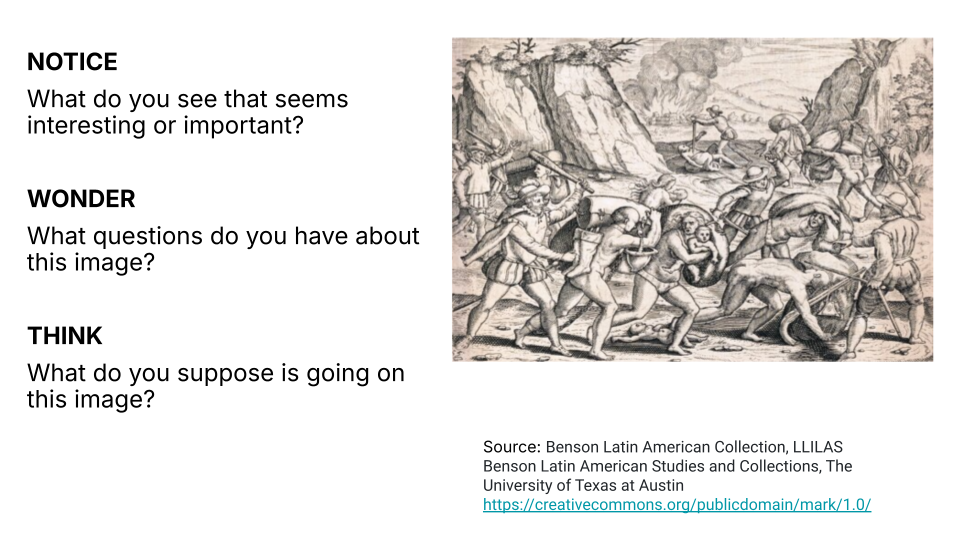
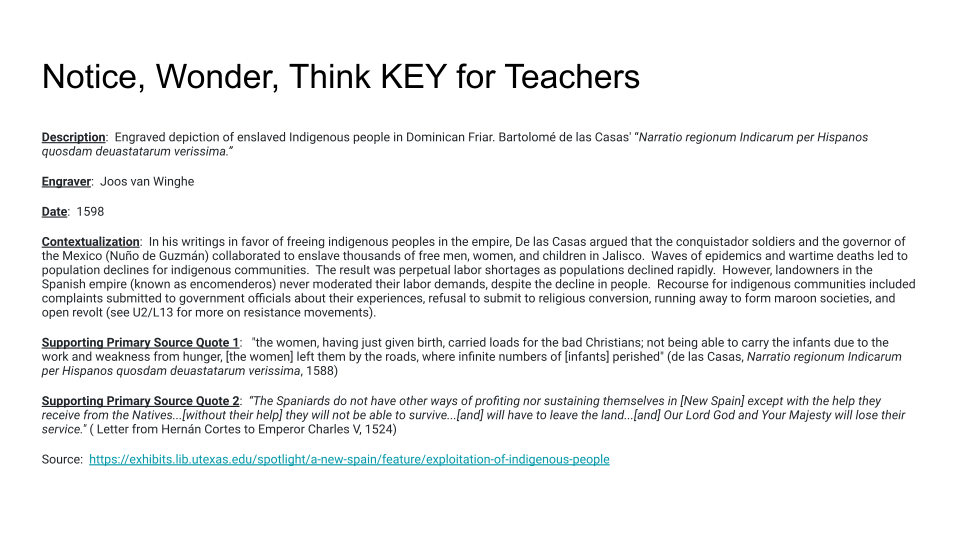
Do First



Do First- KEY



L11 Launch Activity

L11 Launch Activity

Early Spanish and English Colonization | US History to 1865 | Study Hall video clip (watch up to 5:12).

<https://www.youtube.com/watch?v=s_16dHUpk4A>

**Teacher Directions**: If time allows, let the students watch it without taking notes or answering questions one time through to get a sense of the historical story and then play a second time with either an opportunity to take notes (Option A) or answer questions (Option B)

**Student Directions** (Option A): Use the table below to take notes as you listen to the video.

| **Motivations for Spanish Colonization** | **Short Term and Long Term Impacts on Indigenous Peoples** |
| --- | --- |
|  | |
| -”Gold, Glory, God”  -material wealth  -conversion of Catholic souls  -exploiting land resources  -enslavement of indigenous peoples | -death from disease  -cultural “violations”  -loss of land  -political instability  -collapse of agriculture and infrastructure  -starvation  -threats to indigenous religion  -introduction of invasive plant and animal species |

Student Directions (Option B): Answer the following questions as you watch the video clip.

**1. Why was it important to the Spanish to expand their empire into the Americas?**

They wanted more power for the Spanish crown (king) in relation to other European powers at the time. They wanted to convert as many people as possible to Catholicism.

**2. How were the Spanish and English approaches to colonization the same? How were they different?**

| **Similarities** | **Differences** |
| --- | --- |
|  | |
| -finding resources for the government and individual settlers  -spreading Christianity | -time period (Spanish came earlier in the 15th century, English didn’t come until the 17th century)  -Spanish wanted to spread Catholicism, English wanted to spread Protestantism  -landed in different areas of the Americas (Spanish in Central America, South America, west coast of North America, Florida, and Caribbean while English were in North America and some parts of the Caribbean as well) |

**3. What did the Spanish think about the Aztecs? How did they undermine the power of the Aztecs and Emperor Moctezuma II?**

The Spanish were surprised and impressed by the highly organized and productive agricultural network of the Aztecs as well as by urban architecture in the form of temples. The Spanish were alarmed by the Aztecan religious practice of human sacrifice.

Cortes and his soldiers were able to exploit weaknesses in the Aztec Empire by forming alliances with other indigenous peoples who didn’t like being controlled by the Aztecs. Although initially defeated during the “Night of Tears” and driven out of Mexico, Cortes and the conquistadors eventually defeated the Aztecs after the death of the emperor.

Transcript

When we think of early American colonization many of us think of British settlements, but the Spanish began colonizing the Americas back in 1493, long before the English arrived in 1607.

Christopher Columbus sailing for Spain arrived on an island called Guanahani in 1492, now part of The Bahamas, however it wasn't until Columbus's second voyage in 1493 that the first permanent Spanish settlement, Isabela, on the island of Hispaniola was founded in the New World. Hispaniola is now an island split between the countries of Haiti and the Dominican Republic. Columbus voyaged to Central and South America many times, but he never made it to the contiguous US.

We can think about Spain's motivations for colonization using the phrase "Gold, Glory and God. In other words, the pursuit of material wealth to improve the position of the crown and the expansion of Christianity, specifically Spanish Catholicism. Spanish conquistadors cross the Caribbean Islands to Central America and continued into South America and North America.

This era of colonization by the Spanish was characterized by violence, religion, and exploitation. One, conquistador Bernal Díaz del Castillo, was even reported as saying, "We came to serve God and to get rich, as all men wished to do." Yeah, cool story, bro. The English and the Spanish had some shared purposes, finding wealth for settlers in the crown and spreading Christianity, but different styles of colonization and different emphasis. They also arrived in different landscapes and met Indigenous populations that differed greatly. Those Indigenous populations, in turn, had constant difficult decisions to make as their homes were invaded, not only by strange people, but by animals and plants they'd never seen. They far more than the invaders also fell prey to devastating diseases that decimated their populations. I'm Dr. Danielle Bainbridge and this is Study Hall US History to 1865.

According to a 2019 study at Quaternary Science Reviews, in the first century after Columbus's initial arrival in the Americas, the native population went from over 60 million to around 6 million. Between disease, violence, and violations of their culture, including loss of land, the Indigenous population was devastated.

Much of what is now known as Mexico and its surrounding areas was, until the early 16th century, the Aztec Empire. Hernan Cortes and his conquistadors arrived on the coast in what is now known as Vera Cruz in 1519. Cortes and his men worked their way across the vast Aztec empire, while aligning with powerful cities who disliked the Aztecs. The Spaniards were impressed with the sophisticated agricultural techniques

that the Aztecs employed and astounded by the elaborate temples where ritual human sacrifice was practiced. They were initially welcomed by Moctezuma II the Aztec Emperor, but after a short time, the natives began falling prey to European diseases like smallpox. Tension soon emerged, and in May 1520 while Cortes was away, the Spanish and their native allies massacred unknown numbers of Aztecs celebrating a festival. Cortes quickly returned to established order, but he was losing control of the city, and sometime around June 29th, Moctezuma died under unclear circumstances. The next night, the Aztecs drove out Cortes and his army from Tenochtitlan, roughly 600 of Cortes's conquistadors and 3000 of the Indigenous army they had rallied were either killed or captured in a 24 hour span. This became known as the Night of Tears. Nonetheless, by 1521 Cortes and his army had turned the tide and Tenochtitlan, now Mexico City, lay in ruins as the Spanish began to build an empire.

Many tribes indigenous to the area quickly discovered that the Spanish were even more harsh imperialists than the Aztecs. The Spanish forced Catholic conversion, enslaved the natives and employed a system called Encomiendas which combined the two. Spaniards claimed possession of vast tracks of land, but who would work this land? Spaniards did not envision a family farm model, and disease had destroyed the Indigenous populations whom they initially planned to exploit.

This is when the histories of Africa, Europe, and the Americas tragically united,

and Europeans purchased enslaved Africans, transported them across the ocean,

and put them to work in lands shockingly depopulated of Indigenous peoples. The Spaniards introduced domesticated animals from Europe to the land, as well as crops such as sugar cane. Conquistador Pedro Menéndez de Avilés established St. Augustine in Florida in September, 1565, now the oldest European city in the continental United States. By this point, the Spanish had been taking any raw materials of value and sending them back to Europe for decades. Ships full of gold, emeralds, tobacco, and more returned to Spain, motivating more Europeans to come

across the ocean and claim their share of riches. The Spanish conquest continued west and then north into what is now New Mexico.

Primary Source Workshop

**Primary Source Workshop: Ideas About the Treatment of Indigenous Peoples in the Spanish Empire**

**Step One**: Each group will be assigned a primary source document about Spanish thoughts on the treatment of indigenous peoples in the Spanish Empire. Students should read each document on their own.

Group One: Document One: Antonio de Montesinos (1511)

Group Two: New Laws of the Indies (1542)

Group Three: Document Three: Juan Ginés de Sepúlveda (1547)

Group Four: Fray Domingo de Santo Tomás (1550)

Group Five: Document Five: Bartolomé de las Casas (1552)

**Step Two**: After students read their group’s document, they should brainstorm responses to the following questions for their assigned document.

1. What do you know about the author of this document? Does that influence the document in any way?

2. Is this author in favor of better treatment for indigenous people or does this author think that the Spanish treatment is fine the way it is?

**Step Three**: Using Google Slides, PowerPoint, or Canva each group will create a museum exhibit panel about their document. Each panel should have the following components:

A. Name, author, and date of document

B. Main argument(s) of the document

C. A short (2-4 sentences) quotation from the document

D. A historical image (drawing, engraving, portrait, etc.) OR artifact that can pair with the document

When making a panel, consider visual components by talking with your group about:

A. Font choice, size, and color

B. Template choice

C. Sourcing your historical image or artifact (Where did it come from? Is it a source your audience can trust? How do you know?)

Document One: Antonio de Montesinos (1511)

Document One: Antonio de Montesinos (1511)

Historical Context: Dominican friar Antonio Montesinos delivered this 1511 sermon (excerpted) on the subject of the treatment of the indigenous people on the island of Hispaniola. Montesinos asks two questions of listeners: first, do the Spanish monarchs (kings and queens) have the right to wage war against indigenous people because they aren’t Christian? And second, did the Spanish colonies legally belong to Spain. In response, King Ferdinand of Spain brought together a special group of judges, religious scholars (professional students), and aristocrats to study and debate the issue. The result of their work included new laws protecting indigenous women and children and regulating the treatment of all Amerindians in the encomienda system.

Context Source: Hernandez, Mirtha Alicia, "Fray Antonio De Montesinos and the Laws of Burgos,1512-1513" (1977). *LSU Historical Dissertations and Theses*. 8374.

<https://repository.lsu.edu/gradschool_disstheses/8374>

Excerpt: I am the voice of one crying in the wilderness. In order to make your sins known to you I have mounted this pulpit, I who am the voice of Christ crying in the wilderness of this island; and therefore it behooves you to listen to me, not with indifference but with all your heart and senses; for this voice will be the strangest, the harshest and hardest, the most terrifying that you ever heard or expected to hear….

This voice declares that you are in mortal sin, and live and die therein by reason of the cruelty and tyranny that you practice on these innocent people. Tell me, by what right or justice do you hold these Indians in such cruel and horrible slavery? By what right do you wage such detestable wars on these people who lived mildly and peacefully in their own lands, where you have consumed infinite numbers of them with unheard of murders and desolations? Why do you so greatly oppress and fatigue them, not giving them enough to eat or caring for them when they fall ill from excessive labors, so that they die or rather are slain by you, so that you may extract and acquire gold every day? And what care do you take that they receive religious instruction and come to know their God and creator, or that they be baptized, hear mass, or observe holidays and Sundays? Are they not men? Do they not have rational souls? Are you not bound to love them as you love yourselves? How can you lie in such profound and lethargic slumber? Be sure that in your present state you can no more be saved than the Moors or Turks who do not have and do not want the faith of Jesus Christ.

Document Source: <https://www.digitalhistory.uh.edu/active_learning/explorations/spain/spain_montesinos.cfm>

<https://clarkson-montesinos.org/the-law-is-hard-but-it-is-the-law/>

Source: Antonio de Montesions, quoted in *Latin American Civilization: History and Society, 1492 to the Present*, edited by Benjamin Keen, 63 (Bolder: Westview Press, 1986).

Document Two: New Laws of the Indies (1542)

Document Two: New Laws of the Indies (1542)

Historical Context: Issued by Spain’s King Charles V (grandson of Ferdinand and Isabella of Spain who had sent Columbus sailing west a generation earlier), these laws were intended to both protect indigenous people in Spanish colonies from harsh and unfair treatment from aristocrats known as encomenderos (wealthy landowners with titles and special privileges) and to also create more loyalty to the Crown rather than to hidalgos. The laws impacted both new people to the empire (like the indigenous populations from the Americas) and those already controlled by Spain. Encomenderos were given the job of supervising indigenous labor in the Spanish colonies in exchange for humane treatment and missionary work to convert Amerindians to Christianity. More often than not, the encomenderos chose to exploit and harm native peoples and not comply with the New Laws.

Context Source: <https://faculty.chass.ncsu.edu/slatta/hi216/documents/newlaws.htm>

Excerpt: “Whereas one of the most important things in which the Audiencias (Spanish courts) are to serve us is in taking very especial care of the good treatment of the Indians and preservation of them, We command that…[the courts]... [investigate]...continually into the excesses or ill treatment which are or shall be done to them by governors or private persons; and how the…[laws]...and instructions which have been given to them, and are made for the good treatment of the said Indians have been observed...

We…command that from henceforward for no cause of war nor any other whatsoever, though it be under title of rebellion, nor by ransom nor in other manner can an Indian be made a slave, and we will that they be treated as our…[subjects] of the Crown of Castile since such they are.

No person can make use of the Indians…in any other manner against their will.

As We have ordered provision to be made that from henceforward the Indians in no way be made slaves…[the courts]...[should set] said Indians at liberty unless the persons who hold them for slaves show title why they should hold and possess them…

Because report has been made to us that…[the] deaths of many Indians and Negroes have ensued…[from work in] the pearl fisheries…We command that no free Indian be taken to the said fishery under pain of death…If, however, it should appear to them that the risk of death cannot be avoided by the said Indians and Negroes, let the fishery of the…pearls cease, since we value much more highly (as is right) the preservation of their lives than the gain which may come to us from the pearls…

[W]e command that forthwith there be placed under our Royal Crown all the Indians whom they hold and possess by any title and cause whatever, whoever the said parties are, or may be, whether Viceroys, Governors, or their lieutenants, or any of our officers…

We command that from all those persons who hold Indians without proper title, having entered into possession of them by their own authority, such Indians be taken away and be placed under our Royal Crown…

The [courts] are to inform themselves how the Indians have been treated by the persons who have held them in encomienda, and if it be clear that in justice they ought to be deprived of the said Indians for their excesses and the ill-usage to which they have subjected them, We [command] that they take away and place such Indians under our Royal Crown…

We…command that…no Viceroy, Governor, [court]...[explorer]...or any other person have power to… [give]...Indians in encomienda…”

Document Source: <https://www.csus.edu/indiv/o/obriene/art111/readings/thenewlawsoftheindies1542.htm>

Document Three: Second Democrates (1547)

Document Three: Juan Ginés de Sepúlveda (1547)

Historical Context: This important document was created by Juan Ginés de Sepúlveda, the official historian of the Spanish crown. Here he refers to indigenous Americans as “savages” and justifies their enslavement to the Spanish in the infamous encomienda system. In 1550, Juan Ginés de Sepúlveda used the arguments made in this document in a public debate against Dominican bishop Bartolomé de las Casas over whether Amerindians possessed a soul in the eyes of the Catholic Church.

Context Source: <https://www.digitalhistory.uh.edu/active_learning/explorations/spain/spain_sepulveda.cfm>

Excerpt: “Second Democrates: On the Just Cause of the War Against the Indians”

The man rules over the woman, the adult over the child, the father over his children. That is to say, the most powerful and most perfect rule over the weakest and most imperfect. This same relationship exists among men, there being some who by nature are masters and others who by nature are slaves. Those who surpass the rest in…intelligence, although not in physical strength, are by nature the masters. On the other hand, those who are dim-witted and mentally lazy, although they may be physically strong enough to fulfill all the necessary tasks, are by nature slaves. It is just and useful that it be this way. We even see it sanctioned in divine law itself, for it is written in the Book of Proverbs: "He who is stupid will serve the wise man." And so it is with the barbarous and inhumane peoples [the Indians] who have no civil life and peaceful customs. It will always be just and in conformity with natural law that such people submit to the rule of more cultured and humane princes' and nations…

Now compare these natural qualities of judgment, talent,…temperance, humanity, and religion [of the Spanish] with those of these pitiful men [the Indians], in whom you will scarcely find any…[trace]... of humanness. These people possess neither science nor even an alphabet, nor do they preserve any monuments of their history except for some obscure and vague…[ideas]...depicted in certain paintings, nor do they have written laws, but barbarous institutions and customs…including the eating of human flesh…And prior to the arrival of the Christians…they made war against one another continually and fiercely…These Indians are so cowardly and timid that they could scarcely resist the mere presence of our soldiers. Many times thousands upon thousands of them scattered, fleeing like women before a very few Spaniards, who amounted to fewer than a hundred. . . .

They lived more at the mercy of their king’s will than of their own. They are the slaves of his will and [whims], and they are not the masters of their fate. The fact that this condition is not the result of coercion but is voluntary and spontaneous is a certain sign of the servile and [low] spirit of these barbarians. They had distributed their fields and farms in such a way that one third belonged to the king, another third belonged to the religious cult, and only a third part was reserved for the benefit of everyone; but all of this they did in such a way that they themselves cultivated the royal and religious lands. They lived as servants of the king and at his mercy, paying extremely large tributes…they were born for servitude…

Until now we have not mentioned their impious religion and their abominable sacrifices, in which they worship the Devil as God, to whom they thought of offering no better tribute than human hearts. ...Interpreting their religion in an ignorant and barbarous manner, they sacrificed human victims by removing the hearts from the chests. They placed these hearts on their abominable altars. With this ritual they believed that they had appeased their gods. They also ate the flesh of the sacrificed men. . . .

Document Source: <https://www.digitalhistory.uh.edu/active_learning/explorations/spain/spain_sepulveda.cfm>

Document Four: Domingo de Santo Tomás (1550)

Document Four: Fray Domingo de Santo Tomás (1550)

Historical Context: Fray Domingo de Santo Tomás was a Dominican bishop, missionary, writer, and linguist (someone who studies languages). Santo Tomás worked in Peru and Bolivia trying to convert native Inca to Christianity. While there, he documented native language and wrote observations about the treatment of indigenous peoples at the hands of the Spanish government and private landowners. His most important observations came in his documentation of conditions in Spanish silver mines. In particular, the Cerro Rico de Potosi, where from the 16th (1500s) through 18th (1700s) centuries, 80% of the world’s silver supply was extracted under forced labor conditions.

Context Sources: <https://read.dukeupress.edu/hahr/article/61/3/461/149330/The-Rise-and-Fall-of-Indian-White-Alliances-A>

Mann, Charles C. (2011). 1493: Uncovering the New World Columbus Created. New York: Knopf. ISBN 978-0-307-26572-2.

Excerpt: “The Mines of Potosí: the Miserable Condition of the Indian Miners”

It must have been about four years during which this land was about to be lost that there was discovered a mouth of hell, into which have entered, as I say within that time, a great quantity of people, which by the greed of the Spaniards they sacrifice to their god, and these are some silver mines that they call Potosi. And so that your highness may understand that it truly is a mouth of hell that, in order to swallow up souls God permitted to be discovered in this land, I will here paint something of it. It is a hill in an extremely cold wasteland, around which for six leagues\* in all directions not a single plant grows that can sustain beasts, nor is there firewood to cook food. Indians bring these things on their backs or on llamas, those who have them, and the same is true for all that is necessary for the sustenance of the Spaniards and Indians who reside and remain there. The closest source for these things is 12, 15, or 30 leagues away, and the farthest is Collao, a hundred leagues away. A bushel of wheat commonly costs 30 castellanos [gold pesos] in that place, and most often more; the bushel of maize\*, which is the food of the Indians, from 15 to 20 castellanos; the bushel of other foods of theirs called chuño and potatoes, which are roots of plants, at 12 or 15 castellanos. They take the ore from that mountain I mentioned with all the labor one could imagine could be taken out of them, both because it is a great task to remove the ore from so deep among so many rocks and with such danger of frequent mine collapses, as well as what happens to them from the cold and [instability] of the land. The charcoal to smelt it [the ore] they bring from six leagues away and more. The firewood with which to warm themselves and to cook their food from the same distance to the fame of this hill and its richness from 200 leagues and more, from here 250, from there 230. From 180 leagues away they send the poor Indians by the force of each allotment [repartimiento] according to its rules. From one allotment fifty, from another sixty, from another 100, from another 200, and so on in greater numbers. However contrary to reason and the laws of free persons this may be, anyone who knows what freedom is ignores it, because sending off souls by force is either the condition of slaves or of condemned men to such a great penalty for grave crimes, and not the law of the free which your highness in his provisions and ordinances claims these poor folk to be…

\*one league = approximately 3 miles or 4.83 kilometers

\*maize is the word used outside of the United States of America to refer to corn

Document Source: Fr. Domingo de Santo Tomás to the Council of the Indies. Published in José María Vargas, Fr. Domingo de Santo Tomás, defensor y apostol de los indios del Perú: Su vida y sus escritos (Quito: Editorial Santo Domingo, 1937), pp.15-21. Orig. ms. in AGI Lima 113. Translation draft by Kris Lane 3 Aug. 2018

<https://friendsofpotosi.tulane.edu/wp-content/uploads/sites/6/2019/05/Domingo-de-Santo-Tomas-on-Potosi%C4%9B.pdf>

Document Five: Bartolomé de las Casas (1552)

Document Five: Bartolomé de las Casas (1552)

Historical Context: Bartolomé de las Casas was a Spanish clergyman and writer. Initially, he participated in the Spanish conquest of the Americas by accepting a royal land grant encomienda and ruling over indigenous people entailed to his estate. However, after observations of their treatment, witnessing warfare, and a spiritual awakening, De Las Casas devoted himself to the Catholic Church and worked on behalf of the Amerindians in the empire. He ultimately became a bishop and advocated freedom and kindness to indigenous peoples. De Las Casas worked in the Caribbean, Central America, and Mexico.

Context Source: <https://origins.osu.edu/milestones/july-2015-bartolom-de-las-casas-and-500-years-racial-injustice>

Excerpt: “The Cruelties of the Spaniards Committed in America”

And such a multitude of People inhabits these Countries, that it seems as if the Omnipotent[[1]](#footnote-0) God has Assembled…the major part of Mankind in this part of the World…

This is a most tender and effeminate[[2]](#footnote-1) people, and so imbecile and unequal-balanced temper, that they are altogether incapable of hard labour… The natives…capable of Morality or Goodness, very apt\* to receive the instill'd principles of Catholick Religion; nor are they averse to Civility and good Manners…I my self have heard the *Spaniards* themselves (who dare not assume the Confidence to deny the good Nature predominant in them) declare, that there was nothing wanting in them for the acquisition of Eternal Beatitude,[[3]](#footnote-2) but the sole Knowledge and Understanding of…[God]...

The *Spaniards* first assaulted the innocent Sheep, so qualified by the Almighty, as is premention'd, like most cruel Tygers, Wolves and Lions hunger-starv'd, studying nothing, for the space of Forty Years, after their first landing, but the Massacre of these Wretches, whom they have so inhumanely and barbarously butcher'd and harass'd with several kinds of Torments, never before known, or heard (of which you shall have some account in the following Discourse) that of Three Millions of Persons, which lived in *Hispaniola* itself, there is at present but the inconsiderable remnant of scarce Three Hundred…Nay we dare boldly affirm, that during the Forty Years space, wherein they exercised their sanguinary[[4]](#footnote-3) and detestable Tyranny in these Regions, above Twelve Millions (computing Men, Women, and Children) have undeservedly perished; nor do I conceive that I should deviate from the Truth by saying that above Fifty Millions in all paid their last Debt to Nature.

Those that arriv'd at these Islands from the remotest parts of *Spain*, and who pride themselves in the Name of Christians, steer'd Two courses principally, in order to the Extirpation,[[5]](#footnote-4) and Exterminating of this People from the face of the Earth. The first whereof was raising an unjust…cruel War. The other, by putting them to death, who hitherto, thirsted after their Liberty, or design'd…to recover their pristine Freedom, and shake off the Shackles of so injurious a Captivity: For they being taken off in War, none but Women and Children were permitted to enjoy the benefit of that Country-Air, in whom they did in succeeding times lay such a heavy Yoak,[[6]](#footnote-5) …

[the] *Spaniards* never received any injury from the *Indians*, but that they rather reverenced them as Persons descended from Heaven, until that they were compelled to take up Arms, provoked thereunto by repeated Injuries, violent Torments, and injust Butcheries.

Document Source: <https://www.gutenberg.org/cache/epub/20321/pg20321.html>

Questions for Annie

Questions for Annie about this lesson

1. I’m an overplanner- is this lesson too long? On my first glance, I think this will fit in the 60 minutes that I had planned for this unit!
2. I have a lot of vocab defined for document 5- I’m not sure asterisks are the best choice. Should I do footnotes? Great question. I think it is possible that students know what “apt” and “perished” mean. But even taking those two out, it is still quite a few words. I think footnotes make sense.
3. Do you want student versions of each component or will the teacher do that? Right now it is mainly written for the teacher. We have to provide a student version and then a teacher version with an exemplar for every resource. I’m going to link some example docs for each of the components above. That way you can see what the final products have looked like and can make copies and edit them for this lesson.
4. Should there be a rubric for the museum panel? Does TN have something already or would I need to create one? I’ve only been providing a rubric for 2 scenarios. 1) end of unit assessments 2) peer evaluations. I’ll link a peer evaluation sample rubric. I also basically use chatgpt to create all my rubrics lol.
5. How familiar will students be with the ideas of sourcing and citations? Do they know how to find reliable sources for their work? At this point of the year, not at all. Are you asking for the museum panel?
6. Should I make a panel mock up on a different topic (say English settlement, for example) to include to show as a model for teachers and/or students? Yes, that is a great idea!
7. Do I need a Central Historical Question for the panel component or is it ok to use the “Compelling Question” I already composed? Repeating the question is just fine, probably a good idea even. That will reinforce the main goal of the lesson.
8. Can the “Conclusion” simply be a share out of panels with the class or print the panel and post it in the room for a gallery walk or does it need to be an additional activity? I think a great conclusion activity would be to peer evaluate another group’s panel!

To Do:

Input information into this [Lesson Plan](https://docs.google.com/presentation/d/1H6NpW_3GJ9q3ICbkzoJU0G7MsSHp24BErdFnADBwwpQ/edit?usp=sharing)

Create Worksheets with Exemplars

Tab 11

| Metropolitan Museum of Art | <https://www.metmuseum.org/toah/hd/spam/hd_spam.htm> | Hecht, Johanna. “Arts of the Spanish Americas, 1550–1850.” In *Heilbrunn Timeline of Art History*. New York: The Metropolitan Museum of Art, 2000–. http://www.metmuseum.org/toah/hd/spam/hd\_spam.htm (October 2003) |
| --- | --- | --- |
| Los Angeles County Museum of Art | <https://collections.lacma.org/node/589011> | “Title of Image/Object.” Medium. Collection of Los Angeles County Museum of Art, Museum Associates, 2025.  Medium refers to the type of object (painting, photograph, drawing, etc.) |
| Thoma Foundation | <https://thomafoundation.org/art-of-the-spanish-americas/> | “Title of Image/Object.” Medium. Thoma Collection, Museum Associates, 2025.  Medium refers to the type of object (painting, photograph, drawing, etc.) |
|  |  |  |
|  |  |  |

1. omnipotent means all powerful [↑](#footnote-ref-0)
2. effeminate means having the qualities of a woman [↑](#footnote-ref-1)
3. beatitude refers to biblical blessings [↑](#footnote-ref-2)
4. sanguinary refers to bloodthirsty actions [↑](#footnote-ref-3)
5. extirpation is local extermination, in this case getting rid of particular indigenous groups on particular colonial islands in the Spanish empire [↑](#footnote-ref-4)
6. yoak is a burden like that an animal carries when it is used for farming (yoke on an ox or harness on a horse, for example) [↑](#footnote-ref-5)