

CHAPTER 2: Peoples, Gods, and Empires: 1700–500 B.C.E.

MULTIPLE CHOICE

1. During the first millennium B.C.E.:
- bronze slowly replaced iron as the primary component of tools and weapons.
 - iron slowly replaced bronze as the primary component of tools and weapons.
 - tempered copper slowly replaced bronze as the primary component of tools and weapons.
 - scholars from India to Ireland used the Sanskrit language in academic treatises.
 - Anatolia lost influence and was no longer a major player in Near East politics.

ANS: B DIF: Easy REF: page 40 OBJ: 1
TOP: I MSC: Remembering

2. In 1786, the scholar Sir William Jones suggested that:
- Mesopotamian civilization died out because of drought.
 - out of respect for the dead, ancient sites should not be excavated.
 - bones found in Anatolia matched those of an Egyptian mummy.
 - ancient Greek and Sanskrit descended from a common, Indo-European linguistic source.
 - the remains of the Trojan civilization could be found in northern Greece.

ANS: D DIF: Moderate REF: page 41 OBJ: 1
TOP: I, A MSC: Remembering

3. “Indo-European,” as used in historical or anthropological texts, refers to:
- someone whose parents belong to different races from India and Europe.
 - linguistic and cultural patterns found in India, the Near East, Europe, and perhaps the Far East.
 - the inhabitants of the strip of land connecting Asia and Europe.
 - the view that Hindus and ancient Goths had much in common.
 - all Western cultures that arose out of western Europe.

ANS: B DIF: Difficult REF: page 41 OBJ: 1
TOP: I, A MSC: Applying

4. The people who settled in Anatolia around 2000 B.C.E. and built a powerful, militaristic kingdom there over the next four hundred years are known as the:
- Philistines.
 - Assyrians.
 - Babylonians.
 - Hittites.
 - Chaldeans.

ANS: D DIF: Easy REF: page 41 OBJ: 1
TOP: I, B MSC: Remembering

5. The culture of the Hittites was:
- hindered by their lack of writing.
 - preserved for posterity by the Kassites.
 - based on ideas borrowed from the Hebrews.
 - strongly militaristic, prone to attacks on other peoples.
 - the source of all Middle Eastern cultures that followed them.

ANS: D DIF: Moderate REF: page 41 OBJ: 1

TOP: I, B MSC: Understanding

6. Hattusilis and his successors eventually expanded the Hittite Kingdom by:
- satisfying the demands of the warrior nobility, who agreed to assist the king's plans for expansion.
 - annexing the neighboring kingdom of Babylon and using it as a base of operation.
 - sacking the fabled city of Babylon and collecting its riches.
 - negotiating with the Egyptians and signing a formal peace treaty with them.
 - defeating the Mitannians by inventing the chariot for use in battle.

ANS: C DIF: Moderate REF: page 41 OBJ: 1
TOP: I, B MSC: Remembering

7. During the Late Bronze Age (1500–1200 B.C.E.) in the ancient Near East, the two great imperial powers were:
- New Kingdom Egypt and the Hittite empire.
 - New Kingdom Egypt and classical Greece.
 - the Sumerians and the Egyptians.
 - the Hebrews and the Canaanites.
 - the Canaanites and the Hittite empire.

ANS: A DIF: Difficult REF: pages 41–42 OBJ: 1
TOP: I MSC: Applying

8. The Mitannians introduced lighter chariots to carry archers, but:
- they were not strong enough to defeat Assyria.
 - their opponents soon copied them and their technological advantage was lost.
 - they could not negotiate effectively with Hittites and Egyptians.
 - the kingdom of Israel defeated them anyway.
 - such chariots could not be used on the rocky terrain of Egypt.

ANS: B DIF: Easy REF: page 41 OBJ: 1
TOP: I, B MSC: Understanding

9. During the Middle Kingdom, Egypt avoided invasion and attack by:
- ensuring that their large standing army was well equipped and easily maneuverable.
 - defeating the Mitannians, the most powerful people in the ancient Near East.
 - fostering economic and political ties with its neighbors.
 - hiring mercenaries to defend its borders.
 - practicing a policy of political isolationism.

ANS: C DIF: Moderate REF: page 42 OBJ: 2
TOP: II MSC: Understanding

10. When the Hyksos conquered Lower Egypt in the Egypt's Second Intermediate Period, they:
- dismantled all Egyptian forms of government.
 - desecrated Egyptian temples dedicated to Ra.
 - moved the capital of Lower Egypt to Thebes.
 - used a military aristocracy to govern.
 - adopted the machinery of pharaonic government.

ANS: E DIF: Easy REF: page 42 OBJ: 2
TOP: II, A MSC: Remembering

11. The New Kingdom, particularly the Eighteenth Dynasty, was marked by:
- a return to traditional values of peaceful rule and indifference to the world.
 - the ultimate triumph of the Hyksos and the fall of the Egyptian empire.
 - the failure of Pharaoh Amuse to control his military forces.
 - the peak of Egyptian cultural achievement, and political and military power.
 - the conversion of the entire Egyptian society to monotheism and their rejection of their traditional gods and goddesses.

ANS: D DIF: Moderate REF: pages 42–43 OBJ: 2
TOP: II, B MSC: Remembering

12. Thutmose I was remarkable for:
- his attempt to obliterate the memory of his Horus-Ra predecessors.
 - changing the Egyptian religion from polytheism to monotheism.
 - military campaigns in Palestine, including the capture of Jerusalem.
 - ruling over Egypt, Palestine, and the lands from Nubia in the south to the Euphrates River in the north.
 - his defeat at the hands of the Hyksos at the battle of Kadesh.

ANS: D DIF: Moderate REF: page 43 OBJ: 2
TOP: II, B, 1 MSC: Remembering

13. Hatshepsut was regularly portrayed as masculine in Egyptian statuary because:
- she had become a priest of Amon-Ra.
 - she needed to demonstrate that, like male pharaohs, she ruled in her own right.
 - she regularly led her troops in battle in men's clothing.
 - her court-appointed artists wanted to defame her.
 - she wanted to challenge traditional masculine authority.

ANS: B DIF: Moderate REF: page 44 OBJ: 2
TOP: II, B, 2 MSC: Applying

14. The division of property and wealth in New Kingdom Egypt:
- avored the pharaoh, the military aristocracy, and the temples of the gods.
 - guaranteed employment for all, from soldiers to peasants and artisans.
 - led to discontent among the masses and calls for reform.
 - was among the most generous of all ancient civilizations.
 - was equitable for all and represents the earliest communitarian society.

ANS: A DIF: Moderate REF: page 46 OBJ: 2
TOP: II, C MSC: Applying

15. The priests at the greatest Egyptian temple complexes at Thebes:
- were discredited by their association with the hated Hyksos.
 - required believers to approach on their knees and beg forgiveness.
 - received special favor from the Eighteenth Dynasty, which worshiped Amon-Ra.
 - supported Amenhotep IV's religious reform program.
 - led the change in Egyptian religion from polytheism to monotheism.

ANS: C DIF: Moderate REF: page 46 OBJ: 2
TOP: II, C MSC: Applying

16. As part of his religious reform, Amenhotep IV changed his name to Akhenaten and:
- emphasized his father's manner of devotion.
 - founded a new capital called Akhetaten, located between Thebes and Memphis.
 - sponsored artwork that depicted the new pharaoh as a masculine god in the shape of a falcon-headed man.
 - constructed the Great Pyramid at Giza as a memorial to his family.
 - returned the capital of Egypt to Memphis from Thebes.

ANS: B DIF: Easy REF: page 47 OBJ: 2
TOP: II, C, 1 MSC: Remembering

17. When Akhenaten died and was succeeded by Tutankhaten:
- Tutankhaten continued the religious reforms of his predecessor.
 - the priests of Amon knew their cause was hopeless.
 - the young pharaoh stepped down from the throne, knowing he was too young to rule.
 - the Hebrews took advantage of the opportunity to flee Egypt.
 - the new pharaoh returned to traditional ways of worship.

ANS: E DIF: Easy REF: page 47 OBJ: 2
TOP: II, C, 1 MSC: Remembering

18. Akhenaten represents one of the earliest moves, in Western history, toward:
- a centralized government with all authority resting with the ruler.
 - centralized planning of all aspects of the country's economy.
 - a regulated system of delivering messages throughout the country.
 - monotheistic religious practices.
 - a theocracy.

ANS: D DIF: Moderate REF: page 47 OBJ: 2 | 5
TOP: II, C, 1 MSC: Applying

19. By the fourteenth century B.C.E., international relations were marked by:
- suspensions and hostility: states wanted as little contact as possible.
 - strictly limited trade in essential goods only: grain, oil, wine, and salt.
 - feelings of brotherhood between the Hittites and the Assyrians.
 - diplomatic standards, polite forms of address, gifts, and alliances.
 - continual warfare between the regional powers.

ANS: D DIF: Moderate REF: page 48 OBJ: 3
TOP: III, A MSC: Understanding

20. The "self-conscious cosmopolitanism" of the Late Bronze Age:
- refers to women's liberation from traditional family values.
 - included the adoption of hieroglyphics across the known world.
 - developed as ancient cultures actively exchanged goods and ideas.
 - was resisted by the coastal towns of Sidon and Byblos.
 - refers to the insularity of the various cultures of the Near and Middle East.

ANS: C DIF: Difficult REF: page 48 OBJ: 3
TOP: III, B MSC: Applying

21. The system of writing developed by the citizens of Ugarit:
- combined Egyptian hieroglyphics and Mesopotamian cuneiform.

- b. used an alphabet of about thirty symbols for the consonants.
- c. was hopelessly inefficient for the needs of trade.
- d. constituted a secret language used by diplomats and spies.
- e. was adopted throughout the region as an easier alternative to Phoenician.

ANS: B DIF: Easy REF: page 48 OBJ: 3
TOP: III, B MSC: Remembering

22. Relations after 1500 B.C.E. are more appropriately referred to as “transnational” because:
- a. of the transcendence of Egypt during the Eighteenth Dynasty.
 - b. the superpowers of the Near East created the first multinational governing body.
 - c. the political and economic networks transcended national boundaries and identities.
 - d. of the emergence of the Persian Empire as the sole political entity in the region.
 - e. boundaries between kingdoms in this period were flexible and changed often.

ANS: C DIF: Moderate REF: page 48 OBJ: 3
TOP: III MSC: Understanding

23. The Heroic Age of Greece described by Hesiod and other ancient poets was long thought to:
- a. have a firm basis in historical reality.
 - b. be legends or fables with little basis in historical reality.
 - c. have been invented by Virgil, Lucretius, and other ancient Roman poets.
 - d. be metaphors for the political events of the poets’ own time.
 - e. have been lost with the sinking of Atlantis.

ANS: B DIF: Moderate REF: page 49 OBJ: 3
TOP: IV MSC: Understanding

24. Heinrich Schliemann and Sir Arthur Evans:
- a. were archaeologists who dug up Troy, Mycenae, and Knossos.
 - b. refused to accept the historical character of Homer’s *Iliad* and *Odyssey*.
 - c. argued that the Greeks had taken all their ideas from African cultures.
 - d. discovered the source of the annual flooding of the Nile.
 - e. were archaeologists who discovered Pharos, the lighthouse of Alexandria.

ANS: A DIF: Easy REF: page 49 OBJ: 3
TOP: IV MSC: Remembering

25. The Minoans:
- a. remained isolated politically and economically from the rest of the ancient world.
 - b. were civil servants in a redistributive economy, not warriors.
 - c. wrote tablets in Linear A to record their economic transactions.
 - d. can be identified as non-Greek allies of the Hittites and Egyptians.
 - e. were a warrior people who conquered most of the eastern Mediterranean.

ANS: C DIF: Moderate REF: page 50 OBJ: 3
TOP: IV, A, 2 MSC: Understanding

26. Mycenaean Greece played a central role in Bronze Age networks as evidenced by:
- a. the artifacts of Chinese origin found in the ruins of Mycenaean Troy.
 - b. the written language of the Mycenaean Greeks, Linear B, that was used in all transnational trade.
 - c. correspondence between Mycenaean leaders and Egyptian pharaohs and Hittite kings.

- d. Mycenaean cylinder seals discovered in Babylon.
- e. Mycenaean pottery discovered in the Indus River Valley of India.

ANS: C DIF: Moderate REF: page 51 OBJ: 3
TOP: IV, B, 2 MSC: Applying

27. Around 1200 B.C.E., an inscription by Pharaoh Ramses III records:
- a. the end of the Late Bronze Age and the first use of iron.
 - b. an Egyptian victory over the “Sea Peoples,” invaders from the north.
 - c. drastic measures because of overpopulation, food shortages, and war.
 - d. the terror felt by the kings of Ugarit and Alashiya.
 - e. his release of the Hebrew people from Egypt.

ANS: B DIF: Easy REF: page 54 OBJ: 3
TOP: IV, C MSC: Remembering

28. Many small kingdoms arose in the Levant during the early Iron Age as a result of the:
- a. collapse of the Hittite civilization.
 - b. importation of grapes to the area.
 - c. collapse of the Egyptian Eighteenth Dynasty.
 - d. defeat of the Philistines by the Hebrews.
 - e. bronze mines of the Hittites being depleted.

ANS: A DIF: Moderate REF: page 54 OBJ: 4
TOP: V MSC: Applying

29. The Phoenicians are also known as the:
- a. Assyrians.
 - b. Babylonians.
 - c. Canaanites.
 - d. Hebrews.
 - e. Levants.

ANS: C DIF: Easy REF: page 54 OBJ: 4
TOP: V, A MSC: Remembering

30. The Phoenicians created a trade network that stretched from:
- a. Anatolia to Iberia and beyond.
 - b. Greece to Sicily.
 - c. Anatolia to the Black Sea.
 - d. Carthage to Sardinia.
 - e. Egypt to Carthage.

ANS: A DIF: Moderate REF: page 55 OBJ: 4
TOP: V, A, 1 MSC: Remembering

31. Members of the group known in the Hebrew Bible (Old Testament) as the Philistines shared cultural affinities with the:
- a. Egyptians.
 - b. Minoans.
 - c. Mycenaeans.
 - d. Hyksos.
 - e. Hittites.

ANS: C DIF: Moderate REF: page 57 OBJ: 4
TOP: V, B MSC: Applying

32. The Hebrew Bible is an unparalleled historical source that describes the cultural practices and theological development of the Hebrew people. However, most historians believe that:

- a. the biblical stories are essentially unique to the Hebrews, with no parallels in other Near Eastern societies.
- b. few historical events actually happened as they are described in the text.
- c. it represents a factual account of the events it relates—the most accurate record of the period we have today.
- d. the Hebrew people never really struggled with the Canaanites.
- e. the Bible’s composite nature means that each biblical book should be analyzed within its particular context.

ANS: E DIF: Difficult REF: page 57 OBJ: 4
 TOP: V, C MSC: Applying

33. In the Book of Judges, the Hebrew people:
- a. begin to settle and organize themselves into twelve tribes.
 - b. build a magnificent temple to their God in Jerusalem.
 - c. receive detailed laws on marriage, divorce, property, and the like.
 - d. are ruled by kings who pay tribute to the Assyrians.
 - e. establish a court in Jerusalem to hear cases concerning property rights.

ANS: A DIF: Moderate REF: page 57 OBJ: 4
 TOP: V, C, 1 MSC: Remembering

34. The twelve Hebrew tribes united under a single king to:
- a. more easily resist Philistine incursions.
 - b. build a holy temple to house the Ark of the Covenant.
 - c. invade Egypt.
 - d. found the city of Jericho.
 - e. travel across the Sinai Desert.

ANS: A DIF: Easy REF: page 57 OBJ: 4
 TOP: V, C, 1 MSC: Remembering

35. The Hebrew people, according to archaeological and linguistic evidence, were essentially:
- a. Egyptian.
 - b. Philistine.
 - c. Chaldean.
 - d. Canaanite.
 - e. Hyksos.

ANS: D DIF: Moderate REF: page 57 OBJ: 4
 TOP: V, C MSC: Remembering

36. King David’s rule was significant in establishing:
- a. the principle of monarchy: in God’s eyes, whatever a king does is right.
 - b. a unified Israelite people with a new national capital at Jerusalem.
 - c. Israeli claims to rule over the East Bank of the Jordan.
 - d. an empire that dominated its neighbors for centuries.
 - e. a ruling family that has lasted to the present day.

ANS: B DIF: Moderate REF: page 58 OBJ: 4
 TOP: V, C, 1 MSC: Understanding

37. The division of the ancient kingdom of Israel was:
- a. the result of its being conquered by the Chaldeans.
 - b. a result of Solomon’s decision to cut the “baby” in half.

- c. in response to popular demands to revive Ba'al-worship.
- d. God's way of protecting the faithful from foreign aggression.
- e. provoked by Solomon's oppressive regime.

ANS: E DIF: Easy REF: page 59 OBJ: 4
 TOP: V, C, 2 MSC: Applying

38. Influenced by their long struggle to survive, the Assyrians:
- a. tried to appease their neighbors' demands for food and land.
 - b. refused to share their advanced culture and political system.
 - c. created a multicultural union of civilized states.
 - d. acted very aggressively toward other peoples.
 - e. developed a diverse cultural empire that outlasted its political influence.

ANS: D DIF: Moderate REF: page 59 OBJ: 4
 TOP: VI, A MSC: Applying

39. Assurnasirpal II, king of Assyria, has the distinction of:
- a. possessing a deserved reputation for cruelty and savagery.
 - b. being a heretic who turned away from traditional Assyrian religion.
 - c. losing the decisive battle that ended Assyrian dominance.
 - d. establishing a great library to collect Mesopotamian culture.
 - e. being a benevolent ruler who handed the throne over to his son and became a priest.

ANS: A DIF: Easy REF: page 59 OBJ: 4
 TOP: VI, A MSC: Remembering

40. The earlier Assyrian empire had been devastated by the _____, but in the ninth century B.C.E., the foundations for a neo-Assyrian empire were laid by Assurnasirpal II.
- a. Phoenicians
 - b. Mycenaeans
 - c. Minoans
 - d. Sea Peoples
 - e. Egyptians

ANS: D DIF: Easy REF: page 59 OBJ: 4
 TOP: VI MSC: Remembering

41. The Assyrian king:
- a. also served as chief priest of the Assyrian religion.
 - b. was in constant conflict with the chief priests of the Assyrian religion who used their power over the people to challenge the powers of the ruling class.
 - c. did not act as a military leader but as a god embodied on earth.
 - d. was chosen from a band of select warriors rather than being a hereditary position.
 - e. was purely a military leader who ruled with a co-king who was the political leader.

ANS: A DIF: Easy REF: page 61 OBJ: 4
 TOP: VI, B MSC: Remembering

42. The defeat of the Assyrians and the destruction of Nineveh were:
- a. the work of Medes from Iran and the Chaldeans.
 - b. fortunate for subject peoples, who were finally freed from oppression.
 - c. attributed to a loss of popular confidence in Assur.
 - d. commemorated by sculptures and plaques in the palace wall.
 - e. the work of an alliance between the Canaanites, Philistines, and Phoenicians.

ANS: A DIF: Moderate REF: page 64 OBJ: 4
TOP: VI, D MSC: Remembering

43. Unlike other rulers, Cyrus of Persia (559–529 B.C.E.):
- introduced metallic coinage in Asia Minor.
 - took the Hebrew people into captivity in his capital city.
 - lost a great empire to the barbarian tribes of Central Asia.
 - granted self-rule and religious freedom to conquered peoples.
 - granted self-rule to conquered peoples who accepted the Persian religion.

ANS: D DIF: Moderate REF: page 65 OBJ: 4
TOP: VII, A MSC: Remembering

44. Before the Persian empire could be formed, the Persian people had first to defeat their rulers, the:
- Babylonians.
 - Egyptians.
 - Lydians.
 - Assyrians.
 - Chaldeans.

ANS: E DIF: Easy REF: page 64 OBJ: 4
TOP: VII MSC: Remembering

45. The accomplishments of King Darius of Persia included:
- recruiting foreign mercenaries for his armies.
 - building roads for transport and postal service.
 - extending Persian rule over Greece and the Aegean.
 - capturing the bandits that had terrorized Persepolis.
 - conquering the civilization of the Indus River Valley.

ANS: B DIF: Easy REF: page 65 OBJ: 4
TOP: VII, B MSC: Remembering

46. The followers of Zoroastrianism believed in:
- polytheism, animal sacrifice, and magical rituals.
 - a god of light who constantly battled a god of darkness.
 - individual guardian angels who protect believers and punish wrongdoers.
 - public cult worship sponsored by the Persian government.
 - reincarnation through multiple lives to achieve perfection.

ANS: B DIF: Moderate REF: page 67 OBJ: 4
TOP: VII, C, 1 MSC: Understanding

47. Zarathustra attempted to redefine religion:
- as a set of ritual practices centered on animal sacrifice.
 - so that it would be concerned more with dietary rules and ritual.
 - as the mystical insights achieved through fasting.
 - as ethical practices common to all people.
 - as practices centered on temple worship conducted by priests.

ANS: D DIF: Moderate REF: page 67 OBJ: 4
TOP: VII, C MSC: Applying

48. One distinct belief that later Western religions took from Zoroastrianism is the idea:

- a. of an ultimate battle between the forces of good and evil.
- b. of a Day of Judgment.
- c. that one ought to live a life of helping others.
- d. of a rewarding afterlife for believers.
- e. of the necessity of ritual sacrifice.

ANS: B DIF: Moderate REF: page 69 OBJ: 4
 TOP: VII, C, 2 MSC: Remembering

49. The Hebrew people became unified in their worship of Yahweh due to:
- a. Moses forbidding the worship of false gods.
 - b. Saul outlawing all other activities of worship.
 - c. the kings of Judah imposing the worship of Yahweh on the kingdom of Israel.
 - d. prophetic insistence on the need for a united Hebrew identity under neo-Assyrian rule.
 - e. the destruction of the city of Jerusalem by Nebuchadnezzar.

ANS: D DIF: Moderate REF: page 69 OBJ: 5
 TOP: VIII, C, 1 MSC: Understanding

50. Due to a period of captivity in Babylon, ancient Hebrews:
- a. rebelled against their Chaldean conquerors.
 - b. developed a religion that transcended local politics and geography.
 - c. adopted the worship of Assur.
 - d. established stringent purity laws.
 - e. turned to prophets to explain their fate.

ANS: B DIF: Easy REF: page 72 OBJ: 5
 TOP: VIII, C, 1 MSC: Remembering

TRUE/FALSE

1. Anatolia grew in wealth and became urbanized in part due to the Assyrians who changed from a nomadic lifestyle to become caravan merchants.

ANS: T DIF: Easy REF: page 41 OBJ: 1
 TOP: I, B MSC: Remembering

NOT: By 1900 B.C.E. the nomadic Assyrians had become caravan merchants and assisted in urbanizing Anatolia.

2. Savage violence and terror were characteristic of Assyrian warfare and foreign policy from Assyria's rise as a power in 1900 B.C.E.

ANS: F DIF: Moderate REF: page 41 | page 59
 OBJ: 1 | 4 TOP: I, B | VI, A MSC: Applying

NOT: Early Assyrian warfare and diplomacy relied on trade and the power of larger allies. Elevated violence was a characteristic of neo-Assyrian rule only after the reign of Assurnasirpal II.

3. The Hyksos invasion of Lower Egypt allowed the Nubians to establish an independent kingdom.

ANS: T DIF: Moderate REF: page 42 OBJ: 2
 TOP: II, A MSC: Applying

NOT: Although the Hyksos only conquered Lower Egypt and left Upper Egypt independent, the

pharaohs who ruled from Thebes in this period were weakened by the Hyksos control of the Lower Kingdom. The Nubians took advantage of the weakened state of the Upper Kingdom to establish the independent kingdom of Kush.

4. Thutmose I was the pharaoh who expelled the Hyksos and restored Egyptian confidence and reunification.

ANS: F DIF: Moderate REF: page 42 OBJ: 2
TOP: II, B MSC: Remembering
NOT: Ahmose was the pharaoh who expelled the Hyksos.

5. Trade in the Late Bronze Age fostered war between nations.

ANS: F DIF: Easy REF: page 48 OBJ: 3
TOP: III, B MSC: Understanding
NOT: Trade actually fostered more understanding of other cultures through the sharing of languages and ideas. The desire to acquire technologies and goods from other places without the heavy cost of war also fostered greater diplomatic and political ties between kingdoms.

6. The term *thalassocracy* means “sea empire.”

ANS: T DIF: Moderate REF: page 49 OBJ: 3
TOP: IV, A, 1 MSC: Remembering
NOT: The Minoan thalassocracy united many of the Greek islands from 1900 to 1500 B.C.E.

7. The Minoans worshiped an early form of the Greek pantheon of gods and goddesses.

ANS: F DIF: Easy REF: page 50 OBJ: 3
TOP: IV, A MSC: Remembering
NOT: Judging by images from the palace and temple complexes on Crete, the Minoans seem to have worshiped a god who took the form of a bull or a bull-man. This worship also appears to have led to the development of the ritual sport of bull-leaping.

8. The center of Mycenaean society was the village, which gave a sense of family and responsibility to the people and encouraged loyalty to the king, who was depicted as a father to his people.

ANS: F DIF: Easy REF: page 51 OBJ: 3
TOP: IV, B, 1 MSC: Remembering
NOT: The Mycenaeans developed their enormous palace-citadels into complex societies, incorporating over 100,000 inhabitants in a single ruler’s kingdom.

9. The effect of the arrival of the Sea Peoples on the Near East was to force fledgling kingdoms to unite, through conquest or consent, in order to stand up to this new threat.

ANS: F DIF: Easy REF: page 54 OBJ: 4
TOP: IV, C MSC: Remembering
NOT: The effect of the Sea Peoples was devastating, toppling the Mycenaean, Assyrian, and Hittite empires, forcing Greece into a dark age and contributing to the decline of Egypt’s power in the period.

10. The Greek term *Phoenician* means “purple people.”

ANS: T DIF: Easy REF: page 54 OBJ: 4
TOP: V, A, 2 MSC: Remembering
NOT: The Phoenician coast yielded a valuable purple dye from the murex snail in such large quantities that they became famous for it.

11. Although the Phoenicians were great colonizers of the Mediterranean, they remained strict separatists, having little cultural interaction with the non-Semitic peoples they encountered.

ANS: F DIF: Moderate REF: page 55 OBJ: 4
TOP: V, A MSC: Understanding
NOT: The Phoenicians contributed greatly to the cultures they encountered, developing new methods of rulership in their colonies that would later become the basis of the Roman Senate, reintroducing urban life into Greece, and sharing their flexible writing system, which was adapted by the Greeks as well.

12. The Phoenicians were descendants of the Peleset, one of the Sea Peoples. They introduced the olive and the grapevine to the Near East and exerted much of their power in the area from large citadels and control over local trade routes and a monopoly over metalsmithing that made it virtually impossible for their enemies to forge their own weapons.

ANS: F DIF: Easy REF: page 56 OBJ: 4
TOP: V, B MSC: Remembering
NOT: It was the Philistines who governed in such a manner.

13. We know very little about the Philistines because they left no written records.

ANS: T DIF: Easy REF: page 56 OBJ: 4
TOP: V, B MSC: Remembering
NOT: We know the Philistines primarily through the eyes of their enemies, especially the Hebrews, as the Philistines did not leave any written records.

14. By the end of Solomon's rule, the cult of Yahweh had expelled all worship of foreign deities and acted as a glue to hold the Hebrew Kingdom together after the Davidic dynasty ended.

ANS: F DIF: Difficult REF: page 69 OBJ: 5
TOP: V, C, 1 | VIII, C, 1 MSC: Applying
NOT: Worship of various Canaanite gods continued through Solomon's reign and afterward until the time of the Babylonian captivity.

15. The "Babylonian captivity" of the Hebrew people began in the rule of Cyrus the Great.

ANS: F DIF: Easy REF: page 72 OBJ: 4 | 5
TOP: VIII, C, 1-2 MSC: Remembering
NOT: Cyrus ended the captivity and ruled with great tolerance.

ESSAY

1. What was the effect of the Hyksos invasion on Egypt?

ANS:

The conquest of Lower Egypt by the Hyksos dissolved Egyptian central authority, dividing Lower Egypt, which was ruled by the Hyksos, from Upper Egypt, which, though weakened, remained in Egyptian hands. Although the Hyksos incorporated themselves into Egyptian society and their rulers took on the role of Pharaoh, they were still regarded as foreigners who ruled Egypt illegitimately. As a result of a divided and weakened Egypt, the Nubians to the south managed to create the independent kingdom of Kush. Fearing the power of an independent and powerful Nubian Kingdom, the ruling family in Thebes, led by the pharaoh Ahmose, managed to unite the Egyptian people and expel the Hyksos. This ushered in Egypt's New Kingdom. The pharaohs of the Eighteenth Dynasty were thus warriors, and they continued to gain territory and strengthen Egypt. By the reign of Thutmose I (c. 1504–1492), Egypt ruled territory from Nubia in the south to the Euphrates River in the north and was at the height of its power.

DIF: Moderate REF: page 42 OBJ: 2 TOP: II, A
MSC: Understanding

2. What are the advantages of monotheism as illustrated through the experiment of Akhenaten and that of the Hebrew nation?

ANS:

The power of the priesthood had long been a check to the power of a king as illustrated throughout Mesopotamia and Egypt. Akhenaten's experiment of enforcing monotheistic worship of Aten was, in large part, intended to check the power of the priests of Amon whose tremendous wealth and prestige had made them a formidable political and economic force. They had enjoyed clout surpassing the officer class and had become powerful players in the pharaoh's court. Akhenaten's particular identification with Aten reduced the power of the priests of Amon and geographically repositioned the seat of spiritual power, thus severing ties to local families and fortunes. It is important to note, however, that Akhenaten's experiment in monotheism did not survive his death very long: his young son, Tutankhamun, rejected the new monotheistic religion of his father in favor of the older faith. This restored the priests to a position of power in Egypt.

The ascendancy of Yahweh took place under the leadership of the tribe of Levite who claimed a unique priestly authority among the Hebrew people and sought to enhance their own power and prestige by discrediting other gods. Their success was due in large measure to the Levite access to writing. The written word was powerful because the skills necessary for its mastery were rare. In an age of constant threats to Hebrew religious and political sovereignty, the literacy of the Levites helped to preserve and promote Yahweh's worship, as did the political supremacy of the House of David. The moral code derived from their monotheistic religion helped to preserve their unity even in the face of defeat by other peoples and exile from their own lands.

DIF: Difficult REF: pages 46–47 | pages 69–70 OBJ: 5
TOP: II, C, 1 | VIII, C MSC: Evaluating

3. In what ways can it be said that the Late Bronze Age was an “international system”?

ANS:

The Late Bronze Age saw a boom in international relations, as illustrated by the large amount of correspondence extant between rulers of this period. There was an increase in international, diplomatic marriages, and professional envoys journeyed frequently between centers of power. Many of these envoys also included merchants who sought out new trading routes or centers. Seaborne trade flourished, allowing small seaside towns to prosper, while the larger empires and cities improved overland routes. Trade routes were for the transport not only of goods and gold, but also of artistic motifs, literary and religious ideas, architecture, and technology. The search for markets, resources, and trade routes heightened economic competition, but the sharing of goods and ideas also promoted greater understanding between cultures; the treaties of this period illustrate this new relationship. This new system also brought with it great fragility, however, as cities and countries began to be dependent on each other's economy. One crash or even decline of a city or empire could spell disaster elsewhere.

DIF: Moderate REF: page 48 OBJ: 3 TOP: III, A, B | IV
MSC: Understanding

4. How did the cultures of the Minoans and Mycenaeans contribute to the development of Greece?

ANS:

Both the Minoans and the Mycenaeans relied on the sea to conduct trade and to foster diplomatic relationships that would become a characteristic of the Greek world. The Minoans employed a huge and powerful fleet of ships for both trade and protection, and the Mycenaeans built their empire out of both trading and raiding with their ships. The great power and multiple uses of a strong and large fleet of ships would be an example that several of the later Greek city-states would use to great effect. Both Minoans and Mycenaeans had large centralized citadels and palaces that were centers of manufacture and political power. From these centers they created a tight network of international commercial and diplomatic relationships especially with peoples and cities in Anatolia. This pattern was one the classical Greek city-states would aim to follow, though the city-states themselves were generally much smaller than these older centers. Furthermore, the language spoken and written by the Minoans, the as not yet decoded Linear A, and the Linear B of the Mycenaeans seem to have developed into the written language of the classical Greek city-states.

Mycenaean Greece, perhaps because its culture reached its height nearer to the time of classical Greece, influenced classical Greece in other ways. The Mycenaeans seem to have worshiped an early version of the classical Greek pantheon of gods and goddesses, which suggests that their religion was shared with the later inhabitants of classical Greece. In addition, the *damas*, a Mycenaean class with many economic and political rights, may have been the forerunner of the *demos*, the citizen class in classical Greek city-states.

DIF: Moderate REF: page 49 OBJ: 3 TOP: IV, A, B
MSC: Analyzing

5. Describe the effect of the Sea Peoples on the kingdoms and economies of the Late Bronze Age.

ANS:

The Sea Peoples disrupted the northern trade networks, which had a profound effect on the Mycenaeans. Because the huge populations of the Mycenaean citadels relied on trade, a disruption meant a sudden lack of funds, and therefore a lack of food and supplies for the overpopulated cities. War was likely fought not only with the Sea Peoples but with each other for food and other goods. Many letters exist from kings all across the Mediterranean begging other leaders for help. A wave of refugees fled the Aegean basin, contributing to problems in Greece and Asia Minor. The undermining of commerce also devastated the economy of the Hittites whose kingdom quickly fell. The great cities were left in ruins, and many empires fell to be replaced by fledgling kingdoms. Greece suffered over 90 percent depopulation and entered a period of relative isolation from which it would not emerge for approximately 250 years. Egypt survived the assaults of the Sea Peoples, thanks to the narrow victory of Ramses III, but without its trading partners, Egypt also entered a period of decline. Assyria, the Kassites, and Babylon all fell from outside pressures and internal economic collapse.

DIF: Easy
TOP: IV, C

REF: page 52 | page 54
MSC: Understanding

OBJ: 4

6. What was the Phoenician sphere of influence in the Early Iron Age?

ANS:

The Phoenicians were merchants and traders and to facilitate that trade, they founded independent colonies that served as trading posts throughout the Mediterranean. The most famous of these colonies was Carthage. Founded in the ninth century B.C.E. in modern-day Tunisia, Carthage came to dominate trade in the Western Mediterranean, though its success also made it a target for the growing Roman Republic. The Phoenicians traded many types of goods, including timber, dyes, and glass, to ports all over the Mediterranean from the Levant to Iberia. The Phoenicians' trade with the Greeks during the Greeks' period of isolation following the collapse of the Mycenaeans may have helped to reintroduce urban life in Greece. But the clearest indication of how widespread the Phoenician sphere of influence was how widely their alphabet, a simple 22-character system of writing, was adopted. The letter formations form the basis of ancient Greek, Hebrew, and Latin scripts and thus became the basis of the writing systems of many modern Indo-European languages.

DIF: Moderate
MSC: Understanding

REF: pages 54–55

OBJ: 4

TOP: V, A, 1–2

7. Compare and contrast the strengths and weaknesses of the Davidic dynasty in the Hebrew Kingdom.

ANS:

Davidic kingship saw an unparalleled growth in the power and prestige of the Hebrew nation. Under the rule of David, the Philistines were defeated and confined to a small piece of coastal land. David also defeated the Moabites and the Ammonites, peoples who inhabited neighboring territories to the newly united Israel. David built a capital at Jerusalem, halfway between the southern tribes of Judah and the northern tribes of Israel; his purpose was not to show favor to any one area, but rather to unite those tribes under his rule and under the cult of Yahweh that was centered in Jerusalem as well. His son, Solomon, continued David's ambitious building program and maintained an impressive standing military. However, this building and aggrandizing came at great cost. Solomon imposed a highly unpopular system of taxation and forced labor and military duty on his subjects, even employing slaves to mine gold and copper. Solomon ruled as a despot, and ultimately, his harsh oppression, which included conscription of his peoples and four months of forced labor every year, proved to be overwhelming. At the end of Solomon's rule, he faced many rebellions, which turned to open revolt in his son's reign.

DIF: Moderate

REF: pages 57–59

OBJ: 4

TOP: V, C

MSC: Analyzing

8. Analyze the role of warfare and terror in the formation, rulership, and fall of the Assyrian empire.

ANS:

Due to the location of their homeland in northern Mesopotamia, the Assyrians had to struggle from the beginning against their powerful neighbors: the Babylonian empire, the Egyptians, the Hittites, and the Sea Peoples. This centuries-long fight for existence had a profound effect on the Assyrians, who became aggressors in turn, extending their own power and influence through brutal treatment of their neighbors during the creation of the Neo-Assyrian empire. The constant fighting often threatened the empire, but at the same time fostered the creation of a powerful standing army. In the hands of an able ruler such as Assurnasirpal II, the Neo-Assyrians were able to turn their war machine on their enemies with great success. The empire created by Assurnasirpal II and his son was built through oppression and was often thrown into periods of revolt. It was an armed state, built on the ability to spread terror and oppress enemies and subjects alike. The religion of the Neo-Assyrians was likewise warlike. The Assyrian god Assur demanded that his worship be extended through military conquest, and thus holy war dominated the religious and military ethos. The brutality of the Neo-Assyrians served them well in carving out an empire but eventually worked against them. After the death of the powerful king Assurbanipal, a coalition formed between the Medes of Iran and the Chaldeans who launched a revolt against their oppressors and destroyed the capital city of Nineveh in 612 B.C.E.

DIF: Moderate REF: pages 59–62 OBJ: 4 TOP: VI
MSC: Analyzing

9. What factors contributed to the success of the Persian empire?

ANS:

Excellent leadership was a core asset of the Persians. Cyrus's superb military skill not only added the prosperous lands of Lydia and Babylon to his empire, but his policy of toleration allowed the conquered peoples to have a degree of self-determination and to retain their identity. This policy was especially important for the Hebrew people whom he freed from Babylonian captivity. The toleration and good treatment of his peoples was a policy that Cyrus's successors, including Darius, continued. Unlike previous empires, the Persians could count on the loyalty of their subjects because of the latitude they gave to their people.

Dedication to the well-being of the empire also contributed to the Persian empire's success. Darius's improvements and building projects included not only an imperial palace, but also a system of canals that connected the Nile to the Red Sea, greatly facilitating trade and increasing agricultural production. Communication also greatly improved under Darius thanks to his vast road system, and a postal system was made possible by the creation of such excellent means of travel. Unlike the Davidic kings of Israel, the Persian kings kept taxation low and tribute modest while also regulating forms of tax collection, standardizing currency, and enforcing the law. Their military success tempered with domestic interest and a tolerant rule created a powerful and stable empire, in stark opposition to the physically and economically brutal kingdoms of the era.

DIF: Moderate REF: pages 64–66 OBJ: 4 TOP: VII
MSC: Analyzing

10. In what ways was Zoroastrianism a radical departure from other Near Eastern religions?

ANS:

Zoroastrianism was free of polytheism, animal sacrifice, and magic. Worship was no longer ritualistic but was now ethical in its base construction. The one supreme god of the universe had no evil characteristics at all, and as his light shone everywhere, his goodness could be seen in any people and he was much stronger than the god of evil and darkness. Zoroastrianism was a personal religion, making private and spiritual demands as opposed to public, cultic, or ritualistic ones. It did not exalt the power of a godlike king. The effect of the religion on the ruler was to help him tolerate all peoples within his kingdom and to work for the benefit of all. Zoroastrianism stressed that, although there was free will and humans were masters of their own actions, only those people who had been good and hospitable in life would be rewarded at the “judgment day.” All of these tenets represent departures from those of traditional Near Eastern religions.

DIF: Difficult REF: pages 67–69 OBJ: 4 TOP: VII, C
MSC: Analyzing