

42. To run his empire, Darius implemented
- a 1,600-mile Royal Road.
 - a standardized Aramaic language.
 - a uniform comprehensive law code.
 - a common cuneiform alphabet with forty-two symbols.
 - All of these.

ANS: E REF: p. 55

43. The majority of the Persian army were made from
- Eunuchs who guarded the palace.
 - the Immortals who were the king's personal body guard.
 - captured prisoners of war who were forced to convert to Zoroastrianism.
 - remnants of the overthrown Assyrian military.
 - recruits specialized from diverse geographic regions in the empire.

ANS: E REF: p. 55

44. The most prosperous people in the Persian Empire were
- landowners who were rewarded by the king for military service.
 - artisans who contributed to the local economy.
 - warriors who were recruited for the Immortals.
 - scholars who translated literature.
 - priests in Zoroastrian Temples.

ANS: A REF: p. 56

45. Who were "The Seven"?
- The primary religious deities in Zoroastrianism.
 - A council of military advisors to the Persian King.
 - The collective of Satraps who ruled as vassals of the King.
 - Seven noble families who would choose the successor king in Persia.
 - Seven Eunuch judges who oversaw Darius's legal system.

ANS: D REF: p. 55

46. The Persian state religion promoted by Zoroaster relied on written texts called the
- Torah.
 - Zend Avesta.
 - Kethuvim.
 - Prophecies.
 - Sacred Scrolls of Aton.

ANS: B REF: p. 57

47. Zoroastrianism was based in a dualistic world that promised
- an afterlife for everyone who could cross the River Styx.
 - separation of the dead into the good and bad, with the good rewarded.
 - rebirth into a new life cycle based on karma.
 - punishment for nonbelievers in eternal dust and torment.
 - paradise for those of noble birth.

ANS: B REF: p. 57

53. What differences do you see between Bronze and Iron Age civilizations? Compare and contrast these civilizations.

ANS:

Students should recognize that Bronze Age civilizations emerged in river valleys and were more geographically dependent and fixed in locale. There were fewer empires and less production of trade goods. While empires could be found in the Bronze Age (such as the Sargonian), they were much more limited in expanse than those in the Iron Age. The use of iron promoted more trade and expansion into less desirable, but now usable areas that could be sustained without being in close proximity to river valleys. Emphasis on trade meant that people were more mobile and less limited to local resources. Specialization of production helped to delineate economic development.

54. Compare and contrast the differences and similarities between Mesopotamian and early Hebrew civilizations.

ANS:

Students should be able to list a number of similarities, starting with the carrying of Mesopotamian traditions by Abraham, as the patriarch of the Hebrew religion, following the formation of a monotheistic covenant. The similarities of Hammurabi's laws with many found in Hebrew Scripture can be explained with the example of "an eye for an eye." Conversely, while women had a number of civil and legal rights within Mesopotamian society, they had few within the patriarchal Hebrew society. Traditional stories about the flood exist in the Noah epic of Hebrew tradition, as well as the Gilgamesh epic in Mesopotamia. Descriptions of Mesopotamian ziggurats are in accord with the biblical descriptions of the Tower of Babel, itself a reference to Babylon.

55. Discuss the creation of a Hebrew civilization in the absence of traditional civilizing features and permanent settlements.

ANS:

Students should be able to analyze the fundamental characteristics of early civilizations, such as cities, civil government, laws, technology, organized military, economic growth, and so on, and discuss the absences of these characteristics in early Hebrew civilization. Early Hebrew civilization was pastoral and not sedentary, had no direct or stable leadership or permanent forms of government, and had no laws until after the Exodus with the delivery of the Ten Commandments by Moses. There was no written literature until approximately one thousand years after Abraham, meaning that there were no direct records from the Hebrew civilization. There were no permanent cities, economic emphasis was on self-sufficiency, and trade was not regulated. The Hebrews were taken into captivity in Egypt, according to biblical tradition, and thus they vacated the land they had previously been inhabiting. Thus, for approximately one thousand years, the Hebrew peoples did not meet the criteria for a civilization and yet retained a cultural identification based on the covenant with God and his promises.

56. How does the creation of coinage by the Lydian civilization represent a universal change to civilizations?

ANS:

The creation of a coin system based on precious metals is fundamental to creating a systematic economy and promoting trade among regions. The change from using lumps of precious and semiprecious metals to coins, that is, lumps of uniform weight in gold and silver, represented a step forward in facilitating trade. While coins might be called different things in different regions, a uniform agreement among traders in civilizations of the Near East and the Mediterranean meant that goods and services would be valued at a common standard.

57. Compare the development of law among the Hebrew population with that of other Near Eastern civilizations.

ANS:

The two most comparable pieces of law one could evaluate by primary source would be the Ten Commandments and Hammurabi's Law Code, which contain similarities and differences. Both contain laws of retaliation and the specific similarity of "an eye for an eye" regarding personal injury is not accidental, theorized as a transfer of Akkadian culture to the pastoral tribes moving to the Levant. Women in both areas were treated with an inferior status relative to a patriarchal system, however, some rights were outlined in both cases. An interesting difference that could be cited by students is that of the Afterlife: While clearly defined in Sumerian and Egyptian religions, it is divided in Hebrew theology (Psalms versus Isaiah).

58. Compare the techniques of the Assyrians and the Persians in building and maintaining an empire.

ANS:

Students should be able to characterize the Assyrian Empire as evolving first and ultimately giving rise to the Persian Empire through its downfall. The Assyrian Empire was created from military necessity as a defense against the incursions of foreign peoples. Eventually, by gaining control over trade access to the Tigris River, the Assyrians were able to begin levying taxes and take advantage of the Iron Age in ways that no one else had done yet. They combined iron weaponry and cavalry with one of the largest standing armies in the Near East. In assimilation of the various territories under their domain, the Assyrians used terror and intimidation to suppress any potential rebellion, although rebellions continued to occur. Enslaved peoples were deported and reassigned to completely new and foreign territories, and they were kept in line through constant threats, torture, and graphic depictions of torture art. Eventually, resentment grew strong enough that subjugated populations rebelled, arising to form a united opposition in 612. Four component states emerged from the remnants of the Assyrian Empire, with the Chaldeans initially taking the lead in forming a basis of power. Soon, however, the Persians overcame the Medes under the leadership of Cyrus the Great, who continued to expand his empire across Medes, Persia, Chaldea, and Lydia. Cambyses brought Egypt into the empire, and Darius the Great reigned over a very large and heterogeneous empire. However, both Cyrus and Darius ruled with a lighter hand, allowing some degree of autonomy to various provinces, allowing religious tolerance, and emphasizing growth of both culture and trade for a more positive assimilation and maintenance of the empire.

59. Analyze the three primary forms of religion found in the Iron Age, and explain their influence on their respective civilizations in terms of law, government, and culture.

ANS: Students should be able to designate polytheism, monotheism, and dualism as the primary forms of religion in this time period, and assign them to their respective geographic/cultural locales. Most early civilizations were polytheistic, and students should be able to distinguish that most early kings were not divine, but divinely endorsed. This distinction affected the social organization by providing a tight interconnection between the government and religious authorities, which the students should discuss. Laws deriving from a religious perspective tended to be more morally based, while laws derived from civil government tended to be more ethically or socially based. Students could point to any number of early civilizations that were polytheistic, including Assyrian, Phoenician, and Philistine. For monotheism, students should be able to explore the Abrahamic tradition, including the covenant between El (later YHWH) and his chosen people and their development of a cultural identification on the basis of religion rather than a geographic establishment with traditional infrastructural elements. The absence of a formal government for the first thousand years and the absence of a written law code until sometime in the first millennium (or any writing at all) separated the Hebrew people from traditional polytheistic communities. For dualism, students should be able to point to the official religion of the Persian Empire, Zoroastrianism, which argued for a polarity between good and evil, with specific gods for each. Because this religion was initially transmitted by a

66. The strongest support for conservative monotheism was in Judah.

ANS: T REF: p. 47

67. As a tactic of controlling conquered populations, the Assyrians used deportation of mass numbers of people.

ANS: T REF: p. 50

68. Assyrian kings placed a great deal of importance on maintaining records of their conquests.

ANS: T REF: p. 50

69. The strongest of the successor states to the Assyrian Empire was the newly commercial state of Egypt.

ANS: F REF: p. 51

70. Jews in Babylon after the end of the Babylonian Captivity were discriminated against and harassed by Persians.

ANS: F REF: p. 54

71. Persian kings saw themselves as divine.

ANS: F REF: p. 55

KEY TERMS

Instructions: Please define the following key terms.

72. Cast iron

73. Phoenicians

74. Levant

75. Carthage

76. Lydians

77. Torah

78. Philistines

79. Deborah

80. Monotheism

81. Patriarch

82. Moses

83. scripture

84. Ten Commandments
85. King Solomon
86. Tiglath-Pilezer III
87. deportation
88. Medes
89. Provinces
90. Scythians
91. Assurbanipal
92. Nebuchadnezzar
93. Babylonian Captivity
94. Messiah
95. New Babylonian Empire
96. Zodiac
97. Cyrus the Great
98. Marduk
99. Magi
100. Persians
101. satrapy
102. Ahura Mazda
103. Zoroaster
104. Darius the Great
105. Diaspora
106. autonomy
107. Relief