**WORLD HISTORY**

**SECTION II**

**Total Time – 1 hour, 30 minutes**

**Question 1 (Document-Based Question)**

**Suggested reading and writing time: 55 minutes**

**It is suggested that you spend 15 minutes reading the documents and 40 minutes writing your response.**

**Note: You may begin writing your response before the reading period is over.**

**Directions:** Question 1 is based on the accompanying documents. The documents have been edited for the purpose of this exercise.

In your response you should do the following:

* **Thesis:** Present a thesis that makes a historically defensible claim and responds to all parts of the question. The thesis must consist of one or more sentences located in one place, either in the introduction or the conclusion.
* **Argument Development:** Develop and support a cohesive argument that recognizes and accounts for historical complexity by explicitly illustrating relationships among historical evidence such as contradiction, corroboration, and/or qualification.
* **Use of the Documents:** Utilize the content of at least six of the documents to support the stated thesis or a relevant argument.
* **Sourcing the Documents**: Explain the significance of the author’s point of view, author’s purpose, historical context, and/or audience for at least four documents
* **Contextualization:** Situate the argument by explaining the broader historical events, developments, or processes immediately relevant to the question.
* **Outside Evidence:** Provide an example or additional piece of specific evidence beyond those found in the documents to support or qualify the argument.
* **Synthesis:** Extend the argument by explaining the connections between the argument and ONE of the following.
  + A development in a different historical period, situation, era, or geographical area.
  + A course theme and/or approach to history that is not the focus of the essay (such as political, economic, social, cultural, or intellectual history).
  + A different discipline or field of inquiry (such as economics, government and politics, art history, or anthropology).

1. Analyze the idea of slavery and treatment of slaves in Classical Greece and Rome.

Historical Background: All classical civilizations had some slaves, though numbers varied from one civilization to another. Greek slavery expanded by the 6th century BCE; Roman slavery expanded in the later Republic and early centuries of the Empire.

**Document 1**

Source: Hesiod, Greek poet, *Works and Days*, 8th – 7th centuries BCE.

So soon as the time for ploughing is proclaimed to men, then make haste, you and your slaves alike, in wet and in dry, to plough in the season for ploughing, and bestir yourself early in the morning so that your fields may be full. Plough in the spring; but fallow broken up in the summer will not belie your hopes. Sow fallow land when the soil is still getting light: fallow land is a defender from harm and a soother of children.

Let a slave follow a little behind with a tool and make trouble for the birds by hiding the seed; for good management is the best for mortal men as bad management is the worst. In this way your corn-ears will bow to the ground with fullness if the Olympian himself gives a good result at the last, and you will sweep the cobwebs from your bins and you will be glad, I ween, as you take of your garnered substance. And so you will have plenty till you come to grey springtime, and will not look wistfully to others, but another shall be in need of your help.

Yet the will of Zeus who holds the aegis is different at different times; and it is hard for mortal men to tell it; for if you should plough late, you may find this remedy -- when the cuckoo first calls in the leaves of the oak and makes men glad all over the boundless earth, if Zeus should send rain on the third day and not cease until it rises neither above an ox's hoof nor falls short of it, then the late-plougher will vie with the early. Keep all this well in mind, and fail not to mark grey spring as it comes and the season of rain.

Pass by the smithy and its crowded lounge in winter time when the cold keeps men from field work, -- for then an industrious man can greatly prosper his house -- lest bitter winter catch you helpless and poor and you chafe a swollen foot with a shrunk hand. The idle man who waits on empty hope, lacking a livelihood, lays to heart mischief-making; it is not an wholesome hope that accompanies a need man who lolls at ease while he has no sure livelihood.

While it is yet midsummer command your slaves: `It will not always be summer, build barns.'

**Document 2**

Source: Plato, Greek philosopher and mathematician, *The Republic*, 5th century BCE

And next, how will our soldiers deal with enemies? First take slavery. Is it right that Greek states should sell Greeks into slavery? Ought they not rather to do all they can to stop this practice and substitute the custom of sparing their own race, for fear of falling into bondage to foreign nations? That would be better, beyond all comparison. They must not, then, hold any Greek in slavery themselves. Then they would be more likely to keep their hands off one another and turn their energies against foreigners… Accordingly, the Greeks being their own people, a quarrel with them will not be called a war. So they will not behave like a foreign enemy seeking to enslave or destroy.

**Document 3**

Source: Aristotle, Greek philosopher and polymath, *Politics*, 4th century BCE

Let us first speak of master and slave, looking to the needs of practical life and also seeking to attain some better theory of their relation than exists at present…. [I]n the arrangement of the family, a slave is a living possession… and the slave is himself an instrument which takes precedence of all other instruments…. The slave is not only the slave of his master, but wholly belongs to him. Hence we see what is the nature and office of a slave; he who is by nature not his own but another’s man, is by nature a slave; and he may be said to be another’s man who, being a human being, is also a possession.

But is there any one thus intended by nature to be a slave, and for whom such a condition is expedient and right, or rather is not all slavery a violation of nature? There is no difficulty in answering this question, on grounds both of reason and of fact. For that some should rule and others be ruled is a thing not only necessary, but expedient; from the hour of their birth, some are marked out for subjection, others for rule. …Again, the male is by nature superior, and the female inferior; and the one rules, and the other is ruled; this principle, of necessity, extends to all mankind.

Where then there is such a difference as that between men and animals (as in the case of those whose business is to use their body, and who can do nothing better), the lower sort are by nature slaves, and it is better for them as for all inferiors that they should be under the rule of a master…. It is clear, then, that some men are by nature free, and others slaves, and that for these latter slavery is both expedient and right.

**Document 4**

Source: *The Annals*, Tacitus, Roman Senator and historian, 1st–2nd centuries CE

Soon afterwards one of his own slaves murdered the city prefect, Pedanius Secundus. Ancient custom required that the whole slave establishment which had dwelt under the same roof should be dragged to execution, when a sudden gathering of the populace, which was for saving so many innocent lives, brought matters to actual insurrection. Even in the Senate there was a strong feeling on the part of those who shrank from extreme rigor, though the majority was opposed to any innovation. Of these, Gaius Cassius, in stating his vote, argued to the following effect:

“Our ancestors always suspected the temper of their slaves, even when they were born on the same estates, or in the same houses with themselves and thus inherited from their birth an affection for their masters. But now that we have in our household nations with different customs to our own, with a foreign worship or none at all, it is only by terror you can hold in such a motley rabble. But, it will be said, the innocent will perish. There is some injustice in every great precedent, which, though injurious to individuals, has its compensation in the public advantage.”

No one indeed dared singly to oppose the opinion of Cassius, but clamorous voices rose in reply from all who pitied the number, age, or sex, as well as the undoubted innocence of the great majority. Still, the party which voted for the execution prevailed.

**Document 5**

Source: *Institutes*, Gaius, Roman jurist, 2nd century CE

(9) The principal distinction made by the law of persons is this, that all human beings are either free men or slaves….

(13) The Lex Aelia Sentia requires that any slaves who had been put in chains as a punishment by their masters or had been branded or interrogated under torture about some crime of which they were found to be guilty; and any who had been handed over to fight as gladiators or with wild beasts; should, if the same owner or any subsequent owner manumits them, become free men of the same status as subject foreigners.

(14) ‘Subject foreigners’ is the name given to those who once fought a regular war against the Roman People, were defeated, and gave themselves up.

(15) We will never accept that slaves who have suffered a disgrace of this kind can become either Roman citizens or Latins… we consider that they should always be held to have the status of subjects.

(16) But if a slave has suffered no such disgrace, he sometimes becomes a Roman citizen when he is manumitted, and sometimes a Latin….

(52) Slaves are in the power of their owners. This power is derived from the common law of nations, for we can see that among all nations alike owners have the power of life and death over their slaves, and whatever is acquired by a slave is acquired on behalf of his owner.

(53) But nowadays no one subject to the sovereignty of the Roman People have the right to treat their slaves with excessive and unreasonable brutality.

**Document 6**

Source: Roman Emperor Constantine, guidelines for slave masters, 319CE.

If an owner has punished a slave by beating him with sticks or whipping or has put him into chains in order to keep him under guard, he should not stand in fear of any criminal accusation if the slave dies; and all statutes of limitations and legal interpretations are hereby set aside.

But he should not make excessive use of his rights; he will indeed be accused of homicide if he willingly

- kills him with a stroke of a cane or a stone;

- inflicts a lethal wound by using something which is definitely a weapon;

- orders him to be hung from a noose;

- gives the shocking command that he should be thrown down from a height;

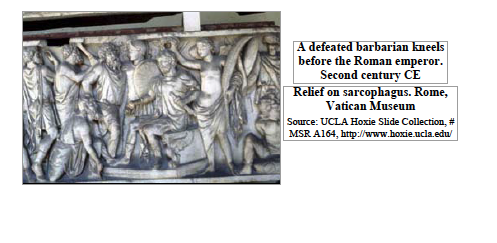
- pours poison down him;

- mangles his body with the punishments reserved to the State, viz by having his sides torn apart by the claws of wild beasts; or applying fire to burn his body;

- or by forcing the man’s weakened limbs, running with blood and gore, to give up their life spirit as the result of torture—a form of brutality appropriate to savage barbarians.

**Document 7**

**Document 8**



Source: The Digest was a compilation of more than 700 years of Roman legislation enacted under the emperor Justinian in the early sixth century CE.

“Past events can provide several grounds for manumission, or freeing of a slave: thus, the slave may have aided the master in battle, protected him against brigands, healed him in sickness, uncovered a

plot. And it is a long business, should we wish to make a list, since many services can occur for which it is honorable to grant freedom.”

**END OF PART A**