

AP World History Mini-Test 1

Multiple-Choice Answers

1. **(B)**
Historians believe that the earliest humans emerged by the end of the Paleolithic era in the savannas of East Africa (B). There they benefited from a pleasant climate, plentiful food supply, and an abundant number of animals capable of domestication. Mesopotamia (A), Egypt (C), and China (D) were all sites of early river valley civilizations.
2. **(D)**
Far from showing an absence of religious feeling (A), cave paintings and archeological artifacts suggest that Paleolithic peoples practiced polydaemonism, or the belief in many spirits (D). These beliefs can be seen in artwork such as the cave paintings at Lascaux. Polytheistic practices (B) emerged with the rise of river valley civilizations, and were followed centuries later by monotheism (C).
3. **(A)**
The earliest humans lacked written language (D), but did create markings that suggest evidence of basic record-keeping by humans (A). Along with gathering, hunting (B) provided food, but tribal government had not yet been organized. Other developments, including settled, large-scale agriculture, cities (C), and formalized religion (D), did not emerge until the development of river valley civilizations.
4. **(C)**
Agriculture emerged over time in Mesopotamia, beginning with the first joint efforts of people to weed areas around wild grains and other edible plants. As animals and birds left these areas and people added irrigation, they began formally clearing the fields. In time, early farmers selected and planted seeds of particularly desirable crops, and true agriculture was under way.
5. **(C)**
The Egyptians had developed agriculture by about 3000 BCE, relying on a relatively sophisticated system of basin irrigation to supply their Nile Valley fields. Under this system, a series of dikes kept floodwaters from drenching fields during times of sufficient rainfall and allowed waters to reach fields when rain was in short supply (C). Heavy rainfall alone (A) was not enough to drive basin irrigation, and irrigation did not address temperature variations (B). Basin irrigation relied on regular rainfall, not the absence of water (D).
6. **(B)**
Although limited job specialization began to emerge with the Neolithic Revolution (C), communities generally relied on the egalitarian social structures that were common under

earlier hunter-gatherer societies (B). Settlements began to appear only after the rise of agriculture (A). Increasing intensive farming required people to work in larger community groups than had been common during the hunter-gatherer era (D).

7. **(D)**

As technology such as crafts and pottery emerged during the era of the earliest agricultural communities, people who were especially skilled at creating those crafts began to specialize in making those goods for trade (D). Thus, job specialization grew. Long-distance trade (A) and increased taxation (B) came about after job specialization took hold. Crafts did not particularly contribute to increased agricultural production (C).

8. **(A)**

Known as the "cradle of civilization," Mesopotamia was the first major human civilization to emerge. As such it became the first to develop essential ideas and items, including written records using cuneiform, the first code of law, and the wheel (A). Monotheism was not practiced until the time of the rise of Judaism and Zoroastrianism (D). Not until the Hittite civilization, centuries later, did iron working appear (B).

9. **(D)**

Both forms of the early writing, cuneiform and hieroglyphs allowed ancient civilizations to develop written record-keeping (D). The cumbersome hieroglyphic system was too complex for use by any but the highly educated elite, which limited its application for trade (A) or daily life (B). Religious ideas during this era remained mostly concentrated within their founding civilizations and did not diffuse widely through sacred texts (C).

10. **(B)**

Egyptians had a sense of cultural superiority over others that they encountered through their thriving trade networks (A) or empire building (C). As a result, Egyptians were reluctant to adopt external practices, and their culture showed few external influences (B). Although Egyptians did sometimes adopt and reject cultural ideas over time—most notably during the monotheistic experiment of Amenhotep IV—these ideas came from within, not from external sources (D).

11. **(C)**

Historians believe that the causes of the decline of the Harappan Empire were many and complex. Chief among them were a great decline in available food and resources caused by destructive flooding (D) and environmental changes resulting from excessive irrigation (A). However, the arrival of invading Aryans in the area also weakened the empire (B). Archeological evidence suggests that the Harappan had organized a successful central government (C).

12. **(D)**
Judaism suggested a Messiah, or reunifying leader, would come to restore the Jewish kingdom. The prophet Jesus was seen by some as this Messiah, and his followers became the first Christians (D). Christianity retained much Jewish ideology, such as obedience to the Ten Commandments (C). Unusually, the Jewish faith did not seek converts (A). The Jews retained their own cultural identity and faith even after widespread scattering known as the diaspora (B).
13. **(C)**
Hinduism developed in India during the Vedic period. Under this belief system, humans strove to complete their *dharma*, or duties, in life (A). Depending on how well an individual succeeded in this path, his or her atman—a part of the universal spirit guiding all life (D)—had the opportunity to be reincarnated (B) in a different form. The Four Noble Truths were a core concept of Buddhism (C).
14. **(B)**
Both Confucius and Aristotle believed that moderation and balance in human behavior was an important and valuable goal (B). Empirical observation characterized the philosophy of Aristotle, but not Confucius. (A) Introspection was primarily a tenet of Daoism, not Confucianism proper or Aristotelian teachings (C). Although Confucius used parables and sayings to spread his ideas (D), this was not a common practice of Aristotle.
15. **(A)**
Animism was the acknowledgment of the spiritual properties of elements found in the natural world, such as plant and animal life. Early Christianity reflected those ideas through the belief in magic in the form of miracles and the use of ritual objects such as mistletoe or religious relics (A). Christians did not directly worship saints (C), and the use of formalized religious rites was not an explicitly animistic influence (D). The association of priests with healing powers was instead common to shamanism (B).
16. **(B)**
Unlike democratic, culturally minded Athens, Sparta created a government and way of life that supported one main goal: military strength (B). Despite these differences, both city-states became leading powers on the Greek peninsula with complex diplomatic alliances (A) and decentralized networks of surrounding communities under their somewhat loose governments (D). Spartan and Athenian colonies dotted the greater Mediterranean region (C).
17. **(D)**
The Warring States period began as the Zhou dynasty ground to a slow end (B) and lasted for nearly two centuries until the harsh but formative Qin dynasty emerged as a new central authority (D). Although Emperor Qin Shi Huang did encourage many reforms,

these came after the Qin dynasty was ensconced (A). The Han dynasty and its creation of a Confucian state followed the Qin dynasty (C).

18. **(B)**

The Gupta Empire commanded the valuable trade of salt and metals and controlled trade routes between India, the Middle East, and China (B). Although the Gupta were successful conquerors, they practiced religious tolerance (C). Gupta government was less centralized (D) than the Maurya, and its rulers relied on a decentralized system of local authorities to maintain order and collect taxes and tributes (A).

19. **(A)**

Despite building a powerful and complex society based on military prowess, the Moche failed to develop a formal written language (A). Their sophistication is evident, however, in the highly detailed artwork and sculpture depicting daily life (B) and the advanced copper tools and metal objects (C) they left behind. Moche rulers drew on their large population for labor to build military buildings, brick homes, temples, and pyramids.

20. **(D)**

Along with positive exchanges of goods and cultural ideas (C), the Silk Road offered a direct and easy route for the spread of devastating epidemic diseases (D). These diseases in turn contributed indirectly to the fall of the Han dynasty and later rise of the Warring States period (A). The turmoil of this era led to a rise of the Indian Ocean trade routes (B).

21. **(B)**

One of the greatest advantages of the Indian Ocean trade routes was their relative safety and security, a far cry from the poorly protected Silk Road, which was subject to nomadic raids and problems stemming from regional political conflict (B). The Silk Road certainly allowed traders to reach coastal cities (A) and offered a good path for land pack animals (D). Although the Roman Empire was a major user of the Indian Ocean trade routes, its trade connections to the East had been previously established (C).

22. **(C)**

Mesoamerica lacked horses and other large pack animals, and no regional civilization developed the wheel. This left humans with baskets and packs as the only possible way to move goods from one place to another (C). Despite this difficulty, regional civilizations such as the Teotihuacán and Maya formed linking trade networks (A) to exchange a myriad of goods such as salt, jade, precious metals, and pottery (D). This trade took place in the highly populated cities of the empires; Teotihuacán, for example, was second only to Rome in total population among global cities (B).

23. **(C)**

Classical empires developed widespread interregional trading routes, and the ties created

by these trade systems endured long after the initiating empires had themselves fallen (C). The earliest world religions (A) and domestication of plants and animals (B) predated the classical era. Mechanization and related technology did not emerge on a broad scale until some centuries after classical empires had ended (D).

24. **(D)**

Islam holds that the Qur'an represents the wisdom of Allah given to Muhammad through the archangel Gabriel. The Bible (A) is the sacred text of Christianity. The Torah (B) is the sacred text of Judaism. The term *umma* (C) refers to the entire population of Muslim believers.

25. **(B)**

During the Abbasid caliphate, Muslim traders began to revive the trade routes that had fallen out of use with the decline of the Roman Empire in the West and the Han dynasty in the East (B). Islam began and remains a monotheistic, rather than polytheistic, religion (A). Muslim scholars and artisans maintained and built on the knowledge of the classical Greeks, but did not revive Greek and Roman-style art specifically (C). The Roman Republic, not the Empire, was defined by its reliance on elective government (D).

26. **(A)**

By the time of Mansa Musa's pilgrimage, the peoples of West Africa had already been largely converted to Islam by the Almoravids (A). Mansa Musa's famed voyage did have several important effects on his empire, however, including new trade connections (A) and a rise in the number of foreign scholars at Timbuktu (C), which became an important center of learning. Egypt also suffered a perhaps surprising effect: the vast quantities of gold that Mansa Musa's pilgrimage brought to that country caused massive inflation and devalued the Egyptian currency for years to come.

27. **(B)**

The Hanseatic League and other commercial leagues joined together cities in agreements that granted members exemptions from tolls and offered other privileges such as foreign trading bases (B). The League did not specifically seek to provide a venue for the trade of eastern goods (A), nor did it offer military protection for traders (C). Although the resulting economic changes encouraged women to take part in business (D), this was not a stated intention of the League.

28. **(C)**

By the eleventh century, the Catholic Church had become centralized under the control of the pope at Rome. Divisions over papal supremacy, rather than over theological (A) or other administrative matters (D), led the Eastern church under the Patriarch of Constantinople to break away and form the Greek Orthodox Church (C). The Crusades (B) took place largely after the split happened.

29. **(A)**
The Scandinavian Vikings (A) were powerful warriors who threatened to conquer Western Europe during the eighth and ninth centuries. Although Muslim soldiers reached Europe during this time, they remained largely confined to the southern region around Sicily (B). The Byzantine Emperor Justinian had faced the Ostrogoths (C) some centuries earlier. That empire was less successful in repelling the Seljuk Turks (D), but that group's influence was mostly in the East.
30. **(B)**
Established by the Mongolian conqueror Kublai Khan, the Yuan dynasty uniquely gave greater status to non-Chinese foreigners, particularly Mongols (B). Nevertheless, the Yuan adopted many Chinese practices such as the use of the civil service examination system (C) and, like other dynasties, engaged with the West through trade and travel (A). The Yuan capital at Beijing remained important in later dynasties (D).
31. **(D)**
The Inca became a strong militaristic civilization during the mid-fifteenth century thanks in part to their strong central government (B). Inca conquerors united diverse peoples under a common language (A) and shared religion (D). Well-organized Incan roads (D) allowed armies and civilians to travel easily throughout the empire.
32. **(B)**
Over a period of several centuries, the Bantu moved in eastern and southern Africa, bringing with them innovations in iron working and agricultural production (B). These innovations along with the migrations themselves boosted the population of those regions (D). Unlike northern Africans such as the Berbers, the Bantu did not spread Islam (A). The Bantu had not encountered Europeans (C).
33. **(C)**
The massive population drop in Western Europe brought on by the spread of the bubonic plague (C) created labor shortages and peasant revolts that destabilized the economic system of feudalism. The open-field system (B) and liege homage (D) were both factors that helped that system continue over time. The Crusades opened new trade routes and spread ideas, but did not directly contribute to the later decline of the feudal system (A).
34. **(A)**
Under the feudal system, national kings or regional lords relied on vassals or knights for military services, providing fiefdoms in return. These retainers were powerful and wealthy in their own right, and they required peasants under them who had no land or rights of their own to work as agricultural labor. This order of lord—vassal—peasant is correctly stated only in choice (A).

35. **(A)**

The increased popularity of the practice of foot-binding left upper-class women of the Song dynasty with physical handicaps that lessened their status and abilities (A) in relation to men. No legal reforms were introduced to end this practice for many centuries (B). Lower-class women did not engage in these practices, and their status thus did not change ([C] and [D]).