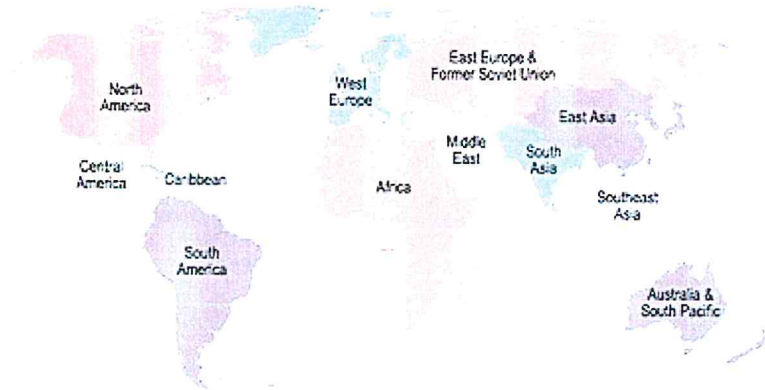


AP World History Summer Assignment



**WCTHS
2019-2020 School Year**

**Instructor:
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EberlKri@wcps.K12.md.us**

AP World History Summer Assignment 2019-2020 School Year

"Why do we have to do a summer assignment?" This is a commonly asked question within educational circles and groups of local high school students. The reason is NOT because we are trying to take away from your summer and burden you with a heavy workload. You must complete a summer assignment for two reasons... First, it keeps your mind active and thinking about history when you are away from school. We want you ready to go when you return. Second, AP World History covers almost a 1000 years of human history. So, we want to move through that material quickly at the start of school and get to the heart of the course.

The summer assignment is broken down into six tasks. That's about one task every two weeks during the summer. Plan ahead and budget your time. You will need to submit the summer assignment on the FIRST DAY OF SCHOOL. The summer assignment will count as your first summative assignment in the course.

If you have questions during the summer, please email me:

EberlKri@wcps.k12.md.us – Kristin Eberle, AP World History Teacher

I will be checking my email regularly throughout the summer, though it might still take a couple days for you to get a response. This entire summer assignment will also be available for download from the school's webpage, should you accidentally misplace your copy. If you can not print it out from the website and answer questions on the form, then create a World History folder where you answer questions by hand on a piece of paper. Please do not type responses, essays or DBQs since all responses on the AP exam are handwritten, practice is needed.

Finally, WELCOME TO AP WORLD HISTORY! You should be proud of yourself for choosing the more challenging path. You will be asked to work hard, but you will also gain wonderful experience that will serve you well in future endeavors. Competitive universities look at your transcripts to see if you have challenged yourself and opted for the most rigorous course load available at your high school. Have a great summer. Rest up, relax, manage your time, and be ready to hit the ground running in September.

Checklist for turning in:

- o Expectation Agreement- *Prior to beginning your summer assignment, please read over the expectations below. Signature in the appropriate areas to signify that you understand and agree to the expectations.*
- o Task 1 – Why Study History? By Patrick Stearns
- o Task 2 – Map Activities
- o Task 3 – Periodization
- o Task 4 – Researching World Religions
- o Task 5 – Learning the Different Types of Questions
- o Task 6 – Writing a DBQ



Expectation Agreement

- Students will be expected to read more, analyze more, write more, solve more, etc. (i.e., first read v. analytical read)
- Homework may or may not be collected and graded, but it must be completed. These assignments are often used as building blocks for future assignments.
- Homework/Reading is preparation for class. Classwork/Writing/Assessments will show your performance.
- You will be challenged in the areas of reading, writing, critical thinking and studying. The course places a heavy influence on all of these areas.
- The large amount of material for the course demands that classes move at a faster pace and cover more material than a typical high school class
- Students will be working on short and long-term assignments simultaneously.
- The rigor of college material means that succeeding in the class will be challenging and require students to grow as learners. Don't expect an A just because you've always been an "A Student". It will take time for you to adjust to the high expectations and standards of this course. We're taking off the training wheels.

General AP World History rules...

- "I didn't know" is not a valid excuse in AP World History. It is your job to know what assignments are due and when.
- "I didn't understand" is not a valid excuse in AP World History. It is your responsibility to speak up when you are confused.

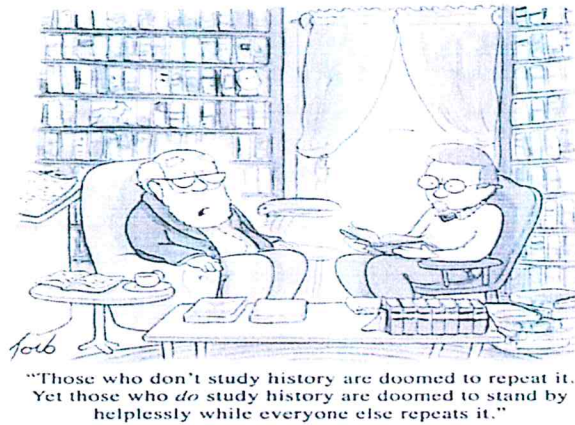
Daily Expectations:

- At least one hour each day (outside of class time) committed to APWH.
- Reading, outlining, and note-taking of every chapter.
- Note-taking during lectures and after whiteboard activities
- Writing essays
- Communicate clearly and consistently with your teacher and parents
- Academic Honest Policy (see student handbook)

Student Signature Date

Parent Signature Date

Task 1 - Read "Why Study History?" by Peter Stearns. This article discusses why the study of history is essential to our society, and also how it can benefit you as a person making your way into your adult life. It may be accessed at:



Before you read any scholarly article with questions to follow, start by reading the questions FIRST! It's always helpful to know what you should be looking for as you read. So, here are the questions...

1. What arguments does Mr. Stearns make to support the idea that it is beneficial for a society when its members study history? Please site specific evidence from the text.
2. In what ways does Mr. Stearns show the study of history to be beneficial to the individual, both on a personal level and in whichever career path he or she may choose? Please site specific evidence from the text.

Read slowly. Make sure you understand each paragraph before moving on to the next.



Why Study History? (1998)

By Peter N. Stearns

People live in the present. They plan for and worry about the future. History, however, is the study of the past. Given all the demands that press in from living in the present and anticipating what is yet to come, why bother with what has been? Given all the desirable and available branches of knowledge, why insist—as most American educational programs do—on a good bit of history? And why urge many students to study even more history than they are required to?

Any subject of study needs justification: its advocates must explain why it is worth attention. Most widely accepted subjects—and history is certainly one of them—attract some people who simply like the information and modes of thought involved. But audiences less spontaneously drawn to the subject and more doubtful about why to bother need to know what the purpose is.

Historians do not perform heart transplants, improve highway design, or arrest criminals. In a society that quite correctly expects education to serve useful purposes, the functions of history can seem more difficult to define than those of engineering or medicine. History is in fact very useful, actually indispensable, but the products of historical study are less tangible, sometimes less immediate, than those that stem from some other disciplines.

In the past history has been justified for reasons we would no longer accept. For instance, one of the reasons history holds its place in current education is because earlier leaders believed that a knowledge of certain historical facts helped distinguish the educated from the uneducated; the person who could reel off the date of the Norman conquest of England (1066) or the name of the person who came up with the theory of evolution at about the same time that Darwin did (Wallace) was deemed superior—a better candidate for law school or even a business promotion. Knowledge of historical facts has been used as a screening device in many societies, from China to the United States, and the habit is still with us to some extent. Unfortunately, this use can encourage mindless memorization—a real but not very appealing aspect of the discipline. History should be studied because it is essential to individuals and to society, and because it harbors beauty. There are many ways to discuss the real functions of the subject—as there are many different historical talents and many different paths to historical meaning. All definitions of history's utility, however, rely on two fundamental facts.

History Helps Us Understand People and Societies

In the first place, history offers a storehouse of information about how people and societies behave. Understanding the operations of people and societies is difficult, though a number of disciplines make the attempt. An exclusive reliance on current data would needlessly handicap our efforts. How can we evaluate war if the nation is at peace—unless we use historical materials? How can we understand genius, the influence of technological innovation, or the role that beliefs play in shaping family life, if we don't use what we know about experiences in the past? Some social scientists attempt to formulate laws or theories about human behavior. But even these recourses depend on historical information, except for in limited, often artificial cases in which experiments can be devised to determine how people act. Major aspects of a society's operation, like mass elections, missionary activities, or military alliances, cannot be set up as precise experiments. Consequently, history must serve, however imperfectly, as our laboratory, and data from the past must serve as our most vital evidence in the unavoidable quest to figure out why our complex species behaves as it does in societal settings. This, fundamentally, is why we cannot stay away from history: it offers the only extensive evidential base for the contemplation and analysis of how societies function, and people need to have some sense of how societies function simply to run their own lives. History Helps Us Understand Change and How the Society We Live in Came to Be

The second reason history is inescapable as a subject of serious study follows closely on the first. The past causes the present, and so the future. Any time we try to know why something happened—whether a shift in political party dominance in the American Congress, a major change in the teenage suicide rate, or a war in the Balkans or the Middle East—we have to look for factors that took shape earlier. Sometimes fairly recent history will suffice to explain a major development, but often we need to look further back to identify the causes of change. Only through studying history can we grasp how things change; only through history can we begin to comprehend the factors that cause change; and only through history can we understand what elements of an institution or a society persist despite change.

The Importance of History in Our Own Lives

These two fundamental reasons for studying history underlie more specific and quite diverse uses of history in our own lives. History well told is beautiful. Many of the historians who most appeal to the general reading public know the importance of dramatic and skillful writing—as well as of accuracy. Biography and military history appeal in part because of the tales they contain. History as art and entertainment serves a real purpose, on aesthetic grounds but also on the level of human understanding. Stories well done are stories that reveal how people and societies have actually functioned, and they prompt thoughts about the human experience in other times and places. The same aesthetic and humanistic goals inspire people to immerse themselves in efforts to reconstruct quite remote pasts, far removed from immediate, present-day utility. Exploring what historians sometimes call the "pastness of the past"—the ways people in distant ages constructed their lives—involves a sense of beauty and excitement, and ultimately another perspective on human life and society.

History Contributes to Moral Understanding

History also provides a terrain for moral contemplation. Studying the stories of individuals and situations in the past allows a student of history to test his or her own moral sense, to hone it against some of the real complexities individuals have faced in difficult settings. People who have weathered adversity not just in some work of fiction, but in real, historical circumstances can provide inspiration. "History teaching by example" is one phrase that describes this use of a study of the past—a study not only of certifiable heroes, the great men and women of history who successfully worked through moral dilemmas, but also of more ordinary people who provide lessons in courage, diligence, or constructive protest.

History Provides Identity

History also helps provide identity, and this is unquestionably one of the reasons all modern nations encourage its teaching in some form. Historical data include evidence about how families, groups, institutions and whole countries were formed and about how they have evolved while retaining cohesion. For many Americans, studying the history of one's own family is the most obvious use of history, for it provides facts about genealogy and (at a slightly more complex level) a basis for understanding how the family has interacted with larger historical change. Family identity is established and confirmed. Many institutions, businesses, communities, and social units, such as ethnic groups in the United States, use history for similar identity purposes. Merely defining the group in the present pales against the possibility of forming an identity based on a rich past. And of course nations use identity history as well—and sometimes abuse it. Histories that tell the national story, emphasizing distinctive features of the national experience, are meant to drive home an understanding of national values and a commitment to national loyalty.

Studying History Is Essential for Good Citizenship

A study of history is essential for good citizenship. This is the most common justification for the place of history in school curricula. Sometimes advocates of citizenship history hope merely to promote national identity and loyalty through a history spiced by vivid stories and lessons in individual success and morality. But the importance of history for citizenship goes beyond this narrow goal and can even challenge it at some points.

History that lays the foundation for genuine citizenship returns, in one sense, to the essential uses of the study of the past. History provides data about the emergence of national institutions, problems, and values—it's the only significant storehouse of such data available. It offers evidence also about how nations have interacted with other societies, providing international and comparative perspectives essential for responsible citizenship. Further, studying history helps us understand how recent, current, and prospective changes that affect the lives of citizens are emerging or may emerge and what causes are involved. More important, studying history encourages habits of mind that are vital for responsible public behavior, whether as a national or community leader, an informed voter, a petitioner, or a simple observer.

What Skills Does a Student of History Develop?

What does a well-trained student of history, schooled to work on past materials and on case studies in social change, learn how to do? The list is manageable, but it contains several overlapping categories.

The Ability to Assess Evidence. The study of history builds experience in dealing with and assessing various kinds of evidence—the sorts of evidence historians use in shaping the most accurate pictures of the past that they can. Learning how to interpret the statements of past political leaders—one kind of evidence—helps form the capacity to distinguish between the objective and the self-serving among statements made by present-day political leaders. Learning how to combine different kinds of evidence—public statements, private records, numerical data, visual materials—develops the ability to make coherent arguments based on a variety of data. This skill can also be applied to information encountered in everyday life.

The Ability to Assess Conflicting Interpretations. Learning history means gaining some skill in sorting through diverse, often conflicting interpretations. Understanding how societies work—the central goal of historical study—is inherently imprecise, and the same certainly holds true for understanding what is going on in the present day. Learning how to identify and evaluate conflicting interpretations is an essential citizenship skill for which history, as an often-contested laboratory of human experience, provides training. This is one area in which the full benefits of historical study sometimes clash with the narrower uses of the past to construct identity. Experience in examining past situations provides a constructively critical sense that can be applied to partisan claims about the glories of national or group identity. The study of history in no sense undermines loyalty or commitment, but it does teach the need for assessing arguments, and it provides opportunities to engage in debate and achieve perspective.

Experience in Assessing Past Examples of Change. Experience in assessing past examples of change is vital to understanding change in society today—it's an essential skill in what we are regularly told is our "ever-changing world." Analysis of change means developing some capacity for determining the magnitude and significance of change, for some changes are more fundamental than others. Comparing particular changes to relevant examples from the past helps students of history develop this capacity. The ability to identify the continuities that always accompany even the most dramatic changes also comes from studying history, as does the skill to determine probable causes of change. Learning history helps one figure out, for example, if one main factor—such as a technological innovation or some deliberate new policy—accounts for a change or whether, as is more commonly the case, a number of factors combine to generate the actual change that occurs.

Historical study, in sum, is crucial to the promotion of that elusive creature, the well-informed citizen. It provides basic factual information about the background of our political institutions and about the values and problems that affect our social well-being. It also contributes to our capacity to use evidence, assess interpretations, and analyze change and continuities. No one can ever quite deal with the present as the historian deals with the past

—we lack the perspective for this feat; but we can move in this direction by applying historical habits of mind, and we will function as better citizens in the process.

History Is Useful in the World of Work

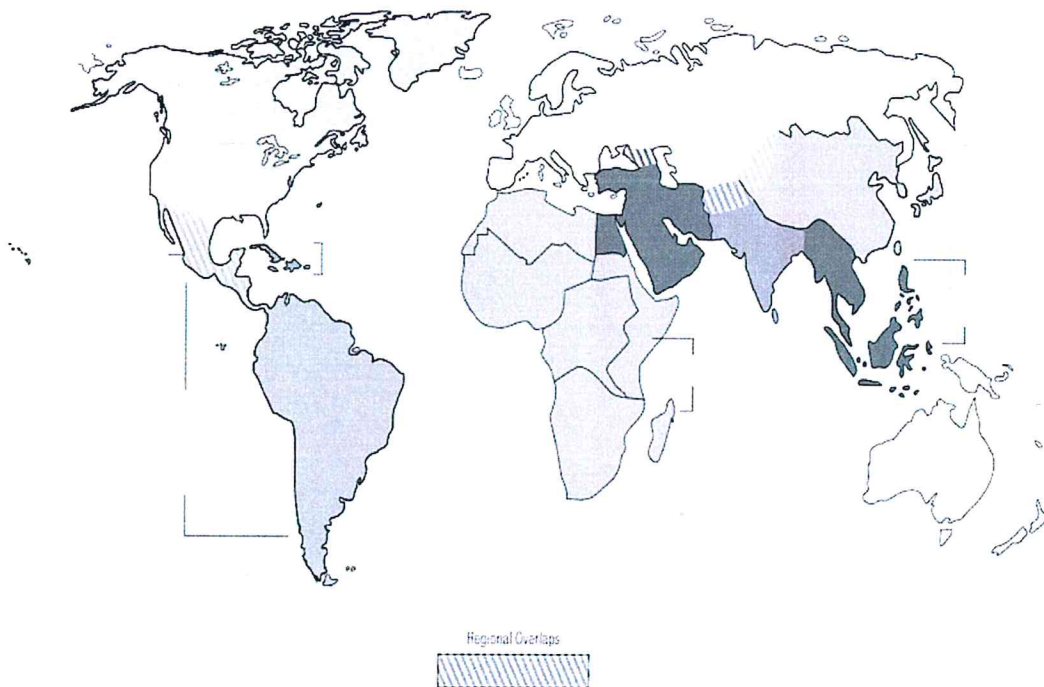
History is useful for work. Its study helps create good businesspeople, professionals, and political leaders. The number of explicit professional jobs for historians is considerable, but most people who study history do not become professional historians. Professional historians teach at various levels, work in museums and media centers, do historical research for businesses or public agencies, or participate in the growing number of historical consultancies. These categories are important—indeed vital—to keep the basic enterprise of history going, but most people who study history use their training for broader professional purposes. Students of history find their experience directly relevant to jobs in a variety of careers as well as to further study in fields like law and public administration. Employers often deliberately seek students with the kinds of capacities historical study promotes. The reasons are not hard to identify: students of history acquire, by studying different phases of the past and different societies in the past, a broad perspective that gives them the range and flexibility required in many work situations. They develop research skills, the ability to find and evaluate sources of information, and the means to identify and evaluate diverse interpretations. Work in history also improves basic writing and speaking skills and is directly relevant to many of the analytical requirements in the public and private sectors, where the capacity to identify, assess, and explain trends is essential. Historical study is unquestionably an asset for a variety of work and professional situations, even though it does not, for most students, lead as directly to a particular job slot, as do some technical fields. But history particularly prepares students for the long haul in their careers, its qualities helping adaptation and advancement beyond entry-level employment. There is no denying that in our society many people who are drawn to historical study worry about relevance. In our changing economy, there is concern about job futures in most fields. Historical training is not, however, an indulgence; it applies directly to many careers and can clearly help us in our working lives.

Why study history? The answer is because we virtually must, to gain access to the laboratory of human experience. When we study it reasonably well, and so acquire some usable habits of mind, as well as some basic data about the forces that affect our own lives, we emerge with relevant skills and an enhanced capacity for informed citizenship, critical thinking, and simple awareness. The uses of history are varied. Studying history can help us develop some literally "salable" skills, but its study must not be pinned down to the narrowest utilitarianism. Some history—that confined to personal recollections about changes and continuities in the immediate environment—is essential to function beyond childhood. Some history depends on personal taste, where one finds beauty, the joy of discovery, or intellectual challenge. Between the inescapable minimum and the pleasure of deep commitment comes the history that, through cumulative skill in interpreting the unfolding human record, provides a real grasp of how the world works.

Task 2 – Map Activities

Knowing our world is an important skill in AP World History. It is good to know the locations of continents and regions. Please use color coding to label the necessary items on the provided maps.

AP World History: World Regions—A Closer Look



Map Activity

Understanding place and location in this course is essential.

Using the maps provided, locate and label each item on the corresponding maps using the color coding and numbers. For example, to label the region of North Africa on a map, outline the region in red and label it "1". I chose to give you many maps to work with to help you avoid too much crowding ☺ Use colored pencils or crayons, markers will bleed through the paper. You will have a map quiz on these locations the first week of school that will assess your ability to locate these items.

Oceans , Seas, Bays, Lakes (Blue)

1. Atlantic Ocean
2. Pacific Ocean
3. Indian Ocean
4. Arctic Ocean
5. North Sea
6. Baltic Sea
7. English Channel
8. Norwegian Sea
9. Barents Sea
10. Mediterranean Sea
11. Adriatic Sea
12. Aegean Sea
13. Black Sea
14. Caspian Sea
15. Great Lakes
16. Red Sea
17. Persian Gulf
18. Arabian Sea
19. Bay of Bengal
20. South China Sea
21. East China Sea
22. Yellow Sea
23. Sea of Japan
24. Caribbean
25. Hudson Bay
26. Cape of Good Hope
27. Cape Horn
28. Gulf of Guinea
29. Gulf of Mexico

Rivers (Green)

1. Nile River
2. Tigris
3. Euphrates
4. Amazon River
5. Mississippi River
6. Rio Grande River
7. Indus River
8. Yellow River (Hwang He)

9. Yangtze
10. Ganges River
11. Irrawaddy River
12. Mekong
13. Congo
14. Rhine
15. Danube
16. Niger

Deserts (Tan or Yellow)

1. Gobi
2. Kalahari
3. Sahara
4. Taklimakan
5. Mojave
6. Arabian
7. Namib Desert
8. Atacama Desert

Mountain ranges (Orange^)

1. Himalayas
2. Hindu Kush
3. Pamirs
4. Andes
5. Sierra Madre
6. Alps
7. Appalachian
8. Rocky
9. Atlas
10. Pyrenees Mountains
11. Ural Mountains

Straits (Purple)

1. Bosphorus Strait
2. Strait of Magellan
3. Strait of Gibraltar
4. Strait of Malacca

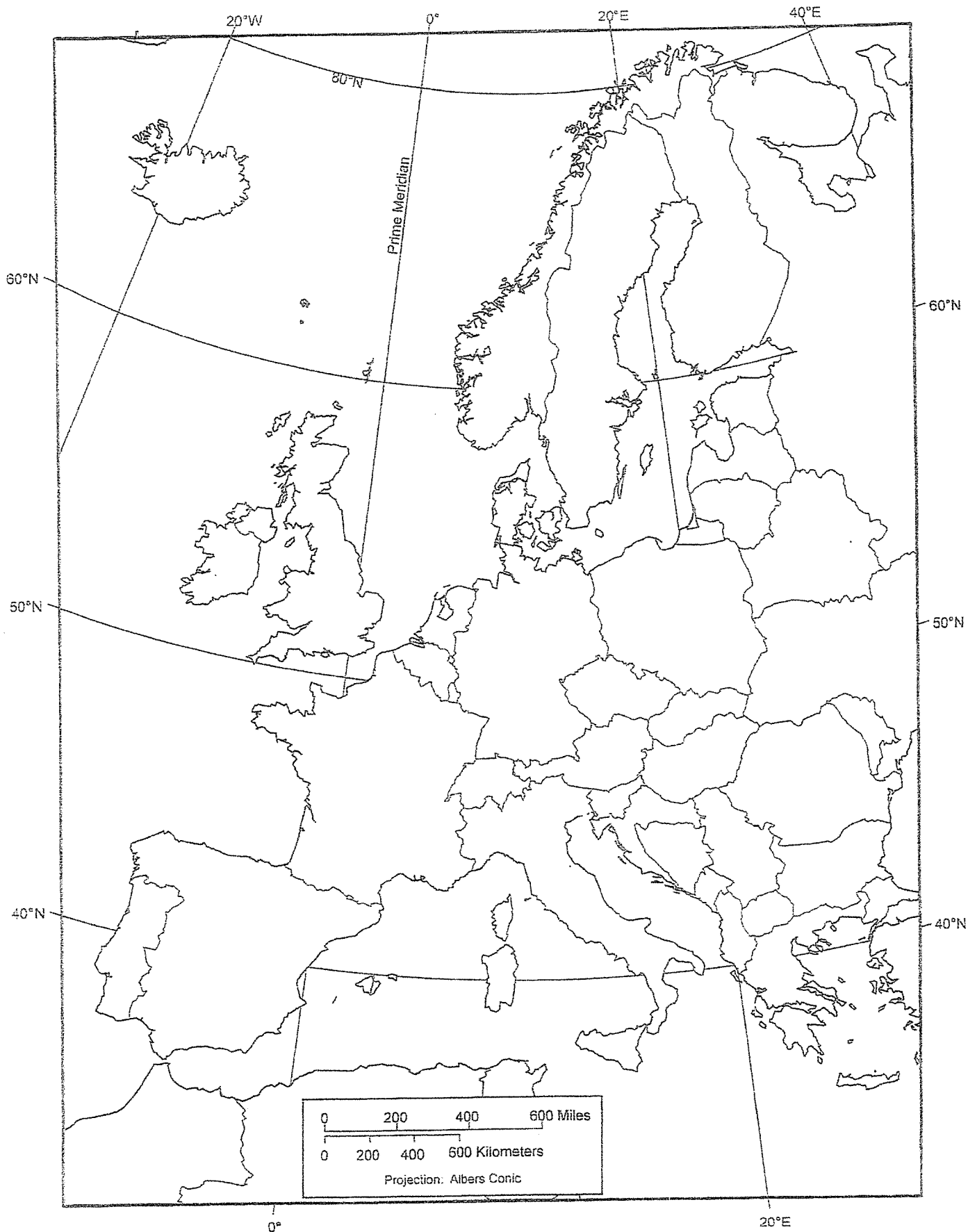
Regions (Red)

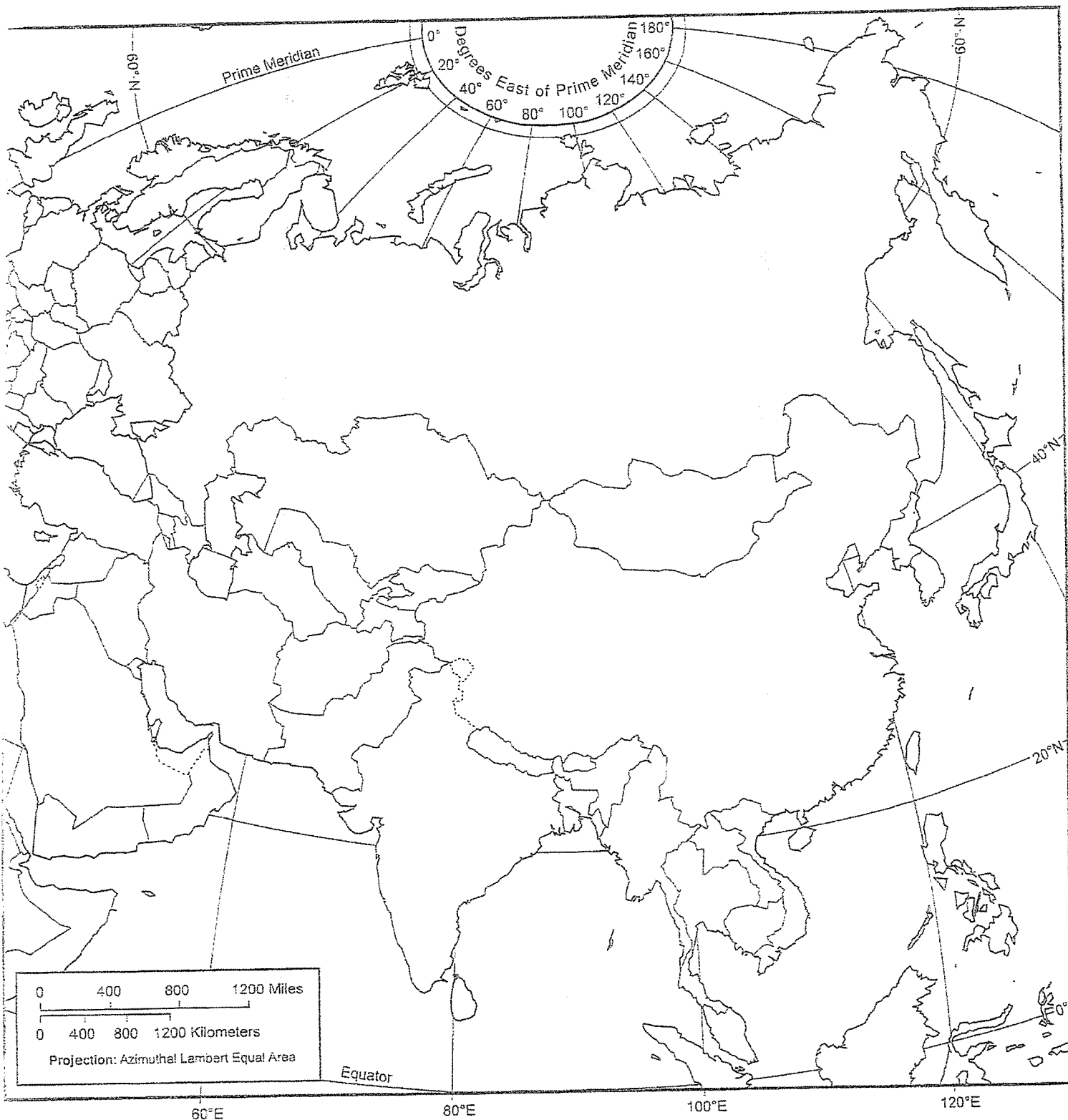
1. North Africa
2. West Africa
3. East Africa
4. Central Africa
5. Southern Africa
6. Middle East

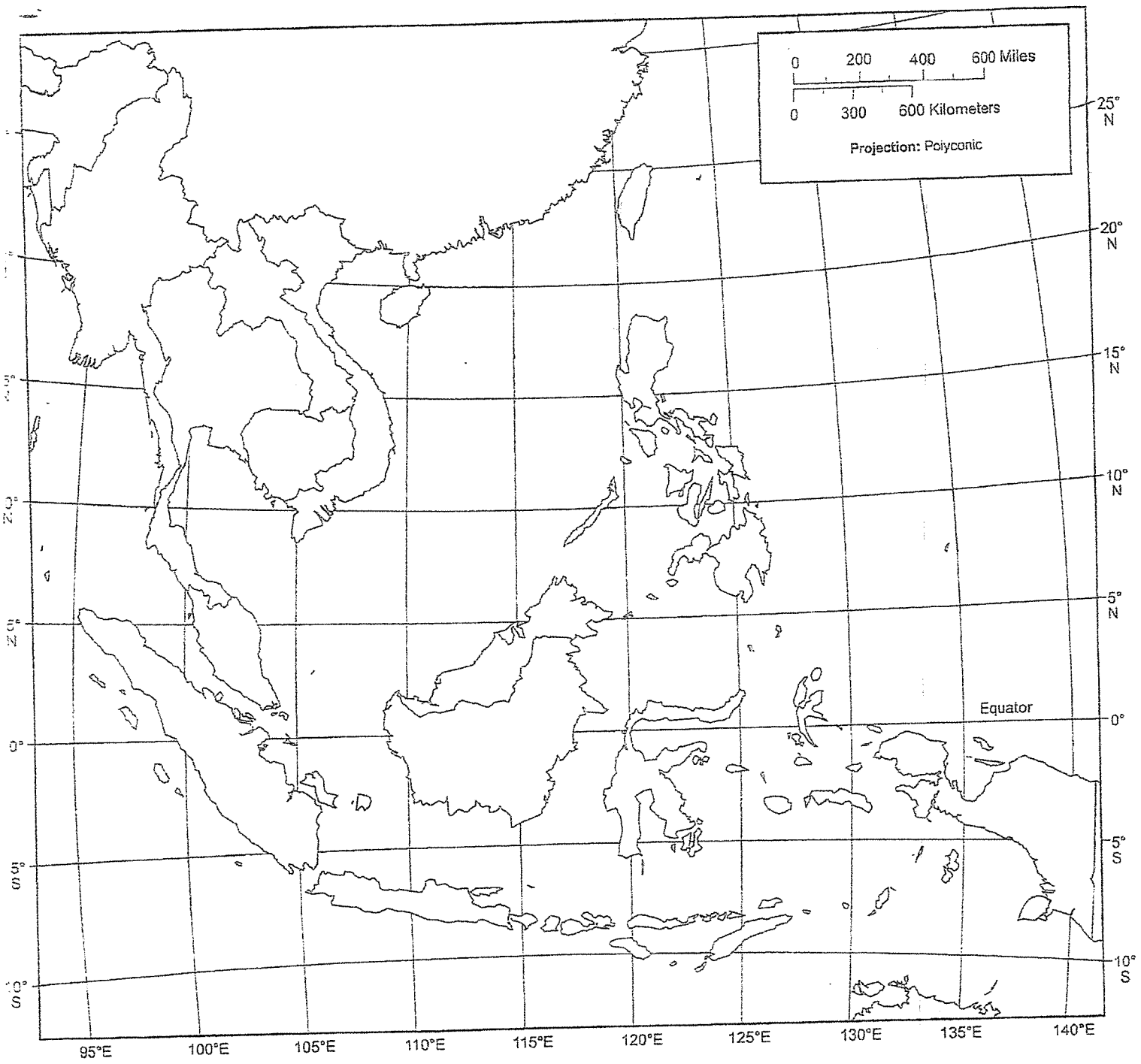
7. East Asia
8. Central Asia
9. Southeast Asia
10. South Asia
11. Latin America (including regions of Mesoamerica and the Caribbean)
12. Western Europe
13. Eastern Europe
14. North America
15. Oceania

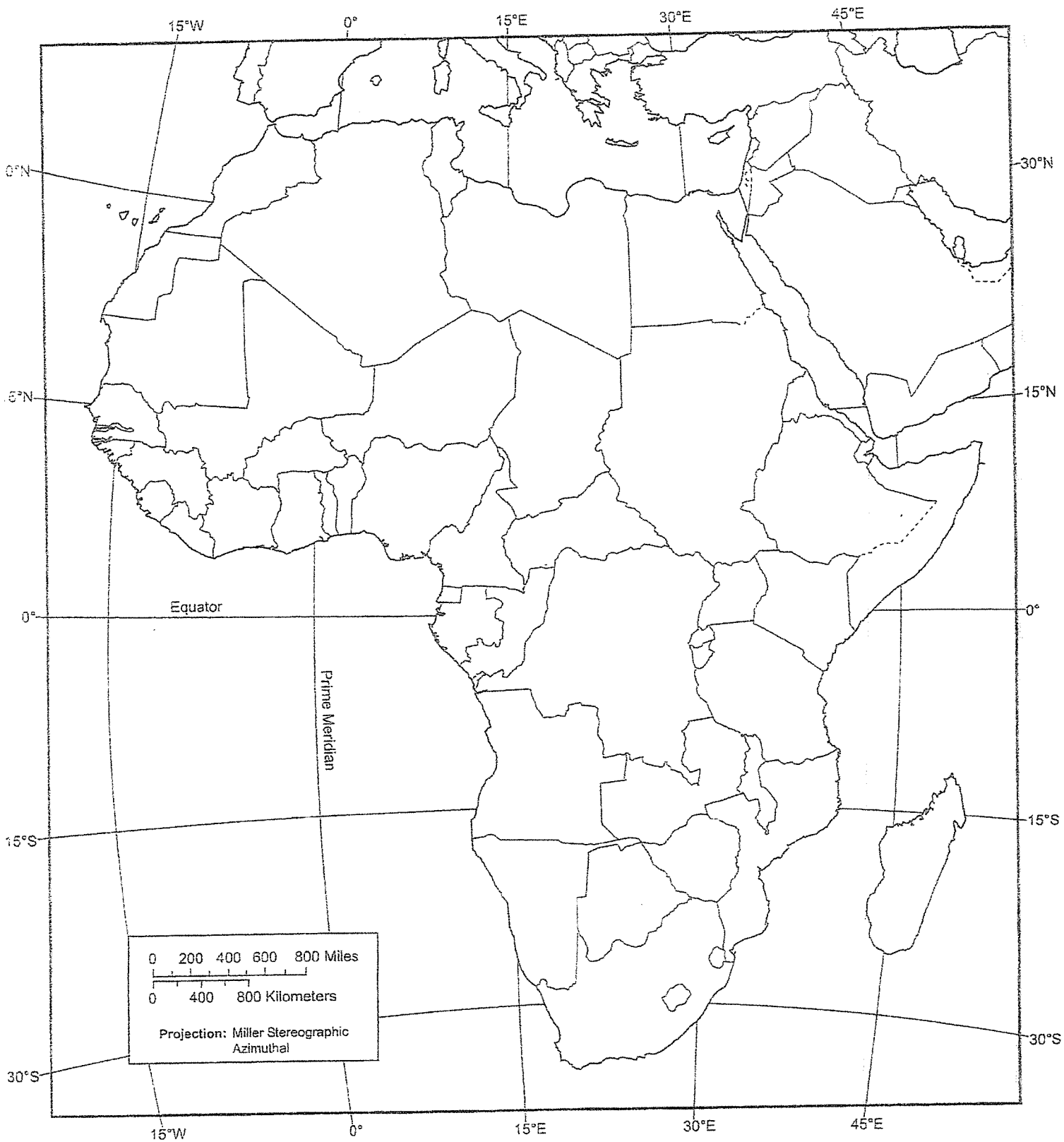
Peninsulas and other landforms (black striped lines)

1. Arabian Peninsula
2. Balkans
3. Crimean
4. Horn of Africa
5. Iberian Peninsula
6. Yucatan Peninsula
7. Rift Valley
8. Asian Steppe

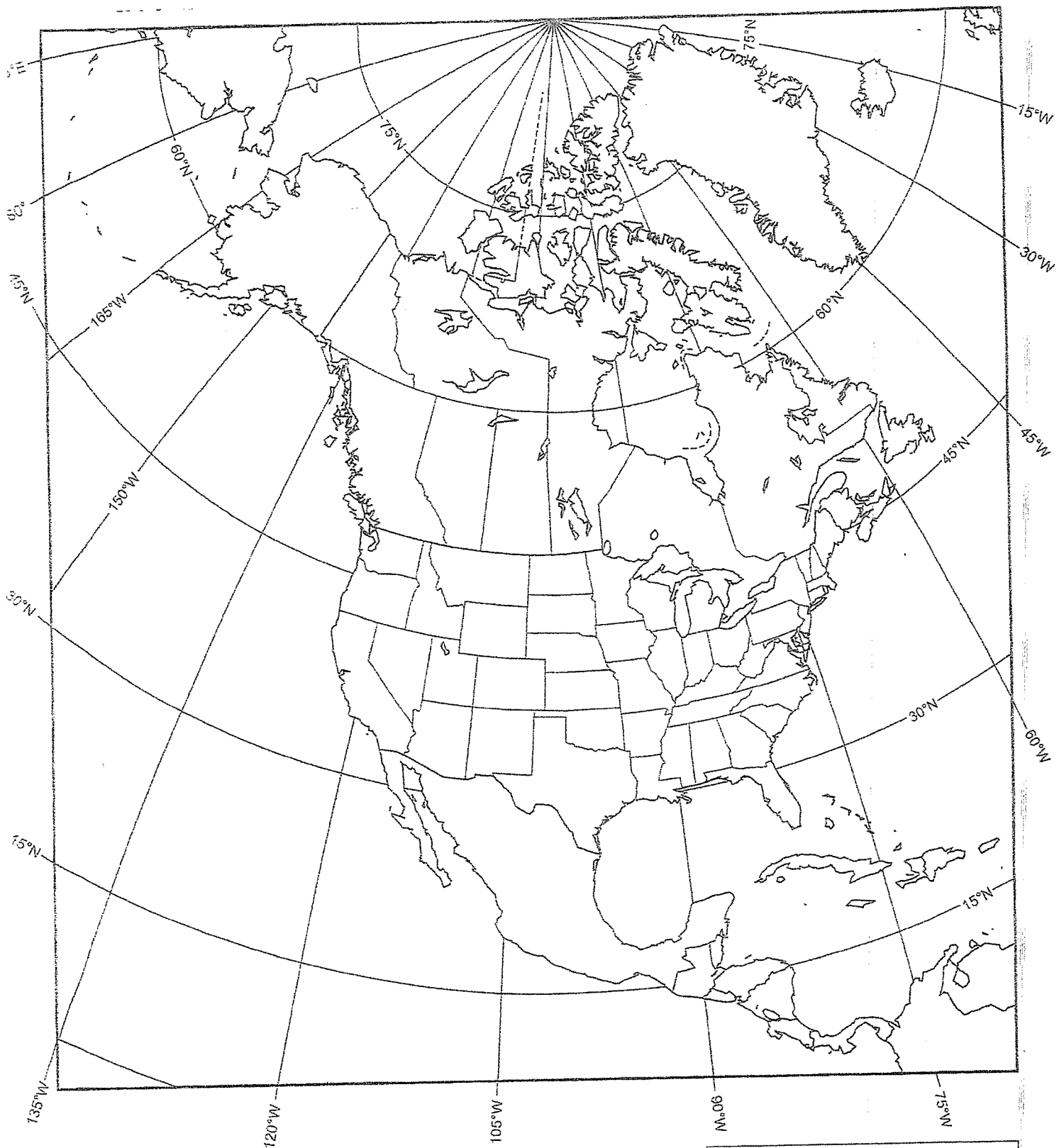




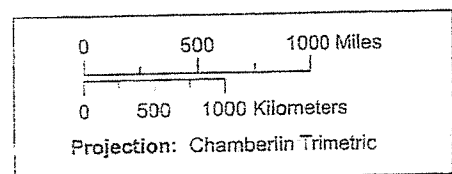


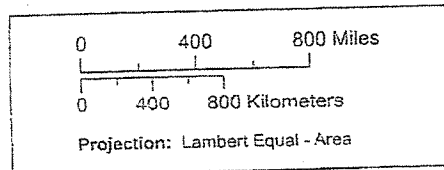


Note: Dotted lines indicate indefinite boundaries.



Note: Dashed lines indicate boundaries between the territory of Nunavut, Canada and adjacent political units across water bodies.





TASK 3 – PERIODIZATION

AP WORLD HISTORY SUMMER ASSIGNMENT 2019-2020

A major part of this course will be thinking about the division of history into time periods. We will look at history in 9 units structured by the four historical periods.

***PLEASE WRITE A 1-2 SENTENCE SUMMARY OF EACH TIME PERIOD BELOW.
WRITE THESE IN YOUR OWN WORDS!***

PART I- Periodization summaries

It should come as no surprise that historians examine and explain history by breaking it into time periods. This course is arranged into four time periods and the reasons why we are using this “periodization” will constantly be at the heart of this course.

1) c. 600 CE to c. 1450- “Regional and Transregional Interactions”- With the fall of the “classical societies,” the postclassical age saw peoples struggle to adjust to the tremendous instability that followed collapse. The early part of this era was greatly dominated by the rise of Islam and later by the power of nomadic peoples from Central Asia— the Mongols and Turks. Throughout most of this period, Western Europe experienced a Dark Age in which it was relatively isolated from much of the world, while places like China and the Middle East flourished. Toward the end of the period, Europe began to rise out of the ashes as the Renaissance (“rebirth”) foreshadowed its rise in the “early modern era” that followed.

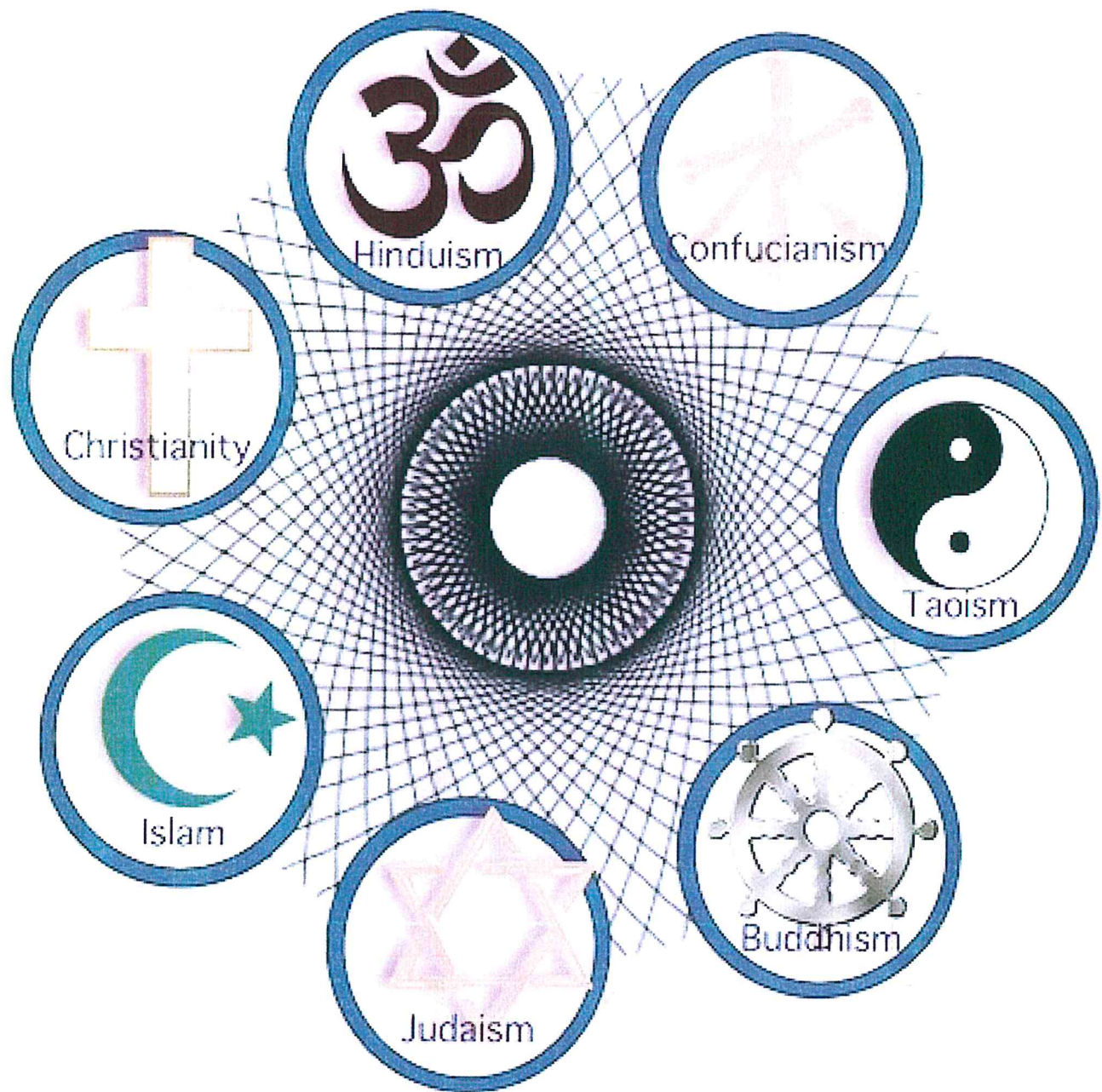
2) c. 1450 to c. 1750- “Global Interactions”- This period marks the beginning of the permanent interaction between the Western and Eastern hemispheres which had never previously been in ongoing contact. The exchanges that resulted brought about a huge shift for many of the world’s peoples. As it was Western Europeans who began these new contacts when their search for trade routes to Asia brought about the “discovery” of the Americas, this period saw the beginning of their rise to power. A brand new world was created in the Americas as the decline of native populations, the rise of the trans-Atlantic slave trade, and European migrations led to major changes in the western hemisphere’s population and way of life. The Protestant Reformation, scientific revolution, and “Enlightenment” further shook up Europe as established ideas were questioned.

3) c. 1750 to c. 1900- *“Industrialization and Global Integration”*- This period saw the growth of European dominance of world affairs. Sparked by the American Revolution, this era also witnessed a wave of revolutions which brought independence to most of the western hemisphere which had previously been colonies under the political control of Europeans. The revolutionary spirit spread to Europe and led to a tremendous growth of nationalism on both sides of the Atlantic as huge amounts of peoples began to define themselves in terms of a national identity. Meanwhile, the Industrial Revolution allowed Europeans (and the U.S. and Japan) to expand their power and build truly global empires during the “age of imperialism.”

4) c. 1900 to the Present- *“Accelerating Global Change and Realignment”*- The long 20th century witnessed world wars and a worldwide depression. It saw the decline of European empires and the dramatic rise of the U.S. As European power weakened, nationalism spread to the colonized peoples of their empires, and independence spread across Asia and Africa in an era of “decolonization.” The rise of a new political ideology, fascism, led to World War II and the defeat of fascism led to nearly half a century of Cold War between two competing ideologies backed by two world superpowers, the U.S. and the Soviet Union. Today in a post-Cold War era, the world is, in a sense, smaller than ever, as computer technology and the rise of “globalization” has brought us into greater contact than ever before. During this century, changes to human lifestyles were as dramatic as ever as the middle class exploded and cheap energy in some ways allowed for more change than in the previous 10,000 years of the course.

Task 4 – Researching World Religions

There are several major world religions that AP World History students need to know. You will research these major religions by examining primary sources and answer questions about these religions. You will not be given any extra credit if you complete the Extra Challenges.



Major Religions and Ethical Systems

c. 1000 B.C.E. to 300 C.E.

From very early times, people have held various forms of religious beliefs. They have had ideas about the origin of the world and the forces that control natural events. They have wondered about the possibility of life after death. Human beings in all parts of the world have developed concepts of many different deities (gods and goddesses). Each culture or area of the world tended to have its own belief system. In the era of early civilizations and empires, several major religions developed. They attracted thousands and, over time, millions of followers. They remain major world religions today.

Judaism

Judaism arose among the Hebrew (Jewish) people in very ancient times in the Middle East. The ancient Hebrews were nomadic herders. They worshipped Yahweh, a stern and angry god. This concept was well suited to the harsh, arid desert regions where the Hebrews lived. They believed they had a covenant, or pact, with Yahweh. They would worship Yahweh as the only god. In return, Yahweh would protect them as his “chosen people.”

Over time, these nomadic herders became settled farmers and town dwellers. As their way of life changed, so did their concept of Yahweh. The Jews began to see Yahweh as the one god of all people. He demanded ethical behavior, as set forth in the Ten Commandments. Yet he also loved people and forgave those who were sorry for their sins.



Between about 720 and 585 B.C.E., conquering kingdoms forced the Jews out of their homelands in Israel and Judah. During their years of dispersal, the Jews developed an intricate code of laws. It governed almost every aspect of their lives. This, and their belief in a single protective god, gave the Jews a strong sense of community. The Jewish concern with ethical conduct and their belief in one god (called **monotheism**) had a great influence on later Western cultures.

(continued)



Major Religions and Ethical Systems *(continued)*

Hinduism

Hinduism developed in India. It had its roots in the Vedic religion of the Aryan people who moved into India around 1500 B.C.E. The religion got its name from its sacred writing, called Vedas. The Vedic religion was **polytheistic**. That is, it had many deities. Vedic priests carried out ritual sacrifices to these gods on behalf of the people. A key aspect of Vedic religion was **reincarnation**. This was a belief that after death a person's immortal essence was reborn in another living body. This new body could be animal or human. The form depended on the person's actions in the previous lives.

Connected with reincarnation was the Vedic concept of class and **caste**. According to Vedic belief, the creating god had divided human beings into four classes:

- Brahmins—priests, scholars
- Kshatriya—warriors, rulers, officials
- Vaisya—merchants, traders, land owners
- Shudra—peasants, laborers

and

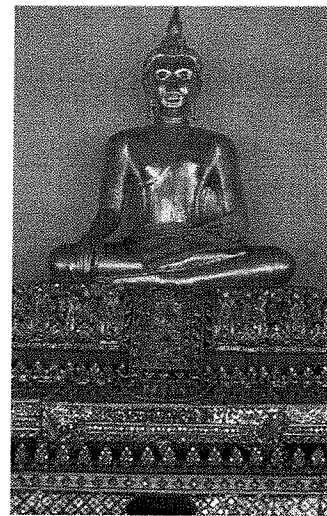
- Untouchables—people outside of the class system

Within these classes were birth groups (*jati*, or castes). Each had its proper jobs and duties. Each person was born into a class and a caste. You lived your life only with other members of your class. Your goal was to fulfill all the duties of your existing class in this life-

time. Only then could you hope to progress to a higher class and caste—in the next lifetime.

The Brahman class in Vedic society wielded great power. People of the lower classes resented this. They began to move Vedic religion into more equal and popular forms. By the fourth century C.E., Vedic religion had become Hinduism. Hinduism kept the Vedic belief in reincarnation and class/caste divisions. However, sacrifice became less important. Instead, people focused on individual, intense devotion to a chosen deity. Hinduism had, and has, a vast array of deities, and sects, and ways of worship. Together, all these deities are part of a unified whole. A single divine force unites the universe in the endless cycle of birth, death, and rebirth.

India was, and is, a land of vastly varied cultures and peoples. Hinduism, with its many deities and ways of worship, was easily absorbed into Indian society. It remains the religion of many millions of Indians, as well as other south Asians. (In this, it shares a place with Islam, which came to India in the 700s C.E.)



(continued)



Major Religions and Ethical Systems *(continued)*

Buddhism

Buddhism, like Hinduism, developed as a reaction against the Brahman priests and rigid class structure of Vedic times. Unlike Hinduism, Buddhism stemmed from a single person. He was Siddhartha Gautama, who lived from 563 to 483 B.C.E. He became known as the Buddha, the “Enlightened One.” He was a wealthy young man who gave up his life of luxury at about age 30. He wandered for six years searching for spiritual insight. He wanted to find the cause and solution for human suffering. At last, one day while seated under a tree meditating, he had his revelation. He called what he saw the “Four Noble Truths”:

- Truth One is that life is suffering; everyone suffers.
- Truth Two is that human desires cause suffering.
- Truth Three is that suffering ends when human beings stop desiring things, including individuality and happiness. This state in which all desires are erased is known as nirvana.
- Truth Four consists of the guidelines to reach nirvana, called the “Eightfold Path.” Followers of this path would lead calm, peaceful, truthful, ethical lives on their journey toward nirvana.

Buddha then began preaching his message to the people. He and his followers practiced celibacy, poverty, and nonviolence. His disciples spread Buddhism throughout India and other parts of Asia.



Christianity

Christianity, like Buddhism, stemmed from one person. He was Jesus, a Jewish carpenter in Judaea (present-day Israel). Jesus objected to the Jewish religion as practiced during his time, around 30 C.E. He found it far too focused on worldly concerns and material things. He urged a return to the simple basic beliefs of Judaism, as set out in the Ten Commandments. To this, he added an overriding message of love. His god loved all people equally. This god did not favor priests or wealthy, upper-class people more than those who were poor and lower-class. People must mirror this godly love in their dealings with one another, he said. They must love others as they loved themselves; they must love even their enemies. “Do unto others as you would have others do unto you” is perhaps the best-known of Jesus’ sayings.

(continued)



Major Religions and Ethical Systems *(continued)*

Some Jews saw Jesus as the Messiah, the savior foretold by the prophets. They hoped he had come to free them from Roman rule. This alarmed the Roman officials, who had Jesus condemned and put to death by crucifixion. Many of Jesus' followers believed he was the Son of God, Jesus Christ. God had sent this Messiah, they said, to show people the way to eternal life in heaven. They said the body of Christ had arisen from the tomb after his death. They spread this word and Christ's message among fellow Jews. Between 45 and 65 C.E., a Jewish convert to Christianity named Paul traveled widely. He spread the teachings of Jesus among non-Jewish people.



The new religion spread steadily. It appealed especially to the common people. Christians would not worship the Roman emperor as a god. At first, officials of the Roman Empire persecuted them because of this refusal. Christians lost their property and their lives. But then the Emperor Constantine became a Christian, soon after 300 C.E. He made Christianity a legal religion in the empire.

Confucianism

Confucianism is not a religion. Rather, it is an **ethical belief system**. It is a body of beliefs that govern human conduct, much as religions

do. It was developed in China by the philosopher Kong Fu Zi (Master Kong), who lived from 551 to 479 B.C.E. He is best known in the West by the Latin form of his name, Confucius. He lived during a period of great disorder in China. In response, his teachings outline the way of life to follow in order to maintain a humane social order. Confucius taught that people should be unselfish, courteous, loyal, nonviolent, kind, helpful, fair, and honest. They should behave always with politeness and deference toward others, especially their parents and other family members. These ideals became a deeply ingrained part of Chinese culture in the years after the death of Confucius. Government officials, especially, were expected to follow the Confucian code of ethics and conduct.

Daoism

Daoism was a philosophy that developed into a religion. It was based on the teachings of Lao Tzu in the third century B.C.E. in China. Daoists sought to live in harmony with the eternal cycles and patterns of nature. This was not possible within the artificial bounds put on people by society. So Daoists turned away from the world, with its rules and rituals. They focused instead on individual thinking about dao, the way of nature. A humble, quiet, thoughtful, contented person was most likely to be in harmony with dao. Confucianism appealed to people who had some standing in higher society. Daoism, which scorned wealth and power, appealed to the common people. They added mystic beliefs about the spirit world to Daoism and turned it into a religion.



The Bhagavad Gita

The *Bhagavad Gita* is a portion of the great Hindu epic, the *Mahabharata*. In the Gita, the hero Arjuna speaks with the god Krishna, who appears in human form. Krishna expresses some basic aspects of Hindu religious beliefs and the way human life is to be conducted.

Directions: Read the excerpts and then answer the questions that follow.

The soul does not slay. The soul is not slain.
It is never born, nor does it ever die.
Having once been, it will never cease to be. . . .
Just as a man puts aside his worn-out clothes
And puts on others that are new,
So the soul lightly puts aside its worn-out body
And takes its place in one that is new. . . .
The end of birth is death, the end of death is birth.
This is ordained. Why would you grieve?



I created the four-caste system.
When the gods divided the primal person,
How many portions did they make?
What was his mouth, what were his arms?
What did they call his thighs and feet?
The Brahman was his mouth,
Of both his arms was the Kshatriya made.
His thighs became the Vaishya,
From his feet was born the Shudra. . . .
The actions of Brahmins, Kshatriyas and
Vaishyas,
And Shudras, O slayer of thy foes,
Is fixed by the qualities of their own natures.

A Brahman's virtues, born of his nature,
Are serenity, self-control, austerity, purity,
Patience, uprightness, wisdom, and
knowledge.
The actions of the Kshatriya, born of his nature,
Are valor, firmness, skill, spirit in battle,
Generosity, and a noble manner.
A Vaishya's task, born of his nature,
Is to till the ground, tend cattle, tend to trade.
A Shudra's state, born of his nature, is to serve.
A person who performs—contentedly,
diligently—
The work allotted him, achieves perfection.

1. What basic Hindu belief does the first excerpt express? _____
2. What occupations or ranks of Hindu people would be members of the following classes?
 Brahmins _____
 Kshatriyas _____
 Vaishyas _____
 Shudras _____



The Buddhist Path

The Buddha outlined an “Eightfold Path” for believers to follow, as a guide to life. These are the guidelines a person must follow to attain nirvana, the state of nonbeing:

right understanding	right intention	right speech	right conduct
right livelihood	right effort	right mindfulness	right concentration

In practice, one set of Buddhist scriptures gives the following rules for lay people to follow. These rules are guides for staying on the Eightfold Path. (The top five are considered the most important.)

Abstain from destroying the life of any living thing.	Abstain from harsh or impolite talk.
Abstain from taking what is not given to you.	Abstain from frivolous or senseless talk.
Abstain from sexually immoral conduct.	Abstain from coveting other people’s possessions.
Abstain from slander.	Abstain from ill will and hatred.
Abstain from false speech.	Abstain from heretical views.

Directions: On your own, or as a member of a small group, complete the following exercises.

1. Explain how each of the “Abstain from” rules applies to one or more steps on the Eightfold Path.

2. Identify a person—contemporary or historical—who, in your opinion, followed closely the Buddha’s Eightfold Path in her or his life. Relate specific actions, words, and/or teachings of that person to steps on the Path and/or to the “Abstain from” rules of conduct.



The Ten Commandments

According to the Judaic Torah, the Hebrew leader Moses received tablets from the Hebrew god, Yahweh. These tablets recorded ten rules for right living by faithful Jews. These are known as the Ten Commandments. They are:

1. I am the Lord, your God. You shall have no other gods before me.
2. You shall not make any graven images [idols]; you shall not bow down before them or worship them.
3. You shall not take the name of the Lord, your God, in vain.
4. Remember to keep holy the Sabbath.
5. Honor your father and your mother.
6. You shall not kill.
7. You shall not commit adultery.
8. You shall not steal.
9. You shall not bear false witness against your neighbors.
10. You shall not covet your neighbor's house, you shall not covet your neighbor's wife, nor his male or female slave, nor his ox or ass, nor anything else that belongs to your neighbor.

Directions: Compare these Hebrew Ten Commandments with the Buddhist Eightfold Path and the ten Buddhist guidelines for right conduct. What rules/guidelines are the same or similar? What rules/guidelines are not shared?

Extra Challenge: Do this Extra Challenge after you have completed three other worksheets: "The Buddhist Path," "The Christian Ideal," and "The Wisdom of Confucius." Role-play a discussion among Jesus Christ, the Buddha, Confucius, and Moses (as the representative of Yahweh). In your chosen or assigned role, talk about the standards for human behavior that you call for and the rewards and punishments for that behavior.



The Christian Ideal

Directions: The New Testament of the Bible is a sacred text of Christians. It relates what habits of life that Jesus Christ taught would bring blessings from God. You can read some of them below. Then read the statements in the box and answer the questions that follow.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are the meek, for they shall possess the earth.

Blessed are they who mourn, for they shall be comforted.

Blessed are they who hunger and thirst for justice, for they shall be satisfied.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the clean of heart, for they shall see God.

Blessed are the peacemakers, for they shall be called children of God.

You have heard that it was said to the ancients, "You shall not kill," and that whoever shall kill shall be liable to judgment. But I say to you that everyone who is angry with his brother shall be liable to judgment.

You have heard that it was said to the ancients, "You shall not commit adultery." But I say to you that anyone who so much as looks with lust at a woman has already committed adultery with her in his heart.

Again, you have heard that it was said to the ancients, "You shall not swear falsely, but fulfill your oaths to the Lord." But I say to you not to swear at all. . . . But let your speech be, "Yes, yes." "No, no."

You have heard that it was said, "An eye for an eye," and "A tooth for a tooth." But I say to you not to resist the evildoer; on the contrary, if someone strike thee on the right cheek, turn to him the other also.

You have heard that it was said, "You shall love your neighbor and shall hate your enemy." But I say to you, love your enemies, do good to those who hate you, and pray for those who persecute and calumniate* you.

* make false statements about

1. Does Jesus Christ alter or add to the Ten Commandments in these sayings? If so, in what ways?

2. After completing Worksheet 5: Which of the qualities that you list on the Confucius worksheet would also apply to the Christian ideal?



The Wisdom of Confucius

Confucius, the great philosopher of China, developed a moral system to guide people in the good way of life. Here are some of his guidelines for good conduct.

If leaders love courtesy, their people will not dare to be disrespectful. If leaders love justice, people will not dare to be unruly. If leaders love trustworthiness, people will not dare to be dishonest.

Be sedate and serious at home, attentive at work, strictly sincere in human relations. Even if you travel among uncivilized people, you must not neglect these virtues.

Superior people understand matters of justice. Petty people understand matters of profit.

You have perfect virtue if you can practice five things in the world: respectfulness, generosity, truthfulness, earnestness, and kindness. If you are respectful, you will not be treated with disrespect. If you are generous, you will win people. If you are truthful, you will be trusted. If you are earnest, you will be successful. If you are kind, you will be able to employ the services of others.

If your personal conduct is correct, things get done without any orders being issued. If your personal conduct is not correct, no one will obey even if you do give orders.

To hear a lot, choose what is good, and follow it. To see a lot and remember it: this is next to knowledge.

When you do things for your parents, you may object, but gently. If you see that they are not inclined to take your advice, then respect them and do not oppose them. Should they punish you, do not protest.

What I don't want others to do to me, I also do not want to do to others.

Even if you have fine abilities, if you are arrogant and stingy, those abilities are not worth considering.

Superior people are even-tempered and satisfied. Petty people are always full of distress.

Place loyalty and faithfulness first. Don't associate with anyone who is not as good as you are, and don't hesitate to change when you have made a mistake.

(continued)



The Wisdom of Confucius *(continued)*

Do not regard what is not courteous. Do not listen to what is not courteous. Do not say what is not courteous. Do not do what is not courteous. This is perfect virtue.

A youth should be dutiful at home, respectful to elders in public; be earnest and trustworthy, love everyone, and cultivate the friendship of good people.

Promote the honest and set aside the crooked, and the people will obey. Promote the crooked and set aside the honest, and the people will not obey.

Don't talk about things that are already done; don't protest about things that are already over; don't criticize what has already happened.

When you see wise people, think of becoming equal to them. When you see unwise people, reflect inwardly on yourself.

Virtuous people do not contend over anything.

Directions: From what you have read, make a list below of the most important qualities a person should have and should live his or her life by, according to Confucius.

Extra Challenge: In chart form, summarize the differences between Jesus Christ and Confucius and their messages.



The Place of Women

Directions: What was the role of women within the religious and ethical systems of the ancient world? Here are some examples. Read the excerpts and answer the questions that follow.

Mengzi, Confucian philosopher

A woman's duties are to cook the five grains, heat the wine, look after her parents-in-law, make clothes, and that is all! She has no ambition to manage affairs outside the house. She must follow the "three submissions": When she is young, she must submit to her parents. When she is married, she must submit to her husband. When she is widowed, she must submit to her son.

Buddhist sacred text

In five ways should a wife be ministered to by her husband: by respect, by courtesy, by faithfulness, by handing over authority to her, by providing her with adornment.

In these five ways does the wife, ministered to by her husband, love him: by performing her duties well, by hospitality to the kin of both, by faithfulness, by watching over the goods he brings, and by skill and industry in discharging all her business.

1. What differences do these passages suggest in the role of women in Buddhist India and China and in Confucian China?

2. Do you think men's and women's real lives ran along the lines outlined by the Buddhist text and Mengzi? For example, how might women of the lower classes have been affected to a greater or lesser degree than upper-class women by either of these models for women's roles and status?

Extra Challenge: Find passages from the sacred texts of Vedic-Hindu religion, Judaism, and Christianity that express the preferred role/status of women in those religions and ways of life. Discuss by extending these additional passages to the above questions. You could summarize your findings in chart form. Or you could role-play a discussion among women of these different cultures. Or you could write a "day in the life" sketch of a woman in each culture.



Religious and Ethical Beliefs

Directions: Given below are various ethical beliefs and forms of religious expression. Label each with the religion or ethical system(s) that it is part of. Use the letters of the religious/ethical system(s) listed in the box below. (You will use more than one letter for many items.)



Vedic religion (V)	Christianity (Chr)	Judaism (J)	Buddhism (B)
Hinduism (H)	Confucianism (Cf)	Daoism (D)	traditional Chinese religion (Ch)

1. recognizes powerful, divine forces of nature: _____
2. has many shrines to various deities across the country: _____
3. is most popular with common people, not upper classes: _____
4. has priests to conduct proper rituals: _____
5. preaches nonviolence: _____
6. has sacred texts: _____
7. has monks and nuns: _____
8. has only one god: _____
9. has female deities: _____
10. denies the importance of deities: _____
11. harmonizes with patterns and cycles of natural world: _____
12. practices sacrifice of animals: _____
13. stresses solitary contemplation and meditation: _____
14. sometimes builds elaborate temples or churches: _____
15. believes in survival after death in some form: _____
16. stresses courtesy, loyalty, and deference toward others: _____
17. assigns specific roles to specific classes of people in life: _____
18. calls for ancestor veneration: _____



TASK 5 - Learning the different types of questions for APWH

AP World History has many specific skills you will be learning this year along with 3 types of essay questions (besides the Document Based Question) that we will learn how to write this year. They are Comparative, CCOT (Continuity and Change over time), Causation (Cause and Effect).

Please answer the following questions below as an introduction to these types of questions. You could do this in a chart, Venn diagram, or any other way you'd like.

1) Compare your freshmen year of high school (or last school year if you are not a sophomore) to your last year of middle school. Identify both differences and similarities. (Comparative)

2) Examine your schooling experience from elementary school to the present. What has changed and what has stayed the same? (CCOT)

3) What caused you to sign up for AP World History this year? What effects do you expect from taking AP World? (Causation)

One of the major components on the exam is also the DBQ (Document Based Question). Use source details and analysis to answer the questions that follow.

Document 3

In the spring of 618/1221, the people of Nishapur (a city in Persia) saw that the matter was serious ... and although they had three thousand crossbows in action on the wall and had set up three hundred mangonels and ballistas and laid in a correspondent quantity of missiles and naphtha, their feet were loosened and they lost heart.... By the Saturday night all the walls were covered with Mongols;... The Mongols now descended from the walls and began to slay and plunder.... They then drove all the survivors, men and women, out onto the plain; and ... it was commanded that the town should be laid waste in such a manner that the site could be ploughed upon; and that ... not even cats and dogs should be left alive.... They severed the heads of the slain from their bodies and heaped them up in piles, keeping those of the men separate from those of the women and children.

Note: Juvaini was a Persian chronicler who was in the employ of the Mongol Il-khan of Persia who served under the Mongols as the governor of Baghdad. He wrote this account about forty years after the destruction of Nishapur.

1. Who is the author of the document?
2. What is the POV (point-of-view) and purpose of the author? What does he hope to obtain by writing this? Why would he say what he is saying?
3. Are there any limitations to this source as a historical document? Is there any information that you might question as far as accuracy, etc?
- 4) Final Question- What are you most interested in learning about this year? Why?

Task 6 – Writing a DBQ

This is the most important skill to learn for the AP World History exam. It might be difficult at first, but in the end you will learn how to strategize to get the most points for your DBQ score. Please read the directions below and use the practice essay form to help you write the DBQ.

Read the background essay and examine the 10 documents provided. Use the essay practice sheet provided. You will only need to use 6 of the documents to prove your thesis/claim.

Read the question – The Black Death: How different were Christian and Muslim responses?

Thesis/Claim – After examining the documents think about the question and make a claim as to whether the responses to the Black Death were more similar or more different. Make the claim then state in 1 or 2 sentences why you have made that claim.

Context – First, read the background essay. Then, research the topic to know more and take notes. Write about what was happening during this time period that might have influenced the responses

Evidence 1 – 6 – For each paragraph choose a document and explain how it relates to your claim/thesis. Also, examine the source. You will only need to use 6 out of the 10 documents. Make sure to cite the source by simply stating “In document 1...” Then discuss the reliability and/or validity of the source.

Evidence Beyond – This is for any knowledge that you have that is related to the topic, but not in the documents. You should do your own background research on the topic to find out more to complete this paragraph.

Analysis and Reasoning – This is the most difficult part of the essay. You need to compare the responses to the Black Death to something similar in history. Explain and/or analyze the connections between the two. Since you have limited knowledge at this point about World History you could research influenza during WWI, spread of disease by the Europeans to the Incas and Aztecs, Christian Crusades or the history of Christianity and Buddhism in Japan. Look for similarities with the topics and tell how they are similar or different while relating to your claim.

Conclusion – Discuss your thesis/claim and finalize your essay. This is not a necessary step on the AP World History exam.

The Black Death: How Different Were Christian and Muslim Responses?

Introduction

Civilization both in the East and the West was visited by a destructive plague which devastated nations and caused populations to vanish.... The entire inhabited world changed.

—Ibn Khaldun, fourteenth century
Muslim historian

.....

It was known as the Great Pestilence, the Great Plague, and the Black Death, but wherever it struck it brought death. In 1346 European traders began to hear reports about earthquakes, floods, locusts, famine, and plague in faraway China. Little did they know then that the plague they were hearing about would follow the same trade routes to the Middle East, North Africa, and Europe that they themselves used. In five short years, the plague killed between 25 and 45% of the populations it encountered. It was the single most destructive natural phenomenon in the history of the world.

Causes and Symptoms

From Cairo to Paris, medical knowledge in the 14th century was primitive compared to today. Bacteria and viruses were largely unknown to doctors. They were certainly unknown to the general public. Although the causes of the plague are still debated by historians today, most believe the Black Death was caused by bacterial strains. These strains live in the stomach of certain fleas which live in the fur of rodents, particularly the black rat. Through a complicated process it is possible for

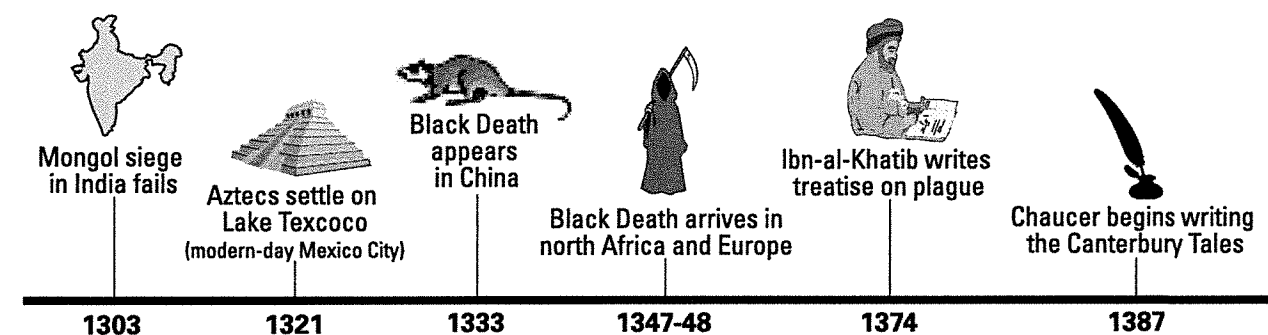
these bacteria strains to become unstable in the fleas. If this occurs, the fleas then infect the rats. When the rats die, the fleas will fly to another host. If that new host is human, a plague epidemic will erupt.

The Black Death was actually a combination of three plagues from three bacterial strains: **bubonic**, **pneumonic**, and **septicemic**. The most common was bubonic. Symptoms included chills, high fever, delirium, vomiting, and rapid heartbeat. The infected person would then develop inflamed swellings filled with pus referred to as “buboes.” These buboes were extremely painful and within three to six days of their appearance, 50 to 80% of the victims died. Pneumonic plague was less common but more deadly; it infected the respiratory system and killed most of its victims, usually in hours. The third strain, septicemic plague, infected the bloodstream and killed all of its victims. No matter which form, plague resulted in an agonizing death.

The History of the Plague

The 14th century was not the first time plague had spread across parts of the world, but expanded trading networks assured that the Black Death would be more deadly. Even when it had mostly played itself out in 1351, it continued to strike the world in a series of waves, revisiting Europe into the 18th century and Asia and Africa into the 20th century.

When the Black Death struck Europe and the Middle East in the mid-14th century, religion was the most powerful force in the lives of most



people. In this region of the world, two religions predominated, Christianity and Islam. Before we proceed to compare and contrast the responses of each faith to the plague, a basic review of Christian and Muslim beliefs is in order.



14th-century woodcut showing plague victims in front of a church

Christianity

Christianity had its origins with Jesus Christ in the first century of the Common Era. Christ was a Jew from Judea in today's Israel. A charismatic leader who connected with the poor and weak, Christ preached about brotherly love and the "**golden rule**," to "do unto others as you would have done unto you." He established a following of **disciples** who came to view him as the son of the one and only God.

The Romans who ruled Judea were threatened by Christ's popularity and had him crucified on a cross, thus martyring Christ in the minds of his disciples. The cross became the symbol of Christ and his disciples began spreading his teachings around the region. Over the next 400 years an institutional church was established in Rome, led by the Pope. The Church taught that people were born in a state of original sin and needed the help of the Church to receive redemption from God. Christians spread their religion throughout Europe. When the Black Death arrived on the eastern shores of the Mediterranean in 1348, most Europeans were Christian.

Islam

In the early seventh century in Mecca, a city in today's Saudi Arabia, a man named Mohammed claimed he had received the word of God (**Allah**) and called on the people to submit

to Him. (The word "**Islam**" means "submission to God" in Arabic.)

Although Mohammed's teachings about how people should treat each other were similar to Christ's, the underlying duty of all Muslims (followers of Islam) was to submit themselves to Allah. These teachings appealed to poorer people and angered the wealthy. By 622

Mohammed and his followers were forced to flee to nearby Medina. There he continued his teachings and wrote the **Koran**, the book containing Islam's fundamental beliefs, as God had directed

him to do. By 630 Mohammed had gained a huge following and was able to return to Mecca to convert the city. He died in 632, but his followers spread Islam quickly. Within two decades of Mohammed's death most of Arabia was converted, and by the 14th century, Islam stretched from North Africa to India.

The Question

In 1348 Christianity and Islam came face to face with the Black Death. It was an unprecedented challenge: how would their followers react to the disease? Would they turn to religion for hope and direction? Or, would followers turn away from religion out of anger and despair? In truth, Muslims and Christians responded in many different ways. However, there are some generalizations that can be made about how the followers of each religion responded to the Black Death.

You will have 10 documents to analyze. The first three provide context. The remainder provide insights into Christian and Muslim beliefs and behavior regarding the plague. Your job is to analyze each document thoroughly and then use that information to answer the following question: *The Black Death: How different were Christian and Muslim responses?*

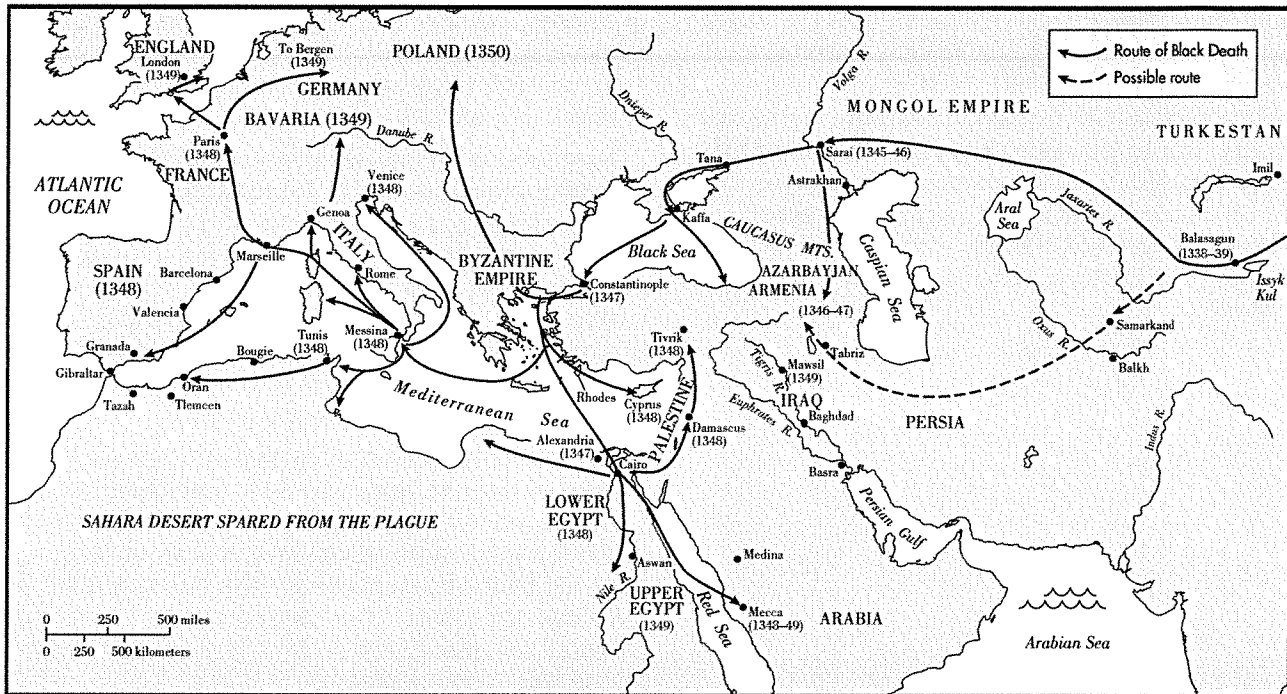
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Document 1

 Notes

Source: Adapted from Michael Dols, *The Black Death in the Middle East*, Princeton University Press, 1977.

Paths of the Black Death



Document 2

 Notes

Source: Robert S. Gottfried, *The Black Death*, New York: Macmillan Publishing, 1983.

**Black Death mortality estimates for Christian Europe
by agents of Pope Clement VI, 1351**

Pre-plague population of Europe:	75,000,000
Population of Europe 1351:	51,160,000
Mortality rate:	31%

SV

Source: Philip Ziegler, *The Black Death*, London: Collins Press, 1969.

**Black Death mortality estimates for England calculated
by historian Philip Ziegler**

Estimated pre-plague English population	4,200,000
Estimated post-plague English population	2,800,000
Death rate of general English population	33%
Death rate of all parish priests in England	45%
Death rate of English monks in monasteries	44%

Source: Michael Dols, *The Black Death in the Middle East*, Princeton University Press, 1977.

**Black Death mortality estimates for the Middle East
from selected Egyptian and Syrian sources**

Pre-plague Egyptian population	4 to 8,000,000
Pre-plague Syrian population	1,200,000
Death rate of Egyptian population	25 to 33%
Death rate of Syrian population	33%



Document 3

Source: Chronicler Agnolo di Tura (The Fat), *Cronaca senese*, Italy, 1348. in Robert Gottfried, *The Black Death*, New York: The Free Press, 1983.

The mortality in Siena (Italy) began in May (1348). It was a cruel and horrible thing; and I do not know where to begin to tell of the cruelty and the pitiless ways. It seemed that almost everyone became stupefied by seeing the pain. And it is impossible for the human tongue to recount the awful truth. Indeed, one who did not see such horribleness can be called blessed. And the victims died almost immediately. They would swell beneath their armpits and in their groins, and fall over while talking. Father abandoned child, wife husband, one brother another; for this illness seemed to strike through breath and sight. And so

they died. And none could be found to bury the dead for money or friendship. Members of a household brought their dead to a ditch as best they could, without priest, without divine offices. Nor did the death bell sound. And in many places in Siena great pits were dug and piled deep with the multitude of dead. And they died by the hundreds, both day and night, and all were thrown in those ditches and covered with earth. And as soon as those ditches were filled, more were dug. And I, Agnolo de Tura, ... buried my five children with my own hands.... And so many died that all believed it was the end of the world.

SV

Source: al-Maqrizi, circa 1400 in Michael Dols, *The Black Death in the Middle East*, Princeton University Press, 1977.

The malady (in Damascus, Syria) manifested itself in the following manner: a small swelling grew behind the ear which rapidly suppurated. There was a bubo under the arm and death followed very quickly. One noticed also the presence of a tumor which caused a serious mortality. They were occupied with this for a time; then they spat blood, and the population was terrified by the multitude of the dead. The maximum of survival after the spitting of blood was fifty hours.

Note: An Egyptian historian, al-Maqrizi was born in 1364, some fifteen years after the Black Death passed through Egypt and Syria.

Document 4

Source: Gabriele de Mussis, *Historia de Morbo, a Piacenzan chronicler*, 1348. In John M. Dunn, *Life During the Black Death*, San Diego: Lucent Books, 2000.

I am overwhelmed, I can't go on! Everywhere one turns there is death and bitterness to be described. The hand of the Almighty strikes repeatedly, to greater and greater effect. The terrible judgment gains in power as time goes by.

What shall we do? Kind Jesus, receive the souls of the dead, avert your gaze from our sins and blot out all our iniquities. We know that whatever we suffer is the just reward of our sins.

Now therefore, when the Lord is enraged, embrace acts of penance, so that you do not stray from the right path and perish.

Note: Piacenza is a town in northern Italy, 40 miles southeast of Milan.

Source: Muhammad al-Manbijī, *Fi Akhbar at-taun (Report of the Plague)*, 1364. In Michael Dols, *The Black Death in the Middle East*, Princeton University Press, 1977.

Prayer for lifting the epidemic is abhorrent because plague is a blessing from God; at the least, a Muslim should devoutly accept the divine act.

Note: Muhammad al-Manbijī was an Islamic scholar from the Hanbalite school, the most influential and the most conservative school of orthodox Islamic law in Syria.

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Document 5



Source: Varied, including Michael Dols and Philip Ziegler.

Causes of the Black Death: Non-Religious Explanations

SV

Europe

- miasma (impure air) carried by warm southern winds
- the March 20, 1345, conjunction of Saturn, Jupiter, and Mars
- excessive clothing; outrageous fashion

Near East

- miasma due to wind carrying stench of Mongol bodies from Crimea
- miasma due to overpopulation causing "evil moistures"
- abundance of shooting stars
- warm ovens
- evil jinn (fairies) or demons
- sin; alcohol and prostitution

Prevention of the Black Death: Non-Religious Practices

Europe

- build fires to purify contaminated air
- reside in a house facing north to avoid southerly winds
- cover windows with wax cloth
- fill house with flowers and sweet smelling plants
- drink liquefied Armenian clay, rose-water, peppermint
- avoid sleeping on back
- breathe in latrine vapors

Near East

- consume pickled onions, pumpkin seeds, and sour juices
- build fires and fumigate
- drink a solution of Armenian clay
- pass severe laws against alcohol and prostitution
- stay indoors
- use letter magic
- avoid sad talk

Document 6

Source: William Dene, chronicler in Rochester, England, circa 1350, in Sir Arthur Bryant, *The Age of Chivalry: The Atlantic Saga*, Garden City, NY: Doubleday, 1963.

The people for the greater part ever became more depraved, more prone to every vice and more inclined than before to evil and wickedness, not thinking of death nor of the past plague nor of their own salvation.... Priests, little weighing the sacrifice of a contrite spirit, betook themselves to where they could get larger stipends than in their own benefices, on which account many benefices remained unserved. Day by day, the dangers to souls both in clergy and people multiplied.... The labourers and skilled workmen were imbued with such a spirit of rebellion that neither king, law nor justice could curb them.

Note: "Benefice" in this case means parish or territory.

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Document 7

Source: Michael Kleinlawl, as reported in the *Strasbourg Chronicle* (Alsace), 1348, in Johannes Nohl, *The Black Death: A Chronicle of the Plague*, New York: Harper and Row, 1969.

And at that time, when death did rage
In countries far and near,
Yea, and throughout all Christenage,
Of this it seemed quite clear,
The Jews were guilty of this crime
As all around was said,
By poisoning wells at this same time,
As on the rack when laid,

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Woodcut titled "Burning of the Jews"
c. 1351

Some (as were stated) to have done
Themselves confessed it true,
And, therefore, without mercy shown
Were burnt in many a lieu.
And death in this dread form
To Strasbourg now drew nigh,
And of its people killed a swarm
Young, old and low and high.
Particularly in forty-nine,
When sixteen thousand died,
The citizens did much incline
To measures elsewhere tried.
Three masters stoutly did resist
All measures of this kind,
The Jews they wanted to assist
And loudly spake their mind.
The people to the mister trooped,
The masters soon must yield,
And on the Jews they quickly swooped,
Revenge to seek afield.

Note: The town council of Strasbourg tried to protect the Jews from a mob. The council was thrown out of office and replaced with new anti-Semitic members. Of the 1,884 Jews of Strasbourg, more than 900 of them were burned on the grounds of the Jewish cemetery and the rest were banned from the city. Anti-Semitic riots, known as pogroms, occurred throughout Europe during the Black Death. By 1351, 60 major and 150 smaller Jewish communities had been destroyed, and over 350 separate massacres had taken place.

Document 8

Source: Pope Clement VI, July 5, 1348.

Since this pestilence is all but universal everywhere, and by a mysterious decree of God has afflicted, and continues to afflict, both Jews and many other nations throughout the diverse regions of the earth to whom a common existence with the Jews is unknown, (the charge) that Jews have provided the cause of the occasion for such a crime is without plausibility.

Note: This writing was one of the official documents issued by the Pope called "papal bulls."

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Document 9

Source: Ibn Battuta, *Travels in Asia and Africa 1325-1354*.

(As a result of the plague) the people fasted for three successive days.... (Afterward they) assembled in the Great mosque until it was filled to overflowing ... and spent the night there in prayers.... Then, after performing the dawn prayer..., they all went out together ... carrying Korans in their hands. The entire population of the city (of Damascus) joined.... The Jews went out with their book of the law and the Christians with the gospel,... (all) of them in tears ... imploring the favor of God through His Books and His Prophets.

Note: Ibn Battuta was a world traveler in the fourteenth century. He traveled throughout Africa, Asia, and Europe writing of his experiences. Battuta encountered the Black Death in Damascus and again in North Africa.

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Document 10

Source: Michael Dols, *The Black Death In The Middle East*, Princeton University Press, 1977.

There is no evidence for the appearance of messianic movements* in Muslim society at this time that might have associated the Black Death with an apocalypse**.... The unassimilated communities were tolerated in medieval Muslim society and, in this instance, were not held responsible for the ravages of the pandemic.... In no case is there a direct causal relationship to be found between the Black Death (or subsequent plague epidemics) and the active persecution of minorities, as in Europe.

Note: *Messianic movements are religious activities meant to challenge the authority of the Church. **An apocalypse is an end-of-the-world event.

[illegible]

[illegible]

[illegible]