

MULTIPLE CHOICE

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

ANS: B DIF: Easy REF: page 30 OBJ: Factual

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

ANS: D DIF: Moderate REF: page 30 OBJ: Factual

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

ANS: B DIF: Difficult REF: page 30 OBJ: Conceptual

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:
 - a. Philistines.
 - b. Assyrians.
 - c. Babylonians.
 - d. Hittites.
 - e. Chaldeans.

ANS: D DIF: Easy REF: page 30 OBJ: Factual

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

ANS: D DIF: Moderate REF: page 30 OBJ: Applied

6. The Mitannians introduced lighter chariots to carry archers, but:

- a. they were not strong enough to defeat Assyria.
- b. their opponents soon copied their tactics.
- c. they could not negotiate effectively with Hittites and Egyptians.
- d. the kingdom of Israel defeated them anyway.
- e. such chariots could not be used on the rocky terrain of Egypt.

ANS: B DIF: Easy REF: page 31 OBJ: Factual

7. During the Hyksos period in Egypt (seventeenth–sixteenth centuries B.C.E.):
- a. foreigners took over government in Lower Egypt and acted like pharaohs.
 - b. the invaders maintained their connections with the Aegean, Syria, and Palestine.
 - c. the weakened government in the south lost control of Nubia (present-day Sudan).
 - d. some Hyksos rulers incorporated the name of the god Ra into their own names.
 - e. all of these

ANS: E DIF: Moderate REF: page 31 OBJ: Applied

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

ANS: D DIF: Moderate REF: page 31 OBJ: Factual

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

ANS: D DIF: Moderate REF: page 31 OBJ: Factual

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

ANS: A DIF: Difficult REF: pages 31–32 OBJ: Applied

11. The Eighteenth Dynasty in Egypt produced many strong pharaohs, among them:
- a. Ramses II.
 - b. Ptah-Hotep.
 - c. Menkaure.
 - d. Ankhesenamen.
 - e. Hatsheput.

ANS: E DIF: Moderate REF: pages 31–32 OBJ: Factual

12. The division of property and wealth in New Kingdom Egypt:
- avored the pharaoh, the officer class, 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 32 OBJ: Applied

13. 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 (near the modern city of el-Amarna).
 - 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: Difficult REF: page 32, map 2.2, information on page 33
OBJ: Factual

14. 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 32-33 OBJ: Applied

15. When Akhenaten died and was succeeded by Tutankhamun:
- Tutankhamun continued the religious reforms of his predecessor.
 - the priests of Amon knew their cause was hopeless.
 - Egypt had a leader who could preserve its imperial power.
 - the Hebrews took advantage of the opportunity to flee Egypt.
 - the new pharaoh rejected his predecessor's beliefs and changed his name.

ANS: E DIF: Easy REF: page 33 OBJ: Factual

16. 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.
 - monotheism in religious practices.
 - all of these

ANS: D DIF: Moderate REF: page 33 OBJ: Applied

17. Relations after 1500 B.C.E. are more appropriately referred to as "transnational" because:
- of the transcendence of Egypt during the Eighteenth Dynasty.
 - 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. all of these

ANS: C DIF: Easy REF: page 33 OBJ: Factual

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

ANS: D DIF: Moderate REF: page 34 OBJ: Factual

19. The system of writing developed by the citizens of Ugarit:
- a. 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 36 OBJ: Factual

20. "Aegean civilization" was long thought to have been:
- a. lost to barbarian conquests in northern Africa.
 - b. the legendary or prehistoric component of Greek civilization.
 - c. invented by Virgil, Lucretius, and other ancient poets.
 - d. an aspect of Egyptian foreign policy and colonization.
 - e. lost with the sinking of Atlantis.

ANS: B DIF: Moderate REF: page 36 OBJ: Conceptual

21. Heinrich Schliemann and Sir Arthur Evans:
- a. were archaeologists who dug up Troy 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 36 OBJ: Factual

22. The Minoans:
- a. engaged in piracy to obtain needed goods.
 - 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 peoples who conquered most of the eastern Mediterranean.

ANS: C DIF: Moderate REF: page 37 OBJ: Applied

23. Around 1176 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 38 OBJ: Factual

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

ANS: A DIF: Moderate REF: page 39 OBJ: Applied

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

ANS: C DIF: Easy REF: page 39 OBJ: Factual

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 sent by the Hittite king Hattusilis III to the “King of Ahhiyawa.”
 - d. Mycenaean cylinder seals discovered in Babylon.
 - e. Mycenaean pottery discovered in the Indus River Valley of India.

ANS: C DIF: Moderate REF: page 40, “Analyzing Primary Sources”
OBJ: Applied

27. The Phoenicians’ greatest contribution to civilization was:
- a. their alphabet.
 - b. a green dye made from seaweed.
 - c. printing blocks with movable type.
 - d. a faster sailing ship with triangular sails.
 - e. the founding of a colony at Carthage.

ANS: A DIF: Moderate REF: page 41 OBJ: Conceptual

28. 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: Moderate REF: page 43 OBJ: Conceptual

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

ANS: A DIF: Moderate REF: page 43 OBJ: Factual

30. During the eleventh century B.C.E., an influential tribal judge, Samuel, began the process by which the Hebrews united:
- in a desire to abandon the rule by judges and begin the rule by kings.
 - with the Phoenicians to drive out the Philistines.
 - to form a great empire that ranged from Egypt to Persia.
 - their forces to overthrow kings Saul, David, and Solomon.
 - under the prophetess Deborah to defeat the Persians.

ANS: A DIF: Easy REF: page 43 OBJ: Factual

31. The Hebrew people, according to archaeological and linguistic evidence, were essentially:
- Egyptian.
 - Philistine.
 - Chaldean.
 - Canaanite.
 - Hyksos.

ANS: D DIF: Moderate REF: page 43 OBJ: Factual

32. King David's rule was significant in establishing:
- the principle of monarchy: in God's eyes, whatever a king does is right.
 - the idea of Israel as a unified nation, fulfilling God's promises.
 - Israeli claims to rule over the East Bank of the Jordan.
 - an empire that dominated its neighbors for centuries.
 - a ruling family that has lasted to the present day.

ANS: B DIF: Moderate REF: page 44 OBJ: Conceptual

33. The division of the ancient kingdom of Israel was:
- the result of its being conquered by the Chaldeans.
 - a result of Solomon's decision to cut the "baby" in half.
 - in response to popular demands to revive Ba'al-worship.
 - God's way of protecting the faithful from foreign aggression.
 - provoked by Solomon's oppressive regime.

ANS: E DIF: Easy REF: page 44 OBJ: Applied

34. 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 44 OBJ: Factual

35. 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: pages 44–45 OBJ: Applied

36. Assurbanipal II, king of Assyria, has the distinction of:
- a. acquiring 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 45 OBJ: Factual

37. 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 45 OBJ: Factual

38. The defeat of the Assyrians and destruction of Nineveh was:
- a. the work of Medes from Iran and the Chaldeans (neo-Babylonians).
 - 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 among the Canaanites, Philistines, and Phoenicians.

ANS: A DIF: Moderate REF: page 46 OBJ: Factual

39. Before the Persian empire could be formed, the Persian people had first to defeat their rulers, the:
- a. Babylonians.
 - b. Egyptians.
 - c. Lydians.
 - d. Assyrians.
 - e. Chaldeans.

ANS: E DIF: Easy REF: pages 46–47 OBJ: Factual

40. 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.
 - allowed self-rule and religious freedom to conquered peoples.
 - allowed self-rule to conquered peoples who accepted the Persian religion.

ANS: D DIF: Moderate REF: page 47 OBJ: Factual

41. 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 48 OBJ: Factual

42. The followers of Zoroastrianism believed in:
- polytheism, animal sacrifice, and magical rituals.
 - Ahura-Mazda (truth/light) struggling with Ahriman (evil/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 50 OBJ: Conceptual

43. 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 50 OBJ: Factual

44. One belief that other Western religions took from Zoroastrianism is the idea:
- of an ultimate battle between the forces of good and those of evil.
 - of a Last Day or a Day of Judgment.
 - that one ought to live a life of helping others.
 - of a rewarding afterlife for believers.
 - all of these

ANS: B DIF: Moderate REF: page 50 OBJ: Factual

45. Although not original with them, the monotheism as developed by the Hebrew people differed from other religions by the:
- continued recognition of other gods and goddesses.
 - development of particular ritual practices that differed from other religions.
 - rejection of a priestly class to direct their religious practices.
 - designation of a woman as high priest for the Temple at Shiloh.

e. acceptance of Asherah as the sole divinity.

ANS: B

DIF: Easy

REF: page 52

OBJ: Factual

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 30

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

2. The Second Intermediate Period in Egyptian history was brought about by the conquest of Lower Egypt by a Semitic-speaking people who employed horse-drawn battle chariots in their warfare.

ANS: T

DIF: Moderate

REF: page 31

NOT: In 1700 B.C.E., a foreign army called the Hyksos invaded and took over Lower Egypt.

3. Thutmose III was the pharaoh who expelled the Hyksos and restored Egyptian confidence and reunification.

ANS: F

DIF: Moderate

REF: page 31

NOT: Ahmose was the pharaoh who expelled the Hyksos, using their own military technology of the chariot against them.

4. Savage violence and terror were characteristic of Assyrian warfare and foreign policy from their rise as a power in 1900 B.C.E.

ANS: F

DIF: Moderate

REF: pages 34, 45

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

5. Trade in the Late Bronze Age was increasingly seaborne, rather than riverborne, and allowed smaller, seaside centers to become powerful city-states.

ANS: T

DIF: Easy

REF: page 35

NOT: Ugarit and Byblos are excellent examples of great coastal cities that became wealthy trading centers for a wide market of goods.

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

ANS: T

DIF: Moderate

REF: page 36

NOT: The Minoan thalassocracy united many of the Greek islands from 1900 to 1500 B.C.E.

7. Although the Minoans created a sizeable sea empire, they found it unnecessary to fortify their capital city, Knossos.

ANS: T

DIF: Difficult

REF: page 36

NOT: The sea and perhaps a Minoan navy were the defenses of the island Crete and its capital,

Knossos.

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 38

NOT: The Myceneans 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 38

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: Moderate REF: page 41

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 41

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

ANS: T DIF: Easy REF: page 42

NOT: We know the Philistines primarily through the eyes of their enemies, especially the Hebrews, as the Philistines did not leave any written records.

13. The "Babylonian Captivity" of the Hebrew people was begun in the rule of Cyrus the Great.

ANS: F DIF: Easy REF: page 47

NOT: Cyrus ended the captivity and ruled with great tolerance.

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 52

NOT: Worship of Canaanite gods continued through Solomon's reign.

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. Although they incorporated themselves into Egyptian society and even took on the added name of Ra for their rulers, they also maintained their economic and diplomatic ties with Syria and Palestine. Upper Egypt was given a form of independence and the Nubian kingdom split away, establishing itself as an independent kingdom of Kush. The threat of the Nubians eventually played into the hands of the southern pharaohs, who were able to unite against this threat and expel the foreigners, giving control to the southern pharaoh Ahmose and ushering in the New Kingdom. From the Hyksos, the Egyptians adopted the use of the battle chariot, which they used to carve out a new kingdom. No longer isolationist, Egypt continued to trade and conquer old allies and enemies and reach the height of power.

DIF: Moderate REF: page 31

2. In what ways can it be said that the Late Bronze Age was a “transnational system”?

ANS:

The Late Bronze Age saw a boom in transnational relations, as illustrated by the large amount of correspondence extant between rulers of this period. There was an increase in transnational, diplomatic marriages, and professional envoys journeyed frequently between centers of power. Many of these envoys were also 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 of ideas as artistic motifs, literary and religious ideas, architecture, and tool design, and weapon technology became rapidly transmitted. The search for markets, resources, and trade routes heightened economic competition but also promoted greater understanding between cultures; 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: pages 33–36

3. What are the advantages of monotheism as illustrated through the experiment of Akhenaten and 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, 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. His dynasty's particular identification with Amon reduced the power of the priests of Amon and geographically repositioned the seat of spiritual power, thus severing ties to local families and fortunes.

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 33, 51

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 for trade and power that would become a characteristic of the Greek world. The Minoans employed a huge and powerful navy for both trade and protection, and the Mycenaeans built their empire out of both trading and raiding with their navy. The great power and multiple uses of a strong navy would be an example that several of the later Greek city-states would use to great effect.

The Minoan palaces collected resources and then parceled them out again as the palace bureaucracy saw fit. They were also centers for the production of pottery, textiles, and metalwork and became centers of politics and power—the forerunners of the great city-states.

Both the Minoans and the Mycenaeans had contacts and settlements in the East, primarily in Anatolia, which led to a tight network of international commercial and diplomatic relationships.

Greek social groups that were concerned with economic and political rights, such as the *demos*, were created, as were the first encounters with the Greek gods, such as Zeus, Poseidon, and Dionysos.

DIF: Moderate REF: pages 36–38

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 that had a profound effect on the Mycenaeans. The economies and goods distribution had become so specialized that the disruption to trade meant a sudden lack of food and supplies for the overpopulated cities. War was 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 along the mainland. 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 had fallen to be replaced by fledgling kingdoms. Greece suffered over 90 percent depopulation and entered a “dark age.” Egypt survived, thanks to the narrow victory of Ramses III, but without its trading partners, it also entered a period of decline. Assyria, the Kassites, and Babylon all fell from outside pressures and internal economic collapse.

DIF: Easy REF: pages 38–39

6. What differences separated the empires of the Bronze Age from those of the Early Iron Age?

ANS:

The empires of the Early Iron Age were much more highly unified, ruled from central cities, and had centrally managed systems of communication, sophisticated administrative structures, and ideologies that justified their aggressive imperialism as a religious obligation imposed on them by a single god. Initially, the states that arose out of the territory controlled by the Hittites were small but grew in strength and had a huge impact on Western civilization. The armies of the Iron Age were far larger than any army of the Bronze Age, and the empires were larger and stronger than previous Western empires.

DIF: Easy

REF: page 39

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, who had been weakened economically and socially by the decline of Egypt, were defeated, as were the Moabites and the Ammonites. David built a capital at Jerusalem, halfway between the southern tribes of Judah and the northern tribes of Israel, in order to not show favor to any one area, but rather to unite those tribes under his rule and under the cult of Yahweh that were centered in Jerusalem as well. His son, Solomon, continued his ambitious building program and maintained an impressive standing military. However, this building and aggrandizing came at great cost. David imposed a highly unpopular system of taxation and forced labor on his subjects, which his son not only continued but increased. 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 too much. 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 43–44

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 their beginnings 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. The constant fighting often threatened the empire, but the struggle continued and forged a powerful army. In the hands of an able ruler such as Assurnasirpal II, the Assyrians were able to turn their war machine on their enemies with great success. The neo-Assyrian 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 Assyrians was likewise warlike. The Assyrian god Assur demanded his worship be extended through military conquest, and thus holy war dominated the religious and military ethos. The brutality of the 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 44–46

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

ANS:

Excellent leadership was a core asset of the Persians. The superb military skill of Cyrus 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 Cambyses and Darius, continued, and it was a policy that aided them in times of conflict, such as the wars with Greece in which the Persians were greatly helped by the support of their subjects. A dedication to the well-being of the empire was also key in its success. Darius's improvements and building projects included not only an imperial palace, but also a system of canals to assist the merchants with trade in Egypt and irrigation systems to aid the farmers. Communication was superior 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. The military success tempered with domestic interest and a tolerant policy of rule created a powerful empire and a stable one in stark opposition to the physically and economically brutal kingdoms of the era.

DIF: Moderate REF: pages 47–50

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 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. It 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 on the ruler was to 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.”

DIF: Difficult REF: pages 50–51