

## PRACTICE MULTIPLE CHOICE QUESTIONS

## Questions 1-3 refer to the passage below

"After this, they built a kind of house in which they placed their cannon. This structure had a gate facing the city; when they wanted to fire the cannon, the gate was opened. This was how it was done: when the command was given, the gate was opened, and when the shot had been fired, the gate was closed again. In front of another gate called Saligaria (Caligaria), they deployed four cannons, three large ones and one small, and standing behind a tower, they dug five new tunnels in the direction of the city, reinforcing them with beams. But those inside the city had also begun a tunnel in order to get out, and it happened that the two tunnels met: the Turks had with them cannons and other materials, but those from the city started a fire and thus burned many Turks....

The Turk who had become governor of Constantinople, named Suleiman in German, occupied the [church] of Hagia Sophia to practice his faith there. For three days the Turks sacked and pillaged the city, and each kept whatever he found, people and goods, and did with them whatever he wished. The division of the booty took place at Adrianople, four days' march from Constantinople."

**Source:** Thomas the Eparch & Joshua Diplovatatzes. "Account of the Taking of Constantinople" 1453

1. The passage above best illustrates which historical development in the period c. 1450 to c. 1750?
  - a. Empires began to rely on gunpowder weapons to expand their influence
  - b. Empires began to develop professional militaries to maintain their power
  - c. The use of monumental architecture was used by rulers to legitimize their rule
  - d. Empires used a variety of methods to increase their influence
2. In the [second paragraph](#), which of the following explains why the Ottoman governor occupied the Hagia Sophia?
  - a. As the religious center of Constantinople, occupying it and converting it into a mosque would help to legitimize his rule
  - b. It was a symbol that the Ottomans would convert to Christianity to appeal to their new subjects and gain legitimacy
  - c. His desire to shame his enemy due to religious conflicts that existed between the Byzantine Empire and the Ottoman Empire
  - d. Disputes over trade routes always had religious significance. Occupying the Hagia Sophia showed the supremacy of Islam
3. As the Ottomans moved further into Eastern Europe, expanding their empire, how did they gain legitimacy in the eyes of their new subjects in the Balkans?
  - a. They recruited elites from their minority Christian subjects to hold positions in government with equal status to Muslims
  - b. They built impressive and large mosques to reinforce the pressure on Christians to convert
  - c. They built impressive armories near Christian communities to communicate their military might and the need for submission
  - d. They were religiously tolerant allowing Christian communities to practice their faith as long as they submitted to Ottoman power

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Questions 4-6 refer to the image below



**Source:** The Kangxi Emperor at the age of 45, painted in 1699

4. The image of Qing Dynasty Emperor Kangxi legitimized his rule to his subjects in which of the following ways?
- He is an imposing figure in the image. This displays his power and ability to conquer
  - The bright colors of paint were unavailable to the general population. This portrait shows his wealth and ability to harness the talents of artists
  - Showing the emperor surrounded by books would appeal to his Confucian subjects who might otherwise see him as a foreign monarch
  - His use of religion and connection to the gods would legitimize him in the eyes of his subjects
5. In the treatment of their subjects, the Qing Dynasty practiced which of the following policies in the period c. 1450 to c. 1750?
- The Han Chinese subjects faced prohibitions against moving into Manchuria and limits on their ability to serve in high ranking positions in government
  - The Han Chinese were expelled from China to make space for the larger Manchu population causing them to migrate into Central and Southeast Asia
  - The Han Chinese were treated as equals in order to legitimize the rule of the Qing Emperors. They continued to fill the highest positions in the imperial bureaucracy
  - The Han Chinese were forced to take on the bulk of military service and payment of taxes as the Manchu were exempt

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6. Which of the following best explains the Qing Dynasty's declining power in the period from c. 1750 to c. 1900?
- a. The growing industrial and commercial power of the west
  - b. Economic weakness due to overreliance on silver that led to massive inflation within the country
  - c. The empire had grown too big to defend from external invasions
  - d. The growing militarism of Southeast Asia

Questions 7-9 refer to the image below



Source: Mexica/Aztec Tribute list from the Codex Mendoza (1542)

7. Which of the following explain the Mexica/Aztec use of tribute lists?
- a. Rulers used tribute collection to generate the revenue needed to expand state power
  - b. Rulers used art to legitimize their rule
  - c. Rulers used religious ideas to consolidate their power
  - d. Rulers expanded the Tribute System not for economic gain, but to show their political supremacy

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8. What innovations allowed the Mexica/Aztec to support their large population?
- The mit'a system
  - Use of canals to transport staple crops from far away
  - Adopting new staple crops from Africa
  - Chinampa farming
9. Which of the following was most responsible for the fall of the Mexica/Aztec?
- Resentment of conquered people who joined with the Spanish to fight against the Mexica
  - The inability of the Mexica to defend themselves against gunpowder weapons
  - Diseases like smallpox that came to America with the Europeans
  - The weakness of the Mexica army

**Questions 10-12 refer to the passage below**

"It is [then] only by practicing the true religion that man will prosper in this world and merit eternal life in the other. As to you, Emir Ismail, such a [reward] will not be your lot; because you have denied the sanctity of the divine laws; because you have deserted the path of salvation and sacred commandments;... because under the cloak of the hypocrite, you have sowed everywhere trouble and sedition; because you have raised the standard of irreligion and heresy... the *ulama* and our doctors have pronounced a sentence of death against you, perjurer and blasphemer, and have imposed on every Muslim the sacred obligation to arm in defense of religion and destroy heresy and impiety in your person and that of all your partisans.

We urge you to look into yourself, to renounce your errors, and to march towards the good with a firm and courageous step; we ask further that you give up possession of the territory violently seized from our state and to which you have only illegitimate pretensions, . . . and if you value your safety and repose, this should be done without delay."

**Source:** "Letter to Safavid Shah Ismail (a Shi'a Muslim) from Ottoman Sultan Selim I (a Sunni Muslim)". 1514, prior to the Battle of Chaldiran.

10. A historian would most likely use the first paragraph of this passage as evidence of which of the following?
- The influence of Islamic scholars who increasingly questioned political authority
  - Rivalries intensified the split within Islam between Sunni and Shi'a Muslims
  - Rivalries over trade routes in the Middle East.
  - Use of religion by the Ottomans to legitimize power their power

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11. The conflict described in the passage is most similar to which of the following developments c. 1450 to c. 1750?
- The rivalry between Hindus and Buddhists in Southeast Asia
  - Japanese banning of Christianity under the Tokugawa Shogunate
  - The rivalry between Protestants and Catholics in Europe
  - The Russian expansion into Siberia to expand their empire.
12. The second paragraph demonstrates which of the following developments in the period c. 1450 to c. 1750?
- The consolidation of the Islamic world under a single sect of Islam
  - Political and religious disputes led to rivalries and conflicts between states
  - Changes in attitudes towards the role of religion in public life
  - The beginning of religious uprisings against existing leadership to change the social order

Questions 13-15 refer to the image below



**Source:** French King Louis XIV trampling on Heresy by Thomas Gobert, c. 1692

13. The sculpture of Louis XIV best exemplifies which of the following historical developments c. 1450 to c. 1750?
- The growth of European power and the decline of Asian power
  - The conquest of the Americas
  - The king's use of religion and art to legitimize his rule
  - The use of propaganda in the face of war

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14. This sculpture was most likely a response to which historical development?
- a. The rise of Communism
  - b. The Protestant Reformation
  - c. The rise of Sikhism in South Asia
  - d. French battles against the English for control of North America
15. The absolute authority of European kings like Louis XIV would be most challenged by which of the following developments?
- a. The Protestant Reformation
  - b. The philosophers of the Enlightenment
  - c. The social changes brought about by the Industrial Revolution
  - d. Imperialism