

# Passport to Social Studies: Absolutely Universal? – 2 Days

## Objective

**Investigate the characteristics of absolute monarchs and compare three monarchs.**

## Resources/Materials

- *The Mughals: Akbar* (p. 161) Unit 4 grade 9 Text set
- *Akbar and Jaimal* (p. 162) Unit 4 grade 9 Text set
- *Life of Peter the Great* (p. 163) Unit 4 grade 9 Text set
- *Peter the Great Cutting a Boyar's Beard* (p. 164) Unit 4 grade 9 Text set
- *Portrait of Louis XIV (1701)* (p. 165) Unit 4 grade 9 Text set
- *The Divine Right of Kings* (p. 166) Unit 4 grade 9 Text set
- *Ten Kings and the Worlds They Ruled* (p. 167) Unit 4 grade 9 Text set
- *The Age of Louis XIV* (p. 168) Unit 4 grade 9 Text set

## Activity

### Day 1

- Read and annotate *The Mughals: Akbar* and Identify the historical context for Akbar's reign.
- Analyze the image of *Akbar and Jaimal* and answer the following questions:
  - What was the purpose of creating this image?
  - Based on the purpose, do you think this is a reliable source to determine how Akbar centralized his power?
- Read and analyze *Life of Peter the Great* and record the following:
  - What is the author's purpose for writing this account?
  - Does the text demonstrate how Peter the Great centralized his power?
  - Based on the purpose, do you think this is a reliable source to determine how Peter the Great centralized power?
- Analyze the image *Peter the Great Cutting a Boyar's Beard* and record the answers to the following questions:

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- What was the purpose of creating this image?
- Based on the purpose, do you think this is a reliable source to determine how Peter the Great centralized power?
- Review the notes you took on *Life of Peter the Great* and the image of *Peter the Great Cutting a Boyar's Beard* and respond to the following questions:
  - For the image, explain how the historical context affected the creation of the etching Peter the Great Cutting a Boyar's Beard.
  - Using the *Life of Peter the Great*, identify the author's point of view as expressed in this early history of Peter the Great.
  - Explain how the author's point of view affects the image as a reliable source of evidence.
  - How did both Akbar the Great and Peter the Great centralize their power? Explain

### Day 2

- Review your notes from the previous day and answer the following question:
  - If you were Akbar the Great's or Peter the Great's subject and a poor farmer, would you support them? If you were a prosperous merchant? Or a soldier's wife? Why or why not?
- Analyze the image and read the source's headnote for Portrait of Louis XIV (1701) and answer the following:
  - How did the historical context affect the development of the painting?
- Read *The Divine Right of Kings* to determine how Louis XIV justified his rule, and then answer the following questions:
  - What is the author's purpose for writing this account?
  - Based on the purpose, do you think this is a reliable source to determine how Louis XIV centralized power?
- Read and annotate the excerpts from the *Ten Kings and the Worlds They Ruled* and *The Age of Louis XIV*. Based on the reading answer the following questions:
  - What were the authors' purposes for writing their accounts?
  - Based on the purpose, do you think these are reliable sources to determine how Louis XIV centralized power?

# Passport to Social Studies: Absolutely Universal?

## – 2 Days

- Reflect on your understanding of Akbar the Great, Peter the Great and Louis XIV and answer the following questions:
  - How did Louis XIV centralize his power?
  - In what ways was he similar or different than Akbar and Peter the Great?
  - Knowing these differences, what conclusions can we draw about the strategies absolute rulers at this time used to centralize their power?

### Extension

- Write a paragraph to the following:
  - Considering the definition for absolute monarchy and the different ways that monarchs centralized and represented power, can the term absolute monarchy be used universally to describe all of these rulers? Why or why not?

### Additional Resources

- Forbes: Leadership in Russia: The Legacy of Peter the Great  
<https://www.forbes.com/sites/shelliekarabell/2017/11/05/leadership-in-russia-the-legacy-of-peter-the-great/#6e5516424999>
- History Channel: Louis XIV <https://www.history.com/topics/france/louis-xiv>

# The Mughals: Akbar

by Richard Hooker

*Akbar the Great (1556 to 1605) is viewed as one of the greatest Indian rulers of all time. He became Padshah (ruler of the empire) of the Mughal at age 13 and went on to conquer northern India and Afghanistan. In the excerpt below historian, Richard Hooker, discusses the source of Akbar's power as a ruler and his responsibility to his subjects.*

## Secondary Source:

The majority of Islamic scholars... concluded that the monarch was divinely appointed by God to serve humanity... In particular, they subscribed to the notion that God created a Divine Light that is passed down in an individual from generation to generation; this individual is known as the Imam. The central theorist of Akbar's reign was Abu'l Faz'l... He believed that the **Imamate** existed in the world in the form of just rulers.

The Imam, in the form of a just ruler, had secret knowledge of God, was free from sin, and was primarily responsible for the spiritual guidance of humanity.

## Glossary:

**Imamate:** leadership

# Akbar and Jaimal

by Unknown

This painting titled *Akbar and Jaimal* was created in Mughal India during the early to mid 1590s. It can be found in the Victoria and Albert Museum in London today. The painting is a scene that took place during the attack on the Rajasthani fortress of Chitor by Akbar the Great and the Mughal army in 1567. The covered lines of attack built by the Mughals allow the army, including armored elephants to approach the walls of the fortress. Akbar, emperor of Mughal India is shown top right, holding the gun called *Sangram* with which he has just shot a figure in a studded coat. The figure is Jaimal, the general of the enemy army, and the fortress submitted soon afterwards to the Mughal forces.

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## Primary Source:



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**Citation:** *Akbar and Jaimal*, 1590–1595, painted in opaque watercolor and gold on paper, 32.1 cm x 19 cm, Victoria and Albert Museum, London.

# Life of Peter the Great

by Jean Rousset de Missy

*Jean Rousset de Missey was a French historical writer of the mid 1700's. Although he never visited Russia, his volumes have some value because he appeared to have taken pains to get reliable information on Peter the Great. In this excerpt he describes Peter the Great's reform of the dress code. Peter the Great wanted to modernize and Europeanize Russia, socially, economically and militarily. He tried to westernize the physical appearance of his subjects by imposing a tax on beards, with exemptions only for the clergy and peasants.*

## Primary Source:

The **tsar** labored at the reform of fashions, or, more properly speaking, of dress. Until that time the Russians had always worn long beards, which they cherished and preserved with much care, allowing them to hang down on their bosoms, without even cutting the moustache. With these long beards they wore the hair very short, except the ecclesiastics, who, to distinguish themselves, wore it very long. The tsar, in order to reform that custom, ordered that gentlemen, merchants, and other subjects, except priests and peasants, should each pay a tax of one hundred **rubles** a year if they wished to keep their beards; the commoners had to pay one **kopek** each. Officials were stationed at the gates of the towns to collect that tax, which the Russians regarded as an enormous sin on the part of the tsar and as a thing which tended to the abolition of their religion.

## Glossary:

**tsar:** Russian monarch or king

**rubles:** money in tsarist Russia  
**kopek:** unit of money in Russia, smaller than a ruble

**Citation:** Jean Rousset de Missy, "Life of Peter the Great," in *Readings in European History Volume 2*, ed. James Harvey Robinson, (Boston: Ginn and Co., 1904–1906), 303–331.

# Peter the Great Cutting a Boyar's Beard

by Unknown

This is an image of Peter the Great (1672–1725), Tsar of Russia cutting off the beard of a noble from the Hulton Archive art collection. When Peter became Tsar, he began on a campaign to modernize Russia, socially, economically, and militarily. One of his reforms was to westernize the physical appearance of his subjects by imposing a tax on beards, with exemptions only for the clergy and peasants. This was seen as an insult to the Orthodox Christian beliefs of the Russian people, who regarded the wearing of a beard as symbolizing their devoutness.

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## Primary Source:



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**Citation:** Peter I, the Great (1672–1725), Tsar of Russia, cutting a Boyar's (nobleman) beard, 1753, Fotolibra.

# Portrait of Louis XIV (1701)

by Hyacinthe Rigaud

*Hyacinthe Rigaud, a French painter was born in 1659 and died in 1753. In 1701 he was hired by French King Louis XIV to paint a portrait that he could gift to his grandson Philip V. It is often stated that the quality and brilliance of the portrait convinced Louis XIV to keep the painting and hang it in the Palace of Versailles. Amongst the unrest and constant warfare of the 17<sup>th</sup> century, France emerged as Europe's largest and most powerful country. France, under Louis XIV, was an absolute monarchy where the king had full, unchallenged power. Louis became known as the Sun King, furthering his claim of divine right.*

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## Primary Source:



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**Citation:** Hyacinthe Rigaud, *Portrait of Louis XIV*, 1701, oil on canvas, 277 x 194 cm. Louvre, Paris.

# The Divine Right of Kings

by Bishop Jacques-Benigne Bossuet

*Jacques-Benigne Bossuet (1627–1704) was a French bishop and religious scholar. He was a preacher to King Louis XIV of France and his court. He was famous for his sermons and known as a great orator of his time. Bishop Bossuet helped to develop the belief in divine right of monarchs; their power comes directly from God. He also was a strong believer in royal absolutism as a form of government.*

## Primary Source:

IT IS GOD who establishes kings. He caused **Saul** and **David** to be anointed by **Samuel**; He vested royalty in the House of David, and ordered him to cause **Solomon**, his son, to reign in his place . . .

Princes thus act as ministers of God and His lieutenants on earth. It is through them that He rules... This is why we have seen that the royal throne is not the throne of a man, but the throne of God himself. "**Jehovah** hath chosen Solomon my son to sit upon the throne of the kingdom of Jehovah over Israel." (I Chronicles 28: 5) And again: "Then Solomon sat on the throne of Jehovah." (*Ibid.*, 29:33) . . .

It appears from this that the person of kings is sacred, and to move against them is **sacrilege**. God causes them to be anointed by the prophets with a sacred unction, as He caused the pontiffs and His altars to be anointed . . .

Since their power comes from on high, kings should not believe that they are its masters and may use it as they wish; they should exercise it with fear and restraint as a thing which has come to them from God, and for which God will demand an account.... Kings should **tremble** when using the power that God gives them, and remember how horrible is the sacrilege of using for evil a power that comes from God . . .

## Glossary:

**Saul, David, Samuel, Solomon:** biblical kings

**Jehovah:** biblical name of God

**sacrilege:** against God

**tremble:** shake with fear

**Citation:** Jacques-Benigne Bossuet, "The Divine Right of Kings," in *The Greatness of Louis XIV: Myth or Reality?*, ed. William F. Church, (Boston: D.C. Heath and Company, 1959), 5–7.

# Ten Kings and the Worlds They Ruled

by Milton Meltzer and Bethanne Andersen

*“The Sun King”, France’s King Louis XIV, reigned from 1643 until his death in 1715. The king centralized his power in order to rule as an absolute monarch. He was a strong believer in the Roman-Catholic Church and was against any religious division in France.*

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## Secondary Source:

... More and more Louis tried to impose uniformity in religious affairs. In the 1680s he intensified persecution of Protestants; his actions made the **Edict [of Nantes]** nothing but a scrap of paper. Finally in 1685 he declared that the majority of French Protestants had been converted to Catholicism and that therefore there was no need for the edict. It was **revoked**. Now Louis launched a reign of terror. He refused to allow French Protestants to leave the country. He promised that those who remained could worship privately, free of persecution, but never kept the promise. Their churches were torn down, their gatherings forbidden, their children made to attend mass. The **Waldensians** in Savoy were massacred, and six hundred Protestants “caught making assemblies” were executed. Perhaps two hundred and fifty thousand fled abroad to escape persecution...

## Glossary:

**Edict of Nanes:** government protection of Protestants

**revoked:** removed

**Waldensians:** group of Protestants

# The Age of Louis XIV

by Voltaire

*Voltaire (1694–1778) was a French Enlightenment writer, philosopher, and historian. Voltaire was famous for his wit and works on satire that critically examined society. He is most well known for his defense of freedom of speech, freedom of religion, freedom of the press, and the separation of church and state. “The Sun King”, France’s King Louis XIV, reigned from 1643 until his death in 1715. He centralized his power in order to rule as an absolute monarch. Voltaire published this in 1751. This excerpt is about how the “Sun King” prepared his troops for the Franco-Dutch War, often referred to as the Dutch War from 1672 to 1678.*

## Primary Source:

Whatever place the king chose to lay **siege** to, or whithersoever he turned his arms, he was sure of finding supplies and subsistence ready. The **quarters** for the troops were all fixed, and their marches regulated. The officers were all kept close to their duty, by the strict discipline which this minister caused to be observed among them: and the presence of a young monarch, who was the idol of his army, made the strictness of their duty light, and even pleasing to them. The military degree became a right more **inviolably** observed than even that of birth. It was the man’s services, and not his family, that was considered; a thing which had [123] hitherto been rarely seen. By this means an officer, however **inconsiderable** in point of birth, met with the encouragement due to his merit; and those of the most exalted rank had no reason for complaint. The **infantry**, who sustained all the weight of the war, since the disuse of lances, shared with the **cavalry** in those rewards of which they had till then been in sole possession. These new **maxims** in the government inspired everyone with a new kind of courage.

## Glossary:

**siege:** military blockade

**quarters:** camp

**inviolably:** secure from violation

**inconsiderable:** insignificant

**infantry:** foot soldiers

**cavalry:** soldiers on horse-back

**maxims:** principles

# Global History and Geography: Skills

## Name of Activity

**Analyze and gather evidence from various texts in order to understand historical context and write a structured historical paragraph**

## Resources/Materials

- *England's Tumultuous 17th Century*
- *English Bill of Rights Timeline*
- *Analyze a Cartoon Tool*
- *The Protestant Grind-Stone*
- *Document Set A*
- *Document Set B*

## Activity

### Day 1

- Analyze *The Protestant Grind-Stone* using the *Analyze a Cartoon Tool*.
  - Explain the point of view of the cartoonist
- Read and annotate *England's Tumultuous 17th Century*
- As you read, highlight facts that build context for the 17<sup>th</sup> century focusing on political, geographic, or economic issues as well as where, when, how and why details.
- Read and annotate the *English Bill of Rights Timeline*.
- Summarize in a paragraph how the *English Bill of Rights* is a turning point based on the documents that you analyzed.

### Day 2

- Read *Document Set A* and *Document Set B* and complete the document questions.
- Write a structured historical paragraph using evidence from *Document Set A*.
  - The paragraph must include the historical context before the English Bill of Rights and historical context after the English Bill of Rights.
- Be sure to explain why the English Bill of Rights is a turning point in the development of limited monarchy.

# The Protestant Grind-Stone

by Unknown

The following image, originally published in 1690, depicts fictional events following the Glorious Revolution in England at the end of the 17th century. King William III and Queen Mary—James II's daughter—were devoted Protestants and were celebrated for deposing Mary's father James II. In the late 1660s, before being crowned king, James II had converted to Roman Catholicism. James II was an unpopular monarch, and his professed Catholicism was a prominent factor.

When William and Mary were offered the English Crown, they were also required to sign the English Bill of Rights. The Bill of Rights is considered by many to be part a gradual evolution beginning with the Magna Carta, as subsequent monarchs were compelled to recognize limitations on their power. One important expectation was that England remain a Protestant country. This engraving satirically celebrates the rejection of Catholic practices as William and Mary press the Pope's nose to the grindstone, which is turned by Sancroft, Archbishop of Canterbury.

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## Primary Source:



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**Source:** *The Protestant Grind-Stone*, 1690, print/etching, The British Museum, Prints & Drawings, © The Trustees of the British Museum.

## Analyze a Cartoon

### Meet the cartoon.

Quickly scan the cartoon. What do you notice first?

What is the title or caption?

### Observe its parts.

#### WORDS

*Are there labels, descriptions, thoughts, or dialogue?*

#### VISUALS

*List the people, objects, and places in the cartoon.*

*List the actions or activities.*

### Try to make sense of it.

#### WORDS

*Which words or phrases are the most significant?*

*List adjectives that describe the emotions portrayed.*

#### VISUALS

*Which of the visuals are symbols?*

*What do they stand for?*

Who drew this cartoon?

When is it from?

What was happening at the time in history it was created?

What is the message? List evidence from the cartoon or your knowledge about the cartoonist that led you to your conclusion.

### Use it as historical evidence.

What did you find out from this cartoon that you might not learn anywhere else?

What other documents or historical evidence are you going to use to help you understand this event or topic?



# England's Tumultuous 17th Century

by John Ripton

*This essay reviews the political changes in England from 1600–1700. However, the essay also provides deep historical context, linking the events of the 17th century to the signing of the Magna Carta in 1215.*

## Secondary Source:

In England in the 17th century, the struggle between **Calvinist Puritans** and the **Anglican** (Church of England) supporters of the kings tore apart the nation and ended in a Puritan-led dictatorship. After several decades, a bitter national dispute erupted in prolonged armed conflict: the English Civil War of 1642 to 1651. On one side were the Puritan-influenced **Parliamentarians**, also known as the **Roundheads**. They were members and supporters of the English Parliament, a body of representatives of the nobility and the commercial class that challenged King Charles I (reigned 1625–1649).

In 1629, Charles I **dissolved** Parliament after dismissing it three times between 1625 and 1629. This was just one issue that angered his many opponents. Charles I believed in the “divine right of kings” and intended to rule by his own conscience. Members of Parliament rejected this claim to absolute authority. They were suspicious of King Charles I's marriage to a French Catholic princess (Henrietta Maria of the Bourbon family). Charles I tried to impose taxes that further antagonized his opponents. Many were concerned that the King had done so little to support the Protestant forces in the Thirty Years' War. As King of Scotland, too, Charles I had tried to compel the Scottish protestant reformed churches (Presbyterians and Congregationalists) to adopt the more formal, more Catholic-like practices and ritual of the Church of England.

The English Civil War was driven by the desire of many of Charles I's opponents to establish a constitutional monarchy. A constitutional monarchy requires the monarch to share power with a representative

## Glossary:

**Calvinist Puritans:** English Protestants in the 16th and 17th centuries who sought to “purify” the Church of England from its Catholic practices

**Anglican:** relating to the protestant Church of England

**Parliamentarians:** members or supporters of the British legislature

**Roundheads:** supporters of the English Parliament named for short-cropped hairstyle of the Puritans

**dissolved:** close down or dismiss

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**Citation:** John Ripton, “England's Tumultuous 17th Century,” *Passport to Social Studies* (New York: New York City Department of Education, 2019).

## England's Tumultuous 17th Century continued

legislative body (in England's case, the Parliament) and to accept the limits of a constitution, a written document establishing and identifying the powers of the monarch and of the representative body. The idea of representative government had been first established by the **Magna Carta** in 1215 when King John (1166–1216) was forced by English barons (nobility) to sign a charter restricting the monarch's powers over the barons. A royal council of nobles was created to approve or reject any new taxes enacted by King John. Eventually this royal council evolved into the Parliament.

When Charles I's forces were defeated in 1648, he was turned over to the Protestant authorities. Oliver Cromwell (1599–1658) was one of the main leaders of the New Model Army that had defeated King Charles I's military. The New Model Army consolidated control over the English kingdom. Charles I was tried, convicted of high treason, and publicly executed in 1649. With the beheading of Charles I, the monarchy was abolished and the Commonwealth of England was established. Charles I's son, Charles II, escaped to France in 1651. In 1653 Cromwell assumed firm control of the English government, taking the title of Lord Protector of England (Wales was still a part of England), Scotland, and Ireland.

The Parliamentarians' victory over the English monarchy deeply affected the course of English and European history. Cromwell, in particular, is still a very controversial political figure. He was a pious Puritan who believed that he was acting in God's will. He wanted to root out Catholic influences in the new Commonwealth. As Lord Protector in the 1650s, Cromwell sent troops into Scotland and Ireland. His ruthless actions against Catholic populations, especially in Ireland, has been described by some historians as **genocidal**. Many Irish were killed and Catholic properties were confiscated. When Charles II was restored as the English

### Glossary:

**Magna Carta:** document establishing limitations on the absolute power of the king and establishing certain rights for nobles in England

**genocidal:** acting to deliberately exterminate a national, racial, or cultural group

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## England's Tumultuous 17th Century continued

monarch in 1660 (known as the Great Restoration), the resentment and opposition to Cromwell's military-style governance was very great. Seeking revenge, Charles II and his supporters had Cromwell's body removed from his Westminster Abbey tomb. Cromwell's corpse was chained up and beheaded.

The English Civil War continues to be studied by scholars. Certainly it has far-reaching political impact. Beyond abolishing the monarchy, the English Civil War had introduced popular politics into a nation that had been ruled for centuries by monarchs and their supportive aristocracies. The Parliament was a representative body but it was dominated by the wealthy class. The "diggers," for example, were a group of radical Protestants who emerged during the conflict. They wanted land to be redistributed and society to be organized into egalitarian (everyone equal) rural communities working the land in common. The "diggers" are seen as forerunners of modern anarchism.

Other radical groups also pursued **proto-socialist** ideals. Some Marxist historians consider the English Civil War a class conflict. More conservative historians see it as a period of social disorder and political decline.

Certainly the English Civil War advanced the evolution of religious and class politics in the 17th century. While the Great Restoration restored the English monarchy, England became a much different state by the end of the century. In 1679, the Parliament was able to establish an Act of Habeas Corpus—protection against unlawful arrest and imprisonment. Less than a decade later, a Catholic king (James II, reigned 1685–1688) was forced from the English throne. English aristocrats supported an invasion of England by the Dutch King William in 1688. Parliament offered William of Orange and his wife Mary the English monarchy. William and Mary became co-regents. They were Protestants. The

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### Glossary:

**proto-socialist:** an early or unlabeled example of a system of government where the community own the means of production

## England's Tumultuous 17th Century continued

deposed Catholic James II fled to France. England became a constitutional monarchy, one in which the crown shares power with a representative body (i.e., Parliament) under a written constitution. This became known the Glorious Revolution of 1688.

With the Glorious Revolution, the struggles between the English crown and the Parliament earlier in the 17th century ended. The new monarchs—William and Mary of Orange—signed the **Bill of Rights** that ensured the existence of Parliament and the rights of parliamentarians to speak freely. The Bill of Rights also forbid cruel and unusual punishment. It also gave Protestants the right to defend themselves and established rule of law under the provisions of a constitution. Yet the fears of Catholic sympathies and intrigue that surrounded the reigns of Charles I, Charles II (reigned 1660–1685), and James II continued into the next century.

Plots and uprisings to restore Catholic Stuart monarchs to the crown in England, moreover, were led by the **Jacobites**. The Jacobites were conservative aristocrats with sympathies for Catholicism. On several occasions they sponsored uprisings and military campaigns against the English state from 1688 to 1746. Nevertheless absolutism and “divine right of kings” was now checked by a constitution and the Parliament. These ideas would never find firm roots in England again. In 1707, in the **Act of Union**, the Glorious Revolution would become complete. It joined the two kingdoms of England and Scotland into the United Kingdom of Great Britain (the Kingdom of Ireland later joined in 1801). This union greatly enhanced the power of the Parliament. The Parliament in London became the single representative assembly of both Scotland and England. Under the union the King lived in London also. This virtually eliminated the possibility that the Jacobites would use a king in Scotland to restore a Catholic Stuart monarchy.

### Glossary:

**English Bill of Rights:** the law that established a constitutional monarchy with some shared powers between the monarchy and Parliament

**Jacobites:** supporters of the deposed James II and his descendants in their claim to the British throne after the Revolution of 1688

**Act of Union:** an act passed by the English and Scottish Parliaments in 1707 that led to the creation of the United Kingdom of Great Britain

# English Bill of Rights Timeline

## Tertiary Source:

1215	<b>Magna Carta</b> The Great Charter was a new framework for the relationship between the King and his subjects. A major aspect of the new agreement was that the King could no longer raise or collect taxes without consent of his royal council. King John of England had repeatedly raised taxes on barons and ruled with the theory that the king was above the law. King John ruled as an absolute monarch.
1265	<b>First Parliament</b> Representatives from towns and shires were summoned to discuss matters of national concern. Knights and burgesses had been summoned to discuss matters besides taxation.
1558–1603	<b>Queen Elizabeth</b> During Elizabeth's reign she established an English Protestant Church, fought defensive wars with Spain, and quarreled with Parliament about expenses and marriage. Queen Elizabeth's expenses outpaced royal revenues. She never married or had children, which left the succession of the royal crown in question.
1603	<b>James I Becomes King of England</b> James I inherited the crown of England from his cousin Queen Elizabeth, supported a Protestant Church, and believed in the divine right of kings, which brought him into conflict with Parliament. James I constantly needed money and placed new taxes on merchants without the approval of Parliament.
1610	<b>Speech of James I to Parliament:</b> James I's speech to Parliament outlined his views about divine right theory and how a king should rule. James I attempted to justify his style of rule and gain influence over parliament.
1628	<b>Petition of Rights</b> The Petition of Rights was a constitutional document that placed restrictions on non-parliamentary taxation, imprisonment without a cause, and the use of martial law. Charles I was fighting the Thirty Years' War and parliament refused to fund the war without Charles I providing concessions.

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**Citation:** "English Bill of Rights Timeline," *Passport to Social Studies* (New York: New York City Department of Education, 2019).

# English Bill of Rights Timeline continued

## Tertiary Source:

1629	<b>Coronation of Charles I</b> Charles I ruled for 11 years without Parliament. Charles dissolved Parliament after members refused to adjourn a session. Parliament claimed Charles had violated the Petition of Rights by creating taxes without approval of Parliament.
1640	<b>Ship Money Tax</b> The ship money tax was a tax originally created to pay for a navy to protect the coastal areas in time of war. Charles I instituted a ship money tax without the approval of Parliament and extended the tax to inland regions.
1642–1651	<b>English Civil War</b> The English Civil war was a series of armed conflicts between supporters of the monarchy and supporters of the parliament. Charles I and II claimed divine right theory. Parliament claimed that a monarch must follow the laws of parliament.
1688	<b>Glorious Revolution</b> The Glorious Revolution was the overthrow of King James II (Catholic) by William and Mary of Orange (Protestant). William and Mary of Orange (Holland) were invited to come and rule in England as a result of a fear of Catholic succession to the throne of England.
1689	<b>English Bill of Rights</b> The English Bill of Rights is a British law that outlines the rights and liberties of the people. It was a response to the actions of multiple monarchs and the English peoples' desire to have more say in government.
1689	<b>Coronation Oath of William and Mary of Orange</b> The Coronation Oath is a pledge taken by the prospective King or Queen that outlines their intentions on how they will rule. Former kings and queens established their power by maintaining their divine right in the coronation oath. William and Mary of Orange pledged to follow the laws of parliament.
1764	<b>Voltaire</b> Voltaire first wrote for the anonymously published <i>Dictionnaire philosophique</i> in 1764. He wrote about a multitude of topics. Voltaire was an advocate for "separation of powers" and wrote about the English government. The philosophical dictionary was published in three editions and eventually edited to a condensed version.

**Citation:** "English Bill of Rights Timeline," *Passport to Social Studies* (New York: New York City Department of Education, 2019).

# Document Set A

## Document 1: Speech of James I before Parliament, 21 March, 1610

The state of the monarchy is the supremest thing upon the earth. For kings are not only God's lieutenants upon earth, and sit upon God's throne, but even by God himself they are called gods. There be three principal **similitudes** that illustrates the state of the monarchy. One taken out of the word of God, and the two other out of the grounds of policy and philosophy. In the Scriptures kings are called gods, and so their power after a certain relation compared to fathers of families, for a king is truly **parens patriae**, the politic father of the people. And lastly, kings are compared to the head of this *microcosm* of the body of man.

**Source:** James I of England, *Speech to Parliament*, 1609, edited by Frank Luttmer, Hanover College.

**Question 1: Historical Context**—the historical circumstances surrounding this event/idea/historical development. Using *Speech of James I to Parliament*, explain how the historical context affected James I's point of view of governance.

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## Document 2: A Philosophical Dictionary: From the French, Volume 3

The house of commons now advanced in power every day. The families of the old nobility became extinct in progress of time: and, as in England, correctly speaking, peers only are nobles, there would scarcely have been nobles in the country, if the kings had not, from time to time, created new barons, and kept up the body of peers, whom they had formerly so much dreaded, to counteract that of the commons, now became to formidable . . .

A man is not exempted from paying particular taxes because he is a noble or a clergyman. All imposts are regulated by the house of commons, which, although subordinate in rank, is superior in credit to that of the lords. The peers and bishops may reject a bill sent up to them by the commons, when the object is to raise money, but they can make no alteration in it: they must admit it or reject it, without restriction. When the bill is confirmed by the lords, and assented to by the king, then all classes of the nation contribute. Every man pays, not according to his rank (which would be absurd) but according to his revenue . . .

**Source:** Voltaire, *A Philosophical Dictionary: From the French, Volume 3*, 385–387.

**Question 2:** Using *A Philosophical Dictionary: From the French*, identify Voltaire's point of view (perspective) on English government.

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**Question 3:** A turning point is a significant event, idea, or historical event that brings about change (local, regional, national, or global). Identify a turning point associated with the events or ideas found in these documents and explain why it is a turning point.

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# Document Set B

**Document 1:** The Coronation Oath Taken by James II, 1685

*The coronation oaths taken by James II when he assumed the British throne in 1685.*

[As prescribed by the Coronation Order of James II.]

Archbishop.

*Sir, will you grant and keep and by your Oath confirm to ye people of England ye Laws and Customs to them granted by ye Kings of England, your lawfull, and Religious predecessors; And namely ye Laws, Customs, and Franchises granted to ye Clergy by ye glorious King St. Edward, your predecessor; according to ye Laws of God, ye true profession of ye Gospel establish'd in this Kingdom, and agreeing to ye prerogative of ye Kings thereof, and ye ancient Customs of ye Realm?*

King.

*I grant, and promise to keep them.*

**Source:** Adapted from E. Neville Williams, *The Eighteenth-Century Constitution, 1688–1815: Documents and Commentary* (Cambridge: Harvard University Press, 1960), 37.

**Question 1: Historical Context:** The historical circumstances surrounding this event/idea/historical development. Using document 1, explain how the historical context affected James II's point of view of governance.

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**Document 2:** Voltaire's Letter VIII: On the Parliament

But here follows a more essential difference between Rome and England, which gives the advantage entirely to the later — viz., that the civil wars of Rome ended in slavery, and those of the English in liberty. The English are the only people upon earth who have been able to prescribe limits to the power of kings by resisting them; and who, by a series of struggles, have at last established that wise Government where the Prince is all powerful to do good, and, at the same time, is restrained from committing evil; where the nobles are great without insolence, though there are no vassals; and where the people share in the Government without confusion.

**Source:** *French and English philosophers: Descartes, Rousseau, Voltaire, Hobbes, with introductions, notes and illustrations* (New York: P. F. Collier, 1910).

**Question 2:** Using document 2, identify Voltaire's point of view of governance.

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**Question 3:** A turning point is a significant event, idea, or historical event that brings about change (local, regional, national, or global). Identify a turning point associated with the events or ideas found in these documents and explain why it is a turning point.

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# Global History and Geography Regents: Part II

## Objective

**Read and source two primary documents to evaluate similarities and differences**

## Resources/Materials

- *Social Class Hierarchy: The Ottoman Empire*
- *Social Class Hierarchy: Ming Dynasty*

## Activity

- Read and analyze *Social Class Hierarchy: The Ottoman Empire* and *Social Class Hierarchy: Ming Dynasty*.
- Annotate the texts as you read.
- Answer the following questions:
  - Identify a similarity or a difference between the historical developments presented in *The Ottoman Empire* and *Social Class Hierarchy: Ming Dynasty*.
  - Explain a similarity or a difference in the historical developments presented in these documents. Be sure to use evidence from both documents in your response.

## Extension

- Investigate the legacy of the Ming Dynasty at the website <https://www.history.com/topics/ancient-china/ming-dynasty>

## Additional Resources

- Oxford University Press: Ottoman Empire  
<http://www.oxfordislamicstudies.com/article/opr/t236/e0611>
- Harvard College Writing Center's: How to Write Comparative Analysis  
<https://writingcenter.fas.harvard.edu/pages/how-write-comparative-analysis>

# Social Class Hierarchy: Ming Dynasty

by Melissa Schultzel Jamieson



**The Emperor:** Under the Ming the Emperor took personal control of the society and government, making decisions with the support of grand secretariat and later guidance from Eunuch officials.

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**The Shi:** In China, during the Ming Dynasty due to the influence of Neo-Confucianism and the use of highly civil service exams the status of the Shi, while elite was not based only on birth.

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**The Nong:** The vast majority of Ming society were members of this class made of peasant farmers. In China, going back to early Dynasties such as the Han, peasants, the producers of food, were considered vital to sustaining an empire.

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**The Gong:** Artisans and skill craftspeople who often lived in and among peasant farmers. The Gong often passed their skills down from generation to generation and were either government-employed or worked privately.

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**The Shang:** The lowest class in Ming China belong to merchants and traders. The Shang were often landless and sold the goods and foodstuffs produced by the Nong and Gong and therefore considered to have less social standing than the other three classes. However, during the later years of the Ming Dynasty, Shang merchants who built wealth through inter-regional trade saw their standing gradually rise.

# Social Class Hierarchy: The Ottoman Empire

by Melissa Schultzel Jamieson



## Sultan and Wife:

Inherited Muslim ruler of the Ottoman empire

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## Men of the Pen:

Highly educated members of the Ottoman Empire including scientists, lawyers, judges and doctors

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## Men of the Sword:

Military or warrior class who protected the empire and were part of the battles of expansion

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## Men of Negotiation:

Merchants, bankers, artisans, and merchants who traded and produced goods

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## Men of Husbandry:

Farmers and herders who owned land and produced food for the empire

# Global History and Geography Regents: Part II

## Objective

**Read and source two primary documents to evaluate reliability**

## Resources/Materials

- *Venice c. 1493* Unit 4 Text Set p. 12
- *Isabella d’Este Letters to da Vinci* Unit 4 Text Set, p. 17
- *Sourcing Tool* Unit 4 Guide page 100

## Activity

- Read and analyze the text and image in *Venice c. 1493*.
- Annotate the texts as you read.
- In two or three sentences explain the historical circumstances that led to the creation of *Venice c. 1493*.
- Read the text *Isabella d’Este Letters to da Vinci* and annotate as you read.
- Complete the *Sourcing Tool* for *Isabella d’Este Letters to da Vinci*
- Record the answers to the following questions:
  - Identify the bias, point of view, audience, or purpose for *Isabella d’Este Letters to da Vinci*.
  - Explain the extent to which the document *Isabella d’Este Letters to da Vinci* is a reliable source of evidence for understanding the Italian Renaissance.

## Extension

- Investigate Renaissance and Patrons of the Arts during the Renaissance at the website Renaissance Art: <https://www.history.com/topics/renaissance/renaissance-art>

## Additional Resources

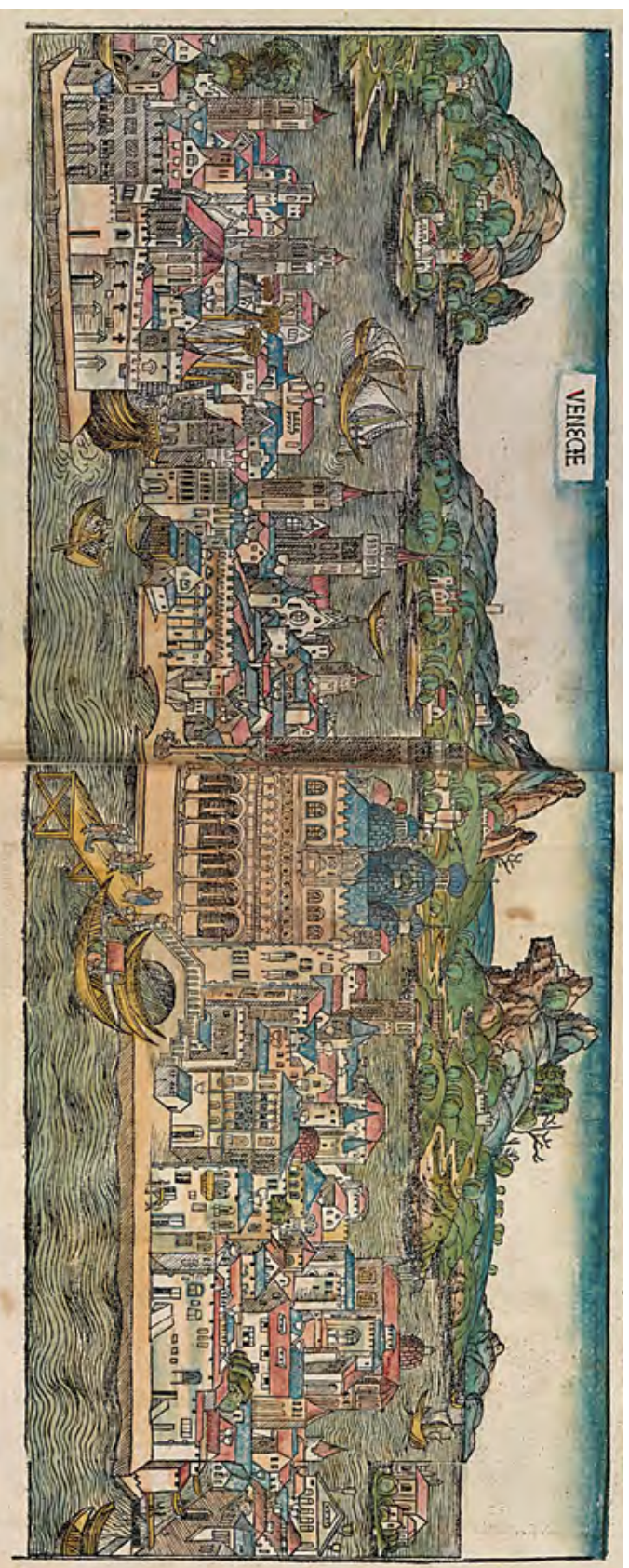
- Brooklyn Museum: Isabella d’Este: [https://www.brooklynmuseum.org/eascfa/dinner\\_party/place\\_settings/isabella\\_d\\_este](https://www.brooklynmuseum.org/eascfa/dinner_party/place_settings/isabella_d_este)
- Oxford Bibliographies: Isabella d’Este: <https://www.oxfordbibliographies.com/view/document/obo-9780195399301/obo-9780195399301-0325.xml>

# Venice c. 1493

by Hartmann Schedel

The Nuremberg Chronicle is an illustrated book that combines biblical paraphrase and world history. The book includes the histories of a number of important Western cities. Along with narrative there are several images of important cities, including Constantinople (Istanbul), Florence, and Nuremberg. The images and stories of different cities proved to be very popular and perhaps, as a result of the fact that many people identified more with their home cities rather than an ethnicity or nationality, copies of the book were sold throughout Western Europe. The artist who created the engravings for each illustration was Hartmann Schedel. While Schedel's views of Venice were not the result of firsthand observation it is one of the earliest extant views of the City.

**Primary Source:**



# Isabella d'Este Letters to daVinci

by Isabella d'Este

*Isabella d'Este (1474–1539) was a noblewoman in the city of Mantua, Italy. She is considered by many historians to be one of the leading women of the Italian Renaissance. She was a patron of the arts as well as a leader of fashion, whose innovative style of dress was copied by elite women in both Italian city-states and at the French court. Today historians are able to construct more about her existence and role in the period because the aristocratic trend setter was also a prolific letter writer. Her correspondence provide a window into the relationship between patrons and Renaissance artists such as da Vinci and Raphael.*

## Primary Source:

To Master Leonardo da Vinci, painter

Master Leonardo—Hearing that you are staying in Florence, we have conceived the hope that something we have long desired might come true: to have something by your hand. When you were here and drew our portrait in charcoal, you promised one day to do it in colour. But because this would be almost impossible, since it would be inconvenient for you to move here, we beg you to keep your good faith with us by substituting for our portrait another figure even more acceptable to us: that is, to do a youthful Christ of about twelve years old, which would be the age he was when he disputed with the doctors in the Temple, and executed with that sweetness and soft ethereal charm which is the peculiar excellence of your art. If we are gratified by you in this strong desire of ours, you shall know that beyond the payment, which you yourself shall fix, we shall remain so obliged to you that we shall think of nothing else but to do you good service, and from this very moment we offer ourselves to act at your convenience and pleasure. Expecting a favourable reply, we offer ourselves to do all your pleasure.

Mantua, 14 May 1504

## Notes:

*continued on next page*

**Citation:** Translation in David S. Chambers, *Patrons and Artists in the Italian Renaissance* (Columbia, SC: University of South Carolina Press, 1971), 147–148.

## Isabella d'Este Letters to daVinci *continued*

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To Master Leonardo Vinci, painter

Master Leonardo: Some months ago we wrote to you that we wanted to have a young Christ, about twelve years old, by your hand; you have replied through Messer Angelo Tovaglia that you would do this gladly; but owing to the many commissioned works you have on your hands, we doubt whether you have remembered ours. Wherefore, it has occurred to us to send you these few lines, begging you that when you are tired of the Florentine historical theme, you will turn to doing this little figure for us by way of recreation, which will be doing us a very gracious service and of benefit to yourself.

Farewell

Mantua, 31 October 1504

**Notes:**

# Sourcing Tool

### STEP 1 and STEP 2: Title, Context, and Source

Read the title and context and make connections to prior knowledge. This will provide clues that will be helpful when completing subsequent steps in the Tool.

Title and Source:	Historical Context:
Format:	

**STEP 3:** Read the document. While reading, continue to make inferences, ask questions, and make connections in the margins as annotations.

Summarize the central idea(s) of the document in your own words.	Do you notice ideas or facts that support your observations from STEP 1 and 2? What are the connections?
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**STEP 4:** Re-read for deeper analysis with regard to author perspective, purpose, and bias. Record your analysis.

Perspective	Purpose	Bias

# Civics for All: Rights v. Responsibilities

## Objective

Analyze scenarios to better understand your rights and responsibilities and the relationship between them

## Resources/Materials

- *List of Rights and Responsibilities*
- *Rights & Responsibilities Scenarios*

## Activity

- Answer the following questions:
  - What are our rights and where do they come from?
  - What are our responsibilities and where do they come from?
- Keep in mind that a **responsibility** is an obligation to others within a community or society. While we have legal responsibilities to pay taxes, obey the law, serve on a jury, and register for the Selective Service, there are other responsibilities that are important but not legally required
- Read the first column on the *List of Rights & Responsibilities* chart. Record responsibilities that you have associated with these rights in the second column.
- Read the Rights and Responsibilities Scenarios and answer the following questions for each scenario.
  - Which right(s) are at stake in this scenario?
  - What responsibilities are involved in this scenario?
  - What tension(s) exist between the rights and responsibilities in this scenario?
  - What action(s) could someone take in response to this scenario?
  - What further information would you need to know about the rights involved in this scenario in order to know whether a rights violation occurred?
- Reflect on the difference scenarios and record the answers to the following questions:
  - What patterns, trends, or themes surfaced when analyzing the different scenarios?

# Civics for All: Rights v. Responsibilities

- Which scenarios were the most difficult to analyze? Why?

## Extension

- Write a well-developed paragraph reflection on your own rights and responsibilities and document a scenario that you feel involved a violation of rights or tension between rights and responsibilities from your own experiences.

## Additional Resources

- New York City Department of Education Students Bill of Rights: <https://www.schools.nyc.gov/get-involved/students/student-bill-of-rights>

# List of Rights & Responsibilities

You Have the Right to . . .	Your Responsibilities are to . . .
<p><b>Bill of Rights</b></p> <ul style="list-style-type: none"> <li>• <i>Freedom of Speech &amp; Press:</i> <ul style="list-style-type: none"> <li>– Freely express yourself and your ideas without retribution from the government.</li> <li>– Speak up when your rights or the rights of others are violated.</li> <li>– Join a political party, a union, or another legal group.</li> </ul> </li> <li>• <i>Freedom to Petition:</i> ask the government to change its practices and tell it when rights are violated.</li> <li>• <i>Freedom of Assembly:</i> hold meetings to discuss problems and plan actions or protest peaceably.</li> <li>• <i>Freedom of Religion:</i> worship, or don't, as you wish.</li> <li>• <i>Right to Bear Arms:</i> own arms and form/serve in a militia.</li> <li>• <i>Right to Own Property:</i> own property and not have the government seize it without compensating you.</li> <li>• <i>Rights of the Accused (some rights expanded by the Fourteenth Amendment):</i> <ul style="list-style-type: none"> <li>– A timely, fair trial by a jury of your peers.</li> <li>– Know what crime you're being accused of.</li> <li>– Be represented by a lawyer in a criminal trial.</li> <li>– Not be kept in jail while awaiting trial after paying bail.</li> <li>– See evidence against you in court and call witnesses to your defense.</li> </ul> </li> </ul>	

continued on next page

- Not testify or give evidence against yourself.
- A fair and reasonable punishment for breaking the law.
- Not be tried for the same crime you were not found guilty of previously.
- Privacy, both personally and within your home/physical location.
- Have your privacy respected by the government.

#### **Thirteenth Amendment**

- Be free of slavery or labor against your will, in any form or by any name.

#### **Fourteenth Amendment**

- Fair and equal treatment under the law.

#### **Fifteenth, Nineteenth, Twenty-Fourth, and Twenty-Sixth Amendments**

- Vote in elections for public officials.
- Vote without having to pay a tax.

#### **Civil Rights Act of 1964** (as well as the Americans with Disabilities Act of 1990)

On the basis of race, color, sex, disability, religion, or national origin, you cannot be...

- discriminated against by private businesses.
- denied access to public facilities.
- discriminated against by any program or activity that receives public funds.
- discriminated against in employment or housing applications.
- denied work at any job you qualify for.

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**Citation:** Adapted from: U.S. Attorney's Office. *Know Your Rights: A Guide to the United States Constitution* (The United States Justice Department).

# Rights & Responsibilities Scenarios

## Scenario A:

You are working in your first job at a clothing retailer. You arrive at work one evening wearing a political t-shirt after attending a political club at school that you are part of. You change into your uniform and work your shift. The following day, the schedule comes out and you see that your hours were drastically reduced. You ask your manager about it, and they tell you that the store doesn't support or agree with your political affiliations.

## Scenario B:

It's your junior year in college and your friend is telling you how upset he is that his apartment application was rejected. He tells you that he called the owner of the building after not hearing back and they told him that his application was rejected because he has two pet dogs. He is considering talking to a lawyer because he "knows his rights have been violated."

## Scenario C:

For the past decade, voting in your state has been the lowest in the country. During a typical election, only 3% of all eligible people vote. As a result, a major new policy has just become law in your state. Now election days are statewide holidays, people are automatically registered to vote when they turn 18, and not voting results in a \$150 fine. There is a lot of enthusiasm around the bill on the media, but your family does not like the new policy.

## Scenario D:

It's senior year and your whole class is excitedly preparing for prom. You overhear two girls in your grade angrily discussing how one student won't be able to attend prom because the venue cannot meet his accessibility needs. The senior committee and administration are refusing to consider changing the venue because they have a multi-year contract with the school.

# Parliamentary v. Presidential System

## Objective

**Compare and Contrast presidential and parliamentary systems of government**

## Resources/Materials

- *Parliamentary System vs. Presidential System* handout
- *Parliamentary System vs. Presidential Systems* hart

## Activity

- Read and analyze the *Parliamentary v. Presidential Systems* chart and answer the following questions:
  - What are some similarities between the two forms of government?
  - What are some of the noticeable differences between the two forms of government?
  - How might those differences affect citizens of the country?
  - In your opinion, which system works best? How did you decide?
- Read and annotate the *Parliamentary System vs. Presidential System* handout and for each characteristic, put a plus (+) symbol to indicate benefits and a minus (–) symbol to indicate drawbacks.
- Write two well-developed paragraphs comparing and contrasting the two systems of government.
  - Be sure to explain in your paragraphs the benefits and drawbacks of each characteristic discussed.
- Write a brief response to the following question:
  - How do you imagine American politics would be different if we used the parliamentary system rather than the presidential system? Explain.

## Extension

- Create a visual representation of the benefits and drawbacks of a Parliamentary and Presidential System of Government.

# Parliamentary v. Presidential System

## Additional Resources

- Presidential v. Parliamentary video

<https://www.teachertube.com/video/presidential-vs-parliamentary-462637>

# Parliamentary System v. Presidential System

*Directions: Below are general characteristics of the Parliamentary and Presidential democratic systems. Read through the characteristics and consider the benefits and drawbacks of each system. Additional notes are provided on the second part of this sheet. Put a plus (+) symbol to indicate benefits and a minus (-) symbol to indicate drawbacks.*

Parliamentary System	Presidential System
<b>Definition:</b> a system of government in which the executive and legislative branches are combined, with the executive (called a Prime Minister or Chancellor) being chosen from among the legislature (called a Parliament) and being held accountable to that body.	<b>Definition:</b> a system of government in which the executive and legislative branches are separate and each is vested with its own powers where the head of state (called a President) is in charge of the executive branch and the legislature (called Congress) are accountable to the people through direct election.
Executive must be a member of Parliament.	Executive does not have to be a politician.
Executive elected by the winning party or a coalition.	Executive elected by a national <b>constituency</b> . <sup>1</sup>
Legislature and Executive can be removed at any time by a vote of <b>no-confidence</b> <sup>2</sup> making elections irregular.	Executive and legislative branches serve fixed and independent terms requiring regular elections.
Legislative (law making) process is facilitated when executive and legislative branches belong to the same party.	The law making process contains checks and balances such as presidential veto and congressional power to override veto. Executive has power to issue executive orders.
Characterized by the need for <b>coalition building</b> . <sup>3</sup> Deadlock occurs when after elections are held, no clear majorities emerge in the legislature, the government has weak legislative support, faces a vote of no-confidence, a new government is formed, equally weak, a new vote of no-confidence is passed in the legislature, new elections are held, and, again, no clear majority emerges.	Characterized by partisanship (party loyalty). Deadlock can occur when members of the legislature (House and/or Senate) and the executive (President) belong to different parties.

**Citation:** Annenberg Classroom Glossary of Terms

# Parliamentary System v. Presidential System *(continued)*

## Parliamentary System vs. Presidential System notes

The characterizations in this table, based on the British parliamentary and American presidential systems, are not absolute. Variations of both systems exist across nations and depend on the particular political, social, and economic history of each country.

<sup>1</sup> A body of citizens entitled to elect a representative.

<sup>2</sup> A vote showing that a majority does not support the policy of a leader or governing body because they are no longer considered fit; perhaps because they are inadequate in some respect, are failing to carry out obligations, or are making decisions that other members feel detrimental.

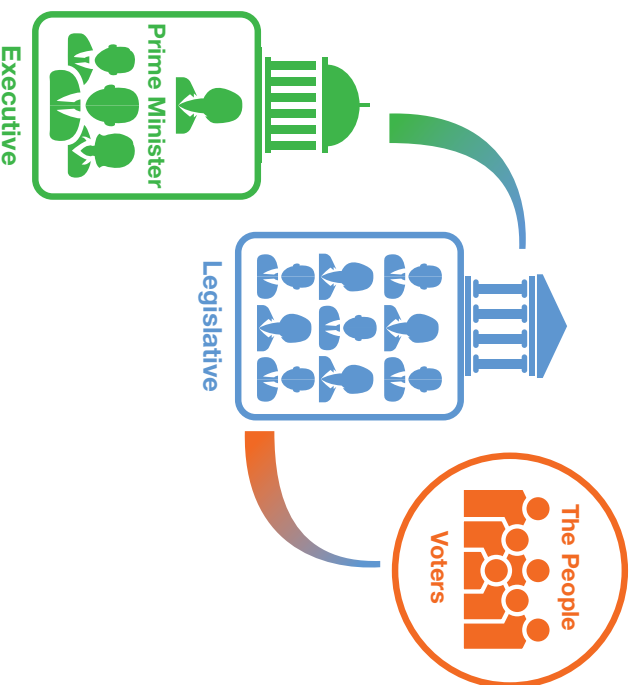
<sup>3</sup> The process by which parties (individuals, organizations, or nations) form a temporary alliance in order to achieve a common purpose. Through coalitions, weaker parties can increase their power. Generally, low-power groups are much more successful in defending their interests against the dominant group if they work together as a coalition.

# Parliamentary v. Presidential Systems

There are two main systems of democratic government, Parliamentary and Presidential systems. Both systems generally possess similar structures of power.

## Parliamentary

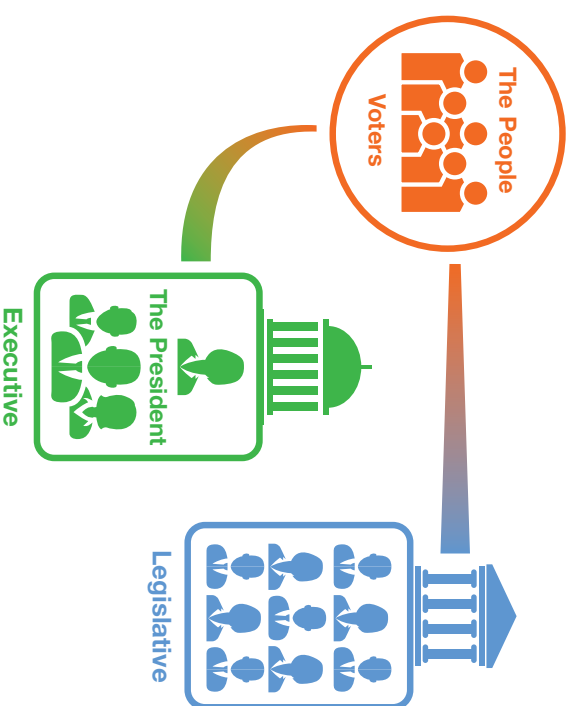
In a *parliamentary system*, **voters** elect **legislators** to represent them as **Members of Parliament (MPs)**. The **MPs** then select the **chief executive**. The **Prime Minister** selects a cabinet of ministers to fulfill executive roles in governmental agencies.



Each has separate **legislative** and **executive** branches, and both begin their selection process with **the people**. Around the world, there are many variations on these two systems.

## Presidential

In a *presidential system*, **voters** elect **legislators** and the **chief executive**. The **President** nominates others to fulfill executive roles in the governmental agencies and The Cabinet.



# Hidden Voices: Penhawitz

## Objective

**Investigate the life of a Lenape sachem at the time when Europeans first began colonizing the region around present-day New York City to consider how colonization is an enduring issue.**

## Resources/Materials

- *Sachem in a Time of Change*
- *Manhattan on the North River, 1639*
- *Analyze a Map* worksheet

## Activity

- Brainstorm what was life like in the area around present-day New York City when the Dutch and English first arrived. Draw connections to colonization in other areas in the Americas and Caribbean.
- Read *Sachem in a Time of Change* think about the following questions as you read:
  - How is New York City different today from when Penhawitz lived here?
  - In what ways did the arrival of the Dutch change the way of life of Penhawitz and the Lenape?
  - How does a lack of written records by indigenous cultures influence our historical understanding of Penhawitz and the Lenape?
  - What do artifacts from the Canarsie tell us about the ceremonies, traditions, and way of life that Penhawitz likely experienced?
  - How did the colonization of the Dutch and then the English effect the Lenape?
- Analyze *Manhattan on the North River, 1639* completing the *Analyze a Map* worksheet.
- Answer the following questions using notes in your *Analyze a Map* worksheet.
  - From looking at the map, how did the physical environment affect how the Canarsie lived?
  - Why do you think the name of Penhawitz’s community disappeared from maps after this one?
  - How would this map be different if the Canarsie people had created it?
- Write a paragraph about how the history of Penhawitz and the Lenape is an example of why colonization is an enduring issue in global history citing evidence from the reading, *Sachem in a Time of Change*, and the map, *Manhattan on the North River, 1639*.

### Extension

- Write a series of questions you would be interested in researching about the history of the Lenape nation or the history of colonization in the area around present-day New York City.
- Use *Manhata to Manhattan* from the Smithsonian to explore the history of Native Americans in Lower Manhattan:  
[https://www.k12.wa.us/sites/default/files/public/indianed/tribal-sovereignty/elementary/uselementary/uselementary-unit1/level2-materials/manahatta\\_to\\_manhattan.pdf](https://www.k12.wa.us/sites/default/files/public/indianed/tribal-sovereignty/elementary/uselementary/uselementary-unit1/level2-materials/manahatta_to_manhattan.pdf)

### Additional Resources

- Library of Congress, *Today in History – May 4*: <https://www.loc.gov/item/today-in-history/may-04/>
- Smithsonian, *The True Native New Yorkers Can Never Truly Reclaim Their Homeland*:  
<https://www.smithsonianmag.com/history/true-native-new-yorkers-can-never-truly-reclaim-their-homeland-180970472/>
- TED Talk, Eric Sanderson, New York – Before the City:  
[https://www.ted.com/talks/eric\\_sanderson\\_new\\_york\\_before\\_the\\_city?language=en](https://www.ted.com/talks/eric_sanderson_new_york_before_the_city?language=en)

## Sachem in a Time of Change

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### Secondary Source:

The Canarsie sachem Penhawitz was leader of a community called Keschaechquereren, in what is now Canarsie, Brooklyn. For most of his life, Penhawitz lived an agricultural life defined by the seasonal geography of Long Island. The Lenape were involved in wide networks of trade and exchange across the Northeast—patterns and relationships that were irrevocably changed by contact with the Dutch.

Although no image of Penhawitz exists, this portrait, engraved in Europe in 1645, was likely done from a Lenape man of the same generation. He was captured by Dutch soldiers in New Netherland and displayed as a curiosity to paying customers in Europe.

In 1639, the first map to show the area that would become New York included the Canarsie community Keschaechquereren, which Penhawitz probably led. The map would also be the last time the place was mentioned in a Dutch document. Lenape communities and political boundaries were not fixed; leaders ruled by persuasion, and individuals moved freely from one group to another according to their needs.

The rhythms of daily life in Penhawitz's community of Keschaechquereren were defined in large part by the changing seasons. That does not mean that life was predictable—warfare, trade, and the vagaries of agriculture, hunting, and fishing, as well as daily concerns like family and health, all shaped individual lives in Keschaechquereren.

Lenape communities like Keschaechquereren participated in trade networks that spanned the northeast and beyond. As sachem, Penhawitz played an important role in trade and diplomacy—a role that would expand to include Dutch and English colonists.

The Canarsie people left no written records, so how do we know about the sachem's life? Penhawitz was named in a number of Dutch documents in the 1630s and 40s. From such deeds, letters, and maps, as well as archaeological finds, it is possible to uncover the lives of Lenape men and women at the moment of contact, and the turmoil that followed.

### Notes:

## Sachem in a Time of Change

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By the time Penhawitz passed power on to his son in the 1640s, Keschaechquereren had vanished from maps, and Canarsie trade, material culture, and daily life had been utterly transformed by the arrival of the Dutch to Manhattan Island.

Keschaechquereren was one of the first Lenape communities on Long Island to disappear from Dutch records, probably as a result of violent conflicts like Kieft's War and epidemic diseases brought by Europeans that decimated Native people. In the wake of the violence, the community may have been abandoned voluntarily, its residents moving to nearby towns where they had friends and relatives.

In August 1645, Kieft's War ended with a truce. Neither side had won decisively. Penhawitz, then an old man missing one eye, advocated for peace early in the conflict. During the war, his son Tackapousha rose to prominence as a sachem and savvy diplomat, and Penhawitz ceased to appear in Dutch records. Tackapousha would remain the most influential Lenape leader on Long Island for nearly 50 years.

In 1758, after years of violence, the Lenape laid down arms and made peace with the British, disengaging from the French and Indian War. Forced from their homelands, they fled west, first to Pennsylvania and Ohio, then further west to Kansas and north to Canada. Today, there are Delaware nations in Oklahoma, Wisconsin, and Ontario, and the Nanticoke Lenni-Lenape and Ramapough Lenape Nations remain in New Jersey.

## Manhattan on the North River, 1639



# Analyze a Map

## Meet the map.

What is the title?

Is there a scale and compass?

What is in the legend?

Type (check all that apply):

- |                                      |   |   |  |
|--------------------------------------|---|---|--|
| <input type="checkbox"/> Political   | <input type="checkbox"/> Topographic/Physical | <input type="checkbox"/> Aerial/Satellite | <input type="checkbox"/> Relief (Shaded or Raised) |
| <input type="checkbox"/> Exploration | <input type="checkbox"/> Survey               | <input type="checkbox"/> Natural Resource | <input type="checkbox"/> Planning                  |
| <input type="checkbox"/> Land Use    | <input type="checkbox"/> Transportation       | <input type="checkbox"/> Military         | <input type="checkbox"/> Population/Settlement     |
| <input type="checkbox"/> Census      | <input type="checkbox"/> Other                |   |  |

## Observe its parts.

What place or places are shown?

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When is it from?

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How does it compare to a current map of the same place?

## Use it as historical evidence.

What did you find out from this map that you might not learn anywhere else?

What other documents or historical evidence are you going to use to help you understand this event or topic?



# Hidden Voices: Maria Van Angola

## Name of Activity

**Consider how the Dutch colony of New Amsterdam was connected to the global system of chattel enslavement and the Trans-Atlantic Slave Trade through the history of one individual, Maria Van Angola, who was directly affected by the system.**

## Resources/Materials

- *Free Black Colonist*
- *Castello Plan Original*
- *Analyze a Map* worksheet

## Activity

- Brainstorm what you know about the global system of enslavement that developed following Columbus' voyages and European colonization of the Caribbean and the Americas.
- Read *Free Black Colonist* think about the following questions as you read:
  - How was Maria Van Angola's life forever changed by the system of slavery?
  - What do we know about Maria Van Angola's life? What don't we know? Why?
  - What role did religion play in the life of enslaved people and free people of African descent in New Amsterdam/New York?
  - How was Maria Van Angola able to remain free, even under English rule?
  - Do you think Maria Van Angola was free? Support your opinion with facts and details.
  - How were the lives of the free black community and enslaved Africans in colonial New York the similar and different?
  - What does Maria Van Angola's life tell us about the history of enslavement?
  - Was Maria Van Angola an exceptional figure in history? Why or why not?
- Analyze *Castello Plan Original* and *City of Loango* completing two *Analyze a Map* worksheets. As you are completing your analysis, keep in mind the following contextual information about the two places depicted in the maps:
  - The Castello Plan depicts New Amsterdam at the point when the British assumed control of the colony from the Dutch. At the point in time represented in the map, Maria Van Angola lived in New Amsterdam.

## Hidden Voices: Maria Van Angola

- The Dutch West India Company began bringing enslaved people, like Maria Van Angola, from Africa to New Amsterdam in 1626, and forced them to do the colony's labor. Because the Dutch often named the people they enslaved by the place where they were captured, we can guess that Maria Van Angola came from Angola, on the west coast of Africa. This source helps us imagine the community in Angola from which Maria Van Angola was torn away. The City of Loango near the mouth of the Congo River on the west coast of Africa. A European cartographer produced this map.
- These two maps were produced within ten years of one another.
- Answer the following questions using notes in your *Analyze a Map* worksheets.
  - From looking at the maps, how were these two cities similar? How were they different?
  - What do these maps tell us about the mid-17<sup>th</sup> century? Why might these maps be inaccurate?
  - Can these two maps help us to draw any historical inferences about the life of Maria Van Angola? If yes, what? If not, why not?
  - What information might these two maps provide us about the way that slavery affected individuals and communities in the mid-17th century?
  - Do these two maps help us to draw any conclusions about slavery as an enduring issue in history? If yes, what? If not, why not?
- Write a paragraph about how the history of Maria Van Angola is an example of how slavery is an enduring issue in global history citing evidence from the reading, *Free Black Colonist*, and the maps, *Castello Plan Original* and *City of Loango*.

### Extension

- Write a series of questions you would be interested in researching about the history free people of African descent in colonial North America.
- Use Salve Voyages (<https://www.slavevoyages.org/>) to explore the history of the Trans-Atlantic Slave Trade.

### Additional Resources

- The Metropolitan Museum of Art: Women Leaders in African History - Ana Nzinga, Queen of Ndongo [https://www.metmuseum.org/toah/hd/pwmn\\_2/hd\\_pwmn\\_2.htm](https://www.metmuseum.org/toah/hd/pwmn_2/hd_pwmn_2.htm)
- The Nation: The Hidden History of Slavery in New York <https://www.thenation.com/article/archive/hidden-history-slavery-new-york/>

## Free Black Colonist

by Museum of the City of New York

*Maria Van Angola was a woman who was likely born in the Kingdom of Angola and stolen into the Trans-Atlantic Slave Trade. She was forcibly taken to the Dutch colony of New Amsterdam. The Dutch West India Company began bringing enslaved people, like Maria Van Angola, from Africa to New Amsterdam in 1626, and forced them to do the colony's labor. Because the Dutch often named the people they enslaved by the place where they were captured, we can guess that Maria Van Angola came from Angola, on the west coast of Africa.*

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### Tertiary Source:

Slavery was part of New York life almost from its beginning. But for some, there was a route out. The Dutch system enabled some enslaved people to own property, get married, and even petition for freedom. The story of Maria Van Angola shows how one African woman gained freedom and passed an impressive legacy to her children as part of a free black community.

The Dutch West India Company had trouble attracting workers to the tiny outpost of New Netherland; indeed, directors warned that its colony had so few people that “foreign princes and potentates” would soon “entirely overrun” the colony. Beginning in 1626, the Company began importing enslaved African that it bought or captured from Portuguese merchants.

By 1650, about a quarter of the people in New Amsterdam were enslaved people. The Dutch West India Company put most of them to work building Fort Amsterdam at the lower end of Manhattan, and building a wall protecting the north side of the town. They also had enslaved people build a road leading to the new settlement of Harlem, while others worked on company-owned farms or “boweries.”

Since the Dutch customarily called people by their places of origin, we can tell where most of the first generation of enslaved people in New Netherland came from. Their birthplaces were mostly Portuguese territories or trading allies, ranging from Europe to southern Africa.

The largest number of New Amsterdam's enslaved persons, including Maria Van Angola, came from the Kingdom of Angola, a major trading ally

### Notes:

## Free Black Colonist

of Portugal and Holland; they were probably trafficked through the port of Luanda.

We have no portraits or images of the enslaved and free Africans in New Amsterdam, but Dutch and Flemish artists depicted African people from similar backgrounds in the Netherlands in the 1500s and 1600s.

Maria Van Angola's name suggests that she was born in the kingdom of Angola and came to New Amsterdam on the first shipload of enslaved people in 1626. She originally appears in the historical record in 1640, when she witnessed a baptism in the Dutch Reformed Church. Two years later she had a son named Dominicus baptized there.

The Dutch had no clear laws defining or regulating slavery in the early 1600s. It was unclear what rights enslaved people might have or how they might become free. In this ambiguous situation, Maria Van Angola and others used several strategies to secure rights and freedom for themselves and their families, including legal action, church membership, and control of land.

The Dutch system gave enslaved marriages official status. In November 1642, Maria and Anthony Fernando Portuguese, the father of her child, formally married in the Dutch Reformed Church. Anthony had already survived a dangerous brush with the law. Over the next seven years they had five more children and embarked on a long struggle for freedom and security for their family.

Some enslaved people achieved legal standing in Dutch courts; they could own property, work for wages, and sue when they were not paid. In fact, legal records show that Maria's husband had once sued for damages that a merchant's dog had done to his pig. Access to the legal system became an important tool for African people in obtaining and defending their freedom.

Some of the enslaved Afro-Dutch had already encountered Christianity in Africa, and many joined the Dutch Reformed church in New Amsterdam in hopes of gaining freedom for themselves or their children. Maria Van Angola was an active church member for at least 41 years and acted as a witness for many baptisms.

## Free Black Colonist

In 1643, as the colony was at war with the Mohawk nation, the Company emancipated 11 enslaved people. Each received a small plot of land (about 5–10 acres) north of the wall on today’s Wall Street, where they could act as a buffer against Native incursions. These Africans were “half-free,” meaning that they were still expected to pay fees to the Company and their children would not be legally free.

Owning land meant more than a farm—it was a key to status as a “freeholder” with political rights. Listed among the original owners of small farms was a woman called “Marycke” who may have been Maria Van Angola. Over the next 19 years, 22 more free blacks received small land grants as well, including Maria’s husband, Anthony Portuguese, in 1645.

Maria Van Angola took advantage of the openness of the Dutch racial system. But near the end of Dutch rule, that openness was shutting down. The church began discouraging baptisms of Africans and land grants to Africans became more rare. The English takeover in 1664 shut the system down further, ending land grants, discouraging emancipation, and barring Africans from testifying in court.

After the English took over New Amsterdam and named it New York, most of the black landowners sold their small plots or lost them in seizures. The English also clamped down in their control of the enslaved population; unlike Anthony Portuguese who was pardoned in 1641, the suspected leaders of revolts of enslaved people in 1712 and 1741 were burned at the stake.

Maria managed to hold on, however. She retained her freedom through the changeover to English rule, and in 1681 she married a second time, this time to Bastiaen Mattheuszen, a black leader whom the Dutch had called the “captain of the Negroes.” They were listed in the church record as “both living on the great [Hudson] river.”

The record shows that Maria’s adopted daughter, Susanna, held on to the family land until at least 1717. Susanna’s brother, Jochim, became an apprentice, learned to read and write, and joined the Dutch church in Hackensack, NJ. These hints suggest that the next generations continued to benefit from the freedoms that Maria and Anthony had fought for.

## Castello Plan Original



## City of Loango



**Citation:** Olfert Dapper, Naukeurige beschrijvinge der Afrikaensche gewesten van Egypten, Barbaryen, Libyen, Biledulgerid, Negroslant, Guinea, Ethiopiën, Abyssinie ... : getrokken uit verscheyde hedendaegse lantbeschrijvers en geschriften van bereisde ondersoekers dier landen, (Amsterdam: 1668), 517, Internet Archive, [https://archive.org/details/gri\\_33125009359999/page/n707/mode/2up](https://archive.org/details/gri_33125009359999/page/n707/mode/2up).

# Analyze a Map

## Meet the map.

What is the title?

Is there a scale and compass?

What is in the legend?

Type (check all that apply):

- |                                      |   |   |  |
|--------------------------------------|---|---|--|
| <input type="checkbox"/> Political   | <input type="checkbox"/> Topographic/Physical | <input type="checkbox"/> Aerial/Satellite | <input type="checkbox"/> Relief (Shaded or Raised) |
| <input type="checkbox"/> Exploration | <input type="checkbox"/> Survey               | <input type="checkbox"/> Natural Resource | <input type="checkbox"/> Planning                  |
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