

AP World History Summer Assignment

The Purpose: Welcome to AP World History! We are excited for the coming year and hope you are too! In order to prepare for September this is the required summer assignment. Unfortunately, Washington schools start three weeks later than many other parts of the country. Since everyone in the U.S. takes the AP Exam on the same day, this puts us three weeks behind. Our goal is to make up some of that time by giving this summer assignment, which will cover Unit One.

The Assignment: The assignment details are listed below. There are 3 separate components to your assignment: **Period One Curriculum Framework Packet, Map, & Primary Document**. These are due on the first day of school. It is important that you are ready to hand this in as class begins and get off to a good start this year! You will be tested on this chapter during the first week of school. If you did not have these delivered to you, then you will need to pick them up in the front office. If you have any questions, please email lucas.glassett@vansd.org or claire.murray@vansd.org

Period One Curriculum Framework Packet –

The AP Course is designed around the curriculum framework and this is the framework for Unit 1. It is divided into 3 main sections:

- Key Concept 1.1- Big Geography and the Peopling of the Earth
- Key Concept 1.2 – The Neolithic Revolution and Early Agricultural Societies
- Key Concept 1.3 – The Development and Interactions of Early Agricultural, Pastoral and Urban Societies.

Your task is to use multiple sources to fill out the packet. Any words that are underlined we would like you to define. (You may use the empty space on each page to write the definitions). Please note that some of the examples are called ‘illustrative’ examples. This does not mean that we want you to draw a picture – we still want a written definition. (However I do recommend when you take notes this year both in lectures and for reading notes that when you can, drawing small pictures to help you remember key points is actually a good thing)!

All the words marked or boxed in with a delta sign (triangle) we would like you to add to the world map that is part of this packet. Please use color and clear labeling on your map.

Suggested Sources for accessing the information needed to complete the summer assignment

- Freeman Pedia – this is an excellent source that we actually use in class for review. Here is the link to Unit 1 that you can use. There are also some great videos to watch (We will be watching John Green videos this year) <http://www.freeman-pedia.com/foundations-to-600-bce/>
- www.wikipedia.org
- You can also search any other online source of your choosing to get the information, just make sure to list which source you uses.

Map – On your map, utilize any resources you find to label and color the following:

- | | |
|---|---|
| <ul style="list-style-type: none">• <u>General</u><ul style="list-style-type: none">○ 7 Continents○ 5 Oceans○ 5 Seas○ 5 Rivers○ 5 Mountain ranges○ 5 Deserts | <ul style="list-style-type: none">• <u>Unit One Specific</u><ul style="list-style-type: none">○ Any markings on the packet that have a delta sign. (Make sure you shade all of these markings separate colors on your map so they are easy to distinguish). |
|---|---|

Primary document – Read “The Judgments of Hammurabi”. Highlight (with a colored highlighter – no underlining with pen or pencil) a minimum of 10-15 key points in the document as you are reading through it and answer the 5 questions. You should attach a lined piece of paper to the summer assignment and title it in order to answer these **5 ‘Questions for Analysis’**. The expectation is that you will provide a college level thoughtful and detailed response.

Have a safe and restful summer and we are looking forward to meeting you all soon.

Mr. Glassett and Ms. Murray

PERIOD 1: TECHNOLOGICAL AND ENVIRONMENTAL TRANSFORMATIONS

to c. 600 B.C.E.

Key Concept 1.1. Big Geography and the Peopling of the Earth

The term *Big Geography* draws attention to the global nature of world history. Throughout the Paleolithic period, humans migrated from Africa to Eurasia, Australia, and the Americas. Early humans were mobile and creative in adapting to different geographical settings from savanna to desert to tundra. Humans also developed varied and sophisticated technologies.

LEARNING OBJECTIVES FOR 1.1.I

ENV-1 Explain how early humans used tools and technologies to establish communities.

ENV-4 Explain how environmental factors influenced human migrations and settlements.

ENV-6 Explain how people used technology to overcome geographic barriers to migration over time.

CUL-6 Explain how cross-cultural interactions resulted in the diffusion of technologies and scientific knowledge.

ECON-1 Evaluate the relative economic advantages and disadvantages of foraging, pastoralism, and agriculture.

ECON-10 Analyze the roles of pastoralists, traders, and travelers in the diffusion of crops, animals, commodities, and technologies.

I. Archeological evidence indicates that during the Paleolithic era, hunting-foraging bands of humans gradually migrated from their origin in East Africa to Eurasia, Australia, and the Americas, adapting their technology and cultures to new climate regions.

A. Humans developed increasingly diverse and sophisticated tools — including multiple uses of fire — as they adapted to new environments.

B. People lived in small groups that structured social, economic, and political activity. These bands exchanged people, ideas, and goods.

Key Concept 1.2. The Neolithic Revolution and Early Agricultural Societies

In response to warming climates at the end of the last Ice Age, about 10,000 years ago, some groups adapted to the environment in new ways, while others remained hunter-foragers. Settled agriculture appeared in several different parts of the world. The switch to agriculture created a more reliable, but not necessarily more diversified, food supply. Farmers also affected the environment through intensive cultivation of selected plants to the exclusion of others, the construction of irrigation systems, and the use of domesticated animals for food and labor. Populations increased; village life developed, followed by urban life with all its complexity. Patriarchy and forced-labor systems developed, giving elite men concentrated power over most of the other people in their societies. Pastoralism emerged in parts of Africa and Eurasia. Like agriculturalists, pastoralists tended to be more socially stratified than hunter-foragers. Pastoralists' mobility facilitated technology transfers through their interaction with settled populations.

<p>LEARNING OBJECTIVES FOR 1.2.1</p> <p>ENV-1 Explain how early humans used tools and technologies to establish communities.</p> <p>ENV-2 Explain and compare how hunter-forager, pastoralist, and settled agricultural societies adapted to and affected their environments over time.</p> <p>ENV-4 Explain how environmental factors influenced human migrations and settlements.</p> <p>ENV-5 Explain how human migrations affected the environment.</p> <p>ENV-6 Explain how people used technology to overcome geographic barriers to migration over time.</p> <p>SB-6 Assess the relationships between states with centralized governments and those without, including pastoral and agricultural societies.</p> <p>ECON-1 Evaluate the relative economic advantages and disadvantages of foraging, pastoralism, and agriculture.</p> <p>ECON-10 Analyze the roles of pastoralists, traders, and travelers in the diffusion of crops, animals, commodities, and technologies.</p>	<p>I. Beginning about 10,000 years ago, the Neolithic Revolution led to the development of more complex economic and social systems.</p> <p>A. Possibly as a response to climatic change, permanent agricultural villages emerged first in the lands of the eastern Mediterranean. Agriculture emerged independently in Mesopotamia, the Nile River Valley, Sub-Saharan Africa, the Indus River Valley, the Yellow River (or Huang He) Valley, Papua New Guinea, Mesoamerica, and the Andes.</p> <p>B. People in each region <u>domesticated locally available plants and animals.</u></p> <p>C. <u>Pastoralism</u> developed in Afro-Eurasian grasslands, negatively affecting the environment when lands were overgrazed.</p> <p>D. <u>Agricultural communities</u> had to work cooperatively to clear land and create the water control systems needed for crop production, drastically affecting environmental diversity.</p>
--	--

<p>LEARNING OBJECTIVES FOR 1.2.II</p> <p>ENV-1 Explain how early humans used tools and technologies to establish communities.</p> <p>ENV-2 Explain and compare how hunter-forager, pastoralist, and settled agricultural societies adapted to and affected their environments over time.</p> <p>ENV-5 Explain how human migrations affected the environment.</p> <p>SB-1 Explain and compare how rulers constructed and maintained different forms of governance.</p> <p>SB-6 Assess the relationships between states with centralized governments and those without, including pastoral and agricultural societies.</p> <p>SB-8 Assess how and why external conflicts and alliances have influenced the process of state building, expansion, and dissolution.</p> <p>SB-9 Assess how and why commercial exchanges have influenced the processes of state building, expansion, and dissolution.</p> <p>ECON-1 Evaluate the relative economic advantages and disadvantages of foraging, pastoralism, and agriculture.</p> <p>ECON-5 Explain and compare forms of labor organization, including families and labor specialization within and across different societies.</p> <p>ECON-10 Analyze the roles of pastoralists, traders, and travelers in the diffusion of crops, animals, commodities, and technologies.</p> <p>ECON-12 Evaluate how and to what extent networks of exchange have expanded, contracted, or changed over time.</p> <p>SOC-1 Analyze the development of continuities and changes in gender hierarchies, including patriarchy.</p> <p>SOC-2 Assess how the development of specialized labor systems interacted with the development of social hierarchies.</p>	<p>II. Agriculture and pastoralism began to transform human societies.</p> <p>A. Pastoralism and agriculture led to more reliable and abundant food supplies, which increased the population and led to <u>specialization of labor</u>, including <u>new classes</u> of artisans and warriors, and the development of elites.</p> <hr/> <p>B. Technological innovations led to improvements in agricultural production, trade, and transportation.</p> <p>ILLUSTRATIVE EXAMPLES, TECHNOLOGICAL INNOVATIONS:</p> <ul style="list-style-type: none"> * <u>Pottery</u> * <u>Plows</u> * <u>Woven textiles</u> * <u>Wheels and wheeled vehicles</u> * <u>Metallurgy</u> <hr/> <p>C. <u>Patriarchal forms of social organization</u> developed in both pastoralist and agrarian societies.</p>
--	---

Key Concept 1.3. The Development and Interactions of Early Agricultural, Pastoral, and Urban Societies

From about 5,000 years ago, urban societies developed, laying the foundations for the first civilizations. The term *civilization* is normally used to designate large societies with cities and powerful states. While there were many differences between civilizations, they also shared important features. They all produced agricultural surpluses that permitted significant specialization of labor. All civilizations contained cities and generated complex institutions, including political bureaucracies, armies, and religious hierarchies. They also featured clearly stratified social hierarchies and organized long-distance trading relationships. Economic exchanges intensified within and between civilizations, as well as with nomadic pastoralists.

As populations grew, competition for surplus resources, especially food, led to greater social stratification, specialization of labor, increased trade, more complex systems of government and religion, and the development of record keeping. As civilizations expanded, people had to balance their need for more resources with environmental constraints such as the danger of undermining soil fertility. Finally, the accumulation of wealth in settled communities spurred warfare between communities and/or with pastoralists; this violence drove the development of new technologies of war and urban defense.

LEARNING OBJECTIVES FOR 1.3.I

- ENV-2 Explain and compare how hunter-forager, pastoralist, and settled agricultural societies adapted to and affected their environments over time.
- ENV-4 Explain how environmental factors influenced human migrations and settlements.

I. Core and foundational civilizations developed in a variety of geographical and environmental settings where agriculture flourished, including Mesopotamia in the Tigris and Euphrates River Valleys, Egypt in the Nile River Valley, Mohenjo-daro and Harappa in the Indus River Valley, Shang in the Yellow River (or Huang He) Valley, Olmec in Mesoamerica, and Chavin in Andean South America.

LEARNING OBJECTIVES FOR 1.3.II

- ENV-1 Explain how early humans used tools and technologies to establish communities.
- ENV-2 Explain and compare how hunter-forager, pastoralist, and settled agricultural societies adapted to and affected their environments over time.

II. The first states emerged within core civilizations in Mesopotamia and the Nile Valley.

- A. States were powerful new systems of rule that mobilized surplus labor and resources over large areas. Rulers of early states often claimed divine connections to power. Rulers also often enjoyed military support.

LEARNING OBJECTIVES FOR 1.3.II
(CONTINUED)

ENV-4 Explain how environmental factors influenced human migrations and settlements.

ENV-6 Explain how people used technology to overcome geographic barriers to migration over time.

SB-1 Explain and compare how rulers constructed and maintained different forms of governance.

SB-2 Analyze how the functions and institutions of governments have changed over time.

SB-3 Analyze how state formation and expansion were influenced by various forms of economic organization, such as agrarian, pastoral, mercantile, and industrial production.

SB-4 Explain and compare how social, cultural, and environmental factors influenced state formation, expansion, and dissolution.

SB-6 Assess the relationships between states with centralized governments and those without, including pastoral and agricultural societies.

SB-9 Assess how and why commercial exchanges have influenced the processes of state building, expansion, and dissolution.

ECON-1 Evaluate the relative economic advantages and disadvantages of foraging, pastoralism, and agriculture.

ECON-3 Assess the economic strategies of different types of states and empires.

ECON-5 Explain and compare forms of labor organization, including families and labor specialization within and across different societies.

II. The first states emerged within core civilizations in Mesopotamia and the Nile Valley.
(CONTINUED)

B. As states grew and competed for land and resources, the more favorably situated — including the Hittites, who had access to iron — had greater access to resources, produced more surplus food, and experienced growing populations, enabling them to undertake territorial expansion and conquer surrounding states.

C. Pastoralists were often the developers and disseminators of new weapons and modes of transportation that transformed warfare in agrarian civilizations.

ILLUSTRATIVE EXAMPLES, NEW WEAPONS:

- + Composite bows
- + Iron weapons

ILLUSTRATIVE EXAMPLES, NEW MODES OF TRANSPORTATION:

- + Chariots
- + Horseback riding

<p>LEARNING OBJECTIVES FOR 1.3.II (CONTINUED)</p> <p>ECON-10 Analyze the roles of pastoralists, traders, and travelers in the diffusion of crops, animals, commodities, and technologies.</p> <p>SOC-2 Assess how the development of specialized labor systems interacted with the development of social hierarchies.</p>	<p>II. The first states emerged within core civilizations in Mesopotamia and the Nile Valley. (CONTINUED)</p>
<p>LEARNING OBJECTIVES FOR 1.3.III</p> <p>ENV-2 Explain and compare how hunter-forager, pastoralist, and settled agricultural societies adapted to and affected their environments over time.</p> <p>CUL-1 Compare the origins, principal beliefs, and practices of the major world religions and belief systems.</p> <p>CUL-2 Explain how religious belief systems developed and spread as a result of expanding communication and exchange networks.</p> <p>CUL-3 Explain how major philosophies and ideologies developed and spread as a result of expanding communication and exchange networks.</p> <p>CUL-4 Analyze the ways in which religious and secular belief systems affected political, economic, and social institutions.</p> <p>CUL-6 Explain how cross-cultural interactions resulted in the diffusion of technologies and scientific knowledge.</p> <p>CUL-8 Explain how economic, religious, and political elites defined and sponsored art and architecture.</p> <p>CUL-9 Explain the relationship between expanding exchange networks and the emergence of various forms of transregional culture, including music, literature, and visual art.</p>	<p>III. Culture played a significant role in unifying states through laws, language, literature, religion, myths, and monumental art.</p> <p>A. Early civilizations developed <u>monumental architecture</u> and <u>urban planning</u>.</p> <p>ILLUSTRATIVE EXAMPLES, MONUMENTAL ARCHITECTURE AND URBAN PLANNING:</p> <ul style="list-style-type: none"> • <u>Ziggurats</u> • <u>Pyramids</u> • <u>Temples</u> • <u>Defensive walls</u> • <u>Streets and roads</u> • <u>Sewage and water systems</u> <p>B. Systems of <u>record keeping</u> arose independently in all early civilizations and subsequently spread.</p> <p>ILLUSTRATIVE EXAMPLES, SYSTEMS OF RECORD KEEPING:</p> <ul style="list-style-type: none"> • <u>Cuneiform</u> • <u>Hieroglyphs</u> • <u>Pictographs</u> • <u>Alphabets</u> • <u>Quipu</u> <p>C. States developed <u>legal codes</u> that reflected existing hierarchies and facilitated the rule of governments over people.</p> <p>ILLUSTRATIVE EXAMPLES, LEGAL CODES:</p> <ul style="list-style-type: none"> • <u>Code of Hammurabi (Babylonia)</u> • <u>Code of Ur-Nammu (Sumer)</u> <p>D. New religious beliefs that developed in this period — including the <u>Vedic religion</u>, <u>Hebrew monotheism</u>, and <u>Zoroastrianism</u> — continued to have strong influences in later periods.</p>

LEARNING OBJECTIVES FOR 1.3.III
(CONTINUED)

SB-1 Explain and compare how rulers constructed and maintained different forms of governance.

SB-2 Analyze how the functions and institutions of governments have changed over time.

SB-5 Assess the degree to which the functions of cities within states or empires have changed over time.

SB-9 Assess how and why commercial exchanges have influenced the processes of state building, expansion, and dissolution.

SB-10 Analyze the political and economic interactions between states and non-state actors.

ECON-2 Analyze the economic role of cities as centers of production and commerce.

ECON-8 Analyze the relationship between belief systems and economic systems.

ECON-11 Explain how the development of financial instruments and techniques facilitated economic exchanges.

ECON-12 Evaluate how and to what extent networks of exchange have expanded, contracted, or changed over time.

SOC-1 Analyze the development of continuities and changes in gender hierarchies, including patriarchy.

SOC-2 Assess how the development of specialized labor systems interacted with the development of social hierarchies.

SOC-3 Assess the impact that different ideologies, philosophies, and religions had on social hierarchies.

SOC-4 Analyze ways in which legal systems have sustained or challenged class, gender, and racial ideologies.

iii. Culture played a significant role in unifying states through laws, language, literature, religion, myths, and monumental art.
(CONTINUED)

E. Trade expanded throughout this period from local to regional to interregional with civilizations exchanging goods, cultural ideas, and technology.

ILLUSTRATIVE EXAMPLES, DEVELOPMENT OF INTERREGIONAL TRADE:

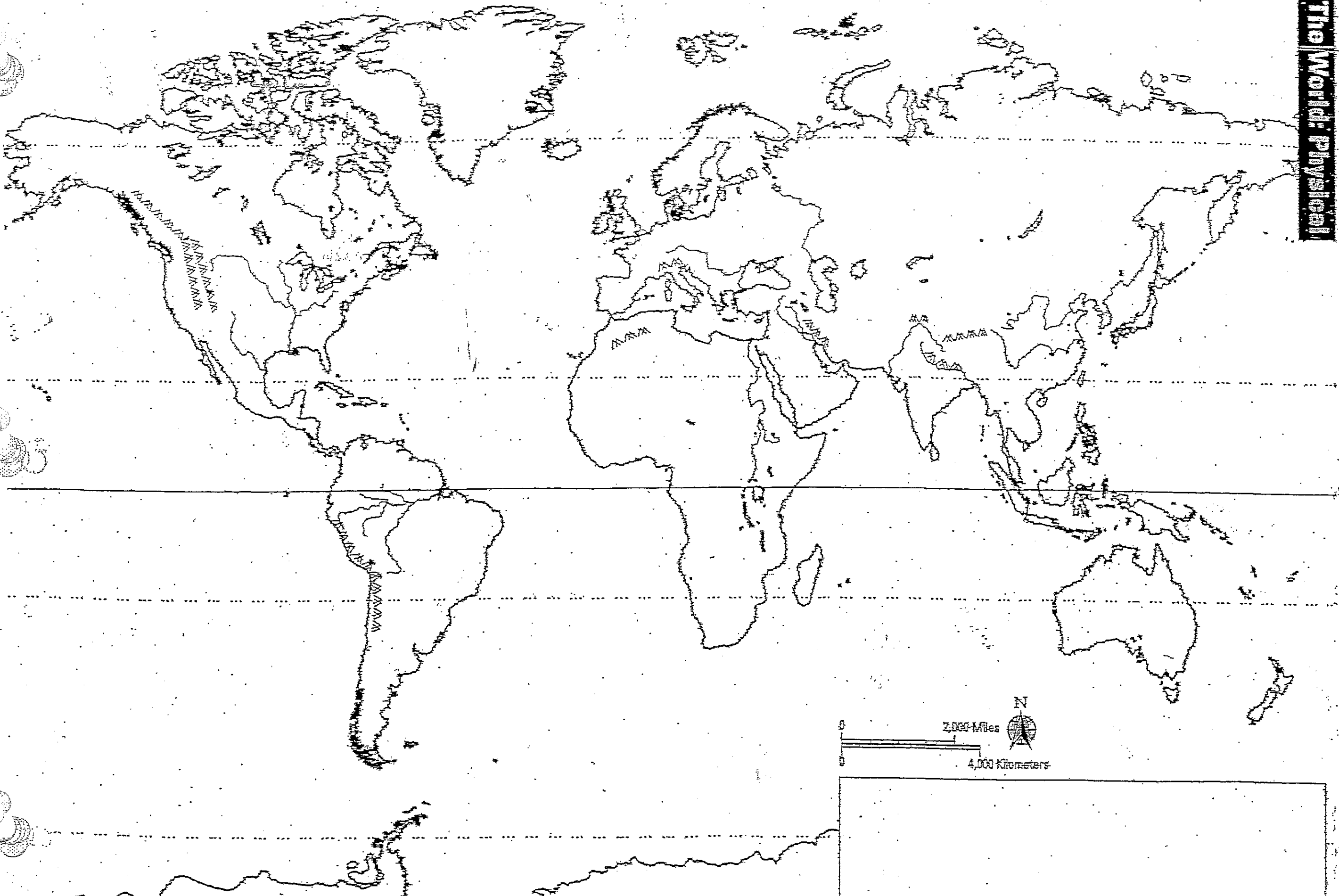
- Trade between Mesopotamia and Egypt
- Trade between Egypt and Nubia
- Trade between Mesopotamia and the Indus Valley

F. Social hierarchies, including patriarchy, intensified as states expanded and cities multiplied.

Name _____

Date _____

The World: Physical



worldly goods and save your soul alive. Tear down your house, I say, and build a boat. . . . Then take up into the boat the seed of all living creatures.'

"When I had understood I said to my lord, 'Behold, what you have commanded I will honor and perform, but how shall I answer the people, the city, the elders?' Then Ea opened his mouth and said to me, his servant, 'Tell them this: I have learnt that Enlil is wrathful against me, I dare no longer walk in his land nor live in his city; I will go down to the Gulf to dwell with Ea my lord. But on you he will rain down abundance, rare fish and shy wildfowl, a rich harvest-tide. In the evening the rider of the storm will bring you wheat in torrents.' . . .

"On the seventh day the boat was complete. . . .

"I loaded into her all that I had of gold and of living things, my family, my kin, the beast of the field both wild and tame, and all the craftsmen. I sent them on board. . . . The time was fulfilled, the evening came, the rider of the storm sent down the rain. I looked out at the weather and it was terrible, so I too boarded the boat and battened her down. . . .

"For six days and six nights the winds blew, torrent and tempest and flood overwhelmed the world, tempest and flood raged together like warring hosts. When the seventh day dawned the storm from the south subsided, the sea grew calm, the flood was stilled; I looked at the face of the world and there was silence, all mankind was turned to clay. The surface of the sea stretched as flat as a roof-top; I opened a hatch and the light fell on my face. Then I bowed low, I sat down and I wept, the tears streamed down my face, for on every side was the waste of water. I looked for land in vain, but fourteen leagues distant there appeared a mountain, and there the boat grounded;

¹²Poured out wine or some other beverage as an offering to the gods.

¹⁴Many myth-making people believe that the gods gain nourishment from the greasy smoke of burnt sacrifices.

on the mountain of Nisir the boat held fast, she held fast and did not budge. . . . When the seventh day dawned I loosed a dove and let her go. She flew away, but finding no resting-place she returned. Then I loosed a swallow, and she flew away but finding no resting-place she returned. I loosed a raven, she saw that the waters had retreated, she ate, she flew around, she cawed, and she did not come back. Then I threw everything open to the four winds, I made a sacrifice and poured out a libation¹³ on the mountain top. Seven and again seven cauldrons I set up on their stands, I heaped up wood and cane and cedar and myrtle. When the gods smelled the sweet savor, they gathered like flies over the sacrifice.¹⁴ Then, at last, Ishtar also came, she lifted her necklace with the jewels of Heaven that once Anu had made to please her. 'O you gods here present, by the lapis lazuli round my neck I shall remember these days as I remember the jewels of my throat; these last days I shall not forget.¹⁵ Let all the gods gather round the sacrifice, except Enlil. He shall not approach this offering, for without reflection he brought the flood; he consigned my people to destruction.'

"When Enlil had come, when he saw the boat, he was wroth and swelled with anger at the gods, the host of Heaven, 'Has any of these mortals escaped? Not one was to have survived the destruction.' Then the god of the wells and canals Ninurta opened his mouth and said to the warrior Enlil, 'Who is there of the gods that can devise without Ea? It is Ea alone who knows all things.' Then Ea opened his mouth and spoke to warrior Enlil, 'Wiseest of gods, hero Enlil, how could you so senselessly bring down the flood?' . . . It was not that I revealed the secret of the gods; the wise man learned it in a dream. Now take your counsel what shall be done with him.

¹³The necklace is a rainbow. Lapis lazuli is not indigenous to Mesopotamia and was imported from Afghanistan.

"Then Enlil went up into the boat, he took me by the hand and my wife and made us enter the boat and kneel down on either side, he standing between us. He touched our foreheads to bless us saying, 'In time past Utnapishtim was a mortal man; henceforth he and his wife shall live in the distance at the mouth of the rivers.' Thus it was that the gods took me and placed me here to live in the distance, at the mouth of the rivers."

Utnapishtim said, "As for you, Gilgamesh, who will assemble the gods for your sake, so that you may find that life for which you are searching?"

- > After telling his story, Utnapishtim challenges Gilgamesh to resist sleep for six days and seven nights. When Gilgamesh fails the test, Utnapishtim points out how preposterous it is to search for immortality when one cannot even resist sleep. Out of kindness, Utnapishtim tells Gilgamesh where he can find a submarine plant that will at least rejuvenate him. Consequently, the hero dives to the bottom of the sea and plucks it. However, humanity is denied even the blessing of forestalling old age and decrepitude when the plant is stolen from Gilgamesh by a serpent (which annually rejuvenates itself by shedding its skin). His mission a failure, Gilgamesh returns to Uruk.

¹⁶Part of Uruk.

The destiny was fulfilled which the father of the gods, Enlil of the mountain, had decreed for Gilgamesh: "In nether-earth the darkness will show him a light: of mankind, all that are known, none will leave a monument for generations to come to compare with his. The heroes, the wise men, like the new moon have their waxing and waning. Men will say, 'Who has ever ruled with might and with power like him?' As in the dark month, the month of shadows, so without him there is no light. O Gilgamesh, this was the meaning of your dream. You were given the kingship, such was your destiny, everlasting life was not your destiny. Because of this do not be sad at heart, do not be grieved or oppressed; he has given you power to bind and to loose, to be the darkness and the light of mankind. He has given unexampled supremacy over the people, victory in battle from which no fugitive returns, in forays and assaults from which there is no going back. But do not abuse this power, deal justly with your servants in the palace, deal justly before the face of the Sun." . . .

Gilgamesh, the son of Ninsun, lies in the tomb. At the place of offerings he weighed the bread-offering, at the place of libation he poured out the wine. In those days the lord Gilgamesh departed, the son of Ninsun, the king, peerless, without an equal among men, who did not neglect Enlil his master. O Gilgamesh, lord of Kullab,¹⁶ great is thy praise.

The Search for Justice in Mesopotamia

2 • THE JUDGMENTS OF HAMMURABI

Mesopotamia's sense of insecurity resulted in its producing not only great philosophical literature but also detailed legal codes. The so-called *Code of Hammurabi* is the most famous but certainly not the earliest of the many collections of law produced throughout the first 3,000 years of Mesopotamian civilization. Discovered in 1901, this Babylonian text from the eighteenth century B.C.E. is inscribed on a stone pillar (technically known as a *stèle*) that measures over seven feet in height and more than six feet in circumference. Apparently Hammurabi (r. ca. 1792–1750 B.C.E.), who

briefly united Mesopotamia through conquest and transformed Babylon into the capital of an empire, wanted it to last forever.

Whether Mesopotamia's numerous compilations of law were Sumerian, Babylonian, Assyrian, or Chaldean, they shared common elements. Chief among them was the expressed purpose, as the prologue to Hammurabi's collection declares, "to promote the welfare of the people . . . to cause justice to prevail in the land, to destroy the wicked and the evil, that the strong might not oppress the weak."

Hammurabi's code is not a coherent and systematic code of laws but rather a compilation of decisions, or *misharum* (equity rulings), that the king made in response to specific cases and perceived injustices. Nevertheless, this collection of judgments covers a wide variety of crimes and circumstances, thereby allowing extensive insight into the structure and values of eighteenth-century Babylonian society.

QUESTIONS FOR ANALYSIS

1. What specific actions did Hammurabi take in his attempt to provide for the good order of society and the basic welfare of his subjects?
2. What evidence is there of class distinctions in Babylon?
3. Mesopotamian society has been characterized as *patriarchal* (dominated by male heads of households) society. Does the evidence in this collection of decisions tend to support or refute that judgment?
4. What was the status of women and children in this society? Did they enjoy any protection or liberties?
5. What principles and assumptions underlay these judgments? In other words, what does this collection reveal about the worldview, basic values, and ideals of Hammurabi's Babylon?

Prologue

When Marduk¹ had instituted me governor of men, to conduct and to direct, Right and Justice I established in the land, for the good of the people.

...

The Administration of Justice

3. If in a lawsuit a man gives damning evidence, and his word that he has spoken is not justified,

then, if the suit be a capital one,² that man shall be slain. . . .

5. If a judge has heard a case, and given a decision, and delivered a written verdict, and if afterward his case is disproved, and that judge is convicted as the cause of the misjudgment, then he shall pay twelve times the penalty awarded in that case. In public assembly he shall be thrown from the seat of judgment; he shall not return; and he shall not sit with the judges upon a case. . . .

...

Source: Chitperic Edwards, *The Hammurabi Code* (1904), pp. 23–80, *passim*, as printed in Kennikot Press, 1971.

¹The chief god of Babylon.

²A case in which death is the penalty.

Felons and Victims

22. If a man has perpetrated brigandage, and has been caught, that man shall be slain.

23. If the brigand has not been taken, the man plundered shall claim before god³ what he has lost; and the city and governor in whose land and boundary the theft has taken place shall restore to him all that he has lost.

24. If a life, the city and governor shall pay one mina⁴ of silver to his people.⁵ . . .

...

Property

29. If his son is under age, and unable to administer his [deceased] father's affairs, then a third part of the field and garden shall be given to his mother, and his mother shall bring him up. . . .

38. A captain, soldier, or official may not give his field, or garden, or house to his wife or his daughter; neither can they be given as payment for debt.⁶

39. He may bequeath in writing to his wife or daughter a field, a garden, or a house that he may have bought, and may give it as payment for debt. . . .

...

Wine-Sellers and Taverns

109. If rebels meet in the house of a wine-seller and she⁷ does not seize them and take them to the palace, that wine-seller shall be slain.

³The god or goddess of the city. Each city had its special protector deity.

⁴A unit of measure that equaled 18 ounces of silver. Coins were invented around 700 B.C.E. in the Anatolian kingdom of Lydia.

⁵The family of the slain person.

⁶The monarch retained ultimate ownership of the property handed out to soldiers and bureaucrats who received land as payment for their services.

110. If a priestess who has not remained in the temple,⁸ shall open a wine-shop, or enter a wine-shop for drink, that woman shall be burned. . . .

...

Debt Slavery

117. If a man has contracted a debt, and has given his wife, his son, his daughter for silver or for labor, three years they shall serve in the house of their purchaser or bondmaster; in the fourth year they shall regain their original condition. . . .

...

Marriage and the Family

129. If the wife of a man is found lying with another male, they shall be bound and thrown into the water. If the husband lets his wife live, then the king shall let his servant⁹ live. . . .

134. If a man has been taken prisoner, and there is no food in his house, and his wife enters the house of another, then that woman bears no blame.

135. If a man has been taken prisoner, and there is no food before her, and his wife has entered the house of another, and bears children, and afterward her husband returns and regains his city, then that woman shall return to her spouse. The children shall follow their father. . . .

137. If a man has decided to divorce . . . a wife who has presented him with children, then he shall give back to that woman her dowry,¹⁰ and he

⁷Women traditionally filled this role in ancient Mesopotamia. See Siduri in source 1.

⁸Thereby breaking her vow to devote her life to serving the temple deity.

⁹The wife's lover.

¹⁰The required money or goods she brought to the marriage.

shall give her the use of field, garden, and property, and she shall bring up her children. After she has brought up her children, she shall take a son's portion of all that is given to her children, and she may marry the husband of her heart.

138. If a man divorces his spouse who has not borne him children, he shall give to her all the silver of the bride-price,¹¹ and restore to her the dowry which she brought from the house of her father; and so he shall divorce her.

139. If there was no bride-price, he shall give her one mina of silver for the divorce.

140. If he is a peasant, he shall give her one-third of a mina of silver.

141. If a man's wife, dwelling in his house, has decided to leave, has been guilty of dissipation, has wasted her house, and has neglected her husband, then she shall be prosecuted. If her husband says she is divorced, he shall let her go her way; he shall give her nothing for divorce. If her husband says she is not divorced, her husband may marry another woman, and that [first] woman shall remain a slave in the house of her husband.

142. If a woman hates her husband, and says "You shall not possess me," the reason for her dislike shall be inquired into. If she is careful, and has no fault, but her husband takes himself away and neglects her, then that woman is not to blame. She shall take her dowry and go back to her father's house. . . .

148. If a man has married a wife, and sickness has seized her, and he has decided to marry another, he may marry; but his wife whom the sickness has seized he shall not divorce. She shall dwell in the house he has built, and he shall support her while she lives. . . .

168. If a man has decided to disinherit his son, and has said to the judge, "I disown my son," then the judge shall look into his reasons. If the son has not been guilty of a serious offense which would

justify his being disinherited, then the father shall not disown him.

169. If the son has committed a serious offense against his father which justifies his being disinherited, still the judge shall overlook this first offense. If the son commits a grave offense a second time, his father may disown him. . . .

Personal Injury

195. If a son has struck his father, his hands shall be cut off.

196. If a man has destroyed the eye of another free man, his own eye shall be destroyed. . . .

198. If he has destroyed the eye of a peasant, . . . he shall pay one mina of silver.

199. If he has destroyed the eye of a man's slave, . . . he shall pay half his value. . . .

202. If a man strikes the body of a man who is superior in status, he shall publicly receive sixty lashes with a cowhide whip. . . .

206. If a man has struck another man in a dispute and wounded him, that man shall swear, "I did not strike him knowingly"; and he shall pay for the physician.

207. If he dies of his blows, he shall swear likewise; and if it is the son of a free man, he shall pay half a mina of silver.

208. If he is the son of a peasant, he shall pay a third of a mina of silver.

209. If a man strikes the daughter of a free man, and causes her fetus to abort, he shall pay ten shekels¹² of silver for her fetus.

210. If that woman dies, his daughter shall be slain.

211. If he has caused the daughter of a peasant to let her fetus abort through blows, he shall pay five shekels of silver.

¹¹The price he paid her family in order to marry her.

¹²Three ounces of silver. A mina (note 4) was divided into 60 shekels, each of which was three-tenths of an ounce of silver.

212. If that woman dies, he shall pay half a mina of silver. . . .

Consumer Protection

215. If a physician has treated a man with a metal knife for a severe wound, and has cured the man, or has opened a man's tumor with a metal knife, and cured a man's eye, then he shall receive ten shekels of silver.

216. If the son of a peasant, he shall receive five shekels of silver. . . .

218. If a physician has treated a man with a metal knife for a severe wound, and has caused the man to die, or has opened a man's tumor with a metal knife, and destroyed the man's eye, his hands shall be cut off. . . .

229. If a builder has built a house for a man, and his work is not strong, and if the house he has built falls in and kills the householder, that builder shall be slain.

230. If the child of the householder is killed, the child of that builder shall be slain.

231. If the slave of the householder is killed, he shall give slave for slave to the householder.

232. If goods have been destroyed, he shall replace all that has been destroyed; and because the house that he built was not made strong, and it has fallen in, he shall restore the fallen house out of his own personal property.

233. If a builder has built a house for a man, and his work is not done properly, and a wall shifts, then that builder shall make that wall good with his own silver. . . .

Epilogue

The oppressed, who has a lawsuit, shall come before my image as king of justice. He shall read the writing on my pillar, he shall perceive my precious words. The word of my pillar shall explain to him his cause, and he shall find his right. His heart shall be glad [and he shall say] "The Lord Hammurabi has risen up as a true father to his people; the will of Marduk, his god, he has made to be feared; he has achieved victory for Marduk above and below. He has rejoiced the heart of Marduk, his lord, and gladdened the flesh of his people for ever. And the land he has placed in order." . . .

In after days and for all time, the king who is in the land shall observe the words of justice which are written upon my pillar. He shall not alter the law of the land which I have formulated, or the statutes of the country that I have enacted. . . . If that man has wisdom, and desires to keep his land in order, he will heed the words which are written upon my pillar. . . . The . . . people he shall govern; their laws he shall pronounce, their statutes he shall decide. He shall root out of the land the perverse and the wicked; and the flesh of his people he shall delight.

Hammurabi, the king of justice, am I, to whom Shamash¹³ has granted rectitude. My words are well weighed: my deeds have no equal, leveling the exalted, humbling the proud, expelling the haughty. If that man heeds my words that I have engraved upon my pillar, departs not from the laws, alters not my words, changes not my sculptures, then may Shamash make the scepter of that man to endure as long as I, the king of justice, and to lead his people with justice.

¹³The sun-god; god of justice and vindicator of the oppressed. During the eighteenth century B.C.E., he rose in prominence among the deities of Babylon. The sculpture that is carved at the top of the stele on which Hammurabi's

judgments are inscribed shows the king humbly receiving from Shamash a measuring-line and a rod, the symbols of equity and justice.