

WORLD HISTORY I
Sample Questions for Final Exam
(Part I)

1. According to *World Civilizations: The Global Experience*, 3rd ed., by Peter N. Stearns, Michael Adas, Stuart B. Schwartz, and Marc Jason Gilbert (henceforth: *World Civilizations*), (p. 81), which of the following statements is correct concerning the relationship between civilizations and the regions of the earth that humans could inhabit? (A) None of the habitable portions of the earth had civilizations. (B) None of the civilizations was inhabited by humans. (C) Civilizations actually occupied only a small portion of the inhabitable regions of the earth. (D) All of the habitable portions of the earth were filled by civilizations. (E) Civilizations in the Americas, China, the Middle East, and the Asian subcontinent took up the majority of the habitable regions of the earth.

2. According to *World Civilizations* (p. 84), 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.

3. According to *World Civilizations* (p. 76), why are shifting cultivation (slash and burn) and pastoral nomadism referred to as “intermediary patterns of human adaptation”? (A) They are frequently located between civilizations on one side and hunting-gathering groups on the other. (B) They are responsible for the transmission of goods between civilizations and hunting-gathering groups. (C) They transform the environment more than hunting and gathering groups but less than civilizations. (D) They serve as a military barrier to the disruption of hunting and gathering groups by civilizations. (E) They contain the best patterns of both groups.

4. According to the lectures, all the following theories have been advanced at one time or another for the existence of nomads *except* (A) It was a pre-existing condition in that there have always been nomads ever since the rise of mankind. (B) Nomadism was the result of economic specialization after the rise of agricultural societies. (C) Nomadism was the result of the attempt to escape the political subjugation of the first civilizations. (D) Nomadism represents the development of niche dynamics in which the hunters of hunter-gatherer societies became nomads. (E) Nomadism first occurred when the horse was domesticated and began to be ridden, just like motorcycle gangs arose when the motorcycle was invented.

5. According to *World Civilizations* (p. 85), what was the typical ecology of regions suitable for pastoral nomadism? (A) tropical rainforest that offered a variety of plants to supplement the herding of animals. (B) major river valley systems where nomads interacted with civilizations. (C) exclusively tundra of extreme northern climates where nomads were free of the influence of civilizations. (D) regions with sufficient rainfall to support grasses but not sedentary agriculture. (E) mountainous terrain so nomads could herd their flocks to mountain meadows in the winter and valleys in the summer. _____
6. According to *World Civilizations* (p. 88), 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. _____
7. The lecture on the nomads focused on which three types of nomads according to dominant domesticated animal? (A) reindeer (Lapps), sheep and goats (Bakhtiari), horse (Mongols). (B) cattle (Dinka), sheep and goats (Ganj-Dareh), camel (Bedouin). (C) pigs (Cayönu), cattle (Nuer), horse (Hittites). (D) chickens (Scythians), sheep and goats (Weber), horse (Sarmatians). (E) oxen (Celts), lemmings (Lapps), Przewalski's horse (Cimmerians). _____
8. According to *World Civilizations* (pp. 88–89), to what extent were pastoral nomads dependent on their herds? (A) Because of their extensive trade with civilizations, nomads used their herds only to provide products for trade. (B) Pastoral nomads depended on their herds for transportation and for food, but obtained all other necessities from trade. (C) Nomads in Long Island heard the sea while, at the same time, they could see the Sound. (D) Nomads were almost totally dependent on their herds for food, clothing, shelter, and transportation. (E) Nomads reckoned their wealth in terms of their herds, but practiced sedentary agriculture for food and trade. _____
9. According to *World Civilizations* (p. 93), what sort of social stratification existed within most pastoral nomadic societies? (A) There was no social stratification. (B) Social stratification was limited to gender and patron-client relationships between wealthier members of the group and relatively poor families. (C) Most nomadic societies were divided by occupational specialization into warriors, priests, artisans, and peasants. (D) Nomadic society consisted of a rigid caste system in which there was no intermarriage allowed between groups. (E) Nomadic society was divided into upper, middle, and lower classes on the basis of who could keep from getting angry the longest, thus their name “no mad”. _____

10. A key component of Franz Oppenheimer's theory in his book *The State*, as described in the lectures is: (A) pastoral nomads conquered sedentary societies and established themselves as the nobility. (B) khanates are an intermediate form of government between a chieftaincy and a state. (C) nomads can be categorized according to ideal types dependent on the primary type of animal they tend. (D) nomads rode horses from as early as 4000 B.C., which contrasts with the theory in *World Civilizations* that they rode in chariots first. (E) the strength of any particular nomad confederation was in direct relation to the strength of the neighboring sedentary state. _____
11. According to *World Civilizations* (p. 94), which of the following statements most correctly describes the interaction between nomadic and civilized societies? (A) Nomads' interaction with civilized societies was primarily the result of raiding and conquest. (B) Nomads only interacted with civilized society when natural calamity within the pastoralists' ecology forced them into the territories of civilized societies. (C) Nomads typically entered the domain of civilized societies only when they perceived internal political weaknesses in the civilized states. (D) Nomads maintained regular contacts with farming or town-dwelling populations to purchase manufactured goods and food. (E) the nomads were uncouth and backward barbarians, whose brutality and delight in destruction posed a constant threat to the very existence of civilization. _____
12. 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. _____
13. According to *World Civilizations* (p. 95), what was Ibn Khaldun's theory concerning the dynasties of nomadic conquerors? (A) Nomadic conquerors 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 represented a dilution of 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. _____
14. According to *World Civilizations* (p. 62) which of the following statements concerning the Chinese kingdom of Xia (Hsia) is most accurate? (A) It had a highly centralized political system centered in a single capital in the western portion of the Ordos bend. (B) Like Aryan society, the kingdom of Xia consisted of loosely organized military tribes. (C) There are no archaeological remains associated with Xia, and historians, therefore, think the kingdom may be mythical. (D) The kingdom of Xia emerged from the various independent states of the Shang dynasty. (E) It was the first time that China was united in something like its present-day form. _____

15. According to *World Civilizations* (p. 62) which of the following most accurately describes the nature of Shang government? (A) Shang monarchs ruled as despots aided only by a sizeable bureaucracy. (B) Shang government was essentially tribal with little social stratification or economic specialization. (C) The Shang government was based on city-states similar to those of Mesopotamia. (D) Political gridlock as the result of the monarch's being from one party and the majority of Congress being from another party. (E) The Shang ruled through semi-independent governors who received jurisdiction over land (and the peasants who farmed the land) in return for payment of tribute to the king.

16. According to *World Civilizations* (p. 63), which of the following most accurately describes the death rituals for Shang royalty. (A) Like Mesopotamian monarchs, the Shang had no particular fascination with the afterlife. (B) The Shang practiced ritual cremation of their royalty. (C) Like the Egyptians, Shang monarchs were buried with their wives, servants, retainers, and war captives. (D) Shang royalty were set adrift on the Huanghe in ships that had been set afire. (E) The Shang royalty were buried in unmarked graves in the common cemetery.

17. According to *World Civilizations* (p. 67), if the appeal to a supernatural source of legitimation under the Zhou (Chou) enhanced the authority for the ruler, what was its chief drawback for the ruler? (A) It also strengthened the class of priests who came to dominate the royal courts. (B) It established that the supreme political authority was granted by the ruler's subordinates. (C) It tied the Zhou monarchs to an increasingly conservative religion in the face of aggressive demands for religious reform. (D) It implied that rulers who failed in their duties had lost their heavenly justification ("The Mandate of Heaven") and could be overthrown. (E) If someone asked for evidence that the ruler's source of authority was indeed supernatural, the ruler could feel embarrassed if he could not provide it.

18. According to *World Civilizations* (p. 69), 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.

19. According to *World Civilizations* (p. 103), during most of his life, Kung Fuzi (Confucius) (A) served the Han emperors as their chief court adviser. (B) advocated abolition of the *shi* (scholar-administrators) as dangerous opponents of a centralized state. (C) wandered searching for the ideal ruler who would enact Confucius' precepts, but he never found him. (D) remained atop a mountain in contemplative seclusion. (E) advocated inaction because the soft overcomes the hard.

20. According to the *Analects* of Confucius, for what reason should superior men rule? (A) to enrich their families and earn distinction. (B) to establish the glory of the emperor. (C) to establish the glory of the regional aristocracy, the *shi*. (D) to serve society as a whole. (E) to create a “Contract with China.”

21. According to the lectures, all the following were considered to be Confucian virtues *except* (A) *ren (jen)*—humanity or benevolence. (B) *yi*—righteousness (C) *li*—rules of propriety, good manners. (D) *zhi*—wisdom. (E) *fa*—criminal law.

22. According to *World Civilizations* (pp. 105–106), which of the following represents the philosophical viewpoint of Laozi (Lao-tse)? (A) Humans ought to retreat from society and seek oneness with nature. (B) Humans were inclined to goodness and ought to be governed in a compassionate way. (C) Humans were inclined to be lazy and evil and ought to be governed strictly. (D) Government ought to be authoritarian and based on strict laws harshly executed. (E) Humans ought to overthrow the government when it loses the Mandate of Heaven.

23. According to *World Civilizations* (p. 104), which of the following statements represents the fundamental belief of Mencius, one of Confucius’ disciples? (A) Humans were by nature inclined to goodness and ought to be ruled in that fashion. (B) Humans were inclined to be lazy and evil and ought to be ruled strictly. (C) Humans should retreat from society and seek oneness with nature. (D) Government should be rigorous and based on strict laws harshly executed. (E) Humans were corrupted by society’s institutions.

24. All of the following can be considered principles of the political viewpoint of the Legalists as presented the “The Writings of Master Han Fei,” excerpted in *The Human Record* (pp. 104–105), *except* (A) the power of China’s rulers should be absolute. (B) the state’s main concern was to enforce strict laws with harsh penalties. (C) the ruler was above the law. (D) the major objective of the ruler was to enhance the strength and wealth of the state. (E) the intelligent sovereign makes the law select men and makes no arbitrary promotion himself.

25. According to the lectures, Li Si (Li Ssü), Prime Minister of the Qin (Ch’in) Dynasty (221–208 B.C.) 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.

26. According to *World Civilizations* (p. 113), which of the following statements most accurately describes the territorial expansion of the Han dynasty? (A) The Han were unable to expand their territories due to constant wars with the rulers of the surrounding independent states. (B) The Han actually lost territories to the raids of the Hsiung-nu and other nomadic invaders. (C) The Han temporarily defeated the Hsiung-nu and dramatically expanded Chinese territory to the east and south. (D) The Han were able to expand their territories by conquering the Gupta civilization of India. (E) They doubled their return when they invested their facial hair with Himalayan foothills barbers, thus proving the old adage that a beard of the Han is worth two from the Kush.

27. According to *World Civilizations* (p. 113), which of the following statements most accurately describes the political philosophy of the Han? (A) The Han continued the Legalist political philosophy of the Qin dynasty. (B) The Han suppressed the Legalists and adopted the political philosophy of Laozi. (C) The Han suppressed the Legalists and adopted the political philosophy of Confucius. (D) The Han suppressed the Legalists and adopted the political philosophy of Shang Yang. (E) The Han suppressed the Legalists and adopted the philosophy of Yogi Berra.

28. According to *World Civilizations* (pp. 115–116), what was the status of women during the Han dynasty? (A) Women enjoyed equal status with males during the Han dynasty. (B) Despite the Confucian requirement for female deference to males, women during the Han had more freedom than during later dynasties. (C) Despite the Confucian requirement for male deference to females, women had less freedom than during later dynasties. (D) The demeaned status of women was represented by their inability to share in family property. (E) Women began to take the pottery trade away from men because of the skill level and commercial importance involved.

29. 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.

30. According to *World Civilizations* (p. 125), how did the ancient Greek city-state civilization and ancient Chinese civilization differ? (A) The Chinese forms of political organization were generally less centralized than those of Greece. (B) The Chinese were unable to develop sophisticated philosophical systems of thought. (C) The Greeks were unable to develop sophisticated philosophical systems of thought. (D) The Greek forms of political organization were generally less centralized than those of Chinese civilization. (E) The Chinese sophisticated philosophical systems of thought were generally less centralized than the Greek sophisticated philosophical systems of thought.

31. 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.

32. According to *World Civilizations* (p. 129), what were the causes for the social and economic disputes that arose after 800 B.C. in the city-states of Greece? (A) a series of foreign invasions by nomadic people called the Aryans. (B) commercial expansion and the problems of small landowners in the new economy. (C) a decrease in the number of available slaves due to economic reverses. (D) the imposition of a universal income tax on all Greeks. (E) whether it would be more profitable to invest in wine and olive oil futures or in silver mines.

33. According to *World Civilizations* (p. 131), all the following statements accurately describe a difference between the classical Chinese approach to politics and the approach of Hellenic Greece to politics *except* (A) China placed more emphasis on hierarchy and obedience to authority than did the Greeks, who placed more emphasis on political virtue and individual responsibility. (B) Chinese politics emphasized a single, centralized system of authority, whereas in the decentralized atmosphere of Greek politics there was a far larger array of political structures. (C) The Greeks placed more value on councils, and on participation and less on bureaucracy and bureaucratic codes. (D) The Chinese lacked the bureaucracy that made democratic government in Greece possible. (E) The Chinese adopted Confucianism as their central political ideology whereas the Greeks had no comparable unified political thought to guide them.

34. 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.

35. Aristophanes, in *The Clouds*, implies that Socrates received payment for his teaching, while Plato, in the *Apology*, states that Socrates did *not* receive payment for his teaching. As a result, J. Kelley Sowards, in *Makers of World History*, concludes that it was not true that Socrates received payment for his teaching, whereas in the lectures I argued that (A) we cannot say either way whether Socrates received payment for his teaching. (B) it was true that Socrates received payment for his teaching. (C) it was not true that Socrates received payment for his teaching. (D) Socrates received payment in chickens but not in money for his teaching. (E) the chickens received payment from Socrates for their teaching.

36. According to *World Civilizations* (p. 137), which of the following statements most accurately compares the Greek religion to that of the Indian and Chinese civilizations? (A) Greek religion was a vastly more sophisticated belief based on moral precepts and a strong attachment to an afterlife. (B) Greek religion was more strongly spiritual than either the Indian or Chinese religions. (C) The Greeks did not create a major religion, and in this they differed from India and to a lesser extent from China. (D) The Greeks were deists in that they believed the gods did not interfere in human affairs. (E) The Greeks were monotheistic in that they believed there was only one god—Zeus.

37. According to *World Civilizations* (p. 145), which of the following statements represents a difference between the economy of the Greek city-states and ancient China? (A) China was not primarily an agricultural economy. (B) Greece depended more on slave labor than did China. (C) China's economy paid less attention to improving manufacturing technology. (D) Greece failed to colonize as did China during the classical period. (E) The Chinese were more heavily engaged in maritime trade and had a higher regard for merchants than did the ancient Greeks.

38. 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.

39. According to the lectures, in ancient Sparta, men were expected to train vigorously, disdain luxury and wealth, do with little, and like it, while women (A) were sheltered from the harshness of this Lycurgan regime. (B) enjoyed a more active and public life than most other Greek women. (C) were kept around only for procreation purposes, after which they were tossed aside like used tissues. (D) were more oppressed than most other Greek women, being kept in chains for most of their adult life. (E) had equal voting rights with Spartan men and could hold public office.

40. According to the lectures, the chief contribution of Draco (from whose name the English word "draconian" derives) around 621 B.C. was (A) his redistribution of land in Athens; (B) his creation of the *heterae*; (C) his beautification of Athens; (D) his uglification of Sparta; (E) his codification of the laws.

41. According to the lectures, three of the most important commodities in the ancient Mediterranean trade that were responsible to a large extent for both Greek and Roman prosperity were (A) barley, oats, and cornflakes; (B) bronze, iron, and steel; (C) opium, heroin, and airplane glue. (D) wheat, olive oil, and wine; (E) bagels, lox, and cream cheese;

42. 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.

43. According to the lectures, the phalanxes by means of which the Greek city-states managed to maintain their independence for hundreds of years was made up of (A) yeoman farmers called *hoplites*; (B) engaging female companions called *heterae*; (C) ten generals called *strategoi*; (D) conquered peoples called *helots*; (E) swift sailing vessels called *triremes*.

44. According to the lectures, Solon whose name became synonymous with "lawmaker" (A) proclaimed himself ruler of Athens in 624 as a result of civil war between the Unionists and the Confederates; (B) divided citizens into three classes on the basis of income and proclaimed that only the first class could hold office; (C) increased the number of archons to nine and empowered them to serve as a supreme court; (D) was censured by the Senate for making junkets to various Mediterranean islands on his yacht accompanied by a beautiful former *trireme* attendant; (E) cancelled all mortgages on agricultural land, and freed farmers who had been enslaved for debt.

45. According to the lectures, Athenian democracy resembled American democracy in that (A) all male citizens were members of the legislature; (B) slavery was prohibited; (C) women had the right to vote; (D) all the politicians were corrupt; (E) jury trials were a common means of settling disputes.

46. According to the lectures, Plato (427–347 B.C.), who was the teacher of Aristotle (384–322 B.C.), developed his own philosophy separate from that of his teacher Socrates (ca. 470–399 B.C.). Plato's philosophy was based on the concept that (A) everything in the world was eternal and unchangeable; (B) pleasure was the ultimate goal; (C) man is the measure of all things; (D) nothing is knowable; (E) this world is an imperfect manifestation of the perfect world of ideas.

47. Which of the following statements best summarizes the presentation by Plato of his teacher Socrates' *Apologia* (as presented in Perry et al., eds., *Sources of the Western Tradition*, pp. 76–80), 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.

48. According to the lectures, in the ancient Greek city states, one of the most flamboyant schools of thought were the Cynics, of whom Diogenes was a leading representative and who (A) joined together in tightly knit communities, where new social bonds replaced the general alienation in society. (B) renounced wordliness in favor of a return to traditional Greek religious beliefs and practices. (C) attacked the belief that there is a definite avenue to happiness and taught indifference to all theory and urged a conformity to accepted views not because they were true but to avoid arguments; (D) dissociated themselves from all aspects of normal society and emphasized total individual freedom, which often involved asocial, amoral, and anti-intellectual actions. (E) rejected the old Greek idea of freedom in favor of more discipline, law, and order in society.

49. 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).

50. According to the lectures, after the death of Alexander the Great, his empire (A) remained unified under his son, Alexander the Great, Jr.; (B) remained unified under his generals; (C) broke into two halves, one half ruled by Greeks and the other half by Persians; (D) disintegrated into several independent states; (E) was reconstituted by the Romans.

51. According to *World Civilizations* (p. 135), a view that was disagreed with in the lectures, which of the following statements most accurately reflects Alexander's plans for his new empire? (A) He planned to transplant Greek culture in Persia while at the same time wiping out all traces of eastern culture. (B) He planned to transplant Persian cultural and political institutions to Greece while at the same time wiping out all traces of Hellenic culture. (C) As a Macedonian, Alexander disdained both Greek and Persian culture as effeminate and planned to impose Macedonian cultural values in all his domains. (D) Alexander wanted to combine Greek culture with Persian culture to create a new, Hellenistic culture. (E) Alexander had no plan or broader vision other than to conquer as much of the world as he could.

52. According to *The Life of Alexander the Great* by Arrian, as excerpted in the class handout from *Makers of World History* (pp. 124–125), 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.

53. In *The Decline and Fall of Practically Everybody*, Will Cuppy expressed a view of Alexander the Great that was supported in the lectures but was in contrast to the view expressed W. W. Tarn in *Makers*. According to Cuppy's view, the campaigns of Alexander the Great in Persia and India (A) transformed despotic empires ruled by right-wing thugs into model democracies. (B) established little of lasting significance, except that the people he killed were still dead at the end of his conquests. (C) was evidence that he hoped that his conquests would lead to an ultimate fusion of the best features of East and West into a new culture. (D) established an empire that was the mother of all empires. (E) preserved its political unity longer than any empire of the ancient world.

54. According to *World Civilizations* (pp. 145–146), which of the following statements concerning the agricultural system of classical Greece is *not* accurate? (A) Mediterranean agriculture was market-oriented. (B) Soil conditions were not ideal for grain growing, necessitating much importation of food. (C) Greek agriculture tended to concentrate on the commercial crops—grapes and olives, thus it was capital intensive. (D) Commercial farming favored small farming units and discouraged the creation of large agricultural estates. (E) Relatively few farmers produced simply for their own needs, except in the early period before civilization fully developed.

55. According to *World Civilizations* (pp. 56–57) and the lectures, which of the following was *not* a likely cause of the demise of Harappan civilization? (A) sudden violent defeat at the hands of nomadic invaders, the Aryans. (B) natural disasters such as floods and earthquakes. (C) changes in the climate as a result of the shift in the monsoon pattern and changes in temperature. (D) loss of control by the priestly elite indicated by the marked decline in the quality of building and town planning. (E) gradual decline as the result of the slow influx of Aryan pastoralists who tended to neglect the dikes and canals, which undermined the agrarian life on which the Harappans depended.

56. According to *World Civilizations* (p. 59), what sort of relationships did the Aryans maintain with the conquered population after the invasion of India? (A) The Aryans immediately incorporated all members of the conquered groups who were willing to fight in their armies; (B) The conquered peoples, called *Dasas*, were enslaved and the Aryans prohibited all social relationships with them; (C) Because the Aryans lacked a system of social stratification, the conquered peoples were soon incorporated into Aryan society; (D) The conquered people were permitted to enter all ranks of Aryan society except the priesthood; (E) the Aryans were quickly assimilated into Dasa society.

57. 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 from getting credit for it. (B) It was completely covered by the Indus River. (C) There were no physical remains, like ruins or 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.

58. According to *World Civilizations* (p. 60), what was the cultural relationship between Harappan civilization and the Aryans? (A) The Aryans adopted nearly all the cultural attributes of the Harappans including urbanization and political centralization. (B) The Aryans rapidly assimilated the Harappan agricultural techniques including massive irrigation projects but rejected all else. (C) The Aryans accepted the Harappan religious pantheon, but were unable to achieve the technological proficiency of the Harappans. (D) There was little continuity between Harappan and Aryan cultures. (E) The Aryans were responsible for the downfall of the Harappan civilization. _____
59. According to *World Civilizations* (pp. 173–174), what was the key function that assured the authority of the brahmans in the southern kingdom? (A) Only the brahmans were capable of performing the rituals and sacrifices that obliged the gods to intervene in human affairs. (B) As the warrior elite, the brahmans controlled the military affairs of the southern kingdoms. (C) As the commercial class of India, the brahmans were entirely responsible for the economic prosperity of the southern kingdoms. (D) The brahman class provided the members of all the dynasties of the southern kingdoms. (E) The brahman class was another name for the Untouchables who had to carry bells at all times to warn people of their coming. _____
60. 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.” _____