

Corruption and poor leadership in ancient mesopotamia. assignment

[History](#)



Jargon being an example of good leadership and Naira-Sin being a good example of poor leadership. Comparison of the two kings will be done with respect to their actions and reasons for their successes or failures, and also with respect to the concept of “ Me”. Finally, a conclusion of what constitutes corruption In Ancient Sumerian will be made. Introduction The “ Me” were a set of rules designed by the gods to preserve harmony and order of the universe. Examine the myth of “ Ink and Inane” where Ink gives Inane efferent duties that comprise “ Me”, as well as the proper aspects of collocation. If “ Me” was adhered to, civilization would prosper, but If they were not followed, collocation would collapse. Primary sources: Ink and Inane Secondary sources: Kramer, Samuel Noah. 1963. The Sumerians: Their History, Culture, and Character. The university of Chicago Press: Chicago. Topic 1 Principles of Good Leadership Examine the Legend of Jargon (Birth Legend and Jargon, King of Battle) Successes and reasons contributing to success.

Primary sources: Birth Legend of Jargon, Jargon, King of Battle Secondary sources: Kramer, Samuel Noah. 1963. The Sumerians: Their History, Culture, and Character. The University of Chicago Press; Chickpea. Lick, Secondly. 2001. Mesopotamia: The Invention of the City. Penguin Books; New York TOPIC 2 Reasons for and examples of poor leadership Examine the Legend of Naira-sin and how he was a disastrous leader and caused the downfall of his civilization. Look at his steal that shows him portraying himself as a divine being. Pay closer attention to the Curse of Aged, which give specific examples of how Naira-Sin caused the destruction of an entire city. Primary sources; Legend of Naira-Sin, The Curse of Aged Secondary sources: Elect,

Secondly. 2001. Mesopotamia: The Invention of the City. Penguin Books; New York Cooper, Jerome S. 1983. The Curse of Aged. The John Hopkins university Press; Baltimore. Jacobsen, Thrill. 1987. The Harps That Once... Sumerian Poetry In Translation. Yale university Press; New Haven Conclusion Kings should follow “ Me” to prevent the downfall of collocation.

Corruption In ancient times could be classified as not obeying “ Me” (I. E. Ignoring omens/gods), as was the case of Naira-SSL. Corruption and Poor Leadership in Ancient Mesopotamia. By iguana “ Me”. Finally, a conclusion of what constitutes corruption in Ancient Sumerian will be different duties that comprise “ Me”, as well as the proper aspects of civilization. If “ Me” was adhered to, civilization would prosper, but if they were not followed, civilization would collapse. Primary sources: Ink and Inane Culture, and Character. The University of Chicago Press; Chicago.

Topic 1 Examine the Legend of Jargon (Birth Legend and Jargon, King of Battle) Lick, Secondly. 2001. Mesopotamia: The Invention of the City. Penguin Books; New York Cooper, Jerome S. 1983. The Curse of Aged. The John Hopkins University Press; Baltimore. Jacobsen, Thrill. 1987. The Harps That Once... Sumerian Poetry in Translation. Yale University Press; New Haven Kings should follow “ Me” to prevent the downfall of civilization. Corruption in ancient times could be classified as not obeying “ Me” (I. E. Ignoring omens/gods), as was the case of Naira-Sin.