

Briarcliff High School AP World History Summer Assignment

SUMMER ASSIGNMENT 2021-22

AP WORLD HISTORY

Mr. Fiorillo

Dear Students –

Welcome to AP World History for the 2021-22 school year! Advanced Placement World History is a thematic, college-level course designed to familiarize you with the broad patterns of the human experience. You will concentrate on change and continuity over time, the unique aspects of social, economic and political institutions, and the common characteristics that tie them together. You are now charged with the role of a historian and will engage in activities that encourage critical thinking and hone your ability to debate established historical interpretations and express your educated views using primary source documents. Throughout the year, you will actively compare cultures and look for historical patterns that stretch across time periods and tie all human populations together through history.

The primary purpose of this summer assignment is to help you acquire an understanding for the type of assessments that you will be required to take for both the course and for your AP World Exam in May of 2022. The content in all 4 components of this assignment should be familiar to you, as you have already learned them in Global 9. There will be **FOUR** items you are turning in:

1 DBQ Essay

1 Long Essay

1 short answer question

stimuli-based multiple-choice questions

THIS SUMMER ASSIGNMENT IS DUE ON THE FIRST DAY OF SCHOOL

DOCUMENT-BASED QUESTION (DBQ)

Directions: The question is based on the documents below. The documents have been edited and adapted for this exam.

- Read the question below carefully.
 - Then read all the documents.
 - Begin by grouping the documents into categories that reflect their points of view, theme, or intended audience—that is, those that share commonalities.
 - Create a thesis that addresses the entire question.
 - Analyze the documents that support the thesis. You must use all but one of the documents.
 - Give careful attention to the purpose, point of view, source, and historical context of each document.
 - Do NOT list the documents or analyze them one at a time in your essay; they should be incorporated into your argument.
 - Bring in historical examples that support your argument.
 - Create a persuasive essay that upholds your thesis, connects your argument to the historical context, and draws conclusions.
1. Using the documents and your knowledge of world history, analyze the differing attitudes toward human rights, across time and place. Consider the focus and purpose of the documents.

Document 1

Source: Translation of the text on the Cyrus Cylinder, 539 BCE

My vast troops were marching peaceably in Babylon. . . . As for the population of Babylon I soothed their weariness; I freed them from their bonds and made permanent sanctuaries for them. . . . I have enabled all the lands to live in peace.

Document 2

Source: Magna Carta, 1215 CE

JOHN, by the grace of God King of England, Lord of Ireland, Duke of Normandy and Aquitaine, and Count of Anjou. . . . TO ALL FREE MEN OF OUR KINGDOM we have also granted, for us and our heirs for ever, all the liberties written out below. . . . Heirs may be given in marriage, but not to someone of lower social standing. Before a marriage takes place, it shall be made known to the heir's next-of-kin.

At her husband's death, a widow may have her marriage portion and inheritance at once and without trouble. She shall pay nothing for her dower, marriage portion, or any inheritance that she and her husband held jointly on the day of his death. She may remain in her husband's house for forty days after his death, and within this period her dower shall be assigned to her.

No widow shall be compelled to marry, so long as she wishes to remain without a husband. But she must give security that she will not marry without royal consent, if she holds her lands of the Crown, or without the consent of whatever other lord she may hold them of.

Document 3

Source: Recopilación de leyes de las Indias, 1680 (Compilation of laws of the Indies)

Those [Colonists] who should want to make a commitment to building a new settlement in the form and manner already prescribed, be it of more or less than 30 vecinos (freemen). . . .

Having made the selection of the site where the town is to be built, it must, as already stated, be in an elevated and healthy location; [be] with means of fortification; [have] fertile soil and with plenty of land for farming and pasturage; have fuel, timber, and resources; [have] fresh water, a native population, ease of transport, access and exit; [and be] open to the north wind; and, if on the coast, due consideration should be paid to the quality of the harbor and that the sea does not lie to the south or west; and if possible not near lagoons or marshes in which poisonous animals and polluted air and water breed.

They [the colonists] shall try as far as possible to have the buildings all of one type for the sake of the beauty of the town. Within the town, a commons shall be delimited, large enough that although the population may experience a rapid expansion, there will always be sufficient space where the people may go to for recreation.

Document 4

Source: French Declaration of the Rights of Man and of the Citizen, 1789

The representatives of the French people, constituted as a National Assembly, and considering that ignorance, neglect, or contempt of the rights of man are the sole causes of public misfortunes and governmental corruption, have resolved to set forth in a solemn declaration the natural, inalienable and sacred rights of man . . . so that by being liable . . . to comparison with the aim of any and all political institutions the acts of the legislative and executive powers may be the more fully respected; and so that by being founded henceforward on simple and incontestable principles the demands of the citizens may always tend toward maintaining the constitution.

1. Men are born and remain free and equal in rights. Social distinctions may be based only on common utility.
2. The purpose of all political association is the preservation of the natural and imprescriptible rights of man. These rights are liberty, property, security, and resistance to oppression.
3. The principle of all sovereignty rests essentially in the nation. No body and no individual may exercise authority which does not emanate expressly from the nation.
4. Liberty consists in the ability to do whatever does not harm another; hence the exercise of the natural rights of each man has no other limits than those which assure to other members of society the enjoyment of the same rights. These limits can only be determined by the law.
5. The law only has the right to prohibit those actions which are injurious to society. No hindrance should be put in the way of anything not prohibited by the law, nor may any one be forced to do what the law does not require.
6. The law is the expression of the general will.

Document 5

Source: United States of America Bill of Rights, 1791

RESOLVED by the Senate and House of Representatives of the United States of America, in Congress assembled, two thirds of both Houses concurring, that the following Articles be proposed to the Legislatures of the several States, as amendments to the Constitution of the United States, all, or any of which Articles, when ratified by three fourths of the said Legislatures, to be valid to all intents and purposes, as part of the said Constitution. . . . **Article the third.** . . . Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances. . . . **Article the sixth.** . . . The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no Warrants shall issue, but upon probable cause, supported by Oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

Document 6

Source: The Universal Declaration of Human Rights, 1948

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom. . . . Therefore, THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international . . .

Document 7

Source: The Cairo Declaration of Human Rights, 1990

The Member States of the Organization of the Islamic Conference, Reaffirming the civilizing and historical role of the Islamic Ummah which Allah made as the best community and which gave humanity a universal and well-balanced civilization, in which harmony is established between hereunder and the hereafter, knowledge is combined with faith, and to fulfill the expectations from this community to guide all humanity which is confused because of different and conflicting beliefs and ideologies and to provide solutions for all chronic problems of this materialistic civilization.

In contribution to the efforts of mankind to assert human rights, to protect man from exploitation and persecution, and to affirm his freedom and right to a dignified life in accordance with the Islamic Shari'ah;

Convinced that mankind which has reached an advanced stage in materialistic science is still, and shall remain, in dire need of faith to support its civilization as well as a self motivating force to guard its rights;

Believing that fundamental rights and freedoms according to Islam are an integral part of the Islamic religion and that no one shall have the right as a matter of principle to abolish them either in whole or in part or to violate or ignore them in as much as they are binding divine commands, which are contained in the Revealed Books of Allah and which were sent through the last of His Prophets to complete the preceding divine messages and that safeguarding those fundamental rights and freedoms is an act of worship whereas the neglect or violation thereof is an abominable sin, and that the safeguarding of those fundamental rights and freedom is an individual responsibility of every person and a collective responsibility of the entire Ummah;

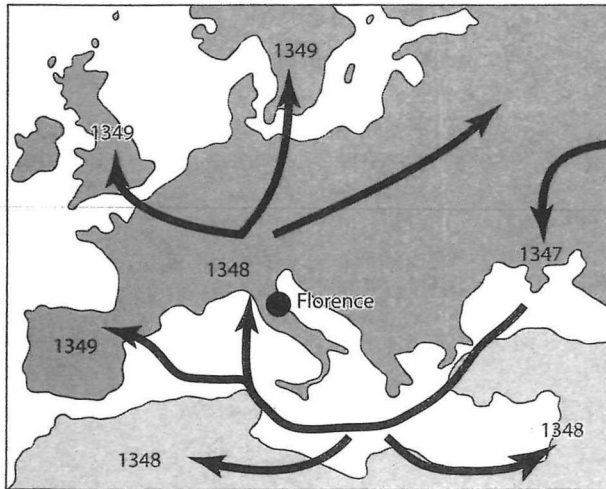
LONG-ESSAY

Directions: Answer ONE of the following questions.

1. Analyze the effects of physical environment (including geography and climate) on the longevity of the Chinese imperial system and culture.
2. Analyze the effects of physical environment (including geography and climate) on the longevity of the Egyptian dynastic system and culture.

SHORT-ANSWER QUESTION

Question 2 refers to the map below, which shows the progress of the Bubonic Plague, or the Black Death, during the 1340s.



2. Answer Parts A and B.

- A. Discuss ONE way in which the plague spread from one region to another.
- B. Identify and discuss TWO effects of the plague in Europe.

AP WORLD HISTORY

MULTIPLE-CHOICE QUESTIONS

Directions: Each of the questions below is followed by four answer choices. Select the answer choice that best answers the question and fill in your choice on the answer sheet supplied.

Questions 1 to 3 refer to the image below, a frieze of a Buddhist couple around a stupa with Corinthian columns on either side, India, c. first century CE.



1. What historical process is best illustrated by this frieze?
 - (A) The diffusion of cultural ideas and patterns through military conquest
 - (B) The significance of trade in the weakening of class systems
 - (C) The use of monumental architecture to strengthen political support
 - (D) The spread of religion as a result of trade
2. The combination of Greek culture and eastern political forms shown in this frieze is illustrative of which of the following periods?
 - (A) Punic
 - (B) Justinian
 - (C) Constantinian
 - (D) Hellenistic
3. The adoption of conquered people's ideas, institutions, and traditions by ruling groups is best characterized by which of the following rulers?
 - (A) Mohandas Gandhi
 - (B) Caesar Augustus
 - (C) Alexander the Great
 - (D) Chinggis Khan

Questions 4 to 7 refer to the passages below.

At the peak of their power, the domains of the Mongol khans, or rulers, made up a vast realm in which once-hostile peoples lived together in peace and virtually all religions were tolerated. . . . The law code first promulgated by Chinggis Khan ordered human interaction. The result was an important new stage in international contact. From eastern Europe to southern China, merchants and travelers could move across the well-policed Mongol domains without fear for their lives or property. The great swath of Mongol territory that covered or connected most of Europe, Asia, and the Middle East served as a bridge between the civilizations of the Eastern Hemisphere. The caravans and embassies that crossed the Mongol lands transmitted new food, inventions, and ideas from one civilized pool to others and from civilized pools to the nomadic peoples who served as intermediaries. Secure trade routes made for prosperous merchants and wealthy, cosmopolitan cities. They also facilitated the spread of foods [and] inventions . . . a major force for economic and social development and the enhancement of civilized life.

—Robert Guisepi, 1992

4. The legacies or adaptations of legacies from the Mongol empire are varied. Most notably, they include which of the following selections?
 - (A) Public libraries
 - (B) Universal health care
 - (C) The game of chess
 - (D) Religious tolerance
5. The Mongol empire used which of the following to integrate its vast, geographically diverse area?
 - (A) Emphasis on trade networks
 - (B) Expansion of bureaucracy to reinforce dominance
 - (C) The use of state-sponsored religion to legitimize the government
 - (D) Expansion of an interregional canal system
6. Which of the following was a long-term consequence of the Mongol conquest of Russia in the 1200s?
 - (A) Russia was excluded from Western European developments (like the Renaissance).
 - (B) Russia benefited by becoming the administrative center of Mongol political activity.
 - (C) Islam became the dominant religion of Russia.
 - (D) Russia developed a centralized bureaucracy.
7. Which statement most accurately compares the Mongol (post-classical) empire with the Persian (classical) empire?
 - (A) Both the Mongols and the Persians allowed conquered peoples to maintain their local traditions and cultures.
 - (B) The Mongols invested in building large-scale monuments, whereas the Persians focused on public works.
 - (C) Both the Persians and the Mongols improved the social, economic, and legal status of women.
 - (D) The Mongols created a new syncretic belief system, but the Persians maintained a traditional monotheistic religion.

Questions 8 to 11 refer to the following passage.

Yi Yin sacrificed to the former king, and presented the heir-king reverently before the shrine of his grandfather. . . . Yi Yin then clearly described the virtue of the Meritorious Ancestor for the instruction of the young king.

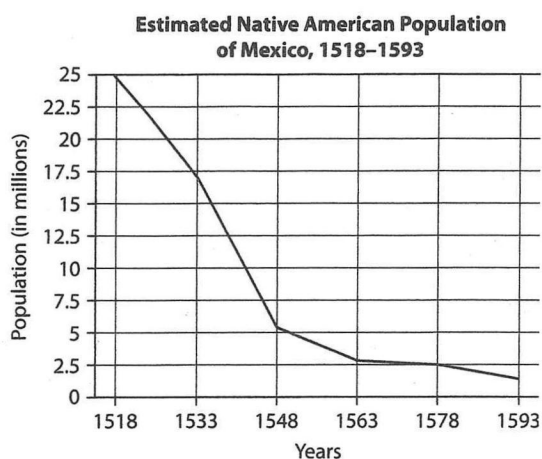
“Oh! of old the former kings of Xia cultivated earnestly their virtue, and then there were no calamities from Heaven. The spirits of the hills and rivers were all in tranquility; and the birds and beasts enjoyed their existence according to their nature. But their descendant did not follow their example, and Heaven sent down calamities, using our ruler, who possessed of its favor. The attack on Xia may be traced to the orgies in Ming Tiao. . . . Our king of Shang brilliantly displayed his sagely prowess; for oppression he substituted his generous gentleness. Now your Majesty is entering on the inheritance of his virtue; all depends on how you commence your reign.

“Oh! the former king began with careful attention to the bonds that hold men together. . . . Revere these warnings in your person. . . . The ways of Heaven are not invariable: on the good-doer it sends down all blessings, and on the evil-doer it sends down all miseries. If you not be virtuous, be it in large things or in small, it will bring the ruin of your ancestral temple.”

—Excerpted and adapted from the *Shu Jing*, sixth century BCE, China

8. Which of the following best supports the importance of ancestor worship in China during the period 600 BCE to 600 CE?
- (A) “Former kings of Xia cultivated earnestly their virtue, and then there were no calamities from Heaven.”
 - (B) “It will bring the ruin of your ancestral temple.”
 - (C) “Presented the heir-king reverently before the shrine of his grandfather.”
 - (D) “The former king began with careful attention to the bonds that hold men together.”
9. Which phrase can be seen as a statement of the roots of Daoist beliefs?
- (A) “Our king of Shang brilliantly displayed his sagely prowess.”
 - (B) “The former king began with careful attention to the bonds that hold men together.”
 - (C) “The birds and beasts . . . enjoyed their existence according to their nature.”
 - (D) “The ways of Heaven are not invariable: on the good-doer it sends down all blessings.”
10. What does the phrase below tell us about the ruler?
- “Heaven sent down calamities, using our ruler, who possessed of its favor.”
- (A) He had the Mandate of Heaven.
 - (B) He was an absolute monarch.
 - (C) He had lost the blessing of the gods.
 - (D) He was killed as a result of natural disasters.
11. Based on the passage, which of the following statements correctly describes politics in China during the period 600 BCE to 600 CE?
- (A) Reverence for nature leads to tranquility and peaceful transitions of power.
 - (B) A ruler’s public actions were considered an extension of his private behavior.
 - (C) Intelligence in a Chinese emperor was valued more highly than ethical behavior.
 - (D) The emperor’s ministers were expected to support all of his policies unconditionally.

Questions 12 to 14 refer to the graph below.



12. Which best accounts for the change in the Native American population shown in the graph above?
- (A) Widespread warfare among the Aztecs and neighboring tribes
 - (B) Famine due to poor agricultural practices such as slash-and-burn agriculture

- (C) Importation of new diseases from contact with Europeans
- (D) The introduction of slavery into Mexico

13. In the sixteenth century, Europeans were able to conquer and control large numbers of natives in Mexico using which of the following methods?

- (A) Enslaving them
- (B) Placing them on reservations
- (C) Legalizing intermarriage
- (D) Using superior technologies

14. Both the encomienda system in colonial Mexico and the manorial system in medieval Europe depended on which of the following ingredients?

- (A) Support from the Catholic Church
- (B) Coercive labor
- (C) An educated merchant class
- (D) A decentralized government

Questions 15 to 17 refer to the passage below.

“Purusa-Sukta”

Purusa is the lord of the immortals, who grow by means of [ritual] food. When the gods performed a sacrifice with the offering Purusa, spring was its clarified butter, summer the kindling, autumn the oblation.

It was Purusa, born in the beginning, which they sprinkled on the sacred grass as a sacrifice. It made the beasts of the air, the forest and the village. From that sacrifice completely offered, the mantras [*Rig-Veda*] and the songs [*Samaveda*] were born. The sacrificial formulae [*Yajurveda*] were born from it. From it the horses were born and all that have cutting teeth in both jaws. The cows were born from it, also. From it were born goats and sheep.

When they divided Purusa, how many ways did they apportion him? What was his mouth? What were his arms? What were his thighs, his feet declared to be? His mouth was the Brahman, his arms were the Rajanaya [Ksatriya], his thighs the Vaisya; from his feet the Sudra was born. Thus, they fashioned the worlds. The gods sacrificed with the sacrifice to the sacrifice. These were the first rites.

—Hymns excerpted and adapted from the *Rig-Veda*, oldest surviving literary work, India, 1500–1000 BCE

15. Which element of the Hindu religion can this passage be used to explain?

- (A) The only requirement for salvation being faith
- (B) The importance of environmental stewardship
- (C) The importance of sacrifice to the gods
- (D) The emphasis on karma, or right actions, to achieve enlightenment

16. Which of the following statements is supported by the information in the passage above?

- (A) The caste system was a purely social construct that reflected its time period.
- (B) The caste system was encouraged by regional princes to reinforce social stability.
- (C) The caste system reinforced Indian identity in the face of Muslim invaders.
- (D) The caste system was integral to the Hindu religion, transcending historical eras.

17. Which of the following would best contradict the argument that the caste system imposed rigid economic and social roles on Indian society in the period 600 BCE to 600 CE?
- (A) "For there is nothing better for a Kshatriya than a righteous battle."
 - (B) "The four divisions of human society are created by me [Krishna]."
 - (C) The person traditionally credited with composing the Mahabharata was born to a fisherwoman.
 - (D) The Hindu God Shiva is considered to be simultaneously the creator, the preserver, and the destroyer.

Questions 18 to 20 refer to the passage below.

I have, in conformity without resolve, put together some few points concerning the reformation of the Christian estate, with the intent of placing the same before the Christian nobility of the German nation. . . . It is not out of mere arrogance and perversity that I, an individual poor man, have taken upon me to address your lordships. The distress and misery that oppress all the Christian estates, more especially in Germany, have led not only myself, but every one else, to cry aloud and to ask for help. . . . These Romanists have, with great adroitness, drawn three walls around themselves, with which they have hitherto protected themselves, so that no one could reform them, whereby all Christendom has fallen terribly. . . . That the Temporal Power Has no Jurisdiction over the Spirituality . . . That No One May Interpret the Scriptures but the Pope . . . That No One May Call a Council but the Pope. . . . Let us now consider the matters which should be treated in the councils, and with which popes, cardinals, bishops, and all learned men should occupy themselves day and night. . . . It is a distressing and terrible thing to see that the head of Christendom, who boasts of being the vicar of Christ and the successor of St. Peter, lives in a worldly pomp that no king or emperor can equal. What is the use in Christendom of the people called "cardinals"? I will tell you. In Italy and Germany there are many rich convents, endowments, fiefs, and benefices, and as the best way of getting these into the hands of Rome, they created cardinals, and gave them the sees, convents, and prelacies, and thus destroyed the service of God.

—Martin Luther, *Address to the Christian Nobility of the German Nation*

18. In his letter, Martin Luther avoided speaking about which of the following topics?
- (A) The wealth of the church
 - (B) The power of the clergy
 - (C) The sale of indulgences
 - (D) The political nature of the church
19. Which of the following reformers expressed views similar to those expressed by Martin Luther in his letter above?
- (A) Ulrich Zwingli
 - (B) Sir Thomas More
 - (C) Erasmus
 - (D) John Wycliffe
20. In response to the criticisms raised by Martin Luther and other Protestant reformers, the Roman Catholic Church made which of the following moves at the Council of Trent?
- (A) It accepted the doctrine of predestination.
 - (B) It rejected saints as intermediaries.
 - (C) It accepted scriptures in the vernacular.
 - (D) It rejected salvation based on faith alone.

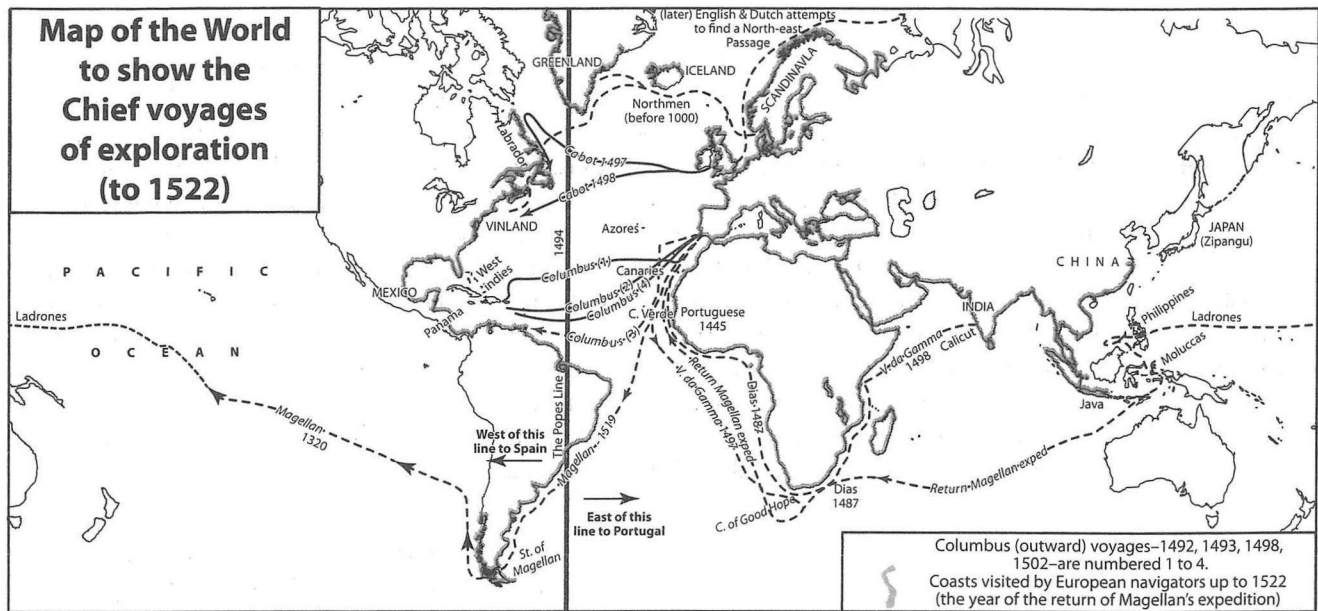
Questions 21 to 24 refer to the passage below.

The city of Ghana consists of two towns. One is inhabited by Muslims and has twelve mosques, salaried imams and muezzins, and jurists and scholars. In the environs are wells with sweet water, from which they drink and with which they grow vegetables. . . . The king's interpreters, the official in charge of his treasury and the majority of his ministers are Muslims. Only royalty may wear sewn clothes. All other people wear robes of cotton, silk, or brocade, according to their means. . . . The king adorns himself like a woman, wearing necklaces round his neck and bracelets on his forearms. . . . He sits . . . in a domed pavilion around which stand ten horses. When people who profess the same religion as the king approach him they fall on their knees and sprinkle dust on their heads, for this is their way of greeting him. As for the Muslims, they greet him only by clapping their hands. [The people's] religion is paganism and the worship of idols. . . . On every donkey-load of salt when it is brought into the country their king levies one golden dinar, and two dinars when it is sent out. From a load of copper the king's due is five mithqals, and from a load of other goods ten mithqals. . . . The nuggets found in all the mines of his country are reserved for the king, only this gold dust being left for the people. But for this the people would accumulate gold until it lost its value. Beyond this country lies another called Malal, the king of which was sincerely attached to Islam, while the common people of his kingdom remained polytheists. Since then their rulers have been given the title of *al-musulmani*.

—*The Book of Routes and Realms*, by Abu Ubaydallah al-Bakri,
eleventh-century Muslim historian and geographer

21. According to the passage, which statement below correctly describes the economy of Ghana?
- (A) The king of Ghana's subjects are engaged in salt mining.
 - (B) The Ghanians raised cattle for meat and hides.
 - (C) The king of Ghana taxed salt and copper imports and exports.
 - (D) The Ghanians had a self-sufficient farming economy.
22. What evidence is there in the passage that Ghanians were engaged, directly or indirectly, in trade with Asia?
- (A) They kept horses in their court, which would have come from the Mongols.
 - (B) The Ghanian king had adopted the Chinese tradition of the *kow-tow*.
 - (C) The king adorned himself with gold and jewels, probably from India.
 - (D) The people in his court wore silk robes.
23. What is the most likely explanation for a Muslim being in charge of the Ghanian treasury?
- (A) To facilitate trade with the predominantly Muslim merchants during this era.
 - (B) The king of Ghana had recently become a Muslim.
 - (C) Merchants and trade were considered taboo in the traditional pagan religion.
 - (D) African kings were merely vassals of the Muslim caliphs.
24. Based on the excerpt, which of the following statements correctly describes Islam's influence in Africa during this time period?
- (A) Imams and muezzins ensured that all Africans adhered to Islamic law.
 - (B) Some elites converted to Islam, but lower classes kept their traditional beliefs.
 - (C) Muslim merchants refused to do business with anyone who was not Muslim.
 - (D) African kings required Muslims to conform to pagan customs at court.

Questions 25 to 29 refer to the map below.



25. According to the map, the earliest Atlantic exploration voyages originated in

- (A) Spain.
- (B) Portugal.
- (C) Greenland.
- (D) Scandinavia.

26. Which historical facts can be explained by the information on this map?

- (A) Eventually, the Dutch controlled the spice trade.
- (B) Brazilians today speak Portuguese.
- (C) Canada is divided into English- and French-speaking groups.
- (D) There is a strong Scandinavian community in North America.

27. Zheng He engaged in oceanic exploration for China as early as 1405, well before the Europeans, yet 1450 is frequently used to mark the beginning of this era. Which statement below best explains using the later date?

- (A) Zheng He failed to contact other cultures, so he is widely viewed as a failure.
- (B) European influence is the most significant, so beginning with the European voyages makes sense.
- (C) China abandoned exploration early, limiting Chinese impact on a global scale.
- (D) The era is characterized by colonization, and the islands off the East African coast were colonized in 1450.

28. Which part of the world had previously been omitted from trans-regional trade networks?

- (A) Southeast Asia
- (B) Africa
- (C) Europe
- (D) The Americas

29. Which historical phenomenon resulted from the events depicted on the map?

- (A) Mercantilism
- (B) Nationalism
- (C) Industrialism
- (D) Communism

Questions 30 to 32 refer to the passage below.

He contains all works and desires and all perfumes and all tastes. He enfolds the whole universe and in silence is loving to all. This is the Spirit that is in my heart, this is Brahman. To him I shall come when I go beyond this life, and to him will come he who has faith and doubts not.

—*The Upanishads*, India, c. 1000 BCE

30 Based on the quotation, what is true of Brahman?

- (A) He is found everywhere and contained in everything.
- (B) He resides in a form of paradise, like Heaven.
- (C) He is found only inside the hearts of the faithful.
- (D) He is a vengeful God, punishing those who sin.

32 To which religion does the speaker most likely belong?

- (A) Hinduism
- (B) Buddhism
- (C) Shintoism
- (D) Zoroastrianism

31 Based on the quotation, which statement is true of the speaker's religion?

- (A) Salvation is based on the correct completion of rituals.
- (B) There is an expectation of an afterlife.
- (C) Right actions and right speech earn favor with the gods.
- (D) It is a polytheistic religion.

Questions 33 to 35 refer to the quotation below.

The invaders had brought in wheat and other Eurasian and African grains; peach, pear, orange, and lemon trees; chick-peas, grape vines, melons, onions, radishes, and much more. A Spanish nobleman come to America could require his Indians to furnish his table with the fruits of his ancestors.

—Alfred Crosby, historian, 1972

33 The comment quoted above resulted from which of the following processes?

- (A) The Green Revolution
- (B) The Columbian Exchange
- (C) The triangular trade
- (D) The Middle Passage

34 What was the impact of this process on Europe?

- (A) The population increased due to the increased diversity of crops.
- (B) The population declined as a result of imported disease.

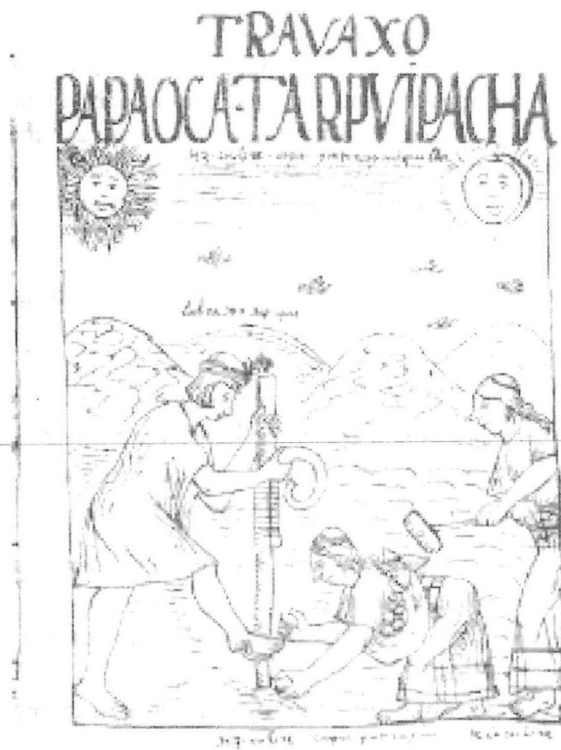
(C) The population increased due to New World immigrants.

(D) The population declined because of famine caused by the mass export of crops.

35 What economic practice is referred to by the phrase "his Indians" in the quote?

- (A) Slavery
- (B) Indentured servitude
- (C) The encomienda system
- (D) The apprentice system

Questions 36 to 40 refer to the image below, which shows the use of a pre-Columbian wooden foot plow.



—Felipe Guaman Poma de Ayala, 1616

36 What can one infer from the above illustration?

- (A) Farming practices relied on human labor.
- (B) There was extensive use of irrigation.
- (C) Farming was the exclusive purview of women.
- (D) Animals were valued too highly to be used in the fields.

37 Metal work and animal-drawn plows were essential parts of the development of complex societies in Africa and Eurasia, but not in the Americas. This would indicate which of the following?

- (A) The role of religion in economic development
- (B) The influence of environmental factors in patterns of development
- (C) That the earliest Americans emphasized warfare at the expense of their own economic development
- (D) That the earliest Americans depended primarily on trade rather than on agriculture to sustain their economies

38 Which of the following was *the* major difference between the Aztecs and other early empires?

- (A) The Aztecs had no writing system.
- (B) The Aztecs did not use metallurgy.
- (C) The Aztecs had no wheeled transportation.
- (D) The Aztecs never developed overland trade networks.

39 A historian arguing that there were limited interregional networks in the Americas might use which of the following as evidence?

- (A) The llama was domesticated in Andean culture, but was not found in Mesoamerica.
- (B) The Andean civilization had extensive roads and bridges, but Mesoamerica did not.
- (C) There was no strong religious tradition in Andean culture, compared with the Maya.
- (D) The Andeans had a system of writing, but the Maya did not.

40 Chinampas and terraces, used in Aztec and Incan agriculture, both show which of the following?

- (A) Societies adapting to their environments
- (B) Cultural diffusion
- (C) Efforts to reform land ownership
- (D) Coercive labor systems

Questions 41 to 44 refer to the following passage.

But the decline of Rome was the natural and inevitable effect of immoderate greatness. Prosperity ripened the principle of decay; the causes of destruction multiplied with the extent of conquest; and, as soon as time or accident had removed the artificial supports, the stupendous fabric yielded to the pressure of its own weight. . . . The victorious legions, who, in distant wars, acquired the vices of strangers and mercenaries, first oppressed the freedom of the republic, and afterwards violated the majesty of the purple. The emperors, anxious for their personal safety and the public peace, were reduced to the base expedient of corrupting the discipline which rendered them alike formidable to their sovereign and to the enemy; the vigour of the military . . . was relaxed . . . ; and the Roman world was overwhelmed by a deluge of Barbarians.

—Adapted from *Decline and Fall of the Roman Empire*, by Edward Gibbon

41. The reasons given in the above passage for the fall of the Roman Empire could also be applied to which other classical empires?

- (A) Tang and Ottoman
- (B) Ming and Aztec
- (C) Han and Gupta
- (D) Qin and Etruscan

42. The decline of the Roman Empire and that of its Chinese counterpart resulted in which of the following?

- (A) A decline in the appeal of religions of salvation
- (B) A shift from trade along the Silk Roads to sea routes in the Indian Ocean
- (C) An increased importance of the role of the father as the head of the household
- (D) A decline in the rights of women

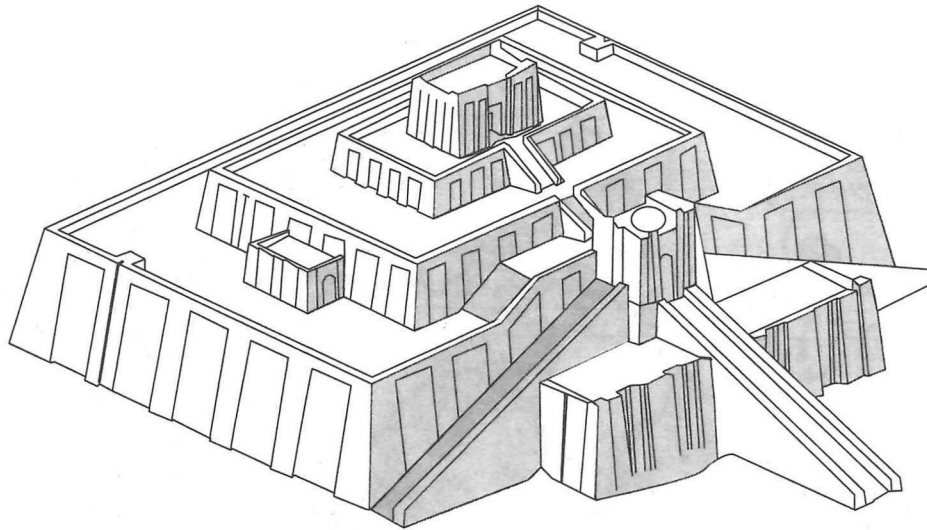
43. Most classical empires shared which of the following traits?

- (A) They required the cultural assimilation of conquered peoples to limit diversity within the empire.
- (B) They provided state support of foreign religions to improve support of the government.
- (C) They embarked on widespread public works projects to integrate their empires.
- (D) They had government bureaucracies based on the merit principle.

44. The author of the above passage claims: "Prosperity ripened the principle of decay; the causes of destruction multiplied with the extent of conquest." What does he mean by this?

- (A) The rulers became too rich and thus were overthrown.
- (B) The empire became too large to control effectively.
- (C) Decay begins the minute something begins to grow.
- (D) Conquest and prosperity are mutually exclusive.

Questions 45 to 47 refer to the drawing below.



45 One would be most likely to find the above structure useful in understanding which of the following?

- (A) Religious practices in Ur in the period before 600 BCE
- (B) Political organization in Central Asia in the period from 600 BCE to 600 CE
- (C) Cultural diffusion in West Africa in the period from 600 CE to 1450 CE
- (D) Burial practices in Egypt in the period before 600 BCE

46 The structure depicted in the drawing represents which particular type of architecture

common from the preclassical era to the present?

- (A) Monumental
- (B) Funereal
- (C) Theatrical
- (D) Hierarchical

47 Structures that are similar in design and purpose include which of the following?

- (A) Egyptian pyramids
- (B) Early Chinese pagodas
- (C) Meso-American pyramids
- (D) The Parthenon

Questions 48 to 50 refer to the passage below.

As for their men there is no sexual jealousy in them. And none of them derives his genealogy from his father but, on the contrary, from his maternal uncle. A man does not pass on inheritance except to the sons of his sister to the exclusion of his own sons. . . . They are Muslims keeping to the prayers, studying fiqh (Islamic jurisprudence) and learning the Qur'an by heart. With regard to their women, they are not modest in the presence of men; they do not veil themselves in spite of their perseverance in the prayers. He who wishes to marry among them can marry, but the women do not travel with the husband, and if one of them wanted to do that, she would be prevented by her family. The women there have friends and companions amongst men outside the prohibited degrees of marriage [i.e., other than brothers, fathers, etc.]. Likewise for the men, there are companions from amongst women outside the prohibited degrees. One of them would enter his house to find his wife with her companion and would not disapprove of that conduct.

—Adapted from an account by Ibn Battuta of his travels in Mali during the 1300s

48. What evidence is there in the passage that the Malians take their Muslim faith seriously?

- (A) The genealogy is derived from the maternal side.
- (B) They study Islamic law faithfully.
- (C) The men do not yield to sexual jealousy.
- (D) They enjoy friendship with all, regardless of gender.

50. The most likely source of Islam in Mali came from

- (A) wandering Berber mystics.
- (B) conquering Mughal armies.
- (C) contact with Muslim trade caravans.
- (D) pilgrims to Islamic shrines in Ethiopia.

49. What was the likely cause of women not wearing the veil?

- (A) They were probably rebelling against the oppression of women in Islam.
- (B) It was a continuation of a preexisting cultural pattern.
- (C) As sexual objects, they were prevented from veiling themselves.
- (D) The climate of Mali makes veiling women impractical.