AP World History: Modern

Summer Work Packet

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Due Date:

August 23

This packet is broken down into three sections:

1: Map exercises: directions are on the 1st page and the map to fill out is on the second. There are two maps that need to be completed.

2: Research: There is a pre-1200s list of people, places, and things that you will need to research.

3: Readings: There are two pre-1200 readings that you will to complete. The readings are in the front. The questions are behind each reading.

You will need to use the internet for the map exercises and the research.

PRELUDE: BIG GEOGRAPHY

To "think world history" in a way that makes room for all peoples requires that we see the spherical surface of the planet as the primary place where history happened. Students need therefore to have a basic knowledge of what is called *Big Geography*, that is, the largest-scale features of the earth's physical and natural environment. These are the patterns of topography, vegetation, climate, and weather that cut across particular nations or cultural groups and that give the world as a whole its distinctive "face." Attention to Big Geography prepares students to explore particular events, time periods, and regions in a way that encourages making connections between whatever subject matter they are learning and the world-scale context.

I. THEMES – *Region*

II. LOCATE

A. Big Regions

1. Afro-Eurasia
2. Americas
3. Indo-Mediterranea
4. Eurasia
5. Australasia
6. Inner Asia
7. Outer Eurasia
8. Great Arid Zone
9. Atlantica
10. Southwest Asia
11. Oceania
12. Sub-Saharan Africa

B. Waters of Afro-Eurasia

1. Baltic Sea
2. North Sea
3. Black Sea
4. Atlantic Ocean
5. Mediterranean Sea
6. Red Sea
7. Persian Gulf
8. Indian Ocean
9. Arabian Sea
10. Bay of Bengal
11. Strait of Malacca
12. Java Sea
13. South China Sea
14. East China Sea
15. Sea of Japan

C. Deserts of the Great Arid Zone

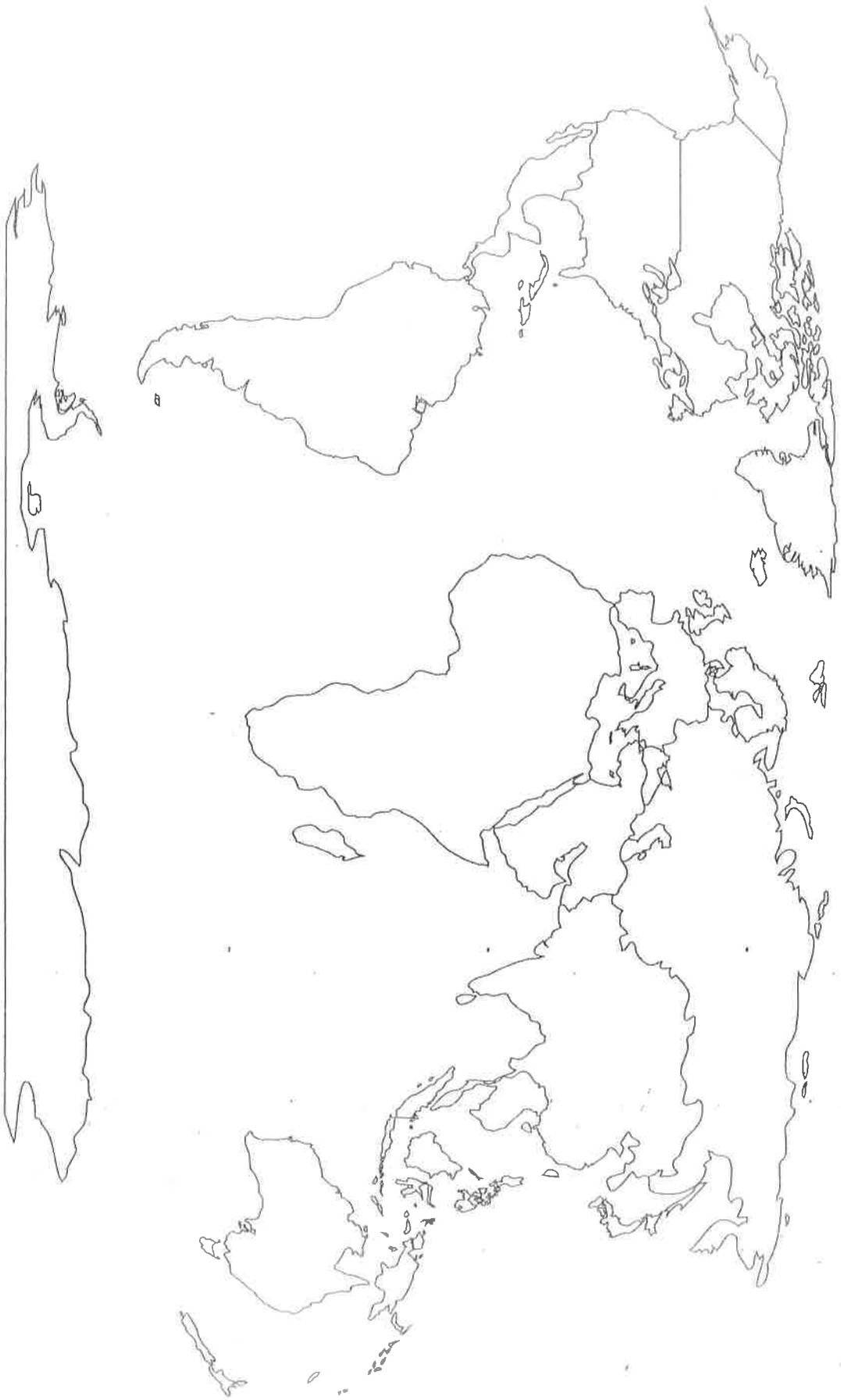
1. Sahara Desert
2. Libyan Desert
3. Nubian
4. Denakil
5. Sinai Desert
6. Negev Desert
7. Syrian Desert
8. Al Nafud
9. Rub Al-Khali
10. Thar Desert
11. Dasht-e-kavir
12. Dasht-e-lut
13. Thar Desert
14. Karaqum
15. Qyzylgum
16. Takla-Makan
17. Gobi
18. Ordos

D. Physical Regions

1. Eurasian Steppe
2. The Arid Zone

E. Archipelagos

1. Indonesia (East Indies)
2. The Antilles (West Indies)
3. Micronesia, Polynesia, Melanesia
4. The Philippines
5. British Isles
6. Japanese Archipelago
7. The Hawaiian Islands
8. New Zealand



PRELUDE: BIG HISTORY

Big History is the study of history on a large scale as it impacts all humans. The geography of Big History includes those geographical locations critical to the rise of humanity.

I. THEMES – *Human Environment Interaction; Characteristics of Place*

II. LOCATE

A. Continents
1. North America
2. South America
3. Africa
4. Eurasia
5. Australia

B. Bodies of Water
1. Atlantic Ocean
2. Pacific Ocean
3. Indian Ocean
4. Mediterranean Sea
5. Red Sea
6. Persian Gulf
7. Arabian Sea
8. Yellow Sea
9. Bay of Bengal
10. South China Sea
11. North Sea
12. Baltic Sea
13. Caribbean Sea
14. Gulf of Mexico
15. Strait of Malacca
16. Strait of Hormuz
17. Strait of Gibraltar

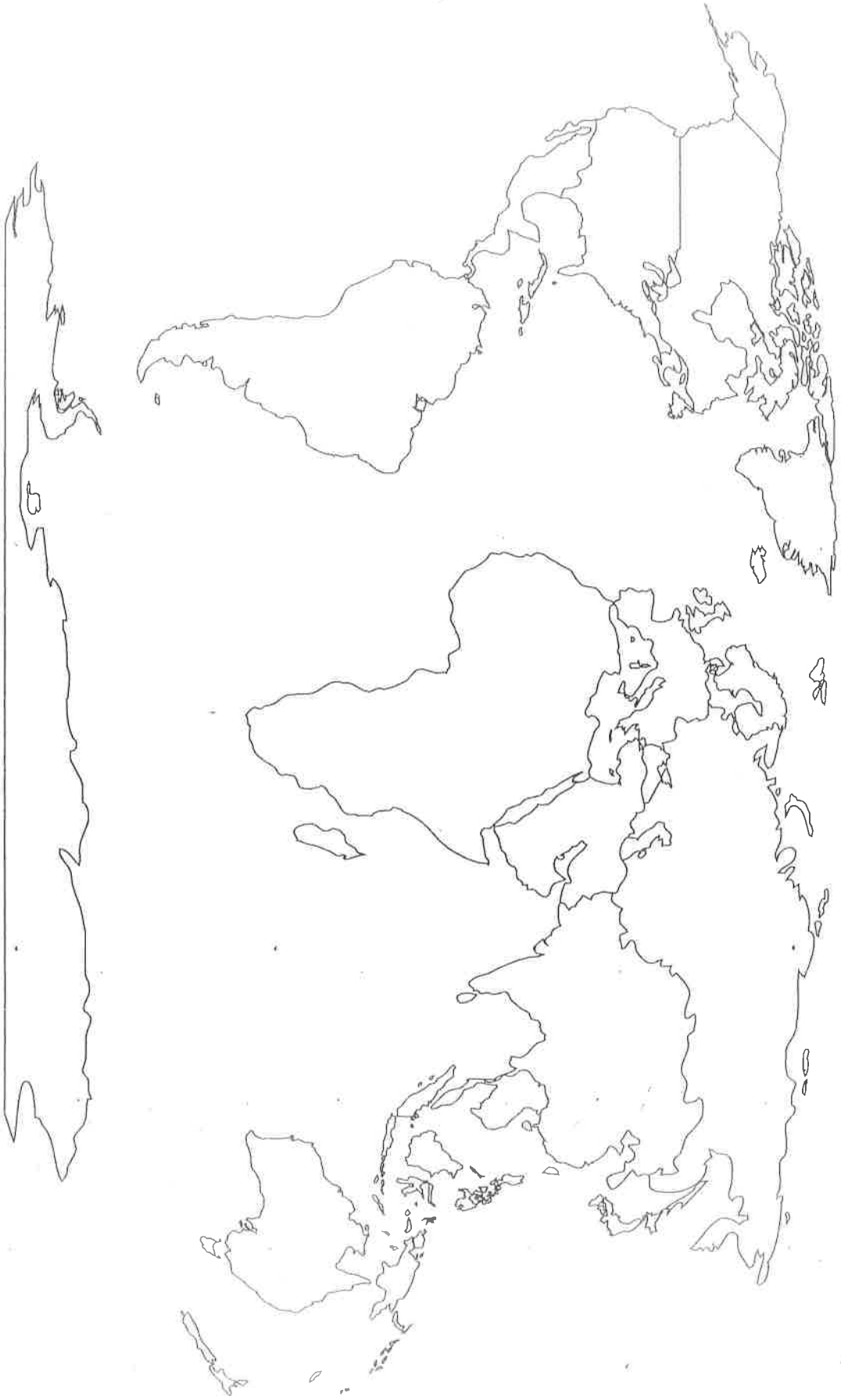
C. Physical Features
1. Himalayan Mountains
2. Caucasus Mountains
3. Hindu Kush Mountains
4. Sahara
5. Arabian Desert
6. Ordos Region
7. Thar Desert
8. Andes
9. Eurasian Steppe
10. Alps and Pyrenees
11. Northern Indian Plain
12. Anatolia
13. Ethiopian Highlands

D. Islands
1. East Indies
2. West Indies
3. New Guinea
4. Madagascar
5. Japanese home islands
6. British Isles
7. Philippine Archipelago

III. IDENTIFY AND LOCATE

A. Historical Regions
1. Southwest Asia
2. Mesoamerica
3. Indian Subcontinent
4. European Subcontinent
5. Central Asia
6. The Sahel
7. Indian Ocean Trade Network
8. Monsoon Wind Patterns
9. The Deccan
10. Indo-China

B. Cultural Hearths
1. Fertile Crescent
2. Mesopotamia
3. Tigris & Euphrates Rivers
4. Nile River Valley
5. Indus River Valley
6. Ganges River
7. Huang He
8. Yangtze River
9. Yucatan Peninsula
10. Mississippi, Ohio River Valleys



Directions: On a separate piece of paper, research each of these people, places, and things. Explain each in three to five sentences. After each answer, write down the internet source that you used.

Theme 1: Environment

1. Migrations of Bantu-Speakers
2. Domestication of plants and animals

Theme 2: Culture

1. Monotheism
2. Vedic Age
3. Confucianism
4. Daoism
5. Aristotle
6. Neo-Confucianism

Theme 3: Governance

1. Mandate of Heaven
2. The Maya
3. Legalism
4. Bureaucracy of Merit
5. Caeseropapism
6. Feudalism

Theme 4: Economic Systems

1. Long Distance Trade
2. Silk Road
3. Hemispheric Trading Zone

Theme 5: Social Interactions

1. Stratified Patriarchal Society

2. Caste System

Theme 6: Technology and Innovation

1. Writing
2. The Grand Canal
3. Plow

Herodotus: Xerxes at the Hellespont (mid 5th Century BCE)

Whereas many Middle Eastern peopleswelcomed the advent of the Persian Empire, the Greeks viewed their own victories over the the Persians as making possible the very continuance of their civilization. The army of Darius was defeated at the Battle of Marathon in 490 BCE and that of Xerxes I at Salamis in 486 BCE. The Greeks considered their poleis many of them democracies as infinitely superior to the absolute monarchy of Persia. Europeans have traditionally maintained that if these battles had not been won, history would have been utterly changed, with Europe falling under the sway of Eastern despotism. Whether or not this theory is true can never be known; but the theory itself helped to shape centuries of European hostility to and contempt for the nations of the Middle East. Part of that contempt is expressed in the following story, in which the great Xerxes is depicted by the Greek historian Herodotus as a superstitious fool and a bloodthirsty tyrant. His massive army is preparing to cross the narrow strait (the Hellespont, now in Turkey) which separated Asia from Europe.

What incidents described below depict Xerxes as superstitious? As tyrannical?

They then began to build bridges across the Hellespont from Abydos to that headland between Sestus and Madytus, the Phoenicians building one of ropes made from flax, and the Egyptians building a second one out of papyrus. From Abydos to the opposite shore it is a distance of almost two-thirds of a mile. But no sooner had the strait been bridged than a great storm came on and cut apart and scattered all their work.

Xerxes flew into a rage at this, and he commanded that the Hellespont be struck with three hundred strokes of the whip and that a pair of foot-chains be thrown into the sea. It's even been said that he sent off a rank of branders (1) along with the rest to the Hellespont! He also commanded the scourgers to speak outlandish and arrogant words: "You hateful water, our master lays his judgement on you thus, for you have unjustly punished him even though he's done you no wrong! Xerxes the king will pass over you, whether you wish it or not! It is fitting that no man offer you sacrifices, (2) for you're a muddy and salty river!" In these ways he commanded that the sea be punished and also that the heads be severed from all those who directed the bridging of the Hellespont.

And this scourging was done by those appointed to this graceless honor, and other builders were chosen. The bridging was done in the following way: fifty-oared ships and triremes were set side by side, about three hundred and sixty to form the Euxinian bridge, and about three hundred and fourteen to form the other bridge, all of them at right angles to the Pontus and parallel to the Hellespont, thus taking off some of the tension from the ropes. Once the ships were alongside one another, they released huge anchors, both from the end near the Pontus because of the winds blowing from that sea, and on the other end towards the west and the Aegean because of the western and southern winds. A passage was left in the opening of the fifty-oared ships and triremes in order that, if he wished to go into or out of the Pontus, he could pass through in a small ship. Having done all this, they stretched

ropes from the land and twisted them with wooden pulleys, and they did not keep each separate, but assigned two flaxen cables and four papyrus cables for each bridge. Each type of cable was thick and comely, but the report goes that the flaxen cables were heavier, a single yard weighing over 100 pounds. (3) When the sea was bridged, wooden timbers equal to the breadth of the floating ships were felled and were laid on the stretched cables, and laying them alongside one another they tied them fast. Having done this, they put down brushwood, laying it on the timbers, and they put down earth on top of the brushwood, stamping it down and building a fence on the earth on each side in order that the beasts of burden and the horses would not be frightened by the sea flowing beneath them.

When they had built the bridges, the work around Athos, and the dikes around the mouths of the canals, these built because of the sea breaking on the shore which would silt up the mouths of the canals, and these canals being reported as completely finished, the army then and there prepared to winter and, when spring came, was ready and set forth to Abydos from Sardis. When they had started to set forth, the sun eclipsed itself and was not to be seen in its place in the heavens, even though the sky was unclouded and as clear as can be, so that the day turned to night. When Xerxes perceived this he became anxious, and he asked the Magians to clarify what this omen meant. These said that the god, Pythian Apollo, was foreshowing to the Greeks the eclipse of their city, for the sun was a prophet to the Greeks, as the moon was to them. Hearing that, Xerxes' mood became exceedingly sunny and he continued the march.

As he marched out the army, Pythias the Lydian, dreading the heavenly omen and encouraged by the gifts given to him by Xerxes, came up to Xerxes and said, "Master, I wish to ask a favor of you, which would be a small favor for you to render, but would be a great favor for me to receive." Xerxes, thinking that he knew everything Pythias could ask for, answered that he would grant the favor and asked him to proclaim what it was he wished. "Master, it happens that I have five sons, and they are all bound to soldier for you against the Greeks. I pray you, king, that you have pity on one who has reached my age and that you set free one of my sons, even the oldest, from your army, so that he may provide for me and my possessions. Take the other four with you, and may you return having accomplished all you intended."

Xerxes flew into a horrible rage and replied, "You villainous man, you have the effrontery, seeing me marching with my army against the Greeks, with my sons and brothers and relatives and friends, to remind me of your son, you, my slave, who should rather come with me with your entire household, including your wife! You may now be certain of this, that since the spirit lives in a man's ears, hearing good words it fills the body with delight, when it hears the opposite it swells up. When you at one time performed well and promised more, you had no reason to boast that you outperformed your king in benefits; and now that you have turned most shameless, you shall receive less than what you deserve. You and four of your sons are saved because of your hospitality; but one of your sons, the one you most desire to hold your arms around, will lose his life!" Having answered thus, he commanded those charged to accomplish this to find the eldest of Pythias's sons and cut him in half, and having cut him in two to set one half of his corpse on the right side of the road and the other on the left side, and between these the army moved forth.

(1) Bodies of water were routinely treated as gods, and offered sacrifices.

(2) Men with hot branding irons.

(3) Literally: "18 1/2 inches weighing about 57 3/4 pounds."

Read the selection: "**Herodotus: Xerxes at the Hellespont**" and then answer the following questions.

Summary	What is the main topic, subject or idea of the document?	
Occasion	Where and when was the document produced?	
Audience	For whom was the document written? How might an audience have received this document and why?	
Purpose	Why was the document produced? What did the author hope to accomplish through his words? What does the author hope to elicit from the audience, think, or feel?	
Point of View	What perspective does the writing address? What does the writer believe?	
Speaker	Who is the speaker? Is he more or less credible? Why or why not?	
Form	What is the format? (letter, speech, etc.)	

The Death of Socrates

Socrates opposed the Sophists, arguing that there are absolute, transcultural standards of right and wrong, good and bad. He argued (as in the first passage below) that once we recognize what is truly good, we will act in accord with that knowledge--hence his claim that "the virtues are a kind of knowledge." He also firmly believed (as shown in the second passage) that the cosmos is grounded in goodness, hence that a good person cannot suffer unduly and that death is not something to be feared. Plato recounts the last hours of Socrates' life in a moving dialogue. This is the end of his final speech, just after he had been condemned to death by the citizens of Athens, his home town. The method of execution was that the condemned should drink a cup of hemlock, a not uncommon mode of execution.

What reasons does Socrates give for not fearing death? Why is Socrates so little concerned with how his body is to be buried?

Now as you see there has come upon me that which may be thought, and is generally believed to be, the last and worst evil. But the oracle made no sign of opposition . . . I regard this as a proof that what has happened to me is a good, and that those of use who think that death is an evil are in error . . . . Let us reflect in another way, and we shall see that there is great reason to hope that death is a good, for one of two things:--either death is a state of nothingness and utter unconsciousness, or, as men say, there is a change and migration of the soul from this world to another. Now if you suppose that there is no consciousness, but a sleep like the sleep of him who is undisturbed even by the sight of dreams, death will be an unspeakable gain. . . . Now if death is like this, I say that to die is gain; for eternity is then only a single night. But if death is a journey to another place, and there, as men say, all the dead are, what good, O my friends and judges, can be greater than this? . . . What would not a man give if he might converse with Orpheus and Musaeus and Hesiod and Homer? Nay, if this be true, let me die again and again. . . . Above all, I shall be able to continue my search into true and false knowledge; as in this world, so also in that; I shall find out who is wise, and who pretends to be wise, and is not. . . . The hour of departure has arrived, and we go our ways--I to die, and you to live. Which is better God only knows.

The Death of Socrates

Then he turned to us, and added with a smile: "I cannot make Crito believe that I am the same Socrates who has been talking and conducting the argument; he fancies that I am the other Socrates whom he will soon see, a dead body--and he asks, How shall he bury me? And though I have spoken many words in the endeavor to show that when I have drunk the poison I shall leave you and go to the joys of the blessed--these words of mine, with which I was comforting you and myself, have had, as I perceive, no effect upon Crito. And therefore I want you to be surety for me to him how, as at the trial he was surety to the judges for me: but let the promise be of another sort; for he was surety for me to the judges that I would remain, and you must be my surety to him that I shall not remain, but go away and depart; and then he will suffer less at my death, and not be grieved when he sees my body being burned or buried. I would not have him sorrow at my hard lot, or say at the burial, Thus we lay out Socrates, or Thus we follow him to the grave or bury him; for false words are not only evil in themselves, but they infect the soul with evil. Be of good cheer then, my dear Crito, and say that you are burying my body only, and do with that whatever is usual, and what you think best."

When he had spoken these words, he arose and went into a chamber to bathe; Crito followed him and told us to wait. So we remained behind, talking and thinking of the subject of discourse, and also of the greatness of our sorrow; he was like a father of whom we were being bereaved, and we were about to pass the rest of our lives as orphans. When he had taken the bath his children were brought to him (he had two young sons and an elder one); and the women of his family also came, and he talked to them and gave them a few directions in the presence of Crito; then he dismissed them and returned to us.

Now the hour of sunset was near, for a good deal of time had passed while he was within. When he came out, he sat down with us again after his bath, but not much was said. Soon the jailer, who was the servant of the eleven, entered and stood by him, saying: "To you, Socrates, whom I know to be the noblest and gentlest and best of all who ever came to this place, I will not impute the angry feelings of other men, who rage and swear at me, when, in obedience to the authorities, I bid them drink the poison--indeed, I am sure that you will not be angry with me; for others, as you are aware, and not I, are to blame. And so fare you well, and try to bear lightly what must needs be--you know my errand." Then bursting into tears he turned away and went out.

Socrates looked at him and said: "I return your good wishes, and will do as you bid." Then turning to us, he said, "How charming the man is: since I have been in prison he has always been coming to see me, and at times he would talk to me, and was as good to me as could be, and now see how generously he sorrows on my account. We must do as he says, Crito; and therefore let the cup be brought, if the poison is prepared; if not, let the attendant prepare some."

"Yet," said Crito, "the sun is still upon the hilltops, and I know that many a one has taken the draught late, and after the announcement has been made to him, he has eaten and drunk, and enjoyed the society of his beloved; do not hurry--there is time enough."

Socrates said: "Yes, Crito, and they of whom you speak are right in so acting, for they think that they will be gainers by the delay; But I am right in not following their example, for I do not think that I should gain anything by drinking the poison a little later; I should only be ridiculous in my own eyes for sparing and saving a life which is already forfeit. Please then to do as I say, and not to refuse me."

Crito made a sign to the servant, who was standing by; and he went out, and having been absent for some time, returned with the jailer carrying the cup of poison. Socrates said: "You, my good friend, who are experienced in these matters, shall give me directions how I am to proceed."

The man answered: "you have only to walk about until your legs are heavy, and then to lie down, and the poison will act."

At the same time he handed the cup to Socrates, who in the easiest and gentlest manner, without the least fear or change of color or feature, looking at the man with all his eyes, . . . as his manner was, took the cup and said: "What do you say about making a libation out of this cup to any god? May I, or not?"

The man answered: "We only prepare, Socrates, just so much as we deem enough."

"I understand," he said; "but I may and must ask the gods to prosper my journey from this to the other world--even so--and so be it according to my prayer.

Then raising the cup to his lips, quite readily and cheerfully he drank off the poison. And hitherto most of us had been able to control our sorrow; but now when we saw him drinking, and saw too that he had finished the draught, we could

not longer forbear, and in spite of myself my own tears were flowing fast; so that I covered my face and wept, not for him, but at the thought of my own calamity in having to part from such a friend. Nor was I the first; for Crito, when he found himself unable to restrain his tears, had got up, and I followed; and at that moment, Apollodorus, who had been weeping all the time, broke out in a loud and passionate cry which made cowards of us all.

Socrates alone retained his calmness: "What is this strange outcry?" he said. "I sent away the women mainly in order that they might not misbehave in this way, for I have been told that a man should die in peace. Be quiet then, and have patience."

When we heard his words we were ashamed, and refrained our tears; and he walked about until, as he said, his legs began to fail, and then he lay on his back, according to the directions, and the man who gave him the poison now and then looked at his feet and legs; and after a while he pressed his foot hard, and asked him if he could feel; and he said, "No;" and then his leg, and so upwards and upwards, and showed us that he was cold and stiff. And he felt them himself, and said: "When the poison reaches the heart, that will be the end."

He was beginning to grow cold about the groin, when he uncovered his face, for he had covered himself up, and said--they were his last words--he said: "Crito, I owe a cock to Asclepius; (1) will you remember to pay the debt?

"The debt shall be paid," said Crito; "is there anything else?"

There was no answer to this question; but in a minute or two a movement was heard, and the attendants uncovered him; his eyes were set, and Crito closed his eyes and mouth.

Such was the end . . . of our friend; concerning whom I may truly say, that of all the men of his time whom I have known, he was the wisest and justest and best.

Translated by Banjamin Jowett (1892)

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(1) The god of health and medicine.

Read the selection: **"The Death of Socrates"** and then answer the following questions.

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