

## Outline of the Final Exam

Please print out and bring this sheet with you to the Final Exam. *You may not write on this sheet.* Also, bring at least TEN clean pages (providing a minimum of two for each of the five categories outlined below) of your own paper to write on. You may use both sides of a page.

**General Directions.** The Final will be divided into FIVE (5) categories: Art/Artifacts (slides), People/Personalities, Cities/Sites, Documents/Texts, and General Terms. Some categories will contain more items from which to choose than others. Whatever the number, you may identify no more than 60% of the ID's in any category, e.g. 3 out of 5, 9 out of 15, 12 out of 18. Each ID is worth 10 points maximum, up to a total of 300 points [30 x 10 pts.]. Items will be drawn from every section of the class. Points will be awarded according to the fullness and accuracy of the answers given, as well as awareness of the critical issues surrounding the item. *Facts repeated anywhere on the exam will not count.* Please write in full sentences as much as possible.

**Directions for Completing ID's.** For each ID please provide the following information and list the data according to the letter designations (A, B, C) outlined below:

**Citation.** At the beginning of the ID, cite the name of the item as it is listed on the test. In the case of slides and texts where there is no name because you are asked to identify the item, cite the category and number of the item (e.g. "Slide 1," "Text 1"), as noted on the screen or exam. Then identify the item (e.g. "Slide 1: the Victory Stele of Merneptah").

**A. Date (2 points).** Put "A" and then give the correct time period and civilization to which the item belongs, e.g. Fifth Dynasty, Old Kingdom Egypt, ca. 2400 BCE. Be as precise as possible. The more specific a correct answer is, the more points it will accrue.

**B. Data (4 points).** Put "B" and give as many pertinent details as you know about the item, e.g. where it comes from, how it was found, what it signifies, how it was used, the intended audience, its constituent materials, and the style or format of its presentation. The scope of detail presented here is central in the number of points awarded.

**C. Issues (4 points).** Put "C" and cite any historical issues surrounding the item. The demonstration of your awareness of such issues shows the sophistication and depth of your comprehension of the historical data concerning the item in question. Points will be awarded accordingly.

Please arrange items by category. That is, keep together on one page (or a set of pages) all the Slides you've chosen to identify, and on a separate page (or pages) all the Texts, and so on. Put them as much as possible in the order they appear on the test or the screen. Also, note at the top of each page the category to which the ID's on that page belong (e.g. "Slides," "Texts"). Write your name at the top of each page.

On the next page is an example of an ID properly formatted. Do not bring that page to the Final!

Edin.

A. Sumer, Umma and Lagash, late ED II

B. This term means “plain” or “uncultivated territory” and refers to a small piece of open land between settlements or boundaries of some sort. Originally, it was used for the whole area between the Tigris and Euphrates Rivers but it also shows up in later documents where it is used to denote the “no-man’s land” between Umma and Lagash. This edin was a major source of contention leading to several conflicts between these states.

C. Some scholars suggest this word forms the basis for the name “Eden” in the Bible. It’s not hard to see why “open land” or “unclaimed territory” would be an attractive way for ancient Israelite authors to describe the lush earthly paradise where Adam and Eve lived, especially when one considers Umma and Lagash’s struggles over the fertile edin between them. It was clearly a desirable tract to own, just as Eden is in the Bible. This shows how deeply rooted biblical scripture is in its Ancient Near Eastern context, yet the unique application of this term as a name for the “first place” (cf. the mound of creation in Egyptian mythology) demonstrates that the Hebrews were also apart from, as well as a part of, their immediate cultural matrix.