

Document 1

Source: From G. C. Macaulay, ed., *The Chronicles of Froissart*, Lord Berners, trans. (London: Macmillan and Co., 1904), p. 201 - English Ravages in the 1370s.

Then the prince, the duke of Lancaster, the earl of Cambridge, the earl of Pembroke, sir Guichard d'Angle and all the other with their companies entered into the city, and all other foot-men, ready appareled to do evil, and to pill and rob the city, and to stay men, women and children, for so it was commanded them to do. It was great pity to see the men, women and children that kneeled down on their knees before the prince for mercy; but he was so inflamed with ire, that he took no heed to them, so that none was headed, but all put to death, as they were met withal, and such as were nothing culpable. There was no pity take of the poor people, who wrought never no manner of treason, yet they bought it dearer than the great personages, such as had done the evil and trespass. There was not so hard a heart within the city of Limoges, as if he had any remembrance of God, but that wept piteously for the great mischief that they saw before their eyes: for more than three thousand men, women and children were slain and beheaded that day, God have mercy on their souls, for I trow they were martyrs.

Document 2

Source: From G. C. Macaulay, ed., *The Chronicles of Froissart*, Lord Berners, trans. (London: Macmillan and Co., 1904), pp. 136-137.

...In the beginning they passed not a hundred in number they said how the noblemen of the realm of France, knights and squires, shamed the realm, and that it should be a great wealth to destroy them all: and each of them said it was true, and said all with one voice: "Shame have he that cloth not his power to destroy all the gentlemen of the realm!"

Document 3

Source: From G. C. Macaulay, ed., *The Chronicles of Froissart*, Lord Berners, trans. (London: Macmillan and Co., 1904), pp. 136-137.

...And they [Englishmen] then went to another castle, and took the knight thereof and bound him fast to a stake, and then violated his wife and his daughter before his face and then slew the lady and his daughter and all his other children, and then slew the knight by great torment and burnt and beat down the castle. And so they did to divers other castles and good houses; and they multiplied so that they were a six thousand, and ever as they went forward they increased, for such like as they were fell ever to them, so that every gentleman fled from them and took their wives and children with them, and fled ten or twenty leagues off to be in surety, and left their house void and their goods therein. These mischievous people thus assembled without captain or armor robbed, burnt and slew all gentlemen that they could lay hands on, and forced and ravished ladies and damsels, and did such shameful deeds that no human creature ought to think on any such, and he that did most mischief was most praised with them and greatest master. I dare not write the horrible deeds that they did to ladies and damsels; among other they slew a knight and after did put him on a broach and roasted him at the fire in the sight of the lady his wife and his children; and after the lady had been enforced and ravished with a ten or twelve, they made her perforce to eat of her husband and after made her to die an evil death and all her children.

Document 4

Source: F. A. Ogg, *A Source Book of Medieval History* (New York, 1907), p. 443.
The Treaty of Troyes, 1420.

6. After our death [Charles VI], and from that time forward, the crown and kingdom of France, with all their rights and appurtenances, shall be vested permanently in our son [son-in law], King Henry [of England], and his heirs.

7.....The power and authority to govern and to control the public affairs of the said kingdom shall, during our lifetime, be vested in our son, King Henry, with the advice of the nobles and wise men who are obedient to us, and who have consideration for the advancement and honor of the said kingdom....

24.....[It is agreed] that the two kingdoms shall be governed from the time that our said son, or any of his heirs shall assume the crown, not divided between different kings at the same time, but under one person who shall be king and sovereign lord of both kingdoms; observing all pledges and all other things to each kingdom its rights, liberties or customs, usages and laws, not submitting in any manner one kingdom to the other.

Document 5

Source: from sources in the Vatican Archives, in J. H. Robinson, *Readings in European History* (Boston: 1904), p. 443. Conditions in France, c. 1422.

In his time, owing to the long wars which had raged within and without, the lethargy and cowardliness of the officers and commanders who were under him [Charles VII], the destruction of all military discipline and order, the rapacity of the troopers, and the general dissolution into which all things had fallen, such destruction had been wrought from the Loire to the Seine--even to the Somme--the farmers were dead or had fled, and almost all the fields had for many years lain without cultivation or any one to cultivate them.

If any kind of cultivation was still carried on in [Champagne, Brie, Chartres, Perche, Beauvais, etc] it could only be done close to cities, towns, or castles, no further away that the watch could be seen, stationed on a high lookout, whence her could observe the robbers as they approached. He would then give the alarm by means of a bell, or a hunter's horn, to those in the field or vineyard, so they could betake themselves to a place of safety. This happened so frequently in many places that so soon as the oxen and plow animals were loosed, having heard the signal of the watch, they would, taught by long experience, rush to a place of safety in a state of terror. Even the pigs and sheep did the same.

Document 6

Source: Translated by Belle Tuten from M. Vallet de Vireville, ed. *Chronique de la Pucelle, ou Chronique de Cousinot*. Paris: Adolphe Delahaye, 1859, pp. 281-283.
Joan of Arc: letter to the King of England, 1429.

King of England, render account to the King of Heaven of your royal blood. Return the keys of all the good cities which you have seized, to the Maid. She is sent by God to reclaim the royal blood, and is fully prepared to make peace, if you will give her satisfaction; that is, you must render justice, and pay back all that you have taken.

Document 7

Source: Translated by Belle Tuten from M. Vallet de Vireville, ed. *Chronique de la Pucelle, ou Chronique de Cousinot*. Paris: Adolphe Delahaye, 1859, pp. 281-283.
Joan of Arc: letter to the King of England, 1429.

Joan, called "the Maid," a young girl from the town of Domrémy in the French county of Lorraine, felt herself to be called by God to help the French resist the English in the Hundred Years War. After convincing the King of France that she was a prophetess sent by God, she took command of an army and went into battle against the English. She wrote this letter to the King of England, who was laying siege to the town of Orleans.

JESUS, MARY

King of England, if you do not do these things, I am the commander of the military; and in whatever place I shall find your men in France, I will make them flee the country, whether they wish to or not; and if they will not obey, the Maid will have them all killed. She comes sent by the King of Heaven, body for body, to take you out of France, and the Maid promises and certifies to you that if you do not leave France she and her troops will raise a mighty outcry as has not been heard in France in a thousand years. And believe that the King of Heaven has sent her so much power that you will not be able to harm her or her brave army.

To you, archers, noble companions in arms, and all people who are before Orleans, I say to you in God's name, go home to your own country; if you do not do so, beware of the Maid, and of the damages you will suffer. Do not attempt to remain, for you have no rights in France from God, the King of Heaven, and the Son of the Virgin Mary. It is Charles, the rightful heir, to whom God has given France, who will shortly enter Paris in a grand company. If you do not believe the news written of God and the Maid, then in whatever place we may find you, we will soon see who has the better right, God or you.

...If you do not render her satisfaction, she and the French will perform the greatest feat ever done in the name of Christianity.

Done on the Tuesday of Holy Week (March 22, 1429). HEAR THE WORDS OF GOD AND THE MAID.

Document 8

Source: Charles W. Colby, ed., *Selections from the Sources of English History, B.C. 55 - A.D. 1832* (London: Longmans, Green, 1920), pp. 113-117. The Trial of Joan of Arc, 1431.

Asked if when the voice disclosed the king, there was any light in the place: she answered: "Pass on." Asked whether she had seen an angel above her king: she answered: "Spare me, pass on." Still she said that before her king gave her a charge she had many beautiful visions and revelations. Asked how the king regarded the revelations and visions: she answered: "I shall not tell you this. This is not to be answered you; but send to the king himself and he will tell you." Joan also said that the voice promised her that as soon as she came to her king he would receive her. She said that they on their part well knew that the voice came to her from God, and that they had seen and known her voice, stating that she was confident of it. She further said that her king and several others had heard and seen voices coming to her; and Charles de Bourbon with two or three others were present.

St. Joan was burned at the stake in May 1431

AP History DBQ Rubric (7 points)

Reporting Category	Scoring Criteria	Decision Rules	
A THESIS/CLAIM (0–1 pt)	1 pt. Responds to the prompt with a historically defensible thesis/claim that establishes a line of reasoning.	<i>To earn this point, the thesis must make a claim that responds to the prompt rather than restating or rephrasing the prompt. The thesis must consist of one or more sentences located in one place, either in the introduction or the conclusion.</i>	
B CONTEXTUALIZATION (0–1 pt)	1 pt. Describes a broader historical context relevant to the prompt.	<i>To earn this point, the response must relate the topic of the prompt to broader historical events, developments, or processes that occur before, during, or continue after the time frame of the question. This point is not awarded for merely a phrase or reference.</i>	
C EVIDENCE (0–3 pts)	Evidence from the Documents	<i>To earn one point, the response must accurately describe — rather than simply quote — the content from at least three of the documents.</i> <i>To earn two points, the response must accurately describe — rather than simply quote — the content from at least six documents. In addition, the response must use the content of the documents to support an argument in response to the prompt.</i>	
	1 pt. OR 2 pts. Uses the content of at least three documents to address the topic of the prompt.		Supports an argument in response to the prompt using at least six documents.
	Evidence beyond the Documents		
D ANALYSIS AND REASONING (0–2 pts)	1 pt. Uses at least one additional piece of the specific historical evidence (beyond that found in the documents) relevant to an argument about the prompt.	<i>To earn this point, the response must describe the evidence and must use more than a phrase or reference. This additional piece of evidence must be different from the evidence used to earn the point for contextualization.</i>	
	1 pt. For at least three documents, explains how or why the document’s point of view, purpose, historical situation, and/or audience is relevant to an argument.	<i>To earn this point, the response must explain how or why (rather than simply identifying) the document’s point of view, purpose, historical situation, or audience is relevant to an argument about the prompt for each of the three documents sourced.</i>	
	1 pt. Demonstrates a complex understanding of the historical development that is the focus of the prompt, using evidence to corroborate, qualify, or modify an argument that addresses the question.	<i>A response may demonstrate a complex understanding in a variety of ways, such as:</i> <ul style="list-style-type: none"> • <i>Explaining nuance of an issue by analyzing multiple variables</i> • <i>Explaining both similarity and difference, or explaining both continuity and change, or explaining multiple causes, or explaining both cause and effect</i> • <i>Explaining relevant and insightful connections within and across periods</i> • <i>Confirming the validity of an argument by corroborating multiple perspectives across themes</i> • <i>Qualifying or modifying an argument by considering diverse or alternative views or evidence</i> <i>This understanding must be part of the argument, not merely a phrase or reference.</i>	