

Reading Explorer 5 Unit 11 Lesson B

DIRECTIONS: Choose the best answer for each question.

When the Moors Ruled Spain

From the Rock of Gibraltar, writer Thomas J. Abercrombie sets out to explore a forgotten corner of Europe's past.

[A] "Perfect weather for a morning's sail - or an intercontinental passage," said my Spanish shipmate, Rafa, as I scanned the rising mists ahead. Suddenly a silhouette of our destination appeared above the haze ahead: Gibraltar. "Wow, what a beauty!" Rafa exclaimed.

[B] A beacon for mariners since the dawn of seafaring, the famous Rock of Gibraltar was one of the Pillars of Hercules (Jabal Musa, behind us on the northern coast of Africa, formed the other). For ancient Romans and Greeks, the pillars marked the boundary of the known world. For me, the stronghold marked the first stop on a journey into a neglected corner of Europe's history, a distant time when Muslims ruled Spain and Islam had a powerful influence on the West.

[C] "Only recently have the Spanish begun to approach their Islamic past," Rafa told me. In recent years, Rafa had presided over a Madrid-based institute that promotes cultural exchange between Spain and its Muslim neighbors. "We are finding that much of what we think of as 'pure Spanish,' our architecture, our temperament,¹ our poetry and music - even our language - is a blend from a long Arabic heritage."

[D] Rafa and I were sailing in the wake of Tariq ibn Ziyad, a Muslim general. With soldiers and horses in four boats, he crossed from Ceuta on the African side - as did we - and set up camp on the narrow ledge below, where the town of Gibraltar sits today. In the spring of 711, he marched northward with 12,000 Muslims. At the Rio Barbate, south of Cadiz, the invaders met the hastily assembled forces of Spain's Visigoth² king, Roderic. "Before us is the enemy; behind us, the sea," shouted Tariq, drawing his sword and invoking Allah for his blessing and support. "We have only one choice: to win!"

[E] The battle of Barbate proved a mortal wound for the weak Visigoth ruler. King Roderic was slain; his body was never recovered. Whole battalions of soldiers fled, and the Christian army collapsed. The Islamic conquest of Spain had begun.

[F] The creed of Islam had been revealed to the seventh-century prophet-statesman Muhammad in distant Arabia. It spread swiftly, embracing the entire desert peninsula by the time of his death in 632. Six years later, Syria and Palestine fell to the Muslims, and from their new capital in Damascus, Muslim armies spread eastward through Mesopotamia to India and Central Asia, westward to the Nile and across North Africa. A century after the birth of Islam, its call to prayer rang from minarets³ all the way from the Atlantic to the outskirts of China, an empire larger than Rome's at its height.

[G] History named the Muslim conquerors of Spain "Moors," probably because they arrived by way of Morocco, but the Moors themselves never used the term. They were Arabs, from Damascus and Medina, leading armies of North African Berber converts. Most married into Spanish and Visigoth families or took fair-skinned Galician slaves as wives. From this mix of race and culture sprang a civilization that would have a major influence on Spain, including its language: the name Gibraltar descends from *Jabal Tariq*, Arabic for "Tariq's mountain."

[H] From Gibraltar, I followed Tariq's footsteps northward. After the victory at the Rio Barbate, he moved swiftly, with Spanish cities falling to him in quick succession. Early in 712, his soldiers rode through the gates of the Visigoth capital, Toledo, where the remaining Christian armies were forced to retreat to the northernmost mountains of Spain.

[I] The Moors' hold of Toledo lasted for over 300 years. In 1085, it fell to Alfonso VI of Castile and Leon, who thereby initiated the *Reconquista* - the Reconquest of Spain by the Christians. For several centuries after Toledo's recapture, the city remained liberal, tolerant, and bilingual. Alfonso X supported an important 13th-century translation school where Christian, Muslim, and Jewish scholars collaborated to translate manuscripts into Latin - works by the Greek scholars Aristotle and Ptolemy; empirical studies of algebra and mathematics by al-Khwarizmi;⁵ and the Canon of Ibn Sina (Avicenna), which remained Europe's standard medical textbook for 500 years.

[J] Today, the whole city of Toledo has been declared a national monument, and it remains the country's religious capital. Mosques and synagogues have been restored and splendid palaces opened to the public - museums to display Toledo's abundant cultural heritage.

[K] But there is a dark side, too, to the region's history. In 1469, Prince Ferdinand of Aragon wed Princess Isabella of Castile, uniting Christian Spain under their rule. They waged war against Moorish rulers to the south and persecuted Muslims and Jews in their own lands.

[L] In 1480 they established the Spanish Inquisition.⁶ Before it was over, three centuries later, thousands of Muslims and Jews had died, and an estimated three million people had been driven into exile. Having lost many of its leading businessmen, artists, and scientists, Spain found itself a victim of its own cruelty.

[M] From Toledo, a train ride south brought me to Andalucia, a region where that Islamic culture sank its deepest roots. Perhaps it is not surprising: Southern Spain, with its warm, gentle landscape, grape vines, and olive and citrus trees, is almost a mirror of parts of Morocco and the eastern Mediterranean. Here the Arabs felt at home.

[N] In 756, Prince Abd-al-Rahman, whose dynasty had been overthrown in Syria, planted his capital at Cordoba in Andalucia's heartland. Under his successors, Cordoba blossomed into a city of half a million people with more than 20 suburbs, 500 mosques, 300 public baths, 70 libraries, and long stretches of paved, lamp-lit streets. The largest city in western Europe, Cordoba rivaled Baghdad and Constantinople as the greatest cultural center of the world.

[O] The highlight for most visitors to Cordoba is its Mezquita-Catedral, or Mosque-Cathedral, which in 1986 celebrated its 1,200th anniversary. Begun by the first Abd-al-Rahman, it is a shrine that rivals in size Islam's holiest in Mecca, and that still today retains its status as the crown jewel of Moorish architecture. As my eyes grew accustomed to the darkness, I wandered through a forest of more than 800 columns and Moorish arches. My footsteps led me to the mosque's domed *mihrab*, or prayer area. Arabic calligraphy decorated the walls, declaring " ... praise to Allah who led us to this place."

[P] In the dim vastness, I hardly noticed the cathedral. After the Christian Reconquest, Catholics began using the Mezquita as a church and for 300 years held services there. Then the clergy persuaded Emperor Charles V to raise a cathedral in its midst, despite strong protests from city leaders who felt that amending the building in this way would violate its sanctity.⁷ Later, when he inspected the rather banal addition to the extraordinary mosque, Charles confessed disappointment: "By installing something that is commonplace," he declared, "you have destroyed what was once unique."

[Q] When Cordoba fell to the Christian Reconquest in 1236, and when Seville fell 12 years later, the Moors found themselves confined to a 320-kilometer strip along Spain's southeast coast, curving from Gibraltar to Almeria. Here sultans of the Nasrid dynasty ruled from their stronghold at Granada. From 1248 to 1354, they raised their masterpiece, a clay-red palace-fortress known as the Alhambra. I climbed the hill leading to the Alhambra with Professor Miguel Jose Hagerty, a lecturer on Arabic poetry at the University of Granada.

[R] "Arab Spain nurtured scores of poets, and many of its rulers - Abd-al-Rahman I, for instance - were poets in their own right," Professor Hagerty said. Strict Islamic tradition discourages the making of "graven images," so painting and sculpture never flourished among the Moors. Instead, they channeled creative energy into language. With its wealth of vocabulary, its distinctive sounds, its flowing calligraphy, Arabic is well suited to the task.

[S] "Little has been translated," he said, but he quoted some lines that survived the journey into Spanish and English. From Ibn al-Sabuni:

*I present you a precious mirror;
Behold there the beauty that consumes me;
O furtive love, your reflection is more yielding;
And better keeps its promises*

[T] The Nasrid rulers' mansions of the Alhambra make up the most visited site in Spain. It is a miracle that they survived the centuries. They have been abused by squatters,⁸ eroded by neglect, and suffered various appendages, including a massive addition built during the Renaissance by Charles V. The integrity of the Alhambra endures nonetheless, a sublime Moorish mix of artifact and nature.

[U] Here the walls themselves speak - if you know Arabic. We found quotations and poems in the calligraphy of the walls, archways, and fountains. One marble fountain declared:

*No greater mansions I see than mine;
No equal in East or West.*

[V] I had to agree. Even in the oil-rich Arab countries of today, architects with unlimited budgets have yet to match the Alhambra.

[W] The marriage of Ferdinand and Isabella sealed the fate of the weakening Granada sultans. In 1492, the same year that they launched Christopher Columbus on his historic voyage across the Atlantic, the king and queen rode into Granada to preside over the abdication⁹ of the last Moorish ruler, Muhammad Abu-Abdullah - Boabdil, as the Spanish call him.

[X] On the way out of Cordoba, I paused at a pass above the city called *Suspiro del Moro*, "the Sigh of the Moor." It was here Boabdil stopped to look back and shed a tear over his lost kingdom. According to legend, his domineering mother, Aisha, berated¹⁰ him for passively allowing his kingdom to fall: "Fitting you cry like a woman over what you could not defend like a man."

[Y] The remote villages of the Alpujarras, halfway up the southern slopes of Mulhacen, Spain's highest peak, were the last domains of the Moors in Spain until they were finally driven into exile in 1609. Many towns still wear their Arabic names, as does Mount Mulhacen and the Alpujarras itself. I descended from the mountains via a series of sharp turns, to a very different world: Spain's Costa del Sol - tropical, cosmopolitan, and booming. In 2018, 82 million visitors came to Spain, nearly two for every Spaniard. "It's an invasion - but a peaceful one," says Costa del Sol Tourist Board promotion manager Diego Franco."

[Z] All over the coastal region are signs that modern-day Moors; signs in Arabic script point you to the Lebanese Delicatessen, the Banco Saudi-Espanol, to Arab doctors, a Muslim cemetery ...

[AA] Near the Andalucia Plaza Casino, I drank coffee with Mokhles "George" El-Khoury, a Christian Arab who moved here from Beirut to run a building-management firm. "[Andalucia] reminds me of Lebanon - without the wars and politics," George said. "You have the mountains, the sea, the fine climate of olives and palm trees. The Spanish are a warm people, not stiff and formal like many Europeans. The food is much like ours, so is the shape of the houses and the towns. To an Arab - well, Andalucia feels like home."

[BB] Nowhere is this more true than in the old Muslim capital of Cordoba, where I spent my last Spanish days. I was awakened there early one morning by the noise of workmen at the Mezquita across the street. No other artifact more richly evokes the golden age of the Moors, a stormy millennium that brought together two faiths, two cultures, two continents. Throughout, while king and sultan fought bitterly for the hand of Spain, ordinary life prospered as people of different backgrounds worked together to create the brilliant civilization that helped lead Europe out of the Dark Ages.

[CC] Ultimately the Moors themselves faded into history, leaving behind their scattered dreams. But Spain and the West stand forever in their debt.

¹ Your **temperament** is your basic nature, such as how you react to situations.

² The **Visigoths** were a tribe who settled in France and Spain in the 4th century A.D.

³ **Minarets** are tall towers attached to mosques. They have projecting balconies from which people are called to prayer.

⁴ **Galicians** were a race of people who lived in the kingdom of Galicia, in northwest Spain.

⁵ **Muhammad ibn Musa al-Khwarizmi** was a Muslim scholar who studied at the House of Wisdom in Baghdad.

⁶ The **Spanish Inquisition** was a religious tribunal established by Catholic monarchs Ferdinand of Aragon and Isabella of Castile.

⁷ If you talk about the **sanctity** of something, you mean that it is very important and should be treated with respect.

⁸ **Squatters** are people who live in unused buildings without having a legal right to do so.

⁹ An **abdication** occurs when a person gives up being king or queen.

¹⁰ When someone is **berated**, they are scolded angrily.

¹¹ The **Dark Ages** refers to a period of cultural and economic decline in Western Europe following the end of the Roman Empire.

- _____ 1. What is this reading passage mostly about?
- how Tariq ibn Ziyad invaded Visigothic Spain in the eighth century
 - the history of Arabs in Spain and their lasting influence
 - why the Rock of Gibraltar is so famous
 - the architecture and decoration of the Alhambra Palace
- _____ 2. What is the main idea of paragraph C?
- There is a shared culture between Spain and North Africa.
 - Rafa played an important role as the president of a Madrid-based institute for economic exchange.
 - The Arabic language had a huge influence on Spanish today
 - Recent research on the origins and meaning of Spanish poetry revealed evidence of cultural overlap.

- _____ 3. What is the purpose of paragraph I?
- a. to detail the relationship between the two kings named Alfonso
 - b. to discuss how scholars became fluent in five or more languages
 - c. to give a brief history of Toledo under Moorish rule
 - d. to document the importance of Avicenna's work for medical students
- _____ 4. The following sentence would be best placed at the end of which paragraph?

Similarly, the name of the Guadalquivir River in Seville comes from the Arabic wadi (river valley) and kabir (big).

- a. Paragraph G
 - b. Paragraph N
 - c. Paragraph Q
 - d. Paragraph T
- _____ 5. Which of these was the first step in the *Reconquista*, taking Spain back from the Moors?
- a. The Spanish Inquisition was established.
 - b. Ferdinand of Aragon married Isabella of Castile.
 - c. Boabdil left Grenada for Cordoba.
 - d. Alfonso VI of Castile and Leon reclaimed Toledo.
- _____ 6. In paragraph N, what does it mean that Cordoba *blossomed*?
- a. Orange trees flowered with fragrant blossoms.
 - b. Moors created gardens of paradise.
 - c. The city developed and flourished.
 - d. Streets were paved and lit.
- _____ 7. How did Emperor Charles V feel about the addition to the Mezquita-Catedral?
- a. He was always in favor of contemporary additions to update old buildings.
 - b. He heartily agreed with the clergy who favored construction of the cathedral.
 - c. He regretted that the cathedral wasn't built 300 years before.
 - d. He felt it was very ordinary and spoiled the beauty of the historic mosque.
- _____ 8. Which statement best expresses the intent of the poem in paragraph S?
- a. A secret love is a beautiful hidden treasure.
 - b. The mirror image is more reliable than the actual person.
 - c. Look in the mirror to remember your promises.
 - d. I'll give you a mirror if you promise to use it every day.
- _____ 9. Which of the following words from paragraph Y indicate a positive attitude?
- a. remote
 - b. last
 - c. sharp
 - d. booming
- _____ 10. What is the author's overall attitude towards the Alhambra?
- a. neutral
 - b. impressed
 - c. critical
 - d. jealous

DIRECTIONS: Choose the best answer for each question.

Who Was Genghis Khan?

[A] In the 1160s, on the floodplains of the Onon River in northeastern Mongolia, a boy named Tamujin was born. As a young man, he organized an alliance of rival tribes among those of the grasslands north of the Gobi desert. Years later, as the fierce warrior-leader Genghis Khan, he led a vast army of nomads out of the grasslands, across deserts, and against societies who had the misfortune to share time and space with the all-powerful Mongols ...

[B] 1220. *Samarkand, Central Asia*. From the city's northwest gate, the inhabitants of Samarkand could only watch in terror as the enormous army approached. Perhaps 80,000 riders could be seen. According to one writer, they appeared "more numerous than ants or locusts, [more than] the sand in the desert, or drops of rain." Before them, the approaching riders drove thousands of captured civilians as a human shield.

[C] The city they approached was the capital of Shah Muhammad of the Khwarezm, the center of an empire that included parts of modern-day Afghanistan and Iran. Earlier, the Shah had executed the Mongol ambassador and had sent back the man's head to Genghis Khan, infuriating the Mongol leader. Shah Muhammad had 110,000 troops in the city, but most were poorly disciplined and fled even before the Mongol army arrived. After just a day's fighting, the city gates were opened, and the Shah's people were forced to beg the Mongols for mercy, which they did not receive.

[D] Today, there is barely anything left of the once-powerful city of Samarkand. The city was once famed for its copper and silver artisans. An advanced aqueduct system once brought water to the city, making gardens bloom in the dry lands. Today, there is only grass and some occasional bricks. A modern-day Samarkand has grown in its place, but of the original city's great workshops and palaces, nothing remains.

[E] The Mongols destroyed every building in the city, killing most of its citizens and taking away many of the survivors to serve as slaves. A city of over 200,000 was erased from the earth. Where the city's mosque once was, archeologist Yuri Buryakov has found the burnt bones of the mosque's defenders. "[T]here were soldiers who did not want to surrender," he says. A thousand withdrew to the mosque, hoping that the Mongols would not kill them there. "But to Mongols it didn't make any difference. They would kill anywhere."

[F] Similar stories can be told of other great cities of Central Asia: Bukhara, Balkh, Herat, Ghazni. One after another, they fell to the horsemen who burst from the grasslands of Mongolia. In Afghanistan, even after 750 years, people speak of the Mongol attack as if it happened yesterday. "Only nine!" exclaims one old man in the once elegant city of Herat. "That is all that survived here - nine people!"

[G] The name of Genghis Khan brings to mind the most completely ruthless and murderous of history's conquerors. Accounts like that of Samarkand and Herat, rich in poetic exaggeration, seem to be part myth and part history. Experts on 12th-century sources, however, find that some writings need to be critically interpreted to produce a more balanced view of the man and his times.

[H] Genghis Khan's love of conquest appears evident in a quotation attributed to him: "Man's greatest good fortune is to chase and defeat his enemy, seize his total possessions, leave his married women weeping ..." In 1215, in the early days of Mongol empire building, Genghis Khan's armies surrounded the city of Zhongdu (modern-day Beijing). Years later, a traveler who noticed a white hill was told it was the bones of Zhongdu's inhabitants. It is said that even on his death bed, Genghis Khan ordered the killing of the entire population of Xi Xia, a neighboring state that had defied him.

[I] Yet the reputation of Genghis Khan as an utterly ruthless warrior may be worse than the reality. Much of our information comes from chroniclers of the time who often exaggerated the facts. It is possible they were encouraged by their Mongol employers to exaggerate the tales of cruelty so that the Mongols appeared more frightening to their enemies. In the city of Nishapur, a chronicler wrote that the Mongols were brutal to the extent that even the city's dogs and cats were killed. "There's no question that there was a great deal of destruction," says Mongol expert Morris Rossabi. "[But] not all the cities were butchered." *The Secret History of the Mongols*, an account of Genghis Khan's early life and the oldest surviving literary work in the Mongolian language, may also have bent the truth so as to enhance his reputation. "It is full of myths and legends," says historian Larry Moses, although "some of it can be [supported by] Chinese sources."

[J] In his homeland, Genghis Khan's reputation needs little enhancement. There he is revered as the first ruler of a united Mongolia, and his face can be found on paper currency. Mongolian historian Shirendev Bagaryn interprets Genghis Khan's conquests in a more positive light: "When you are eating," he says, "your appetite grows. Once you are strong you want to go find out how other people live ... He needed their knowledge to develop his country" - for example, by borrowing the written script that his neighbors used in western China. Other historians believe that Genghis was driven less by a thirst for land than by a need to feed his people: "I don't think he consciously set out to be a conqueror," says Rossabi. "In general, he didn't try to hold on to territory, except for Mongolia."

[K] At the age of about 60, after conquering much of continental Asia, Genghis Khan died, possibly after falling from his horse. His body was taken back to Mongolia for burial. Of his grave, like much of the societies he conquered, nothing remains. According to one Persian historian, Genghis Khan was "possessed of great energy ... a genius ... a butcher, just, resolute ... and cruel," which might serve as a fair epitaph. It is true that the Mongols under Genghis Khan committed ruthless acts, killing armies as well as peaceful citizens and forcing millions to accept their rule. But the 13th century saw many wars where cruelty was the norm. It could be argued that Genghis Khan was simply a man of his time, a man who happened to be a brilliant military leader, and who gave to his descendants the greatest empire - and the most powerful army - the world had ever seen.

- _____ 11. What is the author's central theme about Genghis Khan in this passage?
- He was one of history's most evil men.
 - He is actually a hero and to be admired.
 - His reputation may not match the reality.
 - Records of his life are accurate.
- _____ 12. What motivated Genghis Khan to attack Samarkand?
- The Shah had built a mosque later than Genghis Khan's.
 - The Shah's well-trained army was a threat to Genghis Khan.
 - The Shah decided to hide inside his city walls.
 - The Shah had attacked and killed the Mongol ambassador.
- _____ 13. Which of the following places was once well known for its metal craftsmen?
- Herat
 - Nishapur
 - Samarkand
 - Zhongdu

- _____ 14. What was Genghis Khan's final order?
- a. to burn down Samarkand's great mosque
 - b. to destroy the Afghan city of Herat
 - c. to order the killing of the population of Xi Xia
 - d. to kill dogs and cats at Nishapur
- _____ 15. What is Genghis Khan's reputation in Mongolia?
- a. He continues to be greatly respected by Mongolians.
 - b. Few people in Mongolia know who he is.
 - c. Mongolians admire his writings.
 - d. He is regarded as a common criminal.
- _____ 16. Which of the following historians is most likely to believe that Genghis Khan's conquests improved Mongolian culture?
- a. Yuri Buryakov
 - b. Morris Rossabi
 - c. Larry Moses
 - d. Shirendev Bagaryn
- _____ 17. According to paragraph K, how did Genghis Khan most likely die?
- a. He was killed while fighting in battle.
 - b. He was poisoned by his own men.
 - c. He eventually died of old age.
 - d. He fell off his horse and died from the injuries.
- _____ 18. Choose all of the following words from paragraph D that indicate a POSITIVE attitude.
- a. powerful
 - b. famed
 - c. advanced
 - d. original
- _____ 19. Choose all of the following words from paragraph G that indicate a NEGATIVE attitude.
- a. ruthless
 - b. murderous
 - c. rich
 - d. balanced
- _____ 20. Choose all of the following words from paragraph K that indicate a POSITIVE attitude.
- a. just
 - b. cruel
 - c. brilliant
 - d. powerful

DIRECTIONS: Match each vocabulary word with the underlined word or phrase that best demonstrates its meaning.

- a. amend
- b. appendage
- c. empirical
- d. initiated
- e. integrity
- f. invoked
- g. liberal
- h. persecution
- i. splendid
- j. violate

- ___ 21. He stated his right to remain silent, and did not say anything else.
- ___ 22. He started the exchange of emails when he saw her on a friend's social media feed.
- ___ 23. His political views are progressive and open to new ways of doing things.
- ___ 24. The statistical evidence for changing the traffic pattern was based on three months of observation.
- ___ 25. El Greco's painting of Toledo gives a magnificent view of the city under a stormy sky.
- ___ 26. When minorities were subjected to ill-treatment in Spain, many people fled to Constantinople.
- ___ 27. We can modify the contract so it is up-to-date.
- ___ 28. Make sure that in practicing your freedom of speech you do not disobey the law.
- ___ 29. Some people think the new entrance to the Louvre is a mere attachment.
- ___ 30. The old prime minister was admired for his honesty and good character.

Reading Explorer 5 Unit 11 Lesson B

Answer Section

1. ANS: B PTS: 1 REF: Pages 235-240
OBJ: Gist TOP: Cultural Encounters
2. ANS: A PTS: 1 REF: Pages 235-240
OBJ: Main Idea TOP: Cultural Encounters
3. ANS: C PTS: 1 REF: Pages 235-240
OBJ: Purpose TOP: Cultural Encounters
4. ANS: A PTS: 1 REF: Pages 235-240
OBJ: Cohesion TOP: Cultural Encounters
5. ANS: D PTS: 1 REF: Pages 235-240
OBJ: Sequence TOP: Cultural Encounters
6. ANS: C PTS: 1 REF: Pages 235-240
OBJ: Figurative Language TOP: Cultural Encounters
7. ANS: D PTS: 1 REF: Pages 235-240
OBJ: Inference TOP: Cultural Encounters
8. ANS: B PTS: 1 REF: Pages 235-240
OBJ: Paraphrase TOP: Cultural Encounters
9. ANS: D PTS: 1 REF: Page 243 OBJ: Inferring an Author's Attitude
TOP: Cultural Encounters
10. ANS: B PTS: 1 REF: Page 243 OBJ: Inferring an Author's Attitude
TOP: Cultural Encounters
11. ANS: C PTS: 1 REF: Unit 11 OBJ: Main Idea
TOP: Cultural Encounters
12. ANS: D PTS: 1 REF: Unit 11 OBJ: Inference
TOP: Cultural Encounters
13. ANS: C PTS: 1 REF: Unit 11 OBJ: Supporting Detail
TOP: Cultural Encounters
14. ANS: C PTS: 1 REF: Unit 11 OBJ: Sequence
TOP: Cultural Encounters
15. ANS: A PTS: 1 REF: Unit 11 OBJ: Supporting Detail
TOP: Cultural Encounters
16. ANS: D PTS: 1 REF: Unit 11 OBJ: Inference
TOP: Cultural Encounters
17. ANS: D PTS: 1 REF: Unit 11 OBJ: Supporting Detail
TOP: Cultural Encounters
18. ANS: A, B, C PTS: 1 REF: Page 243 OBJ: Inferring an Author's Attitude
TOP: Cultural Encounters
19. ANS: A, B PTS: 1 REF: Page 243 OBJ: Inferring an Author's Attitude
TOP: Cultural Encounters
20. ANS: A, C, D PTS: 1 REF: Page 243 OBJ: Inferring an Author's Attitude
TOP: Cultural Encounters
21. ANS: F PTS: 1 REF: Page 244 OBJ: Vocabulary
TOP: Cultural Encounters
22. ANS: D PTS: 1 REF: Page 244 OBJ: Vocabulary
TOP: Cultural Encounters

23.	ANS: G	PTS: 1	REF: Page 244	OBJ: Vocabulary
	TOP: Cultural Encounters			
24.	ANS: C	PTS: 1	REF: Page 244	OBJ: Vocabulary
	TOP: Cultural Encounters			
25.	ANS: I	PTS: 1	REF: Page 244	OBJ: Vocabulary
	TOP: Cultural Encounters			
26.	ANS: H	PTS: 1	REF: Page 244	OBJ: Vocabulary
	TOP: Cultural Encounters			
27.	ANS: A	PTS: 1	REF: Page 244	OBJ: Vocabulary
	TOP: Cultural Encounters			
28.	ANS: J	PTS: 1	REF: Page 244	OBJ: Vocabulary
	TOP: Cultural Encounters			
29.	ANS: B	PTS: 1	REF: Page 244	OBJ: Vocabulary
	TOP: Cultural Encounters			
30.	ANS: E	PTS: 1	REF: Page 244	OBJ: Vocabulary
	TOP: Cultural Encounters			