

# HIS 102 (Western Civilization Post 1689)

## TEST I Supplemental Materials



Date	Topic	Textbook	Supplemental Readings
8/19	<i>Distribution of Syllabus</i> Prehistory: The Stone Age	3-11, 35	N/A
8/21	Ancient Mesopotamia	12-17	<b>Document 1.1</b> (Creation Narratives)
8/26	Ancient Egypt	18-23	<b>Document 1.2</b> (Book of the Dead)
8/28	Ancient Israel	29-31	<b>Document 1.3</b> (Israel Asks for a King)
9/2	Ancient Israel (Continued)	31-32	<b>Document 1.4</b> (King Saul)
9/4	Greece: Minoans, Mycenaeans, & Mythology	24-26 37-42	<b>Document 1.5</b> (Greek Mythology)
9/9	<b>TEST I</b>	<b>Study Guide</b>	

# STUDY GUIDE

## HIS 101 Test I

**TEST FORMAT:** Primarily Objective (MC, T/F, Matching, etc.)  
Possible Short Answer / Short Essay

### Prehistory

History as Inquiry Herodotus (the <i>Father of History</i> ) Evidence - Literary vs. Non-Literary	The Iceman Neanderthals and Cro-Magnons Paleolithic vs. Neolithic Ages
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### Ancient Religions

Mesopotamia	Egypt	Israel	Greece
Marduk	Amon-Ra Osiris Isis Set Horus Ma'at	Yahweh	Zeus Poseidon Hades Hera Athena Aphrodite Prometheus Pandora

Monotheism/Polytheism  
Benevolence/Malevolence  
Theocracy

*It is important that you note how the people in each society viewed their gods and what factors may have influenced their points of view.*

### Key Figures

Mesopotamia	Egypt	Israel	
Hammurabi Sargon Gilgamesh	Hatshepsut Akhenaten Nefertiti Ramses	Abraham Jacob Moses Joshua	Samuel Saul David Solomon

### Key Terms

Mesopotamia	Egypt	Israel	Greece
Fertile Crescent Scribe	Book of the Dead Hyksos	Torah Passover Exodus Tribal Confederation Philistines Davidic Line	Minoans Knossus Minotaur Mycenaeans Homer

# Document 1.1

## Mesopotamian Creation Narratives

### MONOTHEISM

From the *Book of Genesis*, Chapter 2,  
the Hebrew story of Creation

When the LORD God made the earth and the heavens-<sup>5</sup> and no shrub of the field had yet appeared on the earth and no plant of the field had yet sprung up, for the LORD God had not sent rain on the earth and there was no man to work the ground,<sup>6</sup> but streams came up from the earth and watered the whole surface of the ground-<sup>7</sup> the LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

<sup>8</sup> Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed.<sup>9</sup> And the LORD God made all kinds of trees grow out of the ground-trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil...

<sup>15</sup> The LORD God took the man and put him in the Garden of Eden to work it and take care of it.

### POLYTHEISM

From the *Enuma elish*,  
the Babylonian story of Creation

#### **BACKGROUND:**

*Tiamat and Kingu led a rebellion against the chief gods, which was put down by Marduk, a younger god. In this passage, Marduk decides what is to be done with the rebellious gods and goddesses.*

When he returned to Anu, Enlil, and Ea, Marduk announced, "I have hardened the ground in order to build a luxurious house and temple where you will spend the night whenever you descend from heaven and meet in assembly. I will call my temple Babylon, which means 'the houses of the great gods.'"

(The other gods are very pleased about Babylon.)

Marduk's heart filled with joy to hear their response. "I will collect blood and create bones," he said to Ea, "and from them, I will create a savage and call him 'man.' His job will be to serve the gods so that they may rest at ease."

When Marduk had assembled the gods, he said, "Declare under oath who among you devised the revolt and led Tiamat to rebel. Deliver him to me to take the responsibility, the blame, and the punishment upon himself. The rest of you will then be able to live in peace."

The gods who had rebelled revealed that the instigator of their revolt had been Kingu. Then they bound him and presented him to Marduk and Ea.

Ea killed Kingu, severed his blood vessels, and fashioned the first human beings out of Kingu's blood. Then Ea explained to them that the purpose of their lives was to serve the gods.

The gods had now been freed for a life of ease...

# Document 1.2

## From the *Egyptian Book of the Dead*

Tour Egypt: <http://www.touregypt.net/bod3.htm>

### The Declaration of Innocence-Chapter 125

#### Introduction

*What should be said when arriving at the Hall of Justice, of Two Truths, purging N [the deceased] of all the forbidden things he has done, and seeing the faces of all the Gods.*

Spell for descending to the broad hall of Two Truths:

N shall say:

Hail to you, great God, Lord of Justice! I have come to you, my lord, that you may bring me so that I may see your beauty, for I know you and I know your name, and I know the names of the forty-two gods of those who are with you in this Hall of Justice, who live on those who cherish evil and who gulp down their blood on that day of the reckoning of characters in the presence of Wennefer. Behold the double son of the Songstresses; Lord of Truth is your name. Behold I have come to you, I have brought you truth, I have repelled falsehood for you.

I have not done falsehood against men...

I have not impoverished my associates...

I have done no wrong in the Place of Truth...

I have done no evil...

I have not deprived the orphan of his property...

I have not done what the gods detest...

I have not slandered a servant to his master...

I have not caused pain...

I have not made hungry...

I have not made to weep...

I have not killed...

I have not turned anyone over to a killer...

I have not caused anyone's suffering...

I have not been unchaste...

I have not increased nor diminished the measure...

I have not added to the balance weights, I have not tempered with the plumb bob of the balance...

I have not taken milk from a child's mouth...

I have not driven small cattle from their herbage...

I have not built a dam against flowing water...

I have not quenched a fire in its time...

I have not blocked the God at his processions...

I am Pure. I am pure. I am pure. I am pure. My purity is the purity of this great Phoenix that is in Heracleopolis, because I am indeed the nose of the Lord of Wind who made all men live on that day of completing the Sacred Eye in Heliopolis in the 2<sup>nd</sup> month of winter last day, in the presence of the lord of this land. I am he who saw the completion of the Sacred Eye in Heliopolis, and nothing evil shall come into being against me in this land in this Hall of Justice, because I know the names of these gods who are in it.

# Document 1.3

## Israel Asks for a King

### 1 Samuel 8 (NIV)

<sup>1</sup> When Samuel grew old, he appointed his sons as judges for Israel. <sup>2</sup> The name of his firstborn was Joel and the name of his second was Abijah, and they served at Beersheba. <sup>3</sup> But his sons did not walk in his ways. They turned aside after dishonest gain and accepted bribes and perverted justice.

<sup>4</sup> So all the elders of Israel gathered together and came to Samuel at Ramah. <sup>5</sup> They said to him, "You are old, and your sons do not walk in your ways; now appoint a king to lead [a](#) us, such as all the other nations have."

<sup>6</sup> But when they said, "Give us a king to lead us," this displeased Samuel; so he prayed to the LORD. <sup>7</sup> And the LORD told him: "Listen to all that the people are saying to you; it is not you they have rejected, but they have rejected me as their king. <sup>8</sup> As they have done from the day I brought them up out of Egypt until this day, forsaking me and serving other gods, so they are doing to you. <sup>9</sup> Now listen to them; but warn them solemnly and let them know what the king who will reign over them will do."

<sup>10</sup> Samuel told all the words of the LORD to the people who were asking him for a king. <sup>11</sup> He said, "This is what the king who will reign over you will do: He will take your sons and make them serve with his chariots and horses, and they will run in front of his chariots. <sup>12</sup> Some he will assign to be commanders of thousands and commanders of fifties, and others to plow his ground and reap his harvest, and still others to make weapons of war and equipment for his chariots. <sup>13</sup> He will take your daughters to be perfumers and cooks and bakers. <sup>14</sup> He will take the best of your fields and vineyards and olive groves and give them to his attendants. <sup>15</sup> He will take a tenth of your grain and of your vintage and give it to his officials and attendants. <sup>16</sup> Your menservants and maidservants and the best of your cattle and donkeys he will take for his own use. <sup>17</sup> He will take a tenth of your flocks, and you yourselves will become his slaves. <sup>18</sup> When that day comes, you will cry out for relief from the king you have chosen, and the LORD will not answer you in that day."

<sup>19</sup> But the people refused to listen to Samuel. "No!" they said. "We want a king over us. <sup>20</sup> Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles."

<sup>21</sup> When Samuel heard all that the people said, he repeated it before the LORD. <sup>22</sup> The LORD answered, "Listen to them and give them a king."

Then Samuel said to the men of Israel, "Everyone go back to his town."

#### Questions to Consider:

Why did the Israelites want a king?

How did their God respond to their request?

What warnings did Samuel give to the people of Israel about a king?

According to this text, would having a king solve Israel's problems?

## 1 Samuel 12 (NIV)

### Samuel's Farewell Speech

<sup>1</sup> Samuel said to all Israel, "I have listened to everything you said to me and have set a king over you. <sup>2</sup> Now you have a king as your leader. As for me, I am old and gray, and my sons are here with you. I have been your leader from my youth until this day. <sup>3</sup> Here I stand. Testify against me in the presence of the LORD and his anointed. Whose ox have I taken? Whose donkey have I taken? Whom have I cheated? Whom have I oppressed? From whose hand have I accepted a bribe to make me shut my eyes? If I have done any of these, I will make it right."

<sup>4</sup> "You have not cheated or oppressed us," they replied. "You have not taken anything from anyone's hand."

<sup>5</sup> Samuel said to them, "The LORD is witness against you, and also his anointed is witness this day, that you have not found anything in my hand."

"He is witness," they said.

<sup>6</sup> Then Samuel said to the people, "It is the LORD who appointed Moses and Aaron and brought your forefathers up out of Egypt. <sup>7</sup> Now then, stand here, because I am going to confront you with evidence before the LORD as to all the righteous acts performed by the LORD for you and your fathers.

<sup>8</sup> "After Jacob [Israel] entered Egypt, they cried to the LORD for help, and the LORD sent Moses and Aaron, who brought your forefathers out of Egypt and settled them in this place.

<sup>9</sup> "But they [Israel] forgot the LORD their God; so he [the LORD] sold them into the hand of Sisera, the commander of the army of Hazor, and into the hands of the Philistines and the king of Moab, who fought against them. <sup>10</sup> They cried out to the LORD... <sup>11</sup> Then the LORD sent Jerub-Baal, Barak, Jephthah and Samuel, and he delivered you from the hands of your enemies on every side, so that you lived securely.

<sup>12</sup> "But when you saw that Nahash king of the Ammonites was moving against you, you said to me, 'No, we want a king to rule over us'-even though the LORD your God was your king. <sup>13</sup> Now here is the king you have chosen, the one you asked for; see, the LORD has set a king over you. <sup>14</sup> If you fear the LORD and serve and obey him and do not rebel against his commands, and if both you and the king who reigns over you follow the LORD your God-good! <sup>15</sup> But if you do not obey the LORD, and if you rebel against his commands, his hand will be against you, as it was against your fathers.

<sup>16</sup> "Now then, stand still and see this great thing the LORD is about to do before your eyes! <sup>17</sup> Is it not wheat harvest now? I will call upon the LORD to send thunder and rain. And you will realize what an evil thing you did in the eyes of the LORD when you asked for a king."

<sup>18</sup> Then Samuel called upon the LORD, and that same day the LORD sent thunder and rain. So all the people stood in awe of the LORD and of Samuel.

<sup>19</sup> The people all said to Samuel, "Pray to the LORD your God for your servants so that we will not die, for we have added to all our other sins the evil of asking for a king."

<sup>20</sup> "Do not be afraid," Samuel replied. "You have done all this evil; yet do not turn away from the LORD, but serve the LORD with all your heart. <sup>21</sup> Do not turn away after useless idols. They can do you no good, nor can they rescue you, because they are useless... But be sure to fear the LORD and serve him faithfully with all your heart; consider what great things he has done for you. <sup>25</sup> Yet if you persist in doing evil, both you and your king will be swept away."

#### Questions to Consider:

How does this passage characterize Israel's form of government before the time of the kings?  
How did Samuel demonstrate his (and his God's) displeasure at Israel's choice?  
How does this passage inform us of the Israelites' view of their own God?

# Document 1.4

## King Saul Documents

### 1 Samuel 9 (NIV) *Samuel Anoints Saul*

<sup>1</sup> There was a Benjamite, a man of standing, whose name was Kish son of Abiel, the son of Zeror, the son of Bekorath, the son of Aphiah of Benjamin. <sup>2</sup> Kish had a son named Saul, as handsome a young man as could be found anywhere in Israel, and he was a head taller than anyone else.

<sup>3</sup> Now the donkeys belonging to Saul's father Kish were lost, and Kish said to his son Saul, "Take one of the servants with you and go and look for the donkeys." <sup>4</sup> So he passed through the hill country of Ephraim and through the area around Shalisha, but they did not find them. They went on into the district of Shaalim, but the donkeys were not there. Then he passed through the territory of Benjamin, but they did not find them.

<sup>5</sup> When they reached the district of Zuph, Saul said to the servant who was with him, "Come, let's go back, or my father will stop thinking about the donkeys and start worrying about us."

<sup>6</sup> But the servant replied, "Look, in this town there is a man of God; he is highly respected, and everything he says comes true. Let's go there now. Perhaps he will tell us what way to take."

<sup>7</sup> Saul said to his servant, "If we go, what can we give the man? The food in our sacks is gone. We have no gift to take to the man of God. What do we have?"

<sup>8</sup> The servant answered him again. "Look," he said, "I have a quarter of a shekel<sup>[a]</sup> of silver. I will give it to the man of God so that he will tell us what way to take." <sup>9</sup> (Formerly in Israel, if someone went to inquire of God, they would say, "Come, let us go to the seer," because the prophet of today used to be called a seer.)

<sup>10</sup> "Good," Saul said to his servant. "Come, let's go." So they set out for the town where the man of God was.

<sup>11</sup> As they were going up the hill to the town, they met some young women coming out to draw water, and they asked them, "Is the seer here?"

<sup>12</sup> "He is," they answered. "He's ahead of you. Hurry now; he has just come to our town today, for the people have a sacrifice at the high place. <sup>13</sup> As soon as you enter the town, you will find him before he goes up to the high place to eat. The people will not begin eating until he comes, because he must bless the sacrifice; afterward, those who are invited will eat. Go up now; you should find him about this time."

<sup>14</sup> They went up to the town, and as they were entering it, there was Samuel, coming toward them on his way up to the high place.

<sup>15</sup> Now the day before Saul came, the LORD had revealed this to Samuel: <sup>16</sup> "About this time tomorrow I will send you a man from the land of Benjamin. Anoint him ruler over my people Israel; he will deliver them from the hand of the Philistines. I have looked on my people, for their cry has reached me."

<sup>17</sup> When Samuel caught sight of Saul, the LORD said to him, "This is the man I spoke to you about; he will govern my people."

<sup>18</sup> Saul approached Samuel in the gateway and asked, "Would you please tell me where the seer's house is?"

<sup>19</sup> "I am the seer," Samuel replied. "Go up ahead of me to the high place, for today you are to eat with me, and in the morning I will send you on your way and will tell you all that is in your heart. <sup>20</sup> As for the donkeys you lost three days ago, do not worry about them; they have been found. And to whom is all the desire of Israel turned, if not to you and your whole family line?"

<sup>21</sup> Saul answered, “But am I not a Benjamite, from the smallest tribe of Israel, and is not my clan the least of all the clans of the tribe of Benjamin? Why do you say such a thing to me?”

<sup>22</sup> Then Samuel brought Saul and his servant into the hall and seated them at the head of those who were invited—about thirty in number....

### **1 Samuel 10    *Saul Made King***

<sup>1</sup> Then Samuel took a flask of olive oil and poured it on Saul’s head and kissed him, saying, “Has not the LORD **anointed** you ruler over his inheritance? ....

<sup>9</sup> As Saul turned to leave Samuel, God changed Saul’s heart, and all these signs were fulfilled that day. <sup>10</sup> When he and his servant arrived at Gibeah, a procession of prophets met him; the Spirit of God came powerfully upon him, and he joined in their prophesying....

<sup>17</sup> Samuel summoned the people of Israel to the LORD at Mizpah <sup>18</sup> and said to them, “This is what the LORD, the God of Israel, says: ‘I brought Israel up out of Egypt, and I delivered you from the power of Egypt and all the kingdoms that oppressed you.’ <sup>19</sup> But you have now rejected your God, who saves you out of all your disasters and calamities. And you have said, ‘No, appoint a king over us.’ So now present yourselves before the LORD by your tribes and clans.”

<sup>20</sup> When Samuel had all Israel come forward by tribes, the tribe of Benjamin was taken by lot. <sup>21</sup> Then he brought forward the tribe of Benjamin, clan by clan, and Matri’s clan was taken. Finally Saul son of Kish was taken. But when they looked for him, he was not to be found. <sup>22</sup> So they inquired further of the LORD, “Has the man come here yet?”

And the LORD said, “Yes, he has hidden himself among the supplies.”

<sup>23</sup> They ran and brought him out, and as he stood among the people he was a head taller than any of the others. <sup>24</sup> Samuel said to all the people, “Do you see the man the LORD has chosen? There is no one like him among all the people.”

Then the people shouted, “Long live the king!”

<sup>25</sup> Samuel explained to the people the rights and duties of kingship. He wrote them down on a scroll and deposited it before the LORD. Then Samuel dismissed the people to go to their own homes.

<sup>26</sup> Saul also went to his home in Gibeah, accompanied by valiant men whose hearts God had touched. <sup>27</sup> But some scoundrels said, “How can this fellow save us?” They despised him and brought him no gifts. But Saul kept silent.

### **1 Samuel 11    *Saul Rescues the City of Jabesh***

<sup>1</sup> Nahash<sup>[a]</sup> the Ammonite went up and besieged Jabesh Gilead. And all the men of Jabesh said to him, “Make a treaty with us, and we will be subject to you.”

<sup>2</sup> But Nahash the Ammonite replied, “I will make a treaty with you only on the condition that I gouge out the right eye of every one of you and so bring disgrace on all Israel.”

<sup>3</sup> The elders of Jabesh said to him, “Give us seven days so we can send messengers throughout Israel; if no one comes to rescue us, we will surrender to you.”

<sup>4</sup> When the messengers came to Gibeah of Saul and reported these terms to the people, they all wept aloud. <sup>5</sup> Just then Saul was returning from the fields, behind his oxen, and he asked, “What is wrong with everyone? Why are they weeping?” Then they repeated to him what the men of Jabesh had said.

<sup>6</sup> When Saul heard their words, the Spirit of God came powerfully upon him, and he burned with anger.

<sup>7</sup> He took a pair of oxen, cut them into pieces, and sent the pieces by messengers throughout Israel, proclaiming, “This is what will be done to the oxen of anyone who does not follow Saul and Samuel.” Then the terror of the LORD fell on the people, and they came out together as one. <sup>8</sup> When Saul

mustered them at Bezek, the men of Israel numbered three hundred thousand and those of Judah thirty thousand.

<sup>9</sup> They told the messengers who had come, "Say to the men of Jabesh Gilead, 'By the time the sun is hot tomorrow, you will be rescued.'" When the messengers went and reported this to the men of Jabesh, they were elated. <sup>10</sup> They said to the Ammonites, "Tomorrow we will surrender to you, and you can do to us whatever you like."

<sup>11</sup> The next day Saul separated his men into three divisions; during the last watch of the night they broke into the camp of the Ammonites and slaughtered them until the heat of the day. Those who survived were scattered, so that no two of them were left together.

<sup>12</sup> The people then said to Samuel, "Who was it that asked, 'Shall Saul reign over us?' Turn these men over to us so that we may put them to death."

<sup>13</sup> But Saul said, "No one will be put to death today, for this day the LORD has rescued Israel."

### **1 Samuel 13    *Samuel Rebukes Saul***

Saul was thirty years old when he became king, and he reigned over Israel forty-two years.

Saul chose three thousand men from Israel; two thousand were with him at Mikdash and in the hill country of Bethel, and a thousand were with Jonathan at Gibeah in Benjamin. The rest of the men he sent back to their homes....

The Philistines assembled to fight Israel, with three thousand chariots, six thousand charioteers, and soldiers as numerous as the sand on the seashore. They went up and camped at Mikdash, east of Beth Aven. When the Israelites saw that their situation was critical and that their army was hard pressed, they hid in caves and thickets, among the rocks, and in pits and cisterns. Some Hebrews even crossed the Jordan to the land of Gad and Gilead.

Saul remained at Gilgal, and all the troops with him were quaking with fear. He waited seven days, the time set by Samuel;<sup>1</sup> but Samuel did not come to Gilgal, and Saul's men began to scatter. So he said, "Bring me the burnt offering and the fellowship offerings." And Saul offered up the burnt offering. Just as he finished making the offering, Samuel arrived, and Saul went out to greet him.

"What have you done?" asked Samuel.

Saul replied, "When I saw that the men were scattering, and that you did not come at the set time, and that the Philistines were assembling at Mikdash, I thought, 'Now the Philistines will come down against me at Gilgal, and I have not sought the LORD's favor.' So I felt compelled to offer the burnt offering."

"You have done a foolish thing," Samuel said. "You have not kept the command the LORD your God gave you; if you had, he would have established your kingdom over Israel for all time. But now your kingdom will not endure; the LORD has sought out a man after his own heart and appointed him ruler of his people, because you have not kept the LORD's command."

Then Samuel left Gilgal and went up to Gibeah in Benjamin, and Saul counted the men who were with him. They numbered about six hundred.

### **From 1 Samuel 14**

All the days of Saul there was bitter war with the Philistines, and whenever Saul saw a mighty or brave man, he took him into his service.

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<sup>1</sup> From 1 Samuel 10: "Go down ahead of me to Gilgal. I will surely come down to you to sacrifice burnt offerings and fellowship offerings, but you must wait seven days until I come to you and tell you what you are to do."

## 1 Samuel 15 (NIV)      *The LORD Rejects Saul as King*

<sup>1</sup> Samuel said to Saul, "I am the one the LORD sent to anoint you king over his people Israel; so listen now to the message from the LORD. <sup>2</sup> This is what the LORD Almighty says: 'I will punish the Amalekites for what they did to Israel when they waylaid them as they came up from Egypt. <sup>3</sup> Now go, attack the Amalekites and totally destroy everything that belongs to them. Do not spare them; put to death men and women, children and infants, cattle and sheep, camels and donkeys.' "

<sup>4</sup> So Saul summoned the men and mustered them....

<sup>7</sup> Then Saul attacked the Amalekites... He took Agag king of the Amalekites alive, and all his people he totally destroyed with the sword. <sup>9</sup> But Saul and the army spared Agag and the best of the sheep and cattle, the fat calves and lambs—everything that was good. These they were unwilling to destroy completely, but everything that was despised and weak they totally destroyed.

<sup>10</sup> Then the word of the LORD came to Samuel: <sup>11</sup> "I am grieved that I have made Saul king, because he has turned away from me and has not carried out my instructions." Samuel was troubled, and he cried out to the LORD all that night.

<sup>12</sup> Early in the morning Samuel got up and went to meet Saul, but he was told, "Saul has gone to Carmel. There he has set up a monument in his own honor and has turned and gone on down to Gilgal."

<sup>13</sup> When Samuel reached him, Saul said, "The LORD bless you! I have carried out the LORD's instructions."

<sup>14</sup> But Samuel said, "What then is this bleating of sheep in my ears? What is this lowing of cattle that I hear?"

<sup>15</sup> Saul answered, "The soldiers brought them from the Amalekites; they spared the best of the sheep and cattle to sacrifice to the LORD your God, but we totally destroyed the rest."

<sup>16</sup> "Stop!" Samuel said to Saul. "Let me tell you what the LORD said to me last night."  
"Tell me," Saul replied.

<sup>17</sup> Samuel said, "Although you were once small in your own eyes, did you not become the head of the tribes of Israel? The LORD anointed you king over Israel. <sup>18</sup> And he sent you on a mission, saying, 'Go and completely destroy those wicked people, the Amalekites; make war on them until you have wiped them out.' <sup>19</sup> Why did you not obey the LORD? Why did you pounce on the plunder and do evil in the eyes of the LORD?"

<sup>20</sup> "But I did obey the LORD," Saul said. "I went on the mission the LORD assigned me. I completely destroyed the Amalekites and brought back Agag their king. <sup>21</sup> The soldiers took sheep and cattle from Gilgal."

<sup>22</sup> But Samuel replied:  
"Does the LORD delight in burnt offerings and sacrifices as much as in obeying the voice of the LORD?  
To obey is better than sacrifice,  
and to heed is better than the fat of rams.

<sup>23</sup> For rebellion is like the sin of divination,  
and arrogance like the evil of idolatry.  
Because you have rejected the word of the LORD,  
he has rejected you as king."

### Questions to Consider:

*According to the reading, why is Samuel upset with Saul?*

*What does this source tell us about the king's place in ancient Israel?*

*Had Israel ceased to be a theocracy just because they chose a king?*

.... As Samuel turned to leave, Saul caught hold of the hem of his robe, and it tore. <sup>28</sup> Samuel said to him, "**The LORD has torn the kingdom of Israel from you today and has given it to one of your neighbors—to one better than you.** <sup>29</sup> He who is the Glory of Israel does not lie or change his mind; for he is not a man, that he should change his mind."

# Document 1.5

## Greek Mythology

### An Ancient Greek Story of Creation

#### From Plato, *Protagoras*

The Internet Classics Archive: <http://classics.mit.edu/Plato/protagoras.html>

Once upon a time there were gods only, and no mortal creatures. But when the time came that these also should be created, the gods fashioned them out of earth and fire and various mixtures of both elements in the interior of the earth; and when they were about to bring them into the light of day, they ordered **Prometheus** and **Epimetheus** to equip them, and to distribute to them severally their proper qualities. Epimetheus said to Prometheus: "Let me distribute, and you inspect." This was agreed, and Epimetheus made the distribution. There were some to whom he gave strength without swiftness, while he equipped the weaker with swiftness; some he armed, and others he left unarmed; and devised for the latter some other means of preservation, making some large, and having their size as a protection, and others small, whose nature was to fly in the air or burrow in the ground; this was to be their way of escape. Thus did he compensate them with the view of preventing any race from becoming extinct.

And when he had provided against their destruction by one another, he contrived also a means of protecting them against the seasons of heaven; clothing them with close hair and thick skins sufficient to defend them against the winter cold and able to resist the summer heat, so that they might have a natural bed of their own when they wanted to rest; also he furnished them with hoofs and hair and hard and callous skins under their feet. Then he gave them varieties of food-herb of the soil to some, to others fruits of trees, and to others roots, and to some again he gave other animals as food. And some he made to have few young ones, while those who were their prey were very prolific; and in this manner the race was preserved.

Thus did Epimetheus, who, not being very wise, forgot that he had distributed among the brute animals all the qualities which he had to give-and when he came to man, who was still unprovided, he was terribly perplexed. Now while he was in this perplexity, Prometheus came to inspect the distribution, and he found that the other animals were suitably furnished, but that man alone was naked and shoeless, and had neither bed nor arms of defense. The appointed hour was approaching when man in his turn was to go forth into the light of day; and Prometheus, not knowing how he could devise his salvation, stole the mechanical arts of **Hephaestus** and **Athena**, and fire with them (they could neither have been acquired nor used without fire), and gave them to man... And in this way man was supplied with the means of life. But Prometheus is said to have been afterwards prosecuted for theft, owing to the blunder of Epimetheus.

## Pandora and the Jar From Hesiod, *Works and Days*

Classical E-Text: <http://www.theoi.com/Text/HesiodWorksDays.html>

[42] For the gods keep hidden from men the means of life. Else you would easily do work enough in a day to supply you for a full year even without working; soon would you put away your rudder over the smoke, and the fields worked by ox and sturdy mule would run to waste. But Zeus in the anger of his heart hid it, because Prometheus the crafty deceived him; therefore he planned sorrow and mischief against men. He hid fire; but that the noble son of Iapetus stole again for men from Zeus the counsellor in a hollow fennel-stalk, so that Zeus who delights in thunder did not see it. But afterwards Zeus who gathers the clouds said to him in anger:

[54] 'Son of Iapetus, surpassing all in cunning, you are glad that you have outwitted me and stolen fire -- a great plague to you yourself and to men that shall be. But I will give men as the price for fire an evil thing in which they may all be glad of heart while they embrace their own destruction.'

[60] So said the father of men and gods, and laughed aloud. And he bade famous Hephaestus make haste and mix earth with water and to put in it the voice and strength of human kind, and fashion a sweet, lovely maiden-shape, like to the immortal goddesses in face; and Athene to teach her needlework and the weaving of the varied web; and golden Aphrodite to shed grace upon her head and cruel longing and cares that weary the limbs. And he charged Hermes the guide, the Slayer of Argus, to put in her a shameless mind and a deceitful nature.

[69] So he ordered. And they obeyed the lord Zeus the son of Cronos. Forthwith the famous lame god moulded clay in the likeness of a modest maid, as the son of Cronos purposed. And the goddess bright-eyed Athene girded and clothed her, and the divine Graces and queenly Persuasion put necklaces of gold upon her, and the rich-haired Hours crowned her head with spring flowers. And Pallas Athene bedecked her form with all manners of finery. Also the Guide, the Slayer of Argus, contrived within her lies and crafty words and a deceitful nature at the will of loud thundering Zeus, and the Herald of the gods put speech in her. And he called this woman Pandora (All Endowed), because all they who dwelt on Olympus gave each a gift, a plague to men who eat bread.

[83] But when he had finished the sheer, hopeless snare, the Father sent glorious Argus-Slayer, the swift messenger of the gods, to take it to Epimetheus as a gift. And Epimetheus did not think on what Prometheus had said to him, bidding him never take a gift of Olympian Zeus, but to send it back for fear it might prove to be something harmful to men. But he took the gift, and afterwards, when the evil thing was already his, he understood.

[90] For ere this the tribes of men lived on earth remote and free from ills and hard toil and heavy sickness which bring the Fates upon men; for in misery men grow old quickly. But the woman took off the great lid of the jar with her hands and scattered all these and her thought caused sorrow and mischief to men. Only Hope remained there in an unbreakable home within under the rim of the great jar, and did not fly out at the door; for ere that, the lid of the jar stopped her, by the will of Aegis-holding Zeus who gathers the clouds. But the rest, countless plagues, wander amongst men; for earth is full of evils and the sea is full. Of themselves diseases come upon men continually by day and by night, bringing mischief to mortals silently; for wise Zeus took away speech from them. So is there no way to escape the will of Zeus.

# HIS 101

Name: \_\_\_\_\_

## Writing Assignment #1

Write a clear, multi-paragraph, thesis-driven essay - supplemented with historical evidence - in response to one of the following prompts (**circle your choice**):

- 1. Compare and contrast the god concepts of the ancient Mesopotamians and Egyptians, taking into account how each society's physical surroundings influenced the formation of these god concepts.**
- 2. "The Israelites were better off after adopting monarchy as a form of government than they had been as a tribal confederation." Assess the validity of this statement.**

You may use the rest of this page for brainstorming, thesis construction, and outlining.

**Thesis:**

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**Outline:**

# GENERIC ESSAY SCORING RUBRIC

*for essays written in class*

(Holistic)

## THE "A" ESSAY

Contains a clear, well-constructed thesis that addresses all parts of the prompt  
Supports the thesis with substantial, relevant, and specific historical evidence  
Provides effective and meaningful analysis  
Is clearly organized and well-written  
May contain one or two *minor* errors that do not detract from the quality of the essay

## THE "B" ESSAY

Contains a partially-developed thesis that goes beyond a simple restatement of the prompt  
Supports thesis with some relevant historical evidence; may lack specificity in some cases  
Provides some meaningful analysis  
Is organized and well-written  
May contain errors that do not seriously detract from the quality of the essay

## THE "C" ESSAY

Contains a limited, confused, or undeveloped thesis  
Presents only a few relevant facts; specificity lacking throughout  
Provides little meaningful analysis  
Organization and writing are acceptable  
Contains major errors that seriously detract from the quality of the essay

## THE "D" ESSAY

Contains no thesis, an irrelevant thesis, or simply restates the question  
Presents no relevant facts, though attempts to do so are evident  
Provides no meaningful analysis  
Demonstrates little or no signs of planning or organization  
Contains several major errors

## THE "F" ESSAY

The essay was attempted, but fails to meet even the minimum requirements of the "D" essay

**Essays that are not attempted will receive a zero.**

***Errors in spelling and grammar will not count against a student's in-class essay if they do not detract from the readability of the essay.***

***Plus and minus grades will be assigned to essays that exceed or nearly meet the expectations for a given letter grade.***

**Numeric grades will be assigned as follows:**

100	100	B+	88	C	75
A+	98	B	85	C-	72
A	95	B-	82	D	65
A-	92	C+	78	F	55