecuador, and he now seems to want to revive a dormant border dispute with neighboring Guyana.

So as the 21st century begins, Bolívar, a product of the 18th-century Enlightenment, plays a more important role in the daily politics of his homeland than Washington or even Jefferson do in the United States. Yet lurking in the background is the prospect that the Bolivarian revival Mr. Chávez is sponsoring could end up perpetuating one of the Liberator's most famous prophecies. "America is ungovernable," he said just a few weeks [illegible]re his death in Colombia in 1830. "He who [illegible]s the revolution plows the sea."

Background on Sarmiento's Life

February 15, 1811: born in the capital city of the province of San Juan

Education: received 8 years of primary schooling, from the age of 5-13, in a local schoolhouse; after the age of 13 he managed his own education, reading whatever books he could get his hands on and largely teaching himself French and English

1829: at the age of 18, joined the army, quit and ended up in jail; afterwards, he escaped to Chile briefly

1831: sought exile for second time in Chile after Quiroga gained power; returned to San Juan after Quiroga's death in 1836

1838: founded a literary society, inspired by the literary group, *Asociación de Mayo,* of Buenos Aires

1839: founded, and became director of, a high school in San Juan; began publishing a local newspaper in San Juan

early 1840's: Rosa was consolidating his power

1840: Sarmiento again clashed with local authorities, this time because of an article he wrote in the local paper; he was imprisoned and, upon release, exiled himself to Chile again

1845: published the first edition of Civilization and Barbarism: the Life of Juan Facundo Quiroga

1845-49: traveled in Europe and North America

1851: returned to Chile to fight with Urquiza's forces

1850s-early 60s: held a variety of governmental positions in Argentina; worked to push through reforms, esp. in area of education

1865-1868: served as Minister Plenipotentiary and Envoy Extraordinary in the U.S.; on his return trip to Argentina was informed he had been elected president of Argentina

1868-1874: served as president of Argentina

after 1874: continued to publish books and to push through reforms in education, the economy and technology

September 11, 1888: died in Paraguay

Biographical information on Gertrudis Gómez de Avellaneda y Arteaga

•March 1814: Avellaneda y Arteaga was born in Puerto Príncipe (Camagüey) Cuba, to a wealth Creole mother and an aristocratic Spanish father.

•Education: She received an unusual education for her day, especially for a woman, studying with a number of private tutors, including Cuban patriot and Romantic poet José María Heredia (who was later exiled for conspiring against the Spaniards and died at the age of 36).

•1823: her father died. Soon after, her mother remarried (to a man who, like her first husband, was an officer in the Spanish navy).

•1836: Avellaneda y Arteaga's stepfather , afraid of possibility of slave uprisings, sold off his wife's land and slaves and moved the family to Spain.

•A Literary Life in Spain: Once in Spain, Avellaneda y Arteaga settled with her brother in Seville, where she wrote letters, plays, poetry and novels; her home became a gathering place for the local literati and, in the words of translator Nina Scott:

> "She soon learned to parlay her physical attractiveness, her exotic background and an undeniable literary talent into useful connections with men of influence in the world of letters." (xiii)

She eventually moved to Madrid, gained entrance into the highest literary circles of the day and, very unusual for a woman of her day, earned a living through her writings. She became one of the most famous Spanish-language authors of the 19th century.

•Personal Life: Her personal life was, not surprisingly, unconventional; she had numerous lovers, an illegitimate child who died before reaching her first birthday, and two short-lived marriages (both husbands died of serious illnesses).

•1859-64: Avellaneda y Arteaga returned to Cuba, where she was celebrated as a great Cuban writer.

•1864: She returned to Spain via the United States, and wrote very little new material, dedicating herself instead to preparing her previous writings for publication in five volumes of her collected works, which were published between 1869 and 1871. She did not include her first novel, *Sab*, or her second novel, *Two Women*, in these volumes because both had been banned in Cuba (the former for its antislavery message, the second for glorifying adultery).

•1873: She died of diabetes in Madrid at the age of 59.

•In Foundational Fictions: the National Romances of Latin America, Doris Sommer describes the political allegory in Sab, in the broadest of terms, in the following manner:

> "Failure to bring the racial (love) affair to a happy ending accounts for the tragedy of Sab in which the racially amalgamated hero (also Cuba) is desperate for the love (and legitimacy) his creole mistress could give him. Sab's hopes are obscured by the dazzle of a blond English rival who marries the mistress and proves how indifferent foreigners are to both women and slaves." (21)

Biographical information on Darío

1867: born in Nicaragua where, as a boy, he was educated in a Jesuit school and raised by an aunt after his parents separated; he was recognized as a child prodigy poet, publishing his first poems before the age of 12 and giving public readings

1882: spent in El Salvador, where he met poet Francisco Gavidia who introduced him to works by French writers such as Victor Hugo and the Parnassian poets

1886-89: lived in Chile, where he was introduced to a sophisticated urban setting and wrote for important newspapers; he also published his first books of poetry

1888: published Azul, a collection of poems, vignettes and short stories, which has been recognized as the formal beginning Modernism; it was characterized by formal experimentation and an underlying disillusionment with modern bourgeois values

1889-92: returned to Central America due to financial difficulties; while there, he married and had a son

1892: chosen as secretary to the Nicaraguan delegation to the Fourth Centenary of the Discovery of America, he traveled to Madrid; when he returned home, he discovered his wife had died and he quickly remarried (not for love)

1893-98: lived in Buenos Aires, where he continued to write for newspapers as well as to write and publish poetry

1896: published his important collection of poetry, Prosas profanas (Profane Hymns)

1898-1914: lived in Europe, where he continued to write; found a female companion with whom he had three children

1905: published Cantos de vida y esperanza (Songs of Life and Hope), a collection which treated social and political themes more directly than his previous work (Spanish American War 1898, U.S. intervention in Panama 1903)

1907: published Canto errante (Wandering Song)

1907: visited Nicaragua, where he was received as a national hero

1910: published Canto a Argentina (Song to Argentina) and Poema del otoño y otros poemas (Poem of Autumn and Other Poems)

1914: with outbreak of WWI, he left Paris and returned to Guatemala, then Nicaragua

1915: died in Nicaragua

Characteristics of *modernista* Poetry

Stylistic Characteristics:

-concern with formal innovation, formal perfection, new, more perfect ways to use language:

-introduction of new rhyme schemes and meters into Spanish verse (example: borrowed rhyme schemes and meters from French poetry), as well as revitalization of traditional Spanish verse

-use of enjambment and mid-line caesura (i.e. pauses); this differed from 19th verse from Spain, which employed a regular rhythm with each line containing a complete thought

-attempt to bring out musicality of language ("harmony of sound" reflects "harmony of soul")

-other important characteristics include the use of a rich, varied, sophisticated vocabulary and extensive use of metaphor, symbol, analogy (as opposed to direct statements)

Thematic Characteristics:

-focus on "universal" themes, avoidance of particulars, of local or regional politics and realities (though this changes in the later years of *modernismo*)

-preoccupation with finding, uncovering universal harmony:

-nature as pristine, harmonious

-celebration of sexual love, passion; reclaiming it in order to restore harmony between the sexes

-poet as a seer, as a "superior soul" capable of revealing the cohesion and beauty of life hidden beneath the chaotic exterior

-syncretism: reconciling variety of styles, images, religious beliefs, philosophical systems, modes of discourse

-references to classical figures, esp. of Greek mythology and to "exotic" locales, such as Middle East and Far East (both tend to be filtered through visions of these found in French literature)

-promotion of a world vision shaped by unorthodox belief systems, esp. occult sciences, including astrology, magnetism, hypnotism, Gnosticism, freemasonry, alchemy, and Eastern religions

-cosmopolitan vision of the world (opposed to regional)

Use of foreign models: many *modernista* innovations were inspired by European, especially French, models. The most important of these include:

-*Parnassianism*: a late 19th century French literary movement, named for the journal Parnasse Contemporain, which reacted against what were considered the excesses of Romanticism by striving for faultless workmanship, precise form and emotional detachment

-*Symbolism*: a late 19th century French school of poetry which opposed itself to Naturalism and Realism by avoiding direct statement and instead using symbolic language to convey meaning

→Both of these movements are contemporaneous with Spanish American Modernism, which points to one of *modernismo's* goals: to be modern, to be contemporary with, not lagging behind, the great cosmopolitan centers of Europe.

Additonal influences include: Golden Age Spanish poets (generally discredited in 19th century Spain as being excessive); Greek mythology and poetics, esp. as reinterpreted by French poets; modern reinterpretations of Nordic mythology; Western (French) interpretations of the East, etc.

Other definitions of *Modernismo*

"...the new spirit which today animates a small but triumphant and proud group of writers and poets of Spanish America: the spirit of Modernism. This implies: elevation and factual accuracy in criticism, in prose, freedom, imagination and the triumph of the beautiful over the didactic; originality in poetry and the infusion of colour, life, air and flexibility to old verse forms which suffered from repression for they were pressed between imitated iron moulds."

Rubén Darío, in an article on Peruvian writer Ricardo Palma, 1890

"*Modernismo* unites solitary Romantic rebellion, the musicality of the word learned from Symbolism and the artistic precision taken from the Parnassians. It is not a mere reflection of European poetry: it assumes its own characteristics and is rooted in the Spanish Baroque. Its originality consists in creating the unexpected from existing material." (XVIII)

Angel Rama, "Prologo" in Poesía (a Rubén Darío anthology published by Biblioteca Ayacucho)

"Modernism is the linguistically rich and formally innovative literary movement that began in the late 1870s and that lasted into the second decade of the twentieth century [when it was supplanted by the Hispanic American Vanguard]. Its recourse to European artistic visions and poetic models— primarily French Parnassian and symbolist verse— reflected a dissatisfaction with the restrictive Spanish poetics of the day, a longing for cultural autonomy, and a desire to achieve a sense of equality with the great cultures of Western Europe. With its faith in the poet and poetry, it also proposed a profound response to the crisis of beliefs that surfaced among the philosophers and artists of Spanish America towards the end of the nineteenth century, a crisis similar to the one that had dominated intellectual circles throughout the West since Romanticism."

Cathy L. Jrade, "Modernist Poetry" in Cambridge History of Latin American Literature, vol. II