8.1: Southeast Asia and Southern India: Lived-in Models of Cosmic Order Designers of both Buddhist and Hindu temples used this seventh-century building manual that advocated organizing buildings and cities according to diagrams of the mandala, or series of concentric geometric figures that represented cosmic order. a. axis mundi b. Manasara-silpasastra* c. candi d. padas
During the ninth century on Java, the Sailendra dynasty constructed this Buddhist shrine of
The Indratataka reservoir, a stone-lined basin 3800 by 800 meters, is known locally as a These reservoirs became a fundamental feature of Khmer monumental architecture. a. candi b. chakravartin c. baray* d. Nagy
 While the temple in the center of Angkor Thom, called the, is specifically dedicated to the Buddha, it includes the Hindu gods Shiva and Vishnu in its iconographic program. a. Chams b. Jayavarman c. Banteay Srei d. Bayon*
 Dedicated to goddess Lakshmi (wife of Vishnu) the Lakshamana is one of the earliest permanent temples at Khajuraho. The profile of the temple culminates in a 20 meter high beehive-shaped tower, called a a. kunda b. mandapa c. shikhara* d. parkara
8.2: Islamic Spain and Morocco: Interlacing Forms in al-Andalus and the Maghreb 1. The voussoirs of the stacked arches in the hypostyle hall of the Great Mosque of Cordoba were rendered in alternating red brick and white limestone, called, which produced a dynamic visual effect. a. qibla b. ablaq* c. maksura d. muqarnas
2. The Moroccan courtyard house, or, took form from the inside out, arranged around one or more geometrically perfect courts. a. munya b. hammam c. madrasa

d. riad*

3.	During the mid-twelfth century the Almohad dynasty seized power in Morocco. They built the Koutoubia Mosque in 1147. The nave leading to the mihrab included domes with fanciful, a complex pattern that subdivided the curvature of a pendentive, an arch, or a vault into a multitude of rows of squinches. a. ablaq b. muqarnas* c. maksura d. qibla
4.	The thirteenth-century synagogue in Toledo, known today as Santa Maria la Blanca, is an example of the, which involved the fusion of motifs from the three faiths of Al Andalus: Islam, Judaism, and Christianity. a. taifa b. Reconquista c. Morisco d. mudéjar*
5.	Described as a "palace city", this Nasrid complex was a compilation of sumptuous pavilions, two of which were the Court of the Myrtles and the Lions' Court. a. Bou Inania Madrasa, Fez (Morocco) b. Alcazaba, Almería (Spain) c. Palace of Aljafería, Zaragoza (Spain) d. Alhambra, Granada (Spain)*
1.	rn Europe after the Roman Empire: Monks, Knights, and Pilgrims This building at Aachen drew its layout and form extensively from Byzantine examples in venna and displays ablaq patterns similar to those at the Great Mosque of Cordoba. a. St. Gall b. Palatine Chapel* c. Cluny d. Lorsch
	This monastic institution in central France held jurisdiction over nearly 1,500 monasteries. The eventh-century reconstruction of their complex attracted the patronage of Alfonso VI of Castile. a. Gorze b. Aachen c. Cluny* d. Le Thoronet
3.	The Norman palace in this city combined Arab and Byzantine styles. a. Durham b. Caen c. Mont Saint Michel d. Palermo*
4.	The four principal routes to Compostela encouraged the development of abbeys, inns, and hospices. The third route, the Via Podiensis, began at the hill town of Le Puy, south of Lyon. Over this town, the sanctuary of overlooked the city from the top of a conical lava outcrop. a. Saint Martin of Tours b. Sainte Madelaine c. Saint Michel d'Aiguilhe*

d.	Saint-Gilles-du-Gard
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- 5. The castles of the Crusaders in the Middle East showed signs of ballistic innovation. The castle of _____ in Syria, near Aleppo, features prominent round bastions, sloped glacis embankments, and concentric successions of battlements.
 - a. Saone
 - b. Margat
 - c. Krak des Chevaliers*
 - d. Castel del Monte