The Inquiry Arc in World History

Early Civilizations

Jonathan Burack

MindSparks

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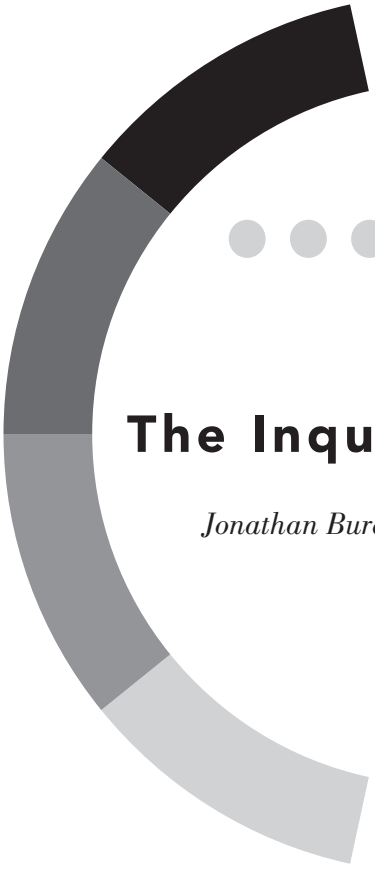

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MindSparks®
CHALLENGING STUDENTS TO THINK HISTORICALLY

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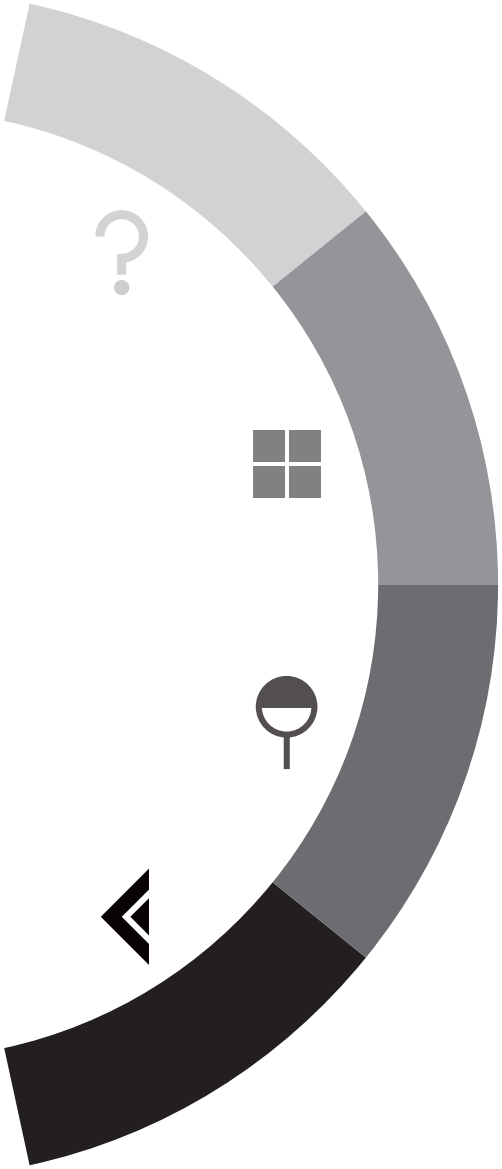
Why Did Ancient China Build It?

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.

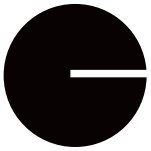
Each lesson is aligned with several C3 Framework standards and Common Core State Standards. The College and Career Readiness Anchor Standards for Literacy emphasize the reading of information texts, making these lessons ideal for integration into English Language Arts instruction.

C3 Disciplines

History

Civics

Economics



Geography

The Nile

How Did It Make Ancient Egypt Great?

Overview

Introduction

The Nile River arises as the White Nile in the Great Lakes region of Central Africa. It flows north for more than 4,000 miles. It is joined along the way by the Blue Nile. It finally branches out into a huge delta and empties into the Mediterranean Sea. Starting more than 5,000 years ago, a remarkable civilization arose along the Nile's banks—the civilization of ancient Egypt. Ancient Egypt is famous for its amazing artistic, architectural, religious, and cultural achievements. Another remarkable aspect of its past is its long-lasting stability. Century after century, its artistic styles, religious beliefs, language, buildings, and governments all remained quite similar. Of course, it is easy to exaggerate this stability. There were periods of war and civil war, empire and invasion. But these times of trouble were fairly brief compared to much longer times of unity. Year after year, life must have seemed unchanging to many Egyptians. What did the Nile River have to do with the achievements and stability of ancient Egyptian society? 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 the Nile and ancient Egypt. 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

How did the Nile River make ancient Egypt great?

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 the Nile

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 study 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 studying 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 the Nile 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 Nile Rubric so they can understand how their performance will be evaluated. The projects are summarized below.

Communicating Results

- Have students study all the sources for this lesson. Ask them to choose three to use in a brief presentation to another group of students titled The Nile and Ancient Egypt. Have each student prepare a five-minute presentation that makes use of all three sources. In the presentation, students should make it clear why they chose the particular sources used.
- Separate students into three small groups. Assign one of the following rivers to each group: The Tigris and Euphrates Rivers in ancient Mesopotamia, the Indus River in Pakistan, or the Huang He (Yellow River) in China. Each group should learn more about its river and its importance in the history of the ancient civilization that developed along it. Have each group make a map showing its river and the important geographical features of the land around it (e.g., deserts, fertile lands, mountains, jungles, other rivers). Have each group use its maps in a brief presentation about the river and its importance to its early civilization. Each group should conclude by comparing its river to the Nile and the Nile's role in Egyptian civilization.
- Separate students into several small groups. Ask each group to study a map of ancient Egypt that shows important religious, political, or economic locations along the Nile. Many websites on ancient civilizations will have such maps. Each group should create a map of their own. It should include illustrations, photos, and brief written explanations of the five locations the group chose. The locations should be chosen to help illustrate themes stressed in this lesson. Ask each group to present its map in class and explain why they chose the locations they have included on the map.

Taking Action

- Today, rivers are still of crucial importance to the societies located along them. Have the class choose one river of importance today. It should be a large river such as the Amazon in South America, the Mississippi in the United States, the Ganges in India, or the Mekong in Southeast Asia. Collect maps, photos, and articles about significant economic, political, religious, or environmental aspects of the river and its problems today. Have students use these materials to prepare a PowerPoint or other presentation on this river. In the presentation, students should compare the role of the river to that of the Nile in ancient Egypt, highlight both similarities and differences, and make the audience aware of crucial problems related to the river.
- Based on the work in the previous assignment, have students use social media and the internet to share their PowerPoint and urge others to offer feedback on the presentation and its importance to them.

Introductory Essay

The Nile and Ancient Egypt

The Nile River

Large rivers played a major role in the rise of the world's earliest complex societies. These are societies we often label "ancient civilizations." Ancient Egypt, Sumer, China, and the Indus Valley civilization all arose along such rivers. In such places, farming was productive enough to support many other activities. Crafts workers, priests, soldiers, and administrators could invent, create, and manage the activities of such societies.

However, rivers also contained dangers. China's Huang He (the Yellow River) could flood catastrophically. Its floods at times changed the river's entire course. Millions could be uprooted or drowned in such disasters. In Mesopotamia ("the land between the rivers") early civilizations developed along the Tigris and Euphrates. Each year, these rivers flooded, carrying silt from the nearby mountains. This kept the land extremely fertile, but the flat topography 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. Cities often battled over how best to control these waters. Life was uncertain, and a sense of fear or gloom was common among people in this region.

One river seems not to have instilled such fears—at least not nearly as much. That river is the Nile. It arises as the White Nile in the Great Lakes region of Central Africa. It flows north for more than 4,000 miles. It is joined along the way by the Blue Nile. It branches out into a huge delta and empties into the Mediterranean Sea. Starting more than 5,000 years ago, a remarkable civilization arose along the Nile's banks—the civilization of ancient Egypt.

Saharan rock art

Among the remarkable things about ancient Egypt were its impressive art, architecture, religion, and other cultural achievements. From the pyramids to the huge statues to the tomb of Tutankhamun, its architecture still amazes and inspires awe. Its written hieroglyphics are one of the world's first writing systems. Its imaginative and complex religious mythology still fascinates people.

Another remarkable thing about ancient Egypt was its long-lasting stability. Century after century, its artistic styles, religious beliefs, language, buildings, and governments all remained quite similar. From around 3100 BCE on, the ideal was for Egypt to be united under an all-powerful ruler called a pharaoh. Two thousand years later, one of the most powerful pharaohs, Ramses II, still carried on that tradition. Of course, it is easy to exaggerate this stability. There were periods of war and civil war, empire and invasion. But these times of trouble were fairly brief compared to much longer times of unity. Year after year, life must have seemed unchanging to many Egyptians.

What did the Nile River have to do with the achievements and stability of ancient Egyptian society? One major aspect of the Nile was its annual flood. Each year, rains far to the south flood the river all the way to the Mediterranean Sea. The ancient Egyptians looked forward to these floods each year. They usually arrived on time. Their strength was often easy to predict. Each year's flood left behind a new layer of rich soil. This meant the same lands could be farmed year after year, for many centuries—and they would never wear out. Century after century, Egypt's villages thrived and provided the surplus needed to support a great civilization.

Not far from the rich soil watered by the Nile lay vast deserts. These also aided Egypt's survival and stability. In some places, the desert is very close to the river. These desert lands stretch far away from the Nile for tens or hundreds of miles. These deserts were a natural barrier, protecting Egypt against attacks from enemies. For this reason, ancient Egypt was usually a safe and very comfortable world for the people living in it. Meanwhile, the river itself was a natural roadway. Villages could trade with one another easily up and down the river. Going downstream, boats could float with the current. Winds generally blew from the Mediterranean in a southerly direction, so it was fairly easy to sail up the Nile as well. The first cataract (a set of rapids) is reached about 700 miles up the river (that is going south). This and other cataracts further upstream also acted as barriers to anyone coming down the Nile to attack Egypt.

These are some of the ways the Nile helped to make ancient Egypt great. The sources provided with this lesson should help you evaluate these factors and discuss other possible ways in which the geography of the Nile affected economic, social, and civic life in ancient Egypt.

Image Sources: Jacques Descloitres, *Nile River and Delta from Orbit*, August 2004. NASA, Visible Earth. Available online from NASA at https://visibleearth.nasa.gov/view.php?id=71790.
Linus Wolf, *Petroglyph Depicting a Possibly Sleeping Antelope, Located at Tin Taghirt on the Tassili n'Ajjer in Southern Algeria*, January 2011. CC BY-SA 3.0 via Wikimedia Commons.

History Group

GROUP MEMBERS:

The Nile

Your group's task is to explore history issues related to the Nile River in ancient Egypt. 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.

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:

   > For more than 2,000 years, ancient Egyptian society did not change all that much. How did the Nile contribute to making it so stable over so much of its long history?

3. Read and discuss Primary Sources 1.3 and 1.7, and Secondary Source 1.6.
4. Read and discuss the following background information. Use the information to help complete the handout.

   > The regularity of the Nile's flood helps explain Egypt's long, stable way of life. The Nile was a dependable basis for life along its course. Nevertheless, people still had to build dikes to hold back flood waters from towns. They built basins to store water during dry periods, and they dug ditches and canals to carry water to the fields. Farms and villages upstream had to work closely with those downstream. It took a strong government made up of thousands of officials to ensure that all this was done correctly. A wealthy upper class of such officials developed, along with others who were not farmers, such as priests, architects, craftsmen, doctors, and soldiers. For the most part, Egyptians accept the value of this upper class because the Nile made it possible year after year to produce the large surplus crop needed to feed them all.
   >
   > Egyptians expected life in the next world to be the same in many ways as life in this world. Their religious ideas seem to suggest they saw life in this world as satisfying enough. Egyptian's believed in a great many gods.

They were seen as regulating various natural processes, including those that helped the Nile in its beneficial work year after year.

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 1.3

Secondary Source 1.6

Primary Source 1.7

Day Two

1. As a group, make a claim about your compelling question. The claim should be one you can support 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:

For more than 2,000 years, ancient Egyptian society did not change all that much. How did the Nile contribute to making it so stable over so much of its long history?

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.

Civics Group

GROUP MEMBERS:

The Nile

Your group's task is to explore the civics issues related to the Nile River in ancient Egypt. 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:

   > Ancient Egypt was usually united under an all-powerful pharaoh. How did the Nile help the pharaohs to remain such powerful figures in Egypt's political life?

3. Read and discuss Primary Sources 1.8, 1.9, and 1.10.
4. Read and discuss the following background information. Use the information to help complete the handout.

   > Along the Nile, Egyptian merchants, tax collectors, other officials, armies, and more could pass with ease. The fertile lands along the river were always within easy reach. The wealth they produced helped support a powerful government led by a single ruler, the pharaoh. The pharaohs were all-powerful. Their relationship to the Nile is expressed in the idea that they united the two lands it flowed through. They are often shown wearing the *Pschent*, a double crown. Its two parts stand for Upper Egypt (up river, to the south) and Lower Egypt (down river, to the north, where it empties into the Mediterranean Sea).
   >
   > The pharaoh's power was not just of this world. He was often called a "god-king." After death, the pharaoh supposedly became one with Egypt's main gods. The pyramids were the tombs of early pharaohs. Later pharaohs had their tombs buried deep in cliffs to keep robbers out. These tombs ensured the dead pharaoh an easy passage to the next life. This was important not only to the pharaoh, but to all of Egypt. The pharaohs

were the link between the natural world and the spiritual realm of the gods. Without them, disorder would spread everywhere. Naturally, this view of the pharaoh greatly added to his and his government's power and importance.

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 1.8

Primary Source 1.9

Primary Source 1.10

Day Two

1. As a group, make a claim about your compelling question. The claim should be one you can support 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:

   Ancient Egypt was usually united under an all-powerful pharaoh. How did the Nile help the pharaohs to remain such powerful figures in Egypt's political life?

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:

The Nile

Your group's task is to explore the economics issues related to the Nile River in ancient Egypt. 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:

   How did the Nile River help to keep ancient Egypt's economy strong?

3. Read and discuss Primary Sources 1.4, 1.5, and 1.7.
4. Read and discuss the following background information. Use the information to help complete the handout.

   Wheat and barley were the two biggest crops in Egypt. They were mainly used to make bread and beer. Vegetables were often raised in small household gardens. Reeds grew naturally. They were used in a great many ways: to make baskets, rope, rafts, and papyrus (an early kind of paper). Peasants labored for wealthy landowners on large estates, where cattle and other livestock might also graze. But many smaller farms also existed. During the regular flood season (around September through January), the government could demand that rural workers help out on huge projects, such as building pyramids or temples. This work pattern added to Egypt's wealth in many ways.

   The Nile also gave ancient Egypt a natural roadway. Villages could trade with one another easily up and down the river. Boats going downstream (north) floated with the current. Going upstream (south), they could use sails. Winds generally blew from the Mediterranean in a southerly direction, so it was fairly easy to sail up the Nile. After about 700 miles, boats would reach the first cataract, or set of rapids. It was harder to travel

beyond the cataracts. But these also acted as barriers to anyone coming down the Nile to attack Egypt.

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 1.4

Primary Source 1.5

Primary Source 1.7

Day Two

1. As a group, make a claim about your compelling question. The claim should be one you can support 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 did the Nile River help to keep ancient Egypt's economy strong?

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.

Geography Group

GROUP MEMBERS:

The Nile

Your group's task is to explore geography issues related to the Nile River in ancient Egypt. 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:

   > How did the Nile's geographical location help it to become such a strong force for stability and prosperity in ancient Egypt?

3. Read and discuss Primary Sources 1.1, 1.2, and 1.4.
4. Read and discuss the following background information. Use the information to help complete the handout.

   > Right after the end of the last ice age (about 12,000 years ago) the Sahara was a dry region just as it is today. However, about 2,000 years later, the climate became wetter and warmer. Many fertile areas existed, attracting animals and human communities. This mild period lasted about 4,000 years. By 6,000 years ago the rains were diminishing and the land was drying up again. As it did, humans migrated in growing numbers to the fertile lands along the Nile. It was this that led to the rise of ancient Egyptian civilization there.
   >
   > In the summer, monsoon rains pour down on the Ethiopian Highlands. The Blue Nile carries much of this water to where it joins the White Nile, some 1,400 miles from the sea. Along the Nile's banks, the rich soil washed down by the floods helped villages to thrive. But not far from the rich soil watered by the Nile lay vast deserts. In most places, they stretch away from the Nile for hundreds of miles. These desert lands were very hard to cross. This helped to keep out invaders from either the east or the west. The Nile Delta and Mediterranean Sea were barriers to attacks from the

north, across the sea. Finally, several Nile cataracts (river rapids) helped protect ancient Egypt from invaders from the south.

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 1.1

Primary Source 1.2

Primary Source 1.4

Day Two

1. As a group, make a claim about your compelling question. The claim should be one you can support 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 did the Nile's geographical location help it to become such a strong force for stability and prosperity in ancient Egypt?

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.

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 ▶ I.I

Saharan Rock Art

This rock carving of a sleeping antelope was located in the Sahara Desert in what is today Algeria. It is one of thousands of cave paintings and carvings found there and in many other parts of the Sahara. These are evidence of a time when the Sahara was a wetter and more fertile than it is today. Most date from 10,000 to 6,000 years ago. After that, drier climate conditions turned the Sahara into the desert we know today. As this happened, people living in the Sahara migrated to what remaining fertile regions they could find. These migrations led many to the Nile River valley.

Image Source: Linus Wolf, photograph of a petroglyph depicting a possibly sleeping antelope, located at Tin Taghirt on the Tassili n'Ajjer in southern Algeria, January 2011. CC BY-SA 3.0.

PRIMARY SOURCE 1.2

The Nile and Its Delta

This satellite photo shows the rich, green lands along the Nile and in its delta, as well as the dry, relatively unsettled desert regions around it. The Nile flows northward through its fertile valley and empties into the Mediterranean Sea. In ancient times, these northern portions of the river and the delta were called Lower Egypt. The southern portions of the river, which are upstream, were Upper Egypt. The city of Cairo can be seen as a gray smudge right where the river widens into its broad fan-shaped delta.

Image Source: Jacques Descloitres, *Nile River and Delta from Orbit*, August 2004. NASA, Visible Earth. Available online from NASA at https://visibleearth.nasa.gov/view.php?id=71790.

PRIMARY SOURCE ▶ 1.3

The Nile Flood

This illustration depicts the Nile River's annual flood, which occurred in a regular way that actually made life pleasant for people living along the river. In most years, the Nile flood came right on time and left behind a new layer of rich soil. This meant the land would not wear out even as it was farmed regularly over many centuries. A huge surplus of grain, livestock, and other basic goods could be produced.

OVERFLOW OF THE NILE.
VIEW FROM THE PYRAMIDS, LOOKING TOWARDS CAIRO.

Image Source: James Webster, *Travels through the Crimea, Turkey and Egypt; Performed during the Years 1825–28, Including Particulars of the Last Illness and Death of the Emperor Alexander, and of the Russian Conspiracy in 1825. (Memoir of Mr. J. W.)*, vol 2, (London, 1830), 11.

PRIMARY SOURCE 1.4

The Fertile Land and the Desert

This 2014 photograph shows a hot-air balloon festival over the Nile River valley near Luxor, Egypt. It makes clear how the highly fertile lands on either side of the huge river suddenly turn to desert. In some places, this change is so sudden that a person can place one foot on fertile soil and the other on the barren desert sands. As a result, the rich farmland along the river supported many villages and cities, while the deserts on either side acted as a natural barrier, protecting Egypt against attacks from enemies.

Image Source: Fanny Schertzer, photograph of a crop limit in the Nile Valley near Luxor, Egypt, December 2014. CC BY-SA 4.0.

PRIMARY SOURCE ▶ 1.5

Fruits of the Nile's Fertile Fields

This artwork from an ancient Egyptian tomb shows agricultural scenes of threshing, grain store, harvesting with sickles, digging, tree cutting, and ploughing. Wheat and barley were the two biggest crops in Egypt. They were mainly used to make bread and beer. Vegetables were often raised in small household gardens. Reeds grew naturally along the Nile. They were used in a great many ways: to make baskets, rope, rafts, and papyrus (an early kind of paper). Peasants labored for wealthy landowners on large estates, where cattle and other livestock might also graze. But many smaller farms also existed.

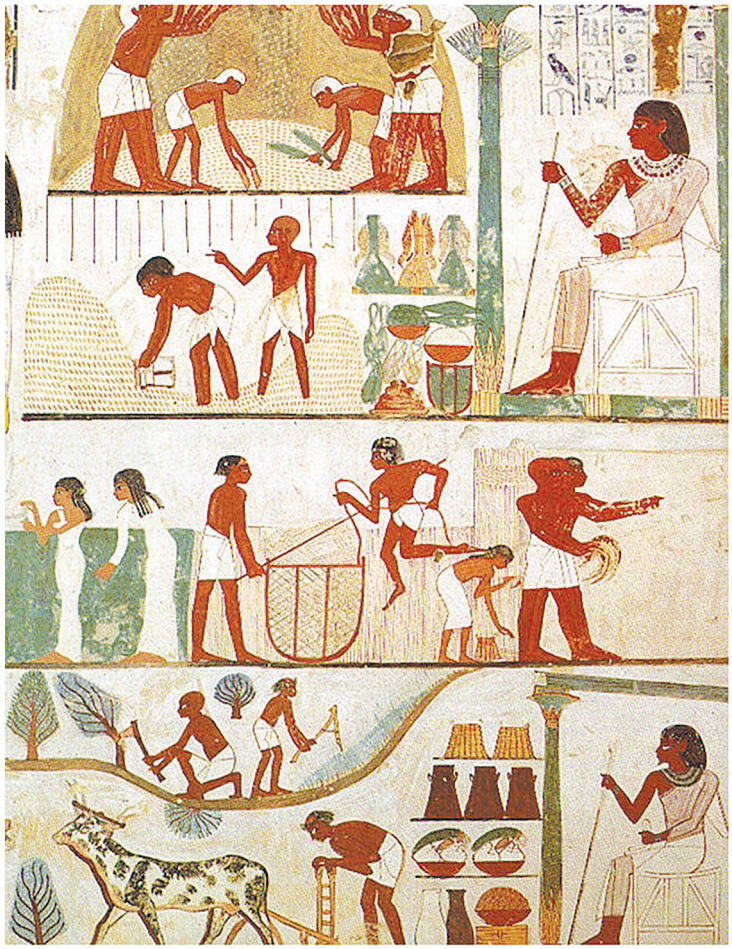


Image Source: Norman de Garis Davies and Nina Davies, "Agricultural Scenes Of Threshing, A Grain Store, Harvesting With Sickles, Digging, Tree-Cutting And Ploughing From The Tomb Of Nakht, 18th Dynasty Thebes," in *Das Grab des Nacht : Kunst und Geschichte eines Beamtengrabes der 18. Dynastie in Theben-West*, by Abdel Ghaffar Shedid and Matthias Seidel (Mainz am Rhein: Von Zabern, 1991).

SECONDARY SOURCE 1.6

Hapi, the Dual God of the Nile's Flood

Hapi was the ancient Egyptian god of the Nile and its flood. He is shown as two figures, expressing the idea that Egypt is two lands united into one. The lotus on the left side symbolizes Upper Egypt; the papyrus on the right side symbolizes Lower Egypt. Hapi's blue skin calls attention to the Nile's water. He is typically surrounded by vegetation. He also combines male and female characteristics. These features all stress the Nile's central role in keeping the land fertile. A group of priests far up the Nile River in Elephantine was in charge of Hapi's cult. Their rituals were meant to ensure a steady and regular annual flood.

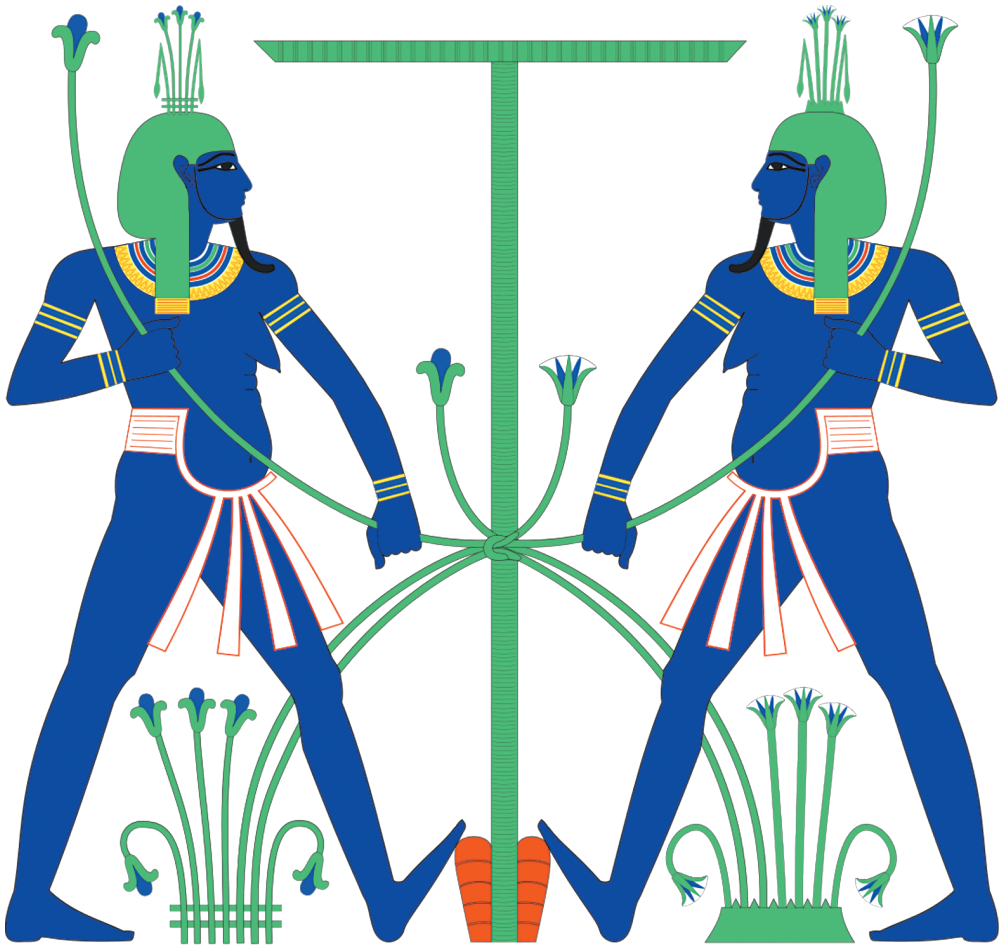


Image Source: Jeff Dahl, image of Hapy, the ancient Egyptian god of the Nile and its flood, January 2008. CC BY-SA 4.0.

PRIMARY SOURCE ▶ I.7

The Song of the Nile

The Nile's importance to ancient Egyptians is expressed by the "Hymn to the Nile." No one knows who wrote it or exactly when. From the style, some historians date it to the Middle Kingdom (from around 1975–1640 BCE). The Egyptian gods named in the passage are the sun god Re; the earth god Seb; the god of grain Nepera; and Ptah, creator god and god of craftsmanship.

Original Document

Hail to thee, O Nile! Who manifests thyself over this land, and comes to give life to Egypt! Mysterious is thy issuing forth from the darkness, on this day whereon it is celebrated! Watering the orchards created by Re, to cause all the cattle to live, you give the earth to drink, inexhaustible one! Path that descends from the sky, loving the bread of Seb and the first-fruits of Nepera, You cause the workshops of Ptah to prosper!

Lord of the fish, during the inundation, no bird alights on the crops. You create the grain, you bring forth the barley, assuring perpetuity to the temples. If you cease your toil and your work, then all that exists is in anguish. If the gods suffer in heaven, then the faces of men waste away.

Original Document Source: Oliver J. Thatcher, ed., *The Library of Original Sources* (Milwaukee: University Research Extension Co., 1907), Vol. I: The Ancient World, 79–83. Available online at http://www.reshafim.org.il/ad/egypt/texts/hymn_to_the_nile.htm.

PRIMARY SOURCE 1.8

Egypt Unified—The Narmer Palette

Compact agricultural settlements and ease of travel on the Nile made a unified state easier to create. One early piece of evidence of this is the Narmer Palette, shown here. This tablet is dated to around 3000 BCE. That was very early in the history of ancient Egypt. Many historians believe the Narmer Palette depicts the unification of Upper and Lower Egypt under King Narmer. On the left side, King Narmer wears the bulbed White Crown of Upper Egypt—that is, southern Egypt. He is depicted as a conqueror who appears ready to execute a defeated enemy. The close-up of the other side shows Narmer wearing the Red Crown of Lower Egypt (northern Egypt, including the delta.)

Image Source: The Narmer Palette. Public domain.

PRIMARY SOURCE 1.9

Time Line of Ancient Egypt

Times of division, disorder, and warfare among Egyptians did occur. However, much longer eras of unity under the pharaohs and their administrators were common. This time line of Egyptian history shows the long periods when a unified state existed (the Old, Middle, and New Kingdoms). It also shows intermediate times when ancient Egypt was not united. The time line's dates are only approximate.

Original Document

Time Line of Egyptian History	
2950–2575 BCE	Early Dynastic Period: Egypt is unified for the first time
2575–2150 BCE	Old Kingdom: The largest pyramids are built
2150–1975 BCE	First Intermediate Period: A time of disunity
1975–1640 BCE	Middle Kingdom: Egypt is reunified
1640–1540 BCE	Second Intermediate Period: A time of disunity and invasion by outsiders
1540–1075 BCE	New Kingdom: Egypt is reunified. Pharaohs build tombs into the Valley of Kings mountainside
1075–715 BCE	Third Intermediate Period

Original Document Source: Christopher Scarre, *The Human Past: World Prehistory and the Development of Human Societies* (New York: Thames & Hudson, 2009).

PRIMARY SOURCE 1.10

Egypt Unified—Ramses II

These statues are part of one of the rock-cut Abu Simbel temples of Ramses II located along the Nile in Nubia, near the borders of what is today Sudan. All four statues are of Ramses II, who reigned 1279–1213 BCE. The second statue on the left is broken. Ramses II was also known as Ramses the Great, and some see him as the greatest and most powerful of all Egyptian pharaohs. These statues of Ramses II are more than 60 feet high. Compare this statue with the Narmer Palette (Primary Source 8). Depictions of Egyptian pharaohs as colossal figures were common throughout much of ancient Egypt's long history.

Image Source: Than217 at English Wikipedia, photograph of Abu Simbel Temple of Ramesses II, 2007. Public domain.

Communicating Results and Taking Action

Communicating Results

- Study all the primary sources for this lesson. Choose three you would most want to use in a brief presentation to another group of students titled The Nile and Ancient Egypt. Prepare a five-minute presentation that makes use of all three sources. In the presentation, make it clear why you chose the particular sources used.
- Your teacher will assign your group one of the following rivers: the Tigris and Euphrates Rivers in ancient Mesopotamia, the Indus River in Pakistan, or the Huang He (Yellow River) in China. Your group should learn more about its river and its importance in the history of the ancient civilization that grew up along it. Make a map showing your river and the important geographical features of the land around it (e.g., deserts, fertile lands, mountains, jungles, other rivers). Use your maps in a brief presentation about the river and its importance to its early civilization. Conclude by comparing your river to the Nile and the Nile's role in Egyptian civilization.
- In your group, study a map of ancient Egypt that shows important religious, political, or economic locations along the Nile. Many websites on ancient civilizations will have such maps. Then, your group should create a map of its own. Your map should include illustrations, photos, and brief written explanations of the five locations your group chose. The locations should be chosen to help illustrate themes stressed in this lesson. Your group will present its map in class and explain why you chose the locations included on the map.

Taking Action

- Today, rivers are still of crucial importance to the societies located along them. Your class will choose one river of importance today. It should be a large river such as the Amazon in South America, the Mississippi in the United States, the Ganges in India, or the Mekong River in Southeast Asia. Collect maps, photos, and articles about significant economic, political, religious, or environmental aspects of the river and its problems today. Use these materials to prepare a presentation on this river. In the presentation, compare the role of the river to that of the Nile in ancient Egypt. Highlight both similarities and differences. Make the audience aware of crucial problems related to the river.
- Based on the work in the previous assignment, use social media and the internet to share your presentation. Urge others to offer feedback on the presentation and its importance to them.

The Nile 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

1.1: Wolf, Linus. Photograph of a petroglyph depicting a sleeping antelope, located at Tin Taghirt on the Tassili n' Ajjer in southern Algeria. January 2, 2011. CC BY-SA 3.0.

1.2: Descloitres, Jacques. *Nile River and Delta from Orbit*, August 2004. NASA, Visible Earth. Available online from NASA at https://visibleearth.nasa.gov/view.php?id=71790.

1.3: Webster, James. *Travels through the Crimea, Turkey and Egypt; Performed during the Years 1825–28, Including Particulars of the Last Illness and Death of the Emperor Alexander, and of the Russian Conspiracy in 1825*. (Memoir of Mr. J. W.), vol 2, 11. London, 1830.

1.4: Schertzer, Fanny. Photograph of crop limit in the Nile Valley near Luxor, Egypt. December 2014. Photograph, CC BY-SA 4.0.

1.5: Davies, Norman de Garis, and Nina Davies. "Agricultural Scenes of Threshing, a Grain Store, Harvesting with Sickles, Digging, Tree-Cutting and Ploughing from the Tomb of Nakht, 18th Dynasty Thebes," in *Das Grab des Nacht: Kunst und Geschichte eines Beamtengrabes der 18. Dynastie in Theben-West*, by Abdel Ghaffar Shedid and Matthias Seidel. Mainz am Rhein: Von Zabern, 1991.

1.6: Dahl, Jeff. Image of Hapy, the ancient Egyptian God of the Nile and its flood. January 2008. CC BY-SA 4.0.

1.7: Thatcher, Oliver J., ed. *The Library of Original Sources*. Vol. I: The Ancient World. Milwaukee: University Research Extension Co., 1907, 79–83. Available online at http://www.reshafim.org.il/ad/egypt/texts/hymn_to_the_nile.htm.

1.8: The Narmer Palette. Public domain.

1.9: Scarre, Christopher, ed. *The Human Past: World Prehistory and the Development of Human Societies*. New York: Thames & Hudson, 2009.

1.10: Than217 at English Wikipedia. Photograph of Abu Simbel Temple of Ramesses II. 2007. Public domain.

Sources for Further Study

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White, Jon Manchip. *Everyday Life in Ancient Egypt.* New York: Dover, 2002.

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

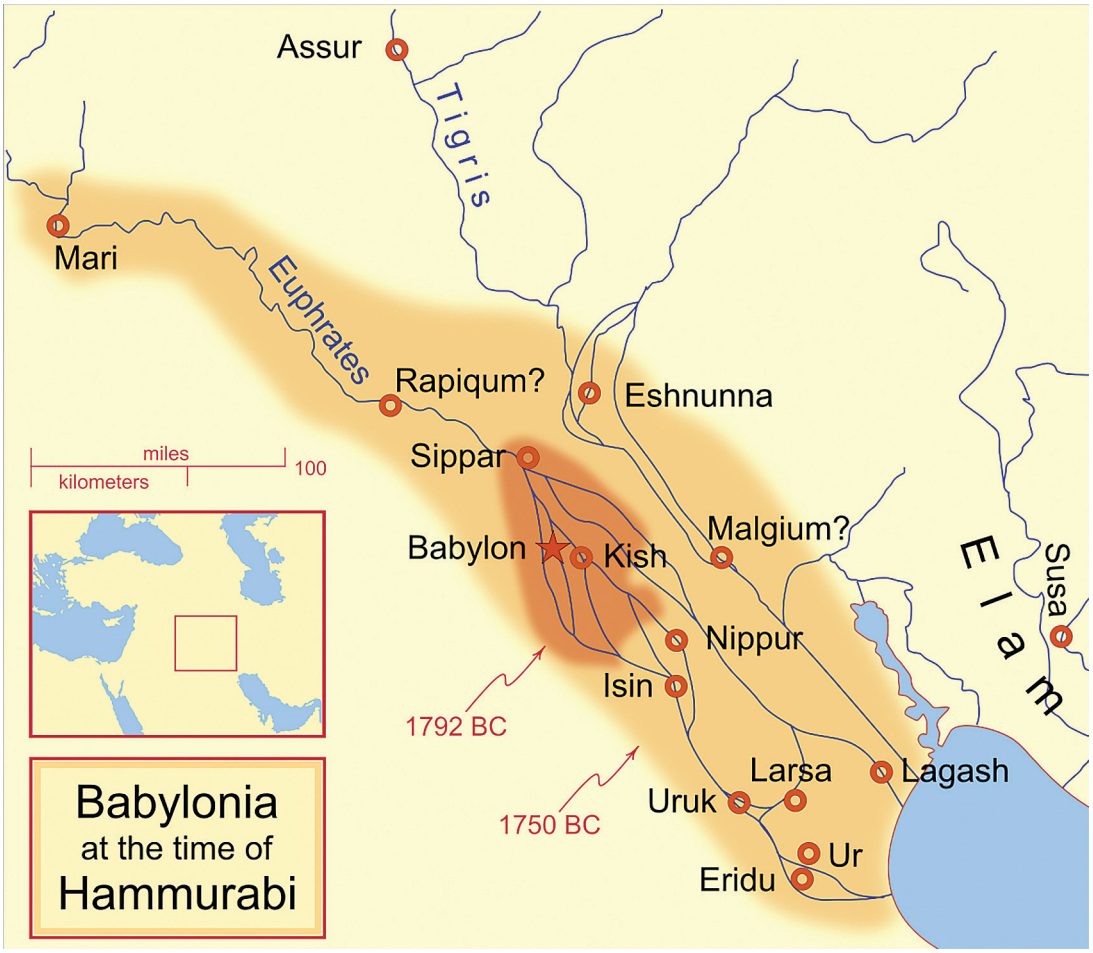

Image Source: MapMaster, illustrated locator map of Hammurabi's Babylonia, 2008. CC BY-SA 4.0.

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

PRIMARY SOURCE 2.4 HAMMURABI EXPLAINS HIS CODE 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.

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

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

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Sources for Further Study

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The Mystery of India's First Civilization

What Happened to Harappa?

Overview

Introduction

Harappa was one of a few major cities in the Indus Valley civilization, which flourished from around 3000 to 1900 BCE. Harappa was the first Indus city discovered, and as a result scholars often call this ancient society Harappan civilization. It was a complex, highly organized society. Its buildings were made of mud bricks and baked bricks, which had a uniform size and shape throughout the land. Its pottery, the remains of cotton textiles, its tools, and its other items make clear it was based on settled agricultural life. The cities appear to have been carefully planned. Their water-control systems are of special interest. A script was used on seals and other items, but it has never been deciphered. Sometime after around 1900 BCE, this impressive civilization disappeared. Why did it disappear? In this lesson, students will work with ten sources to answer this compelling question. Primary 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 the Indus Valley civilization. They will apply discipline-specific background knowledge, use scaffolding, and engage in instructional activities to interpret 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

Why did Harappan civilization disappear sometime after 1900 BCE?

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 Harappa

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 and secondary 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 Harappa 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 Harappan Civilization Rubric so they can understand how their performance will be evaluated. The projects are summarized below.

Communicating Results

- Have students read the following statement: "Many experts believe that during the later centuries of the Indus Valley civilization, the climate began to grow drier. Some say this might explain the disappearance of the Indus River civilization." Ask each student to choose three of the sources for this lesson that best support this statement. Have each student write an explanation for their choices. Ask some students to read their essays to the class and discuss their choices.

- Separate students into small groups. Ask each group to study and discuss Primary Sources 3.6, 3.9, and 3.10, and Secondary Source 3.7. Then present them with the following statement: "It is likely that the Indus Valley civilization gave birth to the Vedic civilization that followed it. That is, the society that produced the Vedas evolved smoothly from the Indus Valley society." Each group should decide to agree or disagree with this statement. Have the groups present their conclusions and explain their reasoning to the rest of the class. After all groups have reported, discuss the issue with the entire class.

- Ask students to study Primary Sources 3.2 and 3.3. Then ask them to use the internet or other sources to find at least eight other photos of Mohenjo-daro or Harappa. The photos must be of city scenes showing other aspects of the architecture, the nature of the water management systems, the purposes of larger buildings, and so on. Each student should then write a brief essay on the theme of "The Indus Valley Miracle of City Planning." The essays should be built around the photos chosen and should explain the significance of each.

Taking Action

- The collapse of the Indus Valley civilization occurred more than 3500 years ago. Yet it is still a very controversial topic in India. In particular, arguments center on the question of who the Aryans were, what their impact was on India's history, and whether they had something to do with the decline of the Indus Valley civilization. A movement of Hindu nationalism known as Hindutva has been the most outspoken about this issue. Others in India disagree strongly with its views. Learn more about this controversy. In searching for sources, especially on the internet, be very cautious about deciding who is right or wrong and who has the best arguments. Simply try to summarize key elements of the controversy. Use PowerPoint or other presentation software to create a presentation about this controversy. As a class, use this in a talk with the other teachers in your school. The focus of the talk should be on how best to treat this topic in schools given its controversial nature.
- Based on the work in the previous assignment, and the views expressed in the final discussion, use social media to share the results of your presentation with others. Invite people contacted in this way to comment and offer their own suggestions.

Introductory Essay

What Happened to Harappa?

Sometime around 322 BCE, the Mauryan Empire arose along the Ganges River in India. It was built out of smaller states that were themselves only a few centuries older. For a long time, scholars thought this Mauryan Empire was the first complex civilization to develop in India. That belief had to be abandoned suddenly in 1921.

In 1920–21, archaeologists made an amazing discovery along the Indus River in present-day Pakistan. What they found was an ancient city belonging to a much older civilization, the Indus Valley civilization. The city they found was called Harappa. As a result this Indus Valley society is also often called Harappan civilization. Another city of this ancient civilization, Mohenjo-Daro, was soon found. In time, archaeologists discovered three other larger cities and hundreds of smaller Harappan settlements. Most arose sometime after 3000 BCE. The last of them disappeared around 1700 BCE at the latest.

A good deal is known about the artifacts and material makeup of the Indus Valley society. It is clear that it was a complex, highly organized society. Its buildings were made of mud bricks and baked bricks of a uniform size and shape throughout the land. Its pottery, the remains of cotton textiles, its tools, and its other items make clear it was based on settled agricultural life. The cities were carefully planned. Their water-control systems are of special interest. Wells, drains, even indoor bathrooms were regular features. Archaeologists think the ruins of great baths at Harappa and Mohenjo-Daro are evidence that washing and cleanliness had a religious or ritual meaning.

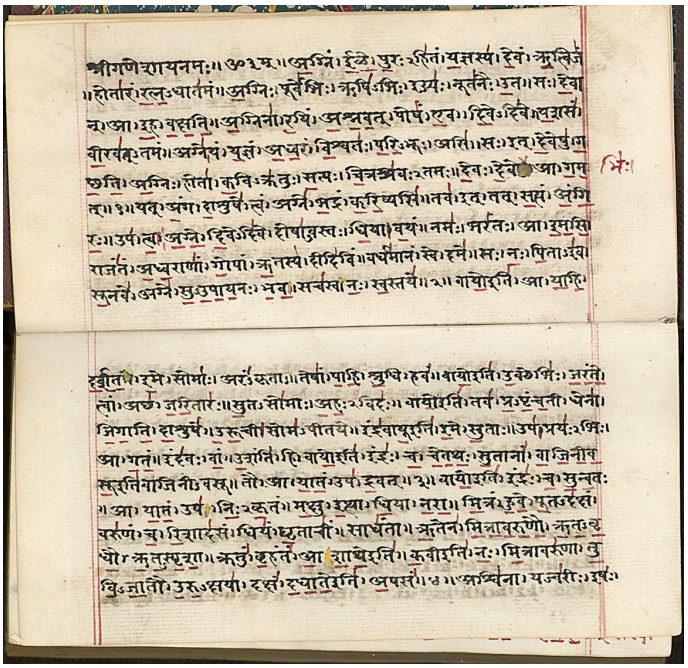
Another achievement of the Indus civilization was its writing system. This system is found mainly on thousands of ancient stone seals. In addition to symbols and pictographs, human figures and animals are also often displayed, in particular the bull. This script has never been deciphered. Some experts think the seals were identification markers. Perhaps they were a way to indicate ownership of goods for sale, or they may have had religious significance. Similar scripts and seals have been found in Mesopotamia. However, no link between the two forms of writing has been found.

Seals often display human figures and animals. Pictured above is a seal with an imaginary creature that scholars today refer to as a kind of unicorn.

As a result, Harappa still cannot really "speak" to us. Statues and figurines have been found. Many of these may have religious meaning. However, we know nothing of Harappan myths, legends, and stories. Nor do we know what religious or philosophical ideas guided or inspired the people of the Indus Valley civilization.

Little is known about why this civilization disappeared. For a long time, scholars claimed that nomadic invaders from the north gradually overran it. These invaders were the Aryans. They were among the Indo-European speakers who migrated in many directions from the steppes of southern Russia between 4000 and 1000 BCE. Supposedly, they were warriors who had mastered the horse-drawn chariot. This gave them a distinct advantage over most local populations.

Today, scholars no longer believe that Aryans or any other group invaded and destroyed the Indus Valley society. No evidence of any widespread violence can be found in the remains of the last phases of that society. The Indus and its tributary rivers are prone to major floods. Sometimes whole rivers shift course. This could have disrupted life in a major way. There is evidence of a drying climate that may well have made agriculture impossible in many parts of the Indus Valley. A dry riverbed (the Ghaggar-Hakra) was probably once a major river flowing to the sea. Many Indus Valley sites have been discovered along what would have been its route. These would all have been abandoned as the river dried up.



Sanskrit is an Indo-European language derived from others spoken outside of India.

The Aryan invasion theory has been rejected. Nevertheless, some new culture of Indo-European speakers did arise soon after the Indus Valley society disappeared. That culture produced a body of hymns and rituals, the Vedas. They were passed on orally for centuries. They were only written down in Sanskrit sometime around 500 BCE. Sanskrit is an Indo-European language clearly derived from others spoken outside of India. No link between it and the Indus Valley script has been established. The people described in the Vedas were horse-riding warriors and nomadic herders. They seemed to have little in common with the settled, agrarian, and urban Harappan way of life. Did they actually invade India? Or did they only slowly migrate in and merge or intermarry within local native peoples? We just do not know.

The mystery of who they were is joined with the mystery of what happened to the Harappan society that came before them. The sources for this lesson should help you better understand these mysteries. Perhaps they will also enable you to make up your own mind as to what really did happen to Harappa.

Image Sources: Harappan ruins. Photograph (2002) by David Burack.
Photograph (2012) by Ismoon. Public domain via Wikimedia Commons.
Rigveda MS in Sanskrit. Photograph. Public domain via Wikimedia Commons.

History Group

GROUP MEMBERS:

The Indus Valley Civilization

Your group's task is to explore history issues related to the decline of the Indus Valley civilization. A disciplinary compelling question is provided, and you will work from there to develop and answer supporting questions based on primary 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:

   > Why do historians find it so difficult to explain the decline of the Indus Valley civilization?

3. Read and discuss Primary Sources 3.2, 3.6, and 3.9.
4. Read and discuss the following background information. Use the information to help complete the handout.

   > Why did the Indus Valley society disappear? This question links to another: What was the relationship of that society to the one that came after it? Historians and others in India have been arguing about this for a long time.
   >
   > Part of the problem is that the artifacts of the Indus Valley society tell us little about its fate. It is hard to know what many of them even mean. Was a large building a palace, a place to store food, a place for ritual purification rites, or just a swimming pool? The ruins cannot be read easily without a written record. We don't have such a record because the Indus script has not been translated. We don't even know if it is a language at all. In addition, there is little evidence of what happened in Harappa's last days. No signs of widespread violence have been found.
   >
   > The relationship to the Vedic society that arose afterward is also very hard to determine. Some Indus artifacts suggest images or ideas found later in Vedic and Hindu culture. But there are very few of them, and they are

very hard to interpret. The Vedas themselves are a rich source of ideas about the society that came after. However, its key features—the horse, a herding lifestyle, the Sanskrit language itself—are all very different from what the Indus Valley civilization left behind. So the mystery remains.

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 3.2

Primary Source 3.6

Primary Source 3.9

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:

   Why do historians find it so difficult to explain the decline of the Indus Valley civilization?

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.

Civics Group

GROUP MEMBERS:

The Indus Valley Civilization

Your group's task is to explore the civics issues related to the decline of the Indus Valley civilization. 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 answer a compelling question.
2. As a group, briefly discuss the following compelling question:

   > Some scholars believe a single, all-powerful government of some sort must have ruled the Indus Valley society. Explain why you do or do not agree.

3. Read and discuss Primary Sources 3.3 and 3.4, and Secondary Source 3.1.
4. Read and discuss the following background information. Use the information to help complete the handout.

   > We really do not know who actually ruled the Indus Valley civilization. However, a lot of evidence suggests there was a strong central authority.
   >
   > One part of that evidence has to do with how uniform so much of social life was. The Indus Valley sites are spread throughout a vast area. Yet in many places, the bricks are all of the exact same sizes and shapes. Cities were organized on a carefully planned grid pattern. A standard set of weight measurements was in use everywhere. It took some central authority to manage the elaborate water-control systems in Harappa, Mohenjo-Daro, and elsewhere. Some communities were located near resources the rest of the Indus Valley society needed. This may have been centrally directed. Finally, the Indus script on thousands of seals is evidence of society-wide agreement on ways to communicate or control the flow of goods.
   >
   > On the other hand, none of this proves the existence of a single all-powerful ruler. Unlike many other ancient societies, this one left no heroic

statues or inscriptions from kings or emperors. No great monuments such as the pyramids celebrate the power of any ruler. Perhaps more local elite groups ruled each region. Perhaps a more collective leadership existed. We just don't know.

5. Each group member should develop some supporting questions about the primary sources your 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.

Secondary Source 3.1

Primary Source 3.3

Primary Source 3.4

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:

   Some scholars believe a single, all-powerful government of some sort must have ruled the Indus Valley society. Explain why you do or do not agree.

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 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:

The Indus Valley Civilization

Your group's task is to explore the economics issues related to the decline of the Indus Valley civilization. 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 answer a compelling question.
2. As a group, briefly discuss the following compelling question:

   "The economy of the Indus Valley civilization was a single interconnected system spread over a large region." What evidence supports this claim?

3. Read and discuss Primary Sources 3.2, 3.3, and 3.4.
4. Read and discuss the following background information. Use the information to help complete the handout.

   A good deal of evidence tells us that Indus Valley merchants traded goods over a wide area. Seals, pottery, jewelry, metals, and other raw materials produced in one place have shown up in other sites throughout the region. Goods from what is now Iran and Afghanistan have been found in Indus sites. Some Indus Valley seaports existed. Indus seals and luxury goods have been found in Sumer, in Mesopotamia at the head of the Persian Gulf. Some seals were probably used to stamp clay attachments to trade goods. Standard weights and measures suggest that merchants depended on regular patterns of long-distance trade within the Indus Valley itself.

   Trade depended on a strong agricultural base. Though we do not know enough about Indus Valley agriculture, it must have been highly productive. The larger cities were home to thousands of crafts workers and others who depended on a steady food supply. The most important crops were wheat and barley. Plows, wheeled carts, and other tools have been found. However, much evidence has been lost, perhaps because of erratic

flooding by the Indus and other major rivers. Many cities were built and rebuilt on top of previous layers, with earlier phases sinking into mud and rubble.

5. Each group member should develop some supporting questions about the primary sources your 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 3.2

Primary Source 3.3

Primary Source 3.4

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:

   "The economy of the Indus Valley civilization was a single interconnected system spread over a large region." What evidence supports this claim?

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 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:

The Indus Valley Civilization

Your group's task is to explore geography issues related to the decline of the Indus Valley civilization. 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 answer a compelling question.

2. As a group, briefly discuss the following compelling question:

   What geographical or environmental factors might have helped cause the decline of the Indus Valley civilization?

3. Read and discuss Primary Source 3.3 and Secondary Sources 3.5 and 3.7. Read and discuss the following background information. Use the information to help complete the handout.

   Did nomadic invaders from the north gradually overrun the Indus Valley? In the past, such invaders were identified as the Aryans, an Indo-European-speaking people from outside India. No one accepts this Aryan invasion theory now. There is no evidence that anyone "conquered" the Indus Valley civilization. Nevertheless, someone brought the Indo-European Sanskrit language into India, and a whole new culture based on Sanskrit and the Vedas did develop after the Indus Valley society disappeared. Was this change marked by conflict? No one knows for sure.

   The Indus River and its major tributaries carried water down from the Himalayas and other high mountain ranges. They fed the fertile valleys along the Indus River. The mountains also protected the Indus Valley civilization from invaders. The Thar Desert did so as well. However, earthquakes are common in the area. The rivers there have often shifted drastically. This might have brought the Indus Valley society to an end. A shift to a drier climate also might have been a factor. The Ghaggar-Hakra

was probably once as mighty a river as the Indus. However, as the climate became drier, the Ghaggar-Hakra dried up. The settlements along it were abandoned. As this happened, people may well have migrated eastward toward the Yamuna and Ganges rivers. That's where the next major phase of Indian civilization began.

4. Each group member should develop some supporting questions about the primary sources your 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 source and record those questions here.

Primary Source 3.3

Secondary Source 3.5

Secondary Source 3.7

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 geographical or environmental factors might have helped cause the decline of the Indus Valley civilization?

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 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***

  Since no primary source was written with you and your interests in mind, 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 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?

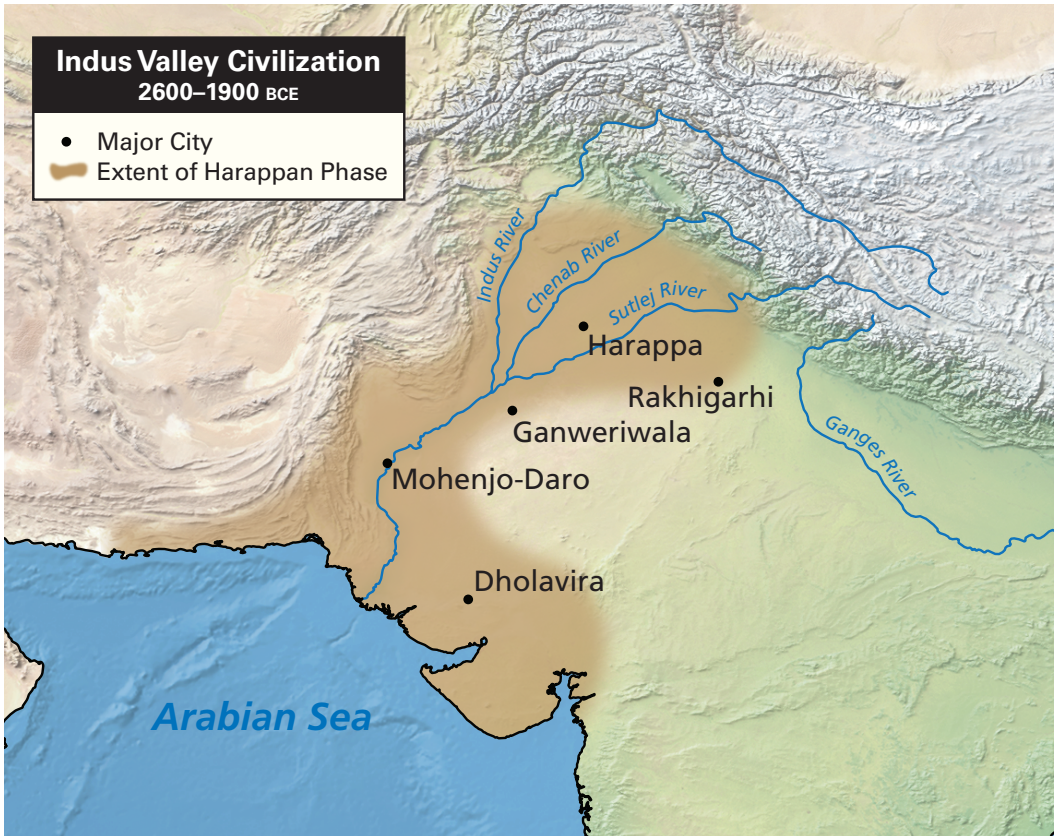
- ***Above all, read the source carefully***

  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.

SECONDARY SOURCE 3.1

The Indus Valley Civilization: 2600–1900 BCE

The Indus Valley civilization arose on a fertile plain in what is today the nation of Pakistan. That valley was formed by the Indus River and several tributary rivers flowing down from the Himalayas and other major mountain ranges to the north and northeast. Several major cities and hundreds of other sites are located along the rivers. The Indus River empties into the Arabian Sea. This gave Indus Valley merchants access to the Mesopotamian societies to the west. After the Indus Valley civilization declined, a new urban society grew up in India along the Ganges and Yamuna Rivers to the east.



Original Document Source: © Nystrom Education

PRIMARY SOURCE 3.2

Harappan Ruins—A Possible Granary

This photo shows some remains from Harappa. Some experts say this was the largest building of the Indus Valley civilization. The structure was built on a massive foundation of mud brick. It has a baked-brick supportive wall that measured about 6 feet high, 150 feet long, and 120 feet wide. Earlier scholars decided this was a grain storage facility. However, the photograph suggests why it is hard to decide what such remains really were. In addition, some of what is shown here is a reconstruction of original remains that have been reburied to protect them.

Original Document Source: Photograph by David Burack. Public domain.

PRIMARY SOURCE 3·3

Water Management in Harappa

The Indus cities of Mohenjo-Daro and Harappa appear to have been carefully planned. Houses made of baked bricks are laid out in an orderly fashion. The cities were famous for their well-developed drainage systems. Houses had wells, and some even had bathrooms. The photo on the top shows one of Harappa's wells. The photo on the bottom is of bricks covering one drain that lay along a street. Houses along this street had drains leading out to this main city drain.

Original Document Source: Photographs by David Burack. Public domain.

PRIMARY SOURCE 3·4

Seals and the Mystery of the Indus Valley Language

Several hundred symbols have been found on Indus Valley seals, pots, and other materials. Usually only five or six characters appear on any one object. No one has been able to decipher this script and read the Indus Valley's language. Some are not sure the symbols even are a language. Probably, many seals were used to stamp marks identifying trade goods or their owners. Seals often include animals such as a bull, elephant, or rhinoceros. Pictured below is a seal with an imaginary creature scholars today refer to as a kind of unicorn.

Original Document Source: Ismoon, photograph of a mold of a seal from the Indus Valley civilization. Public domain.

SECONDARY SOURCE 3·5

The Vanished "Sarasvati" River

As this map shows, there once was a major river just east of the Indus River. It long ago dried up almost completely. Today it is mainly a usually dry riverbed called the Ghaggar-Hakra. A few scholars believe the entire river might be the ancient Sarasvati. This is a mythical river mentioned in many Rig Veda hymns. The dots show that many Indus Valley sites have been found along this ancient riverbed. Efforts to date the river show that it dried up well before the Indus Valley civilization disappeared. In fact, this drying up of the river may itself have helped cause the disappearance of this civilization.

Original Document Source: © Nystrom Education

PRIMARY SOURCE 3.6

An Early Version of the Hindu God Shiva

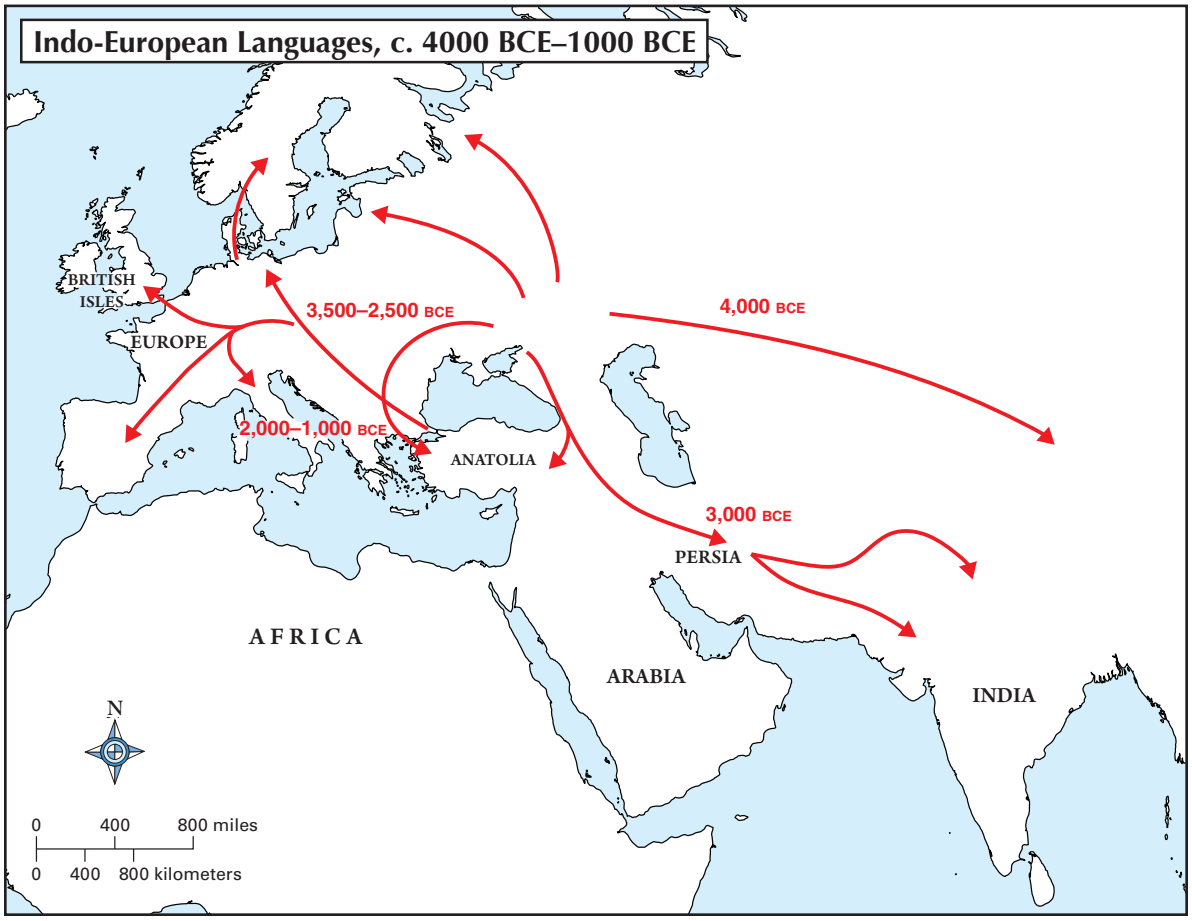
This seal was discovered at Mohenjo-Daro. The seal shows a seated figure surrounded by animals. Some scholars see it as an early version of the Hindu god Shiva, also known as Pashupati. The figure is seated in what looks like a yoga posture. Yoga is a set of spiritual and physical practices that probably arose as part of Hindu teachings. The figure seems to show three faces: one facing forward, and one to each side. Does this suggest it is the four-headed Hindu deity Brahma, with the fourth head hidden in the back? Most scholars doubt these connections to Hinduism. However, this artifact is one piece of evidence some use to claim that Vedic and Hindu ideas actually first arose within the Indus Valley civilization.

Original Document Source: Pashupati seal. Public domain.

SECONDARY SOURCE 3·7

The Indo-European Languages

This map shows the spread of an original language spoken on the steppes of southern Russia starting sometime around 4000 BCE. The language changed in many ways as it spread. It took the form of many separate languages. One of those languages is Sanskrit in India. Sanskrit is the language of the Vedas and later Hindu literature. The Indus Valley script is not likely related to it. The original Sanskrit was probably brought to India by people moving into it from the northeast. Were these the people known from the Vedas as Aryans? Did they arrive all at once, or did they intermix with native groups as they moved in slowly over the centuries? These and many related questions are still topics of debate. What is reasonably clear is that Sanskrit is not related to the script or language of the Indus Valley civilization.



Original Document Source: © Nystrom Education

PRIMARY SOURCE 3.8

Evidence of Indo-European Language Spread

The original Indo-European language was never written down. However, linguists have learned to re-create many of its words by using rules about how language changes over time. With these rules, they can discover many root words in the original Indo-European language. This chart shows three original Indo-European root words. It also shows how each root produced similar words for the same thing in many Indo-European languages. The chart supports the view that Sanskrit was one of the Indo-European languages.

Original Root Word	Meaning	Words Derived from the Indo-European Root
reg-	move in a straight line, rule, guide	Latin: *rex/regere*. Sanskrit: *raj-*. Gaul: *-rix*. Irish: *ri*. German: *recht*. Old English: *rice/-ric* [a king]. Gothic: *reiks*. Persian: *rahst*.
$h_a$éusōs	dawn	Latin: *aurōra*. Lithuanian: *aušra*. German: *ōstra/Osten*. Sanskrit: *uṣ ās*. Russian: *utro*. English: *ēast/east*. Greek: *hēos*.
kapro-	goat	Sanskrit: *kapṛ tha*. Greek: *kapros*. Latin: *caper*. Gaul: *cabros*. Irish: *gabor/*. Welsh: *gafr*.

Original Document Source: Adapted from Palaeolexicon, accessed December 5, 2017. https://www.palaeolexicon.com.

PRIMARY SOURCE 3·9

A Rig Veda Hymn to the Horse

The Vedas, written in Sanskrit, are the oldest sacred texts of Hinduism. They are collections of hymns to be used during various ritual sacrifices. The Vedas depict a nomadic society of herders and warriors who had mastered horse-drawn chariots. No one really knows if a single group of invaders entered and conquered in India. Most historians believe Indo-European speakers probably entered in small groups, slowly and not necessarily violently. They may have mixed in with local populations as they came. What is clear is that the Vedas describe a very different society from the settled, urban, agricultural civilization of the Indus Valley. Central to these newcomers was the horse and the ways of a ruling warrior class. This hymn makes clear how central the horse was. It describes a sacrifice of a horse as a way to honor the animal and appeal to the gods for protection and help.

Original Document

Mandala 1, Hymn 162

1. SLIGHT us not Varuna, Aryaman, or Mitra, Rbhuksan, Indra, Ayu, or the Maruts,
When we declare amid the congregation the virtues of the strong Steed, God-descended.

2. What time they bear before the Courser, covered with trappings and with wealth, the grasped oblation,
The dappled goat goeth straightforward, bleating, to the place dear to Indra and to Pusan.

3. Dear to all Gods, this goat, the share of Pusan, is first led forward with the vigorous Courser,
While Tvastar sends him forward with the Charger, acceptable for sacrifice, to glory.

4. When thrice the men lead round the Steed, in order, who goeth to the Gods as meet oblation,
The goat precedeth him, the share of Pusan, and to the Gods the sacrifice announceth.

5. Invoker, ministering priest, atoner, fire-kindler Soma-presser, sage, reciter,
With this well ordered sacrifice, well finished, do ye fill full the channels of the rivers.

6. The hewers of the post and those who carry it, and those who carve the knob to deck the Horse's stake;
Those who prepare the cooking-vessels for the Steed,--may the approving help of these promote our work.

7. Forth, for the regions of the Gods, the Charger with his smooth back is come my prayer attends him.
In him rejoice the singers and the sages. A good friend have we won for the Gods' banquet.

8. May the fleet Courser's halter and his heel-ropes, the head-stall and the girths and cords about him.
And the grass put within his mouth to bait him,--among the Gods, too, let all these be with thee.

9. What part of the Steed's flesh the fly hath eaten, or is left sticking to the post or hatchet,
Or to the slayer's hands and nails adhereth,--among the Gods, too, may all this be with thee.

10. Food undigested steaming from his belly, and any odour of raw flesh remaining,
This let the immolators set in order and dress the sacrifice with perfect cooking.

CONTINUED

PRIMARY SOURCE 3·9

A RIG VEDA HYMN TO THE HORSE CONTINUED

11. What from thy body which with fire is roasted, when thou art set upon the spit, distilleth,
Let not that lie on earth or grass neglected, but to the longing Gods let all be offered.

12. They who observing that the Horse is ready call out and say, the smell is good; remove it;
And, craving meat, await the distribution,--may their approving help promote labour.

13. The trial-fork of the flesh-cooking caldron, the vessels out of which the broth is sprinkled,
The warming-pots, the covers of the dishes, hooks, carving-boards,--all these attend the Charger.

14. The starting-place, his place of rest and rolling, the ropes wherewith the Charger's feet were fastened,
The water that he drank, the food he tasted,--among the Gods, too, may all these attend thee.

15. Let not the fire, smoke-scented, make thee crackle, nor glowing caldron smell and break to pieces.
Offered, beloved, approved, and consecrated,--such Charger do the Gods accept with favour.

16. The robe they spread upon the Horse to clothe him, the upper covering and the golden trappings,
The halters which restrain the Steed, the heel-ropes,--all these, as grateful to the Gods, they offer.

17. If one, when seated, with excessive urging hath with his heel or with his whip distressed thee,
All these thy woes, as with the oblations' ladle at sacrifices, with my prayer I banish.

18. The four-and-thirty ribs of the. Swift Charger, kin to the Gods, the slayer's hatchet pierces.
Cut ye with skill, so that the parts be flawless, and piece by piece declaring them dissect them.

19. Of Tvastar's Charger there is one dissector,--this is the custom-two there are who guide him.
Such of his limbs as I divide in order, these, amid the balls, in fire I offer.

20. Let not thy dear soul burn thee as thou comest, let not the hatchet linger in thy body.
Let not a greedy clumsy immolator, missing the joints, mangle thy limbs unduly.

21. No, here thou diest not, thou art not injured: by easy paths unto the Gods thou goest.
Both Bays, both spotted mares are now thy fellows, and to the ass's pole is yoked the Charger.

22. May this Steed bring us all-sustaining riches, wealth in good kine, good horses, manly offspring.
Freedom from sin may Aditi vouchsafe us: the Steed with our oblations gain us lordship!

Adapted Version

Mandala 1, Hymn 162

1. Varuna, Aryamam, or Mitra, Rbhuksan, Indra, Ayu or the Maruts [all Vedic gods] do not ignore us when we tell this congregation of the virtues of the strong god-descended horse.

2. When the dappled, bleating goat is given as an offering, it goes to the place dear to Indra and the solar god Pusan. It goes ahead of the horse, covered with trappings and with wealth.

3. This goat dear to all gods is Pusan's share. It is first led in with the vigorous horse. Then the artisan god Tvastar sends it forward as acceptable for sacrifice, to glory.

4. The men then lead the steed around three times and send him to the Gods as the proper offering. The goat, which was Pusan's share, has preceded him to announce the sacrifice to the gods.

5. Invoker, ministering priest, atoner, fire-kindler Soma-presser, sage, reciter—with this well-performed sacrifice you bring rains to fill the channels of the rivers.

6. To those who hew and carry the post, those who carve the knob to deck the Horse's stake, and those who prepare the cooking-vessels for the steed—let the good help of all of these promote our work.

7. While I pray, the horse with his smooth back goes forth to the regions of the gods. In him the singers and the sages rejoice. We have won a good friend for the gods' banquet.

8. Let the fleet courser's halter and his heel-ropes, the head-stall and the girths and cords be about him. And may the grass be put within his mouth to bait him—among the gods, too, let all these be with you.

9. Whatever part of the steed's flesh the fly has eaten, or whatever is left sticking to the post or hatchet or on the slayer's hands and nails, let all this also be with the gods.

10. Let the immolators set in order the undigested food steaming from the horse's belly, with any odor of raw flesh remaining. And let them prepare the sacrifice with perfect cooking.

11. When the steed's body is set upon the spit and roasted with fire, do not let whatever drips from it lie on earth or grass neglected. Let it all be offered to the longing gods.

12. Let those who see that the Horse is ready call out and say the smell is good. Then remove it and let those craving meat await its distribution. May their approval help promote the labor.

CONTINUED

PRIMARY SOURCE 3·9

A RIG VEDA HYMN TO THE HORSE CONTINUED

13. Also attending the horse will be the trial-fork of the flesh-cooking caldron, the vessels out of which the broth is sprinkled, the warming-pots, the covers of the dishes, hooks, carving-boards.

14. Also going with the horse to the gods will be the starting-place, his place of rest and rolling, the ropes his feet were fastened with, the water he drank, the food he tasted.

15. Let not the smoke-scented fire make you crackle, nor the glowing caldron break to pieces. Offered, beloved, approved, and consecrated—such a horse do the Gods accept with favor.

16. Grateful to the gods, they also offer the robe spread on the horse, the upper covering and the golden trappings, the halters which restrain the Steed, the heel-ropes.

17. If anyone has ridden you too hard with his heel or his whip, all these woes of yours, as with the oblations' ladle at sacrifices, I banish with my prayer.

18. The slayer's hatchet pierces the thirty-four ribs of the swift horse, akin to the gods. Cut them with skill, so that the parts are flawless and, piece by piece, name them and dissect them.

19. There is one dissector for Tvastar's charger. This is the custom. There are two who guide him. I divide his limbs in order and offer them amid the balls in the fire.

20. Let not your dear soul burn you as you come. Let not the hatchet linger in your body. Let not a clumsy immolator, missing the joints, mangle your limbs.

21. No, here you do not die, you are not injured. You go by easy paths to the gods. Both bays, both spotted mares are now your fellows, and to the ass's pole is yoked the charger.

22. Let this steed bring us all-sustaining riches, wealth in good cattle, good horses, and manly offspring. May Aditi grant us freedom from sin. May the steed with our oblations gain us lordship!

Original Document Source: The Rig Veda. Translated by Ralph T. H. Griffith. Available online at https://en.wikisource.org/wiki/The_Rig_Veda.

PRIMARY SOURCE 3.10

The Onager

Did the Indus Valley society have horses? Most historians and archaeologists say it did not. The horse does not appear on Indus seals. Some say that one highly damaged seal does show a horse. Most scholars do not accept this claim. Some scholars claim to have found bones of a horse, but others say it is far more likely they are the bones of the Onager, also known as the Indian wild ass. The Onager is not really a horse and cannot have been used as horses are used in the society the Vedas describe.

Original Document Source: Sballal, photograph of onagers. CC BY-SA 4.0.

Communicating Results and Taking Action

Communicating Results

- Read the following statement: "Many experts believe that during the later centuries of the Indus Valley civilization, the climate began to grow drier. Some say this might explain the disappearance of the Indus River civilization." Choose three sources from this lesson that best support this statement. Write an explanation for your choices.
- In a small group, study and discuss Primary Sources 3.6, 3.9, and 3.10, and Secondary Source 3.7. Then consider the following statement: "It is likely that the Indus Valley civilization itself gave birth to the Vedic civilization that followed it. That is, the society that produced the Vedas evolved smoothly from the Indus Valley society." Your group should decide to agree or disagree with this statement. Present your conclusions and explain your reasoning to the rest of the class.
- Study Primary Sources 3.2 and 3.3. Then use the internet or other sources to find at least eight other photos of Mohenjo-Daro or Harappa. The photos must be of city scenes showing other aspects of the architecture, the nature of the water management systems, the purposes of larger buildings, and so on. Then write a brief essay on the theme of "The Indus Valley Miracle of City Planning." The essays should be built around the photos chosen and should explain the significance of each.

Taking Action

- The collapse of the Indus Valley civilization occurred more than 3500 years ago. Yet it is still a very controversial topic in India. In particular, arguments center on the question of who the Aryans were, what their impact was on India's history, and whether they had something to do with the decline of the Indus Valley civilization. A movement of Hindu nationalism known as Hindutva has been the most outspoken about this issue. Others in India disagree strongly with its views. Learn more about this controversy. In searching for sources, especially on the internet, be very cautious about deciding who is right or wrong and who has the best arguments. Simply try to summarize key elements of the controversy. Use PowerPoint or some other presentation software to create a presentation about this controversy. As a class, use this in a talk with the other teachers in your school. The focus of the talk should be on how best to treat this topic in schools given its controversial nature.
- Based on the work in the previous assignment, and the views expressed in the final discussion, use social media to share the results of your presentation with others. Invite people contacted in this way to comment and offer their own suggestions.

Harappan Civilization 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

3.1: © Nystrom Education

3.2: Photograph by David Burack. Public domain.

3.3: Photograph by David Burack. Public domain.

3.4: Ismoon. Photograph of a mold of a seal from the Indus Valley civilization. Public domain.

3.5: © Nystrom Education

3.6: Pashupati seal. Public domain.

3.7: © Nystrom Education

3.8: Adapted from Palaeolexicon, accessed December 5, 2017. https://www.palaeolexicon.com.

3.9: Griffith, Ralph T. H., trans. *The Rig Veda*. Available online at https://en.wikisource.org/wiki/The_Rig_Veda.

3.10: Sballal. Photograph of onagers. CC BY-SA 4.0.

Sources for Further Study

Aronovsky, Ilona, and Sujata Gopinath. *The Indus Valley (Excavating the Past)*. Oxford, UK: Heinemann Library, 2005.

Kenoyer, Jonathan Mark, and Kimberley Burton Heuston. *The Ancient South Asian World.* New York: Oxford University Press, 2005.

Richardson, Hazel. *Life in the Ancient Indus River Valley.* New York: Crabtree, 2005.

Williams, Brian. *Daily Life in the Indus Valley Civilization.* London: Raintree, 2016.

The Great Wall

Why Did Ancient China Build It?

Overview

Introduction

When most people think of the Great Wall of China, they think of the one built in the 1400s and 1500s by the Ming Dynasty. That wall is actually only the latest version of walls built and rebuilt many times over the past 2,200 years or more. Commonly, the walls are defined as defensive structures. Their sole purpose was to keep out invading nomadic warriors bent on pillage and destruction. The reality is not so simple. China's relationships with its nomadic neighbors were a complex mixture of antagonism and cooperation, mistrust and warfare, mutual misunderstanding and mutual sharing. They formed a fundamental feature of what shaped and changed China over its long history. In this lesson, students will work with ten sources dealing with the Great Wall and China's complex interactions with the nomads of the dry grasslands and deserts to its north and northwest. 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 the Great Wall of China. 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

Why did China build the Great Wall?

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 the Great Wall

This part of the lesson 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 primary 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 and secondary 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 lesson 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 primary sources, each group will then prepare a brief five- to ten-minute presentation about the Great Wall of China 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 a related type of presentation. Allow time for students to prepare by discussing and debating topics among themselves.

Day Three

3. Each group will deliver its presentation (prepared by the students as their final task on Day Two). Following each presentation, allow time for class discussion and for a final effort to answer the central compelling question for the lesson.

Communicating Results and Taking Action

This part of the lesson 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 Great Wall Rubric so they can understand how their performance will be evaluated. The projects are summarized below.

Communicating Results

- Have students reread Primary Sources 4.6 and 4.7. Ask students to pretend to be Liu Ching (Primary Source 4.6) and write a letter responding to the statement by Zhufu Yan in Primary Source 4.7. Then as Zhufu Yan, write a letter back replying to the Liu Ching. Share some of these letters in a class discussion of the two primary source documents.

- Separate students into small groups. Ask each group to find ten illustrations of as many different sections of the Great Wall as they can. Insist that several of their photos show the remains of past walls, not just the current Great Wall. Have the groups arrange their illustrations around a map, and connect each picture to its correct location on the map. Have students write brief paragraphs or captions to go with each illustration. Have each group present its work to the class either as a bulletin board display or as a PowerPoint presentation.

- Ask students to reread George Macartney's statement in Primary Source 2. Students should then find two other sources in the lesson that the student thinks support Macartney's overall view about China and its Great Wall. Then students should each choose two sources that they believe do not support Macartney, or that undercut his view in some way. Students should write a brief essay summarizing Macartney's view and explaining their four choices of sources.

Taking Action

- China today no longer worries about nomads on its borders, nor does it rely on its Great Wall to protect it from invasion. It does have complicated relationships with its current neighbors and conflicts with some of them, including Mongolia, North and South Korea, Japan, Taiwan, Vietnam, and India. Separate students into small groups and ask each group to read recent news sources on China's dealings with one of these neighboring countries. Have each group present its findings to the rest of the class or to some larger group. Record these presentations and the discussion about them. Send the video to local news outlets and invite them to present it themselves or write about it.
- Use online video-presentation software to make the video from the previous assignment available online. Use social media to link to and discuss this presentation. Ask those contacted in this way to comment and communicate with others about it.

Introductory Essay

The Great Wall of China

The Great Wall of China at Jinshanling

Mention the Great Wall of China and most people think of the one shown here. It snakes over the rugged mountains near China's capital, Beijing. It then crosses northern China all the way to Xinjiang Province in China's far west. It is estimated to be about 5,500 miles long. Here it is a thick, high wall of stone and brick. Troops can march ten abreast on top of its walkways. Watchtowers, soldiers' barracks, and fortifications reinforce it along the way. Many assume that this Great Wall was built over 2,000 years ago. We are told its purpose was to defend China against aggressive nomadic raiders from the flat, dry Eurasian steppes north and northwest of China. As a result, the Great Wall has become a symbol of a great civilization forcefully protecting itself against nomadic "barbarians" seeking to raid, pillage, and lay waste to it.

Unfortunately, much of the above paragraph is oversimplified or wrong. The story of China's Great Wall is far more complicated.

First, that real story is about several walls, not just the one we know today. The Great Wall in the photograph was not built 2,000 years ago. It was built in the fifteenth or sixteenth centuries CE by the Ming Dynasty. However, there were other long walls in China's past. Mostly they have crumbled, leaving only a few remains here and there. Secondly, neither this wall nor the others could be said simply to have divided a peaceful agricultural civilization from warlike nomadic "barbarians." China's nomadic neighbors were not simple societies of horse-riding raiders. Their interactions with China over the centuries were highly complex. Sometimes they were peaceful and creative. Moreover, when conflict erupted, it was not always the fault of the nomads.

Walled cities were common in ancient China. Starting in the eighth century BCE, Chinese states increasingly fought with one another. Several of these states built long walls. The purpose of these walls was to help defend against other Chinese states as well as against outside nomadic tribes.

The first full-length wall across northern China was built by the Qin Dynasty (221–207 BCE). It was this dynasty that first united all of China into a powerful, highly organized state. The Qin Dynasty did not last long. However, the longer-lasting Han Dynasty (202 BCE–220 CE) then extended the wall far to the west. Wall-building showed the enormous power of these two dynasties. Millions of people were organized and sent to work on the walls. Tens of thousands died in the process. This was only one example of China's massive mobilizing of people. As the Han rulers expanded, they often uprooted hundreds of thousands to settle new territories in the west and elsewhere.

The pastoral nomads were often a threat to China. However, China's massive settlement policies also threatened the nomads. The nomads' main economic activity was herding of sheep, cattle, and horses. However, these were far from simple, primitive people. They were large tribal societies. Often, they controlled their own agricultural communities. As China grew, they interacted with it in many ways. They controlled trade routes west and absorbed many cultural influences from merchants and missionaries on those routes. As China became more organized, so did the nomads. During the Qin Dynasty, a great confederation of tribes called the Xiongnu was formed.

The Han Dynasty fought major wars with the Xiongnu and finally defeated them. The Qin-Han walls were meant to hold back the nomads. However, they were also a way to push them back and protect lands seized from them. The Han also at times used peaceful diplomacy to get along with the nomads. This involved paying tribute to them in the form of grain, silk, or gold. It also meant forging political ties by providing Han princesses for the Xiongnu rulers to marry.

After the Han Dynasty, other Chinese dynasties varied in how they dealt with the nomads. At times, nomadic tribes settled within some Chinese states and shared aspects of culture with them. This was especially so during the Northern Wei and Tang dynasties. Some nomadic groups controlled large states in northern China during the Song Dynasty (960–1279 CE). At one point, the nomads known as the Mongols took over all of China and held it for over a century. As for walls, even the Ming Great Wall failed to hold back the nomads. In 1644, a powerful nomadic society, the Manchus, took control of China and established its last dynasty, the Qing.

What role did various walls play in China's history and in the long and complex nomad-China relationship? The primary and secondary sources for this lesson will help you better understand and answer this question.

This 1845 illustration shows the Great Wall as a massive stone and brick wall with a wide walkway, watchtowers, signal towers, and troop barracks snaking across a vast, mountainous terrain.

Image Sources: The Great Wall of China at Jinshanling. Photograph (2013) by Severin.stalder. CC BY-SA 3.0 via Wikimedia Commons.
Thomas Allom, *L'empire Chinois* (Paris: Fisher, 1845).

History Group

GROUP MEMBERS:

The Great Wall

Your group's task is to explore history issues related to China's Great Wall. 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 answer a compelling question.
2. As a group, briefly discuss the following compelling question:

   > "For more than 2,000 years, defensive walls saved Chinese civilization from nomadic hordes bent on its destruction." Explain why you do or do not agree with this statement.

3. Read and discuss Primary Sources 4.7 and 4.9 and Secondary Source 4.2.
4. Read and discuss the following background information. Use the information to help complete the handout.

   > Very early in China's history, a myth developed about its place in the world. A key part of that myth was that China was surrounded in four directions by foreigners or "barbarians." In accounts from Han times, four groups of such people are identified: Yi (to the east), Man (to the south), Rong (to the west), and Di (to the north). The term *Siyi* stood for all four groups together. Sometimes these terms merely identified "foreigners." However, the *Siyi* were also often seen as inferior or less civilized.
   >
   > The Chinese saw themselves as the most civilized society in the world. What made them civilized were such things as language, key rituals, a complex economy, and a settled way of life based on agriculture. Nomads were not settled. Their economic life was based on herding, not agriculture (though they did also farm in many cases). They followed regular migration routes with their herds. They had few cities. They lacked many

commodities the Chinese regarded as a part of a civilized way of life. Their customs, religious rituals, and family lives differed in many ways from those of the Chinese. They were masters of the horse and the bow and arrow in warfare. When the Chinese refused to trade with them or pay tribute, the nomads often did raid or invade Chinese lands. Nevertheless, they did often want to trade. Over time, they did adopt many Chinese cultural traits and technical achievements.

5. Each group member should develop some supporting questions about the primary sources your 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.

Secondary Source 4.2

Primary Source 4.7

Primary Source 4.9

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:

   "For more than 2,000 years, defensive walls saved Chinese civilization from nomadic hordes bent on its destruction." Explain why you do or do not agree with this statement.

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 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:

The Great Wall

Your group's task is to explore the civics issues related to China's Great Wall. 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 answer a compelling question.
2. As a group, briefly discuss the following compelling question:

   > "China's walls kept it united under a single powerful dynasty." Explain why you do or do not agree with this statement.

3. Read and discuss Primary Sources 4.1, 4.8, and 4.10.
4. Read and discuss the following background information. Use the information to help complete the handout.

   > The Qin Dynasty unified China in 221 BCE. It linked the walls of previous smaller Chinese states in an effort to push back Xiongnu nomads. That Qin wall was a part of a drive to keep the Xiongnu out and expand China. Later, the Han Dynasty resumed wars with the Xiongnu confederacy. They finally defeated it, vastly expanded China's territory, and filled the new lands with Chinese people.
   >
   > After the Han Dynasty collapsed, China split into smaller states for over three hundred years. Some of these states built walls. Others did not. At times, various groups of nomadic tribes fought with these Chinese states. Sometimes, they moved into China peacefully and influenced Chinese society in many ways. This was true during the Northern Wei dynasty (386–585 CE). Nomads also influenced the Tang Dynasty (618–907 CE). The Tang reunited all of China. They did not build walls. Neither did the Song Dynasty (960–1279). However, the Song did not rule the northernmost parts of China. Those were in the hands of seminomadic groups. Sometimes those groups built walls. In 1279, the most powerful

nomads of all, the Mongols, took control of all of China. They did not add any new walls. Then the Ming Dynasty took over and built the Great Wall we see today. Yet that wall could not hold back Manchu invaders who, in 1644, established China's last dynasty.

5. Each group member should develop some supporting questions about the primary sources your 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 4.1

Primary Source 4.8

Primary Source 4.10

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:

   "China's walls kept it united under a single powerful dynasty." Explain why you do or do not agree with this statement.

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 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:

The Great Wall

Your group's task is to explore the economics issues related to China's Great Wall. 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:

   > Were the nomadic empires a threat to China's economy? Explain your answer.

3. Read and discuss Primary Sources 4.6, 4.9, and 4.10.
4. Read and discuss the following background information. Use the information to help complete the handout.

   > From the start, China and the outlying seminomadic or nomadic societies engaged in trade with one another. Around 1200 BCE, for example, China obtained horse-driven chariots, probably from lands far to its west. Later, regular trade fairs developed with various nomadic peoples. China traded rice, millet, tea, wine, silk, metals, and other goods. In return they received salt, wool, slaves, hides, and above all, horses. At times, China encouraged such fairs. At times of tension, they shut them down. Nomadic raids were common, but they were often a response to China closing regular trade.
   >
   > Nomads often controlled the trade routes west, routes that came to be called the Silk Road. Many contacts with outsiders took place along these routes. Cultural influences—Buddhism, for example—passed both ways, along with trade goods. In time, these interactions shaped both China and the nomads. Historians speak of the nomads becoming Sinicized—that is, adopting more Chinese ways. However, China was also heavily influenced by its nomadic neighbors.

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, chose one supporting question for each primary source and record those questions here.

Primary Source 4.6

Primary Source 4.9

Primary Source 4.10

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:

   Were the nomadic empires a threat to China's economy? Explain your answer.

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 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:

The Great Wall

Your group's task is to explore geography issues related to China's Great Wall. 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 answer a compelling question.
2. As a group, briefly discuss the following compelling question:

   "Geography alone made conflict between China and the nomads unavoidable." Explain why you do or do not agree with this statement.

3. Read and discuss Primary Sources 4.5, 4.9, and Secondary Source 4.4.
4. Read and discuss the following background information. Use the information to help complete the handout.

   Geography helped to protect China from many outside threats. All along the area surrounding China are various barriers hard to cross. To the east, the ocean coastline offers few natural harbors and little danger of invasion by sea. To the south, rugged mountains and dense tropical rainforests block the way. To the west, the Himalayas, other high mountain ranges, and the huge Tibetan plateau stand in the way of travelers. To the north and northeast, run the Taklamakan and Gobi deserts, other mountains, the dry grasslands of Mongolia, the forests of Manchuria. These features surround the central region where ancient Chinese civilization arose. That area is watered by the Yellow River and the Yangzi River. It is one of the richest agricultural regions on earth. It is protected by various geographical barriers on all sides.

   Protected that is except for the nomads of the dry grasslands and arid deserts to the north and northwest. In a way, the nomads and the Chinese were confined together in a vast arena. Did that mean they inevitably had to fight? No. It meant they could not ignore one another. They had to deal

with one another in some way. They had either to fight or get along. During China's long history, they did both things many times over.

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, chose one supporting question for each primary source and record those questions here.

Secondary Source 4.4

Primary Source 4.5

Primary Source 4.9

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:

"Geography alone made conflict between China and the nomads unavoidable." Explain why you do or do not agree with this statement.

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 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 differ 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***

  Since no primary source was written with you and your interests in mind, 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 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 4.1

The Great Wall of China

When someone mentions the Great Wall of China, most people think of this wall. This 1845 illustration shows the Great Wall as a massive stone and brick wall with a wide walkway, watchtowers, signal towers, and troop barracks snaking across a vast, mountainous terrain. It is often said to be ancient, built over 2,000 years ago. In fact, this Great Wall is largely a creation of the Ming Dynasty (1368–1644 CE).

Original Document Source: Thomas Allom, *L'empire Chinois* (Paris: Fisher, 1845).

SECONDARY SOURCE ▶ 4.2

Macartney on the Great Wall and the Civilization of China

British earl George Macartney led a delegation to China in 1793. The delegation hoped to convince China's leaders to ease restrictions on trade and open ports to British merchants. In Macartney's account of his travels, he reflected on China's ancient civilization and its massive Great Wall. His ideas about the wall's purposes are part of his admiring view of ancient Chinese civilization. It was a view widely shared by many Westerners. It was also one strongly supported by Chinese officials and other educated Chinese.

Original Document

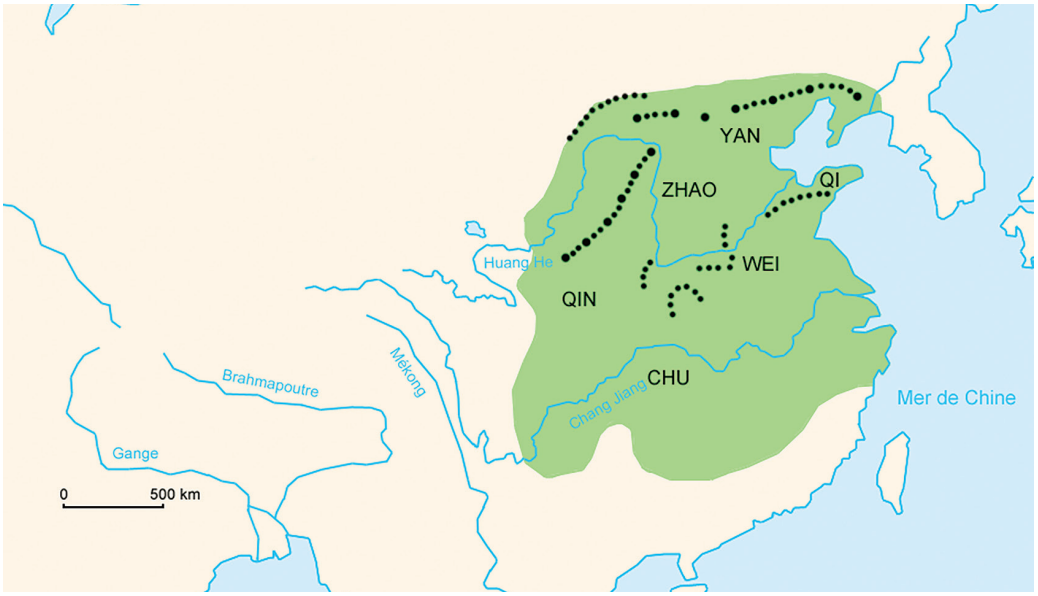
. . . I imagine, that if the outline of all the masonry of all the forts and fortified places in the whole world besides were to be calculated, it would fall considerably short of that the great wall of China. At the remote period of its building, China must not only have been a very powerful empire, but a very wise and virtuous nation; or at least to have had such foresight, and such regard for posterity, as to establish at once what was then thought a perpetual security for them against future invasion, [choosing] to load herself with an enormous expense of immediate labor and treasure, rather than to leave succeeding generations to a precarious dependence on contingent resources. She must also have had uncommon vigilance and discernment, so as to profit by every current event, and to seize the proper moment of tranquility for executing so extensive and difficult an enterprise.

Original Document Source: John Barrow, *Some Account of the Public Life, and a Selection from the Unpublished Writings, of the Earl of Macartney*, vol. 2 (London: Cadell and Davies, 1807). Available online at https://books.google.com/books?id=wMQ_AAAAcAAJ.

SECONDARY SOURCE 4·3

Walls of the Warring States

China was first unified under a single emperor by the Qin Dynasty in 221 BCE. Before that, several smaller states had fought one another constantly during The Spring and Autumn Era (770–476 BCE) and the Warring States Era (475–221 BCE). This map shows that some of those states built long walls. Not all of these walls were meant to keep out nomadic invaders to the northwest. As the map suggests, some were meant to contain other Chinese states. The photograph shows a part of the Great Wall of Qi in Shandong Province. This photo makes clear how different these early walls were from the Great Wall built by the Ming Dynasty.

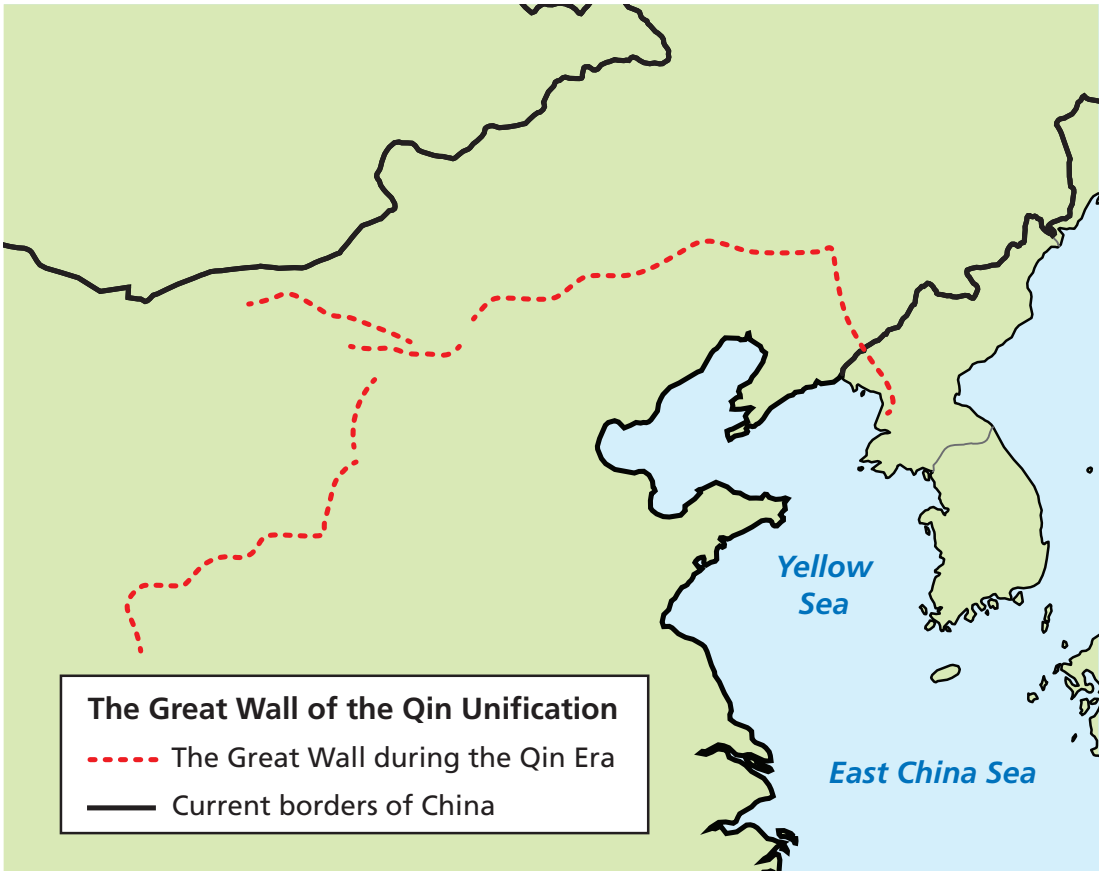


Original Document Source: Like tears in rain, illustrated map of the Great Wall of China, 2007. CC BY-SA 3.0.
Rolfmueller, photograph of the remnants of the Great Wall of Qi in the Da Feng Shan (Big Peak Mountain) in Shandong Province, China, 2008. CC BY-SA 3.0.

SECONDARY SOURCE 4·4

The Great Wall of the Qin Unification

The state of Qin conquered the other Warring States in 221 BCE and unified China. It established China's first imperial dynasty. The Qin Dynasty lasted only 14 years, but its first ruler, Shi Huangdi, acted forcefully to expand the empire to the northwest. The arid lands there were often occupied by herding societies and some horse-riding nomadic tribes. To better control these lands, Shi Huangdi connected various Warring States walls into one largely continuous wall, as shown by this map.



Original Document Source: © Nystrom Education.

PRIMARY SOURCE 4·5

The Watchtower in Dunhuang

The Qin Dynasty began China's expansion to drier lands to the northwest. The much longer-lasting Han Dynasty continued that expansion. This led it into direct confrontation with an increasingly powerful confederacy of nomads known as the Xiongnu. This Han-era fortification was part of the westward extension of the Great Wall. The ruins are of a watchtower in Dunhuang, in Gansu Province. They are a remnant of the rammed-earth construction used for much of the Great Wall as it existed then.

Original Document Source: The Real Bear, photograph of the ruins of the ancient Chinese Dunhuang watchtower from the Han Dynasty, 2008. CC BY 2.0.

PRIMARY SOURCE 4.6

Han-Xiongnu Diplomacy

As the Qin Dynasty united China, a man named Modun united many nomadic tribes north and west of China into the Xiongnu Empire. His title was the Chanyu. In about 200 BCE, he led the Xiongnu into an aggressive war with the Han Chinese. In response, the Han rulers at first adopted a more peaceful approach to dealings with the Xiongnu. That approach is described in this passage from 198 BCE. It records the views of one Chinese adviser, Liu Ching. In it, he recommends paying large amounts of goods as tribute to the Xiongnu. He also recommends marriage arrangements in which a Chinese princess would be given in marriage to the Xiongnu ruler.

Original Document

The empire has only just been pacified and the officers and soldiers are weary of fighting. Therefore, it is not possible at this time to make the [Xiongnu] submit by force of arms. Moreover, [Modun] acquired [in 209 BCE] the position of [Chanyu] by murdering his father and taking his father's concubines as wives, relying solely on force to maintain his rule. Such a man can never be swayed by appealing to benevolence and righteousness. Therefore, I can only suggest a plan whereby in time [Modun's] descendants can be made subjects of the Han. . . . If your Majesty could send your eldest daughter by the empress to be the consort of [Modun], accompanied by a generous dowry and presents, then [Modun] . . . would make her his legitimate consort, and if she had a son he would make him heir apparent. . . . Why would he do this? Because of his greed for Han treasures and gifts. Your Majesty might well inquire after his health and send presents of those things the Han have in abundance and the [Xiongnu] lack. At the same time, you could dispatch rhetoricians to begin tactfully expounding to the [Xiongnu] the principles of etiquette and moral behavior. As long as [Modun] is alive, he will of course be your son-in-law, and when he dies your grandson by your daughter will succeed him as [Chanyu]. Whoever heard of a grandson trying to treat his grandfather as an equal? Thus, your soldiers need fight no battles, and yet the [Xiongnu] will gradually become your subjects.

CONTINUED

Adapted Version

The empire has only just been pacified. The officers and soldiers are weary of fighting. Therefore it is not now possible to force the Xiongnu to submit. Moreover, Modun took over as leader of the Xiongnu in 209 BCE by murdering his father and taking his father's concubines as wives. He relies solely on force to maintain his rule. Benevolence and righteousness will never sway such a man. Therefore, I have a different idea of how to makes Modun's descendants subjects of the Han. Your Majesty should send your eldest daughter by the empress to be the consort of Modun. Send with her also a generous dowry and presents. Modun would then make her his legitimate consort. If she then has a son, that son would be heir apparent. Why would Modun do this? Because of his greed for Han treasures and gifts. Your Majesty could show concern for his health. You could send presents of things we Han have in abundance and the Xiongnu lack. You could send philosophers to politely teach the Xiongnu the principles of etiquette and moral behavior. While Modun is alive, he will be your son-in-law. But when he dies, your grandson by your daughter will succeed him as Xiongnu ruler. Whoever heard of a grandson trying to treat his grandfather as an equal? In this way, your soldiers will not need to fight any battles, but the Xiongnu will gradually become your subjects.

Original Document Source: Chun-shu Chang, *The Rise of the Chinese Empire* (Ann Arbor: University of Michigan Press, 2007), 136–7.

PRIMARY SOURCE 4·7

The "Barbarians" of the Steppes and Desert Lands

The Chinese often depicted the nomadic peoples as barbarians unfit for China's more civilized and advanced way of life. This view is expressed in this passage recorded by the famous Han historian Sima Qian in his *Records of the Grand Historian* (quoted in Di Cosmo). The passage reports the views of Zhufu Yan, advisor to Emperor Wu of Han who reigned from 141–87 BCE.

Original Document

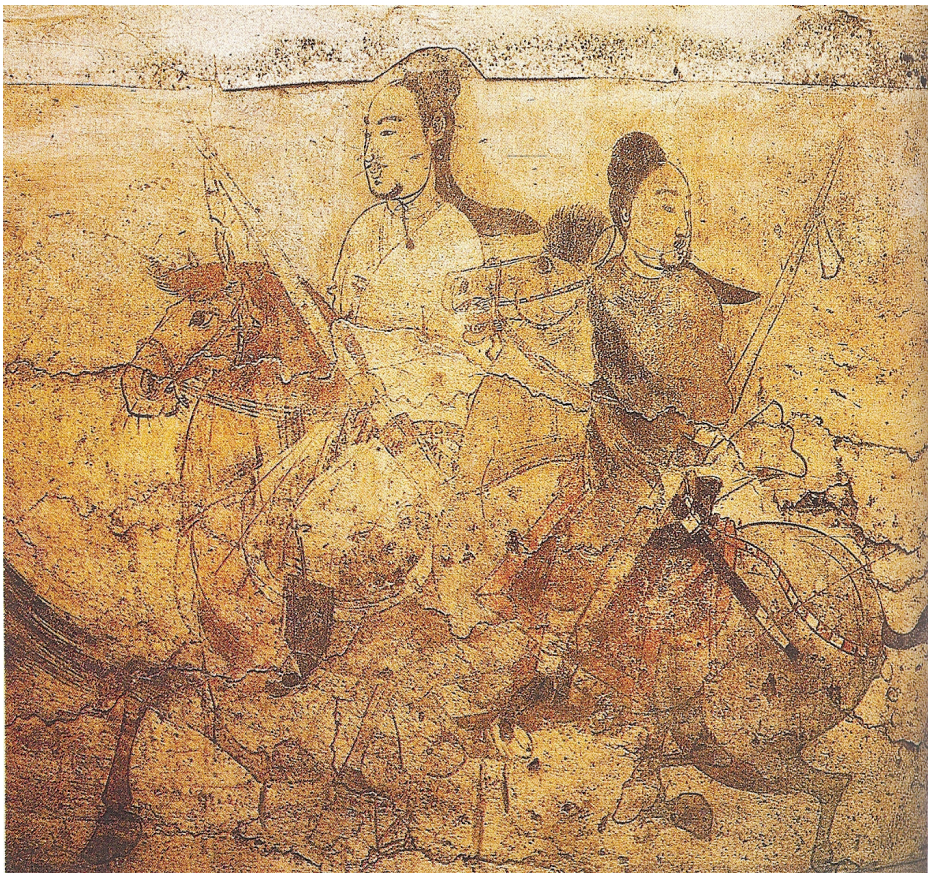
It is not only our generation which finds the [Xiongnu] so difficult to conquer and control. They make a business of pillage and plunder, and indeed this would seem their inborn nature. Ever since the times of the Emperor Shun and the rulers of the [Xia], Shang, and [Zhou] dynasties, no attempt has ever been made to order or control them; rather, they have been regarded as beasts to be pastured, not as members of the human race.

Original Document Source: Nicola Di Cosmo, *Ancient China and Its Enemies: The Rise of Nomadic Power in East Asian History* (New York: Cambridge University Press, 2002), 298.

PRIMARY SOURCE 4.8

A Nomad Warrior

After the Han Dynasty ended and the Xiongnu Empire fell apart, other horse-riding nomads continued to threaten Chinese rulers. Chinese soldiers also mastered nomadic horse-riding techniques. This sixth century CE painting of horse-riding warriors was found in the tomb of Lou Rui at Taiyuan, Shanxi Province, during China's Northern Qi Dynasty.



Original Document Source: Photograph of riders on horseback, from a wall painting in the tomb of Lou Rui at Taiyuan. Public domain.

PRIMARY SOURCE 4·9

Northern Wei Buddhist Cave Art

Nomadic confederacies such as the Xiongnu or the Xianbei were not simple societies. They combined farming communities with pastoral nomadism. They engaged in trade. In time, their ruling aristocrats took an interest in Chinese cultural achievements. Some nomadic tribes took over whole states in northern China. Over time, they often adopted many traditional Chinese practices. The Northern Wei (386–534 CE) was one such state, founded and ruled by a major Xianbei clan. As Buddhism began to spread in China, these Northern Wei rulers were especially supportive of it. In two different locations, they carved thousands of Buddhist sculptures in caves in two locations in their territory. The statues shown here are just a few of these thousands.

Original Document Source: G41rn8, photograph of Buddhist Pentad, 2006. CC BY-SA 4.0.

PRIMARY SOURCE 4.10

A Female Polo Player of the Tang Dynasty

Nomadic influences in northern China affected Chinese culture in many ways. In the early part of the Tang Dynasty (618–907 CE), marriages between Chinese and nomadic elites were common. As a result, upper-class Chinese were less strict in following traditional Chinese rituals and customs. Nomadic society gave women more freedom in certain areas. This may have contributed to Tang China's tolerance for more assertive female behavior. The sport of polo was brought to China from Persia. This eighth century Tang statue is of a woman polo player. The idea of female polo players would have shocked earlier Chinese societies. The Tang did not build long walls.

Original Document Source: Vassil, photograph of a sculpture of a female polo player, 2007. Public domain.

Communicating Results and Taking Action

Communicating Results

- Reread Primary Sources 4.6 and 4.7. Pretend to be Liu Ching (Primary Source 4.6) and write a letter responding to the statement by the Han adviser in Primary Source 4.7. Then, as that adviser, write a letter back replying to the first one.
- Working in a small group, find ten illustrations from as many different sections of the Great Wall as you can. Several photos should show remains of past walls, not just the current Great Wall. Arrange your illustrations around a map, and connect each picture to its correct location on the map. Write brief paragraphs or captions to go with each illustration. Then present your work to the class either as a bulletin board display or as a PowerPoint presentation.
- Reread George Macartney's statement in Primary Source 4.2. Then find two other sources in the lesson that you think support Macartney's overall view about China and its Great Wall. Then choose two sources you believe do not support Macartney, or that undercut his view in some way. Write a brief essay summarizing Macartney's view and explaining the four choices of sources you have made.

Taking Action

- China today no longer worries about nomads on its borders. Nor does it rely on its Great Wall to protect it from invasion. It does have complicated relationships with its current neighbors and conflicts with some of them, including Mongolia, North and South Korea, Japan, Taiwan, Vietnam, and India. Working in a small group, read recent news sources on China's dealings with one of these neighboring countries. Present your findings to the rest of the class. Record these presentations and the discussion about them. Send the video to local news outlets and invite them to present it themselves or write about it.
- Use online video-presentation software to make the presentation for the previous assignment available online. Use social media to share the presentation and the class discussion about it. Ask those contacted in this way to comment and communicate with others about it.

The Great Wall 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

Insert 3

4.1: Allom, Thomas. *L' empire Chinois*. Paris: Fisher, 1845.

4.2: Barrow, John, ed. Some Account of the Public Life, and a Selection from the Unpublished Writings, of the Earl of Macartney, vol. 2. London: Cadell and Davies, 1807. Available online at https://books.google.com/books?id=wMQ_AAAAcAAJ.

4.3: Like tears in rain. Illustrated map of the Great Wall of China. 2007. CC BY-SA 3.0. Rolfmueller. Photograph of the remnants of the Great Wall of Qi in the Da Feng Shan (Big Peak Mountain) in Shandong Province, China. 2008. CC BY-SA 3.0.

4.4: © Nystrom Education.

4.5: The Real Bear. Photograph of the ruins of the ancient Chinese Dunhuang watchtower from the Han Dynasty. 2008. CC BY 2.0.

4.6: Chang, Chun-shu. The Rise of the Chinese Empire. Ann Arbor: University of Michigan Press, 2007.

4.7: Di Cosmo, Nicola. Ancient China and Its Enemies: The Rise of Nomadic Power in East Asian History. New York: Cambridge University Press, 2002.

4.8: Photograph of riders on horseback, from a wall painting in the tomb of Lou Rui at Taiyuan. Public domain.

4.9: G41rn8. Photograph of Buddhist Pentad. 2006. CC BY-SA 4.0.

4.10: Vassil. Photograph of a sculpture of a female polo player. 2007. Public domain.

Sources for Further Study

Cotterell, Arthur, Alan Hills, and Geoff Brightling. *Ancient China*. New York: DK, 2005.

Guo, Guang, ed., and Ming Tan, photographer. *China: A Photographic Journey through the Middle Kingdom.* New York: Abbeville, 2010.

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Yamashita, Michael S., and William Lindesay. *The Great Wall: From Beginning to End*. New York: Sterling, 2007.