***PERSIA READINGS September***

***Theme: Transformations***

1. ***P: Iranian Revolution 1979***
2. ***E: Paper Money***
3. ***R: Spread of Islam Map***
4. ***S: Casta Paintings Latin America***
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***Political***

1979

IRANIAN REVOLUTION



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| **Assignment**  Why was Ayatollah Khomeini able to lead a successful Islamic revolution in Iran in 1979?  **Background**  In 1921 Reza Khan, commander of an Iranian cossack force, overthrew the decadent Kajar dynasty, and, as Reza Shah Pahlevi, established the Pahlevi dynasty in 1925.  During his reign, transportation and communication systems were improved, and a program of Westernization was begun. In 1941 Britain and the Soviet Union occupied areas of the country to protect the oil fields from German seizure. Because of this Allied presence, Reza Shah Pahlevi, who had been friendly to the Axis powers, abdicated.  His son, Muhammad Reza Shah Pahlevi, succeeded to the throne and adopted a pro-Allied policy. In 1945 the Iranian government requested the withdrawal of occupying troops, concerned that Soviet forces were encouraging separatist movements in the northern provinces. All troops were withdrawn by 1946.  In the 1950s, a major political crisis developed over control of the oil industry. In 1951 Muhammad Mossadegh, a militant nationalist, became prime minister. When parliament approved a law nationalizing the property of foreign oil companies with widespread popular support, Mossadegh pressed the shah for extraordinary powers. The dissension between pro- and anti-Mossadegh forces reached a climax during 1953 when the shah dismissed the prime minister. Mossadegh refused to yield, and the shah fled to Rome. After three days of riots, the royalists won back control of Teheran, the shah returned, and Mossadegh was sentenced to prison.  The shah then opened negotiations with an eight-company oil consortium that guaranteed Iran a margin of profit greater than anywhere else in the Middle East. Throughout the 1960s, the shah began to exercise increasing control over the government after dissolving parliament in 1961.  Programs of agricultural and economic modernization were pursued, but the shah's Plan Organization took charge of economic development, leaving very few benefits to reach the ordinary citizen.  Despite growing prosperity, opposition to the shah was widespread, fanned mainly by conservative Shiite Muslims, who wanted the nation governed by Islamic law. They were directed, from France, by Ayatollah Ruhollah Khomeini (Ruhollah ibn Mustafa Musawi Khomeini Hindi), a Muslim clergyman who had been exiled in 1963. As the Shah's regime, supported by the U.S., became increasingly repressive, riots in 1978 developed into a state of virtual civil war.  In early 1979 popular opposition forced the shah to leave the country. Hundreds of the shah's supporters were tried and executed, others fled the country, and the westernization of Iran was reversed.  Khomeini, who had returned to Iran in triumph in February 1979, presided over the establishment of an Islamic republic.  On 4 November 1979, after the shah had been allowed entry into the United States for medical care, militant Iranians stormed the US embassy in Teheran, taking 66 Americans hostage. The militants demanded that the shah be turned over to face trial and that billions of dollars he had allegedly took abroad be returned. Thirteen of the hostages were soon released, but another 53 were held until an agreement was negotiated that freed the hostages on 20 January 1981.  Unable to persuade Iran to release them, President Carter ordered a military rescue mission, which failed, resulting in the deaths of eight American servicemen when their aircraft collided in the Iranian desert.  In September 1980 Iraq took advantage of Iran's internal political disputes to seize territory in the Shatt al Arab and oil-rich Khuzestan province. The full-scale war that resulted severely reduced Iran's oil production and disrupted its economy. The government was also beset by unrest among ethnic minorities. The war ended with a cease-fire in 1988 and cost the two nations an estimated 1 million dead and 1.7 million wounded.  In 1989, Khomeini died and Hojatolislam Said Ali Khamenei became Iran's supreme leader. Iran's relations with the West improved, due in part to President Ali Akbar Hashemi Rafsanjani's role in obtaining the release of Western hostages held in Lebanon. In 1993 Rafsanjani was reelected president.  **Timeline** * 6 June 1963, martial law ordered as riots follow the arrest of Ayatollah Ruhollah Khomeini.
* 16 January 1979, shah left the country after turmoil.
* 1 February 1979, revolutionary forces under Khomeini seize power after his return to the country (He had gone into exile after arrest in 1963.).
* 31 March 1979, referendum approved the establishment of an Islamic republic with Khomeini in de facto control.
* 7 April 1979, prominent Iranians executed.
* 4 November 1979, Iranian militants seized the U.S. embassy in Teheran and held sixty-six occupants hostage, demanding the return of the shah from the U.S.  After the shah's death in 1980 in Egypt, an agreement was negotiated that freed the hostages on 20 January 1981.
* 2 December 1979, Khomeini became absolute ruler for life.
* 27 July 1980, shah died.
* November 1980, the First Gulf War broke out between Iran and Iraq.

The series of articles by **Time Magazine** during the Iranian Revolution.* [The Crescent of Crisis](http://www.time.com/time/magazine/article/0%2C9171%2C919995%2C00.html) - 15 January 1979
* [One Man's Word Is Law](http://www.time.com/time/magazine/article/0%2C9171%2C920045%2C00.html) - 22 January 1979
* [The Shah Takes His Leave](http://www.time.com/time/magazine/article/0%2C9171%2C912319%2C00.html) - 29 January 1979
* [Waiting for the Ayatullah](http://www.time.com/time/magazine/article/0%2C9171%2C946206%2C00.html) - 5 February 1979
* [The Khomeini Era Begins](http://www.time.com/time/magazine/article/0%2C9171%2C920102%2C00.html) - 12 February 1979
* [A Government Collapses](http://www.time.com/time/magazine/article/0%2C9171%2C912363%2C00.html) - 19 February 1979
* [A Nation on Trial](http://www.time.com/time/magazine/article/0%2C9171%2C916673%2C00.html) - 26 March 1979
* [The World of Islam](http://www.time.com/time/magazine/article/0%2C9171%2C912405%2C00.html) – 16 April 1979
* [A Nation Still in Torment](http://www.time.com/time/magazine/article/0%2C9171%2C920359%2C00.html) -21 May 1979

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***Economics***

***Paper Money***

[***http://www.silk-road.com/artl/papermoney.shtml***](http://www.silk-road.com/artl/papermoney.shtml)

Paper currency was a by-product of Chinese block-printing. It started in Tang but not until Song dynasty that it became institutionalized as a governmental policy. It had two main advantages over money made out of silver, gold, copper or iron: It was easier to carry around and the copper and iron could be saved for use in everyday objects. Names and seals were printed and written on paper money by the government officials who issued it. Unfortunately no written documents exist today which enable us to know how this system of paper currency actually functioned prior to the Yuan period. When Marco Polo traveled to China in the 13th century, he was so impressed by paper money that he described how it was made, used and valued. Paper money was not used in Europe until the 17th century.

Paper money began with the "flying cash" of the Tang (618-907) dynasty around 800. The Tang government considering the inconvenience of shipping cash to distant areas where government purchases were made, paid local merchants with money certificates called "flying cash", because of its tendency to blow away. These certificates bearing different amounts of money could be converted into hard cash on demand at the capital. Since they were transferable, they were exchanged among merchants almost like currency.

"Flying cash" was not meant to be currency and its circulation was rather limited. Real paper currency was not introduced until early in the Song (960-1279) dynasty, when it was utilized by a group of rich merchants and financiers in Szechuan, the same province where the art of printing had been invented. Each banknote they issued had printed on it pictures of houses, trees, and people. Red and black inks were intermittently applied; the seals of the issuing banks were affixed; and confidential marks were made on each bill. All these devices made counterfeiting extremely difficult. These banknotes could be converted into hard cash at any time in any of the issuing banks. Widely circulated, they were readily accepted for the payment in debt and other financial obligations. In 1023 these banknotes were withdrawn and only official notes printed by the government were allowed. This new adopted governmental policy was successful at first for two reasons: First, for each issue of paper notes to be put into circulation, the government provided a cash backing. Second, paper notes and standard coins were interchangeable. Moreover, a citizen could buy salt or liquor with his paper notes from the government-owned stores. In short, paper notes were as good as coined money.

After Chin (1115-1234) occupied the north China, it followed Song's practice. In 1154 it established a Bureau of Paper Currency in Kaifeng as the central agency in charge of all issues. Two kinds paper currency were issued, one of large denominations, consisting of one to ten strings (each string was worth 1000 standard coins) and another of small denominations, bearing the amounts of one to seven hundred standard coins. The validity of each issue was limited to seven years. However little thought was given to backing the currency issue and inflation soared during the 12th century. Even though counterfeiter of paper currency was punishable by death, there were few attempts. In 1183, a printer, who had produced 2600 fake notes in 6 months was arrested and sentenced to death.

Soon after the Mongol took over China and established Yuan (1264-1368) dynasty, it followed the example of its predecessors, Tang, Song and Chin, in using paper currency. The first paper currency issued in Yuan dynasty was in 1260. Various denominations were printed, ranging from a face value of two standard coins to the highest denomination of two strings. Excessive printing year after year soon flooded the market with depreciated paper money until the face value of each certificate bore no relation whatsoever to its counterpart in silver. In 1272 a series of new issues was put in circulation and the old issues were converted into the new ones at the ratio of five to one. The new issues were printed with copper plates instead of wood blocks, as had been the case before. In 1309 another conversion became necessary. In fifty years from 1260 to 1309 Yuan's paper money was depreciated by 1000 percent. To make the situation worse, the government often refused to exchange for new issues old certificates that had been worn out through a long period of circulation.

Paper money went westward when the Mongols printed Chinese-style note in Iran in 1291 and led to the usual inflation. The earliest European paper money was printed in Sweden in 1601. It is possible that Europeans learned the art of printing and paper currency through the examination of Chinese paper money which were either obtained in Western Asia during the Yuan dynasty or had been brought back from China by travelling Europeans.

Religious

### Map of the Spread of Islam - From the 'Rightly Guided' Caliphs, and the Umayyad & Abbasid Expansion, to the Empires of the Safavids, the Mughuls and the Ottomans. Islam Through the Years - Part One (issue no. 340. June-July, 1998)

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#### This map first appeared in the June-July, 1998, issue (No. 340) of

#### 'White Fathers - White Sisters' magazine.

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Social

<http://en.wikipedia.org/wiki/Casta#Sample_sets_of_Casta_Paintings>

**Casta** is a [Portuguese](http://en.wikipedia.org/wiki/Portuguese_language) and [Spanish](http://en.wikipedia.org/wiki/Spanish_language) term used in seventeenth and eighteenth centuries mainly in [Spanish America](http://en.wikipedia.org/wiki/Hispanic_America) to describe as a whole the mixed-race people which appeared in the [post-Conquest period](http://en.wikipedia.org/wiki/Spanish_colonization_of_the_Americas). A parallel system of categorization based on the degree of acculturation to [Hispanic culture](http://en.wikipedia.org/wiki/Hispanic), which distinguished between [*gente de razón*](http://en.wikipedia.org/wiki/Gente_de_raz%C3%B3n) (Hispanics) and *gente sin razón* (non-acculturated natives), concurrently existed and worked together with the idea of *casta*.

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## Etymology

*Casta* is an Iberian word (existing in [Spanish](http://en.wikipedia.org/wiki/Spanish_language), [Portuguese](http://en.wikipedia.org/wiki/Portuguese_language) and other Iberian languages since the Middle Ages), meaning "[lineage](http://en.wikipedia.org/wiki/Lineage_%28anthropology%29)", "[breed](http://en.wikipedia.org/wiki/Breed)" or "[race](http://en.wikipedia.org/wiki/Race_%28classification_of_human_beings%29)." It is derived from the older Latin word *castus*, "chaste," implying that the lineage has been kept pure. *Casta* gave rise to the [English](http://en.wikipedia.org/wiki/English_language) word [*caste*](http://en.wikipedia.org/wiki/Caste) during the [Early Modern Period](http://en.wikipedia.org/wiki/Early_modern_Europe)

## Castas





*De español y mulata, morisca*. Miguel Cabrera, 1763, oil on canvas, 136x105 cm, private collection.

During the [Spanish colonial period](http://en.wikipedia.org/wiki/Colonial_spain), Spaniards developed a complex [caste system](http://en.wikipedia.org/wiki/Caste_system) based on race, which was used for social control and which also determined a person's importance in society.There were four main categories of race: (1) [Peninsular](http://en.wikipedia.org/wiki/Peninsular), a [Spaniard](http://en.wikipedia.org/wiki/Spaniard) born in [Spain](http://en.wikipedia.org/wiki/Spain); (2) [Criollo](http://en.wikipedia.org/wiki/Criollo_people) (feminine, *criolla*), a person of Spanish descent born in the New World; (3) [*Indio*](http://en.wikipedia.org/wiki/Indigenous_peoples_of_the_Americas) (fem. *india*), a person who is descendent of the original inhabitants of the Americas; and (4) [*Negro*](http://en.wikipedia.org/wiki/Negro#In_other_languages) (fem. *negra*) - a person of [black African](http://en.wikipedia.org/wiki/Black_people) descent, usually a [slave](http://en.wikipedia.org/wiki/African_slave) or their free descendants.

Persons of mixed race were collectively referred to as "*castas*"] Long lists of different terms, used to identify types of people with specific racial or ethnic heritages, were developed by the late seventeenth century. By the end of the colonial period in 1821, over one hundred categories of possible variations of mixture existed.

General groupings of *castas* had their own set of privileges or restrictions. So, for example, only Spaniards and Indians who were deemed to be of "pure race," had a recognized nobility. Also, in America and other overseas possessions, all Spaniards, regardless of their family's class background in Europe, claimed the right to be considered [*hidalgos*](http://en.wikipedia.org/wiki/Hidalgo_%28Spanish_nobility%29). These restrictions and even a person's perceived and accepted racial classification, however, were also determined by that person's [socioeconomic](http://en.wikipedia.org/wiki/Socioeconomics) standing in society. The terms for the more complex racial mixtures tended to vary in meaning and use and from region to region. (For example, different sets of *casta* paintings will give a different set of terms and interpretations of their meaning.) For the most part, only the first few terms in the lists were used in documents and everyday life, the general descending order of precedence being:

* Spaniards (*Españoles*)

These were persons of Spanish descent. People of other European descent who had settled in Spanish America and adapted to [Hispanic](http://en.wikipedia.org/wiki/Hispanic) culture, such as [Pedro de Gante](http://en.wikipedia.org/wiki/Pedro_de_Gante) and the Marquises of [Osorno](http://en.wikipedia.org/wiki/Ambrosio_O%27Higgins%2C_Marquis_of_Osorno) and [Croix](http://en.wikipedia.org/wiki/Carlos_Francisco_de_Croix%2C_marqu%C3%A9s_de_Croix), would have also been considered *Españoles*. Also, as noted above, and below under "Mestizos" and "*Castizos*," many persons with some [Amerindian](http://en.wikipedia.org/wiki/Indigenous_peoples_of_the_Americas) ancestry were considered *Españoles*. *Españoles* were one of the three original "races," the other two being Indians and Blacks. Both immigrant and American-born *Españoles* generally shared the same rights and privileges, although there were a few cases in which the law differentiated between them. For example, it became customary in some [municipal councils](http://en.wikipedia.org/wiki/Cabildo_%28council%29) for the office of [*alcalde*](http://en.wikipedia.org/wiki/Alcalde) to alternate between a [European](http://en.wikipedia.org/wiki/Peninsulares) and an [American](http://en.wikipedia.org/wiki/Criollo_people). Spaniards were therefore divided into:

* [*Peninsulares*](http://en.wikipedia.org/wiki/Peninsulares) (*Españoles europeos*)

Persons of [Spanish](http://en.wikipedia.org/wiki/Spain) descent born in Spain (i.e., from the [Iberian Peninsula](http://en.wikipedia.org/wiki/Iberian_Peninsula), hence their name). Generally, there were two groups of *Peninsulares.* The first group includes those that were appointed to important jobs in the government, the army and the Catholic Church by the Crown. This system was intended to perpetuate the ties of the governing elite to the Spanish crown. The theory was that an outsider should be appointed to rule over a certain society, therefore a New Spaniard would not be appointed Viceroy of New Spain. These officials usually had a long history of service to the Crown and moved around the Empire frequently. They usually did not live permanently in any one place in Latin America. The second group of *Peninsulares* did settle permanently in a specific region and came to associate with it. The first wave were the original settlers themselves, the [Conquistadors](http://en.wikipedia.org/wiki/Conquistador), who essentially transformed themselves into [lords](http://en.wikipedia.org/wiki/Lord) of an area through their act of conquest. In the centuries after the Conquest, more *Peninsulares* continued to emigrate under different circumstances, usually for commercial reasons. Some even came as [indentured servants](http://en.wikipedia.org/wiki/Indentured_servant) to established Criollo families. Therefore, there were *Peninsulares* of all socioeconomic classes in America. Once they settled, they tended to form families, so *Peninsulares* and Criollos were united and divided by family ties and tensions.

* [Criollos](http://en.wikipedia.org/wiki/Criollo_people) (*Españoles criollos* or *Españoles americanos*)

People who in theory were of full direct Spanish ancestry but were born in the Americas. In reality Criollos could also have some native ancestry, but this would be disregarded for families who had maintained a certain status.), As the second- or third-generation of Spanish families, some Criollos owned mines, ranches, or [haciendas](http://en.wikipedia.org/wiki/Haciendas). Many of these were extremely wealthy and belonged to the high nobility of the Spanish Empire. Still, most were simply part of what could be termed the [petite bourgeoisie](http://en.wikipedia.org/wiki/Petite_bourgeoisie) or even outright poor. As life-long residents of America, they, like all other residents of these areas, often participated in [contraband](http://en.wikipedia.org/wiki/Contraband), since the traditional monopolies of [Seville](http://en.wikipedia.org/wiki/Seville), and later [Cádiz](http://en.wikipedia.org/wiki/C%C3%A1diz), could not supply all their trade needs. (They were more than occasionally aided by royal officials turning a blind eye to this activity). Criollos tended to be appointed to the lower-level government jobs—they had sizable representation in the municipal councils—and with the sale of offices that began in the late sixteenth century, they gained access to the high-level posts, such as judges on the regional [*audiencias*](http://en.wikipedia.org/wiki/Audiencia_Real). The nineteenth-century [wars of independence](http://en.wikipedia.org/wiki/Spanish_American_wars_of_independence) are often cast, then and now, as a struggle between *Peninsulares* and Criollos, but both groups can be found on both sides of the wars.





*De Mestizo y d'India; Coyote*. Miguel Cabrera, 1763, oil on canvas, Waldo-Dentzel Art Center.

* [Indians](http://en.wikipedia.org/wiki/Indigenous_peoples_of_the_Americas) (*Indios*)

The original inhabitants of the Americas and considered to be one of the three "pure races" in [Spanish America](http://en.wikipedia.org/wiki/Spanish_America), the law treated them as [minors](http://en.wikipedia.org/wiki/Minor_%28law%29), and as such were to be protected by royal officials, but in reality were often abused by the local elites. After the initial conquest, the elites of the [Inca](http://en.wikipedia.org/wiki/Inca_Empire), [Aztec](http://en.wikipedia.org/wiki/Aztec) and other Indian states were assimilated into the Spanish nobility through intermarriage. The regional Native nobility, where it existed, was recognized and redefined along European standards by the Spanish and remained in place until independence. Indians could belong to any economic class depending on their personal wealth.

* [Mestizos](http://en.wikipedia.org/wiki/Mestizo)

Persons with one Spanish parent and one Indian parent. The term was originally associated with illegitimacy because in the generations after the Conquest, mixed-race children born *in wedlock* were assigned either a simple Indian or Spanish identity, depending with which culture they were raised. (*See* [*Hyperdescent*](http://en.wikipedia.org/wiki/Hyperdescent) *and* [*Hypodescent*](http://en.wikipedia.org/wiki/Hypodescent)*.*) The number of official Mestizos rises in censuses only after the second half of the seventeenth century, when a sizable and stable community of mixed-race people with no claims on being either Indian or Spanish appeared.

* [*Castizos*](http://en.wikipedia.org/wiki/Castizo)

One of the many terms, like the ones below, used to describe people with varying degrees of racial mixture. In this case *Castizos* were people with one Mestizo parent and one Spanish parent. The children of a *Castizo* and a Spaniard, or a *Castizo* him- or herself, were often classified and accepted as a Criollo Spaniard.

* [Cholos](http://en.wikipedia.org/wiki/Cholo) or *Coyotes*

Persons with one Indian parent and one Mestizo parent.

* [Mulattos](http://en.wikipedia.org/wiki/Mulatto) or [*Pardos*](http://en.wikipedia.org/wiki/Pardo)

Persons of the first generation of a Spanish and Black mix. If they were born into slavery (that is their mother was a slave), they would be slaves, unless freed by their master or were manumitted. Further terms to describe other degrees of mixture included, among many others, *Morisco*, (not to be confused with the peninsular [*Morisco*](http://en.wikipedia.org/wiki/Morisco), from which the term was obviously borrowed) a person of Mulatto and Spanish parents, i.e., a [quadroon](http://en.wikipedia.org/wiki/Quadroon), and *Albino* (derived from [albino](http://en.wikipedia.org/wiki/Albinism)), a person of *Morisco* and Spanish parents, i.e., an octoroon.

* [*Zambos*](http://en.wikipedia.org/wiki/Zambo)

Persons who were of mixed Indian and Black ancestry. As with Mulattos, many other terms existed to describe the degree of mixture. These included *Chino* and *Lobo*. *Chino* usually described someone as having Mulatto and Indian parents. (Since there was some immigration from the [Spanish East Indies](http://en.wikipedia.org/wiki/Spanish_East_Indies) during the colonial period, *chino* is often confused, even by contemporary historians, as a word for [Asian](http://en.wikipedia.org/wiki/Asian_people) peoples, which is the primary meaning of the word, but not usually in the context of the castas. *Chino* or *china* is still used in many Latin American countries as a [term of endearment](http://en.wikipedia.org/wiki/Term_of_endearment) for a light-skinned person of African ancestry. *Lobo* could describe a person of Black and Indian parents (and therefore, a [synonym](http://en.wikipedia.org/wiki/Synonym) for *Zambo*), as in the image gallery below, or someone of Indian and *Torna atrás* parents.

* [Blacks](http://en.wikipedia.org/wiki/Black_people) (*Negros*)

With Spaniards and Indians, this was the third original "race" in this paradigm, but low on the social scale because of their association with slavery. These were people of full [Sub-Saharan African](http://en.wikipedia.org/wiki/Sub-Saharan_Africa) descent. Many, especially among the first generation, were slaves, but there were sizable free-Black communities. Distinction was made between Blacks born in Africa ([*negros bozales*](http://en.wikipedia.org/w/index.php?title=Negro_bozal&action=edit&redlink=1)) and therefore possibly less acculturated, Blacks born in the Iberian Peninsula ([Black Ladinos](http://en.wikipedia.org/wiki/Black_Ladinos)), and Blacks born in the Indies, these sometimes referred to as *negros criollos*. Their low social status was enforced legally. They were prohibited by law from many positions, such as entering the priesthood, and their testimony in court was valued less than others. But they could join [militias](http://en.wikipedia.org/wiki/Militia) created especially for them. In contrast with the binary "[one-drop rule](http://en.wikipedia.org/wiki/One-drop_rule)", which evolved in the late-nineteenth-century [United States](http://en.wikipedia.org/wiki/United_States), people of mixed-Black ancestry were recognized as multiple separate groups, as noted above.

Other fanciful terms existed, such as a *torna atrás* (literally, "turns back") and *tente en el aire* ("hold-yourself-in-midair") in New Spain or a [*requinterón*](http://en.wikipedia.org/w/index.php?title=Requinter%C3%B3n&action=edit&redlink=1) in [Peru](http://en.wikipedia.org/wiki/Peru), which implied that a child of only one-sixteenth Black ancestry is born looking Black to seemingly white parents. These terms were rarely used in legal documents and existed mostly in the [New Spanish](http://en.wikipedia.org/wiki/Viceroyalty_of_New_Spain) phenomenon of Casta paintings (*pinturas de castas*), which showed possible mixtures down to several generations.

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| **Ethnic Mixing in Spanish Colonial Times**[v](http://en.wikipedia.org/wiki/Template%3AMiscegenation_in_Spanish_colonies) **·** [d](http://en.wikipedia.org/wiki/Template_talk%3AMiscegenation_in_Spanish_colonies) **·** [e](http://en.wikipedia.org/w/index.php?title=Template:Miscegenation_in_Spanish_colonies&action=edit) |
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| [African](http://en.wikipedia.org/wiki/African_people) | ——— | [Spaniard](http://en.wikipedia.org/wiki/Spanish_people) | ——— | [Spaniard](http://en.wikipedia.org/wiki/Spanish_people) | ——— | [Amerindian](http://en.wikipedia.org/wiki/Indigenous_peoples_of_the_Americas) | ——— | [African](http://en.wikipedia.org/wiki/African_people) |
|  | ↓ |  | ↓ |  | ↓ |  | ↓ |  |
|  | [Mulatto](http://en.wikipedia.org/wiki/Mulatto) |  | [Criollo](http://en.wikipedia.org/wiki/Criollo_people) |  | [Mestizo](http://en.wikipedia.org/wiki/Mestizo) |  | [Zambo](http://en.wikipedia.org/wiki/Zambo) |  |

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## *Pintura de castas*





*Las castas*. Anonymous, 18th century, oil on canvas, 148x104 cm, Museo Nacional del Virreinato, [Tepotzotlán](http://en.wikipedia.org/wiki/Tepotzotl%C3%A1n), Mexico.

The interest of the [Spanish Enlightenment](http://en.wikipedia.org/wiki/Enlightenment_Spain) in organizing knowledge and scientific description, resulted in the commission of many series of pictures that document the racial combinations that existed in the exotic lands that Spain possessed on the other side of the world. Many sets of these paintings still exist (around one hundred complete sets in museums and private collections and many more individual paintings), of varying artistic quality, usually consisting of sixteen paintings representing as many racial combinations. Some of the finer sets were done by prominent Mexican artists, such as [Miguel Cabrera](http://en.wikipedia.org/wiki/Miguel_Cabrera_%28painter%29).

The overall themes that emerge in these paintings are the "supremacy of the Spaniards," the possibility that Indians could become Spaniards through miscegenation with Spaniards and the "regression to an earlier moment of racial development" that mixing with Blacks would cause to Spaniards. These series generally depict the descendants of Indians becoming Spanish after three generations of intermarriage with Spaniards (usually the, "*De español y castiza, español*" painting). In contrast, mixtures with Blacks, both by Indians and Spaniards, led to a bewildering number of combinations, with "fanciful terms" to describe them. Instead of leading to a new racial type or equilibrium, they led to apparent disorder. Terms such as the above-mentioned *tente en el aire* and *no te entiendo* ("I don't understand you")—and others based on terms used for animals: *mulato* (mule) and *lobo* (wolf)—reflect the fear and mistrust that Spanish officials, society and those who commissioned these paintings saw these new racial types.

At the same time, it must be emphasized that these paintings reflected the views of the economically established Criollo society and officialdom. *Castas* defined themselves in different ways, and how they were recorded in official records was a process of negotiation between the *casta* and the person creating the document, whether it was a birth certificate, a marriage certificate or a court deposition. In real life, many *casta* individuals were assigned different racial categories in different documents, revealing the fluid nature of racial identity in colonial, [Spanish American](http://en.wikipedia.org/wiki/Hispanic_America) society.

### Sample sets of Casta Paintings

Presented here are casta lists from three sets of paintings. Note that they only agree on the first five combinations, which are essentially the Indian-White ones. There is no agreement on the Black mixtures, however. Also, no one list should be taken as "authoritative." These terms would have varied from region to region and across time periods. The lists here probably reflect the names that the artist knew or preferred, the ones the patron requested to be painted, or a combination of both.

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| **Miguel Cabrera, 1763** | **Anonymous** (Museo del Virreinato, above) | **Andrés de Islas, 1774** |
| 1. De Español y d'India; Mestisa2. De español y Mestiza, Castiza3. De Español y Castiza, Español4. De Español y Negra, Mulata5. De Español y Mulata; Morisca6. De Español y Morisca; Albina7. De Español y Albina; Torna atrás8. De Español y Torna atrás; Tente en el aire9. De Negro y d'India, China cambuja.10. De Chino cambujo y d'India; Loba11. De Lobo y d'India, Albarazado12. De Albarazado y Mestiza, Barcino13 De Indio y Barcina; Zambuigua14. De Castizo y Mestiza; Chamizo15. De Mestizo y d'India; Coyote16. Indios gentiles (Heathen Indians) | 1. Español con India, Mestizo2. Mestizo con Española, Castizo3. Castiza con Español, Española4. Español con Negra, Mulato5. Mulato con Española, Morisca6. Morisco con Española, Chino7. Chino con India, Salta atrás8. Salta atras con Mulata, Lobo9. Lobo con China, Gíbaro ([Jíbaro](http://en.wikipedia.org/wiki/J%C3%ADbaro))10. Gíbaro con Mulata, Albarazado11. Albarazado con Negra, Cambujo12. Cambujo con India, Sambiaga (Zambiaga)13. Sambiago con Loba, Calpamulato14. Calpamulto con Cambuja, Tente en el aire15. Tente en el aire con Mulata, No te entiendo16. No te entiendo con India, Torna atrás | 1. De Español e India, nace Mestizo2. De Español y Mestiza, nace Castizo3. De Castizo y Española, nace Española4. De Español y Negra, nace Mulata5. De Español y Mulata, nace Morisco6. De Español y Morisca, nace Albino7. De Español y Albina, nace Torna atrás8. De Indio y Negra, nace Lobo9. De Indio y Mestiza, nace Coyote10. De Lobo y Negra, nace Chino11. De Chino e India, nace Cambujo12. De Cambujo e India, nace Tente en el aire13. De Tente en el aire y Mulata, nace Albarazado14. De Albarazado e India, nace Barcino15. De Barcino y Cambuja, nace Calpamulato16. Indios Mecos bárbaros (Barbarian [Meco Indians](http://en.wikipedia.org/wiki/Chichimeca)) |

### Gallery

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*De español e india, produce mestizo* (From a Spanish man and an Amerindian woman, a Mestizo is produced).

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*De negro y española, sale mulato* (From a Black man and a Spanish woman, a Mulatto is begotten).

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*De mestizo e india, sale coiote* (From a Mestizo man and an Amerindian woman, a [Coyote](http://en.wikipedia.org/wiki/Cholo) is begotten).

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*De negro e india, sale lobo* (From a Black man and an Amerindian woman, a [Lobo](http://en.wikipedia.org/wiki/Zambo) is begotten).

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*Mestizo, Mestiza, Mestizo* Sample of a Peruvian casta painting, showing intermarriage *within* a casta category

Intellectual

<http://www.historycooperative.org/journals/whc/5.2/may.html>

**Trade and Knowledge**

     Among the most significant legacies of the Mongols was their concern with trade and their respect for knowledge. From the beginnings of the Mongol Empire, the Mongol Khans fostered trade and sponsored numerous caravans. The very size of the Mongol Empire encouraged the wider dissemination of goods and ideas throughout Eurasia, as merchants and others could now travel from one end of the empire to another with greater security, guaranteed by the *Pax Mongolica*.

     Items and inventions such as mechanical printing, gunpowder, and the blast furnace made their way west from China. Other commodities, such as silk, could be purchased at lower prices as the travel and security costs decreased. Artistic ideas, knowledge of history, geography, and sciences such as astronomy, agricultural knowledge and medicinal ideas also traveled east to west and returned. Mongol rulers, regardless of location, were open to medical treatments according to Islamic, Chinese, Tibetan, Indian, and of course shamanic practice.

     While many trade items originated in China, Chinese culture also received new ideas and goods in the forms of influence in art, theater, and advances in science and medicine. One such example is the use of cobalt blue dyes in ceramics, which originated in the Ilkhanate and was used to decorate tiles used in the domes of mosques. The artisans in the Yuan dynasty soon began using this technique to decorate ceramics in China. In addition, because of the slow yet steady Turkicization of Central Asia, Turkic cuisine infiltrated not only the aforementioned areas, but China as well, although many of the recipes found in China were consumed for alleged medicinal properties in connection with traditional Chinese medicine. This food included pasta, as the Turks themselves readily adopted and adapted Middle Eastern cuisine. While it is popular to say that Marco Polo brought spaghetti back to Italy from China, in reality, both Italy and China acquired it from the Middle East.

     Yet that Italian adventurer, Marco Polo, impacted trade in other ways. The publication of his travels fired the imagination of many Europeans. Yet as the Mongol Empire and its successors continued to disintegrate, the *Pax Mongolica*—which was never completely peaceful—collapsed. This led to the trade routes becoming insecure once more. In turn, this led to an increase of prices due to tariffs and the cost of protection. The rise of the Ottoman Empire also impacted Italian merchants conducting business in the Black Sea and Eastern Mediterranean. With these restrictions, western desire for the luxury goods and spices of the east grew, encouraging an Age of Exploration. Beginning with Christopher Columbus, westerners began searching for new routes to China and India, particularly to the court of the Khan, even though a Mongol Khan had not sat on the throne since 1368. Thus, the Mongols indirectly led to European exploration and the intrusion of Europeans into Asia.

African Art <http://www.artchive.com/artchive/A/african.html>

"The African continent has produced a great diversity of art from prehistoric times to the present day. In many instances, art production has been related to ritual or tribal ceremonies, as well as serving more secular decorative functions, but it is not always easy to determine the function of a particular work. It is also problematic to label as 'art' the productions of African craftspeople who frequently considered their work as an essential part of secular or religious life. In many tribes, the artist had a high status, but the artist would not necessarily have been the equivalent of the western fine artist who relied on patronage or the marketplace to regulate his or her production. With these strictures in mind, it is possible to isolate different areas and different practices of African art. From c 7000 BC rock drawings include representations of animals and hunters. From the beginning of tribal differentiation, tribal art has become a way of isolating one tribe from another, and tribal art can take the form of scarification, body painting or sculptural masks used in religious ceremonies.
"Such diversity also appears in separate geographical regions, where natural resources dictated the materials used, while tribal power, wealth or sophistication was responsible for the type of objects produced. The Ashanti of Ghana used gold and bronze which were readily accessible in their territory, whereas the Baluba, a tribal people in the Congo, specialized in carved images of women holding bowls. The Fang group of tribes produced high-quality funerary sculptures which were dominated by geometric patterns. The Bambara of West Africa were known for their elaborate head-dresses, which were used during ceremonies, in contrast to the simple wooden masks of the Dogon people of West Africa. The art of Ife and Benin - both cities in western Nigeria - was lavish and naturalistic during the 12th - 17th centuries when those areas were infiltrated by European influences, and the Bakuba tribe was known for its royal portrait carvings. The dark wood of the Ivory Coast was the basis for sculptural figurines of the Baule people, who produced classically naturalistic masks, and terracotta was the material used for heads produced by the Nok peoples of central and north Nigeria. Nigeria was also the home of the Yoruba, one of the most prolific tribes in African art.
"In the 19th and 20th centuries, African art was 'discovered' by Western colonizers and embraced by modernist artists for its lack of pretension and exciting formal qualities. With the Westernization of much African society, 'traditional' art has become commercialized and sold as souvenirs, while from the 1920s, the growth of African art colleges in more modernized sections of Africa has led a number of African artists to adopt western influences in their work."

- From [The Bulfinch Guide to Art History](http://www.amazon.com/gp/product/082122137X?ie=UTF8&tag=texasnetmuseumof&link_code=as3&camp=211189&creative=373489&creativeASIN=082122137X)

### African Art Images

[Mask with Horns](http://www.artchive.com/artchive/A/african/dyula.jpg.html) [FANG: Mask](http://www.artchive.com/artchive/A/african/fang_mask.jpg.html) [YOMBE: Fetish](http://www.artchive.com/artchive/A/african/fetish2.jpg.html) [JENNE: Woman and Child](http://www.artchive.com/artchive/A/african/jenne.jpg.html) [Kifwebe Mask](http://www.artchive.com/artchive/A/african/kifwebe_mask.jpg.html)

[KONO: Mask](http://www.artchive.com/artchive/A/african/kono.jpg.html) [Reliquary Figure](http://www.artchive.com/artchive/A/african/kota_reliquary.jpg.html) [Rhythm Pounder](http://www.artchive.com/artchive/A/african/rhythm_pounder.jpg.html) [SONGYE: Figure](http://www.artchive.com/artchive/A/african/songye_figure.jpg.html) [SUSU: Mask](http://www.artchive.com/artchive/A/african/susu_mask.jpg.html) [TUSYAN: Mask](http://www.artchive.com/artchive/A/african/tusyan_mask.jpg.html)

[YOMBE: Fetish Figure](http://www.artchive.com/artchive/A/african/yombe_fetish.jpg.html) [ZIMBA: Mask](http://www.artchive.com/artchive/A/african/zimba.jpg.html)

