

AP European History Summer Assignment 2015-2016

Mr. Moore

The Prince, Niccolo Machiavelli

PART ONE

The Prince, written by Niccolo Machiavelli, is one of the most influential works on political power in Western Civilization. Machiavelli's early career as a diplomat (officially the Secretary of the Second Chancery) for the powerful Republic of Florence from 1498-1512 during the politically volatile era of the Italian Renaissance allowed him to examine firsthand the multitudes of leadership styles and qualities in his dealings with the Sforzas in Milan, the Borgias in Rome, the Trastámaras of Aragon (Spain), and the Valois in France. In 1513, the republican government in Florence was overthrown by the powerful Medici family, namely Lorenzo de Medici (the Magnificent). After taking princely control of Florence, Lorenzo promptly fired Machiavelli, who after a brief imprisonment (and brutal torture), retired to his estate where he devoted the rest of his life to writing. Although his writings vary from satiric plays (The Mandrake) to poetry, his most lasting contribution to history would be his political essays and tracts, especially The Prince.

Directions: There are TWO parts to the Machiavelli assignment. Part III is a reading assignment and Part IV is a map assignment

Part I: Write the quote as it appears and then rewrite each of Machiavelli's quotes in your own words. Understand his quotes and what advice he is trying to give to prospective "Princes". **These assignments will be due on the first day of class.** The assignment must be typed and double spaced. If you do not know the meaning of a word... LOOK IT UP

No excuses and no exceptions

To avoid potential heartache plan ahead and plan for "what if?"

FAQ (frequently asked question) How long does the answer have to be?

The answer must be long enough to answer the question completely



“Everyone sees what you appear to be, few experience what you really are.”
— Niccolò Machiavelli, *The Prince*

“If an injury has to be done to a man it should be so severe that his vengeance need not be feared.”
— Niccolò Machiavelli, *The Prince*

“There is no other way to guard yourself against flattery than by making men understand that telling you the truth will not offend you.”
— Niccolò Machiavelli, *The Prince*

“The lion cannot protect himself from traps, and the fox cannot defend himself from wolves. One must therefore be a fox to recognize traps, and a lion to frighten wolves.”
— Niccolò Machiavelli, *The Prince*

“It is much safer to be feared than loved because ...love is preserved by the link of obligation which, owing to the baseness of men, is broken at every opportunity for their advantage; but fear preserves you by a dread of punishment which never fails.”
— Niccolò Machiavelli, *The Prince*

“The first method for estimating the intelligence of a ruler is to look at the men he has around him.”
— Niccolò Machiavelli, *The Prince*

“Men in general judge more by the sense of sight than by the sense of touch, because everyone can see but few can test by feeling. Everyone sees what you seem to be, few know what you really are; and those few do not dare take a stand against the general opinion.”
— Niccolò Machiavelli, *The Prince*

“Where the willingness is great, the difficulties cannot be great.”
— Niccolò Machiavelli, *The Prince*

“Since love and fear can hardly exist together, if we must choose between them, it is far safer to be feared than loved.”
— Niccolò Machiavelli, *The Prince*

“Never attempt to win by force what can be won by deception.”
— Niccolò Machiavelli, *The Prince*

“Men ought either to be well treated or crushed, because they can avenge themselves of lighter injuries, of more serious ones they cannot; therefore the injury that is to be done to a man ought to be of such a kind that one does not stand in fear of revenge.”
— Niccolò Machiavelli, *The Prince*

“It must be considered that there is nothing more difficult to carry out, nor more doubtful of success, nor more dangerous to handle, than to initiate a new order of things.”
— Niccolò Machiavelli, *The Prince*

“Because there are three classes of intellects: one which comprehends by itself; another which appreciates what others comprehend; and a third which neither comprehends by itself nor by the showing of others; the first is the most excellent, the second is good, the third is useless.”

— Niccolò Machiavelli, *The Prince*

“...he who seeks to deceive will always find someone who will allow himself to be deceived.”

— Niccolò Machiavelli, *The Prince*

“A man who is used to acting in one way never changes; he must come to ruin when the times, in changing, no longer are in harmony with his ways.”

— Niccolò Machiavelli, *The Prince*

“How we live is so different from how we ought to live that he who studies what ought to be done rather than what is done will learn the way to his downfall rather than to his preservation.”

— Niccolò Machiavelli, *The Prince*

“A prudent man should always follow in the path trodden by great men and imitate those who are most excellent, so that if he does not attain to their greatness, at any rate he will get some tinge of it.”

— Niccolò Machiavelli, *Prince*

“The vulgar crowd always is taken by appearances, and the world consists chiefly of the vulgar.”

— Niccolò Machiavelli, *The Prince*

“The promise given was a necessity of the past: the word broken is a necessity of the present.”

— Niccolò Machiavelli, *The Prince*

“Of mankind we may say in general they are fickle, hypocritical, and greedy of gain.”

— Niccolò Machiavelli, *The Prince*

“Entrepreneurs are simply those who understand that there is little difference between obstacle and opportunity and are able to turn both to their advantage.”

— Niccolò Machiavelli, *The Prince*

“Men judge generally more by the eye than by the hand, for everyone can see and few can feel. Every one sees what you appear to be, few really know what you are.”

— Niccolò Machiavelli, *The Prince*

“He who becomes a Prince through the favour of the people should always keep on good terms with them; which it is easy for him to do, since all they ask is not to be oppressed”

— Niccolò Machiavelli, *The Prince*

“In conclusion, the arms of others either fall from your back, or they weigh you down, or they bind you fast.”

— Niccolò Machiavelli, *The Prince*

“A prince must not have any other object nor any other thought... but war, its institutions, and its discipline; because that is the only art befitting one who commands.”
— Niccolò Machiavelli, *The Prince*

“Wisdom consists of knowing how to distinguish the nature of trouble, and in choosing the lesser evil.”

PART II: The Prince Machiavelli

Machiavelli's book *The Prince* paved the way for the way how modern political science and leadership was studied. Machiavelli was one of the first people to feel Morality had little to do with politics. His central thesis on how to acquire and keep political power was vastly different than previous political philosophers.

Your task is to choose one quote from Machiavelli's *The Prince* and visually represent that quote with a drawing, graphic design, painting or some other form of visual media. Your quote must be visible on the visual representation and the representation must be logical to the viewer.

On the backside of the image you must explain how your representation fits the quote and explain why you believe Machiavelli is correct or incorrect in his thinking. The written portion must be at least 250 words. This is due next class period.

5 Points for Quote being visible

10 Points for Visual Representation

10 Points for written explanation.

Part III – Medieval Europe Reading (50 Points)

Directions: The following is a brief history of Europe from the fall of the Western Roman Empire up to the Renaissance. As this class begins with the late Middle Ages and the Renaissance, it is necessary to have a good working knowledge of the events in European history following the fall of Rome. Read the passage "Medieval Europe: From the Fall of Rome to the Renaissance." Answer the discussion questions in complete sentences on a separate sheet of paper, either while you read or when you are finished. **DO NOT TYPE THE ANSWERS, HANDWRITE THEM.** The assignment should be completed and ready to hand in the first day of class when you return to school in September.

MEDIEVAL EUROPE: FROM THE FALL OF ROME TO THE RENAISSANCE A BACKGROUND READING LINKING CLASSICAL TO MODERN TIMES

From approximately 200 B.C. to 476 A.D., the "civilized" areas of Europe and the Near East were dominated, ruled, and imprinted with a lasting influence from the Roman Empire. At its greatest extent, the Roman Empire stretched east to include Greece, Turkey, Syria, Mesopotamia and Persia; it stretched south to encompass Africa north of the Sahara from the Atlantic to Egypt; and, it stretched north and west in Europe with its frontiers on the Danube and the Rhine and included Great Britain south of Scotland and Hadrian's Wall. This great empire crumbled for a variety of reasons including: internal political corruption; the economic and social difficulties arising from ruling such a vast territory; the high cost of warfare to maintain the empire; labor surplus problems largely caused by slavery; overindulgence by the citizenry; and immorality, indolence, and reduced production causing heavy public welfare expenses. Religious and ethnic strife caused division of the people of Rome from within while Germanic tribes invaded the Empire from the North and East. The fall of Rome actually occurred gradually over a period of many years, but is usually set at 476 A.D., the year Odoacer, a chieftain from a Germanic tribe, seized the city and proclaimed himself emperor.

Although the Western Roman Empire and the government in Rome itself fell, the Empire lived on in the East. The Emperor Diocletian had divided the Empire during his reign (284-305) to increase administrative efficiency. The Emperor Constantine (reigned, 324-337) had erected a new capital on the site of the Greek city of Byzantium, which controlled the passage from the Black Sea to the Mediterranean, calling it Constantinople. Theodosius I (r. 378-395) was the last emperor to actually rule both portions of the Empire simultaneously. The Eastern Roman, or Byzantine, Empire contained more diverse nationalities than the West. The dominant language of the Byzantine Empire was Greek rather than Latin, and it featured a much heavier influence from Hellenistic, Semitic, and Persian cultures. The Byzantine Empire contained most of the Roman Empire's rich commercial centers including Alexandria, Athens, and Damascus, as well as Constantinople. While Rome and the western Empire fell, the Byzantine Empire survived at Constantinople, the modern city of Istanbul, until 1453 when it was conquered by the Ottoman Turks. Only then did the city cease to be the cultural and economic center of Byzantine rule in the East. During the centuries of Roman rule, the entire civilized European world was united under one rule. (The Romans called everyone who was not Roman a barbarian.) When Rome fell, that union also vanished: For centuries there was no unity and there were no nations as we know them today. As the many nomadic Germanic tribes from northern Europe moved across the continent during this period, sometimes called the "Dark Ages", what political organization did exist in Europe grew out of the tribal organization of these peoples. Only a few of these tribes made a lasting impression. The Angles and Saxons established their rule and culture in Great Britain (hence the name "Angleland") and the Franks (as in "France") dominated northern and western Europe. The Vandals are remembered for their especially destructive behavior, and the word Gothic (from the Goths) was later used to describe these tribes collectively.

Charlemagne (French for Charles the Great) was King of the Franks from 768-814 and was able to unite most of western Europe into the Frankish Kingdom which lasted from 800-860. On Christmas Day, 800 A.D., after restoring Pope Leo III (reigned, 795-816) in Rome from which he had been driven by invaders, Charlemagne (reigned, 768-814) was crowned by the Pope as "Emperor of the Romans". The Frankish Kingdom then became known as the Holy Roman Empire, a name that would remain until the Empire was dissolved by Napoleon in 1806. Voltaire would later note that it was neither Holy, nor Roman, and not an empire because it was only a confederation of German tribal states. This was the first serious attempt (many others would follow) to re-establish the rule and grandeur of Europe along the lines of the fallen Roman Empire, which has continued to be a mythical ideal to be re-established someday. It also established an entangling relationship between Church and State that would dominate Europe for centuries. At this time in history, without modern communication methods and with travel more difficult and hazardous than ever, it was difficult even for good rulers to maintain strict control over wide-spread lands. Thus, governing rested mainly in the hands of the local nobility. When Charlemagne died, his empire passed to his son, Louis I, "the Pious" (reigned, 814-840), who in turn divided the empire among his three sons. These sections roughly became some of the main divisions of Western Europe we find today: France, Germany and the middle kingdom of northern Italy. However, Charlemagne's grandsons, the rulers of these three kingdoms were far less than competent. Between their poor rule and the continuing invasions of Europe by Moslems, Slavs, Magyars and Vikings (or Norsemen), Charlemagne's empire was lost except in name and tradition. After the breakup of Charlemagne's empire, European political organization was characterized by weak kings and strong nobles or lords who ruled their estates rather independently. This kind of political organization is known as feudalism. Feudalism was also a social and economic organization based on a series of reciprocal relationships. The king in theory owned the land which he granted to lords who in return would give service, usually in the form of military aid, to the king. The receiver of the land became a vassal, and these grants of land were known as fiefs. Sometimes these fiefs were larger than a lord could himself administer. So he, in turn, granted use of part of the land to lesser lords who pledged their service in return. This system continued on until, at the lowest level, a knight (the lowest level of this landed nobility) administered only a small feudal estate. Each of these lords was part of the nobility and therefore above the level of true labor. The actual farming and other necessary labor on the land were performed by serfs who were bound to the land and actually transferred from one landlord to another with its title. They produced the necessities of the estate. In return, they received protection by the nobles and a share of the produce of the land. The serf was not a slave in the true legal sense, for a class of slaves, usually prisoners from war, did exist. A small class of free men also existed having won their freedom for themselves and their descendants for service to some past lord. They usually performed the special skills of craftsmen, artisans, and merchants and were the beginning of a middle class. During the Middle Ages, warfare was almost constant between lords who fought for power, land, or wealth. Probably hardest hit by this near-constant warfare were the serfs whose homes and fields were often the scenes of battles and suffered the damages. Indeed, the very slave-like status of the serf was due to his need for protection from this warfare. Feudal manors provided both political and social organization, as mentioned above. They also were individual economic units, nearly self-sufficient due to medieval warfare, the difficulties of travel, and the resultant lack of trade. The feudal estate featured a manor-home, usually a fortified castle surrounded by protective walls, belonging to the lord, surrounded by fields, herds and villages where serfs lived and worked. The serfs by their labor provided everything needed on the estate. An important economic characteristic of the period was the decline in travel and trade. Under the Roman Empire, there had been a great amount of trade between the widespread areas of the Empire. Legions patrolled the roads and the roads linked the provinces. After the fall

of Rome, with no government to supply protection or to keep the roads and bridges repaired, travel became difficult and dangerous. This danger, coupled with ignorance and lack of desire to change the situation by the powerful lords, whose manors required little trade, led to the decline in travel and trade. One reason for the early Middle Ages being designated as the Dark Ages is that education and learning also declined. People were busy with their roles in life. There was no government to sponsor education. Because of the lack of trade and travel, contact with the scholars of the ancient world was lost. However, while civilization in Europe declined, learning and discovery was progressing in Asia and the Middle East waiting to be rediscovered by future generation of Europeans. The Roman Catholic Church was the only center of knowledge during this period and learning was mostly religion-centered. True scholarship lived on in the monasteries where devout monks had withdrawn from the corruption and violence of the outside world. There they preserved the ancient writings of the advanced civilizations of Greece and Rome; this treasure of Classical knowledge awaited its discovery by people in the future who cared more for these achievements. The dominant philosophy of the late Middle Ages was best articulated by St. Thomas Aquinas (1224-1274) and known as scholasticism. Although Aquinas' scholasticism attempted to reconcile all new knowledge with accepted Christian dogma, it ran into many problems. Learning emerged from the Dark Ages and the long conflict between science and religion was about to begin. Under scholasticism, if reason and religious dogma clashed, reason must always give way because religious knowledge was considered to be without error. In fact, nearly everything in feudal Europe seemed to be religiously centered. Religion and the after-life became the focal point of thought and living. The influence of religion can also clearly be seen in the art, architecture, literature, and music of the time. Perhaps because life was so hard on earth, the peasants endured it concentrating on and longing for their reward in the after-life. The Roman Catholic Church remained the only stable and unifying institution left over from the old Roman days and therefore came to dominate the lifestyle of the feudal era. The Church claimed superiority over all earthly political figures (as heaven was supreme over earth). As Pope Leo III had crowned Charlemagne, later popes claimed to be superior to kings and all other feudal rulers of the temporal world. The Church's official name of Roman Catholic (meaning universal with its headquarters in Rome) was reminiscent of the old Empire. The dream of a new Roman Empire in the image of the Church was envisioned by Pope Gregory VII (1073-1080) as "Christendom". The Church reached the height of its power and influence under Pope Innocent III (reigned, 1198-1216). The Church's hierarchy paralleled that of ancient Rome: The Pope occupied the position of the emperor. The bishops presided over bishoprics, as the governors had once presided over the Roman provinces. Local parish priests ministered to each local community. Geographically or politically important bishops became archbishops and, in time, the College of Cardinals, appointed by the Pope, occupied a legislative position equivalent to that once held by the Roman Senate. The Cardinals had the further responsibility to elect each new pope. The Church had its own law, canon law, and its own court system which was a rival to that of the new emerging monarchies. The Church was the constant link the people and God. Church doctrine held that one could only get to heaven by doing good works and observing the sacraments. The seven sacraments (baptism, confirmation, communion, penance, holy matrimony, holy orders, and extreme unction or last rites) kept an individual constantly connected with God and the Church from birth to death. Individuals could be punished by excommunication, the process of being cut off from the Church when a person could not receive the sacraments. Whole geographic areas could be punished through interdiction which prohibited the performance of any of the sacraments in that district. Interdiction was a powerful weapon against immoral, rebellious or independent feudal rulers. On the other hand, the Church actually provided the only real opportunity in the Middle Ages for an exceptional individual to excel and rise above the social status of his birth. The Church was far more organized than any political state in

Europe, but such extensive organization and the access to great wealth also provided the opportunity for corruption. This would be one of the major causes of the loss of prestige that would come at the end of the Middle Ages. The social structure of Europe during the Middle Ages was strictly divided into three classes or "estates". The First Estate, composed of the ordained officers of the Church, from Pope to parish priest and wandering monk, constituted a separate class claiming authority from God. The nobility, by virtue of its land ownership and its right to bear arms, made the nobles' primary function as warriors. They comprised the Second Estate. Everyone else, mostly peasants, was grouped into a Third Estate with no base for power. Problems with this social structure were inevitable. A new money economy emerged and many commoners of the Third Estate became richer and more powerful than the old nobility of the Second Estate whose members' wealth was based solely on land ownership. The system of feudalism decentralized the power of the state and made for a weak national government. Feudal lords were the real power in their local provinces. Since the soldiers in a feudal army were as likely as not recruited and paid by the lord, kings were very dependent upon their loyalty and weakened because of this feudal system. A centralized government would mean a loss of local power of the feudal lords. The Church also favored this system of weak national monarchies. Both the old nobility and the high-ranking Church officials had much power to lose if strong national governments developed. In order for the modern nation-state with its central government to emerge, new monarchs would have to challenge this entrenched power system. Feudal Europe was a self-perpetuating society for almost a millennium. The lack of learning and education and the lack of travel and trade tended to keep society as it was. Even if new ideas, products, and methods were discovered, they were not widely introduced. More than any other factor, it was a series of religious wars known as the Crusades that were responsible for bringing Europe out of the Dark Ages into the high Middle Ages and eventually the Modern Age. These wars were fought by northern European Christian lords and kings who were responding to a call from Pope Urban II (reigned, 1088-1099) to drive the Muslims from the Holy Land in Palestine after the Turks began to restrict religious pilgrimages and persecute Christians in the Middle East. The threat from invading tribes had lessened along with the opportunity to gain new lands. Also, the Pope promised salvation to all who fought in these religious wars. So, many of these lords went off to the Middle East to fight for God and glory. The Crusades went on over a period of time beginning in 1095 and lasting for over 300 years. They were militarily unsuccessful, and many of the soldiers seemed more interested in looting and fortune hunting. Also, the native Muslims proved a formidable foe. However, the Crusades were a turning point in the history and development of Europe. The Crusades brought tremendous economic, social, and political changes to Europe. First, trade was gradually re-established. During the Crusades, soldiers brought back many of the products of the East including spices and textiles. As Europeans became more and more accustomed to having these luxuries, they began to expand their trade. With increasing trade, there came a need for new products to sell and people to carry on these transactions. Therefore, a whole new class in society was created: the merchants and craftsmen of the middle class. Cities also began to grow as centers of population and trade. Venice, Genoa, and Pisa in Italy became great port cities as the trade between the Middle East and western Europe passed through them. Italy thus became the gateway to Europe in the late Middle Ages. Neither the independently wealthy cities nor the growing, newly wealthy, but non-noble, middle class fit into the political or social structure of feudalism. Land had been the only real source of wealth in the Middle Ages. However, the expanding use of money for trade made land ownership less important, as land does not bring wealth unless it produces a surplus for sale. Thus, the feudal system was breaking down and would eventually be replaced. The only question was what way of life would arise to take the place of this long-entrenched system.

Feudalism had dominated Europe politically, socially and economically since the return of order after the fall of Rome. The new traders and merchants developed a system of their own to bring order to the new state of economics. To maintain the quality and prices of goods and services, the "guild system" was developed. By this system, merchants and craftsmen maintained control over their own professions. A townsman was forbidden to practice a trade or enter a business without the approval of the guild membership that consisted of those regarded as master craftsmen. To practice a trade, one began as an apprentice usually as a young boy assigned to work under the tutelage of a master craftsman. Apprentices frequently lived with the master and performed many other menial tasks other than those related directly to learning the craft. After years of service and learning, an apprentice could rise to the rank of journeyman. Journeymen were free to work for other master craftsmen for wages. Only after additional years of work and meeting difficult criteria established by the guild could a journeyman be admitted to the guild as a master craftsman. A master had the right to open his own shop or merchant business. Through this system the guilds could control wages and prices, monopolize trade, set quality standards, and limit the number of people in a business. Once established, the guilds became as rigid in their own way as the old class structure. These merchants and craftsmen formed the basis for a new class of town dwellers, the bourgeoisie, burgesses, or burghers. They would form the basis of the growing "middle class" that really had no place in the old system of estates. The political and social systems were failing to keep up with the economic changes. Several factors began to strengthen the role of those kings willing and desiring to increase their power in this new society. These stronger monarchs led to the rise of the centralized, modern nation-states as we know them today. First, many landowners had been killed off during the Crusades leaving more land in the hands of fewer people. Second, cities and towns attached their development to the kings, rather than to the lords. They sought protection from the powers of unjust lords by securing promised rights to govern themselves, which they purchased with wealth gained through trade. In return, they were able to pay more in taxes to the king. As a result, the king now had more money to spend in controlling the lords who previously had been largely independent of his authority. Merchants also supported stronger kings in hopes of gaining protection in their travels as well as uniform laws, tariffs, uniform weights and measures, and other trade concessions which would make trade easier and more profitable. Kings had the money, the interest, and stood to profit the most by paying for new modern armies equipped with the first firearms and ocean-going navies armed with cannon needed to protect commerce. The old nobility lacked the wealth to keep up with such changes. Thus, political, social, and economic changes were stimulated by the trade created by the Crusades. All of these things – the increasing wealth, wider travel, and a greater knowledge of the outside world – led to a new philosophy and outlook on life. Whereas during the Middle Ages, the Church provided the main source of inspiration, now there was a new interest in and concentration on man himself and the world in which he lived. This new age we call the Renaissance, the rebirth of the human spirit. We find this changing outlook on life reflected in the art, the architecture, the literature, the music, a new interest in learning and scientific discovery, the rediscovered curiosity about the world bringing exploration and discovery, and in new political ideas. This new philosophy, which was human-centered and emphasized human reason in the analysis of all things, was called humanism and dominated the period of the Renaissance. This new age brought many lasting changes to Europe. Most of the changes, however, did not come quickly or easily. For many centuries much of the history of Europe would feature a clash between the old traditions of the Middle Ages and the new ways of the so-called modern world.

DISCUSSION QUESTIONS: Answer each of the following questions on a separate sheet of paper in complete sentences. Typical answers should be 3-4 sentences per answer; some may require less, some may require more – use your discretion. Make sure all questions are answered sufficiently.

1. Why did trade and travel decline after the fall of Rome?
2. Who was the first "Holy Roman Emperor" and how did he get the title?
3. What is the difference between the Roman Empire and the Holy Roman Empire? Explain.
4. What were the connections between "The Holy Roman Empire" and "The Church"?
5. Define feudalism and describe the characteristics of its organization.
6. Why were strong kings rare and central government generally missing under the feudal system?
7. What were the benefits supposedly derived from the feudal system? Who benefited the most?
8. What was the importance of "the Church" and the Christian religion in the lives Europeans in the Middle Ages?
9. How did the ritual and sacraments of the Church establish a constant, ongoing relationship with its individual members?
10. How did the Church use the powers of excommunication and interdiction in maintaining its power?
11. How were the education, learning and knowledge of Europe preserved during the lowest point of the Middle Ages, the so-called "Dark Ages"?
12. What was the dominant philosophy of the Middle Ages called? Who was its most outstanding spokesman? What were its basic beliefs, and how did that philosophy view life and learning?
13. Who belonged to each of the three estates of medieval European society and what was the primary duty of a member of each estate? How was this different from the social classes in modern society?
14. Describe the guilds. Who made up their membership and what was their influence on the business practices of the late Middle Ages.
15. How did the guilds improve the lot of freemen? How did they help business and trade? How did they restrict its growth?
16. Who were the bourgeoisie, burgesses, or burghers? Why did they not fit in the traditional class structure of the Middle Ages?
17. Why was the social structure of Europe challenged by the growing number of free townspeople and the changing economy?

18. How did the Crusades help to begin the change from Medieval society into modern?
19. Why are the Crusades sometimes called "successful failures"?
20. Why and in what ways did kings and central governments grow stronger at the end of the Middle Ages?
21. What obstacles stood in the way of the creation of strong central governments?
22. Why was the re-establishment of trade so important to the transformation of Europe?
23. Describe the Renaissance. Why does the author call it the rebirth of the human spirit?
24. Define Humanism. How did it contrast to earlier and more traditional viewpoints?
25. Francesco Petrarch, a 14th century humanist originated the phrase "Dark Ages" to denote the period after the fall of the Roman Empire. Do you think he was right? Does the fact the he was a 14th century humanist (The Father of Humanism?) influence his origination of the idea of a "Dark Ages"? Why might a historian today try to refrain from using the term "Dark Ages"?

Part IV Map Work: Modern Europe

1. Locate the following on the map provided (do not simply copy one already filled in on the Internet.) You may use an atlas or other reference materials to find the locations.
2. Make sure you use a current map of Europe.
3. Make sure you clearly identify and label each location.
4. You may use another blank map, or enlarge the one provided, if you need more space.
5. Coloring is optional.
6. Map A is for Bodies of Water, Regions and Rivers
7. Map B is for Cities
8. Map C is for countries

**** Be prepared to locate each of the following on a map test the first full week of school****

Bodies of Water (Map A)

North Sea
English Channel
Atlantic Ocean
Mediterranean Sea
Black Sea
Baltic Sea

Cities (Map B)

Moscow
St. Petersburg
Istanbul
Madrid
Paris
London
Dublin
Amsterdam
Brussels
Munich
Berlin
Geneva
Rome
Florence
Venice
Vienna
Prague
Warsaw
Athens

Regions and Rivers (Map A)

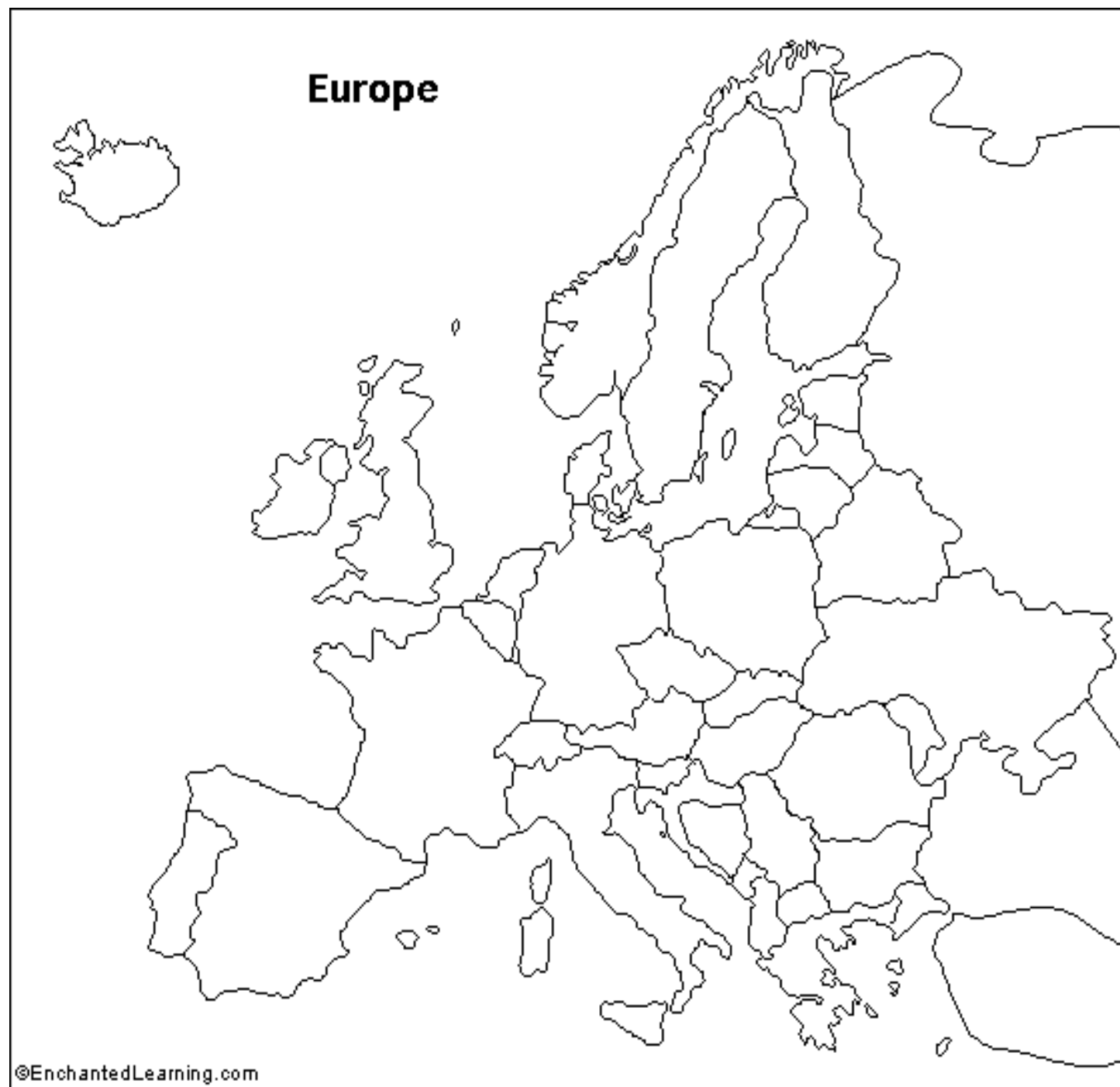
Iberian Peninsula
Balkan Peninsula
Crimean Peninsula
Normandy (France)
Alps
Rhine River
Thames River
Seine River

Map (C) Modern Europe:

Please know the following countries:

- | | |
|---------------------|----------------------------|
| 1) Iceland | 26) Armenia |
| 2) Ireland | 27) Cyprus |
| 3) United Kingdom | 28) Turkey |
| 4) Portugal | 29) Greece |
| 5) Spain | 30) Bulgaria |
| 6) Andorra | 31) Romania |
| 7) France | 32) Macedonia (FYROM) |
| 8) Monaco | 33) Albania |
| 9) Luxembourg | 34) Serbia |
| 10) Belgium | 35) Kosovo |
| 11) The Netherlands | 36) Montenegro |
| 12) Germany | 37) Bosnia and Herzegovina |
| 13) Denmark | 38) Croatia |
| 14) Norway | 39) Slovenia |
| 15) Sweden | 40) Poland |
| 16) Finland | 41) Slovakia |
| 17) Russia | 42) Czech Republic |
| 18) Estonia | 43) Hungary |
| 19) Latvia | 44) Austria |
| 20) Lithuania | 45) Liechtenstein |
| 21) Belarus | 46) Switzerland |
| 22) Ukraine | 47) Italy |
| 23) Moldova | 48) Vatican City |
| 24) Azerbaijan | 49) San Marino |
| 25) Georgia | 50) Malta |

MAP A



Europe



Europe



Name the Country!

- | | | | |
|----------|----------|----------|----------|
| 1 _____ | 13 _____ | 25 _____ | 37 _____ |
| 2 _____ | 14 _____ | 26 _____ | 38 _____ |
| 3 _____ | 15 _____ | 27 _____ | 39 _____ |
| 4 _____ | 16 _____ | 28 _____ | 40 _____ |
| 5 _____ | 17 _____ | 29 _____ | 41 _____ |
| 6 _____ | 18 _____ | 30 _____ | 42 _____ |
| 7 _____ | 19 _____ | 31 _____ | 43 _____ |
| 8 _____ | 20 _____ | 32 _____ | 44 _____ |
| 9 _____ | 21 _____ | 33 _____ | 45 _____ |
| 10 _____ | 22 _____ | 34 _____ | 46 _____ |
| 11 _____ | 23 _____ | 35 _____ | 47 _____ |
| 12 _____ | 24 _____ | 36 _____ | 48 _____ |
| | | | 49 _____ |