



- 1 In the following excerpt, the Muslim scholar and traveler Ibn Battuta describes his journey to Taghadda, a city of West Africa's Songhai Empire:

I then set out in the direction of Taghadda by land with a large caravan of merchants . . . I had a riding camel and a she-camel to carry my provisions. We pushed on rapidly with our journey until we reached Taghadda . . . The inhabitants of Taghadda have no occupation except trade. They travel [by caravan] to Egypt every year, and import quantities of all the fine fabrics to be had there and of other Egyptian [products]. . . . The copper mine is in the outskirts of Taghadda . . . [the copper bars are] their medium of exchange; with the thin bars they buy meat and firewood, and with the thick, slaves male and female, millet, butter, and wheat.

Excerpted from H. A. R. Gibb, translator, *Ibn Battuta: Travels in Asia and Africa, 1325–1354* London: Routledge and Kegan Paul, 1929

What conclusion about trade in the Songhai Empire is supported by the excerpt?

- A Trade caravans allowed the Songhai Empire to exchange their valuable metals for commodities and luxury items.
- B Trade caravans prevented the Songhai traders from selling their goods to overseas customers.
- C Songhai traders welcomed travelers to their cities in hopes of selling them fabrics and food items.
- D Songhai traders traveled to Egypt to seek ores and other valuable minerals for building materials.



2. The following excerpt is from the Edict of Fontainebleau, 1685, which was decreed by King Louis XIV of France:

We forbid our subjects of the R.P.R. [Protestantism] to meet any more for the exercise of the said religion in any place or private house . . . We likewise forbid all noblemen . . . to hold such religious exercises in their houses or fiefs, under penalty . . . of imprisonment and confiscation. We enjoin all ministers of the said R.P.R., who do not choose to become converts and to embrace the Catholic, apostolic, and Roman religion, to leave our kingdom and the territories . . . within a fortnight.

Revocation of the Edict of Nantes by King Louis XIV of France, October 22, 1685  
Translated by James Harvey Robinson, 1906

What political conditions in France led to the Edict of Fontainebleau?

- A the parliament's desire to exclude religious minorities from lawmaking activities
- B the king's absolute authority to make laws and dictate the state religion
- C the increase in quarreling among political factions of the landowning aristocracy
- D the Catholic Church's reputation for challenging political power in the Holy Roman Empire

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3. Use the table below to answer the question.

Assyria	China	Persia	Sumer
Empire with a centralized government	Strong central government led by ruling families	Empire with a decentralized government	City states organized by temple leaders

Based on this table, which early civilization was a theocracy?

- A. Assyria
- B. China
- C. Persia
- D. Sumer

4. Use the list below to answer the question.

\_\_\_\_\_ ?

- City-state government
- Cuneiform writing
- Lunar calendar

**Which title would BEST describe this list?**

- A. Contributions of the Indus River Civilization
- B. Developments in Egyptian Civilization
- C. Influences of Sumerian Civilization
- D. Advances by the Yellow River Civilization