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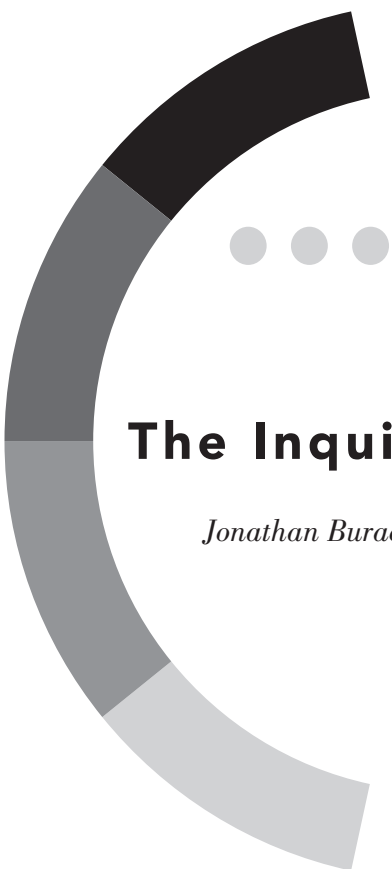
**The Inquiry Arc** in World History

# The Early Modern Age

*Jonathan Burack*

MindSparks

# The Early Modern Age



## **The Inquiry Arc** in World History

*Jonathan Burack*

**MindSparks®**

CULVER CITY, CALIFORNIA

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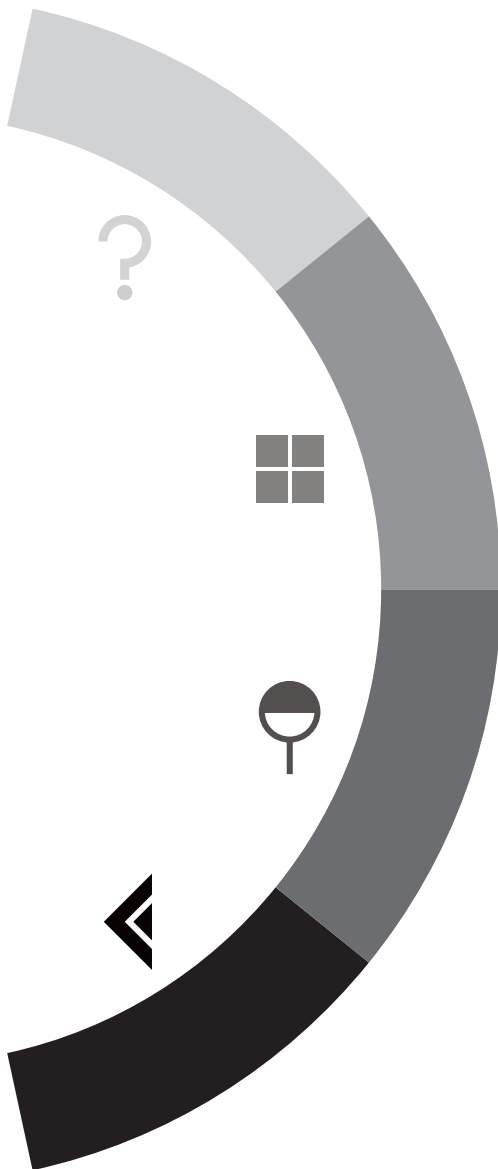
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### C3 Framework

This book is based primarily on the College, Career, and Civic Life (C3) Framework for Social Studies Standards. This C3 Framework is an effective tool offering guidance and support for rigorous student learning. The assignments encourage students to be active participants in learning and to explore the parts of history that they find most compelling. Central to the C3 Framework and our use of it is its Inquiry Arc—a set of four interrelated dimensions of informed inquiry in social studies. The lessons in this book are based on all four dimensions of the C3 Inquiry Arc. While the C3 Framework analyzes each of the four dimensions separately, they are not entirely separable in practice—they each interact in dynamic ways. As a result, the lessons combine some or all of the dimensions in various ways.



### Four Dimensions of the Inquiry Arc

#### 1 Developing compelling and supporting questions and planning inquiries

Questions shape social studies inquiries, giving them broader meaning and motivating students to master content and engage actively in the learning process.

#### 2 Applying disciplinary concepts and tools

These are the concepts and central ideas needed to address the compelling and supporting questions students pose. The C3 Framework stresses four subject fields: history, civics, economics, and geography. Each lesson addresses all of these disciplines.

#### 3 Evaluating sources and using evidence

The purpose of using primary and secondary sources as evidence is to support claims and counterclaims. By assessing the validity and usefulness of sources, including those that conflict with one another, students are able to construct evidence-based explanations and arguments.

#### 4 Communicating conclusions and taking informed action

While this may take the form of individual essays and other writing assignments, these lessons stress other kinds of individual and collaborative forms of communication, including debates, policy analyses, video productions, diary entries, and interviews. Meaningful forms of individual or collaborative civic action are also incorporated into each lesson.

### **How to Use This Book**

This book offers you the chance to implement the entire C3 Inquiry Arc in brief, carefully structured lessons on important topics in world history. Each lesson is driven by a central compelling question, and disciplinary supporting questions are provided. Each lesson asks students to apply understandings from all of the C3 disciplines—history, civics, economics, and geography—and each lesson includes individual and group tasks in an integrated way.

Each lesson also includes an introductory essay, detailed teaching instructions, a packet of primary and secondary sources, and the handouts needed to implement the lesson's assignments. Rubrics for student evaluation and sources for further study are also provided. The teaching instructions suggest a time frame for completion of each lesson, but the assessments can easily be adapted to fit into any lesson plan.

Each lesson is aligned with several C3 Framework standards and Common Core State Standards. The College and Career Readiness Anchor Standards for Literacy emphasize the reading and information texts, making these lessons ideal for integration into English Language Arts instruction.



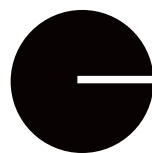
**History**



**Civics**



**Economics**



**Geography**



# Martin Luther's Reformation

*Was Luther a "Revolutionary" Figure?*



## Overview

### Introduction

The Protestant Reformation split communities, turned prince against prince, and sparked a century of bitter religious warfare. Martin Luther began the Reformation as an effort to reform Christian teaching, liturgy, and church organization. That was what Reformation leaders themselves focused on during this period. However, the changes it brought were much deeper and more wide-ranging than that. Was the Reformation a truly revolutionary upheaval in its impact on thought and society? That is the compelling question this lesson will focus on. Students will work with nine primary sources and a secondary source that form the core content for tasks that will help them answer the unit's compelling question.

### Objectives

Students will work individually and in small groups to respond in a meaningful way to a compelling question about the Reformation. They will apply discipline-specific background knowledge, use scaffolding, and engage in instructional activities to interpret sources before presenting their ideas to the class.

### C3 Standards Addressed by This Lesson

- ◆ **D1.4.6-8. D1.4.6-8.** Explain how the relationship between supporting questions and compelling questions is mutually reinforcing.
- ◆ **D1.5.6-8.** Determine the kinds of sources that will be helpful in answering compelling and supporting questions, taking into consideration multiple points of view represented in the sources.
- ◆ **D2.HIS.5.6-8.** Explain how and why perspectives of people have changed over time.
- ◆ **D2.HIS.11.6-8.** Use other historical sources to infer a plausible maker, date, place of origin, and intended audience for historical sources where this information is not easily identified.
- ◆ **D2.HIS.12.6-8.** Use questions generated about multiple historical sources to identify further areas of inquiry and additional sources.
- ◆ **D2.HIS.16.6-8.** Organize applicable evidence into a coherent argument about the past.
- ◆ **D2.CIV.8.6-8.** Analyze ideas and principles contained in the founding documents of the United States, and explain how they influence the social and political system.
- ◆ **D2.ECO.7.6-8.** Analyze the role of innovation and entrepreneurship in a market economy.
- ◆ **D2.GEO.5.6-8.** Analyze the combinations of cultural and environmental characteristics that make places both similar to and different from other places.
- ◆ **D2.GEO.6.6-8.** Explain how the physical and human characteristics of places and regions are connected to human identities and cultures.
- ◆ **D3.1.6-8.** Gather relevant information from multiple sources while using the origin, authority, structure, context, and corroborative value of the sources to guide the selection.
- ◆ **D3.2.6-8.** Evaluate the credibility of a source by determining its relevance and intended use.
- ◆ **D3.3.6-8.** Identify evidence that draws information from multiple sources to support claims, noting evidentiary limitations.
- ◆ **D3.4.6-8.** Develop claims and counterclaims while pointing out the strengths and limitations of both.
- ◆ **D4.1.6-8.** Construct arguments using claims and evidence from multiple sources, while acknowledging the strengths and limitations of the arguments.

- ◆ **D4.3.6-8.** Present adaptations of arguments and explanations on topics of interest to others to reach audiences and venues outside the classroom using print and oral technologies (e.g., posters, essays, letters, debates, speeches, reports, and maps) and digital technologies (e.g., internet, social media, and digital documentary).
- ◆ **D4.6.6-8.** Draw on multiple disciplinary lenses to analyze how a specific problem can manifest itself at local, regional, and global levels over time, identifying its characteristics and causes, and the challenges and opportunities faced by those trying to address the problem.

### Common Core Anchor Standards Addressed by This Lesson

- ◆ **CCSS.ELA-LITERACY.CCRA.R.1.** Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.
- ◆ **CCSS.ELA-LITERACY.CCRA.R.2.** Determine central ideas or themes of a text and analyze their development; summarize the key supporting details and ideas.
- ◆ **CCSS.ELA-LITERACY.CCRA.R.6.** Assess how point of view or purpose shapes the content and style of a text.
- ◆ **CCSS.ELA-LITERACY.CCRA.R.9.** Analyze how two or more texts address similar themes or topics in order to build knowledge or to compare the approaches the authors take.
- ◆ **CCSS.ELA-LITERACY.CCRA.W.7.** Conduct short as well as more sustained research projects based on focused questions, demonstrating understanding of the subject under investigation.
- ◆ **CCSS.ELA-LITERACY.CCRA.SL.1.** Prepare for and participate effectively in a range of conversations and collaborations with diverse partners, building on others' ideas and expressing their own clearly and persuasively.



## Teaching Instructions

### Compelling Question

Was the Reformation a truly revolutionary upheaval in its impact on thought and society?

### Preparation

Provide all students with a copy of the Introductory Essay. Assign this reading as homework. In addition, assign all relevant parts of your course textbook or other basic reading material. Remind students to keep the compelling question for the lesson in mind as they read.



Asking Questions about the Reformation.

*This part of the lesson stresses Dimensions 1 and 2 of the C3 Framework*

### Day One

1. Briefly discuss the Introductory Essay in class and address any initial questions students may have.
2. Distribute the How to Analyze a Primary Source handout. Review each suggestion with the class and remind students to refer to the handout as they read the primary sources in this lesson.
3. Divide the class into four small groups. Each group will focus its work on one of the four basic disciplines identified in Dimension 2 of the C3 Framework—history, civics, economics, or geography. As they work, the groups should keep in mind the lesson's overall compelling question. However, for Day One and Day Two, each group will work mainly with a second compelling question—one related specifically to its assigned discipline.
4. Provide each group with one copy of its discipline-specific Assignment Sheet. Give each student a copy of all the sources for this lesson. Each group may share a primary and secondary source packet, if necessary.
5. Have students complete the Day One section of their Assignment Sheets. The objective for Day One is for groups to read three sources, and then formulate one supporting question about each of those sources. The supporting questions should be recorded in the spaces provided on the Assignment Sheet.



Applying Disciplinary Concepts and Evaluating Sources and Evidence

*This part of the lesson stresses Dimensions 2 and 3 of the C3 Framework*

### Day Two

6. Students will return to their previously assigned groups and formulate a claim addressing their group's compelling question. After reading the remaining seven sources, they will select one that supports their claim.

7. Using the evidence gathered from the sources, each group will then prepare a brief five- to ten-minute presentation about the Reformation from its disciplinary perspective. The presentation can be in the form of an oral report, a debate among group members, a PowerPoint, or a related type of presentation. Allow time for students to prepare by discussing and debating topics among themselves.

### **Day Three**

8. Each group will deliver its presentation. Allow time for class discussion following each presentation, and for a final effort to answer the central compelling question for the lesson.



### **Communicating Results and Taking Action**

*This part of the lesson stresses Dimension 4 of the C3 Framework*

Students will complete a final project that expresses an understanding of the topic and responds clearly to the lesson's central compelling question. The project may be completed in groups, but students should be evaluated individually.

Distribute the Communicating Results and Taking Action handout, and decide whether you will assign the projects or allow students to form groups and choose tasks on their own. Set a reasonable deadline. Students should review the Reformation Rubric so they can understand how their performance will be evaluated. The projects are summarized below.

### **Communicating Results**

- ◆ At the Diet of Worms in 1521, Luther refused to give up his own beliefs. Ask students to read his statement there (Primary Source 1.4). Luther's idea was that to be truly free a person must obey something—one's own conscience, or one's ideas about right and wrong. In other words, being free and being controlled by duty are one and the same. Have students write a brief essay on this statement. Have them rephrase the statement in their own words and explain why they do or do not agree with it. Encourage them to include one or two examples of what they think it means to be free. Read and discuss some of these essays in class.
- ◆ Have students reread Primary Sources 1.6 and 1.7. Each student should then write two letters. The first letter should be from a peasant leader in Germany who agrees with the Twelve Articles (Primary Source 1.6) and supports its main points. That letter should be to Luther. It should express the peasant's views about Luther's statement in Primary Source 1.7. The second letter should be from Luther responding fully to the first letter.
- ◆ Separate students into small groups. Ask each group to discuss Primary Source 1.5, an engraving from a pamphlet about Luther's conflict with the Catholic Church. The group's task is to discuss how accurate this engraving is in depicting the social conflicts underlying Luther's Reformation. The group should prepare a brief presentation to the class explaining its views. The presentation should make direct reference to at least three other sources for this unit. Have the groups deliver their presentations and discuss them with the class.

*Taking Action*

- ◆ Martin Luther was a good example of an ordinary person defying the most powerful leaders of his day. In recent times, several people have taken stands against powerful leaders or governments in similar ways. Separate students into small groups. Each group's task is to learn more about one of the following people and compare their actions to what Luther did: Lech Walesa, Martin Luther King Jr., Susan B. Anthony, Andrei Sakharov, or Mohandas Gandhi. Have students use PowerPoint or other presentation software to create brief group presentations on the figure they studied. The presentation should summarize that figure's key accomplishments, and it should compare and/or contrast that figure to Martin Luther. Each group should discuss its presentation with the class or with a wider group of students in the school.
- ◆ Based on the work in the previous assignment, use social media (Twitter, Facebook, etc.) to share these group presentations with others. Invite people contacted in this way to comment and offer their own thoughts about these or other recent figures who might be compared with Luther in this way.

## Introductory Essay

# *Martin Luther's Reformation*



*Martin Luther*

The Protestant Reformation split communities. It turned prince against prince. It sparked a century of bitter religious warfare. It began as an effort to reform Christian teaching, liturgy, and church organization. That was what Reformation leaders themselves focused on during this period. However, the changes it brought were much deeper and more wide-ranging than that. Was the Reformation a truly revolutionary upheaval in its impact on thought and society?

Martin Luther did not intend to spark revolutionary change in 1517, when he issued his famous *Ninety-five Theses* in Wittenberg, Germany. The theses attacked certain practices of the Catholic Church, but Luther was not rejecting the Church's authority entirely. He wanted to reform it, not do away with it. It is true that he was disgusted by the lavish ways of the popes in Rome. To a simple monk from northern Germany such as Luther, Rome's Renaissance art and pomp seemed mired in sin and corruption. Luther was appalled at the popes and bishops for buying and selling church offices. His anger was directed at first to the sale of indulgences to raise funds for the Church. The Church said the purchaser of an indulgence could reduce or cancel his punishment in purgatory for sins committed in this life. A person could even buy an indulgence for a dead relative.

To Luther, indulgences were one example of all that was wrong with the Catholic Church. In Luther's view, a sinner seeking an indulgence was trying to bargain with God for salvation. Luther saw all forms of such bargaining as a great evil. They were examples of the idea that "works"—what a person does in this life—can win salvation in the next. By "works," Luther meant any sort of human effort, from doing charitable acts to performing Church sacraments and rituals. In his view, no matter how worthy these were, they could never buy God's favor. It was an insult to God to think they could; it was to suggest God was not in control.

Instead, Luther said a firm faith in Jesus Christ provided salvation. As he put it, "Man is justified by faith alone." (*Justified* here means made "just" by an act of God and thereby freed from guilt for sin.) Luther did not mean that good works were unimportant, or that a person with faith could just be selfish and do no good. Instead, he said a firm faith, granted by God alone, would lead a person to do good works gladly. He would not do them to win salvation but because his faith was strong.

Church officials saw Luther as a dangerous heretic. In 1520, Pope Leo X threatened to excommunicate Luther. Luther defied both the pope and



Pope Leo X

Emperor Charles V. He could do that because he was protected by the Elector of Saxony, a powerful German prince. With the help of the recently invented printing press, Luther's ideas spread rapidly throughout Europe. The German princes often backed Luther to limit the emperor's power, gain control over some of the Catholic Church's vast land holdings, or check the Church's power to appoint bishops and other Church officials within each prince's territory. Luther came to rely on the backing of these princes.

Meanwhile, poor peasants had other reasons for liking Luther. His concept of a "priesthood of all believers" seemed to support ordinary people protesting the powerful landed nobles, bishops, and princes. When German peasants rose in revolt in 1524, many of them looked to Luther for support. However, Luther opposed violent struggles for radical political or economic change. Instead, he called on the princes to put down the peasant rebels ruthlessly.

Luther's stress on the inner faith and conscience of each individual opened the way for all sorts of attacks on authority. Other Reformation thinkers soon disputed Luther's ideas about theology, church government, and politics. Christianity split into fragments as various new sects arose—such as the radical Anabaptists, the followers of John Calvin, and the various dissenters in England who opposed King Henry VIII's moderate version of the Reformation. In time, the Reformation gave greater power to secular princes and kings over that of the Catholic Church. A new order of more independent nation-states emerged from the religious conflicts and warfare the Reformation triggered. Did Luther's spark ignite a Europe-wide social and intellectual revolution? Did a whole new social and political order emerge from this upheaval? These are key questions historians ask about the Reformation. The sources in this booklet should help you discuss, debate, and try to answer them.

*Image Sources:* Lucas Cranach the Elder, *Martin Luther*, 1529, courtesy of St. Anne's Church.  
Raphael, detail of *Portrait of Pope Leo X and His Cousins, Cardinals Giulio de' Medici and Luigi de' Rossi*, 1518–1519, courtesy of Uffizi Gallery





## History Group

GROUP MEMBERS:

## *Martin Luther's Reformation*

Your group's task is to explore history issues related to the Reformation. A disciplinary compelling question is provided, and you will work from there to develop and answer supporting questions based on primary sources. Follow the steps to complete the task.

### Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

What is a social revolution, and was Martin Luther's Reformation a social revolution? Why or why not?
3. Read and discuss Primary Sources 1.5, 1.6, and 1.7.
4. Read and discuss the following background information. Use the information to help complete the handout.

By 1500, discontent was rising among the poor peasants in parts of German-speaking Europe. In the German Peasants War of 1524–25, the peasants rose up against lesser nobles and other local rulers. These lesser nobles themselves faced difficult times as more powerful princes gained land and power. The old feudal system was breaking down. In that system, peasants and landowning nobles each had rights and duties they owed the other. By 1500, the peasants faced increasing taxes and other new burdens. They believed that many of their rights were being taken away. An ancient order seemed to be passing.

The peasants also resented landholding Catholic bishop-princes and monasteries. Many peasants were inspired by Luther and other Reformation thinkers. Some turned to religious radicals who promised drastic social change. A few radicals said the “end times” (when Christ would return) were near. Bands of peasants began attacking wealthy landowners and burning convents and monasteries. The upheaval was as much a religious revolt as a social and political one. Luther was sympathetic to



the peasants at first. However, he turned against them when widespread violence erupted. In the end, the uprisings were crushed. Some historians estimate over 100,000 people died in the upheaval.

5. Each group member should develop some supporting questions about the primary sources your group has been asked to discuss. Use the background information above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each primary source and record those questions here.

Primary Source 1.5

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Primary Source 1.6

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Primary Source 1.7

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### Day Two

6. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

What is a social revolution, and was Martin Luther's Reformation a social revolution? Why or why not?

State your group's claim here:

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7. From the remaining seven sources for this lesson, choose one additional source that your group believes can help support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

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Reason for choosing this source:

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8. Prepare a brief five- to ten-minute presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or to create an outline of your group's presentation.



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GROUP MEMBERS:

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## *Martin Luther's Reformation*

Your group's task is to explore the civics issues related to the Reformation. A compelling question is provided, and you will work from there to develop and answer supporting questions based on primary sources. Follow these steps to complete the task.

### Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

Some say the Reformation led to a new respect for individual liberty and freedom of conscience. Others say it made each religious group more intolerant of all the others. With which view do you agree more? Why?

3. Read and discuss Primary Sources 1.4, 1.8, and 1.9.
4. Read and discuss the following background information. Use the information to help complete the handout.

Luther insisted on standing up for what he believed in. But neither he nor most Protestant reformers or rulers gave that right to other believers (nor did many Catholic Church leaders or rulers). In 1568, for example, the mostly Protestant Dutch revolted against Catholic Spain, the country that controlled their lands. In 1573, Spanish forces ended a long siege of the city of Haarlem and executed many Protestants. The St. Bartholomew's Day massacre took place on August 24, 1572, in Paris. It triggered an outpouring of hatred against Protestants (called Huguenots). In the days following, 3,000 Huguenots were killed in Paris. Several thousands more were killed elsewhere in France. It was not until 1598, with the Edict of Nantes, that Huguenots received limited toleration. However, King Louis XIV canceled this in 1685.

The Thirty Years' War (1618–1648) may have been the high point of religious conflict. It mostly pitted Protestant nations against Catholic nations. (However, Catholic France allied with some Protestant nations

against the Catholic Hapsburgs of Spain and Germany.) The war may have led to the deaths of one-third of the population of the German lands. It left Europe exhausted. A slowly growing belief in religious toleration then began to set in. It still took a long time to gain widespread acceptance.

5. Each group member should develop some supporting questions about the primary sources your group has been asked to discuss. Use the background information above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each primary source and record those questions here.

Primary Source 1.4

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Primary Source 1.8

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Primary Source 1.9

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### **Day Two**

6. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

Some say the Reformation led to a new respect for individual liberty and freedom of conscience. Others say it made each religious group more intolerant of all the others. With which view do you agree more? Why?

State your group's claim here:

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7. From the remaining seven sources for this lesson, choose one additional source that your group believes can help support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

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Reason for choosing this source:

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8. Prepare a brief five- to ten-minute presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or to create an outline of your group's presentation.



## Economics Group

GROUP MEMBERS:

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### *Martin Luther's Reformation*

Your group's task is to explore the economics issues related to the Reformation. A compelling question is provided. You will work from there to develop and answer supporting questions based on primary sources. Follow these steps to complete the task.

#### Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

“The Reformation unleashed changes that had more to do with economics than with religion.” Explain why you do or do not agree with this statement.
3. Read and discuss Primary Sources 1.1, 1.5, and 1.6.
4. Read and discuss the following background information. Use the information to help complete the handout.

In the early 1900s, the German sociologist Max Weber wrote *The Protestant Ethic and the Spirit of Capitalism*. He argued that the Reformation fueled Europe's rapid economic growth after 1500. It did this by changing attitudes and values. Protestantism criticized much of the Church's luxury and pomp. It rejected elaborate Church ceremony. It harshly opposed the supposedly idle life of the monks and nuns. It found dignity in ordinary labor. It emphasized each person's calling in this life to produce things of value. It promoted a strong work ethic and individual responsibility. In Weber's view, this led to a new surge of commerce, industry, and financial growth. He said this was especially so in Northern European states where Protestantism was strongest—England and the Netherlands, in particular.

Not all economists back Weber's thesis. Some say that places where Protestantism was strong did not always undergo rapid economic growth. In terms of specific locations, the Weber thesis does not always fit the facts. Yet, that may not settle the issue. A general spiritual shift did occur

during the Protestant Reformation. It did stress the importance of work, planning, and self-denial. And several Protestant nations did lead the way in commerce, exploration, colonial expansion, and the growth of science.

5. Each group member should develop some supporting questions about the primary sources your group has been asked to discuss. Use the secondary source above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each primary source and record those questions here.

Primary Source 1.1

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Primary Source 1.5

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Primary Source 1.6

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### Day Two

6. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

“The Reformation unleashed changes that had more to do with economics than with religion.” Explain why you do or do not agree with this statement.



State your group's claim here:

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7. From the remaining seven primary sources for this lesson, choose one additional source that your group believes can help support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

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Reason for choosing this source:

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8. Prepare a brief five- to ten-minute presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or to create an outline of your group's presentation.



## Geography Group

GROUP MEMBERS:

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### *Martin Luther's Reformation*

Your group's task is to explore geography issues related to the Reformation. A compelling question is provided. You will work from there to develop and answer supporting questions based on the sources. Follow these steps to complete the task.

#### Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

How might Europe's geography help explain why the Reformation divided Europe as it did?

3. Read and discuss Primary Sources 1.4 and 1.9 and Secondary Source 1.10.
4. Read and discuss the following background information. Use the information to help complete the handout.

Europe is not a uniform landmass. It is a divided land that has kept groups divided into many separate regions. Luther's ability to survive is one example of how that factor affected the entire Reformation. Luther began his revolt against the Church in Wittenberg, which was in the northern German regions of the Holy Roman Empire. It was separated from the pope in Rome by the mountains of the Alps. When Luther traveled to Rome, he was shocked by the wealth and corruption he saw in the Church there. It was very different from the more austere life he led in Wittenberg. Geography played a part in keeping him isolated from the worldly culture of Renaissance Italy.

Moreover, Wittenberg was a part of Saxony, one of many small states in the Holy Roman Empire. That empire was ruled by Charles V of the Hapsburg dynasty. However, the princes of Germany's many small states often acted independently of the emperor. Charles V was a fierce foe of Luther. However, Prince Frederick III of Saxony protected Luther when Charles wanted to punish him after his famous stand at the Diet of Worms. In this

same way, the various rulers of a divided European landmass acted either to support or oppose the Reformation. The Reformation took a course shaped by the complicated geography of Europe.

5. Each group member should develop some supporting questions about the sources your group has been asked to discuss. Use the background information above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each source and record those questions here.

Primary Source 1.4

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Primary Source 1.9

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Secondary Source 1.10

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### Day Two

6. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

How might Europe's geography help explain why the Reformation divided Europe as it did?

State your group's claim here:

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7. From the remaining seven primary sources for this lesson, choose one additional source that your group believes can help support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

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Reason for choosing this source:

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8. Prepare a brief five- to ten-minute presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or to create an outline of your group's presentation.

## How to Analyze a Primary Source

For this lesson, you will be studying several primary source documents. This handout offers suggestions for how best to read and analyze historical primary sources. Studying such sources is challenging. They were created in a different time and place. Their language and use of certain key terms often differ from ours. They assume things we might not accept. They arise out of historical circumstances and settings that differ greatly from our own times. To use such sources as evidence, you need to apply some special historical thinking skills and habits. Here are some guidelines to help you do this.

### ◆ *Question the source*

No primary source was written with you and your interests in mind, so you need to be clear about what you are looking for when you examine a source. You need to stay in charge of the investigation. Act like a detective and ask questions. Above all, keep your own most important compelling questions in mind as you read and think about a source.

### ◆ *Consider the source's origins*

This is often simply called “sourcing.” It means asking who created the source, when and where the source was created, and why. If you know the source's purpose, you will be more likely to see how it is shaped by its creator's point of view. Among other things, sourcing can also help you decide how reliable or typical a source might be.

### ◆ *Contextualize the source*

“Context” here means the broader historical setting for the source. Sources are always a part of a larger historical context. You need to consider how this context helps clarify the meaning of the source. You also need to decide which context is most important. Sources might be understood best in connection with a local context or a recent event. Alternatively, they might be understood better within a national or international context, or as part of a long-term trend in society at large. Your guiding questions should help you decide which context is most important.

### ◆ *Corroborate the source*

This means you must think about your source in relation to other sources. Does the source agree with or support those other sources, or does it seem to be at odds with the other sources? Might there be additional sources, which have not been provided to you, that could support or conflict with your source?

### ◆ *Above all, read the source carefully*

Look at language closely. Pay attention to images, emotional language, metaphors, and other literary devices. Think about what is implied, not merely what is stated or claimed in so many words. Think about what is left out as well as what is included. Make inferences based on your close reading. This will help you get more out of your source than even the source's creator might have seen in it.

PRIMARY SOURCE ►

I.I

## Erasmus—The Civil Critic

Desiderius Erasmus of Rotterdam (1466–1536) was a Dutch Christian scholar of the northern Renaissance. He was also an important figure in the debates about the Reformation. He was a sharp critic of the Catholic Church's abuses. However, he never accepted Luther's approach, which he saw as too angry and divisive. He hoped for a reform of the Church from within—not a complete break with it. His criticisms of the Church, however, could be harsh.

**Original Document**

Our popes, cardinals and bishops, have, for a long while now, diligently followed the example of the state and the practices of the princes, and have come near to beating these noblemen at their own game. If our bishops would stop and consider . . . what is signified by the cross that is carried before them in processions—the victory of spiritual charity over carnal affections, if they would but contemplate these and other virtues, I am sure that it would be safe that they would not lead such troubled and shameful lives. But as it is, they are kept to busy feeding themselves to think on these things; as for the care of their sheep, they delegate this duty to one of their subordinates . . . or to Christ Himself. . . . As to the supreme pontiffs, if they would recall that they take the place of Christ and would attempt to imitate His poverty, tasks, doctrines, crosses, and disregard of safety. If they were to contemplate the meaning of the name Pope—that is, Father—or of the title of Most Holy, then they would become the most humble and mortified of men. How many would then be willing to spend all of their wealth and efforts in order to procure this position? If someone were foolish enough to procure it in this manner would they further be willing to defend their position by the shedding of blood, by the use of poison, or by any other means necessary? Oh, how wisdom would upset their nefarious plans if it were to infect them! . . . It would lose them all their wealth, their honor, their belongings, their powers won by victories, their offices, dispensations, tributes, and indulgences. They would lose a great many horses, mules, and carts. And finally, they would lose a great many pleasures.

CONTINUED



### Adapted Version

Our popes, cardinals, and bishops have long followed the example of states and princes. In fact, they are near to beating these noblemen at their own game. If only our bishops would stop and consider what the meaning is of the cross carried before them in processions. It expresses the victory of spiritual charity over carnal affections. If only they would consider these virtues, I am sure they would not lead such troubled and shameful lives. But as it is, they are kept too busy feeding themselves to think about these things. As for the care of their sheep, they delegate this duty to one of their subordinates—or to Christ Himself. As to the popes, they should remember that they take the place of Christ in the Church. This might lead them to try to imitate His poverty, tasks, doctrines, crosses, and disregard of safety. They should consider the meaning of the name “Pope”—that is, “Father.” Or the title of “Most Holy.” If they did, they would become the humblest and most mortified of men. How many would then be willing to spend all their wealth just to win this position? If someone were foolish enough to do this, would they then also be willing to defend their position by shedding blood, by using poison, or by any other means necessary? Instead, wisdom, if it infected them, would upset their evil plans! It would cause them to lose all their wealth, their honor, their belongings, their powers won by victories, their offices, dispensations, tributes, and indulgences. They would lose a great many horses, mules, and carts. And finally, they would lose a great many pleasures.



PRIMARY SOURCE ►

I.2

## Luther Wrestles with His Sense of Sin and Guilt

Martin Luther began his revolt against the Church on a very personal level. As a monk, he was unable ever to feel satisfied with his own efforts to prove worthy. Doing good works and following all of the Church's rules, he still could not overcome a powerful sense of his own sinful nature. His solution to this problem was what led him to challenge the Church's teachings as fundamentally as he did. In this passage, Luther writes about his early years as a monk.

**Original Document**

When I was a monk, I made a great effort to live according to the requirements of the monastic rule. I made a practice of confessing and reciting all my sins, but always with prior contrition; I went to confession frequently, and I performed the assigned penances faithfully. Nevertheless, my conscience could never achieve certainty but was always in doubt and said: "You have not done this correctly. You were not contrite enough. You omitted this in your confession." Therefore the longer I tried to heal my uncertain, weak, and troubled conscience with human traditions, the more uncertain, weak, and troubled I continually made it. In this way, by observing human traditions, I transgressed them even more; and by following the righteousness of the monastic order, I was never able to reach it.

*Original Document Source:* Martin Luther, *Luther's Works*, ed. Jaroslav Pelikan (St. Louis: Concordia, 1955).

Luther attributed his spiritual growth to certain crucial experiences. The most important one was his sudden belief in "justification by faith." This insight eased his doubts and deep anxieties about his own salvation. This core belief was that individual salvation depended on a true and complete faith alone—not on "works." In these passages, Luther explains this idea more fully.

### Original Document

Faith is not what some people think it is. Their human dream is a delusion. Because they observe that faith is not followed by good works or a better life, they fall into error, even though they speak and hear much about faith. "Faith is not enough," they say, "You must do good works, you must be pious to be saved." They think that, when you hear the gospel, you start working, creating by your own strength a thankful heart which says, "I believe." That is what they think true faith is. But, because this is a human idea, a dream, the heart never learns anything from it, so it does nothing and reform doesn't come from this "faith," either.

Instead, faith is God's work in us, that changes us and gives new birth from God (John 1:13). It kills the Old Adam and makes us completely different people. It changes our hearts, our spirits, our thoughts and all our powers. It brings the Holy Spirit with it. Yes, it is a living, creative, active and powerful thing, this faith. Faith cannot help doing good works constantly. It doesn't stop to ask if good works ought to be done, but before anyone asks, it already has done them and continues to do them without ceasing. Anyone who does not do good works in this manner is an unbeliever. He stumbles around and looks for faith and good works, even though he does not know what faith or good works are. Yet he gossips and chatters about faith and good works with many words.

Faith is a living, bold trust in God's grace, so certain of God's favor that it would risk death a thousand times trusting in it. Such confidence and knowledge of God's grace makes you happy, joyful and bold in your relationship to God and all creatures. The Holy Spirit makes this happen through faith. Because of it, you freely, willingly and joyfully do good to everyone, serve everyone, suffer all kinds of things, love and praise the God who has shown you such grace. Thus, it is just as impossible to separate faith and works as it is to separate heat and light from fire! Therefore, watch out for your own false ideas and guard against good-for-nothing gossips, who think they're smart enough to define faith and works, but really are the greatest of fools. Ask God to work faith in you, or you will remain forever without faith, no matter what you wish, say or can do.

Original Document Source: Martin Luther, preface to the "Letter of St. Paul to the Romans," in *Luther Bible*, 1522, trans. Rev. Robert E. Smith for Project Wittenberg.



PRIMARY SOURCE ►

I.4

## Luther Takes His Stand

On April 17, 1521, Luther stood before the Diet of Worms and was asked to reject his teachings. Addressing Emperor Charles V and the other officials, he gave his response. The most famous part of the response is this passage. Historians are unsure if he actually said the very last sentence here, but many believe he did. In any case, the passage could be related to Luther's core concept of justification by faith alone. His reliance on faith alone led him to say "my conscience is bound by the word of God" and that "it is neither safe nor sound to act against conscience."

**Original Document**

Because then Your Imperial Majesty, Electoral and Princely Graces, desire a plain, simple and truthful answer, I will give it, an answer without horns or teeth, namely this: unless I am persuaded and convinced with testimonies from the Holy Scriptures or with obvious, clear and irrefutable reasons and arguments—because I believe neither the pope or councils alone, for it is clear that they have often erred and contradicted themselves—I am bound by the Scriptures that I have quoted; my conscience is bound by the word of God, so that I cannot and I will not revoke because it is neither safe nor sound to act against conscience. I can do naught else; here I stand, God help me, amen.

**Adapted Version**

Your Imperial Majesty, Electoral, and Princely Graces desire a plain, simple, and truthful answer. I will give it. It is an answer without horns or teeth. I trust neither the pope nor councils alone, for it is clear that they have often erred and contradicted themselves. Therefore, unless I am persuaded and convinced with passages from the Holy Scriptures or obvious, clear, and irrefutable reasons and arguments, I am bound to follow the Scriptures I have quoted. My conscience is bound by the word of God. I cannot and will not revoke it, because it is neither safe nor sound to act against conscience. I can do nothing else; here I stand, God help me, amen.

*Original Document Source:* Martin Luther, *D. Martin Luthers Werke*, (Weimar: H. Bohlau, 1883–2000).



PRIMARY SOURCE ▶

I.5

## Luther's Friends and Enemies

This engraving is typical of many such illustrations in pro-Luther pamphlets and broadsides published in the early and mid-1500s. It helps illustrate the social and economic aspects of the religious conflict as Luther's supporters saw it. Luther is seen here with an open Bible at the head of the group on the right. This group of common folk faces a group of Church officials, monks, priests, and other well-off people who benefit materially from the Church, its properties, and its ritual practices. Christ, holding a scepter, is above them all, in heaven. The scepter leans to Luther's side, indicating Christ's approval of Luther's ideas.

Original Document

*Many pamphlets and broadsides published in the 1500s contained illustrations depicting the religious struggle of the Reformation.*

Original Document Source: Illustration by Hans Sebald Behem, in R. W. Scribner, *For the Sake of Simple Folk: Popular Propaganda for the German Reformation* (New York: Cambridge University Press, 1981).



PRIMARY SOURCE ►

I.6

## The Peasants Appeal: The Twelve Articles

In the early 1520s, many peasants saw Luther's criticism of the Church as similar to their own social, economic, and religious discontent. Their protests grew increasingly violent in what came to be known as the German Peasants War of 1524–1525. This document helps to show how this varied upheaval was compatible with Luther's own religious rebellion. The passages are from the "Twelve Articles" agreed to by several peasant leaders. Copies of the Twelve Articles were printed and distributed throughout the regions where the peasants were in revolt. The peasant uprising failed. The princes and aristocrats crushed it ruthlessly, killing as many as 100,000 of the poorly armed peasant fighters.

**Original Document**

**The First Article.** First, it is our humble petition and desire, as also our will and desire that in the future we should have power and authority so that each community should choose and appoint a pastor, and that we should have the right to depose him should he conduct himself improperly. The pastor thus chosen should teach us the gospel pure and simple, without any addition, doctrine, or ordinance of man.

**The Second Article.** According as the just tithe is established by the Old Testament and fulfilled in the New, we are ready and willing to pay the fair tithe of grain. . . . We will that for the future our church provost, whomsoever the community may appoint, shall gather and receive this tithe. From this he shall give to the pastor, elected by the whole community, a decent and sufficient maintenance for him and his, as shall seem right to the whole community. What remains over shall be given to the poor of the place. . . .

**The Third Article.** It has been the custom hitherto for men to hold us as their own property, which is pitiable enough, considering that Christ has delivered and redeemed us all, without exception. . . . We therefore take it for granted that you will release us from serfdom as true Christians, unless it should be shown from the gospel that we are serfs.

**The Fourth Article.** In the fourth place, it has been the custom heretofore that no poor man should be allowed to touch venison or wild fowl, or fish in flowing water, which seems to us quite unseemly and unbrotherly as well as selfish and not agreeable to the word of God. In some places the authorities preserve the game to our great annoyance and loss, recklessly permitting the unreasoning animals to destroy to no purpose our crops. . . .

CONTINUED

**The Fifth Article.** In the fifth place, we are aggrieved in the matter of woodcutting, for the noble folk have appropriated all the woods to themselves alone. . . .

**The Sixth Article.** Our sixth complaint is in regard to the excessive [labor] services which are demanded of us and which are increased day to day.

**The Seventh Article.** Seventh, we will not hereafter allow ourselves to be further oppressed by our lords, but will let them demand only what is just and proper according to the word of the agreement between the lord and the peasant. The lord should no longer try to force more services or other dues from the peasant without payment, but permit the peasant to enjoy his holding in peace and quiet. The peasant should, however, help the lord when it is necessary, and at proper times, when it will not be disadvantageous to the peasant, and for a suitable payment.

**The Eighth Article.** In the eighth place, we are greatly burdened by the holdings which cannot support the rent exacted from them. . . .

**The Ninth Article.** In the ninth place, we are burdened with a great evil in the constant making of new laws. We are not judged according to the offense, but sometimes with great ill-will, and sometimes much too leniently. In our opinion, we should be judged according to the old written law, so that the case shall be decided according to its merits, and not with partiality.

**The Tenth Article.** In the tenth place, we are aggrieved by the appropriation by individuals of meadows and fields which at one time belonged to a community.

**The Eleventh Article.** In the eleventh place, we will entirely abolish the due called "heriot," and will no longer endure it, nor allow widows and orphans to be thus shamefully robbed against God's will.

**Conclusion.** In the twelfth place, it is our conclusion and final resolution that if any one or more of the articles here set forth should not be in agreement with the word of God, as we think they are, such article we will willingly retract if it is proved really to be against the word of God by a clear explanation of the Scripture. . . .

CONTINUED



### Adapted Version

**The First Article.** Each community should choose a pastor. We should have the right to depose him should he conduct himself improperly. The pastor should teach us the gospel pure and simple, without any addition, doctrine, or ordinance of man.

**The Second Article.** A just tithe [tax] is established by the Old Testament and fulfilled in the New. We are ready and willing to pay the fair tithe of grain. The community will appoint someone to collect this tithe. From this he shall pay a decent salary to the pastor, who will be elected by the whole community. What remains over shall be given to the poor.

**The Third Article.** It has been the custom for men to hold us as property. This is pitiable seeing that Christ delivered and redeemed us all, without exception. We assume, therefore, that you will release us from serfdom as true Christians, unless it can be proved from the gospel that we are serfs.

**The Fourth Article.** It has been the custom that no poor man may hunt venison or wild fowl, or fish in flowing water. This is unbrotherly as well as selfish and not agreeable to the word of God. In some places the authorities preserve the game recklessly, permitting the unreasoning animals to destroy our crops.

**The Fifth Article.** We are unfairly limited in our woodcutting. The noble folk have taken control of all the woods for themselves alone.

**The Sixth Article.** The labor services demanded of us are already excessive, and they are increased day to day.

**The Seventh Article.** We will not be further oppressed by our lords. Instead, we will let them demand only what is specified by the words of the agreement between the lord and the peasant. The lord should no longer try to force more services or other dues from the peasant without payment. He should allow the peasant to enjoy his holding in peace and quiet. The peasant should, however, help the lord when it is necessary at times and when it will not be disadvantageous to the peasant. And such help should be in return for a suitable payment.

**The Eighth Article.** We are greatly burdened by those land holdings that are not worth the rent demanded for them.

CONTINUED

**The Ninth Article.** The constant making of new laws burdens us. We are not judged according to the offense, but sometimes too harshly and sometimes too leniently. We should be judged according to the old written law so that the case shall be decided according to its merits, and not by favoritism.

**The Tenth Article.** We are angry that certain individuals can take over meadows and fields that at one time belonged to a community.

**The Eleventh Article.** We will entirely abolish “heriot”—the payment due to the lord when a tenant dies. We will no longer endure this, nor allow widows and orphans to be thus shamefully robbed against God’s will.

**Conclusion.** In the twelfth place, we say that if any one or more of the articles set forth here should be shown and proved in Scripture not to agree with the word of God, we will retract it.

Original Document Source: “Twelve Articles,” in James Harvey Robinson, ed., *Readings in European History, A Collection of Extracts from the Sources Chosen with the Purpose of Illustrating the Progress of Culture in Western Europe since the German Invasions*, Vol. II (Boston: Ginn, 1904–06).



PRIMARY SOURCE ►

I.7

## Luther Turns against the Peasants

Many radical religious reformers supported the peasants fully. Luther was at first sympathetic. However, as the rebellions became increasingly violent, he turned against the peasant rebellion. He was undoubtedly sincere. In his view, spiritual freedom did not justify violence against legitimate authority. However, it is also true that the Peasants' War threatened many German princes on whom Luther relied to back his religious reforms. Late in the uprising, in May 1525, Luther strongly condemned the peasants in his pamphlet *Against the Robbing and Murdering Hordes of Peasants* (originally titled *Against the Rioting Peasants*).

**Original Document**

The peasants have taken on themselves the burden of three terrible sins against God and man, by which they have abundantly merited death in body and soul. In the first place they have sworn to be true and faithful, submissive and obedient, to their rulers, as Christ commands, when he says, "Render unto Caesar the things that are Caesar's," and in Romans XIII, "Let everyone be subject unto the higher powers." Because they are breaking this obedience, and are setting themselves against the higher powers, willfully and with violence, they have forfeited body and soul, as faithless, perjured, lying, disobedient knaves and scoundrels are wont to do. . . .

In the second place, they are starting a rebellion, and violently robbing and plundering monasteries and castles which are not theirs, by which they have a second time deserved death in body and soul, if only as highwaymen and murderers. Besides, any man against whom it can be proved that he is a maker of sedition is outside the law of God and Empire, so that the first who can slay him is doing right and well. For if a man is an open rebel every man is his judge and executioner, just as when a fire starts, the first to put it out is the best man. For rebellion is not simple murder, but is like a great fire, which attacks and lays waste a whole land. . . .

In the third place, they cloak this terrible and horrible sin with the Gospel, call themselves "Christian brethren," receive oaths and homage, and compel people to hold with them to these abominations. Thus they become the greatest of all blasphemers of God and slanderers of his holy Name, serving the devil, under the outward appearance of the Gospel, thus earning death in body and soul ten times over. I have never heard of a more hideous sin. I suspect that the devil feels the Last Day coming and therefore undertakes' such an unheard-of-act, as though saying to himself, "This is the last, therefore it shall be the worst; I will stir up the dregs and knock out the bottom."

CONTINUED

### Adapted Version

The peasants have taken on the burden of three terrible sins against God and man. Because of this, they well deserve death in body and soul. First, they swore to be true and faithful, submissive and obedient, to their rulers. This is what Christ commands, as when he says, "Render unto Caesar the things that are Caesar's." Or when he says in Romans XIII, "Let everyone be subject unto the higher powers." Because they are disobeying this, and are setting themselves against the higher powers, willfully and with violence, they have forfeited body and soul, as faithless, perjured, lying, and disobedient knaves and scoundrels are wont to do.

Second, they have started a rebellion. They are violently robbing and plundering monasteries and castles which are not theirs. Because of this they again deserve death in body and soul, if only as highwaymen and murderers. Besides, anyone guilty of sedition is outside the law of God and Empire. Therefore the first who can slay him is doing right and well. For if a man is an open rebel every man is his judge and executioner. It is just as when a fire starts, the first to put it out is the best man. For rebellion is not simple murder. It is like a great fire, which attacks and lays waste a whole land.

In the third place, they hide this sin by speaking of the Gospel. They call themselves 'Christian brethren,' receive oaths and homage, and compel people to join with them in their sinful actions. They are blasphemers of God and slanderers of his holy Name. They serve the devil while pretending to follow the Gospel, thus earning death in body and soul ten times over. I have never heard of a more hideous sin. I suspect that the devil feels the Last Day is coming. Therefore, he undertakes these unheard of acts, as though saying to himself "This is the last, therefore it shall be the worst; I will stir up the dregs and knock out the bottom."



PRIMARY SOURCE ►

I.8

## Menno Simons, Radical Reformer

Some radical groups rebelled against the Church in a far more extreme way than Luther did. Some of them were called "Anabaptists." (Anabaptists opposed infant baptism and only supported baptism for believing adults.) These various radical groups usually tried to create their own godly communities independent of any outside political authority. They drastically simplified church ritual and organization. They usually objected to any control by kings, princes, or other political rulers. Menno Simons was a former Catholic priest who set out to explain these radical views. Based on his name, his followers became known as Mennonites. This passage expresses some of his key ideas.

**Original Document**

I confess my Savior openly; I confess him, and dissemble not. If you repent not, and are not born of God, and become not one with Christ in Spirit, faith, life and worship, then is the sentence of your condemnation on your poor souls already finished and prepared.

All, who teach you otherwise than we have here taught and confessed from the Scriptures deceive you. This is the narrow way through which we all must walk and must enter the strait gate, if we would be saved. Neither emperor nor king, duke nor count, knight nor nobleman, doctor nor licentiate, rich nor poor, man nor woman, is excepted. Whoever boasts that he is a Christian, the same must walk as Christ walked. . . . Here neither baptism, Lord's Supper, confession, nor absolution will avail anything. . . .

And I say that the unprofitable and rebellious world is warned and rebuked against its will, so that the majority of the prophets and the true servants of God are condemned and killed by the princes and magistrates as seditious mutinists, and persecuted by the priests and common people as deceivers and heretics. Therefore, we have prepared ourselves both to teach and to suffer, expecting that we fare no better in the matter than they did they. But we do say with Ezekiel, that when that which will come has come, you will discover that the undissembled, pure Word of the Lord, had been presented and taught among you.

CONTINUED

**Adapted Version**

I confess my Savior openly and without deception. You must repent, be born of God, and become one with Christ in spirit, faith, life, and worship. If you do not, then your sentence and the condemnation of your poor souls is already prepared.

Those who teach you otherwise and confess from the Scriptures deceive you. We all must walk this narrow path for salvation. There are no exceptions to this rule—neither emperor nor king, duke nor count, knight nor nobleman, doctor nor licentiate, rich nor poor, man nor woman. Whoever boasts that he is a Christian must walk as Christ walked. Otherwise, neither baptism, Lord's Supper, confession, nor absolution will do you any good.

In this world, the princes and magistrates condemn and kill most of the prophets and true servants of God as seditious rebels. The priests and common people persecute them as deceivers and heretics. Therefore, we are prepared to teach and to suffer, expecting that we will fare no better than they did. But we say with Ezekiel, that when that which will come has come, you will discover that the clearly stated, pure Word of the Lord has been presented and taught among you.



John Calvin of Geneva was as important a Reformation leader as Luther. He accepted many of Luther's ideas, though not all. Above all, he was much more systematic in his thinking. He worked out a detailed plan for how religious institutions should be organized, and what should be demanded of all members of a Christian community. This made clear what the relationship should be between religious and political authorities.

### Original Document

However these deeds of men are judged in themselves, still the Lord accomplished his work through them alike when he broke the bloody scepters of arrogant kings and when he overturned intolerable governments. Let the princes hear and be afraid.

But we must, in the meantime, be very careful not to despise or violate that authority of magistrates, full of venerable majesty, which God has established by the weightiest decrees, even though it may reside with the most unworthy men, who defile it as much as they can with their own wickedness. For, if the correction of unbridled despotism is the Lord's to avenge, let us not at once think that it is entrusted to us, to whom no command has been given except to obey and suffer. . . .

But in that obedience which we have shown to be due the authority of rulers, we are always to make this exception, indeed, to observe it as primary, that such obedience is never to lead us away from obedience to him, to whose decrees all their commands ought to yield, the desires of all kings ought to be subject, to whose majesty their scepters ought to be submitted. And how absurd would it be that in satisfying men you should incur the displeasure of him for whose sake you obey men themselves! The Lord, therefore, is the King of Kings, who, when he has opened his sacred mouth, must alone be heard, before all and above all men; next to him we are subject to those men who are in authority over us, but only in him. If they command anything against him, let it go unesteemed. And here let us not be concerned about all that dignity which the magistrates possess; for no harm is done to it when it is humbled before the singular and truly supreme power of God.

CONTINUED

### Adapted Version

No matter how the deeds of men are judged in themselves, still the Lord accomplished his work through them. He did this alike when he broke the bloody scepters of arrogant kings and when he overturned intolerable governments. Let the princes hear and be afraid.

But we must, in the meantime, be very careful not to despise or violate the authority of magistrates. They are full of majesty, which God has established by the weightiest decrees. He gives this majesty and authority even to the most unworthy men, to men who sully it as much as they can with their own wickedness. After all, only the Lord has the right to avenge or punish unbridled despotism. We should not think that this power belongs to us. We have been given no command except to obey and suffer.

There is one exception to the obedience we owe to the authority of rulers. In fact, we must put this exception first: that our obedience of our rulers must never lead us away from obedience to the Lord. It is, after all, to the Lord's decrees that all the rulers' commands ought to yield and their desires ought to be subject. It is to the Lord's majesty that their scepters ought to be submitted. How absurd it would be that in satisfying men you should incur the displeasure of the Lord. After all, it is for his sake you obey men themselves! The Lord, therefore, is the King of Kings. When he opens his sacred mouth, he alone must be heard, before all and above all men. After him, we are subject to those men that are in authority over us. However, if they command anything against him, then do not honor it. And here, let us not be concerned about all that dignity that the magistrates possess. No harm is done to it when it is humbled before the singular and truly supreme power of God.

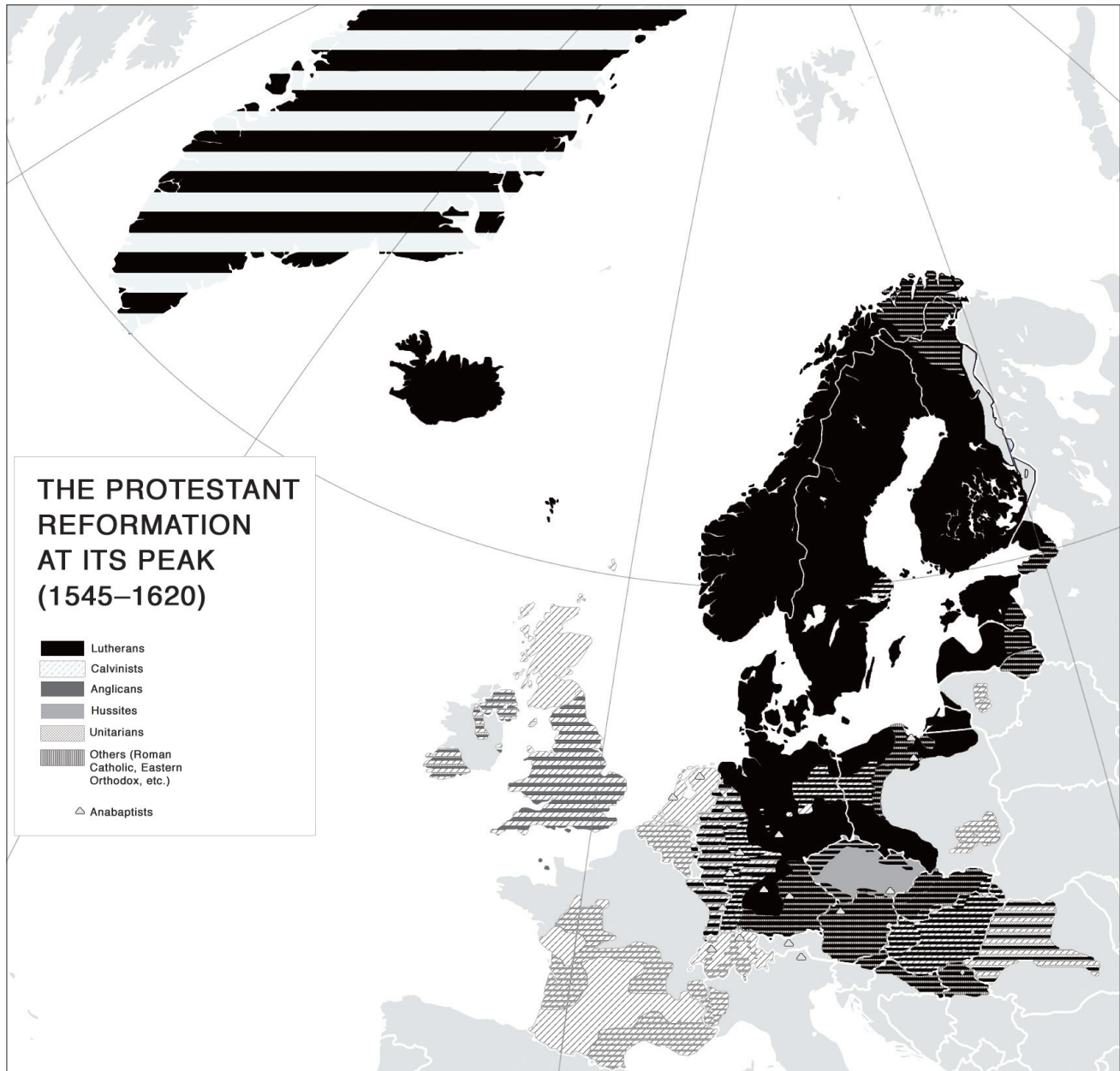


SECONDARY SOURCE ▶

I.IO

## Europe Divided, 1545–1620

This map shows the spread of Protestantism in its various forms at the high point of the Protestant Reformation. It makes clear how the Reformation shattered the religious unity of Europe. It also makes clear how the new religious divisions often followed the borders of emerging nation-states.



*More people became Lutherans than any other religion during the Reformation.*

Image Source: © Ernio48 / CC BY-SA 4.0

## Communicating Results and Taking Action

### Communicating Results

- ◆ At the Diet of Worms in 1521, Luther refused to give up his own beliefs. Read his statement from Primary Source 1.4. Luther's idea was that to be truly free a person must obey something—one's own conscience, or one's ideas about right and wrong. In other words, Luther thought that being free and being controlled by duty are one and the same. Write a brief essay on this statement. Rephrase the statement in your own words and explain why you do or do not agree with it. Include one or two examples of what you think it means to be free. Be prepared to discuss your essay in class.
- ◆ Reread Primary Sources 1.6 and 1.7. Then write two letters. The first letter should be from a peasant leader in Germany who agrees with the Twelve Articles (Primary Source 1.6) and supports its main points. That letter should be to Luther. It should express the peasant's views about Luther's statement in Primary Source 1.7. The second letter should be from Luther responding fully to the first letter.
- ◆ Your teacher will assign you to a group. Your group will be asked to discuss Primary Source 1.5, an engraving from a pamphlet about Luther's conflict with the Catholic Church. The group's task is to discuss how accurate this engraving is in depicting the social conflicts underlying Luther's Reformation. The group should prepare a brief presentation to the class explaining its views. The presentation should make direct reference to at least three other sources for this lesson. Groups will deliver their presentations and discuss them with the class.

### Taking Action

- ◆ Martin Luther was a good example of an ordinary person defying the most powerful leaders of his day. In recent times, several people have taken stands against powerful leaders or governments in similar ways. The teacher will separate the class into small groups. Each group's task is to learn more about one of the following people and compare their actions to what Luther did: Lech Walesa, Martin Luther King Jr., Susan B. Anthony, Andrei Sakharov, or Mohandas Gandhi. Use PowerPoint or other presentation software to create brief group presentations on the figure you studied. The presentation should summarize that figure's key accomplishments, and it should compare and/or contrast that figure to Martin Luther. Each group will discuss its presentation with the class or with a wider group of students in the school.
- ◆ Based on the work in the previous assignment, use social media (Twitter, Facebook, etc.) to share these group presentations with others. Invite people contacted in this way to comment and offer their own thoughts about these or other recent figures who might be compared with Luther in this way.



## Martin Luther's Reformation Rubric

Criteria	Unacceptable	Developing	Proficient	Excellent
<b>Focus</b>	Tries to respond to task instructions but lacks clear focus on a central idea or thesis	Addresses the task instructions adequately but focus on a central idea or thesis is uneven	Responds to the task instructions appropriately and convincingly; has a consistent focus on a central idea or thesis	Responds to all task instructions convincingly; has a clear and strong focus on a well-developed central idea or thesis
<b>Research</b>	Refers to some sources but fails to connect these in a relevant way to the task instructions	Refers to relevant sources well but does not always connect these clearly to the task instructions	Refers to relevant sources accurately and usually connects these to the task instructions and a central idea	Refers to relevant sources accurately and in great detail and connects these clearly to the task instructions and a central idea
<b>Development and Use of Evidence</b>	Uses some details and evidence from sources but does not make clear the relevance to the task purpose or instructions	Uses details and evidence from sources generally but not always in support of a clear focus relevant to the task purpose or instructions	Uses details and evidence from sources in a way that effectively supports a focus relevant to the task purpose or instructions	Uses details and evidence from sources along with clear explanations demonstrating deep understanding of the task purpose or instructions
<b>Content</b>	Refers to disciplinary content without clearly understanding it or while using it in an irrelevant or inaccurate manner	Refers to disciplinary content with some understanding but not always with a clear idea of its relation to the overall task	Accurately uses disciplinary content and demonstrates a clear idea of its relation to the overall task	Uses disciplinary content effectively and explains thoroughly and in-depth its relation to the overall task
<b>Conventions</b>	Demonstrates only limited control of standard English conventions, with many errors in spelling, punctuation, grammar, and other conventions	Demonstrates some command of standard English conventions with limited errors in spelling, punctuation, grammar, and other conventions	Demonstrates adequate command of standard English conventions with few errors in spelling, punctuation, grammar, and other conventions	Demonstrates a well-developed command of standard English conventions with few errors and a use of language appropriate to the audience and the purpose of the task

## Primary and Secondary Source Bibliography

- 1.1: Erasmus, Desiderius. "In Praise of Folly." In *The Essential Erasmus*, edited by John P. Dolan. New York: Meridian, 1983.
- 1.2: Luther, Martin. *Luther's Works*. Edited by Jaroslav Pelikan. St. Louis: Concordia, 1955.
- 1.3: Luther, Martin. Preface to the "Letter of St. Paul to the Romans," in *Luther Bible* (1522). Translated by Rev. Robert E. Smith. Project Wittenberg.
- 1.4: Luther, Martin. *D. Martin Luthers Werke*. 70 vols, Weimar: H. Bohlau, 1883–2000, 7:838.
- 1.5: Scribner, R. W. *For the Sake of Simple Folk: Popular Propaganda for the German Reformation*. New York: Cambridge University Press, 1981.
- 1.6: "Twelve Articles." In *Readings in European History, A Collection of Extracts from the Sources Chosen with the Purpose of Illustrating the Progress of Culture in Western Europe since the German Invasions*. Edited by James Harvey Robinson. Vol. II. Boston: Ginn, 1904–06.
- 1.7: Luther, Martin. "Against the Robbing and Murdering Hordes of Peasants." In *Martin, Luther, Documents of Modern History*. Edited by E. G. Rupp and Benjamin Drewery. London: Edward Arnold, 1970.
- 1.8: Simons, Menno. *The Complete Writings of Menno Simons*. Edited by John C. Wenger and translated by Leonard Verduin. Scottsdale, PA: Herald Press, 1956.
- 1.9: Calvin, John. *Institutes of the Christian Religion*. Bk. IV, Chapter XX. Library of Christian Classics. Edited by John T. McNeill. Philadelphia: Westminster Press, 1960.
- 1.10: © Ernio48 / CC BY-SA 4.0.



## Sources for Further Study

Bainton, Roland. *Here I Stand: A Life of Martin Luther*. Reprint. Nashville, TN: Abingdon, 2013.

Cooley, Danika. *When Lightning Struck! The Story of Martin Luther*. Minneapolis, MN: Fortress Press, 2015.

Leigh, Susan K. *Luther: Echoes of the Hammer*. St. Louis, MO: Concordia, 2011.

Sengele, Mark. *Inside the Reformation*. St. Louis, MO: Concordia, 2012.



# Europe's Witchcraft Hysteria

*Why Were So Many Women Accused?*



## Overview

### Introduction

In Europe in the centuries from 1400 to 1700, massive numbers of witchcraft trials took place in which thousands of people were unfairly accused of witchcraft. Many were brutally tortured and forced to name other innocent people as witches. Most of the accused were found guilty and executed, often by being burned alive. Even those who confessed were rarely spared. Europeans justified all this by convincing themselves that a vast witch conspiracy in league with the devil was unfolding. Witches suddenly came to be seen as a terrible and growing danger to all of Europe's Christian civilization. A large share of the accused—more than 80 percent—were women. Why did this vast witch hysteria occur when it did? And why did it result in so many more women than men being accused? This last question is the compelling question this lesson will focus on. Students will work with eight primary sources and two secondary sources that form the core content for tasks that will help them answer the lesson's compelling question.

### Objectives

Students will work individually and in small groups to respond in a meaningful way to a compelling question about the witchcraft hysteria of the early modern era. They will apply discipline-specific background knowledge, use scaffolding, and engage in instructional activities to interpret sources before presenting their ideas to the class.

### C3 Standards Addressed by This Lesson

- ◆ **D1.4.6-8.** Explain how the relationship between supporting questions and compelling questions is mutually reinforcing.
- ◆ **D1.5.6-8.** Determine the kinds of sources that will be helpful in answering compelling and supporting questions, taking into consideration multiple points of view represented in the sources.
- ◆ **D2.HIS.5.6-8.** Explain how and why perspectives of people have changed over time.
- ◆ **D2.HIS.11.6-8.** Use other historical sources to infer a plausible maker, date, place of origin, and intended audience for historical sources where this information is not easily identified.
- ◆ **D2.HIS.12.6-8.** Use questions generated about multiple historical sources to identify further areas of inquiry and additional sources.
- ◆ **D2.HIS.16.6-8.** Organize applicable evidence into a coherent argument about the past.
- ◆ **D2.CIV.8.6-8.** Analyze ideas and principles contained in the founding documents of the United States, and explain how they influence the social and political system.
- ◆ **D2.ECO.7.6-8.** Analyze the role of innovation and entrepreneurship in a market economy.
- ◆ **D2.GEO.5.6-8.** Analyze the combinations of cultural and environmental characteristics that make places both similar to and different from other places.
- ◆ **D2.GEO.6.6-8.** Explain how the physical and human characteristics of places and regions are connected to human identities and cultures.
- ◆ **D3.1.6-8.** Gather relevant information from multiple sources while using the origin, authority, structure, context, and corroborative value of the sources to guide the selection.
- ◆ **D3.2.6-8.** Evaluate the credibility of a source by determining its relevance and intended use.
- ◆ **D3.3.6-8.** Identify evidence that draws information from multiple sources to support claims, noting evidentiary limitations.

- ◆ **D3.4.6-8.** Develop claims and counterclaims while pointing out the strengths and limitations of both.
- ◆ **D4.1.6-8.** Construct arguments using claims and evidence from multiple sources, while acknowledging the strengths and limitations of the arguments.
- ◆ **D4.3.6-8.** Present adaptations of arguments and explanations on topics of interest to others to reach audiences and venues outside the classroom using print and oral technologies (e.g., posters, essays, letters, debates, speeches, reports, and maps) and digital technologies (e.g., internet, social media, and digital documentary).
- ◆ **D4.6.6-8.** Draw on multiple disciplinary lenses to analyze how a specific problem can manifest itself at local, regional, and global levels over time, identifying its characteristics and causes, and the challenges and opportunities faced by those trying to address the problem.

### **Common Core Anchor Standards Addressed by This Lesson**

- ◆ **CCSS.ELA-LITERACY.CCRA.R.1.** Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.
- ◆ **CCSS.ELA-LITERACY.CCRA.R.2.** Determine central ideas or themes of a text and analyze their development; summarize the key supporting details and ideas.
- ◆ **CCSS.ELA-LITERACY.CCRA.R.6.** Assess how point of view or purpose shapes the content and style of a text.
- ◆ **CCSS.ELA-LITERACY.CCRA.R.9.** Analyze how two or more texts address similar themes or topics in order to build knowledge or to compare the approaches the authors take.
- ◆ **CCSS.ELA-LITERACY.CCRA.W.7.** Conduct short as well as more sustained research projects based on focused questions, demonstrating understanding of the subject under investigation.
- ◆ **CCSS.ELA-LITERACY.CCRA.SL.1.** Prepare for and participate effectively in a range of conversations and collaborations with diverse partners, building on others' ideas and expressing their own clearly and persuasively.

## Teaching Instructions

### Compelling Question

Why were more women than men being accused during the centuries of witchcraft hysteria?

### Preparation

Provide all students with a copy of the Introductory Essay. Assign this reading as homework. In addition, assign all relevant parts of your course textbook or other basic reading material. Remind students to keep the compelling question for the lesson in mind as they read.



Asking Questions about Europe's Witchcraft Hysteria.  
*This part of the lesson stresses Dimensions 1 and 2 of the C3 Framework*

### Day One

1. Briefly discuss the Introductory Essay in class and address any initial questions students may have.
2. Distribute the How to Analyze a Primary Source handout. Review each suggestion with the class, and remind students to refer back to the handout as they read the sources in this unit.
3. Divide the class into four small groups. Each group will focus its work on one of the four basic disciplines identified in Dimension 2 of the C3 Framework—history, civics, economics, or geography. As they work, the groups should keep in mind the lesson's overall compelling question. However, for Day One and Day Two, each group will work mainly with a second compelling question—one related specifically to its assigned discipline.
4. Provide each group with one copy of its discipline-specific Assignment Sheet. Give each student a copy of all the sources for this lesson. Each group may share a primary and secondary source packet, if necessary.
5. Have students complete the Day One section of their Assignment Sheets. The objective for Day One is for groups to read three sources, and then formulate one supporting question about each of those sources. The supporting questions should be recorded in the spaces provided on the Assignment Sheet.





### Applying Disciplinary Concepts and Evaluating Sources and Evidence

*This part of the lesson stresses Dimensions 2 and 3 of the C3 Framework*

#### Day Two

6. Students will return to their previously assigned groups and formulate a claim addressing their group's compelling question. After reading the remaining seven sources, they will select one that supports their claim.
7. Using the evidence gathered from the sources, each group will then prepare a brief five- to ten-minute presentation about the European witchcraft hysteria from its disciplinary perspective. The presentation can be in the form of an oral report, a debate among group members, a PowerPoint, or a related type of presentation. Allow time for students to prepare by discussing and debating topics among themselves.

#### Day Three

8. Each group will deliver its presentation. Allow time for class discussion following each presentation, and for a final effort to answer the central compelling question for the lesson.



### Communicating Results and Taking Action

*This part of the lesson stresses Dimension 4 of the C3 Framework*

Students will complete a final project that expresses an understanding of the topic and responds clearly to the lesson's central compelling question. The project may be completed in groups, but students should be evaluated individually.

Distribute the Communicating Results and Taking Action handout, and decide whether you will assign the projects or allow students to form groups and choose tasks on their own. Set a reasonable deadline. Students should review the Europe's Witchcraft Hysteria Rubric so they can understand how their performance will be evaluated. The projects are summarized below.

#### Communicating Results

- ◆ Separate students into small groups. Ask the groups to discuss the table making up Secondary Source 2.6. Have each group do library or online research into one of the three countries in which females were not a huge majority of accused witches. Those countries were Finland, Estonia, and Russia. The purpose of the research should be to find out why women were not the overwhelming majority of accused witches in those places. Ask students in each group to find out what they can in a reasonable amount of time and prepare a brief presentation on their findings. The presentations should include some comments on Primary Sources 2.3, 2.4, and 2.5.
- ◆ Separate students into small groups of four students each. Have all the students reread and discuss Primary Sources 2.4, 2.9, and 2.10. Have two of the students pretend to be Johannes Junius (Primary Source 2.9) and compose imaginary letters on the subject of witches. One student should write to Heinrich Kramer, author of *Malleus Maleficarum* (Primary Source 2.4), and the other should write to Alonso de Salazar Frías (Primary

Source 2.10). Then have the other two students write imaginary letters back to Junius, one as Kramer and the other as Alonso de Salazar Frías. Have the groups discuss their letter exchanges with the rest of the class.

- ◆ Primary Source 2.5 is one of several illustrations of witchcraft activity found in Brian P. Levack's *The Witch-Hunt in Early Modern Europe*. Separate students into small groups. Ask the groups to find a copy of Levack's book and develop a presentation using at least six of its illustrations. The title of the presentation should be "Women and Witches in Early Modern Europe." The issues each group's presentation focuses on should be based on the images it uses in its presentation. If Levack's book is unavailable, ask students to use the internet to search for and use other early modern illustrations of witches as the basis for their presentations.

### Taking Action

- ◆ Separate students into four groups. Each group will do research into witchcraft today in one other part of the world. Each group should research one of the following regions: Africa, the Americas, Asia, or Europe. To help get started, encourage each group to read the relevant sections of the Wikipedia article "Witchcraft" (accessible at: <https://en.wikipedia.org/wiki/Witchcraft>). The article's footnotes and "Further Reading" sections contain many other useful sources. The groups should prepare a brief presentation in which they summarize key aspects of witchcraft in their regions. Include any insights into the special impact witchcraft has on women in the region. Have students use PowerPoint or other presentation software to present their reports. Share presentations with other classes in the school.
- ◆ Based on the work in the previous assignment, use social media (Twitter, Facebook, etc.) to share the presentation with others. Invite people contacted in this way to comment and offer their own thoughts about the ongoing role of witchcraft in societies worldwide.

## Introductory Essay

# Europe's Witchcraft Hysteria



*Illustration of the witches' Sabbath*

A belief in witches is found in many societies all over the world. The meaning of the term *witch* varies from culture to culture. In general, witches are said to be able to control events through their thoughts, magical rituals, or other supernatural methods. Witches have not always been seen as evil. However, most have been feared. Communities often blamed witches for various evils that seemed impossible to understand otherwise (e.g., a sudden storm that wiped out a crop, a disease that infected all of a village's cattle, or a plague that took the lives of thousands of perfectly innocent people). Many people hunger to find someone to blame for such things. They can't imagine that such terrible events are purely accidental. Witches reassure us that such evils do have a cause we can do something about.

In Europe in the centuries from 1400 to 1700, that "something" meant massive numbers of trials and the execution of thousands of accused witches. In those centuries, witches

suddenly came to be seen as a terrible and growing danger to all of Europe's Christian civilization. Moreover, a large share of the accused—more than 80 percent—were women. Why?

Some say this hatred of witches, in particular female witches, is not that surprising. Europe's Catholic Church and Christian society were always hostile to witches. Witches, after all, claimed powers the Church saw as belonging solely to Christ. Such people believed in forces the Church could only view as evil. Likewise, the Church and Christian society in general also viewed women as inferior to men in many ways. Hence it is not surprising that Europeans thought women especially prone to seek extra powers as witches.

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And yet, for much of its early history, the Church denied the reality of witchcraft itself. The Church viewed the belief in witches as a superstition. Many Church leaders saw it as a deluded belief among ordinary folk, arising out of an older pagan past. However, the Church did accept that women were more prone to become witches. But it said those who claimed a witch's powers were deluded. That is, they did not really possess the powers they claimed to have.

That view began to change after around 1200. A new and far more frightening idea about witchcraft began to take hold. In that view, witches were not merely acting on their own to use magical powers, either for good or ill. They were not simply sorcerers striking back at neighbors who had angered them. And they were not at all deluded. They were in a conspiracy with the Devil himself.



*The burning of a female witch*

By 1400, this new fear took on a standard form. Witches were said to have rejected Christ and made a pact with the Devil to do his bidding. They supposedly flew through the night to large gatherings of other witches. These were witches' Sabbaths. At them, the witches took part in orgies with the Devil. They sacrificed children. They plotted to commit acts meant

CONTINUED

to undermine Christian society. It is this theory that justified the mass witch hunts. In these outbursts, hundreds of accused in a single location would be tried, convicted, and executed. Many were burned alive. A vast conspiracy was seen as attacking the very foundations of Christian life. Historians estimate that between 1400 and 1700, about 100,000 witches were convicted. Torture became central to the conduct of the trials. The aim was not merely to get a witch to confess, but to get her to name other witches. Under the horrible pain inflicted, many named others merely to end their misery. Confession might end the torture, but it did not spare many from then facing their own execution.

Outbreaks of mass witch hysteria occurred in various rural and urban locations. The largest of them took place in eastern France and parts of modern-day Germany, as well as many other parts of Europe. Why? Historians have offered a great many explanations. Disruptive economic changes due to the end of a more stable feudal social order. A sense of doom and foreboding left over from the horrors of the Black Plague of the 1300s. Crop failures and other dire effects of an increasingly cold and wet climate as the Little Ice Age took hold. Some historians have stressed a growing hostility to and fear of women as a key factor.

Why did this vast witch hysteria occur when it did? And why did it result in so many more women than men being accused? The sources in this booklet should help you discuss, debate, and try to answer these questions.

*Image Source: Diebold Schilling the Younger, illustration in The Lucerne Chronicle, 1513.  
Frans Francken the Younger, The Witches' Sabbath.*





## History Group

GROUP MEMBERS:

## *Europe's Witchcraft Hysteria*

Your group's task is to explore history issues related to Europe's witchcraft hysteria. A disciplinary compelling question is provided, and you will work from there to develop and answer supporting questions based on the sources. Follow the steps to complete the task.

### Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

Does a growing hostility to women explain the European witchcraft hysteria of the period between 1400 and 1700? Why or why not?

3. Read and discuss Primary Sources 2.1 and 2.4 and Secondary Source 2.6.
4. Read and discuss the following background information. Use the information to help complete the handout.

What made Europeans so fearful of witches between 1400 and 1700? This period experienced rapid change as well as deep religious and political conflict. Was it also a time when a fear of women was on the rise? It is clear that in most of the places where mass witch trials took place, a large majority of the victims were women. Was there something about these times that caused an upsurge in hostility toward women?

Despite the numbers, this is not an easy question to answer. For one thing, women were not ever the sole victims of witch hysteria. In a few places, they were tried and executed in about the same numbers as men. Women were definitely not treated as the equals of men. They had long been seen as inferior, as less rational than men. However, this had been true long before the time of this witch hysteria. Even earlier, when the Church believed witches were merely deluded, they also believed women were more capable of being deluded in this way. Moreover, it was typically older

women living alone, not all women, who were most likely to be accused of causing trouble in the community. So it is true that women were major targets of mass fears of witches, but not all women and not only women.

5. Each group member should develop some supporting questions about the sources your group has been asked to discuss. Use the background information above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each source and record those questions here.

#### Primary Source 2.1

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#### Primary Source 2.4

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#### Secondary Source 2.6

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### Day Two

6. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

Does a growing hostility to women explain the European witchcraft hysteria of the period between 1400 and 1700? Why or why not?

State your group's claim here:

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7. From the remaining seven primary sources for this lesson, choose one additional source that your group believes can help support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

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Reason for choosing this source:

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8. Prepare a brief talk five- to ten-minute presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or to create an outline of your group's presentation.





GROUP MEMBERS:

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## *The Witchcraft Hysteria*

Your group's task is to explore the civics issues related to Europe's witchcraft hysteria. A compelling question is provided, and you will work from there to develop and answer supporting questions based on primary sources. Follow these steps to complete the task.

### Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

What rights of persons suspected of crimes today were not given to accused witches in the time of the great witch hysteria?

3. Read and discuss Primary Sources 2.2, 2.9, and 2.10.
4. Read and discuss the following background information. Use the information to help complete the handout.

Earlier in European history, accusations of witchcraft centered on the accused alone. In those cases, a single person would be suspected of using magic to cause harm. The harm itself might be real, but the witch was assumed to cause it by a purely mental act. Almost anyone could accuse a person of being a witch and cause a trial to take place. No actual evidence could ever establish guilt "beyond a reasonable doubt," as is required in our current system of law. All kinds of hearsay and gossip about the witch's attitudes could be used as "evidence." Witches were usually not able to have lawyers who might question witnesses against them. Torture could be used to force the alleged witch to confess. Many falsely confessed just to avoid the terror and the pain.

At the height of the witchcraft hysteria, the use of torture to obtain confessions was vastly expanded. Witches were seen as united in a conspiracy by the Devil to undermine Christian society as a whole. One accused witch would be asked to name others. No right to refuse testifying against

oneself existed. The torture could be kept up until the accused named others just to end their own suffering. In that way, one accusation led to many other trials and many others condemned to death as witches.

5. Each group member should develop some supporting questions about the primary sources your group has been asked to discuss. Use the background information above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each primary source and record those questions here.

#### Primary Source 2.2

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#### Primary Source 2.9

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#### Primary Source 2.10

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### Day Two

6. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

What rights of persons suspected of crimes today were not given to accused witches in the time of the great witch hysteria?

State your group's claim here:

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7. From the remaining seven sources for this lesson, choose one additional source that your group believes can help support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

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Reason for choosing this source:

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8. Prepare a brief five- to ten-minute presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or to create an outline of your group's presentation.



## Economics Group

GROUP MEMBERS:

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### *The Witchcraft Hysteria*

Your group's task is to explore the economics issues related to Europe's witchcraft hysteria. A compelling question is provided, and you will work from there to develop and answer supporting questions based on primary sources. Follow these steps to complete the task.

#### Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

How might economic and political insecurity have contributed to the witchcraft hysteria of the period between 1400 and 1700?

3. Read and discuss Primary Sources 2.3, 2.5, and 2.7.
4. Read and discuss the following background information. Use the information to help complete the handout.

The plague that struck Europe starting in the 1340s brought enormous change. A grim mood took hold. Europe's population was cut between one-third and one-half. In some cities, nearly the whole population died. Work stopped. Prices of scarce goods soared. Labor was in extremely short supply. By 1400, the old feudal order was changing. For many peasants, the labor shortage actually may have made life better. They could leave one feudal manor and get hired easily at another. They were no longer serfs tied to the land of one landowning noble.

However, along with this new freedom came new fears and insecurities. Individuals were more on their own. For some, this led to greater choice and more prosperity. For others, it meant greater economic insecurity. Two groups that may have been especially hurt were widows and older women living alone. In less stable communities, such women may have been more isolated. They may have needed more support than in the past. They may have been seen as angrier and ready to take revenge on others. Historians

debate the importance of this factor. Nevertheless, an increasingly open-ended economy was developing. Meanwhile, the Reformation led to political turmoil and clashes over fundamental religious beliefs. All this conflict and uncertainty may well have added to high levels of social mistrust and fears of witchcraft.

5. Each group member should develop some supporting questions about the primary sources your group has been asked to discuss. Use the background information above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each primary source and record those questions here.

Primary Source 2.3

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Primary Source 2.5

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Primary Source 2.7

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## **Day Two**

6. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

How might economic and political insecurity have contributed to the witchcraft hysteria of the period between 1400 and 1700?

State your group's claim here:

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7. From the remaining seven sources for this lesson, choose one additional source that your group believes can help support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

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Reason for choosing this source:

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8. Prepare a brief five- to ten-minute presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or to create an outline of your group's presentation.



## Geography Group

GROUP MEMBERS:

## *The Witchcraft Hysteria*

Your group's task is to explore geography issues related to Europe's witchcraft hysteria. A compelling question is provided, and you will work from there to develop and answer supporting questions based on the sources. Follow these steps to complete the task.

### Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

The climate turned much colder and wetter in Europe from 1300 to 1600. Some historians say this contributed to the much greater hysteria about witches then. Why might that have been so?

3. Read and discuss Primary Source 2.3 and Secondary Sources 2.6 and 2.8.
4. Read and discuss the following background information. Use the information to help complete the handout.

Witchcraft accusations often arose when weather-related disasters and crop failures struck a community. On May 27, 1626, grapevines and corn fields all over Franconia in Germany were ruined by a sudden, terrible frost. A widespread cry went up for the authorities to hunt out the witches thought to be the cause of the disaster. For years afterward, accused witches were being punished for this dramatic late spring frost.

The early 1600s was the high point of what is known as the Little Ice Age. This time of climate cooling had actually begun three centuries earlier, in the mid-1300s. Before that, from 1000 to 1300 AD, Europe's climate was unusually warm. That "Medieval Warm Period" had a very positive effect on life. Food was plentiful. New lands were opened up for settlement. The population rose rapidly. Trade and commerce also grew. Then in the 1300s, just before the Black Plague hit, the climate turned colder and wetter. In the following centuries, many brief periods of intense cold

occurred. Episodes of mass witch hunting often broke out at these times. An early example was the period of witch trials in the 1420s in the Alps near France. Another major phase of cooling began in the 1560s, which corresponded with the most destructive period of witch hunting.

5. Each group member should develop some supporting questions about the sources your group has been asked to discuss. Use the background information above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each source and record those questions here.

#### Primary Source 2.3

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#### Secondary Source 2.6

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#### Secondary Source 2.8

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### Day Two

6. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

The climate turned much colder and wetter in Europe from 1300 to 1600. Some historians say this contributed to the much greater hysteria about witches then. Why might that have been so?



State your group's claim here:

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7. From the remaining seven sources for this lesson, choose one additional source that your group believes can help support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

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Reason for choosing this source:

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8. Prepare a brief five- to ten-minute presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or to create an outline of your group's presentation.

## How to Analyze a Primary Source

For this lesson, you will be studying several primary source documents. This handout offers suggestions for how best to read and analyze historical primary sources. Studying such sources is challenging. They were created in a different time and place. Their language and use of certain key terms often differ from ours. They assume things we might not accept. They arise out of historical circumstances and settings that differ greatly from our own times. To use such sources as evidence, you need to apply some special historical thinking skills and habits. Here are some guidelines to help you do this.

### ◆ *Question the source.*

No primary source was written with you and your interests in mind, so you need to be clear about what you are looking for when you examine a source. You need to stay in charge of the investigation. Act like a detective and ask questions. Above all, keep your own most important compelling questions in mind as you read and think about a source.

### ◆ *Consider the source's origins.*

This is often simply called “sourcing.” It means asking who created the source, when and where the source was created, and why. If you know the source's purpose, you will be more likely to see how it is shaped by its creator's point of view. Among other things, sourcing can also help you decide how reliable or typical a source might be.

### ◆ *Contextualize the source.*

“Context” here means the broader historical setting for the source. Sources are always a part of a larger historical context. You need to consider how this context helps clarify the meaning of the source. You also need to decide which context is most important. Sources might be understood best in connection with a local context or a recent event. Alternatively, they might be understood better within a national or international context, or as part of a long-term trend in society at large. Your guiding questions should help you decide which context is most important.

### ◆ *Corroborate the source.*

This means you must think about your source in relation to other sources. Does the source agree with or support those other sources, or does it seem to be at odds with the other sources? Might there be additional sources, which have not been provided to you, that could support or conflict with your source?

### ◆ *Above all, read the source carefully.*

Look at language closely. Pay attention to images, emotional language, metaphors, and other literary devices. Think about what is implied, not merely what is stated or claimed in so many words. Think about what is left out as well as what is included. Make inferences based on your close reading. This will help you get more out of your source than even the source's creator might have seen in it.

PRIMARY SOURCE ►

2.1

## The *Canon Episcopi*—Witchcraft Is a Delusion

This passage is from the *canon Episcopi*, a part of the canon law. This was the body of law governing the Roman Catholic Church in the Middle Ages. It may have been written originally by Regino of Prum, in about 906. Until the 13th century, this *canon Episcopi* was the official view of the Church. It basically said that witches were deluded people. They could not actually do the magical things they believed they could. It expressed the belief that witchcraft was itself pagan and heretical.

### Original Documents

Bishops and their officials must labor with all their strength to uproot thoroughly from their parishes the pernicious art of sorcery and malefice invented by the devil, and if they find a man or woman follower of this wickedness to eject them foully disgraced from the parishes. For the Apostle says, "A man that is a heretic after the first and second admonition avoid." Those are held captive by the Devil who, leaving their creator, seek the aid of the Devil. And so Holy Church must be cleansed of this pest. "It is also not to be omitted that some unconstrained women, perverted by Satan, seduced by illusions and phantasms of demons, believe and openly profess that, in the dead of night, they ride upon certain beasts with the pagan goddess Diana, with a countless horde of women, and in the silence of the dead of the night to fly over vast tracts of country, and to obey her commands as their mistress, and to be summoned to her service on other nights." But it were well if they alone perished in their infidelity and did not draw so many others into the pit of their faithlessness. For an innumerable multitude, deceived by this false opinion, believe this to be true and, so believing, wander from the right faith and relapse into pagan errors when they think that there is any divinity or power except the one God. "Wherefore the priests throughout their churches should preach with all insistence to the people that they may know this to be in every way false, and that such phantasms are sent by the devil who deludes them in dreams."

CONTINUED



### Adapted Version

Bishops and their officials must completely rid their parishes of all sorcery and evil magic invented by the devil. If they find a man or woman who practices this wickedness, they must eject them foully disgraced from the parishes. For the Apostle says, "Avoid a man who is a heretic after he has been warned about his heresy twice." Those who abandon their creator and seek the Devil's help become his captives. The Holy Church must be cleansed of them. The Apostle further says, "Satan has perverted and seduced some unconstrained women into believing the illusions and phantasms of demons. As a result, they openly claim that, in the dead of night, they ride upon certain beasts with the pagan goddess Diana. They say they travel often with a countless horde of women, obey Diana's commands, and serve her on many nights." It would be best if they alone perished in their infidelity. Then they would not draw so many others into the pit of their faithlessness. For many others are then deceived by this false opinion and believe it to be true. This leads them to wander from the right faith. They fall back into the pagan error of thinking there is any divinity or power other than the one God. "And so, all priests should preach forcefully that this is in every way false, and that such phantasms are sent by the devil to delude them in dreams."

*Original Document Source:* Passage of the *canon Episcopi*, in Henry C. Lea, *Materials toward a History of Witchcraft*. Vol. 1. (Philadelphia: University of Pennsylvania Press, 1939).

## Pope Innocent VIII on the Evil Witches Do

By the 1300s, the Church's views about witchcraft were shifting. By then, the Papal Inquisition was dealing with witchcraft charges. Later, in 1484, Pope Innocent VIII issued the papal bull *Summis Desiderantes Affectibus* regarding the evil practices of witches. This did not launch the witch hysteria of the next two centuries, but it did make it clear that the Church now believed that witches with specific evil powers really did exist and did intend harm to all of Christendom.

**Original Document**

Many persons of both sexes, unmindful of their own salvation and straying from the Catholic Faith, have abandoned themselves to devils, incubi and succubi, and by their incantations, spells, conjurations, and other accursed charms and crafts, enormities and horrid offences, have slain infants yet in the mother's womb, as also the offspring of cattle, have blasted the produce of the earth, the grapes of the vine, the fruits of the trees, nay, men and women, beasts of burthen, herd-beasts, as well as animals of other kinds, vineyards, orchards, meadows, pasture-land, corn, wheat, and all other cereals; these wretches furthermore afflict and torment men and women, beasts of burthen, herd-beasts, as well as animals of other kinds, with terrible and piteous pains and sore diseases, both internal and external; they hinder men from performing the sexual act and women from conceiving, . . . they blasphemously renounce that Faith which is theirs by the Sacrament of Baptism, and at the instigation of the Enemy of Mankind they do not shrink from committing and perpetrating the foulest abominations and filthiest excesses to the deadly peril of their own souls.

**Adapted Version**

Many men and women, careless about salvation and the Catholic Faith, have abandoned themselves to tempting devils taking male or female form. They are deceived by their incantations, spells, conjurations, and other accursed charms and crafts, enormities and horrid offences. They have slain infants in the mother's womb. They have killed the offspring of cattle. They have destroyed the produce of the earth, the grapes of the vine, and the fruits of the trees. This includes men and women, beasts of burden, and other animals, vineyards, orchards, meadows, pastures, corn, wheat, and all other cereals. These wretches also afflict and torment men and women, beasts of burden, and other animals with terrible pains and diseases. They keep men and women from being able to conceive children. They blasphemously renounce the Faith they were baptized into. At the Devil's prompting, they do not hesitate to commit foul and filthy excesses that put their souls at risk.

*Original Document Source: Pope Innocent VIII, Papal Bull, Summis Desiderantes Affectibus, 1484.*



PRIMARY SOURCE ▶

2.3

## The Witch and Her Familiars

This late-sixteenth-century illustration of a witch feeding her familiars is one of hundreds from that time based on the idea that older, single women were especially prone to becoming witches. "Familiars," in European folk-belief, are animals or mythical creatures that have supernatural powers and would help witches practice their magic.

### Original Document



*Older, single women were often targeted in the depiction of witches.*

Image Source: Public domain.



*Malleus Maleficarum*—Hammer of Witches

One of the most influential books on witches was *Malleus Maleficarum* (usually translated as the “Hammer of Witches”). It was first published in 1487. It was written by Heinrich Kramer (under his Latinized name Henricus Institoris). It developed a detailed legal and theological explanation of all aspects of witchcraft. The top theologians of the Inquisition at the Faculty of Cologne actually condemned the book. However, in time, many officials and judges came to rely on it. This passage presents the book's harsh view of women and the ease with which the Devil supposedly could tempt them to become witches.

**Original Document**

As for the first question, why a greater number of witches is found in the fragile feminine sex than among men; it is indeed a fact that it were idle to contradict, since it is accredited by actual experience, apart from the verbal testimony of credible witnesses. And without in any way detracting from a sex in which God has always taken great glory that His might should be spread abroad, let us say that various men have assigned various reasons for this fact, which nevertheless agree in principle. Wherefore it is good, for the admonition of women, to speak of this matter; and it has often been proved by experience that they are eager to hear of it, so long as it is set forth with discretion. . . .

Now the wickedness of women is spoken of in Ecclesiasticus xxv: There is no head above the head of a serpent: and there is no wrath above the wrath of a woman. I had rather dwell with a lion and a dragon than to keep house with a wicked woman. And among much which in that place precedes and follows about a wicked woman, he concludes: All wickedness is but little to the wickedness of a woman. Wherefore S. John Chrysostom says on the text, it is not good to marry (S. Matthew xix): What else is woman but a foe to friendship, an unescapable punishment, a necessary evil, a natural temptation, a desirable calamity, a domestic danger, a delectable detriment, an evil of nature, painted with fair colors! . . . And Seneca says in his Tragedies: A woman either loves or hates; there is no third grade. And the tears of woman are a deception, for they may spring from true grief, or they may be a snare. When a woman thinks alone, she thinks evil.

CONTINUED

### Adapted Version

Why are more witches found in the fragile feminine sex than among men? This is indeed a fact that has been well established from actual experience. It is also what credible witnesses tell us. Such a statement does not demean a sex that our God glorifies to make clear his majesty. Men have offered various reasons as to why this is so, though these all agree in principle. Therefore, it is good to warn women by speaking of this matter. And it has often been shown that they are eager to hear of it, so long as it is set forth with discretion.

Now Ecclesiasticus XXV speaks of the wickedness of women. Its author says there is no head above the head of a serpent, and there is no wrath above the wrath of a woman. He says he would rather dwell with a lion and a dragon than to keep house with a wicked woman. He has much else to say about wicked women. He concludes by saying all wickedness is but little to the wickedness of a woman. As a result, St. John Chrysostom says it is not good to marry (Matthew XIX): What else is a woman but a foe to friendship, an unescapable punishment, a necessary evil, a natural temptation, a desirable calamity, a domestic danger, a delectable detriment, an evil of nature, painted with fair colors! And Seneca says in his Tragedies: A woman either loves or hates; there is no third possibility. He says the tears of woman are a deception. They may spring from true grief, or they may be a snare. When a woman thinks alone, she thinks evil.

Original Document Source: Heinrich Kramer, *Malleus Maleficarum*, trans. Montague Sommers, (London: 1928), as reproduced in *Witchcraft in Europe, 400–1700: A Documentary History*, eds. Alan Charles Kors and Edward Peters (Philadelphia: University of Pennsylvania Press, 2001).



PRIMARY SOURCE ▶

2.5

## The Witch's Pact with the Devil

One idea above all fueled the special hysteria about witches in the 1500s and 1600s. This was the idea that witches did not simply act on their own to cause various kinds of trouble. Instead, it came to be believed that witches signed pacts with the Devil to aid him in a broader war against Christianity itself. This illustration shows a group of witches trampling on the cross at the Devil's command so as to show their denial of Christianity and their loyalty to the Devil.

### Original Document



*This illustration appeared in a book published in 1610.*

Original Document Source: Illustration, in Francesco Maria Guazzo, *Compendium Malefactorum*, ed. M. Summers., trans. E. A. Ashwin; (London: John Rodker, 1929).



SECONDARY SOURCE ▶

2.6

## The Share of Male and Female Witches

This table shows the share of male and female accused witches in several European nations in the 1500s and 1600s.

Sex of Accused Witches				
Region	Years	Male	Female	% Female
Southwestern Germany	1562-1684	238	1,050	82
Franche-Comte	1559-1567	49	153	76
Geneva	1537-1662	74	240	76
Pays de Vaud (in Switzerland)	1581-1620	325	624	66
Luxembourg	1519-1623	130	417	76
Castile (in Spain)	1540-1685	132	324	71
Venice	1550-1650	224	490	69
Finland	1520-1699	316	325	51
Estonia	1520-1729	116	77	40
Russia	1622-1700	93	43	32
Hungary	1520-1777	160	1,482	90
Essex (in England)	1560-1675	23	290	93

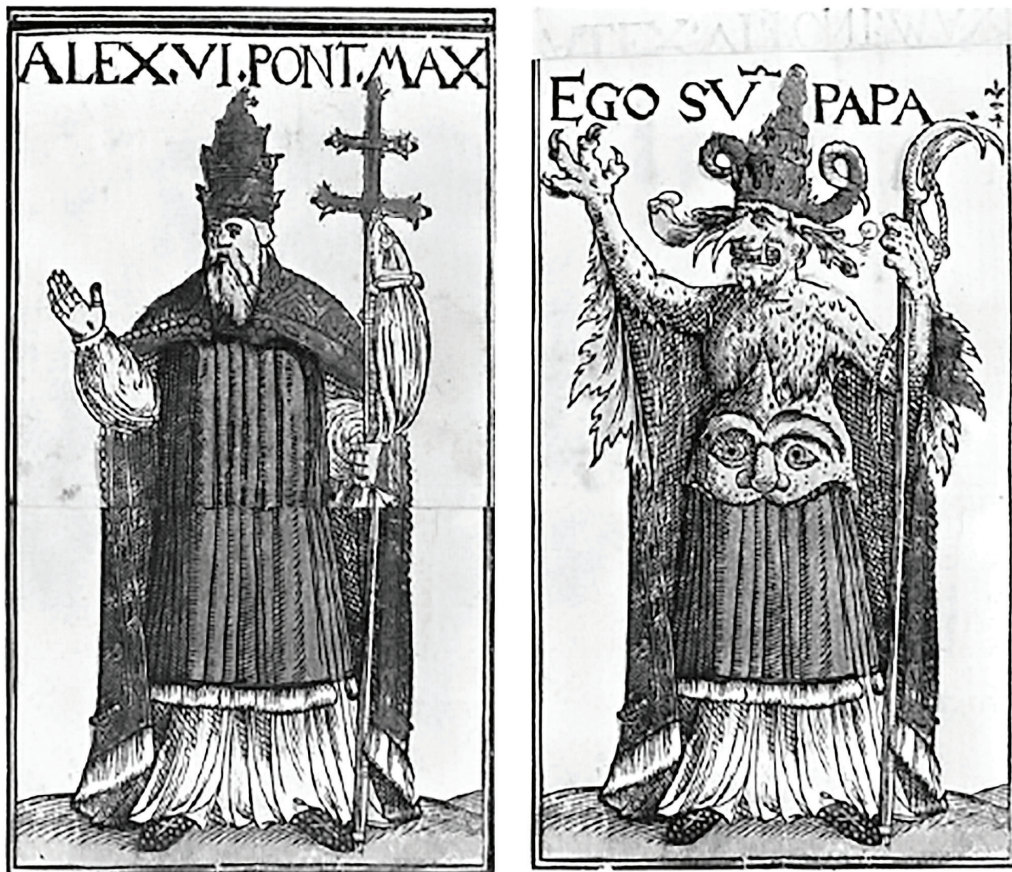
Original Document Source: Brian P. Levack, *The Witch-Hunt in Early Modern Europe* (New York: Longman, 1995).



## The Reformation and the Pope as Antichrist

Until the Reformation, a united Christian society had accepted the Catholic Church's guiding role in society. Martin Luther's rebellion shattered this unity. For a long time, the Catholic Church and the new Protestant churches all insisted their own beliefs were the correct ones. No dissent could be tolerated. In fostering deep religious rivalries and hatreds, the Reformation contributed to the witch hysteria. This illustration in a broadsheet depicts the Catholic pope in two ways—as a noble spiritual figure, and, on the right, as a horrible monster, the Antichrist. This contrast of apparent goodness masking an evil reality was similar to the way people viewed witches.

### Original Document



*From a pre-Reformation broadsheet criticizing Pope Alexander VI*

Image Source: Illustration from a pre-Reformation broadsheet in the 1500s. Public domain.

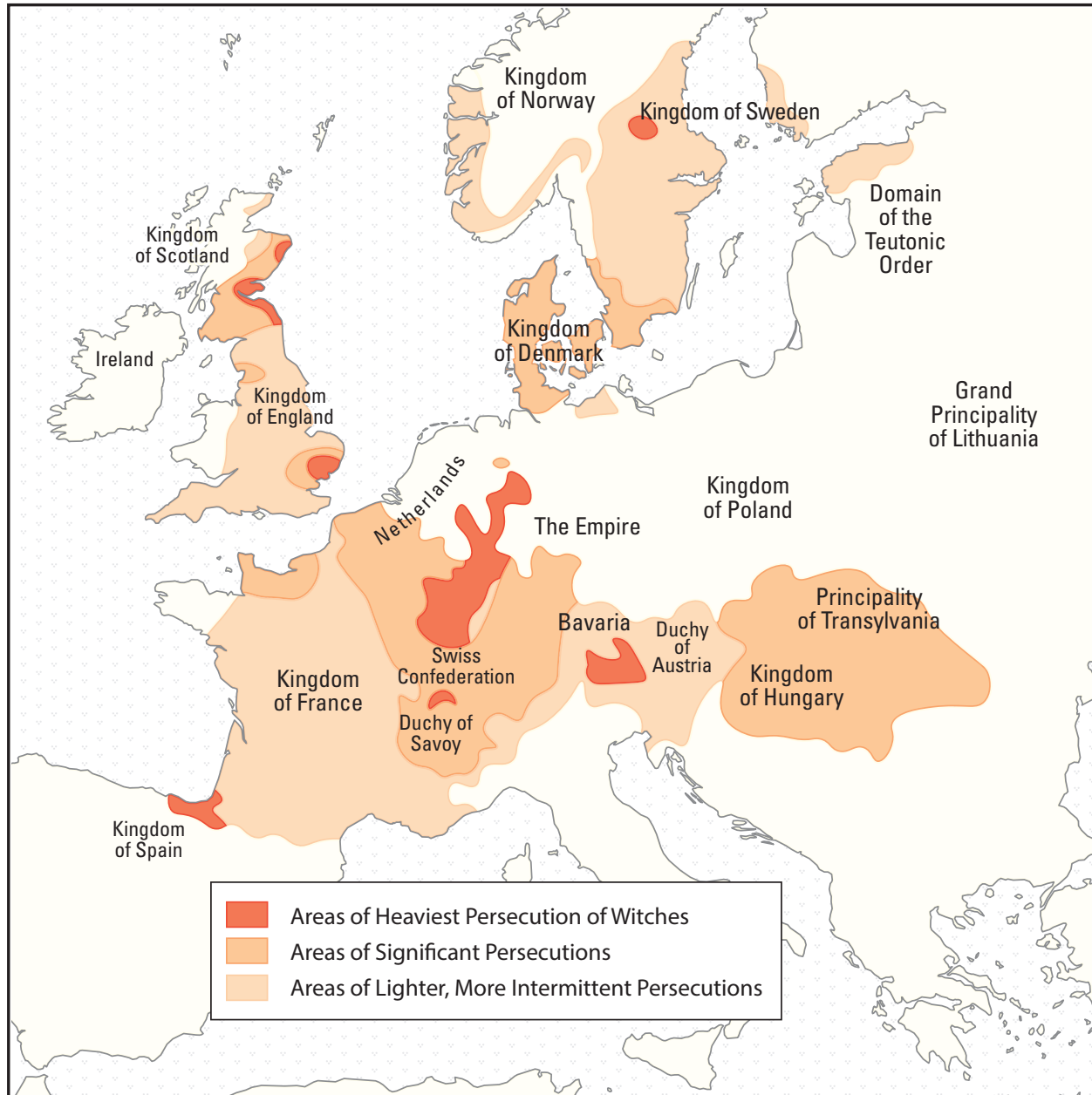


SECONDARY SOURCE ▶

2.8

## The Major Areas of Witch Hysteria

Regions where the major mass witchcraft trials occurred in Europe in the 1500s and 1600s.



©Nystrom Education

## Johannes Junius's Last Letter to His Daughter

Johannes Junius was the mayor of Bamberg, a town in Germany. In 1628, he became a victim of the Bamberg witch trials of 1626–1631. He had confessed to witchcraft, as many did, in order to avoid further torture. But then he denied his own confession. Facing execution by burning, he wrote a letter to his daughter from jail. The letter reveals much about how terrifying the witch hunts in Europe could be for those accused and many others.

**Original Document**

When a sage Many hundred thousand good-nights, dearly beloved daughter Veronica. Innocent have I come into prison, innocent have I been tortured, innocent must I die. For whoever comes into the witch prison must become a witch or be tortured until he invents something out of his head and—God pity him—bethinks him of something.

I will tell you how it has gone with me. When I was the first time put to the torture, Dr. Braun, Dr. Kotzendorffer, and two strange doctors were there. Then Dr. Braun, asks me, “Kinsman, how come you here?” I answer, “Through falsehood, through misfortune.” “Hear, you,” he says, “you are a witch; will you confess it voluntarily? If not, we’ll bring in witnesses and the executioner for you.” I said “I am no witch, I have a pure conscience in the matter; if there are a thousand witnesses, I am not anxious, but I’ll gladly hear the witnesses.” Now the chancellor’s son was set before me . . . and afterward Hoppfen Elss. She had seen me dance on Haupts-moor. . . . I answered: “I have never renounced God, and will never do it—God graciously keep me from it. I’ll rather bear whatever I must.” And then came also—God in highest Heaven have mercy—the executioner, and put the thumb-screws on me, both hands bound together, so that the blood ran out at the nails and everywhere, so that for four weeks I could not use my hands, as you can see from the writing. . . . Thereafter they first stripped me, bound my hands behind me, and drew me up in the torture. Then I thought heaven and earth were at an end; eight times did they draw me up and let me fall again, so that I suffered terrible agony.

CONTINUED



And this happened on Friday, June 30, and with God's help I had to bear the torture. When at last the executioner led me back into the prison, he said to me: "Sir, I beg you, for God's sake confess something, for you cannot endure the torture which you will be put to; and even if you bear it all, yet you will not escape, not even if you were an earl, but one torture will follow after another until even you say you are a witch. Not before that," he said, "will they let you go, as you may see by all their trials, for one is just like another. . . ."

And so I begged, since I was in a wretched plight, to be given one day for thought and a priest. The priest was refused me, but the time for thought was given. Now, my dear child, see what hazard I stood and still stand. I must say that I am a witch, though I am not, – must now renounce God, though I have never done it before. Day and night I was deeply troubled, but at last there came to me a new idea. I would not be anxious, but, since I had been given no priest with whom I could take counsel, I would myself think of something and say it. It were surely better that I just say it with mouth and words, even though I had not really done it; and afterwards I would confess it to the priest, and let those answer for it who compel me to do it. . . . And so I made my confession . . . but it was all a lie. . . .

Then I had to tell what people I had seen [at the witch-sabbath]. I said that I had not recognized them. "You old rascal, I must set the executioner at you. Say—was not the Chancellor there?" So I said yes. "Who besides?" I had not recognized anybody. So he said: "Take one street after another; begin at the market, go out on one street and back on the next." I had to name several persons there. Then came the long street. I knew nobody. Had to name eight persons there. . . . And thus continuously they asked me on all the streets, though I could not and would not say more. So they gave me to the executioner, told him to strip me, shave me all over, and put me to the torture. "The rascal knows one on the market-place, is with him daily, and yet won't know him." By that they meant Dietmery: so I had to name him too.

CONTINUED

Then I had to tell what crimes I had committed. I said nothing. . . . “Draw the rascal up!” So I said that I was to kill my children, but I had killed a horse instead. It did not help. I had also taken a sacred wafer, and had desecrated it. When I had said this, they left me in peace.

Now dear child, here you have all my confession, for which I must die. And they are sheer lies and made-up things, so help me God. For all this I was forced to say through fear of the torture which was threatened beyond what I had already endured. For they never leave off with the torture till one confesses something; be he never so good, he must be a witch. Nobody escapes, though he were an earl. . . .

Dear child, keep this letter secret so that people do not find it, else I shall be tortured most piteously and the jailers will be beheaded. So strictly is it forbidden. . . . Dear child, pay this man [who smuggled the letter out] a dollar. . . I have taken several days to write this: my hands are both lame. I am in a sad plight. . . .

Good night, for your father Johannes Junius will never see you more. July 24, 1628.

*Original Document Source:* Johannes Junius to his daughter, in *Witchcraft in Europe, 400–1700: A Documentary History*, eds. Alan Charles Kors and Edward Peters (Philadelphia: University of Pennsylvania Press, 2001).



PRIMARY SOURCE ▶

2.IO

## Spain's Catholic Inquisitor Frees the Witches of Logroño

The Catholic Church and its Inquisition did conduct witch trials. However, the Church was not always as determined to do this as many local judges, politicians, and fearful residents. One massive series of trials took place in Logroño, in northern Spain. In time, it resulted in accusations against hundreds of child and adult witches. In 1609, the Catholic Church's Spanish Inquisition sent Alonso de Salazar Frías to Logroño to supervise the trials. His skepticism about them is expressed in this passage from his second report in 1611. The Spanish Inquisition acted on Salazar's recommendations, and its actions put an end to this massive witch hunt. As this suggests, by the early 1600s skepticism about witchcraft was growing.

### Original Document

Considering the above with all the Christian attention in my power, I have not found even indications from which to infer that a single act of witchcraft has really appeared, whether as to going to *aquelarres* [witches' Sabbaths] being present at them, inflicting injuries, or other of the asserted facts. This enlightenment has greatly strengthened my former suspicions that the evidence of accomplices, without external proof from other parties, is insufficient to justify even arrest. My experience leads to the conviction that, of those availing themselves of the Edict of Grace [a time when they could confess], three-quarters and more have accused themselves and their accomplices falsely. I further believe that they would come to the Inquisition to revoke their confessions, if they thought that would be received kindly without punishment, for I fear that my efforts to induce this have not been properly made known, and I further fear that, in my absence, the commissioners whom, by your command, I have ordered to do the same, do not act with fidelity, but with increasing zeal are discovering every hour more witches and *aquelarres*, in the same way as before.

I also feel certain that, under present conditions, there is no need for fresh edicts or the prolongation of those existing, but rather that, in the diseased state of the public mind, every agitation of the matter is harmful and increases the evil. I deduce the importance of silence and reserve from the experience that there were neither witches nor bewitched until they were talked about and written about.

CONTINUED



**Adapted Version**

I have given this all the Christian attention I can. Yet I have found no evidence of even a single act of witchcraft here. There is no evidence of anyone going to witches' Sabbaths, being present at them, inflicting injuries, or any other things claimed. This strengthens my former suspicions that without other proof, the testimony of accomplices cannot even justify an arrest. I am now sure that three-quarters or more of those confessing accused themselves and their accomplices falsely. I believe they would take back their confessions if they thought they would be treated kindly without punishment. I fear that my efforts to encourage this have not been properly made known. I also fear that, in my absence, the commissioners you authorized me to command have not acted faithfully as I expected. Instead, with increasing zeal, they are discovering more witches and witches' Sabbaths as constantly as they did before.

I am also sure there is now no need for fresh edicts or continuing ones. Rather, in the diseased state of the public mind, every agitation of the matter is harmful and increases the evil. Silence and reserve are essential given that there were neither witches nor bewitched until they were talked about and written about.

*Original Document Source:* Alonso de Salazar Frías to the Spanish Inquisition, in *Witchcraft in Europe, 1400–1700: A Documentary History*, eds. Alan Charles Kors and Edward Peters (Philadelphia: University of Pennsylvania Press, 2001).

## Communicating Results and Taking Action

### Communicating Results

- ◆ The teacher will assign you to a group. Discuss the table making up Secondary Source 2.6. Do library or online research into one of the three countries in which females were not a huge majority of accused witches. Those countries were Finland, Estonia, and Russia. The purpose of the research should be to find out why women were not the overwhelming majority of accused witches in those places. Find out what you can in a reasonable amount of time and prepare a brief presentation on your findings. The presentations should include some comments on Primary Sources 2.3, 2.4, and 2.5.
- ◆ Your teacher will divide the class into small groups of four students each. Reread and discuss Primary Sources 2.4, 2.9, and 2.10. Two of the students will pretend to be Johannes Junius (Primary Source 2.9) and compose imaginary letters on the subject of witches. One student should write to Heinrich Kramer, author of *Malleus Maleficarum* (Primary Source 2.4), and the other should write to Alonso de Salazar Frías (Primary Source 2.10). Then the other two students will write imaginary letters back to Junius, one as Kramer and the other as Alonso de Salazar Frías. Be prepared to discuss your letter exchanges with the rest of the class.
- ◆ Primary Source 2.5 is one of several illustrations of witchcraft activity found in Brian P. Levack's *The Witch-Hunt in Early Modern Europe*. Your teacher will assign you to a small group. Find a copy of Levack's book and develop a presentation using at least six of its illustrations. The title of the presentation should be "Women and Witches in Early Modern Europe." The issues your group's presentation focuses on should be based on the images it uses in its presentation. If Levack's book is unavailable, use the internet to search for and use other early modern illustrations of witches as the basis for your presentation.

### Taking Action

- ◆ The teacher will divide the class into four groups. Each group will do research into witchcraft today in one other part of the world. Each group should research one of the following regions: Africa, the Americas, Asia, Europe. To help get started, each group should read the relevant sections of the Wikipedia article "Witchcraft" (accessible at <https://en.wikipedia.org/wiki/Witchcraft>). The article's footnotes and "Further Reading" sections contain many other useful sources. Each group should prepare a brief presentation in which they summarize key aspects of witchcraft in their region. Include any insights into the special impact witchcraft has on women in the region. Use PowerPoint or other presentation software to record the small group reports. Be prepared to share the presentation with other classes in the school.
- ◆ Based on the work in the previous assignment, use social media (Twitter, Facebook, etc.) to share the presentation with others. Invite people contacted in this way to comment and offer their own thoughts about the ongoing role of witchcraft in societies worldwide.

## Europe's Witchcraft Hysteria Rubric

Criteria	Unacceptable	Developing	Proficient	Excellent
<b>Focus</b>	Tries to respond to task instructions but lacks clear focus on a central idea or thesis	Addresses the task instructions adequately but focus on a central idea or thesis is uneven	Responds to the task instructions appropriately and convincingly; has a consistent focus on a central idea or thesis	Responds to all task instructions convincingly; has a clear and strong focus on a well-developed central idea or thesis
<b>Research</b>	Refers to some sources but fails to connect these in a way relevant to the task instructions	Refers to relevant sources well but does not always connect these clearly to the task instructions	Refers to relevant sources accurately and usually connects these to the task instructions and a central idea	Refers to relevant sources accurately and in great detail and connects these clearly to the task instructions and a central idea
<b>Development and Use of Evidence</b>	Uses some details and evidence from sources but does not make clear the relevance to the task purpose or instructions	Uses details and evidence from sources generally but not always in support of a clear focus relevant to the task purpose or instructions	Uses details and evidence from sources in a way that effectively supports a focus relevant to the task purpose or instructions	Uses details and evidence from sources along with clear explanations demonstrating deep understanding of the task purpose or instructions
<b>Content</b>	Refers to disciplinary content without clearly understanding it or while using it in an irrelevant or inaccurate manner	Refers to disciplinary content with some understanding but not always with a clear idea of its relation to the overall task	Accurately uses disciplinary content and demonstrates a clear idea of its relation to the overall task	Uses disciplinary content effectively and explains thoroughly and in-depth its relation to the overall task
<b>Conventions</b>	Demonstrates only limited control of standard English conventions, with many errors in spelling, punctuation, grammar, and other conventions	Demonstrates some command of standard English conventions with limited errors in spelling, punctuation, grammar, and other conventions	Demonstrates adequate command of standard English conventions with few errors in spelling, punctuation, grammar, and other conventions	Demonstrates a well-developed command of standard English conventions with few errors and a use of language appropriate to the audience and the purpose of the task

## Primary and Secondary Source Bibliography

- 2.1: Lea, Henry C. *Materials toward a History of Witchcraft. Vol. 1.* Philadelphia: University of Pennsylvania Press, 1939.
- 2.2: Pope Innocent VIII. *Summis Desiderantes Affectibus.* 1484. Public domain.
- 2.3: Public domain.
- 2.4: Kramer, Heinrich. *Malleus Maleficarum.* Translated by Montague Summers (London: 1928). In *Witchcraft in Europe, 400–1700: A Documentary History.* Edited by Alan Charles Kors and Edward Peters. Revised by Edward Peters. Philadelphia: University of Pennsylvania Press, 2001.
- 2.5: Guazzo, Francesco Maria. *Compendium Maleficarum.* Edited by M. Summers and translated by E. A. Ashwin. London: John Rodker, 1929.
- 2.6: Levack, Brian P. *The Witch-Hunt in Early Modern Europe.* New York: Longman, 1995.
- 2.7: Illustration from a broadsheet in the 1500s. Public domain.
- 2.8: © Nystrom Education.
- 2.9: Junius, Johannes. Johannes Junius to his daughter. In *Witchcraft in Europe, 400–1700: A Documentary History.* Edited by Alan Charles Kors and Edward Peters. Revised by Edward Peters. Philadelphia: University of Pennsylvania Press, 2001.
- 2.10: Alonso de Salazar Frías to the Spanish Inquisition. In *Witchcraft in Europe, 400–1700: A Documentary History.* Edited by Alan Charles Kors and Edward Peters. Revised by Edward Peters. Philadelphia: University of Pennsylvania Press, 2001.

## Sources for Further Study

- Aronson, Marc. *Witch-Hunt: Mysteries of the Salem Witch Trials*. New York: Simon and Schuster, 2005.
- Howe, Katherine, ed. *The Penguin Book of Witches*. New York: Penguin Classics, 2014.
- Krensky, Stephen. *Witch Hunt: It Happened in Salem Village*. New York: Random House Books for Young Readers, 1989.
- Levack, Brian P. *The Witch-Hunt in Early Modern Europe*. 4th ed. New York: Taylor and Francis, 2016.





# Galileo's Crime

*Why Did the Church Put Him on Trial?*



## Overview

### Introduction

On June 22, 1633, Galileo Galilei was brought before the Congregation of the Holy Office of the Inquisition of the Catholic Church. On that day, he was found guilty of “vehement suspicion of heresy.” The Inquisition then gave the aged scientist two choices: he could “abjure, curse and detest” his views, or he could be burned at the stake. Galileo told the officials the following:

I have been judged vehemently suspected of heresy, that is, of having held and believed that the Sun is the center of the universe and immoveable, and that the Earth is not the center of the same, and that it does move. Nevertheless, wishing to remove from the minds of your Eminences and all faithful Christians this vehement suspicion reasonably conceived against me, I abjure with sincere heart and unfeigned faith, I curse and detest the said errors and heresies

Obviously, Galileo was right that the earth moved and that it was not the center of the universe. So why did he reject his own views about this? More importantly, why did the Church put him on trial in the first place? This last question is the compelling question this lesson will focus on. Students will work with nine primary sources and one secondary source that form the core content for tasks that will help them answer the lesson's compelling question.

### Objectives

Students will work individually and in small groups to respond in a meaningful way to a compelling question about the trial of Galileo. They will apply discipline-specific background knowledge, use scaffolding, and engage in instructional activities to interpret primary and secondary sources before presenting their ideas to the class.

### C3 Standards Addressed by This Lesson

- ◆ **D1.4.6-8.** Explain how the relationship between supporting questions and compelling questions is mutually reinforcing.
- ◆ **D1.5.6-8.** Determine the kinds of sources that will be helpful in answering compelling and supporting questions, taking into consideration multiple points of view represented in the sources.
- ◆ **D2.HIS.5.6-8.** Explain how and why perspectives of people have changed over time
- ◆ **D2.HIS.11.6-8.** Use other historical sources to infer a plausible maker, date, place of origin, and intended audience for historical sources where this information is not easily identified.
- ◆ **D2.HIS.12.6-8.** Use questions generated about multiple historical sources to identify further areas of inquiry and additional sources.
- ◆ **D2.HIS.16.6-8.** Organize applicable evidence into a coherent argument about the past.
- ◆ **D2.CIV.8.6-8.** Analyze ideas and principles contained in the founding documents of the United States, and explain how they influence the social and political system.
- ◆ **D2.ECO.7.6-8.** Analyze the role of innovation and entrepreneurship in a market economy.

- ◆ **D2.GEO.5.6-8.** Analyze the combinations of cultural and environmental characteristics that make places both similar to and different from other places.
- ◆ **D2.GEO.6.6-8.** Explain how the physical and human characteristics of places and regions are connected to human identities and cultures.
- ◆ **D3.1.6-8.** Gather relevant information from multiple sources while using the origin, authority, structure, context, and corroborative value of the sources to guide the selection.
- ◆ **D3.2.6-8.** Evaluate the credibility of a source by determining its relevance and intended use.
- ◆ **D3.3.6-8.** Identify evidence that draws information from multiple sources to support claims, noting evidentiary limitations.
- ◆ **D3.4.6-8.** Develop claims and counterclaims while pointing out the strengths and limitations of both.
- ◆ **D4.1.6-8.** Construct arguments using claims and evidence from multiple sources, while acknowledging the strengths and limitations of the arguments.
- ◆ **D4.3.6-8.** Present adaptations of arguments and explanations on topics of interest to others to reach audiences and venues outside the classroom using print and oral technologies (e.g., posters, essays, letters, debates, speeches, reports, and maps) and digital technologies (e.g., Internet, social media, and digital documentary).
- ◆ **D4.6.6-8.** Draw on multiple disciplinary lenses to analyze how a specific problem can manifest itself at local, regional, and global levels over time, identifying its characteristics and causes, and the challenges and opportunities faced by those trying to address the problem.

### Common Core Anchor Standards Addressed by This Lesson

- ◆ **CCSS.ELA-LITERACY.CCRA.R.1.** Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.
- ◆ **CCSS.ELA-LITERACY.CCRA.R.2.** Determine central ideas or themes of a text and analyze their development; summarize the key supporting details and ideas.
- ◆ **CCSS.ELA-LITERACY.CCRA.R.6.** Assess how point of view or purpose shapes the content and style of a text.
- ◆ **CCSS.ELA-LITERACY.CCRA.R.9.** Analyze how two or more texts address similar themes or topics in order to build knowledge or to compare the approaches the authors take.
- ◆ **CCSS.ELA-LITERACY.CCRA.W.7.** Conduct short as well as more sustained research projects based on focused questions, demonstrating understanding of the subject under investigation.
- ◆ **CCSS.ELA-LITERACY.CCRA.SL.1.** Prepare for and participate effectively in a range of conversations and collaborations with diverse partners, building on others' ideas and expressing their own clearly and persuasively.

## Teaching Instructions

**Compelling Question**

Why did the Church put Galileo on trial?

**Preparation**

Provide all students with a copy of the Introductory Essay. Assign this reading as homework. In addition, assign all relevant parts of your course textbook or other basic reading material. Remind students to keep the compelling question for the lesson in mind as they read.



Asking Questions about the Trial of Galileo.

*This part of the lesson stresses Dimensions 1 and 2 of the C3 Framework*

**Day One**

1. Briefly discuss the Introductory Essay in class and address any initial questions students may have.
2. Distribute the How to Analyze a Primary Source handout. Review each suggestion with the class and remind students to refer back to the handout as they read the sources in this lesson.
3. Divide the class into four small groups. Each group will focus its work on one of the four basic disciplines identified in Dimension 2 of the C3 Framework—history, civics, economics, or geography. As they work, the groups should keep in mind the lesson's overall compelling question. However, for Day One and Day Two, each group will work mainly with a second compelling question—one related specifically to its assigned discipline.
4. Provide each group with one copy of its discipline-specific Assignment Sheet. Give each student a copy of all the sources for this unit. Each group may share a primary and secondary source packet, if necessary.
5. Have students complete the Day One section of their Assignment Sheets. The objective for Day One is for groups to read three sources, and then formulate one supporting question about each of those sources. The supporting questions should be recorded in the spaces provided on the Assignment Sheet.



Applying Disciplinary Concepts and Evaluating Sources and Evidence

*This part of the lesson stresses Dimensions 2 and 3 of the C3 Framework*

**Day Two**

6. Students will return to their previously assigned groups and formulate a claim addressing their group's compelling question. After reading the remaining seven sources, they will select one that supports their claim.



7. Using the evidence gathered from the sources, each group will then prepare a brief five- to ten-minute presentation about Galileo's trial from their group's disciplinary perspective. The presentation can be in the form of an oral report, a debate among group members, a PowerPoint, or a related type of presentation. Allow time for students to prepare by discussing and debating topics among themselves.

### Day Three

8. Each group will deliver its presentation. Allow time for class discussion following each presentation, and for a final effort to answer the central compelling question for the lesson.



#### Communicating Results and Taking Action

*This part of the lesson stresses Dimension 4 of the C3 Framework*

Students will complete a final project that expresses an understanding of the topic and responds clearly to the lesson's central compelling question. The project may be completed in groups, but students should be evaluated individually.

Distribute the Communicating Results and Taking Action handout, and decide whether you will assign the projects or allow students to form groups and choose tasks on their own. Set a reasonable deadline. Students should review the Galileo's Crime Rubric so they can understand how their performance will be evaluated. The projects are summarized below.

#### *Communicating Results*

- ◆ Ask students to reread Primary Source 3.7. This is the passage in Galileo's *Dialogue Concerning the Two Chief Systems of the World* in which the character Simplicio states Pope Urban VIII's views about God's ability to shape the universe as he wished. This passage angered the pope. Rewrite the passage in a way that you think Pope Urban VIII would approve. Along with your rewrite of the passage, write a brief one- or two-page essay explaining why you believe your passage would have satisfied the pope and why Galileo could have accepted it as well.
- ◆ Ask each student to pretend to be a friend of Galileo. They have each been given a copy of Galileo's sketch of the moon (Primary Source 3.3). Have the students read Bellarmine's remarks in Primary Source 3.5. Their task is to send the sketch to Bellarmine and use it and their general knowledge of Galileo's case to write a long letter defending him and explaining why Bellarmine should allow him to continue to defend his views.
- ◆ Separate students into small groups. Each group's task is to discuss Galileo's complete letter to Benedetto Castelli in 1613 (see Primary Source 3.4). The complete letter can be accessed online at <http://inters.org/Galilei-Benedetto-Castelli>. Have the groups prepare a brief talk on the letter in which they share one passage they think adds important points other than the one expressed in Primary Source 3.4. Have each group share its list of additional points in a brief discussion with the class.

*Taking Action*

- ◆ In our age, a trial like the one Galileo endured is unlikely to occur. However, many scientific controversies often involve scientists in political conflict. Separate students into four small groups and ask each group to research controversies over one of the following issues: vaccinations, nuclear power, genetically modified organisms (GMOs), or climate change. Each group should prepare a brief presentation that defines the nature of the controversy, explains what the differing views among the scientists are, and summarizes the views of politicians and the public. Have the groups present their findings to the class and state their own views as to how the controversies they have identified might be resolved. Invite other students, parents, and community members to the presentations.
- ◆ Based on the work in the previous assignment, students should use PowerPoint or some other presentation software to create a summary report on the findings of the four groups. Use social media (Twitter, Facebook, etc.) to share this report with others. Invite people contacted in this way to comment and offer their own thoughts about one or more of the controversies discussed.

## Introductory Essay

# Galileo's Crime



*A nineteenth-century painting depicting Copernicus viewing the heavens*

On June 22, 1633, Galileo Galilei was brought before the Congregation of the Holy Office of the Inquisition of the Catholic Church. On that day, he was found guilty of “vehement suspicion of heresy.” The Inquisition then gave the aged scientist two choices: he could “abjure, curse and detest” his views, or he could be burned at the stake. Galileo told the officials the following:

I have been judged vehemently suspected of heresy, that is, of having held and believed that the Sun is the center of the universe and immovable, and that the Earth is not the center of the same, and that it does move. Nevertheless, wishing to remove from the minds of your Eminences and all faithful Christians this vehement suspicion reasonably conceived against me, I abjure with sincere heart and unfeigned faith, I curse and detest the said errors and heresies.

Long before Galileo confessed to this “crime,” someone else had already committed it. In 1543, the Polish astronomer and mathematician Nicolaus Copernicus published his sun-centered theory in *On the Revolutions of the Heavenly Spheres*. The book depicted the earth as orbiting a stationary sun annually while turning on its axis daily. This claim conflicted with several passages in the Bible. It was at odds also with the Greek philosopher Aristotle, long the Church’s great authority on philosophy and science. Above all, Copernicus rejected the Earth-centered solar system described by Claudius Ptolemy in the 2nd century CE.

Ptolemy’s system used perfect circles and many other devices to explain the apparent motions of the planets as seen from Earth. His Earth-centered system fit well with common sense. After all, we do not experience the earth moving. Wouldn’t we all be thrown off it if it were? Still, it is not clear that Copernicus meant his sun-centered system to be taken as real. The preface to his book said it was only a simpler way to calculate the observed movements in the heavens. For a long time, the Church paid little attention to it.

Galileo, however, insisted that Copernicus’s system was real. Moreover, he challenged Aristotle and Ptolemy in more basic ways. In 1610, Galileo used a new instrument, a telescope, to peer at the night sky. His discoveries backed up Copernicus. More importantly, they challenged an idea of great importance to the Church—that the heavens were a spiritual realm not like the ordinary matter making up the earth. The heavens were supposedly perfect—made of objects of pure light, traveling in perfect circles, held within invisible crystal spheres. Instead, Galileo observed rough mountain-like features on the moon. He saw four moons circling the planet Jupiter. He noticed sunspots—blemishes—on the surface of the sun. Heaven and Earth were both made of the same substances, it seemed. Both followed the same natural laws.

Galileo also dared to reinterpret Bible passages that conflicted with Copernican theory. He did this in 1613, in a long letter to a friend, Benedetto Castelli. Church officials were aware of this letter. It was a key reason for summoning Galileo to Rome in 1616 for his first confrontation with the Inquisition. Galileo was a highly respected scholar in Florence. He enjoyed the protection of Cosimo II de’ Medici, the grand duke of Tuscany. Perhaps this is why he received fairly kind treatment in Rome in 1616. He was warned to stop advocating Copernican theory. However, it seems he was not forbidden from discussing it entirely. He did just that several times with Pope Urban VIII, with whom he was on friendly terms. The pope allowed him to write about Copernicus. However, he insisted that Galileo should not treat the theory as proven fact. He also insisted that Galileo make it clear that God is all-powerful and can design the universe in any manner he desires.



In 1632, Galileo published his views in the form of a discussion by three fictional individuals—his *Dialogue Concerning the Two Chief Systems of the World*. Galileo decided to include the pope's views. But he did so only briefly and in a way that almost seemed to mock the pope's concerns. This angered the pope. He was under many other sorts of pressure as well at that time. The Protestant threats to Church authority were at a high point. The massively violent Thirty Years' War had entered a dangerous phase for the Church. Due to mentioned pressures, the pope may have feared he would look weak if he failed to put Galileo on trial. In other words, inaction might have made the Church seem unwilling to stand up for its beliefs. And so, Galileo was tried and found guilty.

This outcome can be seen as a great tragedy for the Church. Galileo was part of a growing scientific revolution that would alter history. He was also a devout Catholic. He tried to suggest a way to interpret Scripture so as to harmonize its teachings with the new science. By putting Galileo on trial, the Church cut itself off from one of the most crucial intellectual developments of the modern era. Hence, the following question can still be asked: Why did the Church put Galileo on trial? The primary and secondary sources for this unit will help you debate and answer this question.



*Galileo Galilei*

Image Sources: Jan Matejko, *Astronomer Copernicus, or Conversations with God*, 1873, Jagiellonian University  
Justus Sustermans, *Portrait of Galileo Galilei*, c. 1640, courtesy of the National Maritime Museum.



GROUP MEMBERS:

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## *Galileo's Crime*

Your group's task is to explore history issues related to the trial of Galileo. A disciplinary compelling question is provided, and you will work from there to develop and answer supporting questions based on the sources. Follow the steps to complete the task.

### Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

Why did the Church oppose Galileo's support for Copernicus's theory more than it had earlier opposed Copernicus himself?

3. Read and discuss Primary Sources 3.4, 3.5, and 3.7.
4. Read and discuss the following background information. Use the information to help complete the handout.

Nicolaus Copernicus's sun-centered model challenged the Church's belief that the Earth stood at the center of the universe. However, Copernicus may not have meant this literally. A Protestant theologian, Andreas Osiander, wrote a preface to Copernicus's book. In it, he said the Copernican system was not meant to be seen as physically true. It was only a simpler way to calculate and explain astronomical observations.

Copernicus died just before his book was published, in 1543. It's not clear he actually agreed with Osiander. It is clear that Galileo did not agree. He boldly claimed that the Copernican system described reality itself. Copernicus was always respectful of Church authority. Galileo challenged it directly. His telescopic discoveries became famous. He also questioned the Church's literal way of interpreting scriptural passages. He had in mind passages that seemed to go against Copernican theory. In those cases, he said human reason and observation should be trusted more than the Bible itself. Many Church officials were angry at this challenge

to Church authority. Many other factors led Pope Urban VIII to oppose Galileo in the 1630s. Social, religious, and political tensions were high. The pope felt threatened by many things. As a result, the Church was far more anxious about Galileo than it had been about Copernicus.

5. Each group member should develop some supporting questions about the primary sources your group has been asked to discuss. Use the background information above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each primary source and record those questions here.

#### Primary Source 3.4

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#### Primary Source 3.5

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#### Primary Source 3.7

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#### Day Two

6. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

Why did the Church oppose Galileo's support for Copernicus's theory more than it had earlier opposed Copernicus himself?

State your group's claim here:

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7. From the remaining seven sources for this lesson, choose one additional source that your group believes can help support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

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Reason for choosing this source:

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8. Prepare a brief talk five- to ten-minute presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or to create an outline of your group's presentation.





GROUP MEMBERS:

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## *Galileo's Crime*

Your group's task is to explore the civics issues related to the trial of Galileo. A compelling question is provided, and you will work from there to develop and answer supporting questions based on primary sources. Follow these steps to complete the task.

### Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

Enlightenment philosopher Voltaire said the officials who tried Galileo would forever “suffer public hatred as the most unjust” of men. Is this a fair statement about the way Galileo was treated? Why or why not?

3. Read and discuss Primary Sources 3.5, 3.7, and 3.10.
4. Read and discuss the following background information. Use the information to help complete the handout.

The story of Galileo is often told in grand heroic terms. It is seen as one man of truth standing up to a united and ignorant Church. The reality is that the situation was much more complicated.

The leading Church officials in Rome were not all united against Galileo. Some scholars of the powerful Jesuit order at the Roman College were skeptical about the Ptolemaic system. Some were at least partly open to Galileo's ideas. Many had been impressed with his telescopic discoveries. Cardinal Bellarmine, a member of the Inquisition, warned Galileo about his views. However, he did so in a way that left some room for Galileo to keep discussing them. Though Pope Urban VIII turned against Galileo in the end, he had long been friendly with him and had discussed Copernican ideas with him. He allowed him to write his book about those ideas—with some conditions that did not limit Galileo greatly.

At the same time, Galileo was often quite harsh to his critics. He may well have antagonized some whose help he could have used. In his *Dialogue Concerning the Two Chief Systems of the World*, he had the simple-minded character Simplicio make the pope's favorite argument. Some thought he was only making fun of the pope. Did Galileo realize this would antagonize the pope? It is hard to tell.

5. Each group member should develop some supporting questions about the primary sources your group has been asked to discuss. Use the background information above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each primary source and record those questions here.

Primary Source 3.5

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Primary Source 3.7

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Primary Source 3.10

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### Day Two

6. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

Enlightenment philosopher Voltaire said the officials who tried Galileo would forever “suffer public hatred as the most unjust” of men. Is this a fair statement about the way Galileo was treated? Why or why not?

State your group's claim here:

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7. From the remaining seven sources for this lesson, choose one additional source that your group believes can help support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

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Reason for choosing this source:

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8. Prepare a brief five- to ten-minute presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or to create an outline of your group's presentation.



## Economics Group

GROUP MEMBERS:

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### *Galileo's Crime*

Your group's task is to explore the economics issues related to the trial of Galileo. A compelling question is provided, and you will work from there to develop and answer supporting questions based on the sources. Follow these steps to complete the task.

#### Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

“The prosperity of Renaissance city-states such as Florence, in Tuscany, may have protected Galileo from the worst of what the Inquisition might have done to him.” Explain this statement.
3. Read and discuss Primary Sources 3.4 and 3.10 and Secondary Source 3.9.
4. Read and discuss the following background information. Use the information to help complete the handout.

Galileo's telescopic discoveries in 1610 made him famous. They led the grand duke of Tuscany, Cosimo II de' Medici of Florence, to appoint him his “Philosopher and Chief Mathematician.” As a result, Galileo returned from Padua to his native Tuscany. There he would be a man honored and protected by his patron. The Medici family was one of the most powerful in Europe. They ruled Florence, one of Italy's wealthiest Renaissance cities. The wealth of the Medici family at first was based on the textile trade of their city. They became one of the most powerful banking families in Europe. They had great influence with the popes in Rome. In fact, the family itself supplied three popes.

Galileo gained access to important Church officials in Rome in part because of the support of his powerful patron. The Church had to handle Galileo carefully. In 1632, Tuscany's ambassador in Rome pleaded Galileo's case before the pope. When Galileo arrived in Rome to be tried



in 1633, he was not put in prison. He was allowed to stay in the Tuscan ambassador's comfortable home. After the trial, he was sentenced to prison. Yet, he was allowed to live out his life in his own villa in Arcetri outside Florence. It is possible that without his protectors, Galileo's fate could have been even worse than it was.

5. Each group member should develop some supporting questions about the sources your group has been asked to discuss. Use the background information above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each source and record those questions here.

#### Primary Source 3.4

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#### Secondary Source 3.9

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#### Primary Source 3.10

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### Day Two

6. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

“The prosperity of Renaissance city-states such as Florence, in Tuscany, may have protected Galileo from the worst of what the Inquisition might have done to him.” Explain this statement.

State your group's claim here:

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7. From the remaining seven primary sources for this lesson, choose one additional source that your group believes can help support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

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Reason for choosing this source:

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8. Prepare a brief five- to ten-minute presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or to create an outline of your group's presentation.



## Geography Group

GROUP MEMBERS:

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### *Galileo's Crime*

Your group's task is to explore geography issues related to the trial of Galileo. A compelling question is provided, and you will work from there to develop and answer supporting questions based on the sources. Follow these steps to complete the task.

#### Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

Explain why the location of the Papal States in the Europe of the 1630s might have added to the pope's decision to put Galileo on trial.

3. Read and discuss Primary Sources 3.6 and 3.10 and Secondary Source 3.9.
4. Read and discuss the following background information. Use the information to help complete the handout.

The pope was not merely the head of the Catholic Church. He was also the political leader of the Papal States. These small states in central Italy faced a real political challenge in the 1630s. At that time, Europe was engaged in the worst religious violence of the 16th and 17th centuries, the Thirty Years' War. This war mainly pitted Protestant states against Catholic states. However, Catholic France did ally with the Protestants against the Catholic Hapsburg Empire. The Hapsburg dynasty controlled Spain, much of central Europe, and what is now the Netherlands and Belgium. These are all north of the Papal States. The Hapsburgs also controlled the Kingdom of Naples to the south of the Papal States. Earlier popes had favored the Hapsburgs. Urban VIII, however, feared the Hapsburgs and was sympathetic to France.

In 1630, the Protestant king of Sweden, Gustavus Adolphus, entered the conflict. By 1632, Protestant forces were pushing Catholic forces back in central Europe. In Rome, others in the Church were critical of the pope

for doing too little to support the Hapsburgs. Some even said he was too weak in his support for Catholicism itself. Could his turn against Galileo have been a way to reassure such critics? It is not easy to say, but it could have been a factor in his thinking.

5. Each group member should develop some supporting questions about the sources your group has been asked to discuss. Use the background information above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each source and record those questions here.

Primary Source 3.6

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Secondary Source 3.9

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Primary Source 3.10

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### **Day Two**

6. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

Explain why the location of the Papal States in the Europe of the 1630s might have added to the pope's decision to put Galileo on trial.



State your group's claim here:

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7. From the remaining seven primary sources for this lesson, choose one additional source that your group believes can help support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

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Reason for choosing this source:

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8. Prepare a brief five- to ten-minute presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or to create an outline of your group's presentation.

## How to Analyze a Primary Source

For this lesson, you will be studying several primary source documents. This handout offers suggestions for how best to read and analyze historical primary sources. Studying such sources is challenging. They were created in a different time and place. Their language and use of certain key terms often differ from ours. They assume things we might not accept. They arise out of historical circumstances and settings that differ greatly from our own times. To use such sources as evidence, you need to apply some special historical thinking skills and habits. Here are some guidelines to help you do this.

### ◆ *Question the source.*

No primary source was written with you and your interests in mind, so you need to be clear about what you are looking for when you examine a source. You need to stay in charge of the investigation. Act like a detective and ask questions. Above all, keep your own most important compelling questions in mind as you read and think about a source.

### ◆ *Consider the source's origins.*

This is often simply called “sourcing.” It means asking who created the source, when and where the source was created, and why. If you know the source's purpose, you will be more likely to see how it is shaped by its creator's point of view. Among other things, sourcing can also help you decide how reliable or typical a source might be.

### ◆ *Contextualize the source.*

“Context” here means the broader historical setting for the source. Sources are always a part of a larger historical context. You need to consider how this context helps clarify the meaning of the source. You also need to decide which context is most important. Sources might be understood best in connection with a local context or a recent event. Alternatively, they might be understood better within a national or international context, or as part of a long-term trend in society at large. Your guiding questions should help you decide which context is most important.

### ◆ *Corroborate the source.*

This means you must think about your source in relation to other sources. Does the source agree with or support those other sources, or does it seem to be at odds with the other sources? Might there be additional sources, which have not been provided to you, that could support or conflict with your source?

### ◆ *Above all, read the source carefully.*

Look at language closely. Pay attention to images, emotional language, metaphors, and other literary devices. Think about what is implied, not merely what is stated or claimed in so many words. Think about what is left out as well as what is included. Make inferences based on your close reading. This will help you get more out of your source than even the source's creator might have seen in it.

## Ptolemy's Universe

This is the scheme of the heavens described by Claudius Ptolemy in the 2nd century CE. It was this Earth-centered system the Catholic Church still backed in the 1600s. It fit in well with both Scripture and common sense. In it, the Earth is at the center of the universe. The heavenly spheres rotate around it as follows from the outside in toward Earth: The empyrean (fiery) heaven, dwelling of God and of all the saved; 10th heaven (Aristotle's first cause); 9th heaven, crystalline; 8th heaven, the stars in the firmament; 7th heaven, Saturn; 6th, Jupiter; 5th, Mars; 4th, Sun; 3rd, Venus; 2nd, Mercury; 1st, Moon.

## Original Documents



*This illustration reflects Aristotle's way of envisioning the universe.*

Image Source: Peter Apian, illustration in *Cosmographia*, 1524.



## The Copernican Revolution

This is an image of the heliocentric (sun-centered) model of the universe developed by Nicolaus Copernicus in his *De Revolutionibus Orbium Coelestium* (On the Revolutions of the Heavenly Spheres), published in 1543.

## Original Document

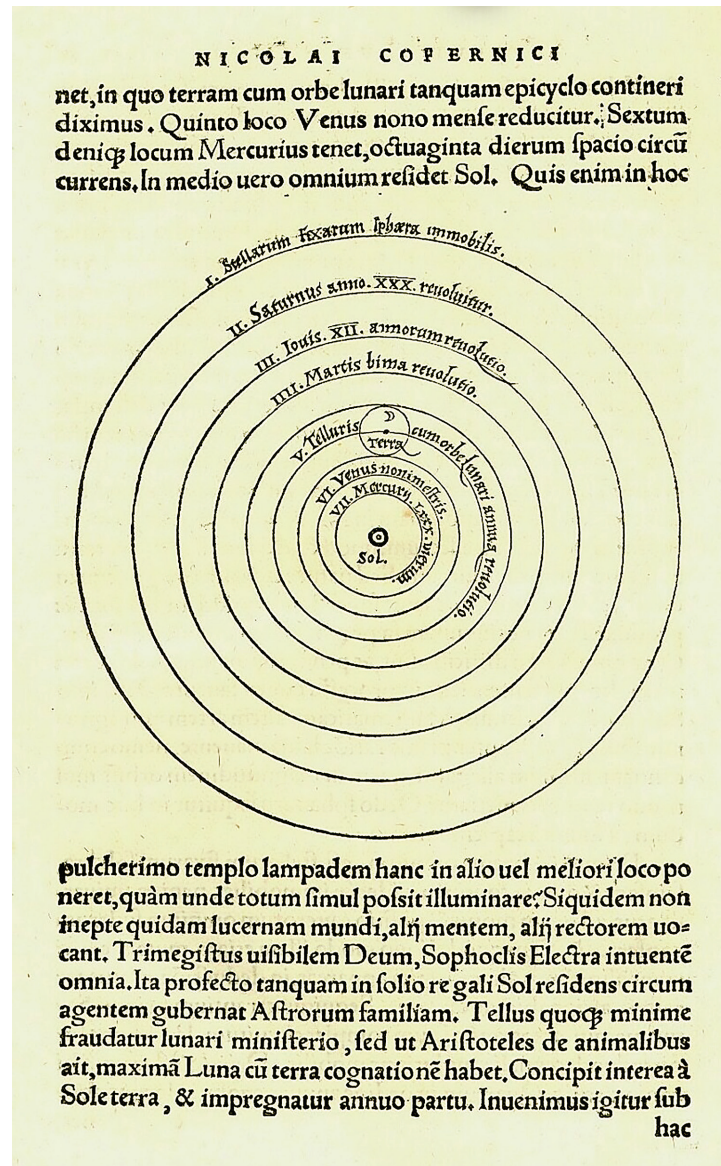


Image Source: Nicolaus Copernicus, illustration in *De Revolutionibus Orbium Coelestium*, 1543.

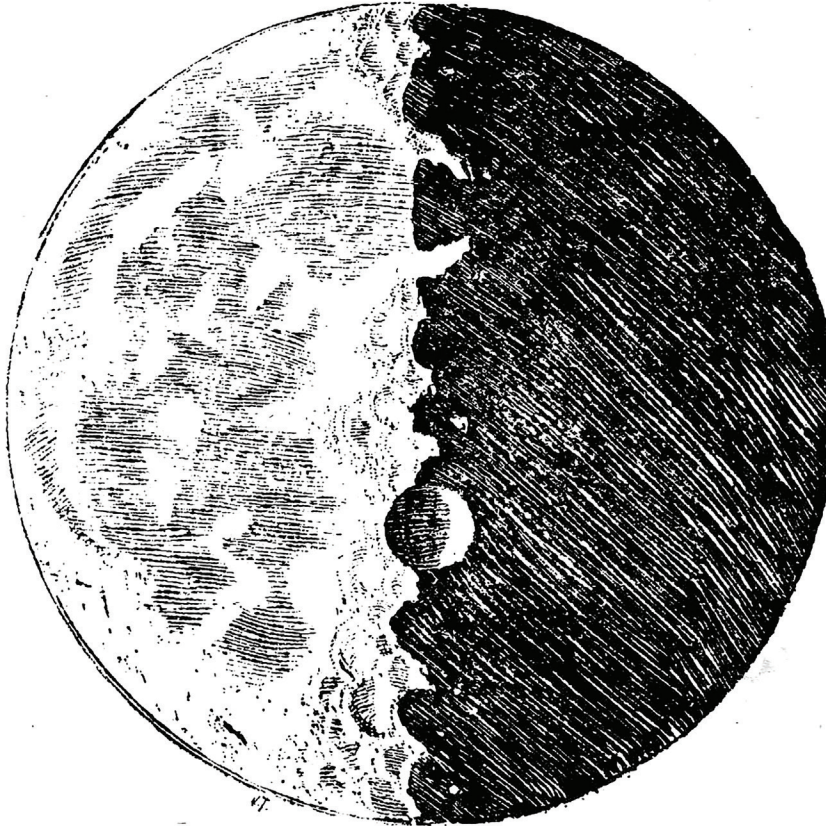


PRIMARY SOURCE ▶

3.3

## Galileo's Moon

This drawing shows the moon as a solid body with many irregular surface features. It is one of Galileo's drawings based on his observations using a telescope.

**Original Document**

*Using a telescope, Galileo was able to see that the moon was not a perfect sphere.*

Image Source: Galileo Galilei, drawing of the moon, courtesy of the Library of Congress, LC-USZ62-95171.



Benedetto Castelli was a monk, a mathematics teacher, and a friend of Galileo. In 1613, he wrote to Galileo about concerns that the grand duchess of Tuscany, Christina, had about Galileo's ideas. (The grand duchess was the mother of Galileo's patron, Cosimo II de' Medici.) The grand duchess was upset because Galileo's sun-centered theory seemed to contradict certain biblical passages. For example, there is a biblical passage in which Joshua orders the sun to stand still. Galileo wrote a long response. His letter to Castelli was circulated widely, and it helped lead to Galileo's first confrontation with the Inquisition in 1616.

### Original Document

In regard to the first general point of the Most Serene Ladyship, it seems to me very prudent of her to propose and of you to concede and to agree that the Holy Scripture can never lie or err, and that its declarations are absolutely and inviolably true. I should have added only that, though the Scripture cannot err, nevertheless some of its interpreters and expositors can sometimes err in various ways. One of these would be very serious and very frequent, namely to want to limit oneself always to the literal meaning of the words; for there would thus emerge not only various contradictions but also serious heresies and blasphemies, and it would be necessary to attribute to God feet, hands and eyes, as well as bodily and human feelings like anger, regret, hate and sometimes even forgetfulness of things past and ignorance of future ones. Thus in the Scripture one finds many propositions which look different from the truth if one goes by the literal meaning of the words, but which are expressed in this manner to accommodate the incapacity of common people. . . .

[O]n the other hand, nature is inexorable and immutable, and she does not care at all whether or not her recondite reasons and modes of operations are revealed to human understanding, and so she never transgresses the terms of the laws imposed on her; therefore, whatever sensory experience places before our eyes or necessary demonstrations prove to us concerning natural effects should not in any way be called into question on account of scriptural passages whose words appear to have a different meaning, since not every statement of the Scripture is bound to obligations as severely as each effect of nature.

CONTINUED

**Adapted Version**

In regard to the first point she made, I believe it is wise for her to say that the Holy Scripture can never lie or err. It was also wise for you to agree to that. The Holy Scripture's declarations are absolutely and always true. I would, however, add this. Although the Scripture cannot err, some of those who interpret it can err in various ways. One of the most common errors is to limit oneself always to the literal meaning of the words. This error results in various contradictions and also serious heresies and blasphemies as well. For example, a literal interpretation would force one to say that God has feet, hands, and eyes, as well as bodily and human feelings like anger, regret, hate, and sometimes even forgetfulness of things past and ignorance of future ones. Many statements in the Scripture would appear false if one only goes by the literal meaning of the words. Often things are expressed in this manner in order to make it easy for common people to grasp.

On the other hand, nature is what she is. She cannot be changed. She does not care at all whether or not humans can understand her reasons and ways of behaving. She never alters the laws imposed on her. Therefore, whatever we observe with our senses or can prove concerning natural effects should not be called into question simply because of scriptural passages whose words appear to have a different meaning. Not every statement of the Scripture is bound to be taken literally and strictly as each effect of nature.



## Bellarmine's Reply to Foscarini—and Galileo

In 1615, a friar named Paolo Antonio Foscarini published his own defense of Copernicus. Like Galileo, he also argued that Copernicus did not contradict Scripture. Cardinal Roberto Bellarmine wrote Foscarini, with Galileo in mind as well. Bellarmine was a member of the Roman Inquisition and the Index of Prohibited Books. However, he was not opposed to any discussion at all of Copernicus's ideas. He agreed that Copernicus did explain astronomical observations well. But he did not think Copernican theory actually described reality itself. This passage is part of his reply to Foscarini. He also directed it at Galileo. In it, he explains what it would take to convince theologians to change their views about the relevant Bible passages regarding Earth's place in the universe.

**Original Document**

First. I say that it seems to me that Your Reverence and Galileo did prudently to content yourself with speaking hypothetically, and not absolutely, as I have always believed that Copernicus spoke. For to say that, assuming the earth moves and the sun stands still, all the appearances are saved better than with eccentrics and epicycles, is to speak well; there is no danger in this, and it is sufficient for mathematicians. But to want to affirm that the sun really is fixed in the center of the heavens and only revolves around itself without traveling from east to west, and that the earth is situated in the third sphere and revolves with great speed around the sun, is a very dangerous thing, not only by irritating all the philosophers and scholastic theologians, but also by injuring our holy faith and rendering the Holy Scriptures false. . . . I say that if there were a true demonstration [of these things] . . . then it would be necessary to proceed with great caution in explaining the passages of Scripture which seemed contrary, and we would rather have to say that we did not understand them than to say that something was false which has been demonstrated. But I do not believe that there is any such demonstration; none has been shown to me.

CONTINUED



**Adapted Version**

First, I say it was prudent of you and Galileo to speak hypothetically, and not absolutely. I have always believed that Copernicus spoke hypothetically. It is acceptable to say that you can account better for all heavenly observations by assuming the earth moves and the sun stands still. That is, all observed movements of the heavens are explained this way better than with eccentrics and epicycles. There is no danger in claiming this. It is helpful to mathematicians. But it is very different to affirm that the sun really is fixed in the center of the heavens and only revolves around itself without traveling from east to west. Or to claim that the earth is in the third sphere and revolves with great speed around the sun. Saying these things are really so is a very dangerous thing. For one thing, it irritates all the philosophers and scholastic theologians. But it also injures our holy faith. It renders the Holy Scriptures false. I say that if there were a true and proven demonstration of these things, then it would be necessary to proceed with great caution in explaining the passages of Scripture that seem to go against it. And we would rather have to say that we did not understand these passages than to say that something was false that has been proven true. But I do not believe that there is any such demonstration or absolute proof. None has been shown to me.

*Original Document Source: Bellarmine to Paolo Foscarini, in Internet History Sourcebooks, Fordham University.*

## The Council of Trent on Interpreting Scripture

From 1545 to 1563, Catholic leaders met three times in the northern Italian city of Trent to decide how best to meet the challenge posed by the Protestant Reformation. Known as the Council of Trent, these meetings reasserted the truth of Catholic doctrine, reformed religious orders, and set higher standards for monks, priests, and the entire Church hierarchy. It took a strict line in insisting on tighter Church control over any and all interpretations of Scripture.

### Original Document

Furthermore, in order to restrain petulant spirits, It decrees, that no one, relying on his own skill, shall,—in matters of faith, and of morals pertaining to the edification of Christian doctrine,—wresting the sacred Scripture to his own senses, presume to interpret the said sacred Scripture contrary to that sense which holy mother Church,—whose it is to judge of the true sense and interpretation of the holy Scriptures,—hath held and doth hold; or even contrary to the unanimous consent of the Fathers; even though such interpretations were never (intended) to be at any time published. Contraveners shall be made known by their Ordinaries, and be punished with the penalties by law established.

### Adapted Version

The Council decrees that no person of petulant spirit can rely on his own skill to interpret sacred Scripture in matters of faith and morals. No one can make Scripture fit with his own sense when it goes against the sense held by the holy mother Church. It is for the Church to judge the true meaning of the holy Scriptures. Nor can anyone interpret Scripture contrary to the unanimous consent of the Fathers. He cannot do this even if he never planned to publish his views. Higher Church authorities should identify those who disobey this decree so they can be punished with the penalties established by law.

Original Document Source: "Decree Concerning the Edition, and the Use, of the Sacred Books," in *The Council of Trent, Fourth Session: The Canons and Decrees of the Sacred and Oecumenical Council of Trent, 1546*, trans. J. Waterworth (London: Dolman, 1848).



PRIMARY SOURCE ►

3.7

## Simplicio States the Pope's View

Pope Urban VIII did give Galileo permission to write his *Dialogue Concerning the Two Chief Systems of the World*. He demanded only two things. First, Galileo had to treat Copernicus's ideas only as a hypothesis. By this, the pope merely meant the Copernican system was an easier way of calculating astronomical movements, not an actual description of reality. Secondly, he asked Galileo to stress God's all-powerful nature—that is, the idea that God could make the world in any manner he wanted, no matter what any scientifically understood natural law seemed to require. In this excerpt, the character Simplicio states the pope's second concern, the one about God's omnipotence. To say the least, the pope was not happy about the way Galileo presented this idea.

**Original Document**

Simplicio: As for the past discourses, and particularly this last, of the reason of the ebbing and flowing of the sea, I do not, to speak the truth, very well comprehend it. But by that slight idea, whatever it be . . . I confess that your hypothesis seems to me far more ingenious than any of all those that I ever heard besides; still, I esteem it neither true nor conclusive, but, keeping always before the eyes of my mind a solid doctrine that I once received from a most learned and eminent person, and to which there can be no answer, I know that both of you, being asked whether God, by his infinite power and wisdom, might confer upon the element of water the reciprocal motion in any other way than by making the containing vessel to move, I know, I say, that you will answer that he could, and also know how to bring it about in many ways, and some of them above the reach of our intellect.

**Adapted Version**

Simplicio: I cannot say I fully understand many of our past discussions, particularly this last on the ebbing and flowing of the tides. But with the little I do understand, your hypothesis about it does seem better than others I have heard. Yet I don't accept it as either true or conclusive. Instead, I keep reminding myself of a solid idea I once got from a very learned and distinguished person. I believe there can be no objection to this idea. I am sure both of you would agree with it. That is, I am sure you would agree if asked whether God, by his infinite power and wisdom, could make the tides move in and out in some other way than by making the containing vessel (the earth) move. I know you will answer that he could. And you will also say that he would know how to bring it about in many ways, some of which are beyond our intellect's ability to understand.

Original Document Source: Galileo Galilei, *Dialogue Concerning the Two Chief World Systems*, trans. Stillman Drake (Berkeley: University of California Press, 1953).

PRIMARY SOURCE ▶

3.8

## What the Pope Feared

At one point in 1632, Pope Urban VIII said Galileo was “dealing with the most perverse subject one could ever come across.” No one knows for sure what the pope meant. Perhaps he saw Galileo’s “scientific” way of thinking as itself a dangerous form of pride and arrogance? In the 1600s, scientists, astrologers, and magicians were not thought of as clearly separate types. They all searched for ways to control nature. Many in the Church saw them trying to go beyond limits God had set on human will and understanding. The pope expressed these fears in a papal bull, or decree, in 1631. It was directed mainly against the use of astrology to predict what would happen to princes, popes, and other leaders. This decree was issued just one year before Galileo’s *Dialogue Concerning the Two Chief World Systems* aroused the pope’s anger.

### Original Document

The inscrutable profundity of the judgement of God does not allow the human intellect, confined to the dark prison of the body, to rise beyond the stars. Yet not only does it dare explore with impious curiosity the mysteries buried in the depth of the divine and unknown even to the saints, it also presumes, with arrogant and dangerous example, to circulate these mysteries as certainties, with contempt for God, disturbance of the state, and danger to princes.

### Adapted Version

God’s inscrutable and profound judgment confines human intellect to the dark prison of the body. He does not allow it to rise beyond the stars. Yet with impious curiosity, humans dare to explore deep and buried divine mysteries—mysteries unknown even to the saints. Human intellect also arrogantly publicizes these mysteries as certainties. This is done with contempt for God, disturbance to the state, and danger to princes.

Original Document Source: Pope Urban VIII, Papal Bull, *Contra Astrologos Iudicarios*, in J. L. Heilbron, *Galileo* (New York: Oxford University Press, 2010).

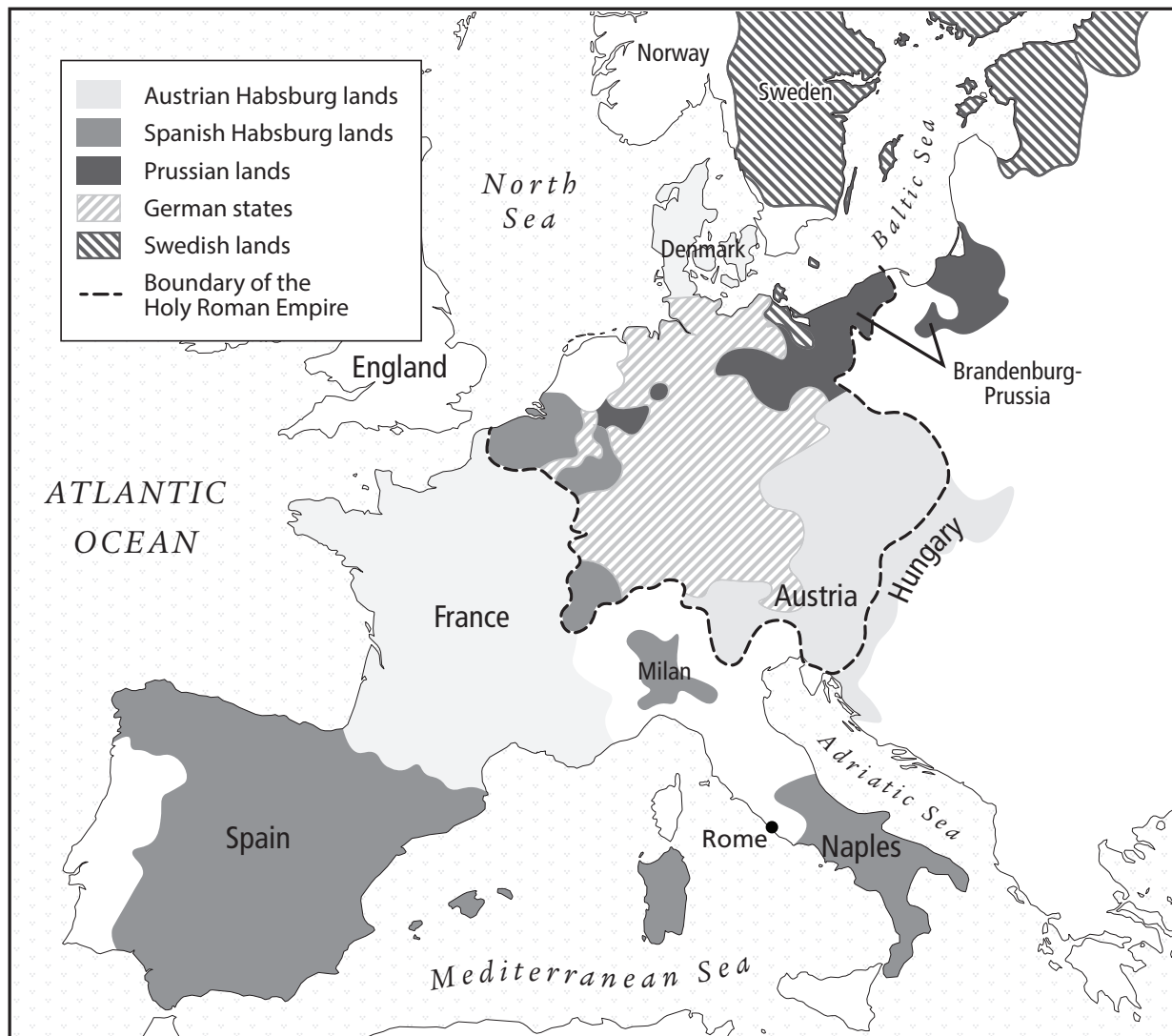


SECONDARY SOURCE ▶

3.9

## Europe during the Thirty Years' War

This map shows the basic political boundaries of Europe during the Thirty Years' War, 1618–1648. The war mainly pitted Catholics against Protestants. However, Catholic France often allied with the Protestant states against the vast Catholic Hapsburg realms. The Hapsburgs controlled Spain, Southern Italy, German and Austrian lands, Belgium, and the Netherlands. The Papal States and Rome were caught between these two Catholic superpowers, France and the Hapsburgs. Pope Urban VIII favored France, but many Church officials in Rome favored the Hapsburgs. Some of those officials thought the pope was not defending the Catholic Hapsburgs forcefully enough against France and its Protestant allies.



© Nystrom Education.

Galileo was convicted on June 22, 1633, and was sentenced to life in prison. However, this was changed to house arrest. In December 1633, he returned to his own villa in Arcetri in Tuscany. On March 7, 1634, he wrote to his friend Elia Diodati, a Protestant lawyer living in Paris. Diodati was a strong supporter of Galileo's ideas. The letter shows that Galileo was not completely cut off from the world. It also suggests how hard it would be for the Church to isolate him or keep his ideas from finding support both in Italy and elsewhere in Europe.

### Original Document

From Siena, I was allowed to return to my villa, where I still am, being forbidden to go into the city; this prohibition is made in order to keep me away from the court and princes. However, since I returned to the villa . . . two days after the grand duke [Ferdinando II de' Medici] returned to Florence, he sent me a member of his staff to notify me that he was on his way to visit me; half an hour later he arrived in a very small carriage accompanied by a single gentleman, and he came into my house and stayed almost two hours talking to me with extreme kindness. Thus, I have not suffered at all in the two things that should be esteemed above all others, that is health and reputation. . . . The wrongs and injustices which envy and ill will have perpetrated against me have not bothered and do not bother me. Instead, given that my health and honor remain unharmed, the greatness of the abuse is rather comforting to me and represents a kind of revenge; the infamy reverts back to the traitors and those who are in the highest state of ignorance, which is the mother of all ill will, envy, anger and all other wicked and ugly vices and sins.

### Adapted Version

From Siena, I was allowed to return to my villa where I still am. I am forbidden to go into the city. This prohibition is made in order to keep me away from the court and princes. However, I returned to the villa two days after the grand duke [Ferdinando II de' Medici] returned to Florence, and a member of his staff came to tell me that he was on his way to visit me. Half an hour later he arrived in a very small carriage along with a single gentleman. He came into my house and stayed almost two hours talking to me with extreme kindness. Thus, I have not suffered at all in the two things that matter most, health and reputation. I am not bothered by the wrongs and injustices which envy and ill will have done to me. Instead, given that my health and honor remain unharmed, the abuse is rather comforting to me. It represents a kind of revenge since it only reflect back badly on the traitors and those who are in the highest state of ignorance. That ignorance is the mother of all ill will, envy, anger and all other wicked and ugly vices and sins.

Original Document Source: Galileo to Elia Diodati, in Maurice A. Finocchiaro, *Retrying Galileo, 1633–1992* (Berkeley: University of California Press, 2005).



## Communicating Results and Taking Action

### Communicating Results

- ◆ Reread Primary Source 3.7. This is the passage in Galileo's *Dialogue* in which Simplicio states Pope Urban VIII's views about God's ability to shape the universe as he wished. This passage angered the pope. Rewrite the passage in a way that you think Pope Urban VIII would approve. Along with your rewrite of the passage, write a brief one- or two-page essay explaining why you believe your passage would have satisfied the pope and why Galileo could have accepted it as well.
- ◆ Pretend to be a friend of Galileo. You have been given a copy of Galileo's sketch of the moon (Primary Source 3.3). Read Bellarmine's remarks in Primary Source 3.5. Your task is to send the sketch to Bellarmine and use it and your general knowledge of Galileo's case to write a long letter defending him and explaining why Bellarmine should allow him to continue to defend his views.
- ◆ Your teacher will separate the class into small groups. Each group's task is to discuss Galileo's complete letter to Benedetto Castelli in 1613 (see Primary Source 3.4). The complete letter can be accessed online at <http://inters.org/Galilei-Benedetto-Castelli>. Each group will prepare a brief talk on the letter in which they share one passage they think adds important points other than the one expressed in Primary Source 3.4. Each group should be prepared to share its list of additional points in a brief discussion with the class.

### Taking Action

- ◆ In our age, a trial like the one Galileo endured is unlikely to occur. However, many scientific controversies often involve scientists in political conflict. The teacher will separate students into four small groups and ask each group to research controversies over one of the following issues: vaccinations, nuclear power, genetically modified organisms (GMOs), and climate change. Each group should prepare a brief presentation that defines the nature of the controversy, explains what the differing views among the scientists are, and summarizes the views of politicians and the public. The groups will present their findings to the class and state their own views as to how the controversies they have identified might be resolved. The teacher may invite other students, parents, and community members to the presentations.
- ◆ Based on the work in the previous assignment, use PowerPoint or some other presentation software to create a summary report on the findings of the four groups. Use social media (Twitter, Facebook, etc.) to share this report with others. Invite people contacted in this way to comment and offer their own thoughts about one or more of the controversies discussed.

## Galileo's Crime Rubric

Criteria	Unacceptable	Developing	Proficient	Excellent
<b>Focus</b>	Tries to respond to task instructions but lacks clear focus on a central idea or thesis	Addresses the task instructions adequately but focus on a central idea or thesis is uneven	Responds to the task instructions appropriately and convincingly; has a consistent focus on a central idea or thesis	Responds to all task instructions convincingly; has a clear and strong focus on a well-developed central idea or thesis
<b>Research</b>	Refers to some sources but fails to connect these in a relevant way to the task instructions	Refers to relevant sources well but does not always connect these clearly to the task instructions	Refers to relevant sources accurately and usually connects these to the task instructions and a central idea	Refers to relevant sources accurately and in great detail and connects these clearly to the task instructions and a central idea
<b>Development and Use of Evidence</b>	Uses some details and evidence from sources but does not make clear the relevance to the task purpose or instructions	Uses details and evidence from sources generally but not always in support of a clear focus relevant to the task purpose or instructions	Uses details and evidence from sources in a way that effectively supports a focus relevant to the task purpose or instructions	Uses details and evidence from sources along with clear explanations demonstrating deep understanding of the task purpose or instructions
<b>Content</b>	Refers to disciplinary content without clearly understanding it or while using it in an irrelevant or inaccurate manner	Refers to disciplinary content with some understanding but not always with a clear idea of its relation to the overall task	Accurately uses disciplinary content and demonstrates a clear idea of its relation to the overall task	Uses disciplinary content effectively and explains thoroughly and in-depth its relation to the overall task
<b>Conventions</b>	Demonstrates only limited control of standard English conventions, with many errors in spelling, punctuation, grammar, and other conventions	Demonstrates some command of standard English conventions with limited errors in spelling, punctuation, grammar, and other conventions	Demonstrates adequate command of standard English conventions with few errors in spelling, punctuation, grammar, and other conventions	Demonstrates a well-developed command of standard English conventions with few errors and a use of language appropriate to the audience and the purpose of the task



## Primary and Secondary Source Bibliography

- 3.1: Apian, Peter. *Cosmographia*. 1524.
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- 3.3: Galilei, Galileo. Drawing of the moon. Courtesy of the Library of Congress, LC-USZ62-95171.
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# The Voyages of Zheng He

*Why Were They Abandoned?*





## Overview

### Introduction

From 1405 to 1433, China's eunuch admiral Zheng He commanded seven amazing voyages into the Indian Ocean trading network. What was astonishing about them was their sheer size. Each fleet was made up of hundreds of large ships. Among these, the largest ships were the enormous treasure ships. Evidence suggests they may have been as much as 400 feet long and 160 feet wide. Each of the voyages included about 40 to 60 of these huge treasure ships. In addition to the crews and other personnel, these fleets carried huge numbers of soldiers. The first voyage is reported to have had 27,000 soldiers on board. These fleets were mighty armadas indeed. However, there is much we do not know about them. Why were they sent from China to as far away as India, Arabia, and East Africa? And why were they suddenly abandoned after 1433? This last question is the compelling question this lesson will focus on. Students will work with seven primary sources and three secondary sources that form the core content for tasks that will help them answer the lesson's compelling question.

### Objectives

Students will work individually and in small groups to respond in a meaningful way to a compelling question about the voyages of Zheng He. They will apply discipline-specific background knowledge, use scaffolding, and engage in instructional activities to interpret primary and secondary sources before presenting their ideas to the class.

### C3 Standards Addressed by This Lesson

- ◆ **D1.4.6-8.** Explain how the relationship between supporting questions and compelling questions is mutually reinforcing.
- ◆ **D1.5.6-8.** Determine the kinds of sources that will be helpful in answering compelling and supporting questions, taking into consideration multiple points of view represented in the sources.
- ◆ **D2.HIS.5.6-8.** Explain how and why perspectives of people have changed over time
- ◆ **D2.HIS.11.6-8.** Use other historical sources to infer a plausible maker, date, place of origin, and intended audience for historical sources where this information is not easily identified.
- ◆ **D2.HIS.12.6-8.** Use questions generated about multiple historical sources to identify further areas of inquiry and additional sources.
- ◆ **D2.HIS.16.6-8.** Organize applicable evidence into a coherent argument about the past.
- ◆ **D2.CIV.8.6-8.** Analyze ideas and principles contained in the founding documents of the United States, and explain how they influence the social and political system.
- ◆ **D2.ECO.7.6-8.** Analyze the role of innovation and entrepreneurship in a market economy.
- ◆ **D2.GEO.5.6-8.** Analyze the combinations of cultural and environmental characteristics that make places both similar to and different from other places.
- ◆ **D2.GEO.6.6-8.** Explain how the physical and human characteristics of places and regions are connected to human identities and cultures.
- ◆ **D3.1.6-8.** Gather relevant information from multiple sources while using the origin, authority, structure, context, and corroborative value of the sources to guide the selection.
- ◆ **D3.2.6-8.** Evaluate the credibility of a source by determining its relevance and intended use.

- ◆ **D3.3.6-8.** Identify evidence that draws information from multiple sources to support claims, noting evidentiary limitations.
- ◆ **D3.4.6-8.** Develop claims and counterclaims while pointing out the strengths and limitations of both.
- ◆ **D4.1.6-8.** Construct arguments using claims and evidence from multiple sources, while acknowledging the strengths and limitations of the arguments.
- ◆ **D4.3.6-8.** Present adaptations of arguments and explanations on topics of interest to others to reach audiences and venues outside the classroom using print and oral technologies (e.g., posters, essays, letters, debates, speeches, reports, and maps) and digital technologies (e.g., Internet, social media, and digital documentary).
- ◆ **D4.6.6-8.** Draw on multiple disciplinary lenses to analyze how a specific problem can manifest itself at local, regional, and global levels over time, identifying its characteristics and causes, and the challenges and opportunities faced by those trying to address the problem.

### Common Core Anchor Standards Addressed by This Lesson

- ◆ **CCSS.ELA-LITERACY.CCRA.R.1.** Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.
- ◆ **CCSS.ELA-LITERACY.CCRA.R.2.** Determine central ideas or themes of a text and analyze their development; summarize the key supporting details and ideas.
- ◆ **CCSS.ELA-LITERACY.CCRA.R.6.** Assess how point of view or purpose shapes the content and style of a text.
- ◆ **CCSS.ELA-LITERACY.CCRA.R.9.** Analyze how two or more texts address similar themes or topics in order to build knowledge or to compare the approaches the authors take.
- ◆ **CCSS.ELA-LITERACY.CCRA.W.7.** Conduct short as well as more sustained research projects based on focused questions, demonstrating understanding of the subject under investigation.
- ◆ **CCSS.ELA-LITERACY.CCRA.SL.1.** Prepare for and participate effectively in a range of conversations and collaborations with diverse partners, building on others' ideas and expressing their own clearly and persuasively.

## Teaching Instructions

**Compelling Question**

Why did the voyages of Zheng He come to an end?

**Preparation**

Provide all students with a copy of the Introductory Essay. Assign this reading as homework. In addition, assign all relevant parts of your course textbook or other basic reading material. Remind students to keep the compelling question for the lesson in mind as they read.



Asking Questions about the Voyages of Zheng He.

*This part of the lesson stresses Dimensions 1 and 2 of the C3 Framework*

**Day One**

1. Briefly discuss the Introductory Essay in class and address any initial questions students may have.
2. Distribute the How to Analyze a Primary Source handout. Review each suggestion with the class, and remind students to refer back to the handout as they read the sources in this lesson.
3. Divide the class into four small groups. Each group will focus its work on one of the four basic disciplines identified in Dimension 2 of the C3 Framework—history, civics, economics, or geography. As they work, the groups should keep in mind the lesson's overall compelling question. However, for Day One and Day Two, each group will work mainly with a second compelling question—one related specifically to its assigned discipline.
4. Provide each group with one copy of its discipline-specific Assignment Sheet. Give each student a copy of all the sources for this lesson. Each group may share a primary and secondary source packet, if necessary.
5. Have students complete the Day One section of their Assignment Sheets. The objective for Day One is for groups to read three sources, and then formulate one supporting question about each of those sources. The supporting questions should be recorded in the spaces provided on the Assignment Sheet.





### Applying Disciplinary Concepts and Evaluating Sources and Evidence

*This part of the lesson stresses Dimensions 2 and 3 of the C3 Framework*

#### Day Two

6. Students will return to their previously assigned groups and formulate a claim addressing their group's compelling question. After reading the remaining seven sources, they will select one that supports their claim.
7. Using the evidence gathered from the sources, each group will then prepare a brief five- to ten-minute presentation about the voyages of Zheng He from their group's disciplinary perspective. The presentation can be in the form of an oral report, a debate among group members, a PowerPoint, or a related type of presentation. Allow time for students to prepare by discussing and debating topics among themselves.

#### Day Three

Each group will deliver its presentation. Allow time for class discussion following each presentation, and for a final effort to answer the central compelling question for the lesson.



### Communicating Results and Taking Action

*This part of the lesson stresses Dimension 4 of the C3 Framework*

Students will complete a final project that expresses an understanding of the topic and responds clearly to the unit's central compelling question. The project may be completed in groups, but students should be evaluated individually.

Distribute the Communicating Results and Taking Action handout, and decide whether you will assign the projects or allow students to form groups and choose tasks on their own. Set a reasonable deadline. Students should review The Voyages of Zheng He Rubric so they can understand how their performance will be evaluated. The projects are summarized below.

#### Communicating Results

- ◆ Ask students to reread Primary Source 4.9. This is the 1477 comment of the Confucian vice president of the Board of the War. Have students pretend to be advisers to the Chinese emperor in 1477. Ask them to each write a long letter to the emperor expressing their views about what the Board of War vice president has said about Zheng He and his voyages. In this letter, the student should refer in detail to three of the sources for this unit.
- ◆ Have students reread Primary Source 4.8. This is a passage from the *Tao Te Ching* (The Way and Its Power). It was a favorite of the first Ming emperor, the Hongwu emperor. It was this emperor's son, the Yongle emperor, who sent Zheng He on his voyages. Have each student write a brief essay explaining why the Yongle emperor was or was not still following the philosophy of life expressed in the passage and in his father's rule.

- ◆ Separate students into small groups. Have each group find online or in books five artists' drawings, diagrams, or photos of models of Zheng He's treasure ships. Each group should do some research online to see what is and is not known about the size, shape, and capabilities of the treasure ships. The groups then should create brief presentations of their findings under the heading "What Is and Is Not Known about Zheng He's Treasure Ships."

### *Taking Action*

- ◆ In recent years, a huge controversy has unfolded regarding Gavin Menzies's bestselling *1421: The Year China Discovered America*. Separate students into small groups. Have each group do research online regarding this book and the controversy it has sparked. Based on what each group discovers, ask each group to compose a letter about the controversy to send to the AP College Board expressing the group's views on whether or not Menzies's theory about Zheng He deserves any treatment at all in the College Board's Advanced Placement history courses. Post these letters and have each group present its conclusions in an all-class discussion. Invite any other history classes in the school to attend this discussion.
- ◆ Based on the work in the previous assignment, each group should send its letter to those in charge of the College Board's Advanced Placement history courses. Have each group report back on any responses it gets and discuss these with the class.

## Introductory Essay

# *The Voyages of Zheng He*



In 1368, the Ming Dynasty came to power in China. It did so by driving out the Mongol invaders who had ruled China as the Yuan Dynasty for a century. The first Ming ruler was the Hongwu emperor. He hoped to reestablish an older, more traditional and more powerful China. The Hongwu emperor's son had big ideas about how to do this. He was the Yongle emperor, and he ruled from 1402–1424. He dealt with the remaining threats from the Mongols by fighting several brutal wars with them. He also tried to expand south, fighting a long, losing war with Annam (today's Vietnam). He moved China's capital city from Nanjing to what is today Beijing in the north. In doing so, he mobilized hundreds of thousands of laborers to build the Forbidden City in Beijing.

In another huge project, he also put one of his eunuch advisers, Zheng He, in charge of one of the world's most astonishing series of ocean voyages.

From 1405 to 1433, Zheng He commanded seven voyages. One astonishing thing about them was their sheer size. Each fleet was made up of hundreds of large ships. Among these, the largest ships were the enormous treasure ships. Historians cannot be sure, but evidence suggests they may have been as much as 400 feet long and 160 feet wide. Each of the voyages included about 40 to 60 of these huge treasure ships. In addition to the crews and other personnel, these fleets carried huge numbers of soldiers. The first voyage is reported to have had 27,000 soldiers on board. These fleets were mighty armadas indeed. However, there is much we do not know about them. Why? Because after the last of the voyages, in 1433, the fleets were retired. China turned away from sea travel. Over the years the treasure ships rotted away. Almost no physical trace of them remains—except possibly one large rudder.

*A statue of Zheng He in Malaysia*

What was the purpose of Zheng He's voyages? This is not an easy question to answer. For example, many have viewed these voyages as great feats of ocean exploration. However, all of Zheng He's voyages followed an Indian Ocean trading network that Chinese merchants had known about for centuries. The huge flat-bottomed treasure ships were amazing. However, they may not have been of the best design for long-term exploration such as crossing the Pacific Ocean. These ships moved at a very slow pace. They visited lands already known to the Chinese. They inspired awe. But it is not clear they would have been useful for ocean exploration.

Was the purpose of Zheng He's voyages to promote trade? The ships did carry large amounts of Chinese goods—silks, porcelains, lacquerware, tea, and ironworks. These were exchanged for other luxury items or exotic gifts to be sent back to China's emperor. However, these exchanges were between governments. They did little to expand already existing merchant trading patterns. Even during the time of these voyages, Ming rulers acted to keep private merchants from trading overseas. Zheng He's enormous fleets carried large numbers of soldiers. They did fight certain battles at times on land. However, the fleets themselves were not used to protect overseas commerce.

Many historians now see the Zheng He voyages as an effort to extend China's tributary system to the Indian Ocean societies. This tributary system involved exchanges of material gifts. However, the purpose had little to do with trade—though it might have led to more trade as well. Zheng He's gigantic fleets did carry exotic gifts back to China's emperor. They also carried diplomats from the countries visited. The diplomats went to China to receive its approval of their governments. In return, they had to acknowledge China's superior authority throughout the entire region. The huge size of the fleets helped to instill awe—and perhaps even fear. The purpose was to enhance China's authority without engaging in actual conquest and colonization.

Whatever their purpose, the voyages of Zheng He did not lead to a long-term effort to develop sea power. Instead, many of China's Confucian scholar-officials turned against the huge costs of the voyages. They also turned against the Yongle emperor's wars and other expensive projects. In time, the treasure ships rotted away. For centuries, the Chinese forgot about Zheng He and his astounding ventures on the open seas. Much about his great voyages remains hard to understand. Why were these enormous fleets built and used? And why were they abandoned so completely? The sources for this lesson will help you answer these compelling questions.

Image Source: © hassan saeed / CC BY-SA 2.0.





## History Group

GROUP MEMBERS:

## *The Voyages of Zheng He*

Your group's task is to explore history issues related to the voyages of Zheng He. A disciplinary compelling question is provided, and you will work from there to develop and answer supporting questions based on the sources. Follow the steps to complete the task.

### Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

“Zheng He’s fleet of treasure ships was unusual. But it was not that new of a seafaring venture for the Chinese.” Explain why you do or do not agree with this statement.
3. Read and discuss Primary Sources 4.3 and 4.5 and Secondary Source 4.2.
4. Read and discuss the following background information. Use the information to help complete the handout.

Long before Zheng He, foreign merchants were traveling the Indian Ocean sea routes. These sea lanes linked Arabia and East Africa to India and Southeast Asia. Starting in the 8th century CE, Muslims and other merchants traded spices, slaves, incense, ivory, and Chinese silk and porcelain. The powerful Arab empires of the Middle East stressed long-distance trade. Their demand for luxury goods was huge.

At first, China expected these other merchants to come to it. After all, its fine silk, tea, and porcelain were in high demand everywhere. In return, China purchased pepper, other spices, cotton, and many other luxury goods. However, by the 10th century, Chinese merchants were themselves taking the to sea in growing numbers. They sailed down the coast of China, past what is now Vietnam and Cambodia. Most stopped at ports on the Malay Peninsula and Sumatra. There they traded their goods to other merchants who carried them across the Indian Ocean. By the time

of the Song Dynasty (960–1279), the Chinese were already building large ocean-going ships. These benefited from innovations such as the compass, deep keels, and double-thickness hulls. Long before Zheng He’s time, China was able to sail the open seas along its coast and into the Indian Ocean.

5. Each group member should develop some supporting questions about the sources your group has been asked to discuss. Use the background information above to help you think about these questions. Develop supporting questions that will help answer your group’s compelling question. As a group, choose one supporting question for each source and record those questions here.

Secondary Source 4.2

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Primary Source 4.3

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Primary Source 4.5

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### Day Two

6. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group’s own compelling question. Here is that question again:

“Zheng He’s fleet of treasure ships was unusual. But it was not that new of a seafaring venture for the Chinese.” Explain why you do or do not agree with this statement.

State your group's claim here:

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7. From the remaining seven sources for this lesson, choose one additional source that your group believes can help support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

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Reason for choosing this source:

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8. Prepare a brief five- to ten-minute presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or to create an outline of your group's presentation.



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GROUP MEMBERS:

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## *The Voyages of Zheng He*

Your group's task is to explore the civics issues related to the voyages of Zheng He. A compelling question is provided, and you will work from there to develop and answer supporting questions based on primary sources. Follow these steps to complete the task.

### Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

Were Zheng He's voyages efforts to promote peaceful trade? Or were they a way for China to control the Indian Ocean region politically? Explain your answer.

3. Read and discuss Primary Sources 4.4, 4.5, and 4.6.
4. Read and discuss the following background information. Use the information to help complete the handout.

Many writers describe Zheng He's voyages as purely peaceful ventures. They say China did not have conquest in mind. In that way, China differed from Spain, Portugal, Great Britain, and other Western European nations. According to writer Tan Ta Sen, these European nations "had all become colonists through acts of invasion using military force. . . . However, China's traditional Confucian culture is the opposite. It advocates a benevolent government, that is, to enforce justice on behalf of Heaven." Tan adds that the Ming emperors "ordered that . . . the Ming fleet should not bully the weak and mount wars for the sake of battle glory."

Not everyone agrees with this view. Historian Edward Dreyer says, "Zheng He's fleet was actually an armada" carrying a powerful army. In his view, "its purpose was to awe the rulers of Southeast Asia and the Indian Ocean into sending tribute to China." Dreyer also says "most of the states visited by Zheng He's fleet sent tribute only under compulsion." After the voyages ended, these nations stopped sending tribute.



The Chinese did not establish colonies in the lands Zheng He visited. Was this because the voyages were truly peaceful? Or did their great power allow the Chinese to control the region without creating colonies?

5. Each group member should develop some supporting questions about the primary sources your group has been asked to discuss. Use the background information above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each primary source and record those questions here.

Primary Source 4.4

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Primary Source 4.5

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Primary Source 4.6

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### Day Two

6. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

Were Zheng He's voyages efforts to promote peaceful trade? Or were they a way for China to control the Indian Ocean region politically? Explain your answer.

State your group's claim here:

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7. From the remaining seven sources for this lesson, choose one additional source that your group believes can help support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

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Reason for choosing this source:

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8. Prepare a brief five- to ten-minute presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or to create an outline of your group's presentation.



GROUP MEMBERS:

## *The Voyages of Zheng He*

Your group's task is to explore the economics issues related to the voyages of Zheng He. A compelling question is provided, and you will work from there to develop and answer supporting questions based on the sources. Follow these steps to complete the task.

### Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

“The voyages of Zheng He were meant mainly to foster the traditional tribute system, not create a new international trading system.” Explain why you do or do not agree with this statement.
3. Read and discuss Primary Sources 4.4 and 4.7 and Secondary Source 4.2.
4. Read and discuss the following background information. Use the information to help complete the handout.

The term *tributary system* has been used for China's unusual ways of dealing with non-Chinese societies. It refers to practices having to do with trade and diplomacy. Its central feature was the exchange of gifts between rulers. In these exchanges, foreign rulers would supply tribute goods to the Chinese emperor. The emperor would respond in turn with very generous, high-value goods. The foreign rulers benefited from these goods. They also benefited from China's recognition of them as the legitimate rulers of their lands. In turn, the foreign leaders had to acknowledge China's superior authority. During the voyages of Zheng He, China was involved in several large-scale wars with Mongols to its north. It needed all the allies it could find.

Often these tributary gestures led to normal trading on a larger scale. That may be what foreigners most wanted. Few of these tributary states gave up any real independence. At least they did not do so for long. This was

certainly true of the states visited by Zheng He. All of them were far from China. How much importance as allies could they have? The treasure ships carried many goods. For the states visited, trade may have been their main concern. The question is how did these expensive voyages add to an Indian Ocean system of trade already established? That is not an easy question to answer.

5. Each group member should develop some supporting questions about the sources your group has been asked to discuss. Use the background information above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each source and record those questions here.

Secondary Source 4.2

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Primary Source 4.4

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Primary Source 4.7

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### Day Two

6. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

“The voyages of Zheng He were meant mainly to foster the traditional tribute system, not create a new international trading system.” Explain why you do or do not agree with this statement.



State your group's claim here:

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7. From the remaining seven sources for this lesson, choose one additional source that your group believes can help support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

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Reason for choosing this source:

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8. Prepare a brief five- to ten-minute presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or to create an outline of your group's presentation.



## Geography Group

GROUP MEMBERS:

## *The Voyages of Zheng He*

Your group's task is to explore geography issues related to the voyages of Zheng He. A compelling question is provided, and you will work from there to develop and answer supporting questions based on the sources. Follow these steps to complete the task.

### Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

After 1433, China abandoned any effort to engage in transoceanic exploration. What geographical factors may have led it to make this decision?

3. Read and discuss Primary Sources 4.8 and 4.9 and Secondary Source 4.10.
4. Read and discuss the following background information. Use the information to help complete the handout.

Some have wondered why China never tried to cross the Pacific to the Americas. After all, Zheng He's treasure ships were huge. They were much larger than the ships Columbus used to sail from Spain to the islands of the Caribbean. However, the distance across the Pacific is much greater than the distances across the Atlantic from Europe to the Americas. Moreover, China had less reason to look east than European explorers did to sail west. The European explorers hoped to find a better route to the riches of East Asia. China had no such idea about lands that might lie across the Pacific.

Moreover, China's main interests had to do with regions to its south, north, and west. During the years when Zheng He was sailing the Indian Ocean, China fought five major wars with the Mongols to its north. It also fought a war with Annam (today's Vietnam) to the south. It was deeply concerned about security along the Silk Roads to the west. This set of land routes crossed Central Asia north of the Himalayas and other nearby mountains.

China had long looked for chances to expand westward. The voyages of Zheng He may have been related to that goal. That is, their purpose may have been to secure the friendship of lands to the south while China dealt with rivals farther north.

5. Each group member should develop some supporting questions about the sources your group has been asked to discuss. Use the background information above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each source and record those questions here.

Primary Source 4.8

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Primary Source 4.9

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Secondary Source 4.10

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### **Day Two**

6. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

After 1433, China abandoned any effort to engage in transoceanic exploration. What geographical factors may have led it to make this decision?

State your group's claim here:

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7. From the remaining seven sources for this lesson, choose one additional source that your group believes can help support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

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Reason for choosing this source:

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8. Prepare a brief five- to ten-minute presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or to create an outline of your group's presentation.



## How to Analyze a Primary Source

For this lesson, you will be studying several primary source documents. This handout offers suggestions for how best to read and analyze historical primary sources. Studying such sources is challenging. They were created in a different time and place. Their language and use of certain key terms often differ from ours. They assume things we might not accept. They arise out of historical circumstances and settings that differ greatly from our own times. To use such sources as evidence, you need to apply some special historical thinking skills and habits. Here are some guidelines to help you do this.

### ◆ *Question the source.*

No primary source was written with you and your interests in mind, so you need to be clear about what you are looking for when you examine a source. You need to stay in charge of the investigation. Act like a detective and ask questions. Above all, keep your own most important compelling questions in mind as you read and think about a source.

### ◆ *Consider the source's origins.*

This is often simply called “sourcing.” It means asking who created the source, when and where the source was created, and why. If you know the source’s purpose, you will be more likely to see how it is shaped by its creator’s point of view. Among other things, sourcing can also help you decide how reliable or typical a source might be.

### ◆ *Contextualize the source.*

“Context” here means the broader historical setting for the source. Sources are always a part of a larger historical context. You need to consider how this context helps clarify the meaning of the source. You also need to decide which context is most important. Sources might be understood best in connection with a local context or a recent event. Alternatively, they might be understood better within a national or international context, or as part of a long-term trend in society at large. Your guiding questions should help you decide which context is most important.

### ◆ *Corroborate the source.*

This means you must think about your source in relation to other sources. Does the source agree with or support those other sources, or does it seem to be at odds with the other sources? Might there be additional sources, which have not been provided to you, that could support or conflict with your source?

### ◆ *Above all, read the source carefully.*

Look at language closely. Pay attention to images, emotional language, metaphors, and other literary devices. Think about what is implied, not merely what is stated or claimed in so many words. Think about what is left out as well as what is included. Make inferences based on your close reading. This will help you get more out of your source than even the source’s creator might have seen in it.

SECONDARY SOURCE ▶

4.I

## The Treasure Ships of Zheng He's Fleet

This photo is of a full-size model of a middle-sized treasure boat of the Zheng He fleet. It is on display at the Treasure Boat Shipyard site in Nanjing. It was built in 2005. The model is 207 feet long. Some historians estimate that the largest treasure ships were more than 400 feet long. Historians are not sure, because none of the ships survived.



*A replica of a treasure ship*

Image Source: © Vmenkov / CC BY-SA 3.0



SECONDARY SOURCE ▶

4.2

## Zheng He's Routes

This map shows the main routes followed by Zheng He's expeditions. The fleets sailed down the eastern coast of China and Southeast Asia to Surabaya or other ports in Java, then up through the Straits of Malacca and across the Indian Ocean to what is today the island of Sri Lanka and to the western coast of the Indian subcontinent. Some of Zheng He's later expeditions also crossed the Arabian sea and stopped at Hormuz, at ports on the coast of Arabia, and down along the coast of East Africa. These routes were all part of a vast Indian Ocean trading system that Muslim, Chinese, and other merchants had been using for centuries by the time of Zheng He's voyages.



Image Source: © Vmenkov / CC BY 1.0

PRIMARY SOURCE ▶

4.3

## Marco Polo's Observation

The Italian merchant and explorer Marco Polo (1254–1325) spent many years in China in the late 1200s. He later wrote an account of his many years in China in a book known as *The Travels of Marco Polo*. More than a century before Zheng He's fleet was built, Marco Polo commented on the very large ships China was already building.

**Original Document**

Some ships, namely those which are larger, have besides quite 13 holds, that is, divisions, on the inside, made with strong planks fitted together, so that if by accident that the ship is staved in any place, namely that either it strikes on a rock, or a whale-fish striking against it in search of food staves it in. . . . And then the water entering through the hole runs to the bilge, which never remains occupied with any things. And then the sailors find out where the ship is staved, and then the hold which answers to the break is emptied into others, for the water cannot pass from one hold to another, so strongly are they shut in; and then they repair the ship there, and put back there the goods which had been taken out. . . .

Moreover I tell you that these ships want some 300 sailors, some 200, some 150, some more, some fewer, according as the ships are larger and smaller.

They also carry a much greater burden than ours.

**Adapted Version**

Some of their larger ships have 13 holds, or divisions, on the inside. They are made with strong planks fitted together. As a result, if the ship is accidentally caved in somewhere, by hitting a rock, or from a whale striking it in search of food, then the water entering through the hole runs to the lowest part of the hull. This area, the bilge, never remains occupied with anything. Then the sailors find out where the ship is caved in. Whatever is in the hold that has suffered the break is emptied into other holds, because the water cannot pass from one hold to another, so strongly are they shut in. Then the sailors repair the damaged ship hold and put back the goods that had been taken out.

Moreover, I tell you that some of these ships need to be manned by 300 sailors, some 200, some 150, some more, some fewer, according to the size of the ship.

They also carry a much greater burden than ours.

Original Document Source: Marco Polo, *The Travels of Marco Polo*, in Joseph Needham, *Science and Civilization in China*, Vol. 4, Part 3 (New York: Cambridge University Press, 1971).



PRIMARY SOURCE ▶

4.4

## The Emperor Sends His Treasure Ships into the "Western Ocean"

This is a passage from the biography of Zheng He in the *Ming Shi* (History of Ming), an official Chinese history of the Ming Dynasty (1368–1644) as recorded during the next dynasty (the Qing Dynasty). The history was not completed until 1739. The measurement of 44 *zhang* is equal to more than 400 feet. We cannot be absolutely sure the ships were this long, seeing as no remains of any of them have survived.

Original Document

[The Emperor Yongle] wanted to display his soldiers in strange lands in order to make manifest the wealth and power of the Middle Kingdom. In the sixth month of the third year of Yongle, he ordered Zheng He, along with his associates Wang Jinghong and others, to go as envoys throughout the Western Oceans. They led over 27,800 officers and men and were well supplied with gold and silk for gifts. Sixty-two great ships had been built, 44 *zhang* long and 18 *zhang* wide. [The fleet] went in succession to the various foreign countries, proclaiming the edicts of the Son of Heaven and giving gifts to their rulers and chieftains. Those who did not submit were pacified by force.

*Original Document Source:* Passage from *Ming Shi* (History of Ming), ed. and trans. Edward L. Dreyer, in *Zheng He: China and the Oceans in the Early Ming Dynasty, 1405-1433* (New York: Pearson Longman, 2007).

PRIMARY SOURCE ▶

4.5

**Zheng He's *Liujiagang* Inscription**

At the start of his last voyage, Zheng He stopped first at two places in China—Liujiagang on the Yangtze River and Changle farther south in China. He had inscriptions carved into stone tablets at both places. These summarized and explained his voyages. This brief passage is from the inscription carved at Liujiagang. It suggests something of his attitude toward the lands he was visiting and his purposes in visiting them.

**Original Document**

When we arrived at the foreign countries, barbarian kings who resisted transformation [by Chinese civilization] and were not respectful we captured alive, and bandit soldiers who looted and plundered recklessly we exterminated. Because of this, the sea routes became pure and peaceful and the foreign peoples could rely upon them and pursue their occupations in safety.

**Adapted Version**

When we arrived in the foreign countries, a few barbarian kings resisted China's efforts to bring change to them. We captured alive those who were not respectful. We exterminated bandit soldiers who looted and plundered recklessly. Because of this, the sea routes became pure and peaceful. Foreign peoples could rely upon them and pursue their occupations in safety.

*Original Document Source:* Zheng He, inscription at Liujiagang, ed. and trans. Edward L. Dreyer, in *Zheng He: China and the Oceans in the Early Ming Dynasty, 1405–1433* (New York: Pearson Longman, 2007).



PRIMARY SOURCE ▶

4.6

## The Fight with the King of Ceylon

On his first voyage, Zheng He thought the king of Ceylon, Alagakkonora, was insulting and threatening. (Ceylon is current-day Sri Lanka, a large island south of India.) On his third voyage, Zheng He again stopped in Ceylon to engage in a show of force. Ceylon's forces apparently attacked them. This account of what followed is from an official record of the Yongle emperor's reign called the *Taizong Shilu*.

**Original Document**

Palace official Zheng He and the others, who had gone as envoys to the barbarian countries of the Western Ocean, returned and presented as captives the King of Ceylon, Alagakkonora, together with his family and dependents.

Zheng He and the others, in the course of their first embassy to the barbarians had arrived at Ceylon, and Alagakkonora had been rude and disrespectful and intended to kill Zheng He. Zheng He realized this and left. Moreover, Alagakkonora was not on friendly terms with the neighboring countries, and he had often intercepted and plundered their embassies en route to and from China. Since the other barbarians all had suffered from this, when Zheng He returned they once more treated Ceylon with contempt. Because of this provocation, Alagakkonora lured Zheng He into the interior of the country and sent his son Nayanar to demand gold, silver, and other precious goods. If these goods were not turned over, then 50,000 barbarian troops were to rise from concealment and plunder Zheng He's ships. Moreover, trees had been felled to block the narrow passages and cut off Zheng He's path of retreat, so that the separate Chinese contingents could not reinforce one another.

When Zheng He and the others realized they were in danger of becoming separated from the fleet, they pressed their troops to return to the ships quickly. When they reached the roadblocks, Zheng He said to his subordinates, "The main body of the bandits has already come out, so the interior of the country must be empty. Moreover, they are saying we are only an invading army that is isolated and afraid and incapable of doing anything. But if we go forth and attack them, then contrary to their expectations we may gain their objective." Then he secretly ordered messengers to go by other unblocked roads back to the Chinese ships, to order their petty officers and soldiers to hold out to the death with all their strength. Meanwhile he personally led over two thousand troops under his immediate command by indirect routes. They assaulted the earthen walls of the capital by surprise and broke through, capturing Alagakkonora and his family, dependents and principal chieftains. The barbarian army then returned and surrounded the city. Zheng He engaged them in battle several times and heavily defeated them.

CONTINUED



Afterward, when Zheng He returned, the assembled Ming ministers requested that Alagakkonora and other captives be executed. But the emperor pitied them as ignorant people who were without knowledge of the Mandate of Heaven; he treated them leniently and released them, giving them food and clothing, and ordering the Ministry of Rites to advise on selecting a worthy one from Alagakkonora's family to be set up as king.

#### Adapted Version

Palace official Zheng He and the others had gone as envoys to the barbarian countries of the Western Ocean. They returned and presented as captives the King of Ceylon, Alagakkonora, together with his family and dependents.

Alagakkonora of Ceylon had been rude and disrespectful when Zheng He and the others first visited the barbarians. He had intended to kill Zheng He. Zheng He realized this and left. Alagakkonora was also not on friendly terms with the neighboring countries. He had often intercepted and plundered their voyages to and from China. Since the other barbarians all had suffered from this, when Zheng He returned, they once more treated Ceylon with contempt. Because of this, Alagakkonora lured Zheng He into the interior of the country and sent his son Nayanar to demand gold, silver, and other precious goods. If these goods were not turned over, then 50,000 hidden barbarian troops were to rise and plunder Zheng He's ships. Moreover, trees had been felled to block Zheng He's path of retreat. This would keep the separated Chinese forces from helping one another.

When Zheng He and the others realized they could be cut off from the fleet, they rushed back to the ships. When they reached the roadblocks, Zheng He said, "The main body of the bandits has already come out, so the interior of the country must be empty. Moreover, they are saying we are only an invading army that is isolated and afraid and incapable of doing anything. But if we go forth and attack them, then contrary to their expectations we may gain their objective." Then he secretly ordered messengers to go by other unblocked roads back to the Chinese ships. They then ordered forces there to hold out to the death. Meanwhile he personally led over two thousand troops to the capital by indirect routes. They assaulted the earthen walls and broke through. They captured Alagakkonora, his family, his dependents, and his principal chieftains. The barbarian army then returned and surrounded the city. Zheng He engaged them in battle several times and heavily defeated them.

CONTINUED



PRIMARY SOURCE ▶

4.6

THE FIGHT WITH THE KING OF CEYLON CONTINUED

When Zheng He returned to China, the Ming ministers asked that Alagakkonora and other captives be executed. But the emperor pitied them. He saw them as ignorant people who knew nothing of the Mandate of Heaven. He treated them leniently and released them. He gave them food and clothing, and he ordered the Ministry of Rites to advise them on selecting a worthy member of Alagakkonara's family to be made king.

*Original Document Source:* Passage from *Taizong Shilu*, trans. Geoff Wade, quoted in Edward L. Dreyer, ed., *Zheng He: China and the Oceans in the Early Ming Dynasty, 1405–1433* (New York: Pearson Longman, 2007).



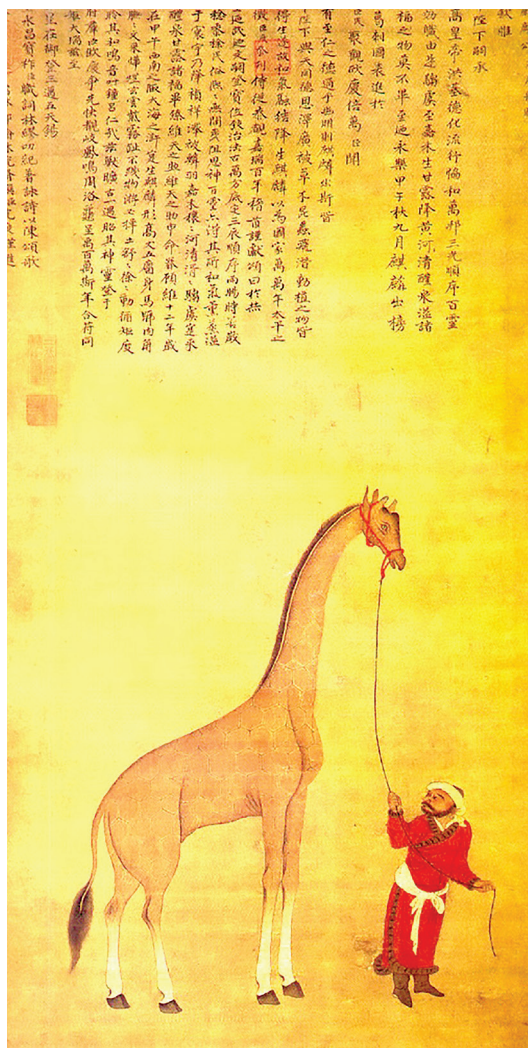
PRIMARY SOURCE ▶

4.7

## A Giraffe Given in Tribute

Zheng He brought gifts from the Ming emperor and granted titles to local rulers. The aim was to establish a large number of tributary states. In October 1415, Zheng He reached the eastern coast of Africa. He returned with the first of two giraffes offered as gifts to the Chinese Yongle emperor. The Chinese identified the giraffe with a mythical animal called a *Qilin*. The emperor saw the capture of these giraffes as a sign of the greatness of his power.

## Original Document



A sixteenth-century illustration of a giraffe

Image Source: Copy of Shen Du's *Tribute Giraffe with Attendant*, by an unknown painter. Public domain.



PRIMARY SOURCE ▶

4.8

## The Ming Founder Looks to the Past

This passage is from the *Tao Te Ching* (The Way and Its Power), an ancient Chinese text. The passage was a favorite of the peasant rebel leader Zhu Yuanzhang, who founded the Ming dynasty and reigned as the Hongwu emperor (1368–1398). He longed for a simple peasant society in which trade was kept to a minimum and people lived in their small, rural villages. His son was the Yongle emperor (1402–1424) that sent Zheng He on his first six voyages. Despite these voyages, the Yongle emperor and several succeeding Ming emperors remained suspicious of overseas merchants and imposed severe restrictions on overseas trade.

Original Document

Let the state be small and the people be few.  
There may be ten or even a hundred times as many implements,  
But they should not be used.  
Let the people, regarding death as a weighty matter,  
Not travel far,  
Though they have boats and carriages, none shall ride in them.  
Though they have armor and weapons, none shall display them,  
Let the people return once more to the use of knotted ropes.  
Let them savor their food and find beauty in their clothing,  
Peace in their dwellings and joy in their customs.  
Though neighboring states are within site of one another,  
And the sound of cocks and dogs audible  
From one to the other,  
People will reach old age and death  
And yet not visit one another.

*Original Document Source:* Passage from *Daode jing*, in *Sources of Chinese Tradition*, 2nd ed., Vol. 1, eds. William Theodore de Bary and Irene Bloom (New York: Columbia University Press, 1999).

PRIMARY SOURCE ▶

4.9

**Confucian Disdain for Zheng He's Voyages**

The Ming court was divided into many factions. The powerful palace eunuchs were one such faction. They favored expansion, including the policies supporting Zheng He's voyages. The more traditional Confucian officials and court advisers saw such policies as wasteful. In 1477, one such official was the Confucian vice president of the Board of the War office. That year, he destroyed all of Zheng He's records, saying they were "deceitful exaggerations of bizarre things far removed from the testimony of people's eyes and ears." This passage is also from that official.

**Original Document**

The expeditions of San-pao [meaning "Three Jewels," as Zheng He was called] to the Western Ocean wasted tens of myriads of money and grain, and moreover the people who met their deaths may be counted in the myriads. Although he returned with wonderful precious things, what benefit was it to the state? This was merely an action of bad government of which ministers should severely disapprove.

*Original Document Source:* Official of the Ming court, quoted in Eric Ringmar, *The Mechanics of Modernity in Europe and East Asia: The Institutional Origins of Social Change and Stagnation* (New York: Routledge, 2005).



SECONDARY SOURCE ▶

4.10

## Pirate Raids on China's Coast, 14th to 16th Centuries

This map shows the raiding patterns of Japanese pirates (wokou) from the 14th to the 16th centuries. They raided along the coasts of Japan, Korea, and Ming China. Over time, increasing numbers of these pirates were Chinese forced to engage in illegal activity because of Ming restrictions on merchants and overseas trading.



Image Source: © Yeu Ninje, based on Map 23 in *The Cambridge History of China*, Vol. 7: *The Ming Dynasty 1368–1644, Part I*, eds. Frederick W. Mote and Denis Twitchett (New York: Cambridge University Press, 1988), CC BY-SA 3.0.

## Communicating Results and Taking Action

### Communicating Results

- ◆ Reread Primary Source 4.9. This is the 1477 comment of the Confucian vice president of the Board of the War. Pretend to be advisers to the Chinese emperor in 1477. Write a long letter to the emperor expressing your views about what the Board of War vice president has said about Zheng He and his voyages. In this letter, refer in detail to three of the sources for this lesson.
- ◆ Reread Primary Source 4.8. This is a passage from the *Tao Te Ching* (The Way and Its Power). It was a favorite of the first Ming emperor, the Hongwu emperor. It was this emperor's son, the Yongle emperor, who sent Zheng He on his voyages. Write a brief essay explaining why the Yongle emperor was or was not still following the philosophy of life expressed in the passage and in his father's rule.
- ◆ The teacher will separate students into small groups. Each group will find online, or in books, five artists' drawings, diagrams, or photos of models of Zheng He's treasure ships. Each group should do some research online to see what is and is not known about the size, shape, and capabilities of the treasure ships. The groups then should create brief presentations of their findings under the heading "What Is and Is Not Known about Zheng He's Treasure Ships."

### Taking Action

- ◆ In recent years, a huge controversy has unfolded regarding Gavin Menzies's bestselling *1421: The Year China Discovered America*. The teacher will separate students into small groups. Each group will do research online regarding this book and the controversy it has sparked. Based on what your group discovers, compose a letter about the controversy to send to the AP College Board expressing the group's views on whether or not Menzies's theory about Zheng He deserves any treatment at all in the College Board's Advanced Placement history courses. The teacher will post these letters and have each group present its conclusions in an all-class discussion. The teacher might invite any other history classes in the school to attend this discussion.
- ◆ Based on the work in the previous assignment, each group should send its letter to those in charge of the College Board's Advanced Placement history courses. Each group will report back on any responses it gets and discuss these with the class.

## The Voyages of Zheng He Rubric

Criteria	Unacceptable	Developing	Proficient	Excellent
<b>Focus</b>	Tries to respond to task instructions but lacks clear focus on a central idea or thesis	Addresses the task instructions adequately but focus on a central idea or thesis is uneven	Responds to the task instructions appropriately and convincingly; has a consistent focus on a central idea or thesis	Responds to all task instructions convincingly; has a clear and strong focus on a well-developed central idea or thesis
<b>Research</b>	Refers to some sources but fails to connect these in a relevant way to the task instructions	Refers to relevant sources well but does not always connect these clearly to the task instructions	Refers to relevant sources accurately and usually connects these to the task instructions and a central idea	Refers to relevant sources accurately and in great detail and connects these clearly to the task instructions and a central idea
<b>Development and Use of Evidence</b>	Uses some details and evidence from sources but does not make clear the relevance to the task purpose or instructions	Uses details and evidence from sources generally but not always in support of a clear focus relevant to the task purpose or instructions	Uses details and evidence from sources in a way that effectively supports a focus relevant to the task purpose or instructions	Uses details and evidence from sources along with clear explanations demonstrating deep understanding of the task purpose or instructions
<b>Content</b>	Refers to disciplinary content without clearly understanding it or while using it in an irrelevant or inaccurate manner	Refers to disciplinary content with some understanding but not always with a clear idea of its relation to the overall task	Accurately uses disciplinary content and demonstrates a clear idea of its relation to the overall task	Uses disciplinary content effectively and explains thoroughly and in-depth its relation to the overall task
<b>Conventions</b>	Demonstrates only limited control of standard English conventions, with many errors in spelling, punctuation, grammar and other conventions	Demonstrates some command of standard English conventions with limited errors in spelling, punctuation, grammar, and other conventions	Demonstrates adequate command of standard English conventions with few errors in spelling, punctuation, grammar, and other conventions	Demonstrates a well-developed command of standard English conventions with few errors and a use of language appropriate to the audience and the purpose of the task

## Primary and Secondary Source Bibliography

- 4.1: © Vmenkov. Photograph of a replica treasure ship. CC BY-SA 3.0.
- 4.2: © Vmenkov. Map of Zheng He's routes. CC BY 1.0.
- 4.3: Polo, Marco. *The Travels of Marco Polo*. In *Science and Civilization in China*, by Joseph Needham. Vol. 4, Part 3. New York: Cambridge University Press, 1971.
- 4.4: *Ming Shi* (History of Ming). In *Zheng He: China and the Oceans in the Early Ming Dynasty, 1405–1433*. Edited and translated by Edward L. Dreyer. New York: Pearson Longman, 2007.
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- 4.6: *Taizong Shilu*. Translated by Geoff Wade. In *Zheng He: China and the Oceans in the Early Ming Dynasty, 1405–1433*, by Edward L. Dreyer. New York: Pearson Longman, 2007.
- 4.7: Copy of Shen Du's *Tribute Giraffe with Attendant*. Public domain.
- 4.8: *Daode jing* (The Way and Its Power). In *Sources of Chinese Tradition*. Edited by William Theodore de Bary and Irene Bloom. 2nd ed., Vol. 1. New York: Columbia University Press, 1999.
- 4.9: Ringmar, Eric. *The Mechanics of Modernity in Europe and East Asia: The Institutional Origins of Social Change and Stagnation*. New York: Routledge, 2005.
- 4.10: © Yeu Ninje. *Map of pirate raids on China's coast from the 1300s to the 1500s*. CC BY-SA 3.0.



### Sources for Further Study

- Brezina, Corona. *Zheng He: China's Greatest Explorer, Mariner, and Navigator*. New York: Rosen Young Adult, 2017.
- Dreyer, Edward L. *Zheng He: China and the Oceans in the Early Ming Dynasty, 1405–1433*. New York: Pearson Longman, 2007.
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