Section I
Part A: Multiple-Choice Questions

As demonstrated in the following section, question sets will be organized around two to ve questions that focus on a primary or secondary source.

**Questions 1–3 refer to the passage below.**

“And if you, my vassal, disobey or break this treaty, may the god Adad, the canal inspector of heaven and earth, put an end to all vegetation in your land. May his waters hit your land with a severe destructive downpour. May locusts devour your crops. May there be no sound of grinding stone in your houses. May the wild animals eat your bread, and may your spirit have no one to take care of it and pour offerings of wine for it.”

Excerpt from a treaty between an Assyrian king and the ruler of a subject city-state in northwestern Iran, circa 670 b.c.e.

1. The particular consequences invoked in the ritual curse in the treaty most strongly support which of the following statements about ancient Mesopotamia?

1. (A)  States’ legitimacy was based on claims to secular authority.
2. (B)  Ongoing environmental degradation occurred as a byproduct of the spread of pastoralism.
3. (C)  Maintaining and expanding agricultural production was seen as a core task of governments.
4. (D)   The domestication of plants occurred before the domestication of animals.

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Section I, Part A

1. A historian would most likely use this passage in the treaty to illustrate which of the following?

(A) The precarious nature of early civilizations’ relationship to their physical environment

(B) The negative effect of overpopulation on urban sanitation and health
(C) The emergence of social hierarchies supported by unequal distribution of surplus food

(D) The nutritional deficiencies suffered by early agricultural populations

1. Which of the following was an important long-term effect of the expansion of the Assyrian Empire?
	1. (A)   the diffusion of monotheistic religious beliefs to East Asia
	2. (B)   the development of the Greek alphabet
	3. (C)  the initial diffusion of advanced mathematical knowledge, such as algebra and trigonometry
	4. (D)  the establishment of Jewish diasporic communities as a result of Assyrian military conquest

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Section I, Part A

**Questions 4–6 refer to the passage below.**

“Marriage precedes all other duties of life. The different kinds of marriage are: • the giving in marriage of a bride 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 an offer receiving plenty of wealth from the groom’s family

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 considered to be of mixed caste. Sons begotten by men of lower caste and women of higher caste 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 C.E. to 600 B.C.E. differed in that they
	1. (A)  rejected the validity of marriage as an institution
	2. (B)  offered women and men the possibility of monastic life as an alternative to marriage
	3. (C)  gave the bride’s mother, rather than the father, the primary role in making marriage decisions
	4. (D)  asserted that only marriages based on the free choice of both spouses were valid
2. 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

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

(A)thee mergence 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

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Section I, Part A

**Questions 7–9 refer to the passage below.**

“the ruler is a boat; people are the water. The water can carry the boat; the water can capsize the boat. . . . A man may be the descendant of kings, lords, or nobles, but if he does not observe the norms of ritual and proper behavior he must be relegated to the status
of a commoner. Similarly, he may be a descendant of commoners, but if he accumulates learning of the texts, corrects his behavior, and observes the norms of ritual and proper behavior—then he must be elevated to the ranks of high ministers, lords, and nobles.”

Xunzi, Chinese philosopher, circa 250 b.c.e.

1. According to the passage, Xunzi was advocating an approach to governance that most clearly reflected the principles of

(A) Daoism
(B) Legalism
(C) Confucianism (D) Buddhism

1. Xunzi’s idealized vision of Chinese society in the passage differs most strongly from the social structure of which of the following?

(A) Roman society during the late empire
(B) Hindu society in South Asia during the Gupta Empire (C) Muslim society during the early Caliphates
(D) Mongol society during the period of Mongol conquests

1. Ideas similar to those expressed in the passage have directly contributed to the development of which of the following aspects of later Chinese imperial history?
	1. (A)  the long-standing tradition of Chinese leadership in technological, agricultural, and commercial innovation relative to the rest of the world
	2. (B)  the expectation that emperors must be judged by a different set of ethical standards all other members of society
	3. (C)  the virtual elimination of the threat of rebellion against established political authority
	4. (D)  the practice of recruiting capable bureaucrats on the basis of educational achievement rather than noble birth

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