4. The Abbasid dynasty 
   (A) created a social rift between Arabs and new converts 
   (B) was more interested in strengthening Arab power than in gaining converts 
   (C) healed the rift between Sunnis and Shi’ites 
   (D) discouraged commercial activity in an effort to focus on missionary endeavor 
   (E) proved the high point of Muslim cultural achievement 

5. Which of the following qualifies as a primary source on the teachings of Muhammad? 
   (A) The Quran 
   (B) The Hadith 
   (C) The Five Pillars 
   (D) The umma 
   (E) The Arabian Nights 

6. Muhammad 
   (A) made provisions for the future leadership of Islam 
   (B) established clear class distinctions for Islamic society 
   (C) built on the religious traditions of the Arabian peninsula 
   (D) went against established gender distinctions in the practice of his faith 
   (E) spoke out against military conquest as a vehicle for the extension of Islam 

7. The Five Pillars 
   (A) are inattentive to distinctions in social class 
   (B) are included in the Quran 
   (C) require religious instruction as an entrance to the Islamic faith 
   (D) provide unity within Islam 
   (E) address both religious and secular matters 

8. As a new faith, Islam gained strength 
   (A) within portions of the former Roman Empire 
   (B) when adherence to Arabic ethnicity was emphasized over adherence to Islam 
   (C) first in Mecca, then throughout the Arabian peninsula 
   (D) because of rules of succession established by the first caliphs 
   (E) in East Asia 

Answers and Explanations 

1. C—Although the general population in India tended to cling to Hinduism, the lower castes and the untouchables often embraced Islam because it offered them the equality that the caste system did not. Monotheism (A) had already been introduced to the Arabian Peninsula by Jewish traders and Arab Christians. Islam was more popular among African rulers (B) than among the general population. In both Central Asia and Southeast Asia (D), Islam competed with Buddhism for followers. Although the Sufis (E) were active in missionary work during the Abbasid era, the main avenues of Islamic expansion were through military conquest and commercial contacts. 

2. E—The role of women changed significantly from the early days of Islam: contacts with other peoples introduced the veiling of women and their seclusion from society, both customs absent in the early Islamic culture. The position of the caliph (A) as both spiritual and secular leader remained fairly constant throughout the caliphate. Throughout the period of the caliphate, the People of the Book (B) were respected by Muslim leaders. The precepts of the shariah remained consistent throughout the period (C). The status of slaves (D) as a nonhereditary class did not change during the caliphate.
3. C—Failure to resolve questions of succession led to the continued split between Sunnis and Shi'ites (E). Early Muslim empires tolerated both the legal systems (A) and the cultural traditions (B) of non-Muslim peoples within the empire, and non-Islamic peoples were not required to convert (D).

4. E—With its preservation of Greco-Roman and Persian cultures and its own dissemination of knowledge and promotion of urbanization, the Abbasid dynasty proved the golden age of Islamic culture. The Abbasids accepted new converts on an equal basis with Arabs (A). Conversion was a primary goal of the Abbasids (B). The Sunni/Shi’ite split continues to the present (C). Missionary zeal did not diminish the commercial interests (D) of the Abbasids, especially in the Mediterranean world and Indian Ocean trade.

5. B—The Hadith was a written compilation of the sayings of Muhammad, qualifying them as a primary source. The Quran (A) is a compilation of the revelations said to have been given to Muhammad by the archangel Gabriel. The Five Pillars (C) evolved as regulations exacted of every Muslim. The umma (D) is the term for the community of the faithful, and The Arabian Nights (E) is a literary work of the Abbasid period.

6. C—The god Allah was already among the gods in the Arabic pantheon. Monotheism was practiced by the Jewish and Christian minorities living on the Arabian peninsula. In failing to name a successor, Muhammad did not make provisions for the future leadership of Islam (A). Muhammad came from a modest background but married into a family of wealthy merchants, indicating a disregard for social distinctions, a policy that was carried out in the requirement of Muslims to give alms to the poor (B). Women of the Arabian peninsula were allowed to engage in commerce, a tradition that was carried on in early Islam (D). The umma established by Muhammad included programs for campaigns of military defense (E).

7. D—The first pillar requires only a simple statement of faith, a requirement that serves to unify Islam. No formal religious instruction is required by this statement (C). The Five Pillars make provisions for the welfare of the poor in Islamic society (A). The Quran was written down after the Five Pillars were established (B). The Five Pillars are concerned with religious matters only, whereas the shariah includes matters of everyday life (E).

8. A—In the eighth century, Islam had extended to Spain, which had been a part of the Roman Empire. Islam became more unified after it changed the policy of the Umayyads to reflect an emphasis on acceptance of the faith over Arabic ethnicity (B). The people of Mecca accepted Islam only after Muhammad’s reconquest of the city (C). The first caliphs conflicted over the choice of a successor to Muhammad because of the prophet’s failure to appoint a successor (D). Early Islam did not spread to East Asia (E).
6. Compared to Korean attitudes toward the Chinese, the Japanese
(A) more greatly appreciated the centralization of the Chinese government
(B) were more devoted to Confucianism
(C) were more favorable to the civil service examination
(D) demonstrated a desire to show respect to the Chinese emperor
(E) were similar in their desire to become part of the Chinese trading system

7. The position of the Chinese scholar-gentry
(A) was mimicked by the Japanese
(B) was admired by the Vietnamese
(C) weakened efforts to curb nomadic invasions
(D) declined during the Song dynasty
(E) was not supported by Confucian philosophy

Answers and Explanations

1. C—The Confucian civil service exam was adopted by the Koreans and Confucian classics were studied by Korean scholars. Also, Buddhist thought gained popularity among Koreans. Confucian thought was accepted more readily in Korea than in Vietnam, which strongly preferred Buddhism (A). Buddhism gained acceptance among the Japanese (B), blending with traditional Japanese Shinto beliefs to influence Japanese gardens and tea ceremonies (E). Among the distinct differences between the Vietnamese and Chinese were the restrictions placed on Chinese women (D).

2. A—The Tang were unable to permanently resolve the problem of nomadic peoples along their northern borders. Tea and fast-growing rice were adopted from Vietnam (B). Long-distance trade increased contacts with other peoples in the East (C). China became increasingly urbanized under the Tang (D). Tang inventions included gunpowder (E).

3. C—Confucianism strengthened the concept of the patriarchal family, which placed women in a position subordinate to men. Neo-Confucianism, which applied Confucian principles to everyday life, did nothing to elevate the status of women (A). Although Chinese women enjoyed a few opportunities to participate in business ventures during Tang rule (D), the basic position of women as inferior to men changed little over the centuries in this patriarchal society (B). Buddhism tended to elevate the position of women in society (E).

4. D—Efforts of the daimyo in the later years of feudalism to adopt a common currency and fund public works led to the beginnings of a centralized Japanese state. Internal conflicts between warlords and also between peasants and warlords (E) marked Japanese feudalism (A).

5. D—Especially by the Song era, urbanization became a trademark of Chinese civilization. The Viets lived almost entirely in villages. Although agriculture was common to both societies, Chinese urban life made its culture less agrarian than that of the Viets (A). The Vietnamese custom of intermarrying with the peoples of other societies in Southeast Asia made their society more ethnically diverse than that...
of the Chinese (B). Both societies traded widely, often with each other (C). Both also were intent on preserving their own culture (E).

6. **E**—Both Japan and Korea benefited by participation in the Chinese trading system. The Japanese rejected the centralization of the Chinese government as unsuitable for their society (A). Of the two belief systems borrowed from China, Buddhism became more accepted in Japan (B). The Chinese civil service exam was used in Korea rather than in Japan (C). The Koreans, not the Japanese, performed the kowtow to the Chinese emperor (D).

7. **C**—Under the Song, the relative importance placed on the scholar-gentry over that of the military weakened efforts to curb the threat of nomads along China’s northern border. Neither the Japanese (A) nor the Vietnamese (B) developed a class of scholar-gentry. The position of the scholar-gentry strengthened under the Song (D), which capitalized on Confucian philosophy of effective education to support the scholar-gentry (E).

8. **D**—Originating in India, Buddhism was not so strongly associated with Chinese culture as Confucianism. Buddhism was more accepting of women than Confucianism with its defined gender roles (A). Buddhism favored a more egalitarian society (C). Buddhist belief did not strive to undermine the power of the emperor (B) and supported the political system of the country, whether centralized or decentralized (E).
6. Trade during the medieval period
   (A) weakened in the Baltic regions as continental routes broadened
   (B) placed the power of the merchant classes in competition with monarchical power
   (C) shifted away from the Mediterranean basin after the fall of Rome
   (D) placed Europe within the Muslim commercial network
   (E) was balanced between Eastern and Western markets

7. The fifteenth century was characterized by
   (A) the beginnings of nation-states in Italy and Germany
   (B) the strengthening of nation-states in England and France
   (C) decentralization of political power in Spain
   (D) the establishment of Western European political tradition in the Middle East
   (E) the establishment of parliamentary tradition in England and France

8. Medieval Europe
   (A) extended local schools found on the manor
   (B) developed new banking institutions from multicultural contacts
   (C) saw the rise of universities after the conclusion of the Hundred Years’ War
   (D) produced urban areas that rivaled those of Eastern empires
   (E) produced uniquely Christian architectural forms

Answers and Explanations

1. B—Feudalism in Western Europe was based on a reciprocal, or mutual relationship of responsibility between lord and vassal, whereas Japanese feudalism exacted obedience from the samurai regardless of the responsibility of the daimyo. European chivalry was binding to the knights only, whereas Japanese bushido applied to both men and women of the samurai class (A). The European relationship between lord and vassal was based on a contract, whereas the Japanese bushido was based on samurai honor (C). Although Japanese feudalism did not lead to the establishment of regional governments, Europe saw the prominence of centralized regional governments in France, England, and the Holy Roman Empire (D). Japanese feudalism lasted far longer (into the nineteenth century) than did Western European feudalism, which ended by the mid-fifteenth century (E).

2. D—The Holy Roman Empire brought a measure of unity to central Europe, essentially embracing the city-states of northern Italy and the principalities of Germany. The Papal States consisted of a small territory in the central Italian peninsula (A), whereas Spain remained under Islamic control until the late fifteenth century (E). Both England (B) and France (C) saw the beginnings of regional governments that did not compare in size with that of the Holy Roman Empire.

3. B—European population declined drastically during the fourteenth century because of the devastation of the bubonic plague. This decline was reversed during the fifteenth century (D). European population saw a steady rise between the tenth to the thirteenth centuries as a result of the introduction of new crops and farming methods (A). Although European population declined somewhat after the fall of Rome in the fifth century (C), this decline was not as dramatic as that of the fourteenth century. Population growth was fairly steady in the eighth century (E).

4. C—England witnessed the signing of the Magna Carta in 1215 and the first parliament in 1265, both placing limits on the power of the monarchy. France remained under the control of mon-
arches (A), whereas Spain remained under the influence of the Muslim caliphate; the gradual reconquest of Spain left the country under monarchical control (E). Germany (B) and Italy (D), not yet united as nation-states, were part of the Holy Roman Empire.

5. **E**—From 711 to 1492, portions of Spain were dominated by the empire of Islam. Silk Roads trade continued to forge contacts between East and West, and contact with the Eastern world escalated as a result of the Crusades (D). German provinces were not united into a single German state (A). The Vikings moved into Europe, not forming settled communities on a large scale until about the year 1000 (B). By the ninth century, palace schools had arisen in Western Europe, and by the eleventh century several universities were in operation (C).

6. **D**—During the Muslim occupation of Spain, al-Andalus became part of the Muslim trade network. During the European Middle Ages, trade increased in the Baltic regions (A) and continued in the Mediterranean basin, even though it weakened after the fall of Rome (C). Merchant classes tended to prefer the stability that monarchs could bring to the commercial world (B). Trade was not balanced between Eastern and Western markets. Although the West favored the luxury goods of the East, the West produced little of interest to Eastern merchants (E).

7. **B**—The end of the Hundred Years’ War in 1453 saw the strengthening of the concept of the nation-state in both France and England. Italy and Germany were not organized into nation-states until the late nineteenth century (A). Power in Spain was centralized under both Muslim rule and under Christian rulers as they began the reconquest (C). The Middle East was uninterested in the establishment of Western political traditions (D). Parliamentary government was introduced to England before the fifteenth century, but was not a feature of France at that time period (E).

8. **B**—Letters of credit used in the Chinese and Muslim worlds became forerunners of the Western European banking institution in the Middle Ages. Medieval European manors did not usually provide schools for manor children (A). Universities had already begun to appear in various parts of Europe by the twelfth century (C). Eastern urban areas, especially those in China, tended to be much larger than those in Western Europe (D). Christian churches adapted arches and decorative designs from the Muslim world (E).
2. Historians studying linguistic syncretism would be most interested in
   (A) the voyages of the Malay sailors
   (B) the writings of Renaissance philosophers
   (C) the Polynesian migrations
   (D) the Bantu migrations
   (E) the Yuan dynasty

3. The Black Death
   (A) was most devastating in North Africa
   (B) originated in Europe
   (C) changed the course of political institutions
   (D) spread solely along routes of Mongol conquest
   (E) produced large loss of life in India

4. The Yuan dynasty was brought down by all of the following EXCEPT
   (A) foreign resistance to the Mongol Peace
   (B) bubonic plague
   (C) economic distress
   (D) inefficient administration
   (E) a breakdown in internal security

5. The Renaissance
   (A) was a movement of uniquely Western origins
   (B) began in the Eastern Roman Empire
   (C) was a result of the Crusades
   (D) represented a complete break from medieval traditions
   (E) was a period of classical tradition rather than independent innovation

6. European exploration through the mid-fifteenth century
   (A) produced intense rivalries with East Asian civilizations
   (B) placed merchants in conflict with East Asian civilizations
   (C) suffered from a lack of technological expertise
   (D) depended upon the knowledge of the Eastern world
   (E) created trade connections that increased Europe’s gold supply

7. Under Mongol rule in China
   (A) Japan and Vietnam were brought under Mongol control
   (B) Chinese women were placed in a more subordinate position
   (C) Chinese educational traditions were maintained
   (D) Chinese regional rulers were allowed to govern
   (E) in contrast to Chinese tradition, scholars were despised

8. The influence of nomadic peoples in Eurasia
   (A) created a reciprocal relationship between nomads and settled peoples
   (B) ended with the Mongols
   (C) delayed the interaction of global commercial networks
   (D) brought efficient administration to Eurasia
   (E) brought increased religious intolerance to Eurasia

Answers and Explanations

1. C—The Mongols were more involved in profiting from Russian tribute and trade than in administering the Russian people; in China, the Mongols established the Yuan dynasty to rule their subjects. In China, the Mongols encouraged the use of foreign advisers (A). China was part of Eurasian trade routes protected by the Mongols, whereas the Mongols kept Russia isolated from Western European routes (B). The Mongols controlled both Chinese and Russian trade (D). Russia became more culturally and economically backward under Mongol rule, whereas China continued to thrive (E).

2. D—The Bantu migrations resulted in the new language of Swahili, which represented syncretism between Bantu languages and Arabic. Although the Malay sailors spread their Austronesian tongue from Malaysia to Madagascar, the resulting language of Madagascar was not a linguistic blend (A). The writings of the Renaissance philosophers were not particularly useful in studying language transmission (B). The Polynesian migrations were not noted for creating linguistic blends (C). The Yuan dynasty actively prevented linguistic syncretism by enacting laws that
forbade the Chinese from learning the Mongol language (E).

3. C—The Black Death helped bring down the Yuan dynasty and also was a factor in the end of Western European feudalism. The Black Death was more devastating in China, Europe, and the Middle East than in North Africa (A). It also did not drastically affect India, which was to the south of the most traveled trade routes in the fourteenth century (E). The Black Death originated in Central Asia, spreading first to China (B). Although the Mongols were the initial transmitters of the bubonic plague, the disease also spread along Mediterranean routes not reached by the Mongols (D).

4. A—The Mongol Peace of the mid-thirteenth to the mid-fourteenth centuries promoted trade connections rather than foreign resistance. The Yuan dynasty fell because of the distress and population losses of the bubonic plague (B) and inefficient administration (D), which resulted in economic problems (C) and highway banditry (E) in China.

5. C—Among the results of the Crusades was renewed Western interest in the splendid cities of the East. Also, the wealth obtained by Italian city-states resulted from acting as suppliers of provisions and transportation for Crusaders. Beginning in the northern Italian city-states (B), the Renaissance was a revival of the Greco-Roman culture that had been preserved by the Muslims in Spain and in the eastern portions of the former Roman Empire (A). Although it dwelled on subjects in this world, the Renaissance continued some medieval traditions by featuring some art of a religious nature (D). Whereas the Renaissance represented a return to the Greco-Roman classics, the use of perspective and new varieties of color in Renaissance painting represented independent innovation (E).

6. D—The technological improvements that propelled Europe into the Age of Exploration were borrowed and adapted from the Arabs and Chinese (C). In the mid-fifteenth century, Europe and East Asia had not yet developed intense rivalries (A). Merchants tended to support monarchs because of the political and economic stability they brought to Europe (B). Trade imbalances between East and West caused Europeans to pay for many of their goods in gold, which drained the continent of much of its supply of gold (E).

7. D—The Mongols relied on China's regional rulers to help provide an efficient administration. Twice the Mongols failed in their attempt to invade Japan, while Vietnam came under Mongol domination only briefly (A). Mongol culture placed women in a more dominant role than did the Chinese (B). The Chinese civil service exam was not reinstated under Mongol rule (C). Scholars from other societies, however, were brought into China and their works were admired (E).

8. A—Nomadic peoples frequently supplemented their diet by trading for the agricultural products of settled peoples. Nomads also sometimes provided horses and camels for trading along established routes. Nomadic influence ended with the invasion of Tamerlane (B). The nomadic Mongols increased the volume of Eurasian trade (C), but they were not noted for their administrative skills (D). The Mongols and other nomadic peoples tended to tolerate religious differences in Eurasia (E).
Answers and Explanations

1. D—The Aztecs built on a number of Mesoamerican traditions, including polytheism, architectural patterns, the use of a calendar, and the legend of Quetzalcóatl. The Incas continued the use of irrigation systems used by the Chimor, practiced polytheism, and organized their society into aylus. Although Aztec and Incan women were valued as bearers of children and weavers and both could will property to their heirs, public life was male-dominated in both civilizations (A). Whereas the Aztecs were nomads, the Incas were a settled people (B). Both had a stratified social structure (C). Only the Incas integrated conquered peoples into their empire (E).

2. E—Two of the chief gods in the Aztec pantheon were the gods of the sun and of rain; Incan worship centered around the sun. Neither the Aztecs nor the Incas resisted the religious beliefs of subject peoples (A). Their religions were based on the appeasement of the gods, not upon a personal relationship with them (B). Aztec and Incan religions did not place women in a subordinate position. Aztec women were respected for their childbearing roles and Inca women received recognition for their skill in weaving cloth for religious use (C). Whereas the Incas occasionally practiced human sacrifice, only the Aztecs sacrificed human beings routinely (D).

3. D—The pyramid-shaped mounds of the Mississippian culture were similar to the truncated pyramids of Mesoamerican and Andean societies. This observation has led some historians to suggest contact between the Mississippian culture and those of Mesoamerica and the Andes (B). The natives of North America did not establish tribute empires (C). While they sometimes built up regional confederations, they did not establish empires like those of Mesoamerica (A). Although some southwestern tribes used irrigation, the Mississippian culture, found in humid climates and located along river valleys, did not (E).

4. A—The Aztecs extensively altered the environment of the central valley of Mexico by building Tenochtitlán on an island in the center of a lake and by constructing causeways to link the city to the mainland. They also constructed chinampas to increase the amount of agricultural land. The mounds of the Mississippians (B), the pyramids of the Toltecs (C), the roads of the Incas (D), and the irrigation systems of the Chimor (E), although noteworthy adaptations, did not involve the extensive environmental modifications as did the building of Tenochtitlán.

5. C—Although the Aztecs had a system of picture writing, the Incas, who did not develop a writing system, used quipus to record information. Both civilizations were polytheistic, worshiping gods of nature (A). Technological skill was demonstrated by the Aztecs’ construction of Tenochtitlán and by their pyramids, while the Incas also constructed pyramids in addition to their dual system of roads (B). Both had stratified societies (D) and an economy based largely on agriculture (E).

6. B—Both the Aztecs and Toltecs participated in long-distance trade. Rather than trade with the Chimor, the Incas conquered their society (A). The rugged Andes hindered trade among Andean societies (C). Although the Incan government did not sponsor long-distance trade (D), both regional and long-distance trade were common in Mesoamerica (E).

7. E—Like the Persians, the Incas were adept at integrating subject peoples into their empire as long as their subjects refrained from rebellion. Both the Incas and the Persians also constructed roads to serve as communication links to the various parts of their empires. The Aztecs were noted for their exceptionally harsh treatment of conquered peoples (C). The Toltecs (D) and Mayas (A) did not demonstrate the imperial organizational skills of the Incas, while the Mississippians did not establish an empire (B).

8. E—Both collected tribute from subject peoples. Only the Incas entered into marriage alliances for political reasons (A). The Aztecs were despised by subject peoples (B). Both developed urban centers, most notably their capital cities of Tenochtitlán and Cuzco (C). Only the Incas lacked a merchant class (D).