

DBQ Practice

*AP-Style Document-Based Questions Designed to Help
Students Prepare for the World History Examination*

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Introduction: The Document-Based Question

By Monty Armstrong

The one thing that is integral to Advanced Placement tests in history and that students and teachers new to Advanced Placement see as the most troublesome is the Document-Based Question (hereafter known as the DBQ). As scary as the DBQ seems to be, it is something that can be dealt with if the right steps are taken. This booklet is designed to help you and your students with the DBQ and to give you some of those steps.

Before we get started with what TO focus on, there are some things that you do NOT have to focus on. What I am going to say now is going to make the English teachers crazy but you do not have to worry too much about grammar, spelling, syntax, and handwriting. In your classroom you may have the students work on those items, but the general rule is that if we as readers can understand what the student is saying, that is all we need.

An insider hint:

You will not want to tell your students this but we will sometimes have 4 or 5 people work on an essay to decipher the handwriting before we give up.

Now let's talk about what you DO need to focus on.

1) Practicing the DBQ.

That is where this book becomes a valuable asset. Creating DBQs is not easy and if someone else will do it for you, great! If you are new to AP you are discovering that there is more than enough to do without having to worry about creating DBQs.

2) Follow the Core Scoring Guide found in the Acorn Book (the course outline).

Don't forget that there is a specific scoring method used for the essay portion of the test. The Core Scoring Guide, found in the course outline will tell you the basics of what you need to know and this guide will help with the rest. If you do not have a course outline, you can order one from the College Board or download it from the College Board Web site. (<http://apcentral.collegeboard.com/courses/descriptions/1,,151-162-0-8879,00.html>—Down at the bottom of the page where it says AP World History Course Description.)

3) Practice some more!

Especially if you are working with students who have not had an AP history class before, practice becomes essential. Even if you are not working with a DBQ, you can have your students address Point of View (If you are uncertain about PoV, see below), which is always a problem for first-time students, by having them discuss the primary source materials in their text or the handouts you use. The more they understand that documents represent someone's bias or opinion, the better they will do on the essay.

Let's go back to #1 and the idea of practicing the DBQ. One of the first questions is, "Well, when should I start practicing?" The answer is, "ASAP!" One of the good things about the AP World DBQ is that the students do not need to bring in any outside information to achieve a 9. Your students do not have to have any knowledge of a particular period to do well on the DBQ. With the lack of a "Grand Narrative" and different emphasis in different texts, there is an effort made to make scoring a 9 on the DBQ possible for every student. That is why the DBQ is very often material that is not in ANY text, thus leveling the field for all students. This means that you can give any DBQ at any time. Your first practices can follow any pattern but your later practices should follow the test: 10 minutes to read and 40 minutes to write.

When going over the DBQ with your students there are some areas on which you should focus.

1) The thesis statement.

At the reading one comment that is made repeatedly has to with the thesis. This may sound simple, but many students have a hard time with this. If you look at the Core Scoring Guides for all of the essays, you will find the first item is the thesis. And remember that students cannot get the additional points in the expanded core without a decent thesis statement for any of the essays. The DBQ thesis needs to do 3 things:

- A) It must be explicit. No subtlety here, the thesis should be in-your-face.
- B) It **must** be based on the documents. I have read some great thesis statements that were worth nothing because they did not address the documents.
- C) It must deal with all parts of the question. If the question asks about compare and contrast, then the thesis needs to address both those issues.

2) Make sure they use all the documents.

As simple as this may sound, it is a common mistake. What counts as document use? If they mention the document, even by just the number, that counts.

An insider hint:

Tell your students, contrary to popular wisdom, to think **INSIDE** the box. The last thing they should do is refer to the documents just by its number.

3) Point of View

This is perhaps the most difficult item for many students. It can be brought down to some very simple questions.

- 1) Why would this person say this?
- 2) How reliable is this document?
- 3) What makes this document different from other kinds of documents?
- 4) What is the tone or the intent of this document?

Point of view can be practiced all the time and needs to be. Along with the thesis statement PoV is one of the major problems in DBQs. Again, use the documents in your text, your handouts; anything will help as long as it starts the students thinking about why documents should not be taken at face value. When writing the DBQ the students need to be sure that they focus on PoV for at least 3 of the documents.

An insider hint:

The first time they mention any document, have them comment on the PoV. “John Smith would have said this because he was a member of the upper class.” “This document may not be reliable because it was written by some one who was in another country at the time of the incident.” The point for PoV is given on the basis of how many documents the students work with and if they hit all the documents, they will be safe.

4) The Appropriate Additional Document

The simplest and yet often overlooked item for Core Scoring in AP World is the last item in the basic core. The students must identify a document that would help them answer the question that has not been included in the packet. The students do not have to be too specific about the document; they just have to remember to do it. If all of the people heard from are men, all the student needs to say is that they should hear from a woman. If all the documents are from one religious group then the students need to request a document from any other religious group. The students need to be careful though. If the documents have a quote from a merchant, they can’t say, “We need to hear from other merchants.” They have to be more specific and say, “We need to hear from merchants who did not have the same trouble as X.”

An insider hint:

Teach your students to put the request for the additional document at the end of the thesis. That way they will not forget it and they will not have to worry about throwing it in at the end of the essay. The last sentence of the thesis could read, “This answer would be more complete if the documents included”

The other 3 items of the Basic Core, support for the thesis, grouping, and analysis, will be easier for the students to deal with if they become skilled at the four items mentioned above.

If you look at the expanded core you need to be aware of two things. First, a student must earn all 7 points in the Basic Core to earn the 2 points in the Expanded Core. Second, the easiest way to earn the Expanded Core points is to do well in the Basic Core, because with the exception of “outside historical content” everything in the Expanded Core is

found in the Basic Core, just done better. The two easiest ways are to use all the documents and to mention two or more additional documents.

An insider hint:

An important thing to remember is that your students do not have to write great essays to earn a 9, they just have to write better essays than most of the students taking the test. Let me explain, because I know the look on some of your faces. When the sample selectors sit down to fill out the details for the Basic and Expanded Cores, those details are based on the samples that we see. The best essays set the standards and then we work down from 9 to 0. There is no objective standard. So if your students write better than the other students, even if it is not perfect, they will get 9s.

The one thing to keep repeating to your students is that “This is a Document-Based Question, so base your answer on the documents.”

If you wish to see the scoring guide and sample essays, go to the Exam section of AP Central. You will find the 2003 sample essays for both the DBQ and the two Free Response Questions.

DBQ #1

Patterns of Trade 1000–1450

WORLD HISTORY
SECTION II
(Suggested writing time—40 minutes)

Directions: The following question is based on the accompanying documents. (The documents have been edited for the purpose of this exercise.)

This question is designed to test your ability to work with and understand historical documents. Write an essay that:

- Has a relevant thesis and supports that thesis with evidence from the documents.
- Uses all or all but one of the documents.
- Analyzes the documents by grouping them in as many appropriate ways as possible. **Does not simply summarize the documents individually.**
- Takes into account both the sources of the documents and the authors' points of view.

You may refer to relevant historical information not mentioned in the documents.

1. Using the documents, analyze the patterns of trade in the period 1000–1450. In addition, identify possible cultural consequences of trade in this time period. What additional document(s) would help in identifying the cultural consequences of trade in this time period?

Historical Background: Trade within and among societies has existed since the time of the first civilizations. On the eve of Columbus's discovery of the New World, trade networks in both the eastern and western hemispheres were well established and thriving.

Document 1

Source: Leo Africanus: Description of Timbuktu from *The Description of Africa* (1526)
http://www.wsu.edu:8080/~wldciv/world_civ_reader/world_civ_reader_2/leo_africanus.html

The women of the city maintain the custom of veiling their faces, except for the slaves who sell all the foodstuffs. The inhabitants are very rich, especially the strangers who have settled in the country; so much so that the current king has given two of his daughters in marriage to two brothers, both businessmen, on account of their wealth. There are many wells containing sweet water in Timbuktu; and in addition, when the Niger is in flood canals deliver the water to the city. Grain and animals are abundant, so that the consumption of milk and butter is considerable. But salt is in very short supply because it is carried here from Tegaza, some 500 miles from Timbuktu. I happened to be in this city at a time when a load of salt sold for eighty ducats. The king has a rich treasure of coins and gold ingots. One of these ingots weighs 970 pounds.

Document 2

Source: "The Aztec Civilization of Mexico" from Bernal Diaz (1522) *The Memoirs of the Conquistador Bernal Diaz de Castillo*

<http://www.humanities.ualberta.ca/history111/weekoct18/ReadingA.tut4.html>

The moment we arrived in this immense market, we were perfectly astonished at the vast numbers of people, the profusion of merchandise, which was there exposed for sale, and at the good police and order that reigned throughout.... Every species of merchandise had a separate spot for its sale. We first of all visited those divisions of the market appropriated for the sale of gold and silver wares. Of jewels, of cloths interwoven with feathers, and of other manufactured goods; beside slaves of both sexes. This slave market was upon as great a scale as the Portuguese market for negro slaves at Guinea. To prevent these from running away, they were fastened with halters about their neck, though some were allowed to walk at large. Next to these came the dealers in coarser wares—cotton, twisted, thread, and cacao. In short, every species of goods which New Spain produces were here to be found. ... If it had to enumerate everything single, I should not so easily get to the end. And yet I have not mentioned the paper, which in this country is called *amatl*; the tubes filled with liquid amber and tobacco, the various sweet-scented salves, and similar things; nor the various seeds which were exposed for sale in the porticoes of this market, nor the medicinal herbs.

Document 3

Source: John of Monte Corvino: Report from China 1305

<http://www.fordham.edu/halsall/source/corvino1.html>

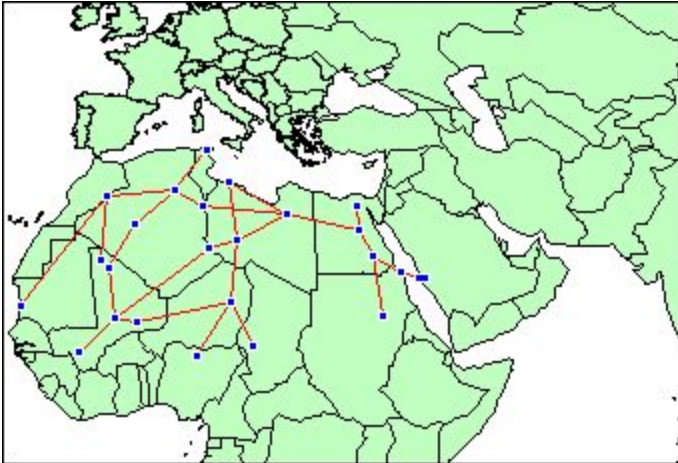
John of Monte Corvino (1247-1328) was a Franciscan priest. He crossed central Asia when the Mongol Khans controlled that region.

I made my way to Cathay, the realm of the Emperor of the Tartars who is called the Grand Cham. To him I presented the letter of our lord the Pope, and invited him to adopt the Catholic Faith of our Lord Jesus Christ, but he had grown too old in idolatry. However he bestows many kindnesses upon the Christians, and these two years past I am abiding with him. . . . In this mission I abode alone and without any associate for eleven years; but it is now going on for two years since I was joined by Friar Arnold, a German of the province of Cologne.

I have built a church in the city of Cambaliech, in which the king has his chief residence. This I completed six years ago; and I have built a bell-tower to it, and put three bells in it. I have baptized there, as well as I can estimate, up to this time some 6000 persons; and if those charges against me of which I have spoken had not been made, I should have baptized more than 30,000. And I am often still engaged in baptizing.

Document 4

Source: North West African trade routes in the 6th–19th c. CE
<http://www.ciolek.com/OWTRAD/DATA/tmcDZm0500.html>



Document 5

Source: Humbert de Romans, a member of the Dominican Order and a professor of theology wrote c. 1250:
<http://www.fordham.edu/halsall/source/1250medfairs.html>

Though markets and fairs are terms often used indiscriminately, there is a difference between them, for fairs deal with larger things and only once in the year, or at least rarely in the same place, and to them come men from afar. But markets are for lesser things, the daily necessities of life; they are held weekly and only people from near at hand come. Hence markets are usually morally worse than fairs. They are held on feast days, and men miss thereby the divine office and the sermon and even disobey the precept of hearing Mass, and attend these meetings against the Church's commands. Frequently you will hear men swearing there: "By God I will not give you so much for it," or "By God I will not take a smaller price," or "By God it is not worth so much as that." Sometimes again the lord is defrauded of market dues, which is perfidy and disloyalty.... Sometimes, too, quarrels happen and violent disputes.... Drinking is occasioned.... Christ, you may note, was found in the market place, for Christ is justice and justice should be there.... Thus the legend runs of a man who, entering an abbey, found many devils in the cloister but in the market place found but one, alone on a high pillar. This filled him with wonder. But it was told him that in the cloister all is arranged to help souls to God, so many devils are required there to induce monks to be led astray, but in the market-place, since each man is a devil to himself, only one other demon suffices.

Document 6

Source: Ibn Battuta (1325–1355 C.E.), an Islamic scholar and traveler from Morocco, reported on Mali (1352) in *The Travels of Ibn Battuta*:

<http://www.humanities.ualberta.ca/history111/weeksept29/sept29.tut2.html>

It was an excessively hot place, and boasts a few small date-palms, in the shade of which they sow watermelons. Its water comes from underground water beds at that point, and there is plenty of mutton to be had. The garments of the inhabitants, most of whom belong to the Masufa tribe, are of fine Egyptian fabrics. Their women are of surpassing beauty, and are shown more respect than the men. The state of affairs amongst these people is indeed extraordinary. Their men show no sign of jealousy whatever; no one claims descent from his father, but on the contrary from his mother's brother. A person's heirs are his sister's sons, not his own sons. This is a thing which I have seen nowhere in the world except among the Indians of Malabar. But those are heathens; these people are Muslims, punctilious in observing the hours of prayer, studying books of law, and memorizing the Koran. Yet their women show no bashfulness before men and do not veil themselves, though they are assiduous in attending prayers. Any man who wishes to marry one of them may do so; they do not travel with their husbands,

. . . Even if a man has nothing but an old worn shirt, he washes it and cleans it, and wears it at the Friday service. Yet another is their zeal for learning the Koran by heart. They put their children in chains if they show any backwardness in memorizing it, and they are not set free until they have it by heart. I visited the quadi in his house on the day of the festival. His children were chained up, so I said to him, "Will you not let them loose?" He replied, "I shall not do so until they learn the Koran by heart". Among their bad qualities are the following. The women servants, slave-girls, and young girls go about in front of everyone naked, without a stitch of clothing on them. Women go into the sultan's presence naked and without coverings, and his daughters also go about naked. Then there is the custom of their putting dust and ashes on their heads as a mark of respect, and the grotesque ceremonies we have described when the poets recite their verses.

Document 7

Source: Map of the Mongol Empire

http://www.hyperhistory.com/online_n2/maptext_n2/mongol1.html



Document 8

Source: Francesco Balducci Pegolotti, worked for a Florentine merchant. The following is an excerpt from a manuscript copied in 1471 and published in the eighteenth century.

<http://depts.washington.edu/uwch/silkroad/texts/pegol.html>

CHAPTER II.

Things needful for merchants who desire to make the journey
to Cathay.

In the first place, you must let your beard grow long and not shave. And at Tana you should furnish yourself with a dragoman [translator/guide]. And you must not try to save money in the matter of dragomen by taking a bad one instead of a good one. For the additional wages of the good one will not cost you so much as you will save by having him. And besides the dragoman it will be well to take at least two good men servants, who are acquainted with the Cumanian [Tatar] tongue . . .

And from Tana traveling to Gittarchan you should take with you twenty-five days' provisions, that is to say, flour and salt fish, for as to meat you will find enough of it at all the places along the road. And so also at all the chief stations noted in going from one country to another in the route, according to the number of days set down above, you should furnish yourself with flour and salt fish; other things you wilt find in sufficiency, and especially meat.

Document 9

Source: Marco Polo's account in the *Book of Hangchow* (c. 1300 CE); he called the City Kinsay

<http://www.fordham.edu/halsall/source/polo-kinsay.html>

. . In this part are the ten principal markets . . . in each of the squares is held a market three days in the week, frequented by 40,000 or 50,000 persons, who bring thither for sale every possible necessary of life, so that there is always an ample supply of every kind of meat and game, as of roebuck, red-deer, fallow-deer, hares, rabbits, partridges, pheasants, francolins, quails, fowls, capons, and of duck and geese an infinite quantity; for so many are bred on the Lake that for a Venice groat of silver you can have a couple of geese and two couple of ducks. Then there are the shambles where the larger animals are slaughtered, such as calves, beeves, kids, and lambs, the flesh of which is eaten by the rich and the great dignitaries. Those markets make a daily display of every kind of vegetables and fruits.

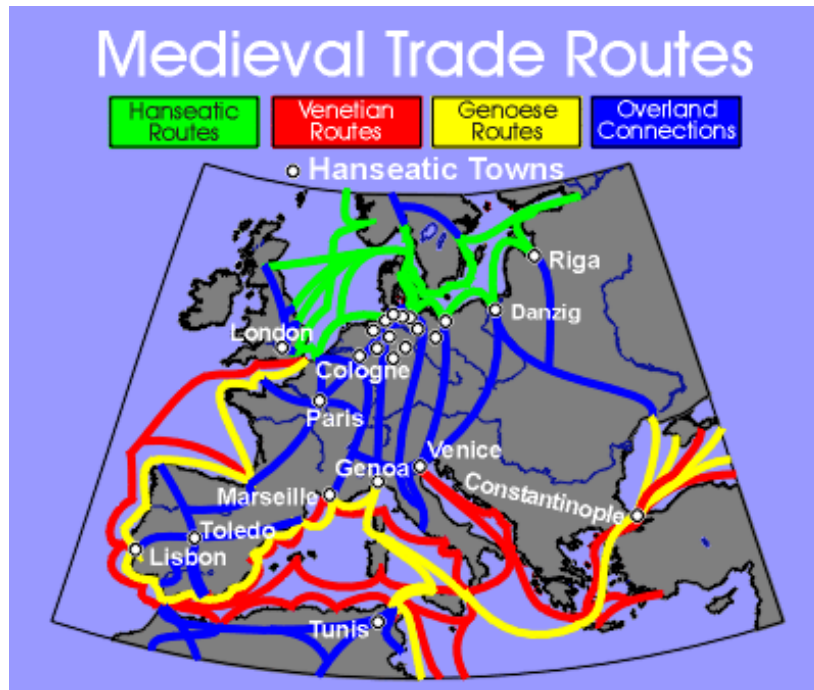
Neither grapes nor wine are produced there, but very good raisins are brought from abroad, and wine likewise. The natives, however, do not much care about wine, being used to that kind of their own made from rice and spices. From the Ocean Sea also come daily supplies of fish in great quantity, brought 25 miles up the river, and there is also great store of fish from the lake, which is the constant resort of fishermen, who have no other business. Their fish is of sundry kinds, changing with the season. Any one who should see the supply of fish in the market would suppose it impossible that such a quantity could ever be sold; and yet in a few hours the whole shall be cleared away; so great is the number of inhabitants who are accustomed to delicate living.

. . . . The crowd of people that you meet here at all hours, passing this way and that on their different errands, is so vast that no one would believe it possible that victuals enough could be provided for their consumption, unless they should see how, on every market-day, all those squares are thronged and crammed with purchasers, and with the traders who have brought in stores of provisions by land or water; and everything they bring in is disposed of.

Document 10

Source: Map of medieval trade routes

<http://www.ucalgary.ca/HIST/tutor/imagemid/hanseaticSmall.gif>



Document 11

Source: Ruy Gonzales de Clavijo (1336–1405), the Spanish ambassador to Timur (a.k.a. Tamerlane), wrote the following sometime around 1406, following his return from Samarakand.

<http://depts.washington.edu/uwch/silkroad/lectures/wulec5.html>

The richness and abundance of this great capital and its district is such as is indeed a wonder to behold ... This land of Samarkand is ... rich ... in manufactures, such as factories of silk, also crapes, taffetas which are all produced here in great numbers. Further they make up special fur linings for silk garments, and manufacture stuffs in gold and blue with other colours of diverse tints dyed, and besides all these kinds of stuffs there are the spices. Thus trade has always been fostered by Timur ... During all his conquests wheresoever he came he carried off the best men of the population to people Samarkand, bringing thither together the master-craftsmen of all nations. Thus from Damascus he carried away with him all the weavers of that city, those who worked at the silk looms. ... also the craftsmen in glass and porcelain, who are known to be the best in all the world.

... The population ... must amount to 150,000 souls. Of the nations brought here together there were to be seen Turks, Arabs and Moors of diverse sects, with Christians who were

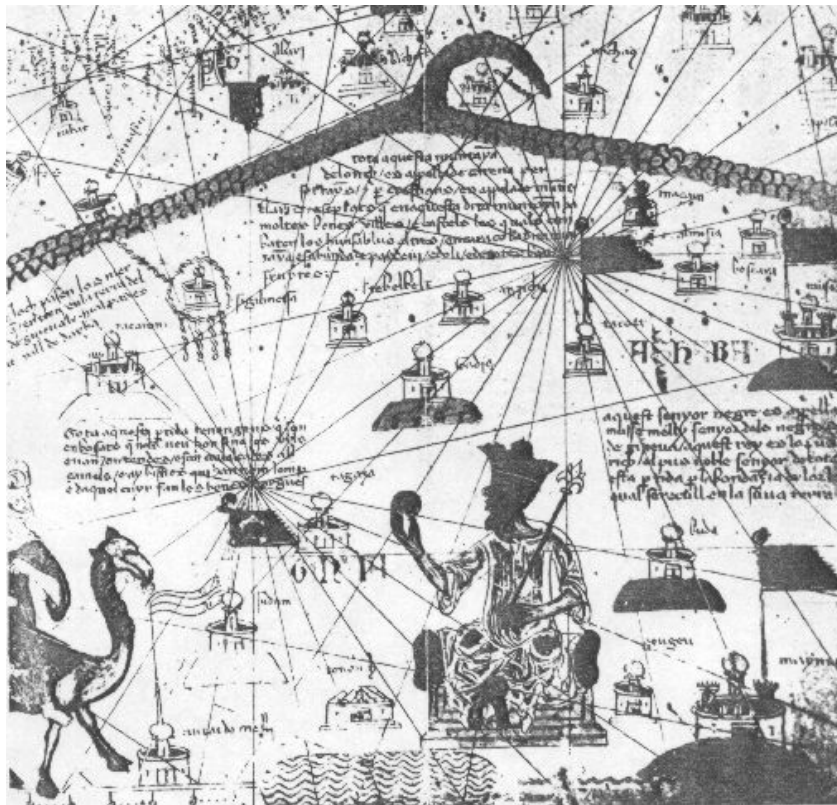
Greeks and Armenians, Catholics, Jacobites and Nestorians, besides those [Indian] folk who baptize with fire in the forehead, who are indeed Christians but of a faith that is peculiar to their nation.

. . . The markets of Samarqand further are amply stored with merchandise imported from distant and foreign countries. From Russia and Tartary come leathers and linens, from Cathay silk stuffs that are the finest in the whole world, and of these the best are those that are plain without embroideries. Thence too is brought musk which is found in no other land but Cathay, with balas rubies and diamonds which are more frequently to be met with in those parts than elsewhere, also pearls, lastly rhubarb with many other spices. The goods that are imported to Samarqand from Cathay indeed are of the richest and most precious of all those brought thither from foreign parts, for the craftsmen of Cathay are reputed to be the most skilful by far beyond those of any other nation; . . . From India there are brought to Samarqand the lesser spices, which indeed are the most costly of the kind, such as nutmegs and cloves and mace with cinnamon...

Document 12

Source: A European map created in 1375 showing Mansa Musa (1312–1337) a ruler of Mali. The caption reads, in part, “So abundant is the gold found in his country that he is the richest and most noble king in all the land.”

<http://web.archive.org/web/20031027171819/axe.acadiu.ca/~042433c/black+and+white+musa.jpg>



DBQ #2

Aztec and Inca Culture

WORLD HISTORY
SECTION II
(Suggested writing time—40 minutes)

Directions: The following question is based on the accompanying documents. (The documents have been edited for the purpose of this exercise.)

This question is designed to test your ability to work with and understand historical documents. Write an essay that:

- Has a relevant thesis and supports that thesis with evidence from the documents.
- Uses all or all but one of the documents.
- Analyzes the documents by grouping them in as many appropriate ways as possible. **Does not simply summarize the documents individually.**
- Takes into account both the sources of the documents and the authors' points of view.

You may refer to relevant historical information not mentioned in the documents.

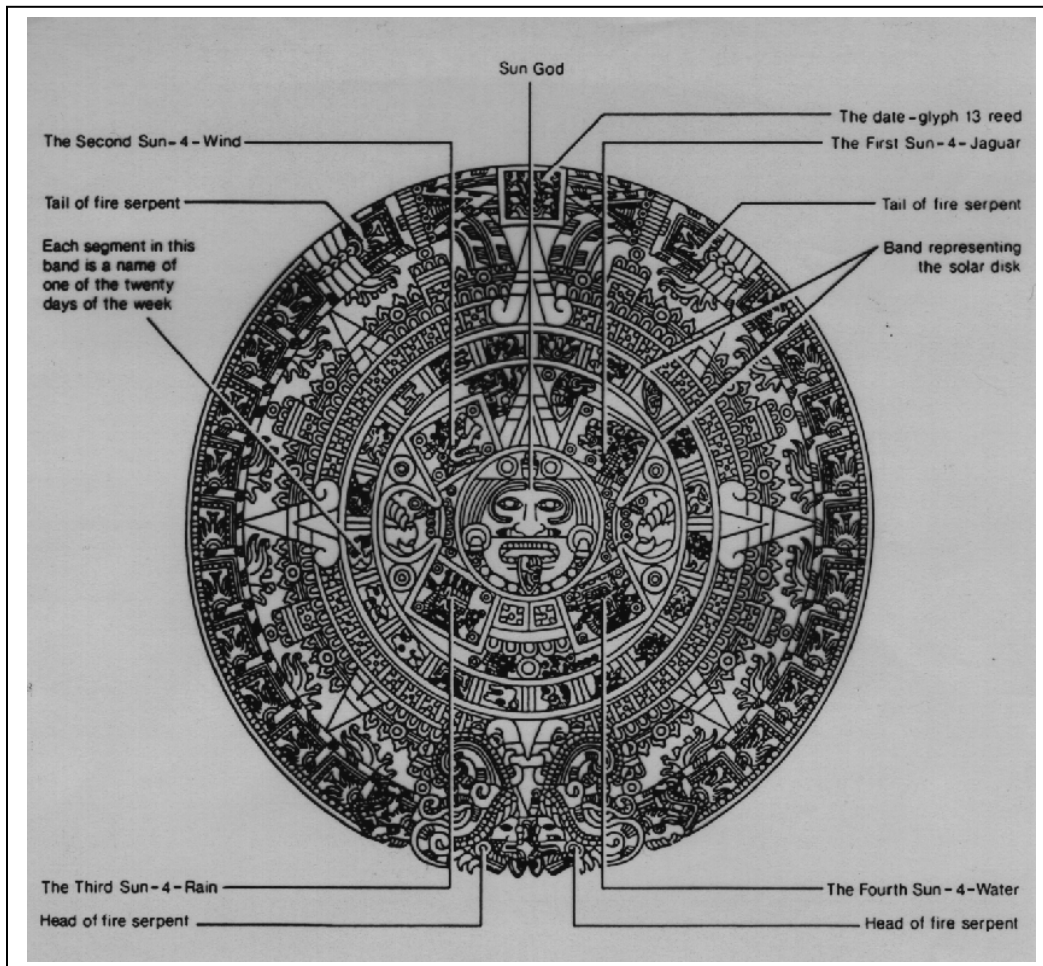
1. Using the documents, assess the level of cultural development of the Aztec and the Inca. What additional document(s) would help in identifying the impact of these cultural traditions on their empires?

Historical Background: The Aztec and Inca created and maintained extensive empires in the Americas. On the eve of the discovery of the “New World,” these empires had flourishing economies and complex cultural traditions.

Document 3

Source: The civil calendar used by the Aztecs determined the numerous ceremonies and rituals linked to agricultural cycles.

<http://www.latinamericanstudies.org/aztecs/aztec4.gif>



Document 4

Source: http://www.mexconnect.com/mex_/travel/dpalfrey/dpaztec.html

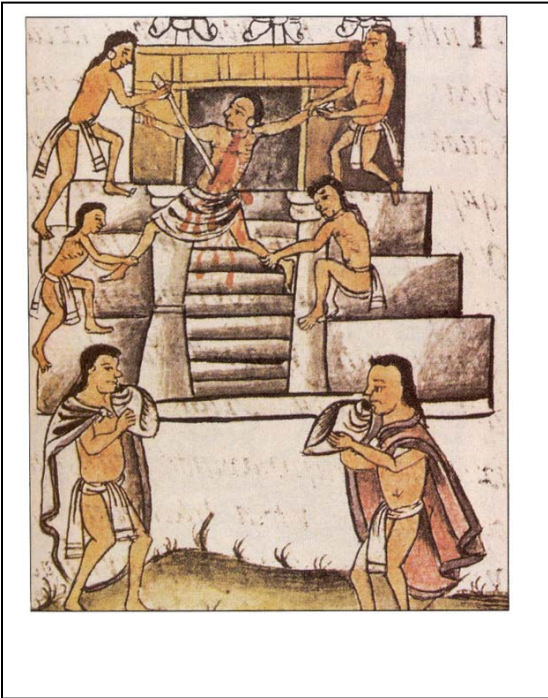
Some of the ritualistic activities associated with the first five months of the Aztec calendar.

No.	Name of Month	Patron Gods and Rituals
I.	Atlacacuallo (ceasing of water)	Tlaloc, Chachihutlicue Children sacrificed to water gods
II.	Tlacaxipehualiztli (flaying of men)	Xipe-Totec Gladitorial sacrifice; dances by priest wearing the flayed skin of victims
III.	Tozoztontli (little vigil)	Coatlicue, Tlaloc Flayed skins buried, child sacrifices
IV.	Hueytozoztli (great vigil)	Centeotl, Chicomecacatl Blessing of new corn; maiden sacrificed
V.	Toxcatl (dryness)	Tezcatlipoca, Huitzilopochtli Impersonators of these major gods sacrificed

Document 5

Source: Friar Bernardino, a Franciscan monk from Castile, who arrived in Mexico in 1529, compiled The Florentine Codex between 1576 and 1577. The picture depicts a human sacrifice.

<http://www.latinamericanstudies.org/florentine-codex.htm>



Document 6

Source: A page from the *Codex Mendoza* showing some of the goods available in the Aztec marketplace.

<http://www.nyupress.org/sisterstories/feathered.fir/aztec.things.html>



Document 7

Source: A description of the Aztec marketplace from Bernal Diaz, *The Memoirs of the Conquistador Bernal Diaz de Castillo*.

<http://www.humanities.ualberta.ca/history111/weekoct18/ReadingA.tut4.html>

The moment we arrived in this immense market, we were perfectly astonished at the vast numbers of people, the profusion of merchandise, which was there exposed for sale, and at the good police and order that reigned throughout.... Every species of merchandise had a separate spot for its sale. We first of all visited those divisions of the market appropriated for the sale of gold and silver wares. Of jewels, of cloths interwoven with feathers, and of other manufactured goods; beside slaves of both sexes. This slave market was upon as great a scale as the Portuguese market for negro slaves at Guinea. To prevent these from running away, they were fastened with halters about their neck, though some were allowed to walk at large. Next to these came the dealers in coarser wares—cotton, twisted, thread, and cacao. In short, every species of goods which New Spain produces were here to be found. If it had to enumerate everything single, I should not so easily get

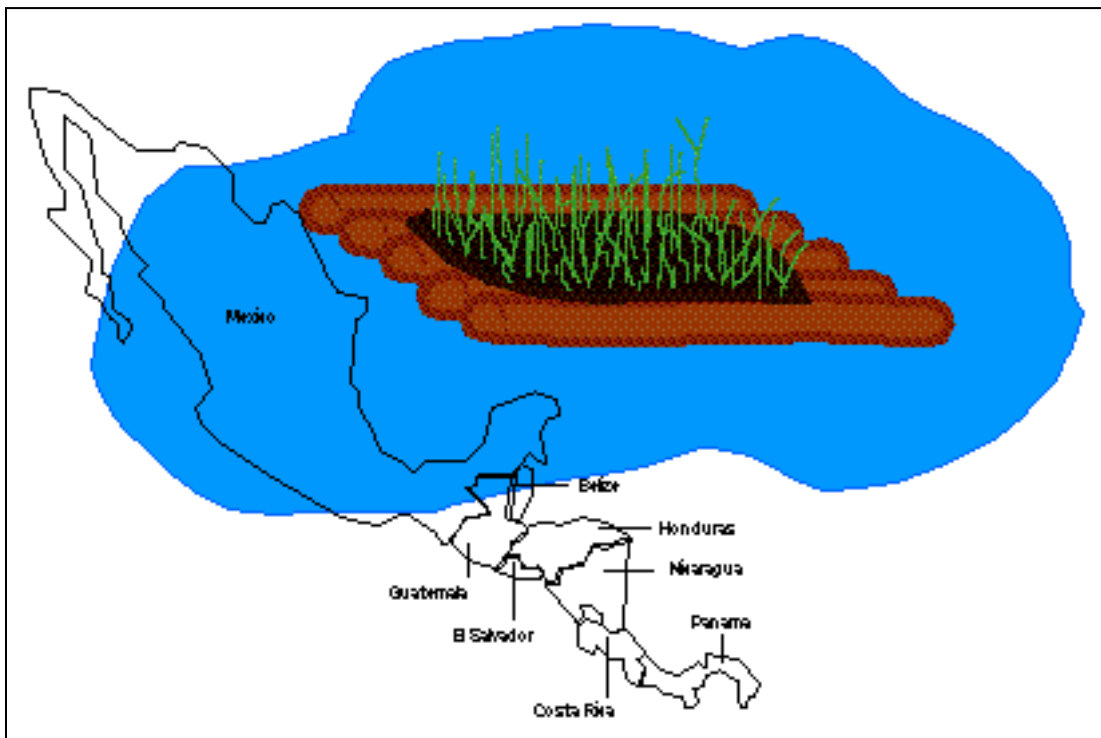
to the end. And yet I have not mentioned the paper, which in this country is called *amatl*; the tubes filled with liquid amber and tobacco, the various sweet-scented salves, and similar things; nor the various seeds which were exposed for sale in the porticoes of this market, nor the medicinal herbs.

. . . there were also courts of justice, to which three judges and several constables were appointed, who inspected the goods exposed for sale. Further, instruments of brass, copper, and tin; cups, and painted pitches of wood; indeed I wish I had completed the enumeration of all this profusion of merchandise. The variety was so great that it would occupy more space than I can well spare to note them down in. Besides which the market was so crowded with people, and the thronging so excessive in the porticoes, that it was quite impossible to see all in one day, ...

Document 8

Source: The picture below depicts floating islands called chinampas. Constructed by the Aztec they were large rafts made of reeds and covered with soil dredged from the bottom of the lake.

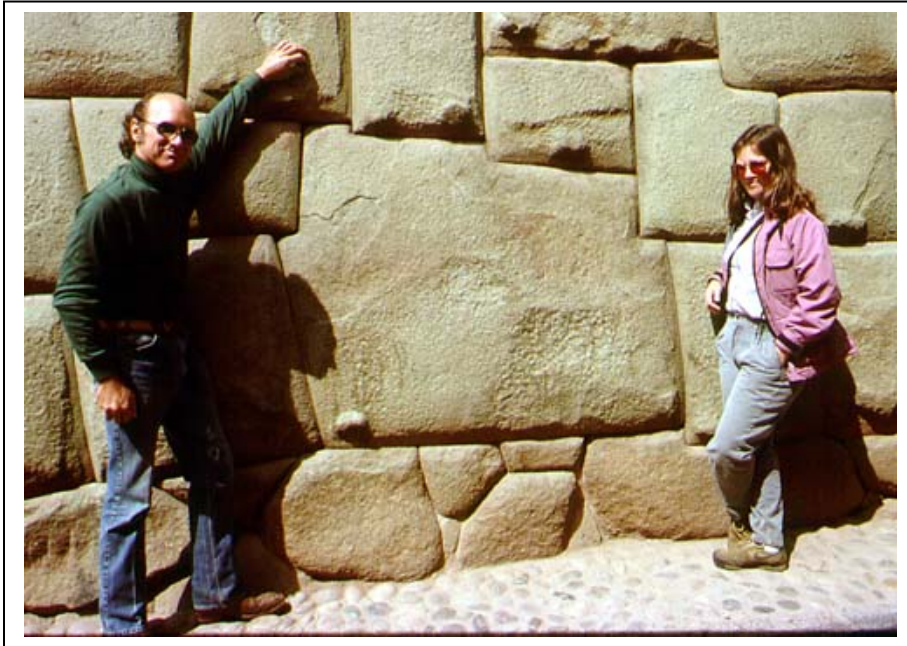
<http://web.archive.org/web/20030512044132/cals.cornell.edu/dept/education/Projects/IMS/chinampas.html>



Document 9

Source: Below is a picture of the “twelve-cornered stone” found in a wall of the palace of the ruler, Inca Roca. The stones are so closely fitted that a knife blade cannot fit between them.

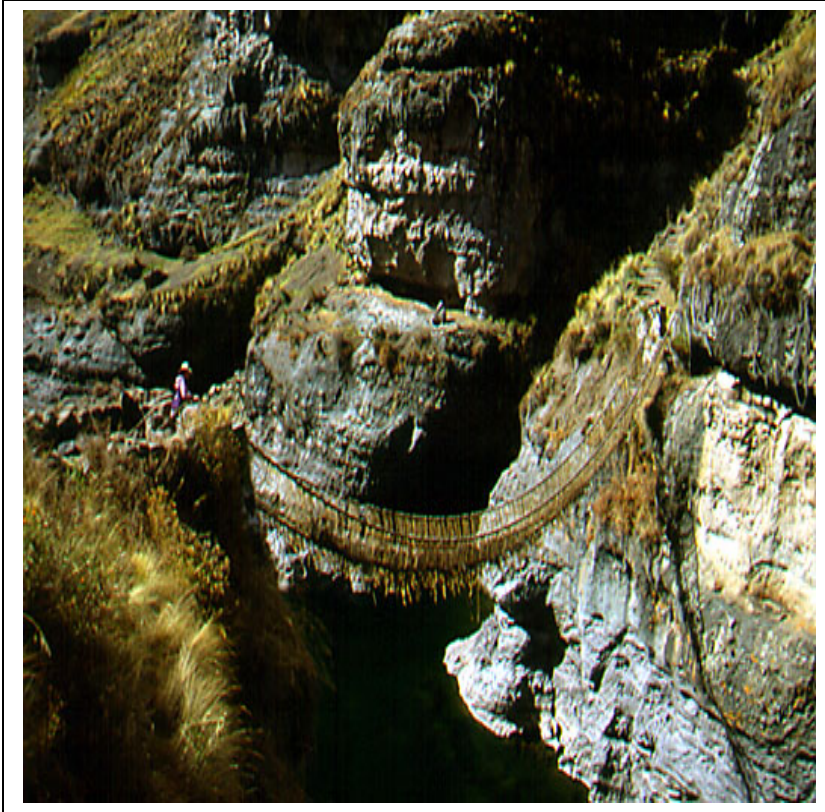
<http://www.rutahsa.com/incaarch.html>



Document 10

Source: A picture of the last remaining straw extension bridge created by the Inca and located in modern Peru.

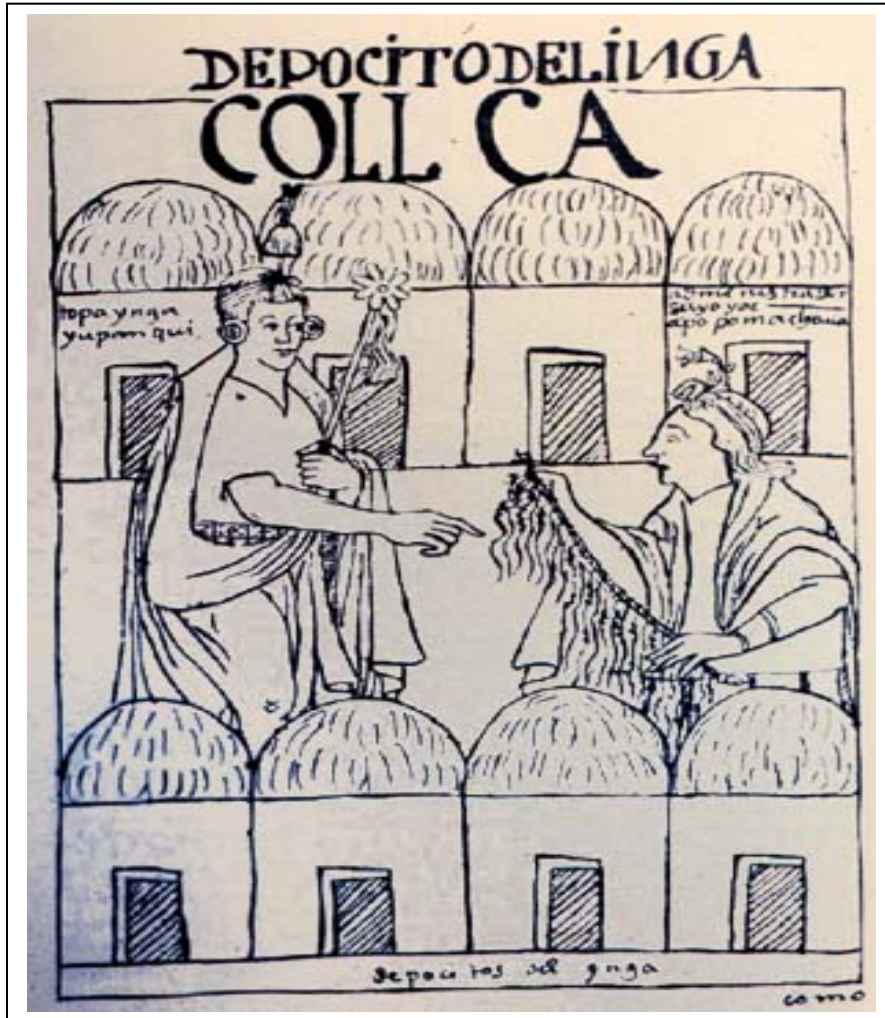
<http://www.rutahsa.com/keshwa2h.jpg>



Document 11

Source: The picture below is from *The First New Chronicle and Good Government* (1615), a manuscript written and illustrated by the Quechua-speaking writer Felipe Guaman Poma de Ayala. The picture shows the ruler (left) interviewing his ware housekeeper (right).

<http://web.archive.org/web/20021218035618/wiscinfo.doit.wisc.edu/chaysimire/titulo2/khipus/what.htm>



Document 12

Source: The following is an excerpt from *The First New Chronicle and Good Government* (1615) by Felipe Guaman Poma de Ayala.

<http://www-personal.umich.edu/~dfrye/guaman.htm>

Fray Vicente entered with his own, carrying a cross in his right hand and a breviary in his left. And he told the Inca Atagualpa that he was also an ambassador and a messenger

from another lord, a very great one, a friend of God, and that he should be his friend and that he should adore the cross and believe in the Gospel of God and not worship any thing, that all the rest was mere mockery. The Inca Atagualpa responded, saying that he had to worship no one but the Sun, who never dies, nor his *wacas* and gods, who are also in his law: that he did keep.

And the Inca asked Fray Vicente who had told him so. Fray Vicente responded that the Gospel had told him, the book. And Atagualpa said: "Give me the book, so that it will tell me." And so he gave it to him and he took it in his hands and began to look through the pages of the book. And the Inca said: "Well, why doesn't it tell me? The book doesn't even talk to me!" Speaking with great majesty, seated in his throne, the Inca Atagualpa threw the book down from his hands.

Document 13

Source: http://emuseum.mnsu.edu/prehistory/latinamerica/south/sites/machu_picchu.html
Machu Picchu is comprised of approximately 200 buildings, most being residences, although there are temples, storage structures and other public buildings.



DBQ #3

Religion and Geography

WORLD HISTORY
SECTION II
(Suggested writing time—40 minutes)

Directions: The following question is based on the accompanying documents. (The documents have been edited for the purpose of this exercise.)

This question is designed to test your ability to work with and understand historical documents. Write an essay that:

- Has a relevant thesis and supports that thesis with evidence from the documents.
- Uses all or all but one of the documents.
- Analyzes the documents by grouping them in as many appropriate ways as possible. **Does not simply summarize the documents individually.**
- Takes into account both the sources of the documents and the authors' points of view.

You may refer to relevant historical information not mentioned in the documents.

1. Religions of common geographic origins tend to differ from those that originate in other areas of the world. How do religions having common geographic origins tend to share somewhat common codes of behavior and views of the nature and reason for existence?

Historical Background: There were three great geographic centers of religious origin: Southwestern Asia (Islam, Judaism & Christianity), South Asia (Hinduism & Buddhism), and East Asia (Confucianism & Taoism).

Document 1

Source: *The Bagavad Gita*, (8.03) (Hindu)
<http://eawc.evansville.edu/anthology/gita.htm>

The Supreme Lord said: Brahman is the Supreme imperishable. The individual self (or Jeevaatma) is called Adhyaatma. The creative power that causes manifestation of beings is called Karma.

Document 2

Source: Qu'ran: Surah 1.(Islam)
<http://www.hti.umich.edu/cgi/k/koran/koran-idx?type=DIV0&byte=774>

In the name of Allah, the Beneficent, the Merciful.

[1.1] All praise is due to Allah, the Lord of the Worlds.

[1.2] The Beneficent, the Merciful.

[1.3] Master of the Day of Judgment.

[1.4] Thee do we serve and Thee do we beseech for help.

[1.5] Keep us on the right path.

[1.6] The path of those upon whom Thou hast bestowed favors. Not (the path) of those upon whom Thy wrath is brought down, nor of those who go astray.

Document 3

Source: *The Analects of Confucius*, 1.6 (Chinese)

<http://www.hm.tyg.jp/~acmuller/contao/analects.html#div-1>

1:6 Confucius said: “A young man should serve his parents at home and be respectful to elders outside his home. He should be earnest and truthful, loving all, but become intimate with humaneness. After doing this, if he has energy to spare, he can study literature and the arts.”

Document 4

Source: Samyutta Nikaya LVI.11 (Buddhist)

<http://www.accesstinsight.org/canon/sutta/samyutta/sn56-011a.html>

Bhikkhus, these two extremes ought not to be cultivated by one gone forth from the house-life. What are the two? There is devotion to indulgence of pleasure in the objects of sensual desire, which is inferior, low, vulgar, ignoble, and leads to no good; and there is devotion to self-torment, which is painful, ignoble and leads to no good.

The middle way discovered by a Perfect One avoids both these extremes; it gives vision, it gives knowledge, and it leads to peace, to direct acquaintance, to discovery, to nibbana. And what is that middle way? It is simply the noble eightfold path, that is to say, right view, right intention; right speech, right action, right livelihood; right effort, right mindfulness, right concentration. That is the middle way discovered by a Perfect One, which gives vision, which gives knowledge, and which leads to peace, to direct acquaintance, to discovery, to nibbana.

Document 5

Source: Genesis 1:26–27 (Judaism/Christianity)

<http://www.hti.umich.edu/cgi/r/rsv/rsv-idx?type=citation&book=Genesis&chapno=1&startverse=26&endverse=27>

[26] Then God said, “Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.”

[27] So God created man in his own image, in the image of God he created him; male and female he created them.

Document 6

Source: John.1:1–11 (Christianity)

<http://www.hti.umich.edu/cgi/r/rsv/rsv-idx?type=citation&book=John&chapno=1&startverse=1&endverse=11>

- [1] In the beginning was the Word, and the Word was with God, and the Word was God.
- [2] He was in the beginning with God;
- [3] all things were made through him, and without him was not anything made that was made.
- [4] In him was life, and the life was the light of men.
- [5] The light shines in the darkness, and the darkness has not overcome it.
- [6] There was a man sent from God, whose name was John.
- [7] He came for testimony, to bear witness to the light, that all might believe through him.
- [8] He was not the light, but came to bear witness to the light.
- [9] The true light that enlightens every man was coming into the world.
- [10] He was in the world, and the world was made through him, yet the world knew him not.
- [11] He came to his own home, and his own people received him not.

Document 7

Source: Tao Te Ching (Chinese)

<http://www.taoteching.org/chapters/1.htm>

The Way that can be experienced is not true;
 The world that can be constructed is not real.
 The Way manifests all that happens and may happen;
 The world represents all that exists and may exist.

To experience without abstraction is to sense the world;
 To experience with abstraction is to know the world.
 These two experiences are indistinguishable;
 Their construction differs but their effect is the same.

Beyond the gate of experience flows the Way,
 Which is ever greater and more subtle than the world.

Document 8

Source: Surah 69, The Qu'ran. (Islam)

<http://www.hti.umich.edu/cgi/k/koran/koran-idx?type=DIV0&byte=900200>

[69.13] And when the trumpet is blown with a single blast,

[69.14] And the earth and the mountains are borne away and crushed with a single crushing.

[69.15] On that day shall the great event come to pass,

[69.16] And the heaven shall cleave asunder, so that on that day it shall be frail,

[69.17] And the angels shall be on the sides thereof; and above) I them eight shall bear on that day your Lord's power.

[69.18] On that day you shall be exposed to view—no secret of yours shall remain hidden.

[69.19] Then as for him who is given his book in his right hand, he will say: Lo! read my book:

[69.20] Surely I knew that I shall meet my account.

[69.21] So he shall be in a life of pleasure,

[69.22] In a lofty garden,

DBQ #4

Confucianism

WORLD HISTORY
SECTION II
(Suggested writing time—40 minutes)

Directions: The following question is based on the accompanying documents. (The documents have been edited for the purpose of this exercise.)

This question is designed to test your ability to work with and understand historical documents. Write an essay that:

- Has a relevant thesis and supports that thesis with evidence from the documents.
- Uses all or all but one of the documents.
- Analyzes the documents by grouping them in as many appropriate ways as possible. **Does not simply summarize the documents individually.**
- Takes into account both the sources of the documents and the authors' points of view.

You may refer to relevant historical information not mentioned in the documents.

1. Using the documents, compare and contrast the philosophy and outlook of Confucianism and Neo-Confucianism and their ramifications for China. Was the change a reaction to the Daoists and Buddhists or simply a growing lack of confidence in Confucianism during a time of hardship? What additional documents would you need to assess these two belief systems?

Historical background: Confucianism had been a dominant philosophy in China since the 5th century BCE. During the Sung Dynasty (960–1279), Confucianism was influenced by Daoism and Buddhism thus creating a philosophy known as neo-Confucianism.

Document 1

Source: *Lun Yu* or *Analects of Confucius*, assembled by Chu His in 1130–1200 CE.
<http://www.human.toyogakuen-u.ac.jp/~acmuller/contao/analects.htm>

1:6 Confucius said: “A young man should serve his parents at home and be respectful to elders outside his home. He should be earnest and truthful, loving all, but become intimate with humaneness. After doing this, if he has energy to spare, he can study literature and the arts.”

Document 2

Source: *Ta Hsueh* or the *Great Teaching*, about 500 BCE, assembled by Chu Hsi
<http://www.hm.tyg.jp/~acmuller/contao/greatlearning.htm>

When one family becomes *jen*, the whole country will be stimulated to *jen*. When one family becomes easy to get along with, all the people in the country are stimulated to become easy to get along with. If one man greedily upsets things, the whole country can be plunged into chaos. *Its function is really like this*. Hence there is the saying “one word can win the whole affair, one man can settle the whole kingdom.” Yao and Shun led the realm by *jen* and the people submitted to them. Chieh and Chau led the realm with aggression, and the people submitted to them, but did not go along with laws that they didn’t like.

The Superior Man looks for good in others only after possessing it in himself. He negates the evil in others only after ridding it from himself. There has never been a case where a person was able to teach others the things he had learned, if he lacked *fairness* (*shu*). Therefore, the governing of the country lies in the regulation of the family.

Document 3

Source: *Chung Yung* or the *Doctrine of the Mean*, about 500 BCE, assembled by
<http://www.hm.tyg.jp/~acmuller/contao/docofmean.htm>

What Heaven confers is called “nature.”

Accordance with this nature is called the Tao.

Cultivating the Tao is called “education.”

That which is called Tao cannot be separated from for an instant. What *can* be separated from is not the Tao. Therefore the Superior Man is cautious in the place where he is not seen, and apprehensive in the place where he is not heard. Nothing is more visible than the hidden, and nothing is more apparent than the subtle. Therefore the Superior Man is cautious when he is alone. When joy, anger, sorrow and pleasure have not yet arisen, it is called *chung* (equilibrium, centrality, mean). When they arise to their appropriate levels, it is called “harmony.” *Chung* is the great root of all-under-heaven. “Harmony” is the penetration of the Tao through all-under-heaven. When the mean and harmony are actualized, Heaven and Earth are in their proper positions, and the myriad things are nourished.

Document 4

Source: Meng Tzu (Mencius), circa 500BCE

<http://www.sacred-texts.com/cfu/menc/menc01.htm>

1. Mencius went to see king Hûi of Liang.
2. The king said, ‘Venerable sir, since you have not counted it far to come here, a distance of a thousand lî, may I presume that you are provided with counsels to profit my kingdom?’
3. Mencius replied, ‘Why must your Majesty use that word “profit?” What I am provided with, are counsels to benevolence and righteousness, and these are my only topics.
4. ‘If your Majesty say, “What is to be done to profit my kingdom?” the great officers will say, “What is to be done to profit our families?” and the inferior officers and the common people will say, “What is to be done to profit our persons?” Superiors and inferiors will try to snatch this profit the one from the other, and the kingdom will be endangered. In the kingdom of ten thousand chariots, the murderer of his sovereign shall be the chief of a family of a thousand chariots. In the kingdom of a thousand chariots, the murderer of his prince shall be the chief of a family of a hundred chariots. To have a thousand in ten thousand, and a hundred in a thousand, cannot be said not to be a large allotment, but if righteousness be put last, and profit be put first, they will not be satisfied without snatching all.
5. ‘There never has been a benevolent man who neglected his parents. There never has been a righteous man who made his sovereign an after consideration.
6. ‘Let your Majesty also say, “Benevolence and righteousness, and let these be your only themes.” Why must you use that word—“profit?”

Document 5

Source: *The Analects*: Section 1 (Part 1), around 500 BCE

http://www.scholars.nus.edu.sg/htdocs_v1/moral/confucius/1.1.html

That being established, all practical courses naturally grow up. Filial piety and fraternal submission, are they not the root of all benevolent actions?”

The Master said, “Fine words and an insinuating appearance are seldom associated with true virtue.”

The philosopher Tsang said, “I daily examine myself on three points: whether, in transacting business for others, I may have been not faithful; whether, in intercourse with friends, I may have been not sincere; whether I may have not mastered and practiced the instructions of my teacher.

Document 6

Source: *The Analects*: Section 1 (Part 2), around 500 BCE
http://www.scholars.nus.edu.sg/htdocs_v1/moral/confucius/1.2.html

Mang Wu asked what filial piety was. The Master said, “Parents are anxious lest their children should be sick.”

Tsze-yu asked what filial piety was. The Master said, “The filial piety nowadays means the support of one’s parents. But dogs and horses likewise are able to do something in the way of support; without reverence, what is there to distinguish the one support given from the other?”

Document 7

Source: Various Confucius Quotes, assembled in 500 BCE
<http://www.brainyquote.com/quotes/authors/c/confucius.html>

By three methods we may learn wisdom: First, by reflection, which is noblest; second, by imitation, which is easiest; and third by experience, which is the bitterest.

He who learns but does not think, is lost! He who thinks but does not learn is in great danger.

If I am walking with two other men, each of them will serve as my teacher. I will pick out the good points of the one and imitate them, and the bad points of the other and correct them in myself.

If you shoot for the stars and hit the moon, it’s OK. But you’ve got to shoot for something. A lot of people don’t even shoot.

DBQ #5

Humans and the Environment

WORLD HISTORY
SECTION II
(Suggested writing time—40 minutes)

Directions: The following question is based on the accompanying documents. (The documents have been edited for the purpose of this exercise.)

This question is designed to test your ability to work with and understand historical documents. Write an essay that:

- Has a relevant thesis and supports that thesis with evidence from the documents.
- Uses all or all but one of the documents.
- Analyzes the documents by grouping them in as many appropriate ways as possible. **Does not simply summarize the documents individually.**
- Takes into account both the sources of the documents and the authors' points of view.

You may refer to relevant historical information not mentioned in the documents.

1. Based on the documents, discuss human relationships with the environment. Evaluate whether it is more important for a developing civilization (or nation) to conserve and protect its resources, or fully develop them. Decide what the consequences of each decision would be.

What kinds of additional documentation would help assess the human impact on the environment?

Historical Background: As humans moved from hunting and gathering to farming and herding, nature and the realities of the environment confronted them. In the process towards civilization, humans had to learn to live with, to harness, or to modify the characteristics of their surroundings. Since human-environment interaction first began, since the Neolithic Revolution and first cities, there have been great accomplishments and unmitigated disasters. With the worldwide Industrial Revolutions of the 19th century, this conflict with and exploitation of nature has intensified. Today many humans realize that the environment is threatened and that humans are its greatest threat.

Document 1

Source: *Tao Te Ching*, Lao Tzu, 5th century BCE

<http://www.taoism.net/laotzu/taote/chap29.htm>

Those who wish to take the world and control it
 I see that they cannot succeed
 The world is a sacred instrument
 One cannot control it
 The one who controls it will fail
 The one who grasps it will lose
 Because all things:
 Either lead or follow
 Either blow hot or cold
 Either have strength or weakness
 Either have ownership or take by force
 Therefore the sage:
 Eliminates extremes
 Eliminates excess

Document 2

Source: Sutta Nipata, Buddhist hymn, 5th Century BCE

<http://www.panda.org/downloads/freshwater/mekong.pdf>

May creatures all abound in weal and peace; may all
 be blessed with peace always;
 all creatures weak or strong,
 all creatures great and small;
 creatures unseen or seen,
 dwelling afar or near,
 born or awaiting birth,
 may all be blessed with peace
 Sutta nipata

Document 3

Source: Genesis 1:26–30

<http://www.hti.umich.edu/cgi/r/rsv/rsv-idx?type=citation&book=Genesis&chapno=1&startverse=26&endverse=30>

[26] Then God said, “Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.”

[27] So God created man in his own image, in the image of God he created him; male and female he created them.

[28] And God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.”

[29] And God said, “Behold, I have given you every plant yielding seed which is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food.

[30] And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so.

Document 4

Source: Johann Gottlieb Fichte, German philosopher, naturalist, 1762–1814

<http://www.psa.ac.uk/cps/1996/klee.pdf>

“Cultivation shall quicken and ameliorate the sluggish and baleful atmosphere of the primal forests, deserts, and marshes; more regular and varied cultivation shall diffuse throughout the air new impulses to life and fertility; and the sun shall pour forth his animating rays into an atmosphere breathed by healthy, industrious and civilized nations...Nature shall become more and more intelligible and transparent...human power, enlightened and armed by human invention, shall rule over her without difficulty.

Document 5

Source: John Muir, American conservationist and founder of the Sierra Club, nineteenth century CE, from one of his many books on the environment

http://www.yosemite.ca.us/john_muir_exhibit/writings/our_national_parks/chapter_10.html

(18)

It seems, therefore, that almost every civilized nation can give us a lesson on the management and care of forests. So far our government has done nothing effective with its forests, though the best in the world, but is like a rich and foolish spendthrift who has inherited a magnificent estate in perfect order, and then has left his fields and meadows, forests and parks, to be sold and plundered and wasted at will, depending on their inexhaustible abundance. Now it is plain that the forests are not inexhaustible, and that quick measures must be taken if ruin is to be avoided. Year by year the remnant is growing smaller before the axe and fire, while the laws in existence provide neither for the protection of the timber from destruction nor for its use where it is most needed.

Document 6

Source: Chief Seattle, Northwestern Indian, reply to the United States' government, 1852
<http://www.kyphilom.com/www/seattle.html>

Chief Seattle's Thoughts

How can you buy or sell the sky, the warmth of the land? The idea is strange to us.

If we do not own the freshness of the air and the sparkle of the water, how can you buy them?

Every part of this earth is sacred to my people. Every shining pine needle, every sandy shore, every mist in the dark woods, every clearing and humming insect is holy in the memory and experience of my people. . . .

We are part of the earth and it is part of us. . . .

This we know; the earth does not belong to man; man belongs to the earth. This we know. All things are connected like the blood which unites one family. All things are connected.

Document 7

Source: Aldo Leopold, American conservationist and founder of the World Wildlife Fund, from his book, *A Sand County Almanac*, 1948 CE
<http://gargravarr.cc.utexas.edu/chrisj/leopold-quotes.html#land-ethic>

The land ethic simply enlarges the boundaries of the community to include soils, waters, plants, and animals, or collectively: the land.

This sounds simple: do we not already sing our love for and obligation to the land of the free and the home of the brave? Yes, but just what and whom do we love? Certainly not the soil, which we are sending helter-skelter downriver. Certainly not the waters, which we assume have no function except to turn turbines, float barges, and carry off sewage. Certainly not the plants, of which we exterminate whole communities without batting an eye. Certainly not the animals, of which we have already extirpated many of the largest and most beautiful species. A land ethic of course cannot prevent the alteration, management, and use of these 'resources,' but it does affirm their right to continued existence, and, at least in spots, their continued existence in a natural state.

Leopold, Aldo: *A Sand County Almanac, and Sketches Here and There*, 1948, Oxford University Press, New York, 1987, pg. 204.

Document 8

Source: V. Saravanand Naiker, Extracted from *New Straits Times*, dated 11.07.2000
<http://www.taman-negara.com/press11.htm>

People have come to realise that biological resources have limits, and that we are exceeding those limits and, thereby, reducing bio-diversity. People have applied their knowledge to order and manipulate nature to meet human needs.

Therefore, people have hunted, fished and gathered species for food, fuel, fibre and shelter. They have eliminated completing or threatening species, domesticated plants and animals, cut down forest, used fire to alter habitats and recently, changed the global climate.

Each year, the human population grows, and at the same time, species are becoming extinct faster. As species disappear, humans lose today's food and industrial products.

The Government should look at sustainable development seriously although development is vital for any country. Without bio-diversity the lives of human will become precarious as every living creature plays a role in balancing the ecosystem.

We need tigers, elephants and wild boars. They too have a right to exists.

Document 9

Source: Chinese Premier Jiang Zemin's Speech Marking Yangtze-Damming for Three Gorges Project, November 8, 1997
<http://www.china-embassy.org/eng/zt/sxgc/t36514.htm>

Since the twilight of history, the Chinese nation has been engaged in the great feat of conquering, developing and exploiting the nature. The legends of the mythic bird Jingwei determined to fill the sea with small pebbles and the Foolish Old Man resolved to remove the mountains standing in his way and the tale of the Great Yu who harnessed the great floods are just some of the examples of the ancient Chinese people's indomitable spirit in successfully conquering the nature. Such ancient water conservation projects as the Dujiangyan completed over 2,000 years ago and the Grand Canal built in the Sui Dynasty all played an important role in the socio-economic development of their respective time period. The water conservancy and hydro-power project we are building today on the Three Gorges of the Yangtze River, the scale and overall benefits of which have no parallel in the world, will greatly promote the development of our national economy, and prove to be a lasting exploit in the service of the present and future generations. It also embodies the great industrious and dauntless spirit of the Chinese nation and displays the daring vision of the Chinese people for new horizons and better future in the course of their reform and opening-up.

DBQ #6

Post-Classical Feudal Systems in Japan and Western Europe

WORLD HISTORY
SECTION II
(Suggested writing time—40 minutes)

Directions: The following question is based on the accompanying documents. (The documents have been edited for the purpose of this exercise.)

This question is designed to test your ability to work with and understand historical documents. Write an essay that:

- Has a relevant thesis and supports that thesis with evidence from the documents.
- Uses all or all but one of the documents.
- Analyzes the documents by grouping them in as many appropriate ways as possible. **Does not simply summarize the documents individually.**
- Takes into account both the sources of the documents and the authors' points of view.

You may refer to relevant historical information not mentioned in the documents.

1. Compare and contrast Post-Classical feudal systems in Japan and Western Europe.

Based on the following documents, decide to what extent feudalism was similar and different in Japan and Western Europe, and account for the differences. What types of additional documentation would be useful to determine the specific rights and duties the various social classes possessed within both societies.

Historical Background: In world history, many societies have experienced feudalism. Besides Zhou China (11th to 3rd century BCE), the two most famous instances in which feudalism dominated a culture for centuries were Western Europe and Japan. In both instances, feudalism arose during times of political crises where regional nobles and landholders came to dominate the system.

Document 1

Source: Adalberon, Bishop of Laon, 10th century CE
<http://www.ctlibrary.com/4136>

There is a noble class which comprises the warriors and protectors of the churches. They defend all the people, great and small, and, incidentally, protect themselves. The city of God we believe is not only one but subdivided into three parts: some pray, others fight, and still others work.... The service of each allows the contributions of the other two. Each, in turn, lends its support to all.

Document 2

Source: Hundred Code of Chosokabe, a Japanese feudal family, 1597

http://www.ruhr-uni-bochum.de/gj/material/pdf/reader_rose00_kapitel02.pdf

6. Lords and vassals, priests and laymen, noble and mean, high and low, must all keep from allowing the rules of (Buddhism) TO SUFFER DISGRACE.
7. It should be the primary concern of everyone to train himself unceasingly in military accomplishment. Those who excel their fellows should be given additional income. The military code (Bushido) is contained in a separate document.
17. It is only natural that services are demanded of those who hold fiefs, and they must be carried out to the letter regardless of whether they are large or small. Anyone late for logging or construction work will be required to repeat the duty period as punishment. And anyone who comes short of the food and provisions requested of him for work details without excuse will be required to supply such again.

Document 3

Source: Yamaga Soko (1619–1685), a teacher of Confucianism and military training, in his moral exhortation for *samurai*, *Shido* in 1665.

<http://www.smith.edu/fceas/curriculum/miller.htm#documents>

The business of the samurai consists in reflecting on his own station in life...It would not do for the samurai to know the martial (bu) and civil (bun) without manifesting them. Since this is the case, outwardly he stands in physical readiness for any call to service and inwardly he strives to fulfill the Way of the lord and subject, friend and friend, father and son, older and younger brother, and husband and wife. Within his heart he keeps to the ways of peace, but without he keeps his weapons ready for use...

From: William T. DeBary. *Sources of Japanese Tradition*, Vol. 1 (New York: Columbia University Press, 1964), p. 326.

Document 4

Source: Edicts closing Japan to foreigners, 1635

<http://www.humanities.ualberta.ca/history111/weeknov29/Asian%20Commercial%20Activity%20and%20Attitude1.html>

9. No single trading city shall be permitted to purchase all the merchandise brought by foreign ships.
10. Samurai are not permitted to purchase any goods originating from foreign ships directly from Chinese merchants in Nagasaki.

11. After a list of merchandise brought by foreign ships is sent to Edo [the capital], as before, you may order that commercial dealings may take place, without waiting for a reply from Edo.
12. After settling the price, all whit yearns [raw silk] brought by foreign ships shall be allocated to the five trading cities and other quarters as stipulated.
16. The arrival in Nagasaki of representatives of the five trading cities shall not be later than the fifth day of the seventh month. Anyone arriving later than that date shall lose the quota assigned to his city.
17. Ships arriving in Hirado must sell their raw silk at the price set in Nagasaki, and are not permitted to engage in business transactions until after the price is established in Nagasaki.

Document 5

Source: Oath of Allegiance: Acceptance of an Antrusian, 7th Century [from Roziere: Collection de Formules, No. VIII, Vol I, p. 8]
<http://www.fordham.edu/halsall/source/feud-oath1.html>

It is right that those who offer to us unbroken fidelity should be protected by our aid. And since such and such a faithful one of ours, by the favor of God, coming here in our palace with his arms, has seen fit to swear trust and fidelity to us in our hand, therefore we decree and command by the present precept that for the future such and such above mentioned be counted with the number of antrustions. And if anyone perchance should presume to kill him, let him know that he will be judged guilty of his wergild of 600 shillings.

Document 6

Source: Song of Roland
<http://sunsite.berkeley.edu/OMACL/Roland/r88-161.html>

LXXXVIII

- 1110 When Rollant sees that now must be combat,
 More fierce he's found than lion or leopard;
 The Franks he calls, and Oliver commands:
 "Now say no more, my friends, nor thou, comrade.
 That Emperour, who left us Franks on guard,
 1115 A thousand score stout men he set apart,
 And well he knows, not one will prove coward.
 Man for his lord should suffer with good heart,
 Of bitter cold and great heat bear the smart,
 His blood let drain, and all his flesh be scarred.
 1120 Strike with thy lance, and I with Durendal,
 With my good sword that was the King's reward.

So, if I die, who has it afterward
Noble vassal's he well may say it was."

Document 7

Source: Pope Gregory, *Dictatus Papae*, 1087?

<http://www.fordham.edu/halsall/source/g7-dictpap.html>

1. That the Roman church was founded by God alone.
2. That the Roman pontiff alone can with right be called universal. . . .
8. That he alone may use the imperial insignia.
9. That of the pope alone all princes shall kiss the feet. . . .
12. That it may be permitted to him to depose emperors. . . .
19. That he himself may be judged by no one. . . .
25. That he may depose and reinstate bishops without assembling a synod. . . .
27. That he may absolve subjects from their fealty to wicked men.

Document 8

Source: Torii Mototada (1539-1600)

<http://www.americankangdukwon.com/samurai.html>

The entire country will soon be in the hands of your master, Lord Ieyasu. If this is so, the men who served him will no doubt hope to become daimyo by his appointment. You should know that if such feelings arise, they are inevitably the beginning of the end of one's fortunes in the Way of the Warrior. Being affected by the avarice for office and rank, or wanting to become a daimyo and being eager for such things . . . will not one then begin to value his life? And how can a man commit acts of martial valor if he values his life? A man who has been born into the house of a warrior and yet places no loyalty in his heart and thinks only of the fortune of his position will be flattering on the surface and construct schemes in his heart, will forsake righteousness and not reflect on his shame, and will stain the warrior's name of his household to later generations. This is truly regrettable.

Document 9

Source: From a conversation between Shogun, Tokugawa Ieyasu, and his ally, Honda, Governor of Sado, 17th century CE, Japan

<http://afe.easia.columbia.edu/japan/japanworkbook/traditional/fourcla.htm>

The warrior is one who maintains his martial discipline even in time of peace. The farmer's toil is proverbial—from the first grain to a hundred acts of labor. He selects the seed from last fall's crop, and undergoes various hardships and anxieties through the heat of the summer until the seed grows finally to a rice plant. It is harvested and husked and then offered to the land steward. The rice then becomes sustenance for the multitudes. The artisan's occupation is to make and prepare wares and utensils for the use of others.

The merchant facilitates the exchange of goods so that the people can cover their nakedness and keep their bodies warm.

Document 10

Source: Regulation of the Weaver's Guild of Stendal, 1233

<http://www.fordham.edu/halsall/source/1233Weavers4.html>

The Consuls of Stendal . . . wish it to be known that we have taken the advice of our leading citizens and officials, and have passed the following decree:

1. If any of our burgesses should wish to practice the craft of weaving he ought to have one spindle or as many as two, and he should place them in his house, and for every spindle he should pay three solidi on entry into the fraternity. But if he should not pay the denarii within the said time and he afterwards cease to be of the craft he cannot regain it except with twenty-three solidi.
2. Whoever is not of the fraternity is altogether forbidden to make cloth.
3. But if any brother should make cloth against the institutions of the brethren, and of their decrees, which he ought on the advice of the consuls to observe, he will present to the consuls by way of emendation one talent for each offense or he will lose his craft for a year.
4. But if any one be caught with false cloth, his cloth will be burned publicly, and verily, the author of the crime will amend according to justice.

DBQ #7

Imperialism

WORLD HISTORY
SECTION II
(Suggested writing time—40 minutes)

Directions: The following question is based on the accompanying documents. (Some of the documents have been edited for the purpose of this exercise.)

This question is designed to test your ability to work with and understand historical documents. Write an essay that:

- Has a relevant thesis and supports that thesis with evidence from the documents.
- Uses a majority of the documents.
- Analyzes the documents by grouping them in as many appropriate ways as possible. **Does not simply summarize the documents individually.**
- Takes into account both the sources of the documents and the authors' points of view.

You may refer to relevant historical information not mentioned in the documents.

1. Compare the attitudes of Western European countries and the U.S. toward imperialism with the response of indigenous people to imperialism. What types of additional documentation would be useful to determine the attitudes toward Imperialism in the late 19th and early 20th centuries.

Historical Background: European powers had been acquiring overseas possessions since the 1500s. By the mid-1800s, fueled by the Industrial Revolution and nationalism, these powers embarked on more aggressive efforts to control resources in distant areas.

Document 1

Source: Kaiser Wilhelm II of Germany: *Speech to the North German Regatta Association*, 1901

<http://www.fordham.edu/halsall/mod/1901kaiser.html>

In spite of the fact that we have no such fleet as we should have, we have conquered for ourselves a place in the sun. It will now be my task to see to it that this place in the sun shall remain our undisputed possession, in order that the sun's rays may fall fruitfully upon our activity and trade in foreign parts, that our industry and agriculture may develop within the state and our sailing sports upon the water, for our future lies upon the water.

Document 2

Source: John A. Hobson (1858–1940), an English economist, wrote one of the most famous critiques of the economic bases of imperialism in 1902

<http://www.fordham.edu/halsall/mod/1902hobson.html>

It was this sudden demand for foreign markets for manufactures and for investments which was avowedly responsible for the adoption of Imperialism as a political policy. . . They needed Imperialism because they desired to use the public resources of their country to find profitable employment for their capital which otherwise would be superfluous. . . .

Every improvement of methods of production, every concentration of ownership and control, seems to accentuate the tendency. As one nation after another enters the machine economy and adopts advanced industrial methods, it becomes more difficult for its manufacturers, merchants, and financiers to dispose profitably of their economic resources, and they are tempted more and more to use their Governments in order to secure for their particular use some distant undeveloped country by annexation and protection.

The process, we may be told, is inevitable, and so it seems upon a superficial inspection. Everywhere appear excessive powers of production, excessive capital in search of investment. It is admitted by all business men that the growth of the powers of production in their country exceeds the growth in consumption, that more goods can be produced than can be sold at a profit, and that more capital exists than can find remunerative investment.

It is this economic condition of affairs that forms the taproot of Imperialism. If the consuming public in this country raised its standard of consumption to keep pace with every rise of productive powers, there could be no excess of goods or capital clamorous to use Imperialism in order to find markets: foreign trade would indeed exist....

Document 3

Source: Jules Ferry was twice prime minister of France from 1880-1881, 1883-1885. He is especially remembered for championing laws that removed Catholic influence from most education in France and for promoting a vast extension of the French colonial empire.

<http://www.fordham.edu/halsall/mod/1884ferry.html>

The policy of colonial expansion is a political and economic system . . . that can be connected to three sets of ideas: economic ideas; the most far-reaching ideas of civilization; and ideas of a political and patriotic sort.

In the area of economics, I am placing before you, with the support of some statistics, the considerations that justify the policy of colonial expansion, as seen from the perspective

of a need, felt more and more urgently by the industrialized population of Europe and especially the people of our rich and hardworking country of France: the need for outlets [for exports].

...this policy of colonial expansion was inspired by the fact that a navy such as ours cannot do without safe harbors, defenses, supply centers on the high seas. Are you unaware of this? Look at a map of the world.

Gentlemen, these are considerations that merit the full attention of patriots. The conditions of naval warfare have greatly changed. At present, as you know, a warship, however perfect its design, cannot carry more than two weeks' supply of coal; and a vessel without coal is a wreck on the high seas, abandoned to the first occupier. Hence the need to have places of supply, shelters, ports for defense and provisioning. And that is why we needed Tunisia; that is why we needed Saigon and Indochina; that is why we need Madagascar. . . and why we shall never leave them! . . . Gentlemen, in Europe such as it is today, in this competition of the many rivals we see rising up around us, some by military or naval improvements, others by the prodigious development of a constantly growing population; in a Europe, or rather in a universe thus constituted, a policy of withdrawal or abstention is simply the high road to decadence!

Document 4

Source: Theodore Roosevelt, 1904, Policy Toward Other Nations of the Western Hemisphere

<http://www.latinamericanstudies.org/us-relations/roosevelt-corollary.htm>

It is not true that the United States feels any land hunger or entertains any projects as regards the other nations of the Western Hemisphere save such as are for their welfare. All that this country desires is to see the neighboring countries stable, orderly, and prosperous. Any country whose people conduct themselves well can count upon our hearty friendship. If a nation shows that it knows how to act with reasonable efficiency and decency in social and political matters, if it keeps order and pays its obligations, it need fear no interference from the United States. Chronic wrongdoing, or an impotence which results in a general loosening of the ties of civilized society, may in America, as elsewhere, ultimately require intervention by some civilized nation, . . . every nation, whether in America or anywhere else, which desires to maintain its freedom, its independence, must ultimately realize that the right of such independence can not be separated from the responsibility of making good use of it.

Document 5

Source: Josiah Strong on Anglo-Saxon Predominance, 1891

<http://www.mtholyoke.edu/acad/intrel/protected/strong.htm>

It is not necessary to argue to those for whom I write that the two great needs of mankind, that all men may be lifted up into the light of the highest Christian civilization, are, first, a

pure, spiritual Christianity, and second, civil liberty. Without controversy, these are the forces which, in the past, have contributed most to the elevation of the human race, and they must continue to be, in the future, the most efficient ministers to its progress. It follows, then, that the Anglo-Saxon, as the great representative of these two ideas, the depository of these two greatest blessings, sustains peculiar relations to the world's future, is divinely commissioned to be, in a peculiar sense, his brother's keeper. ... Again, another marked characteristic of the Anglo-Saxon is what may be called an instinct or genius for colonizing. His unequaled energy, his indomitable perseverance, and his personal independence, made him a pioneer. He excels all others in pushing his way into new countries. It was those in whom this tendency was strongest that came to America, and this inherited tendency has been further developed by the westward sweep of successive generations across the continent. So noticeable has this characteristic become that English visitors remark it. Charles Dickens once said that the typical American would hesitate to enter heaven unless assured that he could go farther west.

Document 6

Source: A. Supan, *Die territoriale Entwicklung der Euroaischen Kolonien* (Gotha, 1906), p. 254

<http://www.mtholyoke.edu/acad/intrel/pol116/colonies.htm>

Percentage of Territories Belonging to the European/US Colonial Powers
(1900)

Region	Percentage Controlled
Africa	90.4%
Polynesia	98.9%
Asia	56.5%
Australia	100.0%
Americas	27.2%

Document 7

Source: Lin Zexu's "Letter of Advice to Queen Victoria", written before the outbreak of the Opium Wars

http://cyber.law.harvard.edu/ChinaDragon/lin_xexu.html

A communication: magnificently our great Emperor soothes and pacifies China and the foreign countries, regarding all with the same kindness. If there is profit, then he shares it with the peoples of the world; if there is harm, then he removes it on behalf of the world. This is because he takes the mind of heaven and earth as his mind.

The kings of your honorable country by a tradition handed down from generation to generation have always been noted for their politeness and submissiveness. We have read

your successive tributary memorials saying, "In general our countrymen who go to trade in China have always received His Majesty the Emperor's gracious treatment and equal justice." and so on. Privately we are delighted with the way in which the honorable rulers of your country deeply understand the grand principles and are grateful for the Celestial grace. For this reason the Celestial Court in soothing those from afar has redoubled its polite and kind treatment. The profit from trade has been enjoyed by them continuously for two hundred years. This is the source from which your country has become known for its wealth.

But after a long period of commercial intercourse, there appear among the crowd of barbarians both good persons and bad, unevenly. Consequently there are those who smuggle opium to seduce the Chinese people and so cause the spread of the poison to all provinces. Such persons who only care to profit themselves, and disregard their harm to others, are not tolerated by the laws of heaven and are unanimously hated by human beings. His Majesty the Emperor, upon hearing of this, is in a towering rage. He has especially sent me, his commissioner, to come to Kwangtung [Guangdong], and together with the governor-general and governor jointly to investigate and settle this matter.

Document 8

Source: Mohandas Gandhi wrote the following in 1909 about British rule in India.

http://www.wsu.edu:8080/~wldciv/world_civ_reader/world_civ_reader_2/gandhi.html

To them I would respectfully say: "I admit you are my rulers. It is not necessary to debate the question whether you hold India by the sword or by my consent. I have no objection to your remaining in my country, but although you are the rulers; you will have to remain as servants of the people. It is not we who have to do as you wish, but it is you who have to do as we wish. You may keep the riches that you have drained away from this land, but you may not drain riches henceforth. Your function will be, if you so wish, to police India; you must abandon the idea of deriving any commercial benefit from us. We hold the civilization that you support to be the reverse of civilization. We consider our civilization to be far superior to yours. If you realize this truth, it will be to your advantage and, if you do not, according to your own proverb, you should only live in our country in the same manner as we do. You must not do anything that is contrary to our religions. It is your duty as rulers that for the sake of the Hindus you should eschew beef, and for the sake of Mahomedans you should avoid bacon and ham. We have hitherto said nothing because we have been cowed down, but you need not consider that you have not hurt our feelings by your conduct. We are not expressing our sentiments either through base selfishness or fear, but because it is our duty now to speak out boldly. We consider your schools and courts to be useless. We want our own ancient schools and courts to be restored. The common language of India is not English but Hindi. You should, therefore, learn it. We can hold communication with you only in our national language.

Document 9

Source: Sarojini Naidu, an Indian nationalist, 1920

<http://college.hmco.com/history/world/resources/students/primary/naidu.htm>

I speak to you today as standing arraigned because of the blood-guiltiness of those who have committed murder in my country. I need not go into the details. But I am going to speak to you as a woman about the wrongs committed against my sisters. Englishmen, you who pride yourselves upon your chivalry, you who hold more precious than your imperial treasures the honour and chastity of your women, will you sit still and leave unavenged the dishonour, and the insult and agony inflicted upon the veiled women of the Punjab?

The minions of Lord Chelmsford, the Viceroy, and his martial authorities rent the veil from the faces of the women of the Punjab. Not only were men mown down as if they were grass that is born to wither; but they tore asunder the cherished *Purdah*,¹ that innermost privacy of the chaste womanhood of India. My sisters were stripped naked, they were flogged, they were outraged. These policies left your British democracy betrayed, dishonored, for no dishonor clings to the martyrs who suffered, but to the tyrants who inflicted the tyranny and pain. Should they hold their Empire by dishonoring the women of another nation or lose it out of chivalry for their honor and chastity? The Bible asked, "What shall it profit a man to gain the whole world and lose his own soul?" You deserve no Empire. You have lost your soul; you have the stain of blood-guiltiness upon you; no nation that rules by tyranny is free; it is the slave of its own despotism.

Document 10

Source: Late 19th c political cartoon by Lustige Blatter.

<http://www.boondocksnet.com/cartoons/mcc236.html>

Chamberlain: “The lowest corner down yonder, must be painted red!”

Queen Victoria paints South Africa with blood.



DBQ #8

Japan and the West

WORLD HISTORY
SECTION II
(Suggested writing time—40 minutes)

Directions: The following question is based on the accompanying documents. (The documents have been edited for the purpose of this exercise.)

This question is designed to test your ability to work with and understand historical documents. Write an essay that:

- Has a relevant thesis and supports that thesis with evidence from the documents.
- Uses all or all but one of the documents.
- Analyzes the documents by grouping them in as many appropriate ways as possible. **Does not simply summarize the documents individually.**
- Takes into account both the sources of the documents and the authors' points of view.

You may refer to relevant historical information not mentioned in the documents.

1. To what extent, and in what ways, did contact with the West impact Japan in the late 19th and early 20th centuries? What additional document(s) would help in determining both the extent and the ways in which contact may have impacted Japan?

Historical Background: The Meiji restoration of 1868 brought with it a transformation of Japanese society. The new rulers wanted to achieve political and economic equality with foreign powers such as the United States and Great Britain. The changes begun with the restoration would lead Japan to become the major power of east Asia.

Document 1

Source: This letter was written in 1909 by President Theodore Roosevelt to incoming Secretary of State Knox.

<http://www.mtholyoke.edu/acad/intrel/trjapan.htm>

My Dear Senator Knox:

You are soon to become secretary of state under Mr. Taft. At the outset both he and you will be overwhelmed with every kind of work; but there is one matter of foreign policy of such great and permanent importance that I wish to lay it before the President-to-be and yourself. I speak of the relations of the United States and Japan.

. . . She is a most formidable military power. Her people have peculiar fighting capacity. They are very proud, very warlike, very sensitive, and are influenced by two

contradictory feelings; namely, a great self-confidence, both ferocious and conceited, due to their victory over the mighty empire of Russia; and a great touchiness because they would like to be considered as on a full equality with, as one of the brotherhood of, Occidental nations, and have been bitterly humiliated to find that even their allies, the English, and their friends, the Americans, won't admit them to association and citizenship, as they admit the least advanced or most decadent European peoples. Moreover, Japan's population is increasing rapidly and demands an outlet; and the Japanese laborers, small farmers, and petty traders would, if permitted, flock by the hundred thousand into the United States, Canada, and Australia.

Document 2

Source: Photograph of Mie Prefectural Normal School built in 1888
<http://www.meijimura.com/english/index-e.html>



Document 3

Source: Excerpts from The Constitution of the Empire of Japan, 1889
<http://history.hanover.edu/texts/1889con.html>

Article 11. The Emperor has the supreme command of the Army and Navy.

Article 12. The Emperor determines the organization and peace standing of the Army and Navy.

Article 13. The Emperor declares war, makes peace, and concludes treaties.

Article 29. Japanese subjects shall, within the limits of law, enjoy the liberty of speech, writing, publication, public meetings and associations

Article 35. The House of Representatives shall be composed of members elected by the people, according to the provisions of the law of Election.

Article 37. Every law requires the consent of the Imperial Diet.

Article 58. The judges shall be appointed from among those, who possess proper qualifications according to law.

- (2) No judge shall be deprived of his position, unless by way of criminal sentence or disciplinary punishment.
- (3) Rules for disciplinary punishment shall be determined by law.

Document 4

Source: A picture of the Johnson family home. The Johnson's of Syracuse, New York, were missionaries in Japan in the 1890s and the early 20th Century.

http://www.socialstudies.com/article.html?article@johnson_house



Document 5

Source: Imperial Proclamation of War, February 10, 1904

<http://www.russojapanesewar.com/imp-proc-04.html>

We, by the Grace of Heaven, Emperor of Japan, seated on the Throne occupied by the same Dynasty from time immemorial, do hereby make proclamation to all Our loyal and brave subjects as follows:

We hereby declare war against Russia and We command our army and navy to carry on hostilities against that Empire with all their strength, and We also command all Our competent authorities to make every effort in pursuance of their duties, and in accordance with their powers, to attain the national aim with all the means within the limits of the law of nations.

. . . The integrity of Korea is a matter of constant concern to this Empire, not only because of Our traditional relations with that country, but because the separate existence of Korea is essential to the safety of Our realm. Nevertheless, Russia, in disregard of her solemn treaty pledges to China, her repeated assurances to other powers, is still in occupation of Manchuria and has consolidated and strengthened her hold upon three provinces, and is bent upon their final annexation. And since the absorption of Manchuria

by Russia would render it impossible to maintain the integrity of Korea and would in addition compel the abandonment of all hope for peace in the Extreme East, We determined in those circumstances to settle the question by negotiation, and to secure thereby permanent peace. With that object in view, Our competent authorities, by Our order, made proposals to Russia, and frequent conferences were held during the course of six months. Russia, however, never met such proposals in a spirit of conciliation, but by her wanton delays put off the settlement of the question and by ostensibly advocating peace on the one hand while she was on the other extending her naval and military preparations, sought to accomplish her own selfish designs.

Document 6

Source: Francis Ottiwell Adams, Secretary of the American Legation at Yedo, c. 1860.
<http://www.fordham.edu/halsall/mod/ottwell-japanschools.html>

The Japanese lad began his education at the age of six or seven years. There were three grades of schools, *Sho*, *Chiu*, and *Dai Gakho* [Small, Middle, and Great School].

The Japanese pupil took his first steps in learning by mastering the *hiragana* and *katakana* [alphabet or syllabary]. He must know how to read and write both styles before he began the study of Chinese characters. The average boy spent five years in the *Sho*, or Primary School. During the first year he began the study of the Chinese classics. . . . This is as if an English boy attacking Homer or the Hebrew Bible were to learn to read the book through, pronouncing every word carefully, but knowing nothing of its meaning or the construction of the language. But in the case of the Japanese lad, he must learn nearly two thousand characters and several hundred sounds, before receiving an explanation of their meaning.

. . . During the third year, the Japanese lad learned the four rudimental rules of arithmetic and the use of the abacus, a point at which the mathematical education of the vast majority of Japanese ended.

. . . In the *Sei Do*, or old Chinese college in Yedo, the course of literary study ranged somewhat higher, and original composition in Chinese was made a specialty. The usual time allotted for study in all the schools was six hours a day: from 6 to 12 A.M. in summer, from 8 A.M. to 2 P.M. in the spring and autumn, and from 9 A.M. to 3 P.M. in winter. No long vacation was given in summer, but the regular holidays throughout the year were numerous, and at the beginning of the year the schools were closed for several weeks.

Document 7

Source: A Japanese artist designed this print to update a calendar series, c.1904, 1905.
<http://www.nyu.edu/pages/greyart/exhibits/shiseido/meiji10.htm>



Document 8

Source: A photograph of the Emperor Meiji
<http://www2.sjsu.edu/faculty/watkins/meiji.htm>



Document 9

Source: Lt. Tadayoshi Sakurai describing the Attack upon Port Arthur, 1905

<http://www.fordham.edu/halsall/mod/1905portarthur.html>

Yes, we were all ready for death when leaving Japan. Men going to battle of course cannot expect to come back alive. But in this particular battle to be ready for death was not enough; what was required of us was a determination not to fail to die. Indeed, we were “sure-death” men, and this new appellation gave us a great stimulus. Also a telegram that had come from the Minister of War in Tokyo was read by the aide-de-camp, which said, “I pray for your success.” This increased the exaltation of our spirits.

. . . There was a fight with bombs at the enemy’s skirmish-trenches. The bombs sent from our side exploded finely, and the place became at once a conflagration, boards were flung about, sand-bags burst, heads flew around, legs were torn off. The flames mingled with the smoke, lighted up our faces weirdly, with a red glare, and all at once the battle-line became confused. Then the enemy, thinking it hopeless, left the place and began to flee. “Forward! forward! Now is the time to go forward! Forward! Pursue! Capture it with one bound!” And, proud of our victory, we went forward courageously.

Document 10

Source: Kume Kunitake: *Records of My Visits to America and Europe, 1871-1873*

<http://www.fordham.edu/halsall/mod/1873kume.html>

Thus it seems evident that trade between the Orient and San Francisco will serve to lessen prices of commodities in the latter city and bring about prosperity to both. California has large forests, but it imports wooden products from New York. It has a thriving dairy industry, but it turns to New York for leather goods. It has a long coast line, and yet buys salted fish from Canada. It is famous for mineral resources, and still imports jewels from other States. The situation will remain the same even in the event that California’s population increases to one million; there still will be too much land to be opened up, and the cost of labor will never begin to go down. Thus trade with the Orient will not be confined to tea, silk, and tobacco. California’s natural resources will be limitless, and manufactured products will continue to be expensive. Are these things not important for future trade? I sincerely hope that the reader will pay attention to them.

Document 11

Source: "The Treaty of Portsmouth," 1905

<http://www.russojapanesewar.com/top.html>

ARTICLE II.

The Imperial Russian Government, acknowledging that Japan possesses in Korea paramount political, military and economical interests engages neither to obstruct nor interfere with measures for guidance, protection and control which the Imperial Government of Japan may find necessary to take in Korea. It is understood that Russian subjects in Korea shall be treated in exactly the same manner as the subjects and citizens of other foreign Powers; that is to say, they shall be placed on the same footing as the subjects and citizens of the most favored nation. It is also agreed that, in order to avoid causes of misunderstanding, the two high contracting parties will abstain on the Russian-Korean frontier from taking any military measure which may menace the security of Russian or Korean territory.

Document 12

Source: Hashimoto Sadahide. *Picture of Western Traders at Yokohama Transporting Merchandise*, 1861. Color woodblock print.

<http://www.loc.gov/exhibits/ukiyo-e/images/8538s.jpg>

