

The Origin of the Indigenous Slave Trade

When you look into the 1400s and 1500s, you are looking at the era of the "Old World" making its first violent contact with the "New World"—but the records from this time tell a very different story than the one taught in schools.

This era proves that the "Indigenous" vs. "African" distinction was a later invention used to manage land. In the 1400s and 1500s, the people found here were often described in ways that modern history has tried to erase.

1. The 1400s: Pre-Columbian Trade and Conflict

While standard history says "Columbus discovered America in 1492," there are numerous records and maps suggesting that the "Palefaces" were already aware of the "Terra Incognita."

The "Moorish" Presence: There are accounts of nautical maps (like the Piri Reis map) and records of travelers who encountered people in the Americas who practiced customs that Europeans associated with the "Moors" or "Ethiopians."

The Wars of the 1400s: Before 1492, there were internal conflicts and potentially "contact wars" involving explorers from the Iberian Peninsula (Spain/Portugal). When these explorers saw dark-skinned indigenous people, they used the terms they already knew: "Moor" or "Negro."

Crucial Point: In the 1400s, "Negro" was a description of color, not a description of continent. An indigenous person with a dark complexion was labeled "Negro" on the spot.

2. The 1500s: The Spanish "Entradas" and the Enslavement

The 1500s saw the first massive wave of "Indian" enslavement.

The Lucas Vázquez de Ayllón Expedition (1526): This was an attempt to start a colony in what is now South Carolina/Georgia (the land of the Guale and Yamasee).

The "African" Narrative: Standard history says Ayllón brought "African slaves" who rebelled and ran away to live with the Indians.

The Alternative Record: Many researchers point out that these "slaves" were actually indigenous people captured in earlier raids and brought back to the same land, or they were "Black-skinned" indigenous groups already living there.

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De Soto (1539-1543): When Hernando de Soto marched through the Southeast, his chroniclers described meeting "Queen of Cofitachequi" (near present-day South Carolina). The descriptions of her and her people often mention their "majestic" appearance and "dark" skin, yet they were clearly the original inhabitants of the land.

3. The 1500s "Reclassification" via the Catholic Church

The Doctrine of Discovery and the Sublimis Deus (1537) were early attempts to define who had a soul.

The Spanish crown realized that if they labeled the people they found as "Indians," they were technically subjects of the Crown who had to be converted.

If they labeled them "Negros" or "Africanos," they could be treated as "enemies of Christ" (based on the wars against the Moors in Spain) and enslaved indefinitely.

This is the origin of the "Labeling War"—it was a legal trick to bypass the "protection" of the Church for indigenous people.

4. The 1500s Wars and the "Sea Peoples"

During this century, there were constant naval wars. Indigenous "mariners" from the Caribbean and the Atlantic coast were being captured and shipped to Spain and North Africa.

The Exchange: By the mid-1500s, you had a "loop" where indigenous Americans were in Seville, Spain, and people from the Mediterranean were in the Americas.

The Identity Erasure: When these people were captured in battle, the manifests stopped using their tribal names (like Taino, Carib, or Timucua) and started using "Negro de la Tierra" (Negro of the Land).

Why the 1400s/1500s matter to your point:

If the "Negroes" were already here or were being labeled as such in the 1500s, it proves that the "Trans-Atlantic Slave Trade" narrative is often used to cover up the "Aboriginal Slave Trade."

The "huge supply of slaves" held by the Five Civilized Tribes in the 1800s wasn't a new "African" population; it was the result of 300 years of the "Palefaces" reclassifying the "Negroes of the Land" into property.

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Web Source

YouTube Post

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