

## GENERAL STUDIES COURSE PROPOSAL COVER FORM

### Course information:

Copy and paste **current** course information from [Class Search/Course Catalog](#).

College/School	College of Liberal Arts and Sciences	Department/School	<b>School of Historical, Philosophical and Religious Studies</b>
Prefix: <b>HST</b>	Number: <b>302</b>	Title: <b>Studies in History (Ancient Law and Society)</b>	Units: <b>3</b>

Course description:

Is this a cross-listed course? No If yes, please identify course(s): \_\_\_\_\_

Is this a shared course? No If so, list all academic units offering this course: \_\_\_\_\_

*Note- For courses that are crosslisted and/or shared, a letter of support from the chair/director of **each** department that offers the course is required for **each** designation requested. By submitting this letter of support, the chair/director agrees to ensure that all faculty teaching the course are aware of the General Studies designation(s) and will teach the course in a manner that meets the criteria for each approved designation.*

Is this a **permanent-numbered** course with topics? Yes

If **yes**, each topic requires **an individual submission**, separate from other topics.

**Requested designation:** *Historical Awareness - H*

**Mandatory Review: Yes**

*Note- a **separate** proposal is required for each designation.*

**Eligibility:** Permanent numbered courses **must** have completed the university's review and approval process. For the rules governing approval of omnibus courses, contact [Phyllis.Lucie@asu.edu](mailto:Phyllis.Lucie@asu.edu).

### Submission deadlines dates are as follow:

For Fall 2020 Effective Date: October 10, 2019

For Spring 2021 Effective Date: March 5, 2020

### Area proposed course will serve:

A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirement and the major program of study. It is the responsibility of the chair/director to ensure that all faculty teaching the course are aware of the General Studies designation(s) and adhere to the above guidelines.

### Checklists for general studies designations:

Complete and attach the appropriate checklist

[Literacy and Critical Inquiry core courses \(L\)](#)

[Mathematics core courses \(MA\)](#)

[Computer/statistics/quantitative applications core courses \(CS\)](#)

[Humanities, Arts and Design core courses \(HU\)](#)

[Social-Behavioral Sciences core courses \(SB\)](#)

[Natural Sciences core courses \(SQ/SG\)](#)

[Cultural Diversity in the United States courses \(C\)](#)

[Global Awareness courses \(G\)](#)

[Historical Awareness courses \(H\)](#)

### A complete proposal should include:

- ☒ Signed course proposal cover form
- ☒ [Criteria checklist](#) for General Studies designation being requested
- ☒ Course catalog description
- ☒ Sample syllabus for the course
- ☒ Copy of table of contents from the textbook and list of required readings/books

**It is respectfully requested that proposals are submitted electronically with all files compiled into one PDF.**

### Contact information:

Name Marissa Timmerman E-mail [Marissa.R.Timmerman@asu.edu](mailto:Marissa.R.Timmerman@asu.edu) Phone 480-727-4029

### Department Chair/Director approval: (Required)

Chair/Director name (Typed): Richard Amesbury Date: 10/23/2019

Chair/Director (Signature): 

## **Arizona State University Criteria Checklist for**

### **HISTORICAL AWARENESS [H]**

#### **Rationale and Objectives**

Recent trends in higher education have called for the creation and development of historical consciousness in undergraduates now and in the future. History studies the growth and development of human society from a number of perspectives such as—political, social, economic and/or cultural. From one perspective, historical awareness is a valuable aid in the analysis of present-day problems because historical forces and traditions have created modern life and lie just beneath its surface. From a second perspective, the historical past is an indispensable source of identity and of values, which facilitate social harmony and cooperative effort. Along with this observation, it should be noted that historical study can produce intercultural understanding by tracing cultural differences to their origins in the past. A third perspective on the need for historical awareness is that knowledge of history helps us to learn from the past to make better, more well-informed decisions in the present and the future.

The requirement of a course that is historical in method and content presumes that "history" designates a sequence of past events or a narrative whose intent or effect is to represent both the relationship between events and change over time. The requirement also presumes that these are human events and that history includes all that has been felt, thought, imagined, said, and done by human beings. The opportunities for nurturing historical consciousness are nearly unlimited. History is present in the languages, art, music, literatures, philosophy, religion, and the natural sciences, as well as in the social science traditionally called History.

The justifications for how the course fits each of the criteria need to be clear both in the application tables and the course materials. The Historical Awareness designation requires consistent analysis of the broader historical context of past events and persons, of cause and effect, and of change over time. Providing intermittent, anecdotal historical context of people and events usually will not suffice to meet the Historical Awareness criteria. A Historical Awareness course will instead embed systematic historical analysis in the core of the syllabus, including readings and assignments. For courses focusing on the history of a field of study, the applicant needs to show both how the field of study is affected by political, social, economic, and/or cultural conditions AND how political, social, economic, and/or cultural conditions are affected by the field of study.

Revised October 2015

**Proposer:** Please complete the following section and attach appropriate documentation.

<b>ASU--[H] CRITERIA</b>			
<b>THE HISTORICAL AWARENESS [H] COURSE MUST MEET THE FOLLOWING CRITERIA:</b>			
<b>YES</b>	<b>NO</b>		<b>Identify Documenta- tion Submitted</b>
<b>X</b>		1. History is a major focus of the course.	<b>Syllabus</b>
<b>X</b>		2. The course examines and explains human development as a sequence of events influenced by a variety of factors.	<b>Syllabus</b>
<b>X</b>		3. There is a disciplined systematic examination of human institutions as they change over time.	<b>Syllabus</b>
<b>X</b>		4. The course examines the relationship among events, ideas, and artifacts and the broad social, political and economic context.	<b>Syllabus</b>
		<b>THE FOLLOWING ARE NOT ACCEPTABLE:</b>	
		• Courses that are merely organized chronologically.	
		• Courses which are exclusively the history of a field of study or of a field of artistic or professional endeavor.	
		• Courses whose subject areas merely occurred in the past.	

Course Prefix	Number	Title	General Studies Designation
HST	302	Ancient Law and Society	H

Explain in detail which student activities correspond to the **specific** designation criteria.  
Please use the following organizer to explain how the criteria are being met.

Criteria (from checksheet)	How course meets spirit (contextualize specific examples in next column)	Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)
1. History is a major focus of the course.	The course examines ancient law in its various historical settings and tracks changes to that law over time	For example in Module One, in both Lecture 1 and its relevant readings, students trace the direct, long-term effects of Roman Law, particularly as embodied in Justinian's <i>Code</i> , on modernity. They think critically in particular about the modern heir to the <i>Code</i> , the Civil Law tradition, as it developed on the European continent and in Scotland, and from there spread to much of the rest of the world. In Module Three, students explore the development of historical Israel and Judah, with particular attention to the influence of earlier Near Eastern systems on the development of Yahweh worship. Each other module explores law in a specific historical context.
2. The course examines and explains human development as a sequence of events influenced by a variety of factors.	The course takes a primarily diachronic approach to the study of ancient legal history, while at the same time leaving ample room for synchronic, thematic treatments	So for example in Module Four's Second Canvas Discussion, students are asked to trace the changes through time to Greek law, beginning with our first glimpse of it in the stateless society depicted in the Homeric epic the <i>Iliad</i> (ca. 700 BCE), and continuing through to the teeming and hyper-rationalized law courts of classical (490-323 BCE) Athens, which were an essential part of Athens' radical democracy during that period. Module Six, as another example, explores the transformation of Roman law from the early to later stages of the Roman republic, with an emphasis on its growing flexibility and sophistication. Module 6 investigates the development of legal theories of slavery, as well as law related to slavery, connecting the legal regimes to the historical development of Rome, especially its conquest of other groups.

<p>3. There is a disciplined systematic examination of human institutions as they change over time.</p>	<p>The institution of ancient law in its many facets and in its many cultural contexts is analyzed as a human phenomenon subject to change over time</p>	<p>For example, for Module Two's First Canvas Discussion, students are asked to consider, by consulting the various relevant primary sources, how the oral traditional law, present in the Near East since time out of mind, transformed into systems of written laws, which were well established by the time of Hammurabi in the eighteenth century BCE. They also think about what historical effects this transition to written law would have had on ancient Near Eastern societies once it was implemented. Module seven systematically explores the development of Roman law in the late republican and early imperial eras, with particular attention to continuities and change in the status of women.</p>
<p>4. The course examines the relationship among events, ideas, and artifacts and the broad social, political and economic context.</p>	<p>The course places a heavy emphasis on primary sources, which take the form of e.g.: papyri, inscribed stelae and other monuments, historical documents transmitted through literary traditions, philosophical works, and poetry. These primary sources are all considered in their wider socioeconomic, cultural, and intellectual historical contexts</p>	<p>Thus for example in Module Five, Lecture 5A a course reading collects various primary sources related to Hellenistic (323-30 BCE) law and legal theory. Here, among other principles and phenomena, students learn about the idea, inaugurated in Hellenistic legal theory, of the "ensouled law," which would have great effects on medieval and early modern jurisprudence through the intermediary of the <i>lex animata</i> ("animate law") of Justinian's <i>Code</i>. The Hellenistic documents are also examined in their contemporary socioeconomic and political contexts, as evidence for the radical changes to the society and economy of much of western Eurasia that followed in the wake of Alexander the Great's conquests. Each module offers this kind of examination; as another example, in Module 3, students explore the relationship between Yahweh worship and law in historical Israel and Judah, with particular attention to the context of Near Eastern politics and societies.</p>

**Ancient Law and Society  
HST 302  
Arizona State University  
Fall Semester 2020, Session A  
Dr. Benjamin M. Sullivan  
benjamin.m.sullivan@asu.edu**



**General**

Your enrollment in this course represents an agreement on your part to complete all the course obligations, according to the deadlines set by the instructor, and in agreement



both with this document and with the rules of Arizona State University. We reserve the right to assign a failing grade to any student who does not complete each of these obligations. By taking this course, you agree that you have read this syllabus and that you will abide by its rules

### **Office and office hours**

4547 Coor Hall; office hours arranged by email (benjamin.m.sullivan@asu.edu)

### **Course description**

This course introduces students to the shape of ancient law in its social, political, cultural and intellectual historical contexts

### **Course scope**

This is a historical course, so throughout the emphasis will be on law as a part of history, and as a human cultural phenomenon that is subject to diachronic change, rather than on legal reasoning or the strictly synchronic approach that might be taken in a course designed for or by legal professionals. However, while it is concerned with diachronic change, it also clusters ancient legal history thematically. Such themes will include: sovereignty and the law; legal authority and the sources of law (divinity, tradition, legislation, kingship, etc.); "constitutions," legal collections and law codes; law as a reflector and shaper of social values; women and children in the law; procedure, lawyers and litigants; international law; and ideal legal systems. It aims to be global and trans-regional in its scope. That is, rather than covering merely the usual ground of ancient history, namely the civilizations of classical Greece and Rome, it analyzes besides Greece and Rome the legal historical traditions of ancient Egypt and the ancient Near East. Chronologically it is wide ranging as well. It begins with Early Dynastic Sumer ca. 2900 BCE and ends with the reign of the eastern Roman emperor Justinian in the sixth century CE

### **Required texts**

- **Roth**=M.T. Roth, *Law Collections from Mesopotamia and Asia Minor*, 2nd edition (Scholars Press, paperback) (ISBN-10 0788503782)
  - please note that **this book is available online through the ASU Library**
- **MacDowell**=D. M. MacDowell, *The Law in Classical Athens* (Cornell University Press paperback) (ISBN-10 080149365X; ISBN-13: 978-0801493652)
- **Du Plessis**=P. Du Plessis, *Borkowski's Textbook on Roman Law*, 5th edition (Oxford University Press, paperback) (ISBN-10 0198736223; ISBN-13: 9780198736226)
  - please observe the online resource modules created by Oxford University Press to accompany this book, which can be found **here**
- **Robinson**=O.F. Robinson, *The Criminal Law of Ancient Rome* (Johns Hopkins University Press, paperback) (ISBN-10 0801867576; ISBN-13 9780801867576)
- **CR=Course Readings** these are representative readings of primary and secondary sources that will be supplied by the instructor in various formats

### **Grading**

•**Exams** (60% of grade) There will be one midterm Exam (25% of grade) and one final Exam (35% of grade). The Exams will be held as indicated on the schedule below. The final Exam is comprehensive. The Exams will consist of Short IDs and an Essay. More information about the nature of the Exams will follow at the appropriate time

•**Quizzes** (30% of grade) There will be two Quizzes (each worth 15% of the total grade) as indicated on the schedule below. These Quizzes will consist of Short IDs only. More information about the nature of the Quizzes will follow at the appropriate time

•**Discussion Assignments** (10% of grade) During two of the Modules for which there is no other assessment, there will be a brief Discussion Assignment on Canvas. More information about the nature of these Discussion Assignments will follow at the appropriate time

### **Course evaluations**

Students are expected to complete the course evaluation. The feedback provides valuable information to the instructor and the college and is used to improve student learning. Students are notified when the online evaluation form is available

### **Academic honesty**

Any work submitted by a student in this course for academic credit will be the student's own work. Academic malfeasance of any kind will be vigorously prosecuted. The possible sanctions include, but are not limited to, appropriate grade penalties, course failure (indicated on the transcript as a grade of E), course failure due to academic dishonesty (indicated on the transcript as a grade of XE), loss of registration privileges, disqualification and dismissal. For more information, please see [this page](#)

### **Appropriate online behavior**

Appropriate online behavior is defined by the instructor and includes keeping course discussion posts focused on the assigned topics. Students must maintain a cordial atmosphere and use tact in expressing differences of opinion. Inappropriate discussion board posts may be deleted by the instructor. The Office of Student Rights and Responsibilities accepts [incident reports](#) from students, faculty, staff, or other persons who believe that a student or a student organization may have violated the Student Code of Conduct

### **About the lectures and readings**

It is advisable to do the assigned readings before the lecture in question since the lectures and readings are closely linked

### **Course schedule**

The assigned readings are listed in the course schedule below; they follow a color-coded scheme. Readings from the assigned course books ([Roth](#), [MacDowell](#), [Du Plessis](#), [Robinson](#)) should be straightforward. Course Readings ([CR](#)) are additional selected primary and secondary sources: those in [red](#) will be posted by the instructor with plenty of time before lectures. Readings in [this color](#) are linked to online sources



Every effort will be made to avoid changing the course schedule but unforeseen events will sometimes make changes to the course schedule necessary. The schedule is therefore subject to revision at any time. Please remember to check your ASU email and the course site daily

MODULE	TOPICS	MODULE LEARNING OBJECTIVES	READINGS
<b>MODULE ONE</b> <b>Lecture 1</b> <b>August 20</b>	<b>Introduction.</b> <b>Defining law and ancient history</b> <ul style="list-style-type: none"> <li>• the chronological and geographical scope and the nature of the course</li> <li>• an introduction to ancient history and to periodization</li> <li>• what is law?</li> <li>• the world historical legacy of Roman law</li> </ul>	<ul style="list-style-type: none"> <li>• <b>gain an understanding</b> of the long-lasting and world-historically important legacy of ancient law</li> </ul>	<ul style="list-style-type: none"> <li>• <b>no readings</b></li> </ul>
<b>MODULE TWO</b> <b>Lecture 2A</b> <b>August 24</b>	<b>An introduction to the ancient Near East. Sumer and Sumerian Law</b> <ul style="list-style-type: none"> <li>• Mesopotamia and its environs</li> <li>• the shape of Near Eastern law</li> <li>• the Sumerians: “history begins at Sumer”</li> <li>• law and writing</li> <li>• Ur-namma and his laws</li> </ul>	<ul style="list-style-type: none"> <li>• <b>appreciate</b> the chronological depth of the earliest legal history</li> <li>• <b>comprehend</b> both the distinct cultural qualities, and the historical connectedness, of the ancient regions we will study</li> </ul>	<ul style="list-style-type: none"> <li>• <b>CR B. Wells “Law and Practice” from the Blackwell Companion to the Ancient Near East</b></li> <li>• <b>Roth 1-10, 13-22, 23-35</b></li> </ul>

MODULE	TOPICS	MODULE LEARNING OBJECTIVES	READINGS
<b>MODULE TWO</b> <b>Lecture 2B</b> <b>August 26</b>	<b>Hammurabi and Hammurabi's Code</b> <ul style="list-style-type: none"> <li>• Mesopotamia in the Middle Bronze Age</li> <li>• legal forerunners to Hammurabi's Code</li> <li>• Hammurabi's Code as social history</li> </ul>		<ul style="list-style-type: none"> <li>• <a href="#">Roth 71-142</a></li> </ul>
<b>MODULE TWO</b> <b>First Canvas Discussion submissions due</b> <b>August 28</b>			

MODULE	TOPICS	MODULE LEARNING OBJECTIVES	READINGS
<b>MODULE THREE</b> <b>Lecture 3A</b> <b>August 31</b>	<b>Historical Israel and Judah. The ancient Hebrew legal tradition</b> <ul style="list-style-type: none"> <li>• setting the historical stage</li> <li>• the sources of ancient Hebrew law</li> <li>• historicity: the Old Testament as a historical document</li> <li>• Yahweh and the State</li> </ul>	<ul style="list-style-type: none"> <li>• <b>discern</b> that ancient religion was subject to change over time</li> <li>• <b>grasp</b> the unique nature of Hebrew law within the context of Yahweh worship, but also its relatedness to earlier Near Eastern systems</li> <li>• <b>appreciate</b> ancient Egyptian Law as distinct from, but related to, Near Eastern legal complexes</li> </ul>	<ul style="list-style-type: none"> <li>• <b>CR secondary source article “Law” from the Harper Collins Bible Dictionary</b></li> <li>• <b>CR primary source selections from the Pentateuch/Torah, i.e. the first five books of the Old Testament—please read from the New International Version of the Bible’s Old Testament, which can be accessed <a href="#">here</a></b></li> <li>• <b>please read the following from the Pentateuch/Torah: the Covenant Code (CC), which is in chapters 21 and 22 of Exodus, and the Deuteronomic Code (DC), which is scattered throughout chapters 15–25 of Deuteronomy, with the main concentration in chapters 21 and 22</b></li> </ul>

MODULE	TOPICS	MODULE LEARNING OBJECTIVES	READINGS
<b>MODULE THREE</b> <b>Lecture 3B</b> <b>September 2</b>	<b>Egypt and the Egyptian legal tradition</b> <ul style="list-style-type: none"> <li>• the land of Egypt</li> <li>• periodization in Egyptian history</li> <li>• the shape of Egyptian Law</li> <li>• law and society in the Egyptian New Kingdom</li> </ul>		<ul style="list-style-type: none"> <li>• <b>CR secondary source article</b> “The Second Intermediate Period and the New Kingdom” by L.D. Morenz and L. Popko, from <i>The Blackwell Companion to Ancient Egypt</i></li> <li>• <b>CR secondary source article</b> “Administration and Law: Pharaonic” by B. Haring, from <i>The Blackwell Companion to Ancient Egypt</i></li> </ul>

**MODULE THREE**  
**First Quiz**  
**September 4**

MODULE	TOPICS	MODULE LEARNING OBJECTIVES	READINGS
<b>MODULE FOUR</b> <b>Lecture 4A</b> <b>September 8</b>	<b>The law in early Greece</b> <ul style="list-style-type: none"> <li>• Greece: land, language, and early history</li> <li>• the Homeric poems as historical evidence</li> <li>• legal contexts in “the Homeric world”</li> <li>• archaic Greek law and early “law codes”</li> <li>• the early historical development of Athenian law</li> </ul>	<ul style="list-style-type: none"> <li>• <b>comprehend</b> the sophistication of Greek law, in its procedural aspects and in its legal reasoning</li> <li>• <b>recognize</b> the place of Athenian Law within the radical Athenian democracy</li> </ul>	<ul style="list-style-type: none"> <li>• <b>MacDowell</b> 10-33, 41-43</li> <li>• <b>CR</b> primary source materials: from the Homeric poem the <i>Iliad</i>, a translation of which can be found <a href="#">here</a></li> <li>• from the <i>Iliad</i>, please read Book 18</li> </ul>
<b>MODULE FOUR</b> <b>Lecture 4B</b> <b>September 9</b>	<b>Classical Athenian Law 1</b> <ul style="list-style-type: none"> <li>• Athenian democracy and law</li> <li>• Athenian law court procedure</li> <li>• Athenian citizenship and slavery</li> <li>• women and the law at Athens</li> <li>• <i>Against Neaira</i></li> </ul>		<ul style="list-style-type: none"> <li>• <b>MacDowell</b> 33-40, 43-46, 53-62, 67-70, 73-98, 192-194, 235-259</li> <li>• <b>CR</b> primary source materials: please read the law-court speech <i>Against Neaira</i> by Pseudo-Demosthenes, a translation of which can be found <a href="#">here</a></li> </ul>

MODULE	TOPICS	MODULE LEARNING OBJECTIVES	READINGS
<b>MODULE FOUR</b> <b>Second Canvas Discussion submissions due September 11</b>			
<b>MODULE FIVE</b> <b>Lecture 5A</b> <b>September 14</b>	<b>Classical Athenian Law 2. Plato and the ideal State</b> <ul style="list-style-type: none"> <li>• homicide</li> <li>• ostracism</li> <li>• <i>graphē paranomōn</i></li> <li>• Plato and the <i>Laws</i></li> </ul>	<ul style="list-style-type: none"> <li>• <b>appreciate</b> the Greek propensity for theoretical approaches to law</li> <li>• <b>grasp the effects</b> of Alexander's conquests on the history of western Eurasia</li> <li>• <b>understand</b> how theoretical approaches to law evolved during the Hellenistic period</li> </ul>	<ul style="list-style-type: none"> <li>• <b>MacDowell</b> 50-52, 109-120, 175-191</li> <li>• <b>CR</b> secondary source material, the article "Plato: the <i>Laws</i>" by N.R. Baima, from the <i>Internet Encyclopedia of Philosophy</i>, which can be found <a href="#">here</a></li> </ul>
<b>MODULE FIVE</b> <b>Lecture 5B</b> <b>September 16</b>	<b>Law in the Hellenistic world</b> <ul style="list-style-type: none"> <li>• Alexander the Great and world empire</li> <li>• the great Successor kingdoms</li> <li>• kingship and theory</li> <li>• kingship and legal practice</li> <li>• the Greco-Macedonian ruling class and indigenous populations</li> </ul>		<ul style="list-style-type: none"> <li>• <b>CR</b> secondary source material: the <i>Encyclopedia Britannica</i> article "Hellenistic Age" by J. Ferguson</li> <li>• <b>CR</b> a document that collects various primary source materials related to Hellenistic law</li> </ul>



MODULE	TOPICS	MODULE LEARNING OBJECTIVES	READINGS
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**MODULE FIVE**  
**MIDTERM EXAM**  
September 18

<b>MODULE SIX</b> <b>Lecture 6A</b> <b>September 21</b>	<b>Roman Law in the Republic 1</b> <ul style="list-style-type: none"> <li>• definitions</li> <li>• chronological overview</li> <li>• the republican Roman polity</li> <li>• the Twelve Tables</li> <li>• early Roman Law and formalism</li> </ul>	<ul style="list-style-type: none"> <li>• <b>recognize</b> Rome's historical position relative to the other regions we've studied, its early polity, and its rise to Mediterranean dominance</li> <li>• <b>apprehend</b> the rudimentary and formalist nature of early Roman Law</li> <li>• <b>track</b> the transformation of Roman Law into a more sophisticated and flexible system during the Republic</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Du Plessis 1-37, 63-72</b></li> <li>• <b>CR primary source reading: the <i>Twelve Tables</i>, a translation of which can be found <a href="#">here</a></b></li> </ul>
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<b>MODULE SIX</b> <b>Lecture 6B</b> <b>September 23</b>	<b>Roman Law in the Republic 2</b> <ul style="list-style-type: none"> <li>• the transformation to informal law</li> <li>• jurists</li> <li>• citizenship</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Du Plessis 37-39 (on republican jurists), 72-79, 102-111</b></li> </ul>
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MODULE	TOPICS	MODULE LEARNING OBJECTIVES	READINGS
MODULE SEVEN Lecture 7A September 28	<b>Roman Law in the Republic 3</b> <ul style="list-style-type: none"> <li>• slavery and Roman Law</li> <li>• Roman family law: the <i>paterfamilias</i></li> </ul>	<ul style="list-style-type: none"> <li>• <b>understand</b> the social and legal historical significance of marginalized groups at Rome</li> <li>• <b>fathom</b> the world-historically important political and legal regime inaugurated by Augustus, the first Roman emperor</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Du Plessis</b> 87-102, 113-120</li> </ul>
MODULE SEVEN Lecture 7B September 30	<b>Roman Law in the Republic 4. Augustus</b> <ul style="list-style-type: none"> <li>• women's status</li> <li>• marriage</li> <li>• Augustus</li> <li>• imperial lawmaking</li> </ul>		<ul style="list-style-type: none"> <li>• <b>Du Plessis</b> 120-136</li> <li>• <b>CR</b> primary source material: Augustus' <i>Res Gestae Divi Augustae</i> (<i>The Deeds of the Divine Augustus</i>), a translation of which is available <a href="#">here</a></li> </ul>
MODULE SEVEN <b>Second Quiz</b> October 2			

MODULE	TOPICS	MODULE LEARNING OBJECTIVES	READINGS
<b>MODULE EIGHT</b> <b>Lecture 8A</b> <b>October 5</b>	<b>Roman criminal procedure</b> <ul style="list-style-type: none"> <li>the <i>quaestiones</i></li> <li>punishment</li> </ul>	<ul style="list-style-type: none"> <li><b>recognize</b> the importance, under the wider heading of Roman Law, of Roman criminal law</li> <li><b>perceive</b> that through the legacy of Roman Law and its impact on modern Civil Law systems, ancient history directly affects the contemporary world</li> </ul>	<ul style="list-style-type: none"> <li><b>Robinson</b> 1-14, 74-78, 81-82 (on <i>res repetundae</i>), 95-98</li> <li><b>Du Plessis</b> 325-326</li> </ul>

<b>MODULE EIGHT</b> <b>Lecture 8B</b> <b>October 7</b>	<b>Substantive Roman criminal law: emergency law + homicide. Justinian and the <i>Corpus Iuris Civilis</i></b> <ul style="list-style-type: none"> <li>emergency law and <i>tumultus</i></li> <li>homicide</li> <li>the divisions and character of the <i>Corpus Iuris Civilis</i></li> <li>back to the beginning: the afterlife of the <i>Corpus Iuris Civilis</i></li> </ul>	<ul style="list-style-type: none"> <li><b>Robinson</b> 41-53, 74-89</li> <li><b>Du Plessis</b> 365-377</li> <li><b>CR</b> primary source material: Marcus Tullius Cicero's speech <i>For Rabirius</i>, a translation of which can be found <a href="#">here</a></li> </ul>
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**MODULE EIGHT**  
**FINAL EXAM**  
**October 9**

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- **List of required readings/books**

- **required books**

- M.T. Roth, *Law Collections from Mesopotamia and Asia Minor*
    - D. M. MacDowell, *The Law in Classical Athens*
    - P. Du Plessis, *Borkowski's Textbook on Roman Law*
    - O.F. Robinson, *The Criminal Law of Ancient Rome*

- **required readings supplementary to books**

- primary source reading: from the Pentateuch/Torah, i.e. the first five books of the Old Testament
    - primary source reading: from the Homeric poem the *Iliad*
    - primary source reading: the law-court speech *Against Neaira* by Pseudo-Demosthenes
    - primary source reading: a document that collects various primary source materials related to Hellenistic law
    - primary source reading: the *Twelve Tables*
    - primary source reading: Augustus' *Res Gestae Divi Augustae* (*The Deeds of the Divine Augustus*)
    - primary source reading: Marcus Tullius Cicero's speech *For Rabirius*
    - secondary source reading: B. Wells "Law and Practice" from the *Blackwell Companion to the Ancient Near East*
    - secondary source reading: the entry "Law" from the Harper Collins *Bible Dictionary*
    - secondary source reading: the article "The Second Intermediate Period and the New Kingdom" by L.D. Morenz and L. Popko, from *The Blackwell Companion to Ancient Egypt*
    - secondary source reading: the article "Administration and Law: Pharaonic" by B. Haring, from *The Blackwell Companion to Ancient Egypt*
    - secondary source reading: the article "Plato: the *Laws*" by N.R. Baima, from the *Internet Encyclopedia of Philosophy*
    - secondary source reading: the *Encyclopedia Britannica* article "Hellenistic Age" by J. Ferguson

• Table of contents for textbook (*Borkowski's Textbook on Roman Law*)

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