

GRADE 6

World History and Geography: Ancient Civilizations

- **Overview**
- **Coordination with Instructional Materials**
- **Framework Connections**
- **Selected Topic(s):**

*Early Humankind and the Development of Human Societies
Beginning Civilizations-- Near East & Africa*

Focus Lesson:

Development of Law

Extension Lesson(s):

1. *Then and Now Comparisons*
2. *What is Corrective Justice?*
3. *Demokrita, Land of Change*

- **Additional Activities**
 1. *You Be the Judge*
 2. *Ancient Pen Pals*
- **Resources**

Overview

The sixth grade social studies curriculum builds on fifth grade lessons, which focused on the organization and governance of the United States. The focus of the sixth grade history-social science curriculum is **World History and Geography** with an emphasis on learning about early and ancient civilizations. The unit places particular attention on the traditions and roots of our legal and governmental systems. Through the unit, students will come to understand the ways in which different societies have tried to resolve ethical issues – particularly their efforts to establish standards of behavior and values for achieving the good life and the good society.

As students review early cultures, they will gain an understanding of why early societies needed laws, as well as the nature and type of rules they devised. They will discover important values about leadership as they learn about the individual rulers who made and interpreted the laws of particular societies. They will also see how the laws were applied to the general citizenry. Studying the ways leaders administered justice, recorded laws and shaped philosophies can help students analyze our current system of government and ethics.

The unit offers an excellent opportunity for students to compare the strategies for achieving community order (law) in Stone Age cultures with that of early agricultural societies and flourishing ancient civilizations. In addition, there may be an opportunity to contrast the treatment of women, youth and other sub-groups of the population in early societies.

Coordination with Instructional Materials

The lessons and activities in this LRE unit coordinate well with the sixth grade social studies textbook, *A Message of Ancient Days* (Houghton Mifflin). The Focus Lesson extends the geographical and historical background provided in Chapter 6, “Mesopotamia” by providing students with an excellent introduction to the role individuals played in development of a written code of laws. The Extension Lessons help students analyze ancient societies in relation to our modern system. In the Extension Lesson, *Demokrita*, students have a chance to put themselves in the place of early people who had to reach agreements about changes in trade routes and occupations.

Lessons also relate to:

- Pages 170-173 introduce Hammurabi and the concept of a written code of laws
- Page 178 examines the limits of authority

Framework Connections

The unit supports the goals and curriculum strands of the *History-Social Science Framework* while connecting to the grade six topic, **World History and Geography, Ancient Civilizations** (see pages 103-104 of the *History-Social Science Framework*.)

Topic Connections

- Early Humankind and the Development of Human Societies
- The Beginnings of Civilization in the Near East and Africa: Mesopotamia, Egypt, and Kush

Goals and Curriculum Strand Connections

The chart below lists goals and curriculum strands from the Framework. The phrases printed larger and in **bold** type are History-Social Science Goals and Curriculum Strands that are addressed in the lessons and activities for grade six. The lessons use literature and interesting simulated activities to help students explore the evolution of social rules in relation to trade and commerce. They will develop their critical thinking and communication skills as they discuss the value systems that shaped the laws of early people and the ways those beliefs shaped their laws to resolve conflicts. In the process of discussing the early beliefs and codes of behavior, students can analyze our current system of social order.

Knowledge & Cultural Understanding	Democratic Understanding & Civic Values	Skill Attainment & Social Participation
Historical Literacy Ethical Literacy Cultural Literacy Geographic Literacy Economic Literacy Sociopolitical Literacy	National Identity Constitutional Heritage Civic Values, Rights and Responsibilities	Basic Study Skills Critical Thinking Skills Participation Skills

Selected Topic: Early Humankind and the Development of Human Societies

Focus Lesson: *Development of Law*

BACKGROUND

From 1792 BC to his death in 1750 BC, King Hammurabi, one of the great rulers of ancient times, established an empire that extended from Northern Mesopotamia to the Persian Gulf, including the most productive agricultural land between the Tigris and Euphrates rivers. Considered an outstanding general and excellent administrator, Hammurabi is best known for developing the first comprehensive written code of laws. The code, covering almost every aspect of human interaction, contained 282 laws and was carved on 8-foot high stone columns placed for everyone to see.

OBJECTIVES

1. To understand the need to create laws in society.
2. To apply ancient concepts of law to modern situations.
3. To infer information about daily life in Babylon from review of Hammurabi's code.
4. To gain understanding of the significance of the code of Hammurabi.
5. To examine the concept of justice and fairness in relation to Hammurabi's code.

MATERIALS

- Chalkboard or butcher paper
- Map of ancient Mesopotamia
- Student text reading on Mesopotamia
- Copies of "Code of Hammurabi" Handout #1
- Copies of "The Counselors of Hammurabi" Handout #2

TIME NEEDED

Approximately two hours

PROCEDURE

Into

1. Ask students why they think we need to have laws. What would it be like without laws? How do they think that having a written set of laws would make things more fair? Why or why not?
2. Tell the students that they are going to learn about Hammurabi's code. Give background on Hammurabi, emphasizing that he was the first to develop a comprehensive list of written laws for a country.

Through

1. Distribute Handout #1, Hammurabi's Code. Ask the students to read the material and respond to the following questions:
 - a. What does the code tell us about Babylonian society?
 - b. How was the enforcement of the code a means of unifying Hammurabi's empire?
 - c. Hammurabi appointed a committee to review all of the laws in the city states under his rule and to revise and consolidate the existing laws and include the customs and practices of the Amorites and Sumerians. Yet, when the laws were carved on the stone columns, an artist portrayed Shamash the Sun God and God of

Justice handing the laws to Hammurabi. (See illustration on page 172 in A Message of Ancient Days.)

What is the significance of the image of the Sun God on top of the column of laws?

2. The harsh system of justice during Hammurabi's time was not applied equally to all. The punishment of the wealthy for a crime against the poor was usually less severe. Was this fair or unfair? If students think this is unfair? Have the students defend their decision. Despite these limitations, why do you think the code of Hammurabi is considered so historically significant?

Beyond

Tell the class they will now have the opportunity to understand **lex talionis** (of "life for a life") in the modern world. Ask them to define the term. (The concept originally meant that if one person was harmed by another he would be paid back in kind. In time, government decided if an injury took place, payment in gold and silver took the place of punishment.) Place students in groups of 4 or 5. In each of the modern situations they will consider, they should identify the wrongdoer and the injured party. The group should create a law by completing the sentence.

Distribute Handout #2 and assign two situations to each group. Do the first example together. Allow about 10-15 minutes for discussion in the groups.

Ask each group to read and present their laws to the class.

Discuss: What is the problem in applying **lex talionis**? Explain that lex talionis did not include substitution penalties. Why is it sometimes difficult to determine substitution?

ASSESSMENT

1. Imagine that you are a skilled stone carver hired to carve King Hammurabi's Code on one of the large stone columns in Babylon. Write a letter to your family living in a small village describing your impressions of the city and of King Hammurabi.
2. Ask your students to develop a short Code of Laws for the classroom. Prior to their work, students should discuss criteria for good rules/laws (e.g. reflects common needs, fair, consistent, understandable). Working in groups of three, students should develop two laws and their consequences. After listing all of the laws/penalties on the chalkboard, students should discuss:
 - Did the rules/laws meet the criteria?
 - Which rule/law do they consider the best? Why?
 - Which penalties do they consider the best? Why?
3. Ask the students to develop criteria for appropriate or fair penalties.

SOURCE

Codes and Crowns: The Development of Law, Constitutional Rights Foundation. 601 South Kinsley Drive, Los Angeles, CA 90005, (213) 487-5590.

HANDOUT #1

HAMMURABI'S CODE

As you know, the word "code" can mean a secret language or a secret way of writing. In wartime, each army puts its messages in code to keep its plans secret. But code can also mean any collection of rules and regulations. Hammurabi's laws are often called the Code of Hammurabi.

Hammurabi's Code was written in cuneiform (CUE-nee-uh-form), a kind of writing that, to us, might seem like a secret language. Cuneiform was not written with paint or ink on a flat surface. Instead, people wrote cuneiform by pushing a chisel into wet clay or stone. The word cuneiform means "shaped like a wedge" in Latin.

The English language can be written using about 64 symbols—the 26 capital letters, the 26 lower case letters and about a dozen punctuation marks. Cuneiform writers used more than 2,000 different symbols, which made it difficult to learn and to write. The writers carefully carved records of business deals and other everyday matters into tablets of wet clay. These tablets were then baked hard, like pottery, to preserve the writing. Very important records, like Hammurabi's Code, were often carved directly into hard stone.

Hammurabi wasn't the first Mesopotamian to make laws. King Urnammu of Ur wrote a legal code about 400 years before Hammurabi; so did King Bilalama of Eshunna. Urnammu's and Bilalama's codes were short lists of laws, only obeyed in one city-state. Hammurabi's Code was meant to help govern a vast empire. Copies of his code, written in clay and stone, have been found all over Mesopotamia.

I Set Truth and Justice Throughout the Land

The Code of Hammurabi begins with a long introduction. The king names all the city-states he's conquered. He boasts about his victories. It's clear his laws are made for a mighty empire. Finally, he says:

"The Great God Murduck commanded me to give justice to all the people of the land. I let them have good government. I set forth truth and justice throughout the land and made the people prosper. At that time, I issued the following decrees."

A list of 282 decrees, or laws, followed this statement. The laws are arranged in groups, so that all the laws about the same subject are listed together.

The first group of laws is about witchcraft. It tells how witches should be tried, judged and punished. Since the Babylonians strongly believed in demons and the supernatural, it isn't surprising that Hammurabi thought the witchcraft laws should be listed first.

The next group of laws described different kinds of crimes, like kidnapping, perjury (lying in court) and stealing. Crimes against property were harshly punished. The penalty for almost any kind of stealing was death. People who bought stolen property were also killed.

Babylonian methods of execution were harsh. They included drowning, burning, beheading and impaling. The number of laws against stealing and their service penalties show how important owning property had become to the Babylonians.

Trade was also important in Babylon. Many of Hammurabi's laws described rules for trading, establishing prices, and setting standards on workmanship. Builders in Babylon had to be especially careful. If a house collapsed and killed the owner's son, the builder's son was put to death. Barbers, doctors, salespeople, farmers and slaves were told how to behave. Hammurabi even set wages for some jobs. A Babylonian shepherd was to receive 33 bushels of grain a year, no more and no less.

The code says something about almost every aspect of Babylonian life. There are laws about marriage and families, about borrowing and lending money, about irrigating fields.

Hammurabi's Code ends with a stern warning. In a long curse, Hammurabi describes what will happen to anybody who does not respect his laws. "May the mighty gods in heaven and earth curse him," says the king, "and his children, and his land, his people, his nation."

HANDOUT #2

THE COUNSELORS OF HAMMURABI

The laws Hammurabi wrote for his empire were based on his people's belief in *lex talionis*, a "life for a life" Can these ancient beliefs about justice be applied to life in the modern world? How would they work?

Imagine that you are a counselor to the mighty king of Babylon. He reigns today, in your community. He has asked you to help him write his laws. Each of the seven statements below describes a situation in which one person injures the other. Identify the injured party and the wrongdoer. Then create law by completing each sentence and describing what should happen to the person who caused the injury. Write the entire law on a separate sheet of paper.

Your laws should be fair. The wrongdoer should be punished. The injured person should feel that justice has been done, that he or she has received an "eye for an eye."

1. If one boy tears another boy's shirt in a fight, then...
2. If a girl kicks a soccer ball through a neighbor's window and the flying glass cuts the neighbor's arm, then...
3. If a boy tells a lie about his sister and, because of that lie, their parents punish the girl by taking away a month's allowance, then...
4. If a babysitter leaves a young child alone in the living room for a long time and the child breaks an expensive lamp, then...
5. If a girl has no bicycle and borrows one from a friend and, because she's careless, runs into a tree, then...
6. If a boy cheats on a test and gets an "A," then...
7. If a young boy is killed in a car accident because the driver failed to see him chase a ball into the street, then...

EXTENSION LESSONS

A. Then and Now

BACKGROUND

Today, students are accustomed to a justice system which involves a right to counsel and a jury trial for people accused of a crime. This lesson compares today's justice system with the justice system of Hammurabi.

OBJECTIVES

1. To compare and contrast our current justice system with Hammurabi's Code
2. To discuss the appropriateness of the penalties of Hammurabi's Code

MATERIALS

- Copies of, "Laws of Hammurabi" Handout #3
- Copies of the Comparison Chart
- Butcher paper and pens

PROCEDURE

Ask students to work in small groups to study one of the laws of Hammurabi cited on the following page. For each law the students should determine:

- What was the purpose of the law in ancient Babylon?
- What situation would this compare to in our present time?
- What would you propose the penalty to be in our present time?

(The results could be charted on the board or on butcher paper using the format below)

Hammurabi's Code	Purpose	Current Situation	Current Penalty
Example: Man breaks into house, he is put to death.	Discourages stealing.	Breaking and entering another person's home.	Felony. Two years in jail.

Ask students to discuss appropriate (fair/unfair) punishment.

HANDOUT #3

LAWS OF HAMMURABI

1. If a man is married and his wife becomes ill, he may marry a second wife. However, he may not divorce his first wife, who should live in his home and be supported by him until she dies.
2. If a man adopted an infant as a son and raised him and later has children of his own and wants to disown his adopted son, he must first give his adopted son one-third of the possessions (wealth) of his son.
3. If a man destroyed the eye of a free man, his own eye should be destroyed.
4. If a doctor operates on a man for a severe wound or a tumor and causes the man to die, his hands shall be cut off.
5. If a man opens his irrigation ditch and through negligence, it floods his neighbor's field, he shall pay his neighbor in corn according to how much he would have raised.
6. If a man breaks into a house, he should be killed.
7. If a man steals an ox, sheep, donkey, pig, or goat he must pay 10 times the worth. If the thief has nothing to pay, he shall be killed.

SOURCE

Edwards, Chilperie. *The Hammurabi Code*, Kennekat Press, 1971 (Reissue).

B. What is Corrective Justice?

BACKGROUND

Explain to your students that, in all societies, there are situations in which one individual or group wrongs or injures another. The wrong or injury may be accidental or intentional. Historically, people have felt that, if someone commits a wrong or causes an injury, things should be set right again in some way. Ideally, this means restoring things to the way they were before the wrong or injury occurred. In some cases, it may be possible, but in many cases, it is not. For example, one cannot restore a life. Since it is not always possible to restore things to the way they were before, people have developed other ways to respond to wrongs and injuries.

OBJECTIVES

1. To define and give examples of “Corrective Justice”.
2. To compare and contrast the goals of Correction, Prevention and Deterrent.

MATERIALS

- Copies of “Intellectual Tool Chart for Corrective Justice Issues” Chart #1
- Copies of Exercise #1
- Copies of Exercise #2

PROCEDURE

1. Use the following situations to introduce students to the concept of corrective justice. Tell students that each situation involves an issue of corrective justice. *Corrective Justice* refers to fair or proper responses to wrongs or injuries.
 - Convicted of theft, Mastafa was taken into the public square, where the executioner chopped off his right hand with a sword.
 - While Paul was stopped for a red light, Sarah crashed into his car. The court ordered Sarah to pay \$5,500 for damages to Paul's car and \$8,376 for his medical bills.
 - Three members of a gang beat and robbed a 60-year-old woman standing at a bus stop. She was hospitalized for two months and is permanently crippled by the beating. The gang members were arrested and placed in juvenile hall for six months, where they were given psychological counseling, released, and placed on probation for one year.
2. Ask students what is fair or unfair about the response to each wrong or injury described above.
 - What values and interests, other than fairness, are important to weigh in choosing a proper response to a wrong or injury?
3. Fair or proper responses to wrongs or injuries may vary widely. In certain situations, one might wish to require a person to compensate in one way or another for a wrong or injury done to others. Sometimes, courts punish wrongdoers by fines, imprisonment, or even death. Such responses may not only correct the wrong or injury, but also may prevent or discourage further wrongs or injuries. On the other hand, the most desirable or proper response may serve other purposes, such as the wish to forgive or pardon a person. For example, if a friend with little money accidentally broke something you owned, you might not want to ask the friend to replace the object or compensate you for the loss. However, you might expect an apology.

The goals of corrective justice can be summarized as:

- **correction** - providing a remedy or imposing a penalty to set things right in a fair way.
- **prevention** - responding in a way that will prevent the person from wronging or injuring again.
- **deterrence** - discouraging people, for fear of the consequences, from committing wrongs and causing injuries.

Ensuring proper responses to wrongs and injuries is important not only with regard to criminal behavior and civil matters but also in families, schools, and other areas of the private sector. Correction, prevention, and deterrence are essential to society's very existence. Without them, disorder and chaos may result.

4. How should we deal with corrective justice issues? Explain to students that deciding how to respond to a wrong or injury may be simple in some situations, such as when a young child takes away the toy (property) of another child. Our sense of justice may be met by merely restoring the toy to the owner. Our interest in preventing such things from happening again may be met by informing the child that it is wrong to take another person's property without permission. It is hoped these actions will teach the child proper behavior.

In other situations, finding a fair response to a wrong or injury may be more difficult. Unfortunately, there is no simple formula in difficult situations. There are a number of "intellectual tools," however, that can be useful when making such decisions. They form a procedure students can use to make thoughtful decisions about how to respond. Share the steps in this procedure with your students.

- a. Identify the wrong and/or injury.
- b. Evaluate its seriousness.
- c. Evaluate the wrongdoer's conduct.
- d. Evaluate background and character.
- e. Consider possible responses to the wrong or injury and the reasons for choosing them.
- f. To decide what the best response(s) is, consider related goals, values, and interests.

The chart organizes these steps for use with the second critical thinking exercise below. Have copies of the chart on hand for your students (see Chart #1). Review "Terms to Know" with them before they use the chart.

5. What is the difference between *wrongs* and *injuries*? In examining issues of corrective justice, it is important for your students to understand the difference between wrongs and injuries.
- A **wrong** is conduct that violates a duty or responsibility that is imposed by laws, rules, customs, or moral principles.
 - An **injury** is harm or damage to persons or property, or violation of a person's rights.

In some cases, conduct may be wrong and also cause an injury. In others, conduct may be wrong but cause no injury. There also may be injuries caused without wrongful conduct. The following exercise asks your students to determine whether situations involve a wrong, an injury, or both.

6. **Exercise #1: Examining Wrongs and Injuries.** With study partners, have your students read each of the following situations, answer the questions at the end of the exercise, and share their answers with the class.
- a. George drove his car through a red light. Fortunately, no accident occurred.
 - b. Will, a mechanic, forgot to tighten the wheels after he changed the tires. The left front wheel came off while the customer was driving, and the car crashed into a parked truck.
 - c. When Monica dove for the volleyball to save the point, she slipped and broke her wrist.
 - d. Dozens of people died and hundreds of homes were destroyed when the hurricane swept across southern Florida.
 - f. The security guard shot at the bank robber but missed. The bank robber took a hostage to ensure his escape. Later, the hostage was released.
7. What do your students think?
- In each situation, what were the wrongs and/or injuries?
 - In which situations does your sense of fairness or justice make you want to respond in some way to "set things right"?

8. **Exercise #2:** Divide your class into four groups. Assign each group one of the following situations. After reading it, the group will answer the questions at the end of the exercise and use the tool chart to organize a class presentation of their answer.
- a. Leslie went into a department store and tried on a shirt. She really liked the way it looked but didn't have enough money to pay for it. Leslie decided to steal the shirt. She put it into her purse and left the store. Suddenly, a security guard grabbed her by the arm. She was caught.
 - b. Jalil drank too many beers while watching a football game with his friends. On the way home, he failed to stop as the traffic light turned red. Jalil's car smashed into the side of a small pickup truck, killing the passenger and seriously injuring the driver. Jalil also suffered injuries. He is not expected to regain full use of his legs.
 - c. Peggy and Greg went to the same school. They had many of the same friends. One day, Peggy made fun of Greg's haircut. Greg turned red with embarrassment. Later that day, he decided to get even. He took some scissors, sneaked up behind Peggy, and cut off a big piece of her hair.
 - d. Anita and her one-year-old daughter had just left the house. Suddenly, two men appeared at the side of the car and opened the door. "Get out!" they shouted. "We're taking this car." Anita screamed, "My baby!" The men grabbed Anita, pulled her out of the car, jumped inside, and started to drive. Anita's arm was caught in the seat belt. She was dragged alongside the car. The driver wouldn't stop. He drove the car against a fence to knock Anita off, and she was killed. The men stopped, put the baby on the side of the road, and sped away. Four hours later, they were caught.
9. What do your students think?
- What are the wrongs and injuries described?
 - Given the information you have, what do you think is a fair or proper response to the wrongs and injuries?
 - What purposes or goals are your responses designed to promote?
 - What additional information might help you decide on a fair or proper response? Why might this information be important?

SOURCE

Jackson, Joseph. "What are the Goals of Distributive Justice." *Update on Law-Related Education* and American Bar Association, Winter, 1994. Used with Permission.

CHART #1

Intellectual Tool Chart for Corrective Justice Issues		Answers
Questions		
1.	<p>What was the wrong, if any? What was the injury, if any?</p>	
2.	<p>How serious was the wrong and/or injury? Consider:</p> <ul style="list-style-type: none"> • <i>Extent:</i> How many people or things were affected? • <i>Duration?</i> How long did the wrongful or injurious conduct last? • <i>Impact:</i> How severe was the harm or damage? • <i>Offensiveness:</i> How objectionable was the wrongful conduct in terms of your sense of right and wrong, human dignity, or other values? 	
3.	<p>How wrongful was the wrongdoer's conduct? Consider:</p> <ul style="list-style-type: none"> • <i>State of mind:</i> Was the person's conduct intentional, reckless, or merely careless? Was the person aware of probable consequences? • <i>Justifications or excuses:</i> Was the person provoked, or were others partially responsible? Did the person lack control? Did the person have good motives? 	
4.	<p>What is the wrongdoer's background and character? Consider:</p> <ul style="list-style-type: none"> • <i>Past history:</i> Has the person committed similar wrongs in the past? • <i>Personality and character:</i> Is the person generally trustworthy, careful, nonviolent, and considerate of others' rights? • <i>Regret or remorse:</i> Is the person sorry for the conduct or indifferent about having committed the wrong or caused the injury? 	
5.	<p>What type of response is needed? Consider whether to:</p> <ul style="list-style-type: none"> • Inform • Overlook or ignore • Forgive or pardon • Punish • Require items to be restored • Require compensation or payment • Treat or educate 	
6.	<p>What do you think the best response would be? Consider:</p> <ul style="list-style-type: none"> • The goals of correction, prevention, and deterrence • The principle of proportionality (the punishment should fit the crime) • The values of distributive justice, human dignity, human life, freedom, practicality, revenge, and mercy <p>Explain the reasons for your decision.</p>	

C. Demokrita, Land of Change

BACKGROUND

The ability to make sound value judgments -- about controversial contemporary issues, as well as past issues, issues of personal as well as societal importance -- can be developed. This topic, when discussed in class, will aid students in understanding the nature of democracy and the nature of the democratic process -- as well as the methods used in reaching informal and analytic judgements. Habits of thought can be developed that can be used in dealing with the crucial concerns of adult citizenship.

OBJECTIVES

1. To discuss ways to reach a judgement.
2. To explain the democratic process and how it works.

MATERIALS

- Copies of "Demokrita, Land of Change" Handout #4

PROCEDURE

1. Tell the class that they will be reading the fable of "Demokrita, Land of Change" and then speculate about the nature of its government. Distribute Handout #4.
2. While the class is reading, write the initial discussion questions on the board.
 - Is Demokrita a State? People? Territory? Sovereignty? Government?
 - What is the evidence of the eternal conflict of Youth (change) versus Age (status quo)?
 - What kind of government do they have?
 - How is power distributed?
 - Who chooses the leaders?
 - Who are their leaders?
 - How are they governed?
3. Ask students to identify and consider problems suggested by the case description.
 - Who owns the land?
 - Should they have the right to build fences?
 - Who would divide the land?
 - What if they cut off the water supply?
4. Following the discussion, ask the students to consider recognizable parallels in the contemporary world.
 - Has Canada the right to shut off the water supply of the Columbia River?
 - Should California share its water resources with Nevada? If so, who should pay for the pipe lines?
 - To what extent should we provide for the homeless?
 - Should the United States send troops to Bosnia to stop the recurring fighting?

SOURCE

Adapted from a lesson by Eston Way. Lebanon (Oregon) High School. Mr. Way states that he borrowed this idea from the Corvallis, Oregon school system.

HANDOUT #4

DEMOKRITA, LAND OF CHANGE

Demokrita, a land beyond the sea, was a small country of arid wastes dotted here and there by tiny havens of greenery--date groves growing around deep wells of water. A sparse grass formed patches of natural pasture. Since time began in Demokrita, the "People," as they call themselves, have made a bare living from their flocks and herds. As each scant pasture is grazed down, the "People" move their flocks to another and then another.

Once each year, the "People" come together with their brethren of the oasis to pay old debts, exchange gossip, settle disputes, and make decisions for the future of the tribes. Disputes and laws are discussed by a council of all the tribal chieftains. After deliberation, they announce their decisions to the assembled tribes. If the tribes agree, they announce their approval in a tremendous shout.

One of the most important of the yearly questions was the assignment of grazing routes to each tribe. A good route meant prosperity; a poor one, hardship. At the oases, dates were grown, dried, and packed, to barter with traders from other lands and such of the herdsmen who would stop as they followed their flocks.

It came to pass that in Alta Hai, the hill country bordering Demokrita, a faranji persuaded the Haiwuns to build an electric-power dam across a great river. As the water was backed up, it unexpectedly found a new outlet and surplus water poured down on the arid lands of Demokrita. With the abundant water, the desert pastures have grown lush stands of grass in many areas. Since pasture is more abundant, the herdsmen no longer need to follow the grass. Many of the younger "People" have settled down. They claim ownership of plots of lands; they fence these plots to save them for their flocks. Certain of them have discovered that cultivated crops bring a better living without the risk of keeping flocks. The older tribesmen find that their ancient pathways from pasture to pasture have been blocked by the new fences and their flocks grow thin.

Some of the oasis dwellers observe the change brought about in the desert areas and propose that water from the wells be pumped onto the land beyond the date groves. They suggest that more foods can be grown and that they will then be less dependent upon the traders from other lands. Other tribesmen of the oases declare in horror that if water be taken from the wells, the date trees will suffer, possibly die, and their way of life will be destroyed forever.

In two months the Great Council of the tribes will meet.

ADDITIONAL ACTIVITIES

A. You be the Judge

Several years ago, Arizona passed a law saying that anyone who commits assault must be sent to prison for five years. (Assault means either threatening to hurt somebody or carrying out such a threat.) Just after the law was passed, two drivers got into an argument after a traffic accident. One pulled out a gun and waved it at the other. Even though he quickly put the gun away and no one was hurt, the driver had committed assault. By law, he must go to prison. Do you think he should? Or should the judge be allowed to give him a lighter sentence because of special circumstances?

B Ancient Pen Pals

Use Leo Appenheim's Letters from Mesopotamia, Official Business and Private Letters, as a basis for a lesson in which students learn about daily life in the civilization. The book includes letters about trade, daily life, agricultural management and collecting debts. Most of the letters are short, so students could read the letters and answer them as if they were living in that time. This is an excellent time for students to learn about the values of the culture.

RESOURCES

- Appenheim, Leo (translator). *Letters from Mesopotamia. Official Business and Private Letters on Clay Tablets from Two Millennia.* Chicago: University of Chicago Press, 1967. The volume includes letters about trade, daily life, agricultural management and collecting debts. Most of the letters are short and could be answered by students as if they were living at that time.
- Calliope World History Magazine for Young People.* Cobblestone Publishing, Peterborough, N.H. The September-October, 1993 issue "Mesopotamia" includes articles on The Hand of Hammurabi, Assyrian Expansion and Nebuchadnezzar and Babylon. There are several good student activities including writing in cuneiform.
- Caselli, Giovanni. *The First Civilization: The History of Everyday Things.* Peter Bedrick Books, 1985. Good teacher/student resource for everyday life of people in ancient times. Follows framework topics. Includes illustrations and some activities. Available from Social Studies School Service.
- Contenau, Georges. *Everyday Life in Babylon and Assyria.* Edward Arnold Publishers, 1967 (Reissue). Based on new excavations and translations, this well-illustrated and detailed text chronicles the daily life, government, trade, religious life, and thought of ancient Mesopotamia.
- Cootes, R.J. & L.E. Snelgrove. *The Ancient World.* Longman Group, Ltd., 1988. Covers the periods from beginning civilization to Roman Britain. Contains maps, pictures and relevant text.
- Croddy, Marshall & Coral Suter. *Of Codes and Crowns.* Constitutional Rights Foundation. Rev. Ed. 1992. This volume in the Law-in-Social Studies (LISS) series was designed for infusion into world history and history of western civilization courses. This volume explores the sources of law through supplementary text, discussion questions and activities in five periods: pre-history, Mesopotamia, ancient Greece, Medieval England and Renaissance Florence. Activities include directed discussion, brainstorming, small group activities, simulations and role-playing.
- Forrest, Kent. *Sumer and Babylonia.* St. Louis, Mo: Millikin Publishing Company, St. Louis. Includes transparencies, background information and duplicating masters.
- Hamilton, Virginia. *In the Beginning: Creation Stories from Around the World.* Harcourt, Brace, Jovanovich Publishers, 1988. This Newberry Honor book includes creation stories about Egypt and Mesopotamia. See "Marduk, God of Gods."
- Mesopotamia, Cradle of Civilization.* This video, produced by Troll Video, 1987, portrays life in the world's first known civilization. Available through Social Studies School Service.
- Moss, Carol. *Science in Ancient Mesopotamia.* New York: Franklin Watts, 1988. Writing, medicine, math and astronomy are among the topics covered in this student resource.
- National Center for History in the Schools; University of California. Los Angeles; Moore Hall 231, 405 Hilgard Avenue; Los Angeles, CA 90024-1521. Telephone: (310) 825-4702. Funded by UCLA and the National Endowment of the Humanities, the Center has produced various supplementary units rich in primary source materials. They are available at low cost and may be reproduced for classroom use. Each unit has teacher background materials, lesson plans and student materials.
- A related unit is #W2-*The Beginning of Civilization in Sumer: The Advent of Written Communication.* Students explore the beginning of written language by reading documents and comparing cuneiform notation to Morse code. Grades 6-8 (58 pages).
- Peck, Ira, Elise Bauman & William Johnson. *The Ancient World.* New York: Scholastic, 1976. An excellent resource for the sixth grade classroom. It contains interesting biographies, dialogues, plays and narratives related to the units of study.
- Roux, Georges. *Ancient Iraq.* Middlesex, England: Penguin, 1966. An excellent overview of the civilizations in ancient Iraq from Sumer through Parthia, this book is best used as a resource for teachers.