






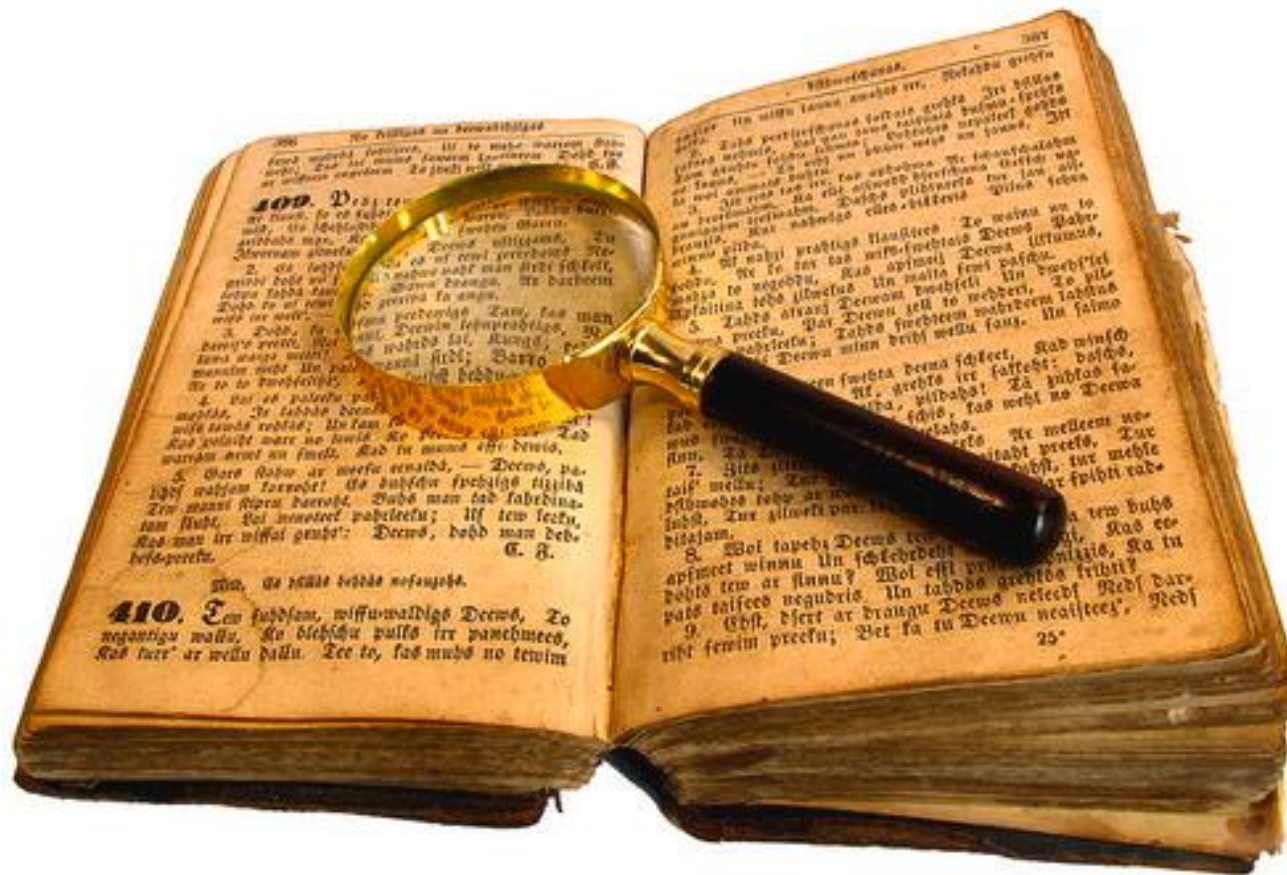
Historians as Detectives

- Robin W. Winks, in *The Historian As Detective*, makes the analogy between the works of two professions- the historian and the detective
- It is something students of history need to make as we “do history”
- Just as historians become detectives as they work with clues from the past, students should learn to
 - **examine evidence**
 - **question its relevance**
 - **asses its validity**
 - **then formulate hypotheses which they test further**
 - Often these answers are challenged by others as they interpret the evidence & arrive at conflicting interpretations
- Being a **historical detective** is challenging, engaging, exciting work!



WHAT QUESTIONS DO WE ASK OF THE PAST? THINKING LIKE A HISTORIAN				
 CAUSE AND EFFECT	 CHANGE AND CONTINUITY	 TURNING POINTS	 USING THE PAST	 THROUGH THEIR EYES
What were the causes of past events? What were the effects? • Who or what made change happen? • Who supported change? • Who did not support change? • Which effects were intended? • Which effects were accidental? • How did events affect people's lives, community, and the world?	What has changed? What has remained the same? • Who has benefited from this change? • Who has not benefited? And why?	How did past decisions or actions affect future choices? • How did decisions or actions narrow or eliminate choices for people? • How did decisions or actions significantly transform people's lives?	How does the past help us make sense of the present? • How is the past similar to the present? • How is the past different from the present? • What can we learn from the past?	How did people in the past view their world? • How did their worldview affect their choices and actions? • What values, skills and forms of knowledge did people need to succeed?

Aim #2a: How do we “read” various historical sources?



Sourcing

Before reading the document ask yourself:

- Who wrote this?
- What is the author's point of view or perspective?
- Why was it written?
- When was it written? (A long time or short time after the event) – Context?
- Is this source believable or reliable? Why? Why not?

Interpreting a Source: Identifying the Author's Intentions

Interpreting a source accurately requires understanding why the author wrote it. The table below helps us understand what the author is trying to communicate.

Influences Shaping an Author's Intention		
Type of Influence	Description	Examples
Point of View	The author's role in the event	The author's level of wealth or race
Purpose	The reason the source was created	A desire to persuade or entertain
Context	The general historical conditions	A time of economic prosperity or religious conflict
Bias	The values of the author	A supporter of gender equality or slavery
Form of the Source	The nature of the source	A long book or short newspaper ad
Time Source Was Created	The chronological period	During the Romantic Era or WWII
Place Source Was Created	The geographic location	A large coastal city or a small village in the mountains
Intended Audience	The people the author created the source for	A few experts or all potential voters

SINGAPORE SUMMIT

WORK IN PROGRESS



**Trump-Kim agreement lacks details,
leaving path ahead unclear**

A2-6 | [UPDATES AT NEWSDAY.COM](https://www.newsday.com)

Perspectives/Points of View

Senate Republican leader **Mitch McConnell** called the meeting a “major first step,” in U.S.-North Korea relations, but not a decisive one if North Korea does not follow through.

“The next steps in negotiations will test whether we can get to a verifiable deal,” **McConnell** said on the Senate floor.

“President Trump has granted a brutal and repressive dictatorship the international legitimacy it has long craved,” Senate Minority Leader **Chuck Schumer** (D-N.Y.) said.

“The United States and North Korea have been in a state of antagonism for more than half a century,” Chinese Foreign Minister **Wang Yi** said. “Today, that the two countries’ highest leaders can sit together and have equal talks, has important and positive meaning, and is creating a new history.”

“Trump’s words that the process of denuclearization on the Korean peninsula will start ‘very, very soon’ is more of a wish than a fact,” **Konstantin Kosachev**, chairman of the Foreign Affairs Committee in the upper house of Russia’s parliament, wrote on his Facebook page.

“I really, really hope for a good outcome,” said **Yoon Ji**, a professor at Sungshin University in Seoul, South Korea. “I am hoping for denuclearization and a peace agreement and also for North Korea’s economy to open up.”

“While I know @potus is trying to butter him up to get a good deal, #KJU is NOT a talented guy,” Sen. **Marco Rubio** (R-Fla.) tweeted. “. . . He is a total weirdo who would not be elected assistant dog catcher in any democracy.”

HITMEN

Historians

In

Training

Being a HITman

- As a “hit” man, you face a task similar to that confronting all historians: discover what people in the past thought and did and why, and to organize this information into a chronological record.
- When searching for sources, historians usually have something in mind- some particular interest or tentative conclusions that shape their search. Thus, in working with sources, historians make numerous decisions about which ones to include and emphasize, and how to interpret them. What historians write is ultimately a synthesis of the questions they posed, the sources they used, and their own ideas.
- Each piece of historical evidence is usually mute. It’s up to the historian (YOU!) to unlock the message in the evidence- to give voice, in a sense, to the people who created the source. The historian (YOU!) therefore must be a skilled detective. Below are some guidelines to help you perfect your detecting skills:
 - What is the context? Get a sense of the historical context of the source you are about to read & analyze.
 - What kind of source is it? (Primary, secondary, or visual)
 - Message: What does the source seem to be saying? What is the source telling about the specific topic?
 - Critical Analysis: Who created the source and why? To critically examine a source, ask yourself 4 questions. **(1)** Who created the source? knowing the author/creator gives you clues to the point reflected in the view expressed in the source. **(2)** What might be the author’s biases and assumptions, such as political sympathies, group allegiances, or religious beliefs? Discerning these can give you valuable information what the author did not intend to convey. **(3)** Why was the source written or created? Perhaps the author was trying to advocate a particular point of view or satisfy the wishes of a powerful group. **(4)** Who were the source’s intended readers or viewers? Were they scholars? nobles? women? Knowing this can help you interpret a source’s message.

Why Use DBQ's?

- Document-based questions require students to think analytically when using the documents, and to write responses that integrate information from a variety of sources. These are very important skills. Some of the skills involved in historical analysis include:
 - evaluating the **reliability, validity, and accuracy** in historical sources
 - identifying the **point of view** of these sources as well as deterring **bias**
 - identifying a problem or issue & considering alternative positions & solutions
 - categorizing information as political, social, or economic, or as positive or negative
 - comparing & contrasting different interpretations of key events
 - constructing support for a position by choosing accurate, relevant evidence
- DBQ questions are designed to help students become skillful historians and competent writers. Examining real evidence about important questions in history and weighing evidence against what you already know in order to reach a position reflect what historians do. These skills are authentic to the analysis of history. Using primary source documents, conflicting interpretations of historical events, interpreting graphs, cartoons, maps, charts, then constructing an understanding of an event or an era are important skills for everyone to possess and to demonstrate. Writing answers to DBQ's will help students improve their complex reasoning skills, to learn to detect bias, to weigh evidence, to develop logical solutions, and to express themselves in a clear, thoughtful, persuasive essay.

Evaluation of Evidence

- To evaluate evidence, we ask:
 - Why is a document useful?
 - What are its limitations?
 - What other information do we need?

How to Analyze a Document

- H=
- A=
- P=
- P=
- Y=

•

•

•



•

•

How to Analyze Primary Sources with SOAP



S—Source
O—Occasion
A—Audience
P—Purpose



Think like
a
historian!

Directions: Answer the following questions in analyzing your primary source. Become an expert SOAPER & think like a historian!

Source: What kind of source (document) is this? (examples: cartoon, photograph, newspaper article, map, advertisement, letter, journal, etc.)

1. How do you know this is a primary source?
2. Who is the cartoonist, photographer, author, etc. of the primary source? (Provide the name & title.)
3. What do we know of the speaker strictly from the source? (examples: occupation, ethnicity, gender, etc.)
4. What is the author's point of view? What does the author believe? Use evidence, a specific quotation, to reinforce your position of the author's point of view.

Using Primary Sources- *The Laws of Hammurabi*

1. When reading primary sources such as the following selections from the Laws of Hammurabi, try to think of every line as evidence. Assume that you are a historian who knows very little about Mesopotamia and that this document falls into your hands. Your job is to use this document as evidence to support some conclusions about Babylonian civilization. You should already have the historical context to help you understand how the evidence in this source can be used.
2. Think of questions as you read the source. These can keep you focused on how words, lines, and sections of the source might be used as evidence. A general question to keep in mind is, “what does this tell me about this civilization, about how people behaved, how they thought, what they believed?” Try reading each line as a piece of evidence to answer part of the general question.
3. There are several ways almost any of these selections might be used as evidence.
Read Article 1, the first section of the Laws of Hammurabi. It might be argued that the fact that a Babylonian could bring “a charge” of murder against someone, that this charge had to be “proved,” and that consequences flowed from the outcome of the process (if the accuser does not prove it, he shall be put to death) constitutes evidence that the Babylonians had a formal legal system. You may further infer that this legal system was based on some principles of fairness (having to “prove” an accusation) and justice (death to those whose accusations are “not proved”). On the other hand, we must be careful not to read too much into this article—above all, not to read our own assumptions into the past. For example, this article does not tell us what constitutes proof or whether there is a jury system, although Article 3 might provide some evidence here (testimony is used and the truth of that testimony is at least open to challenge).
- Read Article 17, 18, and 19. Clearly they reveal that there were slaves within Babylonian society. They also imply that there was a problem with slaves attempting to escape, for rewards were offered to those who caught and returned slaves to their owners (Article 17) and penalties were imposed on those who hid escaped slaves (Article 19). Article 18 can be used as evidence for the existence of an organized bureaucracy of officials who kept written records (“take him to the palace in order that his record may be investigated”).
- Read Article 53 and 54. They require landowners to keep dikes against water in repair (Article 53) and impose stiff penalties against those who do not (Articles 53 & 54). Together, the articles provide evidence for the existence of extensive water control systems for agriculture that required the cooperation (voluntary or imposed) of landowners and the government (by creating and enforcing these laws). Article 54 also reveals more about slavery in Babylonia, for since a landowner could be sold into slavery (“they shall sell him”) we now have evidence that the source of slaves was not only external— from other societies through war, raids, or trade – but also internal.
- Read Articles 141 and 142. How can the information in these articles be used to provide evidence for marriage, family life, and the relative positions of men and women in Babylonian society?
4. After working on various parts of the source, pull back and consider the source as a whole. It can be used to provide evidence for conclusions about Babylonia’s system and principles of justice (the existence of laws, what the laws were, judgment and enforcement of laws, what crimes are more serious than others), its society (the importance and sources of slavery, the existence of different social classes, relations between men and women, the institution of marriage), its government (the king, the bureaucracy or core government officials), and its economy (agriculture with a flood control system, a monetary system).

The Laws of Hammurabi

- **Headnote:** Much information about the peoples of Mesopotamia comes from compilations of laws, prescriptions, and decisions that were written as early as the 23rd century BCE. The best know of these are the Laws of Hammurabi (aka Code of Hammurabi), issued by an 18th century Babylonian king who probably used older Sumerian and Akkadian laws. The laws refer to almost all aspects of life in Babylonia. The following selections are taken from this code, which originally had about 282 articles and included a lengthy prologue and epilogue.
- **Consider:**
 - The principles of justice reflected by these laws
 - the social divisions in Babylonian society disclosed in these laws
 - the political and economic characteristics of Babylonia revealed in this document.

The Laws of Hammurabi

- 1: If a seignior (man) accused another seignior and brought a charge of murder against him, but has not proved it, his accuser shall be put to death.
- 3: If a seignior came forward with false testimony in a case, and has not proved the word which he spoke, if that case was a case involving life, that seignior shall be put to death.
- 4: If he came forwards with false testimony concerning grain or money; he shall bear the penalty of that case.
- 6: If a seignior stole the property of church or state, that seignior shall be put to death; also the one who received the stolen goods from his hands shall be put to death.
- 17: If a seignior caught a fugitive male or female slave in the open and has taken him to his owner, the owner of the slave shall pay him two shekels of silver.
- 18: If that slave will not name his owner, he shall take him to the palace in order that his record may be investigated, and they shall return him to his owner.
- 19: If he has kept that slave in his house and later the slave has been found in his possession, that seignior shall be put to death.
- 22: If a seignior committed robbery and has been caught, that seignior shall be put to death.
- 23: If the robber has not been caught, the robbed seignior shall set forth the particulars regarding his lost property in the presence of god, and the city and governor, in whose territory and district the robbery was committed, shall make good to him his lost property.
- 48: If a debt is outstanding against a seignior and Adad has inundated his field or a flood has ravaged it or through lack of water grain has not been produced in the field, he shall not make any return of grain to his creditor in that year; he shall cancel his contract-tablet and he shall pay no interest for that year.
- 53: If a seignior was too lazy to make (the dike of) his field strong and not make his dike strong and a break has opened up in his dike and he has accordingly let the water ravage the farmland, the seignior in whose dike the break was opened shall make good the grain that he let get destroyed.
- 54: If he is not able to make good the grain, they shall sell him and his goods, and the farmers whose grain the water carried off shall divide the proceeds.
- 141: If a seignior's wife, who was living in the house of the seignior, has made up her mind to leave in order that she may engage in business, thus neglecting her house and humiliating her husband, they shall prove it against her; and if her husband has then decided on her divorce, he may divorce her, with nothing to be given her as her divorce-settlement upon her departure. If her husband has not decided on her divorce, her husband may marry another woman, with the former woman living in the house of her husband like a maidservant.
- 142: If a woman so hated her husband that she has declared, "you may not have me," her record shall be investigated at her city council, and if she was careful and was not at fault, even though her husband has been going out and disparaging her greatly, that woman, without incurring any blame at all, may take her dowry and go off to her father's house.
- 195: If a son has struck his father, they shall cut off his hand.
- 196: If a seignior has destroyed the eye of a member of the aristocracy, they shall destroy his eye.
- 197: If he has broken another seignior's bone, they shall break his bone.
- 198: If he has destroyed the eye of a commoner or broken the bone of a commoner, he shall pay one mina of silver.
- 199: If he has destroyed the eye of a seignior's slave or broken the bone of a seignior's slave, he shall pay one-half his value.
- 200: If a seignior has knocked out a tooth of a seignior of his own rank, they shall knock out his tooth.
- 201: If he has knocked out a commoner's tooth, he shall pay one-third mina of silver.
- 202: If a seignior has struck the cheek of a seignior who is superior to him, he shall be beaten sixty times with an oxtail whip in the assembly.
- 209: If a seignior struck another seignior's daughter and has caused her to have a miscarriage, he shall pay ten shekels of silver for her fetus.
- 210: If that woman has died, they shall put his daughter to death.
- 211: If by a blow he has caused a commoner's daughter to have a miscarriage, he shall pay five shekels of silver.
- 212: If that woman has died, he shall pay one-half mina of silver.

Using Secondary Sources- The Agricultural Revolution

1. Try to read a secondary source like “The Agricultural Revolution” by Robert J. Braidwood not as historical evidence (as you would read a primary source), but as a set of conclusions- an interpretation of the evidence from primary sources- by a scholar (usually a historian). Your job is to try to understand what the writer’s interpretation is, evaluate whether any arguments or evidence the writer presents seems to support it adequately, and decide in what ways you agree or disagree with the interpretation.
2. Try to think of questions as you read a secondary source. This process can keep you alert to why the author selects and presents only certain information and what conclusions the author is trying to convey to the reader. Perhaps the two most important questions to keep in mind are “what question is the author trying to answer” and “what does all of what the author has written add up to?”
In “The Agricultural Revolution”, Robert J. Braidwood is trying to interpret the agricultural revolution, particular its spread and significance. More specifically, he’s trying to convince the reader his interpretation for the causes of the agricultural revolution and his rejection of alternative explanations (environmental determinism) for the agricultural revolution presented by other scholars.
3. Try reading and summarizing in a few words what Braidwood is trying to say or argue in each paragraph. What conclusion is he reaching?
 - One could summarize the first paragraph by saying that Braidwood is trying to convince us that the agricultural revolution was an extremely important achievement of our species. He also define the agricultural revolution (“the domestication of plants and animals” and “the achievement of an effective food-producing technology”) and suggests why it was so important (the “subsequent developments” that “followed swiftly” urban societies and later industrial civilization). In the second paragraph Braidwood concludes that the agricultural revolution was caused (“the origin”) by cultural evolution (“the record of culture”). He argues the several independent inventions (“multiple occurrence”) of agriculture support (“suggest that”) his conclusion.
 - In the third paragraph, Braidwood presents a contrary interpretation for the causes of the agricultural revolution (“environmental determinism”). He then presents an argument showing why he believes this opposing interpretation is wrong (what did and what did not happen in reaction to climate change).
 - In the following three paragraphs Braidwood presents his interpretation and the arguments to support it in great detail. In a few words, try to summarize what he is saying in each paragraph.In the final paragraph, he, like many other authors, again tries to convince the reader the topic he is writing about (the agricultural revolution) is important or of great significance. How does he do this?
4. Finally, pull back and consider a secondary source as a whole. Try to formulate the author’s arguments and conclusions in a nutshell.
Here you might say that Braidwood argues for two things. First, the agricultural revolution was extremely important for human history because it directly led to the creation of urban civilizations. Second, the causes for the agricultural revolution were cultural differentiation and specialization (or the record of culture), not environmental determinism (circumstances).

The Agricultural Revolution

- **Headnote:** Human beings populated parts of the earth for thousands of years before the first civilizations arose 5,000 or 6,000 years ago. The causes for this relatively rapid transformation in the condition of human beings have been interpreted in a variety of ways. However, most historians and anthropologists point to the agricultural revolution of the Neolithic Age, in which-through the domestication of plants and animals- human beings became food producers rather than hunters and food gatherers, as the central development in this transformation to civilization. In the following section, Robert J. Braidwood, an archeologist and anthropologist, analyzes the agricultural revolution, its spread , and its significance.
- **Consider:**
 - The origins or causes of the agricultural revolution
 - Braidwood's rejection of environmental determinism and his acceptance of cultural differentiation and specialization
 - Connections between agriculture and the beginnings of cities

The Agricultural Revolution

Tool-making was initiated by *pre-sapiens* man. The first comparable achievement of our species was the agricultural revolution. No doubt a small human population could have persisted on the sustenance secured by the hunting and food-gathering technology that had been handed down and slowly improved upon over the 500 to 1,000 millennia of pre-human and *pre-sapiens* experience. With the domestication of plants and animals, however, vast new dimensions for cultural evolution suddenly became possible. The achievement of an effective food-producing technology may not have predetermined subsequent developments, but they followed swiftly: the first urban societies in a few thousand years and contemporary industrial civilization in less than 10,000 years.

The first successful experiment in food production took place in southwestern Asia, on the hilly flanks of the “fertile crescent.” Later experiments in agriculture occurred (possibly independently) in China and (certainly independently) in the New World. The multiple occurrence of the agricultural revolution suggests that it was a highly probable outcome of the prior cultural evolution of mankind and a peculiar combination of environmental circumstances. It is in the record of culture, therefore, that the origin of agriculture must be sought.

Not long ago the proponents of environmental determinism argued that the agricultural revolution was a response to the great changes in climate which accompanied the retreat of the last glaciation about 10,000 years ago. However, the climate had altered in equally dramatic fashion on other occasions in the past 75,000 years, and the potentially domesticable plants and animals were surely available to the bands of food-gatherers who lived in southwestern Asia and similar habitats in various parts of the globe. Moreover, recent studies have revealed that the climate did not change radically where farming began in the hills that flank the fertile crescent. Environmental determinists have also argued from the “theory of propinquity” that the isolation of men along with appropriate plants and animals in desert oases started the process of domestication.

In my opinion there is no need to complicate the story with extraneous “causes.” The food-producing revolution seems to have occurred as the culmination of the ever increasing cultural differentiation and specialization of human communities. Around 8000 B.C. the inhabitants of the hills around the fertile crescent had come to know their habitat so well that they were beginning to domesticate the plants and animals they had been collecting and hunting. At slightly later times human cultures reached the

corresponding level in Central America and perhaps in the Andes, in southeastern Asia and in China. From these “nuclear” zones cultural diffusion spread the new way of life to the rest of the world.

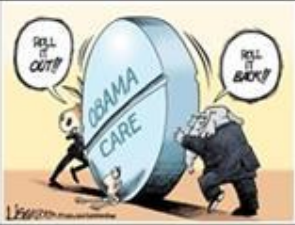





As the agricultural revolution began to spread, the trend toward ever increasing specialization of the intensified food-collecting way of life began to reverse itself. The new techniques were capable of wide application, given suitable adaptation, in diverse environments. Archaeological remains at Hassuna, a site near the Tigris River somewhat later than jarmo, show that the people were exchanging ideas on the manufacture of pottery and of flint and obsidian projectile points with people in the region of the Amouq in Syro-Cilicia. The basic elements of the foodproducing complex—wheat, barley, sheep, goats and probably cattle—in this period moved west beyond the bounds of their native habitat to occupy the whole eastern end of the Mediterranean. They also traveled as far east as Anau, east of the Caspian Sea. Localized cultural differences still existed, but people were adopting and adapting more and more cultural traits from other areas. Eventually the new way of life traveled to the Aegean and beyond into Europe, moving slowly up such great river valley systems as the Dnieper, the Danube and the Rhone, as well as along the coasts. The intensified food-gatherers of Europe accepted the new way of life, but, as V Gordon Childe has pointed out, they “were not slavish imitators: they adapted the gifts from the East ... into a new and organic whole capable of developing on its own original lines.” Among other things, the Europeans appear to have domesticated rye and oats that were first imported to the European continent as weed plants contaminating the seed

of wheat and barley. In the comparable diffusion of agriculture from Central America, some of the peoples to the north appear to have rejected the new ways, at least temporarily.

By about 5000 B.C. the village-farming way of life seems to have been fingering down the valleys toward the alluvial bottom lands of the Tigris and Euphrates. Robert M. Adams believes that there may have been people living in the lowlands who were expert in collecting food from the rivers. They would have taken up the idea of farming from people who came down from the higher areas. In the bottom lands a very different climate, seasonal flooding of the land and small-scale irrigation led agriculture through a significant new technological transformation. By about 4000 B.C. the people of southern Mesopotamia had achieved such increases in productivity that their farms were beginning to support an urban civilization. The ancient site at Ubaid is typical of this period.

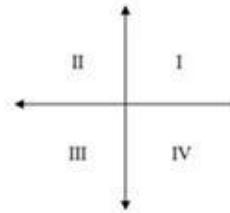
Thus in 3,000 or 4,000 years the life of man had changed more radically than in all of the preceding 250,000 years. Before the agricultural revolution most men must have spent their waking moments seeking their next meal, except when they could gorge following a great kill. As man learned to produce food, instead of gathering, hunting, or collecting it, and to store it in the grain bin and on the hoof, he was compelled as well as enabled to settle in larger communities. With human energy released for a whole spectrum of new activities, there came the development of specialized nonagricultural crafts. It is no accident that such innovations as the discovery of the basic mechanical principles, weaving, the plow, the wheel and metallurgy soon appeared.

Visual Document Analysis

Cartoon		Painting	
Photograph		Map	
Poster		Graph & Chart	

Break visual document into 4 quadrants.
Write in the margins what you "see" in each quadrant.

- What is the title?
- When was the document drawn, created, taken?
- What topic, issue, or event does the document deal with?
- How does the caption enhance or help explain the document?
- What do the symbols mean in the document?
- What emotions are portrayed?
- Who is the intended audience for the document?
- What is the creator's point of view?
- What groups would agree & disagree with the document's message? Why?



Using Visual Sources- *The “Royal Standard” of Ur*

1. Try to look at visual sources as if they were written, primary documents. As with primary documents, assume that you are a historian who knows very little about the history of Sumer and discovers this visual source, *The “Royal Standard” of Ur*. Your goal is to try to “read” it as evidence to support some conclusions about Sumerian civilization. Without some guidance, “reading” a visual source as historical evidence is more difficult than using a written source. The reproduction makes the details harder to see and most people are not used to looking at a picture in this analytical way.
2. As with primary documents, think of questions as you look at the visual source. The general question to keep in mind is, “what does this tell me about this civilization, and how people behaved, how they thought, or what they believed?” Also, what information the artist might have been attempting to convey to the viewer.
3. Here the first panel shows the Sumerians at war. (reading from bottom to top) We can see the chariot charging the enemy, then the infantry, and finally the captives being led to the victorious king. THE second panel shows the Sumerians at peace. We can see this society organizing in preparation for a banquet and then the banquet itself. THE second paragraph suggests some of the ways the information is derived from *The “Royal Standard” of Ur* can be used a historical evidence that Ur in Sumer was a well organized society with centralized political control, a society that at least by 2700 BCE had mastered the use of various domesticated animals, tools, and instruments.
4. Now pull back and consider the source as a whole. Why might the artist have chosen to depict these scenes? What might be made of the lack of individualized differences in the figures? In what ways might a similar sort of decoration be made today and what might such a set of scenes depict?

The “Royal Standard” of Ur

- **Headnote:** This piece of art- made of shell, lapis lazuli, and red stone inlaid on the sides of a wooden box and found in a grave dating around 2700 BCE- illustrates two aspects of Sumerian life: war and peace. In the bottom line of the first panel, reading from left to right, a wooden chariot charges the enemy and knocks him over. In the second line, the infantry, with protective cloaks, helmets, and short spears, captures and leads of the enemy. In the third line, soldiers on the right lead captives to the king in the center. In the second panel, the fruits of victory or of peace are enjoyed, at least by the court. In the bottom and middle lines, produce and manufactured goods, and livestock are brought to a banquet by bearers and menials. In the top line, the king on the left and his soldiers drink wine while attended by servants and serenaded by a harpist and female singer on the right.
Clearly, this offers evidence for what historians consider a civilized society. Agricultural products are shown. Various animals have been domesticated for specialized purposes. Important inventions such the wheel are in use. Leisure activities have been cultivated as revealed by the harp, the rather formal banquet, and the existence of this piece of art itself (which may have been a box of lyre). The society has been organized and displays some discipline as indicated by the use of chariots, the infantry, the porters, the musicians, the servants, and the banquet itself. Finally, the king represents centralized political authority that is directly tied to military prowess. Note that the sole female figure here is the singer.
- **Consider:**
 - Why there is a lack of individual differences in the people portrayed in this picture.
 - bases for social distinction in Sumerian society revealed in this scene
 - things or scenes missing from this that you have expected to find
 - reasons why the artist chose to portray these particular scenes and to include only the things you see here

The “Royal Standard” of Ur Photo 1/2



The “Royal Standard” of Ur Photo 2/2



How to Analyze a Primary Source

When you analyze a primary source, you are undertaking the most important job of the historian. There is no better way to understand events in the past than by examining the sources--whether journals, newspaper articles, letters, court case records, novels, artworks, music or autobiographies--that people from that period left behind.

Each historian, including you, will approach a source with a different set of experiences and skills, and will therefore interpret the document differently. Remember that there is no one right interpretation. However, if you do not do a careful and thorough job, you might arrive at a wrong interpretation.

In order to analyze a primary source you need information about two things: the document itself, and the era from which it comes. You can base your information about the time period on the readings you do in class and on lectures. On your own you need to think about the document itself. The following questions may be helpful to you as you begin to analyze the sources:

1. Look at the physical nature of your source. This is particularly important and powerful if you are dealing with an original source (i.e., an actual old letter, rather than a transcribed and published version of the same letter). What can you learn from the form of the source? (Was it written on fancy paper in elegant handwriting, or on scrap-paper, scribbled in pencil?) What does this tell you?
2. Think about the purpose of the source. What was the author's message or argument? What was he/she trying to get across? Is the message explicit, or are there implicit messages as well?
3. How does the author try to get the message across? What methods does he/she use?
4. What do you know about the author? Race, sex, class, occupation, religion, age, region, political beliefs? Does any of this matter? How?
5. Who constituted the intended audience? Was this source meant for one person's eyes, or for the public? How does that affect the source?
6. What can a careful reading of the text (even if it is an object) tell you? How does the language work? What are the important metaphors or symbols? What can the author's choice of words tell you? What about the silences--what does the author choose NOT to talk about?

Now you can evaluate the source as historical evidence.

1. Is it prescriptive--telling you what people thought should happen--or descriptive--telling you what people thought did happen?
2. Does it describe ideology and/or behavior?
3. Does it tell you about the beliefs/actions of the elite, or of "ordinary" people? From whose perspective?
4. What historical questions can you answer using this source? What are the benefits of using this kind of source?
5. What questions can this source NOT help you answer? What are the limitations of this type of source?
6. If we have read other historians' interpretations of this source or sources like this one, how does your analysis fit with theirs? In your opinion, does this source support or challenge their argument?

Document Analysis

Author
Place & Time
Prior Knowledge
Audience
Reason
The Main Idea
Significance

Subject
Occasion
Audience
Purpose
Speaker

<http://historychalktalk.blogspot.com/>



- Once you have identified primary sources, it is necessary to read and examine them with a critical eye. It is important to consider both the source itself and the time in which it was created. Remember, too, that sources exist in different formats. Below are some of the questions you may ask about the nature of a source:
- What is the source and what is it telling you?
- Who is the author or creator?
- What biases or assumptions may have influenced the author or creator?
- Who was the intended audience?
- What was the significance of the source at the time it was created?
- Has the source been edited or translated, thus potentially altering the original intent or purpose?
- What questions could be answered using this source?
- What, if any, are the limitations of the source?
- Does your understanding of the source fit with other scholars' interpretations, or does it challenge their argument?

How to Actively Read in Social Studies

1. **Highlight**: highlight significant words or phrases within a text to help you find what is important



2. **Ask Questions**: ask the basic who, what, where, when, why, & how questions when reading to get an overview of the information being read; use sticky notes to record your information or write it in the margins



3. **React & Connect**: activate your prior knowledge by critically thinking about the information you are reading about & make a connection by comparing & contrasting it to things you already know