## AP Summer Assignment

### Course: AP European History

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<th>Assignment title</th>
<th>Reading Comprehension and Historical Document Analysis</th>
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| Resources needed to complete assignment | ☒ School assigned textbook  
☐ Student purchased book(s)  
☒ Other supplies: novel_____ |
| How the assignment will be assessed | The written assignment will be assessed as a test grade using the grading rubric provided. |
| Purpose of assignment     | ☒ Review of foundational material/concepts/skills.  
☒ Introduce new material/concepts/skills.  
☐ Expose students to required material/concepts/skills/texts that cannot be covered during the academic year.  
☒ Have students read material that will be discussed or used in class at the beginning of the year. |
Required Summer Assignments

York County students enrolled in Advanced Placement European History for the next school year are required to complete a two part assignment: Part I, Reading Comprehension and Part II, Summarize Historical Documents from the Renaissance period.

PART I: READING COMPREHENSION (25 PTS.)
Read the Introduction section beginning on page xxxiii of the course textbook, Western Heritage by Donald Kagan et al. After reading the section, you are to complete the questions. Responses to the questions should be handwritten, stapled separately and placed in a folder. The assignment will cover the West before 1300 and the late middle ages from 1300-1527.

Greece (pg. xl)

1. What was the Classical Age?
2. Explain the different meaning of the Greek word polis.
3. How did Socrates view the polis? Why was he condemned to death?
4. What did Socrates most famous student Plato accomplish with the Academy? How did Plato view the polis?
5. What was the episteme?
6. What did Plato outline in the Republic?
7. Contrast Aristotle’s Lyceum with the Academy.
8. Describe Aristotle’s ideal state, the politeia.

Rome (pg. xliii)

1. Describe how Greek culture influenced Roman culture.
2. Describe the writings of Cicero and the impact that he had on the Roman Republic.
3. Christianity is defined in your book as being the single most important cultural force in the future of Western Civilization. What was the “catholic” church, how was it organized?
4. What was the canon composed of by the end of the 2nd century?
5. Describe the role of Constantine and Theodosius in the early Christian church. (300- 400).
6. What is the official date for the fall of Rome? Who defeated Rome?
7. What are the dates of the Roman Republic? What are the dates of the Roman Empire? What is the difference?

Middle Ages (pg. lx)

1. What was the Middle Ages? What are the dates of the Middle Ages?
2. Where was the Byzantine Empire? Describe it. Why was Constantinople important?
3. What religion was founded around 600? Where was it located?
4. What function did the Catholic Christian Church have in the Middle Ages (lvii)?
5. Describe the empire of Charlemagne, what was the Holy Roman Empire? What was the Treaty of Verdun?
6. Describe the feudal system. Identify vassalage, fief, manors, and serfs.
7. Why did this system develop?
**Church and State in the High Middle Ages (pg. lxvi)**

1. What were the High Middle Ages? Name 4 changes during this time period.
2. What role did the Investiture Struggle have on the High Middle Ages?
3. What was the Concordant of Worms 1122 and how did it result in the Catholic Church becoming a political power?
4. Describe the difference between the Eastern and Western Church.
5. Why did seaports survive during the early middle ages?
6. What explains the growth of towns or *bourgs* around the 10th century? Describe the interaction between the bourgeois (burgher), merchants, guilds and townspeople during the Middle Ages.
7. What were the Crusades? Who called the first crusade?
8. How did merchants benefit from the Crusades?

**Rise of the New Monarchies (pg. lxix)**

1. What were characteristics of “new Monarchies”?
2. Who did William, duke of Normandy, defeat in 1066? Why was he called the Duke of Normandy?
3. How did William assert his authority?
4. What was the significance of the Magna Carta?
5. Describe the rise of the French kings.
6. What was the Holy Roman Empire?
7. What was the Hohenstaufen dynasty?
8. Why was there a conflict between the Pope and the German Emperors? Which of the two were weakened?
9. How was Italy organized?
10. What was studied in the first universities in 1158?
11. What was the scholastic program of study?
12. Why did some critics think Aristotle’s ideas would have a negative impact on theology?
PART II: APPARTS for Document Analysis (75 PTS.)

A basic tool for historians is analysis of documents. As you read the following documents, use APPARTS method for analysis. You will need to complete a separate graphic organizer for each historical document.

| APPARTS |
|----------|----------------------------------|
| **AUTHOR** | Who created the source? What do you know about the author? What is the author’s point of view? |
| **PLACE AND TIME** | Where and when was the source produced? How might this affect the meaning of the source? |
| **PRIOR KNOWLEDGE** | Beyond information about the author and the context of its creation, what do you know that would help you further understand the primary source? For example, do you recognize any symbols and recall what they represent? |
| **AUDIENCE** | For whom was the source created and how might this affect the reliability of the source? |
| **REASON** | Why was this source created at the time it was produced? |
| **THE MAIN IDEA** | What point is the source trying to convey? |
| **SIGNIFICANCE** | Why is this source important? What inferences can you draw from this document? Ask yourself, “So what?” in relation to the question asked. |
APPARTS WORKSHEET

Directions: Complete the analysis sheet for each historical document.

Document/Source: ________________________________________________________________

Author: _________________________________________________________________________

Place and Time:
_____________________________________________________________________________
_____________________________________________________________________________

Prior Knowledge: _________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________

Audience: _______________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________

Reason: _________________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________

The Main Idea: __________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________

Significance: ___________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________
_____________________________________________________________________________
1.
You are well aware that from early boyhood of all the writers of all ages and races the one whom I most admire and love is Cicero. You agree with me in this respect as well as in so many others. I am not afraid of being considered a poor Christian by declaring myself so much a Ciceronian. (This is an allusion to a famous vision of St. Jerome in which God told him: “You are a Ciceronian and therefore not a Christian.”) To my knowledge, Cicero never wrote one word that would conflict with the principles proclaimed by Christ. If, perchance, his words contained anything contrary to Christ’s doctrine, that one fact would be sufficient to destroy my belief in Cicero and in Aristotle and in Plato . . .

Christ is my God; Cicero is the prince of the language I use. I grant you that these ideas are widely separated, but I deny that they are in conflict with and the virtue and the wisdom of God the Father. Cicero has written much on the speech of men, on the virtues of men, and on the wisdom of men - statements that are true and therefore surely acceptable to the God of truth.

Petrarch*, Letters to Classical Authors (1358)

2.
We call those studies liberal which are worthy of a free man; those studies by which we attain and practice virtue and wisdom; that education which calls forth, trains, and develops those highest gifts of body and of mind which ennoble men . . .

Peter Paul Vergerio*
3.

The other creatures have a defined nature which is fixed within limits prescribed by me. You, unhampered, may determine your own limits according to your own will, into whose power I have placed you. I have set you in the center of the world; from there you can better see whatever is in the world. I have made you neither heavenly nor terrestrial, neither mortal nor immortal, in order that, like a free and sovereign artificer, you can fashion your own form out of your own substance. You can degenerate to the lower order of brutes; you can, according to your own will, recreate yourself in those higher creatures which art divine.

Pico della Mirandola*, Oration on the Dignity of Man (1485)

4.

I judge the principal and true profession of a Courtier ought to be in feats of arms, which above all I will have him to practice lively . . . (The Courtier should excel) . . . in those studies which they call Humanity, and . . . have not only the understanding of the Latin tongue, but also of the Greek, because of the many and sundry things that with great excellency are written in it. Let him much exercise himself in poets, and no less in orators and historiographers, and also in writing both rhyme and prose, and especially in our vulgar tongue . . .

Baldassare Castiglione*, The Courtier (1523)
5. (Men) are ungrateful, changeable, simulators and dissimulators, runaways in danger, eager for gain; while you do well by them they are all yours; they offer you their blood, their property, their lives, their children . . . when need is far off; but when it comes near you, they turn about . . .

For a man who, in all respects, will carry out only his professions of good, will be apt to be ruined amongst so many who are evil. A prince therefore who desires to maintain himself must learn to be not always good, but to be so or not as necessity may require.

Is it better to be loved than feared, or feared than loved? It may be answered that one should wish to be both, but it is much safer to be feared than loved when one of the two must be chosen. Men on the whole are ungrateful, fickle, false, cowards, covetous. As long as you succeed they are yours entirely . . . Men have fewer scruples in offending one who is beloved than one who is feared, for love is preserved by the link of obligation which, owing to the baseness of men, is broken at every opportunity for their advantage, but fear preserves you by a dread of punishment which never fails . . .

Nevertheless, a prince should inspire fear in such a way that if he does not win love, he avoids hatred; because he can endure very well being feared while he is not hated, and this will be true as long as he abstains from taking the property of his subjects or his women. But when it is necessary for him to take the life of someone, he must do it with proper justification and for manifest cause, and above everything he must keep his hands off the property of others, because men more quickly forget the death of their father than the loss of their heritage . . .

Since . . . a prince is necessitated to play the animal well, he chooses among the beasts the fox and the lion, because the lion does not protect himself from traps; the fox does not protect himself from the wolves. The prince must be a fox, therefore, to recognize the traps and a lion to frighten the wolves . . . By no means can a prudent ruler keep his word - and he does not - when to keep it works against himself and when the reasons that made him promise are annulled. If all men were good, this maxim would not be good, but because they are bad and do not keep their promises to you, you likewise do not have to keep yours to them.

Niccolò Machiavelli*, The Prince (1513)
Coluccio and his contemporary Florentine scholars are now often called civic humanists, since they stressed that participation in public affairs is essential for full human development. They linked their praise of the active life with a defense of the republican liberty of Florence, then threatened by the despot Gian Galeazzo of Milan. The humanists argued that human advance depends on a kind of community dialogue, which allows individuals to learn from one another. To participate in such a dialogue, the educated citizen needs wisdom founded on sound moral philosophy and also eloquence, without which knowledge will remain socially barren. The best education imparts both qualities, which are themselves best exemplified by the ancient classics. Moreover, if human progress depends on dialogue, the best political institutions are those that invite the participation of citizens in the councils of government. The republican form of government was therefore deemed superior to the despotism represented by Gian Galeazzo. In one integrated argument the civic humanists thus defended the capital importance of training in the classics, the superiority of the active life, and the value of Florentine republic institutions.

Description of Coluccio*
Thirteen hundred and forty-eight years had passed since the fruitful Incarnation of the Son of God, when there came into the noble city of Florence, the most beautiful of all Italian cities, a deadly pestilence, which, either because of the operations of the heavenly bodies, or because of the just wrath of God mandating punishment for our iniquitous ways, several years earlier had originated in the Orient, where it destroyed countless lives, scarcely resting in one place before it moved to the next, and turning westward its strength grew monstrously. No human wisdom or foresight had any value: enormous amounts of refuse and manure were removed from the city by appointed officials, the sick were barred from entering the city, and many instructions were given to preserve health; just as useless were the humble supplications to God given not one time but many times in appointed processions, and all the other ways devout people called on God; despite all this, at the beginning of the spring of that year, that horrible plague began with its dolorous effects in a most awe-inspiring manner, as I will tell you. And it did not behave as it did in the Orient, where if blood began to rush out the nose it was a manifest sign of inevitable death; but rather it began with swellings in the groin and armpit, in both men and women, some of which were as big as apples and some of which were shaped like eggs, some were small and others were large; the common people called these swellings gavoccioli. From these two parts of the body, the fatal gavaccioli would begin to spread and within a short while would appear over the entire body in various spots; the disease at this point began to take on the qualities of a deadly sickness, and the body would be covered with dark and livid spots, which would appear in great numbers on the arms, the thighs, and other parts of the body; some were large and widely spaced while some were small and bunched together. And just like the gavaciolli earlier, these were certain indications of coming death.

To cure these infirmities neither the advice of physicians nor the power of medicine appeared to have any value or profit; perhaps either the nature of the disease did not allow for any cure or the ignorance of the physicians (whose numbers, because men and women without any training in medicine invaded the profession, increased vastly) did not know how to cure it; as a consequence, very few were ever cured; all died three days after the appearance of the first outward signs, some lasted a little bit longer, some died a little bit more quickly, and some without fever or other symptoms. But what gave this pestilence particularly severe force was that whenever the diseased mixed with healthy people, like a fire through dry grass or oil it would rush upon the healthy. And this wasn't the worst of the evil: for not only did it infect healthy persons who conversed or mixed with the sick, but also touching bread or any other object which had been handled or worn by the sick would transport the sickness from the victim to the one touching the object. It is a wondrous tale that I have to tell: if I were not one of many people who saw it with their own eyes, I would scarcely have dared to believe it, let alone to write it down, even if I had heard it from a completely trustworthy person. I say that the pestilence I have been describing was so contagious, that not only did it visibly pass from one person to another, but also, whenever an animal other than a human being touched anything belonging to a person who had died from the disease, I say not only did it become contaminated by the sickness, but also died literally within the instant.
Of all these things, as I have said before, my own eyes had experience many times: once, the rags of a poor man who had just died from the disease were thrown into the public street and were noticed by two pigs, who, following their custom, pressed their snouts into the rags, and afterwards picked them up with their teeth, and shook them against their cheeks: and within a short time, they both began to convulse, and they both, the two of them, fell dead on the ground next to the evil rags….

There used to be a custom, which is today still followed, where the women relatives and neighbors of a dead person would gather in the house and there mourn; on the other hand, there would gather at the front of the dead man's house neighbors and other citizens as well, whose numbers followed from the quality of the deceased man, and along with these priests in their finery, and with all the funeral pomp and candles and singing, he would be carried by those closest to him to the church of his choice. When the ferocity of the pestilence began to mount, for the most part people ceased with this custom and replaced it with a far different one. For not only did many people die without women surrounding them, most passed away from this life without anyone there to witness it at all; there were very few who departed amid the pious wailing and beloved tears of those close to them, far from this, most took up the custom of laughing and partying while their loved ones died; this latter usage, the women, who formerly had been so merciful and concerned with the health of the deceased one's soul, especially mastered. Also, it became rare for the body to be born to the church accompanied by more than ten or twelve men, who were not noble and cherished citizens, but a kind of grave-digger fraternity made up of the least men of the city (they demanded to be called sextons, and demanded high wages) who would bear them away; and these would bear the body quickly away, not to the church the dead man had asked for, but to the nearest one they could find, with four to six priests, maybe with a candle but sometimes not, in front; and with the help of these sextons, without fatiguing themselves with any long ceremony or rite, in any old tomb that they found unoccupied they'd dump the corpse….

And beyond all the particulars we suffered in the city, I will tell you not only about the ill times passing through the city, but also mention that the countryside was not spared these circumstances. For here, in the fortified towns, similar things occurred but on a lesser scale than in the city, through the small villages and through the camps of the miserable and poor laborers and their families, without any care from physicians or help from servants, and in the highways and the fields and their houses, day and night at whatever hour, not like humans but more like animals they died; and because of this, they came to neglect their customs, as did the people in the city, and had no concern for their belongings. Beyond all this, they began to behave as if every day were the day of their certain death, and they did no work to provide for their future needs by caring for their fields or their animals, but rather consumed everything they owned. Because of this, it happened that oxen, asses, sheep, goats, pigs, chickens, and dogs, the most faithful human companions, were driven from the houses, and in the fields, where the crops had been abandoned, not even reaped let alone gathered, they would wander about at their pleasure; and many, as if they possessed human reason, after they had pastured all day long, would return satiated to their houses without any guidance from any shepherd.
Let us leave the countryside and return to the city….

How much more can be said of the cruelty of heaven, and possibly, in part, that of humanity, which between March and July of that year, because of the ferocity of the pestilence and the fact that many of the sick were poorly cared for or abandoned in their hour of need by people frightened for their health, killed off one hundred thousand human creatures for certain within the walls of the city of Florence Who, before this fatal calamity, would have thought there were so many within the city? Oh, how many grand palaces, how many beautiful homes, how many noble dwellings, filled with families, with lords and ladies, became completely emptied even of children! Oh, how many famous families, how many vast estates, how many renowned fortunes remained without any rightful successors! How many noble men, how many beautiful ladies, how many light-hearted youth, who were such that Galen, Hippocrates, or Asclepius would declare them the healthiest of all humans, had breakfast in the morning with their relatives, companions, or friends, and had dinner that evening in another world with their ancestors! As I think over these miseries, sorrow grows inside me . . .

Boccaccio*, The Decameron (excerpts from the introduction)
8. Leonardo’s notebooks . . . are full of the penetrating observation of nature, particularly in the anatomical drawings; and are full, too, of a springing invention that was fired by his observation. He had long been absorbed by the flight of birds, and now it led him to invent a parachute and a form of helicopter. The fact that the latter did not work may be blamed on the age in which he lived, which did not understand, and could not have commanded, the mechanical energy necessary for flight. He observed, one hundred years before Galileo, that the pendulum might be used to make a clockwork keep equal time. He saw that red light penetrates through mist and that blue light does not, and so devised practical rules for giving depth to the painting of landscapes. There are mechanisms on his pages here and there that he noted from others, but the bulk of what he outlined was original, and it included various types of bridges, a mechanical excavator, machines for grinding needles and mirrors, a rolling mill, an automatic file cutter, an instrument for measuring wind speeds, and a self-centering chuck . . .

Leonardo da Vinci* (as described by J. Bronowski)

* Please identify Leonardo da Vinci, not Bronowski

9. You Christians should always have the Gospel with you, I do not mean the book, but the spirit, for if you do not possess the spirit of grace and yet carry with you the whole book, of what advantage is it to you? And again, all the more foolish are they who carry round their necks Breviaries, notes, tracts, and writings, until they look like pedlars going to a fair. Charity does not consist in the writing of papers. The true books of Christ are the Apostles and saints, and true reading consists in imitating their lives. But in these days men are like books made by the Devil. They speak against pride and ambition and yet they are immersed in them up to their eyes. They preach chastity and maintain concubines. They enjoin fasting and partake of splendid feasts . . . Only look today at the prelates. They are tied to earthly vanities. They love them. The cure of souls is no longer their concern . . . In the Primitive Church the chalices were made of wood and the prelates of gold - today - chalices of gold, prelates of wood!

Savonarola* (from a quote edited by P. Miscatelli in his book Savonarola (1930)

Identify Savonarola, not Miscatelli).
10.

I utterly dissent from those who are unwilling that the sacred Scriptures should be read by the unlearned translated into their vulgar tongue, as though Christ taught such subtleties that they can scarcely be understood even by a few theologians, or, as though the strength of the Christian religion consisted in men’s ignorance of it. The mysteries of kings it may be safer to conceal, but Christ wished his mysteries to be published as openly as possible. I wish that even the weakest woman should read the Gospel - should read the epistles of Paul. And I wish these were translated into all languages, so that they might be read and understood, not only by Scots and Irishmen, but also by Turks and Saracens. To make them understood is surely the first step. It may be that they might be ridiculed by many, but some would take them to heart. I long that the husbandman should sing portions of them to himself as he follows the plough, that the weaver should hum them to the tune of his shuttle, that the traveler should beguile with their stories the tedium of his journey.

Desiderius Erasmus*, Novuum Instrumentum,

Documents: Women in the Italian Reformation

11.

“... I cannot tolerate the gabbing and babbling women who, burning with wine and drunkenness, harm with their petulant talk not only their sex but themselves. These mindless women ... hunt down with their bilious poison those women who rise to greater distinction than they ... Human error causes us to be ashamed and disgusted that those women who are themselves caught in a tangle of doubt have given up hope of attaining knowledge of the humane arts, when they could easily acquire such knowledge with skill and virtue. For an education is neither bequeathed to us as a legacy, nor does some fate or other give it to us as a gift. Virtue is something that we ourselves acquire; nor can those women who become dull-witted through laziness and the sludge of low pleasure ascend to the understanding of difficult things. But for those women who believe that study, hard work, and vigilance will bring them sure praise, the road to attaining knowledge is broad.”

Laura Cereta*, Letter to Lucilia Vernacula, 1478
12. “Hearing that you are staying in Florence, we have conceived the hope that something we have long desired might come true: to have something by your hand. When you were here and drew our portrait in charcoal, you promised one day to do it in color. Since it would be inconvenient for you to move here, we beg you to keep your good faith with us by substituting for our portrait a youthful Christ of about twelve years old, executed with that sweetness and soft ethereal charm which is the peculiar excellence of your art.”

Isabella d’Este*, letter to Leonardo da Vinci

13. “One day as I was sitting alone in my study surrounded by books on all kinds of subjects, devoting myself to literary studies, my usual habit, my mind dwelt at length on the weighty opinions of various authors whom I had studied for a long time. I looked up from my book, having decided to leave such subtle questions in peace and to relax by reading some small book. By chance a strange volume came into my hands, not one of my own, but one which had been given to me along with some others. When I held it open and saw its title page that it was by Matheolus, I smiled, for though I had never seen it before, I had often heard that like books it discussed respect for women. …. Thinking deeply about these matters, I began to examine my character and conduct as a natural woman and, similarly, I considered other women whose company I frequently kept, princesses, great ladies, women of the middle and lower classes, who had graciously told me of their most private and intimate thoughts, hoping that I could judge impartially and in good conscience whether the testimony of so many notable men could be true. To the best of my knowledge, no matter how long I confronted or dissected the problem, I could not see or realize how their claims could be true when compared to the natural behavior and character of women. Yet I still argued vehemently against women, saying that it would be impossible that so many famous men - such solemn scholars, possessed of such deep and great understanding, so clear-sighted in all things, as it seemed - could have spoken falsely on so many occasions that I could hardly find a book on morals where, even before I had read it in its entirety, I did not find several chapters or certain sections attacking women, no matter who the author was.
This reason alone, in short, made me conclude that, although my intellect did not perceive my own
great faults and, likewise, those of other women because of its simpleness and ignorance, it was
however truly fitting that such was the case. And so I relied more on the judgment of others than on
what I myself felt and knew. I was so transfixed in this line of thinking for such a long time that it
seemed as if I were in a stupor. Like a gushing fountain, a series of authorities, whom I recalled one
after another, came to mind, along with their opinions on this topic. And I finally decided that God
formed a vile creature when He made woman, and I wondered how such a worthy artisan could
have designed to make such an abominable work which, from what they say, is the vessel as well as
the refuge and abode of every evil and vice. As I was thinking this, a great unhappiness and sadness
welled up in my heart, for I detested myself and the entire feminine sex, as though we were
monstrosities in nature and in my lament I spoke these words:

Oh, God, how can this be? For unless I stray from my faith, I must never doubt that your infinite
wisdom and most perfect goodness ever created anything which was not good. Did You yourself
not create woman in a very special way and since that time did You not give her all those
inclinations which it please You for her to have? And how could it be that You could go wrong in
anything? Yet look at all these accusations which have been judged, decided, and concluded against
women. I do not know how to understand this repugnance. If it is so, fair Lord God, that in fact so
many abominations abound in the female sex, for You Yourself say that the testimony of two or
three witnesses lends credence, why shall I not doubt that this is true? Alas, God, why did You not
let me be born in the world as a man, so that all my inclinations would be to serve You better, and
so that I would not stray in anything and would be as perfect as a man is said to be? But since Your
kindness has not been extended to me, then forgive my negligence in Your service, most fair Lord
God, and may it not displease You, for the servant who receives fewer gifts from his lord is less
obliged in his service.”

Christine de Pizan*, The City of Ladies 1405