

Multiple Choice Questions from the 2014 Curriculum Framework (Publicly Available)

Questions 4 to 7 refer to the excerpt below.

“Marriage precedes all other duties of life. The different kinds of marriage are:

the giving in marriage of a bride well-adorned [with a dowry]...

the giving in marriage of a bride [in exchange] for a couple of cows

the giving in marriage of a bride to a priest

the voluntary union of a maiden and her lover

the giving in marriage of a bride after receiving plenty of wealth from the groom’s family

the abduction of a bride by a suitor

Of these, the first three are ancestral customs of old and are valid on their being approved of by the father [of the bride]. The rest are to be sanctioned by both the father and the mother...Any kind of marriage [that meets the above conditions] is approvable...

Sons begotten by men of higher caste and women of lower caste are called *anuloma* and are considered to be of mixed caste.

Sons begotten by men of lower caste and women of higher caste are called *pratiloma* and originate on account of kings violating all norms of proper behavior.”

Arthashastra, a legal and political treatise produced for Chandragupta, a Hindu ruler of the Mauryan dynasty in India, circa 300 B.C.E.

1. Compared to the regulations in the excerpt, Buddhist practices concerning gender roles in the period 600 B.C.E. to 600 C.E. differed in that they
 - (A) rejected the validity of marriage as an institution
 - (B) offered women and men the possibility of monastic life as an alternative to marriage**
 - (C) gave the bride’s mother, rather than the father, the primary role in making marriage decisions
 - (D) asserted that only marriages based on the free choice of both spouses were valid

Cul-1 and Soc 5, Comparison, 2.1.III

2. Which of the following conclusions about the period 600 B.C.E. to 600 C.E. is most directly supported by the passage?
 - (A) The emergence of new religious traditions often challenged long-standing social norms.
 - (B) Religious traditions were unaffected by the rapidly changing social norms of the period.
 - (C) The codification of religious traditions reinforced existing social norms.**
 - (D) Religious traditions and social norms were transformed by cross-cultural interactions.

Cul 4 and Soc 5, Argumentation, 1.3.III D and 2.1.I B

3. The views expressed in the excerpt are best seen as evidence of which of the following in Mauryan society?

- (A) **The persistence of patriarchy**
- (B) The absence of inter-caste marriages
- (C) The social acceptance of children born out of wedlock
- (D) The rulers' lax enforcement of religious doctrine

Soc 1, CCOT and Contextualization, 2.2.III D

4. Which of the following changes to Mauryan religious policy occurred under Chandragupta's grandson, Emperor Ashoka?

- (A) The emergence of a syncretic Indo-Greek system of religious belief
- (B) The secularization of the Mauryan state
- (C) **The promotion of Buddhist teachings through edicts by the ruler**
- (D) The establishment of Islam as the dominant religion of northern India

Cul-4 and SB-2, CCOT, 2.1II A

Questions 8 to 10 refer to the following descriptions of the contents of two buried caches of coins, found at archaeological sites in China and England, respectively.

Table 1: ORIGIN OF THE COINS IN A CACHE FROM CIRCA 750 C.E.,
FOUND NEAR XI'AN, CENTRAL CHINA

Origin of the Coins	Date of the Coins	Number of Coins
Chinese: pre-dating the Tang dynasty	circa 500 B.C.E.–550 C.E.	19
Chinese: Early Tang dynasty	circa 600–750 C.E.	451
Non-Chinese: Sassanian dynasty, Persia	circa 600 C.E.	1
Non-Chinese: Byzantine Empire	circa 600 C.E.	1
Non-Chinese: city of Turfan, Central Asia	circa 650 C.E.	1
Non-Chinese: Japan, Nara period	circa 710 C.E.	5
TOTAL		478

Table 2: ORIGIN OF THE COINS IN A VIKING CACHE FROM CIRCA 900 C.E.,
FOUND IN NORTHWESTERN ENGLAND

Origin of the Coins	Number of Coins
English: Viking kingdoms in northern England	approximately 5,000
English: Anglo-Saxon kingdoms in southern England	approximately 1,000
Non-English: Carolingian Frankish Empire	approximately 1,000
Non-English: Viking states in Scandinavia	approximately 50
Non-English: Abbasid Caliphate	approximately 50
Non-English: Papacy and Northern Italian states	approximately 20
Non-English: Byzantine Empire	1
TOTAL	approximately 7,200

5. Which of the following conclusions is best supported by the data in Table 1?
- (A) The Tang emperors' legitimacy continued to be challenged in many parts of China, even as their prestige outside China grew.
 - (B) The great majority of economic transactions in Tang China continued to be carried out through barter.
 - (C) Long-distance trade resulted in the establishment of new cities and diasporic merchant communities.
 - (D) Long-distance trade routes were active during the early Tang period, even as most trade in China remained local.**

Econ-12, Analyzing Evidence and CCOT, 3.1 I A

6. A historian researching the economic history of Eurasia in the period circa 600-1450 C.E. would most likely find the two tables useful as a source of information about which of the following?
- (A) The diffusion of cultural traditions along Eurasian trade routes
 - (B) The spread of technological innovations across regions in Eurasia
 - (C) The geographic extent of the monetization of Eurasian economics**
 - (D) The extent to which government economic policies in Eurasia in the period 600-1450 represented a continuity of earlier policies

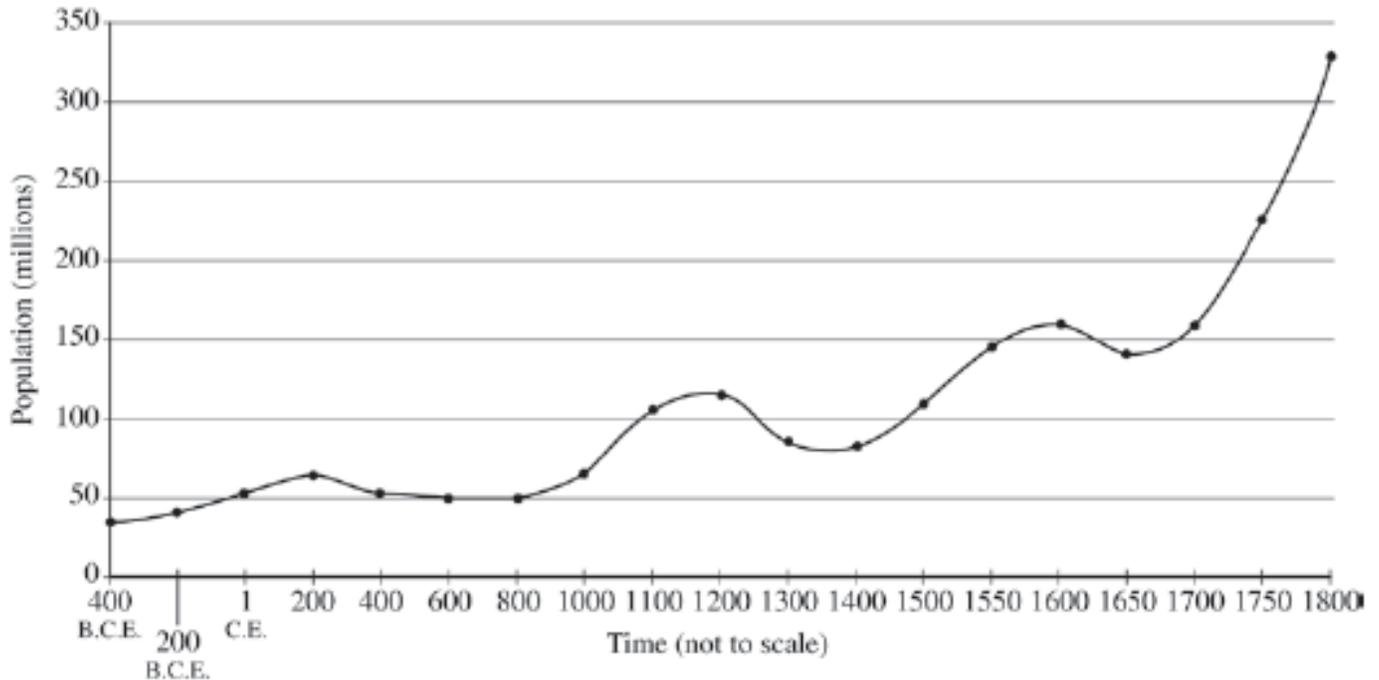
SB-1 and Econ-11, Analyzing Evidence and Comparison, 3.1. I C

7. The data presented in the two tables best support which of the following comparative statements about Tang China and Viking England?
- (A) Elites in Tang China were less wealthy than elites in Viking England.
 - (B) Merchants stood at the top of the social hierarchies in both Tang China and Viking England.
 - (C) Tang coins typically had larger nominal values than coins in Viking England.
 - (D) Coinage was seen as a useful means of storing value in both Tang China and Viking England.**

Econ-11, Argumentation and Comparison, 3.1. I

Questions 4-7 refer to the chart below.

POPULATION OF CHINA, 400 B.C.E to 1800 C.E.



Source: adapted from Quamrul Ashraf and Oded Galor, "Cultural Assimilation, Cultural Diffusion and the Origin of the Wealth of Nations," (2007), accessed at <http://www.voxeu.org/article/why-did-europe-s-growth-take-happen-first>

1. Which of the following best explains the changes illustrated in the chart during the period 400 B.C.E. to 600 C.E.?

(A) The development of the Silk Road trade networks
(B) The rise and collapse of the Han dynasty
(C) The increased number and variety of domesticated animals
(D) The development of large cities as social and administrative centers

SB-4, Causation, 2.2.I and 2.2.IV

2. Which of the following best explains the changes illustrated in the chart during the period 800 C.E. to 1200 C.E.?

(A) Lower mortality rates in new trading cities
(B) Daoist support for commerce
(C) Large-scale migrations of Asian peoples
(D) Technological innovations in agricultural production

Env-8, Causation, 3.3.I.A

3. Which of the following best explains the changes illustrated in the chart during the period 1200 C.E. to 1400 C.E.?

- (A) **The Mongol invasions and spread of the bubonic plague**
- (B) An increase in peasant revolts against taxation
- (C) An increase in the use of coerced labor
- (D) The military expansion of the Islamic caliphate

Env-7 and SB-6, Causation, 3.1.I.E and 3.1.IV

4. Which of the following best explains the change illustrated in the chart after 1650?

- (A) The influx of European merchants and trading companies into Asia
- (B) **The widespread adoption of American food crops in Asia**
- (C) The increase in Chinese agricultural exports to Europe and Japan
- (D) The environmental effects of the Little Ice Age

Env-8, Causation, 4.1.V.B and 4.1.V.D

Questions 8-10 refer to the two sources below.

Source 1:

“Petition to the Persian governor, from your servants, the Jews of the city of Elephantine [in Southern Egypt]: May the God of Heaven seek your welfare and give you favor before the Persian Emperor Darius II. Three years ago, the local priests of Khnub, a local Egyptian river god, conspired with the local Persian commander to wipe out the temple of our God. The troops and the Egyptians entered the temple and razed it to the ground. Now we, your servants all say thus: ‘If it please our lord, please rebuild this temple. If you send a letter to that effect to the city authorities, then the offerings and incense in the new temple shall be offered in your name and all the Jews will pray for you at all times. And you shall have a merit before the God of Heaven even more than a man who offers Him burnt offerings and sacrifices worth a thousand weights of silver and gold’.”

Response from the governor: “Let this be an instruction to you in Elephantine...to rebuild the temple on its site as it was before, and offerings to be made and incense to be poured on that altar as they used to be.”

Petition of Jewish citizens of Elephantine and response by the Persian governor, 407 B.C.E.

Source 2:

“When news of the recent fighting between Greeks and Jews in Alexandria reached me, I was not willing to assign any specific blame, but I have stored up great anger against anyone who begins fighting again. And I will say that if you do not end this deadly conflict, I will be forced to show you what even a benevolent leader is like when he is turned to righteous anger. Therefore, I command you, the Alexandrian Greeks, to behave tolerantly and benevolently towards the Jews, since they have lived in the same city as you for many years, and not to abuse the religious rites which they practice, but to allow them to observe their own customs which they observed also in the time of the Emperor Augustus. However, I also order the Jews not to agitate for greater privileges than they enjoyed in the past, and not to send to me in the future another separate delegation to advocate their cause without first referring the matter to the Roman municipal authorities in Alexandria.”

Roman Emperor Claudius, letter to the people of Alexandria in Roman Egypt, 41 C.E.

5. The presence of Jewish communities in Elephantine and Alexandria was most directly the result of which of the following?
- (A) The proselytizing activities of Jewish priests and missionaries
 - (B) The migration of Jews as a result of foreign conquest and trade opportunities**
 - (C) The unification of Israel and Judea under the House of David
 - (D) The expansion of Hellenism in the eastern Mediterranean under the successor states to the Macedonian empire

Cul-2, Causation, 2.1.I.A

6. Taken together, the two sources best illustrate which of the following aspects of political authority in the period circa 600 B.C.E.-600 C.E.?

(A) Rulers claimed to rule by virtue of having the approval and support of the gods.

(B) Rulers used local administrative institutions to manage the affairs of far-flung regions.

(C) Rulers relied on the consent of the governed to prevent religious conflicts.

(D) Rulers' ability to set policies and resolve conflicts was limited by existing legal codes and precedents.

SB-1, Contextualization, 2.2.II.A

7. Taken together, the two sources best support which of the following inferences about large empires and religious minorities in the period circa 600 B.C.E.-600 C.E.?

(A) Many empires used their militaries to persecute religious groups suspected of being disloyal to the state.

(B) Led by a desire to preserve political unity, many empires curbed intercommunal conflicts and offered minorities limited religious toleration.

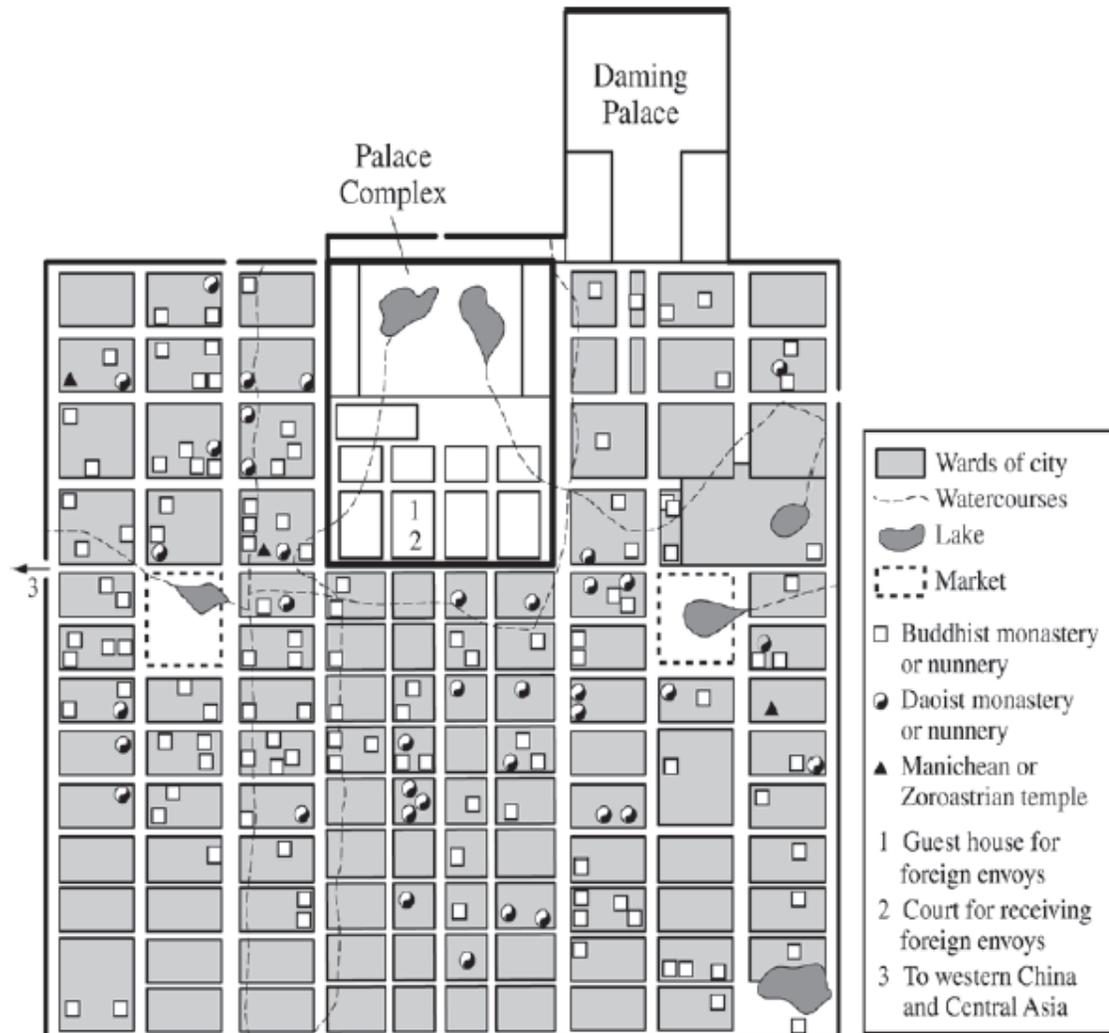
(C) Seeking to expand trade, many imperial governments actively encouraged the immigration of religious minorities and their settlement in imperial cities.

(D) Because of their traditions of democratic government, empires relied on petitions and delegations from local populations to help them formulate policies.

SB-2, Argumentation, 2.2.I.A and 2.2.II.A

Questions 11-14 refer to the map below.

PLAN OF THE TANG DYNASTY CAPITAL CITY OF CHANG'AN,
NORTH-CENTRAL CHINA, EIGHTH CENTURY C.E.



Source: adapted from Victor Cunrui Xiong, *Sui-Tang Chang'an: A Study In The Urban History of Medieval China*, 2000

8. Based on the map and your knowledge of world history, which of the following likely encouraged the development of cities such as Chang'an?

- (A) The growth, in volume and extent, of overland trade and commerce
- (B) Improvements in maritime technology, such as the compass and lateen sail
- (C) The spread of Buddhism into East Asia
- (D) Long-distance migrations of central Asian peoples

Econ-2, Causation, 3.1.I.A

9. The layout of the city as shown in the map most clearly reflects which of the following developments of the time period?
- (A) Societies using technological adaptations to deal with changing environments
 - (B) Populations increasing as a result of new crops such as Champa rice
 - (C) Cities and towns implementing new measures to control the spread of epidemic disease
 - (D) Governments building infrastructure to promote economic activity**

SB-5, Contextualization, 3.1.I.D

10. The variety of temples shown on the map of Chang'an was most likely the result of which of the following broader processes from 600 to 1450 C.E.?
- (A) Diffusion of cultural traditions along the Silk Roads**
 - (B) Conquests by nomadic Central Asian groups
 - (C) Religious conflict resulting from the An Lushan rebellion
 - (D) Neoconfucian influence on the Tang government

Cul-2, Causation, 3.1.III.D

11. The integration of natural bodies of water and waterways in the plans for the palace most likely shows the influence of which of the following?
- (A) Daoism**
 - (B) Confucianism
 - (C) Zoroastrianism
 - (D) Buddhism

Cul-1, Contextualization, 2.1.II.C