

to either question 1 or question 2. Support it with specific historical thinking skill in the question.

that supports the conclusion that the B.C.E. and 2300 B.C.E. provided the Middle East.

that supports the conclusion that the B.C.E. to 1045 B.C.E. provided the

n, write an essay to respond to each

between the religious development of

al changes and continuities as humans on, starting about 10,000 years ago.

tical activities changed over time as bands to settled urban societies.

C.E. to mark the end of the early it reflects a global perspective on arlar region. By that date, core and opeped in several parts of the world nd interregional trade routes. Soon evelopments in religion and thought eece.

usually focused more on their own a reflection of this focus, they often ts based on which events were most For example, European historians point in history because it marked om. Chinese historians traditionally es of emperors, so 600 B.C.E. was re founding of the Zhou Dynasty, or

DOCUMENT-BASED QUESTION

Directions: The following question 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:

- State a relevant thesis that directly addresses all parts of the question.
- Support the thesis or a relevant argument with evidence from all, or all but one, of the documents.
- Incorporate analysis of all, or all but one, of the documents into your argument.
- Focus your analysis of each document on at least one of the following: intended audience, purpose, historical context, and/or point of view.
- Support your argument with analysis of historical examples outside the documents.
- Connect historical phenomena relevant to your argument to broader events or processes.
- Synthesize the elements above into a persuasive essay that extends your argument, connects it to a different historical context, or accounts for contradictory evidence on the topic.

Question 1. Using the documents and your knowledge of world history, analyze similarities and differences in religious beliefs and practices in Egypt and China in the period before 600 B.C.E.

Document 1

Source: *Pyramid Texts* (c. 2425–2300 B.C.E.) describing a dead Egyptian pharaoh’s passage to the afterlife.

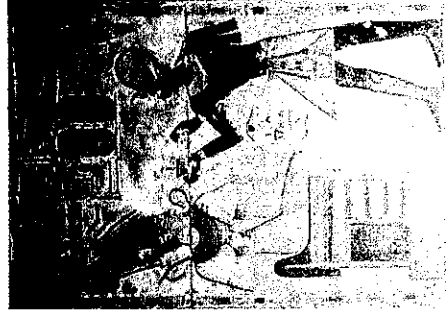
The king ascends to the sky among the gods dwelling in the sky. He stands on the great [dais], he hears (in judicial session) the (legal) affairs of men. Re finds thee upon the shores of the sky in this lake that is in Nut (the Sky-goddess). ‘The arriver comes!’ say the gods. He (Re) gives thee his arm on the stairway to the sky. ‘He who knows his place comes,’ say the gods. O Pure One, assume thy throne in the barque of Re and sail thou the sky.

Document 2

Source: *Book of the Dead*, a guide for use in the Egyptian afterlife, 1567–1085 B.C.E.

Hail great god, lord of the place of the Two Goddesses of What is Right.
I have come before you so that you may bring me to see your perfection. . . .
I have not impoverished the divine herd (people);
I have committed no crime in place of What is Right;
I have not known (explored) nothingness;
I have not done any evil; . . .
I have not slighted a servant to his master;
I have not caused affliction;
I have not caused hunger;
I have not caused grief;
I have not killed;
I have not harmed the offering-cattle

Document 5



Source: Shutterstock

Source: An Egyptian carving showing the Pharaoh Seti (ruled c. 1294–1279 B.C.E.) making an offering to Osiris, the god of death, afterlife, and resurrection.

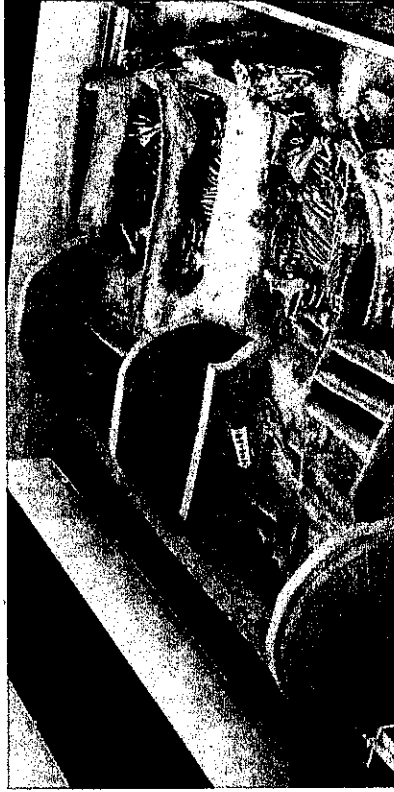
Document 3

Source: Interpretations of cracked bones in the Shang Dynasty of China (c. 1554–1040 B.C.E.).

“If the king joins with Zhi [Guo] (an important Shang general) to attack the Shaofang, he will receive [assistance].”
“Lady Hao’s (a consort of Wu Ding) childbearing will be good.”

Document 6

Source: Chariots in a Chinese grave, Shang Dynasty (c. 1554–1040 B.C.E.).



Source: Wikimedia Commons / Danielinblue

Document 4

Source: *The Book of Rites*, compiled in China during the Zhou Dynasty.

“Of all things by which men live, li [rituals, ceremonies, and customs] is the greatest. . . . [The sacrifices, music, and prayers] aim to bring down the Lord on High, as well as ancestral deities from above. The relation between the ruler and ministers is then rectified; generous feeling between father and son is maintained; elder and younger brothers are harmonized: the high and low find their own positions; and the proper relationship between husband and wife is established. This is what is called “securing the blessings of Heaven.”

Document 7

Source: Herodotus (c. 484–425 B.C.E.) writing about Egyptian religion.

Such Egyptians as possess a temple of the Theban Iove, or live in the Thebaic canton, offer no sheep in sacrifice, but only goats; for the Egyptians do not all worship the same gods, excepting Isis and Osiris, the latter of whom they say is the Grecian Bacchus.