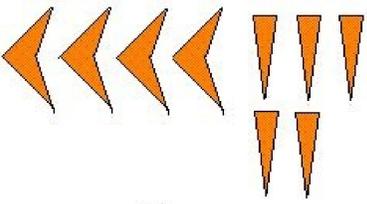




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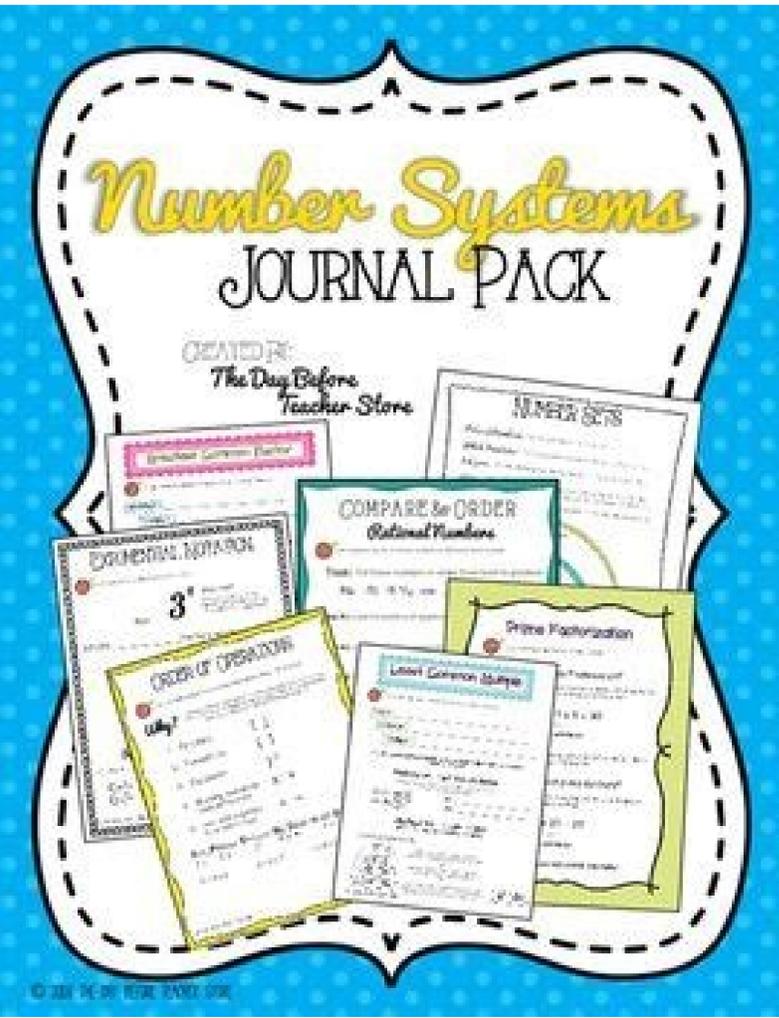


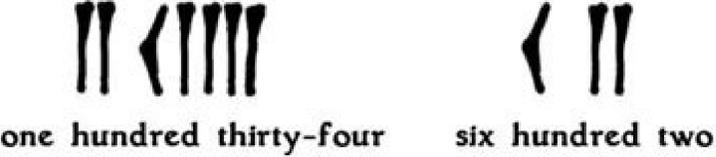
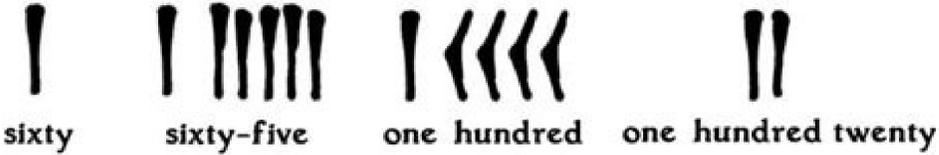
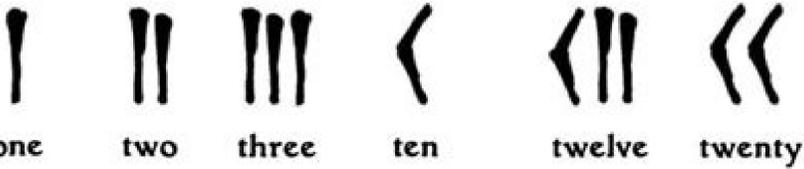
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11 = ◀∇	26 = ◀◀∇∇∇∇	41 = ◀◀◀∇	56 = ◀◀◀∇∇∇∇
12 = ◀∇∇	27 = ◀◀∇∇∇∇∇	42 = ◀◀◀∇∇	57 = ◀◀◀∇∇∇∇∇
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Babylonian numeration system

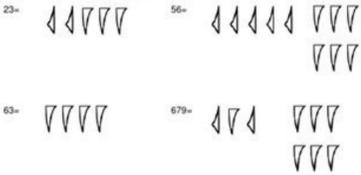
The Babylonians used symbols known as cuneiform. In about 3000 BCE, clay was abundant in Mesopotamia where they were settled, and so they used clay tablets to make their records. The marks they made were wedge shaped, made in the clay with a stylus while the clay was still soft. They then baked the clay tablets in ovens or in the sun to preserve them. They had only two numerals initially, but introduced a third symbol to clarify some ambiguity that arose in the interpretation of numerals written with only the two symbols.

They used the following three symbols:

Babylonian Symbol	Number	Our numeral
	One	1
	Ten	10
	Place marker	0

They did use place value, in a base of 60, which makes their system very difficult for us to read because it is so different from our own. Initially to indicate a new place or an empty place they just left a gap, but later they used their place holder symbol to indicate an empty place. We will look at numerals in the later Babylonian system.

Here are some conversions into Babylonian numerals:



To continue to enjoy our website, we ask you to confirm your identity as a human. Thank you very much for your cooperation. © 18th century BC, Hammurabi (also © Hammurapi became the sixth ruler of the First Dynasty of Babylon. The success of the military operations of Hammurabi expanded Babylon to the north along the Tigris and Euphrates and to the south to what is now © called the Persian Gulf © rsic. The Empire © river he created © known as Babylon, while civilization © often referred to as Old Babylon. The Hammurabi canon, inscribed on a large stone stele-a vertical slab, was discovered by a French expedition in 1901. His father, Father Vincent Scheil, translated the following year. In the © Well, it was the oldest known set of things that it seemed to be laws. Since then, however, similar previous "digs" have been discovered. Although the Hammurabi Spoke is not unique, it is © still the longest still-discovered canon and one of the only ones known to have been inscribed on a stele. The information and an image of the stele can be found by visiting the Louvre Museum, which is available through © The Eastern Institute, the University of Chicago, has been revised. Once on the Louvre website, click on the link to "selected works" on the left; Then click on Eastern Antiquities; In "selected works" click on Mesopotamia and Anatolia; And finally, you'll see an image of the stele turning down through © pictures of the thumbnails. It's marked "Codex of Hammurabi's Law". You can directly access information about the stele, which also © m m © From the Louvre. The full text of the Hammurabi code is available from the revised EDSITeM web resource, Avalon Project. For a representative sample of the code, read: the first (last) digits; precepts 3, 4, 60, 108, 196 and 228; and the epilogue (paragraphs 1priority 3 and 5). At first, Hammurabi states that his authority comes directly from the He also states that the purpose of the Code is "for toon the rule of justice on earth So that the strong do not harm the weak" The third precept indicates the existence of a judicial system with elders who serve as children. The fourth precept indicates that fines of money and/or cereals have been imposed and implies the existence of something similar to our civil proceedings, in which the complainant received an agreement. Number sixty indicates the existence of something similar to a land cultivation system in which a person grows in exchange for land in five years. Such a system would tend to redistribute land from large to small owners. The number one hundred and eight indicates that women could be owners of at least some types of business in Ancient Babylon. The number one hundred and ninety-six © perhaps the most famous of the precepts. It is © is also in the Hebrew Bible (21:18&19, 22&25, Lev&25, 24:17&21) and in the Gospels (Matthew 5:38). Finally, the number two hundred and twenty-eight shows the specificity of the precepts and implies that there was a fixed rate for the work of specialized artisans, in this case a fixed rate of two shekels for each building sar, comparable to modern builders who charge so much per square ©. The epich states that the stone on which the Code is inscribed was placed in the E-Sagil temple in Babylon. Informs the reader that through these precepts one can discover "what is © fair" In the third graph, Hammurabi promises his loyalty to the god Marduk, the highest of the Babylonian pantheon, comparable to Zeus in the Greek pantheon. The fifth graph advises future kings to follow these precepts. Ncss.D2.His.1.6-8. Analyze links between events and developments in broader historical contexts. Ncss.D2.His.2.6-8. Classify © of historical events and developments as examples of change and/or continuity. Ncss.D2.His.3.6-8. Use questions generated about individuals and groups to analyze the reason why they, and developments they have shaped, are seen as historically significant. significant. Analyze multiple factors that have influenced people's perspectives during different © Historical times. NCSS! D2 His. 5.6-8 Explain how and why people's perspectives have changed over time. NCSS! D2 His. 14.6-8 Explain the latest causes and effects of past events and developments. NCSS! D2 His. 15.6-8 Assess the relative influence of various causes of events and developments in the past. It's NCSS. D2 His. 16.6-8 Organise the applicable evidence in a coherent argument about the past. In this activity, students will begin to make assumptions about what may have influenced the reign of Hammurabi in Babylon. In this exercise they will use what they learned about Mesopotamia in the classroom, as well as the information presented here, to imagine what could lead a ruler to write an organized set of rules. Students will participate in a simulation in groups of 35. Each group will play the role of a council of advisers to King Hammurabi. They will meet to plan their advice to the king. Then one or more representatives of each group will communicate their counsel to the king. The groups should remember that Hammurabi is © an absolute ruler and the consequences of a presentation that displeases the king can be serious. This activity serves to establish a set of anticipation for what will follow. Your goal is © Encourage the student to think about the reasons for Hammurabi's messes. As the Buffalo of Hammurabi really reflects life in Ancient Babylon it will be the subject of the following activities. In the hypothetical speech © Below, Hamurabi invokes some of the Babylonian gods (Anu Bel, Shamash), as he does in his canopy. The Babylonian god Marduk was the main god of the city of Babylon. As a result of the expansion of the impose Hammurabi © River, Marduk started too © to be considered the main god of all the traditional pantheon of Mesopotamia. Religion was central to everyday life in Babylon. The temples were central features in each city and the rich houses probably included their own private houses Start by informing students that Hammurabi became the sixth ruler in the First Dynasty of Babylon, in the 18©th to .C. The success of Hammurabi's military operations expanded Babylon north along the Tigris and euphrates © to what is© now called the Persian © Gulf. The © he created is © known as Babylon, while civilization is © referred to as Old Babylon. Students may© also be interested in seeing where the borders of Babylon fall in terms of the Modern Political Map through a © with Mesopotia in 1750.C, both available through a link© to The Oriental Institute: The University of Chicago. In this exercise, Hammurabi gathered his councils of advisors. He (this ©, the teacher, presumably) will make a short speech, which is available here as PDF. Groups should frame their advice based on the information provided in the speech and what they have already learned in the mesopotamia class. Give the groups time to meet and then present their recommendations. When these are ready, conduct a brief discussion. What kind of internal improvements or policies were recommended by the groups? Has anyone © suggested improving the system of justice and/or enforcement of the law? What would be needed to do so? What external policy recommendations, if any, were made by the groups? Share now with the class the brief section© on Babylon from the Introduction to Mesopotam website of the British Museum, accessible through the WEB resource of EDSITeM The Oriental Institute: The University of Chicago. This will clarify what really happened during Hammurabi's reign. Activity 2. The Hammurabi Code© as object: Stele, Stele Begins this activity by showing students the Great Image of Hammurabi Stele, available through the web resource reviewed by EDSITeM The Oriental Institute: The University of Chicago. Tell the class that enough information about this old stout, which we will share with them later, but for now, for now, while You want them to consider their own object. Without revealing anything more specific about the stele at this point, tell students the original, although the only existential is considered one of the many. It is a stele, made of basalt (a hard black volcanic rock), of bread © higher than seven bread © s and measuring about six bread © ls at its base. Think of large public objects with which students can be familiar, such as Lincoln's stand at his memorial. They think of the following questions: Why design an object that large to display? We have indications that similar Stele had been placed near the temples around Babylon. Why put the stele near the temples? What would be involved in creating and moving a stele like this? Who is © Probably ordered the creation, design and placement of the stele? Ask the students to look carefully for the stele. There's an image at the top and an inscription underneath. In this exercise, students will be the hypnotist of what the meaning of the stele can be. Ask students to describe the image at the top of the stele and answer questions about the available stele as PDF. The monumental size of Hammurabi's stele dramatized Hammurabi's message that the gods, the final source of justice, provide legitimacy for his authority. A second reading of the meaning of this stone can be found in the possibility that the image communicated to the spectators that the position of Hammurabi was one of an intermediate between the human world and the world of gods. Activity three. A general view of Hammurabi's dog as the ancient communities became larger, needed a stronger central government to complete and take care of the necessary public projects- such as the channels that allowed Babylon to grow with surpluses- and to maintain law and order to keep life in the cities running smoothly. We know of records in clay tablets that Babylon an organized justice system. Such a system some standardization of the law as well as an educated class to serve as judges and court registrars. Tell students that some current books and websites still contain assertions that the Hammurabi canon was the first set of laws ever made. But we now know that Hammurabi was one of many dogs created before and after his reign. The existence of ancient canines, such as that of Hammurabi, reflects a body of common law; However, the collections of actual trials were not law-based, as we understand the concept. They never served as a source of precedent when the courts made decisions. Many scholars now consider the Hammurabi code part of a long tradition of public display of representative real pronouncements. The intent required by three of the inscription on the Stele of Hammurabi remains uncertain. After the students become more familiar with the subject of the story, they will have the opportunity to form their own hypotheses. Prepare the students to read excerpts of the text of the Hammurabi Scroll, sharing the Law of Rehearsal and Government of the Eastern Institute: University of Chicago. Students will soon work independently with some of Hammurabi's pronouncements. The following discussion gives students a general impression of the full text of the Hammurabi Accord (noted) from the website revised by the EDSITeM Avalon Project at Yale University. This should allow students to appreciate the context of the excerpts they will read on their own. Start by reading the first and last paragraphs of the class preamble. Then work through © Of the following questions: What other documents (s) do students know that they have (a) preamble(s)? A preamble, like the introduction to a test, affirms the purpose of what follows. What is this state looking at? © the purpose of the code to follow? According to the first paragraph, what did the gods do to Babylon before Hammurabi? With what purpose the first paragraph says that the invoke Hammurabi? Because there would be Hammurabi to want to want name associated with the names of the gods? In order to give students a general overview of the pronouncements, ask the class to work on the following issues and tasks: How many pronouncements are there? Depending on the tradition you read, most or all pronouncements start with "If" They claim that X happens from what Y has to happen now. Ask the students to point to a specific example. If you have time, ask the students to find a healthy © Series of pronouncements that appear to be grouped because they are on similar issues, such as 35:21-23. Hammurabi's canopy ends with an epilogue, a conclusive statement. Read with class the first three paragraphs (starting near the end of the first paragraph with the words "That the strong do not harm the weak") and the first sentence of the fifth paragraph. According to the first paragraph where © Hammurabi had the stele put in? According to the second paragraph, what should be done to one of these steles? According to the third paragraph, what achievements claim Hammurabi that occurred during his rule? With what god is © that Hammurabi associates his achievements? In the fifth paragraph, what is © What does Hammurabi advise future kings to do? In that way © that the objectives of the indicated canopy in the text fit the placement and design of the stele? Now the students can begin to form their own assumptions about the purpose of the canopy that reflect the following possible reasons for their creation, design and placement: the need for law and order in a growing community the need for strong leadership in Hammurabi Babylon, The desire to be seen as a great king in a line of kings that comes before and after him What other possible reasons can be indicated by the creation of Hammurabi's canopy and its public display? Ask the students to each write a hypothesis of a phrase about the purpose of the Circus Hammurabi. Hypothesis can begin with the following following Hammurabi may have written his code and placed near the temples, because a priori asks students to share some of his hypotheses with the class. If you wish, try to reach a class consensus in a sentence. Activity 4. Hammurabi code: How does it reflect Babylonian society? Much about Babylon can be learned from the precepts (rules or instructions designed as a guide) in the Hammurabi Code. To model for students what they will be doing later and to introduce some information about daily life in Babylon, share with the class the following information: Hammurabi Code distinguishes between three classes in the application of justice: The amelu, the citizens of the upper class, usually included: government officials, priests, and military officers. The mushkinu, the middle class, consisted of: traders, professionals and workers. Slaves, known as wardu, were lower-class members. The Slavic class was created both prisoners of war and Babylonian citizens forced into slavery, either as punishment for crimes or for economic reasons. Although the slaves wore under the complete master's rule, they could possess ownership, conduct business in their own names, and buy their freedom. Now share precepts 35; 215-217. What precept seems to apply to what class (Amelu, mushkinu or wardu)? You may want to start by reading the lecture: The Hammurabi Code and the Mesopotamia Civilization section available through the public library EDSITeM magazine on the Internet. Split the class into five groups. Each will report to the class what they deduced about their designated aspect of Babylonian civilization during the time of Hammurabi. Students must be directed to the EDSITeM Study Activity (EDSITeM Study Activity) fide160; for Activity, where they must click on the link to the worksheet of their group, which will serve as the basis for their presentations. InIntroductions to the class, the students must point to the specific precepts from which their conclusions. If you wish, groups can use grail, Chart for Gathering Information from Hammurabi's Code, it is available in PDF format while gathering information. Once introduced the groups, help the class generalize what life was like in the ancient Babylonian society as a whole during the reign of Hammurabi. What information indicates: That there was an organized government? In what way? The knowledge so © Babylonian techniques, tools and skills? The importance of religion? Government? Social structure (class, sex, etc.) Students construct questions to investigate topics relevant to everyday life in Babylon and today. Based on independent research or group research, students consider the relationship between these dihedral practices and the Hammurabi canon. Students use multimodal technological platforms to create original learning demonstrations in any of the following topics and topics that they personally choose and research: OR Assign small groups. Each group will create a script for a hypothetical © the Babylonian judgment based on one of the precepts of the Hammurabi Scroll listed below. Challenge groups to include information about the Babylonian society they have learned in this lesson in the script. Make the inclusion of such information an important part of your assessment of the presentation. For example, the group would reveal some information about the status of women, simply making one of the witnesses own a women's tavern. Choose from among the following precepts around which to create a court scene: 35; 9, 122, 125, 135, 142, 168, or 233. 233

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