SBMC Practice – *Persia and Greece*

Questions 1.1 to 1.3 refer to the passage below.

"The manner of life in such a State is that of democrats; there is freedom and plainness of speech, and every man does what is right in his own eyes, and has his own way of life. Hence arise the most various developments of character; the State is like a piece of embroidery of which the colors and figures are the manners of men, and there are many who, like women and children, prefer this variety to real beauty and excellence. The State is not one but many, like a bazaar at which you can buy anything. The great charm is, that you may do as you like; you may govern if you like, let it alone if you like; go to war and make peace if you feel disposed, and all quite irrespective of anybody else. When you condemn men to death they remain alive all the same; a gentleman is desired to go into exile, and he stalks about the streets like a hero; and nobody sees him or cares for him. Observe, too, how grandly Democracy sets her foot upon all our fine theories of education - how little she cares for the training of her statesmen! The only qualification which she demands is the profession of patriotism. Such is democracy; - a pleasing, lawless, various sort of government, distributing equality to equals and unequals alike."

Socrates, as reported by Plato in *The Republic*, c. 380 B.C.E.

1.1. Socrates is most critical of the Athenian government because he thinks it
   (A) is too willing to condemn people to death.
   (B) expects all people to be just alike.
   (C) fails to treat all people equally.
   (D) suffers from too much individualism.

1.2. Which type of government would Socrates have most likely supported?
   (A) A military dictatorship like that of Sparta
   (B) A representative democracy like the one established by Pericles
   (C) A monarchy ruled by an educated and rational "philosopher-king"
   (D) A direct democracy like the one established by Athens during the fourth and fifth centuries B.C.E.

1.3. Why was the system described by Socrates not a true democracy?
   (A) The system was patriarchal, allowing only free males to participate in the democracy.
   (B) While upper-class women could vote on issues affecting Athens, lower-class women were prohibited from voting.
   (C) Slave men were allowed to vote, but their vote only counted half as much as that of a free-born male.
   (D) Voting rights were only extended to educated men and women.
Questions 2.1 to 2.3 refer to the passage below.

"Then Cyrus (Emperor of the Persian Empire from 559 to 530 B.C.E.) ... appointed various overseers: he had receivers of revenue, controllers of finance, ministers of works, guardians of property, superintendents of the household .... But when it came to those who were to be his fellow-guardians for the commonwealth, he would not leave the care and the training of these to others; he regarded that as his own personal task. He knew, if he were ever to fight a battle, he would have to choose his comrades and supporters, the men on his right hand and left, from these and these alone; it was from them he must appoint his officers for horse and foot. If he had to send out a general alone it would be from them that one must be sent: he must depend on them for satraps and governors over cities and nations; he would require them for ambassadors, and an embassy was, he knew, the best means for obtaining what he wanted without war."

Xenophon, Greek historian, *Cyropaedia: The Education of Cyrus*, c. 370 B.C.E.

2.1. The passage above provides evidence that the Persian Empire under Cyrus, and later, Darius

(A) had a highly centralized and elaborate bureaucracy.
(B) used diplomacy as the main method of expanding the territory of the Empire.
(C) relied on men who were chosen by the Empire's assembly of ministers to conduct diplomatic negotiations or to lead the Empire's army into battle.
(D) refused to collect taxes or build public works projects.

2.2. The officials mentioned in the passage most likely were able to keep in close contact with the Persian Empire with the help of

(A) the gatekeeper of the Gate of All Nations.
(B) the divine visions of the prophet Zarathustra.
(C) the postal service along the Royal Road.
(D) Greeks who served the emperor.

2.3. The "controllers of finance" would most likely be associated with

(A) forcing people to accept Zoroastrianism as the state religion.
(B) establishing a common currency within the Empire.
(C) developing profitable trade routes.
(D) engineering roads and other public works projects.
Questions 3.1 and 3.2 refer to the images below.

3.1. The Greek-style clothing shown in these sculptures best supports which of the following interpretations?
   (A) Alexander the Great spread Hellenistic culture to South and Central Asia.
   (B) Buddhism and Greek culture both originated in Persia.
   (C) Hellenistic culture originated in South and Central Asia.
   (D) Buddhists had traveled to Greece sometime before the era of Alexander the Great.

3.2. The sculptures are examples of syncretism because they show
   (A) Similar scenes to each other.
   (B) Elements of different cultures coming together.
   (C) Religious leaders and celebrations.
   (D) How common people lived their lives.