

December 16, 2009 (due: December 18, 2009)

Name _____

World History I: The Dawn of Civilization
Final Exam

General Instructions:

- 1) In the space provided at the right of each question put the letter equivalent to the most likely answer.
- 2) If you come to a question that you do not immediately know the answer to, then move on to the other questions, then come back to the one(s) you did not know at first.
- 3) For questions that you are not sure of, make the best guess that you can. In this test wrong answers are *not* subtracted from the number of right answers. Don't leave any question unanswered. A pure guess has a 20% chance of being right; a blank has 0% chance of being right.
- 4) Keep your wits about you and don't panic. You should be able to figure out the correct answer to most questions. And if there are some you can't figure out, just relax because it is possible others will not have it right either.
- 5) *Disclaimer:* While the questions for this exam have been well researched, the answers have not. Any so-called objective test has elements of subjectivity (and ambiguity) about it. If you feel that there are two or more possible answers for any question, write a brief note in the margin explaining why you think so. We will take your note into consideration when correcting the exam.
- 6) *Rules:* For the possible answers that have an arrow (→) and blank lines following it, fill in the blank lines with an appropriate answer. In most cases, that answer will be "wrong" in regard to the question asked, but in around 20% of the cases, the answer that you fill in will be the correct answer to the question.

Questions:

1. According to *World Civilizations*, which of the following statements best accounts for the type of housing in the holding approach to ecological adaptation in contrast to the niche approach?
 - (A) Sedentary agriculture is more labor intensive than hunting and gathering, so permanent dwellings had to be constructed near the fields.
 - (B) Slash and burn agriculturalists often burned down their own houses.
 - (C) Hunting and gathering societies do not require any housing.
 - (D) Pastoral nomads built sturdy dwellings so they would have something to come back to as they moved from one place to another.
 - (E) Banks were more willing to give mortgages to sedentary agriculturalists than to hunter-gatherers.
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2. According to *World Civilizations*, why are shifts in migratory routines undertaken reluctantly by pastoral nomads?
 - (A) Changes in routine are regarded as religious errors punishable by the gods.
 - (B) Pastoral nomads think it brings bad luck to be superstitious or to change your route.
 - (C) The rigidity of the social stratification of pastoral nomads makes any change in the society difficult.
 - (D) Such changes would require the payment of tolls and place a burden on the income of the group.
 - (E) Changes in routine create potential for conflict over territory with other migratory groups.

3. According to the lectures, Max Weber formulated a typology of nomads according to the dominant animal that they herded, i.e., sheep and goats, cattle, and camel. To which I added
(A)→
 - (B) Elephants and donkeys.
 - (C) Horses and reindeer.
 - (D) Oxen and pigs.
 - (E) Ducks and chickens.

4. What was Jacob Bronowski's theory concerning the nomadic invaders as presented in the video shown in class from his series *The Ascent of Man*?
 - (A) Nomadic invaders brought new strength to exhausted civilizations when they established new dynasties.
 - (B) Nomadic dynasties went through a cycle of three generations that became progressively weaker.
 - (C) Nomadic conquerors diluted the strength of civilizations.
 - (D) Nomadic dynasties went through a cycle of three generations that became progressively stronger.
 - (E) Nomads were the cause of all wars with sedentary peoples because they were jealous of what the sedentary people had.

5. According to *World Civilizations*, which of the following statements best describes the balance of trade between pastoral nomadic groups and sedentary civilizations?
- (A) It was an equal exchange in which each trading partner received something critically needed.
 - (B)→
 - (C) There was less demand in sedentary communities for the products of pastoral nomads, but the nomadic herders needed the grains, vegetables, and manufactured goods of civilizations.
 - (D) There was no economic exchange between civilizations and pastoral nomadic groups.
 - (E) In the winter the nomads needed the products of sedentary societies but in the summer the sedentary societies needed the products of the nomads.
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6. According to *World Civilizations*, why was Chinese writing referred to as the key to the creation of a distinctive Chinese identity?
- (A) The Chinese were the only civilization to evolve their writing system from pictographs.
 - (B) The Chinese were the only civilization to utilize their writing for commerce.
 - (C)→
 - (D) The written language served to unite the various ethnic groups who were able to identify themselves through writing as culturally Chinese.
 - (E) The first pictographs were fashioned in the form of keys that were used to unlock Shang bronzes.
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7. According to the lectures, Chinese civilization developed along which three river systems?
- (A) the Ganges, the Mekong, and the Red rivers.
 - (B) the Yellow, the Yangtze, and the West rivers.
 - (C) the Tigris, the Euphrates, and the East rivers.
 - (D) the Indus, the Rhine, and the Nile.
 - (E) the Mississippi, the Delaware, and the Charles.
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8. According to *World Civilizations*, what was the significance of the great migration of the Chinese population that occurred during the Zhou period?
- (A) The migration brought the monsoon-watered agricultural regions of the Yangze river valley into Chinese hands.
 - (B) The migration took Chinese civilization northward into the areas of Mongolia.
 - (C) The migration led to direct contacts between Chinese civilization and the Phoenicians.
 - (D) The migration separated Chinese civilization into five distinctly different cultural groups.
 - (E) The migration brought the Chinese people to Europe where they were called Celts.
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9. According to the theory of E. Bruce Brooks in his book *The Original Analects*, as presented in the lectures,
- (A) the concept of filial piety and the five relationships (father–son, ruler–minister, husband–wife, elder brother–younger brother, and friend–friend) were all part of the original *Analects* and thus derive from Confucius himself.
 - (B) Confucius was also the author of the *Daodejing* (*he Book of the Way*) usually attributed to Laozi.
 - (C) one of the terra cotta figures found in the tomb of Qin Shi Huangdi is a representation of Confucius.
 - (D)→
- (E) Confucius was the source for Jesus' notion of turning the other cheek and not resisting evil because your reward will come in the Kingdom of Heaven. _____
10. According to *World Civilizations*, which of the following statements most accurately describes the degree of urbanization in Han China?
- (A) The capital at Xianyang may have numbered as many as 250,000 people, but there were few other cities.
 - (B) China may have been the most urbanized civilization in the world at the time with many large cities whose populations numbered in the tens of thousands.
 - (C) As a result of the constant warfare during the Han dynasty, few cities were able to survive.
 - (D) Aside from walled agricultural complexes dominated by the regional aristocracy, there were few walled cities.
 - (E)→
- _____
11. According to *World Civilizations*, all of the following statements are true about the social life of the Han period in China, *except*
- (A)→
 - (B) Although women still remained subordinate to men, in the Han era they enjoyed more freedom and higher status than in later Chinese history.
 - (C) Overall, key Chinese inventions, such as the shoulder collar, eased the work of farmers at all levels.
 - (D) The merchant classes became wealthier, which translated into political power and higher social status
 - (E) Increasing links by marriage of local landlords to the *shi* class, gave rise to a new class configuration—the scholar-gentry. _____

12. According to the lectures, all of the following developments occurred under the Qin (Ch'in) dynasty (221–206 BC) *except*
- (A) administrative reforms that involved the setting up of a dual military civilian governor network.
 - (B)→
 - (C) an underground terra cotta army in the tomb of Shi Huangdi
 - (D) irrigation systems undertaken as government public works projects.
 - (E) the construction of the Great Wall of China as we know it today.
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13. According to the lectures, Li Si (Li Ssü), Prime Minister of the Qin (Ch'in) Dynasty (221–208 BC) and legalist scholar at the court of Shi Huangdi
- (A) combined the beliefs of the Confucian scholar Mencius to the Legalist political philosophy, and thus is credited with being the originator of Legal Confusion.
 - (B) attempted to alleviate the harsher aspects of Legalist political philosophy by having amnesty days for the return of overdue library books.
 - (C) believed in the essential goodness of humans and thought they should be ruled compassionately.
 - (D) was so concerned about controlling ideas in the Qin state that he proposed the burning of all books other than Legalist tracts.
 - (E) went into the book publishing business after he retired from government.
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14. In the video *China: Dynasties of Power* from the “Lost Civilizations” series, shown in class, the narrator Sam Waterston pointed out that the evidence from a corpse of a Han dynasty court lady shows that
- (A) the elite suffered from ailments of rich food and easy living.
 - (B) the elite wore coarse clothes by our standards.
 - (C) women had more power in the Han court than men did.
 - (D) the Han cremated their dead but somehow this one escaped as is clear from the burn marks around the edges.
 - (E) she had been done in with poison.
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15. According to the lectures, the geography of the Greek peninsula with its mountainous terrain and irregular coastline
- (A) was a deterrent to invasion from foreign nations, especially the Persians;
 - (B) was a divisive force in Greek life separating one city-state from another;
 - (C) unified the Greek city-states as a result of the Greeks' being able to communicate by yelling at one another from the mountain tops across the valleys;
 - (D) had a positive influence on Greek intellectual life because the rarefied atmosphere of the mountains was better for thinking;
 - (E) probably had no influence on Greek life.
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16. According to *World Civilizations*, which of the following statements best describes the political change that took place in most, but not all, Greek city-states by 500 BC?
- (A) The abandonment of aristocratic government in favor of centralized monarchies.
 - (B) There was no observable change, as the institutions and personnel of government remained much as they were in 800 BC.
 - (C)→
 - (D) The banning of the aristocracy from further participation in the affairs of the city-states and initiated truly democratic governments.
 - (E) The Greek city-states came under the control of Egyptian governors.
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17. According to the video *Who Was Cleopatra?*, part of the “Archaeology” series, shown in class, Martin Bernal argues that
- (A) Cleopatra was a black African.
 - (B) Athena was a black African.
 - (C) Greece stole black Africa’s intellectual heritage wholesale.
 - (D)→
 - (E) ancient Egypt influenced Greece intellectually and culturally.
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18. According to the lectures, Greek philosophy began with Thales (624–546 BC) who asked the fateful question:
- (A) Did Christ own the clothes he wore?
 - (B) What is the meaning of it all?
 - (C) What is matter made of?
 - (D) What kind of fool am I?
 - (E)→
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19. According to the lectures, what Draco, Solon, Cleisthenes, and Pericles had in common was their
- (A) interest in creating a European common market with open borders and a uniform currency.
 - (B) support of an alliance with the Spartans to crush the Thebans.
 - (C) reforms of the army and navy to allow them to function better together in amphibious assaults.
 - (D) appreciation of German white wines, especially from the Mosel area.
 - (E) participation in the various efforts to reform the Athenian political and social structure.
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20. According to Jane MacIntosh Snyder, in the excerpt in *Makers of World History* (pp. 38–51), handed out in class, Sappho was bisexual while the main focus of her poetry was lesbianism, while Arthur Weigall presents Sappho as
- (A)→
- (B) on an intellectual par with Plato in terms of complexity of thought and influence.
- (C) someone who committed suicide because of the unrequited love of a man.
- (D) a purely fictional character made up as a schoolgirl prank by female inhabitants of the island of Lesbos.
- (E) a real person but not someone we can know or understand through her poetry. _____
21. Which of the following is *not* characteristic of the philosophical ideas of the Sophists, as they were presented in the lectures?
- (A) They held a position of moral relativism, that is, they believed in no moral absolutes.
- (B) They had a skeptical attitude toward established ideas and institutions.
- (C) They argued that society imposes unnecessary restraints on human behavior.
- (D) They were concerned with maintaining traditional Greek faith in the gods and in religion and were in favor of bringing back prayer in the schools.
- (E) one should give up the search for values and, instead, study rhetoric in order to win arguments. _____
22. Which of the following statements best summarizes the presentation by Plato of his teacher Socrates' *Apologia* (as presented in J. Kelley Sowards, ed., *Makers of World History*, handed out in class), after his trial?
- (A) Socrates believed that pleasure was the ultimate goal of life.
- (B) Socrates believed that teaching the truth is more important than living.
- (C) Socrates believed that wealth brings goodness.
- (D) Socrates believed that nothing was believable.
- (E) Socrates would have preferred ostracism, but no one was willing to help him get away. _____
23. In *The Republic*, Plato uses the allegory of a prisoner in a cave who makes “the steep and rugged ascent” to the sunlit exterior world as
- (A) symbolic of the philosopher’s quest for the truth.
- (B)→
- (C) the reason not to be a spelunker but a mountain climber instead.
- (D) a parable for the rise of Athens to dominance over the other Greek city-states.
- (E) another way of explaining the “simile of the line.” _____

24. Aristotle's views of the study of philosophy and science, as presented in the lectures, differed from that of Plato in that Aristotle believed that
- (A) in the pursuit of happiness, happiness can only be achieved by disregard for civil service.
 - (B) the world can only be understood if we think logically while observing and categorizing nature.
 - (C) this world is only one of illusion.
 - (D) some day a Messiah will come and lead us to the truth.
 - (E) the goal of his theories was to be used again in the twentieth century by Ayn Rand (teleology).
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25. According to *The Life of Alexander the Great* by Arrian, as excerpted in *Makers of World History*, posted on the course website, one of the complaints that his Macedonian troops made at Opis in Mesopotamia was that
- (A) homosexuals in the army were threatening unit cohesion.
 - (B) they thought Alexander was giving up his dream of conquering the entire world in order to establish world peace.
 - (C) they should be heading west to conquer the Roman Empire instead of east to conquer the Persian Empire.
 - (D) he was not incorporating enough Persians and other peoples into the army.
 - (E) he made Persians his kinsmen and allowed them to kiss him whereas no Macedonian was allowed that honor.
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26. N. G. L. Hammond, in the excerpt from his biography *Alexander the Great* in the reading on the course website, presents an Alexander who is cerebral and innovative, but R. D. Milns, according to the lectures, has a different view, which is that
- (A) the campaigns of Alexander in Iraq and Afghanistan transformed despotic states ruled by right-wing thugs and war lords into model democracies on the Greek city-state model.
 - (B) beyond being kind to his mother there is little good that can be said about Alexander.
 - (C)→
 - (D) Alexander had a dream of one world and of world peace.
 - (E) there is no solid evidence that any such person as Alexander the Great ever existed; he is merely a myth.
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27. As described in the lectures, according to the traditional historical accounts, including Arrian and Plutarch Alexander the Great's eastward march into Asia was halted when
- (A) he outdistanced his supply line.
 - (B) he faced overwhelming opposition from the enemy.
 - (C) he achieved his goal of his dream of one world.
 - (D)→
 - (E) he was defeated in battle.
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28. According to *World Civilizations*, with the death of Alexander the Great, Greek influence within the regional dynasties
- (A) waned as Greeks increasingly returned to the Greek mainland.
 - (B) waned as Greeks were expelled from positions in the government and commerce and were reduced to slavery.
 - (C) continued as Greeks moved into government jobs and merchant positions.
 - (D) grew greater as Greeks monopolized all important political posts.
 - (E)→
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29. The authors of *World Civilizations*, suggest that Hellenic and Hellenistic culture rested on four major principles. Which of the following is *not* one of those major concepts?
- (A)→
 - (B) Art and sculpture served to glorify human achievement and the beauty of the human form.
 - (C) Drama and philosophy emphasized the importance of human striving and stressed secular over otherworldly themes.
 - (D) The philosophical and scientific tradition emphasized the validity of logical constructs in the natural world.
 - (E) Religion established a strong link between the elite and the ordinary folk by closing the culture gap between the debates of philosophers and creative intellectuals, on the one hand, and popular beliefs and folklore, on the other.
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30. According to the lectures, one of the reasons the Harappan civilization remained undiscovered for so long was
- (A) Concerted efforts on the part of the Indian government to prevent the Pakistanis for getting credit for it.
 - (B) It was completely covered by the Indus River.
 - (C) There were no physical remains, like ruins are artifacts that would indicate such a civilization existed.
 - (D) No one thought to look there for such a developed civilization with planned cities and extensive artifacts.
 - (E) Everyone previously thought it was part of Mesopotamia.
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31. According to *World Civilizations*, why do archaeologists believe that all of the sites associated with the Harappan complex were part of one civilization?
- (A) The existence of the Vedas, found at the sites.
 - (B)→
 - (C) Lack of evidence of migration.
 - (D) The historical evidence of the Dead Sea scrolls.
 - (E) All sites were found on the Ganges River or one of its tributaries.
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32. In the video about Hinduism, *330 Million Gods*, shown in class, when Ronald Eyre asks the *sannyasi* why he has renounced worldly things, he replies:
- (A) “Shiva told me to do it in a dream.”
 - (B) “It is my dharma.”
 - (C) “It beats having to work for a living.”
 - (D) “I had to adopt a new identity in order to hide from the British police.”
 - (E) “To be nearer to God—for peace of mind.”
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33. According to the lectures, all of the following are divine manifestations of the principle godhead in Hinduism *except*
- (A) Brahma—the lord of creation.
 - (B) Vishnu—the preserver and protector of creation.
 - (C) Shiva—the destroyer of creation, lord of the dance.
 - (D) Krishna—incarnation (*avatar*) of Vishnu.
 - (E) Ahura Mazda—representing the forces of good—and Angra Mainy—representing the forces of evil.
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34. In the *Bhagavad-Gita*, Krishna, in the guise of a charioteer, tells Arjuna, a soldier about to fight his relatives,
- (A) If a man strikes you on one cheek, turn the other to him also.
 - (B)→
 - (C) Blood is thicker than water.
 - (D) Hide out until after the battle is over, then you won’t have to kill your in-laws.
 - (E) You are adopted, so these are not your genetic relatives so it is okay to kill them thereby.
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35. In the “Rock and Pillar Edicts,” excerpted in *The Human Record* (pp. 141–144), Aśoka Maurya (292 BC–232 BC) is presented as
- (A) the proponent of the toleration of all religious sects through the common doctrine of *Dharma*.
 - (B) as a great Buddhist king who in one of his former lives met the Buddha.
 - (C)→
 - (D) a weak and ineffective ruler because he did not believe in violent punishment to act as a deterrent to violent crime.
 - (E) an avatar or incarnation of the god Krishna.
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36. According to *World Civilizations*, what was the result of Buddhist missionary efforts during the reign of Aśoka (269–232 BC)?
- (A) Despite major efforts, Buddhism failed to spread much beyond the Indian subcontinent.
 - (B) Through the remaining Greek influence in northwestern India, Buddhism spread to the areas affected by Greek culture.
 - (C) Buddhism spread first to Sri Lanka and the Himalayan kingdoms and from there to central and southeastern Asia.
 - (D)→
 - (E) Buddhism disappeared almost completely from India due to persecution of Buddhists by Ashoka.
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37. According to the lectures, Rome began a series of military innovations that eventually carried it to dominate the entire Mediterranean world as a result of
- (A) the sack of Rome in 390 BC by the Celts.
 - (B) the Roman loss to the Samnites at the Battle of Caudine Forks in 321 BC.
 - (C) the Second Punic War (219–202 BC) when someone asked Hannibal the riddle: “What do you get when you cross an Alp with an elephant?” and the answer was “Rome.”
 - (D) the arrival of Aeneas from Troy and his plan to get back at Menelaus for all the destruction he caused.
 - (E) their reading about the exploits of Alexander the Great in Plutarch’s *Lives*.
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38. According to *World Civilizations*, in what way did the society of the Roman republic differ from the various Greek city-state societies?
- (A) The Roman agricultural economy featured many large landholders.
 - (B) The Romans did not depend on slavery, whereas the Greeks kept Romans as slaves.
 - (C) There was only a very small urban population in Roman society.
 - (D) The Romans developed clientage relationships between wealthy landholders and senators, on the one hand, and plebians, on the other.
 - (E) The Romans did not allow their small independent farmers to fight in their army.
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39. According to the lectures, the effect of Marius’ attempt to solve the problem of the shortage of military recruits was
- (A) to remove the army from having anything to do with politics.
 - (B) to reduce the efficiency of the army at the expense of the navy.
 - (C) to require all males to serve for four years upon reaching the age of eighteen in a universal draft.
 - (D) to place the loyalty of the army to the general above its loyalty to the state by paying for the soldiers’ weapons and apparel.
 - (E) to reduce the number of persons available for military service by instituting periodic decimations.
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40. According to *World Civilizations*, what was the primary difference between Roman and Greek religion?
- (A) Roman religion featured the monotheism of Jupiter in contrast to the Greek pantheon of gods under Zeus.
 - (B) Roman religion was more political than Greek, inclined more toward divine protection of the state.
 - (C) Greek religion was more political than Roman, inclined more toward divine protection of the state.
 - (D) Greek religion featured the monotheism of Zeus in contrast to the Roman pantheon of gods under Jupiter.
 - (E)→
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41. According to Rome lecture given by Gail Gardner, what archeological evidence is there of an ancient Roman presence in Paris?
- (A)→
 - (B) the Italian flag flies over the Elysee Palace.
 - (C) an amphitheater is now a soccer field.
 - (D) Julius Caesar's statue reigns supreme around the city.
 - (E) Christian churches dot the landscapes.
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42. In the *Res gestae divi Augusti*, excerpts of which are found in *Sources of the Western Tradition* (pp. 135–136), Augustus Caesar (63 BC–AD 14) lists his achievements but also presents himself as
- (A) the humble defender of the Republic;
 - (B) the greatest conqueror since Alexander the Great;
 - (C) the person who hatched the plot to assassinate Julius Caesar;
 - (D) a believer in democracy and the reforms of the Gracchi brothers;
 - (E) a critic of the historian Tacitus.
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43. According to the lectures, the nineteenth-century German historian David Friedrich Strauss (1808–1874), in his book *Das Leben Jesu* (1835), argued that
- (A) Jesus is not a historical person, that is, he never existed except as a myth created by con men in order to start a new religion.
 - (B) Jesus knew full-blooded women in the flesh, which is clear from his consorting with prostitutes and with Mary Magdalen.
 - (C) Jesus was a magician much like Apollonius of Tyana and may have had been homophobic.
 - (D) the Bible is basically propaganda, made up of sea-stories and fish-stories, and therefore not a reliable source for the life of Jesus.
 - (E) the Bible is the word of God and therefore must be believed literally.
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44. According to the lectures, what is the mainstream (consensus) solution to the Synoptic Problem?
- (A) Matthew and Luke are dependent on Mark and Q.
 - (B) Mark and Q are dependent on Matthew and Luke.
 - (C) John and Q are dependent on Matthew, Mark, and Luke.
 - (D)→
- (E) Jesus met with Matthew, Mark, and Luke on Mondays and Wednesdays;
with Matthew and Luke only on Tuesdays and Thursdays;
with Matthew only on Friday mornings;
with Luke only on Friday afternoons;
rested on Saturdays (the Sabbath); and
with John only on Sundays, and then only in church.
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45. In the video on the Dead Sea Scrolls, the archaeological team of Robert and Pauline Donceel, who have done extensive digs on the Qumran ruins, have come to conclusions different from their predecessor Roland de Vaux. Which of the following statements most accurately describes the interpretation of the Donceels?
- (A) Qumran was a Roman fortress.
 - (B) Qumran was occupied by a proto-Christian monastic Jewish community known as the Essenes.
 - (C) Qumran was occupied by a wealthy Jewish priestly sect known as the Sadducees, who engaged in the perfume trade across the Dead Sea.
 - (D) Qumran was occupied by a fanatical Jewish sect called the Zealots who were associated with the James faction in the early Christian Church.
 - (E) Qumran was most likely a country villa occupied by wealthy individuals as a winter residence.
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46. In the lectures, I presented all of the following as scholarly interpretations of the Dead Sea Scrolls *except*
- (A) they were written, copied, and gathered by Essenes at the Qumran settlement.
 - (B)→
- (C) they were part of the main library of Jerusalem hidden from the Romans in AD 66 to 70 to avoid being destroyed.
- (D) they are a hoax forged by the Bedouin to make a little extra cash.
- (E) they were gathered by followers of James the Just, leader of the early Christian Church in Jerusalem and brother of Jesus, who had created an early Christian community at Qumran.
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47. According to the Gospel of Matthew, Jesus of Nazareth taught all of the following *except*:
- (A) “It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God”.
 - (B) “Love your enemies and pray for those who persecute you”.
 - (C) “Do not resist one who is evil. But if any one strikes you on the right cheek, turn to them the other also”.
 - (D) “Render unto Caesar the things that are Caesar’s and unto God the things that are God’s”.
 - (E) “When angry, count a hundred; when very angry, swear”.
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48. According to the lectures, Mithraism had an influence on Christianity by, among other things, supplying
- (A) the date of Jesus’ birth, December 25, which was the birthday of Mithra.
 - (B) the basic eschatology of a cosmic struggle between the forces of good and the forces of evil.
 - (C)→
 - (D) a central figure who affected epigrammatic utterances and oracular style, and was said to have ascended into heaven by his disciples.
 - (E) the basic message of appeal to the poor and downtrodden.
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49. A compromise reached by Peter and Paul, as described in the New Testament and in the lectures, was that
- (A) all Greeks and non-Jews entering the Christian faith need not first become Jews.
 - (B) only Gentiles inside Palestine need to become Jews before entering the Christian faith.
 - (C) all Gentiles must become Jews before entering the Christian faith.
 - (D) all Jews must become Gentiles before entering the Christian faith.
 - (E) all Christians must become Jews before entering the Gentile faith.
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50. According to Chapter 6, “The Origins of Christianity,” posted on the course website, one of the arguments proposed for the Gospel of Luke having been written by a woman is
- (A) 40 passages on women appear in Luke, more than in any other Gospel.
 - (B) the name “Luke” is a masculinized form of Luccia, a woman’s name.
 - (C) Mary Magdalene features prominently in the Gospel of Luke as a kind of thirteenth disciple.
 - (D)→
 - (E) Clement of Alexandria, in his letter found by Morton Smith copied in the endpapers of an eighteenth-century printed book in a Jerusalem monastery, refers to the author of Luke as “she.”
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51. According to the lectures, among the oldest (well-established by conventional methods of dating) sites of human habitation in North America is
- (A) Monte Verde in northern Chile, which dates to about 14,000 year ago.
 - (B) Calico Hills, California, which dates to 200,000 years ago.
 - (C) Pedra Ferunda in Brazil, which dates to 55,000 years ago.
 - (D) Meadowcroft in Pennsylvania, which dates to 16,000 years ago.
 - (E)→
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52. According to *World Civilizations*, what was one of the major differences between the resources available in the Americas and those in Asia and the Mediterranean?
- (A)→
 - (B) American civilization never developed the means to construct the types of monumental architecture found in other civilizations.
 - (C) American civilization had greater access to animal power than did the civilizations of the Old World.
 - (D) Due to the difficult topography in which they developed, American civilizations did not establish sedentary agriculture.
 - (E) American civilizations had no rivers on which to develop trade between societies.
-
53. According to *World Civilizations*, what accounts for the migration of *homo sapiens sapiens* to North America?
- (A) A drought made agriculture impossible in the northern Asian steppe.
 - (B) Migrations of pastoral nomads into the Asian steppe forced the indigenous population to leave.
 - (C) The Asian steppe could not support the population, forcing migration to new areas.
 - (D) Migrant hunters probably followed large game animals.
 - (E) They were trying to get away from *homo sapiens neanderthalis*.
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54. According to *World Civilizations*, why is the verticality of Andean topology important in determining the nature of cultures there?
- (A) They developed horizontal social relationships to compensate for the verticality of the topology.
 - (B) Because most of the upper areas of the Andean regions were uninhabitable, it was necessary for people to control the lower elevations.
 - (C) Because of the aridity of the lower valleys, people struggled to control the upper zones to establish sedentary agriculture.
 - (D) Because of the absence of domesticated animals in the Andean regions, it was necessary to control those ecological zones suitable for agriculture.
 - (E) Because the Andean region is divided into microecologies vertically, it became important for people to control as many different ecological zones vertically as possible.
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55. According to the video from the *Africa* series, shown in class, the historian Basil Davidson argues that the ramps found at the ruins of Musawarat as-Safra, one of the main cities of Meroitic Kush, show evidence of
- (A) moving huge stones into place during the construction of pyramids.
 - (B) training elephants for use in war, such as Hannibal's invasion of Italy.
 - (C) early awareness of the ADA (Africans Disability Act) in making buildings wheel chair accessible.
 - (D) the ziggurat (tower) of the Old Testament that was meant to reach heaven was not built in Babel.
 - (E) miniature downhill cart racing contests among the ancient Meroites.
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56. According to *World Civilizations*, what was the source of domesticated animals in Africa?
- (A) Africans domesticated cattle, horses, goats, and sheep native to the continent.
 - (B)→
 - (C) Cattle, sheep, goats, and the camel were introduced to Africa from the western Mediterranean.
 - (D) Cattle, sheep, goats, and the camel were introduced from western Asia.
 - (E) Cattle, sheep, goats, and the camel were introduced from Mesoamerican civilizations across the Atlantic Ocean.
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57. According to *World Civilizations*, What was unusual about the African adaptation of metallurgy?
- (A) Most African cultures failed to adopt metallurgy and remained dependent on stone tools and technology.
 - (B) African cultures developed bronze toolmaking independently but received iron working from the western Mediterranean.
 - (C) African cultures never passed beyond bronze metallurgy.
 - (D) African cultures received iron metallurgy from western Asia but most never developed bronze and copper metallurgy.
 - (E) African cultures developed bronze and copper metallurgy and passed it on to western Asia.
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58. According to the typology of Jacques Maquet in his *Civilizations of Black Africa*, as presented in the lectures, the Civilization of the Clearings depended on
- (A) hunter-gatherer food procurement using a bow with a range of less than 50 yards
 - (B) slash-and-burn agriculture in the rain forest zone by chopping down trees and burning them.
 - (C)→
 - (D) pastoral cattle herding and raiding of neighboring villages.
 - (E) the gold and salt trade across the Sahara Desert.
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59. According to *World Civilizations*, what is the most likely reason for the success of the Bantu migration?
- (A) Their iron technology gave them a military advantage over the stone-using technologies of the people they conquered.
 - (B) Their organization in phalanxes allowed them to overwhelm less well-organized societies.
 - (C) Their use of mounted cavalry and war chariots gave them a military advantage over the peoples they conquered.
 - (D) Their control of the gold trade with the Mediterranean gave them great wealth.
 - (E) The diseases their cattle carried spread to and obliterated the population of the societies they encountered.
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60. According to *World Civilizations*, what was the status of women in early Japanese society prior to the third century AD?
- (A) Women were treated as property within strongly patriarchal households.
 - (B) Although lines of descent were matrilineal, Japanese women were clearly subject to their husbands.
 - (C) Japanese women enjoyed limited freedom to seek occupations outside the household, but were otherwise subject to patriarchal authority.
 - (D) Japanese households were matriarchal and dominated by childbearing women who also played key roles as religious shamans.
 - (E) Women were considered the complete equals to men in every way.
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61. *Optional:* In the space below, compose your own multiple-choice question on the basis of the material studied in this course, and answer it. Try to formulate your question according to the way you think it should be worded on an exam of this type. No one-word answers please. I hope to use the best questions on future exams. Warning: Be sure to answer your own question correctly.
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