**Questions 4 - 7 refer to the passage below.**

The rock edicts of Mauryan emperor Ashoka (reigned 268–232 B.C.E.)

 [Edict 1] “Emperor Ashoka speaks thus: Twelve years after my coronation this has been ordered—everywhere in my domain the officials shall go on inspection tours every five years.”

 [Edict 2] “Ashoka honors both ascetics and the householders of all religions, and he honors them with gifts and honors of various kinds. But Ashoka does not value gifts and honors as much as he dislikes condemning the religion of others, without good cause. It is better to honor other religions; therefore, contact between religions is good. One should listen to and respect the doctrines professed by others. The fruit of this is that one’s own religion grows and the dharma\* is illuminated also.”

[Edict 3] “Ashoka conquered the Indian kingdom of Kalinga eight years after his coronation; now Ashoka feels deep remorse for having conquered the Kalingas. Now it is conquest by dharma that Ashoka considers to be the best conquest. And conquest by dharma has been won here, on the northwestern borders of my state where the Greek king Antiochos [a successor of Alexander] rules. Here in the king’s domain, everywhere people are following Ashoka’s instructions in dharma.”

\*In a Buddhist context, the Sanskrit term dharma refers to the teachings of the Buddha. The rock edicts of Mauryan emperor Ashoka (reigned 268–232 B.C.E.)

4. Based on Edict 1, the Mauryan Empire exhibited which of the following characteristics common to empires in the period 600 B.C.E. to 600 C.E.?

(A) Facilitating the organization of subjects through centralized government and bureaucracy

 (B) Conducting the expansion of trade through merchant-friendly policies

(C) Incorporating local elites into expanding imperial armies through coercion and commercial incentives

(D) Practicing diplomacy with neighboring states

5. Based on Edict 2, Ashoka’s policies toward practitioners of other religions had which of the following purposes?

(A) The creation of a syncretic religion that embraced Buddhism, Hinduism, and Greek religious traditions

(B) The development of a legal code containing specific penalties for insulting other religious traditions

(C) The incorporation of diverse populations into an expanding empire

 (D) The establishment of a central treasury to store gifts and tribute collections

6. The appeal of Buddhism under Ashoka was a result of which of the following?

(A) Buddhism’s core beliefs derived from Vedic teachings yet provided a unifying alternative to local and caste divisions.

(B) Buddhism’s teachings derived from Confucian principles.

(C) Buddhism’s core beliefs shared commonalities with the religious beliefs of the Greek states of Central Asia.

(D) Buddhism’s teachings shared commonalities with Greco-Roman philosophy and science.

 7. The interaction between Ashoka’s Mauryan Empire and Antiochos’ kingdom mentioned in Edict 3 was a long-term result of which of the following?

(A) The Roman conquest of Southwest Asia

(B) The expansion of Han China into Central Asia

(C) The expansion of Central Asian nomads into South Asia

(D) The expansion of Hellenistic empires

**Questions 8 - 10 refer to the passage below.**

“Rumor has it that the Goths have occupied Roman soil. Our unhappy region is always their gateway on every such invasion. It is our fate to furnish fuel to the fire of a peculiar hatred, for, by Christ’s aid, we are the sole obstacle to the fulfillment of their ambition to extend their frontier deeper into Roman territory. Their menacing power has long pressed us hard. It has already swallowed up whole tracts of territory around us, and threatens to swallow more. We mean to resist with spirit, though we know our peril and the risks that we incur. But our trust is not in our poor walls damaged by fire, or in our rotting ramparts worn down by the sentries, as they lean on them in continual watch. Our only hope is the prayer and fasting that we have introduced. And this is the reason that the people in our cities refuse to give up, though terror surges about them on every side. Only by frequent prayer can the menace of coming desolation be removed.”

*Sidonius Apollinaris, Christian religious leader in Gaul, a province in the Western Roman Empire, letter to a fellow Christian, 474 C.E.*

8. Which of the following developments in the Western Roman Empire was the most immediate cause of the situation described in the passage?

(A) The spread of Christianity

(B) Administrative difficulties and security problems

(C) The spread of epidemic diseases

(D) Deterioration of the Roman road network

9. At the height of its power, the Roman Empire dealt with the type of threats described in the passage through which of the following?

 (A) By actively discouraging long-distance trade

(B) By forming alliances with other large empires such as the Parthians and Han

(C) By giving Christian bishops the duty to uphold Roman cultural values

(D) By constructing defensive infrastructure to project military power over large areas

 10. The author’s proposed response to the threats described in the letter most directly reflects which of the following?

(A) The Christian emphasis on spiritual salvation over material concerns

 (B) The concept of the Trinity as formulated at the Council of Nicaea

 (C) The influence of Judaism on Christianity

(D) The rejection of Greek and Roman cultural influences