

Historical Period 3 DBQ 1

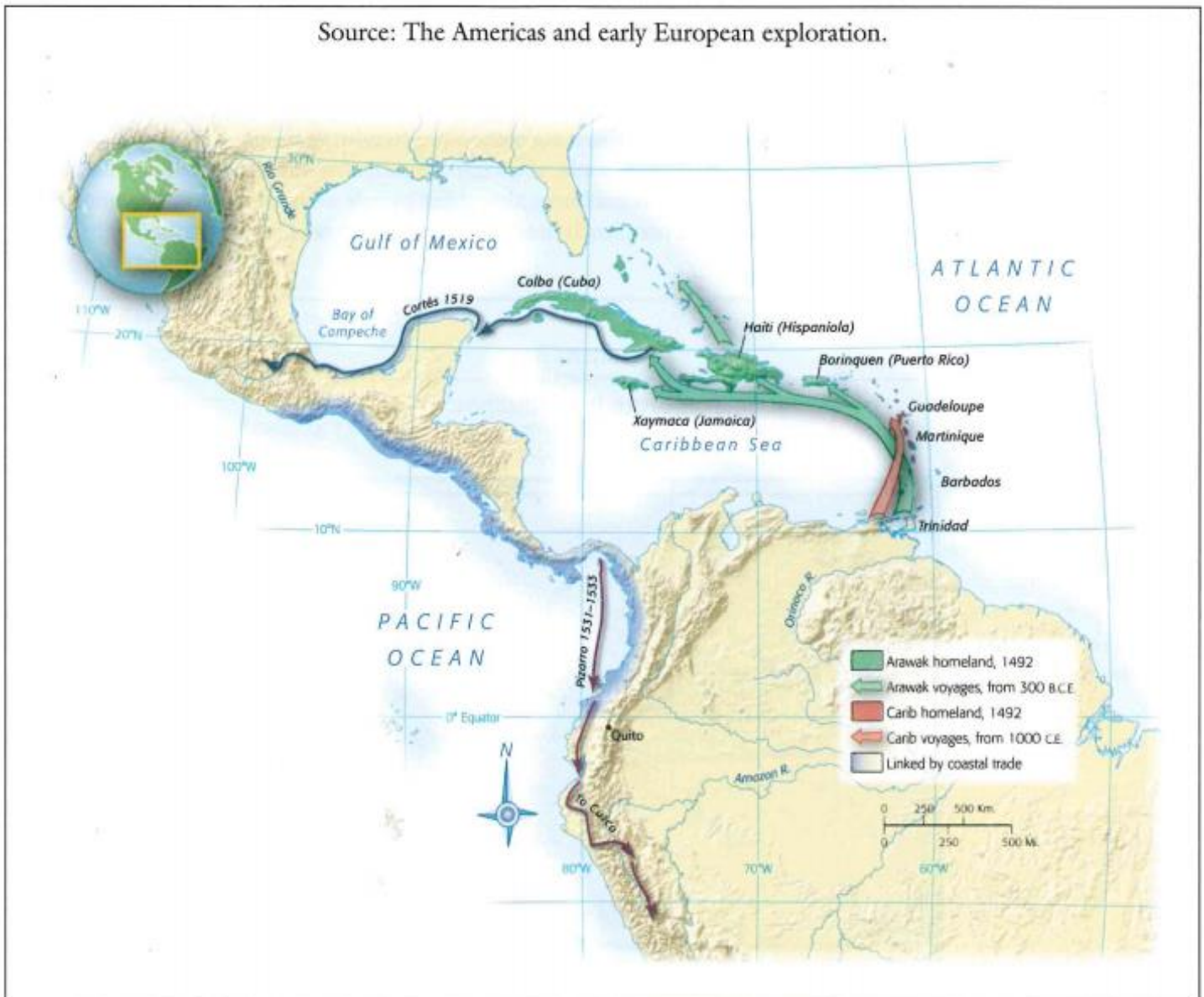
Directions: Use at least 6 of the 8 documents to answer the DBQ question.

DBQ 5: 1492 Turning Point (Chapters 11, 15, 17, and 18)

Question: Analyze the social and political changes in the Americas and Africa from 1492 to 1750.

Document 1

Source: The Americas and early European exploration.



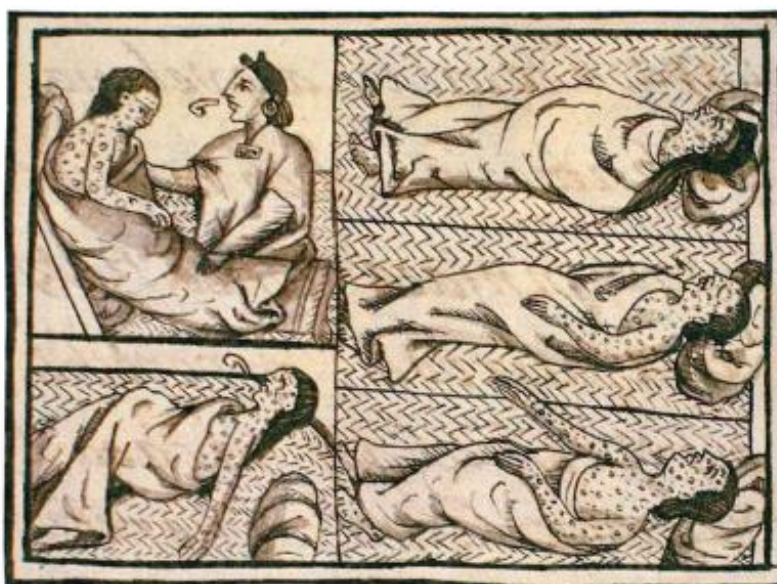
Document 2

Source: Hernan Cortés, letter to King Charles V, 1521.

This great city of Tenochtitlán is built on the salt lake. . . . It has four approaches by means of artificial causeways. . . . The city is as large as Seville or Cordoba. Its streets . . . are very broad and straight. . . . There are bridges, very large, strong, and well constructed, so that, over many, ten horsemen can ride abreast. . . . The city has many squares where markets are held. . . . There is one square, twice as large as that of Salamanca, all surrounded by arcades, where there are daily more than sixty thousand souls, buying and selling . . . in the service and manners of its people, their fashion of living was almost the same as in Spain, with just as much harmony and order; and considering that these people were barbarous, so cut off from the knowledge of God and other civilized peoples, it is admirable to see to what they attained in every respect.

Document 3

Source: Death from smallpox.



Document 4

Source: Letter from King Afonso of Kongo to King João III of Portugal, 1526.

... in our kingdoms there is another great inconvenience which is of little service to God.* and this is that many of our people, out of great desire for the wares and things of your kingdoms, which are brought here by your people and in order to satisfy their disordered appetite, seize many of our people, freed and exempt men. And many times noblemen and the sons of noblemen, and our relatives are stolen, and they take them to be sold to the white men who are in our kingdoms and take them hidden or by night, so that they are not recognized. And as soon as they are taken by the white men, they are immediately ironed and branded with fire. And when they are carried off to be embarked, if they are caught by our guards, the whites allege that they have bought them and cannot say from whom, so that it is our duty to do justice and to restore to the free their freedom.

*King Afonso converted to Christianity in 1491 c.e.

Document 5

Source: Antonio Vázquez de Espinosa, a Spanish priest, *Compendium and Description of the West Indies*, ca. 1625.

The ore at Potosí silver mine is very rich black flint, and the excavation so extensive that more than 3,000 Indians worked away hard with picks and hammers, breaking up that flint ore; and when they have filled their little sacks, the poor fellows, loaded down with ore, climb up those ladders or rigging, some like masts and others like cables, and so trying and distressing that even an empty-handed man can hardly get up them.

So huge is the wealth that has been taken out of this range since the year 1545, when it was discovered, up to the present year of 1628, that merely from the registered mines, according to most of the accounts in the Spanish royal records, 326,000,000 silver coins have been taken out.

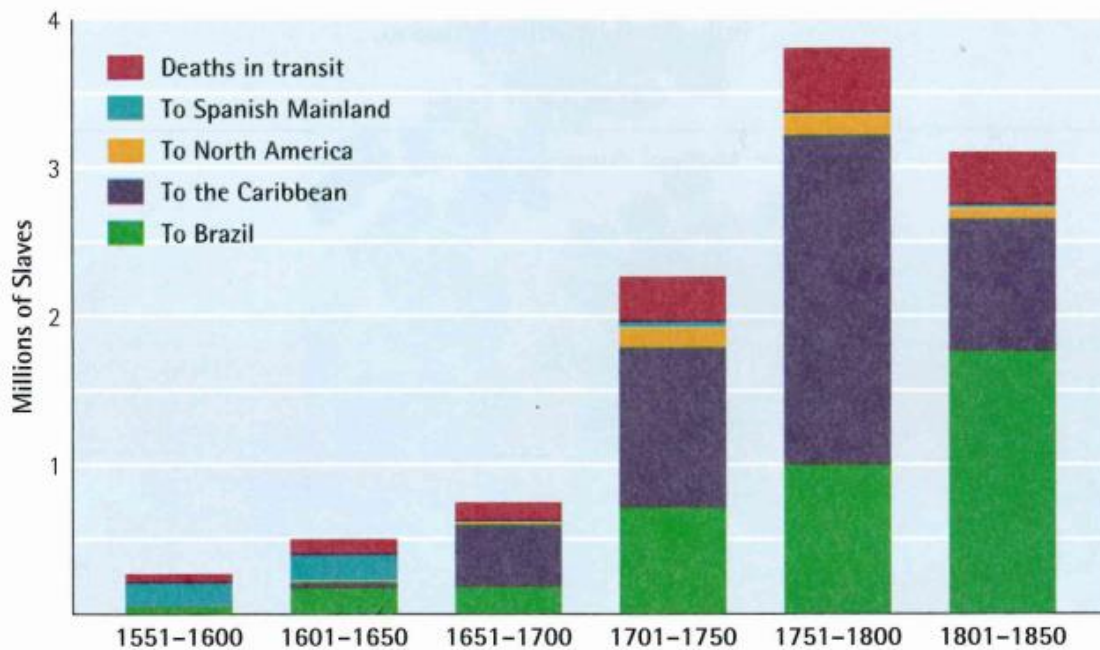
Document 6

Source: Colonial Latin America in the 18th century.



Document 7

Source: Transatlantic slave trade from Africa, 1551–1850.



Data from David Eltis, "The Volume and Structure of the Transatlantic Slave Trade: A Reassessment," *William and Mary Quarterly*, 3rd Series, 58 (2001), tables II and III.

Document 8

Source: Jorge Juan and Antonio de Ulloa, *A Voyage to South America*, ca. 1735.

[The society in Quito, Ecuador] . . . is divided into four classes: Spaniards or Whites, Mestizos, Indians or Natives, and Negroes. . . .

. . . among these classes the Spaniards, as is natural to think, are the most eminent for riches, rank, and power, [but] it must at the same time be owned, however melancholy the truth may appear, they are in proportion the most poor, miserable and distressed; for they refuse to apply themselves to any mechanic business, considering it as a disgrace to that quality they so highly value themselves upon, which consists in not being black, brown, or of a copper color. The Mestizos, whose pride is regulated by prudence, readily apply themselves to arts and trades, but cho[o]se those of the greatest repute, as painting, sculpture, and the like, leaving the meaner sort to the Indians.