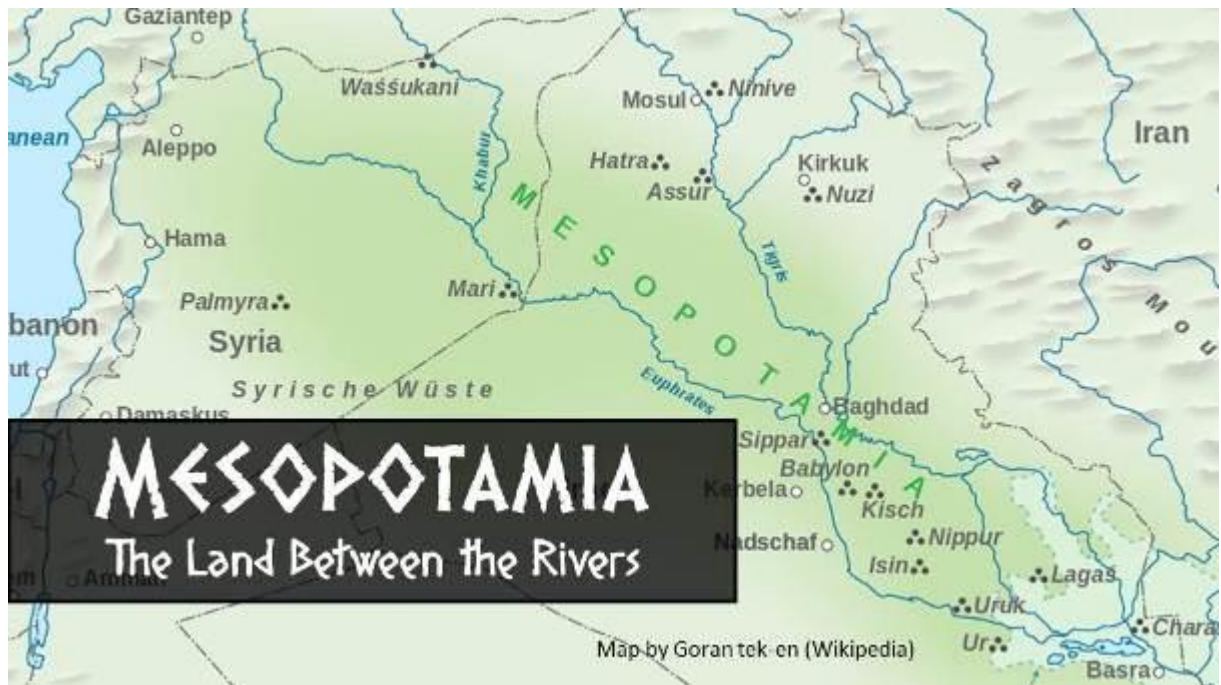


WORLD HISTORY (TO 1300)

UNIT MATERIALS



Cradles of Civilization:
Mesopotamia



TERMS LIST

UNIT 2: ANCIENT MESOPOTAMIA World History (to 1300)

GEOGRAPHY AND WRITING

Mesopotamia
Tigris and Euphrates Rivers
Fertile Crescent
Irrigation
Sumer
City-State
Ur & Uruk (as city-states)
Pictogram
Phonics
Cuneiform
Stylus
Scribe
Rigor [as applied to education]

Where did scribes work?
What kinds of things did they write?

RELIGION AND LITERATURE

Modern vs. Mesopotamian God Concepts
The *Enuma elish* [[Doc 2.1](#)]
Benevolence vs. Malevolence
Monotheism vs. Polytheism
Anthropomorphic
Propitiation
Prominence of *Priests* in Mesopotamian Society
Marduk
Ziggurat
Fertile Crescent Flood Narratives [[Doc 2.2](#)]

The *Epic of Gilgamesh* [[Doc 2.3](#)]
Themes (Immortality, Death)
Characters
(Gilgamesh, Enkidu, Ishtar, Utnapishtim)

THE LAW AND SOCIETY

Babylon
Mesopotamian Class System
Theocracy
Purpose of Laws
Hammurabi's Code [[Doc 2.4](#)]
Fourteenth Amendment to the U.S.
Constitution

Legal Terms:

Rule of Law, Divine Right, Human Rights,
Justice, Trial, Evidence, Witness, Perjury,
Burden of Proof, Reputation, Property Rights,
Liability, Economic Regulation, Discrimination

"Eye for an Eye"
"Double Standard"

*PowerPoints, Class Notes, and Review
Videos are available on my website!*



WORLD HISTORY TO 1300

Unit Plan and Pacing Guide

UNIT 2

Ancient Mesopotamia

	ASSIGNMENTS, READINGS, AND ACTIVITIES
DAY ONE <i>Geography and Writing</i>	Map 2.1 (The Fertile Crescent)
DAY TWO <i>Religion and Mythology</i>	Document 2.1 (Fertile Crescent Creation Narratives)
DAY THREE <i>Religion (Continued)</i>	Document 2.2 (Fertile Crescent Flood Narratives) Document 2.3 (The Epic of Gilgamesh)
DAY FOUR <i>The Rule of Law</i>	Document 2.4 (Hammurabi's Code) Student Response Sheet and Handouts: Student Response Sheet Natural Rights Justice Amendments
ASSESSMENT	MULTIPLE CHOICE TEST

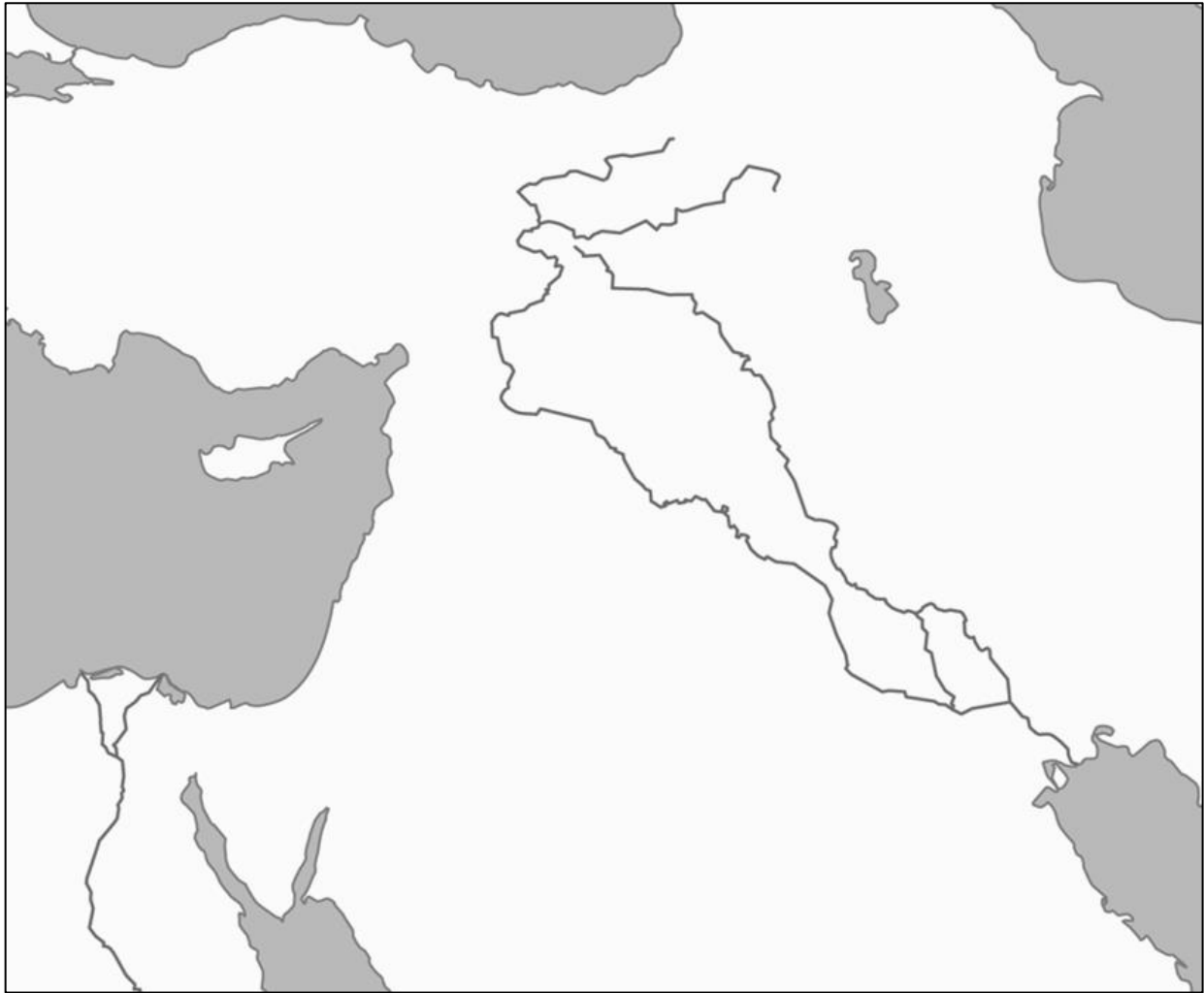
PowerPoints, Class Notes, and Review Videos are available on my website!



Map 2.1

The Fertile Crescent

Name: _____



Locate the following on the map above:

Babylon

Ur

Egypt (Upper and Lower)

Fertile Crescent (Trace)

Mesopotamia (Shade Lightly)

Sumer

Asia Minor

Syrian Desert

Euphrates River

Nile River

Tigris River

Mediterranean Sea

Persian Gulf

NOTE: *I do not hold a copyright to this map. The site where I found this map did not identify the copyright holder, if there is one. It has been reproduced solely for non-commercial, educational use.*

Creation Narratives from the Fertile Crescent

Document

2.1

From the *Enuma elish*,

Babylonian Creation Narrative

Active Reading

BACKGROUND:

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

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

(The other gods are very pleased about Babylon.)

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

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

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

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

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

Questions to Consider:

1. Were the ancient Babylonians monotheists or polytheists? _____
2. Of what substance were the first humans made? What does this say about the relationship between the gods and men?

3. Why did the Babylonians believe their gods created them?

From the Book of Genesis

Hebrew Creation Narratives

Active Reading

From Chapter 2

When the LORD God made the earth and the heavens- ⁵ and no shrub of the field had yet appeared on the earth and no plant of the field had yet sprung up, for the LORD God had not sent rain on the earth and there was no man to work the ground... the LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

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

The LORD God took the man and put him in the Garden of Eden to work it and take care of it.

From Chapter 1

Then God said, “Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals,[a] and over all the creatures that move along the ground.”

So God created mankind in his own image...

God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.”

Then God said, “I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it...” And it was so.

God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day.

Compare and Contrast:

Using evidence from the texts, note at least one (1) similarity and two (2) differences between the two accounts of creation you’ve just read:

How were the two accounts *similar*?

How do they *differ*?

<u>Enuma elish</u>	<u>Book of Genesis</u>

Flood Narratives from the Fertile Crescent

Document

2.2

HEBREW (Monotheistic)

From the *Book of Genesis*, Chapter 6,
the Hebrew story of the Great Flood

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them....

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

⁷And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

But Noah found grace in the eyes of the LORD... Noah was a just man and perfect in his generations, and Noah walked with God...

¹¹The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

¹³And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

¹⁴Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without...

¹⁷And, behold, I... bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

¹⁸But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

¹⁹And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.

SUMERIAN (Polytheistic)

From the *Epic of Gilgamesh*

Gilgamesh approaches Utnapishtim, the immortal survivor of the Great Flood. Utnapishtim relates the following account:

In those days the world teemed, the people multiplied, the world bellowed like a wild bull, and the great god was aroused by the clamor. Enlil heard the clamor and he said to the gods in council, "The uproar of mankind is intolerable and sleep is no longer possible by reason of the babel."

So the gods agreed to exterminate mankind.

Enlil did this, but Ea because of his oath warned me in a dream. He whispered their words to my house of reeds, "Reed-house, reed-house! Wall, O wall, hearken reed-house, wall reflect; O man of Shurruk, son of Ubara-Tutu; tear down your house and build a boat, abandon possessions and look for life, despise worldly goods and save your soul alive. Tear down your house, I say, and build a boat. These are the measurements... as you shall build her: let her beam equal her length, let her deck be roofed like the vault that covers the abyss; then take up into the boat the seed of all living creatures."

Excerpts from the *Epic of Gilgamesh*

Source: N.K. Sandars. trans.. *The Epic of Gilgamesh*. (London: Penguin Books Ltd., 1978)

Document

2.3

First written down around 2000 BCE, the story of Gilgamesh is one of the oldest surviving works of world literature. Based on an actual historical figure, King Gilgamesh of Uruk (reigned c. 2700 BCE), it recounts Gilgamesh's travels, adventures, and his search for immortality. In the process, it provides evidence of ancient Mesopotamian ideas about death, the place of humanity in the universe, and societal organization. The work survives in multiple copies, and it seems to have been a compilation of several hero narratives associated with Gilgamesh, his rival-turned-friend Enkidu, and the gods and men they encountered throughout their travels. This selection draws on multiple sections of the "Epic", and it gives a flavor of the whole.

I will proclaim to the world the deeds of **Gilgamesh**. This was the man to whom all things were known; this was the king who knew the countries of the world. He was wise, he saw mysteries and knew secret things, he brought us a tale of the days before the flood. He went on a long journey, was weary, worn-out with labor, returning he rested, he engraved on a stone the whole story.

When the gods created Gilgamesh they gave him a perfect body... the great gods made his beauty perfect, surpassing all others, terrifying like a great wild bull. Two thirds they made him god and one third man.

Gilgamesh went abroad in the world, but he met with none who could withstand his arms till he came to Uruk. But the men of Uruk muttered in their houses, 'Gilgamesh sounds the [alarm bell] for his amusement, his arrogance has no bounds by day or night. No son is left with his father, for Gilgamesh takes them all, even the children; yet the king should be a shepherd to his people. His lust leaves no virgin to her lover, neither the warrior's daughter nor the wife of the noble; yet this is the shepherd of the city...'

The gods heard their lament, the gods in heaven cried to the Lord of Uruk, to Anu the god of Uruk: 'A goddess made him, strong as a savage bull, none can withstand his arms. No son is left with his father, for Gilgamesh takes them all; and is this the king, the shepherd of his people? His lust leaves no virgin to her lover, neither the warrior's daughter nor the wife of the noble.' When Anu had heard their lamentation the gods cried to Aruru, the goddess of creation, 'You made him, O Aruru, now create his equal; let it be as like him as his own reflection, his second self, stormy heart for stormy heart. Let them contend together and leave Uruk in quiet.'

So the goddess conceived an image in her mind... She dipped her hands in water and pinched off clay, she let it fall in the wilderness, and noble **Enkidu** was created. There was virtue in him of the god of war... His body was rough, he had long hair like a woman's; it waved like the hair of Nisaba, the goddess of the corn. His body was covered with matted hair like Samuquan's, the god of cattle.

In Uruk, the bridal bed was made, fit for the goddess of love. The bride waited for the bridegroom, but in the night Gilgamesh got up and came to the house. Then Enkidu stepped out, he stood in the street and blocked the way. Mighty

Gilgamesh came on and Enkidu met him at the gate. He put out his foot and prevented Gilgamesh from entering the house, so they grappled, holding each other like bulls. They broke the doorposts and the walls shook, they snorted like bulls locked together. They shattered the doorposts and the walls shook. Gilgamesh bent his knee with his foot planted on the ground and with a turn, Enkidu was thrown. Then immediately his fury died. When Enkidu was thrown he said to Gilgamesh, 'There is not another like you in the world... for your strength surpasses the strength of men.' So Enkidu and Gilgamesh embraced and their friendship was sealed.

[Gilgamesh and Enkidu become great friends. Together they set out on a long journey to the Cedar Forest in the North, to slay Humbaba, a fire breathing monster. The passage below describes a part of their journey.]

Fifty leagues they walked in one day; in three days they had walked as much as a journey of a month and two weeks. They crossed seven mountains before they came to the gate of the forest. Then Enkidu called out to Gilgamesh, 'Do not go down into the forest; when I opened the gate my hand lost its strength.'

Gilgamesh answered him, 'Dear friend, do not speak like a coward. Have we got the better of so many dangers and travelled so far, to turn back at last? You, who are tried in wars and battles, hold close to me now and you will feel no fear of death; keep beside me and your weakness will pass, the trembling will leave your hand. Would my friend rather stay behind? No, we will, go down together into the heart of the forest. Let your courage be roused by the battle to come; forget death and follow me, a man resolute in action, but one who is not foolhardy.

When two go together each will protect himself and shield his companion, and if they fall they leave an enduring name.'

*[After their return, **Ishtar**, the goddess of love, becomes **infatuated** with Gilgamesh and offers to marry him. Gilgamesh, citing Ishtar's fickle nature in matters of love, refuses. Ishtar becomes **incensed**.]*

Ishtar opened her mouth and said again, 'My father, give me the **Bull of Heaven** to destroy Gilgamesh. Fill Gilgamesh, I say, with arrogance to his destruction; but if you refuse to give me the Bull of Heaven, I will break in the doors of hell and smash the bolts; there will be confusion of people, those above with those from the lower depths. I shall bring up the dead to eat food like the living; and the hosts of dead will outnumber the living'....

When Anu heard what Ishtar had said he gave her the Bull of Heaven to lead by the halter down to Uruk. When they reached the gates of Uruk, the Bull went to the river; with his first snort cracks opened in the earth and a hundred young men fell down to death...

With his third snort cracks opened, Enkidu doubled over but instantly recovered, he dodged aside and leapt on the Bull and seized it by the horns. The Bull of Heaven foamed in his face, it brushed him with the thick of its tail.

Enkidu cried to Gilgamesh, 'My friend, we boasted that we would leave enduring names behind us. Now thrust the sword between the nape and the horns.' So Gilgamesh followed the Bull, he seized the thick of its tail, he thrust the sword between the nape and the horns and slew the Bull. When they had

killed the Bull of Heaven, they cut out its heart and gave it to Shamash, and the brothers rested.

[The death of the Bull of Heaven offends the gods. As compensation, they decree that one of the two heroes must die. After an ominous dream, Enkidu passes away. Gilgamesh greatly mourns for his friend and for the fate of all mortal men. He decides to seek the secret of immortality from Utnapishtim, the Mesopotamian Noah to whom the gods granted everlasting life.]

Bitterly Gilgamesh wept for his friend Enkidu; he wandered over the wilderness as a hunter, he roamed over the plains; in his bitterness he cried, 'How can I rest, how can I be at peace? Despair is in my heart. What my brother is now, that shall I be when I am dead. Because I am afraid of death I will go as best I can to find **Utnapishtim**, whom they call the Faraway, for he has entered the assembly of the gods.' So Gilgamesh traveled over the wilderness, he wandered over the grasslands, a long journey, in search of Utnapishtim, whom the gods took after the deluge... to him alone of men they gave everlasting life.

[Gilgamesh then encounters Siduri, "the woman of the vine, the maker of wine." She offers him sage advice concerning his quest.]

She answered, 'Gilgamesh, where are you hurrying to? You will never find that life for which you are looking. When the gods created man they allotted to him death, but life they retained in their own keeping. As for you, Gilgamesh, fill your belly with good things; day and night, night and day, dance and be merry, feast and rejoice. Let your clothes be fresh, bathe yourself in water, cherish the little child that holds your hand, and make your wife happy in your embrace; for this too is the lot of man.'

[After an arduous journey, Gilgamesh finds Utnapishtim. Utnapishtim tells the hero the story of the flood: mankind's incessant activity had disturbed the rest of the gods, who thus decided to destroy the humans by flooding the earth... By building a strong ship, Utnapishtim and his family survive.]

'Gilgamesh, I shall reveal a secret thing, it is a mystery of the gods that I am telling you. There is a plant that grows under the water, it has a prickle like a thorn, like a rose; it will wound your hands, but if you succeed in taking it, then your hands will hold that which restores his lost youth to a man.'

When Gilgamesh heard this he opened the [sluices](#)¹ so that a sweet-water current might carry him out to the deepest channel; he tied heavy stones to his feet and they dragged him down to the water-bed. There he saw the plant growing; although it pricked him he took it in his hands; then he cut the heavy stones from his feet, and the sea carried him and threw him on to the shore. Gilgamesh said to Urshanabi the ferryman, 'Come here, and see the marvelous plant. By its virtue a man may win back all his former strength. I will take it to Uruk of the strong walls; there I will give it to the old men to eat. Its name shall be "The Old Men Are Young Again"; and at last I shall eat it myself and have back all my lost youth.' So Gilgamesh returned by the gate through which he had come...

¹ A sluice is a gated dam that controls the water flow into a river or canal.

Gilgamesh saw a well of cool water and he went down and bathed; but deep in the pool there was lying a serpent, and the serpent sensed the sweetness of the flower. It rose out of the water and snatched it away, and immediately it sloughed its skin and returned to the well. Then Gilgamesh sat down and wept, the tears ran down his face....

This too was the work of Gilgamesh, the king, who knew the countries of the world. He was wise. He saw mysteries and knew secret things, he brought us a tale of the days before the flood. He went a long journey, was weary, worn out with labour, and returning engraved on a stone the whole story...

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...

The king has laid himself down and will not rise again,

The Lord of Kullah will not rise again;

He overcame evil, he will not come again;

Though he was strong of arm he will not rise again;

He had wisdom and a comely face, he will not come again;

He is gone into the mountain, he will not come again;

On the bed of fate he lies, he will not rise again,

From the couch of many colors he will not come again.

The people of the city, great and small, are not silent... all men of flesh and blood lift up the lament. Fate has spoken; like a hooked fish he lies stretched on the bed, like a gazelle that is caught in a noose. Inhuman **Namtar**² is heavy upon him, Namtar that has neither hand nor foot, that drinks no water and eats no meat.

QUESTIONS TO CONSIDER:

1. What does the document suggest about ancient Mesopotamian beliefs about the gods and their effects on men?
2. What is the reaction of Gilgamesh to death, and how does this motivate his behavior?

² The Mesopotamian god of death

Excerpts from Hammurabi's Code

Translated by L.W. King

Document

2.4

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... 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... 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... and enlighten the land, to further the well-being of mankind...

When **Marduk** sent me to rule over men, to give the protection of right to the land, I did right and righteousness... and brought about the well-being of the oppressed.

CODE OF LAWS

THE BURDEN OF PROOF¹

2. If anyone brings an accusation against a man, and the accused go to the river and leap into the river, if he sinks in the river his accuser shall take possession of his house. But if the river proves 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 anyone brings 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.

LAWS CONCERNING THEFT

6. If anyone steals the property of a temple or of the court, he shall be put to death, and also the one who receives the stolen thing from him shall be put to death.
7. If anyone buys from the son or the slave of another man, without witnesses or a contract, silver or gold, a male or female slave, an ox or a sheep, an ass or anything... he is considered a thief and shall be put to death.
8. If anyone steals cattle or sheep, or an ass, or a pig or a goat, if it belong to a god or to the court, the thief shall pay thirtyfold therefor; if they belonged to a freed man of the king he shall pay tenfold; if the thief has nothing with which to pay he shall be put to death.
14. If anyone steals the minor son of another, he shall be put to death.
15. If anyone takes a male or female slave of the court, or a male or female slave of a freed man, outside the city gates, he shall be put to death.

¹ In any trial, one side (the accuser or the accused) has the burden to prove their case to the judge or jury. In the U.S. legal system, the burden of proof always lies with the *accuser*. Where does it lie in Hammurabi's Code?

19. If he holds the slaves in his house, and they are caught there, he shall be put to death.
21. If anyone breaks a hole into a house (break in to steal), he shall be put to death before that hole...
22. If anyone is committing a robbery and is caught, then he shall be put to death.
25. If fire break out in a house, and someone who comes to put it out cast his eye upon the property of the owner of the house, and take the property of the master of the house, he shall be thrown into that self-same fire.

LAWS GOVERNING BUSINESS TRANSACTIONS

104. If a merchant give an agent corn, wool, oil, or any other goods to transport, the agent shall give a receipt for the amount, and compensate the merchant... Then he shall obtain a receipt from the merchant for the money that he gives the merchant.
105. If the agent is careless, and does not take a receipt for the money which he gave the merchant, he cannot consider the unreceipted money as his own.
108. If a tavern-keeper (feminine) does not accept corn according to gross weight in payment of drink, but takes money, and the price of the drink is less than that of the corn, she shall be convicted and thrown into the water.
109. If conspirators meet in the house of a tavern-keeper, and these conspirators are not captured and delivered to the court, the tavern-keeper shall be put to death.
112. If anyone goes on a journey and entrusts silver, gold, precious stones, or any movable property to another, and wishes to recover it from him; if the latter does not bring all of the property to the appointed place, but appropriate it to his own use, then shall this man, who did not bring the property to hand it over, be convicted, and he shall pay fivefold for all that had been entrusted to him.
115. If anyone have a claim for corn or money upon another and imprison him; if the prisoner dies in prison a natural death, the case shall go no further.
116. If the prisoner dies in prison from blows or maltreatment, the master of the prisoner shall convict the merchant before the judge. If he was a free-born man, the son of the merchant shall be put to death; if it was a slave, he shall pay one-third of a mina of gold, and all that the master of the prisoner gave he shall forfeit.
117. If anyone fails 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.

120. If any one stores corn for safe keeping in another person's house, and any harm happen to the corn in storage, or if the owner of the house opens the granary and takes some of the corn, or if especially he denies that the corn was stored in his house: then the owner of the corn shall claim his corn before God (on oath), and the owner of the house shall pay its owner for all of the corn that he took.
121. If anyone stores corn in another man's house he shall pay him storage at the rate of one gur for every five ka of corn per year.
122. If anyone gives another silver, gold, or anything else to keep, he shall show everything to some witness, draw up a contract, and then hand it over for safe keeping.
123. If he turns it over for safe keeping without witness or contract, and if he to whom it was given deny it, then he has no legitimate claim.

LAWS GOVERNING MARITAL AND FAMILY RELATIONSHIPS

127. If anyone "points the finger" (slander) at a sister of a god or the wife of anyone, and cannot prove it, this man shall be taken before the judges and his brow shall be marked (by cutting the skin, or perhaps hair).
128. If a man takes a woman to wife, but has no intercourse with her, this woman is no wife to him.
129. If a man's wife be surprised (*in flagrante delicto*) with another man, both shall be tied and thrown into the water, but the husband may pardon his wife and the king his slaves.
130. If a man violate the wife (betrothed or child-wife) of another man, who has never known a man, and still lives in her father's house, and sleep with her and be surprised, this man shall be put to death, but the wife is blameless.
132. If the "finger is pointed" at a man's wife about another man, but she is not caught sleeping with the other man, she shall jump into the river for her husband.
195. If a son strikes his father, his hands shall be hewn off.

LAWS GOVERNING ACTS OF VIOLENCE

196. If a man puts out the eye of another man, his eye shall be put out. [An eye for an eye]
197. If he breaks another man's bone, his bone shall be broken.
198. If he puts 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.
200. If a man knock out the teeth of his equal, his teeth shall be knocked out. [A tooth for a tooth]

201. If he knocks out the teeth of a freed man, he shall pay one-third of a gold mina.
202. If any one strikes 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.
206. If during a quarrel one man strikes another and wounds him, then he shall swear, "I did not injure him wittingly," and pay the physicians.
207. If the man dies of his wound, he shall swear similarly, and if [the deceased] was a free-born man, he shall pay half a mina in money.
208. If he was a freed man, he shall pay one-third of a mina.

LAWS GOVERNING PROFESSIONAL STANDARDS

218. If a physician makes a large incision with the operating knife, and kill him, or open a tumor with the operating knife, and cut out the eye, his hands shall be cut off.
219. If a physician make a large incision in the slave of a freed man, and kill him, he shall replace the slave with another slave.
221. If a physician heal the broken bone or diseased soft part of a man, the patient shall pay the physician five shekels in money.
222. If he were a freed man he shall pay three shekels.
223. If he were a slave his owner shall pay the physician two shekels.
224. If a veterinary surgeon perform a serious operation on an ass or an ox, and cure it, the owner shall pay the surgeon one-sixth of a shekel as a fee.
225. If he perform a serious operation on an ass or ox, and kill it, he shall pay the owner one-fourth of its value.
229. If a builder build a house for someone, and does not construct it properly, and the house which he built fall in and kill its owner, then that builder shall be put to death.
230. If it kill the son of the owner the son of that builder shall be put to death.
231. If it kill a slave of the owner, then he shall pay slave for slave to the owner of the house.
282. If a slave say to his master: "You are not my master," if they convict him his master shall cut off his ear.

HAMMURABI'S CODE

Student Response Sheet

NAME: _____

KEY TERMS (We will discuss these in class, but it won't hurt to look them up to prepare):

The Rule of Law

Why do we have laws?

Divine Right

By what authority do we have laws?

Trial

Evidence

Witness

Perjury

Burden of Proof

Reputation

Property Rights

Liability

Economic Regulation

Discrimination

- Gender
- Social Status

What is one example of a TRIAL in Hammurabi's Code? _____

What was the penalty for PERJURY? _____

What forms of property were most valued in Babylonian society?

For the following, note the law's number and summarize the law in the space provided.

An example of a law that protects someone's REPUTATION:

_____. _____

An example of a law that REGULATES the economy:

_____. _____

TWO examples of laws that DISCRIMINATE based on *gender* or *social status*:

_____. _____

_____. _____

An example of a law that REGULATES the economy:

_____. _____

I found the following laws to be especially REASONABLE:

_____. _____

_____. _____

I found the following laws to be especially UNREASONABLE:

_____. _____

_____. _____

I found the following laws to be especially CONFUSING:

_____. _____

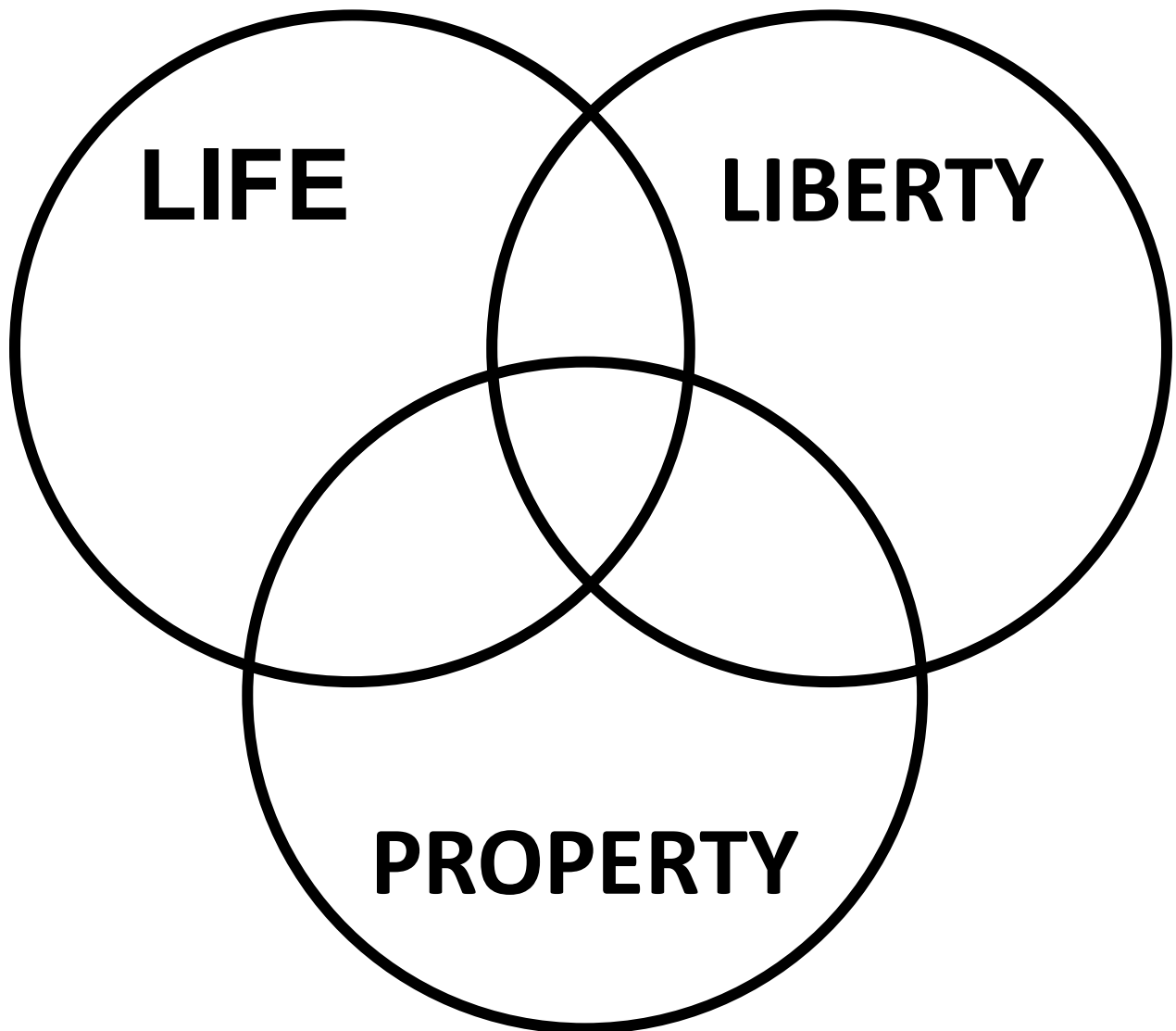
_____. _____

HAMMURABI'S CODE

HANDOUT #1: NATURAL RIGHTS

Name: _____

Directions: Use the Venn Diagram below to indicate which laws in Hammurabi's Code protect the natural rights of life, liberty, property, or a combination of the three.



HAMMURABI'S CODE

HANDOUT #2: JUSTICE

Name: _____

Directions: Hammurabi's Code is best known for its harsh punishments, the ruling principle being "an eye for an eye." You may find some of these punishments to be just, although harsh; though you may find some punishments to be unduly harsh. In Column A, list some laws that, in your opinion, have *just* [fair] punishments. In Column B, list some laws that, in your opinion, have overly *harsh* punishments. There may be a few laws that you do not believe are punished harshly enough; if so, not these at the bottom of Column B.

TOO HARSH	Just Punishments	TOO LENIENT

Directions: The **Fourteenth Amendment to the U.S. Constitution** guarantees all citizens "equal protection of the laws." However, this was not so in the United States before its adoption and it was certainly not so in ancient Babylon. Using the four columns below, note which laws discriminate in their punishments based on gender, social status (noble vs. common), and free vs. slave, as well as laws that apply equally to everyone.

DISCRIMINATION		Equally Applied
Gender	Social Status	

HAMMURABI'S CODE

HANDOUT #3: AMENDMENTS

Name: _____

Directions: Using Hammurabi's Code as a constitution, each group will propose amendments, which will have to be approved by 3/4 of the groups in order to take effect. Propose your group's amendments below:

AMENDMENT #1:

Amend # _____, which currently reads:

To read:

AMENDMENT #2:

Amend # _____, which currently reads:

To read:
