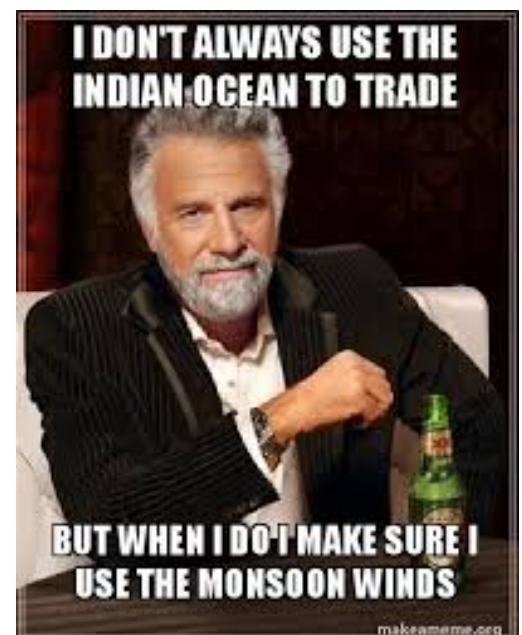


MULTIPLE-CHOICE QUESTIONS

1. One major difference between the political structures of South Asia and East Asia in the six centuries following 600 C.E. was that
 - (A) South Asia was often fragmented under several governments, while East Asia was often ruled by one centralized government
 - (B) South Asian governments attempted to expand their borders, while East Asian governments were content with the size of their territory
 - (C) South Asian societies isolated foreigners while East Asian societies promoted interaction with non-Asians
 - (D) South Asia was dominated by secular rulers while East Asia was controlled by religious leaders
2. Which was a result of Northern India being invaded more frequently than Southern India after 600 C.E.?
 - (A) Northern India developed a centralized government before Southern India did.
 - (B) Northern India was more motivated to develop a large standing army.
 - (C) Northern India was less politically stable than southern India was.
 - (D) Northern India became impoverished from lack of trade.
3. The primary reason merchants were so successful at increasing the size of Dar al-Islam by moving into South Asia and Southeast Asia was that
 - (A) invading soldiers helped them force people to convert to Islam
 - (B) members of the upper classes were attracted to Islam's emphasis on equality
 - (C) intermarriage with local women helped spread the faith
 - (D) Muslim traders exported newly converted African slaves into the region
4. How did contact with China assist Muslims in the spread of Islam across South Asia and Southeast Asia?
 - (A) Repeated attacks by Chinese military forces in South Asia weakened the empires there.
 - (B) Chinese merchants introduced Muslim merchants to the Khyber Pass, the historic invasion route into the subcontinent.
 - (C) Many Chinese converted to Islam and became allies with armies from the Middle East.
 - (D) The adoption of Chinese sailing technology by Muslim traders allowed them to increase their activity in the Indian Ocean.

Chapter 11 Quiz South Asia and Southeast Asia



5. Buddhism declined in South Asia after
 - (A) Islam was introduced from the west
 - (B) Hinduism adopted many of its features
 - (C) Jainism developed into a separate faith
 - (D) Zoroastrianism spread throughout northern India
6. Urdu is similar to Swahili because each one was
 - (A) spoken widely in the past, but no longer is
 - (B) developed to help people read the Koran
 - (C) created by blending Arabic with one or more other languages
 - (D) used primarily by poets who were Muslims
7. The surviving buildings in the Angkor Kingdom display a melding of which two religions?
 - (A) Buddhism and Islam
 - (B) Islam and Hinduism
 - (C) Hinduism and Buddhism
 - (D) Buddhism and Daoism

Question 8 refers to the excerpt below.

The Hindus believe that there is no country but theirs, no nation like theirs, no kings like theirs, no religion like theirs, no science like theirs. They are haughty, foolishly vain, self-conceited, and stolid. They are by nature niggardly in communicating that which they know, and they take the greatest possible care to withhold it from men of another caste among their own people, still much more, of course, from any foreigner. . . . Their haughtiness is such that, if you tell them of any science or scholar in Khorasan and Persia, they will think you to be both an ignoramus and a liar. If they traveled and mixed with other nations, they would soon change their mind, for their ancestors were not as narrow-minded as the present generation is.

—from *Alberuni's India* by Al-Beruni, Muslim scholar
at the court of Mahmud of Ghazni, early eleventh century,
translated by Edward C. Sachau

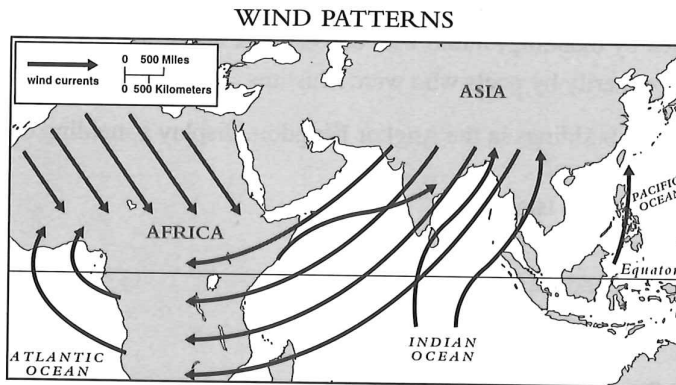
8. Based on the excerpt, which statement best reflects Al-Beruni's opinion about Indian society in the eleventh century?
 - (A) The Hindu caste system encouraged a free exchange of ideas.
 - (B) Hindu scholars had little knowledge outside their own culture.
 - (C) Hindu scholars had nothing of value to offer to Muslim scholars.
 - (D) Hindus placed little value on learning.

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9. The Funan rulers of Southeast Asia appreciated the scriptures of Hinduism, including the *Ramayana* and *Mahabharata*, because they
- (A) encouraged ideas of kingship
 - (B) encouraged trade with other lands
 - (C) respected local deities
 - (D) served as a bulwark against the Islamic faith

Question 10 refers to the map below.



10. Which statement is best supported by the information on the map?
- (A) Strong wind patterns prevented desertification in Africa and Asia.
 - (B) Indian Ocean traders needed knowledge of wind patterns to time their voyages.
 - (C) Varying wind patterns prevented airborne diseases from spreading in the Indian Ocean Basin.
 - (D) South Asia was less affected by monsoon winds than Europe was.

