Part A
Short-Answer Questions

Directions: Analyze the documents and answer the short-answer questions that follow each document in the space provided.

Document 1

. . . In the Middle Ages to praise man was to praise God, for man was a creation of God. But Renaissance writers praised man himself as a creator. They played down the sinfulness he was born with and emphasized his ability to think and act for himself, to produce works of art, to guide the destiny of others. They freed man from his pegged place in the medieval hierarchy, halfway between matter and spirit, and allowed him to roam at will, through all the levels of being, sometimes identifying himself with the brutes, sometimes with the angels. He was seen as the ruler of nature—the lord, although not the Lord, of creation.

This new vision of man sprang from a heightened awareness of self. Medieval men had been preoccupied with searching their souls, but Renaissance men were much more intrigued with exploring, and indeed parading, their own personalities. Petrarch is a perfect example. Although his serious interests centered on his work in discovering and editing ancient texts, Petrarch was also interested in himself. In his letters, designed for posterity [future generations] as well as his friends, he left a record of his reactions to love affairs and friendship, to mountains and the flowers in his garden. They are an intellectual and emotional self-portrait, the first since antiquity [ancient times]. . . .


1 In what way did man's view of the world change between the European medieval period and the Renaissance according to John R. Hale? [1]
Document 2

Shi Huangdi, first emperor of the Qin dynasty, used warfare to weaken six of the seven warring states. His efforts to unify China led to the consolidation of his power.

... The Qin [under Shi Huangdi] made many changes that were meant to unify China and aid in administrative tasks. First, the Qin implemented a Legalist form of government, which was how the former Qin territory had been governed. The area was divided up in 36 commanderies which were then subdivided into counties. These commanderies had a civil governor, a military commander, and an imperial inspector. The leaders of the commanderies had to report to the Emperor in writing. The Legalist form of government involved rewards and punishments to keep order. Also, the state had absolute control over the people, and the former nobility lost all of their power. The nobility were also transplanted from their homes to the capital. Groups were formed of units of five to ten families, which then had a group responsibility for the wrongdoings of any individual within the group....

Source: "Qin Dynasty," EMuseum, Minnesota State University at Mankato

2. Based on this EMuseum document, what were two ways the Qin under Shi Huangdi attempted to control China? [2]

(1) ________________________________

Score []

(2) ________________________________

Score []
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Document 1

**Hymn to the Nile**
c.a. 2100 B.C.

Adoration to the Nile!
Hail to thee, O Nile!
Who manifestest thyself over this land
And comest to give life to Egypt!
Mysterious is thy issuing forth from the darkness,
On this day whereon it is celebrated!
Watering the orchards created by Ra
To cause all the cattle to live,
Thou givest the earth to drink, inexhaustible one!
Path that descendest from the sky,
Loving the bread of Seb and the first-fruits of Nepera,
Thou causest the workshops of Ptah to prosper!
Lord of the fish, during the inundation,
No bird alights on the crops.
Thou createst the corn [grain], thou bringest forth the barley,
Assuring perpetuity to the temples.
If thou ceasest thy toil and thy work,
Then all that exists is in anguish.
If the gods suffer in heaven
Then the faces of men waste away... 

Source: Oliver J. Thatcher, ed., *The Library of Original Sources*, University Research Extension Co. (adapted)

1. Based on this poem, identify **two** ways the Nile River influenced the economic development of Egypt. [2]

   (1)

   __________________________

   __________________________  Score

   (2)

   __________________________

   __________________________  Score
**Neolithic**

**Why Hunt? Why Gather?**

- How does the hunt? Not so great. How's gathering?
- Look! A village! I wonder what they do over there...
- Excuse me. I couldn't help but overhear. Let me tell you about living the Neolithic Way!

- First off - we don't just look around for our food... we actually grow some of it ourselves, where we live!
- Plant and animal domestication is the key. We grow edible plants ourselves, right out of the ground, time after time!
- Enjoy regular meals!

- Animals, too! We control their reproduction to select desirable characteristics and eliminate bad ones.
- You can start by joining us "in the village! Leave your troubles behind!"
- "Same hunting and gathering may be necessary to maintain dietary variety and avoid famine."

**Your KEYS to a BETTER LIFE!**

**Harness Plant Power!**
- Learn how the seeds you drop can become next fall's crop!
- Use seed selection to make future plants more productive and easier to harvest!
- Preserve and store surpluses for hard times!
- Invent new ways of preparing and cooking plant foods!

**Put Animals To Work For You!**
- Learn which species are slow and submissive!
- Use food and fences to keep them around!
- Influence their choice of mates!
- Breed the best and eat the rest!

. . . Nature also shaped the rhythms of trade and the places where it was conducted by constraining [hindering] transportation. All across maritime Asia—from Canton [China] to Mocca [southern Arabia]—trading schedules were dictated by the monsoon winds. Since strong winds blew consistently in one direction for several months and then stopped, and then blew consistently the other way for months, it made no sense to fight those winds. A trader went as far as he (or occasionally she) could in one direction and then stayed around until the wind reversed; his goods were then picked up by another merchant who had arrived earlier and knew precisely how long into the next season he could safely stay and still have enough days of favorable wind to get home. Thus, instead of Chinese traders spending two or more monsoon seasons (and years) sailing all the way to, say, Persia with silks, it made more sense to sail out one monsoon season and exchange with intermediaries based in between and thereby return home with frankincense and rugs. A series of emporia [trade centers] developed at sites such as Melaka [Malacca], Surat [India], and the Muscat [Oman] that had more to do with how far one could travel from there in one sailing season than with what goods could be produced locally. The result was a remarkably lively and cosmopolitan chain of port cities along the Asian littoral [sea coast], but in many cases these cities had only weak relationships with their immediate hinterlands [areas inland from the port]. . .

Source: Pomeranz and Topik, The World That Trade Created, M. E. Sharpe, 1999 (adapted)

Document 5b

Sources: "The West and the Spice Trade," Calliope, Cobblestone (adapted); Mountain High Maps, Digital Wisdom (adapted)

5 Based on these documents, what is one way the monsoons affected trade in Southeast Asia? [1]
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Document 1

Purposes and Kinds of Roman Roads

Why did the Romans build roads? The Romans considered a well-organized and efficient transportation system a basic element of proper administration; i.e. an indispensable element in creating and maintaining the Roman state. The earliest highways or main roads were constructed for the use of the military, and their economic benefit for civilians was a later byproduct and not the main reason for their creation. The military nature of the roads continued to be essential as Romans expanded into territory outside Italy. In the province of Arabia Petraea (which included what is now Jordan), the movement of troops and ease of communication for the army and Roman administration were the primary reasons for construction of the Via Nova, one of the many viae militares or military roads built in conquered provinces. However, smaller, shorter, and less well-constructed local roads (actus) or tracks (callis) also increased in territory after it was brought under Roman control. Nevertheless, the main public highways (viae publicae) normally began as military roads and only gradually evolved into civilian conduits [passageways].

Source: Virtual Karak Resources Project, An Appalachian College Association (adapted)

1 Based on this excerpt from the Virtual Karak Resources Project, what was one way the Romans used roads to control their empire? [1]
...We can only marvel at the ability of the Sapa Inca [chief ruler] to control his vast domains, separated as they were not only by long distances, but by dramatic changes in altitude. Inca engineers developed a massive road system over some of the most rugged terrain on earth, a lattice [network] of highways and tracks that covered a staggering 19,000 miles (30,000 km). The Inca empire could never have been created without this communication system that carried important officials, government correspondence, entire armies, and all manner of commodities and trade goods. Road-building started long before Inca times, for earlier states like Chimor on the coast also needed to connect dense concentrations of farmers in widely separated valleys. But the Incas vastly extended the network. The resulting lattice was a conceptual framework for the quipu makers, who used the sequences of sites on the roads to relate different areas to one another. Anthropologist John Murra has called these roads the "flag" of the Inca state, for they were a highly visible link between the individual and the remote central government. The same lattice of communication helped define symbolic alignments, link sacred shrines to the Temple of the Sun in Cuzco, and even separate different groups of people living near the capital....

Source: Brian M. Fagan, *Kingdoms of Gold, Kingdoms of Jade: The Americas Before Columbus*, Thames and Hudson

2. According to Brian M. Fagan, what were **two** ways the Incas used roads to unify their empire?  [2]

(1) ____________________________

Score

(2) ____________________________

Score
At the request of [Prince] Ixtlixochitl, Cortes and his men ate the gifts of food that had been brought out from Tezcoco. Then they walked to the city with their new friends, and all the people came out to cheer and welcome them. The Indians knelt down and adored them as sons of the Sun, their gods, believing that the time had come of which their dear king Nezahualpilli had so often spoken. The Spaniards entered the city and were lodged in the royal palace.

Cortes was very grateful for the attentions shown him by Ixtlixochitl and his brothers; he [Cortes] wished to repay their kindness by teaching them the law of God, with the help of his interpreter Aguilar. The brothers and a number of the other lords gathered to hear him, and he told them that the emperor of the Christians had sent him here, so far away, in order that he might instruct them in the law of Christ. He explained the mystery of the Creation and the Fall, the mystery of the Trinity and the Incarnation and the mystery of the Passion and the Resurrection. Then he drew out a crucifix and held it up. The Christians all knelt, and Ixtlixochitl and the other lords knelt with them.

Cortes also explained the mystery of Baptism. He concluded the lesson by telling them how the Emperor Charles grieved that they were not in God’s grace, and how the emperor had sent him among them only to save their souls. He begged them to become willing vassals of the emperor, because that was the will of the pope, in whose name he spoke.


4 According to this excerpt from *The Broken Spears*, how was Christianity spread in Mexico? [1]