

discoveries emanated from the presses of Vicenza, Venice, Rome, and Florence. Italian bankers and merchants were also very active in the commercial life of the principal Iberian cities. A divided Italy was instrumental in making Renaissance expansion possible, but it could not take full advantage of its own endowments. Germans, too, figured prominently in the expansion of the sixteenth century, as the names of Redermann, Staden, Welser, and Fugger attest. But Germany, like Italy, was not united, and the emergence of these two nations as colonial powers had to wait until their respective consolidations in the nineteenth century.

While every nationality in Western Europe was represented in Renaissance expansion, it was by no means an international venture. On the contrary, it was very much an expression of that nationalistic fervor that characterized political developments in the fifteenth and sixteenth centuries. It was primarily a state enterprise, often financed privately but controlled and protected by the governments of the concerned powers. There was no cooperation between nations, and even after the upheaval of the Protestant Reformation, when political loyalties and alignments were conditioned by religious sympathies, there were no colonial alliances that provided for mutual Protestant or Catholic overseas policies.

The Effects of Expansion on the Non-European World

M. L. Bush

While the expansion of Europe was of great significance for European history, it was of even greater consequence for the non-European world touched by the explorers. However, its effects differed greatly in the New World, where the Spanish dominated, and the East, where the Portuguese were the leaders. In the following selection M. L. Bush analyzes these differences.

CONSIDER: *Internal factors in non-Western societies that help explain these differences; contrasts between Portugal and Spain that help explain the different consequences for non-Western societies.*

The Castilian Empire in the West and the Portuguese Empire in the East had very different effects upon the world outside of Europe. In the first place, the Castilian expansion westwards precipitated a series of overseas migrations which were unparalleled in earlier times. For most of the sixteenth century, 1,000 or 2,000 Spaniards settled in the New World each year. Later this was

followed by a large wave of emigrants from northwestern Europe, fleeing from persecution at home to the Atlantic sea-board of North America and the Caribbean, and a final wave of Africans forced into slavery in the West Indies and in Brazil. On the other hand, in the East, there was virtually no settlement in the sixteenth century. Europe impressed itself only by fort, factory and church, by colonial official, trader and missionary.

In the second place, the settlement of the New World had a severe effect upon native peoples, whereas in the East, European influence was very slight until much later times.

In the early 1520s, the conquistadors brought with them smallpox and typhoid. Between them these European diseases soon decimated the Indian population, particularly in the great epidemics of the 1520s, 1540s and 1570s. In central Mexico, for example, an Indian population which numbered 11,000,000 in 1519 numbered no more than 2,500,000 by the end of the century. In addition, the Indian was beset by enormous grazing herds of horned cattle which the white settler introduced. He escaped the herds by working for the white settler, but if this led him to the crowded labour settlements, as it quite often did, he stood less chance of escaping infection. Either through falling hopelessly in debt as a result of desiring the goods of the white man, or through entering the labour settlements on a permanent basis to avoid the herds and also the system of obligatory labour introduced by the Spaniard,¹ there was a strong tendency for the Indian to become Europeanised. He became a wage-earner, a debtor and a Christian. The Indian was exploited. But in the law he remained free. Enslavement was practised, but it was not officially tolerated. Moreover, the Franciscan order, a powerful missionary force in the New World, did its best to save the Indian from the evil ways of the white man. In Bartholomew de Las Casas and Francisco de Vitoria, the Indian found influential defenders; and through their schemes for separate Indian Christian communities, he found a partial escape from the white man. But the Indian mission towns, which were permitted by Charles V, were objected to by his successor, Philip II, and they only survived in remote areas.

With few exceptions, the way of life of the surviving Indians was basically changed by the coming of the white man. The outstanding exception was in Portuguese Brazil where the more primitive, nomadic Indians had a greater opportunity to retreat into the bush. There was also less settlement in Brazil, and generally less impression was made because of Portuguese preoccupations elsewhere,

SOURCE: M. L. Bush, *Renaissance, Reformation and the Outer World* (New York: Harper & Row, 1967), pp. 143-145.

¹This system depended upon every Indian village offering a proportion of its menfolk or labour service for a limited amount of time throughout the year.

and also because of their lack of resources for empire-building on the Spanish scale. Furthermore, within the Spanish Empire, the European impressed himself less on the Incas in Peru than upon the Aztecs in Mexico. Because of the slow subjection of Peru, several Inca risings, the nature of the terrain, the smallness of the Spanish community, the process of europeanisation was much slower, and in the long run much less complete. The remnants of the Inca aristocracy became Spanish in their habits and Catholic in their religion, but the peasantry tended to remain pagan. In contrast to these developments, the westernisation of the East was a development of more modern times.

The West impinged upon the East in the sixteenth century mainly through the missionary. With the arrival of St. Francis Xavier in 1542 in India, an impressive process of conversion was begun. Concentrating upon the poor fishermen of the Cape Comorin coast, within ten years he had secured, it was said, 60,000 converts. The Jesuits fixed their attention on the East, choosing Goa as their main headquarters outside of Rome. Little was accomplished in Malaya, Sumatra and China in the sixteenth century, and Christianity soon suffered setbacks in the Moluccas after a promising start; but in Ceylon the conversion of the young king of Kotte in 1557 was a signal triumph, and so were the conversions in Japan. In the 1580s Jesuit missionaries in Japan claimed to have converted 150,000, most of whom, however, were inhabitants of the island of Kyushu.

Christianity was not a new religion in the East. There were extensive communities of Nestorian Christians, but they were regarded as alien as the Muslim by the Europeans. The new Christians by 1583 were supposed to number 600,000. But compared with the expansion of Islam in the East—a process which was taking place at the same time—the expansion of Christianity was a minute achievement.

Finally, the Portuguese sea empire did little to transport Portuguese habits abroad. Their empire was essentially formed in response to local conditions. On the other hand, the Spanish land empire was to a much greater extent reflective of Castilian ways.

In the New World a carefully developed and regulated system of government was established in which it was seen that the care taken to limit the independent power of feudal aristocrats in the Old World should also be applied to the New. There was a firm insistence upon government officials being royal servants. However, the government of the New World became much more regulated from the centre than that of the old. There was less respect for aristocratic privilege. Less power was unreservedly placed in the hands of the nobility. In the New World, in fact, the weaknesses of government, at first, did not lie in the powers and privileges of the nobility but

rather in the cumbersome nature of the government machinery. Nevertheless, in spite of these precautions, the New World, by the early seventeenth century, had become a land of great feudal magnates enjoying, in practice, untrammelled power.

Red, White, and Black: The Peoples of Early America

Gary Nash

Europeans often came into conflict with the peoples they encountered overseas. In the Americas, diverging understandings of the meaning of land ownership and, more broadly, private property, would lead to continual conflict. Europeans took for granted that people had the right to buy and sell land. Yet, this was not the case for Native Americans. In North America, European settlers would fence in land and hunt for private profit. This would undermine the entire livelihood of nomadic tribes that depended on freedom to move, hunt, and establish temporary communities. In the following selection, Gary Nash, a historian of early American history at UCLA, describes the clash of cultures and economic systems between white settlers and the native inhabitants of North America.

CONSIDER: *The differences between the Native American and European world views concerning land and personal identity; in light of what we now know regarding ecological destruction, how you might evaluate the Native American view of the symmetry of nature.*

While Native American and European cultures were not nearly so different as the concepts of "savagery" and "civilization" imply, societies on the eastern and western sides of the Atlantic had developed different systems of values in the centuries that preceded contact. Underlying the physical confrontations that would take place when European and Native American met were incompatible ways of looking at the world. These latent conflicts can be seen in contrasting European and Indian views of man's relationship to his environment, the concept of property, and personal identity.

In the European view the natural world was a resource for man to use. "Subdue the earth," it was said in Genesis, "and have dominion over every living thing that moves on the earth." The cosmos was still ruled by God, of course, and supernatural forces, manifesting themselves in earthquakes, hurricanes, drought, and flood, could not be controlled by man. But a scientific revolution was under way in the early modern period, which