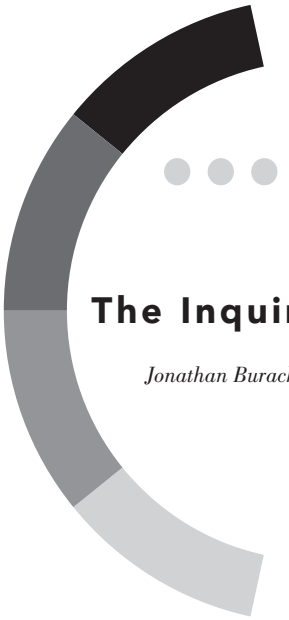
Early Civilizations



The Inquiry Arc in U.S. History

Jonathan Burack

Hammurabi's Code

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CHALLENGING STUDENTS TO THINK HISTORICALLY

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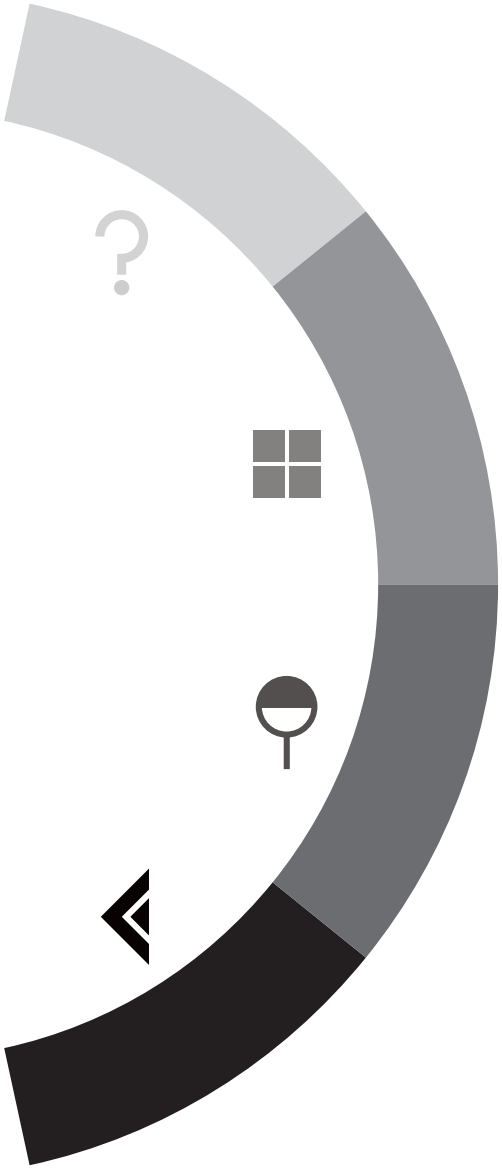
Contents

Introduction

C3 Framework

This book is based primarily on the College, Career, and Civic Life (C3) Framework for Social Studies Standards. This C3 Framework is an effective tool offering guidance and support for rigorous student learning. The assignments encourage students to be active participants in learning and to explore the parts of history that they find most compelling. Central to the C3 Framework and our use of it is its Inquiry Arc—a set of four interrelated dimensions of informed inquiry in social studies. The lessons in this book are based on all four dimensions of the C3 Inquiry Arc. While the C3 Framework analyzes each of the four dimensions separately, they are not entirely separable in practice—they each interact in dynamic ways. As a result, the lessons combine some or all of the dimensions in various ways.



Four Dimensions of the Inquiry Arc

1 Developing compelling and supporting questions and planning inquiries

Questions shape social studies inquiries, giving them broader meaning and motivating students to master content and engage actively in the learning process.

2 Applying disciplinary concepts and tools

These are the concepts and central ideas needed to address the compelling and supporting questions students pose. The C3 Framework stresses four subject fields: history, civics, economics, and geography. Each lesson addresses all of these disciplines.

3 Evaluating sources and using evidence

The purpose of using primary and secondary sources as evidence is to support claims and counterclaims. By assessing the validity and usefulness of sources, including those that conflict with one another, students are able to construct evidence-based explanations and arguments.

4 Communicating conclusions and taking informed action

While this may take the form of individual essays and other writing assignments, these lessons stress other kinds of individual and collaborative forms of communication, including debates, policy analyses, video productions, diary entries, and interviews. Meaningful forms of individual or collaborative civic action are also incorporated into each lesson.

How to Use This Book

This book offers you the chance to implement the entire C3 Inquiry Arc in brief, carefully structured lessons on important topics in U.S. history. Each lesson is driven by a central compelling question, and disciplinary supporting questions are provided. Each lesson asks students to apply understandings from all of the C3 disciplines—history, civics, economics, and geography—and includes individual and group tasks in an integrated way.

Each lesson includes an introductory essay, detailed teaching instructions, a set of primary sources, and the handouts needed to implement the lesson's assignments. Rubrics for student evaluation and sources for further study are also provided. The teaching instructions suggest a time frame for completion of each lesson, but the assessments can easily be adapted to fit into any lesson plan.

Each lesson is aligned with several C3 Framework standards and Common Core State Standards. The College and Career Readiness Anchor Standards for Literacy emphasize the reading of information texts, making these lessons ideal for integration into English Language Arts instruction.

C3 Disciplines

History

Civics

Economics

Geography

Hammurabi's Code

What Can It Teach Us about Ancient Mesopotamia?

Overview

Introduction

In 1792 BCE, a new king named Hammurabi took power in Babylon. He was the sixth king of the first dynasty to rule Babylon, which was at that time a small city-state. A city-state is a city that controls a small surrounding territory. In 1792 BCE, Babylon was merely one of many nearby city-states. It was by no means the strongest of them. Yet under Hammurabi's leadership, it would become the ruling city of a mighty empire. After it did, Hammurabi created a law code that would make him far more historically important than all of his military conquests ever could. It can tell us a great deal about life in all of Mesopotamia, the region where Babylon was located. What exactly can Hammurabi's Code teach us about life in ancient Mesopotamia? This lesson will focus on that compelling question. Students will work with ten sources. These sources form the core content for a set of tasks that will help them answer the lesson's compelling question.

Objectives

Students will work individually and in small groups to respond in a meaningful way to a compelling question about Hammurabi's Code. They will apply discipline-specific background knowledge, use scaffolding, and engage in instructional activities to interpret primary sources before presenting their ideas to the class.

C3 Standards Addressed by This Lesson

- **D1.4.6-8.** Explain how the relationship between supporting questions and compelling questions is mutually reinforcing.
- **D1.5.6-8.** Determine the kinds of sources that will be helpful in answering compelling and supporting questions, taking into consideration multiple points of view represented in the sources.
- **D2.His.5.6-8.** Explain how and why perspectives of people have changed over time.
- **D2.His.11.6-8.** Use other historical sources to infer a plausible maker, date, place of origin, and intended audience for historical sources where this information is not easily identified.
- **D2.His.12.6-8.** Use questions generated about multiple historical sources to identify further areas of inquiry and additional sources.
- **D2.His.16.6-8.** Organize applicable evidence into a coherent argument about the past.
- **D2.Civ.8.6-8.** Analyze ideas and principles contained in the founding documents of the United States, and explain how they influence the social and political system.
- **D2.Eco.7.6-8.** Analyze the role of innovation and entrepreneurship in a market economy.
- **D2.Geo.5.6-8.** Analyze the combinations of cultural and environmental characteristics that make places both similar to and different from other places.
- **D2.Geo.6.6-8.** Explain how the physical and human characteristics of places and regions are connected to human identities and cultures.
- **D3.1.6-8.** Gather relevant information from multiple sources while using the origin, authority, structure, context, and corroborative value of the sources to guide the selection.
- **D3.2.6-8.** Evaluate the credibility of a source by determining its relevance and intended use.

- **D3.3.6-8.** Identify evidence that draws information from multiple sources to support claims, noting evidentiary limitations.
- **D3.4.6-8.** Develop claims and counterclaims while pointing out the strengths and limitations of both.
- **D4.1.6-8.** Construct arguments using claims and evidence from multiple sources, while acknowledging the strengths and limitations of the arguments.
- **D4.3.6-8.** Present adaptations of arguments and explanations on topics of interest to others to reach audiences and venues outside the classroom using print and oral technologies (e.g., posters, essays, letters, debates, speeches, reports, and maps) and digital technologies (e.g., Internet, social media, and digital documentary).
- **D4.6.6-8.** Draw on multiple disciplinary lenses to analyze how a specific problem can manifest itself at local, regional, and global levels over time, identifying its characteristics and causes, and the challenges and opportunities faced by those trying to address the problem.

Common Core Anchor Standards Addressed by This Lesson

- **CCSS.ELA-LITERACY.CCRA.R.1.** Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.
- **CCSS.ELA-LITERACY.CCRA.R.2.** Determine central ideas or themes of a text and analyze their development; summarize the key supporting details and ideas.
- **CCSS.ELA-LITERACY.CCRA.R.6.** Assess how point of view or purpose shapes the content and style of a text.
- **CCSS.ELA-LITERACY.CCRA.R.9.** Analyze how two or more texts address similar themes or topics in order to build knowledge or to compare the approaches the authors take.
- **CCSS.ELA-LITERACY.CCRA.W.7.** Conduct short as well as more sustained research projects based on focused questions, demonstrating understanding of the subject under investigation.
- **CCSS.ELA-LITERACY.CCRA.SL.1.** Prepare for and participate effectively in a range of conversations and collaborations with diverse partners, building on others' ideas and expressing their own clearly and persuasively.

Teaching Instructions

Compelling Question

What can Hammurabi's Code teach us about ancient Mesopotamia?

Preparation

Provide all students with a copy of the Introductory Essay. Assign this reading as homework. In addition, assign all relevant parts of your course textbook or other basic reading material. Remind students to keep the compelling question for the lesson in mind as they read.

Asking Questions about Hammurabi's Code

This part of the task stresses Dimensions 1 and 2 of the C3 Framework

Day One

1. Briefly discuss the Introductory Essay in class and address any initial questions students may have.
2. Distribute the How to Analyze a Primary Source handout. Review each suggestion with the class, and remind students to refer back to the handout as they read the sources in this lesson.
3. Divide the class into four small groups. Each group will focus its work on one of the four basic disciplines identified in Dimension 2 of the C3 Framework—history, civics, geography, or economics. As they work, the groups should keep in mind the lesson's overall compelling question. However, for Day One and Day Two, each group will work mainly with a second compelling question—one related specifically to its assigned discipline.
4. Provide each group with one copy of its discipline-specific Assignment Sheet. Give each student a copy of all the sources for this lesson. Each group may share a primary source packet, if necessary.
5. Have students complete the Day One section of their Assignment Sheets. The objective for Day One is for groups to read three sources, and then formulate one supporting question about each of those sources. The supporting questions should be recorded in the spaces provided on the Assignment Sheet.

Applying Disciplinary Concepts and Evaluating Sources and Evidence

This part of the task stresses Dimensions 2 and 3 of the C3 Framework

Day Two

1. Students will return to their previously assigned groups and formulate a claim addressing their group's compelling question. After reading the remaining seven sources, they will select one that supports their claim.

2. Using the evidence gathered from sources, each group will then prepare a brief (five- to ten-minute) presentation about Hammurabi's Code from their group's disciplinary perspective. The presentation can be in the form of an oral report, a debate among group members, a PowerPoint, or related type of presentation. Allow time for students to prepare by discussing and debating topics among themselves.

Day Three

1. Each group will deliver its presentation. Allow time for class discussion following each presentation, and for a final effort to answer the central compelling question for the lesson.

Communicating Results and Taking Action

This part of the task stresses Dimension 4 of the C3 Framework

Students will complete a final project that expresses an understanding of the topic and responds clearly to the lesson's central compelling question. The project may be completed in groups, but students should be evaluated individually.

Distribute the Communicating Results and Taking Action handout, and decide whether you will assign the projects or allow students to form groups and choose tasks on their own. Set a reasonable deadline. Students should review the Hammurabi's Code Rubric so they can understand how their performance will be evaluated. The projects are summarized below.

Communicating Results

- Separate students into small groups. Ask each group to look through Hammurabi's Code (Wikipedia, Yale Law School's Avalon Project, and other websites make the entire Code available online). Have each group look for three to five examples of each of the following: laws that seem similar to our own ideas about law and justice, laws that seem very different from our ideas about law and justice, laws they find confusing and need help to understand. Have each group present its findings to the class in a discussion about Hammurabi's law code and what it can show us about the ways our society is similar to Hammurabi's and ways it is different.
- Ask students to read the laws listed in Primary Source 9. Based on these laws, ask students to write a brief fictional dialogue in which the wife of a wealthy landowner discusses these laws with her husband.
- Ask students to read and discuss Primary Source 4. Then have them discuss the following statement: "The Prologue and Epilogue of the Code show that Hammurabi's real purpose in publicizing the Code was to impress his subjects with his own power and greatness." Each student should then write a brief essay explaining why they do or do not agree with this statement. Students should support their claims by making a meaningful use of three other sources for this lesson.

Taking Action

- Today most societies in the world are organized into states. Each state has a government that is the final authority in ruling a given territory. In most cases, the state makes decisions according to a set of rules—that is, a code of laws. In a few places today, the state seems to have fallen apart. The term *failed state* is often used for such territories. In a failed state, the government no longer seems able to function. It does not maintain control and is unable to limit the use of force by other groups. It cannot provide basic services or make decisions it can enforce. As a class, identify one failed state and learn more about it. Divide the students into small groups and have each group focus on one of the following aspects of this failed state: social and ethnic groups, economic problems, the problem of violence, relationships to other countries, or political factions. Have each group list several laws they think might help the society deal with the problems they identify. Invite local news media to attend a presentation in which each group reports the results of its work.
- Based on the work in the previous assignment, have students use social media to share the results of this assignment. Ask those contacted in this way to comment and offer their own suggestions for ways to restore order and security to this failed state.

Introductory Essay

Hammurabi's Mesopotamia

Hammurabi's Code was etched into at least one tall stone stele found in the ruins of Susa, an ancient city in Iran.

In 1792 BCE, a new king named Hammurabi took power in Babylon. He was the sixth king of the first dynasty to rule Babylon, which was at that time a small city-state. A city-state is a city that controls a small surrounding territory. In 1792 BCE, Babylon was merely one of many nearby city-states. It was by no means the strongest of them. Yet under Hammurabi's leadership, it would become the ruling city of a mighty empire. After it did, Hammurabi created a law code that would make him far more historically important than all of his military conquests ever could. Hammurabi's Code was etched into at least one tall stone stele found in the ruins of Susa, an ancient city in Iran. The Code can tell us a great deal about life in all of Mesopotamia, the region where Babylon was located.

Babylon was at most four centuries old when Hammurabi's reign began. That was actually not very old compared to many other city-states in Mesopotamia. The word *Mesopotamia* means "the land between two rivers," the two rivers being the Tigris and Euphrates. These rivers flow through what is today Turkey, Syria, and Iraq into the Persian Gulf. The land along and between these two rivers is where the world's first true cities grew up. By 3500 BCE, many other features of complex civilization had begun to appear, such as the potter's wheel, wheeled carts, trade and merchants, written language, arithmetic, organized religious and political systems, monumental architecture, and more.

What made all of this creative work possible was agriculture. There was enough food to feed all the people who did not farm the land themselves. Why? As with the Nile in Egypt, the rivers flooded each year, carrying silt from the nearby mountains. This kept the land extremely fertile. But the flat lands meant that floods could bring vast destruction as well as fertile new soil. Only with a system of levees, canals, and dams could the waters be controlled and the land put to use. Such a system required cooperation and skillful organization. Villages had to unite to work together. They formed the city-states that dotted the landscape between the two rivers for centuries.

These city-states often fought with one another. Each had its lands for farming and herding. Each built its canals and other means of controlling water. Often one city's water management plans conflicted with another's, or they argued over grazing rights and claims to nearby lands. Sumer's flat, empty plain was good for raising barley and wheat, and for grazing sheep, goats, and other animals, but it lacked key resources, such as timber and the copper and tin need to make bronze. This meant that the cities had to carry on a great deal of trade. They exchanged agricultural goods for minerals and timber with peoples in the Zagros Mountains, Asia Minor, and along the Mediterranean coast.

The city-states were at first controlled by groups of aristocrats or priests. They ruled both religious and economic life from a central temple complex. As conflict increased, many city-states came to rely on a single king and his soldiers. The earliest city-states were founded by a people we know as Sumerians. Then in the third millennium BCE, Semitic-speaking people called Akkadians mixed in with the Sumerians. Sometime around 2300 BCE, a man named Sargon founded an Akkadian dynasty and united many of the cities into a large empire. That empire did not last long, however. For a time, the Sumerian city-states recovered their independence. Then yet another group of nomadic peoples moved into the area from nearby areas to the west of the Euphrates. These people were called Amorites. The first kings of Babylon were Amorites, including Hammurabi.

The upper part of the stele of Hammurabi's code

Babylon is located in the middle of Mesopotamia, where the two great rivers are nearest each other. At first, Hammurabi worked hard to strengthen the city of Babylon. Later he fought several wars with people to the north and the south. He quickly conquered a vast area. It was one made up of many independent city-states. It also included a variety of ethnic groups. It was a complex society with various social groups and economic classes. Hammurabi's Code was meant to provide guidance of some kind for this complex society.

Was Hammurabi's Code a true system of justice and law? Was it a way to unite a new empire and better hold it together? What can it teach us about how this society was organized and what its basic social beliefs were? The sources in this lesson are meant to help you answer these questions.

Image Source: Code de Hammurabi, roi de Babylone. Louvre Museum, Département des Antiquités orientales.

History Group

GROUP MEMBERS:

Hammurabi's Code

Your group's task is to explore history issues related to Hammurabi's Code. A disciplinary compelling question is provided, and you will work from there to develop and answer supporting questions based on primary and secondary sources. Follow the steps to complete the task.

Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

   > How does the history of ancient Mesopotamia's city-states help explain why Hammurabi wanted a law code for his empire?

3. Read and discuss Primary Sources 2.1 and 2.4, and Secondary Source 2.2.
4. Read and discuss the following background information. Use the information to help complete the handout.

   > Hammurabi became king of Babylon in 1792 BCE. Babylon itself was then actually only four centuries old, at most. Mesopotamia's earliest cities were created by the Sumerians. They lived in city-states such as Eridu, Ur, Uruk, Lagash, Isin, or Nippur. These cities began to develop sometime after 4000 BCE. At first, priests helped rule each Sumerian city-state. The ziggurats were part of each city's temple complex. In those temples, the priests cared for the Sumerian deity who watched over their city.
   >
   > Each city had to have authority to tax its agricultural lands, manage water resources, and extend landholdings. This often led to conflict with nearby cities. As a result, warfare among the city-states of Mesopotamia was a constant feature of life in this region. As this conflict increased, each city came to be ruled by a king and his soldiers. Kingship became a central feature of these societies, including Babylon. It would be hard for any one king to create an empire by conquering all these city-states. Very different groups had to be united. Adding to the challenge were the

various semi-nomadic groups such as the Amorites moving into the area. Perhaps that challenge is why Mesopotamian empires often did not last long. Hammurabi's law code may have been one way he saw to solve the problem.

5. Each group member should develop some supporting questions about the sources your group has been asked to discuss. Use the secondary source above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each primary source and record those questions here.

Primary Source 2.1

Secondary Source 2.2

Primary Source 2.4

Day Two

1. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

How does the history of ancient Mesopotamia's city-states help explain why Hammurabi wanted a law code for his empire?

State your group's claim here:

2. From the remaining seven primary sources for this lesson, choose one additional source that your group believes can help support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

Reason for choosing this source:

3. Prepare a brief five- to ten-minute presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or to create an outline of your group's presentation.

Civics Group

GROUP MEMBERS:

Hammurabi's Code

Your group's task is to explore the civics issues related to Hammurabi's Code. A compelling question is provided, and you will work from there to develop and answer supporting questions based on primary sources. Follow these steps to complete the task.

Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

   "The principle of an eye for an eye (known as the *lex talionis*) sums up the entire idea of justice in Hammurabi's Code." Explain why you agree or disagree with this statement.

3. Read and discuss Primary Sources 2.5, 2.6, and 2.10.
4. Read and discuss the following background information. Use the information to help complete the handout.

   Hammurabi's Code is famous for its laws calling for the simple idea of retaliation in kind. That is, laws that follow the principle of "an eye for an eye." This in some cases results in very harsh kinds of punishment. However, harsh punishment was common in Hammurabi's day. Moreover, the harsh punishments in the Code take many other forms besides that of simple retaliation in kind. For example, some crimes are settled by what is called "trial by ordeal." A man accused of a crime might be thrown into the water. If he drowns, that "proves" he was guilty. This is harsh, but it is not the *lex talionis*.

   In other places, the Code seems to require standards of justice more reasonable than drowning someone. In some of its rules, it demands that accusers provide evidence and witnesses to prove their cases. This seems to imply a standard of "innocent until proven guilty." It even punishes judges for mistakes they are responsible for making when passing judgment.

It's not easy to see a complete system of general laws in Hammurabi's Code. There actually had been law codes before Hammurabi's. Perhaps this one was meant to add to or alter those in some details. Or perhaps these were just some judgments Hammurabi had made and hoped would guide future kings and judges in making decisions of their own.

5. Each group member should develop some supporting questions about the primary sources the group has been asked to discuss. Use the background information above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each primary source and record those questions here.

Primary Source 2.5

Primary Source 2.6

Primary Source 2.10

Day Two

1. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

   "The principle of an eye for an eye (known as the *lex talionis*) sums up the entire idea of justice in Hammurabi's Code." Explain why you agree or disagree with this statement.

State your group's claim here:

2. From the remaining seven sources for this lesson, choose one additional source that your group believes can help support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

Reason for choosing this source:

3. Prepare a brief five- to ten-minute presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or to create an outline of your group's presentation.

Economics Group

GROUP MEMBERS:

Hammurabi's Code

Your group's task is to explore the economics issues related to Hammurabi's Code. A compelling question is provided, and you will work from there to develop and answer supporting questions based on primary sources. Follow these steps to complete the task.

Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

   > What does Hammurabi's Code teach us about Babylon's economy and its impact on the lives of ordinary individuals?

3. Read and discuss Primary Sources 2.7, 2.8, and 2.9.
4. Read and discuss the following background information. Use the information to help complete the handout.

   > To farm Mesopotamia's dry lands, people had to build systems of levees, dams, and canals. Cooperating to do this helped unite villages into larger city-states. This is what brought Sumerian civilization into being. Experts and officials were needed for such projects. Merchants had to organize long-distance trade to obtain wood, copper, tin, and other materials. Such activities also required record keeping. That could be why Sumer developed its cuneiform script. Along with Egyptian hieroglyphics, cuneiform is the oldest writing system in the world.
   >
   > All of this helps explain why clear social classes existed in Hammurabi's realm. Some people had more power and privilege than others. Hammurabi's Code recognizes these differences. It certainly accepts slavery. However, slavery existed in just about all ancient societies. Moreover, at least in the case of debt-slavery, the Code did give slaves (*wardum*) some rights. Like other ancient societies, men and women were treated differently—though women did enjoy some protections. It is not always clear what the real differences between the classes were. It

is often even hard to tell how a "free man" differed from a "freed man." Were these terms even the best ways to translate the terms *awilum* and *mushkenum*? Historians are not really sure.

5. Each group member should develop some supporting questions about the primary sources your group has been asked to discuss. Use the secondary source above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each primary source and record those questions here.

Primary Source 2.7

Primary Source 2.8

Primary Source 2.9

Day Two

1. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

   What does Hammurabi's Code teach us about Babylon's economy and its impact on the lives of ordinary individuals?

State your group's claim here:

2. From the remaining seven primary sources for this lesson, choose one additional source that your group believes can help support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

Reason for choosing this source:

3. Prepare a brief five- to ten-minute presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or to create an outline of your group's presentation.

Geography Group

GROUP MEMBERS:

Hammurabi's Code

Your group's task is to explore geography issues related to Hammurabi's Code. A compelling question is provided, and you will work from there to develop and answer supporting questions based on primary and secondary sources. Follow these steps to complete the task.

Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

   > How might Mesopotamia's geography help explain why Hammurabi decided to create his law code?

3. Read and discuss Primary Sources 2.1 and 2.4, and Secondary Source 2.2.
4. Read and discuss the following background information. Use the information to help complete the handout.

   > Each year, the Tigris and Euphrates flooded, carrying silt from the nearby mountains. This kept Mesopotamia's lands extremely fertile. But the flat land meant that floods could bring vast destruction as well as fertile new soil. Only with a system of levees and canals could the waters be controlled and the land put to use. Such a system required a high degree of cooperation and skillful organization. Villages had to unite to work together. Out of this need for cooperation, civilization was born.
   >
   > The region's flat, empty plain lacked key resources, such as timber and the copper and tin need to make bronze. This meant that the region had to carry on a great deal of trade. It exchanged agricultural goods for minerals and timber with peoples in the Zagros Mountains, Asia Minor, and the Mediterranean coast. This trade encouraged the growth of cities, usually at temple sites along the trade routes. The plain between the rivers opened to deserts to the west and northwest, mountains to the north and northeast. Enemies from all those areas often threatened the Mesopotamian cities. Those cities often fought with one another as well.

For all these reasons, Hammurabi might well have doubted that a single king could hold his empire together. His Code might have been another way to make that empire more stable and enduring.

5. Each group member should develop some supporting questions about the sources your group has been asked to discuss. Use the secondary source above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each primary source and record those questions here.

Primary Source 2.1

Secondary Source 2.2

Primary Source 2.4

Day Two

1. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

   How might Mesopotamia's geography help explain why Hammurabi decided to create his law code?

State your group's claim here:

2. From the remaining seven primary sources for this lesson, choose one additional source that your group believes can support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

Reason for choosing this source:

3. Prepare a brief five- to ten-minute presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or to create an outline of your group's presentation.

How to Analyze a Primary Source

For this lesson, you will be studying several primary source documents. This handout offers suggestions for how best to read and analyze historical primary sources. Studying such sources is challenging. They were created in a different time and place. Their language and use of certain key terms often differs from ours. They assume things we might not accept. They arise out of historical circumstances and settings that differ greatly from our own times. To use such sources as evidence, you need to apply some special historical thinking skills and habits. Here are some guidelines to help you do this.

- ***Question the source.***

  No primary source was written with you and your interests in mind, so you need to be clear about what you are looking for when you examine a source. You need to stay in charge of the investigation. Act like a detective, and ask questions. Above all, keep your own most important compelling questions in mind as you read and think about a source.

- ***Consider the source's origins.***

  This is often simply called "sourcing." It means asking who created the source, when and where the source was created, and why. If you know the source's purpose, you will be more likely to see how it is shaped by its creator's point of view. Among other things, sourcing can also help you decide how reliable or typical a source might be.

- ***Contextualize the source.***

  "Context" here means the broader historical setting for the source. Sources are always a part of a larger historical context. You need to consider how this context helps clarify the meaning of the source. You also need to decide which context is most important. Sources might be understood best in connection with a local context or a recent event. Alternatively, they might be understood better within a national or international context, or as part of a long-term trend in society at large. Your guiding questions should help you decide which context is most important.

- ***Corroborate the source.***

  This means you must think about your source in relation to other sources. Does the source agree with or support those other sources, or does it seem to be at odds with the other sources? Might there be additional sources, which have not been provided to you, that could support or conflict with your source?

- ***Above all, read the source carefully.***

  Look at language closely. Pay attention to images, emotional language, metaphors, and other literary devices. Think about what is implied, not merely what is stated or claimed in so many words. Think about what is left out as well as what is included. Make inferences based on your close reading. This will help you get more out of your source than even the source's creator might have seen in it.

PRIMARY SOURCE 2.1

The Ziggurat of Ur

This huge structure was not built in Babylon by Hammurabi. It was built sometime in the twenty-first century BCE in the city of Ur south of where Babylon later arose. Ur was one of the several cities of Sumer, Mesopotamia's earliest urban society. The building is a ziggurat, a temple in which the city's priests cared for the deity protecting Ur.

Image Source: Hardnfast, photograph of ancient ziggurat at Ali Air Base in Iraq, 2005. CC BY 3.0.

SECONDARY SOURCE 2.2

The Land between Two Rivers

Mesopotamia means "the land between two rivers." The two rivers were the Tigris and Euphrates. The land is dry and hot. However, each year the rivers flood, often wildly and unpredictably. They carry fertile silt down from the mountains and spread it over the lands. To take advantage of this rich soil, each city had to build canals, dikes, reservoirs, and other irrigation devices. Constant repairs and silt removal were necessary. This took planning and coordination. Each city's rulers therefore had to have authority to control its nearby agricultural lands. This could cause conflict between cities, and as a result warfare among the city-states of Mesopotamia was a constant feature of life in this region

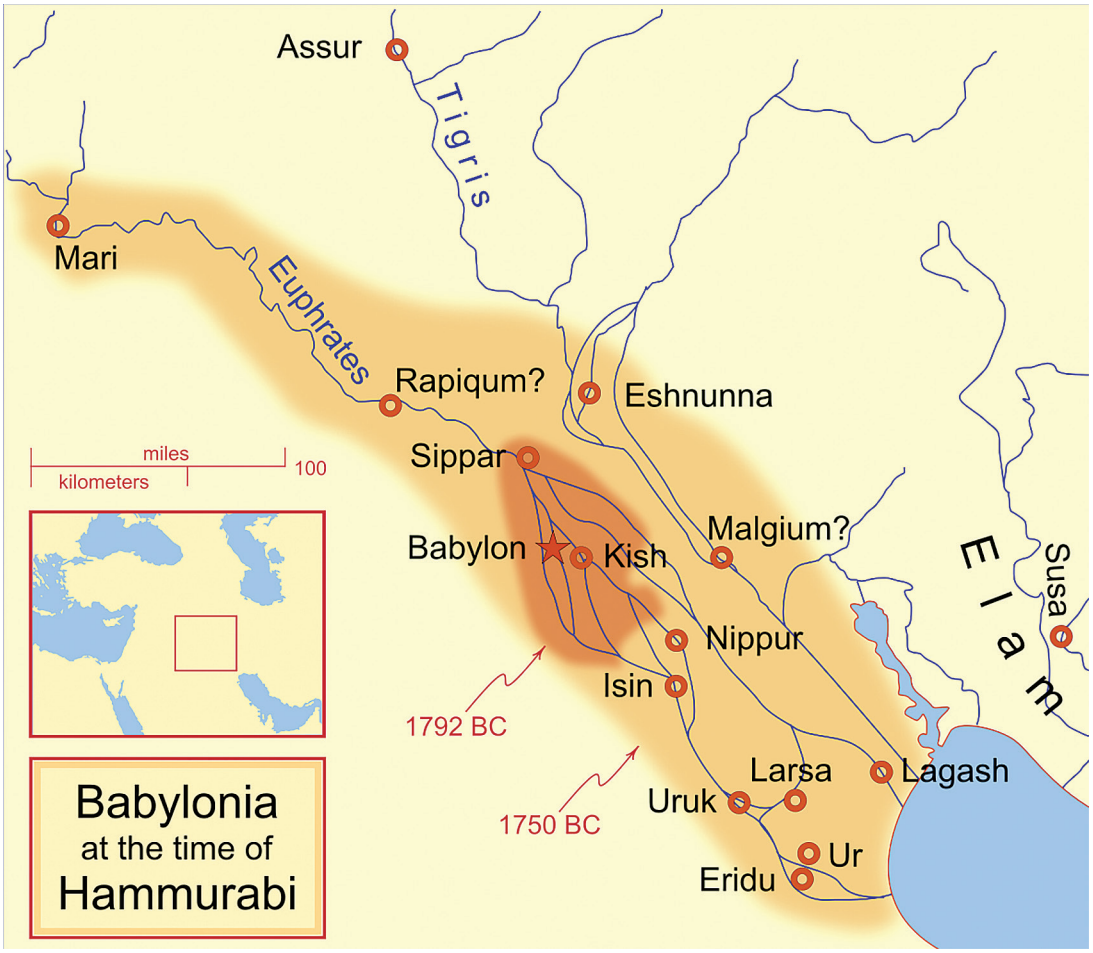


Image Source: MapMaster, illustrated locator map of Hammurabi's Babylonia, 2008. CC BY-SA 4.0.

PRIMARY SOURCE 2.3

Shamash and Hammurabi

This relief image is on the top of the stele on which Hammurabi's Code is carved. It shows Hammurabi standing to receive his royal insignia from the god Shamash, or possibly Marduk. Marduk was the god of the city of Babylon. Mesopotamian societies worshiped many gods. But each city had its own ruling deity. Most Mesopotamian kings ruled single city-states and were believed to be directly appointed by their city's god. This relief carving shows that was also true of Hammurabi. However, Hammurabi was able to conquer a vast empire made up of many city-states. This may be why he wanted to see a uniform set of laws or legal rules adopted throughout his lands.

Image Source: Code de Hammurabi, roi de Babylone. Louvre Museum, Département des Antiquités orientales.

PRIMARY SOURCE 2.4

Hammurabi Explains His Code

What exactly was Hammurabi's Code? That is not an easy question to answer. One mystery has to do with the long Prologue introducing the Code's "laws" and the Epilogue at the end. These long passages do little to explain any general idea about law, justice, or judicial procedure. Instead, they describe Hammurabi's relationship to the various Mesopotamian gods (Anu, Bel, Marduk, Ea, Shamash—also the Anunaki and Igigi, which are groups of gods). They also describe Hammurabi's political conquests and what he hopes future rulers will learn from this Code.

Original Document

Prologue: When Anu the Sublime, King of the Anunaki, and Bel, the lord of Heaven and earth, who decreed the fate of the land, assigned to Marduk, the over-ruling son of Ea, God of righteousness, dominion over earthly man, and made him great among the Igigi, they called Babylon by his illustrious name, made it great on earth, and founded an everlasting kingdom in it, whose foundations are laid so solidly as those of heaven and earth; then Anu and Bel called by name me, Hammurabi, the exalted prince, who feared God, to bring about the rule of righteousness in the land, to destroy the wicked and the evil-doers; so that the strong should not harm the weak; so that I should rule over the black-headed people [the Sumerians] like Shamash, and enlighten the land, to further the well-being of mankind.

Hammurabi, the prince, called of Bel am I . . . the royal scion of Eternity; the mighty monarch, the sun of Babylon, whose rays shed light over the land of Sumer and Akkad; the king, obeyed by the four quarters of the world . . .

Epilogue: . . . I have uprooted the enemy above and below (in north and south), subdued the earth, brought prosperity to the land, guaranteed security to the inhabitants in their homes; a disturber was not permitted. The great gods have called me, I am the salvation-bearing shepherd, whose staff is straight, the good shadow that is spread over my city; on my breast I cherish the inhabitants of the land of Sumer and Akkad; in my shelter I have let them repose in peace; in my deep wisdom have I enclosed them. That the strong might not injure the weak, in order to protect the widows and orphans, I have in Babylon . . . set up these my precious words, written upon my memorial stone, before the image of me, as king of righteousness. . . .

CONTINUED

In future time, through all coming generations, let the king, who may be in the land, observe the words of righteousness which I have written on my monument; let him not alter the law of the land which I have given, the edicts which I have enacted; my monument let him not mar. If such a ruler have wisdom, and be able to keep his land in order, he shall observe the words which I have written in this inscription; the rule, statute, and law of the land which I have given; the decisions which I have made will this inscription show him; let him rule his subjects accordingly, speak justice to them, give right decisions, root out the miscreants and criminals from this land, and grant prosperity to his subjects.

Adapted Version

Prologue: When the Sublime *Anu*, King of the *Anunaki*, and *Bel*, the lord of Heaven and earth, decreed the fate of the land, they gave dominion over earthly men to *Marduk*, the over-ruling son of *Ea*, God of righteousness. They made him great among the *Igigi* and they called Babylon by his illustrious name and made it great on earth. They founded an everlasting kingdom in it, with foundations as solid as those of heaven and earth. Then *Anu* and *Bel* called me, the exalted prince Hammurabi, who feared God, to bring the rule of righteousness to the land. They called me to destroy the wicked and the evil-doers, so that the strong could not harm the weak. They called me to rule over the black-headed people [the Sumerians] like *Shamash*, and enlighten the land and further the well-being of mankind.

I am Hammurabi, the prince that *Bel* called. I am the royal scion of Eternity. I am the mighty monarch. I am the sun of Babylon, whose rays shed light over the land of Sumer and Akkad. I am the king obeyed by the four quarters of the world.

CONTINUED

PRIMARY SOURCE 2.4

HAMMURABI EXPLAINS HIS CODE CONTINUED

Epilogue: I have uprooted the enemy to the north and to the south. I have subdued the earth and brought prosperity to the land. I have guaranteed security to the inhabitants in their homes. No disturber was allowed in. The great gods have called me. I am the salvation-bearing shepherd whose staff is straight, I am the good shadow that is spread over my city. I cherish the inhabitants of the land of Sumer and Akkad. In my shelter I have let them rest in peace. In my deep wisdom I have enclosed them. So that the strong might not injure the weak, and in order to protect the widows and orphans, I have set up my precious words in Babylon. I have written them in stone before the image of me, as king of righteousness.

For all future time, let whoever may be king observe the words of righteousness I have written on my monument. Let him not alter the law of the land which I have given or the edicts which I have enacted. Let him not mar my monument. If such a ruler is wise and can keep his land in order, he will follow the words I have written here, the rule, statute, and law of the land I have given. This inscription shows him the decisions I have made. Let him rule his subjects accordingly. Let him speak justice to them, give right decisions, root out wrongdoers from this land, and grant prosperity to his subjects.

Original Document Source: Hammurabi, *Codex Hammurabi*, trans. Leonard William King, 1910.

PRIMARY SOURCE 2.5

An Eye for an Eye

Perhaps the most famous part of Hammurabi's Code are laws that seem to follow the principle of *lex talionis*—a Latin term for the law of retaliation in which the punishment resembles the crime. The idea is that he who does an evil deed should suffer the same evil deed in return. Here are three of Hammurabi's rules that seem to be based on this idea of justice.

Original Document

196. If a man put out the eye of another man, his eye shall be put out.

197. If he break another man's bone, his bone shall be broken. . . .

200. If a man knock out the teeth of his equal, his teeth shall be knocked out.

Original Document Source: Hammurabi, *Codex Hammurabi*, trans. Leonard William King, 1910.

PRIMARY SOURCE 2.6

Judicial Procedure

Not every ruling listed in the Code follows the principle of *lex talionis*. Among other things, the Code includes several rulings that deal with judicial procedure; that is, they describe varying ideas about the rules for how to try criminal suspects and how to determine their guilt or innocence.

Original Document

2. If any one bring an accusation against a man, and the accused go to the river and leap into the river, if he sink in the river his accuser shall take possession of his house. But if the river prove that the accused is not guilty, and he escape unhurt, then he who had brought the accusation shall be put to death, while he who leaped into the river shall take possession of the house that had belonged to his accuser.

3. If any one bring an accusation of any crime before the elders, and does not prove what he has charged, he shall, if it be a capital offense charged, be put to death…

5. If a judge try a case, reach a decision, and present his judgment in writing; if later error shall appear in his decision, and it be through his own fault, then he shall pay twelve times the fine set by him in the case, and he shall be publicly removed from the judge's bench, and never again shall he sit there to render judgement.

Adapted Version

2. If an accused man is made to jump in the river and he sinks in that river, the accuser may take possession of his house. But if he does not sink and escapes unhurt, the river will have proved he is not guilty. In that case, his accuser shall be put to death. And he who leaped into the river shall take possession of his accuser's house.

3. If anyone accuses someone of a capital crime before the elders but does not prove what he has charged, he shall be put to death.

5. Suppose a judge tries a case, reaches a decision, and presents his judgment in writing. Then if his decision is later found to be in error through his own fault, then he shall pay twelve times the fine he set in the case. Also he shall be publicly removed from the judge's bench and never again allowed to sit there to render judgement.

Original Document Source: Hammurabi, *Codex Hammurabi*, trans. Leonard William King, 1910.

PRIMARY SOURCE 2.7

Babylon's Class Divisions

Babylonian society did not treat all individuals as equal citizens. Some forms of slavery existed. A distinction was also made between more powerful individuals and other, ordinary people. The terms used were *awilum*, *mushkenum*, and *wardum*. Scholars are not entirely sure what these class differences actually meant. *Awilum* were those who owned land outright. They were not dependent on others for their property or incomes. *Mushkenum* seem to have been people who were employed by the palace or the temples, or who were dependent on others in some way. *Wardum* were slaves who could be bought and sold. Some who were sold, or sold themselves, to pay off a debt might be able to regain their freedom. This translation of Hammurabi's Code uses the terms "free-born man" (*awilum*), "freed man" (*mushkenum*), and "slave" (*wardum*).

Original Document

117. If any one fail to meet a claim for debt, and sell himself, his wife, his son, and daughter for money or give them away to forced labor: they shall work for three years in the house of the man who bought them, or the proprietor, and in the fourth year they shall be set free.

118. If he give a male or female slave away for forced labor, and the merchant sublease them, or sell them for money, no objection can be raised. . . .

198. If he put out the eye of a freed man, or break the bone of a freed man, he shall pay one gold mina.

199. If he put out the eye of a man's slave, or break the bone of a man's slave, he shall pay one-half of its value. . . .

202. If any one strike the body of a man higher in rank than he, he shall receive sixty blows with an ox-whip in public.

203. If a free-born man strike the body of another free-born man or equal rank, he shall pay one gold mina.

204. If a freed man strike the body of another freed man, he shall pay ten shekels in money.

205. If the slave of a freed man strike the body of a freed man, his ear shall be cut off.

CONTINUED

Adapted Version

117. Suppose someone cannot pay a debt and therefore sells himself, his wife, his son, and daughter for money or gives them away to do forced labor. In that case, they shall work for three years in the house of the man who bought them, or the proprietor. Then in the fourth year, they shall be set free.

118. If that man gives a male or female slave away for forced labor, and the merchant subleases or sell the slaves for money, no objection can be raised.

198. If [a man] puts out a freed man's eye or breaks his bone, he shall pay one gold mina.

199. If he puts out the eye or breaks the bone of a man's slave, he shall pay one-half of its value.

202. If anyone strikes a man higher in rank than he, he shall receive sixty blows with an ox-whip in public.

203. If a free-born man strikes another free-born man or equal rank, he shall pay one gold mina.

Original Document Source: Hammurabi, *Codex Hammurabi*, trans. Leonard William King, 1910.

PRIMARY SOURCE 2.8

Economic Matters

Economic matters are a major area dealt with by Hammurabi's Code, especially farmland, water rights, grazing rights, and public and private property. In the passage, a *gur* is a measure of a volume of corn, a *gan* is a measure of an area of land.

Original Document

53. If any one be too lazy to keep his dam in proper condition, and does not so keep it; if then the dam break and all the fields be flooded, then shall he in whose dam the break occurred be sold for money, and the money shall replace the corn which he has caused to be ruined.

54. If he be not able to replace the corn, then he and his possessions shall be divided among the farmers whose corn he has flooded.

55. If any one open his ditches to water his crop, but is careless, and the water flood the field of his neighbor, then he shall pay his neighbor corn for his loss.

56. If a man let in the water, and the water overflow the plantation of his neighbor, he shall pay ten gur of corn for every ten gan of land.

57. If a shepherd, without the permission of the owner of the field, and without the knowledge of the owner of the sheep, lets the sheep into a field to graze, then the owner of the field shall harvest his crop, and the shepherd, who had pastured his flock there without permission of the owner of the field, shall pay to the owner twenty gur of corn for every ten gan.

58. If after the flocks have left the pasture and been shut up in the common fold at the city gate, any shepherd let them into a field and they graze there, this shepherd shall take possession of the field which he has allowed to be grazed on, and at the harvest he must pay sixty gur of corn for every ten gan.

CONTINUED

Adapted Version

53. Suppose a man is too lazy to keep his dam in proper condition and it breaks and floods all the fields. In that case, the man with the broken dam shall be sold for money. That money shall replace the corn which he caused to be ruined.

54. If he is unable to replace the corn, then he and his possessions shall be divided among the farmers whose corn he has flooded.

55. If anyone is careless in opening his ditches to water his crop and as a result floods the field of his neighbor, he shall pay his neighbor corn for his loss.

56. If a man let in the water that overflows the plantation of his neighbor, he shall pay ten gur of corn for every ten gan of land.

57. Suppose a shepherd, without the permission of the owner of the field, and without the knowledge of the owner of the sheep, lets the sheep into a field to graze. In that case, the owner of the field shall harvest his crop, and the shepherd shall pay the owner twenty gur of corn for every ten gan.

58. Suppose that after the flocks have left the pasture and been shut up in the common fold at the city gate, a shepherd lets them into a field and they graze there. In that case, this shepherd shall take possession of the field that the flock grazed on, and at the harvest he must pay sixty gur of corn for every ten gan.

Original Document Source: Hammurabi, *Codex Hammurabi*, trans. Leonard William King, 1910.

PRIMARY SOURCE 2.9

Men and Women in Hammurabi's Code

Men and women were also treated differently in Hammurabi's Code. As in most other ancient societies, women lacked the same rights as men. However, in Hammurabi's Babylon, they did have some protections and rights. These are some of the rules about marriage and divorce in the Code.

Original Document

135. If a man be taken prisoner in war and there be no sustenance in his house and his wife go to another house and bear children; and if later her husband return and come to his home: then this wife shall return to her husband, but the children follow their father.

136. If any one leave his house, run away, and then his wife go to another house, if then he return, and wishes to take his wife back: because he fled from his home and ran away, the wife of this runaway shall not return to her husband.

137. If a man wish to separate from a woman who has borne him children, or from his wife who has borne him children: then he shall give that wife her dowry, and a part of the usufruct of field, garden, and property, so that she can rear her children. When she has brought up her children, a portion of all that is given to the children, equal as that of one son, shall be given to her. She may then marry the man of her heart.

138. If a man wishes to separate from his wife who has borne him no children, he shall give her the amount of her purchase money and the dowry which she brought from her father's house, and let her go. . . .

142. If a woman quarrel with her husband, and say: "You are not congenial to me," the reasons for her prejudice must be presented. If she is guiltless, and there is no fault on her part, but he leaves and neglects her, then no guilt attaches to this woman, she shall take her dowry and go back to her father's house.

143. If she is not innocent, but leaves her husband, and ruins her house, neglecting her husband, this woman shall be cast into the water.

CONTINUED

PRIMARY SOURCE 2.9

MEN AND WOMEN IN HAMMURABI'S CODE CONTINUED

Adapted Version

135. Suppose a man is taken prisoner in war and his wife has no income or support at home. Suppose she goes to another house and bears children to the man there. If her husband returns later and comes to his home, then this wife shall return to her husband. But the children will stay with their father.

136. Suppose a man runs away from his house and his wife goes to another house. Suppose he then returns and wants his wife back. Because he fled from his home and ran away, the wife of this runaway shall not return to her husband.

137. If a man wants to separate from a woman or a wife who has borne him children, then he shall give that wife her dowry and a part of the use of the field, garden, and property so that she can rear her children. When she has brought up her children, she shall be given a portion of what the children receive equal to that given to one son. She may then marry the man of her heart.

138. If a man wishes to separate from his wife who has borne him no children, he shall give her the amount of her purchase money and the dowry which she brought from her father's house, and let her go.

142. Suppose a woman quarrels with her husband, and says, "You are not congenial to me." She must explain the reasons for her attitude. If she has done nothing wrong, but he leaves and neglects her, then she is guilty of nothing. She shall take her dowry and go back to her father's house.

143. If she is not innocent, but leaves her husband, neglects him and ruins her house, she shall be cast into the water.

Original Document Source: Hammurabi, *Codex Hammurabi*, trans. Leonard William King, 1910.

PRIMARY SOURCE 2.10

A Law Code or a Set of Specific Judgments

Some historians say Hammurabi's Code is not a complete law code. They think it is only a set of statements about key decisions made by Hammurabi himself or his other judges. That is, the laws describe judgments in actual cases. These two passages may be evidence for this idea. They suggest that Article 32 in the Code is only a more general restatement of what Hammurabi decided in one specific case. It was a case in which a merchant ("the business agent") was arranging to pay a ransom to free a soldier.

Original Document

Letter from Hammurabi to two officials. "Please buy back Sin-ana-Damru-lippalus, son of Maninum, whom the enemy has captured: for this purpose deliver to the business agent who has brought him back from his captors the sum of ten shekels silver taken from the treasury of the temple of the god Sin [the temple in the soldier's city]."

Article 32 in Hammurabi's Code. If a chieftain or a man is captured on the "Way of the King" (in war), and a merchant buy him free, and bring him back to his place; if he have the means in his house to buy his freedom, he shall buy himself free: if he have nothing in his house with which to buy himself free, he shall be bought free by the temple of his community; if there be nothing in the temple with which to buy him free, the court shall buy his freedom. His field, garden, and house shall not be given for the purchase of his freedom.

Original Document Source: Jean Bottero, *Mesopotamia: Writing, Reasoning and the Gods* (Chicago: University of Chicago Press, 1992), 165.

Communicating Results and Taking Action

Communicating Results

- In your group, look through Hammurabi's Code (Wikipedia, Yale Law School's Avalon Project, and other websites make the entire Code available online). Find three to five examples of each of the following: laws that seem similar to our own ideas about law and justice, laws that seem very different from our ideas about law and justice, and laws you find confusing and need help to understand. Your group will present its findings to the class in a discussion about Hammurabi's law code and what it can show us about the ways our society is similar to Hammurabi's and ways it is different.
- Read the laws listed in Primary Source 9. Based on these laws, write a brief fictional dialogue in which the wife of a wealthy landowner discusses these laws with her husband.
- Read and discuss Primary Source 4. Then discuss the following statement: "The Prologue and Epilogue of the Code show that Hammurabi's real purpose in publicizing the Code was to impress his subjects with his own power and greatness." Write a brief essay explaining why you do or do not agree with this statement. Support your claim by making a meaningful use of three other primary sources for this lesson.

Taking Action

- Today most societies in the world are organized into states. Each state has a government that is the final authority in ruling a given territory. In most cases, the state makes decisions according to a set of rules—that is, a code of laws. In a few places today, the state seems to have fallen apart. The term *failed state* is often use for such territories. In them, the government no longer seems able to function. It does not maintain control and is unable to limit the use of force by other groups. It cannot provide basic services or make decisions it can enforce. As a class, identify one failed state and learn more about it. Then, working in small groups, focus on one of the following aspects of this failed state: social and ethnic groups, economic problems, the problem of violence, the relationships to other countries, or political factions. List several laws you think might help the society deal with the problems you identify. Invite local news media to attend a presentation in which each group reports the results of its work.
- Based on the work in the previous assignment, use social media to share the results of this assignment. Ask those contacted in this way to comment and offer their own suggestions for ways to restore order and security to this failed state.

Hammurabi's Code Rubric

Criteria	Unacceptable	Developing	Proficient	Excellent
Focus	Tries to respond to task instructions but lacks clear focus on a central idea or thesis	Addresses the task instructions adequately but focus on a central idea or thesis is uneven	Responds to the task instructions appropriately and convincingly; has a consistent focus on a central idea or thesis	Responds to all task instructions convincingly; has a clear and strong focus on a well-developed central idea or thesis
Research	Refers to some sources but fails to connect these in a relevant way to the task instructions	Refers to relevant sources well but does not always connect these clearly to the task instructions	Refers to relevant sources accurately and usually connects these to the task instructions and a central idea	Refers to relevant sources accurately and in great detail and connects these clearly to the task instructions and a central idea
Development and Use of Evidence	Uses some details and evidence from sources but does not make clear the relevance to the task purpose or instructions	Uses details and evidence from sources generally but not always in support of a clear focus relevant to the task purpose or instructions	Uses details and evidence from sources in a way that effectively supports a focus relevant to the task purpose or instructions	Uses details and evidence from sources along with clear explanations demonstrating deep understanding of the task purpose or instructions
Content	Refers to disciplinary content without clearly understanding it or while using it in an irrelevant or inaccurate manner	Refers to disciplinary content with some understanding but not always with a clear idea of its relation to the overall task	Accurately uses disciplinary content and demonstrates a clear idea of its relation to the overall task	Uses disciplinary content effectively and explains thoroughly and in-depth its relation to the overall task
Conventions	Demonstrates only limited control of standard English conventions with many errors in spelling, punctuation, grammar, and other conventions	Demonstrates some command of standard English conventions with limited errors in spelling, punctuation, grammar, and other conventions	Demonstrates adequate command of standard English conventions with few errors in spelling, punctuation, grammar, and other conventions	Demonstrates a well-developed command of standard English conventions with few errors and a use of language appropriate to the audience and the purpose of the task

Primary and Secondary Source Bibliography

2.1: Hardnfast. Photograph of ancient ziggurat at Ali Air Base in Iraq. 2005. CC BY 3.0.

2.2: MapMaster. Illustrated locator map of Hammurabi's Babylonia. 2008. CC BY-SA 4.0.

2.3: *Code de Hammurabi, roi de Babylone*. Louvre Museum, Département des Antiquités orientales.

2.4: Hammurabi. *Codex Hammurabi*. Translated by Leonard William King, 1910.

2.5: Hammurabi. *Codex Hammurabi*. Translated by Leonard William King, 1910.

2.6: Hammurabi. *Codex Hammurabi*. Translated by Leonard William King, 1910.

2.7: Hammurabi. *Codex Hammurabi*. Translated by Leonard William King, 1910.

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