

WORLD HISTORY II: The Rise of the East
Sample Questions for Mid-Term Exam

1. While Stearns, Adas, Schwartz, and Gilbert in *World Civilizations: The Global Experience* (a.k.a. the textbook) argue that the decline of the Roman empire can be attributed to “a set of general problems, triggered by a cycle of plagues that could not be prevented, resulting in a rather mechanistic spiral that steadily worsened” (2nd ed., p. 239; 3rd ed., p. 258; 4th ed., p. 233; 5th ed., p. 219) Kenneth Clark, in the video *The Skin of Our Teeth* in the “Civilisation” series, asserted that the fall of the Roman Empire was the result of (A) the people of Bendi around the year A.D. 200 voting in favor of road restrictions. (B) depopulation between the first and fifth centuries A.D. due to the introduction of measles, mumps, chicken pox, etc., creating a manpower shortage. (C) rust in the pipes leading to lead poisoning in the populace. (D) the moral degeneracy of the ruling elite by intermarriage with slaves creating a nervous and moral breakdown. (E) nobody caring.

2. According to the lectures, under the later Roman emperors (from around A.D. 250 to around A.D. 450), all the following measures were taken *except*: (A) a caste system was firmly established in which each man was securely fixed in the position he was born into. (B) state and military expenses were cut in half by means of a referendum supported by the Citizens for Limited Taxation (CLT). (C) the overwhelming majority of the recruits in the army were of non-Roman ancestry. (D) the administrative division of the empire by the Emperor Diocletian into an eastern (Greek) and western (Latin) half, each headed by an Augustus with a Caesar acting as second-in-command. (E) Christianity was established as the official religion of the Empire.

3. According to the textbook (2nd ed., p. 242; 3rd ed., p. 260; 4th ed., pp. 235–236; 5th ed., p. 220), what was the primary result of the fall of the Roman Empire? (A) Despite the collapse of classical Mediterranean civilization, the basic cultural unity of the region was retained. (B) The collapse of the Roman Empire led to cultural regression throughout the region of Mediterranean civilization. (C) Rome’s fall split for good the unity of the Mediterranean lands that had been gained through Hellenistic culture and then politically through the military conquests of the Roman Empire. (D) Rome’s fall was devastating in its eastern half, but the culture of the western regions was fundamentally unaffected. (E) The only significant result of the fall of the Roman Empire was that Edward Gibbon wrote a book about it.

4. In the view of Augustine, Bishop of Hippo, as expressed in his *Confessions*, evil was (A) represented by the devil (played by George Burns) in conflict with God (also played by George Burns). (B) necessary for humans to indulge in before they could become truly repentant. (C) introduced by God into the world in order to keep us on our toes. (D) the absence of good, that is, of God. (E) a totally incomprehensible phenomenon.

5. According to the textbook (2nd ed., p. 244; 3rd ed., p. 262; 4th ed., p. 237; 5th ed., p. 222), what was the impact of the decline of classical civilizations on the major religions, such as Judaism, Hinduism, Christianity, Buddhism, and Islam? (A) The major religions became more regionalized in specific civilizations. (B) Aside from the emergence of Islam, the other major religions suffered decline. (C) The major world religions actually spread to new areas in which beliefs and cultural allegiances took on new territorial patterns. (D) Hinduism and Daoism shared in the general growth of animist religions during the decline of the major civilizations. (E) All the major religions disappeared and were replaced by the pagan Neoplatonism of Plotinus.

6. Which of the following statements about the Battle of Poitiers (sometimes called the Battle of Tours), which the historian Lynn White says occurred in 733, but which most history books say occurred in 732) would you say the instructor in this course and the writers of the textbook would agree upon? (A) It represented the limit of Islamic expansion in the West. (B) It was the first time long bows were used in battle. (C) It was the last time Christians and Muslims fought a pitched battle against each other. (D) It was the final victory of Charlemagne while commanding his troops in person on the battlefield. (E) It was the mother of all battles.

7. According to the lectures, Charlemagne (742–814) was able to dominate western Europe successfully because he (A) destroyed papal power in the area. (B) allied himself with Anglo-Saxon England. (C) used sophisticated methods of media communication and news manipulation. (D) maintained an effective military force. (E) developed sea power that enabled him to challenge the Byzantine war fleet.

8. According to the lectures, the revival of learning associated with Charlemagne and his court at Aachen (Aix-la-Chapelle) drew its greatest impetus from: (A) the establishment of the *missi dominici*, that is “agents of the lord king”. (B) the creation of marches governed by margraves. (C) Viking expansion in the eighth century due to their desire to learn Carolingian shipbuilding techniques. (D) the opening of universities in Paris in the twelfth century. (E) the appointment of Alcuin of York as “Minister of Education.”

9. According to the Charlemagne’s “Injunction to Monasteries to Cultivate Letters,” excerpted in *Sources of the Western Tradition*, 6th ed., edited by Marvin Perry, Joseph R. Peden and Theodore H. Von Laue (pp. 207–208), one of the reasons monasteries should cultivate learning is (A) because they are not doing such a good job cultivating crops, maybe they will have better luck with learning. (B) so that one may please God not only by living rightly but by speaking correctly. (C) to close the knowledge gap that has opened between Christendom and the Islamic world. (D) so that when the Renaissance will come several hundred years later, writers will not be starting from scratch. (E) perhaps they will find someone who will finally be able to teach Charlemagne to write.

10. According to the lectures, the most important original contribution to the development of Western society during the Carolingian period was (A) the unification of most of present-day Poland under the Franks. (B) the secularization of papal authority. (C) the beautiful hot baths at Aix-la-Chapelle (Aachen). (D) the fostering of the development of a new, modified way of writing called Carolingian minuscule. (E) the introduction of the longbow to European warfare.

11. In contrast to all Western Civ and World History textbooks (not just this one), the lectures presented this view of the feudal system: (A) It represented the exchange of estates from the lord for military service from the vassal. (B) The vassal of one lord could be the lord of another vassal. (C) It was introduced into England by William the Conqueror in 1066. (D) It created the stability that was needed for the development of nation-states. (E) There was no such thing as the feudal system since political relationships during the period varied widely from region to region.

12. The lectures described Medieval European society as being divided into three estates: (A) the good, the bad, and the ugly. (B) those who ruled, those who were ruled, and those lost their rulers in a drawer someplace. (C) those who made the taxes, those who paid the taxes and those who mugged the other two. (D) those who fought, those who prayed, and those who worked. (E) those who did but said they didn't, those who didn't but said they did, and those who wouldn't because they said they couldn't.

13. To explain the Viking expansion that began in the eighth century, the lectures in this course supported an interpretation that involved: (A) underpopulation in Scandinavia and the need of the Vikings for space, warmth, and companionship. (B) the search, in the pre-refrigeration era, for a colder climate to keep the meat and vegetables better. (C) the search for new trade and commercial outlets and for tributary peoples to extort goods from. (D) the desire of the Vikings to learn Russian shipbuilding techniques. (E) some deep-seated psychological need of the Vikings to wreak havoc and create mayhem by plundering, looting, murdering, and engaging in other forms of inappropriate anti-social behavior.

14. According to the lectures, which of the following was not an advancement, development, or improvement in Arab society under the guidance of the Muslim religion between the seventh and thirteenth centuries: (A) the rotation of crops and the use of fertilizer. (B) the introduction of Greek literature and philosophy in the schools. (C) the building of a gymnasium in Mecca for the purpose of training world heavyweight boxing champs named Muhammad. (D) the building and designing of elaborate mosques. (E) studies in mathematics and optics that were far more advanced than anything that was going on in Europe at the time.

15. According to the textbook (2nd ed., p. 238; 3rd ed., p. 257; 4th ed., p. 232; 5th ed., p. 218), what was the impact of Islamic influence on the Indian economy in South Asia? (A) The trade with Islamic territories actually improved the already vibrant Indian economy. (B) Indian merchants soon wrested control of the Indian Ocean from the Muslims and gained a commercial superiority over Islam. (C) Arab merchants successfully wrested control of the Indian Ocean from Tamil merchants and reduced the commercial dynamism of India. (D) Arab and Indian merchants together wrested control of the Indian Ocean from the British and gained a commercial superiority over the Portuguese. (E) Indian commerce entered a period of prolonged decline from which it failed to emerge until the twentieth century.

16. Based on the lectures, which would you say of the following is the *least* correct about the precepts of the Islamic faith? (A) Polygamy is permitted. (B) Eating of pork is prohibited. (C) One should pray five times a day. (D) Charity is forbidden. (E) One should make a pilgrimage to Mecca at least once in one's life, and while there sacrifice a lamb.

17. According to the textbook (2nd ed., p. 261; 3rd ed., p. 279; 4th ed., p. 254; 5th ed., p. 238), which of the following statements most accurately describes the extent of sedentary agriculture in the Arabian peninsula? (A) There was no sedentary agriculture in the Arabian peninsula because of the extreme aridity of the climate. (B) In the far north along the borders with the Persian Empire sedentary agriculture was common. (C) In the far south (on the Yemen and Hadramaut coasts) extensive sedentary agriculture developed in ancient times. (D) Sedentary agriculture was distributed throughout the peninsula as the result of the construction of extensive irrigation systems. (E) All agriculture in Arabia was sedentary because of the extensive cultivation of couch potatoes.

18. According to the textbook (2nd ed., p. 262; 3rd ed., pp. 281–282; 4th ed., pp. 257–258; 5th ed., p. 241), what was the major difference between Mecca, where Muḥammad grew up, and Yathrib (Medina), where Muḥammad fled to? (A) Political dominance in Yathrib was contested between a number of Jewish and bedouin tribes whereas Mecca was controlled by the Quraysh clan. (B) Political dominance in Mecca was contested between a number of Jewish and bedouin tribes, whereas Yathrib was controlled by the Quraysh clan. (C) Yathrib was engaged in long-distance caravan trade, while Mecca was not. (D) Yathrib was located on the western side of the Arabian peninsula, while Mecca was located on the Persian Gulf. (E) Mecca was the first political capital of Islam whereas Yathrib never was.

19. According to the textbook (2nd ed., p. 263; 3rd ed., p. 283; 4th ed., p. 258; 5th ed., p. 241), what was the nature of the intellectual and material culture of bedouin society in which Muḥammad was raised? (A) The bedouins constructed numerous temple complexes featuring monumental architecture in the form of pyramids. (B) Although their nomadic lifestyle did not permit the development of monumental architecture forms, the bedouins were skilled painters and sculptors. (C) Mecca was a major center for the development of art and architecture, but the desert bedouin produced little of cultural value. (D) Except in the sedentary agricultural communities of the South, there was little art or architecture, and the chief focus of cultural creativity was oral poetry. (E) The bedouin constructed elaborate coffee houses in which the intellectuals would sit around discussing philosophy.
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20. According to the textbook (2nd ed., p. 266; 3rd ed., p. 285; 4th ed., pp. 260–261; 5th ed., p. 243), what was the Mecca Umayyad notables' response to Muḥammad's flight to Medina and subsequent success there? (A) The Umayyad notables of Mecca ignored Muḥammad as long as he was content to remain in Medina. (B) War broke out between Mecca and Medina resulting in the eventual victory of Muḥammad and the Medina clans. (C) War broke out between Mecca and Medina resulting in the eventual victory of the Umayyad notables. (D) War broke out between Mecca and Medina resulting in the defeat of the Persian Empire by Alexander the Great. (E) The Umayyad notables immediately accepted Muḥammad as their religious and political leader and the chief power of Mecca.
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21. According to the textbook (2nd ed., p. 267; 3rd ed., p. 286; 4th ed., p. 261; 5th ed., p. 245), what was Muḥammad's teaching with respect to the revelations of other monotheistic religions? (A) Muḥammad accepted the earlier Christian revelations, but rejected completely any influence from Judaism. (B) Muḥammad accepted the earlier Judaic revelations, but rejected completely any influence from Christianity. (C) Muḥammad accepted the validity of earlier Christian and Judaic revelations and taught that his own revelations were a final refinement and reformulation of earlier ones. (D) Muḥammad stressed that only his own revelations had merit and that others were works of the devil. (E) Muḥammad taught that if you ignore them they will probably go away.
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22. According to the excerpt from the *Qur'an* that you read in *The Human Record: Sources of Global History*, 5th ed., edited by Andrea and Overfield (pp. 235–239), what is the recommendation when someone commits aggression against you? (A) Fight back against those who agress against you, but never be the aggressor yourself. (B) Turn the other cheek and forgive those who persecute you. (C) File a lawsuit in the local court and sue that person for mega-drachmas. (D) If that person is larger than you, get back at them through devious methods and sneaky ways. (E) Seek council from an imam to ascertain whether the aggression is a punishable offense under Allah.
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23. According to the lectures, if you were to ask a Sufi where God is, he would probably reply: (A) He sits on a golden throne in heaven. (B) God is always on the side that has the best football coach. (C) God's in his heaven, all's right with the world! (D) One is nearer God's heart in a garden than anywhere else on earth. (E) God is inside you, nearer than the carotids (jugular vein).

24. In the lectures, special mention was made of 'Umar Ibn al-Khattab, who was caliph from 634 to 644 because: (A) He was a brilliant military strategist who among other things initiated the practice of military land grants. (B) He suppressed all religions other than Islam within territories he conquered. (C) He converted to Christianity but continued to permit the open worship of Islam. (D) He was able to defeat the Umayyad clan and reduce them to political insignificance. (E) He fled to Spain and set up the Umayyad caliphate in exile.

25. According to the textbook (2nd ed., p. 276; 3rd ed., pp. 296–297; 4th ed., p. 271; 5th ed., pp. 253–254), what was the nature of the economy of the Abbasid Period? (A) It was a period of general prosperity typified by urban growth and the restoration of the Afro-Eurasian trading network. (B) There was a general crisis in the agricultural economy resulting from the constant warfare of the period. (C) The economic downturn of the era was typified by the breakdown in the trade between the Middle East and China. (D) Although commerce was generally resuscitated during the Abbasid period, artisan production dropped off significantly. (E) The government racked up huge deficits as the result of failing to resolve the high costs of medical care.

26. What do the authors of the textbook (2nd ed., p. 273; 3rd ed., pp. 292–294; 4th ed., pp. 268–269; 5th ed., pp. 250–251) suggest was the relationship between increasing urbanization and political centralization and the status of women in Islam? (A) In general, increasing literacy and education associated with civilization resulted in greater equality between men and women. (B) The growth of civilization improved the status of Arab women as the constraints of tribalism were removed. (C) There were numerous women rulers in Islam, but the overall status of women declined. (D) In Islam as in most civilizations, women enjoyed broader occupational options and more political influence before centralized government and stratified society emerged. (E) Urbanization and centralization allowed respectable women to go to the market without having to wear veils or be secluded.

27. According to the textbook (2nd ed., p. 287; 3rd ed., p. 309–310; 4th ed., pp. 282–283; 5th ed., p. 265), what was supposedly the main goal of women in Islamic society of Abbasid times? (A) To conduct successful business affairs and become independently wealthy. (B) To make good wives and have many sons. (C) To hold the office of Caliph. (D) To gain freedom from the practices of veiling and seclusion. (E) To gain equal pay for equal work.

28. While the textbook (2nd ed., p. 287; 3rd ed., p. 309; 4th ed., *dropped*; 5th ed., *dropped*) says that the practices of seclusion and veiling, as the stories in *A Thousand and One Nights* makes clear, were seen as essential in Islamic society because women were believed possessed of “insatiable lust” from which men had to be protected, perhaps the reason respectable women accepted and even supported these practices was: (A) Veiling allowed women to hide their identities and to avoid the rash of dynastic strife. (B) Women were only permitted to engage in business if their identities were hidden. (C) Veiling was seen as a means of halting the practice of concubinage. (D) Seclusion protected women when rival armies conquered the towns. (E) Veiling and seclusion helped to protect women from the “insatiable lust” of men.

29. According to the video “The Crucible of Europe,” in the *Heritage* series by Abba Ebban, Moses Maimonides (Moses ben Mahmen) (1135–1204), Jewish philosopher, and personal physician to Salah al-Din Yusuf ibn Ayyub (Saladin), wrote a book called *Guide for the Perplexed* in which he (A) tried to reconcile Aristotelian rationality with Jewish faith. (B) attempted to convert all Muslims, starting with Saladin, to Judaism. (C) made an effort to refute the dialectical arguments of Peter Abelard. (D) proposed a self-help remedy to the stresses and strains of modern living, a kind of forerunner of Dr. Wayne Dwyer and Deepak Chiopra. (E) made philosophical comments about some of the more unusual diseases he came across while treating his many patients.

30. According to the textbook (2nd ed., p. 288; 3rd ed., p. 310; 4th ed., p. 283; 5th ed., p. 265), the Christian successes during the First Crusade were largely the result of (A) the support and cooperation of the Jewish community of the Holy Land. (B) overwhelmingly superior military technology, especially the long bow. (C) the disunity within the Muslim opposition and the element of surprise. (D) God’s being on their side. (E) the immense financial support provided by the papacy.

31. According to the textbook (2nd ed., p. 288; 3rd ed., pp. 310–312; 4th ed., pp. 284–285; 5th ed., pp. 265–267), what was the impact of the Crusades on the Christian West? (A) Christians adopted military techniques, words, scientific learning, and Arabic numerals among other things. (B) Christians rejected most Muslim influence, although they did gain a taste for Muslim wines and liquors. (C) There was no Muslim influence on the Christian West. (D) The Crusades interrupted the trade of the Mediterranean and cut off the West from Islam until 1293. (E) Christians saw the error of their ways and converted en masse to Islam.

32. According to the textbook (2nd ed., p. 290; 3rd ed., p. 312; 4th ed., p. 285; 5th ed., p. 267), what was the impact of the Crusades on Islam? (A) The Muslims adopted military technology, words, scientific knowledge among other things from the West. (B) Although they resisted most influence, the Muslims did acquire a taste for Western cuisine. (C) There was minimal Western impact on Islam. (D) The Crusades temporarily cut off all exchange between the West and Islam. (E) Muslims saw the error of their ways and converted en masse to Christianity.

33. In the video “Medieval Conflict: Faith and Reason,” James Burke asserted that the legend of El Cid (Rodrigo Díaz) (1043–1099), the great Spanish national hero, was (A) great Christian propaganda, since El Cid was a mercenary who would fight for whoever was the highest bidder, whether Christian or Muslim. (B) true in all its particulars. (C) was not based in fact since there was no such person as El Cid. (D) important because it showed that one could be implacable with one’s mother-in-law. (E) the model for Francisco Franco who followed the same path El Cid did in conquering Spain.
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34. According to the textbook (2nd ed., p. 302; 3rd ed., p. 326; 4th ed., pp. 299–300; 5th ed., p. 279), what was the nature of Islamic religion that developed in Southeast Asia? (A) Because most of the missionaries were *ulama* from Arabia, the religion most closely resembled Islam as practiced in the first generations after Muḥammad. (B) Because Islam came to Southeast Asia from India and was spread by Sufi holy men, it developed a mystical nature that incorporated much of indigenous religion. (C) Because Islam was carried to Southeast Asia from China, it bore many of the characteristics of Buddhism. (D) Because Islam was carried by conquering warriors from India, it rejected the native Buddhism and Hinduism in preference for more conservative Islamic orthodoxy. (E) Because Islam came to Southeast Asia almost entirely as a result of trade routes from Muslim ports in India, it took on a particularly commercial aspect.
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35. According to the textbook (2nd ed., p. 311; 3rd ed., p. 336; 4th ed., p. 308; 5th ed., p. 288) and lectures, the “sahel,” which in Arabic means “border,” refers to: (A) A grassland belt at the southern edge of the Sahara Desert that served as a point of exchange between the forests of the south and North Africa. (B) The East African coastline that became the primary point of contact for Muslim merchants from India and Southeast Asia and African traders. (C) A series of trading ports that rapidly developed along the Atlantic coast to support the trade in African slaves. (D) A forest zone of Central Africa that remained free of Islamic influence largely because of the inability of the camel to withstand the climate of the region. (E) Christianity along the southern coast of the Mediterranean Sea against which the “wave” of Islam broke.
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36. According to *The Chronicle of the Seeker* by Mahmud Kati, an excerpt of which you read in *The Human Record: Sources of Global History*, 5th ed., edited by Andrea and Overfield (pp. 257–259), among the signs of virtue of Kankan Musa (King Moses) of Mali (ruled 1312–1327) were all the following *except* (A) he used to emancipate a slave every day. (B) he made the pilgrimage to the sacred house of God (the *hajj* to Mecca). (C) in the course of the great pilgrimage he built the great mosque at Timbuktu. (D) he built other mosques at Dukurey, Gundam, Direy, Wanko, and Bako. (E) he never killed anyone, even by mistake.
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37. According to “The Book of Routes and Realms” of ‘Abu Ubaydallah al-Bakri (d. 1094), excerpted in *The Human Record* (pp. 384–386), the name “Ghana” derives from (A) the name of the gold mines found along the Senegal River. (B) the title that the people of the region give to their kings. (C) a corruption of the name of the founder of the empire, Tunka Manin. (D) the modern country of the same name located along the Volta River. (E) the name of the patron goddess of the region, which is known as Awkar Ghana (i.e., land of the goddess Ghana).
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38. According to the textbook (2nd ed., p. 313; 3rd ed., p. 339; 4th ed., p. 311; 5th ed., p. 291), what was the nature of urbanization within the Mali Empire? (A) As a conquest empire, Mali possessed garrison cities for its soldiers, but failed to develop commercial centers. (B) Mali possessed “port cities” along the Niger River such as Jenne and Timbuktu that flourished both commercially and culturally. (C) The “cities” of Mali were essentially religious and palace complexes that lacked populations of specialists other than men devoted to religious observances. (D) Mali failed to develop cities prior to its fall. (E) Mali developed cities but then abandoned them to live in small villages and no one knows why.
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39. In the video “Caravans of Gold,” Basil Davidson walked out from Timbuktu and pointed to something in the desert that Ibn Battuta had also remarked on: (A) A mirage of the Atlantic Ocean. (B) Ruins of pyramids built by the ancient kings of Songhay. (C) The bed of a river long since dried up in the Sahara Desert. (D) Camels carrying slabs of salt, one on each side, from the mines at Taghaza. (E) Bedouins sitting around a campfire, eating lamb, and passing a knife back and forth between them.
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40. According to the textbook (2nd ed., p. 313; 3rd ed., p. 340; 4th ed., pp. 311–312; 5th ed., p. 291), which of the following statements concerning the agricultural economy of Mali is most accurate? (A) Because of the poor soil, the majority of the people of Mali abandoned agriculture for trade. (B) Land in Mali was owned communally and farmed in clan groups. (C) Because of the early introduction of iron working in Mali’s culture, the agricultural economy was able to take advantage of extremely advanced technology. (D) Given the difficulties of the soil, periodic droughts, and the limitations of technology, the farmers of Mali were barely able to provide the basic foods that supported the imperial states. (E) Mali agriculturalists practiced slash-and-burn agriculture in jungle clearings and grew mostly root crops, which was so successful that the government had to pay the farmers to stop growing so much.
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41. According to the textbook (2nd ed., p. 317; 3rd ed., p. 341; 4th ed., p. 313; 5th ed., p. 292), how was the institution of slavery viewed in Muslim society? (A) In theory, slavery was seen as a stage in the process of conversion of infidels to Islam. (B) Slavery was believed to be a permanent condition that rendered the enslaved incapable of entering heaven. (C) Slavery was viewed as so demeaning that those who were enslaved were good for nothing beyond labor in the fields or mines. (D) Slavery was seen as abhorred in Islamic society because of the emphasis on the equality of all believers. (E) Slavery was seen as the highest form of existence, which followed the dictum: “To serve is to rule.”
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42. According to the textbook (2nd ed., p. 319; 3rd ed., pp. 342–343; 4th ed., p. 314–315; 5th ed., p. 295), what was the nature of trade with the towns of East Africa during this period? (A) Most trade was focused on caravans crossing the Sahel to North Africa. (B) Trade was limited to local commerce among the towns and with the hinterlands lying west of the urbanized coast. (C) There was active trade to the Persian Gulf and Egypt, but little beyond those points. (D) International trade flourished in the urbanized ports of East Africa, including commerce with India and China. (E) They never took part in the Indian Ocean trade because the Swahili who occupied these cities never learned to sail.
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43. According to the textbook (2nd ed., p. 319; 3rd ed., p. 343; 4th ed., p. 315; 5th ed., p. 295), how did the expansion of Islam aid in the creation of international trade on the East African coastline? (A) Islam expanded to India and Southeast Asia providing a religious bond of trust between those regions and the converted rulers of the cities of East Africa. (B) Because Islam regarded Christians as peoples of the book, Muslim merchants came to trade at the Christianized ports of East Africa. (C) The connection with the Islamic states of North Africa permitted the urbanized ports of East Africa to trade widely with northern Europe. (D) The direct trade routes between the African states of West Africa and the coast of East Africa stimulated commerce between the cities of the east and the Atlantic Ocean. (E) It didn't do much except allow the Swahili to send a giraffe to the Chinese Emperor.
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44. According to the textbook (2nd ed., p. 324; 3rd ed., p. 349; 4th ed., pp. 320–321; 5th ed., p. 301), which of the following statements concerning Great Zimbabwe is *not* correct? (A) "Zimbabwe" refers to the stone buildings and walls that were typical of the culture. (B) Great Zimbabwe was both the capital of the kingdom and a religious center. (C) Great Zimbabwe was constructed by Phoenicians in ancient times when they circumnavigated the African continent. (D) By the fifteenth century, a centralized state had begun to form centered on Great Zimbabwe and participated in the Indian Ocean trade. (E) Europeans destroyed Great Zimbabwe like they destroyed Kilwa, then claimed that the Africans had no culture to speak of.
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45. According to the textbook (2nd ed., p. 325; 3rd ed., p. 350; 4th ed., p. 322; 5th ed., p. 302), which of the following statements concerning the impact of Islam on Africa is most accurate? (A) Islam cut off North Africa from the regions of sub-Saharan Africa. (B) Although Africa had never been totally isolated from the Mediterranean, the spread of Islam brought large areas of Africa within the global community. (C) With the conversion of regions of the continent to Islam, Africa became the center of the Islamic world. (D) Despite widespread conversion of Africans to Islam, the continent remained outside the trading sphere of the Islamic world. (E) Islam had little impact anywhere on indigenous African culture, except for the introduction of the Ibn McDonalds fast-food restaurants.
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46. According to the lectures, Boethius (d. ca. 524), who wrote two commentaries on the *Isagoge* of Porphyry, was one of the first among a long line of scholars who believed that mathematics was (A) the bane of human existence. (B) necessary for balancing your checkbook, but not much good for anything else. (C) the means for figuring out the mind of God. (D) a good way to impress people at a party. (E) the only language in which one should speak, because it is so precise.

47. According to the lectures, Nominalism is a philosophy that (A) posits the notion that universals have an objective existence, that is, *universalia ante rem*. (B) counts among its major proponents Brother William of Baskerville and Adso of Melk. (C) asserts that universal concepts are only “names” and exist only in the minds of men. (D) is only nominally a philosophy. (E) believes evil is the absence of good.

48. Occam’s Razor, a principle formulated by William of Occam (ca. 1290–1347), states that (A) one needs to be sharp in proving the existence of God. (B) one must avoid unnecessary abstractions in any explanation. (C) this world is unreal, therefore meaningless. (D) the ultimate end of anything explains its function (teleology). (E) the wine and bread in the church service does not change into the blood and body of Christ.

49. According to the ontological proof read in class, when Saint Anselm attempted to prove God’s existence, he (A) began by assuming that God does not exist and concluded that logic forces one to affirm that existence. (B) was unsuccessful and retreated to blind faith. (C) was condemned by the pope. (D) ended up by doubting God’s existence. (E) began from a position of faith and then showed that reason also leads to acceptance of God’s existence.

50. According to the lectures, Scholasticism, a method of thinking developed by the Scholastics, or schoolmen, relied mainly on (A) the application for scholarships by members of the clergy. (B) the songs of the troubadors to determine the value of their work. (C) a large-scale debate, as depicted in *The Name of the Rose*, between Franciscans and papal emissaries over whether Christ owned a purse. (D) a belief that reason and faith constitute two harmonious realms in which the truths of faith and reason complement each other. (E) a weathervane to determine what the politically correct view was.

51. Optional: If you wish, you may make up a multiple-choice question that you think should be asked on an exam of this type. If it is appropriate to the material and if you answer it correctly, I will give you one additional correct answer on the multiple-choice part. I will also use the best questions in future exams. But no one- word answers please.
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