Africans in Latin America
1492 to Present

I. General[1]

It is likely that there were men of African descent on the three ships of Columbus in his first voyage of discovery and encounter to the so-called New World. In fact, not a few of these men were of so-called mixed race—European, sub-Saharan Africa, and northern Africa, most notably *moros* from Morocco. Most of these mixed-race sailors were free, but a few were slaves, both *moros* and sub-Saharan Africans. As paleoanthropologists have proved, the species that became human (*homo sapiens*) came out of Africa (although recent finds suggest a parallel migration of pre-human hominids from, perhaps, from Asia. This means that African genes permeate all European and Asian peoples. Almost certainly, however, before the advent of the Columbian Exchange in 1492, no people of African descent had lived in the American continent. Excluding the United States and Canada, there are about 38,000,000 (2016) people of African descent living in Latin America. Including Latino-Afro-Americans and Canadians that figure probably rise by another two million. The history of how African people came to the Americas and for five centuries have fused with and made unique African contributions to the extremely varied nature of Latin American culture, ethnicity, commerce, and the humanities, therefore, for all intents and purposes, begins with the involuntary, violent, and forced migration people who entered the continent via the institution of slavery. Moreover, between 1500 and 1840, a data base has identified 35,000 slave trips from Africa to the Americas carrying nearly twelve million Africans. At the same time, as Charles C. Mann say, about 3.4 million Europeans made the trans-Atlantic trip (Mann, *1493*, p. 286). In other words, almost three times as many Africans as Europeans entered the New World. At the same time there were perhaps as many as 40,000,000 people (a high estimate) were indigenous to the American continent(s), with a reduction of up to three-quarters of them due to war and disease. When assessing the development of the ethnic composition of Latin America during the three-centuries-long core of the colonial period, it is estimated that two thirds of the people who came to (were brought to) the Americas were African slaves.[2] It is important to note that coastal African communities themselves, more often than not, caught and marketed other Africans to the four major European powers that were engaged in the slave trade: Portugal, Netherlands, France, and Spain. In exchange for slaves, African sellers mostly wanted iron bars, textiles, tobacco, and alcohol. Interestingly, life expectancy of slaves was about the same as that of the free working class population throughout the slave period in all slave colonies and nations. In terms of the slaves' African ethnic identities, Klein and Vinson, say this:

> African ethnicities in the New World, and the ethnic labels used to refer to Africans were in many ways not exact replicas of ethnicities found in Africa. From the nomenclature used by European colonists, slave traders, and masters

> to the terms adopted by African slaves, there were important incongruities with continental African self-referencing systems that made the ethnic labels used in the Americas seem elastic and open to reinterpretation. (Klein and Vinson, 140)

II. Slavery

Tragically, slavery has been a prominent feature of all human societies from pre-history to the present including the three dominant Latin cultures that define Latin America: Spain, Portugal, and France. This means that empires large and small in China, India, Africa, Rome, Greece, and among indigenous tribes in the Americas, Oceania, etc., all engaged in slavery. (Be it noted that slavery is illegal by official law—*de jure*—in every nation in the United Nations, but the institution is still a plague on twenty-first century humanity.) Although slavery existed in the Iberian Peninsula in pre-modern times, it is not necessarily a contradiction to note that in the *Siete Partidas* law codes commissioned and imposed in the 13th century by king Alfonso X el Sabio of the Iberian kingdom of Castile, the state underwrote the self-purchase right (*coartación*) of slaves and their transition from slave to free status. However, it became a common feature of Spanish society and commerce in 1444 when the first African slaves were imported to Spain by Portuguese slave traders. During the Muslim control of Al Ándalus from 711 to 1492, Muslims owned large numbers of Christian slaves. In 1452 Pope Nicholas V gave Iberian Christians the right to enslave anyone—except Jews—who was not a practicing Christian. As Spanish Christians gradually re-conquered the peninsula from Muslim control the slave population in Spain by the end of the 15th century has been estimated as the highest percentage in Europe (8%) at that time.

SPAIN AND SPANISH AMERICA.

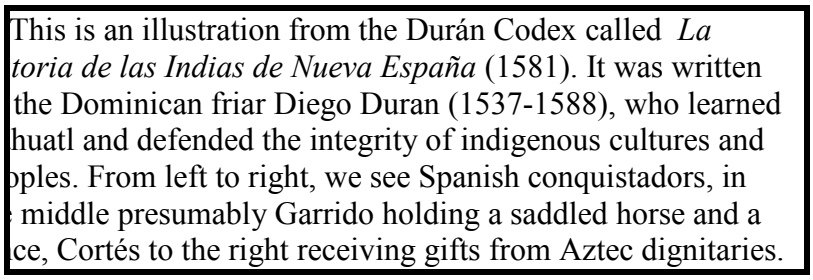
Spanish monarch who authorized the earliest voyages of discovery and conquest—Isabel I *la Católica*—specifically outlawed slavery against whomever indigenous people Columbus and his crew(s) might encounter. (Not incidentally—see above—native peoples throughout the Americas from north to south practiced slavery.) She declared that the native peoples would be guaranteed freedom. There were two dominant reasons why Spain outlawed slavery against the indigenous peoples of the newly encountered continent: first, where there were highly developed peasant-based empires (i.e., the Incas in the Andes and the Aztecs in Mesoamerica), the Spanish empire encountered a ready-made labor force and pre-existing social and governmental structures; and, second, the Catholic Church's evangelical theology of conversion meant that the native peoples had to be free for conversion to be valid. Tragically, by the end of the 16th century the native peoples of the Caribbean had died in near-genocidal conditions, and Indian labor had proved ineffectual in other regions. In the first two decades after Columbus's first voyage, the Portuguese crown encouraged the slave trade whereas the Spanish crown opposed it. In fact, when Columbus returned to Spain native Caribbean persons held as slaves, Queen Isabel I ordered some of them freed and returned to their native lands. Since a tropical flu killed large numbers of Spaniards and native people during

Columbus's first three voyages (1492-1500 inclusive), in 1501 the Catholic Monarchs Fernando and Isabel authorized the first purchase of African slaves who had been captured and shipped by Portuguese slavers to replenish the lack of laborers in the Caribbean. Unlike the new Spanish domains, the Portuguese in Brazil very quickly after Pedro Álvares Cabral's landing in 1500, found that the pre-existing native peoples' social organizations did not constitute an exploitable labor force, which meant the need for African slaves. On the other hand, generally speaking, Spaniards purchased slaves but did not capture or import them themselves. In 1512 Spain promulgated the Leyes [Laws]de Burgos by which *encomiendas* were created. This was a system that gave colonists "charge" (*encomienda*) over between 40 and 150 Indians who were to be converted to Christianity and paid for their labor. The labor conditions were regulated for health, food, and living quarters, and pregnant women were not to be forced to work. In 1518, however, Spain officially issued *asientos* (slave importation contracts). Nevertheless, in the early decades of Spain's encounter/discovery and conquest of the Americas, Indians were enslaved for hard labor in mining, sugarcane, construction, and agriculture. Due to harsh treatment and the European introduction of diseases—the beginning of the Columbian Exchange—the Indian populations were more than decimated. Furthermore, the conditions on the slave ships were inhuman and inhumane. The most ravaging diseases on the ships were amebic dysentery, smallpox, and measles. It is estimated that mortality at sea was as high as 15%. Very soon after the initial Spanish conquest of the Caribbean, Spain focused on the continental colonies, where the vast majority of African slaves served predominantly in gold mining camps or in urban settings. A notable exception to such urbanization of Africans—though by no means the only one—is the fact that as late as the 1550s Hernán Cortés sugar plantations continued to own hundreds of African slaves. In their urban latter condition, slaves actually predominated in metalworking, various crafts, construction (architecture), fishing, shipping and ship building, and clothing industries. In these cases, both free and slave blacks were often able to rise to the master level. The Spanish process for slaves obtaining their freedom is known as manumission. In fact, slaves could work for a salary and then buy their freedom, and children of free black father and slave mothers could be freely manumitted. By the middle of the seventeenth century the African slave trade to Mexico declined sharply to a point where less than 2% of the population of Mexico was African slaves. On the other hand, the slave trade, though illegal, continued steady in Peru and Ecuador.[3]

Beginning in 1501, Spanish colonists bought African slaves from Portuguese traders and imported them plantations and mines on Hispaniola. With the mixture or *mestizaje* of Spanish colonists, Indigenous people, and Africans—both free and slave, both Christian and not—a complex and highly codified system of racial classification developed. African slaves were designated as "*Piezas de Indias*," meaning a "piece of the Indies, referring to the slaves' monetary value as coins were known as a *pieza de* plus the value of the coin. In the 17th and 18th centuries Spanish America and the Spanish Philippines, this racial and social cast classification was known as a *sistema de castas* or *sociedad de castas*. For further discussion of this topic, click in the image below, which Mexican illustration by José de Páez (18th century) illustrates a girl child, called a *mbark*, who

resulted from the blending of a *mestizo* father and an Indian mother:

Two of these African men in the early 16th century Spanish Americas were Estevanico and Juan Garrido (c. 1480-c. 1550). Garrido became a famous conquistador. Although his African name is not known, we do know that he was born in Angola, Africa and was taken to Portugal, most likely as a slave. From Portugal he went to Seville where he converted to Christianity and chose the name Juan Garrido (*garrido* means "handsome" in Spanish). In 1502 he accompanied a Spanish group, most likely as a free servant, that went first to Hispaniola and then to Puerto Rico Juan Ponce de León y Figueroa. Six years later he was a soldier in an invasion of Cuba. In 1513, leaving from Cuba, he accompanied Ponce de León on the discovery trip to Florida. Back in Cuba he was recruited by Hernán Cortés for the 1519 conquest of the its Triple Alliance of Aztec empire in Mexico and beyond. There he fought in the bloody and dramatic battles in the Aztec capital of Tenochtitlán (see: => Hernán Cortés under the Index), and he was even supported by Cortés to found a chapel honoring the Spaniards killed during the Noche Triste escape from Tenochtitlán. It was called the Chapel of the Martyrs or the Chapel of the Eleven Thousand Martyrs (a sum of the conquistadors and their native Mexican allies killed).



This is an illustration from the Durán Codex called *La toria de las Indias de Nueva España* (1581). It was written the Dominican friar Diego Duran (1537-1588), who learned huatl and defended the integrity of indigenous cultures and pples. From left to right, we see Spanish conquistadors, in middle presumably Garrido holding a saddled horse and a ce, Cortés to the right receiving gifts from Aztec dignitaries.

After the victory in 1521 Garrido married and set up a home with his wife (her identity has been lost to history) and their three children. Next he established the first commercial wheat farm in the Americas, wheat being a staple of the Spanish, not native American, diet.[4] As Charles C. Mann says in his book *1493* (Knopf, 2011), Cortés made Garrido a kind of "majordomo for the new municipal government" of Mexico City. He was the protector of the city's trees and water supply; he was also a town crier, constable, auctioneer, executioner, overseer for assaying gold and silver, and guard for Cortés. From 1519 to 1549 he was a soldier in many subsequent Spanish wars of conquest. In 1535 he accompanied Cortés' expedition to the so-called Island of the Amazons "west of the Indies" according to the 1510 chivalric novel or romance, *Las sergas de Esplandián* by Garci Rodríguez de Montalvo. In 1538 he gave a full transcribed account of his life, the original of which is found in the Archivo de Indias in Seville (also see: Ricardo Alegría, *Juan Garrido, el conquistador negro en las Antillas, Florida, México y California*; San Juan, P.R., 1990).

Estevanico[5] (c. 1500-1539) was a "black slave" from Morocco (*moro* or Berber) in the service of Andrés Dorantes de Carranza; they were members of the epically failed Spanish exploration party of 1528 to Florida and the American southeast under the command of Pánfilo de Narváez (1478-1528). He was also known Esteban, Esteban el Moro, and Esteban de Dorantes. He was born in Morocco as Mustafa Zemmouri. He was sold to Portuguese slavers by Moroccans in 1522. In 1527 he was resold to Dorantes who joined Narváez's expedition to the New World. Estevanico and only three others (Álvar Núñez Cabeza de Vaca, Dorantes, and Alonso del Castillo Maldonado) of Narváez's original 600 expeditionaries survived. From 1528 to 1536 he and the others travelled/wandered from Indian village to Indian village as shamans or faith healers from the Mississippi River through the American southwest. Estevanico is therefore the second known African in the United States—after Juan Garrido—and he is considered the "discoverer" of the region that became New Mexico. When the four wanderers returned to Mexico City they recounted their amazing—and true—adventure, Cabeza de Vaca publishing it in his important book *La relación de Álvar Núñez de Cabeza de Vaca* (1542). Telling about riches and gold they had seen among the North American Indians, Antonio de Mendoza, the Viceroy of New Spain, outfitted an expedition led by Fray Marcos de Niza to return to the area with Estevanico as the lead guide. Their goal was the mythical Seven Cities of Cíbola. As the advance scout, Estevanico forged far ahead of Fray Marcos's party and dressed again as a shaman wearing bells, feathers, and turquoise and shaking a ritual rattle. Estevanico was ordered to send back crosses the size of each indicating the riches to be found ahead. The largest cross, from a Zuñi village of

Hawikuh on what is now the New Mexico-Arizona border, was said to be the size of a man. When Estevanico and his fellow Mexican Indian scouts did not return to the main party, Fray Marcos turned back to Mexico City. The following year Francisco Vázquez de Coronado (1510-1544) lead the largest expedition of conquest throughout the American southwest reaching as far as present-day Kansas in the north and the Colorado River in the west (1540-1544). According to Charles Mann (p. 306)—and Spanish sources—Estevanico and his fellow scouts died in Hawikuh when they tried to escape from imprisonment by the locals. On the other hand, according to Zuñi sources or legends Estevanico was welcomed into the village but forced him to stay by cutting off his legs and cared for him like some kind of supernatural being. (The true facts of his death, most likely, will never be known.)

Observing the massive crime against humanity of disease and slavery, as he personally experienced and saw it, in 1514 the Dominican priest Bartolomé de las Casas (1484-1566) had a conversion experience and, at first, proceeded to argue that Africans should be imported to replace the Indians. This shift from Indian labor to African labor initiated the African Slave Trade. In 1537, Pope Paul III forbade slavery on the native peoples of the Americas and in other Catholic colonies, but such a rule proved impossible to enforce in Europe's far flung colonies. In 1542, Las Casas published his monumental work attacking Spanish cupidity and brutality against Indians, *Brevísima relación de la destrucción de las Indias*. This book was translated and circulated throughout Europe, from which sprang the anti-Spanish "Black Legend." In the same year, king Carlos I/V promulgated the Leyes Nuevas [New Laws] which abolished the enslavement of Indians by Spaniards and of Indians by Indians. In a broad sense, these "new (Spanish) laws" gave Spanish-based slavery a somewhat different aspect than slavery as practiced by European and other dominant nations. In 1550 the *encomiendas* were abolished, but, especially in Perú, they were replaced by the institutions of *repartimiento* and *mita*. (see: Potosí especially; mining occurred throughout the Americas, especially in Zacatecas and Guanajuato, Mexico). Church authorities were appointed to "protect" Indian laborers, but their humane efforts were largely ineffectual. Las Casas became Bishop of Chiapas, Mexico, in 1543, and, from this year until his death he attached the enslavement of Africans as vigorously as he had attacked only the enslavement of Indians earlier.

The first short-lived Spanish colony San Miguel de Guadalupe on land that two centuries later would be taken over by the English American colony of South Carolina was established on what later became the Georgia coast by Spanish conquistadors and African slaves in 1526. Within months of its founding this colony was abandoned when it burned down, cause still unknown. Some scholars believe that many of the slaves escaped to and fused with the local indigenous people, the Guale Indians.

On the Isthmus of Panama alone, by 1565, there were seven times as many African slaves in Latin America than European colonists. On the overall status of runaway slaves in Latin America, Charles Mann comments: "Unsurprisingly, Europeans found it hard to control their human property. Runaways grouped hundreds strong into multiethnic villages that were joined by escaped Indian slaves from the Andes and Venezuela and the remnants of free Indian groups from the isthmus. United by their loathing of Spaniards, they liberated slaves, slew colonists, and stole mules and cattle. Sometimes they

abducted women. Losses mounted. Spain had a dreadful maroon problem" (350). It should be added, parenthetically, that Spain thought it had a such a "dreadful" problem with maroons; but, contrariwise, these newly self-freed people obviously had—and had had—a more dreadful problem vis-à-vis their former victimizers. The sixteenth century situation in Panama is particularly illustrative, especially as regards the Spanish treasure fleet port of Nombre de Dios. Silver was shipped out of Perú to Panamá City on the Pacific side of the isthmus; then it was transported by mule train to Nombre de Dios where the silver ingots were reshipped to Havana, through the Strait of Florida and thence across the Atlantic to Spain.

From 1521 to 1555, the free, multiethnic maroon colonies near Nombre de Dios grew from 30 to 1,200, and the maroons so terrorized the residents of the town that they abandoned it returning only when the treasure fleet was active. One of the most famed and feared of the Panamanian maroon leaders in the mid-sixteenth century was Bayamo. He built a stronghold on the coast where he housed his male fighters, and he simultaneously ruled over a nearby hidden town of their women, children, and old people. They were so multiethnic that, as Charles Mann notes, no one knows what language they spoke nor what religion they practiced. In 1556, a Spanish force led by Pedro de Ursúa tricked Bayamo into a cease fire by offering to share the region between kind Felipe II of Spain and him, Bayamo I. Bayamo accepted, but then, celebrating the agreement, Ursúa betrayed Bayamo by drugging him and his men and returning all of them to imprisonment and slavery. In 1579, the next maroon leader signed a more or less lasting peace agreement with Spain by which the maroons were guaranteed their freedom.

From 1580 to 1640 (or 1669, depending on national perspective), when Portugal and the Portuguese empire that spanned the globe from Africa to south and east Asia was subsumed in under the Spanish crown, Spanish approaches to black and indigenous slavery applied. In 1683, in a distant corner of the Spanish empire, Spain abolished the enslavement of the vanquished native Mapuche prisoners of war who had fought a bitter war for their freedom in Chile.

In the 18th century Spain continued to outlaw its own slave trade, but Spain did sign a contract with English slavers to import large numbers of slaves to Havana and thence to ship them north to the American colonies and south to the rest of the Caribbean and beyond. Spanish slavers did exist; for example, in 1778, of the 52,000 African slaves brought to Cuba, 4,000 were imported by Spanish slavers. When Spain decided to embark on full-scale development of the sugar economy in Cuba, the Spanish monarchy also decided in 1789 to open up the slave trade to English slavers. The result was that Cuban became the largest slave colony in the New World, even surpassing the one in Brazil.

The history of slavery on the border of the Spanish empire and Great Britain in Florida is particularly interesting. In order to protect the Spanish border between Florida and the English colony of the Carolinas (later, Georgia), two miles north of St. Augustine (San Agustín), Florida, in 1738, Spain established, as a settlement of completely free blacks, the fortified town of Gracia Real de Santa Teresa de Mose (i.e., Fort Mose). The fort was destroyed two years later by English slave owners and their Indian allies because Spain had let it be known that all slaves who escaped from English territory would be granted freedom conditioned only upon their conversion to Catholicism and swearing allegiance to Spain. When Florida was ceded to England in 1763, almost all the residents of Spanish Florida—European and blacks—fled to Cuba because the English reinstituted slavery in the new territory. When Florida was returned to Spain twenty years later, many of those Floridians who had fled returned, and Fort Mose was reconstructed and resettled. This so-called "second Spanish period" lasted until 1821, when Florida was ceded to the United States in the Adams-Onís Treaty (1819). Again the Spanish and free blacks fled to Cuba, slavery being established in the American south.

PORTUGAL AND BRAZIL. As mentioned above, Portuguese involvement in slavery in the pre-modern period ran parallel to that of Spain's. Then, in the 15th century, due to its colonies on the African coasts, Portugal played a significant role in the Atlantic Slave Trade by transporting and selling African slave around the world. Portugal was the main supplier of African slaves during most of the American colonial period in both Spanish America and Brazil, Portugal's large and late-developing American colony. From 1543 to 1571, Portuguese slavers transported large numbers of Japanese slaves from Japan to both Europe and Portugal's overseas colonies. The Portuguese also engaged in the slave trade with other Asians including Cambodians, Malaysians, Koreans, and Chinese. No slave-dealing country treated their captured humans humanely, but the description of Portuguese practices seems particularly notable: "During transport to Portugal, slaves were fastened and chained with manacles, padlocks, and rings around their necks. Portuguese owners could whip, chain, and pour burning hot wax and fat onto the skin of their slaves, and punish their slaves in any way that they wished, as long as the slaves remained alive. The Portuguese also used branding irons to brand their slaves and property" [Wikipedia: https://en.wikipedia.org/widi/Slaver_in_Portugal]. Like Las Casas, the Portuguese Dominican priest Gaspar da Cruz (1550-1575) campaigned against slavery. In 1595, Portugal banned the enslavement of Chinese people.

In the seventeenth century the Netherlands got active in both the Atlantic slave trade and in piracy against Spanish and Portuguese territories in the New World. They founded the Dutch West Indies Company with a fleet and an army, and in 1630 they captured Recife in Northeast Brazil and a few years later they captured Pernambuco and Portuguese slave and trading posts in Africa. These conquests reduced Portugal's supply of slaves for the vast and lucrative sugar plantations (*engenhos*) in Brazil, which, in turn led to the rise of Brazilian hunters of Indian slaves (the famous/infamous *bandeirantes*) in what then was the Brazilian interior. Furthermore, it should be noted that the Atlantic Portuguese-Brazilian slave trade never operated in a so-called triangular fashion. That is to say that because of Africa's proximity to Brazil, the slave shipments when from one continent to the other.[6]

In 1689-90, vast deposits of, first, gold, and then diamonds were discovered 200 miles west of Rio de Janeiro in what became the Minas Gerais (General Mines) region. Before 1690, this region had been almost completely uninhabited, but with the discovery of the mines, the population exploded with a sudden influx of African slaves. Within a decade the slave population stood at about 174,000, but, at the same time the number of freed black slaves rose to 123,000, among whom was a high number of goldsmiths, and artists and artisans of many trades. Klein and Vinson say this about the city where Aleijadinho, the great Baroque Brazilian sculptor and architect, lived:

> "By the second half of the century Minas Gerais had a dozen cities in the 10,000 to 20,000 range, which supported a highly developed urban lifestyle based heavily on both skilled and unskilled slave labor. Thus the interior mining slavery of central Brazil gave rise to a sophisticated urban civilization. In towns like Vila Rica do Ouro Preto, which reached 20,000 in population by the 1740s, and in other urban centers in the region, there developed a surprisingly rich Baroque culture, which was expressed in a rather sumptuous display of the plastic arts and of music, much of which derived from the hands of black craftsmen, artists, and musicians" (67).

By 1761 Portugal's Marquis of Pombal finally outlawed slavery in Portugal itself. At the same time, in 1763, the prosperity of the southern Brazil along with the gold and diamond mining in the interior west of Rio de Janeiro triggered the moved of the Brazilian capital from the northeastern city of Salvador da Bahia to Rio de Janeiro. By 1800, Brazil had about one million slaves, which amounted to the largest number in any of the American colonies. The Portuguese Atlantic slave trade was outlawed in 1836 by Portugal, but it was not enforced in Brazil until 1850. Famously, slavery was abolished by law in Brazil in 1888 by phasing out slavery over a ten-year period by reimbursing slave owners for their newly-freed slaves.

The second-largest slave embarkation port in the Americas—and the second-largest bay in the world—is in the Bahia de Todos os Santos at the city of Salvador da Bahia (or just Bahia) on the northeast coast of Brazil. A million and a half African slaves arrived there destined for the vast sugar plantations in the region. However, many of the slaves

escaped into the interior, some close to Brazil's capital until 1763, some hidden in the interior, and some fusing with local Indian communities. The city was first touched by Portuguese explorers in 1501, but it was not officially and permanently settled until 1549 under Tomé de Souza, Portugal's first governor-general in Brazil. One of these settlements of escaped slaves was Calabar (named for a Nigerian slave port) hidden over a ridge from Bahia, which is now (2016) a neighborhood in the city of nearly 3,000,000 inhabitants. Not far from Calabar was a slave settlement called Liberdade: it is now also a Bahian neighborhood with 60,000 residents. The Portuguese word for Calabar and Liberdade and a myriad more Afro-Brazilian towns like them is *quilombo*. Such Afro-Latin American communities founded by escaped slaves exist all over Latin America, where they have other names such as mocambos, palenques, and cumbes; and in the United States, especially in the American southwest, they are often called "maroon" communities. (In the nineteenth century the United States surpassed Brazil as the largest slave society in the Americas.)

FRANCE AND FRENCH AMERICA. In the French colonies in the Americas, Québec (French Canada) was almost free of African slave due to the fact that the main industry during most of the colonial period was fur trapping and commerce, activities for which African slaves were not needed or useful. In Haiti, on the other hand, slavery was practiced more or less in tandem with Spain and Portugal; however, slavery was particularly intractable in Haiti given the monumental importation of African slaves to Haiti and the massively lucrative sugarcane industry on the French side of the Island of Hispaniola (Santo Domingo occupying the other half). By the 1660s France achieved its first permanent settlement in the in the Americas south of Québec: the western half of the once completely Spanish Island of Hispaniola, then known as Santo Domingo (i.e., Saint Domingue; that is, what became Haiti). The French then developed Saint Domingue into the most productive and most rigid slave society and the richest sugar industry in the New World; meanwhile, the Spanish islands of Cuba, Puerto Rico and Hispaniola's eastern half, Santo Domingo, were left mostly undeveloped by the Spanish empire. Herbert S. Klein and Ben Vinson III tell us, speaking factually, that "[the French] organization of plantation labor was probably one of the most efficient labor systems then operating in the Western world" (59). Then Klein and Vinson dilate on the slaves' working conditions: "Whatever the disincentive for working existed among slaves, heavy supervision of laborers organized in gangs based on physical abilities and performing common tasks in a common setting helped compensate for lack of enthusiasm. The constant availability of 'negative incentives' (the use of whips and other corporal punishments) may have been more important than any positive rewards of leisure, extra food and clothing, or special provisioning ground rights, but both types of incentives were constantly available and used" (60). In the Spanish colonies the standard number of lashes that could be used to whip slaves was between fifteen and twenty. Of course, despite the seemingly mild tone of the Klein and Vinson quotation, we should never underestimate the pervasiveness of extreme cruelty and death visited on countless numbers of slaves.

During the French Revolution, with its shibboleth of Liberté, Fraternité et Égalité, in 1793-1794 slavery was abolished in all French territories (French Canada—Québec—had become a British territory in 1763). For one year, 1802, however, Napoléon restored slavery in Haiti, that is, until the successful black slave war of independence, which began in 1791 with the revolt by a Vodoun priest named Boukman and ended in 1803-1804, under the leadership of the literate ex-slave named Toussant Louverture, when Haiti became the first independent nation in Latin America and immediately outlawed slavery. For a full chronological summary of African slaves in Haiti under French rule from 1697 to 1804, see the country report: => Haiti. It should be understood that slave rebellions were not limited to Haiti; the difference is that the one in Haiti was successful. On the contrary, slave uprisings occurred in every New World colony throughout the entire colonial period.

III. Africans during the Post-Independence Period (1810 to the Present):

In no small measure, the success of the black slave rebellion in Haiti caused a conservative reaction in the white elites in Spain's Caribbean colonies whereby these elites, fearing slave uprisings in their areas, Cuba and Puerto Rico decided to remain in the Spanish empire until the Spanish American War in 1895. With the arrival of the industrial revolution (steam engines, railroads, etc.), the Cuban sugar producers modernized their production, thereby increasing production so dramatically that Mayan and Chinese indentured workers were imported, thus reducing the reliance on African slave labor. By 1868, at the beginning of Cuba's Ten Years' War, plantation owners turned to manumission, especially in the eastern (Oriente) half of the island. Meanwhile, with a different economic base, slavery in Puerto Rico in the nineteenth century was never as dominant as it was in Cuba.

Between 1810 and 1830 all newly liberated Spanish-American republics abolished the slave trade. As the fervor for independence in Spanish America began, in 1810, the Mexican priest and first (martyred hero of independence), Miguel Hidalgo y Costilla, in his (independence) Grito de Dolores declared the end of slavery in Mexico. The second hero of Mexican independence, the Afro-Mexican priest José María Morelos y Pavón, in 1813, reiterated the abolishment of slavery, and Mexican emperor Agustín de Iturbide, did likewise in 1820. Chile, Argentina, Uruguay, and Venezuela did likewise in 1811, 1813, 1814, 1816, respectively. Gran Colombia, under Simón Bolívar extended the ban on slavery to Colombia and Ecuador. Furthermore, during the 1810-1823 liberal interregnum in Spain, Spain abolished slavery in all of its colonies except Cuba, Puerto Rico, and Santo Domingo. In 1824, the Federal Republic of Central America (Guatemala, Honduras, El Salvador, Nicaragua, and Costa Rica) also abolished slavery. In 1825 Uruguay won its independence from Argentina and proceeded to ban slavery. 1831, Bolivia outlawed slavery. Be it noted that these Latin American antislavery measures were reaffirmed by a number of laws throughout the 19th century. In 1830, Mexico extended the ban on slavery to the Mexican state of Texas; however, the slave-owning Anglo-American immigrants circumvented the Mexican law semantically, but not in deed, by declaring their slaves "indentured servants for life." (Having gained its

independence in 1836, Texas—the Lone Star Republic—reinstituted slavery.) Cuba abolished slavery first in 1862 and again in 1886, and Spain outlawed slavery in 1873. All of this is not to say, however, that illegally transporting African slaves into Latin America did not continue throughout the 19th century. It did. As a response a number of treaties were signed between Great Britain and independent Latin American countries to strengthen the abolition of slavery.

The situation in Cuba in the nineteenth century is notably different from other areas of Spanish America because Cuba remained a Spanish colony until its independence in 1898. Fearing the horrors of a Haitian-style slave rebellion, the government Madrid and the sugar and coffee plantation masters in Cuba rigidly maintained slavery, even while the mulatto and free black population was growing steadily. Of particular note in Cuba is the conspiracy of the so-called Escalera or Plácido slave revolt in 1844. Racial tension in Cuba rose precipitously when Madrid replaced the relatively leniently slave policy of 1789 with a highly restrictive one in 1842. Free blacks conspired to achieve emancipation for the remaining slave. The conspiracy of over 3,000 conspirators was discovered before a planned widespread rebellion could be launched. Among the 400 who were executed was the highly acclaimed and famous free Afro-Cuban lyric poet Gabriel de la Concepción Valdés (1809-1844), who was known as Plácido. Among his most notable poems are "Plegaria a Dios," which he wrote before he was executed, and "Jicoténcal," a long lyric poem that bears comparison with the novel of the same name by the Cuban priest and philosopher Félix Varela (1788-1853). The Spanish government finally emancipated the last remaining slaves in Cuba, while still a Spanish colony, in 1886.

It remains a historical fact that emancipation did not open the doors to human, social, political, economic, and cultural integration and equality in Latin America. The color of one's skin, and overt or covert racism has sadly persisted well into the 21st century. It is just as accurate to say that notions of color and ethnicity are more subtle in Latin America than in Anglo-America in which color is remains defined solely—and until well into the 20th century—by phenotype. In the 1930s and 1940s there rose powerful and widespread social and cultural movements that called into question centuries-long racial type casting and social barriers. The Mexican Revolution (1910-1920), the liberal and self-style revolutionary humanities movements from Vanguardism (1920-1940) to Magical Realism (1949-1999), the Cuban Revolution (1959 to the present), and many other liberal political movements, upheavals, and changes, all these have fostered growing rejection of racism and prejudice throughout Latin America.

IV. Afro-Latin American Humanities

Perhaps the most dominant element of the humanities among Africans in Latin America, at first, of course, slaves, and then free Latin Americans with varying degrees of African ethnicity is religion. The slaves arrived with their own religious beliefs and practices from many places in Africa. In the beginning, the slaves were shipped to European nations and some of the European islands, where they were indoctrinated in Catholic doctrine and practices, with degrees of success to actual conversion to outward

conversion but maintaining inward beliefs to outright rejection. On the theory that only Christians would be allowed (voluntarily or forcefully) to enter the New World, the slaves were then shipped to the Americas. This means that Afro-American cultures were all influenced by European beliefs, and the result is, again, varying degrees of religious syncretism of European, African, and indigenous religions. It should be noted, from its advent in the first centuries of the Common Era, the Catholic Church was deliberately constructed for the assimilation non-Catholic beliefs such as local gods that overlapped with indigenous gods. For example, in Mexico the Aztec goddess Tonantzin fused with the Catholic Virgen de Guadalupe in Spain and in the Afro-Cuban religion of Lucumí, the orisha (spirit) Osaín fused with St. Joseph, or St. Benedict, or St. Jerome.

Among the multiplicity of factors in the fact that, unlike the wholesale importation of European beliefs (i.e., Roman Catholicism in Latin regions and, later, Protestantism in the English colonies) are these: the deliberate mixing of any dominant African language in any particular group of slaves, which naturally produced *linguas francas*, pidgin dialects, and creole languages; the attempt to suppress African religions; and strong (forceful or passive) evangelizing programs by Europeans in the slave communities. Notable exceptions to the general pattern occurred in Cuba, Haiti, and Brazil, where highly developed syncretic religions, such as Voudoun, Santería, Candomblé, etc., developed in black societies in those countries, religions that came to light in a dramatic way after nineteenth-century emancipation and into the twentieth century. Since the Catholic Church's dogma was (and remains) firmly rooted in the nuclear family unit, in the Spanish colonies, many slaves were married in church weddings; furthermore, the Church underwrote many rights of married slaves given their (sacred) matrimonial rights, which included keeping families together. Klein and Vinson conclude their chapter on "A Slave Community and Afro-American Culture" with this synthesis: "In such a situation [of partial assimilation and outright marginalization] it was inevitable that the cultures that were established by the slaves in America would serve two often conflicting purposes: that of integrating the slaves into the larger master-dominated societies while also providing them with an identity and meaning that protected them from that society's oppression and hostility" (164).

A free Afro-Latin-American society developed in all slave areas in the Americas. Tragically, racism seems almost preternaturally endemic in all human societies; hence alongside manumission and freedom, Afro-American culture developed in the context of hostility from the European elite, and even from elements of mestizo or mulatto social groups. The first attestation of the Spanish word *raza* (race) dates to 1438, when it was used to designate people free of Muslim or Jewish ancestry. Unlike the Anglo-American binary distinction of either black (Negro) or white, later in Latin America the term *casta* was used in an attempt to designate or describe the wide variety of racial mixing that occurred throughout the centuries and in all Latin American cultures. Among a myriad of terms were mestizos, mulattoes, *castizos*, coyotes, *zambos*, Indians, and many more. This particular terminological system—as is true in all linguistic lexical and semantic systems—operated to maintain the superiority of white society or class. Again, rather unlike Anglo-American society, especially in urban areas, people of all racial "types"

tended to live in close proximity to each other, a situation that naturally increased racial, ethnic, and cultural mixing. Of course, neighborhoods varied by income level, but even so, in Latin America there seldom developed, generally speaking, any official or deliberate segregation.

As in many society throughout history (case in point: the United States military during and following World War II), racial integration and mixing occurred in Latin American militias from the 1540s onward. Since Spain did not maintain in its American colonies a large standing royal army composed uniquely of Spanish soldiers, Spain created many local militias. All able-bodied free men were required to serve in them, and included free black Afro-Latin Americans. This meant that Afro-Latin Americans had the right and duty to have and carry weapons. In fact, the free blacks became prominent supporters of the Spanish monarchy, while their white counterparts tended to avoid service in the militias. Moreover, experienced black militiamen were able to rise to high-ranking positions up to and including that of colonel. There were several types of militia companies: *pardos* were units of mulattoes; *morenos* were units composed of militiamen with dark complexions; and *de todos colores* were fully integrated units. Of these militias, Klein and Vinson say this: "But because the institution also provided soldiers with raw political power, militiamen could use this to refashion themselves, thereby transforming the very meaning of racial identity. Each time the militia scored a political victory or acquired a new prestige, it chiseled away at society's understandings of who free coloreds were and, in the process, gave free coloreds more confidence in expressing themselves as *negros*, *pardos*, multtoes, or the like" (214). One outstanding example of such a black militiaman was Jorge Biassou (1741-1801). From 1791 to 1796 Biassou was a general in the service of the Spanish monarchy during the Haitian War of Independence from France including the emancipation of the slaves in Saint Domingue (Hispaniola). In Saint Domingue, Biassou commanded the Black Auxiliaries of king Carlos IV of Spain. When Toussaint Louverture switched sides (from Spain to Revolutionary France), Biassou remained loyal to Spain. He, with his general's rank, and with his black Haitian militiamen, moved to San Agustín (St. Augustine), Florida (then a Spanish colony), where he again commanded the black militia of Fort Mose and at Fort Matanzas (south of St. Augustine and now run by the National Park Service). He bought a large plantation north of San Agustín. He was the second highest-paid official in the Spanish colony of La Florida. He rented a house in downtown San Agustín on the Calle Real (now King Street). He died in 1801. Nominally a Roman Catholic, Biassou also practiced Voudoun. His funeral was held at the Catholic church (now the Basilica Cathedral) and he was buried at the (Catholic) Tolomato Cemetery (where a half century later the Cuban priest and patriot Félix Varela was first buried). According to the American scholar Jane Landers, the (white Spanish) Governor of Florida, Enrique White, gave Biassou a funeral with full military honors: "The obligations of [Spanish] military corporatism outweighed any racial distinctions in this ceremony" (Landers. *The African American Heritage of Florida* (University of Florida Press, 1995, 133).

While Biassou was rewarded for being loyal to the Spanish crown, a different kind of example of an Afro-militiaman is that José Antonio Aponte (birth date unknown) in

Cuba. He was the member of one of Cuba's African *cabildos*, which were recognized associations, like *cofradías*, of Afro-Cubans. He was a carpenter and a former corporal in the Havana militia; simultaneously he was a Lucumí (Yoruba) priest in the Changó Tedeum or Santa Bárbara *cabildo*. Using his training and his connections, in 1812 he led widespread conspiracy to foment an uprising in Havana the goal of which was to liberate Cuba from Spain and to end slavery. He recruited slaves to join the conspiracy by telling slaves that slavery had already been proclaimed but that the white elites had prevented them from knowing about their already-declared freedom. Plans for the conspiracy spread widely in secret because the conspirators spoke mostly in African languages—somewhat like the Sendero Luminoso (1980-1992) revolutionaries in Perú who spoke in Quechua. Aponte and his co-conspirators were caught, the uprising failed, he was hanged.

V. Afro Latin American Humanists:

Among the long list of thousands of Afro-Latin-Americans who have distinguished themselves in various fields in the humanities and other fields are these people:

Brazil

Aleijadinho (1738-1814; Antônio Francisco Lisboa): Baroque architect and sculptor
Machado de Assis (1849-1908): novelist, poet, playwright, short story writer
Pelé (b. 1940 as Edson Arantes do Nascimento, known as Pelé): soccer player (forward); regarded as greatest player of all time
Maria Bethânia (b. 1946 as Maria Bethânia Viana Telles Veloso;) MPB singer from Santo Amaro, Bahia.
Margareth Menezes (b. 1962): singer from from Salvador, Bahia; style in axé, samba, MPS, African rhythms, and reggae

Colombia

Manuel Zapata Olivella (1920 – 2004): doctor, anthropologist, and writer (novelist).

Costa Rica

Chavela Vargas (1919-2012) (): Costa Rican-born Mexican singer, especially of rancheras (i.e., "La llorona")

Cuba

José Antonio de la Caridad Maceo y Grajales (1845-1896): Second-in-command Lt. General of the Cuban Army of Independence
Nicolás Guillén (1902-1989; Nicolás Cristóbal Guillén Batista): poet, journalist, political activist, and writer: national poet of Cuba

Wilfredo Lam (1902-1982; Wifredo Óscar de la Concepción Lam y Castilla): artist who revived Afro-Cuban spirit and culture
Compay Segundo (1907-2003; Máximo Francisco Repilado Muñoz): singer, song writer, composer
Orestes López (1908-1991; Orestes López Valdés; i.e., "Macho"): played many instruments; composer; and danzón composer; bandleader; founder of Orquesta Sinfónica Nacional de Cuba; co-creator of mambo with "Cachao" López
Mario Bauzá (1911-1993): jazz musician; introduced Latin music to the U.S.A.
Gastón Baquero (1914-1997): poet
Chano Pozo (1915-1948; Luciano Pozo González): Afro-Cuban jazz percussionist, singer, dancer and composer
Dámaso Pérez Prado (1916-1989): Cuban (later Mexican) bandleadere, singer, organist, pianist, composer: known as King of the Mambo
Mongo Santamaría (1917-2003; Ramón Santamaría Rodríguez): Afro-Cuban Latin jazz, percussionist; composer of the hit "Afro Blue", recorded by John Coltrane; moved to New York in 1950, where he played with Tito Puente, Cal Tjader, etc.; fused Afro-Cuban rhythms with R&B and soul; introduced boogaloo music of the late 1960s; conguero contemporary of Chano Pozo; considered greatest conga drummer of the twentieth century
Bebo Valdés (1918-2013; Dionisio Ramón Emilio Valdés Amaro): pianist, bandleader, composere, arranger; was house arranger for Tropicana Club in Havana
Israel "Cachao" López (1918-2008; Israel López Valdés): doublé bassist, composer; great charanga bassist; co-creator of mano and Cuban *descarga* (jam sessions)
Beny Moré (1919-1963; Bartolomé Maximiliano Moré): singer with tenor voice known as El Bárbaro del Ritmo and El Sonero Mayor
Richard Egües (1923-2006; known as "la flauta mágica"): musician, flutist, *salsero*; member of Orquesta Aragón; supported Cuban Revolution
Rolando Laserie (1923-1998): singer of boleros, son cubano, son montuno, guarachas
Miguelito Cuni (1917-1984; Miguel Arcángel Conill Conill): singer of Cuban son from 1940 to 1970
Celia Cruz (1925-2003; Úrsula Hilaria Celia de la Caridad Cruz Alfonso): singer of Latin music
Ibrahim Ferrer (1927-2005): musician, singer; with Buena Vista Social Club
Omara Portuondo (b. 1930; singer of boleros and tours with Buena Vista Social Club
Orlando "Cachaito" López (1933-2009; Candelario Orlando López Vergara): bassist, composer; fame with Buena Vista Social Club
Tata Güines (1930-2008; Federico Arístides Soto Alejo): percussionist (tumbadora, conga drum), composer; Afro-Cuban jazz Chucho Valdés (b. 1941; Jesús Valdés Rodríguez) :jazz musician; pianist, bandleader, composer, arranger
Pablo Milanés (b. 1943; Pablo Milanés Arias): songwriter, guitarist; founder of Cuban *nueva trova* (with Silvio Rodríguez and Noel Nocola)
Nancy Morejón (b. 1944): poet, essayist, literary critic; French teacher

José Montebravo (b. 1953-2010); self-taught artist who depicted Cuban orishas and Santería deities
Alberto Guerra Naranjo (b. 1961): film writer and prose fiction writer
Miguel "Anga" Díaz (1961-2006): jazz and Yoruba musician
Gonzalo Rubalcaba (b. 1963; Gonzalo Julio González Fonseca): jazz pianist and composer; played with Orquesta Aragón
Orlando Valle "Maraca" (b. 1966): Latin jazz musician, salsa, timba, jazz fusión; flutist, orchestra director, composer, pianist
X Alfonso (b. 1974 as Equis Alfonoso): songwriter, hip hop and Afro-rock musician

Dominican Republic

José Alberto (b. 1958; José Alberto Justiniano; "El Canario"): salsa singer prominent in New York and Puerto Rico
Antony Santos (b. 1967): bachata singer
Sammy Soa (b. 1968; Samuel Kelvin Peralta Sosa): Major League baseball player

Guatemala

Mario Ellington: Garifuna musician and social leader
Dilia Palacios Cayetano: Garifuna musician and social leader
Sofía Blanco: musician
Jursino Cayetano: musician
Nora Murillo: poet
Wingston González: poet
Guillermo "la Pantera" Enríquez Gamboa: soccer player
German Trigueño Castro: soccer player
Clemente Lalín Sánchez: soccer player
Guillermo Ramírez "el Pando": soccer player

Mexico

José María Morelos (1765-1815): Mexican Roman Catholic priest and revolutionary rebel leader in the Mexican War of Independence
Vicente Guerrero (1782-1831): leading revolutionary general of the Mexican War of Independence who later served as President of Mexico (1829); issued decree abolishing slavery and emancipatingall slaves in 1829

Nicaragua

Carlos Rigby (b. 1956): poet
David McField : poet and Nicaraguan ambassador to Panama (2015)
Clifford Glenn Hodgson Dumbar: poet and painter
Andira Watson (b. 1977): poet

Atma Terapia Arjuna Das: musician
Osberto Jerez: musician plays with Los Gregorys and Caribbean Taste,
Philip Montalbán: musician with Grupo Gamma
Charles Wiltshire: musician (also known as "Carlos de Nicaragua", who played with Mano Negra in its 1994 record Casa Babylon)
Gloria Bacon: dancer

Perú

Luis Miguel Sanchez Cerro (1889-1933): Peru's 71st President; first Afro-Andean President (1930–1933)
Susana Baca (b. 1944): singer-songwriter, teacher, folklorist, ethnomusicologist; Minister of Culture during presidency of Ollanta Humala

Puerto Rico

Miguel Enríquez (1674-1743): 18th-century privateer operating with Spanish government letter of marque; most success Puerto Rican of his time becoming Knight of the Royal Effigy of Spain and Captain of the Lands and Seas
Jose Campeche (1751-1809): first named Puerto Rican rococo artist specializing in landscapes and Church-commissioned religious paintings
Rafael Cordero (1790-1868): "Father of Public Education in Puerto Rico"; self-educated man who provided free schooling to children regardless of race; Catholic Pope Francis recognized him as "Venerable" (2013).
Marcos Xiorro (died 1821): slave; in 1821, planned and conspired to lead a slave revolt against the sugar plantation owners and the Spanish Colonial government in Puerto Rico
Ramon Emeterio Betances (1827-1898): leader of the Puerto Rican Independence movement (i.e., Grito de Lares revolution)
Jose Celso Barbosa (1857-1921): medical physician, sociologist, political leader of Puerto Rico, statehood advocate, first Puerto Rican with a US medical degree
Arturo Alfonso Schomburg (1874-1938): historian, writer and activist in New York City; researched and raised awareness of Afro-Latin American and African American history and contributions
Juano Hernandez (1896-1970): actor; first Afro-Puerto Rican to become a movie star in the USA as "new style" black screen actor, playing straight dramatic roles
Luis Palés Matos (1898-1959): creator of Afro-Antillano poetry; also created the first Puerto Rican sound movie
Efraín "Mon" Rivera (1899-1978): salsa and *plena* musician; credited for a fast humorous style and for introducing the sound of an all-trombone brass section to Afro-Rican orchestra music
Jesús Colón (1901-1974): writer and politician, known as the "father of the Nuyorican Movement"
Juan Boria (1906-1955): poet, writer of Afro-Caribbean poetry

Rafael Cepeda (1910-1996): folk musician and composer; patriarch of the Cepeda family; Puerto Rican-African folk music, especially bomba; called "The Patriarch of the Bomba and Plena"

Herbert Lewis Hardwick, aka "Cocoa Kid" (1914-1966): boxer; won the world colored welterweight and world colored middleweight championships; inducted into the International Boxing Hall of Fame in 2012

Ruth Fernández (1919-2012): member of Puerto Rican Senate; singer and actress; first Latina singer of romantic music to sing in the Scandinavian countries; first Latina to record with a North American band

Tite Curet Alonso (1926-2003): composer, composer of 2,000 salsa songs

Yosef Alfredo Antonio Ben-Jochannan (1918-2015; Ethiopian Jewish father and Puerto Rican Jewish mother): Puerto Rican Afro-American writer, historian, engineer, and anthropologist

Piri Thomas (1928-2011; born as Juan Pedro Tomas): writer, author of *Down These Mean Streets*

Lucy Fabery (1931-2015): jazz singer, known as "La Muñeca de Chocolate"

Roberto Clemente (1934-1972): Major League baseball player

Jose "Cheo" Feliciano (1935-2014): New York-based composer and singer of salsa and bolero music

Orlando "Peruchin" Cepeda (b. 1937): baseball player, inducted into the National Baseball Hall of Fame by the Veterans Committee

Pedro Pietri (1944-2004): Nuyorican poet and playwright; poet laureate of Nuyorican Movement

Reggie Jackson (b. 1946): Hall of Fame baseball player, known as "Mr. October"

Tato Laviera (1950-2013): poet; humanitarian; known as "one of the greatest representatives of the Nuyorican movement"

Esteban De Jesús (1951-1989): controversial lightweight boxer, first to defeat world champion Roberto Durán

Rick Aviles (1952-1995): actor and comedian

Angela Bofill (b. 1954): jazz and R&B singer-song writer

Rubén Santiago-Hudson (b. 1956; born in New York state): actor and playwright

Wilfred Benítez (b. 1958): boxer; world championships in three separate weight divisions; youngest world champion in boxing history

Joseph Vásquez (1961-1995; born in New York City): independent filmmaker

Rosie Perez (b. 1964): actress, community activist, talk show host, dancer, and choreographer; nominated for Best Supporting Actress Academy Award (1993) and nominated for three Emmy Awards, and other awards.

Lauren Vélez (b. 1964; born in New York City): actress

Mayra Santos-Febres (b. 1966): writer, poet, essayist, screenwriter, professor of literature at University of Puerto Rico (PhD Cornell University); themese of diasporic identity, female sexuality, eroticism, gender fluidity, desire, power

Bernie Williams (b. 1968): Major League Baseball outfielder; classically trained professional jazz guitarist

Tego Calderón (b. 1972): reggaeton artista, songwriter, actor

Wilson Cruz (b. 1973; born in New York City): actor and advocate for gay youth of color
Zoe Saldana (b. 1978): actress and dancer
Lloyd Banks (b. 1982; Christopher Charles Lloyd; born in Maryland, raised in New York City): rapper and hip hop artist
Carmelo Anthony (b. 1984): professional basketball player, currently playing for the New York Knicks

Uruguay

Rubén Rada (b. 1943): Afro-Uruguayan percussionist, composer and singer including cambombe

Venezuela

Oscar D'Leon (b. 1943): musician of salsa music
Magdalena Sánchez (1915-2005): singer, known as Queen of Venezuelan song
Morella Muñoz (1935-1995): classical mezzosoprano vocalist
Allan Phillips (born in Maracaibo): Afro and indigenous street musician evolving into Latin music, pop, funk, jazz, African music, hip hop, dance, reggae, rock, sou, R&B, Mediterranean, European, American country, new age, and classical; he is a music producer, composer, arranger; and he play many instruments.
Frank Quintero (b. 1952; Juan Francisco Quintero Mendoza): singer, musical producer, composer; balladeer, guitarist, percussionist; resides in Miami
Pedro Eustache (b. 1959): flutist, woodwinds, synthesizer, composer, lecturer, and symphonic music

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[1] Major books on the subject of Africans in Latin America are: (1) Charles C. Mann, *1493*. New York: Knopf, 2011; (2) *Beyond Slavery; the Multilayered Legacy of Africans in Latin America and the Caribbean*, ed. Darién J. Davis. Lanham: Rowman & Littlefield Publishers, Inc., 2007; (3) *African Slavery in Latin America and the Caribbean*. Herbert S. Klein and Ben Vinson III. 2nd. ed. Oxford: Oxford University Press, 2007; (4) Henry Louis Gates, Jr. *Black in Latin America*. New York: New York University Press, 2011; Wikipedia: https://en.wikipedia.org/widi/Slaver_in_Portugal. For research purposes, see the Bibliographical Notes at the end of Klein and Vinson's book, pps. 247-272.

[2] Klein and Vinson (op. cit. p. 17) give the numbers as a total immigrant population of 6,600,000, of which 4,500,000 were Africans.
[3] For copious statistics on the number of African slaves in the Americas, see Klein and Vinson's Chapter 2 on "The Establishment of African Slavery in Latin America in the 16th Century," 17-47.
[4] In *1493*, Charles C. Mann says this about the contribution Garrido's wheat made to the Columbian Exchange: "Soon the golden herringbone tassels of wheat spikelets waved across central Mexico, replacing thousands of acres of maize and woodland. More than that, Mexican smallholders say, Spaniards carried Garrido's *T. aestivum* [this wheat's botanical name] to Texas, from where it spread up the Mississippi. If this is accurate, much or most of the wheat that by the nineteenth century had transformed the Midwest into an agricultural powerhouse came from an African roadside chapel in Mexico City" (285).
[5] For a fine historical novel about Estevanico, see Laila Lalami's novel *The Moor's Account* (2015), in which she expands on his origins, character, and exploits with accurate historical detail and plausible imagination.
[6] Likewise, contrary to long-standing received knowledge, it is also a fact that, essentially there was never much of a triangular slave trade in Spanish America, which referred to the triangle notion involving slaves transported from Africa to the Americas, with molasses filling the ships that headed back to Europe, and then returning to Africa. In fact, the slave ships were constructed almost uniquely to carry human cargo, meaning that the slave ships that were emptied in the Americas returned to Europe filled with ballast.