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Chapter 2

1. How did the Neo-Assyrian kings' treatment of both their own people and those they conquered contribute to the downfall of their empire?

ANSWER: Answer would ideally include the following. The Neo-Assyrians were among the most ruthless rulers in the Middle East. Many conquered persons were deported to Assyria and forced to help build the massive temples and palaces found in Assyrian cities. Those allowed to stay in their homelands were forced to pay annual payments to support the Neo-Assyrian army and the state. Neo-Assyrian kings used terror and brutality against ordinary people to instill fear and as a result were very much disliked, especially by their own social elite. Rebellions were frequent, and revolts greatly weakened the kingdom. A joint invasion by the Chaldeans and the Medes in the late seventh century B.C.E. ended the Neo-Assyrian Empire.

2. Who introduced the concept of moral dualism in Persian religious belief? What does this term mean?

ANSWER: Answer would ideally include the following. Zarathustra (also called Zoroaster), a Persian prophet, proposed that the world was the site of an ongoing struggle between the divine forces of good and evil. According to the concept of moral dualism, people were active participants in the conflict because when individuals chose to act morally, they were siding with good and were rewarded with salvation; when they were immoral, they were siding with evil and were condemned to damnation. This ideology stood in stark contrast to the belief that performing certain rituals was the only action necessary to attain the favor of the gods.

3. What moral code did the Hebrews have to follow according to the terms of their covenant with their deity?

ANSWER: Answer would ideally include the following. The covenant required human obedience to divine law and promised punishment for unrighteousness. The Ten Commandments required Israelites to worship their deity exclusively, make no idols, keep from misusing their deity’s name, honor their parents, refrain from work on the seventh day of the week (the Sabbath), and abstain from murder, adultery, theft, lying, and covetousness.

4. How did trading contacts help Greece recover from its Dark Age, especially in terms of metallurgy and written culture?

ANSWER: Answer would ideally include the following. From their contacts in the east, the Greeks learned how to smelt iron ore, which resulted in the production of improved tools and weapons. The lower cost of iron tools allowed more persons to acquire them. These tools, in turn, helped increase food production. Culturally, the Greeks' recovery from their Dark Age was aided by the revival of writing. This revival was influenced by the introduction and adaptation of the alphabet from the Phoenicians, a trading people based in the eastern Mediterranean.

5. Although the Olympic Games were held to display individual achievements, they also promoted a concept of collective Greek identity. Explain why this was so.

ANSWER: Answer would ideally include the following. The Olympic Games were held at Olympia, a religious site revered by all Greeks as sacred to Zeus, king of the gods. Athletes and spectators from all over Greece attended the Olympics to honor individual excellence, not just to cheer for representatives of their particular city-state. Wars were even temporarily halted so that everyone could attend. All of this served to remind everyone connected with the games that they were part of a proud Greek tradition that emphasized excellence above all things.

6. Why are some historians reluctant to use the word *colonies* to refer to settlements founded by Greeks in the

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Mediterranean and Black Seas during the Archaic Age?

ANSWER: Answer would ideally include the following. The contemporary world has come to define colonies as subject territories conquered and exploited by the governments of powerful states. It now appears that the so-called Greek colonies were not formed as the result of specific policies of conquest and settlement undertaken by individual city-states; rather, they usually were founded by individual traders as merchant outposts and initially had few formal ties with Greek city-states.

7. What is the hoplite revolution theory, and why do some scholars reject this hypothesis?

ANSWER: Answer would ideally include the following. Hoplites were infantrymen who wore metal body armor and attacked with a thrusting spear. They served as the basis of the militias that defended Greek city-states. They were required to buy their own equipment. Initially, only the very wealthy could afford this equipment for themselves and their followers, but as economic conditions improved, growing numbers of men became prosperous enough to become hoplites. The hoplite revolution theory suggests that, in the eighth century B.C.E., these new hoplites forced the elites to share political power by threatening to refuse to fight. Many scholars, however, now reject this idea. They note that many hoplites were not poor. In addition, they point out that few men were wealthy enough to afford hoplite armor until the middle of the seventh century B.C.E., after the earliest city-states had already emerged.

8. According to the text, what does the myth of Pandora suggest about some Greeks' attitudes toward women?

ANSWER: Answer would ideally include the following. According to myth, Zeus created Pandora, the first woman, and gave her a sealed box. He knew that she would be unable to resist opening it, thereby unleashing upon humankind the pain and suffering it contained. When Pandora finally slammed the lid down, the only thing left trapped in the box was hope. Thus, Zeus punished men by creating Pandora, whose curiosity unleashed pain, suffering, and sorrow on the world. This story illustrates how Greek men viewed women as a necessary evil in the world.

9. Which social, economic, and administrative aspects of the Spartan way of life most supported Sparta's primary goal of military preparedness and civil obedience?

ANSWER: Answer would ideally include the following. The entire focus of Sparta was on military preparedness, and the Spartan way of life was organized to support this goal. Emphasizing obedience to law and government, Sparta's oligarchy was headed by two military leaders, called kings, who were also the generals of the Spartan army and who were assisted by a council of twenty-eight men over sixty years old (the elders) and five elected magistrates. An assembly of all Sparta's free adult males, who were called the Alike, had to approve all legislation but actually had only limited power to amend the council's proposals. Spartan women were empowered to manage their households, were expected to keep physically fit so that they could bear strong children, and were expected to teach Spartan values to their children. Spartan boys began to prepare for military service at age seven, when they entered barracks where they would live until age thirty and where they learned discipline, Spartan values, and military skills. Economically, Sparta was also organized around military goals. Helots (state slaves) served as physical laborers in order to free up Spartan men to prepare for full-time occupation in the military.

10. Why was Solon's approach to the problem of debt slavery a clear break with the past?

ANSWER: Answer would ideally include the following. Previously, Athenians had accepted the idea of debt slavery; that is, that impoverished citizens could be sold into slavery to pay off debts. Solon, on the

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other hand, eliminated debt slavery altogether. He decreed that the rights of an Athenian citizen were paramount, meaning that a Greek citizen could never again be sold into slavery to pay his debts, because his rights as a citizen forbade it. This shift was a significant recognition of the rights of the citizen.

11. Compare and contrast the Neo-Assyrian Empire with its Persian successor. Which elements of government style, social structure, and economic management explain Persia's greater success in establishing a far-flung empire and maintaining its cohesion?

ANSWER: Answer would ideally include the following. The Neo-Assyrian Empire was the result of conquest. The Assyrians had created a warrior culture. The Assyrians' military prowess enabled their armies to conquer Babylon by 900 B.C.E. and the great prize of Egypt by the seventh century. Since the Assyrians relished the opportunity to plunder and pillage, their conquests had catastrophic effects upon the conquered peoples. The Assyrians exacted heavy annual payments that included raw materials and luxury goods. More significantly, the Assyrians deported large numbers of foreign peoples to work in Assyria itself as slaves building massive temples and palaces. These policies ultimately undermined rather than strengthened the Neo-Assyrian Empire. The Assyrians deported so many Aramaeans from Canaan that Aramaic had largely replaced Assyrian as the everyday language of the empire by the eighth century. More insidiously, the draconian policies imposed on the subject peoples living in exile led to rebellions. The most significant of these in the seventh century eventually enabled the Medes and the Chaldeans to combine forces and invade the kingdom; this invasion effectively destroyed the empire. After a short interim in which the Chaldeans established an empire that became known as the Neo-Babylonian Empire, Mesopotamia came under the control of the Persians. Under the rule of King Cyrus, the Persian Empire took a radically different approach to ruling conquered peoples than the Assyrians. Though the Persians continued to wage aggressive warfare, they also recognized that policies of cultural tolerance would enable them to conquer and rule more effectively. In fact, when Cyrus conquered Babylon, he even allowed the Israelites to return to Canaan, rebuild their temples, and practice their religion freely.

12. How did the Israelites develop a monotheistic religion? In your response, please discuss the stages in the evolution of Israelite monotheism as well as the meanings that the Israelites attached to the covenant between them and their deity.

ANSWER: Answer would ideally include the following. According to the Bible's account, monotheism first emerged when the patriarch Abraham moved from Ur to Canaan, perhaps around 1900 B.C.E. Eventually, his great-grandson Joseph moved to Egypt and brought the rest of his family there. In subsequent centuries, the pharaohs turned the Israelites into slave laborers, a situation from which they were delivered only when the Israelite deity instructed Moses to lead his people out of bondage. Following the Israelites' exodus from Egypt, Moses ascended Mount Sinai and helped establish a covenant between the Israelites and their deity. In exchange for worshipping the deity as their only god, the Israelites would be made their deity's chosen people and given land in Canaan, a promised land of safety and prosperity. The Israelites were also to follow a strict religious and moral code, parts of which were found in the Ten Commandments. Were the Israelites not to abide by the terms of the covenant, their deity promised retribution “to the third and fourth generation.” The Israelite monarchy, however, split into northern and southern kingdoms after the death of King Solomon. The northern kingdom, Israel, was conquered by the Neo-Assyrian Empire in 722 B.C.E., and its population was deported to Assyria. Judah, the southern kingdom, was conquered by the Babylonians, who banished a significant portion of the population to Babylon. After the Babylonians were overthrown by the Persians, the Persian king Cyrus allowed the Israelites to

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return to Canaan. The Jewish prophets thus argued that the military conquests and the Jews' experiences in exile were divine retribution for failing to have lived up to the terms of the covenant. Hoping to prevent similar catastrophes in the future, Jewish leaders, in turn, developed complicated rituals that strove to maintain religious and moral purity. These were centered on maintaining monotheism: their deity was the only god, and his laws were to be obeyed.

13. How did the core ideas of Greek religion differ from those of the Israelites? What similarities did they show?

ANSWER: Answer would ideally include the following. Greek religion was polytheistic, while the Israelites were monotheistic. The Greek pantheon included Zeus, the king of the gods; Hera, his wife; Aphrodite, goddess of love; Apollo, sun god; Ares, war god; Artemis, moon goddess; Athena, goddess of wisdom and war; Demeter, earth goddess; Dionysus, god of pleasure, wine, and disorder; Hephaestus, fire god; Hermes, messenger god; and Poseidon, sea god. The Israelites, in contrast, were to worship only one god. The obligations of the Greeks to the gods were simpler than those put forward under the Jewish covenant. Humans were to provide hospitality for strangers, ensure the proper burial of the dead, and offer sacrifices. Greek worshippers were only expected to support the community's local rituals and to avoid religious pollution. In contrast, the Ten Commandments provided a much more extensive list of conduct: they forbade murder, adultery, disrespecting one's parents, and covetousness, among others. In both religions, humans and communities could expect divine retribution for certain acts. For the Greeks, the gods could punish humans for performing sacrifices incorrectly, violating the sanctity of a temple area and murder, unless the members of the affected community purified themselves by punishing the murderer themselves. In the Jewish world, however, their deity punished his chosen people for breaking the covenant. Typically, the punishment was meted out for worshipping other gods. No such covenant existed in the Greek world, although individual city-states had their divine patrons.

14. Why did Greece emerge as a nexus for philosophical thought by the seventh and sixth centuries B.C.E.? What questions did philosophers raise, and what answers did they propose?

ANSWER: Answer would ideally include the following. Philosophy emerged in Greece when a number of thinkers began writing down radically new ideas about how the world functioned and about human relations with the gods. It was probably no accident that many of the earliest philosophers lived in Ionia, on the western coast of Anatolia, where they came into contact with Near Eastern knowledge in astronomy, mathematics, and myth, including Babylonian discoveries about the regular movements of the stars and planets. Obviously, there were no formal schools of secondary or higher education. The early philosophers instead taught privately or gave public lectures. Ionian philosophers such as Thales and Anaximander reached the conclusion that natural phenomena were the result of regular and unchanging laws of nature and not necessarily the whims of the gods. They applied the word *cosmos* to the universe; the cosmos included the motions of heavenly bodies, the weather, plant and animal growth, and human health. Ionian philosophers looked for the underlying causes of things, believing that since the universe was ordered, it was capable of being understood. They thus emerged as pioneers in logic and rational inquiry, believing that the world could be understood as the result of natural phenomena and not the activities of the gods.

15. What was a tyrant in the context of the Greek city-states from the 650s through about 585 B.C.E.? How do the tyrants of that time compare to tyrants as we know them today? Explain what event prompted Greeks to end tyrannical rule and what they replaced tyranny with.

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ANSWER: Answer would ideally include the following. In the Greek city-states of the 650s through about 585 B.C.E., tyrants emerged out of competition between social elites. As a way to suppress their rivals, an elite family would install itself as ruler and the leader of the family became a tyrant. Tyrants of the Greek city-states during this period could be generous and fair to their subjects by supporting the poor, implementing public employment programs, and would even allow legislative assemblies to continue meeting. This differs significantly from tyrants as they are known today, in which the word refers to an unwanted and sometimes brutal leader. Tyrants of Greece during this time were evaluated based on their behavior so that the benevolent ones were supported by Greeks, and the violent, brutal ones were opposed. This system of tyranny in Greece was replaced by an oligarchic government when Cypselus's son ascended to power, ruled harshly, and provoked hostility by engaging in aggressive expansion into other territory.

16. Why do historians use the term *Dark Age* when speaking of the eastern Mediterranean region between 1200 and 1000 B.C.E.?
    a. The previously existing civilizations had all permanently disintegrated.
    b. The region was plagued by terrible natural disasters, including earthquakes, severe flooding, and tropical storms.
    c. Previously existing systems of religion had collapsed, leaving a spiritual vacuum in their wake.
    d. Economic conditions were poor, and historians' knowledge of the era is limited.

ANSWER: d

17. Which new regional power had emerged in Mesopotamia by 900 B.C.E.?
    a. The Neo-Assyrian Empire
    b. The Babylonian Empire
    c. The kingdom of Israel
    d. The Persian Empire

ANSWER: a

18. Upon conquering foreign regions, Neo-Assyrian kings
    a. exterminated the indigenous populations to make it easier for them to rule.
    b. deported many of the conquered peoples to Assyria to work as slaves on building projects.
    c. established colonies in the newly acquired territories to ease overpopulation back home.
    d. treated the conquered peoples with a remarkable degree of benevolence.

ANSWER: b

19. Why were Assyrian women unlikely to rise to positions of political power?
    a. The pursuits most admired by the Assyrian elite were warfare and hunting, which were exclusively male occupations.
    b. The Assyrians believed that only women who were secluded from public life were capable of bearing strong children.
    c. The Assyrians believed that Egypt had fallen because it had allowed women to hold positions of power, and they did not want to imitate such a flawed state.
    d. The Assyrians' religion taught that if the natural purity of women were defiled by allowing them to

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hold public office, the gods would punish the people of Assyria.

ANSWER: a

20. What precipitated the collapse of the Neo-Assyrian Empire?
    a. An invasion by the Egyptians, who sought to reconquer their territory
    b. A series of natural disasters, including droughts, floods, and earthquakes
    c. A seventh-century B.C.E. rebellion and a subsequent invasion by the Medes and Chaldeans
    d. The death of the heir to the imperial throne, which triggered a civil war

ANSWER: c

21. During the Neo-Babylonian Empire, the Chaldeans rebuilt the great temple of their chief god,
    a. Ahura Mazda.
    b. Zoroaster.
    c. Ishtar.
    d. Marduk.

ANSWER: d

22. Which ruler founded the Persian Empire?
    a. Darius
    b. Marduk
    c. Cyrus
    d. Gilgamesh

ANSWER: c

23. Which strategy did early Persian rulers adopt to rule over their newly conquered peoples?
    a. They enacted a code of law based on Hammurabi's law code, which the Persian kings personally enforced.
    b. They held lavish banquets for everyone in the conquered territories in dozens of cities.
    c. They allowed local people to keep their own beliefs and customs.
    d. They segregated ethnic groups in order to minimize quarrels between them.

ANSWER: c

24. How did Darius I change Persia during his rule?

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a. The Neo-Babylonian Empire overcame Persia.
b. Persia shrank in size due to Darius I's failure to protect the region from invasion.
c. Persia expanded from an area surrounding Persepolis to a massive Persian Empire.
d. The Persian Empire lost many of its important territories along water for trading.

ANSWER: c

25. By 490 B.C.E., which of the following regions had the Persian Empire expanded to control?

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a. The land to the north of the Caucasus mountains
b. Anatolia
c. The land west of the Danube River
d. Crete

ANSWER: b

26. Which of the following Persian rulers expanded the boundaries of the empire all the way to the edges of India and Greece?
a. Cyrus
b. Marduk
c. Darius I
d. Zarathustra

ANSWER: c

27. Zarathustra made a significant contribution to Western thought when he proposed which of the following?
a. That God was pure thought, not a physical individual
b. That human behavior was influenced both by the environment and by upbringing

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c. That a person's gender had no bearing on his or her intellectual capabilities
d. That individuals determined their own eternal fate through the moral choices they made while on earth

ANSWER: d

28. Why did the ancient Israelites have such a powerful influence on Western civilization, when their kingdom never enjoyed the same level of political and military power as the other great empires in the Near East?
a. Their monotheism directly influenced the monotheism practiced by the Egyptian pharaohs, who in turn passed it on to the Christians.
b. When the Israelite kingdoms were conquered by the Neo-Assyrians and the Babylonians, their citizens in exile rose to high positions in both empires.
c. Their monotheism and sacred scripture made the Israelites a fundamental building block in the foundations of Western civilization.
d. The Israelites established themselves as leading merchants and traders, founding colonies throughout the Mediterranean world.

ANSWER: c

29. What did the covenant established between the Israelites and their deity require the Israelites to do?
a. Worship their deity as their only god and live according to his laws
b. Move from Canaan to Mesopotamia
c. Sign treaties with the leading empires of the Near East
d. Punish their sons and grandsons to the third and fourth generation for their own criminal offenses

ANSWER: a

30. How did Israelite law differ from the legal codes previously established in Mesopotamia?
a. It was significantly harsher, as it called for the death penalty for almost all property crimes.
b. It created a new standard of punishment based on the principle of "an eye for an eye."
c. It increased punishments for slaves.
d. It applied the same rules and punishments to all, without regard to social standing or rank.

ANSWER: d

31. The term *Diaspora* describes the experience of those Jews who
a. died for their faith while under the yoke of foreign rule.
b. lived outside the Jewish homeland but still followed Jewish law.
c. suffered from a shortage of food and severe depredation while under foreign rule.
d. gave up their Jewish identity and assimilated into foreign cultures.

ANSWER: b

32. Which of the following was one of the few aspects of the former Mycenaean civilization to survive the Dark Age in Greece?
a. The writing script known as Linear B, originally developed by palace scribes to keep track of the flow of goods

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b. The economic system used by local rulers to redistribute goods from better endowed regions to the poorest communities
c. The tradition of decorating pottery with images of humans and animals
d. The oral transmission of Greek cultural traditions

ANSWER: d

33. When the Greeks began writing again about 800 B.C.E., they adopted and adapted an alphabet they received from the
a. Egyptians.
b. Hebrews.
c. Babylonians.
d. Phoenicians.

ANSWER: d

34. How did the Greeks significantly improve the quality of their farm implements and weaponry following their Dark Age?
a. They rediscovered the lost art of bronze metallurgy by smelting tin and copper.
b. They learned the skill of iron metallurgy from their eastern trading partners and went on to mine their own iron ore deposits.
c. They raided the farms and armories on the edges of Near Eastern empires for tools and weapons they could not construct themselves.
d. They used the advanced mathematics of Ionia to achieve the precise measurements needed to create new alloys, such as iron.

ANSWER: b

35. The Greek word *aretê* signified "excellence," a concept that historians insist led the Greeks to do which of the following?
a. Compete fiercely with one another in all fields of endeavor, from the arts to politics, athletics, science, and war, for the public honor that achieving excellence bestowed
b. Seek harmony in their relations with other Greek city-states, so as to perpetuate the state of peace needed to cultivate excellence in such arenas as the arts, philosophy, and commerce
c. Avoid prolonged contact with outside powers, whom the Greeks considered culturally inferior and potentially damaging to the purity of Greek aretê
d. Develop a consuming preoccupation with physical fitness, devoting inordinate amounts of time to athletic games at the expense of other aspects of culture

ANSWER: a

36. What is recounted in Homer's epic poem *The Iliad*?
a. The events of the Trojan War
b. Odysseus's return from the Trojan War
c. The creation of the universe
d. The founding of Athens

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ANSWER: a

37. The Olympic Games were open to any socially elite
    a. Greek man or woman sponsored by a city-state.
    b. Greek man good enough to compete.
    c. Greek man or woman without a family.
    d. Greek or foreign man old enough to compete.

ANSWER: b

38. The Greek concept of divine justice is illustrated in Hesiod's epic poems,
    a. which were derived from the creation myths of the Near East.
    b. and can also be seen in Homer's poems.
    c. but it was not applied to commoners.
    d. though not in his *Theogony*.

ANSWER: a

39. What did the Greeks establish as they began to recover from two centuries of economic devastation and population decimation?
    a. Independent monarchies modeled on the Mycenaean political system of earlier centuries
    b. A new form of political and social organization known as the polis, or independent city-state
    c. Popular democracies based on an unprecedented system of universal suffrage
    d. A single, centralized state ruled by a powerful monarch, who was able to marshal the resources to reaffirm Greek economic hegemony over the Aegean area.

ANSWER: b

40. Which of the following best describes ancient Greece's natural resources?
    a. Greece had a mountainous, rocky terrain that was suitable for the cultivation of olives, grapes, and barley but little else.
    b. Greece was mountainous in the north, where there was little rainfall, but very flat and fertile in the south.
    c. Greece was rich in both farmland and in deposits of highly prized stones such as marble, lapis lazuli, alabaster, and obsidian.
    d. Ancient Greece has often been called the breadbasket of the West because its warm, fertile valleys produced an abundance of grains and other foodstuffs.

ANSWER: a

41. Magna Graecia ("Great Greece") was the name the ancient Greeks used to describe which region?
    a. The southern peninsula of Greece called the Peloponnese, which was home to Sparta—militarily the most powerful of all the Greek city-states
    b. The western coast of Anatolia, site of the greatest number of overseas Greek settlements
    c. Southern Italy and Sicily, sites of some of the largest and most powerful overseas Greek settlements, including Naples and Syracuse

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d. The northern region of Macedonia, future home of the Greek conqueror Alexander the Great

ANSWER: c

42. How did Greek settlement in the eastern Mediterranean abroad influence the development of Greek culture during the Archaic Age (c. 750–500 B.C.E.)?

a. It allowed the Greeks to borrow directly from Roman architecture and sculpture.
b. It paved the way for the Greeks to imitate Near Eastern and Egyptian statuary.
c. It introduced the Greeks to the Hebrew concept of monotheism and altered Greek religion.
d. It introduced the Greeks to Assyrian models of warfare and led to their use of chariots in military campaigns.

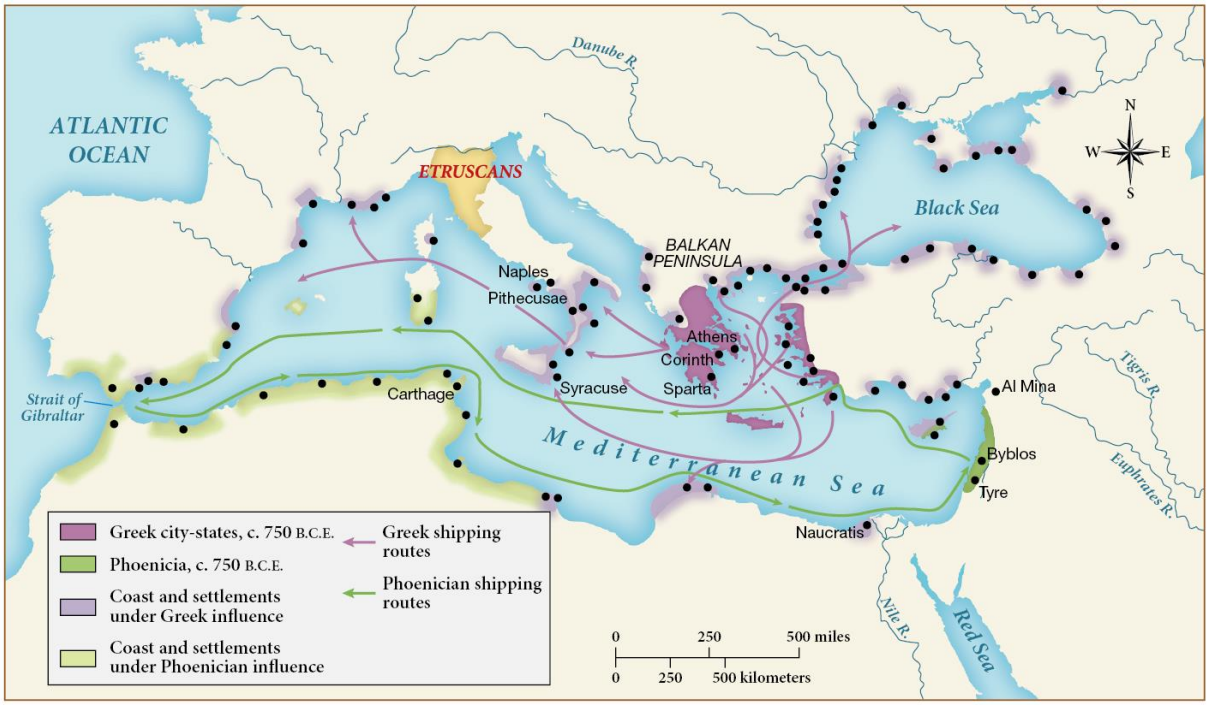
ANSWER: b

43. Which of the following best characterizes developments during the era of Greek "colonization"?

a. Greek city-states officially founded colonies abroad.
b. Greek settlers sought new wealth through trade and agriculture.
c. Greek emigrants found religious freedom by settling new territories.
d. Private Greek entrepreneurs built settlements that became colonies.

ANSWER: d

44. Based on this map, who did Greek city-states tend to trade with from 750 to 500 B.C.E.?



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a. Other Greek city-states and settlements under Greek influence
b. Phoenicia
c. Settlements under Phoenician rule

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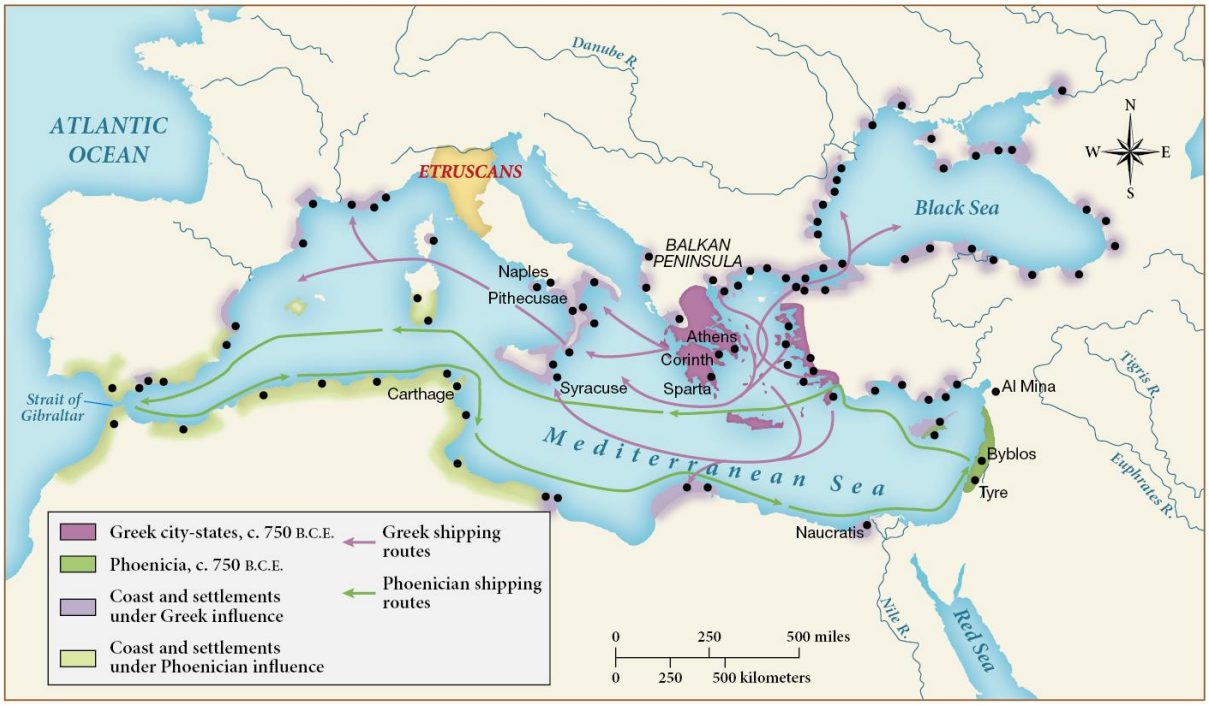
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d. The Etruscans

ANSWER: a

45. According to this map, the Phoenician shipping routes were primarily within the



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a. Nile River.
b. Black Sea.
c. Red Sea.
d. Mediterranean Sea.

ANSWER: d

46. Why were the political forms of the Greek city-states and the Greek concept of citizenship so unprecedented and unique?

a. They allowed all the inhabitants of a city-state, irrespective of race or gender, to vote equally.
b. They represented a radical departure from long-held communal values, as the rights of the individual henceforth took precedence.
c. They affirmed the right of all Greek inhabitants to an equal share in the state's governance.
d. They were based on the concept of citizenship for all free inhabitants and allowed for some degree of shared governing, except in tyrannies.

ANSWER: d

47. Ancient Greek religion was based on a pantheon of gods, each representing different strengths or forces, and the Greeks believed that

a. they had to try to please the gods through prayers, ritual offerings, and the avoidance of offensive

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behavior.

b. the gods would reward them whenever they excelled or attained aretê.

c. the gods demanded that humans conduct their lives according to a strict moral code that forbade transgressions like theft, murder, dishonesty, greed, and cruelty.

d. the gods had chosen Greece as a favored land, and that the Greeks were destined to conquer other peoples and achieve worldly glory.

ANSWER: a

48. The concept of miasma—the ritual contamination suffered by the members of a group who failed to punish a criminal in their midst—reflected which of the following?

a. A sense of communal responsibility for upholding divine law

b. The influence of Egyptian religious thought on the Greeks

c. The belief that people cannot influence the actions of the gods

d. The power of priests to interfere in public life

ANSWER: a

49. Why was the notion of citizenship such a radical innovation in ancient Greece?

a. The ancient world was otherwise characterized by monarchies and legal inequality.

b. Learning of the new rights for citizens, slaves rose up to demand citizenship as well.

c. It promoted a movement toward direct democracy in most Greek city-states, including Athens, Corinth, and Sparta.

d. All citizens were endowed with the right to hold political office.

ANSWER: a

50. Greek slaves who attained their freedom

a. became citizens of the city-state in which they had labored.

b. joined the sizable group of noncitizens allowed to live in the city-state.

c. could become citizens only if they accumulated a legally specified amount of property.

d. were forced to relocate outside the city-state in special areas called demes.

ANSWER: b

51. Women in Greek city-states could also be citizens, an honor that

a. did not, however, grant them political rights, such as the right to vote or otherwise participate in political life.

b. bestowed on them unprecedented political rights, such as the right to vote.

c. enabled them to attain equal legal status with men with regard to such things as property ownership, but not equal political status.

d. was reserved, however, for only the wealthiest women.

ANSWER: a

52. Which form of family life was the general rule in ancient Greece?

a. Polygamy, with men being permitted to take multiple wives

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b. Monogamy, except when men took their slaves and concubines as wives
c. Monogamy, in which men were permitted only one wife
d. Polygamy, with men being permitted to marry both women and other men

ANSWER: c

53. Which of the following is a form of social and political organization in which a small group of men dominated policymaking in an assembly of male citizens?
a. Democracy
b. Tyranny
c. Oligarchy
d. Monarchy

ANSWER: c

54. The Spartan governmental structure can best be described as which of the following?
a. An oligarchy, consisting of a council of twenty-eight elders; five annually elected magistrates, or ephors; and two hereditary military and religious leaders, referred to as kings but sharing a status similar to that of the other members of the oligarchy
b. A democracy headed by an annually elected magistrate who had primary control over military and religious affairs and who ruled in conjunction with an appointed council of elders
c. A tyranny controlled by the strongest and most popular general, who typically exercised supreme control over all military, religious, and economic matters
d. An oligarchy consisting of a council of ten of the best generals, known as ephors, elected every two years by an assembly of adult male citizens

ANSWER: a

55. The term *Helot* was used to designate which of the following?
a. A foreigner who moved to Greece
b. A slave in Sparta who was of Greek origin
c. Any Greek colonist who had settled in Sicily
d. A non-Greek who ruled over Greeks elsewhere in the Mediterranean

ANSWER: b

56. Homosexual relationships between men in Sparta
a. were punished with a painful and drawn-out death or with permanent banishment from Sparta.
b. were accepted only if both partners were unmarried men over the age of thirty who no longer actively served in the military.
c. usually took place between an older man and an adolescent boy as a form of social and political education.
d. were lasting bonds that were recognized as legal marriages if each man had previously married a woman and that union had produced at least one child.

ANSWER: c

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57. Tyrants in Archaic Greece were most likely to do which of the following?
    a. Proclaim their semidivine origins and set up temples for the worship of themselves and their families
    b. Ignore the demands of the masses in order to enrich only the social elite
    c. Organize wars of conquest against neighboring states in order to enrich their followers
    d. Cultivate the goodwill of the people through public works projects and other policies that favored the interests of the masses

ANSWER: d

58. Which Greek city-state is renowned for having established the first democracy ("rule by the people") based on voting rights and full political participation for all male citizens?
    a. Sparta
    b. Athens
    c. Corinth
    d. Thebes

ANSWER: b

59. Who were the archons in Athens?
    a. Poets and playwrights
    b. Athletes
    c. Philosophers and teachers
    d. Magistrates and judges

ANSWER: d

60. As a result of Solon's reforms, council members who prepared the agenda for the assembly were chosen by
    a. direct election.
    b. an assembly of all property owners.
    c. the decision of the archons.
    d. lottery.

ANSWER: d

61. What change in Athens's democracy did Cleisthenes implement by about 500 B.C.E.?
    a. He established a four-hundred-man ruling council whose members ran for election annually and represented the entire citizenry.
    b. He organized popularly elected neighborhood advisory groups who could be called on to decide on important legislation when the appointed legislature was deadlocked.
    c. He instituted political rights, including the right to vote, for all female citizens who could trace their genealogy back two generations.
    d. He established a ruling council of five hundred individuals chosen annually by lottery and representing the demes in proportion to the size of their populations.

ANSWER: d

62. Who was the lyric poet who wrote about intense emotions, especially love?

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a. Penelope
b. Homer
c. Sappho
d. Peisistratus

ANSWER: c

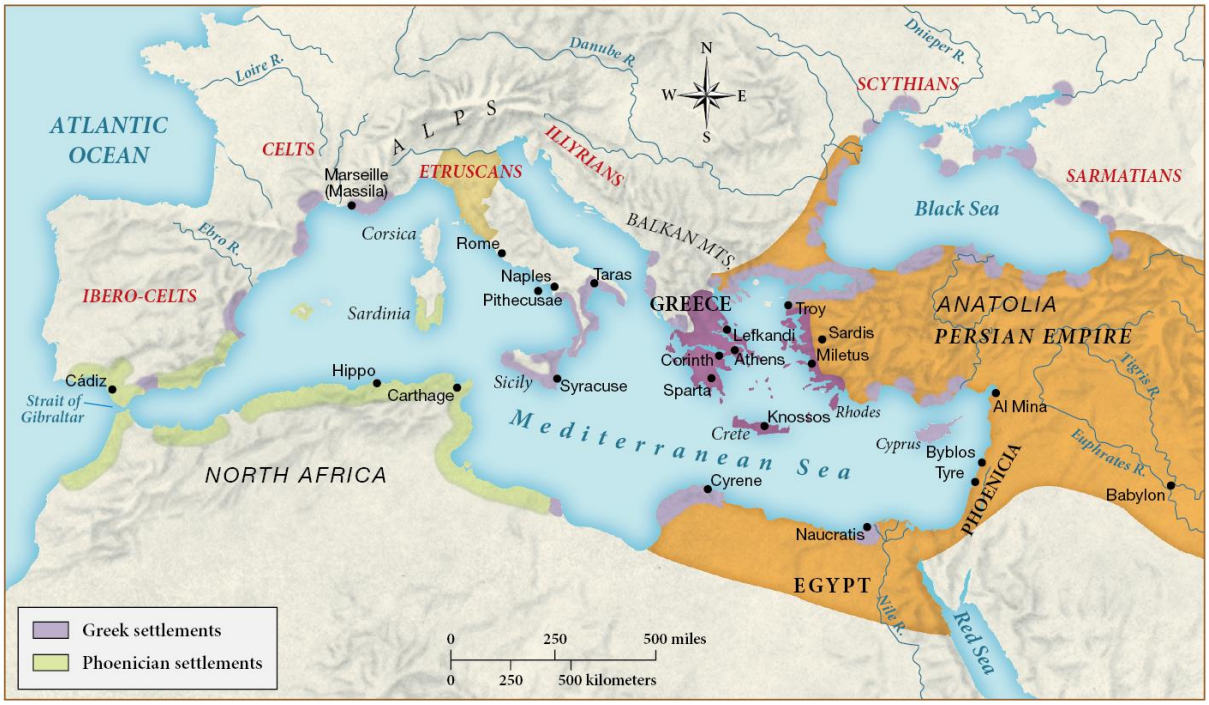
63. Where did most of the rationalist philosophers of the Greek Archaic Age originate?
a. Athens
b. Ionia
c. Corinth
d. The Peloponnese

ANSWER: b

64. Which of the following was proposed by Thales and Anaximander?
a. The universe was governed not by the gods' wishes but by unchanging laws of nature.
b. Humans were capable of understanding divine wisdom through intense meditation and study.
c. The study of human history showed that people were not rational beings, which meant that their behavior could not be predicted.
d. The actions of animals proved that they had souls, just as humans did.

ANSWER: a

65. By 500 B.C.E., most of the Phoenician settlements were located



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a. within the Persian Empire.

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b. north of Greece.
c. in North Africa.
d. along the Red Sea.

ANSWER: c

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