

Grade 4

Primary Source Activity Book

Student Edition



Primary Source Activity Book

Grade 4



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About Primary Sources

WHAT IS A PRIMARY SOURCE?

A primary source is an item from a time period of study that tells us about that time period. It can be something written, like a government document, a letter, or a diary. It can be something heard, like a sound or video recording. It can be a work of art, like a painting, sculpture, or photograph. Furniture, toys, clothing, tools, and other elements of daily life also count as primary sources.

WHY STUDY PRIMARY SOURCES?

Primary sources are a window to the past. They help us understand a time period or event because they were created by people who lived during it. They show or tell us what people thought, what they knew, how they felt, and how they lived.

HOW DO I ANALYZE PRIMARY SOURCES?

There are five steps in analyzing a primary source.

Step 1: Figure out what you already know about the time, place, and/or topic.

Step 2: Identify what the source says or shows.

Step 3: Connect the source to the time and place it was created.

Step 4: Determine the source's message, meaning, or importance.

Step 5: Draw a conclusion.

This workbook contains primary sources related to your study of history. Each source comes with questions that will guide you through these five steps to think like a historian.

The Coronation of Charlemagne

Background: Leo III reigned as pope from 795 to 816 CE, following the death of Pope Adrian I. Leo gained the anger of Adrian's supporters when he departed from his predecessor's policies and named Charlemagne as defender of the Romans. The previous pope's supporters attempted to injure Leo during a procession in 799 CE with the goal of removing him from the papacy. Leo fled Rome and took refuge with Charlemagne for several months. The church remained in a state of chaos upon Leo's return, leading Charlemagne to restore order to Rome and receive the title of emperor of the Romans, or Holy Roman emperor, the following year. The following are two accounts of the crowning of Charlemagne as emperor of the Romans.

from Carolingian Chronicles: Royal Frankish Annals and Nithard's Histories

"On the most holy day of Christmas, when the king rose from prayer in front of the shrine of the blessed apostle Peter, to take part in the Mass, Pope Leo placed a crown on his head, and he was saluted by the whole Roman people: To the noble Charles, crowned by God, the great and peaceful emperor of the Romans, life and victory! After the cheers and applause, the pope addressed Charles in the manner of the old emperors. The title of Patricius [Defender] was now abandoned and he was called Emperor and Augustus."

Source: Adapted from Scholz, Bernhard Walter, and Barbara Rogers, trans. *Carolingian Chronicles: Royal Frankish Annals and Nithard's Histories*. Ann Arbor: University of Michigan Press, 1972, p. 81.

from Einhard's Life of Charlemagne

"The Romans had inflicted many injuries upon Pope Leo, . . . so that he had been compelled [forced] to call upon the King for help. Charles accordingly went to Rome, to set in order the affairs of the Church, which were in great confusion, and passed the whole winter there. It was then that he received the titles of Emperor and Augustus, to which he at first had such an aversion [resistance] that he declared that he would not have set foot in the Church the day that they were conferred [given], although it was a great feast-day, if he could have foreseen the design [plan] of the Pope."

Source: Adapted from Einhard. *Life of Charlemagne*. Translated by Samuel E. Turner. New York: Harper & Bros., 1898, pp. 65–66.

Name _____

Date _____

The Coronation of Charlemagne

Who was Charlemagne?

How did Charlemagne become “emperor of the Romans”?

Use the information in the sources to describe the coronation of Charlemagne.

On what details do the two sources about Charlemagne’s coronation agree?

On what details do the two sources differ or disagree?

Name _____

Date _____

The Coronation of Charlemagne (*continued*)

What might be the reason for these differences?

Based on these sources, how did people view Charlemagne? How do you know?

How do these sources confirm or change your understanding of Charlemagne?

King Harald's Laws for Land Property

Background: King Harald Harfager, king of Norway from 860 to 930 CE, introduced feudalism to Scandinavia. This excerpt was written in roughly 866 CE.

King Harald made this law over all the lands he conquered, that all the privately owned property should belong to him; and that the [people who lived on the land], both great and small, should pay him land dues for their possessions. Over every district he set an earl to judge according to the law of the land and to justice, and also to collect the land dues and the fines; and for this each earl received a third part of the dues, and services, and fines, for the support of his table and other expenses. Each earl had under him four or more local chieftains, each of whom had an estate of twenty marks yearly income given to him and was bound to support twenty men-at-arms, and the earl sixty men, at their own expenses.

Source: Adapted from Cave, Roy C., and Herbert H. Coulson. *A Source Book for Medieval Economic History*. Milwaukee: Bruce Publishing, 1936, pp. 28–29.

Name _____

Date _____

King Harald's Laws for Land Property

What was feudalism?

Use the details in the excerpt to draw a diagram of land distribution under King Harald. You may wish to use the diagram of feudalism in your history book as a model.



Name _____

Date _____

King Harald's Laws for Land Property (*continued*)

Which people in the excerpt served as lords? Which ones served as vassals? Who were the knights?

According to King Harald's laws, what was required of the earls? What did they get in return?

Who was responsible for hiring and paying the men-at-arms?

How does this source confirm or change your understanding of feudalism?

Duties of the Coloni

Background: This excerpt is from the Codex of Louis I, otherwise known as Louis the Pious. Born in 778 CE, Louis was the youngest son of Charlemagne and served as the Holy Roman emperor from 814 CE until his death in 840 CE. In this excerpt, Louis describes the duties, or responsibilities, of the coloni—people who were legally free but still completely dependent on a lord for their livelihood.

As to the coloni, they serve either as serfs or as tenant farmers who make a fixed payment. This is the agrarian [farming] tax. The landlord's representative sees to it that each tenant gives according to what he has. Out of thirty bushels, the tenant gives three bushels.

Each pays fees for using the pastures according to local customs. He is to plow, sow [plant], enclose [fence], harvest, and put away the crops from the lord's fields. He is to enclose, reap, gather, and put away one field of his own. Every tenant ought to collect and put away seed for next year's crop. He is to plant, enclose, dig up, extend, prune, and collect the harvest of the orchards. He is to pay ten bundles of flax [a type of plant]. He must also pay four hens.

He is to provide horses to do carriage service up to 150 miles. He has a reasonable amount of land for earning the tax. When necessary, he pays it in a lump sum.

Source: Adapted from Cave, Roy C., and Herbert H. Coulson. *A Source Book for Medieval Economic History*. Milwaukee: Bruce Publishing, 1936, p. 28.

Name _____

Date _____

Duties of the Coloni

Who were the serfs? What was their role in medieval Europe?

How were the coloni similar to serfs?

According to the excerpt, what physical labor were coloni required to do?

What else were the coloni required to provide?

Based on the excerpt, what was the job of the landlord’s representative?

Name _____

Date _____

Duties of the Coloni (*continued*)

Did all coloni pay the same amount of agrarian tax? How do you know?

For what purpose were coloni given land? How do you know?

From whose point of view is the source written? How do you know?

How might the source be different if it were written by one of the coloni?

How does this source confirm or change your understanding of serfs and medieval European society?

Magna Carta

Background: In 1199 CE, King John assumed the throne of England. His efforts to raise taxes to pay for war with France, his practice of taking hostages to ensure payment of debt, and his disagreements with the pope angered English barons. In 1215 CE, the barons forced John to sign a document called Magna Carta (Great Charter) that established rules for how the king could treat nobles, freemen, and the church. The following excerpt lists two of those rules.

(9) Officials will not take land or rent as payment for a debt, as long as the debtor, or person who owes the debt, has enough belongings to cover the debt. The people who take legal responsibility for the debtor will not be confronted for debt payment as long as the debtor is able to pay the debt. If the debtor cannot pay the debt, the people who take legal responsibility for the debtor will be confronted for payment. If the person taking legal responsibility for the debtor wishes, he or she may take over the lands of the debtor until the debt is paid, unless the debtor can show that the debt has been paid.

(12) No fees will be collected from knights without the general consent of the kingdom unless the money is meant as payment for the release of a prisoner, to make an oldest son a knight, or to marry off an oldest daughter. Only a reasonable amount of money can be charged for these purposes. Taxes or money owed by citizens to the city of London will be treated in the same way.

Source: Adapted from "Magna Carta, 1215." The National Archives (U.K.).

Name _____

Date _____

Magna Carta

What was the Magna Carta?

Define the following terms from the excerpt:

- debt _____
- confronted _____
- fees _____
- consent _____

Based on these excerpts, what kinds of abuses were the English nobility experiencing under King John’s rule?

Who did rule 9 apply to?

When could knights be required to pay a fee?

Name _____

Date _____

Magna Carta (*continued*)

What evidence from the excerpt suggests that the Magna Carta had more protections for people collecting debts than the debtors themselves?

What must happen before the king can collect fees, or taxes, from the knights? How do you know?

How does the excerpt confirm or change your understanding of the Magna Carta?

The Hundred Years' War

Background: The Hundred Years' War was a series of conflicts between England and France that began in 1337 CE and ended in 1453 CE. The Battle of Crécy (1346 CE) ended in a surprising victory for the English against a much larger French army. The Battle of Agincourt, fought in October 1415 CE, marked another English victory. At Agincourt, the English lost only four hundred men while the French lost six thousand.

from Jean Froissart's Account of the Battle of Crécy

There fell a great rain and a clipse [lightning] with a terrible thunder, and before the rain there came flying over both battles a great number of crows for fear of the tempest [storm] coming. Then anon [soon] the air began to wax clear, and the sun to shine fair and bright, the which was right in the Frenchmen's eyes and on the Englishmen's backs. When the Genoways [Italian crossbowmen working for France] were assembled together and began to approach, they made a great leap and cry to abash [destroy] the Englishmen, but they stood still and stirred not for all that: then the Genoways again the second time made another leap and a fell cry, and stepped forward a little, and the Englishmen removed not one foot: thirdly, again they leapt and cried, and went forth till they came within shot; then they shot fiercely with their cross-bows. Then the English archers stepped forth one pace and let fly their arrows so wholly [together] and so thick, that it seemed snow. When the Genoways felt the arrows . . . , many of them cast down their cross-bows and did cut their strings and returned discomfited [embarrassed].

Source: Adapted from Froissart, Jean. *The Chronicles of Froissart*. Translated by Lord Berners. Edited by G. C. Macaulay. In *Chronicle and Romance: Froissart, Malory, Holinshed*. Vol. 35 of *The Harvard Classics*, edited by Charles W. Eliot. New York: P. F. Collier & Son, 1910.

from Enguerrand de Monstrelet's Account of the Battle of Agincourt

The English, seeing the enemy not inclined to advance, marched toward them with repeated cheers, occasionally stopping to recover their breath. The archers, who were hidden in the field, echoed these shoutings, at the same time discharging their bows. . . .

These archers, numbering at least thirteen thousand, let off a shower of arrows with all their might, and as high as possible, so as not to lose their effect. . . .

The English loudly sounded their trumpets as they approached, and the French stooped to prevent the arrows hitting them on the visors their helmets; thus the distance was now but small between the two armies, although the French had retreated some paces. . . . At length the English gained on them so much, and were so close, that excepting the front line, and such as had shortened their lances, the enemy could not raise their hands against them.

Source: Adapted from de Monstrelet, Enguerrand. *The Chronicles of Enguerrand de Monstrelet*. Vol. 1. Translated by Thomas Johnes. London: H. G. Bohn, 1847, pp. 341–342.

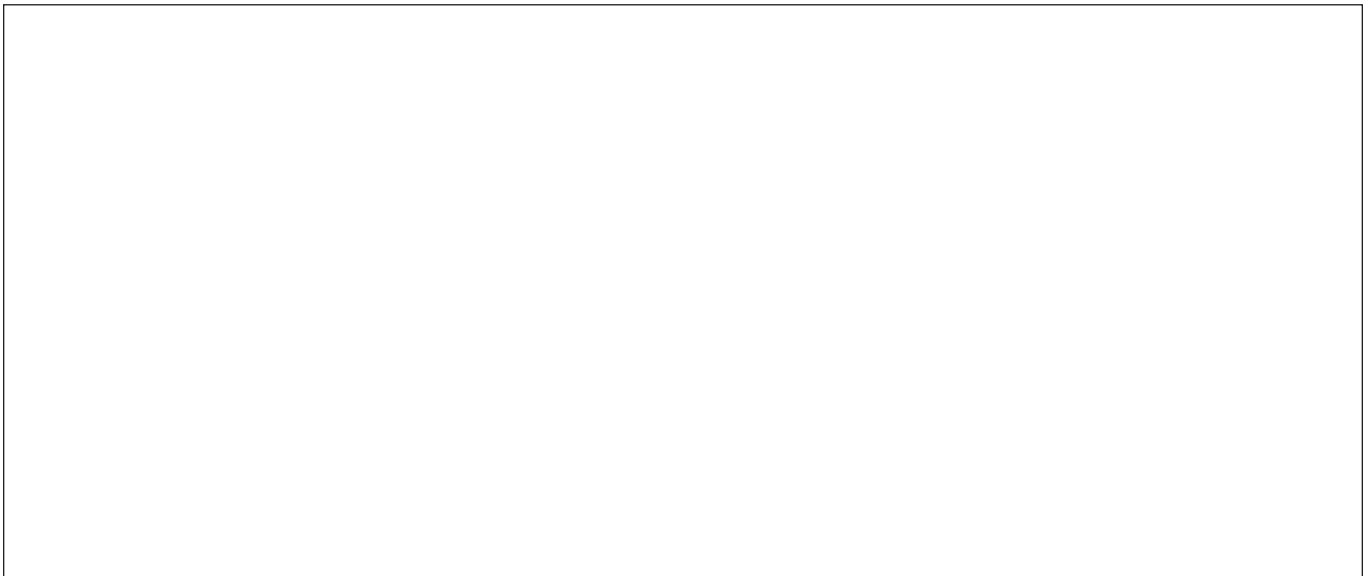
Name _____

Date _____

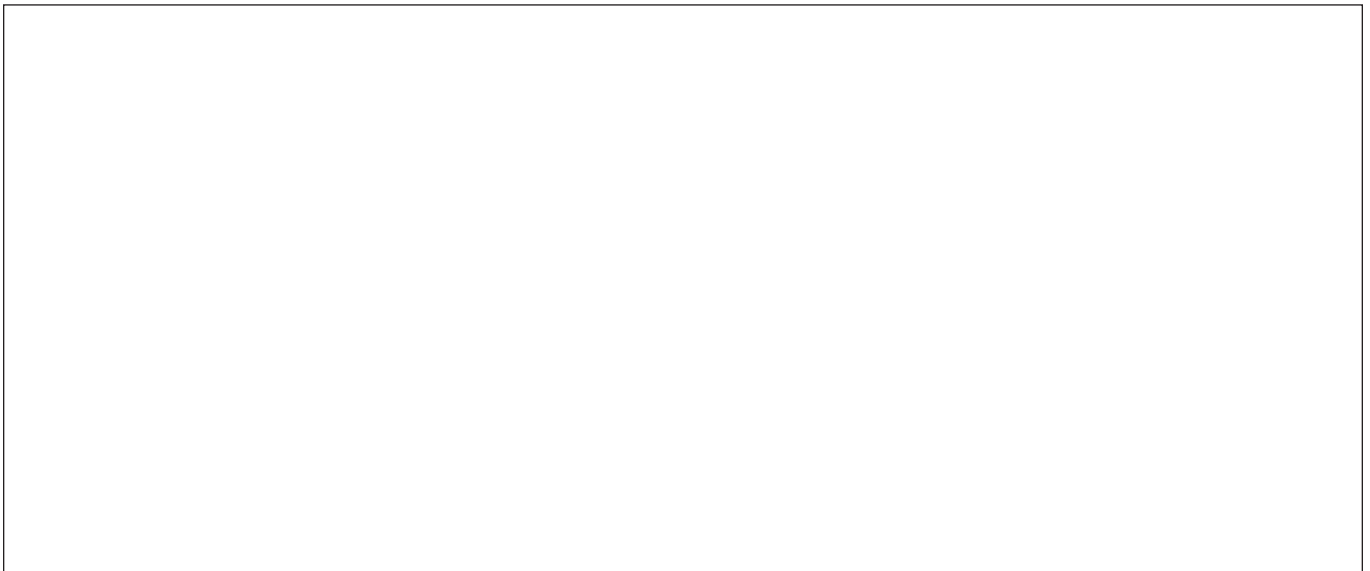
The Hundred Years' War

What was the Hundred Years' War?

Use the details in the first excerpt to draw the scene at the Battle of Crécy.



Use the details in the second excerpt to draw the scene at the Battle of Agincourt.



Name _____

Date _____

The Hundred Years' War (*continued*)

Which technology helped the English defeat the French at Crécy and Agincourt?

What details do the excerpts have in common?

What do these commonalities suggest about the nature of the Hundred Years' War?

How do these excerpts confirm or change your understanding of the Hundred Years' War?

The Arab Conquest of Egypt

Background: In 639 CE, Arab armies led by Amr ibn, or son of, al-As invaded and conquered Egypt, which at the time was a Roman province. This excerpt comes from a collection of writings by leaders of the Eastern (Byzantine) Christian Church.

The prince of the Muslims sent an army to Egypt, under one of his trusty companions, named Amr son of Al-Asi. This army of Islam came down in Egypt in great force on the sixth of June.

Commander Amr first arrived by desert, and the horsemen took the road through the mountains until they arrived at a fortress built of stone. They pitched their tents there until they were prepared to fight the Romans and make war against them.

After fighting three battles with the Romans, the Muslims conquered them. When the chief men of the city saw these things, they went to Amr and received a certificate of security for the city, that it might not be plundered. This kind of treaty which Muhammad, the chief of the Arabs, taught them, they called the Law; and he says with regard to it: "As for the province of Egypt, and any city that agrees with its inhabitants to pay the land-tax to you, and to submit to your authority, make a treaty with them, and do them no injury. But plunder and take as prisoners those who will not consent to this and resist you."

Source: Adapted from *History of the Patriarchs of the Coptic Church of Alexandria*. Vol. 1, part 2. Translated by B. Evetts. Paris: Firmin-Didot, 1907, pp. 493–494.

Name _____

Date _____

The Arab Conquest of Egypt

How did Muslim rule spread after the death of Muhammad?

How did the caliphs organize and govern their empire?

Who was Amr ibn al-As?

Did the Muslim army attack the Romans right away? How do you know?

Based on the excerpt, was it relatively easy or difficult for the Muslim army to conquer Egypt? How do you know?

Name _____

Date _____

The Arab Conquest of Egypt (*continued*)

Based on the excerpt, what did the men of the city promise in exchange for the certificate of security?

Based on the excerpt, what happened to people who did not pay the land-tax or submit to Muslim authority?

How does this excerpt confirm or change your understanding of medieval Islamic empires?

The Pact of Umar

Background: Umar was the second caliph to lead the Islamic community after the death of Muhammad. The following excerpt comes from an agreement between Umar and the Christians of Syria after Umar's forces conquered the region in the 600s CE.

When you marched against us, we asked of you protection for ourselves, our descendants, our possessions, and our community, we made this agreement with you:

We will not erect in our city or the suburbs any new monastery, church, cell, or hermitage, and we will not repair any of such buildings that may fall into ruins. . . .

We will open the gates wide to passengers and travelers, and we will receive any Muslim traveler into our houses and give him food and lodging for three nights.

We will not harbor any spy in our churches or houses, or conceal any enemy of the Muslims.

We will not teach our children the Koran.

We will not make a show of the Christian religion or invite anyone to embrace it.

We will not prevent any of our kinsmen from embracing Islam, if they so desire.

We will honor Muslims and shall rise from our seats when they wish to sit.

We will not dress like Muslims, speak like them, or adapt their surnames. . . . We will keep our own style of dress. . . .

We will not strike [hit] any Muslim.

All this we promise to observe, on behalf of ourselves and our community, and receive protection from you in exchange, and if we violate any of the conditions of this agreement, then we forfeit your protection and you are at liberty to treat us as enemies and rebels.

Source: Adapted from Marcus, Jacob R. *The Jew in the Medieval World: A Source Book*, 315–1791. Cincinnati: Sinai Press, 1938, pp. 13–15.

Name _____

Date _____

The Pact of Umar

Who was Umar?

Who were the “People of the Book”? Why were they called that?

What did the Christians of Syria promise Umar in their agreement? Summarize in your own words.

What did Umar promise in return?

According to the agreement, what could happen if the Christians did not keep their promises?

Name _____

Date _____

The Pact of Umar (*continued*)

Why did the Christians of Syria agree to this pact? How do you know?

How does this pact compare with what you read about the Arab conquest of Egypt?

How does this pact compare with what you read about “People of the Book”?

How does this excerpt confirm or change your understanding of medieval Islamic empires?

Baghdad Under the Abbasid Caliphs

Background: The city of Baghdad in present-day Iraq was founded in 762 CE by the Abbasid caliphate, one of the great dynasties that ruled medieval Islamic empires. The caliphate lasted from 750 CE to 1258 CE. Under the Abbasids, Baghdad became a center of art and learning during Islam's golden age.

The city of Baghdad formed two giant semi-circles on the right and left banks of the Tigris River. The numerous suburbs, covered with parks, gardens, villas and beautiful promenades [walkways], and plentifully supplied with rich bazaars [marketplaces], and finely built mosques and baths, stretched for considerable distance on both sides of the river.

In the days of its prosperity, the population of Baghdad and its suburbs amounted to more than two million people. The caliph's palace stood in the middle of a vast park, which beside a menagerie [zoo] and aviary [birdhouse] included an enclosure for wild animals reserved for hunting. The palace grounds were laid out with gardens, and decorated with exquisite taste with plants, flowers, and trees, reservoirs, and fountains, surrounded by sculpted figures. . . .

Immense streets, none less than forty cubits [twenty yards] wide, crisscrossed the city from one end to the other, dividing it into blacks or quarters, each under the control of an overseer or supervisor, who looked after the cleanliness, sanitation, and comfort of the inhabitants. . . .

Every household was plentifully supplied with water at all seasons by the numerous aqueducts which intersected the town. The streets, gardens, and parks were regularly swept and watered, and no refuse [garbage] was allowed to remain within the walls.

Source: Adapted from Ali, Ameer. "Bagdad Under the Abbaside Kalifs." In *Readings in Ancient History: Illustrative Extracts from the Sources*, edited by William Stearns Davis. Vol. 2, *Rome and the West*. Boston: Allyn and Bacon, 1912, pp. 365–366.

Name _____

Date _____

Baghdad Under the Abbasid Caliphs

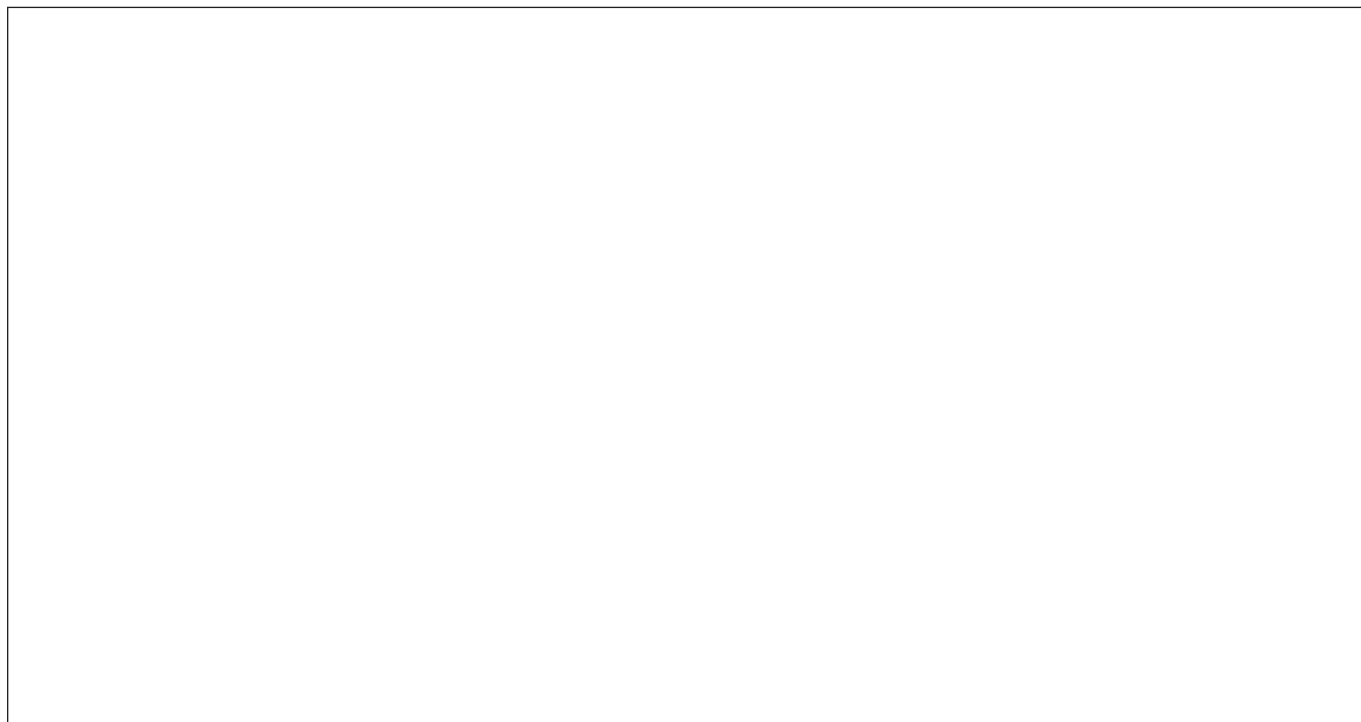
What is Baghdad? What role did it play in medieval Islamic empires?

Who were the Abbasids?

Define the following terms from the excerpt:

- reservoirs _____
- immense _____
- sanitation _____

Use the details in the excerpt to draw a map of Baghdad.



Name _____

Date _____

Baghdad Under the Abbasid Caliphs (*continued*)

How did the Abbasid caliph display his wealth?

According to the excerpt, how was the city organized and managed?

What details in the excerpt suggest that Baghdad was a clean city?

How does the excerpt confirm or change your understanding of medieval Islamic empires?

Ibn Battuta's Description of Toghata

Background: Ibn Battuta (also spelled Ibn Batuta or Ibn Battutah) was an Arab born in present-day Morocco. One day, he left home to see the world. In thirty years, Ibn Battuta visited every Muslim land as well as many parts of the world beyond. In addition to Africa and the kingdoms of Southwest Asia, he traveled to Ceylon (Sri Lanka), China, southern Russia, and Central Asia. It is estimated he traveled more than seventy-five thousand miles (120,700 km) in his journeys, probably a record unsurpassed until the age of steam travel. Ibn Battuta returned to Morocco and wrote a book about his travels. In this excerpt, he describes his visit to Toghata, a city on the Trans-Saharan trade route in the Ghana Empire.

After a journey of five and twenty days, [we] arrived at Toghata, a village in which there is nothing good, for its houses and mosque are built with stones of salt, and covered with the hides of camels. There is no tree in the place; it has nothing but sand for soil; and in this are mines of salt. For this, they dig in the earth, and find thick tables of it, so laid together as if they had been cut and placed under ground. No one, however, resides in these [houses] except the servants of the merchants, who dig for the salt. . . . To them come the people of Sudan from their different districts, and load themselves with the salt, which among them passes for money, just as gold and silver does among other nations; and for this purpose, they cut it into pieces of a certain weight, and then make their purchases with it.

Source: Adapted from Ibn Battuta. *The Travels of Ibn Batuta*. Translated by Samuel Lee. London: Oriental Translation Committee, 1829, pp. 231–232.

Name _____

Date _____

Ibn Battuta’s Description of Toghata

What was the Trans-Saharan trade?

What was Ghana’s role in the Trans-Saharan trade?

Use the details in the excerpt to draw a picture of Toghata.

Name _____

Date _____

Ibn Battuta's Description of Toghata (*continued*)

What good or commodity did the city of Toghata rely on?

Which detail from the excerpt shows that the people who live in Toghata make up the lower classes of society?

Which details from the excerpt show the importance of the salt trade to Ghana's economy?

Did Ibn Battuta like Toghata? How do you know?

How does this source confirm or change your understanding of the kingdom of Ghana and/or the Trans-Saharan trade?

Leo Africanus's Description of Timbuktu

Background: Leo Africanus was an Islamic scholar, diplomat, and traveler. Born circa 1485 CE in Granada, Spain, and educated in Morocco, Leo Africanus traveled extensively through North Africa and the Mediterranean world. His book *Geographical History of Africa* was finished around 1526 CE and was translated and published in English in 1600 CE. In this excerpt, Leo Africanus describes the city of Timbuktu around 1510 CE, when it was under the control of the Songhai empire.

Timbuktu is about twelve miles from the Niger River. The houses in the city are now all built of limestone and covered with thatch [a roof covering of straw or similar material]. There is a temple, made of stone and lime. A palace is in the city too, which was built by the skilled workers of Granada [Spain]. There are shops, craftsmen, and merchants, especially those who sell linen and cotton textiles. Here you can find merchants who bring cloth from Europe. All the women except the young female servants keep their faces covered, and they sell food that people need. The people who live in Timbuktu are wealthy. There are wells that bring up clean water. Whenever the Niger River overflows, they bring water into the town by way of a small gate that controls the water. Corn, cattle, milk and butter [are] found in abundance here. But, there is not much salt. Salt is brought there by land routes from Toghaza, five hundred miles away from the city.

Source: Adapted from Africanus, Leo. *The History and Description of Africa and of the Notable Things Therein Contained*. Translated by John Pory. Edited by Robert Brown. Vol. 3. London: Hakluyt Society, 1896, p. 824.

Name _____

Date _____

Leo Africanus’s Description of Timbuktu

What was Timbuktu? Why was it important?

According to the source, where is Timbuktu located?

According to the source, what goods were sold in Timbuktu?

How did the people of Timbuktu get water?

Which details suggest that Timbuktu was a place for international trade?

Leo Africanus says that “the people who live in Timbuktu are wealthy.” Was that true of everyone who lives there? How do you know?

Name _____

Date _____

Leo Africanus’s Description of Timbuktu (*continued*)

Using what you read about the Trans-Saharan trade, why didn’t Timbuktu have very much salt?

According to this source and Ibn Battuta’s description of Toghata, how did Timbuktu compare to Toghata? What details support your answer?

How does this excerpt confirm or change your understanding of Timbuktu and/or the kingdoms of Mali and Songhai?

Ibn Battuta's Visit to Mogadishu

Background: Ibn Battuta (also spelled Ibn Batuta or Ibn Battutah) was an Arab born in present-day Morocco. One day, he left home to see the world. In thirty years, Ibn Battuta visited every Muslim land as well as many parts of the world beyond. In addition to Africa and the kingdoms of Southwest Asia, he traveled to Ceylon (Sri Lanka), China, southern Russia, and Central Asia. It is estimated he traveled more than seventy-five thousand miles (120,700 km) in his journeys, probably a record unsurpassed until the age of steam travel. Ibn Battuta returned to Morocco and wrote a book about his travels. In this excerpt, he describes his visit to Mogadishu, a city on the East African coast. Founded in the 900s CE, Mogadishu was a center of Arabian trade until the 1500s CE. Today, it is the capital of Somalia.

I then proceeded by sea for fifteen days and came to Mogadishu, which is an exceedingly large city. The custom [tradition] here is that whenever any ships approach, the young men of the city come out, and each one addressing himself to a merchant, becomes his host. If there be a religious scholar or a noble on board, he takes up residence with the Kāzi [judge]. When it was heard that I was there, the Kāzi came with his students to the beach, and I took up my abode [a place to stay] with them. He then took me to the Sultan, whom they call *Sheikh*. Their custom is that a noble or scholar must be presented to the Sultan before he takes up his abode in the city. . . .

Their meal is generally rice roasted with oil and placed in a large wooden dish. Over this they place a large dish of meat, fish, poultry, and vegetables. They also roast the fruit of the plantain and afterwards boil it in milk. They then put it on a dish. . . . They also put on dishes some preserved lemon, bunches of preserved pepper-pods salted and pickled, and also grapes, which are similar to apples except that they have stones. . . . When, therefore, they eat the rice, they eat after it these salts and pickles.

Source: Adapted from Ibn Battuta. *The Travels of Ibn Batuta*. Translated by Samuel Lee. London: Oriental Translation Committee, 1829, pp. 56–57.

Name _____

Date _____

Ibn Battuta’s Visit to Mogadishu

Who was Ibn Battuta?

What kind of place was Mogadishu when Ibn Battuta visited?

What happened when a ship arrived in Mogadishu?

Was Ibn Battuta considered an important visitor to Mogadishu? How do you know?

What was a meal like in Mogadishu?

Name _____

Date _____

Ibn Battuta’s Visit to Mogadishu (*continued*)

Had Ibn Battuta eaten grapes before? How do you know?

Why did Ibn Battuta explain the customs, or traditions, he encountered in Mogadishu?

How does this excerpt confirm or change your understanding of Ibn Battuta?

The Analects of Confucius

Background: *The Analects of Confucius* (also known as the *Lunyu*) is one of the fundamental Confucian texts compiled by Confucius's followers. It is not so much a record of Confucius's teachings or life as an "ongoing conversation" about his beliefs, including those about the importance of learning and familial piety.

"Learning without thought is labor lost; thought without learning is perilous."

"What you do not want done to yourself, do not do unto others."

"By nature, men are nearly alike; by practice, they get to be wide apart."

"Do not be desirous of having things done quickly. Do not look at small advantages. Desire to have things done quickly prevents their being done thoroughly. Looking at small advantages prevents great deeds from being accomplished."

Source: Adapted from Dawson, Miles Menander, ed. *The Wisdom of Confucius: A Collection of the Ethical Sayings of Confucius and of His Disciples*. Boston: International Pocket Library, 1932, pp. 13, 15, 21.

Name _____

Date _____

The Analects of Confucius

Who was Confucius?

Define the following terms from the excerpts:

- labor _____
- perilous _____
- desirous _____

Restate each excerpt in your own words.

- _____

- _____

- _____

- _____

In what way is learning without thought labor lost?

Name _____

Date _____

The Analects of Confucius (*continued*)

What practices can set people apart from each other?

What do these four excerpts have in common?

How do these excerpts change or confirm your understanding of Confucius?

Marco Polo's Description of the Mongols

Background: Marco Polo was an Italian merchant who traveled to Asia from 1271 to 1295 CE. He stayed in the court of Mongol emperor Kublai Khan, who eventually charged him with traveling farther as the khan's ambassador. Polo wrote detailed accounts of his travels. In this excerpt, he describes the lives of the Mongols.

The Mongol custom is to spend the winter in warm plains, where they find good pasture for their cattle, while in summer they move themselves to a cool climate among the mountains and valleys, where water is to be found as well as woods and pastures.

Their houses are circular, and are made of wooden poles covered with animal hides. These are carried along with them wherever they go; for the poles are so strongly bound together, and likewise so well combined, that the frame can be made very light. Whenever they set up these huts, the door is always to the south. They also have wagons covered with black hides so effectively that no rain can get in. The wagons are drawn by oxen and camels, and the women and children travel in them. The women do the buying and selling, and whatever is necessary to provide for the husband and household; for the men all lead the life of gentlemen, troubling themselves about nothing but hunting and hawking, unless they are practicing war exercises.

They live on the milk and meat their herds provide, and on the product of their hunts.

Source: Adapted from Polo, Marco. *The Book of Ser Marco Polo, the Venetian, Concerning the Kingdoms and Marvels of the East*. Edited by George B. Parks. New York: Macmillan, 1927, pp. 80–81.

Name _____

Date _____

Marco Polo’s Description of the Mongols

Who was Marco Polo?

Who are the Mongols?

What details in the excerpt show that the Mongols were nomadic?

How did the Mongols use the animals they hunted?

Name _____

Date _____

Marco Polo’s Description of the Mongols (*continued*)

According to Marco Polo, what was the role of women in Mongol society?

According to Marco Polo, what was the role of men in Mongol society?

Based on what you read about the Mongols, did Marco Polo fully understand the roles of women and men in Mongol society? How do you know?

How does this excerpt confirm or change your understanding of the Mongols?

Manifest of Accession as First Ming Emperor

Background: In 1368 CE, after the collapse of Mongol rule, Zhu Yuanzhang established the Ming dynasty. The Ming ruled China until 1644 CE. When Zhu Yuanzhang assumed the throne, he issued this manifest, or declaration, announcing his accession, or rise, to the throne.

The Yuan [Mongol] dynasty had risen from the desert to enter and rule over China for more than a hundred years, when Heaven, wearied [tired] of their misgovernment and misbehavior, thought also fit to turn their fate to ruin, and China was in a state of disorder for eighteen years. But then the nation began to awaken. We, as a simple peasant, conceived the patriotic idea to save the people. . . . We have then been engaged in war for fourteen years. We have, in the West, subdued the king of Han; we have, in the east, bound the king of Wu; we have, in the south, subdued Min and Yüeh and conquered Pa and Shu; we have, in the north, established order in Yu and Yen. We have established peace in the Empire and restored the old boundaries of Our Middle Land. We were selected by Our people to occupy the Imperial throne of China under the dynastic title of 'the Great Ming.' . . . We are not equal in wisdom to our ancient rulers whose virtue was recognized all over the universe. We cannot but let the world know our intention to maintain peace within the four seas. It is on this ground alone that We have issued this Manifesto.

Source: Adapted from Hirth, F. *China and the Roman Orient: Researches into Their Ancient and Medieval Relations as Represented in Old Chinese Records*. Leipzig: Georg Hirth, 1885, pp. 65–67.

Name _____

Date _____

Manifest of Accession as First Ming Emperor

Who was Zhu Yuanzhang?

According to the excerpt, why did the Mongol dynasty end?

Who does *we* refer to in the excerpt?

According to the excerpt, how long did it take Zhu Yuanzhang to unite the country and become emperor?

Was Zhu Yuanzhang's rise to power peaceful? How do you know?

Name _____

Date _____

Manifest of Accession as First Ming Emperor (*continued*)

According to Zhu Yuanzhang, why did he issue this manifesto?

Based on what you read in your history book, was Zhu Yuanzhang correct in saying that saving the people was his idea? How do you know?

How does this source confirm or change your understanding of Zhu Yuanzhang and the Ming dynasty?

The Sacred Edict of Emperor Kangxi

Background: Emperor Kangxi was the third emperor of the Qing dynasty. He came to power in 1662 CE. Eight years later, he issued the Sacred Edict, a list of sixteen sayings meant to instruct citizens in the basic ideas of Confucianism, or living according to the beliefs of Confucius. The edict was to be read aloud two times a month in every town in China.

1. Respect your duties as a child and a sibling, in order to give due importance to the family.
2. Respect relatives, in order to promote harmony.
3. Maintain peace among those who live in the same neighborhood, in order to prevent arguments and lawsuits.
4. Give the greatest importance to agriculture and the growing of mulberry trees, in order to procure adequate supplies of food and clothing.
5. Be mindful of spending in order to prevent the waste of money.
6. Make the most of academic learning, in order to honor the ways of scholars.
7. Do not accept other religions, in order to exalt the true doctrine [Confucianism].
8. Explain the laws, in order to warn the ignorant and stubborn.
9. Show respect and courtesy in order to improve manners.
10. Work hard at your job in order to quiet your ambitions.
11. Teach the youth, in order to prevent them from doing evil.
12. Do not make false accusations, in order to protect the innocent.
13. Warn those who hide deserters, so they will not also be punished.
14. Complete the payment of taxes, in order to prevent seizure of goods.
15. Unite in groups, in order to put an end to robbery and theft.
16. Settle disagreements that lives may be duly valued.

Source: Adapted from Milne, William, trans. *The Sacred Edict: Containing Sixteen Maxims of the Emperor Kang-He*. London: Black, Kingsbury, Parbury, and Allen, 1817.

Name _____

Date _____

The Sacred Edict of Emperor Kangxi

What is Confucianism?

What was the purpose of reading this edict aloud every month in every town?

How many of the sayings are about getting along with other people?

How many of the sayings are about obeying the government?

How many of the sayings are about money, jobs, and meeting basic needs?

What was the most important part of Confucianism? How do you know?

Name _____

Date _____

The Sacred Edict of Emperor Kangxi (*continued*)

How did the edict show the importance of learning and education?

How important was Confucianism to the Qing emperor? How do you know?

How does this source confirm or change your understanding of the Qing dynasty?

A Choctaw Leader Reflects on the British and the French

Background: Alibamo Mingo was a Choctaw leader who lived in the 1700s when the British and French were competing for control over Native American lands and resources. The Choctaw are a Native American people who, at the time of the French and Indian War, lived in French territory in what is now southern Mississippi. After the British victory in the French and Indian War, Native American communities like the Choctaw were left to face a new political reality. In this document, Mingo shares his concerns about this historical event.

I am master of the whole Choctaw nation; by birth, by long employment, & by long experience, it is to me to give instruction to the rest. . . .

When I was young, the white men came among us bearing abundance. . . . I now see another race of white men come among us bearing the same abundance, & I expect they will be equally generous, which must be done if they wish equally to gain the affection of my people. . . .

In case we deliver up our French medals & commissions, we expect to receive as good in their place, and that we should bear the same authority & be entitled to the same presents. . . .

I am not of opinion that in giving land to the English [British], we deprive ourselves of the use of it. On the contrary, I think we shall share it with them, as for example the house I now speak in was built by the white people on our land, yet it is divided between the white & the Native people. Therefore, we need not be uneasy that the English settle upon our lands, as by that means they can more easily supply our wants.

Source: Adapted from Rowland, Dunbar, ed. *Mississippi Provincial Archives, 1763–1766: English Dominion; Letters and Enclosures to the Secretary of State from Major Robert Farmar and Governor George Johnstone*. Vol. 1. Nashville, TN: Press of Brandon Printing Company, 1911, pp. 239–241.

Name _____

Date _____

A Choctaw Leader Reflects on the British and the French

What was the French and Indian War? How did it change the balance of power in North America?

Who was Alibamo Mingo?

Based on the excerpt, what kind of relationship did the Choctaw have with the French? How do you know?

What did Alibamo Mingo expect of the British? How do you know?

Name _____

Date _____

A Choctaw Leader Reflects on the British and the French (*continued*)

How did Alibamo Mingo feel about the arrival of British settlers? How do you know?

What details in the excerpt show that Alibamo Mingo considered the Choctaw as equal to the British and French?

How does this source confirm or change your understanding of the French and Indian War?

A Stamp Act Editorial

Background: In 1765, Parliament passed the Stamp Act, which required colonists to pay a tax on almost every kind of paper. Every time they bought a newspaper, a calendar, a marriage license, or any kind of legal or business paper, they had to pay a tax. William Bradford, publisher of *The Pennsylvania Journal*, wrote an editorial explaining the effect of the tax on his business.



Transcript of the editorial:

I am sorry to be obliged [forced] to acquaint my Readers, that as the Stamp Act is fear'd to be obligatory [forced] upon us after the First of November ensuing, (the fatal tomorrow) the Publisher of this Paper unable to bear the Burden, has thought it expedient [practical] to stop a while, in order to deliberate [think about], whether any Methods can be found to elude [avoid or escape] the Chains forged for tis and escape the insupportable Slavery, which it is hoped, from the last Representations now made against that Act, may be Affected. Meanwhile, I must earnestly Request every Individual of my Subscribers, many of whom have been long behind Hand, that they would immediately Discharge [pay] their respective Arrears [debts] that I may be able, not only to support myself during the Interval but be better prepared to proceed again with this Paper, whenever an opening for that Purpose appears, which I hope will be soon.

WILLIAM BRADFORD

Name _____

Date _____

A Stamp Act Editorial

What was the Stamp Act?

On what day did the Stamp Act take effect?

What symbols were used on the top of the newspaper? What do they mean?

What was William Bradford announcing in his editorial?

Was Bradford’s decision final and permanent? How do you know?

Name _____

Date _____

A Stamp Act Editorial (*continued*)

What was Bradford's opinion of the Stamp Act? How do you know?

How does the source confirm or change your understanding of the Stamp Act?

Resolutions of the Stamp Act Congress

Background: In response to the passage of the Stamp Act by the British Parliament in 1765, representatives from nine colonies in British North America came together in New York for the Stamp Act Congress. The congress adopted a Declaration of Rights and Grievances, which stated that colonists were entitled to the same rights and privileges as British subjects and that taxes could only be imposed with their consent, given either personally or through their elected representatives.

2d. That his majesty's liege subjects in these colonies are entitled to all the inherent rights and privileges of his natural born subjects within the kingdom of Great Britain.

3d. That it is inseparably essential to the freedom of a people, and the undoubted rights of Englishmen, that no taxes should be imposed on them, but with their own consent, given personally, or by their representatives.

4th. That the people of these colonies are not, and from their local circumstances cannot be, represented in the House of Commons in Great Britain.

5th. That the only representatives of the people of these colonies, are persons chosen therein, by themselves; and that no taxes ever have been, or can be constitutionally imposed on them, but by their respective legislatures. . . .

8th. That the late act of Parliament, entitled, An act for granting and applying certain stamp duties, and other duties in the British colonies and plantations in America, etc., by imposing taxes on the inhabitants of these colonies, and the said act, and several other acts, by extending the jurisdiction of the courts of admiralty beyond its ancient limits, have a manifest tendency to subvert the rights and liberties of the colonists. . . .

12th. That the increase, prosperity, and happiness of these colonies, depend on the full and free enjoyment of their rights and liberties. . . .

Source: Niles, Hezekiah, ed. *Principles and Acts of the Revolution in America*. Baltimore: William Ogden Niles, 1822, p. 457.

Name _____

Date _____

Resolutions of the Stamp Act Congress

What was the Stamp Act Congress?

Define the following terms from the excerpt:

- liege _____
- inherent _____
- jurisdiction _____
- courts of admiralty _____
- manifest _____
- subvert _____

What two ideas are repeated throughout the resolutions?

- _____

- _____

Did the colonists want representation in Parliament? How do you know?

Name _____

Date _____

Resolutions of the Stamp Act Congress (*continued*)

What is the overall tone of the document? Why might the colonists have chosen to write in this way?

Would William Bradford (author of the Stamp Act editorial) agree with these resolutions? How do you know?

How does this source confirm or change your understanding of the Stamp Act Congress?

The Boston Massacre

Background: On March 5, 1770, a crowd of angry colonists taunted and threw snowballs at a lone British soldier. The soldier called for help, and for unknown reasons, the British reinforcements that arrived fired into the crowd of colonists. Five people were killed or wounded, including Crispus Attucks, a Black man who is considered the first person to die for the cause of American liberty. The following is one account of the event.

On Monday, the 5th of March, the day of the disturbance that proved fatal to some of the inhabitants, about seven o'clock in the evening, numbers of the towns-people of Boston were seen walking in the streets, in several different parties of from about three to six men each, armed with clubs. Mr. John Gillespie, in his deposition, (No.104.) declares that, as he was going to the south end of the town, to meet some friends at a public house, he met several people in the streets in parties of this kind, to the number, as he thinks, of forty or fifty persons; and that while he was sitting with his friends there, several persons of his acquaintance came in to them at different times, and took notice of the numbers of persons they had seen in the street armed in the above manner; and that about eight o'clock one Mr. Fleming came in and told them that three hundred people were assembled at Liberty-Tree armed with sticks and clubs to beat the soldiers. Mr. Gillespie goes on and says, that about half an hour after eight the bells rung, which he and his company took to be for fire; but they were told by the landlord of the house that it was to collect the mob. Mr. Gillespie upon this resolved to go home, and in his way met numbers of people who were running past him, of whom many were armed with clubs and sticks, and some with other weapons. At the same time a number of people passed by him with two fire-engines, as if there had been a fire in the town. But they were soon told that there was no fire, but that the people were going to fight the soldiers; upon which they immediately quitted the fire-engines, and swore they would go to their assistance. All this happened before the soldiers near the custom-house fired their muskets, which was not till half an hour after nine o'clock; and it shows that the inhabitants had formed, and were preparing to execute, a design of attacking the soldiers on that evening.

Source: Maseres, Frances. *A Fair Account of the Late Unhappy Disturbance at Boston in New England*. London: B. White, 1770, pp. 14–15.

Name _____

Date _____

The Boston Massacre

What was the Boston Massacre?

Use the details in the excerpt to complete the timeline.

7 p.m.

8 p.m.

8:30 p.m.

9:30 p.m.

Name _____

Date _____

The Boston Massacre

According to the excerpt, who was at fault for the events of the Boston Massacre? How do you know?

How does this account of the Boston Massacre compare with the one in your history book?

How does this source confirm or change your understanding of the Boston Massacre?

Patrick Henry's Speech to the Second Virginia Convention

Background: Patrick Henry was a leader and powerful speaker in colonial Virginia. He spoke out against the Stamp Act in 1765 and later argued for independence at the Second Virginia Convention in 1775.

Let us not deceive ourselves, sir. These are the implements of war and subjugation [oppression]; the last arguments to which kings resort. I ask gentlemen, sir, what means this martial array [military display], if its purpose be not to force us to submission? Can gentlemen assign any other possible motive for it? Has Great Britain any enemy, in this quarter of the world, to call for all this accumulation of navies and armies? No, sir, she has none. They are meant for us: they can be meant for no other. They are sent over to bind and rivet [firmly attach] upon us those chains which the British ministry have been so long forging. And what have we to oppose to them? Shall we try argument? Sir, we have been trying that for the last ten years. Have we anything new to offer upon the subject? Nothing. We have held the subject up in every light of which it is capable; but it has been all in vain. Shall we resort to entreaty [begging] and humble supplication [pleading]? What terms shall we find which have not been already exhausted? . . . Our petitions have been slighted; our remonstrances [protests] have produced additional violence and insult; our supplications [appeals] have been disregarded; and we have been spurned, with contempt, from the foot of the throne! In vain, after these things, may we indulge the fond hope of peace and reconciliation. There is no longer any room for hope. If we wish to be free—if we mean to preserve inviolate [safe from harm] those inestimable privileges for which we have been so long contending . . . we must fight! . . .

I know not what course others may take; but as for me, give me liberty or give me death!

Source: Henry, Patrick. "Give Me Liberty" speech. In *The True Patrick Henry*, by George Morgan. Philadelphia: J. B. Lippincott, 1907, pp. 189–191.

Name _____

Date _____

Patrick Henry’s Speech to the Second Virginia Convention

Who was Patrick Henry?

What was the message of Patrick Henry’s speech?

According to Patrick Henry, why did the British send their army and navy to North America?

According to Patrick Henry, why was it the right time to fight?

What did Henry mean when he said, “give me liberty or give me death!”?

Name _____

Date _____

Patrick Henry’s Speech to the Second Virginia Convention (*continued*)

What is the tone or feeling of Patrick Henry’s speech? How do you know?

How does this source confirm or change your understanding of Patrick Henry and the American Revolution?

The Virginia Statute for Religious Freedom

Background: People in Virginia lacked religious freedom under British colonial rule. Many were eager to see their rights protected after the United States became an independent country. Authored by Thomas Jefferson, the Virginia Statute for Religious Freedom was adopted by the Virginia legislature in 1786.

Be it enacted by General Assembly that no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, . . . or burthened [burdened] in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief, but that all men shall be free to profess, and by argument to maintain, their opinions in matters of Religion, and that the same shall in no wise diminish, enlarge or affect their civil capacities. And though we well know that this Assembly elected by the people for the ordinary purposes of Legislation only, have no power to restrain the acts of succeeding Assemblies constituted with powers equal to our own, and that therefore to declare this act irrevocable would be of no effect in law; yet we are free to declare, and do declare that the rights hereby asserted, are of the natural rights of mankind, and that if any act shall be hereafter passed to repeal the present or to narrow its operation, such act will be an infringement of natural right.

Source: "Act for Establishing Religious Freedom, January 16, 1786." Document Bank of Virginia. Library of Virginia.

Name _____

Date _____

The Virginia Statute for Religious Freedom

According to your history book, what was the Virginia Statute for Religious Freedom?

Who wrote the Virginia Statute for Religious Freedom? What else did he write?

Define the following terms from the excerpt:

- compelled _____
- profess _____
- diminish _____
- capacities _____
- irrevocable _____
- natural rights _____

What four things are guaranteed by the first sentence of the statute?

- _____
- _____
- _____
- _____

Name _____

Date _____

The Virginia Statute for Religious Freedom (*continued*)

What does the Virginia Statute for Religious Freedom say about government’s role in religion?

How does the statute protect both freedom of religion and freedom of conscience?

Why does the statute say that the government cannot legitimately take away an individual’s freedom of religion?

How does this source confirm or change your understanding of the new state constitutions?

A Thought for the Delegates to the Convention

Background: Published on March 24, 1787, this editorial was presented anonymously and addressed to the delegates to the Constitutional Convention. In it, the author proposes a new plan of government for the delegates to consider.

A THOUGHT for the DELEGATES TO THE CONVENTION, to be held at Philadelphia.

Instead of attempting to amend the present articles of confederation with a view to retain [keep] them as the form of government, or instead of attempting one general government for the whole community of the United States, would it not be preferable to distribute the States into three Republics, who should enter into a perpetual League or Alliance for mutual defence. This league or alliance must as in all cases of compact between Independent Nations, depend on National Faith.—Self preservation however would almost inevitably produce an observance, as each state would have much to apprehend [fear] from the subjugation [conquest] of either of the others. . . .

No possible amendment will prevent a disunion, and being wholly separated we shall be easily broken. —There are objections to the scheme of one general government. —The national concerns of a people so numerous, with a Territory so extensive will be proportionably difficult and important. —This will require proportionate [balanced] powers in the administration, especially in the chief executive; greater perhaps than will consist with the principles of a democratic form.

Source: "Reason." In *The Documentary History of the Ratification of the Constitution*. Vol. 13, *Commentaries on the Constitution, Public and Private*, edited by John P. Kaminski and Gaspare J. Saladino. Madison: Wisconsin Historical Society Press, 1981, 57–58.

Name _____

Date _____

A Thought for the Delegates to the Convention

What was the Constitutional Convention? Why was it called together?

What did the author of the editorial think should happen to the Articles of Confederation?

What solution did the author suggest?

According to the author, why would his solution work?

What did the author mean by “No possible amendment will prevent a disunion”?

Name _____

Date _____

A Thought for the Delegates to the Convention (*continued*)

According to the author, why shouldn't the United States be united under one government?

Based on what you read about James Madison, would Madison agree with this proposal? How do you know?

How does this source confirm or change your understanding of the Constitutional Convention?

Benjamin Franklin's Speech in Convention

Background: In September 1787, after nearly four months of compromise and debate, the Framers of the Constitution were ready to vote on the final document. Benjamin Franklin, a delegate from Pennsylvania, addressed the delegates before the vote. This excerpt is from that speech.

I doubt too whether any other Convention we can obtain, may be able to make a better Constitution. For when you assemble a number of men to have the advantage of their joint wisdom, you inevitably [unavoidably] assemble with those men, all their prejudices, their passions, their errors of opinion, their local interests, and their selfish views. From such an assembly can a perfect production be expected? It therefore astonishes [surprises] me, Sir, to find this system approaching so near to perfection as it does; and I think it will astonish our enemies, who are waiting with confidence to hear that our councils are confounded [mixed up or confused] like those of the Builders of Babel,** and that our States are on the point of separation, only to meet hereafter for the purpose of cutting one another's throats. Thus I consent, Sir, to this Constitution because I expect no better, and because I am not sure, that it is not the best. The opinions I have had of its errors, I sacrifice to the public good. I have never whispered a syllable of them abroad. Within these walls they were born, and here they shall die.

**The phrase "Builders of Babel" refers to a biblical story. The story describes a single human race that speaks the same language. The people decide to build a tower, at a place later called Babel (or Babylon), that would reach heaven. God saw what the people were doing and "confounded," or confused, their speech so that they could no longer understand one another, thus stopping the construction of the tower.

Source: Franklin, Benjamin. "Speech in Convention, September 17, 1787." In *The Debates in the Federal Convention of 1787 Which Framed the Constitution of the United States of America*, reported by James Madison, edited by Gaillard Hund and James Brown Scott. New York: Oxford University Press, 1920, p. 578.

Name _____

Date _____

Benjamin Franklin’s Speech in Convention

Who was Benjamin Franklin?

What was Franklin’s main point in this excerpt?

Did Benjamin Franklin approve of the document created at the Constitutional Convention? How do you know?

How did Franklin think America’s enemies would react to the Constitution? Why did he think this?

Name _____

Date _____

Benjamin Franklin’s Speech in Convention (*continued*)

Why was Franklin surprised that the delegates were able to come to an agreement?

How does this excerpt from Franklin’s speech support the idea that the Constitution is a document of compromises?

How does this excerpt confirm or change your understanding of the Constitutional Convention?

Brutus on the New Constitution

Background: The Anti-Federalist Papers, written under the pen name Brutus, were written and published to urge states not to ratify the U.S. Constitution.

In so extensive a republic, the great officers of government would soon become above the control of the people, and abuse their power to the purpose of aggrandizing themselves, and oppressing them. . . . When these are attended with great honor and emolument, as they always will be in large states, so as greatly to interest men to pursue them, and to be proper objects for ambitious and designing men, such men will be ever restless in their pursuit after them. They will use the power, when they have acquired it, to the purposes of gratifying their own interest and ambition, and it is scarcely possible, in a very large republic, to call them to account for their misconduct, or to prevent their abuse of power.

Source: "Brutus, No. 1." In *The Founders' Constitution*, edited by Philip B. Kurland and Ralph Lerner. Vol. 1. Chicago: University of Chicago Press, 1986.

Name _____

Date _____

Brutus on the New Constitution

Who were the Anti-Federalists?

Define the following terms from the excerpt:

- aggrandizing _____
- oppressing _____
- emolument _____
- gratifying _____

What was Brutus's concern about government officials in a large republic?

Which officials did Brutus think were more likely to become corrupt? How do you know?

Why did Brutus think officials in a large republic would be able to get away with such actions?

Name _____

Date _____

Brutus on the New Constitution (*continued*)

According to Brutus, what type of person would be most likely to seek office in a large republic?

Using your knowledge of the Constitution and the Federalists, how might a Federalist respond to Brutus's argument?

How does this source confirm or change your understanding of the ratification debate?

Jefferson and Hamilton on the National Bank

Background: Secretary of State Thomas Jefferson wrote the following in a letter to George Washington on February 15, 1791, expressing his opinion on establishing a national bank.

I consider the foundation of the Constitution as laid on this ground that “all powers not delegated to the U.S., by the Constitution, nor prohibited by it to the States, are reserved to the States or to the people” to take a single step beyond the boundaries thus specially drawn around the powers of Congress, is to take possession of a boundless feild [field] of power, no longer susceptible of any definition.

Source: Jefferson, Thomas. Letter to George Washington, February 15, 1791. In *The Papers of George Washington*. Vol. 7, 1 December 1790–March 1791, edited by Jack D. Warren Jr. Charlottesville: University Press of Virginia, 1998, pp. 348–353.

Background: Alexander Hamilton wrote the following in a letter to Edward Carrington, a supervisor of revenue in Virginia, on May 26, 1792. In this excerpt, the secretary of the treasury shares his feelings on Jefferson’s approach to monetary policy, including a national bank.

Mr. Jefferson with very little reserve manifests his dislike of the funding system generally; calling in question the expediency of funding a debt at all. . . . In various conversations with foreigners as well as citizens, he has thrown censure on my principles of government and on my measures of administration. He has predicted that the people would not long tolerate my proceedings & that I should not long maintain my ground. . . . In the question concerning the Bank he not only delivered an opinion in writing against its constitutionality & expediency; but he did it in a stile [style] and manner which I felt as partaking of asperity and ill humour towards me.

Source: Hamilton, Alexander. Letter to Edward Carrington, May 26, 1792. In *The Papers of Alexander Hamilton*, edited by Harold C. Syrett. Vol. 11, February 1792–June 1792. New York: Columbia University Press, 1966, pp. 426–445.

Name _____

Date _____

Jefferson and Hamilton on the National Bank

Who was Thomas Jefferson?

Who was Alexander Hamilton?

Define the following terms from the excerpts:

- boundless _____
- susceptible _____
- expediency _____
- censure _____
- asperity _____

Did Jefferson support or oppose a national bank?

Why did Jefferson think this?

According to Jefferson, what would happen to the Constitution if a national bank was created?

Name _____

Date _____

Jefferson and Hamilton on the National Bank (*continued*)

According to Hamilton, on what five points did Jefferson disagree with him?

- _____
- _____
- _____
- _____
- _____

Based on this excerpt, how did Hamilton react to Jefferson's argument(s)? How do you know?

How do these sources confirm or change your understanding of Hamilton and Jefferson?

George Washington's Farewell Address

Background: George Washington decided not to run for a third term as president. He delivered his farewell address in September 1796. He wrote the speech with the help of Alexander Hamilton and James Madison. It was meant to inspire future generations and is still read aloud annually in Congress.

Citizens by birth or choice, of a common country, that country deserves your affections. The name of American, which belongs to you, must always respect the just pride of patriotism more than any label that reflects local connections.

With slight shades of difference, you have the same religion, manners, habits, and political principles. You have in a common cause fought and triumphed together. The independence and liberty you possess are the work of joint councils and joint efforts—of common dangers, sufferings, and successes.

Source: Adapted from Washington, George. *Washington's Farewell Address to the People of the United States*. Senate Document No. 106–21, 2000.

Name _____

Date _____

George Washington’s Farewell Address

Who was George Washington?

Why did George Washington make this speech?

Who was Washington talking to in this speech? How do you know?

What was Washington’s main point in this excerpt? What did he want people to remember?

Name _____

Date _____

George Washington’s Farewell Address (*continued*)

What did Washington mean when he said, “The name of American . . . must always respect the just pride of patriotism more than any label that reflects local connections”?

According to Washington, what did all Americans have in common?

How does this source confirm or change your understanding of George Washington?

Benjamin Banneker's Letter to Thomas Jefferson

Background: Benjamin Banneker was born in Maryland in 1731 to a formerly enslaved man and a free Black woman. As an adult, Banneker owned his own farm near Baltimore and taught himself astronomy and mathematics. His skills became well-known enough that he was asked to help survey the territory where the nation's capital would be built. In 1791, Banneker wrote a letter to then secretary of state Thomas Jefferson in which he challenged Jefferson on the subject of slavery. Banneker's letter is considered one of the first examples of a civil rights protest letter in U.S. history.

Sir I freely and Cheerfully acknowledge, that I am of the African race, and in that colour which is natural to them of the deepest dye, and it is under a Sense of the most profound gratitude to the Supreme Ruler of the universe, that I now confess to you, that I am not under that State of inhuman captivity to which too many of my brethren are doomed. . . .

Sir, there was a time in which you clearly saw the injustice of Slavery, and in which you had just apprehensions of the horrors of its condition, it was now Sir, that your abhorrence thereof was so excited, that you publicly held forth this true and invaluable doctrine, which is worthy to be recorded and remember'd in all Succeeding ages: "We hold these truths to be Self evident, that all men are created equal, and that they are endowed by their creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness."

. . . But Sir how pitiable is it to reflect, that although you were so fully convinced of the benevolence of the Father of mankind, and of his equal and impartial distribution of those rights and privileges which he had conferred upon them, that you should at the Same time counteract His mercies, in detaining by fraud and violence so numerous a part of my brethren under groaning captivity and cruel oppression, that you should at the Same time be found guilty of that most criminal act, which you professedly detested in others, with respect to yourselves.

Source: Adapted from Banneker, Benjamin. Letter to Thomas Jefferson, August 19, 1791. In *The Papers of Thomas Jefferson*, edited by Charles T. Cullen. Vol. 22, 6 August 1791 to 31 December 1791. Princeton: Princeton University Press, 1986, pp. 49–54.

Name _____

Date _____

Benjamin Banneker's Letter to Thomas Jefferson

Who was Benjamin Banneker?

Define the following terms from the letter:

- brethren _____
- apprehensions _____
- abhorrence _____
- impartial _____
- counteract _____
- detested _____

Who were the brethren that Banneker mentions in his letter?

In the first paragraph, what did Banneker say he was thankful for?

What document did Banneker quote in the second paragraph?

Name _____

Date _____

Benjamin Banneker’s Letter to Thomas Jefferson (*continued*)

What was Banneker’s main point in the third paragraph?

What was Banneker’s opinion of the Declaration of Independence? How do you know?

How does this source confirm or change your understanding of Thomas Jefferson?

Thomas Jefferson's First Inaugural Address

Background: Every president gives a speech at their inauguration called an inaugural address. This is an excerpt from Thomas Jefferson's inaugural address after his victory in the election of 1800, an election that was characterized by fighting and name-calling between the two political parties: the Democratic-Republicans and the Federalists.

All, too, will bear in mind this sacred principle, that though the will of the majority is in all cases to prevail, that will to be rightful must be reasonable; that the minority possess their equal rights, which equal law must protect, and to violate would be oppression. Let us, then, fellow-citizens, unite with one heart and one mind. . . .

Every difference of opinion is not a difference of principle. We have called by different names brethren of the same principle. We are all Republicans, we are all Federalists. If there be any among us who would wish to dissolve this Union or to change its republican form, let them stand undisturbed as monuments of the safety with which error of opinion may be tolerated where reason is left free to combat it. I know, indeed, that some honest men fear that a republican government cannot be strong, that this Government is not strong enough. . . .

I believe this, on the contrary, the strongest Government on earth. I believe it the only one where every man, at the call of the law, would fly to the standard [defense] of the law, and would meet invasions of the public order as his own personal concern. Sometimes it is said that man cannot be trusted with the government of himself. Can he, then, be trusted with the government of others? Or have we found angels in the forms of kings to govern him? Let history answer this question.

Source: Jefferson, Thomas. First Inaugural Address, March 4, 1801. The American Presidency Project, by Gerhard Peters and John T. Woolley. UC Santa Barbara.

Name _____

Date _____

Thomas Jefferson’s First Inaugural Address

What happened in the presidential election of 1800?

What is a republican government?

What did Jefferson say about majority and minority rights?

What did Jefferson say about disagreements among people?

Name _____

Date _____

Thomas Jefferson's First Inaugural Address (*continued*)

Why did Jefferson make these points about majority and minority rights and disagreements among people? How do you know?

Why did Jefferson believe the United States's form of republican government was the strongest on Earth?

According to Jefferson, how would the question of republican government ultimately be answered?

How does this excerpt confirm or change your understanding of Thomas Jefferson or the election of 1800?

Horace Mann's Report to the Board of Education

Background: Horace Mann served as Massachusetts's secretary of education from 1837 to 1848. Mann believed that education was the key to a successful democracy and that all children should have access to free public schools. Today, he is considered the father of the American public school.

Education, then, beyond all other devices of human origin, is the great equalizer of the conditions of men—the balance-wheel of the social machinery. . . . It gives each man the independence and the means, by which he can resist the selfishness of other men. It does better than to disarm the poor of their hostility towards the rich; it prevents being poor. . . . The spread of education, by enlarging the cultivated [educated] class or caste, will open a wider area over which the social feelings will expand; and, if this education should be universal and complete, it would do more than all things else to obliterate [destroy] factitious [artificial] distinctions in society.

Source: Massachusetts Board of Education. *Twelfth Annual Report of the Board of Education, Together with the Twelfth Annual Report of the Secretary of the Board*. Boston: Dutton and Wentworth, 1849, pp. 59–60.

Name _____

Date _____

Horace Mann’s Report to the Board of Education

Who was Horace Mann?

What changes did Horace Mann make in Massachusetts’s education system?

What did Mann mean when he called education “the great equalizer” and the “balance-wheel of social machinery”?

According to Mann, how does education make people stronger?

Name _____

Date _____

Horace Mann’s Report to the Board of Education (*continued*)

According to Mann, what economic benefit does education provide?

How are the ideas in this excerpt reflected in the changes that Mann oversaw in Massachusetts?

How does this source confirm or change your understanding of Horace Mann and education reform in the 1800s?

“What to the Slave Is the Fourth of July?” by Frederick Douglass

Background: Frederick Douglass was a formerly enslaved person who became an important abolitionist. He gave speeches and wrote a book about his experiences being enslaved. The following is an excerpt of a speech delivered by Douglass on July 4, 1852, at an event commemorating the signing of the Declaration of Independence.

What, to the American slave, is the Fourth of July? I answer, a day that reveals to him, more than all other days in the year, the gross [huge] injustice and cruelty to which he is the constant victim. To him, your celebration is a sham; . . . your shouts of liberty and equality, hollow mockery; . . . a thin veil to cover up crimes which would disgrace a nation of savages. There is not a nation on the earth guilty of practices more shocking and more bloody than are the people of these United States at this very hour.

Source: Gregory, James M. *Frederick Douglass the Orator*. Springfield, MA: Willey, 1907, pp. 105–106.

Name _____

Date _____

“What to the Slave Is the Fourth of July?” by Frederick Douglass

Who was Frederick Douglass?

What is significant about the Fourth of July?

Define the following terms from the excerpt.

- sham _____
- mockery _____
- disgrace _____

In your own words, what claim did Douglass make about the Fourth of July in this excerpt?

What did Douglass say about the people of the United States in this excerpt?

Name _____

Date _____

“What to the Slave Is the Fourth of July?” by Frederick Douglass (*continued*)

Why did Douglass say that the Fourth of July is a sham and a mockery to enslaved people?

How did Frederick Douglass feel about the Fourth of July? How do you know?

How does this source confirm or change your understanding of American slavery, abolition, or Frederick Douglass?

Sarah Grimké on the Condition of Women

Background: Sarah Grimké and her sister Angelina were active abolitionists who left the South in protest of slavery. Sarah also spoke in favor of women's equality. This is an excerpt from a series of letters that Sarah wrote to her local newspaper.

I am constrained [forced] to say, both from experience and observation, that women's education is miserably deficient [lacking]; that women are taught to regard marriage as the one thing needful, the only avenue to distinction; hence to attract the notice and win the attentions of men, by their external charms, is the chief business of fashionable girls. They seldom think that men will be attracted by intellectual acquirements, because they find, that where any mental superiority exists, a woman is generally shunned and regarded as stepping out of her "appropriate sphere," which, in their view, is to dress, to dance, to set out to the best possible advantage her person, to read the novels which flood the press, and which do more to destroy her character as a rational [thinking] creature, than anything else. Fashionable women regard themselves, and are regarded by men, as pretty toys. . . .

Source: Adapted from Grimké, Sarah. *Letters on the Equality of the Sexes, and the Condition of Woman*. Boston: Isaac Knapp, 1838.

Name _____

Date _____

Sarah Grimké on the Condition of Women

Who was Sarah Grimké?

According to Sarah Grimké, what were women taught is the only way to have a happy life?

According to Sarah Grimké, why did women often focus on their physical appearance?

According to Sarah Grimké, what was considered to be appropriate behavior for women?

What did Sarah Grimké mean when she said that women were regarded as “pretty toys”?

Name _____

Date _____

Sarah Grimké on the Condition of Women (*continued*)

Using what you know about women in the 1800s, how accurate was Sarah Grimké’s description of the condition of women?

How does this source confirm or change your understanding of Sarah Grimké or women’s fight for equality?

The Declaration of Sentiments

Background: In 1848, a group of activists met in Seneca Falls, New York, to discuss women's suffrage and how to obtain it. It has become known as the Seneca Falls Convention. Elizabeth Cady Stanton wrote the Declaration of Sentiments to announce the ideas shared at the convention.

The history of mankind is a history of repeated injuries and usurpations [offenses] on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world.

He has never permitted her to exercise her inalienable right to [vote].

He has compelled her to submit to laws, in the formation of which she had no voice. . . .

He has taken from her all right in property, even to the wages she earns. . . .

He has monopolized nearly all the profitable employments, and from those she is permitted to follow, she receives but [little pay]. . . .

He has denied her the [opportunities] for obtaining a thorough education—all colleges being closed against her. . . .

Source: Adapted from *Report of the Woman's Rights Convention, Held at Seneca Falls, N.Y., July 19th and 20th, 1848*. Rochester: John Dick at North Star, 1848.

Name _____

Date _____

The Declaration of Sentiments

What was the Seneca Falls Convention?

Define the following terms from the excerpt:

- tyranny _____
- candid _____
- inalienable _____
- compelled _____
- wages _____

According to this excerpt, what rights had women been denied?

Using your knowledge of women’s lives in the 1800s, why did Stanton say men have “an absolute tyranny” over women?

Name _____

Date _____

The Declaration of Sentiments (*continued*)

Who was Stanton talking to in the Declaration of Sentiments?

The first paragraph of the excerpt uses almost the exact same words as the Declaration of Independence. Why might Elizabeth Cady Stanton have chosen to use the language of the Declaration of Independence?

How does this source confirm or change your understanding of the Seneca Falls Convention, the women’s suffrage movement, or women’s lives in the 1800s?



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