

Quick Start Guide

Instructor's Guide: Core 100

1 Get to Know Your Instructor's Guide

Your Instructor's Guide (IG) gives you the structure and flexibility to homeschool with confidence. Each upper-level IG comes in two parts: a Parent Guide and a Student Guide. These guides help children become more independent in their learning and equip you to be their learning coach.

The screenshot shows a weekly schedule table for Week 5. The table has columns for Day, Date, and various subjects. The subjects listed are Bible, Reading, Math, Science, Social Studies, and Language Arts. The table is filled with specific activities and resources for each day.

Note: The Parent Guide is formatted and numbered the same as the corresponding Student Guide. The only difference between them is that the Parent Guide has the answers written in and provides extra notes about books' plots and literary elements

(e.g., themes and styles). This allows you to discuss the reading with your children and check their answers even if you haven't read the books yourself. Your students don't see these extra helps or answers unless you want them to.

Before you dive into your new Sonlight materials, familiarize yourself with these vital tools. Remember that you are in control of your homeschool; the wealth of information in your IG is here to help you.

2 Plan Your Schedule and Use Your Notes

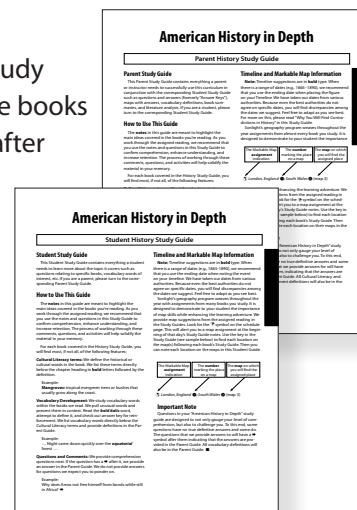
The weekly schedules help you plan. You can follow them closely, reorganize them, or merely use them as a springboard for your own plans. Please know you DO NOT have to do everything scheduled in your IG. Find a rhythm that works for you. You can study every subject every day or focus on one subject at a time.

The screenshot shows a weekly schedule table for Week 1. The table has columns for Day, Date, and various subjects. The subjects listed are Bible, Reading, Math, Science, Social Studies, and Language Arts. The table is filled with specific activities and resources for each day.

Find thought-provoking Notes for scheduled assignments and Creative Expression assignments directly behind your Schedule pages. Use these Notes to spark discussions with your children.

3 Find Help with Study Guides & Appendices

You have helpful Study Guides for most of the books you read. Find them after the large section of Schedule pages. The Study Guides feature vocabulary words, cultural literacy notes, and map and timeline activities to help solidify what your children are learning.



You can use the comprehension questions to be sure your children understand what they read. Find answers and learning objectives in your Parent Guide.

Appendices have extra helps and resources (like a sample plot line and "How to Do a Research Project") to make your job easier.

4 Start Your Journey

Ready? Set? Go! Your Core IG lets you to teach well from the very first day. As you progress, you can easily adapt the curriculum to meet your needs. Need to go faster or slower? Need to use more/less than what we offer? Sonlight puts you in control of your homeschool journey and enables you to customize your children's educational experience. Our goal is to make your job easier, help you overcome obstacles, and protect your family's interests. Please contact us if we can help. Visit www.sonlight.com/help or call (303) 730-6292.

Subjects for Core 100

- **History:** As your children study chronological History and enjoy historical fiction and fascinating biographies, they'll learn about the key events and people that shaped our world. In particular, Sonlight features historical figures whose character and achievements we want children to emulate. As children study the past, they begin to shape their future.
- **Bible:** Equip your children to study, interpret and apply the scripture to everyday life. Daily Bible readings and thought-provoking supplemental materials help you mentor your children as they grow in Christ.
- **Literature:** Literary classics and more historical fiction add color and depth to your children's history study. Includes the best books that teach your children, stretch their thinking, prepare them for college and foster a true love of learning.
- **Language Arts:** A complete writing program develops the critical thinking, literary analysis and creative writing skills your children will need to excel in college and effectively engage our culture from a Biblical worldview.

Three options for teaching your teens

- **Option 1, Hands-on Teaching:** Give your students the Student Guide and keep the Parent Guide yourself. You can do as much of the reading together as you want and give the scheduled assignments as you see fit. You and your students can follow along together each day. Using the extra notes in your Parent Guide, you can discuss the reading, comprehension questions and notes and enjoy the dialogue with your teen.
- **Option 2, Guided Independent Study:** Give your student the Student Guide and keep the Parent Guide yourself. As your students handle their own schedule and assignments, you can check their answers and discuss any points of interest. The extra notes in your Parent Guide help you discuss reading and ideas even if you haven't read the books yourself.
- **Option 3, Full Independent Study:** Give your student both the Parent and Student Guides. Your students can work independently from the Student Guide and then check their answers in the Parent Guide. You can check their progress and discuss their learning as you see fit.

| American History in Depth—Schedule for Topics and Skills | | | | | | |
|--|---------------|---|--|---|---|---------------------|
| Weeks | Memory Work | Bible Reading | History/ Social Studies | Geography | Biography | Creative Expression |
| 1 | Psalm 139:1–2 | Genesis 22; Proverbs 6:6–11; OT Prophecies; John 3:1–21; Luke 6:46–49 | History? Why?; Away with Time; In the Beginning; How the First Americans Became Indians; Put on Your Earmuffs; Cliff Dwellers and Others; the Show-Offs; Taking a Tour; Plains Indians Are Not Plain at All; Mound for Mound, Those are Heavy Hills; Indians of the Eastern Forests; People of the Long House | <i>Siberia, Alaska, Mesa Verde, Washington, Oregon, California, Mississippi River, Great Plains, New Guinea, Guatemala, Mexico, Peru</i> | James Madison, Thomas Jefferson, Patrick Henry, Dolley Madison, Andrew Jackson, Squanto, Matthew Stirling, Francisco Pizarro | Perspective |
| 2 | Psalm 139:1–4 | Genesis 4:1–15; Psalm 15; Matthew 1:1–17; Luke 3:23–35; Matthew 5:1–16; Luke 2:1–20 | Let's Turn North; the Power of the Press; a Boy Named Christopher Has a Dream; a New Land is "Discovered"; the Next Voyage; Stowaways: Worms and a Dog; Sailing Around the World; What's in a Name?; About Beliefs and Ideas; New Spain; Ponce de Leon, Pizarro, and Spanish Colonies; Gloom, Doom, and a Bit of Cheer; North of New Spain | <i>Scandinavia, Newfoundland, Germany, East Asia, Spain, Caribbean Islands, Pacific Ocean, the Americas, Mexico, Florida, New Guinea, Guatemala, Mexico, Peru</i> | Leif Eriksson, John Cabot, Vasco Nunez de Balboa, Wayna Qhapaq, Hernando do Soto, Henry David Thoreau, Lewis and Clark, Squanto | Spiritual Testimony |
| 3 | Psalm 139:1–6 | Exodus 20:1–17; Proverbs 6:16–19; Luke 2:22–52; Matthew 6:1–4, 16–34; Luke 5:33–39 | Looking for Cibola with Coronado; Conquistadores: California to Florida; a Place Called Santa Fe; Las Casas Cares; the Big Picture; From Spain to England to France; France in America: Pirates and Adventurers; Rain, Ambush, and Murder; New France; Elizabeth and Friends; Utopia in America; Lost: a Colony; an Armada is a Fleet of Ships; the End: Keep Reading | <i>California, Florida, New Mexico, Spain, England, France, Canada, New Guinea, Holland</i> | Jacques Cartier, Elizabeth I, Sir Walter Raleigh, William Brewster, William Bradford, Samoset, Massasoit | Position Paper |
| 4 | Psalm 139:1–8 | Jonah 1–4; Psalm 1; Matthew 7; Luke 1:39–56; Acts 4:36–37; Acts 4:12–25; Acts 9:26–27; Acts 11:19–30; Acts 13:1–4; Acts 15:25–26; Acts 15:35–41 | Our Mixed-Up Civilization; a Sign in the Sky; Across the Ocean; the First Virginians; English Settlers Come to Stay; John Smith; the Starving Time; a Lord, a Hurricane, a Wedding; a Share in America; Jamestown Makes It; 1619—a Big Year; Indians vs. Colonists; Massacre in Virginia, Poverty in England; the Mayflower: Saints and Strangers; Pilgrims, Indians, and Puritans | <i>Summer, Rome, Mecca, England, Virginia, Jamestown, New Guinea, Holland</i> | John Smith, James I of England, Samoset, Massasoit, Squanto, Rembrandt | SAT Practice |

American History in Depth—Schedule for Topics and Skills (cont.)

| Weeks | Memory Work | Bible Reading | History/ Social Studies | Geography | Biography | Creative Expression |
|-------|----------------|---|---|---|---|-----------------------------|
| 5 | Psalm 139:1–10 | Numbers 13–14; Proverbs 16:7; 25:21–22; John 5:1–47; Luke 15:1–7; Acts 2:14–41 | Puritans, Puritans, and More Puritans, Of Towns and Schools and Sermons; Roger Williams; “Woman, Hold Your Tongue”; Statues on the Common; Of Witches and Dinosaurs; Connecticut, New Hampshire, and Maine; King Philip’s War; the Indians Win This One; What’s a Colony?; Silvernails and Big Tub; West to Jersey; Cromwell and Charles; William the Wise | <i>Massachusetts, Santa Fe, original 13 New England colonies, Connecticut, New Hampshire, Maine, New York, New Jersey, Pennsylvania, England, Holland, Africa</i> | Cotton Mather, Oliver Cromwell, William Penn, Jonathan Edwards, James Madison, Benedict Arnold | Self Analysis |
| 6 | Psalm 139:1–12 | Psalm 139; Exodus 16:22–30; John 6:22–71; Luke 7:11–15; John 2:1–11; Mark 1:40–42; Mark 4:35–41; John 9:1–7; Matthew 17:14–18; Matthew 12:10–13; Romans 1:18–32 | Ben Franklin; Maryland’s Form of Toleration; Carry Me Back to Ole Virginny; the Good Life; Virginia’s Capital; Pretend Some More; South Carolina: Riches, Rice, Slaves; North Carolina: Dissenters and Pirates; Royal Colonies and a No-Blood Revolution; a Nasty Triangle; Four and Nine Make Thirteen; Over the Mountains; Westward Ho; the End—and the Beginning | <i>Maryland, Virginia, Williamsburg, South Carolina, North Carolina, England, Africa, Georgia, Appalachian Mountains, Holland, Pennsylvania, Ohio</i> | Benjamin Franklin, George and Leonard Calvert, Daniel Boone, Benedict Arnold, Amos Fortune | Persuasive paper |
| 7 | Psalm 139:1–14 | Ruth; Proverbs 27:5–6, 17:17; Luke 17:1–10; Luke 19:11–27; Romans 5:1–11 | From Colonies to Country; Freedom of the Press; Jenkins’ Ear; Frenchmen and Indians; a Most Remarkable Man; Pitt Steps In; <i>Au Revoir</i> (Goodbye), France; Staying in Charge; What Is an American?; a Girl Who Always Did Her Best; the Rights of Englishmen; a Taxing King; the Firebrands; a Massacre in Boston; One If By Land, Two If By Sea | <i>Spain, England, Canada, West Indies, South Carolina, Boston, Concord, Holland, Ohio, New York</i> | John Peter Zenger, George Whitefield, Jonathan Edwards, King George III, John Hancock, Paul Revere, Benedict Arnold, Mary Jemison | Publish a newspaper |
| 8 | Psalm 139:1–16 | Joshua 6; Psalm 2; Luke 7:1–10; John 1:14; Romans 7:7–25 | an American Original; On the Way to the Second Continental Congress; Naming a General; the War of the Hills; Fighting Palm Trees; Declaring Independence; Signing Up; Revolutionary Women and Children; Freedom Fighters; Soldiers from Everywhere; Black Soldiers; Fighting a War | <i>Connecticut, Philadelphia</i> | John Locke, Jean-Jaques Rousseau, George Washington, Abigail Adams, James Madison, Thomas Jefferson, Patrick Henry, Mary Jemison | Publish a newspaper (cont.) |

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| American History in Depth—Schedule for Topics and Skills (cont.) | | | | | | |
|--|-----------------|---|--|---|--|--|
| Weeks | Memory Work | Bible Reading | History/ Social Studies | Geography | Biography | Creative Expression |
| 9 | Psalms 139:1–18 | Exodus 32:7–14; Proverbs 4:23–27; Mark 2:15–17; Mark 4:3–20; Romans 8:26–31 | Howe Billy Wished France Wouldn't Join In; Valley Forge to Vincennes; the States Write Constitutions; More About Choices; When It's Over, Shout Hooray; Experimenting with a Nation; Looking Northwest; a Man with Ideas; a Philadelphia Welcome; Summer in Philly; a Slap on the Back; Roger to the Rescue; Just What Is a Constitution?; Good Words and Bad; No More Secrets; If You Can Keep It | <i>New York, Valley Forge, California, Northwest Ordinance, Virginia, Philadelphia, Norwich, New Haven, New York, New Hampshire</i> | Nathanael Greene, Alexander Hamilton, Roger Sherman, Dolley Madison, Andrew Jackson, Mary Jemison | Publish a newspaper (cont.) |
| 10 | Psalms 139:1–20 | Joshua 1:8–9; Psalm 90; Matthew 10:24–33; Matthew 5:17–48; Romans 12:1–21 | Getting a Nation Started; the Father of Our Country; About Being President; the Parties Begin; a Capital City; Counting Noses; the Adams Family Moves to Washington; About President Adams; Alien and Sedition: Awful and Sorry; Something Important: Judicial Review; Meet Mr. Jefferson; Meriwether and William or Lewis and Clark; an Orator in a Red Jacket Speaks | <i>Mount Vernon, Washington D. C., Louisiana Territory, Mississippi River, Missouri River, Philadelphia, New York, Oregon Trail</i> | George Washington, John Adams, John Marshall, Napoleon Bonaparte, Aaron Burr, Thomas Jefferson, Saquoyah | Character analysis |
| 11 | Psalms 139:1–22 | 2 Samuel 12:1–23; Proverbs 15:1; Mark 3:20–35; Matthew 25:1–13; 1 Corinthians 1:18–31 | the Great Tekamthi, Also Called Tecumseh; Osceola; the Revolutionary War Part II, or the War of 1812; the Other Constitution; That Great President Monroe; JQA vs. AJ; a Day of Celebration and Tears; Old Hickory; Yankee Ingenuity: Cotton and Muskets; Going Places; Teakettle Power; Making Words | <i>Florida, Erie Canal, Georgia, Indian Territory, Sierra Nevada Mountains, California</i> | William Henry Harrison, Frances Scott Key, James Monroe, John Quincy Adams, Andrew Jackson, Eli Whitney, Sacajawea, Meriweather Lewis, William Clark | Book report |
| 12 | Psalms 139:1–24 | 2 Kings 22–23; Psalm 150; Mark 7:1–23; Matthew 6:5–15; 1 Corinthians 12:1–11 | a Time to Weep; the Second Seminole War; History's Paradox; a Man Who Didn't Do As his Neighbors Did; African-Americans; the King and His People; Abolitionists Want to End Slavery; Frederick Douglass; Naming Presidents; a Triumvirate is Three People; the Great Debate; Liberty for All? | <i>Florida, Missouri, Mississippi River</i> | Osceola, Nat Turner, Martin Van Buren, John Tyler, James Knox Polk, Zachary Taylor, Millard Fillmore, Franklin Pierce, James Buchanan | Translate colloquial speech into familiar language |

American History in Depth—Schedule for Topics and Skills (cont.)

| Weeks | Memory Work | Bible Reading | History/ Social Studies | Geography | Biography | Creative Expression |
|-------|-------------|---|--|---|---|---|
| 13 | Speech | Exodus 3; Proverbs 26:18–19; Matthew 16:21–28; Matthew 18:21–35; 1 Corinthians 12:12–31 | Antebellum—Say <i>Aunty Belle</i> and Add <i>um</i> ; the Long Way West; Mountain Men; Riding the Trail to Santa Fe; Susan Magoffin's Diary; Pioneers: Taking the Trail West; Getting There; Latter-Day Saints; Coast-to-Coast Destiny | <i>Mississippi River, Rocky Mountains, California, New Mexico, Santa Fe Trail, Oregon, Oregon Trail, Salt Lake City, Mexico, Kentucky, Trail of Tears</i> | Jedediah Smith, Daniel Boone, Stephen Watts Kearny, Joseph Smith, Brigham Young | Epitaph |
| 14 | Speech | Micah 6:8; Psalm 103; Matthew 18:1–11; Luke 19:1–10; 1 Corinthians 15:12–58 | a Hero of His Times; Texas: Tempting and Beautiful; Fighting Over a Border; There's Gold in Them Hills; Clipper Ships and Pony Express; Flying by Stagecoach; Arithmetic at Sea; Thar She Blows! | <i>Texas, Mexico, California, Salem, England, Boston, New York, France, Mississippi River</i> | Stephen Austin, Davy Crockett, Henry David Thoreau, Walt Whitman, James Marshall | Critical analysis of setting |
| 15 | Speech | 2 Kings 5; Proverbs 3:27–28; Matthew 18:15–20; Luke 10:25–37; Acts 10:34–48 | a Japanese Boy in America; Cities and Progress; a Land of Movers; Workin' on the Railroad; "She Wishes to Ornament Their Minds"; "Do Girls Have Brains"; Seneca Falls and the Rights of Women; a Woman Names <i>Truth</i> ; Life in the Mills; Working Women and Children | <i>Japan, New York, France, Washington D. C., Baltimore</i> | Levi Strauss, Samuel F. B. Morse, Nathaniel Bowditch, Commodore Matthew Perry, Susan B. Anthony | Hooks |
| 16 | Speech | Daniel 1; Psalm 100; Matthew 20:20–28; Luke 2:22–35; Galatians 3 | American Writers; Mr. Thoreau—at Home with the World; Melville and Company; If a Poet Writes You a Letter, Pay Attention; Painter of Birds and Painter of Indians; <i>Amistad</i> Means Friendship; Webster Defends the Nation; Big Problem and a Little Giant; a Dreadful Decision; Fleeing to Freedom; Over the River and Underground; Seven Decades | <i>New England, New York, Kansas Territory, Nebraska Territory, Gettysburg</i> | John James Audobon, John C. Calhoun, Henry Clay, Stephen A. Douglas, Dred Scott, Robert E. Lee | Critical analysis of conflict and point of view |
| 17 | Speech | 1 Kings 3:5–28; Proverbs 9:7–9; Matthew 22:15–46; Matthew 13:44–50; Ephesians 4:1–16 | Dinner at Brown's Hotel; a Divided Nation; Americans Fighting Americans; the War Begins; Harriet and <i>Uncle Tom</i> ; Harriet, Also Known as Moses; Abraham Lincoln; New Salem; Mr. President Lincoln; President Jefferson Davis; Slavery | <i>South Carolina, Manassas, Kentucky, Illinois, Gettysburg</i> | Harriet Beecher Stowe, Harriet Tubman, Abraham Lincoln, Jefferson Davis, Nat Turner | SAT Practice |

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| American History in Depth—Schedule for Topics and Skills (cont.) | | | | | | |
|--|-------------|---|---|--|--|---|
| Weeks | Memory Work | Bible Reading | History/ Social Studies | Geography | Biography | Creative Expression |
| 18 | Speech | Proverbs 31:10–31; Psalm 19; Luke 7:36–50; Matthew 9:37–38; Ephesians 6:10–20 | John Brown's Body; Lincoln's Problems; the Union Generals; the Confederate Generals; President Davis's Problems; Choosing Sides; the Soldiers; Willie and Tad; General McClellan's Campaign; War at Sea; Emancipating Means Freedom | <i>Harpers Ferry, Virginia, Antietam, Gettysburg</i> | John Brown, Robert E. Lee, George B. McClellan, Ulysses S. Grant, Thomas (Stonewall) Jackson, Frederick Douglass | Research project |
| 19 | Speech | Obadiah; Proverbs 3:9–10; Mark 12:41–44; Luke 15:11–32; Philippians 2:1–18 | Determined Soldiers; Marching Soldiers; Awesome Fighting; Lee the Fox; Speeches at Gettysburg; More Battles—Will It Ever End?; the Second Inaugural; Closing In on the End; Mr. McLean's Parlor; a Play at Ford's Theatre; After Words; Songs of the Civil War | <i>Gettysburg, Petersburg, Appomattox Court House, Poland, Idaho</i> | George Pickett, William Tecumseh Sherman, Philip Sheridan, John Wilkes Booth, Andrew Johnson | Research project and critical analysis of plot |
| 20 | Speech | 1 Samuel 16:7; Psalm 8; Luke 9:57–62; Luke 5:4–11; Luke 8:43–48; Mark 5:1–15; Mark 5:22–24, 38–43; John 5:1–9; John 6:5–13; Colossians 3:1–17 | Are We Equal? Are We Kidding?; Reconstruction Means Rebuilding; Who Was Andrew Johnson?; Presidential Reconstruction; Slavery and States' Rights; Congressional Reconstruction; Thaddeus Stevens: Radical; Impeaching a President; Welcome to Meeting Street; a Southern Girl's Diary; a Failed Revolution; Meanwhile, Out West; Riding the Trail | <i>Oklahoma, Poland, Idaho</i> | Andrew Johnson, William Seward, James Butler "Wild Bill" Hickok | Research project and expository paper about evolution |
| 21 | Speech | Judges 4; Proverbs 12:15, 19:20; Luke 11:5–13; Matthew 22:1–14; Philippians 4:6–7 | Rails Across the Country; Taking the Train; Fencing the Homestead; Reaping a Harvest; the Trail Ends on a Reservation; the People of the Pierced Noses; a Villain, a Dreamer, a Cartoonist; Phineas Taylor Barnum | <i>Promontory Point, China, California, Pikes Peak</i> | Joseph Glidden, John Wesley Powell, Cyrus McCormick, Chief Joseph, William Marcy "Boss" Tweed | Research project and literary analysis snapshots |
| 22 | Speech | Judges 13–16; Psalm 27; Luke 12:49–59; Matthew 4:1–11; 1 Thess. 5:12–28 | Huck, Tom, and Friends; Immigrants Speak; More About Immigrants; the Strange Case of the Chinese Laundry; Going to Court; Tea in Wyoming; Are You a Citizen If You Can't Vote?; Mary in the Promised Land; One Hundred Candles | <i>Wyoming, Philadelphia, China, California, Pikes Peak</i> | Mark Twain, Jacob Riis, Susan B. Anthony, Alexander Graham Bell, Thomas Edison, Archduke Ferdinand, Pancho Villa | Literary analysis snapshots (cont.) |
| 23 | Speech | Malachi 3:8–12; Proverbs 17:22, 14:30; Luke 14:25–35; Luke 16:1–3; 2 Thess. 3 | How Were Things in 1876; the Wizard of Electricity; Jim Crow—What a Fool!; Ida B. Wells; Lynching Means Killing by a Mob; a Man and His Times; a Man Ahead of His Times; End Words | <i>New Jersey, New York, China, California</i> | Cornelius Vanderbilt, Thomas Edison, Ida B. Wells, Geroge Washington Carver, W.E.B. DuBois, Bernard Baruch, Herbert Hoover, Orville and Wilbur Wright, Alvin C. York | Literary analysis snapshots (cont.) |

American History in Depth—Schedule for Topics and Skills (cont.)

| Weeks | Memory Work | Bible Reading | History/ Social Studies | Geography | Biography | Creative Expression |
|-------|---------------|--|--|--|--|---------------------|
| 24 | Speech | Haggai; Psalm 32; John 4:1–42; Matthew 19:16–30; 1 Timothy 2 | an Age of Extremes; Carnegie; a Bookkeeper Named Rockefeller; Mr. Storyteller; Powerful Pierpont; Monopoly—Not Always a Game; Builders and Dreamers; Lady L; Presidents Again | <i>New York, San Francisco</i> | Andrew Carnegie, John D. Rockefeller, L. Frank Baum, Joseph Pulitzer, John Pierpont Morgan | Compare/contrast |
| 25 | Isaiah 53:1–2 | 1 Samuel 20; Proverbs 16:18; John 7:14–44; Mark 12:1–12; 2 Timothy 2:14–26 | the People's Party; Making Money; Hard Times; Gold and Silver; a Cross of Gold; Some Bad Ideas; Producing Goods; Harvest at Haymarket; Workers, Labor (and a Triangle) | <i>Georgia, San Francisco</i> | Jacob Coxey, Williams Jennings Bryan, Mark Hanna, Samuel Gompers | Persuasive writing |
| 26 | Isaiah 53:3–4 | 2 Chronicles 16:9; Psalm 42; John 8:12–30; Matthew 21:18–22; Mark 2:3–14; Matthew 17:24–27; Mark 8:22–26; John 11:1–44; Mark 7:31–37; Titus 3:1–11 | Rolling the Leaf in Florida; Catching the Day; Telling It Like It Is; Bread and Roses, Too; the Fourth Estate; Ida, Sam, and the Muckrakers; a Boon to the Writer; In Wilderness Is Preservation; the Gilded Age Turns Progressive; Teedie | <i>Florida, Chicago, Detroit, Panama Canal, Canada</i> | Don Vincente Martinez Ybor, Jose Marti, Eugene V. Debs, Elizabeth Cochrane “Nellie Bly,” Ida Tarbell, John Muir | Thanksgiving list |
| 27 | Isaiah 53:5–6 | 1 Chronicles 17:16–27; Proverbs 23:20–21; John 8:31–59; Luke 12:13–34; Acts 17:16–34 | From Dude to Cowboy; the Spanish-American War; <i>Aloha Oe</i> ; Teddy Bear President; Jane Addams, Reformer; Henry Ford; the Birdmen; William Howard Taft; a Schoolteacher President; War | <i>Cuba, Hawaiian Islands, Panama Canal, Chicago, Europe, Virginia</i> | Theodore Roosevelt, Captain James Cook, Jane Addams, Henry Ford, William Howard Taft, Woodrow Wilson, Cameron Townsend | Character analysis |
| 28 | Isaiah 53:7–8 | Numbers 22–24; Psalm 43; John 10:1–21; Luke 9:23–25; Philemon | War and the Start of a New Century; War's End; Fourteen Points; Another Kind of War; the Prohibition Amendment; Mom, Did You Vote?; Red Scare; Soft-Hearted Harding; Silent Cal and the Roaring Twenties; Everyone's Hero; Only the Ball Was White | <i>Europe, Mexico, North America, Virginia, New York</i> | George Clemenceau, Warren G. Harding, Calvin Coolidge, George Herman “Babe” Ruth, Jesse Owens, Joe Louis | SAT Practice |













































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| American History in Depth—Schedule for Topics and Skills (cont.) | | | | | | |
|--|--------------------------------------|---|---|--|---|-----------------------------------|
| Weeks | Memory Work | Bible Reading | History/ Social Studies | Geography | Biography | Creative Expression |
| 29 | Isaiah 53:9–10 | Genesis 50:20; Proverbs 16:32; John 10:22–42; Matthew 21:28–32; Hebrews 7 | American Music; Hubba, Hubba, Hubble!; Space's Pioneer; the Lone Eagle; the Prosperity Balloon; Getting Rich Quickly; Down and Out; Economic Disaster; a Boy Who Loved History; How About This?; a Lonely Little Girl; First Lady of the World | <i>New Orleans, Auburn, New York, Paris, Manzanar</i> | Albert Einstein, Robert Goddard, Charles Lindberg, Herbert Hoover, Al Smith, Franklin Delano Roosevelt | Response Paper |
| 30 | Isaiah 53:11–12 | Job 1–2, 42:10–17; Psalm 46; John 13:1–20; Luke 10:38–40; John 11:1–12:11; Hebrews 11 | Handicap or Character Builder; Candidate Roosevelt; President Roosevelt; Twentieth-Century Monsters; a Final Solution; War and the Scientists; Fighting Wolves; Pearl Harbor; Taking Sides; World War | <i>Germany, Europe, Pearl Harbor, Russia, Manzanar, Oklahoma</i> | Adolf Hitler, Benito Mussolini, Joseph Stalin, Francisco Franco, Father Coughlin, Albert Einstein, Winston Churchill, Charles de Gaulle, Amelia Earhart | Narrative writing |
| 31 | Matthew 5:17–18 | 1 Kings 17–2 Kings 2; Proverbs 21:13, 19:17; John 14:1–14; Matthew 25:31–4; Hebrews 12:1–17 | a Two-Front War; Forgetting the Constitution; a Hot Island; Axing the Axis; Going for D-Day; a Wartime Diary; April in Georgia; President HST; a Final Journey; Day by Day; a Little Boy; Peace; Picturing History | <i>Guadalcanal, France, Nagasaki, Hiroshima, Manzanar</i> | Dwight D. Eisenhower, Douglas MacArthur, Erwin Rommel, James Joyce, | Position paper |
| 32 | Matthew 5:19–20 | Exodus 23:1–9; Psalm 91; John 14:15–31; Matthew 16:20–28:20; James 1 | About Democracy and Struggles; the Making of a President; a Major Leaguer; a (Very Short) History of Russia; a Curtain of Iron; the Marshall Plan; a “Lost” Election; Spies; Tail Gunner Joe; Liking Ike; Houses, Kids, Cars, and Fast Food; French Indochina | <i>Russia, Iron Curtain, North and South Korea, Vietnam, Smoky Mountains, Illinois</i> | Harry S. Truman, Jackie Robinson, Vladimir Ilych Lenin, Karl Marx, Winston Churchill, J. Edgar Hoover, Ho Chi Minh, | Summary |
| 33 | Matthew 5:38–40; Review 17–20 | Joshua 24:14–15; Proverbs 2:2–6; John 15; Matthew 20:1–16; 1 Peter 3:8–22 | Separate But Unequal; Linda Brown—and Others; MLKs, Senior and Junior; Rosa Parks Was Tired; Three Boys and Six Girls; Passing the Torch; Being President Isn't Easy; Some Brave Children Meet a Roaring Bull; Standing With Lincoln; the President's Number; LBJ | <i>Montgomery, Little Rock, Cuba, Smoky Mountains,</i> | Rosa Parks, Mikita Krushchev, John F. Kennedy, Lyndon B. Johnson, Martin Luther King | Journal writing and formal letter |
| 34 | Matthew 5:41–42; Review 17–20, 38–40 | Judges 6–7; Psalm 121; Luke 10:1–24; Matthew 11:28–30; 1 John 4 | the Biggest Vote in History; Salt and Pepper the Kids; a King Gets a Prize and Goes to Jail; From Selma to Montgomery; War in Southeast Asia; Lyndon in Trouble; Friedan, Schlafly, and Friends; As Important as the Cotton Gin; Picking and Picketing | <i>Selma, Montgomery, Vietnam, Mexico, Smoky Mountains, New York</i> | Thurgood Marshall, Martin Luther King Jr, David Wilkerson | Sequel |


American History in Depth—Schedule for Topics and Skills (cont.)

| Weeks | Memory Work | Bible Reading | History/ Social Studies | Geography | Biography | Creative Expression |
|-------|---|--|--|---|--|---------------------|
| 35 | Matthew 5:43–45; Review 17–20, 38–42 | Psalms 119:9,11; OT Prophecies; Matthew 19:16–30; Luke 18:1–8; Revelation 5 | “These Are the Times That Try Men’s Souls”; Up to the Mountain; a New Kind of Power; the Counterculture Rocks; Nixon: Vietnam, China, and Watergate; a Congressman and a Peanut Farmer; Taking a Leading Role; Living on the Edge; the End of the Cold War; a Quilt, Not a Blanket | <i>Memphis, Vietnam, China, Russia, Smoky Mountains, New York</i> | Robert F. Kennedy, Richard M. Nixon, Yuri Gagarin, Neil Armstrong, Gerald Ford, James Earl Carter, Ronald Reagan, George Bush, David Wilkerson | Character sketch |
| 36 | Matthew 5:46–48; Review 17–20, 38–45 | 1 Samuel 15:10–23; Psalm 127; Acts 1:1–11; Matthew 28:19–20; Revelation 21:1–8 | Is It Me or We?; the Land That Never Has Been Yet; a Boy From Hope; Politics and Values; Electing the 21st Century’s First President; Of Colleges and Courts; Big Ideas; Catastrophe, War, and a New Century; New York and the American Way; the Best in US (and Some Civics); Religious Freedom: It’s Freedom to Think For Yourself | <i>Florida, New York City, New York</i> | Bill Clinton, Jean-Bertrand Aristide, Al Gore, George W. Bush, John McCain, Lance Armstrong, Albert Einstein, Alan Greenspan, David Wilkerson | Write to us |





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| Date: | Day 1 ¹ | Day 2 ² | Day 3 ³ | Day 4 ⁴ | Day 5 ⁵ |
|---|--|---|--|--|--|
| Bible | | | | | |
| Bible Study Sampler  | pp. 7, 9 | p. 10 | p. 11 | p. 12 | p. 13 |
| Why Pray? | Day 1, p. 26 | Day 2 | Day 3 | Day 4 | Day 5 |
| Memorization | Our first memorization/public speaking passage is Psalm 139. It will be due on Week 12 as a public speaking presentation to a live audience. Read Psalm 139 five times this week—once each day; memorize vv. 1 & 2. Do you know the meanings of all the words in the passage as a whole? Do you understand what the passage as a whole is about? | | | | |
| History, Geography & Biographies  ¹ | | | | | |
| A History of US, Book 1 (3rd, revised 3rd, & 4th editions) | chaps. 1–3 | chaps. 4–5   | chaps. 6–8     | chaps. 9–10   | chaps. 11–12 |
| Before Columbus | Intro and chap. 1     | chap. 2   | chaps. 3–4     | chap. 5     | chap. 6     |
| Current Events  ² | Days 1–5: See instructions in the notes on the next page. Seventh Grade: Two reports; at least one of international concern. Eighth & Ninth Grade: Three reports; at least two of international concern. | | | | |
| Literature ¹ | | | | | |
| Peace Child | chaps. 1–2   | chaps. 3–4 | chap. 5     | chaps. 6–7 | chaps. 8–9 |
| A Treasury of Poetry for Young People | pp. 9–13 | p. 14 | p. 15 | pp. 16–17 | |
| Language Arts | | | | | |
| Creative Expression  ³ | Literary Analysis Overview & Two Perspectives  | | | | |
| Spelling  ² | | | | | |
| Alternative Spelling  ² | Pretest  | Write  | Write  | Sentences  | Posttest  |
| Optional: Wordly Wise 3000 Book 8 | Exercise 1A | | Exercise 1B | | Exercise 1C |
| | | | | | |
| Other Notes | | | | | |
| | | | | | |

1. Study Guide: Additional instructional information for each book is located in the corresponding subject's Study Guide: History, Geography & Biographies and Literature Study Guide sections are ordered alphabetically by book title.

2. The  symbol means there is a note for this book in the Notes section immediately following the schedule page.

3. Please look for your Creative Expression assignment in the Notes section immediately following the schedule page.

Key:  Check off when complete  See Notes following Schedule  Map Assignment  Timeline Suggestion

Bible

Bible Study Sampler

Angela posted this question about the *Bible Study Sampler* in Core 100 on our Forums:

We are working on Core 100 and are using the *Bible Study Sampler*. We did Week 6 day 2 this week and were quite confused. The verses and questions did not seem to fit with each other.

John's response:

I think Sarita and I wanted, through this book, to demonstrate that, even if certain basic sets of questions were not always perfectly compatible with a specific passage, one can profitably read the Bible with a few very basic questions in mind. I think we wanted to help students establish that kind of habit of thought: "How can I suck the marrow out of this text?" — The questions we provide (we hope) may serve as a useful set of tools toward that end.

What I mean:

Proverbs 6:16–19 (p. 20) deserves answers along the following lines:

- What analogies does this proverb use? (*none. At least not that I can see*)
- What attitude or action does this text praise? (*it doesn't*)
- What benefit does this proverb promise to us if we follow its advice? (*I don't see any promises, exactly. However, I think it is implied that God will be happy if we avoid the kinds of behaviors mentioned*)
- What attitudes or actions does this text condemn? (*haughtiness; lying; murder—or, at least, harm to people who are innocent; scheming to do wickedness; a heart attitude that desires to do evil; false speech; any behavior that creates discord unnecessarily*)
- What curse are we promised if we fail to heed its commands? (*I'm not convinced there is a direct command. However ... God says he hates these activities and they are an abomination to him*)
- The message of this proverb is... (*there are some basic behaviors God wants us to avoid almost "at all costs"*)

— I think it is pretty obvious that the answers to the first three questions and, even, the fifth one, are not very "satisfying" on their own. But they are legitimate answers!

Along similar lines, then,

Exodus 16:22–30 (p. 35). We were asked whether, perhaps, we really meant Exodus 16:15–30. Answer: No. We really meant Exodus 16:22–30. However, (I want to say, "of course") when needs to read the context! And verses 15–21 are definitely part of the context! Verses 22–30 don't really make sense without verses 15–21. In fact, verses 15–21 don't really make sense without verses 13–14

which are part of the same paragraph of which verses 15–21 make up the largest portion.

Having said that, let me note that legitimate answers to the questions for Exodus 16:20–30 on page 35 (as for similar pages throughout the book) may include a bit of "protest" on the part of students and parents who try to answer them. I mean, they will probably want to do somewhat similarly to how I answered some of the questions related to Proverbs 6, above:

- Rewrite each law in your own words. (*more or less: "Keep a Sabbath day each week. Six days you shall labor and the seventh you shall rest"*)
- What promise does God give for obedience? (*I think more implicit than explicit: "I will provide all your needs in six days' worth of work. You can trust Me to meet your needs in six days if you will honor Me by resting on the seventh"*)
- What punishment does God promise for disobedience? (*more or less: "If you won't trust Me for the seventh day by doing all your work in six days each week, you'll find that your labors on the seventh day are fruitless." — Again, this is probably more implicit than explicit*)
- What rationale does God give for each commandment? (*I'm not sure. How about, simply: "This is a gift! Take it! Enjoy it!" Or, how about what Jesus said: "Man is not for the Sabbath, but the Sabbath is for man"*)
- What law do you need to take more seriously? (*Answers will vary. Comment from John: I hope that students will examine their own hearts and lives with respect to Sabbath-keeping. But in the midst of this kind of self-examination, I think I am hoping that students also will consider what role biblical law might legitimately play in their lives. Perhaps, if it is "mere" legalism, then they need to stay away from the law. On the other hand, if they can view the law—as I learned while I was in high school, by reading a book titled 10 Great Freedoms—that God's laws are a gift, very much, to grant us freedom ["I give you a minimum of 52 days a year of vacation! Take them!"] ... then perhaps they really can embrace the laws... .*)

You won't always find that every question will elicit an answer that bowls you over with new and profitable insight. On the other hand, like the proverbial Swiss Army knife, we hope you will find that the questions in this *Bible Study Sampler* become comfortable and familiar tools for your daily use in Bible reading. The owner of the Swiss Army knife doesn't use every blade for every project. So, similarly, you won't use every question for every passage of Scripture. But you will always find at least one or two questions that yield profitable results.

May the time you spend reading the Bible, seeking the answers to the questions in the *Bible Study Sampler*, and using these tools allow you to have confidence in your ability to read and understand God's Word.

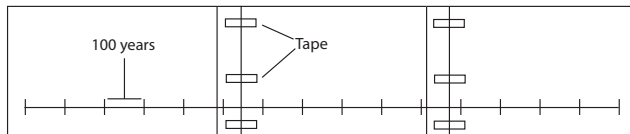
Study Guides

Additional instructional information for each book is located in the corresponding subject's Study Guide: History and Literature Study sections ordered alphabetically by book title.

History

Timeline Instructions

You should either use the timeline sold by Sonlight Curriculum, or make a timeline for the wall of your room using 8½" x 11" paper (taped sideways, end to end), one inch for every 100 years or so.




Timelines are helpful because not every book we read will be in chronological order. When we read them and mark dates on our timeline, we are better able to understand how events fit together: which things occurred at the same time; which things came first, and which things came later.

Use color markers, pens and pencils and write on the timeline the names and dates of significant events, persons, etc. Maintain this discipline throughout the year.

Besides identifying dates and time periods for each person or event listed, please also be able to identify the significance of these people and events.

Markable Map

Throughout the year, we will provide Markable Map suggestions (with this icon ) from your assigned reading in your History books and Literature. These suggestions will be provided weekly in your History and Literature Study Guides. Use your map to indicate the places you are studying. Mark them with a washable pen. We recommend Vis-a-Vis® pens.

Current Events

We believe students need to learn that world affairs—matters of social, political, economic, and cultural concern—are appropriate for their interest: they should be informed about these matters, and they ought to be forming biblically-appropriate opinions about them. As citizens of God's Kingdom, they are called upon to be gracious (and, therefore, informed) ambassadors to the peoples and kingdoms of this world.

The "textbook" for your study of current events should be articles found in current newspapers and magazines.¹

1. Many people wonder what magazines or newspapers we might suggest that could provide a broader, more well-rounded perspective on current events than those to which they are currently subscribing. See

Beginning in seventh grade, we believe students ought to begin to add a statement of their own position on the issues of the day and to explain why they believe and feel as they do. Once each week, by Day 5, students must report on some matter of significant local, regional, national, or international concern that they have read about during the previous week. They must state who the protagonists are in the case and what makes the matter significant. What are the potential effects of the matter turning out one way or another? What are the two (or more) sides arguing about (issues as well as side issues)? In seventh grade, students should make two such reports each week. In eighth and ninth grades, they should make three reports.

Note to Student or Parent: Though you may make these written assignments, it is not *our* expectation that you or your child will be required to write these reports. We have always simply required *oral* presentations....

How to "Teach" Current Events

I must confess: I had not thought to require any current events reports from Amy, our eldest, before she entered eighth grade. In eighth grade, however, I told her what I wanted: three reports per week, two of international significance, and one of broad or narrow significance as she saw fit.

I was appalled with her response.

For ten weeks we seemed to play a cat-and-mouse game of her telling me about such things as a murder that had been reported in our local newspaper or the final score of some major sporting event. If I pushed her, she would describe something of interest she had read in *Focus on the Family* *Citizen* magazine or some mild human interest story from *Reader's Digest*. But when it came to matters of international significance—the war in the Balkans, civil unrest in India, the progress of affairs in South Africa, Kuwait, Somalia, the former Soviet Union—she would conveniently "forget" the assignment ("Oh. I haven't read one recently ...") or fail to have an adequate source ("But we only get the newspaper on the weekends, and ...") or....

Finally I told her, "Amy, I don't care how you do it—I'm willing, even, to read the article with you, but you must give me a report concerning something of international significance."

With great reluctance she agreed to let me read an article to her. She would then summarize what we had read.

As I began to read this first article about something of significance to people in another country (South Africa), I soon realized why Amy had so steadfastly refused to read such articles or give me reports about international events. In that one article, there were at least 10 or 15 names and events about which Amy knew nothing. "Apartheid" was mentioned; Nelson Mandela and the African National Congress (ANC) figured prominently; Mandela's wife, Winnie, received a passing mention

(though not by name); Mangosuthu Buthelezi and the Zulu-dominated Inkatha Freedom Party were part of the article; so was South Africa's president at the time, F. W. deKlerk.

As I read, it became clear to me that Amy knew virtually nothing about any of these names, groups, concepts, or practices. How could she possibly read the article with understanding? She couldn't. It seemed as if every other word throughout the article referred to something about which she knew nothing.

Think about it. Do your children recognize the name Charles de Gaulle? How about François Mitterrand? Tiananmen Square? European Economic Union? Does he know the significance of the year 2002 to Europe? Does he know about EMU? Does he know what the yen is? Does he understand the meaning of "balance of payments" or Gross Domestic Product? How about the significance of those terms?

If your children are unfamiliar with such names, dates, events, and terms, is he likely to enjoy reading international news? I would guess not.

Before we started, I thought Amy and I could whip through that first article on South Africa. It was only one regular-sized magazine page long. But it took us close to 40 minutes to read that page: there was that much background information I needed to give her!

After that first experience, Amy and I maintained a similar practice: we browsed through a current news magazine (my favorite is *The Economist* because of its depth and breadth of coverage as well as its amazing use of the English language); we chose an appropriate-looking article, then started reading. I read the article *out loud* ... to Amy, my eighth grader. (I make a point of Amy's age and the fact that I read because I think there ought to be no shame in this. If our sons or daughters need our help—and Amy clearly needed mine—then we ought to give it to them. By helping them now, we reduce the need for us to help them later [at a time when it may be even more embarrassing to offer such aid].)

As I read, I often asked Amy whether she understood what the author was talking about. (Sadly, often, she did not.) If I came across an uncommon or unfamiliar term, I explained it. I tried to give her whatever historical, cultural, and other background I could as well as to talk about what appeared to me to be parallel situations with which she might have been familiar from her studies of history or other cultures.

This "reading" process was rather slow, but it enabled Amy to understand what she would have otherwise never understood, it gave her a wealth of information she would otherwise know nothing about, and—praise God—from my perspective, it enabled me to pass on to my daughter a perspective on the world and world events that no one else could possibly give her...

After we finished reading, I had Amy try to summarize what we read/what she had heard.

Occasionally, toward the end of the year, Amy came to me with an article she had already read. She then summarized the story.

Personally, I have found that the best time to hold current event discussions is either over the dinner table or, for older students, during our daily student-teacher time.

There is no reason you must follow our example; this is simply what I (or we) have found helpful for our family and in our schedule.

A Rationale for Studying Current Events

Why study current events? There are many reasons. One is to help children become familiar with the names and events that are in the news. When kids become familiar with these names and events, they are better able in the future to read articles about the same people or the same or related events.

"Great," says your children. "Just what I need. An assignment to read the newspaper so I can read the newspaper in the future!"

That's right!

"But why do I need to know about Europe and 2002? What do I care about the GATT?" —These are the kinds of questions my daughter asked me when we began requiring current events reports from her. "Look," she said, "the news about President Clinton and about the murder that took place yesterday down in Denver, or the fact that the Rockies won: that's interesting. But this other stuff ...!"

Perhaps we could extend this reasoning. Who cares that a murder took place in Denver (or wherever)? Or what does it matter that a certain baseball (football, basketball, or other) team won a game? Who cares about anything? Why should we be concerned about anything besides our local community ... or our own family, for that matter? These are fair questions.

Before answering them directly, I want to acknowledge that it is at least theoretically possible to become over-informed. I can imagine there are a few people in this world who spend so much time listening to the news and "being informed" that they never have time to do anything useful.

But most of us are in another position. We are neither informed nor are we engaged in so many useful activities that we cannot possibly afford the time to become informed. We are simply selfish. We prefer to be entertained rather than to be informed and to act on what we know.

God hasn't placed us in this world for the purpose of being entertained. God has placed us here to act as His ambassadors of light in "a crooked and perverse generation." He wants us to bring every people group and every area of life under His control.

Now, none of us can possibly do this job by ourselves. This is something God has given all of us to do together. In other words, we need each other.

In turn, this means that, on the one hand, none of us needs to know about everything that happens in the world: God knows that. Even if it were possible for us to

know everything, it would be impossible for us effectively to use so much information. At the same time, however, since God hears our prayers, if we pray for our brothers and sisters elsewhere in the world and if they pray for us, and since God answers our prayers, we (and they) can help each other do our respective tasks by praying.

But how will we pray—and especially, how will we pray effectively—if we don't know anything about our brothers and sisters elsewhere in the world? Reading the news can help us know what they are going through, what they are experiencing, and what they might appreciate us praying about.

So our first reason for keeping up on current events is so we can pray knowledgeably and effectively for our brothers and sisters elsewhere around the world.

Another reason: by reading news from other parts of the world, we get to see our local situation in a broader context. It's similar to what we gain by studying history. We see, for instance, that we are not alone in some of our experiences: "We don't have it so bad." Then again, we see that some people enjoy certain blessings that we do not. As the Apostle Paul said concerning the Jews as they looked at the Christians, perhaps we will be stirred to a righteous envy. Then again, a study of current events may help us see that we enjoy certain blessings that others don't. Perhaps we will learn to keep our mouths shut when we think we "have it so bad." Finally, a study of current events—as a study of history in general—can give us the opportunity to learn from other people's mistakes.

Besides the direct benefits we and our brothers and sisters around the world enjoy because we keep up on current events, by reading the newspaper we give God the opportunity to lead us in new directions.

Imagine. Are you likely to go someplace or serve a people group you've never heard of? Hardly! Nor are you likely to try a new idea if you've never heard of anyone else doing the same thing before.

By becoming informed about other people in other places, we broaden our horizons and open our minds to all manner of options we would otherwise never consider.

Note: We have scheduled the 3rd, revised 3rd and 4th editions of *A History of US* in our schedule pages. Follow the row that applies to your edition. You may have purchased an earlier edition of the Hakim series (2nd edition from 1999) and plan to use it with Sonlight's most recent edition of *American History In Depth* Instructor's Guide and Notes. You can find a schedule for the 2nd edition of *A History of US* on Sonlight's website www.sonlight.com.

Creative Expression

Literary Analysis Overview

Please read the "Literary Analysis Overview," located in Section Three: Appendix 18, before you read this week's Creative Expression assignment. **Note to Student or Parent:** Because the Creative Expression assignments are tied closely to the books you will be reading, each week's Cre-

ative Expression assignment can be found directly behind the schedule pages.

You will find that many assignments can not be completed on Day 1 when assigned. We do this so that you know what is coming as you read throughout the week. You may wish to have the Creative Expression assignment due on Friday or even the next Monday.

Two Perspectives

I appreciate the drama created in Chapter 4 of *Peace Child* by the perspective of the Sawi, with their first encounter with the Tuans, and then the perspective of the white men: very commonplace things, like a motor and Caucasian skin.

Think of an example in your life, or create one from your imagination, about the perspectives of two opposing people. The thoughts of two people before their cars crashed? The thoughts of master and pet while dog training? How you felt when your parents disciplined you for something you did (or did not) deserve?

Spelling

Your schedule includes a blank "Spelling" line. Please use this line to record the lessons you've completed in whatever spelling program you've chosen to use.

Alternative Spelling

We used to have our own spelling program in the upper grades. It consisted primarily of this list of 500 of the most commonly misspelled words in American English. We thought, if you hadn't purchased another program, then this list might still be of some help to you; why delete it? So here it is. Use it or ignore it at your pleasure.

Here is the way we suggest you go about using these words.

Day 1: Take a pretest. Read the spelling words for the week to your children. Have them write the words and see how many they can spell correctly without seeing them first.

Days 2 & 3: Have your children write out each of the words three times. If any are spelled wrong on Day 1, have your children write the misspelled words ten times.

Day 4: Have your children incorporate each spelling word into a sentence, making sure they use the word in the proper context.

Day 5: Take a posttest. Read the spelling words to your children. They may either recite them orally or write them as you say them. We suggest any misspelled words be added onto the next weeks spelling words.

Words

absence, academic, accept, access, cafeteria, calendar, campaign, dangerous, deceive, ecstasy, facilities, ignorance, pamphlet, pandemonium ■

| | | | | | |
|---|--|----------------------|----------------------|------------------------|-----------------------|
| Date: | Day 1 ⁶ | Day 2 ⁷ | Day 3 ⁸ | Day 4 ⁹ | Day 5 ¹⁰ |
| Bible | | | | | |
| Bible Study Sampler | p. 14 | p. 15 | p. 16 | p. 17 | p. 18 |
| Why Pray? | Day 6 | Day 7 | Day 8 | Day 9 | Day 10 |
| Memorization | Continue working with Psalm 139. Memorize vv. 1–4. Read the psalm as a whole at least twice this week. | | | | |
| History, Geography & Biographies ¹ | | | | | |
| A History of US, Book 1 (3rd, revised 3rd, & 4th editions) | chaps. 13–15 🕒📖🌐📖 | chaps. 16–17 🕒📖🌐📖 | chaps. 18–20 🕒📖🌐📖 | chaps. 21–22 🕒📖🌐📖 | chaps. 23–25 🕒📖🌐📖 |
| Before Columbus | chap. 7 🌐📖 | chap. 8 🕒📖🌐📖 | chap. 9 🌐📖 | chap. 10 🕒📖🌐📖 | chap. 11 🕒📖🌐📖 |
| Current Events | Same instructions. | | | | |
| Literature ¹ | | | | | |
| Peace Child | chaps. 10–12 | chaps. 13–15 | chaps. 16–17 | chaps. 18–19 | chaps. 20–22 |
| A Treasury of Poetry for Young People | p. 18 | p. 19 | pp. 20–21 | pp. 22–23 | p. 24 |
| Language Arts | | | | | |
| Creative Expression | A Tough Testimony 📖 | | | | |
| Spelling | | | | | |
| Alternative Spelling [📖] | Pretest [📖] | Write [📖] | Write [📖] | Sentences [📖] | Posttest [📖] |
| Optional: Wordly Wise 3000 Book 8 | Exercise 1D | | Exercise 1E | | Exercise 2A |
| Optional: Analogies 1 | | | | pp. 1–3 | pp. 4–6 |
| | | | | | |
| | | | | | |
| Other Notes | | | | | |
| | | | | | |

1. Study Guide: Additional instructional information for each book is located in the corresponding subject's Study Guide: History, Geography & Biographies and Literature Study Guide sections are ordered alphabetically by book title.

Key: ☐ Check off when complete 📖 See Notes following Schedule 🌐 Map Assignment 🕒 Timeline Suggestion

Creative Expression

A Tough Testimony

I had read *Peace Child* before having children, and I liked it well enough. Having had children, though, the idea of a 13-day-old baby, his mother, and the toddler all almost drowning: this was such a heavy price to pay, I put the book aside and wept for a bit.

Following God is costly. Worth it, certainly, but costly. Talk to your parents about some of the cost of following God. Or perhaps you have an example already from your own life. (For myself, I know financially there have been costs; physically, there have been costs; emotionally, there have been costs.)

Write your family's cost. I pray you've found that Jesus is worthy of that cost.

Spelling

Alternative Spelling

Words

insistence, instructor, committee, companies, apparently, actual, lieutenant, conceive, liveliest, maneuver, athletic, whole, wholly, handicapped ■

| Date: | Day 11 | Day 212 | Day 313 | Day 414 | Day 515 |
|---|---|----------------------|----------------------|----------------------|----------------------|
| Bible | | | | | |
| Bible Study Sampler | p. 19 | p. 20 | p. 21 | p. 22 | p. 23 |
| Why Pray? | Day 11 | Day 12 | Day 13 | Day 14 | Day 15 |
| Memorization | Continue working with Psalm 139. Memorize vv. 1–6 and read the psalm as a whole another two or three times. | | | | |
| History, Geography & Biographies 1 | | | | | |
| A History of US, Book 1 (3rd, revised 3rd, & 4th editions) | chaps. 26–27 🕒📖🌐📖 | chaps. 28–30 🕒📖🌐📖 | chaps. 31–33 🕒📖🌐📖 | chaps. 34–36 🕒📖🌐📖 | chaps. 37–39 🕒📖🌐📖 |
| Landing of the Pilgrims | pp. 1–9 🕒📖🌐📖 | pp. 10–26 🕒📖🌐📖 | pp. 27–40 | pp. 41–55 🌐📖 | pp. 56–73 🌐📖 |
| Current Events | 📖 | | | | |
| Literature 1 | | | | | |
| Peace Child | chaps. 23–24 | chaps. 25–end | | | |
| Stink Alley | | | chaps. 1–2 🌐📖 | chaps. 3–4 | chaps. 5–6 |
| A Treasury of Poetry for Young People | p. 25 | pp. 26–27 | p. 28 | p. 29 | pp. 30–31 |
| Language Arts | | | | | |
| Creative Expression | A Place to Belong 📖 | | | | |
| Spelling | | | | | |
| Alternative Spelling 📖 | Pretest 📖 | Write 📖 | Write 📖 | Sentences 📖 | Posttest 📖 |
| Optional: Wordly Wise 3000 Book 8 | Exercise 2B | | Exercise 2C | | Exercise 2D |
| Optional: Analogies 1 | pp. 7–8 word pairs 1–12 | | | | |
| | | | | | |
| | | | | | |
| Other Notes | | | | | |
| | | | | | |

1. Study Guide: Additional instructional information for each book is located in the corresponding subject's Study Guide: History, Geography & Biographies and Literature Study Guide sections are ordered alphabetically by book title.

Key: 📅 Check off when complete 📖 See Notes following Schedule 🌐 Map Assignment 🕒 Timeline Suggestion

Week 3—Notes

Creative Expression

A Place to Belong

Through the pages of *Stink Alley*, the pilgrims' search for a place where they belong. They struggle with the Dutch culture, which is too lax morally for most of them.

Can you identify with them? Do you see any parallels between the modern-day Christian's life and today's society? Do you struggle with the culture you live in? What does the Bible say about living like "the world"? Have you found a place where you belong?

Write a one-page paper addressing these questions. There are no particular rules for this assignment regarding format. If you want to describe the place you've found where you belong, feel free. If you want to persuade the reader of a certain opinion on these topics, go for it. If you want to simply tell a story (a narrative) about a person (maybe you?) who has struggled with these issues, be creative and do it.

If you want to be more formal, explain your views and how you came to hold them, including references to support (Scripture, etc.) as well as comparisons/contrasts to the characters and events in *Stink Alley*.

If you're having any difficulty getting started, begin by simply outlining some simple answers to the questions above. Then think about how you would tie those separate answers into a cohesive whole that tells the reader about your views.

Your main goal is to clearly communicate—in whatever form or format you desire—how you feel about this topic in a short, focused paper. Good luck!

Spelling

Alternative Spelling

Words

beginning, celebrate, loyalty, meant, practically, playwright, formally, formerly, proceed, sorrowful, susceptible, eloquently, punctuation, qualities ■

Appendix 18: Literary Analysis Overview

Please read this overview before you begin your studies. It provides a quick introduction to the main literary analysis concepts you'll use throughout the year: setting, characters, point of view, conflict, and theme. When you use these concepts to analyze the books you read, you'll discover a whole new layer of understanding in them. They will be deeper, richer.

These brief notes emphasize certain important terms and concepts. Our hope is that, once you learn a term or concept, you will then look for and apply it to all the books you read.

We also hope you will learn to critically evaluate the moral tone of the books you read. You probably do this to some extent already, for example, when you ask questions such as "Is this action right or wrong? Would God be pleased?" We urge you not to neglect this aspect of literary analysis. You should learn from the books you read, but you shouldn't blindly accept every idea in them.

So go ahead and review these important concepts—they are powerful ideas. They could forever change the quality of your reading experience.

Setting

The **setting** of a story is the particular time and place in which it occurs. Setting is a key element that provides a backdrop for the events of the story. For example, the setting of the Gospels is around AD 30 in Israel.

Authors will often use certain aspects of the setting to convey information they do not want to state explicitly. Instead, they let the details of the setting convey these "understood" elements of the story. For example, if a story is set in Europe in 1943, the background of World War II will come to mind, regardless of what other specific details the author gives.

The times and places in which we live greatly affect our experiences. The characters in the books we read are affected by their settings in the same way. As you read, consider what effect the setting has on the other elements of the story. Ask yourself: Could this story have taken place—or been as interesting—if it had occurred at any other time or place?

Characters

A **character** is a person in a literary work. The main character is the **protagonist**, and the main "enemy" of the protagonist is the **antagonist**. As you will soon learn in the "Conflicts" section, a protagonist may have more than

one antagonist. Moreover, antagonists don't necessarily have to be other characters: nature, society, and even God (fate) can serve as antagonists.

Literary analysis of characters focuses on a few inter-related traits. What is the essence of the character? Does the character ever genuinely surprise the reader? Or is the character conveniently summarized by a lone concept or feature? Does the character experience **character development**, which means the character changes during the course of the book (hopefully for the better)? Or does the character stay the same?

Flat characters are encompassed by a single idea or quality—they never genuinely surprise the reader. Flat characters don't change—they're **static**. You can leave a flat character, come back several chapters later, and the character will need no reintroduction.

At first glance, you might think that an author should avoid flat characters. However, flat characters have their place. They are convenient for authors, since they never have to be reintroduced to the reader. They are simple, easy-to-remember examples of certain, narrowly-defined traits.

For example, Goliath, the Philistine warrior who defied the armies of Israel (1 Sam. 17), is a good example of a flat, static character. He represents the seemingly insurmountable power of the Philistines, whom the Lord delivers into David's hand when he steps out in faith.

Round characters are more complex than flat characters. They genuinely surprise the reader (or at least have the ability to do so). They also experience character development. They change—they're **dynamic**. Usually, the development of round characters proceeds slowly. It happens gradually through the story. We can't predict what the characters will do next.

For example, David, the shepherd boy who becomes the most revered king of Israel and the patriarch of the Messianic line that leads eventually to Jesus, is a good example of a round, dynamic character. He is complex and develops gradually. He also surprises the reader at several points: when he slays Goliath (1 Sam. 17); when he exhibits grace and mercy toward Saul, despite Saul's many attempts to kill him (2 Sam. 1); and, in a disappointing way, when he falls into sin with Bathsheba and has her husband, Uriah the Hittite, killed (2 Sam. 11).

Authors use several methods to increase readers' understanding of the characters. This is called **character exposition**. Pay attention to these ways of revealing a character as you read.

The most basic method is, of course, through **description**. Vivid character descriptions can tell readers much about a character, especially appearance. The author may also use **character sketches**, which are brief narratives that expand upon a straightforward description by revealing more about a character's personality or particular traits.

Authors may also develop their characters in less explicit ways. For instance, authors may use the **actions** of the character, or what the character does, to add to readers' understanding. As the old saying goes, actions sometimes speak louder than words. And speaking of words, authors also often use **dialogue** in the same way. How do the characters speak to one another? What does their speech reveal about them?

As you read, think about not only *what* you know about the characters, but *why* you know what you know. Is it because of description? Character sketches? Their actions? Dialogue? Ask yourself: Which type of character exposition is most powerful? Which do you prefer? Why?

Point of View

You've probably heard the old saying, "It's all a matter of perspective." In terms of literary analysis, perspective—or **point of view**—refers to the way in which a story is told. And, as you'll see, perspective can make all the difference!

Books have a **narrator**, a person who tells the story. When the narrator tells events from an "I" perspective—"I ate the fruit"—this is known as the **first person** point of view. Another popular point of view is the **third person**, which means that the narrator writes about characters outside himself: "Eve ate the fruit." Another possible point of view, although quite uncommon, is the **second person**, which means that the narrator says "you" instead of "I" or "he." Thus, the example sentence would read, "You ate the fruit."

In the Bible, you'll find many examples of both first person and third person perspectives. Genesis, for example, was written by Moses from the third person point of view. As narrator, he writes about many characters outside himself. Philippians, on the other hand, was written by Paul from the first person point of view. He writes a very personal letter based on his experience to the members of the church at Philippi. Read a few chapters from each of these books to get a feel for the difference in the perspectives used by their authors.

Analysis of point of view is more than just identification. Being able to point out and label the correct point of view is just the first step in the process. Once you've identified

the point of view used in a story, think about how it affects the story. What can the narrator know if the story is told from this perspective? What can't he know?

For example, a first person narrator can know his own thoughts, whatever he observes, whatever he hears. However, he cannot know the thoughts of others unless they tell him. He also cannot know the future—he can only know as much as you or I in real life.

A third person narrator, on the other hand, can have a wide variety of viewpoints, all along a spectrum. One end of the spectrum is the **camera** point of view, in which the narrator, like a camera, records what happens visibly, but does not record any of the characters' thoughts or feelings. Somewhere in the middle of the spectrum is a **limited omniscient** point of view, in which the narrator knows all the thoughts and feelings of a single character. The other end of the spectrum is the full **omniscient** point of view, in which the narrator knows the thoughts and feelings of all the characters, as well as other information that the characters themselves may not know.

As you analyze the point of view of the books you read, think about why the author used that perspective. Ask yourself: Would a different point of view have made the story better? If so, how? What do I wish I knew that the narrator doesn't (or can't!) know?

Conflict

Conflict, the struggle between the protagonist and the antagonist(s), produces tension and compels readers' interest (and prevents boredom!). The most basic type of conflict is classified as **person vs. person**. This type of conflict can be as quick and simple as the showdown between David and Goliath (1 Sam. 17) or as prolonged and complicated as the struggle between David and Saul (1 Sam. 18–31).

Another common conflict is called **person vs. society**, in which the protagonist struggles against societal constructs, such as social mores, the law, or education. For example, Jesus faced this frequently as he dealt with the religious leaders of his day: They taught the law one way, and he wanted them to see how foolish their understanding was. He was not in conflict with Phil the Pharisee or Sam the Sadducee—He was struggling against his culture's understanding of the law and proper behavior (see Matt. 15:1–20 for a good example).

The protagonist's struggle might also be purely internal—a **person vs. self** conflict. The Apostle Paul wrote about his experience with this type of conflict: "When I want to do good, evil is right there with me. For in

my inner being I delight in God's law; but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members" (Rom. 7:21–23).

In a **person vs. nature** conflict, nature serves as the antagonist. For example, the disciples faced storms on the Sea of Galilee (Matt. 8:23–27) and Noah and his family—and two of every animal—overcame the flooding of the Earth with God's protection (Gen. 6–9).

The final type of conflict is **person vs. God** (or fate). This type of conflict could be as obvious as Jacob wrestling with an "angel" (Gen. 32:22–32) or Job angrily demanding from God an explanation for his sufferings (Job 10). Less obvious examples could include a protagonist fighting against cancer or trying to deal with the death of a spouse.

Some stories may involve all of these types of conflict. Take the story of Jonah for example. Throughout his well-known ordeal, Jonah experiences conflict with: the will of God as directly revealed to him (person vs. God—Jon. 1:1–3); his shipmates bound for Tarshish (person vs. person—Jon. 1:13–16); the sea and a great fish (person vs. nature—Jon. 1:15–17); the societal values (sin) of the people of Nineveh (person vs. society—Jon. 3:1–4); and his own anger at the grace and mercy God showed to the people of Nineveh (person vs. self—Jon. 4:1–3).

Eventually, each conflict needs to have an outcome—or **resolution**—to satisfy the readers and not leave them hanging. Stories with unresolved conflict leave readers with an unpleasant, unfinished feeling. For example, the story of Job would be incomplete and unsatisfying without Job's repentance and restoration (Job 42).

As you read, track the conflicts. Who struggles against whom (or what)? How would you classify each conflict? Ask yourself: How are the conflicts resolved? Which conflict is primary? Are there any conflicts that mask or hide another conflict? For example, does the protagonist lash out at someone (person vs. person) because of an internal issue (person vs. self)?

Theme

The **theme** of a book is its central idea, the statement about life that the author wants to express. You may have heard the same idea called the "purpose" of the book. It is the sum total of what the various details of the story—its setting, characters, conflict, etc.—reveal about life.

Identifying a story's theme can be tricky—only occasionally does the author explicitly state the theme. More commonly, readers must piece together what an author tells them implicitly, through subtle clues blended into the story's elements.

Thus, unlike other areas of literary analysis, there is not always a "right" answer when it comes to identifying theme. Instead, there are often several possible answers. For example, what are possible themes of the Gospels? God's abounding grace and mercy are endless. Mankind is sinful at heart and needs to repent. God's forgiveness and salvation are free to those who will repent and put their faith in Jesus. These are all possible themes. If you can clearly and convincingly defend your answer, it's probably "right."

Structure

Finally, we want to discuss a few terms related to the literary analysis concept of structure. Although you will not be asked to analyze each book's structure, you should know these terms and understand their use and importance.

The sequence of events in a book is called the **plot**. A standard plot follows a usual pattern. The first element is **exposition**: This is where the author lets the reader know what is going on, i.e. explains the background of the story. Chapters 1–3 of the Gospel of Matthew, for example, provide background information about Jesus' birth, his family's journey to Egypt, and his baptism by John the Baptist.

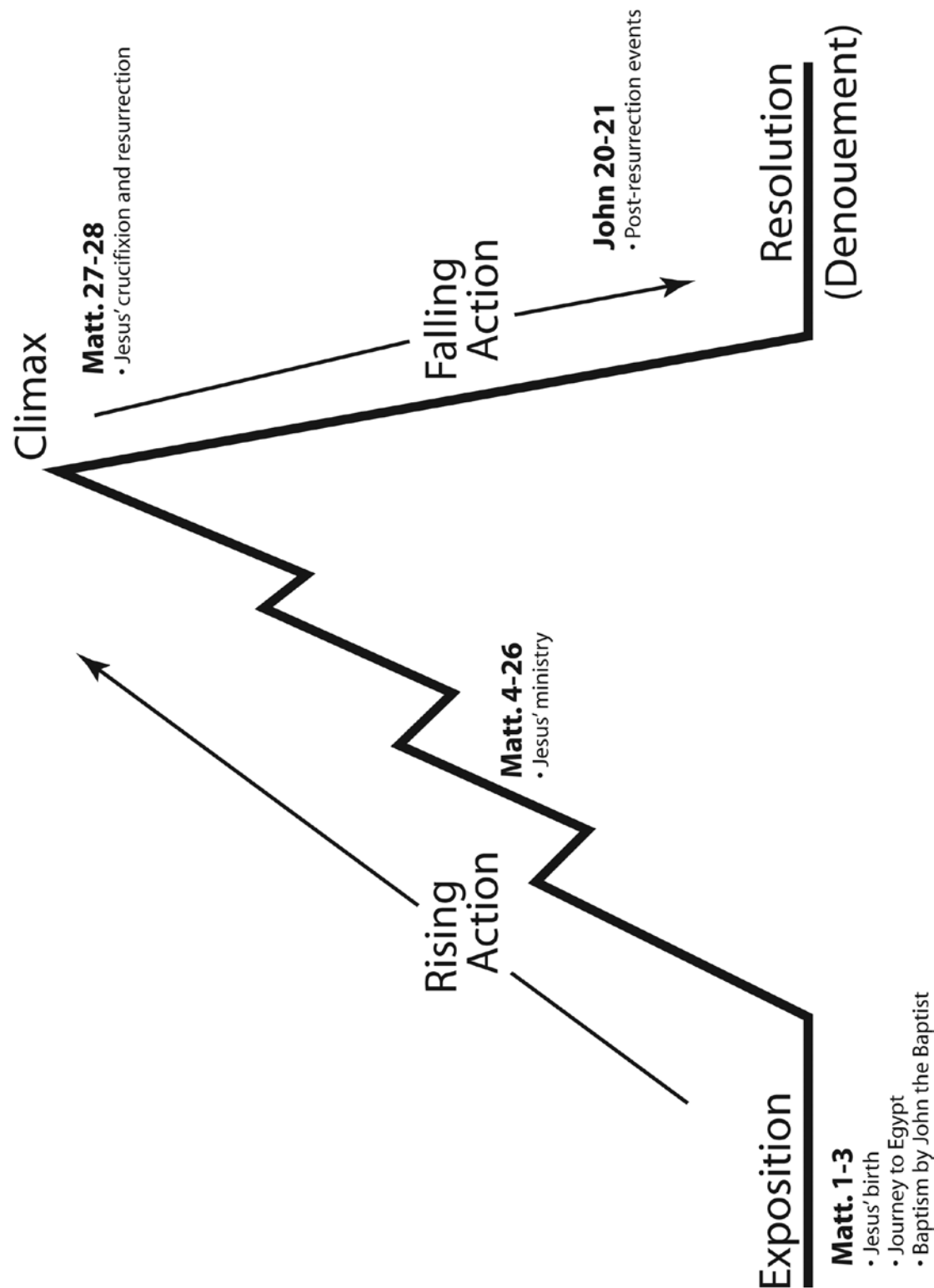
Rising action increases the excitement in a plot. The rising action is often a natural result of the conflict that occurs in the story. Chapters 4–26 of Matthew's Gospel detail Jesus' ministry, which led step-by-step to the climactic events in Jerusalem.

The **climax** is the high point in the excitement, which usually comes near the end of the action. An easy way to identify the climax is to look for a turning point, a decision or an action which completely changes the outcome of the story. Remember: Most stories will have numerous smaller climaxes leading up to the main climax. In Matthew's Gospel, Chapters 27–28 contain the climactic events of Jesus' death and resurrection.

Falling action follows the climax of the story. The falling action releases all the tension the reader feels from the climax. Everything else is included in the **resolution**, or **denouement** (pronounced "day new MA"). The author uses the resolution to wrap up all the loose ends of the story. Chapters 20–21 of the Gospel of John recount the post-resurrection events that represent the falling action and resolution of the Gospels.

To get a better grasp of the plot, you can draw a sketch of the plot, called a **plot line**: flat for the exposition, mountain peaks for the rising action (since each specific episode or complication has its own climax), the tallest peak for

the climax of the entire story, followed by a swift drop (the falling action) to the resolution. See the picture on the next page for an example of a plot line for the Gospels. ■



Introductory Comments About *A History of US* Series

You want to know U.S. history? Read Joy Hakim's books! The more I study these books, the more impressed I am with them: their generally even-handed, considerate treatment of subjects and people with whom the author might disagree; the author's commitment to look at all sides of an issue to the best of her ability; the fascinating sidelights and alternative perspectives she includes....

Ms. Hakim deliberately seeks to tell the whole story of the United States and its peoples. She deliberately and painstakingly roots out the story from "the other side." But despite this commitment to "the other side," she avoids most of the excesses one finds in so many "politically correct" texts of today: she avoids despising or ignoring the story of the "majority" population—the white, Anglo-Saxon, and usually Protestant (WASP) citizens and fore-runners of the United States. She refuses to tell the story from a (narrow) WASP perspective. But she refuses, too, to engage in WASP-bashing—or re-writing history as if the WASPs had little, if anything, to do with the development of our nation.

I'm impressed with the content. I think you will be, too.

One slight negative: in the first two volumes, especially, Ms. Hakim seems to have a younger audience in mind than it appears she has in mind beginning with Volume 3 and following. You'll find certain turns of phrase and vocabulary words that are appropriate to younger elementary students. It seems, by Volume 3 or so, that she gets a firmer grip on the idea that a set of 10 books that cover American history in the kind of depth she covers it: such a set is probably more appropriately addressed to a slightly older audience. Her vocabulary in these later books doesn't become more difficult, but her style feels less oriented to young children.

Note Concerning Discussion Questions

Note to Student or Parent: We have had a number of parents plead: Can't you please provide us with questions to allow us to judge whether or not our children are reading and understanding anything of what they are being assigned?

The questions below and in weeks to come are meant to give you (and your children) that first level of assurance: Yes, they are reading the book(s). Yes, they are at least following the main story line.

This is a valid and necessary goal.

We encourage you, however, if you possibly can: go beyond these questions. If you find yourself able to steal a few minutes to read the books your children are reading on your own (every evening? on a Sunday afternoon?), please do so! How much richer both you and your children will be!

We have provided beginning answers to most questions, but when you get down to it, for many of the books—books that are touching on serious issues—our answers are really quite inadequate.

You, in knowledgeable discussion with your children, could do so much better ... if you have the time. If you don't have that time: please, use these questions with our blessing. Use them for the purpose for which they have been written. And know that your children are still getting a better education under your tutelage than they are likely to get in any classroom setting!

God bless you.

Chapters 1–3

Cultural Literacy

Human Genome Diversity Project, *Kennewick*

Man: human skeleton found near Kennewick, Washington; radio-carbon dating put its age at 9,000 years.

Stone Age, Bronze Age, and Iron Age: designations for successive time periods; names come from the primary material from which cutting tools are made during each period; Stone generally comes before Copper and Bronze, and Bronze comes before Iron.

glacier: ice blanket.

Ice Age: period of time when much of the northern hemisphere is covered with glaciers.

C.E./B.C.E.: Common Era/Before the Common Era: a modern secular "religiously neutral" replacement for the traditional Christian designations of A.D. Anno Domini—Year of our Lord and B.C. Before Christ.

ptarmigan: a type of grouse of mountainous and cold northern regions.

teratorns: great vulture-like birds.

Questions and Comments

1. Why does Ms. Hakim call history a *mystery*?
2. What are some of the unique aspects of the United States that Ms. Hakim mentions? ➡
3. Why study history? ➡
4. What is the theme of this book according to the authors? ➡
5. What is the "top" law of the United States? ➡
6. What made early human beings different than animals? ➡
7. Why is this period called the Stone Age? ➡
8. Why is Kennewick Man of such great interest to anthropologists? ➡

9. Where was the Bering Strait? ➡
10. Why did the first humans cross the Bering Strait? ➡
11. Who do historians think these people are? ➡
12. Could you walk across the Strait today? ➡

Notes: As Ms. Hakim admits in an extended sidebar at the bottom of pages 16 and 17, chapters 2 and 3 are based largely on fanciful hypotheses: “Before the find at Monte Verde, experts thought that people first arrived in North America about 12,000 years ago—and that they all came by way of Beringia. . . . Now no one is sure when the ancestors of the Monte Verde mammoth hunters came to this continent, or how they got here.” She is so forthcoming in that passage; I wish she were a bit more forthcoming in the text itself!

I think the main thing to keep in mind: throw in large dashes of salt with everything she has to say about all pre-historic matters. The truth is, *she doesn’t know* (and neither do we). Read these chapters simply by way of becoming informed about what many anthropologists and archeologists believe.

Chapters 4–5

Cultural Literacy

atlatl: a dart thrower used for hunting.

tundra: land that stays partly frozen all year round.

Questions and Comments

13. What is the difference between a gatherer and a farmer? ➡
14. What were some of the New World crops that were unknown in the Old World? ➡
15. And some of the other products that American Indians developed that were later adopted by Europeans? ➡
16. What significant, but very simple piece of technology did American Indians *not* use? ➡
17. Why did Columbus call the first Americans “Indians”? ➡
18. How did early Americans hunt animals? ➡
19. Why did mammoths become extinct? ➡
20. What animal changed the Indian lifestyle? How? ➡
21. What does current geological theory teach about how the Himalayan and Appalachian Mountains were formed? ➡
22. From where did the Eskimos come? ➡
23. How did Eskimos get their name? ➡
24. What is the name by which so-called Eskimos refer to themselves—and what does it mean? ➡
25. Why is it important for Eskimos to eat raw meat? ➡
26. What do the Eskimos burn for light and for cooking? ➡

27. How do Eskimos travel from place to place? ➡

Notes: As with chapters 2 and 3—and even as she almost admits within the section itself—read Ms. Hakim’s “Thoughts on Dinosaurs and the Earth” merely by way of gaining a feel for the latest “orthodox” thinking about historical geology and paleontology. What she has to say is the current “received wisdom.” It is quite open to revision—and possible complete overthrow—in years to come.

Timeline and Map Activities

🌐 *Bering Strait; Bering Sea; Alaska; Canada; Greenland* (map 1)

🌐 *Siberia* (map 4)

Chapters 6–8

Cultural Literacy

totem pole: wooden (usually cedar) pole with symbolic figures (“totems”) carved in it.

potlatch: huge party given by Indians in the Pacific Northwest.

affluent: wealthy.

Questions and Comments

28. How can scientists *today* determine that Indians living hundreds of years ago may have suffered from diseases such as arthritis? ➡
29. What is the name of the people who lived in Mesa Verde, Colorado? ➡
30. Where were their homes built? ➡
31. What are kivas? ➡
32. What happened in 1276 that caused great difficulty to the Anasazi Indians? ➡
33. Why did they abandon their original homes? ➡
34. Why are the Pacific Northwest Indians considered wealthy? ➡
35. What are some objects that Europeans use to fulfill functions similar to those the northwestern American Indians achieve through their totem poles? ➡
36. **Discuss:** How does a people’s food supply affect culture at large? (for example: dance, theater, music, artwork, etc.) ➡
37. How did life for the Indians in the Northwest differ from that of the Anasazi Indians? ➡
38. How did they travel? ➡
39. What did totem poles symbolize? ➡
40. How did wealth and power differ for the Indians of the Northwest compared to other Indian tribes? ➡

41. What would we find unusual about potlatches? ➡
42. What were steam huts in California used for? ➡
43. What is the relation between farming and government? ➡
44. What, in your opinion, is the difference—practically and morally—between theft, extortion, and taxation? Why? ➡
45. How many languages did North American Indians speak in the 15th century? ➡
46. Who were the first Europeans to arrive in California? ➡
47. What river do some Indians call the “Father of Waters”? Why? ➡
48. What are the two largest branches of this river? ➡

Timeline and Map Activities

🕒 Anasazi were cliff dwellers (1100–1300)

📍 *New Mexico; Arizona; Mesa Verde, Colorado; Rio Grande River; Washington; Oregon; Utah; California; Sierra Nevada; Rocky Mountains; St. Louis; Great Lakes; Appalachian Mountains (map 2)*

Chapters 9–10

Questions and Comments

49. Whose job is it to put up and take down the Indian teepee? ➡
50. What did the Plains Indians do with the buffalo they killed? ➡
51. Why did the plains Indians think the buffalo were good for hunting? ➡
52. Why do you think some historians called the buffalo the Plains Indians’ gold?
53. What things do the Spanish trade with the Indians? ➡

Notes: p. 46—What can we learn from linguistics concerning people groups’ backgrounds?

Notes: Ms. Hakim mentions that obsidian knives are “sharper than steel knives and keep their edges longer.” Despite these advantages, the Indians preferred steel knives. You will find her making similar comments about certain other technologies—such as guns—that Europeans brought to America: the Indians preferred the European technology even though the Indian technology was functionally better. The Indians came to think the European technology was superior, even though, as a matter of fact, it was not. When it came to guns vs. bows and arrows, the Indians’ preference worked to their detriment! Can you think of other technologies that, though functionally inferior, have won the allegiance of customers over their technically superior competitors?

54. What and how do archeologists learn about health from examining skeletons? ➡
55. How did Woodland Indians build their mounds? ➡
56. Which U.S. president wanted to learn about these mounds? ➡
57. What is the mound called that still exists in Ohio today? ➡
58. What were slaves called in the Indian city of Cahokia? ➡
59. What did the mound builders use their mounds for? ➡

Notes: p. 50—Ms. Hakim notes that about 25,000 people live in Cahokia. You need to read that in the historical context: that is a large city for that time by any standards.

Notes: p. 51—We return again to the matters of farming and government, food sources, and the development of culture.

Timeline and Map Activities

📍 *Plains States (east of the Rocky Mountains): Texas; Oklahoma; Colorado; Kansas; Nebraska; Wyoming; South Dakota; Montana; North Dakota (map 2)*

Chapters 11–12

Cultural Literacy

succotash: a dish of mixed vegetables: beans, corn, and squash; the word is from Algonquian.

girdle (as in, to girdle a tree): to cut the bark all the way around a tree; that kills a tree, which permits easy felling of the tree a couple of years later.

sachem: a chief in one of the Iroquois nations.

wampum: a shell bead used for writing by the Iroquois.

confederacy: a group of nations in which each nation maintains its own, individual identity, but agrees to cooperate with the others in times of war or with regard to matters of mutual concern.

matrilineal: heritage and descent is traced through the mother.

Questions and Comments

60. What role did grandmothers play in Iroquois society? ➡
61. How did these Indians hunt deer? ➡
62. What kinds of crops did they grow? ➡
63. How did they get rid of trees to plant their fields? ➡
64. Which Indians did the Algonquian tribes consider their enemies? ➡
65. What are wampum? ➡
66. How many nations comprised the Iroquois confederacy? ➡

67. What was the role of women in Iroquois society? ➡
68. What is one hypothesis for why Iroquois women were held in relatively high esteem? ➡
69. Did the Iroquois have majority rule? ➡
70. What are Deganwidah and Hiawatha best known for? ➡
71. What did Tadodaho do to Hiawatha's daughters and why? ➡
72. What did the Indians call North America? ➡

Chapters 13–15

Cultural Literacy

Leif Eriksson: is regarded as the first European to land in North America (excluding Greenland), nearly 500 years before Christopher Columbus.

Prince Henry of Portugal: Henry the Navigator.

Eratosthenes: Greek scientific writer, astronomer, and poet, the first man known to have calculated the Earth's circumference.

Ptolemy: astronomer, geographer, and mathematician who considered the Earth the center of the universe.

runes: ancient Norse writing.

prey: to hunt, victimize, plunder, or pillage.

renaissance: rebirth.

illuminate (with respect to manuscripts): illustrate.

longitude: the conceptual lines that run from pole to pole—360 degrees around the Earth; these indicate distances east and west of the Prime Meridian that runs through Greenwich, England.

latitude: the conceptual lines that run parallel to one another east and west beginning at the Equator; these indicate distances from 0 to 90 degrees north or south.

meridians: other name for lines of longitude.

parallels: another name for the lines of latitude.

Questions and Comments

73. Who were the first Europeans to discover America? ➡
74. How was America discovered by mistake? ➡
75. Who were the two Vikings sent to explore America? ➡
76. Who was the first white man to be killed by Indians? Why was he killed? ➡
77. What are some of the tools historians can use to learn about the past? ➡

Notes: p. 65—Ms. Hakim says, “In the old, old days almost everybody believed in witches. Then people learned there really weren’t any witches....” —Sorry! That

is a faith statement on Ms. Hakim’s part. And I will make a faith statement of my own: there really were—and are—witches. Interestingly, many modern witches proudly proclaim that they practice witchcraft (they call it the practice of the Wiccan religion). Witches may not do some of the things that some have been charged with (flying around on broomsticks, for example), but they really do engage in commerce with evil spirits.

The Bible tells us (Deuteronomy 18:10–12), “Let no one be found among you who sacrifices his son or daughter in the fire, who practices divination or sorcery, interprets omens, engages in witchcraft, or casts spells, or who is a medium or spiritist or who consults the dead. Anyone who does these things is detestable to the LORD.”

78. What years would the 12th century include—the 1100s or 1200s? ➡
79. How did printing technology change in the west when Johannes Gutenberg printed his Bible? ➡
80. Why did Prince Henry of Portugal want his sailors to go to China, Japan, and India? ➡
81. Why were Europeans trying to find another route to the Indies? ➡
82. Why did Columbus believe the Earth was round? ➡
83. What are the vertical and horizontal lines called that are drawn on maps? ➡
84. Why are these lines on maps? ➡
85. What is the equator? ➡
86. Which lines are parallel—latitude or longitude? ➡
87. What makes a line parallel? ➡
88. Whose research did Christopher Columbus study that led him to believe the earth was smaller than it actually is? ➡
89. Which country (King and Queen) supported Columbus? ➡

Notes: p. 74—Ms. Hakim says, “Finally, Ferdinand and Isabella had agreed to help”—as if they had been reluctant for personal reasons and then, suddenly, they changed their minds. The historical record seems to indicate that such an interpretation is incorrect.

If you look at what was happening in the Iberian Peninsula (where Spain and Portugal are) at that time, you discover that the end of Muslim political power on the Iberian Peninsula took place on January 2, 1492, when Boabdil (Arabic: Muhammad Abu ‘Abd Allah) officially surrendered to Ferdinand and Isabella after years of bitter conflict. Prior to 1492, Ferdinand and Isabella had been deeply involved, both financially and mentally, in prosecuting the war against Boabdil. Once he was out of the way, they were able to turn their attention to other matters.

Let me throw in a word of encouragement concerning Ms. Hakim’s comment about Columbus’ character (that

“one thing you can say for Columbus: he never gave up”): you need to keep that in mind for yourself, too, if you are sure God has called you to do something. Don’t give up!

When I was writing my book, *Dating with Integrity*, I invested five years, nine months of each year, five or six days each week, two hours every day. I rewrote the manuscript, from scratch, five times. I revised each of those manuscripts countless times. I sent the manuscript (in one form or another) to 45 different publishing houses. I sent it twice to 25 of those publishers, and three times to 15 of them. The publisher that finally printed it had turned me down two years earlier. They had sent me a standard rejection letter: “We are sorry, this book does not fit our publishing program at this time” (whatever that meant!). When I re-submitted my (new) manuscript two years later, they said, with great excitement, “This is exactly what we have been looking for! In fact, two years ago, we had a contract with another man to write virtually the same book. But he never wrote it. So we will publish yours, instead!” I guess they really did think that my book “did not fit” their publishing program at that time.

My point: be like Columbus. Never give up if God has given you a task to do.

Timeline and Map Activities

- 🕒 **Bjarni Herjolfsson, Viking sailor sights the coastline of North America (ca. AD 986)**
- 🕒 **Leif Eriksson establishes Viking settlement called Vineland (ca. AD 1000)**
- 🕒 **Gutenberg perfects his printing press with moveable type (1452) and prints the first printed Bible (1454)**
- 🕒 **Prince Henry of Portugal (1394–1460)**
- 🕒 **Eratosthenes (ca. 276–194 BC)**
- 🕒 **Ptolemy (AD 100–168—this date is uncertain)**
- 🕒 **Christopher Columbus sails to America (1492)**
- 🌐 *Nova Scotia (map 1)*
- 🌐 *Norway; Sweden; Finland; Denmark; Germany; Portugal; Genoa; Spain (map 3)*
- 🌐 *China (map 4)*

Chapters 16–17

Cultural Literacy

Sargasso Sea: an area in the middle of the Atlantic Ocean in which green seaweed grows thick.

Questions and Comments

90. What day did Columbus set sail from Spain? ➡
91. What does Columbus hope to bring back to Spain? ➡
92. How did an astrolabe help Columbus? ➡

93. Where did Columbus think he had landed when he landed in San Salvador? ➡

Notes: p. 79—Columbus “confesses” (though he seems to have no qualms about the fact) that he “took by force some of the natives” of Hispaniola. In Scripture, this is called man-stealing or kidnapping. What does Scripture say about these practices? (See Exodus 21:16.)

94. Ms. Hakim says (p. 80), “Europeans called America a ‘new world’—but it was another old world with its own ancient civilizations and peoples. They were just different from those in Europe.” Do you agree with her or disagree? Why?
95. Why do you think she makes this comment? Is her motivation good? Why or why not?
96. On page 82, Ms. Hakim lists some of the products that Europeans gained from the “New World” as well as products that the Europeans brought to the “New World” from the “Old”; list some of them. Which product from America “proved more valuable to the Old World than all the gold in both the Americas”? ➡
97. According to Ms. Hakim, in 1492, which was the most advanced civilization in the world? ➡
98. On what grounds does she make this statement? ➡
99. On page 83, Ms. Hakim notes that King John of Portugal said Columbus was “a big talker and boastful in his accomplishments.” She then asks if you can think of a reason why “bragging” might sometimes be useful and not just conceited. Well, can you? ➡
100. What was the first Spanish settlement in the Americas? ➡
101. What countries are on this island today? ➡
102. How many ships and people went on the second trip with Columbus? ➡
103. Why were Africans brought to America in 1503? ➡
104. What did Columbus think South America was? Why? ➡

Notes: p. 80—The crimes continue: “Columbus sent a boatload of Indians back to Spain to be sold as slaves.” What was that verse we read about kidnapping (Exodus 21:16)?

Timeline and Map Activities

- 🕒 **First African slaves come to the Caribbean Islands (1503), by 1574 there were 12,000**
- 🌐 *Japan (map 4)*
- 🌐 *Canary Islands (map 6)*
- 🌐 *San Salvador/The Bahamas; Cuba; Hispaniola Haiti and Dominican Republic; Jamaica (map 5)*

Chapters 18–20

Cultural Literacy

Vasco Nuñez de Balboa: first Spaniard to see the eastern shore of the Pacific Ocean.

Ferdinand Magellan: Portuguese navigator and explorer whose ships first sailed around the world.

Questions and Comments

105. What happened to Columbus's ships on his fourth voyage? ➡
106. Where did he and his crew get marooned? ➡
107. What do you think? On page 86, Ms. Hakim tells us about a lie Columbus told the Indians: about how he would make the moon disappear if they did not bring him food. Was the lie justified? What good came out of the lie? What bad or evil came of it? (Consider Acts 12:22–23.)
108. Which Italian sailed to America for England; therefore, giving England a claim to all of North America? ➡
109. Which explorer "discovered" the Pacific Ocean? ➡
110. On page 87, Ms. Hakim quotes Comaco, an Indian chief, as saying, "What is the matter, you Christian men, that you so greatly value so little gold more than your own peace of mind?" What do you think, was Comaco wise? Was he *biblical*? Should the Spaniards have considered his words? Did they need to repent? Why or why not?

Notes: p. 87—Ms. Hakim says Balboa was the first European to see the Pacific's "American coast"; explorers and traders knew the "eastern side" quite well. Her phraseology here is quite strange. She uses similar phrasing elsewhere in her series. Ignore the confusing turn of phrase and simply understand what she means to say. Balboa reached the western side of the American land mass; he was on the eastern edge of the Pacific Ocean.

111. Why is the strait near the tip of South America named the Strait of Magellan? ➡
112. What mistaken idea did Magellan have that led him to believe that if he went west from Africa he would find a short-cut to the Spice Islands (the Moluccas)? ➡
113. How did Magellan die? ➡
114. Magellan, we are told, was faced with a problem other explorers (and missionaries!) would face: how do you deal with your new friends' enemies?—What do you think?
115. How would you respond if the people to whom you had come in order to share the Gospel wanted you to participate in their war against ancient enemies? (We will be looking at some of these questions in the future.)

116. How many ships and men were still alive when Magellan's voyage returned back to Spain? ➡
117. How many years had the sailors been gone? ➡
118. After whom was America named? ➡
119. Why was it named after him when others had come to the land before him? ➡

Timeline and Map Activities

- 📍 **John Cabot landed in Newfoundland and gave England claim to North America (1497)**
- 📍 **Vasco Nuñez de Balboa (1475–1519) established first permanent European settlement and was the first to see the Pacific Ocean from the American continent (1513)**
- 📍 **Iberian Ferdinand Magellan (ca. 1480–1521) leads first global circumnavigation (1519–1522)**
- 🌐 *Iberian Peninsula; Seville, Spain* (map 3)
- 🌐 *Moluccas/Spice Islands; Indonesia; Philippine Islands; Papua New Guinea* (map 4)
- 🌐 *Panama* (map 5)
- 🌐 *Peru; Patagonia; Straits of Magellan; Magellan's Journey* (map 6)

Chapters 21–22

Cultural Literacy

Quetzalcoatl: feathered serpent god of the Aztecs.

Hernando Cortés: conqueror of the Aztec empire.

Tenochtitlan: the Aztecs' capital city.

Moctezuma: ruler of the Aztecs.

Doña Marina: an Indian woman who had learned Spanish and who helped Cortés achieve his goals.

centaur: a creature from Greek mythology, half horse and half man.

pictograph: an early form of writing in which a stylized picture stands for or "means" a sound, an idea, or a thing.

codex (plural: codices): a book that has been written or copied by hand; i.e., a book in manuscript form vs. a book that has been printed.

glyph (or hieroglyph): a sign; a symbolic figure or character.

Questions and Comments

120. In 15th century Europe what religion did most people practice? ➡
121. Who was Martin Luther? ➡
122. What is one of the most important reasons for studying history? ➡

123. What happened during the Spanish Inquisition? ➡
124. On page 99, Ms. Hakim asks a number of important questions. Please discuss them: Throughout history, many well-meaning people do terrible (painful) things to others. Often they believe they are doing good. They certainly mean to do good. Many people tell them they are doing good. Does that mean they are doing good? How do you know what is truly good?
125. Is it right to try to force others to think as you do? Why or why not? Is it possible to force others to think as you do? What can you force other people to do?
126. Who did the Aztecs believe was their supreme god? ➡
127. What were some of the factors that contributed to Cortés' success against the Aztecs? ➡
128. Cortés said he and his companions suffered a disease that could only be cured with gold. How much truth was there in that statement? Did they suffer a disease? If we were to describe their condition in terms of a disease, could it be cured with gold? Why or why not?
129. What was most impressive about Tenochtitlan? ➡
130. Why did the villagers help Cortés battle the Aztecs? ➡

Timeline and Map Activities

- 🕒 **Hernando Cortés (1485–1547)**
- 🕒 **Moctezuma (1466–1520)**
- 🕒 **Doña Marina (1466–1520)**
- 📍 *Tenochtitlan (map 5)*
- 📍 *Incan, Aztec & Mayan Territory (map 7)*

Chapters 23–25

Cultural Literacy

Álvar Núñez Cabeza de Vaca: one of only four men who survived a Spanish shipwreck on Florida's coast in 1528, he then wandered through Texas and what would become northern Mexico before finding a Spanish outpost in 1536.

Esteban: a black slave who accompanied Cabeza de Vaca and who later sought to help the Spaniards find the Seven Golden Cities of Cibola.

Fray Marcos de Niza: Franciscan friar who helped lead the expedition that looked for the Seven Golden Cities of Cibola.

Cibola: an area in which there were supposed to be seven unbelievably wealthy cities.

Juan Ponce de León: explored and settled Puerto Rico, and explored Bimini (Bahamas) and Florida while searching for the Fountain of Youth.

Francisco Pizarro: conquered the Incan empire in Peru.

mestizo: people of mixed Spanish and Native American heritage.

mulatto: people with mixed Spanish and African heritage.

Questions and Comments

131. What are some of the reasons we know so little about the Incans' culture? ➡
132. Ms. Hakim says that "[the Spaniards'] religion told them the Indian civilizations were pagan and therefore false, and that its symbols should be destroyed" (p. 113). She says the Spaniards destroyed cultural symbols "many times over." Well, let us evaluate this behavior. What did God tell the Israelites to do in such passages as Deuteronomy 7:1–5, 25–26? Why did He tell them to do this (Dt. 7:6, 25–26)? Do you believe these commands have any legitimate place in today's world? Why or why not?
133. Whether or not you believe Deuteronomy 7 has force today, do you think the Spaniards were trying to fulfill commands such as those we find in Deuteronomy 7? If so, do you think they did fulfill the requirements of that Scripture? Why or why not (pay special attention to v. 25)?
134. What happened to the Inca ruler, Atahualpa? ➡
135. What did Pizarro do with all the Incan gold objects? ➡
136. What benefit might the Spaniards—or we, today—have gained if they had not melted down all the gold objects and destroyed all the Incans' art? Put another way: what have we lost because they did destroy all the art objects?
137. Ms. Hakim ends the chapter with the comment that "when leaders say something is all right, most people agree, without thinking for themselves." Do you think this is true? What evidence do you have for your opinion?
138. What killed most Mexican and Native American Indians? ➡
139. What is a colony? ➡
140. Why did Spain not colonize much land in North America? ➡

Notes: p. 115—Over and over, I am impressed with how balanced Ms. Hakim is in her presentation. She will criticize, but she will also moderate her criticisms and point out positive aspects of the very people she criticizes. Here, on page 115, she points out that, despite some rather glaring shortcomings from a modern perspective, the Spaniards also blessed Latin America and did things that were very good. She does not mention, however, how unbelievably unique and "advanced" the Spaniards were compared with the other colonial powers of the day. **For example:** she mentions that they "encouraged truth-telling: they let their historians write the good and the bad about what was happening in America." This was—and even today, still is, in many places—an unbelievably "liberal" policy. England did not encourage "freedom of the press." Its monarchs refused to permit critical reports to

be written or printed. If someone dared to go against the wishes of the British Crown, they would be charged with sedition—a crime that could carry the death penalty!

- 141. What were the seven cities of Cibola? ➡
- 142. Which explorers were sent by the Spanish governor of Mexico to find gold in Florida? ➡

Timeline and Map Activities

- 🕒 **Ponce de León (1460–1521)**
- 🕒 **Francisco Pizarro (ca. 1475–1541)**
- 🕒 **Álvar Núñez Cabeza de Vaca (ca. 1490–1560)**
- 🕒 **Fray Marcos de Niza (ca. 1495–1558)**
- 📍 *Bimini; Florida (map 2)*
- 📍 *Puerto Rico (map 5)*

Chapters 26–27

Cultural Literacy

Francisco Vasquez de Coronado: Spanish explorer who discovered the Grand Canyon, but also found that tales of the Seven Golden Cities of Cibola were false.

Hernando de Soto: Spanish explorer who participated in Pizarro's conquest of Peru and then explored the North American continent from southwestern Florida north, through areas that are now part of Georgia, Alabama, Louisiana, across the Mississippi, into what is now Texas; the results of his explorations, together with Coronado's, convince the Spanish that the North American continent is hardly worth their trouble.

Questions and Comments

- 143. In the territories of what modern states did Coronado explore? ➡
- 144. What were some of the hardships of the journey? ➡
- 145. Why were the Spaniards interested in the city of Quivira? ➡
- 146. What did they find when they got there? ➡
- 147. What are two reasons the European style of fighting did not work against the Indians? ➡
- 148. Was de Soto kind to the Indians? ➡

Timeline and Map Activities

- 🕒 **Francisco Vasquez de Coronado (ca. 1510–1554) sets off to find Cibola (1540)**
(check off the items listed for you on p. 124 in your book)
- 🕒 **Hernando de Soto (ca. 1496/97–1542)**
- 🕒 **John Cabot (1450?–1498?) leads first English expedition to America (1497)**

📍 *Coronado's journey; de Soto's journey (map 2)*

Chapters 28–30

Cultural Literacy

Juan de Oñate: married Isabel de Tolosa Cortés Moctezuma, who was a descendant of famous conquistador Hernán and the Aztec emperor; founds the province of New Mexico in 1598.

Bartolomé de Las Casas: Dominican priest who spoke out for the American Indians against their Spanish overlords.

Juan Ginés de Sepulveda: Spanish scholar who argued the case that enslavement of the American Indians was perfectly proper.

Inquisition: a papal judicial organization that was designed to discover hidden heretics within the Church; it soon became used by secular political figures (most notably the Spanish crown) to further their own agendas against people who opposed them.

Questions and Comments

- 149. What was the first permanent European colony in the North American West? ➡
- 150. What devastated the Indian population of the Southwest? ➡
- 151. What did Bartolome de Las Casas believe about slavery of the Indians? ➡
- 152. Had he always had this opinion? ➡
- 153. According to Hakim, what were the key arguments that Las Casas and Sepulveda used for their respective views? ➡
- 154. What arguments would you use if you were called upon either to condemn or to justify slavery? What laws would you enact to protect slaves (supposing slavery were legal)? What does the Bible say about these matters?
- 155. Many people through the centuries have believed that the Bible teaches pretty much what Sepulveda said (see Hakim, p. 136): "[C]hildren are [inferior] to adults, [and] women [are inferior] to men." What do you think? (Look up 1 Corinthians 14:34–35; Ephesians 5:22ff; Colossians 3:18ff; 1 Timothy 2:11ff; etc.—What are these passages saying?)
- 156. Why didn't the colony in modern day Venezuela work the way Las Casas had planned? ➡

Notes: Remember what I wrote concerning chapter 24: that the Spanish were very much more open than any of their contemporaries. Las Casas' writings are almost the very best examples of this openness. The king of Spain permitted an open dialog and debate between Las Casas and Sepulveda. Such debates, complete with eyewitness

evidence, were never permitted in other colonial countries. Ms. Hakim closes the chapter with a comment about the English: “We need to protect the Indians from the cruel Spaniards,” the English said. “We’ll treat them differently,” they added. (Do you think they did?)—The answer is, no, they did not ... as we shall see.

157. What is amazing about the amount of land conquered by the Spaniards? ➡
158. What would probably have happened if the Spaniards had found gold in North America? ➡
159. How did all the gold that was shipped back to Spain affect their economy? ➡
160. What happened as a result of the Spaniards’ acquisition of so much gold in such a short period of time? ➡
161. Do you think sudden riches might cause similar problems elsewhere (on either a personal or a national level)? Why or why not?
162. What occurred that made the Inquisition suddenly powerful in Spain in the year 1492? ➡
163. What do you think of Hatuey’s statement that he would “rather go to hell than convert”?—What do you think was behind those words? We asked, a few chapters ago, about trying to force people to think as you do. The Spanish conquistadors tried to use physical torture to change people’s minds. Are there other means by which Christians today—even Christians you know—try to “force” people to believe things they don’t want to believe?
164. How many years did the Spanish Inquisition last? ➡

Notes: Ms. Hakim says, “In 1492 Spanish Jews were given a choice: they could become Catholic or leave the country. If they converted to Catholicism, but were not seen to be true in their belief, they were tried by the Inquisition and burned at the stake. The inquisitors went wild torturing and killing.”

There is a lot of truth here. There is also some exaggeration. The *Encyclopaedia Britannica* says,

The medieval Inquisition functioned only in a limited way in northern Europe; it was most employed in northern Italy and southern France. During the Reconquista in Spain, the Catholic powers used it only occasionally; but, after the Muslims had been driven out, the Catholic monarchs of Aragon and Castile determined to enforce religious and political unity and requested a special institution to combat apostate former Jews and Muslims as well as such heretics as the Alumbados. Thus in 1478 Pope Sixtus IV authorized the Spanish Inquisition.

The first Spanish inquisitors, operating in Seville, proved so severe that Sixtus IV had to interfere. But the Spanish crown now had in its possession a weapon too precious to give up, and the efforts of the Pope to limit the powers of the Inquisition were without avail. In 1483 he was induced to authorize the naming by the Spanish government of a grand inquisitor for Castile, and during the same year Aragon, Valencia, and Catalonia were placed under

the power of the Inquisition. The first grand inquisitor was the Dominican Tomás de Torquemada, who has become the symbol of the inquisitor who uses torture and confiscation to terrorize his victims. The number of burnings at the stake during his tenure has been exaggerated, but it was probably about 2,000.

I don’t want to suggest that 2,000 burnings at the stake is an insignificant number, but since so many secular authors like to suggest that religion—especially the Christian religion—has a terrible human rights record, we should probably compare the Spanish Inquisition to, say, that high point in the fight for “liberty, equality, and fraternity (brotherhood),” the anti-religious French Revolution. “During the Reign of Terror,” we are told, “at least 300,000 suspects were arrested; 17,000 were officially executed, and many died in prison or without trial” (*Encyclopaedia Britannica*, “Terror, Reign of”).—And let us not even begin to discuss the records of those great humanitarian organizations, the Communist regimes of the Soviet Union and China....

Timeline and Map Activities

- 🕒 **Juan de Oñate (1550?–1630)**
- 🕒 **Santa Fe founded (1610)**
- 🕒 **Bartolomé de Las Casas (1474–1566)**
- 📍 *Santa Fe, New Mexico* (map 2)

Chapters 31–33

Cultural Literacy

Jacques Cartier: French explorer of New Brunswick, Newfoundland, and the St. Lawrence River.

Jean Ribaut: French Protestant who established the first French colony in North America: Charlesfort in what is now South Carolina.

piracy: any robbery or other violent action, for private ends and without authorization by public authority, committed on the seas or in the air outside the normal jurisdiction of any state.

Huguenot: the standard name for a French Protestant in the 15th or 16th centuries.

Questions and Comments

165. Why did other European nations dislike Spain? ➡
166. What was the name of the church King Henry VIII founded? ➡
167. What was his motivation for founding the church? ➡
168. Do you think this was a legitimate motive? Why or why not?
169. Why did people call Queen Mary “Bloody Mary”? ➡

170. Why were the people happy when Elizabeth became queen? ➡
171. From 1562 to 1598, how many civil wars were fought in France over religion? ➡
172. Why did England and France hire Italians to explore the New World? ➡
173. Who or what were Huguenots? ➡
174. What is the difference between pirates and privateers? ➡
175. Morally, do you think there is a difference between a pirate and a privateer? Why or why not?

Notes: Until a few years ago I thought—and Ms. Hakim writes as if—piracy is completely a thing of the past. This is not the case at all. Even today there are many pirate ships that ply the waters of the South China Sea.

176. What three things was Pedro Menendez de Aviles to do in the New World for Spain? ➡
177. What is the significance of St. Augustine? ➡

Timeline and Map Activities

- 🕒 **Charlesfort established (1562)**
- 🕒 **Jacques Cartier (1491?–1557)**
- 🕒 **Jacques Cartier (1491?–1557); leads first European expedition up the St. Lawrence River (1535)**
- 🕒 **Jean Ribaut (ca. 1529–1565)**
- 🕒 **St. Augustine founded (1565)**
- 📍 *Charlesfort (probably on the southern part of Port Royal Island, South Carolina) (map 2)*

Chapters 34–36

Questions and Comments

178. Where did the French move after being beaten in battle in Florida? ➡
179. Which animal was almost hunted to extinction for its fur? ➡
180. With which Indians were the French friendly? ➡
181. And with whom were they not friendly? ➡
182. What important food group did wealthy Elizabethans ignore? ➡
183. Why? ➡
184. How were people told to clean their teeth? ➡
185. Ms. Hakim keeps stressing certain unique attributes of the land that would become America. Here, in this chapter, she notes that “English men and women would lose no rights when they moved to the new land.” What right does Ms. Hakim especially mention in this chapter? ➡

186. What were the two dreams of Europeans who came to America? ➡
187. What was the name of the book that described an island on which life was close to perfect? ➡
188. Why did Sir Walter Raleigh name the territory Virginia? ➡
189. What happened to Raleigh’s first attempt at colonizing Virginia? ➡

Timeline and Map Activities

- 🕒 **Quebec founded (1608)**
- 🕒 **LaSalle’s adventures (1669–1673) allow him to claim land for France**
- 🕒 **Marquette and Joliet travel down the Mississippi (1673)**
- 🕒 **Elizabeth I (1533–1603)**
- 🕒 **Elizabethan Age (1558–1603)**
- 🕒 **Sir Walter Raleigh (1554?–1618) establishes first English colonies in North America (1585–1587)**
- 📍 *Marquette-Joliet’s journey; The land claimed by LaSalle for France: Arkansas; Louisiana; Minnesota; Iowa; Missouri (map 2)*

Chapters 37–39

Cultural Literacy

Sir Walter Raleigh: a favorite of Queen Elizabeth, had great dreams for the Americas (both North and South) but they all came to naught; helped fund the failed attempt to establish a colony in Roanoke Island.

Frances Drake: English admiral who circumnavigated the globe (1577–80), played an important role in defeating the Spanish Armada (1588), and was the most renowned seaman of the Elizabethan Age.

isthmus: a narrow neck of land joining two larger landmasses.

Questions and Comments

190. What were the first three permanent European colonies in North America, and when were they established? ➡
191. What advantages did the Indians have with their bows and arrows over the Europeans with their muskets? ➡
192. What gave Europeans the advantage despite the inferiority of their muskets? ➡
193. Ms. Hakim asks, “What can be learned from this? — well?”
194. Where was the second colony called that Raleigh settled in 1587? ➡
195. Why did the leader, John White, go back to England? ➡

196. What had happened to the colony when he returned three years later? ➡
197. Why did Sir Francis Drake come to the New World—especially to the West coast? ➡
198. Why were the Spanish ships unguarded on the West coast? ➡
199. How did England win the battle with the Spanish Armada? ➡
200. How bad was the British defeat of the Spanish Armada? ➡
201. Why is the defeat of the Spanish Armada so significant in world history? ➡
202. At the end of the 1500s, which parts of modern day North America had been settled? ➡

Timeline and Map Activities

🕒 **Sir Frances Drake (ca. 1540–1596)**

🕒 **British navy defeats the Spanish Armada (1588)**

🌐 *Roanoke Island* (map 2)

🌐 *England; France* (map 3) ■

A History of US, Book 1—Map 1



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A History of US, Book 1—Map 4

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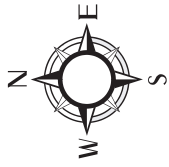


A History of US, Book 1—Map 5



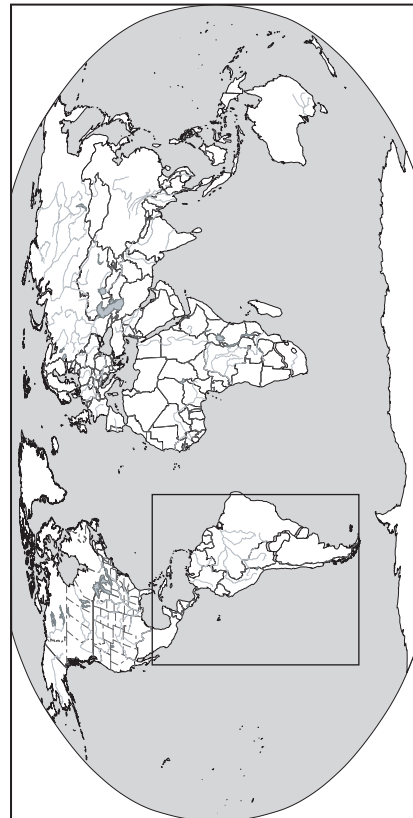
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A History of US, Book 1—Map 7



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Initial Comments

Sometimes we forget that the Americas and their inhabitants and civilizations existed long before Columbus arrived in 1492, resulting in a lot of misconceptions on our part. Such is the basic premise of *Before Columbus*. Author Charles C. Mann has condensed and adapted his larger work *1491: New Revelations of the Americas Before Columbus* and packaged it for a broader audience. As a result, his insights are often eye-opening and help us better understand the interpretational challenges faced by contemporary historians, anthropologists, scientists, and more. For instance, traditional textbooks all too often present the peoples of the Americas before Columbus as technologically primitive, but Mann disagrees. In reality, they had well-developed cultures, technology, infrastructures, artistic pursuits, and much more to offer. Consequently, *Before Columbus* provides a number of insights of cultural and historical relevance that will deepen understanding of our view of history, as well as the diversity of contributions different peoples and cultures have to offer.

Note: Please be aware that the author of *Before Columbus* holds to an old earth position. If you hold to a young earth position, feel free to adapt large numbers in the text to suit your teaching style. For instance, you can say, “a long time ago” or “many years ago” when you encounter old earth passages. You may also wish to discuss with your parents that the author is coming from an old earth position prior to delving too deeply into the text. Keep in mind that the historical information in the book is of value and interest regardless of your position on the question of the age of the earth.

Note, too, that in a few places illustrations feature what the author would no doubt consider very mild nudity, since the book is intended for ages 8 and up. Still, you may wish to be aware of such illustrations prior to browsing through the book freely (see, for instance, pages 16, 71, 74, and 83).

Introduction

“Etruscan” refers to the people of Etruria, an ancient civilization, located in what is now northern Italy, that influenced the Romans. The Etruscan civilization began around 800 or 900 BC, though historians differ on exact dates.

For an additional perspective, intended for adult or high school readers, on how history books sometimes get things wrong see *Lies My Teacher Told Me* by James Loewen (Touchstone, 1996).

Questions and Comments

1. By what name is Tisquantum usually known? ➡

Timeline and Map Activities

🕒 **Pilgrims/Mayflower (1620)**

🕒 **Tisquantum/Squanto (ca. 1585–1622)**

📍 *Massachusetts; Rhode Island* (map 1)

📍 *Spain; England; Italy* (map 2)

Part One: How Old was the “New World”?

Chapter 1

Questions and Comments

Note: In reference to the mentions of “11,000 years ago” on page 3, “12,000 years ago” on page 4, and other similar time frames, see our Initial Comments of this book for a note about the author’s old-earth perspective.

Honoring or preserving the dead is not a practice limited to the ancient Chinchorro people. You are no doubt aware of the practice of mummification practiced in ancient Egypt. Religiously speaking, some beliefs honor the dead in other ways, such as Shinto in Japan. Shinto shrines, for instance, are places where ancestors are honored. Such practices are quite different from the Christian viewpoint. Christians have historically respected the body, even after death, believing that human beings are made in God’s image and, therefore, of value. Christianity also teaches a future resurrection of the body, which is why historically Christians have preferred burial over cremation. However, Christian views of death and the afterlife differ in key areas from those of, say, the ancient Egyptians.

Is radiocarbon dating reliable? Various methods of scientific dating exist, but not everyone agrees on how reliable such methods are. While those who hold to an old earth perspective generally have no qualms with ancient dates resulting from methods such as radiocarbon dating, others aren’t so pleased with the alleged millions or even billions of years scientists often use to refer to the age of the earth or the universe. It’s beyond our scope to get into the details of radiocarbon dating here, but feel free to look into it further on your own if you’d like.

The author brings up an important point in the sidebar on page 11. He writes: “The case of the carved gourd reminds us that even when we find artifacts from the distant past, we cannot always discover exactly what they mean.” In many ways archaeologists must speculate or make educated guesses about what they find. A lot of times this involves forensic science, much like modern detectives apply when attempting to determine what has taken place at a crime scene that also occurred in the past. The so-called scientific method prefers testable, repeatable ways of discovering truth, but by definition historical events are not repeatable. Archaeologists, must instead

look for clues and do their best to come up with what they *think* may have happened long ago or what they *think* an artifact represents or means.

2. Who were the mummy makers? ➡
3. How is radiocarbon dating supposed to work? ➡
4. What are the big mounds found at Huaricanga? ➡
5. What's special about the carved gourd the author writes about? ➡

Timeline and Map Activities

- 📍 Sumer, Russia ; Sahara Desert (map 2)
- 📍 Atlantic Ocean; South America; Mexico; Asia; Europe; India; China; Middle East; Pacific Ocean (map 3)
- 📍 Andes Mountains; Peru; Chile (Atacama Desert) (map 5)
- 📍 Egypt; Iraq (map 6)

Chapter 2

Questions and Comments

On “11,500 years ago” (p. 13) see our Initial Comments of the book.

On page 15 the author uses the phrase “Plant scientists,” probably with the intention of using a phrase simpler to understand than the more precise technical term *botanist*.

Genetic engineering of plants is one thing (p. 15), but scientists now have the capability of manipulating life via techniques such as cloning (making a copy of a living organism). How far is it morally right or wrong to go in pursuing such things? The realm of ethics, more specifically *bioethics*, tries to add res these kinds of questions. For example, is it right to clone a human embryo in order to use or “harvest” its organs for use in transplant operations that could save lives? Is it right to use those embryos in the first place? For an introduction to these sorts of questions that may help you discuss these matters with your parents see the chapter on genetic technologies in the book *Moral Choices* by Scott Rae (Zondervan).

Amino acids (p. 17) are important to life due to their nutritional properties. They help make up proteins, for instance, which the body needs to maintain a healthy diet.

6. What is genetic engineering? ➡
7. Do we know for certain that maize was genetically engineered? ➡
8. Ancient toys with wheels have been found in Mexico, but it doesn't appear that those civilizations used the wheel in other ways. Why not? ➡
9. What is a *milpa*? ➡

Timeline and Map Activities

- 📍 Africa (map 3)

Chapter 3

Questions and Comments

10. Why is the Olmec sculpture found in Tres Zapotes, Mexico important? ➡
11. What is meant when Olmec and other Mesoamerican groups are called *sister cultures*? ➡

Timeline and Map Activities

- 📍 American archaeologist Matthew Stirling visits Olmec sculpture in Tres Zapotes, Mexico (1938)
- 📍 Zapotec settlement attacked, temple burned (750BC)
- 📍 Veracruz, Mexico; Gulf of Mexico; La Venta, Mexico (Tabasco/Veracruz); Yucatan Peninsula; Oaxaca (map 4)

Chapter 4

Questions and Comments

On page 36 the author mentions the language Runa Simi, but does not really say anything else about it, other than pointing out its importance as the primary language Pachakuti wanted the Inca people to use. Runa Simi is sometimes called Quechua. Some experts believe that a single, pure form of this language does not really exist, but instead made its influence known in many different dialects (varieties of the same language).

A brief comment is in order in reference to the incident between Spanish conquistador Pizarro and his attack on Atawallpa and the Incan soldiers (pp. 37–39). More often than not, individuals such as Pizarro are depicted as violent Christian invaders who spread their warlike ways to peaceful, “noble savages” such as the Inca. While it's true that some European explorers committed acts of violence and persecution, sometimes in the name of Christianity, it is not true to state that people like the Inca were peaceful. As the author has noted, many wars and conflicts among the Inca took place, often among family members fighting over power. Moreover, as later pages will demonstrate, at times Indians allied with the Spanish in order to help defeat the so-called Triple Alliance. The broader lesson here is not that Christianity and Christians do nothing but spread war, which is far from true, but that human beings are by nature inclined to strife and conflict.

12. What is *chuno*? ➡
13. What do archaeologists think the plaza called Awkaypata in Qosqo was like? ➡
14. How did Pizarro and less than 200 men defeat more than 5,000 Inca? ➡

Timeline and Map Activities

- 📍 Chanka attack the Inca (1438)

- 🕒 **Francisco Pizarro and less than 200 Spanish men defeat more than 5,000 Inca and capture Atawallpa (November 16, 1532)**

📍 *Machu Picchu, Peru; Qosqo (Cusco, Peru) (map 5)*

Part Two: Why did Europe Succeed?

Chapter 5

Questions and Comments

15. You've probably heard the term "rewriting history," but in the case of Tlacaélel and the Mexica people they really did it! (p. 47) Why did this happen? What did they hope to accomplish by destroying their history and writing a new one? ➔

In "Feeding the Sun" (p. 47), the author claims "the Europeans and the Triple Alliance [Aztecs] were surprisingly alike—violent death was part of the social landscape on both sides of the Atlantic." The author is essentially claiming that human sacrifice, religiously motivated in order to provide "food" for the sun, is on the same level as criminal executions in Europe. But is this really the same thing or are we dealing with a false analogy? After all, it's one thing to have a judicial system in place that calls for the execution of criminals and quite another to offer human sacrifices to the sun, isn't it?

16. Setting aside the issue of whether or not capital punishment is justified, do you think European executions and Aztec human sacrifices are on the same level? ➔

You might recognize the name Motecuhzoma (p. 49) by its other forms including Moctezuma and Montezuma.

17. What city did the Spanish enter in 1519, then later conquer? ➔
18. Why did the Triple Alliance sacrifice humans? ➔
19. Could Cortes and his forces have defeated the Triple Alliance on their own? ➔

Timeline and Map Activities

- 🕒 **Hernan Cortes and Motecuhzoma meet at Tenochtitlan (November 8, 1519)**

- 🕒 **Aztec Triple Alliance formed (1428)**

- 🕒 **Triple Alliance surrenders to Cortez and his forces (August 21, 1521)**

📍 *Tenochtitlan, Mexico; Teotihuacan, Mexico; Caribbean Sea (map 4)*

Chapter 6

Questions and Comments

Does the Christian account of the world and its peoples after the flood of Noah conflict with what we know about global population distribution? The author suggests (pp.

53–54) that a distinctly Christian view of world history had to explain population distribution across the globe on the basis of the belief that Noah's ark came to rest on the mountains of Ararat (Turkey) and, from that point, humans spread to other places such as Africa, Asia, and Europe.

But what about people in the Americas? Where did they come from? These questions are certainly interesting, but there is no real conflict with the traditional Christian viewpoint. If, for instance, continents as we know them today were in the past joined into one large supercontinent, then the distribution of the human population after Noah's time would make sense. The problem here, though, for those who hold to a young earth, is one of geologic time since the contemporary scientific establishment believes this supercontinent, known as Pangea, existed more than 200 million years ago.

Still, there are ways of explaining human population distribution across the earth without entirely dismissing the account of Noah's flood as inaccurate or mythical. Remember, we're dealing with historical events that took place long ago and, as a result, we're trying to piece together what happened using a lot of educated guessing, forensic science, and, at times, presuppositions and prejudices get in the way, too. This does not mean that Christians can simply ignore apparent problems that conflict with the Bible (we shouldn't!), but it does mean that we need to keep in mind the many challenges that we face when trying to piece together history on the basis of limited data. Furthermore, a historical puzzle or mystery is not the same as saying that what we think we know about historical events *contradicts* biblical teachings. A contradiction is not the same as a mystery. In many cases it's our *interpretation* of biblical data that may be at fault, not the facts. Besides, as Acosta surmised (p. 54), America and Asia "must join somewhere" and, as the text states, "Hundreds of years later, scientists would prove him right."

Keep in mind, too, that questions about human population distribution also apply to those who reject the account of Noah. Even evolutionists, for instance, must grapple with questions about how human beings ultimately spread throughout the world, so these sorts of questions and puzzles are not exclusive to Christianity.

On "tens or even hundreds of thousands of years ago" (pp. 54–55), see our Initial Comments of *Before Columbus*.

Is stratigraphy (p. 55) a valid archeological practice? In principle it appears to make sense. As time passes, new layers of earth cover older layers. Geologically speaking, though, natural disasters and other geological events could disturb these layers, causing confusion in our interpretation of them, as the author admits. Young earth adherents, for instance, who hold to catastrophism believe that large-scale geological events, such as a global flood, could easily disrupt not only the landscape, but layers of the earth. If this position is true, then it's quite possible that stratigraphy is not necessarily the best method of interpreting what we find in layers of the earth. Keep in mind that we're not personally making the case here for or against stratigraphy or catastrophism, but we do think it is

helpful to bring up these issues due to their relevance to the discussion in the book. How we approach evidence at times makes a significant difference in how we interpret it.

On “13,500 and 12,900 years ago” (p. 56) and other similar or longer time frames in this chapter see our Initial Comments of *Before Columbus*.

The author suggests, “Maybe the Americas should no longer be called ‘the New World.’” (p. 61) However, regardless of how long ago humans populated the Americas before Columbus, it’s true that the Americas were indeed a “new world” to Europeans of the 15th century.

20. Is the question, “Who were the first Americans?” easy or difficult to answer? Why? ➡

21. What theory did C. Vance Haynes propose in 1964? ➡

Timeline and Map Activities

🕒 **Jose de Acosta speculates that Asia and America “must join somewhere” (1590)**

🕒 **C. Vance Haynes proposed that the first Americans crossed to the Americas via the Beringia land bridge (1964)**

🌐 *Bering Strait; Alaska; Yukon River; Rocky Mountains; Washington* (map 1)

🌐 *Denmark; Portugal* (map 2)

🌐 *Australia; Canada; Siberia* (map 3)

🌐 *Lagoa Santa, Brazil; Monte Verde, Chile* (map 5)

🌐 *Turkey (Ararat)* (map 6)

🌐 *Folsom, New Mexico; Clovis, New Mexico* (map 7)

Chapter 7

Questions and Comments

On “millions of years” (p. 62) and other similar time frames see our Initial Comments of *Before Columbus*. As to whether or not dinosaurs became extinct before humans, young earth creationists would disagree.

22. What is the *overkill theory*? ➡

23. What is a *zoonotic disease*? ➡

Timeline and Map Activities

🌐 *Bighorn Basin, Wyoming; La Brea tar pits, California* (map 7)

Chapter 8

Questions and Comments

Keep in mind that the author is merely offering a possible scientific explanation for why many Native Americans were susceptible to European diseases (pp. 71–72). He’s not intending in any way to come across as racist or to suggest that Native Americans are somehow inferior to Europeans, Africans, or Asians.

Bartolome de Las Casas (p. 73), incidentally, became a Dominican friar. Moved by his Christian ideals, de Las Casas had compassion for the oppressed Native Americans and openly spoke out against their mistreatment.

24. Why were native Americans more susceptible to diseases introduced by Europeans? ➡

25. A former conquistador, Bartolome de Las Casas later spoke out against the harsh treatment of the native Americans by the Spanish. Why? ➡

26. Why were pigs brought by Hernando de Soto to Florida harmful to native Americans? ➡

Timeline and Map Activities

🕒 **Smallpox breaks out on the Spanish island colony of Hispaniola, later spreading throughout the Americas (1518)**

🕒 **Incan emperor Wayna Qhapaq dies, resulting in civil war as his sons fight for power (1526)**

🕒 **Spanish explorer Hernando de Soto arrives in Florida (1539)**

🌐 *Florida; Arkansas; Texas; Mississippi River* (map 1)

Part Three: Were the Americas Really a Wilderness?

Chapter 9

Questions and Comments

27. What is *swidden*? ➡

28. Why do some modern researches think that *swidden* was not possible in the early Americas? ➡

29. What is a *zarabatana*? ➡

Timeline and Map Activities

🌐 *Indiana; Illinois* (map 1)

🌐 *Amazon River; Beni, Bolivia; Santarem, Brazil* (map 5)

Chapter 10

Questions and Comments

30. What do ecologists mean by *succession*? ➡

31. What are the two main sources of fire? ➡

Timeline and Map Activities

🕒 **Henry David Thoreau (1817–1862)**

🕒 **Lewis and Clark (1803–1806)**

🕒 **Cahokia’s golden age (ca. AD 950–1250)**

🌐 *Great Plains; Utah; Nevada; California; Louisiana* (map 1)

🌐 *Alberta, Canada; Hudson Bay* (map 3)

- 🌐 *Rio Grande (map 5)*
- 🌐 *Mount St. Helens, Washington (map 7)*
- 🌐 *Hudson River Valley, New York; Everglades, Florida; St. Louis, Missouri; Cahokia, Missouri; Peebles, Ohio (map 8)*

Chapter 11

Questions and Comments

32. Where did Tisquantum learn to plant fish alongside corn to better fertilize the crop? ➡
33. What happened to passenger pigeons? Why? ➡

Timeline and Map Activities

- 🕒 **Squanto (ca. 1580s–1622)**
- 🕒 **William Bradford (1590–1657)**
- 🕒 **Revolutionary War (1775–1781)**
- 🕒 **John Adams (1735–1826)**
- 🕒 **Francis Drake (1540–1596)**
- 🕒 **Smallpox epidemic begins near Boston (1774)**
- 🌐 *Santa Fe, New Mexico; Puget Sound, Washington; San Francisco Bay (map 7)*
- 🌐 *Patuxet; Cape Cod Bay; New England; Maine; Plymouth Bay, Massachusetts; Boston (map 8) ■*

Before Columbus—Map 1



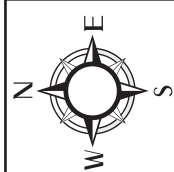
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Before Columbus—Map 2

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Before Columbus—Map 8

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The Landing of the Pilgrims

Initial Comments

James Daugherty does an excellent job summarizing the challenges faced by the Pilgrims at Plymouth. He uses the Pilgrims own words at times, and creates a readable, understandable account of their first three years in the New World.

pp. 1–9

Questions and Comments

1. What was the difference between the Separatists and the Puritans? ➡

Timeline and Map Activities

- 🕒 **William Brewster (1560–1643) a Pilgrim colonist leader**
- 🕒 **William Bradford (1590–1657) an English leader of the Plymouth Colony of Massachusetts**
- 🕒 **Persecution comes to Separatists at Scrooby (1607)**
- 🕒 **Separatists leave for Holland (1608)**
- 📍 *Scrooby, England (map 1)*

pp. 10–26

Questions and Comments

2. Why did the Separatists decide to leave Holland for America? ➡

Timeline and Map Activities

- 🕒 **Separatists leave for America (1620)**
- 📍 *Amsterdam, Holland; Leyden, Holland (map 1)*

pp. 41–55

Questions and Comments

3. How long did it take the Mayflower to cross the Atlantic? ➡
4. How fast did the ship travel? ➡
5. Where was the Mayflower supposed to land? ➡
6. Where did it anchor instead? ➡
7. Why did William Brewster suggest a compact? ➡

Timeline and Map Activities

- 📍 *Virginia; Cape Cod; Provincetown Harbor (map 2)*

pp. 56–73

Timeline and Map Activities

- 📍 *Eastham Plymouth (map 2)*

pp. 74–93

Questions and Comments

8. Who was the first Indian the Pilgrims met? ➡
9. How had he learned to speak English? ➡
10. How long did the peace treaty with Chief Massasoit last? ➡
11. Who helped the Pilgrims learn to find and produce food? ➡
12. How long did William Bradford serve as governor of New Plymouth? ➡

Timeline and Map Activities

- 🕒 **Samoset (ca. 1590–1653) the first Indian to make contact with the Pilgrims**
- 🕒 **Squanto (Tisquantum) (ca. 1580s–1622) Native American who assisted the Pilgrims**
- 🕒 **Massasoit (ca. 1581–1661) American Indian chief who helped Pilgrims**

pp. 94–110

Questions and Comments

13. How many Pilgrims survived the first year? ➡

pp. 111–124

Questions and Comments

14. Why did the colonists have such a hard time in the new land? ➡

pp. 125–138

Questions and Comments

15. Why did a free enterprise system of planting work better than dividing the food equally among all the colonists? ➡ ■

The Landing of the Pilgrims—Map 1



The Landing of the Pilgrims—Map 2



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Initial Comments

Note to Mom or Dad: Please be aware that the people group in this book, the Sawi of New Guinea, engage in killing, cannibalism, and horrible acts with corpses. These acts are described to share the experiences of the author. Why include a book with such incredible darkness? Because the light of God shines brighter, and He can completely change a culture.

Although chronologically this book takes place near the end of American history studies (in the 1960s), the people group the Richardson's went to lived a primitive life, a Stone Age existence, similar, I expect, to how some of the original inhabitants of America lived. Hence, we include this in the beginning of the Core to correspond to readings on the first settlers on the North American continent.

The power of the Gospel transforms. Prepare to be amazed.

Setting

West Papua (formerly Irian Jaya), the western portion of the island of New Guinea, in the early 1960s

Characters

Canadian missionary Don Richardson, with his wife Carol, and several cannibal Sawi make up the cast of characters. Don and Carol, although they learn much about God's faithfulness and care for all his people, do not change much in the novel. They start off faithful and continue faithful. They are more static than dynamic. The Sawi, though, transform through the book, from darkness to light: they are very dynamic. Although Don, as author, tells the story, I rather think the protagonist is God himself, at work, with Don as a representative of his Lord.

Point of View

Don writes much of the book in the first person, when he speaks of his own experiences. Other parts, though, are in the third person, when he writes about what the Sawi think and see, and how they act.

Conflict

The conflict would be a character v. God conflict, except in the best way: God comes to a culture to transform it.

Theme

God has a redemptive analogy waiting in every culture, to show people himself, to make the people the best, most full expression of themselves.

Chapters 1–2

Cultural Literacy

yaws: a bacterial infection that creates skin lesions, which usually resolves itself in time; since Yae's wife died, I expect she was weakened via some other contagion as well.

Vocabulary Development

... whose sad eyeholes gaped **vacuously** ...

Already polished to a bright **ocher** sheen ...

... also as a **fetish** to ward off evil spirits

Bands of finely woven **rattan** ...

... a headband of gold and brown **marsupial** fur ...

Into the pierced **septum** of his nose ...

... completed the main **hierarchy** of his earthly possessions.

... balancing perfectly on each **precarious** rung.

... the same kind of **existential** suspense that formed a key ingredient of the Sawi legends ...

With a mighty **guttural** shout ...

... bulging with **voracious** anticipation

... rock with laughter at each **oratorical** nuance the subject produced.

It was an old Sawi expression, **terse** ...

... the **elixir** of Sawi legends.

Deeply moved by her incessant repetition of this **plaintive** theme ...

Kautap's **dirge** filtered eastward ...

Questions and Comments

Note: The book is autobiographical, in that the author writes of his own experiences in New Guinea. However, it is not an entire retelling of his life, a chronological account of what happened when. Rather, it is a subset of autobiography, called a memoir, in which the author tells about a specific part of his life. Thus, we get little of his wooing, little of his children, little of the day-to-day irritations of being a missionary in a foreign culture. Rather, we read of the horrors of the Sawi, and the transformation that occurs as a result of the message Richardson brought. In many ways, Richardson himself, though telling the story, is a minor character in the cultural transformation he witnesses.

Note: Richardson's language is some of the richest descriptive language you'll read this year. The book is replete with passages like "Already polished to a bright

other sheen by years of fond handling" (p. 18): enjoy the beauty of his vocabulary.

Note: As a homesteader, I think about Yae's six feet of teeth from hunting wild animals: amazing. Even with modern lights and rifles, a deer or two in the winter is a good addition to the larder. If each tooth averaged 1/2 inch, that's almost 150 wild animals Yae has killed, using stone tools. Impressive.

Note: On p. 23, Richardson uses the "flashback," a literary device in which the events of the present suddenly cease, and a character remembers a past event. This is useful for allowing an author to jump right in to the action, without having to describe all the background first.

1. What are the advantages of a treehouse? ➔
2. What is the answer to Kautap's beautiful dirge? ➔
3. What is the Sawi ideal of marriage? ➔
4. Why was a peace treaty desirable? ➔
5. What is the purpose of saravon? ➔
6. What was the highest ideal of Sawi culture? ➔
7. What was considered a major milestone of Sawi life? ➔
8. How did Yao make restitution with his enemies? ➔

Timeline and Map Activities

Note: You may also want to use the maps in the book's introduction to familiarize yourself with the following: *Kronkel River, Arafura Sea, and Hanai River.*

📍 Papua New Guinea (map 1)

Chapters 3–4

Vocabulary Development

... the men of Haenam made **foray after foray** into Mauro and Esep territory ...

... the forefathers of the Sawi had developed **rapport** with the spirits ...

... continued to **expostulate** on the strange wonders ...

The first sight of a **flotilla** of Kayagar or Asmat war canoes ...

... **reverberating** through the entire forest ...

... Haenam emerging **furtively** from the bushes.

... in a most **ostentatious** manner ...

... he would explain very **condescendingly** ...

... these were **tangible** trophies of their encounter ...

Questions and Comments

9. Can you figure out what the words are on p. 44? ➔
 10. Why were the Sawi apprehensive about meeting a Tuan despite the obvious material benefits? ➔
 11. What was the difference in work ability between the new steel axe and a hand-made stone axe? ➔
 12. How had Hurip gotten his fine new axe? ➔
 13. As my family has lived in a 224 square foot construction trailer for the last year and a half, I've had a lot of time to think about dwellings: how much they cost to build; how much they cost to maintain; what is the optimal size; what are the most appropriate materials. What are your thoughts on the Sawi dwellings? ➔
- Note:** The Netherlands ruled Irian Jaya from 1828 to 1971, when the country achieved full independence.
14. How big was the cultural gap between the Sawi and the Tuans? ➔
 15. How did the Lord prepare the Sawi people for the coming missionaries' arrival? ➔

Chapter 5

Vocabulary Development

... from Galilee to the **miasmal** swamps ...

... an extremely **mettlesome** message.

Questions and Comments

16. How did men view their parents-in-law? ➔
17. Why was the parents-in-law relationship more highly valued than even that of spouse or children? ➔

Note: As extremely unpleasant as the details of the *waness* bind are, they come up later to serve a larger purpose. Keep reading!

Timeline and Map Activities

📍 Don Richardson (1935–present)

📍 Irian Jaya (Netherlands New Guinea) (map 1)

Chapters 6–7

Cultural Literacy

the Hague: the seat of government, but not the capital, of the Netherlands

death adders: highly venomous viper

taipans: large, fast, highly venomous serpent

malaria: a mosquito-borne disease that involves high fever, shaking chills, flu-like symptoms, and anemia

dysentery: an inflammatory disorder of the intestine, especially of the colon, that results in severe diarrhea

filariasis: a parasitic and infectious tropical disease, caused by thread-like filarial nematodes (roundworms)

hepatitis: inflammation of the liver

Vocabulary Development

... he epitomized the rugged **idealism** of the school.

... sweltering heat to sustain an **enervating** humidity.

... veined with **turgid** streams ...

I watched a fish cleave the **limpid** surface ...

Your Christian doctrine has never **scrupled** the conscience of my children.

... my **indolence** ...

... they had **rendezvoused** near the source ...

... an experience completely beyond his **ken** ...

Questions and Comments

Note: The beginning of today's reading, again, drops the reader right into the action, with the vibrant description of the angular Englishman. Think how much interesting the start is than "The elderly man held onto the pulpit as he spoke to the congregation."

Note: If you're considering a life spent in missions, Prairie Bible Institute still trains students. Keep it in mind.

18. Think about the qualifications of the students at Prairie Bible Institute: "Unwavering faith, self-denial, and an intimate communion with God" (p. 79). What do these mean? Do you have them, too? ➡

19. What changes came to the Netherlands New Guinea as a result of the missionaries? ➡

20. Incredibly, how many of the "stone-agers" followed God in the first decades of evangelism? ➡

Don describes the call of God thus: "it seemed to me that God had suddenly come among us with a plan, looking for the people He would use to make that plan come to fruition" (pp. 86-87). This echoes Colossians 1:9, where Paul prays for the people, that the Lord will make known the mystery of his will. God has proven faithful for my family in his guidance. May he prove faithful for you, too, and may you follow, "Guided by the peace of God" (p. 87).

21. When the, in many ways rightful, voice of doubt comes to Don, what does he realize? ➡

22. What little miracle did God do for Don? ➡

Note: "God is excited and we, like children, are getting excited along with our Parent's contagious joy!" (p. 106). I don't know, even now, if I've ever felt that way, but it is exciting to think that God himself feels excited at the advancing of his kingdom.

23. What were the implications to Hadi of accepting the missionaries' invitation? ➡

24. Why did Don pick the location for his home that he did? ➡

Chapters 8–9

Vocabulary Development

They had obviously **surmised** ...

Still other canoes joined our **entourage** ...

Linguistic change had **obliterated** the original mother tongue ...

... quelling instantly the **tumult** of disquieted warriors.

... his black eyes pleading **inexorably**.

... warbling **denizens** in the teeming attics of the forest.

... brought forth a swelling opus of sound as **opulent** as the dawn-glow itself.

Questions and Comments

25. Anthropologists recommend we leave the "noble savage" as he is. Is this a good idea to just leave primitive tribal groups to themselves? ➡

26. What provision happens when the tribes almost reach warfare? ➡

27. What does the author worry about as he builds his house and how does God intervene? ➡

Chapters 10–12

Vocabulary Development

... **impelling** our narrow craft across mile after sweltering mile ...

A **puckish** face looked up in awe ...

... a heavy **fusillade** of drumbeating erupted in a **paroxysm** of wild shouting ...

... an eerie **nimbus** of soft light ...

Questions and Comments**Note:** In the way that Stephen trusts his parents so fully, and delights in the place they have brought him, I hope I may trust the Lord so fully, delighting in where God has brought me. How about you?

28. Why could Carol's first meeting with the Sawi have been intimidating? ➡

29. Why did the Sawi paint their bodies and dance when Don arrived with Carol and Stephen at their new home? ➡

When Carol says, "I'm not afraid. I feel so different, as if God has given me new emotional responses to enable me to live here" (p. 143), I think that's been the reality of my life, too (though maybe not so fully as for her), and the

reality of the people around me (when my sister's child died, for example: the Lord gave her the peace to deal with it right before it happened, and in the days that followed). I am so thankful that the Lord gives his people all that they need.

30. What are your thoughts about the foods Hato and family gather? ➡
31. Why did the light of the kerosene pressure lamp scare the Sawi away? ➡
32. Describe some of the differences between the two cultures. ➡
33. What did the Sawi gather for food? ➡

Chapters 13–15

Cultural Literacy

dengue: viral disease transmitted by mosquitoes.

Parthenon: an enduring symbol of ancient Greece, and one of the world's great cultural monuments.

Areopagus: Mars Hill, where Paul proclaimed the Word of God to the Athenians.

Vocabulary Development

I could feel **charisma** from God rushing through me.

I was **suffused** with joy.

... fearing he had unwittingly committed some dark **impropriety** ...

The **nirvana** of total communication looked a little closer.

... **transistorized** description is its goal.

... a race of pedantist-philosopher types obsessed with **fastidious** concern for handling masses of detail efficiently.

From **hoary** history ...

Questions and Comments

34. Why was Don hesitant to act as peacemaker and why did he decide to do it anyway? ➡
35. How did it come about that three entire villages took up residence surrounding the Richardsons? ➡
36. What were the advantages and disadvantages of three villages living in close proximity? ➡

Note: Although Don passes over this lightly, notice the few pages about bugs, bats, and lizards. If you have ever been camping, you may have experienced the hordes of mosquitoes that sometimes come around and make life miserable. Now imagine that that camping is your way of life; that you also fight lizards in the house and spiders, except maybe the spiders are on your side? The basic irritation of finding good food destroyed by voracious rats

is minor compared to potentially lethal interactions with cannibals, but can be a strong irritation nonetheless. The life they led was not for the soft.

37. Why would a Sawi father kill a twin at birth? ➡
38. How did Don learn the language? ➡
39. What were the two presuppositions Don shared with the Sawi? ➡
40. Why did the Sawi think that Judas Iscariot was the true hero in the story of Jesus' crucifixion? ➡
41. Do you see anything wrong with the "schooling" method of sharing the gospel? ➡
42. Why did Don not want to resort to the "schooling" method? ➡
43. What is a redemptive analogy? ➡

Chapter 16–17

Cultural Literacy

Conradian despair: from Joseph Conrad's *Heart of Darkness*, in which a "civilized" man who goes to the natives turns violent and evil, and eventually wishes to "Exterminate all the brutes."

Vocabulary Development

... a vain attempt to **assuage** her grief.

Questions and Comments

44. How is Sawi child-training different than child-training in your home? ➡
45. Earlier in this book, we learn that Hurip traded a child for an axe (p. 47), which made me wonder a bit if the people lacked natural feeling for their children (I would never trade a child for a car, or a space shuttle, or some other outlandish or expensive tool). From today's reading, though, what makes it clear that the people loved their children? ➡
46. In the Sawi culture what was the only way to guarantee peace? ➡
47. After the peace child was given what did the peace depend on? ➡

Chapter 18–19

Vocabulary Development

... followed by bitter **recriminations** ...

Questions and Comments

48. What was the method of setting disputes after the peace child had been given? ➡
49. What cultural difference did Hato experience with the Kayagar? ➡

50. Are all traitors heroes to the Sawi? ➡

51. When the Sawi wait to put their faith in Christ, is their main reason justified? ➡

52. Besides the Gospel, what other teaching does Don hope to accomplish? ➡

Note: Although I know that God keeps the family safe, the overturned dugout in crocodile infested waters, with the near drowning of an infant and toddler, makes me almost panic. And yet, God did keep them safe. Was that horrific moment worth the outcome? I think Don would say it was. Could I say it? Could you? May the Lord increase our faith!

53. When Don says, "The ascendancy of the second pillar had begun" (p. 231), what is he referring to? ➡

54. How was Don finally able to help the Sawi see who Jesus is? ➡

55. What was the main reason the Sawi reluctant to accept the gospel? ➡

Chapters 20–22

Vocabulary Development

... wailing *frenetically*.

Questions and Comments

56. "From now on, any Sawi who rejected Christ would see himself not as denying an alien concept, but rather as rejecting the Fulfiller of the best in his own culture" (p. 234). Does this hold true in our culture, too? ➡

57. What caused Hato to be willing to accept "the Peace Child of God"? ➡

Note: Have you experienced the heart-sinking despair when it seems the Lord is far from you? I like Don's picture, of pressing into the Lord, until He breathed courage into the disheartened man.

58. What challenge does Don give the people? ➡

59. What miracle encourages many to believe? ➡

Chapters 23–24

Vocabulary Development

... to coerce an eventual *abrogation* of death itself?

Questions and Comments

60. What, according to the Sawi, did the ceremony "touching the stench" accomplish? ➡

61. Why was *gefam* ason no longer necessary for the Christian Sawi? ➡

Note: I'm amazed that the Lord allowed Don to witness the exact culturally appropriate action in order to prevent bloodshed on Christmas. He gives all we need.

62. How does Don use the ceremony to encourage the faith of the Sawi? ➡

63. Why was it no longer necessary for the Sawi to exchange peace children to have peace with their enemies? ➡

Chapter 25 and Afterword

Questions and Comments

64. How can we respond when we are tempted to do evil? ➡

65. Why do the Sawi not need to exchange peace children anymore? ➡

66. On the last page Don mentions several redemptive analogies that God has used over the ages to prepare people for hearing and receiving the gospel. Which of these are you familiar with? ■

Peace Child—Map 1



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Stink Alley

Setting

1614 in Leiden, Netherlands

Characters

Lizzy Tinker tries to decide if she identifies most as a Pilgrim or an easy-going Dutch; this growth, this need for decision, marks her as a dynamic character (changing).

Point of View

Told from the perspective of the third person limited: the narrator does not know everything that every character is thinking.

Conflict

The central conflict is character v. self, as Lizzy struggles to identify where she belongs.

Theme

The Pilgrims' struggle with where they belong, even as Lizzy struggles with where she belongs

Chapters 1–2

Cultural Literacy

Windmills: a tower with large arms or fans that are turned by the wind, which then turn the gears in machine that perform a variety of functions. The oldest mills were used to grind grain or pump water but most modern day windmills, called wind turbines, generate electricity.

Separatists: several different groups of Christians who left England because they felt that the Church of England had not completed the break from the Catholic church begun by the Reformation. While they were not physically persecuted in England, they were subject to mockery, ridicule, and ecclesiastical investigations. They did not leave for more religion freedom, but left because they felt there was too much religious freedom in England and desired stricter rules and expectations. Some of these Separatists settled in Holland while others immigrated to the Americas.

Peat: partially decayed plants, which produce a wet, rich soil often referred to as wetlands, bogs, moors, or mires.

Doublet: a close-fitting, buttoned jacket worn by men in medieval times.

Questions and Comments

1. In the book, when Dutch boys turn six, what kind of party do their parents give and why? ➡
2. Where did Lizzy and the Separatists originally come from and why did they leave? ➡

3. Holland has a history of being a refuge for refugees. Is Holland such a place for the Separatists? ➡
4. Describe Leiden. ➡
5. What do fullers do? ➡
6. Do the folks from Scrooby do work in the Netherlands that is similar to what they did in England? Why or why not? ➡
7. Why did the Separatists follow William Brewster to Holland? ➡
8. What is special about the bread from the Blaeus' bakery? ➡

Timeline and Map Activities

- 🌐 *Leiden, Netherlands; Scrooby, England; Holland; Rhine River* (map 1)
- 🌐 *Jamestown; Amsterdam; The Indies; Brazil; Norway* (map 2)

Chapters 3–4

Cultural Literacy

Tripe: an edible combination of stomach parts from various animals. For human consumption, tripe has to be meticulously cleaned. It is traditionally eaten in many European and South American countries such as Ireland, Scotland, Greece, Italy, and Peru.

Ramparts: fortifications built from embankments with parapets (low protective walls) added on top.

Questions and Comments

9. Is the Brewster household an easy place to live? Why or why not? ➡
10. The Brewster children are named Love, Wrestling, Patience, and Fear. Why do you think they were given such names? ➡
11. Does Lizzy have many clothes? ➡
12. Do all the Separatists work? ➡
13. For what do the Dutch use windmills? ➡

Chapters 5–6

Questions and Comments

14. Describe how the people view the spiritual world around them. ➡
15. How does the miller control the speed of the sails of the windmill? ➡
16. Describe Scrooby as Lizzy remembers it. ➡

17. Why did the Separatists think it is important for boys to be able to read and write? ➡
18. Why do the Separatists encourage their children to learn Dutch? ➡

Chapters 7–8

Questions and Comments

19. What beverage does everyone drink and why? ➡

Note: It wasn't until the mid-1800s that anyone realized dirty water could cause disease. The people of this period didn't necessarily prefer beer to water because of any fear of or distaste for dirty water, unless they didn't like the actual mud or solids that would be carried in the water.

20. Does Master Brewster work? Why or why not? ➡
21. The first community in North America, Jamestown, was established in 1607. How does the miller's boy describe America? ➡
22. Compare the Church of England services to the Separatists' services. ➡

Chapters 9–10

Questions and Comments

23. The spies claim Master Brewster is in Holland illegally. Do you agree? ➡
24. How does Master Brewster get pamphlets against the king into England? ➡
25. Why does Lizzy need to deceive the Cook? ➡

Chapters 11–12

Questions and Comments

26. Why do you think the Dutch stopped hanging witches? ➡
27. Why do the spies watch the printer's shop? ➡
28. Why does Lizzy speak to the spies? ➡

Chapters 13–14

Questions and Comments

29. How were the poor people of Scrooby able to afford to flee to Holland? ➡
30. After the sea captain betrayed the Separatists, how did Brewster save his remaining cash? ➡
31. Describe the Separatists' worship service. ➡
32. Why does no one take a bath? ➡
33. Why does Will leave town? ➡

Chapters 15–16

Cultural Literacy

The Dutch War (1672–1678): England and France invading the Netherlands; although England had signed a Triple Alliance against France with the Netherlands and Sweden in 1668, they also signed a secret Treaty of Dover with France, forcing them to join France when they invaded the Netherlands. Spain joined the Dutch side and forced France and England to withdraw and sign the Treaty of Westminster in 1674.

Questions and Comments

34. How do the male Separatists leave England? ➡

Timeline and Map Activities

- 🕒 **The Dutch War (1672–1678)**

Chapters 17–19

Questions and Comments

35. What skill does the boy have? ➡
36. Why does Lizzy decide to leave the Brewster household? ➡

Chapters 20–Afterword

Cultural Literacy

Rembrandt (1606–1669): famous Dutch painter who created beautiful religious oil paintings and multiple chalk sketches; one of his most famous paintings is the *Night Watch*.

Questions and Comments

37. Lizzy ends up with a “right” job. What is it? ➡
38. How do the women and children finally reach Holland? ➡
39. What do the Separatists not like about life in Holland? ➡

Timeline and Map Activities

- 🕒 **Rembrandt (1606–1669)**

Review

Questions and Comments

Setting:

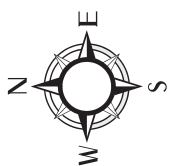
40. Given your own unique religious background, how did you feel about the differences between England and Holland as portrayed in the story? Where do you think you would have been most comfortable? Do you think these types of situations still exist today? Why or why not?

Stink Alley—Map 1



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Stink Alley—Map 2



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