

Primary Source Analysis

Name _____

Date _____

Code of Hammurabi

Source Information

Code of Hammurabi. HistoryWhiz.com

(<http://www.historywiz.com/primarysources/codeofhammurabitext.html> : accessed 25 Sept 2017); citing translation by translated by L.W. King.

Historical Context

The development of agriculture enabled the rise of the first civilizations, located primarily along river valleys; these complex societies were influenced by geographic conditions and shared a number of defining political, social, and economic characteristics. Complex societies and civilizations shared common characteristics of religion, job specialization, cities, government, language/writing systems, technology, and social hierarchy, and they made unique contributions.

Task

Mark up the text as you read and analyze.

Paragraph 1: State the type of source and its purpose. State who the audience was and reflect on how they were expected to react.

Paragraph 2: Historical context: describe the historical events and related information associated with this source. (Usually 60-70 words)

Paragraph 3: Compose a summary of the source's content.

Paragraph 4: State one purpose that this source could serve for historians. Discuss 3-4 factors affecting the reliability of this source **for that purpose**. (audience, purpose, point of view (bias?), time and place, format, authorship). Identify the biases you personally bring to the examination of a source.

Cite line numbers from text supporting your analysis where possible / appropriate.

NYS Social Studies Frameworks Reference

9.1c Complex societies and civilizations shared common characteristics of religion, job specialization, cities, government, language/writing systems, technology, and social hierarchy, and they made unique contributions.

- Students will explore the Mesopotamian, Shang, and Indus River valley civilizations by examining archaeological and historical evidence to compare and contrast characteristics and note their unique contributions.

Level 4 NYS Performance Level Descriptor, Evidence-Centered Design

CLAIM 1: Students can analyze sources and use evidence to create and analyze disciplinary-based (e.g., geographic, economic, political and/or historical) claims.

1.1 Student identifies authorship, purpose, content, bias/point of view, format of source, location of source in time and/or place, and/or intended audience of sources, and describes how some of these factors influence the reliability (strengths/weaknesses/ uses) of sources.

1.2 Student identifies the biases she/he brings to the examination of a source (e.g., analyzing a source using current perspectives vs. interpreting a source using the historical context of the time in which it was created).

CLAIM 2 Students can analyze how events are related chronologically and the geographic, economic, political, and/or historical causes and effects of those events.

2.1 Student identifies a time period or periods and categorizes events that are associated with that period or periods, including historical, geographic, economic, or political characteristics associated with the period(s).

2.2 Student identifies and describes related events in chronological sequence.

2.3 Student describes and explains the historical, geographic, economic, or political factors (e.g., ideas, individuals, groups, technical developments, physical settings) that influence change and/or continuity within a time period.

CLAIM 3 Students can analyze how the context of time and place affect disciplinary-based issues and historical events, and also compare issues and events across time and place.

3.1 Student places issues and events in the appropriate context of time and place (including the spatial organization of people, places, and environment) with minor inaccuracies.

3.3 Student compares and/or analyzes issues or events with some depth.

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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
5 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
10 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-

15 headed people like Shamash, and enlighten the
land, to further the well-being of mankind.

Hammurabi, the prince, called of Bel am I, making
riches and increase, enriching Nippur and Dur-ilu
beyond compare, sublime patron of E-kur; who
20 reestablished Eridu and purified the worship of E-
apsu; who conquered the four quarters of the world,
made great the name of Babylon, rejoiced the heart
of Marduk, his lord who daily pays his devotions in
Saggil; the royal scion whom Sin made; who
25 enriched Ur; the humble, the reverent, who brings
wealth to Gish-shir-gal; the white king, heard of

Shamash, the mighty, who again laid the
25 foundations of Sippara; who clothed the
gravestones of Malkat with green; who made E-
babbar great, [...] whose rays shed light over the
land of Sumer and Akkad; the king, obeyed by the
four quarters of the world; Beloved of Ninni, am I.

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

CODE OF LAWS

35 1. If any one ensnare another, putting a ban upon
him, but he can not prove it, then he that ensnared
him shall be put to death.

2. If any one bring an accusation against a man, and
the accused go to the river and leap into the river, if

40 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
45 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.

50 4. If he satisfy the elders to impose a fine of grain
or money, he shall receive the fine that the action
produces.

55 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.

60 6. If any one steal 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.

65 7. If any one buy 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 [donkey] or anything, or if he take it in charge, he is considered a thief and shall be put to death.

[...]

70 106. If the agent accept money from the merchant, but have a quarrel with the merchant (denying the receipt), then shall the merchant swear before God and witnesses that he has given this money to the agent, and the agent shall pay him three times the sum.

75
107. If the merchant cheat the agent, in that as the latter has returned to him all that had been given him, but the merchant denies the receipt of what had been returned to him, then shall this agent
80 convict the merchant before God and the judges, and if he still deny receiving what the agent had given him shall pay six times the sum to the agent.

108. If a tavern-keeper (feminine) does not accept corn according to gross weight in payment of drink,
85 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
90 delivered to the court, the tavern-keeper shall be
put to death.

[...]

THE EPILOGUE

LAWS of justice which Hammurabi, the wise king,
95 established. A righteous law, and pious statute did
he teach the land. Hammurabi, the protecting king
am I. I have not withdrawn myself from the men,
whom Bel gave to me, the rule over whom Marduk
gave to me, I was not negligent, but I made them a
100 peaceful abiding-place. I expounded all great
difficulties, I made the light shine upon them. With
the mighty weapons which Zamama and Ishtar
entrusted to me, with the keen vision with which Ea
endowed me, with the wisdom that Marduk gave
105 me, 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
110 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.
115 That the strong might not injure the weak, in order
to protect the widows and orphans, I have in
Babylon the city where Anu and Bel raise high
their head, in E-Sagil, the Temple, whose
foundations stand firm as heaven and earth, in
120 order to bespeak justice in the land, to settle all
disputes, and heal all injuries, set up these my
precious words, written upon my memorial stone,
before the image of me, as king of righteousness.

[...]