
2. Base your answer to the following question on the passage below and your knowledge of European history.

"For the humanists, history was closely linked to politics, and Machiavelli's two famous political treatises, *The Prince*, and *Discourses on the First Ten Books of Titus Livius*, reflect the author's lifelong political commitments. . . . Both works draw examples from Machiavelli's personal experience as a public official and diplomat and also from his reading of history, both modern and classical. Despite his undeserved reputation as an apologist for despotism, neither work betrays the strong commitment to republicanism expressed in his record as an active politician. A careful reading even of *The Prince* shows that Machiavelli never regarded authoritarian rule as an ideal form of government or as anything more than a transitional expedient when society was so disorganized that a regime based on citizen participation was impossible. Although his study of history had convinced him that constant change is the rule of life and that no human institution lasts forever, in the *Discourses* he demonstrated that a 'balanced' constitution in which a strong executive, an aristocracy of wealth and talent, and the masses of the people who share power, such as he imagined the Roman republic to have been, was the most likely to combine a fair degree of social justice with durability. Even in *The Prince*, despite his frequent aspersions on the timidity and selfishness of ordinary people, Machiavelli insists that popular support is a strong ruler's only reliable foundation. His warning that while a ruler can safely act in ways that make the people fear him, he must never act so that the people hate him, is just one of the many hints in *The Prince* that the overriding goal of any government is not the personal welfare of the ruler but the welfare of the whole community... Machiavelli is no friend of democracy, which he associates with disorder; but his preference for a regime in which power is broadly distributed and is not left in the hands of a single individual or a tightly closed aristocracy is quite clear. It is an unspoken endorsement of exactly the type of reformed Florentine republic that his patron Piero Soderini attempted to establish. The limitations he imposes even on a prince demonstrate also the error of the widely held notion that Machiavelli endorsed political immorality or amorality. Very clear moral limits are placed on any ruler who wants to garner the popular support necessary for survival. Cruel deeds that the prince inflicts only for his own personal gain or pleasure are destructive of political stability because they engender active hatred and so endanger the political system. There is a lively concern for political morality in this descendant of the moralistic tradition of civic humanism, but the moral restrictions on a ruler are not identical to the moral code by which a private individual is required to live."

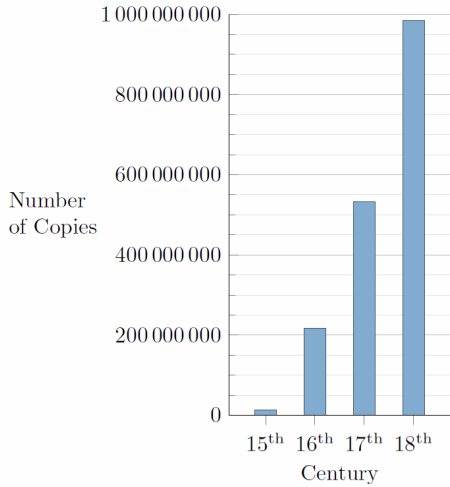
- Nauert, Charles. *Humanism and the Culture of Renaissance Europe*. Cambridge University Press, 2006. p.79-80.

Directions: List a PERSIA classification(s) and what led you to the classification(s) based upon the evidence in the document.

PERSIA Classifications:

3. Base your answer to the following question on the graph below and your knowledge of European history.

European Output of Printed Books ca. 1450–1800*



*without Southeast Europe (Ottoman realm) and Russia

(Source: Buringh, Eltjo; van Zanden, Jan Luiten. "Charting the 'Rise of the West': Manuscripts and Printed Books in Europe, A Long-Term Perspective from the Sixth through Eighteenth Centuries". *Journal of Economic History*. June 2009, pp. 409-445.)

Directions: List a PERSIA classification(s) and what led you to the classification(s) based upon the evidence in the document.

PERSIA Classifications:

4. Base your answer to the following question on the passage below and your knowledge of European history.

"... the cultivated Christian lady has no need in the study of this weighty subject to confine herself to ecclesiastical writers. Morals, indeed, have been treated of by the noblest intellects of Greece and Rome. What they have left to us upon Continnence, Temperance, Modesty, Justice, Courage, Greatness of Soul, demands your sincere respect. You must enter into such questions as the sufficiency of Virtue to Happiness; or whether, if Happiness consist in Virtue, it can be destroyed by torture, imprisonment or exile; whether, admitting that these may prevent a man from being happy, they can be further said to make him miserable. Again, does Happiness consist (with Epicurus) in the presence of pleasure and the absence of pain: or (with Xenophon) in the consciousness of uprightness: or (with Aristotle) in the practice of Virtue?

But we must not forget that true distinction is to be gained by a wide and varied range of such studies as lead to the profitable enjoyment of life, in which, however, we must observe due proportion in the attention and time we devote to them.

First amongst such studies I place History: a subject which must not on any account be neglected by one who aspires to true cultivation. For it is our duty to understand the origins of our own history and its development; and the achievements of peoples and of kings. For the careful study of the past enlarges our foresight in contemporary affairs and affords to citizens and to monarchs lessons of incitement or warning in the ordering of public policy. From History, also, we draw our store of examples of moral precepts."

- Leonardo Bruni, *On Studies and Letters*, c. 1423

Directions: List a PERSIA classification(s) and what led you to the classification(s) based upon the evidence in the document.

PERSIA Classifications:

5. Base your answer to the following question on the passage below and your knowledge of European history.

"Neither exhortations to virtue nor the argument of approaching death should divert us from literature; for in a good mind it excites the love of virtue, and dissipates, or at least diminishes, the fear of death. To desert our studies shows want of self-confidence rather than wisdom, for letters do not hinder but aid the properly constituted mind which possesses them; they facilitate our life, they do not retard it. Just as many kinds of food which lie heavy on an enfeebled and nauseated stomach furnish excellent nourishment for one who is well but famishing, so in our studies many things which are deadly to the weak mind may prove most salutary to an acute and healthy intellect, especially if in our use of both food and learning we exercise proper discretion. If it were otherwise, surely the zeal of certain persons who persevered to the end could not have roused such admiration. Cato, I never forget, acquainted himself with Latin literature as he was growing old, and Greek when he had really become an old man. Varro, who reached his hundredth year still reading and writing, parted from life sooner than from his love of study.

If I may be allowed to speak for myself, it seems to me that, although the path to virtue by the way of ignorance may be plain, it fosters sloth. The goal of all good people is the same, but the ways of reaching it are many and various. Some advance slowly, others with more spirit; some obscurely, others again conspicuously. One takes a lower, another a higher path. Although all alike are on the road to happiness, certainly the more elevated path is the more glorious. Hence ignorance, however devout, is by no means to be put on a plane with the enlightened devoutness of one familiar with literature."

Petrarch, From a Letter to Boccaccio

Directions: List a PERSIA classification(s) and what led you to the classification(s) based upon the evidence in the document.

PERSIA Classifications:
