

CHAPTER 1

ORIGINS: THE NEAR EAST, EGYPT, AND GREECE, 1200–600 BCE

CONCEPT OUTLINE

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 - A. Neolithic Agricultural Settlements (12,000–4300 BCE)
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- VI. Conclusion

FOCUS QUESTIONS

1. How was the ancient Near East innovative in culture, society, and the uses of power?
2. How did Egyptian society remain so stable for so long?
3. How did a distinctive religion emerge in a world of great powers?
4. How did the Greeks adapt and modify Near Eastern and Egyptian art, culture, and technology?

MULTIPLE CHOICE

1. Which of the regions below contained major cities?
 - a. the Levant
 - b. Mesopotamia
 - c. Sumer
 - d. the Arabian Desert
 - e. the Zagros Mountains

ANS: C DIF: Easy REF: p. 10 OBJ: 1
TOP: II.A MSC: Remembering

2. In which of the following periods did people in the ancient Near East discover how to use selective breeding to improve the quality of their animals and crops?
 - a. New Kingdom Egypt
 - b. Mesolithic period
 - c. Sumerian city-state period
 - d. Neolithic period
 - e. Akkadian Empire

ANS: D DIF: Easy REF: p. 9 OBJ: 1
TOP: II.A MSC: Remembering

3. Which of the following expresses a difference between Egyptian and Near Eastern civilization between about 3000 BCE and 1000 BCE?
 - a. the use of writing by a restricted class of people
 - b. **political and cultural unity**
 - c. rule by a monarch
 - d. the use of irrigation to improve agricultural production
 - e. the use of religion to justify political power

ANS: B DIF: Difficult REF: p. 19 OBJ: 2
TOP: II.B MSC: Understanding

4. What was the first great Sumerian city?
 - a. Lagash
 - b. Akkad
 - c. Ur
 - d. Uruk
 - e. **Babylon**

ANS: D DIF: Easy REF: p. 10 OBJ: 1
TOP: II.C MSC: Remembering

5. People invented writing to do which task?
 - a. record literature
 - b. record material used in religious ceremonies and rituals
 - c. record legal materials
 - d. record inventories
 - e. record curses and magical spells

ANS: D DIF: Easy REF: p. 11 OBJ: 1
TOP: II.A MSC: Understanding

6. Which of the following distinguishes the powers of the late third millennium BCE from the earlier third millennium BCE?
 - a. In the later period, empires stopped receiving tribute.
 - b. In the later period, empires suppressed local religions.
 - c. In the later period, empires used local governors to rule.
 - d. In the later period, rulers did not want to work with local powers.
 - e. In the later period, rulers rejected divine status.

ANS: C DIF: Difficult REF: p. 20 OBJ: 1
TOP: II.A MSC: Analyzing

7. In which of the following ways was Egyptian writing like Mesopotamian writing?
 - a. Both were distinct forms of writing.
 - b. Both were usually learned only by writing professionals, not the population in general.
 - c. Both were written by pressing a stylus into wet clay.

- ANS: B DIF: Moderate REF: p. 11 | p. 22 OBJ: 2
TOP: II.C.2 | III.D MSC: Understanding

8. Hittites and early Near Eastern dynasties shared which of the following characteristics?

- a. They both used iron.
- b. They both fought with chariots.
- c. They both used archers.
- d. They both spoke an Indo-European language.
- e. They both used battering rams.

9. In what way were the Assyrians different from other ancient Near Eastern powers?

- Assyrian soldiers used lighter arms.
- The Assyrians used iron weapons.
- Assyrians received tribute in the commodity the conquered area produced well.
- The Assyrians wrote poems praising their king.
- The Assyrians gathered a council of elders to check royal power.

10. In Sumer, who worked on state-supported projects, such as irrigation?
 - a. slaves
 - b. nomads such as the Amorites
 - c. free people conscripted for part of the year
 - d. prisoners of war
 - e. specialists employed by the state

11. In what way was the polytheistic religion of the ancient Near East similar to monotheistic religion?
 - a. In both religions, the gods were omniscient.
 - b. In both religions, the gods were immortal.
 - c. Both religions frequently added gods and goddesses.
 - d. The gods were thought to live in their statues.
 - e. Both religions were used to support state actions.

12. Which of the following best describes the relationship between the role of gods and nature in the ancient Near East and Egypt?

- a. Crops were more likely to do poorly in the ancient Near East.
- b. The two civilizations saw connections between the predictable environment and their gods.
- c. The people of the ancient Near East saw little point to religious worship.
- d. The people of the ancient Near East were more accustomed to suffering than the Egyptians were.
- e. Egyptians saw the pharaoh of Egypt as a divine incarnation.

13. Why did Hammurabi write the Code of Hammurabi?
 - a. He wanted to portray himself as the legitimate king of Babylon.
 - b. He wanted to demonstrate that he was divinely sanctioned as a protector of justice.
 - c. He wanted to provide a comprehensive set of guidelines for the judges of Babylon to use to decide cases.
 - d. He wanted to demonstrate to states and peoples outside Babylon that he was a divine source of justice.
 - e. He wanted to unify and regularize penalties that had traditionally varied based on the defendant's gender, social class, and legal status.

ANS: B DIF: Easy REF: p. 17 OBJ: 3

TOP: II.A MSC: Remembering

14. Which of these empires had the shortest reign?
- Akkadian
 - Third Dynasty of Ur
 - Babylonian, founded by Hammurabi
 - Hittite
 - Old Kingdom in Egypt

ANS: C DIF: Moderate REF: p. 17 OBJ: 1
TOP: II.D | II.J | III.B MSC: Remembering

15. After the Hittites conquered Babylon, which group took control of it?
- Amorites
 - Assyrians
 - Kassites
 - Sumerians
 - Akkadians

ANS: C DIF: Easy REF: p. 17 OBJ: 1
TOP: II.J MSC: Remembering

16. The Epic of Gilgamesh originated in which civilization?
- Egyptian
 - Akkadian
 - Babylonian
 - Jewish
 - Sumerian

ANS: E DIF: Easy REF: p. 17 OBJ: 1
TOP: II.I MSC: Remembering

17. Which of these works of literature was written first?
- the Epic of Gilgamesh
 - the *Iliad*
 - the "Hymn of Praise to Ra"
 - the poetry of Hesiod
 - the Five Books of Moses

ANS: A DIF: Moderate REF: p. 17 OBJ: 1
TOP: II.I MSC: Remembering

18. Which of the following empires experienced the most territorial growth?
- Hittite
 - Egyptian
 - Kassite
 - Assyrian
 - Jerusalem

ANS: D DIF: Easy REF: p. 18 OBJ: 1
TOP: II.J MSC: Remembering

19. Which kingdom prospered during and after the Bronze Age Crisis?
- Babylon
 - Assyria
 - the Hittites
 - the Egyptians
 - the Phoenicians

ANS: B DIF: Easy REF: p. 18 OBJ: 1
TOP: II.K MSC: Remembering

20. The Narmer Palette supports which statement?
- Narmer was the first pharaoh of Egypt.
 - Narmer preferred to ransom rather than execute prisoners of war.
 - Narmer ruled both Upper and Lower Egypt.
 - Narmer conquered Lower Egypt.
 - Narmer preferred diplomacy to warfare.

ANS: C DIF: Difficult REF: p. 19 OBJ: 2

TOP: III.A MSC: Understanding

21. Who invaded and ruled Egypt between the Middle and New Kingdoms?

- a. the Assyrians
- b. the Hittites
- c. the Minoans
- d. the Hyksos
- e. the Sea Peoples

ANS: A DIF: Moderate REF: pp. 19–20 OBJ: 2

TOP: III.B MSC: Remembering

22. Why did Middle Kingdom monarchs try to persuade Egyptians that monarchs were divinely sanctioned?

- a. Each pharaoh had tremendous personal authority that legitimized him.
- b. The Nile River facilitated centralized government.
- c. There was a formal democratic component to Egyptian government.
- d. Religion was fundamental and was ultimately more powerful than any one pharaoh.
- e. Egypt could never be ruled by a non-Egyptian.

ANS: D DIF: Difficult REF: pp. 19–20 OBJ: 3

TOP: III.B MSC: Understanding

23. The pyramids on Giza Plateau were constructed close to which Egyptian center?

- a. Memphis
- b. Akhetaten
- c. Thebes
- d. Jerusalem
- e. Uruk

ANS: A DIF: Easy REF: pp. 19–22 OBJ: 2

TOP: III.C.1 MSC: Remembering

24. Which of the following Egyptian gods oversaw the judgement of the dead?

- a. Re
- b. Horus
- c. Anubis
- d. Isis
- e. Osiris

ANS: C DIF: Easy REF: p. 23 OBJ: 3

TOP: II.E MSC: Remembering

25. What concept of order did the Middle Kingdom use to reinforce the pharaoh's authority?

- a. demotic
- b. necropolis
- c. the afterlife
- d. *ma'at*
- e. Osiris

ANS: D DIF: Easy REF: p. 23 OBJ: 3

TOP: III.E.1 MSC: Understanding

26. What rulership tradition did Hatshepsut break?

- a. Hatshepsut sponsored trade outside Egypt.
- b. Hatshepsut built temples.
- c. Hatshepsut introduced a monotheistic religion.
- d. Hatshepsut was a woman and was sometimes portrayed in official art as female.
- e. Hatshepsut took a throne name.

ANS: D DIF: Difficult REF: pp. 19–20 OBJ: 2

TOP: III.E.2 MSC: Remembering

27. Why did Egyptians mummify pharaohs?

- a. Egyptians wanted to prevent animals from destroying corpses.
- b. Egyptians wanted to protect the pharaoh and his belongings for use in the afterlife.
- c. Egyptians wanted to permit burial at sea.
- d. Egyptians wanted to keep the deceased at his or her home.
- e. Egyptians tried to prevent the spread of disease.

ANS: B DIF: Difficult REF: p. 23 OBJ: 3

TOP: III.E.1 MSC: Remembering

28. What did the Egyptian pharaoh Akhenaten do during his reign?
- He established a new capital in Memphis.
 - He established a monotheistic religion based on worship of the sun.
 - He established a monotheistic religion based on worship of the Nile.
 - He encouraged worship of traditional polytheistic state religion.
 - He built temples to celebrate his new religion.

ANS: B DIF: Easy REF: p. 24 OBJ: 2

TOP: III.E.2 MSC: Remembering

29. Which of the following tasks was primarily done by women in Egypt?
- They spun flax.
 - They made rope.
 - They wove linen.
 - They harvested flax.
 - They beat papyrus plants into a material used for writing.

ANS: A DIF: Easy REF: p. 26 OBJ: 2

TOP: III.F MSC: Remembering

30. Who controlled Babylon during the Neo-Babylonian period?
- Amorites
 - Kassites
 - Assyrians
 - Chaldeans
 - Persians

ANS: D DIF: Easy REF: p. 27 OBJ: 1

TOP: IV.A MSC: Remembering

31. Which of the following adjectives best describes the Persian Empire?
- ethnocentric
 - inefficient
 - tolerant
 - unstable
 - humble

ANS: C DIF: Moderate REF: pp. 28–29 OBJ: 1

TOP: IV.B MSC: Applying

32. What was the most common language in the Persian Empire?
- Egyptian
 - Persian
 - Akkadian
 - Aramaic
 - Sumerian

ANS: D DIF: Easy REF: p. 29 OBJ: 1

TOP: IV.B.1 MSC: Remembering

33. Which empire used satraps to govern provinces?
- New Kingdom Egypt
 - Akkadian
 - Neo-Assyrian
 - Third Dynasty of Ur
 - Persian

ANS: A DIF: Easy REF: p. 29 OBJ: 1

TOP: IV.B.1 MSC: Remembering

34. Which of the following areas was NEVER part of the Persian Empire?
- Assyria
 - Egypt
 - Bactria
 - India
 - Canaan

ANS: D DIF: Easy REF: p. 29 OBJ: 1

TOP: IV.B MSC: Analyzing

35. The Israelites increased their focus on observation of religious law after what event?
- the establishment of the kingdom of Judah
 - the construction of the temple in Jerusalem
 - the destruction of the kingdom of Israel and the forced migration of its inhabitants by the Assyrians
 - the destruction of the kingdom of Judah
 - the return of the Jewish people from Babylon during the reign of Cyrus the Great

ANS: D DIF: Easy REF: p. 31 OBJ: 3

TOP: IV.C.2 MSC: Understanding

36. Which king of Judah constructed the first Jewish Temple?
- Saul
 - David
 - Solomon
 - Moses
 - Judah

ANS: C DIF: Easy REF: pp. 30–31 OBJ: 3

TOP: IV.C.1 MSC: Remembering

37. Why did the Jews have a unique relationship with their God?
- They needed to explain why they had been exiled and why the Jewish States had been destroyed.
 - They needed to explain why the Jewish people had been enslaved by the Egyptians.
 - They needed to explain why the Jewish people founded two kingdoms instead of one.
 - They needed to explain why Solomon chose to build the Temple in Jerusalem.
 - They needed to explain why the House of David had come to power.

ANS: A DIF: Difficult REF: p. 31 OBJ: 3

TOP: IV.C.2 MSC: Understanding

38. Which civilization had the most gender equality?
- Sumerian
 - Egyptian
 - Jewish
 - Minoan
 - Archaic Greek

ANS: D DIF: Easy REF: p. 32 OBJ: 4

TOP: V.A.1 MSC: Applying

39. Which statement about the Mycenaeans is correct?
- They spoke an early form of Greek.
 - They had diplomatic contact with powers of the ancient Near East.
 - They shared many aspects of ancient Near Eastern culture, such as the use of chariots.
 - They had no literature comparable to that of ancient Near Eastern cultures.
 - Some scholars believe they made an expedition to Troy.

ANS: E DIF: Easy REF: pp. 33–34 OBJ: 4

TOP: V.A.2 MSC: Understanding

40. Which of the following areas of Greek culture appear to have no Egyptian or Near Eastern forerunner?
- the symposium
 - kouroi
 - alphabet
 - the use of animals on pottery
 - the use of literature to give moral guidance

ANS: A DIF: Difficult REF: pp. 33–34 | p. 38

OBJ: 4 TOP: V.A.2 | V.D MSC: Understanding

41. When and where was the *Odyssey* written?
- Mycenaean Greece
 - Neo-Babylonian Empire
 - Middle Kingdom Egypt
 - Dark Age Greece
 - Archaic Greece

ANS: A DIF: Easy REF: p. 34 OBJ: 4

TOP: V.B MSC: Remembering

42. The *Odyssey*'s setting is closest to which civilization?
- Minoan
 - Mycenaean
 - Dark Age Greece
 - Archaic Greece
 - Phoenician

ANS: C DIF: Easy REF: p. 34 OBJ: 4

TOP: V.B MSC: Understanding

43. What was the biggest difference between Dark Age Greece and later Greek city-states?
- City-states traded less than Dark Age Greece.
 - Warfare with and raiding of other communities did not occur in the Dark Age.
 - The city-states used iron tools and weapons.
 - During the city-state period, the importance of powerful families increased.
 - Formal institutions of government, such as legislative bodies, grew during the city-state period.

ANS: E DIF: Difficult REF: pp. 33–34 | p. 38

OBJ: 4 TOP: V.B MSC: Analyzing

44. What word best describes Dark Age Greece?
- uncreative
 - isolated
 - individual
 - passive
 - sedentary

ANS: E DIF: Difficult REF: p. 34 OBJ: 4

TOP: V.B MSC: Applying

45. The use of iron led to advances in what field?
- pottery
 - warfare
 - agriculture
 - textiles
 - trade

ANS: C DIF: Moderate REF: p. 35 OBJ: 4

TOP: V.C MSC: Understanding

46. How is Greek writing different from the writings produced in Egypt and the ancient Near East?
- In general, Greek authors preserved more individual voices and characterizations.
 - Greek authors focused on a systematic understanding of their religion.
 - Ancient Near Eastern authors were generally known by name; with a few exceptions, Greek authors were not.
 - Greek authors preserved stories and poetry by writing them down.
 - The notion of personal responsibility was absent from Egyptian and ancient Near Eastern authors.

ANS: A DIF: Difficult REF: pp. 35–36 OBJ: 4

TOP: V.D.2 MSC: Analyzing

47. What caused the most political instability in Greek city-states during the Archaic period?
- tension between those who held power and the greater number who fought in the city-state's army
 - constitutions that provided for rule by law
 - symposia that excluded women
 - athletic competitions
 - tyrants

ANS: A DIF: Difficult REF: p. 40 OBJ: 4

TOP: V.A.1 MSC: Analyzing

48. How did Greeks primarily identify themselves?
- They identified themselves by their social class.
 - They identified themselves as Greek.
 - They identified themselves by their city-state.
 - They identified themselves by their gender.
 - They identified themselves by their occupation.

ANS: C DIF: Moderate REF: p. 40 OBJ: 4
TOP: V.E MSC: Applying

49. What type of government did Sparta prefer?
- oligarchy
 - monarchy
 - tyranny
 - democracy
 - anarchy

ANS: A DIF: Difficult REF: pp. 40–41 OBJ: 4
TOP: V.E.2 MSC: Understanding

50. What do the food offerings in the stele tell historians?
- The objects the god Osiris valued most highly were those offered.
 - In the afterlife, the souls of the deceased needed the same nourishment as while alive.
 - Payment in-kind was far more common than with precious metals or currency.
 - The items offered were traditional.
 - The use of items of value was forbidden.

ANS: B DIF: Difficult REF: p. 25 OBJ: 3
TOP: III.E.2 MSC: Understanding

TRUE/FALSE

1. Permanent settlements appeared in the ancient Near East in the Mesolithic period.

ANS: F DIF: Easy REF: p. 8 OBJ: 1
TOP: II.A MSC: Remembering

2. Irrigation and greater agricultural production permitted specialization in crafts.

ANS: T DIF: Easy REF: p. 10 OBJ: 1
TOP: II.B MSC: Understanding

3. Slaves constructed most city and religious structures in early Sumerian city-states.

ANS: F DIF: Easy REF: p. 10 OBJ: 1
TOP: II.A MSC: Understanding

4. Between the third and second millennia BCE, Mesopotamians used writing only to record government and trade functions.

ANS: F DIF: Easy REF: p. 10 OBJ: 1
TOP: II.A MSC: Understanding

5. In the earliest form of writing, drawings represented items in inventories.

ANS: T DIF: Easy REF: p. 11 OBJ: 1
TOP: II.C.2 MSC: Remembering

6. “Civilization” means “someone who lives in a city.”

ANS: T DIF: Difficult REF: pp. 13–14 OBJ: 1
TOP: II.D.3 MSC: Evaluating

7. During the third and second millennia BCE, Egyptians developed significantly more advanced technology than inhabitants of the ancient Near East.

ANS: F DIF: Difficult REF: pp. 11–14 | pp. 19–20
OBJ: 2 TOP: II.E MSC: Analyzing

8. Studying natural phenomena to find divine messages led to an understanding of anatomy.

ANS: F DIF: Easy REF: p. 15 OBJ: 3
TOP: II.F.2 MSC: Understanding

9. The Sea Peoples destroyed several important cities, such as Troy.

ANS: F DIF: Moderate REF: p. 18 OBJ: 1
TOP: II.K MSC: Remembering

10. Writing in the ancient Near East influenced the development of writing in Egypt.

ANS: T DIF: Easy REF: p. 22 OBJ: 2
TOP: III.D MSC: Understanding

11. Adherents to the Egyptian religion, Zoroastrianism, and Judaism all agree that the soul is immortal.

ANS: T DIF: Moderate REF: p. 24 | pp. 29–30
OBJ: 1 TOP: III.E MSC: Applying

12. Minoan palaces were smaller than contemporary Egyptian and ancient Near Eastern palaces, but both had many decorations.
 ANS: T DIF: Easy REF: p. 32 OBJ: 4
 TOP: V.A.1 MSC: Remembering
13. Historians have deciphered the Minoan language.
 ANS: F DIF: Easy REF: p. 32 OBJ: 4
 TOP: V.A.1 MSC: Remembering
14. The wide use of the Greek alphabet led to inquiries about humanity.
 ANS: T DIF: Moderate REF: pp. 35–36 OBJ: 4
 TOP: V.D.1 MSC: Applying
15. Hoplites fought in a phalanx.
 ANS: T DIF: Easy REF: p. 40 OBJ: 4
 TOP: V.E.2 MSC: Remembering

ESSAY

1. What developments of the Neolithic era made it possible for cities to develop?

ANS:

The most important development of the Neolithic era was agriculture, which permitted hunter-gatherer groups to settle in one location permanently due to cultivation of crops and domestication of animals. This development took place over a long period. People had always survived on plants, grains, and meat, as well as other animal products, but gradually, at various places and at various times, they realized they could select seeds with more preferable characteristics and breed animals with more suitable qualities. Technological developments, such as pottery, which provided a better way to preserve seeds, as well as metallurgy, which permitted the use of more durable tools, increased agricultural productivity, which in turn made it easier for settlements to prosper and even grow. The development in particular of irrigation, which occurred in Mesopotamia about 4000 BCE, brought about levels of productivity far higher than had ever been seen. This productivity permitted larger settlements to develop in this region. Such large settlements helped bring about several conditions that allowed what we now define as cities to possess some distinctive features: specialization, formal government, and centralized religious worship. Uruk, in southern Sumer, benefited from both the region where it was located as well as technological developments to become the first known city.

DIF: Easy REF: pp. 9–10 OBJ: 1 TOP: II.A
 MSC: Analyzing

2. Why were empires in the ancient Near East less stable than those in Egypt?

ANS:

Empires and political power in the ancient Near East were less stable for several reasons. First, geography favored Egypt. Though the Nile River made centralization easier, many of Egypt's borders were difficult for outsiders to cross—the Delta to the north, and desert to the east and west of the Nile. Outsiders could only access Egypt easily via the Sinai Peninsula and the south. Communities in the ancient Near East, on the other hand, had no such natural barriers for protection. The earliest cities in the ancient Near East tended to arise along the Tigris and Euphrates, and these cities competed with one another for the same resources—that is, land along the rivers that could be irrigated, and water from the rivers that could be used to cultivate this land. But the difference in geography is not sufficient for a complete explanation. One significant reason Egypt remained stable was because its culture and religion were unified. Cities in the ancient Near East often shared language and culture, particularly in Sumer, just like in Egypt. A major difference was the way that Egyptian pharaohs were viewed as extensions of the divine, whereas the kings of cities in the ancient Near East might be sanctioned by deities, but were not necessarily seen as divine themselves. Egyptian culture was unique for its remarkable degree of continuity over thousands of years. At the same time, there were disruptions: periods when pharaohs did not rule Egypt (for example, after the Old Kingdom collapsed, local officials controlled regions of Egypt). Middle Kingdom pharaohs built temples and pyramids, probably to demonstrate that they had the same divine legitimacy as Old Kingdom pharaohs. And during several periods, outsiders ruled Egypt—for example, the Hyksos and the Persians. But even these used Egyptian religious traditions to maintain power.

DIF: Difficult REF: pp. 11–14 | pp. 19–20 OBJ: 2
 TOP: II.C MSC: Evaluating

3. Describe how writing developed and explain how it became a fundamental part of ancient Near Eastern culture.

ANS:

Writing developed as a way to manage inventories, useful both in trade and government. The city-state Uruk existed for centuries prior to the development of writing, and toward the end of the fourth millennium BCE, its population was large enough to support significant trade as well as extensive governmental and religious structures. All of these areas benefited from organization and formal records—for example, trade contracts or records of property. The earliest instance of what would become writing employed symbols representing units of property on clay “envelopes,” which contained tokens that also represented property. At a certain point, these tokens fell out of use and the symbols (originally used to represent them) became the records themselves. Over time, these symbols became more commonly understood, and scribes used styluses made out of reeds to create them by pressing into clay. The wedge shape formed by this method provided the name for this system of writing: cuneiform. Ancient Near Easterners used cuneiform for many purposes beyond inventories—diplomatic, religious, and literary. It became essential to the functioning of all governments in this part of the world for centuries. The scribal profession trained individuals to master this system of writing and to manage all levels of governments.

DIF: Easy REF: p. 11 OBJ: 1 TOP: II.C.2
 MSC: Analyzing

4. How were Egyptian pharaohs similar to kings in the ancient Near East ca. 2500–1500 BCE?

ANS:

Pharaohs and ancient Near Eastern kings were similar in many respects. First, both were understood to be divinely sanctioned in polytheistic state religions and held absolute power. Both also ruled societies with complex religious, bureaucratic, and military hierarchies that were centered on the king and his palace. The palace contained a sophisticated organization that was dependent on scribes, professionals who had mastered difficult forms of writing to keep accounts and inventories. There were differences, however. Though rulers of both states advertised themselves as providers of prosperity as well as defenders, the focus of Egyptian pharaohs was more on guaranteeing the harvest and on maintaining *ma'at*, justice and harmony. Kings in the ancient Near East portrayed themselves more frequently as conquerors, though many pharaohs, such as Narmer, also wanted to be seen as aggressive warriors. Finally, Egyptians focused on the afterlife of pharaohs, resulting in the massive pyramids and other types of tombs built for them. Kings in the ancient Near East, on the other hand, were more likely to build massive ziggurats for the gods and palaces for themselves.

DIF: Difficult REF: pp. 10–14 | pp. 19–20 | pp. 23–24 OBJ: 3
 TOP: II.D MSC: Analyzing

5. What was the purpose of Hammurabi’s legal code?

ANS:

Hammurabi’s legal code was not a “code” in the modern sense—that is, a system of laws meant to be used. Instead, it was a collection of judgments, likely by Hammurabi himself, that were made public in order to legitimize his claim to be a divinely sanctioned, just king. Several aspects of Near Eastern civilization justify this assertion. First, there was already a legal system in place in Babylon that provided decisions on disputes. Second, evidence from earlier periods of the Near East shows that Hammurabi’s judgements were consistent with earlier laws. Third, the image on the steles on which the code was inscribed portrays Hammurabi receiving symbols of power from a Near Eastern god. In addition, in preexisting forms of justice in the ancient Near East, the ruler served as a source of appeal. In other words, Hammurabi was more demonstrating that he was a ruler in the traditional sense than intending to innovate in this area of his rule.

DIF: Easy REF: pp. 15–16 OBJ: 1 TOP: II.G
 MSC: Understanding

6. How did the Egyptian religion change during the periods of the Old, Middle, and New Kingdoms, and how did it remain the same?

ANS:

Egypt is unusual for its degree of religious continuity. Two aspects are especially notable: the existence of the afterlife and the identification of the pharaoh, the ruler of a unified Egypt, with divinity. Pyramids were built during the Old Kingdom to provide pharaohs a residence after death, and such tombs of massive scale continued to be built for this purpose throughout Egyptian history. Egyptians made offerings of food and provisions of equipment to nourish the pharaoh in his afterlife. Over the course of Egyptian history, more people began to accept the possibility of afterlife, and rulers and priests were seen to exist in the afterlife outside their tombs. Coffin texts, which were written to provide guidance for the deceased to the afterlife, appear for people other than rulers during the Middle Kingdom. The concept of *ma'at*, or justice and cosmic harmony, arose during the Middle Kingdom. Everyone—from the pharaoh and state officials to individual Egyptians—was required to uphold *ma'at* during his or her lifetime, or else he or she would be deprived of a rich and enjoyable afterlife. *Ma'at* consisted of a wide number of moral admonitions that were centered on righting wrongs and preventing abuse of power. For example, officials were told to provide charity for the less fortunate, such as orphans. During the same period, more people began to worship the god Osiris, who symbolized fertility and rebirth, drawing a connection between the moral standards of *ma'at* and the possibility of spiritual renewal Osiris represented. In the New Kingdom, the pharaoh Akhenaten did away with the traditional polytheistic religion, replacing it with the worship of the only god he recognized, the sun. This change in itself contained elements of tradition (for example, that of sun worship), since for centuries prior the Egyptian sun god Re had been closely connected with the pharaoh. But clearly traditional religion was too deeply entrenched for it to be forgotten after Akhenaten's death. Even during periods of foreign rule, traditional Egyptian religion remained strong.

DIF: Difficult REF: pp. 23–24 OBJ: 3 TOP: III.A
 MSC: Evaluating

7. What made the Persian Empire successful in uniting and maintaining power in the ancient Near East?

ANS:

The Persian Empire was the largest empire in history when Cyrus the Great and Darius conquered lands outside the Persian heartland (roughly speaking, modern Iran). Persia's first and main strength was its military, which had a range of very well-trained units: archers, chariots, infantry, and war wagons. By the time of Darius's reign, Persian territory included Egypt and parts of Greece and extended into India's border, known as Bactria. The Persian government managed to find solutions where earlier empires had failed. They ruled with more tolerance and a lighter hand than earlier empires, permitting local culture and religion, and to a certain degree, local autonomy, to survive, though Persian governors called satraps were installed to manage the provinces of the empire. Satraps, who possessed full administrative support and had their own treasuries, gathered tribute and recruited locals to serve in the Persian military. One of the dangers of such a large empire was the risk of provincial governors becoming too independent. To counter this, Royal Roads were built to permit faster travel and communication throughout the empire, and royal spies, called the "Eyes of the King," were used. Persian kings gathered a wide range of resources and used them not simply for their own benefit but for the benefit of the territory they controlled. They not only built large palaces but ensured that local agriculture was managed and remained productive through irrigation and other such measures.

DIF: Moderate REF: pp. 28–30 OBJ: 1 TOP: IV.B
 MSC: Analyzing

8. What historical influences made Jewish culture and religion different from other civilizations that existed in the same period and region?

ANS:

In many ways, the history of Jewish culture and religion is similar to that of surrounding civilizations. Jews (then known as Israelites), however, had a central temple in Jerusalem, where worshippers came for festivals and where priests performed rites. Secondly, their God was not portrayed through any image, but was seen as an abstract power. After the destruction of the kingdom of Judah and Solomon's Temple, significant changes came about. How could Jews explain that they were the chosen people after such misfortune? Over time, important figures in Jewish religion, including prophets as well as priests and scribes, explained that although it was important for Jews to maintain standards of purity—including keeping the Sabbath, circumcision for boys, and extensive standards of cleanliness—they could not expect God to intervene at all times. The Jews deepened their worship of their God rather than turning away. Another consequence of their time in exile was the addition to the Five Books of Moses. The Hebrew Bible would have an outsized influence in centuries to come, in contrast with the political influence the Jewish people had in the period covered in this chapter.

DIF: Difficult REF: pp. 30–31 OBJ: 3 TOP: IV.C
 MSC: Analyzing

9. How were the Greeks influenced by Near Eastern and Egyptian models? How did they transform these models as they incorporated them?

ANS:

The roots of Greek culture lay in two civilizations: the Minoans, who were based in Crete and inhabited many surrounding islands, and the Mycenaeans, who inhabited the mainland, and later took over many Minoan centers. Both of these civilizations traded widely throughout the Mediterranean, especially with Egypt and the civilizations of the ancient Near East. Not only did they import products but they also sold items they produced, such as textiles, pottery, and items made of bronze. The layout of Minoan and Mycenaean palaces shared many features with Near Eastern palaces—evidence of the cultural interchange that trade brought about. Both the Minoans and Mycenaeans also kept detailed administrative records and stored goods in their palaces. We also know that Minoans were employed as artists by Egypt. The crisis of the Late Bronze Age meant less contact and trade with the Near East and Egypt, but we know it was very active again by the eighth century BCE. During this period, Greek art incorporated elements of Near Eastern art, such as animal and human figures, as seen on pottery that had earlier used abstract designs almost exclusively. Sculptures known as *kouroi* (freestanding statues of young men and women) were clearly modeled on Egyptian examples. Greek sculptors modified these statues to portray anatomy more realistically and portrayed the clothing with draping. At least as important as these influences was the adoption of the Phoenician writing system to the Greek language. The writing system was adapted to express Greek more fully, and included vowels. It was easier to use than any earlier writing system, and soon appeared in many places that reflected a wider range of writers than in any earlier civilization, as well as different types of writing that reflected individual voices and concerns.

DIF: Difficult REF: pp. 31–32 | pp. 35–38 OBJ: 4
 TOP: V.A.1 MSC: Evaluating

10. How did Sparta exemplify Greek culture, and how was it unique?

ANS:

In many ways, Sparta exemplified common features of Archaic Greek civilization—for example, a city-state ruled by an oligarchy, with processes outlined in a constitution. They possessed magistrates, in this case called ephors, and an advisory body, the gerousia. They possessed a hoplite army, something every polis had. Spartan identity was to Sparta first, and to family and individual a distant second. However, in many ways their practices and institutions were carried out to extremes, and the reason for some aspects of their government and their military, for example their possession of the best hoplite army in the Greek world, was a result of circumstances and events unique to Sparta. Sparta possessed a large number of slaves called helots. These slaves were Greek. In order to control helots as well as to promote social order and keep the ruling class of Sparta strong, Sparta took several very unusual steps: breaking up citizen families so that male children lived apart from their parents throughout their childhood and adolescence, and requiring that male citizens, including husbands for at least a certain period, live together in military-style barracks. Men and adolescents also formed partnerships that were both educational as well as romantic and sexual—such ties fostered loyalty between hoplites and encouraged them in battle. This did not apply to noncitizens, including helots, who made up a majority of the area Sparta controlled. Unlike other city-states, where serving in the army was truly a part-time responsibility, Spartan citizens were expected to train and prepare for military service at all times. Such training, which emphasized physical and mental toughness, made them the most skilled and courageous hoplites in the Greek world. Women, very unusually, were also expected to be physically fit, and so they engaged in athletic training as well as men. Helots and noncitizens did the work that Spartans would otherwise be doing. So, although Spartan citizens could call themselves *homoioi*, because all social distinctions between them were erased, most of Sparta’s population was certainly less than equal to privileged citizens. Despite Sparta’s clearly oligarchic government, they also had two kings, reflecting the traditional memory of the different communities that combined to create Sparta.

DIF: Difficult REF: pp. 40–41 OBJ: 4 TOP: V.E.2
 MSC: Evaluating