

Quick Start Guide

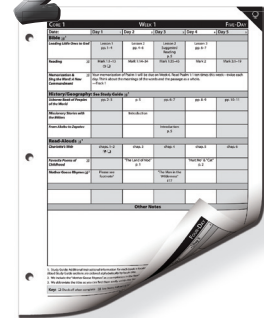
Core Instructor's Guide: Levels 3–Alt 7

1 Get to Know Your Instructor's Guide

Your Instructor's Guide (IG) gives you the structure and flexibility to teach your children with confidence. Before you dive into your new Sonlight materials, familiarize yourself with this vital tool. Remember that you are in control of your homeschool; the wealth of information in your IG is here to help you. Only you can decide the right pace for your family. Your IG is a tool to make your life easier as you shape your children's education.

Now let's take a look at your IG's contents, including the Schedule Pages, Notes, Study Guides, and Appendices.

2 Plan Your Schedule and Use Your Notes

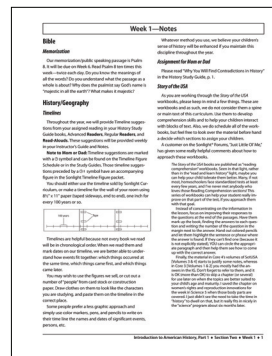


The weekly schedules help you plan. You can follow them closely, reorganize them, or merely use them as a springboard for your own plans. Please know you DO NOT have to do everything scheduled in your IG. Find a rhythm that works for you.

You can

study every subject every day or focus on one subject at a time.

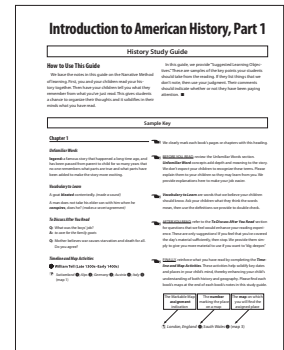
Find thought-provoking Notes for scheduled assignments directly behind your Schedule pages. Use these Notes to spark discussions with your children.



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, extra historical tidbits, and map and timeline activities to help solidify what your children are learning. The guides contain learning objectives and comprehension questions (with answers), so you can be sure your children understand what they read. They allow you to discuss the books your children read, even if you're unable to pre-read all of them. Especially if you're teaching more than one child, the Study Guides are indispensable.

Appendices have extra helps and resources (like field trip pages and phonics charts) 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, 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 us at www.sonlight.com/help or call (303) 730-6292.

Subjects for Levels 3–Alt. 7

- **History & Geography:** Each Sonlight® Core centers on History. As children enjoy historical fiction and fascinating biographies, they 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. Geography weaves naturally into the curriculum, giving context to the people and places you discover. As children study the past, they begin to shape their future.
- **Read Alouds and Readers:** The books you read aloud with your children and many of the books they read on their own intertwine with the History you're studying. As you build precious memories with your children and give them gripping books to read, they develop a true love of learning.
- **Bible:** Sonlight's Bible program combines daily scripture readings with supplemental materials that offer additional insight into the people, places, and events of the Bible. (Supplemental materials optional in K–5.)

CORE ALT 7		WEEK 1			FIVE DAY	
Date:	Day 1 ¹	Day 2 ²	Day 3 ³	Day 4 ⁴	Day 5 ⁵	
Bible						
The BBC Manual	pp. 6–7	pp. 8–9	pp. 9–mid 10	pp. mid 10–11		
But Don't All Religions Lead to God?					Intro–chap. 3	
Reading	Job 1	Job 2	Job 38	Job 42	Psalms 1	
Memorization	Joshua 1:8–9					
History, Geography, and Biographies: See Study Guide ¹						
A Child's History of the World	Intro pp. xi–xvii, and p. 17 in History Guide		chap. 4 	chap. 5 	chap. 6 	
The Usborne Book of World History	pp. 2–3	pp. 4–7 	pp. 8–13 	pp. 14–15 	pp. 16–17	
The Kingdom Strikes Back			Intro & chap. 1 (pp. 1–5)			
Current Events	Use the following box to record when you have completed the activity. Sixth Grade: one report; at least one of international concern every other week. Seventh Grade: two reports; at least one of international concern. Eighth & Ninth Grade: three reports; at least two of international concern.					
Readers ¹						
Mara, Daughter of the Nile	chaps. 1–3 	chaps. 4–5	chaps. 6–8	chaps. 9–10	chaps. 11–13	
Read-Aloud ¹						
The Golden Goblet	chap. 1 	chap. 2	chap. 3	chap. 4 	chap. 5 	
Favorite Poems Old and New	pp. 5–6	pp. 6–10	pp. 10–13	pp. 14–15	pp. 15–18 (skip p. 17)	
Other Notes						

1. Study Guide: Additional instructional information for each book is located in the corresponding subject's Study Guide: History, Reader, and Read-Aloud Study Guide sections are ordered alphabetically by book title.

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

CORE ALT 7		WEEK 1			FOUR DAY	
Date:	Day 1	Day 2	Day 3	Day 4	Day 5	
Bible						
The BBC Manual	pp. 6–7	pp. 8–mid 10	pp. mid 10–11			
But Don't All Religions Lead to God?				Intro–chap. 3		
Reading	Eccles. 3	Lamentations 3	Ezekiel 1	Ezekiel 2		
Memorization	Joshua 1:8–9					
History, Geography, and Biographies: See Study Guide						
A Child's History of the World	Intro pp. xi–xvii, and p. 17 in History Guide		chap. 4	chap. 5		
The Usborne Book of World History	pp. 2–3	pp. 4–7	pp. 8–13	pp. 14–15		
The Kingdom Strikes Back			Intro & chap. 1 (pp. 1-5)			
Current Events	Use the following box to record when you have completed the activity. Sixth Grade: one report; at least one of international concern every other week. Seventh Grade: two reports; at least one of international concern. Eighth & Ninth Grade: three reports; at least two of international concern.					
Readers						
Mara, Daughter of the Nile	chaps. 1–3	chaps. 4–6	chaps. 7–10	chaps. 11–13		
Read-Aloud						
The Golden Goblet	chap. 1	chap. 2	chap. 3	chap. 4		
Favorite Poems Old and New ²	pp. 5–6	pp. 6–10	pp. 10–13	pp. 14–15		
Other Notes						

1. Study Guide: Additional instructional information for each book is located in the corresponding subject's Study Guide: History, Reader, and Read-Aloud Study Guide sections are ordered alphabetically by book title.

2. We will not schedule every poem for the 4-Day program. Feel free to do extra poems each day or plan for summer reading.

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

Bible

Memorization/Public Speaking

Read through and/or recite your passage at least ten more times. Make sure you use all your gestures and the full range of vocal effects. You will be presenting it to a live audience in Week 6.

Note to Mom or Dad: We want your children to make their presentation as naturally dramatic as possible. It should not be overly dramatic, but it should be lively and interesting.

Because they are usually nervous, beginning speakers often fail in this area. They speak in tiny voices, with little dynamism (inflection, emphasis, or change in volume from one section to another), and stand stiffly. If they make any motions, the motions look unnatural and choppy.

Even good speakers have a natural tendency to “tighten up” and speak with less dynamism or drama than they ought. Therefore, before making public presentations, good speakers will “loosen up.”

There are two things public speakers need to loosen: their vocal chords and their bodies. Help your children practice the following exercises this week so they can do them easily next week before going “onstage.”

1. In order to loosen your vocal chords, try “singing” your passage. Begin “singing” it at the lowest note you can reach, and then let your voice rise through its full range—to the highest note you can sing. Keep “singing” your passage, letting your voice rise and fall from its bottom note to its top and back down to its bottom.
2. Another loosening exercise for your voice: don’t *sing* the passage; just say it, without expression, but beginning in a whisper and building volume until you are shouting. Keep saying your speech, but let your voice grow softer until it is just a whisper. Continue oscillating from whispers to shouts until you have finished your speech, or until you feel relaxed at both ends of your vocal spectrum.
3. How about working your voice (and face) through various emotions? Start with a belly laugh: “Ho! Ho! Ho! Ha! Ha! Hee! Hee! Hee!” (etc.). Then, pretend you’re angry. Embarrassed. Excited. Sad . . . Can you think of any other emotions to pretend?
4. In order to loosen your body: try swinging and shaking your arms, rolling your head in circles on your shoulders, shaking your legs, doing jumping jacks, etc.

Another exercise: try saying your speech with exaggerated motions. Make the motions far broader, faster, more dramatic than you would ever plan to do them before an audience.

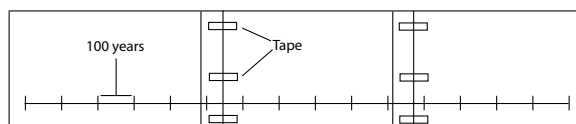
History, Geography, and Biographies

Timelines

Throughout the year, we provide timeline suggestions from your assigned reading in your History books, Readers, and Read-Aloud. These suggestions are provided weekly in your Study Guide or on the Timeline Figures Schedule.

Note to Mom or Dad: Timeline suggestions are marked with a ☼ symbol and can be found on the Timeline Figure Schedule or in the Study Guides. Those timeline suggestions preceded by a ☼† symbol have an accompanying figure in the Sonlight Timeline Figure packet.

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.

You may wish to use the figures we sell, or cut out a number of “people” from card stock or construction paper. Draw clothes on them to look like the characters you are studying, and paste them on the timeline in the right place.

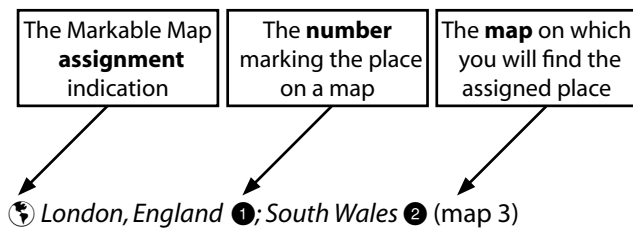
Some people prefer a less graphic approach and simply use color markers, pens, and pencils to write on their timeline the names and dates of significant events, persons, etc.

Whatever method you use, we believe your sense of history will be enhanced if you maintain this discipline throughout the year.

Note to Mom or Dad: If you are following the 4-day schedule, not all timeline figures will be used.

Markable Map

Sonlight's geography program weaves throughout the year with assignments from almost every book you study. It is designed to demonstrate to your student the importance of map skills while enhancing the learning adventure. We provide map suggestions from the assigned reading in the History, Readers, and Read-Aloud Guides. Look for the 🌐 symbol on the schedule page. This will alert you to a map assignment at the beginning of that day's Study Guide notes. Use the key in the Study Guide (see sample below) to find each location on the map(s) following each book's Study Guide. Then your children can note each location on your Markable Map using a washable pen. (We recommend Vis-a-Vis® pens. If you should accidentally use a non-washable marker, "Josa" posted on our forums that rubbing alcohol can remove those errant marks.)



Study Guides

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

Current Events

We believe that by fifth grade students need to begin learning 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.

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. In fifth and sixth grades, we don't require students to state a position or to argue for a position on any issue; they must simply prove that they are informed by telling you about an article they have read in a newspaper or magazine. Once each week, on the last day of the week, fifth and sixth graders must report verbally 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, three reports.

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 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?

Do they know the significance of the year 1997 to Hong Kong? Do they know what the Yen is? Do they understand the meaning of "balance of payments" or Gross Domestic Product? How about the significance of those terms? Do they know about GATT?

If your children are unfamiliar with such names, dates, events and terms, are they 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!

Since that first experience, Amy and I have maintained a similar practice: we browse 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 choose an appropriate-looking article, then start reading. *I READ THE ARTICLE OUT LOUD ...* to Amy ... even when she was in eighth grade. (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 children 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 quite a bit more embarrassing to offer such aid].)

As I read, I often asked Amy whether she understood what the author was talking about. (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 talk about what appeared to me to be parallel situations with which she might be familiar from her studies of history or other cultures.

This "reading" process was rather slow, but it enabled Amy to understand what she would otherwise never understand, 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/she heard.

After several months of practice, Amy was able, occasionally, to come to me with an article she had already read. She then summarized the story. As time went by, she was able to do more and more of that.

Personally, I have found that the best time to hold these discussions about current events 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 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 son or daughter. "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 Hong Kong and 1997? 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 enter-

tained 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 himself. 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 minds to all manner of options we would otherwise never consider.

Readers

Mara, Daughter of the Nile

Something to consider: One customer suggested using *Mara, Daughter of the Nile* as a read-aloud instead of a reader because of some difficult wording and a few descriptions and themes. To make this switch the customer made *The Golden Goblet* a reader since it has simpler vocabulary and holds more of the innocence of youth while still giving a great historical picture.

You may want to consider making this switch as well, but don't feel as though you must.

Read-Aloud

Favorite Poems Old and New

It is easy when reading a poem, especially when reading a metered and rhymed poem (a poem with a regular "beat" or meter and lines that rhyme), to overemphasize the patterns and lose the meaning. A serious poem—even a highly regular poem—should be read primarily for the sense and not for the meter and rhyme. Therefore, when reading a poetic sentence that has no punctuation mark at the end of a line—no period, colon, semicolon, dash or comma: don't slow down, place extra emphasis on or extend the final word. Read as you would if you were reading a sentence in a normal book. At first, this style of reading may feel strange; after a while, you will find it is the best way. (See "Barter" [p. 21] for an example of a poem that would be far the worse for reading if you emphasized its regularity.)

Another hint about serious poems: they are more compact than regular prose writing. A good poem is one that packs far more thought and feeling into a set of words than one might expect from a common set of sentences of the same length. Because of their condensed nature, most poems merit more than one read-through at a time. As you read the poems in *Favorite Poems Old and New*, take the time—the rereading, the questioning, the musing, the imagining—to savor the full significance of what the poets are trying to say. ■

Date:	Day 1 ⁶	Day 2 ⁷	Day 3 ⁸	Day 4 ⁹	Day 5 ¹⁰
Bible					
The BBC Manual	pp. 12–13	pp. 14–15	pp. 16–mid 17	pp. 17–mid 18	
But Don't All Religions Lead to God?					chap. 4
Reading	Psalm 2	Psalm 5	Psalm 19	Psalm 23	Psalm 27
Memorization	Philippians 2:3–4				
History, Geography, and Biographies: See Study Guide ¹					
A Child's History of the World	chap. 7 🕒📖🌐📖		chap. 8 🕒📖🌐📖	chap. 9 🕒📖🌐📖	
The Usborne Book of World History	pp. 18–23 🕒📖	pp. 24–29 🕒📖🌐📖	pp. 30–31 🕒📖🌐📖	p. 32 🕒📖🌐📖	pp. 33–39 🕒📖
Current Events	📖				
Readers ¹					
Mara, Daughter of the Nile	chaps. 14–15	chaps. 16–17	chaps. 18–19	chaps. 20–22	chaps. 23–end
Read-Aloud ¹					
The Golden Goblet	chap. 6	chap. 7	chap. 8 🌐📖	chap. 9 🌐📖	chap. 10
Favorite Poems Old and New	pp. 18–20	pp. 21–22	pp. 23–24	pp. 25–28	pp. 29–31
Other Notes					

1. Study Guide: Additional instructional information for each book is located in the corresponding subject's Study Guide: History, Reader, and Read-Aloud Study Guide sections are ordered alphabetically by book title.

Key: ☐ Check off when complete ☐ See Notes following Schedule 🌐 Map Assignment 🕒📅 Timeline Figure in packet 🕒📅 Timeline Suggestion

Date:	Day 1 ⁶	Day 2 ⁷	Day 3 ⁸	Day 4 ⁹	Day 5 ¹⁰
Bible					
The BBC Manual	pp. 12–13	pp. 14–15	pp. 16–19		
But Don't All Religions Lead to God?				chap. 4	
Reading	Ezekiel 3	Ezekiel 37	Daniel 1	Daniel 3	
Memorization	Philippians 2:3–3				
History, Geography, and Biographies: See Study Guide ¹					
A Child's History of the World	chap. 6 🕒📖🌐📖	chap. 7 🕒📖🌐📖		chap. 8 🕒📖🌐📖	
The Usborne Book of World History	pp. 16–17	pp. 18–23 🕒📖🌐📖	pp. 24–29 🕒📖🌐📖	pp. 30–31 🕒📖🌐📖	
Current Events	📖				
Readers ¹					
Mara, Daughter of the Nile	chaps. 14–16	chaps. 17–19	chaps. 20–22	chaps. 23–end	
Read-Aloud ¹					
The Golden Goblet	chaps. 5–6 🌐📖	chap. 7	chap. 8 🌐📖	chaps. 9 🌐📖	
Favorite Poems Old and New	pp. 15–19 (skip p. 17)	pp. 20–22	pp. 23–25	pp. 26–31	
Other Notes					

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Key: ☐ Check off when complete ☐ See Notes following Schedule 🌐 Map Assignment 🕒📅 Timeline Figure in packet 🕒📅 Timeline Suggestion

Date:	Day 11	Day 212	Day 313	Day 414	Day 515
Bible					
The BBC Manual	pp. mid 18–19	pp. 20–23	pp. 24–mid 26	pp. 26–28	
But Don't All Religions Lead to God?					chaps. 5–6
Reading	Psalm 34	Psalm 51	Psalm 61	Psalm 63	Psalm 84
Memorization	2 Chronicles 7:14; John 15:16				
History, Geography, and Biographies: See Study Guide¹					
A Child's History of the World		chap. 10 🌐📖	chap. 11 🕒📖🌐📖		chap. 12 🕒📖🌐📖
The Usborne Book of World History	pp. 40–41 🕒📖🌐📖		pp. 42–45 🌐📖	pp. 46–47 🕒📖🌐📖	pp. 48–49
The Kingdom Strikes Back					chaps. 2–5 (pp. 6–7; stop before “Jesus”)
Current Events	📖				
Readers¹					
Hittite Warrior	p. xv–chap. 2 🕒📖🌐📖	chaps. 3–5	chaps. 6–8	chaps. 9–11	chaps. 12–14
Read-Aloud¹					
The Golden Goblet	chap. 11 🌐📖	chap. 12	chap. 13–p. 216 (top)	p. 216–chap. 15	chap. 16
Favorite Poems Old and New	pp. 31–33	pp. 33–36	pp. 36–38	pp. 38–40	pp. 41–42
Other Notes					

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

Date:	Day 11	Day 212	Day 313	Day 414	Day 515
Bible					
The BBC Manual	pp. 20–23	pp. 24–mid 26	pp. mid 26–28		
But Don't All Religions Lead to God?				chaps. 5–6	
Reading	Daniel 5	Daniel 6	Hosea 11	Joel 2	
Memorization	2 Chronicles 7:14; John 15:16				
History, Geography, and Biographies: See Study Guide ¹					
A Child's History of the World	chap. 9 🕒📖🌐📖			chap. 10 🌐📖	
The Usborne Book of World History	p. 32 🕒📖🌐📖	pp. 33–39 🕒📖	pp. 40–41 🕒📖🌐📖		
Current Events	📖				
Readers ¹					
Hittite Warrior	Prologue–chap. 2 🕒📖🌐📖	chaps. 3–6	chaps. 7–10	chaps. 11–14	
Read-Aloud ¹					
The Golden Goblet	chap. 10	chap. 11 🌐📖	chap. 12	chap. 13–p. 216 (top)	
Favorite Poems Old and New	pp. 31–33	pp. 33–36	pp. 36–38	pp. 38–40	
Other Notes					

1. Study Guide: Additional instructional information for each book is located in the corresponding subject's Study Guide: History, Reader, and Read-Aloud Study Guide sections are ordered alphabetically by book title.

Key: ☐ Check off when complete ☐ See Notes following Schedule  Map Assignment  Timeline Figure in packet  Timeline Suggestion

A Child's History of the World

Introduction

Sonlight is selling an updated version of *A Child's History of the World*, which was published in 1997. Many of our customers have had concerns with the earlier version, which was first printed in 1924. Most of the comments stem from the racist nature of the earlier printing of the book. These concerns are no longer a problem with the updated version. Laura in Connecticut puts it this way:

In the older version that Sonlight sold until recently, there were some racial overtones, which I edited on the fly. The book was originally written early in the 20th century, I believe, and references to the "yellow race," etc., were probably par for the course then, but are not acceptable to most of us now. I had no trouble editing them out—I was reading aloud. And in recent years the publisher, Calvert, has updated the text to omit that kind of thing; this updated version is the version Sonlight will now be selling, which will obviate the need for such on-the-fly editing.

We think Laura is right. With the new version, you can simply read the book as is without worrying about editing. One key example of how the new version has improved over the old is in Chapter 4, which was one of the most controversial sections in the book. In the past, many customers like Deanna in Colorado commented,

It bothers me to read my child statements such as:

"All of the people who lived in the country of the Tigris and Euphrates were white. We don't know how nor when nor where colored people first lived, though it is interesting to guess. There were, we think, just three different white families and from these three families all the white people in the world are descended" (chapter 4, p. 22).

Excuse me? John has a long section of notes about this particular chapter, but it still really bothers me to think about reading it to my daughter.

Customers like Deanna will be delighted to read the new version, which now reads,

Many different groups of people lived in the country of the Tigris and Euphrates and along the Nile One group or family of people called Semites lived in the land that today we call the Middle East, near the Mediterranean Sea and the Tigris and Euphrates. Modern Arabs and Jews are Semites

Another group of people lived along the Nile. In Egypt and other parts of North Africa, Egyptians and people called Berbers were related to the Middle Eastern Semites. Nubians who came from the part of Africa south of Egypt belonged to a group of people called Nilo-Saharan

Another group of people came from the area that is now Iran. They are called Indo-Europeans, and they spread eastward into Northern India and westward into Europe (chapter 4, pp. 25–26)

So, you might be wondering, "If the older version was so racist, then why did you carry it in your curriculum?"

Hillyer's book is so well written, and it covers exactly those times and places that we had always wanted to touch upon in the early elementary "Introduction to World History" program. For 10 years prior to adding this book to our curriculum, we never studied beyond the First World War, which is exactly where Mr. Hillyer ends his book.

Previously, we carried *The Usborne Book of World History* as our primary "text." The only problem with the book was that a lot of children—and parents!—had a hard time sensing the real story of history. The *Usborne* book provided lots of interesting insights and facts, but for too many children, these facts simply popped out at them from unexpected directions.

We believed Hillyer's book put these disparate pieces of information into a more unified whole. So, we asked the publisher (of the modern version) for permission to purchase their version for resale. They said no.

We acquired the original edition. As noted, there were sections of the older text to which we objected, but we thought the book as a whole would be an outstanding resource to teach history We decided to republish it and make sure we commented on the offensive passages.

The more we got involved in the project, the more we actually liked it. We thought the older version actually provided a unique opportunity to help students and their parents gain a better, truer perspective on what was going on in our country 80 years ago. They would be able to see, firsthand, the racism that was so prevalent, even at the highest, most educated levels of society.

We suggested parents skip and modify portions of the book, and warned them to read the text with a discerning eye.

If you are interested in reading more on the subject of Hillyer's book and on racism in the United States back in the early 1920s, read the article entitled "Mesopotamia: A Problem of Racism" on our website.

—Note by Michael Ballard ■

Suggested Learning Objectives

Chapters 1–3

We do not schedule these chapters, therefore there are no notes.

Chapter 4

Mediterranean means *between the land* because the Mediterranean Sea is surrounded by land.

The people who lived along the Tigris and the Euphrates Rivers were the Babylonians, the Assyrians, and the Syrians.

Jews and Arabs speak Semitic languages.

Egyptians and Berbers are Semites.

Indo-Europeans speak languages that are similar to one another.

Ancient peoples taught each other how to grow different kinds of food and exchanged goods with one another.

Timeline and Map Activities

📍 *Mediterranean Sea* ② (map 1)

📍 *Mesopotamia* ①; *Tigris River* ②; *Euphrates River* ⑩; *Persian Gulf* ③; *Egypt* ⑥; *Nile River* ⑧; *Nubia (modern-day Sudan)* ④ (map 6)

Chapter 5

BC is the time Before Christ; AD stands for *Anno Domini*, which is Latin for the “year of the Lord” or time since the life of Christ.

People in Mesopotamia wrote their history in cuneiform.

Egyptians wrote in hieroglyphics.

Indians wrote in Sanskrit.

We also have written records from China, Nubia, Central America, and Crete.

We can translate the records from Egypt, Mesopotamia, India, and China.

India’s first civilization was on the Indus River.

China’s first civilization was on the Huang or Yellow River.

River valleys provided plentiful food and water.

The first governments came to towns that had formed along the rivers. We have histories from these towns.

Timeline and Map Activities

📍 *China* ⑩ (map 1)

📍 *India* ⑨; *Indus Valley* ③; *Yellow River* ⑦ (map 5)

📍 *Mesopotamia* ①; *Egypt* ⑥; *Nubia* ④; *Crete* ⑤ (map 6)

📍 *Central America* (map 8)

Chapter 6

The Egyptians were the first people to write. They used picture writing called hieroglyphics.

The Egyptians wrote on papyrus, which was paper made from the leaves of a water plant. The papyrus was stored in scroll form.

Important information was carved on stone.

Hieroglyphics were eventually translated after study of the Rosetta Stone.

The Rosetta Stone was a rock that had the same message carved into it in three languages, one of which was still recognizable.

Scholars compared the Greek message to the Egyptian and broke the code.

Egypt was a good place to live because the Nile River flooded its banks.

The flooding allowed the storage of water for later times. As the flood waters receded, they left rich topsoil behind. This meant food was easy to grow.

The moderate climate didn’t require warm clothes or fuel for heat.

The first Egyptian king was Menes.

Egyptians called their king “Pharaoh.”

Egyptian society was divided into classes, with little movement between classes. A boy would work in the same profession as his father.

The highest class (below Pharaoh) was the priests. They led worship. They functioned as doctors, lawyers, and engineers. They were the only class that could read and write.

The next class was the soldiers, then farmers, then shepherds, then shopkeepers, merchants, mechanics, and the lowest were swineherds.

The Egyptians worshipped multiple gods.

Some animals were sacred, like the dog, cat, ibis, and scarab beetle.

Timeline and Map Activities

📍 *Menes, first Egyptian king (ca. 3100 BC)*

📍 *Old and Middle Kingdoms of Egypt (ca. 2650–1500s BC)*

📍 *Egypt* ⑥; *Rosetta* ⑦; *Nile River* ⑧ (map 6)

Chapter 7

The Egyptians built tombs for the dead, for they believed the soul stayed near the dead body.

Family members filled the tomb with items a living person would need. They preserved the body from decay to keep it available for the soul.

A preserved body is called a mummy.

Kings built pyramids, or a tomb cover, to honor their dead bodies.

The pyramids were built around 3000 BC. The pyramids are near the city of Cairo.

King Cheops built the largest pyramid in 2900 BC.

The sphinx is a huge statue of a lion with a man's head.

Huge temples were built for the gods.

Egyptian art used vivid colors, and had no concept of depth or perspective.

Timeline and Map Activities

🕒 **Warrior Pharaohs rule Egypt (ca. 1500 BC)**

🌐 *Egypt* ⑥; *Cairo* ⑨ (map 6)

Chapter 8

Mesopotamia means *between the rivers* and is the land between the Tigris River and the Euphrates River.

Assyria was near the upper Tigris River.

Babylon was located where the rivers joined.

The land where the rivers empty was Chaldea.

Mount Ararat is where it is supposed Noah's Ark landed.

Babylon was a rich land, for it received soil from the river flooding.

Wheat and dates were first grown in Babylon.

The Tower of Babel was built on the plains of Babylon.

The main building material was mud bricks.

The Babylonians wrote using cuneiform, or wedge writing on clay bricks.

In 2300 BC, the Babylonians predicted an eclipse; they were astronomers.

Sargon I ruled Babylon when Egyptians built the pyramids.

In 1770 BC, Hammurabi wrote the first code of laws.

Timeline and Map Activities

🕒 **Babylonian Empire (ca. 1500–539 BC)**

🌐 *Mesopotamia* ①; *Tigris River* ②; *Euphrates River* ⑩; *Babylon* ⑫; *Chaldea* ⑬; *Assyria* ⑪; *Mount Ararat* ⑭ (map 6)

Chapter 9

In 1900 BC, Abraham left Ur of Chaldea for Canaan on the Mediterranean.

Abraham believed in one God. All of his neighbors worshipped many gods.

Abraham's grandson, Jacob, was the father of 12 sons, each of whom was the ancestor of the 12 tribes of Israel.

One brother, Joseph, became a ruler in Egypt.

The sons of Israel (Jacob), or the Jews, settled in Egypt about 1700 BC.

The Israelites lived in Egypt for 400 years, and the Egyptians enslaved them.

Rameses the Great, the Pharaoh, ordered Jewish baby boys killed.

Moses led the people of Israel back to Canaan in the Exodus.

At Mount Sinai, God gave the Ten Commandments. The Jewish Holy Book is the Old Testament.

Timeline and Map Activities

🕒 **Ramses the Great (ca. 1300–1237 BC)**

🕒 **Exodus (ca. 1400s BC)**

🌐 *Mediterranean Sea* ② (map 1)

🌐 *Ur* ⑮; *Canaan* ⑯; *Egypt* ⑥ (map 6)

Note to Mom or Dad: Date of the Exodus

As with other ancient events and personages, the evidence is not altogether clear concerning Moses' dates.

I could bore you with the arguments and counter-arguments on the two most popular opinions held by conservative Christian scholars, but let me summarize the two positions and tell you just the one or two key pieces of evidence for each side.

If there is one item that narrows our focus to two time periods, it is this: according to Acts 7:29–30, Moses stayed in the wilderness of Midian for 40 years, until the pharaoh had died. Only two pharaohs lived longer than 40 years: Thutmose III (ca. 1504–1450 BC) and Rameses II (ca. 1290–1224 BC).

The first perspective places Moses in the 15th century BC, and the Exodus at 1446 BC. The primary pieces of evidence for this view: 1 Kings 6:1 says there were 480 years between the Exodus and Solomon's dedication of the Temple. Since the Temple was dedicated in 966 BC, this places the Exodus at 1446 BC. Moreover, in Judges 11:26, Jephthah indicates Israel has occupied its territory for 300 years. Since he lived about 1100 BC, this would place the conquest at around 1400 BC.

The second perspective places Moses and the Exodus in the 13th century BC, during the reign of Rameses II (who lived ca. 1290–1224 BC). The Israelites were said to have been building the city of Rameses (*Exodus* 1:11). But perhaps most convincing: the plagues God rained down

upon Egypt were of such a nature as to break the back of the nation. Egypt went into irreversible decline about the time of Rameses II.

Conservative biblical scholars seem to prefer the earlier rather than the later date, but archaeological evidence favors the 13th century date.

Also please see the article “Why You Will Find Contradictions in History” on page ii of this study guide.

Chapter 10

The Hellenes lived in Greece.

People used iron instead of bronze (1300 BC).

Greek culture began about 1300 BC.

The Greeks worshipped 12 gods plus Pluto who lives and rules underground: Zeus, Hera, Poseidon, Vulcan, Apollo, Diana, Mars, Mercury, Athena, Venus, Vesta, and Demeter.¹

The Greek gods were like people in character but had more power and were immortal.

The gods could provide victory in battle or protection from harm, and enjoyed offerings.

An omen would prove the gods had heard a prayer.

An oracle was a person who would speak for the gods—the message was in riddle form.

Timeline and Map Activities

🌐 Greece 27 (map 4)

Chapter 11

The Trojan War occurred between Greece and Troy.

Paris, the son of the King of Troy, stole the beautiful wife of a king of Greece. This caused the conflict.

The Trojan Horse, a legendary wooden horse built by the Greeks, helped them capture the city of Troy during the Trojan War.

The Trojan War lasted 10 years.

The Greeks pretended to leave and left a wooden horse behind. The Greek soldiers were hidden within the horse and conquered the city of Troy.

The blind Greek poet, Homer, tells the story of the Trojan War in two poems: *The Iliad*, which tells the story of the war, and *The Odyssey*, which tells of one soldier's journey home from the war.

Timeline and Map Activities

🕒🌐 The Trojan War (ca. 1250 BC)

1. The book lists these as the 12 Greek gods and Pluto. Some of these are actually Roman gods, however. The 12 Greek gods are: Aphrodite, Apollo, Ares, Artemis, Athena, Demeter, Dionysus, Hephaestus, Hera, Hermes, Poseidon, and Zeus. (Source: www.mythweb.com/)

🕒🌐 Philistines rule eastern Mediterranean (ca. 1190 BC)

🕒🌐 Homer (ca. 800 BC)

🌐 Greece 27 (map 4)

🌐 Troy 22 (map 6)

Chapter 12

David, a poet, wrote many *Psalms* and was a great king of the Jews. He also killed the giant Goliath.

David established the capital, Jerusalem.

God gave David's son, Solomon, wisdom.

Solomon's temple and palace were magnificent, but his wise sayings have lasted.

After Solomon, the Jews divided the kingdom of Canaan. Eventually the Jews were dispersed.

The nation of Israel was re-established in 1948.

Timeline and Map Activities

🕒🌐 King David (ca. 1030–965 BC)

🌐 Jerusalem 39; Northern and Southern kingdom 17 (map 6)

Chapter 13

The Phoenicians invented the alphabet; their alphabet had 22 letters.

The Phoenicians lived north of the Jews in Phoenicia.

The Phoenician king, Hiram, provided Solomon with cedar wood for the temple.

The Phoenicians worshipped Baal and Moloch.

The Phoenicians created valuable purple dye from crushed seashells.

The Phoenicians were traders and great sailors who traveled far to buy and sell. They sailed the Mediterranean Sea beyond the Straits of Gibraltar.

Tyre and Sidon were the main cities.

The Phoenicians started many colonies; the main colony was Carthage.

The Phoenicians were powerful around 1000 BC.

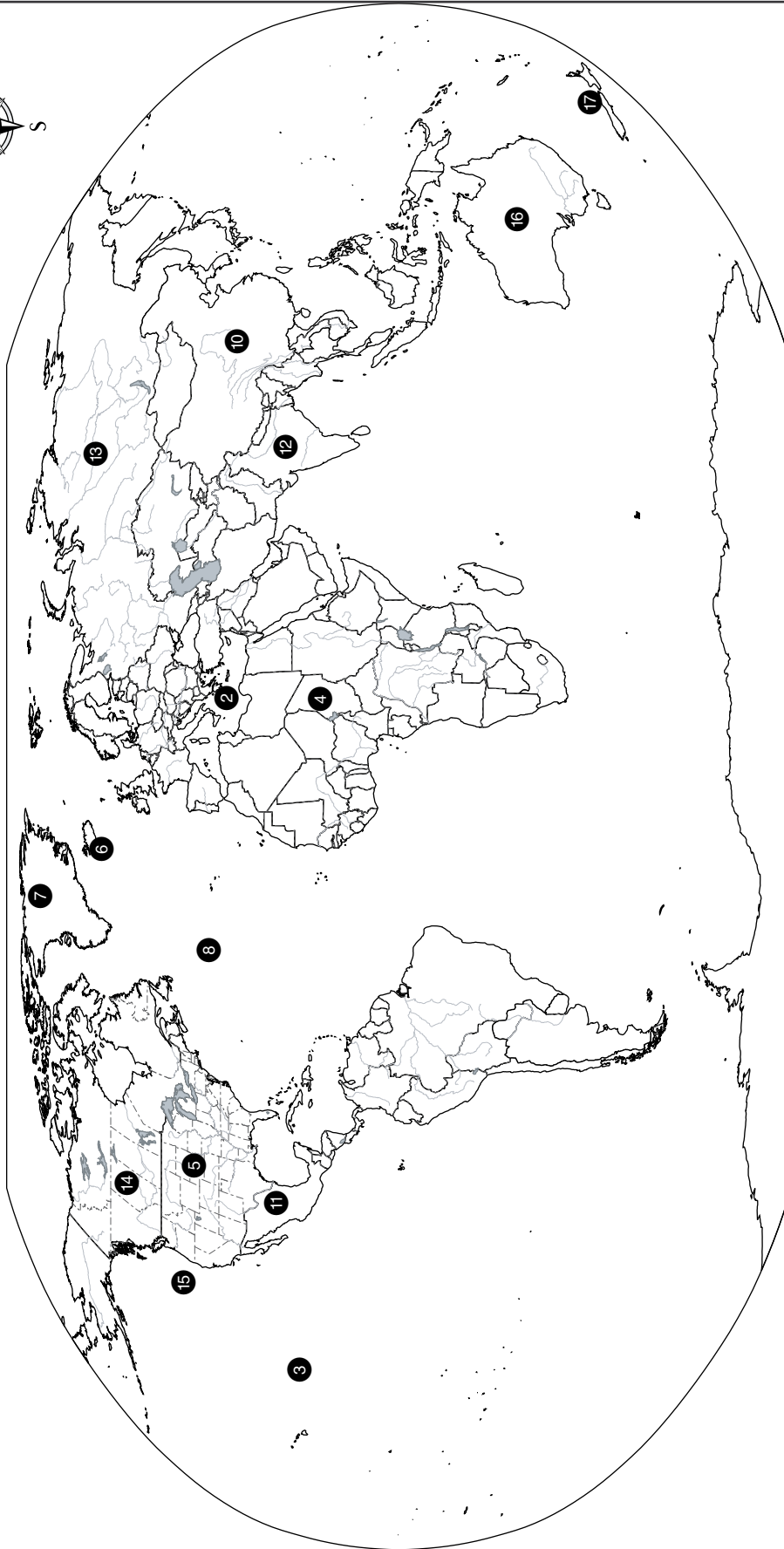
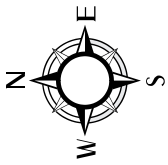
Timeline and Map Activities

🌐 Mediterranean Sea 2 (map 1)

🌐 Straits of Gibraltar 39 (map 4)

🌐 Phoenicia 18; Tyre 19; Sidon 20; Carthage 21 (map 6)

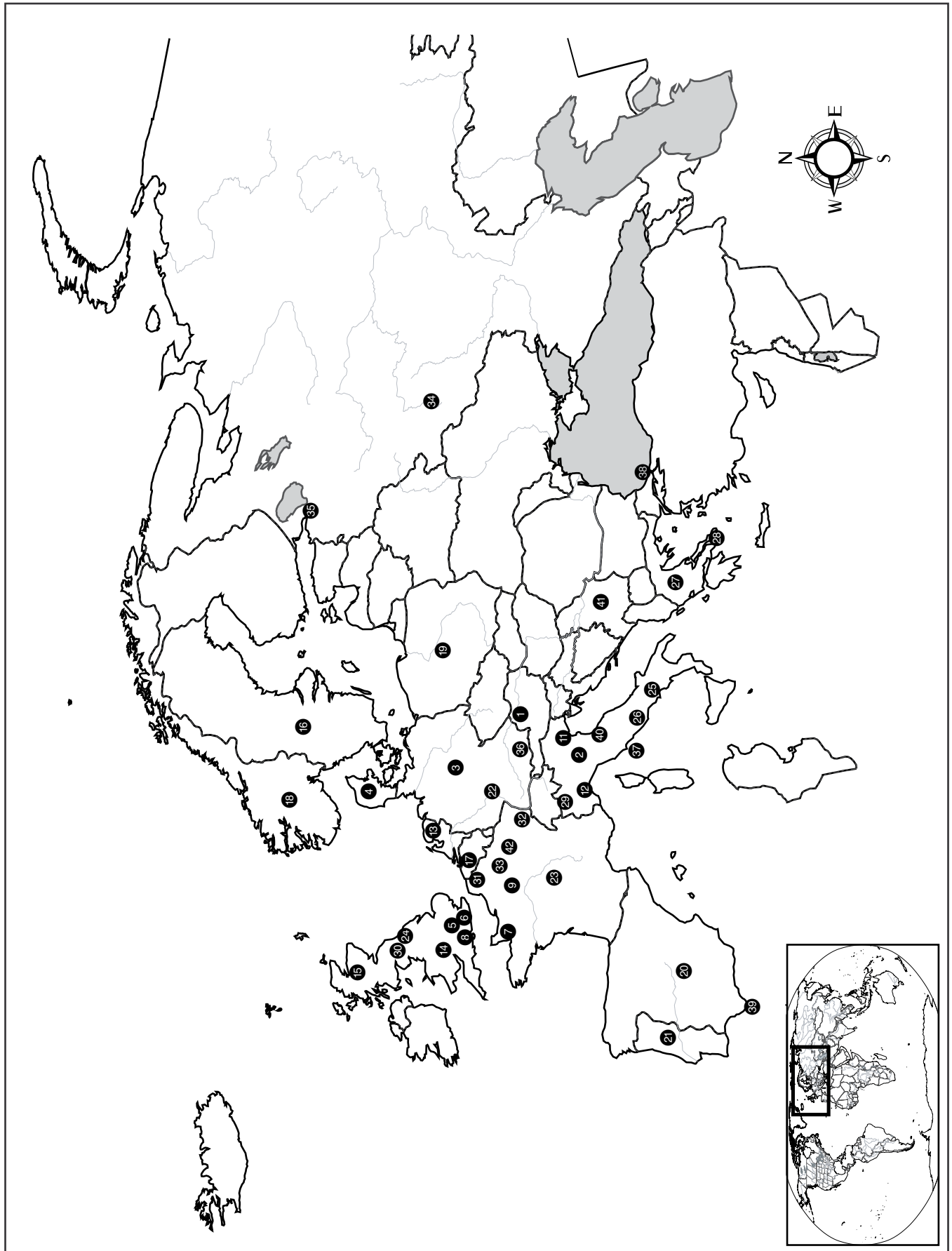
A Child's History of the World - Map 1



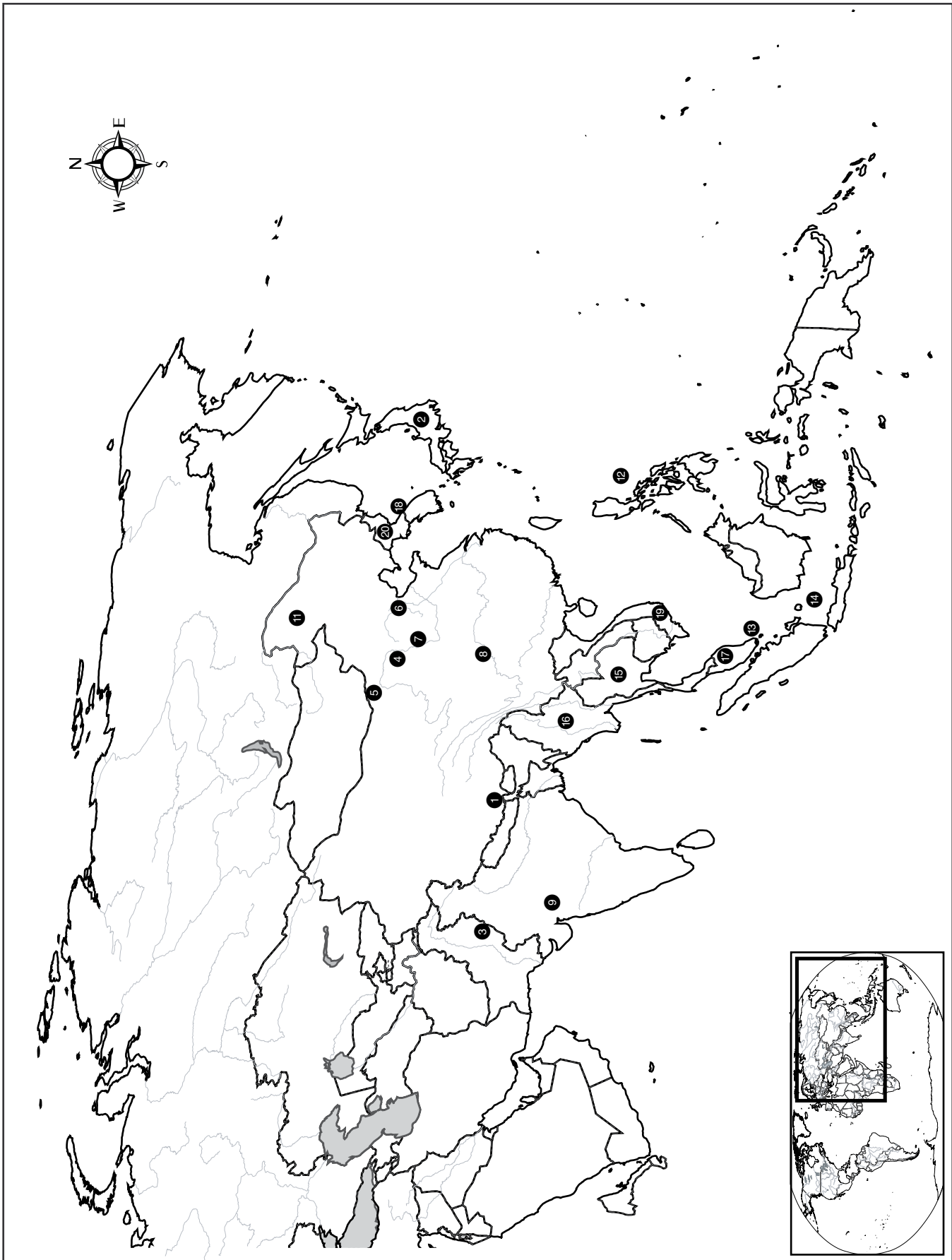
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A Child's History of the World - Map 4

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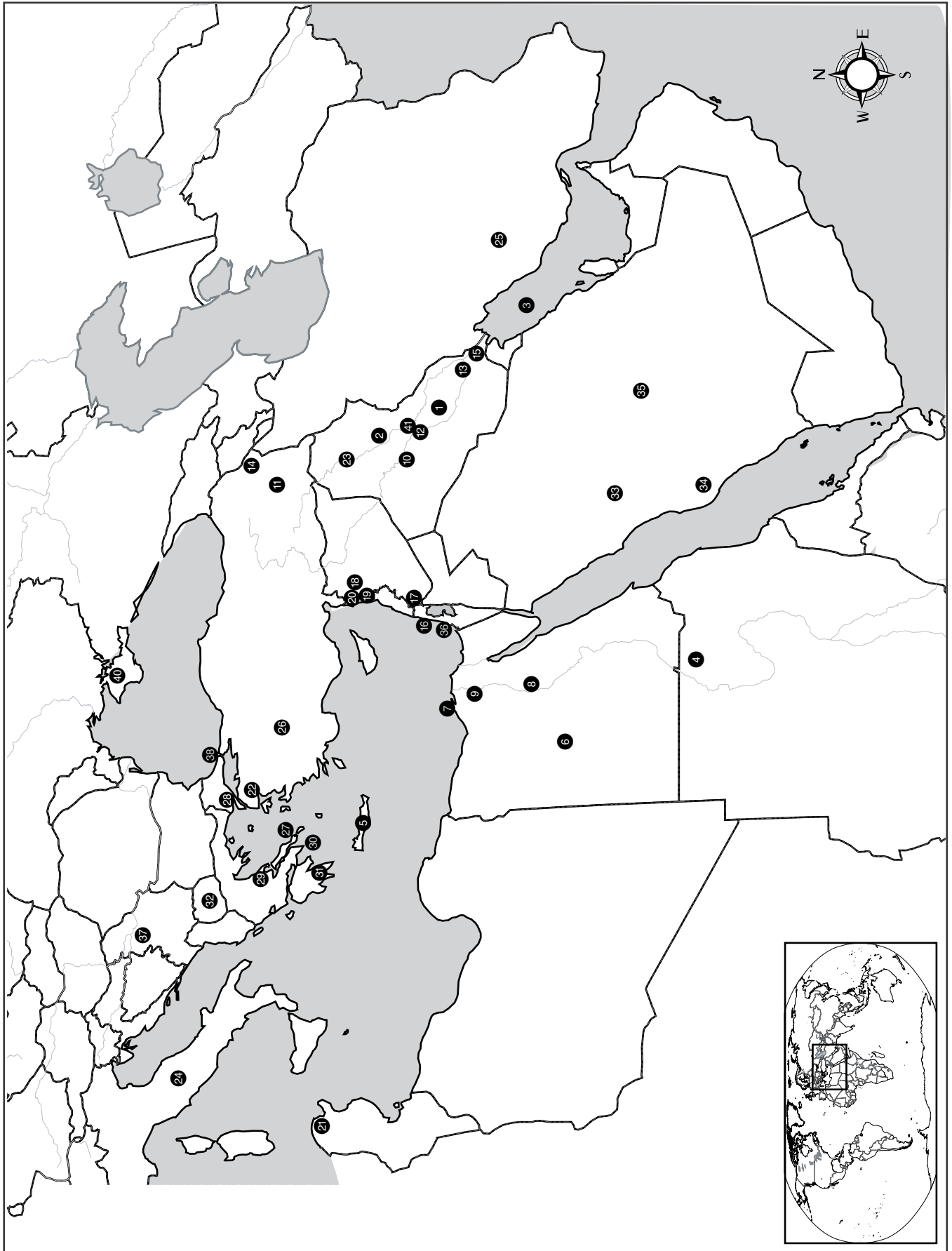
A Child's History of the World - Map 5



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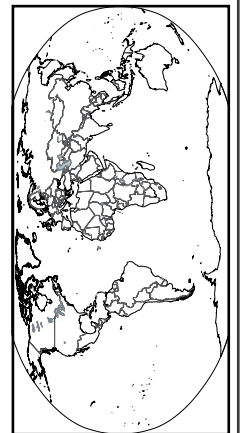
A Child's History of the World - Map 6

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A Child's History of the World - Map 8

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Suggested Learning Objectives

Note to Mom or Dad

Some pages of this book contain nudity and battle illustrations. If your children are sensitive to this, we recommend you look through the book before you read it with your children.

pp. 2–3

Archaeologists look at remains of old things, read old documents, and try to understand how people in olden times lived.

Archaeologists date things by tree rings or by testing C14, a radioactive carbon that decays.

pp. 4–7

Some people lived in caves and wore animal skins (Adam and Eve wore skins!). Others learned how to grow crops, build houses, and tame animals. They could also make pots out of reeds or clay, and learned to spin and weave cloth. Much later, people learned to use metals.

In Jericho, one of the oldest towns in the world, people built a wall to defend themselves against jealous neighbors. They were still conquered, though.

Between 6500 BC and 5650 BC, Çatal Hüyük (Turkey) flourished. People entered their one story houses from the roofs, and could pull up the ladders behind them so enemies could not get in. The people made daggers and mirrors from obsidian.

Timeline and Map Activities

🕒 **Jericho destroyed by God (ca. 1400s BC)**

📍 **Jericho ❶; Çatal Hüyük (Turkey) ❷** (map 1)

pp. 8–9

About 7,000 years ago, people settled in Mesopotamia, the land between two rivers (Euphrates and Tigris). The Sumerian civilization grew up in southern Mesopotamia.

Initially, the Sumerians built reed houses, but then they made sun-dried brick houses. They irrigated their farmland, so the flooded rivers watered their crops. No king united all of Sumer.

In about 2000 BC, the Sumerians began to make temple-towers, called ziggurats.

Timeline and Map Activities

🕒 **Sumer (ca. 3500–2500 BC)**

📍 **Euphrates River and Tigris River ❸; Sumer ❹** (map 1)

pp. 10–13

The Sumerians invented the earliest writing. They made wedge-shaped marks, called cuneiform, and wrote both lists and sentences.

Wealthy children went to school and learned reading, writing, and arithmetic.

The Sumerians pressed individualized cylinder seals into clay so the owner would always be identified.

Sumerians counted based on 60, and we divide our time this way.

Sumerian crops divided three ways: a third went to the gods, used to prepare for famine or trade for foreign goods; a third went to the priests and temple staff; a third went to the citizens.

Sumerians built the first wheels, worked with metal, and made many types of pottery.

pp. 14–15

The early Egyptians learned to domesticate animals, grow crops, make linen, use metals, and irrigate their fields so the annual Nile floods would last all year.

In 3200 BC, King Narmer united Upper and Lower Egypt, so the land was one.

Timeline and Map Activities

📍 **Egypt ❺; Nile River ❻; Nile Delta ❼; Upper Egypt ❽; Lower Egypt ❾; Memphis ❿; Thebes ⓫** (map 1)

📍 **Lake Victoria ❶** (map 2)

pp. 16–17

While the Nile flooded the land, the farmers often worked on pharaoh's building projects, such as the pyramids.

The Egyptians ate duck, goose, fish, birds (and their eggs), meat, and bread. They drank wine and beer.

pp. 18–23

After a nobleman's death, embalmers treated the body for 70 days. They removed the internal organs and brain, dried the body in natron salt, and wrapped the dried body in layers of linen. The family left everything the nobleman would need for a happy afterlife in the tomb.

Workers dragged the heavy blocks used for the pyramids on sledges. As the pyramid grew higher, rubble ramps grew next to them. The Egyptians did not use wheels.

Egyptians who could afford leisure enjoyed singing, music, and dancing. The children played games, and the noblemen hunted (both birds and hippos).

Timeline and Map Activities

- 🕒 **Old and Middle Kingdoms of Egypt (ca. 2650–1500s BC)**

pp. 24–27

The Minoans lived on the island of Crete between 3000 BC and 1400 BC. They grew wheat, barley, vegetables, grapes, and olives. They had several types of writing and decorated dwellings with frescoes.

In 1500 BC, the nearby island Thera erupted and destroyed much of that island. Perhaps tidal waves and the ash from this mountain damaged Crete beyond recovery. Cretan houses were buried by lava and ash, which preserved them until the present day.

Timeline and Map Activities

- 🕒 **Minoan civilization (3000–1400 BC)**

🌐 Crete, Thera 12 (map 1)

pp. 28–29

From 2500 BC to 1500 BC, the Indus Valley civilization, in northern India, flourished. They had indoor lavatories that connected to good drains in the streets. They could write, they traded in Mesopotamia, and they were the first people to grow cotton. Most people died by age 40.

Timeline and Map Activities

- 🕒 **Indus Valley civilization in India (ca. 2500–1500 BC)**

🌐 Mohenjo-daro 1; India 2; Harappa (Pakistan) 3 (map 3)

pp. 30–31

Sargon conquered and united Mesopotamia for the first time in about 2370 BC. His empire lasted 200 years before Gutian invaders, and later the Amorites, took control.

Hammurabi (ca. 1792–1750 BC), an Amorite king, united Mesopotamia under his rule. He wrote a complete law code that we can still read today.

The Mesopotamian myth of Ut-napishtim is similar to the biblical story of Noah.

Timeline and Map Activities

- 🕒 **Hammurabi (ca. 1792 BC)**

🌐 Mesopotamia 14; Tigris and Euphrates Rivers and Fertile Crescent 3 (map 1)

pp. 32–33

Timeline and Map Activities

- 🕒 **New kingdom of Egypt (ca. 1567–1085 BC)**

🌐 Anatolia, Turkey 15 (map 1)

pp. 34–36

The Hyksos, with horses and chariots, conquered Egypt. When the Egyptians started to use the new technology, the pharaohs helped drive out the Hyksos, then conquered new territory.

The Egyptians traded gold from their mines for timber, metals, horses, slaves, and other products.

Builders made Egyptian temples and tombs out of stone. All other structures were mud-bricks, some buildings up to five stories high.

Timeline and Map Activities

- 🕒 **Warrior Pharaohs rule Egypt (ca. 1500 BC)**

pp. 38–39

Egyptians wrote hieroglyphs on papyrus. They had a 365-day calendar, good doctors, and accurate mathematics.

pp. 40–41

The Hittites arrived in (what is today) Turkey in about 2000 BC. About 300 years later, they ruled the land and, about 1460, began conquering other lands. They built strong walls around their main cities and used iron for weapons and tools, stronger than the copper used previously. The Sea Peoples invaded their land and destroyed them about 1200 BC.

Timeline and Map Activities

- 🕒 **Hittite Kingdom (ca. 2000–1200 BC)**

- 🕒 **Hittites sign first international treaty with Egypt (1270 BC)**

🌐 Turkey 16 (map 1)

pp. 42–45

The Mycenaeans started to arrive in the Middle East around 2000 BC. They rivaled the Cretans, then, when Crete was destroyed, dominated the seas.

The Mycenaeans weakened themselves by infighting, and Dorians invaded about 1100 BC.

Timeline and Map Activities

🌐 Mycenae 17 (map 1)

pp. 46–49

The Canaanites built walled city-states and traded fine goods until the Sea Peoples invaded in about 1190. Some of the Sea Peoples, called the Philistines, moved south and took over the iron trade, so they had the most powerful weapons.

After being nomadic for a time, the Israelites conquered the Canaanites and Philistines and created an empire, most wealthy under Solomon. The kingdom split into Israel and Judah in 925 BC.

Timeline and Map Activities

- 🕒 **Canaanites settle Canaan (ca. 2000 BC)**
- 🕒 **Philistines rule Canaan (1000 BC)**
- 🕒 **Assyria conquers northern kingdom (767? BC)**
- 🕒 **Babylon conquers Judah (587 BC)**
- 🌐 **Canaan** 18 (map 1)

pp. 50–51

By 1100 BC, Phoenician merchants dominated Mediterranean trade. Their most important cities were Tyre and Sidon, and Carthage was their key colony. They invented an alphabet, the basis for our alphabet.

Timeline and Map Activities

- 🕒 **Phoenician merchants dominate Mediterranean trade (by 1100 BC)**
- 🕒 **Phoenician Civilization (ca. 1200 BC–AD 600)**
- 🌐 **Tyre** 19; **Sidon** 20; **Carthage** 21; **Phoenician travel routes** 33 (map 1)

pp. 52–53

The Assyrians, after centuries of unimportance, won an empire.

The Assyrians created the first library. Books were written on clay tablets.

Egypt and Babylon broke away from Assyria in 670, and by 609 BC, the empire was no more.

Timeline and Map Activities

- 🌐 **Nineveh** 22 (map 1)
- 🌐 **Assyrian Empire** (map 6)

pp. 56–59

The Assyrian army had foot soldiers armed with bows and arrows, slings, or lances; the cavalry used bows and lances; horse-drawn chariots carried a bowman, a shield-bearer, and a driver; the army also transported siege engines with battering rams and space for bowmen. They would conquer a land, destroy the farms, and either kill or enslave the citizens.

The Assyrians were cruel leaders.

The Babylonians defeated their Assyrian rulers in 612 BC, and Nebuchadnezzar, the son of the triumphant general, conquered an empire, which lasted until the Persians conquered them in 539 BC.

pp. 60–61

Because Northern Europe's damp climate rapidly decays artifacts, metal and stone artifacts remain, but paper texts and perishables do not.

Stonehenge, enormous stone slabs sent in a circle in southern England, is the most impressive ancient monument.

Timeline and Map Activities

- 🕒 **Stonehenge built (ca. 2700 BC)**

pp. 62–63

Chinese civilization began along the Yellow River, probably about 1500 BC.

Various peoples lived in the Americas. Farmers grew cotton and maize, and craftsman made pottery figures and carved jade.

Aryans invaded north India in 1500 BC. They left their language, Sanskrit, the basis of many modern languages. Their religion developed into Hinduism and the caste system.

Timeline and Map Activities

- 🕒 **Shang Dynasty founded (ca. 1600–1066 BC)**
- 🕒 **Olmec Empire (ca. 1200–400 BC)**

p. 64

We know little about Greece from 1100 to 700 BC. The Greeks divided into city-states, such as Athens, Corinth, and Sparta. They used the Phoenician alphabet and, as a result of standardized money, their traders soon rivaled the Phoenicians.

Timeline and Map Activities

- 🌐 **Greece** 25; **Athens** 23; **Corinth** 24; **Sparta** 13 (map 1)

pp. 65–67

The Iranian tribe called the Medes helped destroy the Assyrians in 612 BC. The Persians took over Babylon.

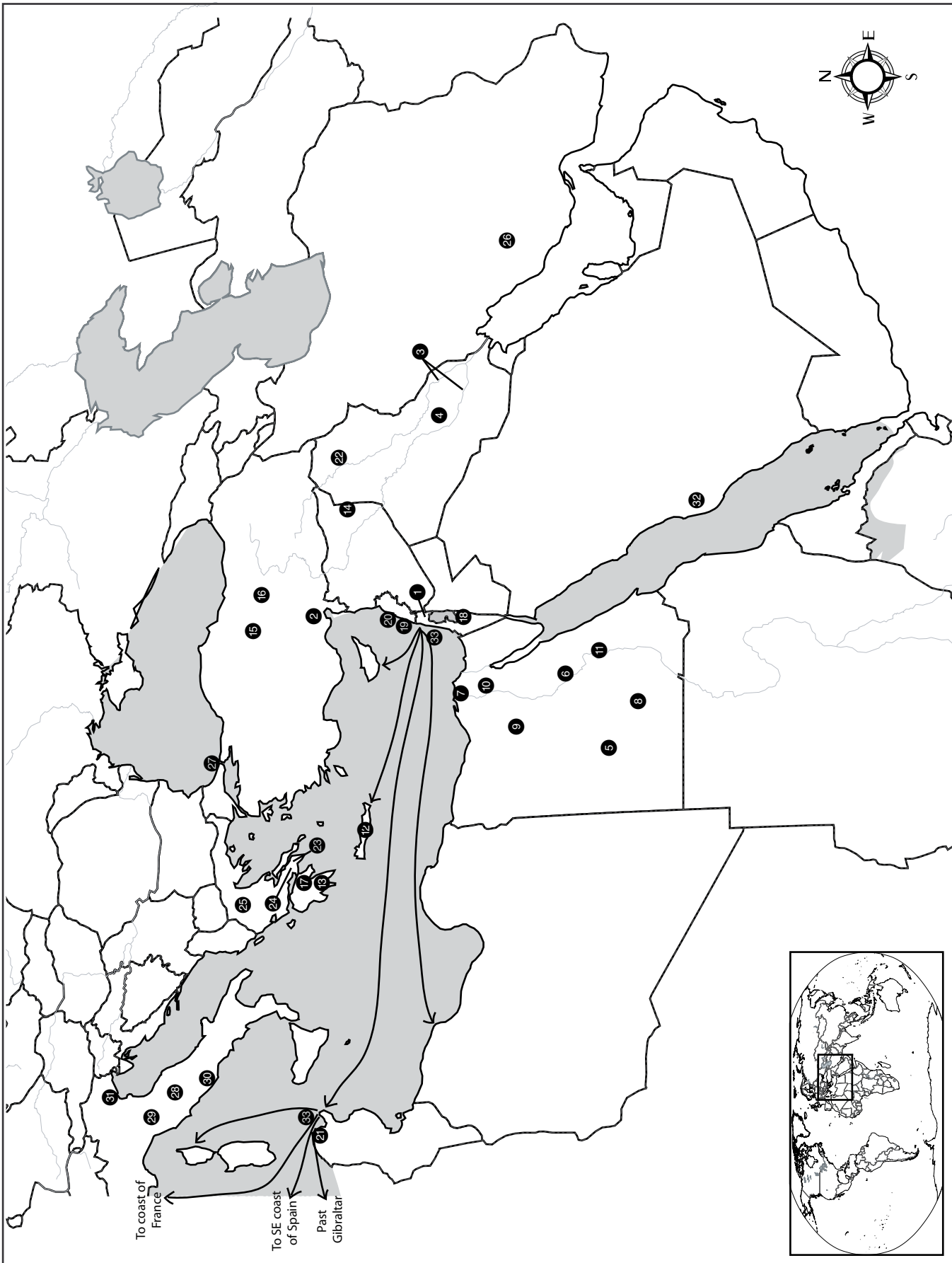
The Persian king Darius I allowed obedient conquered people to keep their customs, religions, and ways of life. His messengers traveled over newly built good roads.

The Persians wanted to conquer Greece, but the Athenians defeated the Persians. They grew wealthy and the other city-states went to war against them until Athens fell in 404 BC.

Timeline and Map Activities

- 🕒 **Persian Empire (ca. 1000–330 BC) golden age, including Cyrus the Great (500s–331 BC)**

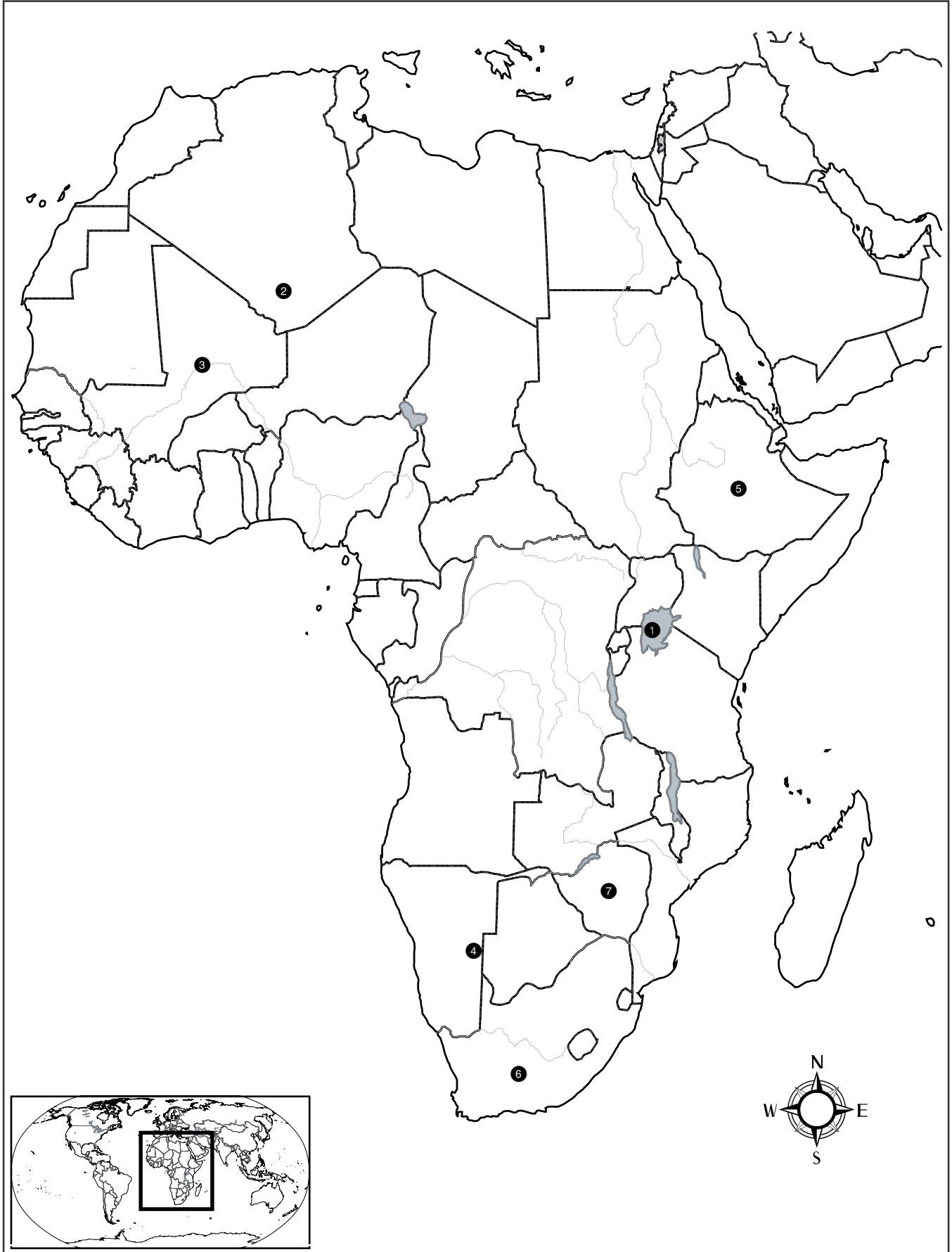
The Usborne Book of World History - Map 1



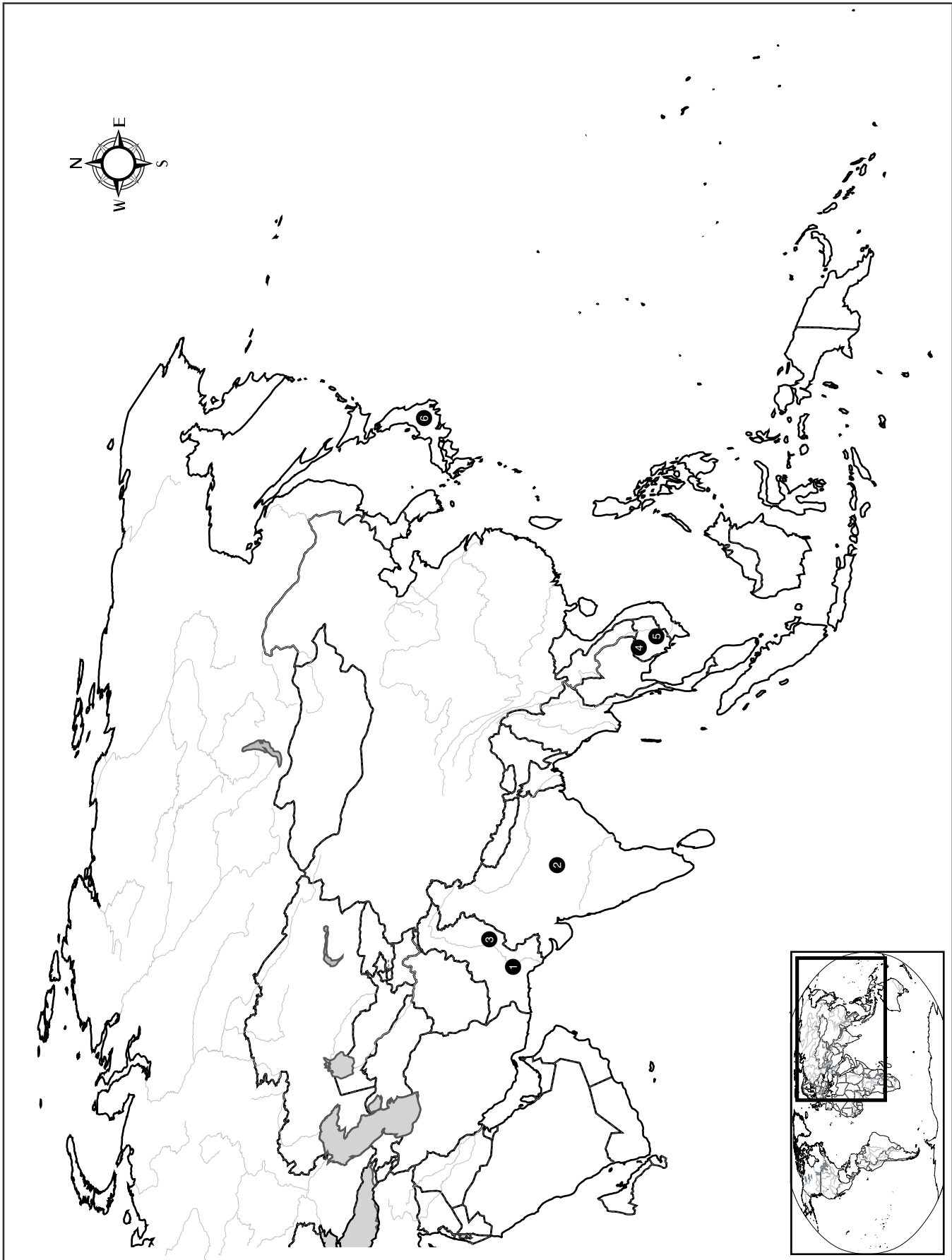
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The Usborne Book of World History - Map 2

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The Usborne Book of World History - Map 3



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Chapter 1

Unfamiliar Words

crocodile: one of the largest living reptiles. Crocodiles have a long, low, cigar-shaped body, short legs, and long powerful tails with which they swim. They have tough hides, long snouts, and sharp teeth to grasp their prey. In most crocodiles the snout comes to a point in front. Crocodiles live in tropical countries throughout the world. They prefer large bodies of shallow water, sluggish rivers, open swamps, and marshes. Their webbed feet allow them to walk on the soft ground. Their eyes and nostrils are higher than the rest of their head. This arrangement fits in with the crocodile's life in the water, for it likes to float with only its eyes and nostrils above the surface. Its throat has a slitlike valve in front of the tube leading to its nostrils. This valve shuts tight when the animal is underwater. It keeps the water from entering through the mouth when the reptile seizes its prey. Crocodiles eat many small animals, which they seize and swallow whole. Occasionally they attack large animals and people. A crocodile can twist a large animal into pieces by seizing it and then rapidly spinning lengthwise in the water (source: *2003 World Book Encyclopedia*).

Lord Ra: the sun.

son of Set: Set, also called Seth, was an ancient Egyptian god of storms, violence, darkness, and desert land. He was also a god of desert animals, serpents, pigs, hippopotamuses, and crocodiles. Seth was identified with an animal that had the body of an elongated jackal or greyhound; a long neck; a thin, curved snout; rectangular, upraised ears; and a stiff, forked tail. Seth was often portrayed with a human body and the head of this beast (source: *2003 World Book Encyclopedia*).

"By Amon" and "neb": Amon was one of the most important gods in ancient Egyptian mythology. "By Amon" would be a form of swearing. "Neb" means "Lord."

Osiris "the Merciful": Osiris was an Egyptian fertility god who became the chief god of the underworld. As son of the earth god Geb, Osiris was regarded as a source of the earth's fertility. Egyptians sometimes compared him to the Nile River. In Egyptian royal theology, the king was a living Horus, who was the son of Osiris. After the king died, he became Osiris. After Egyptian funeral practices became more democratic, every Egyptian expected to become an Osiris after death.

Thoth's "mercy": Thoth was an ancient Egyptian moon god. He was a patron of civilization and such intellectual arts as writing, astronomy, mathematics, law, magic, and healing. Thoth's most important role in the underworld was to oversee the scales on which the souls of the dead were weighed to determine innocence or guilt (source: *2003 World Book Encyclopedia*).

Hapia'o: "I vow I've been pulling wire since the First Hill rose off the waters of time, and still I've not done": the Egyptian creation story tells that in the beginning there was only water, a chaos of churning, bubbling water. Eventually the floods receded and out of the chaos of water a hill of dry land emerged. First one, then more. On this first dry hilltop, on the first day came the first sunrise (source: <http://members.aol.com/egyptart/crea.html>).

amulets: charm often inscribed with a spell, magic incantation, or symbol and believed to protect the wearer against evil or aid him.

drawplate: a die with holes through which wires are drawn.

annealing: heating and then cooling usually for softening and rendering less brittle.

khefts: evil demons, ghosts.

bas: the living, immortal, eternal, and ultimately divine soul in Egyptian religious belief represented as a bird with a human head and believed to leave the body at death and return eventually to revivify the body if it is preserved.

acacia: genus of woody plants of warm regions having pinnate leaves and white or yellow flower clusters.

Vocabulary To Learn

It was a good **ingot**; the goldsmith would be able to find no fault in it. (*a mass of metal cast into a convenient shape for storage or transportation and to be later remelted for casting or finished*)

It might become part of a wide and glittering collar, or the **inlay** of a fine dagger for some nobleman's tomb ... (*an ornament or pattern formed by insertion of other material*)

The unwelcome picture of Gebu's face broke through Ranofer's **preoccupation**, scattering his daydreams and **rousing** him to present reality ... (**preoccupation:** *extreme or excessive concern with something, complete engrossment of the mind or interests; rousing:* *an act or instance of stirring up*)

Even Lord Ra, the sun, did not scorch and burn in this pleasant wintertime, but shed his radiant light **beneficently** upon the brown backs of the men bent to their work. (*doing or producing good*)

No matter what **illustrious** futures he imagined for the ingots he poured, his own future remained the same ... (*notably or brilliantly outstanding because of dignity or because of achievements or actions or because of qualities possessed*)

Ibni only edged closer, ducked his head even farther between his shoulders, and scrubbed his hands together **ingratiatingly**. (*pleasingly, flatteringly*)

His voice was like the sound of a badly made flute, and **sibilant** with his Babylonian accent. (*having, containing, or producing the sound of or a sound resembling that of the s or the sh in sash*)

The man's **servility** disgusted him ... (*a cringing submissiveness*)

"My wife makes it herself, from our own **dates**." (*the oblong fruit of a palm that constitutes a staple food for the people of northern Africa and western Asia and is also largely imported into other countries*)

Stoppering the oil jug with nervous fingers, Ranofer watched him **sidle** past the wiremaker's bench to the big water jar ... (*move sideways especially in a furtive advance*)

Ranofer was reminded of an **adder** slithering back into its hole. (*snake, common viper*)

"... nay, I remember, I had sent you into the Street of the Potters to fetch those **crucibles**." (*a vessel or melting pot of some very refractory material that is used for melting and calcining a substance [as metal and ore] which requires a high degree of heat*)

Who in this shop would steal gold—who was **treacherous** enough, low enough—save Ibni the Babylonian? (*like to betray confidence or trust*)

Rekh was an unimpressive figure, similar in build and feature to a hundred other men, with a suggestion of a **paunch** and a foot **maimed** long ago by spilled molten metal. (**paunch**: potbelly; **maimed**: crippled, mutilated)

He was only an honest and kindly **artisan**, just now saddened by treachery. (*one trained to manual dexterity or skill in a trade*)

... and no doubt were scorning him for a poor sort of creature, cringing and **puny**, unable to defend himself. (*slight or inferior in power, vigor, or importance*)

"Welcome, friend Eyes-on-the-Ground," said a voice half-amused, half-**diffident**. (*characterized by modest reserve*)

"I thought you a **surlly** type at first, but I see you're not." (*ill-natured, abrupt, rude*)

As the cloth sank to the bottom of the tray, the particles of gold clung to it in a glittering **residue**, allowing the trash to be poured off along with the water. (*something that remains after a part is taken, separated, removed, or designated*)

He turned to Heget more **brusquely** than he intended. (*in a markedly short and abrupt manner*)

... and the tales his father read him from the leather **scrolls** ... (*a long strip used as the body of a written document and often having a rod with handles at one or both ends for convenience in rolling and storing it*)

He **grudged** admitting even that relationship. (*to give or allow with reluctance or with resentment*)

To Discuss After You Read

Q: How closely does a falcon watch the hawk? Can you think of another metaphor that describes keeping a close eye on something?

Q: What was the youth-lock hairstyle?

A: a thick strand of hair left to grow from one side of their shaven heads which fell in an ebony curl to the shoulder

Q: What does Ranofer mean when he says to Hequet, "May your ka be joyful"?

A: Ka is the personality double believed in ancient Egypt to be born with an individual and after death to reside in the statue of the deceased in the tomb dependent upon the preservation and nourishment of the body

Q: What was the progression of color as the gold cooled?

A: it got duller as it went from brilliant red-yellow to scarlet then to cherry

Q: What was Ranofer's position in the goldhouse?

A: only a hireling

Q: Why is Ranofer suspicious of Ibni the Babylonian?

A: Ibni is sickeningly sweet, he acted in a questionable manner, and he had a sharp glint in his eye that he masked with a vacant gaze

Q: Why is Ranofer so bothered by anyone seeing that his half brother beats him?

A: the stripes seem like the mark of a slave

Q: Where did Ranofer go to school?

A: at the scribes' school before his father died

Q: How did Ibni steal from the goldsmith?

A: as Ibni washed the raw gold, he would sneak a bit at a time and hide it in the wineskin—the loss would be written off as the rummel that came in with the gold

Q: Why does Ranofer not want to tell anyone his suspicions?

A: because Ranofer carried the wineskin, he was part of the crime and his half brother would kill him

Q: Describe how a gold ingot was made.

Q: Describe how gold wire was formed.

Q: Why were ingots stretched into thin sheets?

A: they were then cut into thread and woven like linen into beautiful shining cloth

Timeline and Map Activities

📍 Egypt ❶; Thebes ❷; Nile River ❸; Babylonia ❹ (map 1)

Chapter 2

Unfamiliar Words

lotus: known in most places as the Egyptian water lily, which is a familiar sight along the Nile River and neighboring streams. This plant has white or rose-purple flowers that may be 1 foot (30 centimeters) across. They grow on

a weak stalk, 4 to 8 feet (1.2 to 2.4 meters) long, and rise only a little above the water. The leaves spread out on the water's surface. The lotus was a sacred flower to the people of Egypt, India, and China. A species of the lotus appears in ancient Egyptian art (source: *2003 World Book Encyclopedia*).

Lord Sobk: crocodile-god.

Maat: goddess personifying law and righteousness (source: www.infoplease.com).

Queen Tiy: 1385 BC, wife of Amenhotep III. Of humble origin, she was remarkable for her influence in state affairs in the reigns of her husband and of Ikhnaton, her son. The occurrence of her name with that of Amenhotep III shows an official recognition of the queen that was most usual for Egypt (source: www.infoplease.com).

shenti: kilt-like piece of linen fabric tied around the waist and kept in place by a girdle (source for "shenti": <http://histclo.hispeed.com/chron/ancient/ac-egypt.html>).

fishmonger: fish dealer.

Vocabulary To Learn

... giving way in the south to high-walled gardens and the **villas** of rich noblemen, which clustered around the dazzling white pile of Pharaoh's palace. (*a pretentious rural or suburban residence with extensive grounds maintained as a pleasurable retreat from city life by a person of wealth*)

Their eyelids were rimmed and **elongated** almost to their temples with black eye paint, best protection against Egypt's glaring sun. (*lengthened*)

Their hands, those strong and **supple** hands now **gesturing** or fingering their amulets or swinging idly at their sides ... (**supple:** *characterized by ease and readiness in bending or other actions and often by grace and agility*; **gesturing:** *the use of motions of the limbs or body as a means of intentional expression*)

Gebu had two aspects, one noisily **jocular**, one ferociously quiet. (*given or disposed to jesting*)

He stood a moment, took an **irresolute** step backward, then swerved suddenly and ran down a lane ... (*uncertain how to act or proceed*)

The ground turned mushy here; patches of **sedge** and **papyrus** marked pools of shallow water ... (**sedge:** *a grass-like plant that grows in wet places*; **papyrus:** *a tall sedge of the Nile valley having a smooth triangular stem, a large compound umbel with drooping rays, and fiber that served many uses in historic times*)

His legs were massive columns, his face a crag, with a granite-hard jaw and eyes black as chunks of **obsidian** beneath their painted lids. (*volcanic glass, a hard, dark, glassy rock that is formed when lava cools*)

With fumbling hands he **extricated** the wilting blossom from the folds of his sash. (*to draw out from or forth from and set free of a tangled, jumbled, confused, or otherwise involved heap, mass, or situation*)

Instantly he was **aghast** at his own **temerity**. (**aghast:** *struck with amazement, bewilderment, disgust, or surprise*; **temerity:** *unreasonable or foolhardy contempt of danger or opposition*)

... the ribs that showed, the undernourished arms and knobby knees, the dusty rag of a shenti that always hung **askew** on his hips. (*out of line, to one side*)

The heavy hand slapped back and forth across Ranofers face, almost **negligently**, yet with a force that twisted a crick into his neck and set his ears ringing. (*unstudied, offhand*)

Winking **vindictively**, he made for the stairs and vanished up them, taking the torch with him. (*intended for or involving revenge*)

The **invariable** reaction to a scene with Gebu had begun to set in, a **fatigue** so deep it penetrated mind and body alike. (**invariable:** *consistent, unchanging*; **fatigue:** *weariness from labor or exertion*)

"By Amon, you gave grown too toplofty of late, behaving like Pharaoh instead of the gutter **waif** you are." (*a stray person or animal*)

One needed only one's nose to recognize his characteristic **aura** of river stink and barley-beer fumes. (*a distinctive and often subtle sensory stimulus*)

To Discuss After You Read

Q: Why were the workshops and laboratories on the western bank called the City of the Dead?

A: the artisans who worked there produced things for the tombs of the dead

Q: Why did the Egyptians wear black eye paint?

A: as protection against the glaring Egyptian sun

Q: What types of artisan's did Thebes boast?

A: glassmakers, papermakers, weavers, carpenters, potters, sculptors, painters, embalmers, masons, and coffin builders

Q: Why were supplies put in the tombs of the dead?

A: everyone went to his eternal rest accompanied by comforts to provide for the soul of a loved one beginning his Three Thousand Years in the Land of the West

Q: What time would it be when Ra sailed through the Gates of the West half an hour ago?

A: after sundown

Q: Why do you think Egypt is called the "Black Land"?

A: every year the Nile overflowed and deposited a strip of rich, black soil along each bank. The ancient Egyptians called their country Kemet, meaning Black Land, after the dark soil (source: *2003 World Book Encyclopedia*)

Q: What are the different amulets used for?

A: *the ouzuit, or sacred eye of Horus, protected one against the Evil Eye, and the ankh was tied on to keep one's spirit within the body*

Q: How did Gebu prove he was the first-born and thus the owner of Ranofer's house and life?

A: *he had a scribe's paper as proof*

Q: Describe Gebu.

Timeline and Map Activities

Draw a layout of the city of Thebes.

Chapter 3

Unfamiliar Words


falcon: a type of bird closely related to hawks. Like hawks, falcons have a hooked beak and powerful feet with strong claws. Falcons differ from hawks in having dark eyes, long, pointed wings that curve back in a sickle shape, and beaks that have a "tooth" on each side. Most measure from 8 to 24 inches (20 to 60 centimeters) long. Females are larger than males (source: 2003 *World Book Encyclopedia*)

Anubis: an important god of the underworld among the ancient Egyptians.

natron: hydrous sodium carbonate $\text{Na}_2\text{CO}_3 \cdot 10\text{H}_2\text{O}$ occurring mainly in solution or solid and with other salts.

embalmers: person whose work is to prepare a dead body for burial.

Nuit: incredibly ancient sky-goddess in Egyptian mythology who is said to protect the world from the darkness outside it and all the demonic creatures that dwell in that darkness [source: www.touregypt.net/godsofegypt/nut.htm]

temple of Amon: 61 acres long. For more information and some spectacular pictures, visit our IG links page .

Vocabulary To Learn

Ranofer admired his handiwork a moment, then changed the kneeling man to a sitting woman, **obliterated** the stroke and replaced it with a bread loaf. (*to do away with completely so as to leave no trace*)

Buoyant with hope, he turned into the Street of the Goldsmiths. (*light and floating*)

"One-half measure to Geryt, together with one-twentieth measure of copper and of silver, for preparing **solder**." (*a metal or metallic alloy used when melted to join metallic surfaces and usually applied by means of a soldering iron*)

"Anubis save us, that is enough **charcoal**, boy." (*a dark-colored or black porous form of carbon made from vegetable or animal substances and used for fuel and in various mechanical, artistic, and chemical processes*)

With a grin and mock **obeisance**, Heqet began to arrange logs in the firing box ... (*an attitude of respect*)

Mollified by the courteous tone, Meryra shrugged his big shoulders. (*soothed in temper or disposition*)

He turned and limped away, leaving Ranofer standing after him in a **ferment** of joy. (*a state of unrest*)

Cease **gawking** at the gold, and use it. (*to look without intelligent awareness*)

... Ranofer's rapt face and hurrying small body radiated such joyful hope that a **contagion** of laughter and joking swept over the whole courtyard. (*the spread or communication or the tendency to be communicated of any influence, doctrine, emotion, or emotional state*)

"Dancing, parties, mad **frivolity**." (*lack of seriousness, unbecoming levity*)

"Farewell, and may **Nuit** guard your sleep." (*the incredibly ancient sky-goddess in Egyptian mythology who is said to protect the world from the darkness outside it and all the demonic creatures that dwell in that darkness* [source: www.touregypt.net/godsofegypt/nut.htm])

... but the stronger it grew the faster he ran, refusing to let it in, shoring up the **bulwarks** of his mind against it. (*something that offers strong support or protection in danger*)

In spite of himself there rose in his mind the image of a golden-brown bulti fish, crisp without and **succulent** within ... (*full of juice*)

He dodged in and out among the homebound workers, shouting greetings to Kai the baker's boy and a few other **urchins** he knew. (*pert or roguish youngsters*)

Only when he drew up, breathless, at his own doorway, flung it open and steeped inside, did his defenses crumble like **faulty** dikes. (*not fit for the use or result intended or desired*)

"How would you like it, **Spawn** of Crocodiles, if you were never to walk through Rekh's doorway again?" (*any product or offspring*)

To Discuss After You Read

Q: Why did flower growers grow flowers?

A: *to grow flowers for the funerals*

Q: How did hieroglyphics designate sounds?

A: *the pictures either were indicative of the actual word or were sounds used to create words*

Q: Queen Tiy is described as the "Beloved of the Two Lands". Which two lands is that?

A: *Egypt was once made up of two kingdoms. One of these kingdoms controlled the villages that lay on the Nile Delta, and the other controlled the villages south of the delta. The delta area was known as Lower Egypt. The southern region was called Upper Egypt (source: 2003 World Book Encyclopedia)*

- Q:** What does the phrase “the Pharaoh was a god-king” mean?
- A:** *the Egyptians believed that each of their kings was the god Horus in human form. This belief helped strengthen the authority of the kings (source: 2003 World Book Encyclopedia)*
- Q:** When Hequet says to Ranofer, “by the Hidden One” ... who does he mean?
- A:** *Amon*
- Q:** Describe how to make charcoal.

Chapter 4

Unfamiliar Words

Ptah: in ancient Egypt, the chief god of Memphis, father of men and gods and ruler of the world (source: 2003 World Book Encyclopedia).

the ba: was represented as a human-headed bird that could fly around and leave the tomb at will (source: www.upenn.edu/museum/Collections/secretsandscience.html, found 2003).

Vocabulary To Learn

Scrupulously he divided the food in half, taking pains even with the crumbs. (*conscientiously, painstakingly*)

... each with an earthen jug or plate beside it holding the sun-dried remnants of a **funerary** offering. (*of, used for, or associated with burial*)

Pointing **irascibly** straight up, Sata walked away. (*marked by hot temper and resentful anger*)

“As the worm said when the lark bit its head off,” Hequet supplied **glibly**. (*easily, smoothly, readily*)

Before Ranofer had time to wonder what he meant he beckoned **peremptorily**. (*haughtily, imperatively*)

The moment the sound of **raucous** singing had faded around the corner, he slipped out of the gate and ran in the opposite direction. (*disagreeably harsh or strident*)

To Discuss After You Read

- Q:** Why would the Egyptians use leather hinges on their doors?
- A:** *the metal-workers didn’t have the capability of working with metals that would be hard and strong enough to hold a door up and, unlike metal, leather was available and did not have to be imported*
- Q:** How were the poor dead buried, and the artisan?
- A:** *the poor were buried in the sandy ground, whereas the wealthy were put in rock hewn tomb carved into the side of a cliff*

- Q:** Why is not pure gold metal used in soldering work?
- A:** *in soldering, two pieces are put together; the solder would have to melt first or the pieces being put together would melt*

- Q:** Why does Ranofer bring an offering to his father’s tomb?
- A:** *he is convinced that his father’s ba, or spirit, brought him the good idea while he slept*

- Q:** Why was Hequet apprenticed off?
- A:** *his family was large and their house was small—it was a way to provide for his future without jeopardizing the family’s future*

- Q:** Why is Ranofer so upset by having to take the Babylonian’s wine skin?
- A:** *he hates being part of stealing, and then he will have a longer wait until the wineskin is again full*

- Q:** Describe how to make hard solder.

Timeline and Map Activities

📍 Hermonthis (Armant, Egypt) ⑤ (map 1)

Chapter 5

Unfamiliar Words

“stoke an oven”: to poke or stir up the fire, tend the fire of, supply with fuel.

kohl: preparation [as of antimony or soot mixed with other ingredients] used especially in Arabia and Egypt to darken the edges of the eyelids.

Vocabulary To Learn

Gebu’s **joviality** lasted for several days, and as was usual during these periods, Ranofer fared better as to food. (*marked good humor especially as exhibited in mirth, hilarity, or conviviality*)

... he noticed Hequet standing close beside Rekh’s work-table, **ostensibly** watching the goldsmith raise a bowl, but actually whispering to him under cover of the hammer taps. (*to all outward appearances*)

Confused and **jostled**, Ranofer was swept along by the crowd ... (*pushed and shoved*)

The small, struggling figure of a man was being **hoisted** by one roped foot up the palace wall. (*raised into position*)

Ranofer slowed his pace, ashamed of his **surliness**. (*gloomy ill nature*)

He whirled the rings on his finger tip, then tucked them away, patting his sash **complacently**. (*marked by sometimes unwarranted, uncritical, and irritating satisfaction and pleasure at one’s own personality, accomplishments, or situation*)

He found his way back to the goldhouse **furtively**, through the alleys. (*in a stealthy manner*)

He scrambled to his feet and darted over to Ranofer with his most **obsequious** smile. (*prompt and dutiful in attendance on the wishes of one in authority*)

"Him and his **paltry** wineskins." (*something useless or worthless*)

Deciding that what he wished now was the **obscurity** of his corner, he started for the acacia tree. (*the quality or state of being obscure, inconspicuous, unknown, or uncomprehending*)

To Discuss After You Read

Q: How were the tomb robbers to be punished?

A: they were executed by hanging upside down

Q: Why were tomb robbers despised?

A: the Three Thousand Years of the dead person would lack the luxuries needed to live in paradise, plus the protection of amulets would be gone, and if his mummy was destroyed, the soul would have no body to return to—which would lead to the murder of the very soul

Q: Why is the land near the desert free to anyone?

A: it is waterless and therefore worthless

Q: Where is Kush and why does Ranofer not want to go there?

A: it is a nation south of Egypt, and the men are barbarians who don't speak Egyptian or worship the right gods

Q: Where did the Ancient sell his papyrus and what was it used for?

A: to the sailmakers—probably to make sails and ropes for the important ships that transported all goods of Egypt

Q: Was the Babylonian a friend of Gebu's?

A: no, Gebu was his master

Q: Is Gebu a man of his word? How can you tell?

A: no; he promised Ibni a copper a day for risking his life stealing for Gebu—once Ibni is fired, Gebu says he doesn't remember ever saying any such thing; don't trust a liar

Q: Why did Gebu have Ranofer at the gold shop?

A: only as a carrier of the stolen gold

Q: Who is the "Mother of the Night" Gebu uses as a curse?

A: one of the gods

Timeline and Map Activities

📍 Kush 📍 (map 1)

Chapter 6

Unfamiliar Words

sarcophagi: plural of sarcophagus; a coffin made of stone, often ornamented with sculpture, and usually placed in a church, tomb, or vault.

alabaster: compact variety of fine-textured gypsum, usually white and translucent but sometimes yellow, red, or gray, that is carved into objects.

Vocabulary To Learn

A man stood surveying these works, his thin arms **akimbo** and his fists propped on his skinny hips ... (*in a position in which the hand is placed usually on or near the hip so that the elbow projects outward at an angle*)

Ranofer stood well aside, his teeth on edge, and looked **disconsolately** at the great **inert** slab. (**disconsolately:** deeply dejected and dispirited; **inert:** not having the power to move itself)

Ranofer **recoiled** so hastily that he stumbled and all but dropped the box. (*to shrink back, especially with a sudden movement*)

The longer he knelt there, scrubbing away **tediously** with his **glum** companion, the more he desired to raise his chunk of sandstone and bring it down with a crack on Nebre's head. (**tediously:** tiresome because of slowness, continuance, or prolixity; **glum:** sullenly ill-humored or displeased)

Pai rained curses and blows **indiscriminately** on his already aching back. (*haphazardly, randomly*)

During this **respite** some of the men ate food they had brought from their homes. (*temporary intermission of labor or of any process or operation*)

Each evening he **appropriated** the boy's scanty wages **doled** out by Pai at the close of every long day. (**appropriated:** took without permission; to deal out in small portions; **doled:** to distribute, as a dole; to deal out scantily or grudgingly)

Other than a few furious cuffings to vent an ill humor, or mocking taunts to **enhance** a good one, he ignored Ranofer completely. (*augment, increase*)

There had even been a **furtive** sound about the way the hinge squeaked, as if he were cautiously easing it shut. (*marked by quiet and caution and secrecy; taking pains to avoid being observed*)

The **malevolent** spirits of the unburied roamed at will seeking mischief they could do. (*having, showing, or indicative of intense, often vicious, ill will*)

Something in his thoughts had stirred an **elusive** memory in Ranofer's mind. (*not easily comprehended or defined*)

To Discuss After You Read

Q: What are some of the hazards of working in the stone-cutting shop?

A: deafness and bodily injury were common

Q: Why would a ratcatcher need to be thin?

A: to chase rats when they ran into small places

Q: What was the cutting sand which was harder than any stone probably made of?

A: *diamond bits*

Q: Why did Egyptians not travel abroad at night?

A: *the evil spirit of the unburied roamed and would do damage*

Q: Why does Ranofer dislike the stone cutting shop?

A: *Gebu is there; it is noisy, dirty, and mostly unskilled*

Q: Was Gebu often in the shop at this time of year?

A: *no, he was helping place stones in the Great Temple*

Q: Why does Pai not think Ranofer would be a good stone-cutter?

A: *Ranofer is small and thin and a stonecutter's job is hard physical work*

Q: Why would Gebu constantly change the workers in the shop?

A: *to keep some from getting too fatigued, to train more men in other skills, to keep the workers from creating alliances*

Q: What would be another way to describe Pai; the book describes him a being made of "twisted wire".

Chapter 7

Unfamiliar Words

nelumbo: genus that includes large water lilies having flowers with 4 to 5 sepals, numerous petals, and discrete carpels embedded in a fleshy receptacle.

epilepsy: falling sickness the scribe's child had was.

anise: sweet, aromatic plant that smells like licorice.

Vocabulary To Learn

In the wake of the reapers' **scythes** the black land showed again through the stubble, no longer moist and rich but bone-hard, **desiccated**, and beginning to crack in all directions under the burning sun. (**scythes:** *an implement used for mowing grass, grain, or other crops and composed of a long curving blade fastened at an angle to a long handle;* **desiccated:** *dried up*)

No longer was he the budding craftsman who in spite of a **menial** position in the goldhouse could teach apprentices their tasks. (*lowly, humble*)

Then he saw the familiar **lithe** figure, so much better fleshed than his own. (*agile and lissome, easily flexed*)

They followed the **meandering** path into the thicket. (*winding, turning*)

Foliage arched over their heads, casting welcome shade made denser by the stands of tall reeds. (*the mass of leaves of a plant as produced in nature*)

"I do!" Ranofer flashed him a **belligerent** look. (*inclined to or exhibiting assertiveness, hostility, truculence, or combativeness*)

"Sata says I am to try **beading** in the morning." (*to trim, furnish, or adorn with beads*)

Jubilant, he tucked one of them into his sash, along with half the loaf. (*manifesting or expressing exultation or gladness*)

Hequet stood up too, an impatient scowl on his usually **amiable** face. (*generally agreeable*)

He shrugged and sighed so **philosophically** that Hequet burst out laughing. (*imbued with or characterized by the attitude of a reflective thinker*)

"What gift?" asked the Ancient, pursing his lips **judiciously**. (*wisely, with good judgment*)

"But perhaps you will let me share your **bower**, which was my Lotus's before you came." (*a leafy shelter or recess, arbor*)

Then he produced from another fold of his **voluminous** sash one of the cone-shaped fruits of the nelumbo plant. (*consisting of many folds, coils, or convolutions*)

To Discuss After You Read

Q: How long is 40 days?

A: *not even six weeks*

Q: Did the cruel management of Pai and Gebu produce more for the master?

A: *no, the torment caused more mistakes than it corrected*

Q: Describe the Nile and explain why it was described as miraculous.

Q: Do you agree with Ranofer that self-consciousness is catching?

Q: How did Gebu keep Ranofer out of Gebu's food?

A: *he would attach a fresh glob of clay over the latch and then press the seal of his ring into it—no one could get into the keg without Gebu's knowledge*

Q: Why does Ranofer not want to accept Hequet's food and why does Hequet want Ranofer to take some?

A: *Ranofer hates it when his friend feels pity for him—his pride is all he feels he has left; Hequet believes that when Ranofer doesn't eat, Hequet's food is less pleasurable to him*

Chapter 8

Unfamiliar Words

drover: one that drives cattle or sheep to pasture or to market.

Vocabulary To Learn

"It is a trade that spoils a man's hands and makes him a **dullard** and near breaks his back every day." (*a stupid person*)

I must not pour it out like some **imbecile** and make him think I ask for pity, Amon forbid it! (*one marked by mental deficiency*)

The familiar and well-loved details receded into the background, as they approached the **austere** old man. (*severe or stern in disposition or appearance; somber and grave*)

He stood tongue-tied, feeling his very existence an **intrusion**. (*a trespassing or encroachment*)

He forgot even his **self-recrimination** as his eye fell on the object lying on Zau's table. (*the act of accusing or blaming oneself*)

"Because you lacked skill, or **aptitude**?" (*a tendency, capacity, or inclination to learn or understand*)

To Discuss After You Read

Q: When the Nile is at the end of the summer season, what do the Egyptians imagine it is?

A: *when the Nile shrinks to a red-brown trickle, they believe it is the last feeble flowing of blood from the beloved, murdered god Osiris*

Q: Who murdered the god Osiris?

A: *Seth*

Q: How long a time period from the low flood to High Nile is there?

A: *60 days*

Q: How can an apprenticeship be dissolved?

A: *any scribe can write the paper*

Q: What is the Ancient's view of Ranofer's trade?

A: *he wishes he could have learned any trade—even a poor trade can provide a living*

Q: What is happening to Ranofer's day dreams as he plans on going to visit Zau?

A: *they are becoming more realistic*

Q: How did the boys show their respect to Zau?

A: *they bent their heads, and placed one hand on the opposite shoulder*

Q: Why does Zau offer to take on Ranofer as a pupil for no money?

A: *because Ranofer showed skill and his father had been Zau's friend for 20 years*

Q: Describe how beading is done.

Timeline and Map Activities

📍 Lower Egypt 📍 (map 1)

Chapter 9

Unfamiliar Words

Fanbearer: was considered to be one of the highest offices among court officials. These attendants served standing at the right and left of the monarch as he sat in

state; they attended him when he rode forth and during ceremonies in the temple. When not serving in the capacity of the fan bearer, they waited upon the king as members of his staff or in some other service of distinction (source: http://asia.geocities.com/aten_nz/lunytFanbearers.htm).

Vocabulary To Learn

Their attention was **riveted** on Ranofer. (*to attract and hold engrossingly*)

He found the old man looking both thoughtful and **dubious**. (*doubtful, undecided*)

He assumed an expression of such conceited **hauteur** that both Ranofer and the Ancient burst out laughing. (*arrogant or condescending manner*)

Hequet, the **irrepressible**, glared at him an instant. (*impossible to repress, restrain, or control*)

"Aye, of **inestimable** value," the old man cackled, shaking his head. (*too valuable or excellent to be measured or appreciated*)

"You are probably right, no one will notice your **antics**." (*an instance of grotesquely ludicrous or other unusual or unpredictable behavior*)

His gentle touch seemed as great a magic as his **salve**. (*a healing ointment*)

He did not come into sight for what seemed an **interminable** length of time. (*wearisomely protracted*)

To Discuss After You Read

Q: How did one become rich in Egypt?

A: *only when the Pharaoh singled one out for favor*

Q: Why does Ranofer begrudge Gebu his money?

A: *Ranofer could use even the little bit that is there, and Gebu has obviously no need of it—Gebu lives like a rich man*

Q: Why is the Ancient skeptical of the plan to catch the thieves?

A: *it is too dangerous for two hot heads*

Q: What promise does the Ancient extract from Ranofer and why not from Hequet?

A: *not to go out and about after dark for the Khefts could fly away with half grown boys—Hequet is locked at night and couldn't go out even if he wanted to*

Q: What adjectives could describe Ranofer's attempts at spying?

A: *dull and dangerous*


Timeline and Map Activities

📍 Abydos 📍 (map 1)

Chapter 10

Unfamiliar Words

dom palm tree: also spelled doom or doum, the dom palm grows in Arabia, Upper Egypt, and Central Africa. Each branch ends in a tuft of deeply lobed, fan-shaped leaves. The tree bears an irregularly oval fruit about the size of an apple. The fruit has a red outer skin and a thick, spongy, and rather sweet inner substance that tastes like gingerbread. Large quantities of these fruits have been found in the tombs of the Egyptian pharaohs. The seeds are a source of vegetable ivory (source: 2003 World Book Encyclopedia).

hounds-and-jackels: board game (See description and rules at our IG Links web page .

barque: any small sailing ship.

headrest: shaped part or attachment for supporting the head.

duck's egg: 1.75"–2.5", slightly larger than a chicken's egg.

Vocabulary To Learn

The Ancient's **seamed** face appeared through the fringe of reeds and his one eye rolled from Ranofer to Heqet with an expression of exaggerated **stealth**. (**seamed:** wrinkled, furrowed; **stealth:** furtiveness, slyness)

They gambled at hounds-and-jackals with some **crony** in the privacy of their own courtyards. (*a longtime close friend or companion*)

Ranofer dropped to the ground, staggered with relief and **treacherously** numbed toes, flung himself out the gate and closed it. (*characterized by usually hidden dangers, hazards, or perils*)

He kept a faithful, if **intermittent**, eye on Setma too. (*not continuous, periodic*)

They explained the **inexplicable**. (*unable to be explained*)

What faint light they shed fell gloomily upon some roof corner or a waving strand of vine, transforming familiar daytime shapes to eerily unfamiliar **phantoms**. (*an apparition or specter*)

He saw nothing but blackness, heard nothing but the light **staccato** of his own frightened feet. (*something that is broken up into brief sharp bursts*)

But he could not hear it over the hideous **reverberations** of that other noise. (*a sound persisting because of repeated reflections after the source has been cut off*)

The street was as black, as threatening, as **enigmatic** as before. (*inexplicable, puzzling*)

He had mentioned nothing of his **nocturnal fiasco** to Heqet or the Ancient, and now he was glad. (**nocturnal:** done, held, or occurring in the night; **fiasco:** an utter and

often ridiculous failure especially of an ambitious or pretentious undertaking)

One of these latter drawings contained a detail he found in none of the others, either a **truncated** passage or a small room in a location which seemed either senseless or mistaken. (*cut short*)

"Impudent mongrel!" Gebu flung the words at him like stones. (**impudent:** marked by contemptuous or cocky boldness or disregard of others; **mongrel:** a person of mixed birth or tendencies or of undefined status)

Halfway there an **audacious** thought stopped him. (*recklessly venturesome, presumptuously bold*)

Ranofer hurried up the worn and slanting steps, his mind full of **enticing** images. (*alluring, attractive, beguiling*)

To Discuss After You Read

Q: What does it mean, the dog was "giving tongue as he came"?

A: he was barking

Q: Why does the rising of the Nile cause everyone's demeanor to rise?

A: the gloom of the god's death and joy at his rebirth; the Nile is the lifeblood of the people, and they need it to survive

Q: What does: " ... the moon-god Thoth's heavenly barque, which revealed its high-prowed boat shape clearly these nights of its waning", mean?

A: the moon was thought to be the ship that the god Thoth traveled in across the sky each night

Q: What was the date of Thutmose the Conqueror who was Pharaoh over a hundred years ago?

A: about 1490-1436 BC (source: 2003 World Book Encyclopedia)

Q: Why could Ranofer not imagine Gebu sneaking into rich men houses?

A: Gebu is too heavy to sneak, and rich men had guards and dogs

Q: Why was the street so scary after dark?

A: the street had no lights, and the stars made even familiar things look unusual

Q: Where did Pharaoh get the gold he wanted?

A: from slaves sent to gold mines in the desert

Q: How did Ranofer know the goblet was made for royalty?

A: the royal names only are enclosed in a circle

Q: What does a papyrus boat look like?

Q: Describe the golden goblet.

Chapter 11

Unfamiliar Words

fire drill: fire drill is a primitive device for kindling fire consisting of a stick that is revolved rapidly between the hands or by means of a bow or thong with the stick's lower end pressed into a hole in a piece of wood.

Tinder: inflammable substance that readily takes spark or fire and is adaptable for use as kindling.

three cubits: a cubit is any of various ancient units of length based on the length of the forearm from the elbow to the tip of the middle finger and usually equal to about 18 inches but sometimes to 21 or more.

To Discuss After You Read

Q: Why would "son of a pig" be a curse?

A: *perhaps because pigs were considered dirty, or possibly because pigs were connected with Set, an evil god of chaos (source: www.touregypt.net/featurestories/pigs.htm)*

Q: How did Ranofer manage to get a light?

A: *he went into the road, lit a torch from a neighbor's home*

Q: What can Ranofer do with the information that Gebu is a tomb robber?

A: *nothing, no one will believe him, he has no authority*

Q: After Gebu's fight with Setma, why does Gebu seem worried?

A: *the rogue, Setma would have no problem with turning in his former partner, Gebu*

Q: Why is Ranofer flabbergasted when Gebu seems to bring the goblet to the stonecutting shop?

A: *there is no place to hide an item like that*

Q: Describe how Ranofer patched the scarab seal.

Vocabulary To Learn

"Yesterday's baking," he remarked **laconically**. (*spoken or expressed briefly*)

The Ancient nodded in a **conspiratorial** manner, winked his one eye, and chuckled again as he led Ranofer into the lane where his donkey was snuffling **morosely** along the baked road. (**conspiratorial:** *as if agreeing to do an unlawful act or use unlawful means to do an act which is lawful; morosely:* *sullenly*)

When two **rogues** like that fall out, you may be sure it is over the price of some **skulduggery** one is to do for the other. (**rogues:** *dishonest unprincipled persons; skulduggery:* *dishonest, under-handed, unfair, or unscrupulous behavior or activity*)

He dared not count on Setma's **malice** to help his own cause. (*intention or desire to harm another usually seriously through doing something unlawful or otherwise unjustified*)

Timeline and Map Activities

🌐 Menfe (Memphis) 9; Phoenicia 11; Crete 10; Mycenae 12 (map 1)

Chapter 12

Unfamiliar Words

castor-bean oil: a colorless, sticky oil extracted from castor beans and used chiefly as a laxative and usually after processing as a lubricant and drying oil.

High Nile Festival: it was a celebration of the inundation, when the water flooded the land, and the festival was a day off of work for everyone, with everyone being fed at Pharaoh's expense and drink barley beer for free.

Vocabulary To Learn

He launched into a story about the Ancient's donkey, who had gone lame in one foot a few days before, and had required much rubbing with castor-bean oil and **daubing** with cool mud. (*to coat with something that smirches or stains*)

The Ancient gave his high-pitched **chortle** of laughter. (*a sound expressive of pleasure or exultation*)

Heqet said **wryly**, "Do I make myself unpleasant, as the viper said to the **asp**?" (**wryly:** *marked by a clever twist, often with a hint of irony; asp:* *a small venomous snake of Egypt variously identified as the horned viper or a small African cobra*)

Then suddenly, on the day before the Festival, his wish came **devastatingly** true. (*overpoweringly, overwhelmingly*)

Heqet's face fell **ludicrously**. (*amusing or laughable through obvious absurdity, incongruity, exaggeration, or eccentricity*)

He knew quite well that only one thing could **lure** Gebu from the prospect of free barley beer: the gold of the tombs. (*tempt with a promise of pleasure or gain*)

Ranofer's bare toes dug **convulsively** into the mud. (*frantically, spasmodically*)

Ranofer was beginning to feel alarmingly **transparent**. (*easily detected or seen through*)

To Discuss After You Read

Q: Why does Ranofer not speak of his suspicions to Heqet?

A: *Ranofer worries that Heqet will do something foolish, and the deed is so unspeakable*

Q: Why is Ranofer so miserable with the knowledge that the thief Gebu walks free?

A: *Ranofer feels guilty, that he could put a thief behind bars—the only question is how?*

Chapter 13


Unfamiliar Words

vulture: name of various large birds of prey. Vultures feed chiefly on carrion (dead and decaying animal flesh). The Egyptian vulture is found from Africa to India. It often eats ostrich eggs, which it breaks by hurling small stones with its beak (source: 2003 *World Book Encyclopedia*).

funerary: associated with burial.

mason: skilled workman who builds with stone or similar material.

Gilded palanquins: covered with gold or a golden color; a conveyance that was formerly much used in eastern Asia, especially for the transport of one person, that consists of an enclosed litter usually in the form of a box with wooden shutters, and that is borne on the shoulders of men by means of projecting poles.

trumpet: for a picture of a trumpet from the Tutankhamun Collection, visit our IG links page .

“quarter of a league”: a league is any of various units of distance from about 2.4 to 4.6 statute miles, so a quarter of a league would be about .5 to 1.15 miles.

Vocabulary To Learn

He did not like the walls that pressed in on either had with no **crevices** in which a boy might hide. (*narrow openings of some depth caused especially by a split or cleavage*)

High above him in the **brazen** sky a lone **falcon** wheeled. (**brazen:** as bright or shiny as polished brass; **falcon:** any of various hawks distinguished by their long wings, and by their usually plunging down on their prey from above in hunting)

Licking his **parched** lips, Ranofer tiptoed nervously across the sands. (*dried to extremity*)

In **consternation** he scanned the cluster of rocks where he had seen them only a moment before. (*amazement or dismay that hinders or throws into confusion*)

He could hear crunching and scraping, an occasionally **guttural** curse. (*a sound or utterance having sounds that are strange, unpleasant, or disagreeable*)

They could enter the tomb, undetected by the guards at the real entrance, behind some rocky **hillock**. (*a small hill*)

Poor Master of Storehouses, he thought **distractedly**. (*to the point of mental disorder*)

From behind the rock pile a huge black form with outstretched wings rose **cumbersomely**. (*awkwardly*)

The two friends waiting on the fish dock began to get **restive**. (*marked by uneasiness and lack of quietness or attentive interest, fidgety*)

“Aye,” the Ancient said in a somewhat **dubious** voice. (*fraught with uncertainty or doubt; undecided*)

He passed so close under the shelf that Ranofer could have touched the black **plaits** of his hair. (*braids*)

To Discuss After You Read

Q: How did the festival begin?

A: *with the blowing of a trumpet*

Q: Why does Ranofer follow Gebu to the tomb?

A: *out of pride that he is the son of Thurta, he loves his Pharaoh, and he longs to be free from Gebu*

Q: Why did Gebu plan for secret chambers in the tombs he built?

A: *the chambers would give him access to the tomb after the dead had been put into the tomb*

Q: Why do the friends worry about missing the ferry?

A: *the party is on the other side of the river*

Q: Why does the Ancient worry about Ranofer following the robbers?

A: *Ranofer doesn't have a charm or an amulet to keep the khefts away*

Q: Why do the friends decide to go to Ranofer's aid?

A: *the Ancient is too old, and Heqet is too young, but Ranofer has no one else*

Q: Describe the Valley of the Tombs.

Chapter 14

Unfamiliar Words

ushabti of the tomb's job: to serve and guard the dead.

necropolis: a large elaborate cemetery of an ancient city.

jamb: an upright piece or surface forming the side of an opening.

Vocabulary To Learn

As he hesitated, eyes stretched wide in a **futile** effort to see something ... (*serving no useful purpose*)

Heqet nodded, but his nod carried no more **conviction** than did the Ancient's voice. (*a strong persuasion or belief*)

Her expression was one of serenity and joy. (*calmness, peacefulness, repose*)

It was like seeing some innocent, happy creature lying murdered, victim of Gebu's **callous** greed. (*hardened in sensibility, feeling no emotion*)

There was a wicker trunk **ventilated** by little slatted openings. (*to cause fresh air to circulate through*)

Their folded hands **eloquent** of the same defenseless trust that had caused them to order a sweet-faced servant girl as their only guardian. (*clearly and forcefully indicative of some feeling, condition, or character*)

He stretched out his hands toward the coffins in the gesture of **homage**. (*a reverential regard, respect shown by external action*)

At any moment those thieves would be in here to wreck and **pillage**. (*to strip of money or goods by open violence*)

The two men began **methodically** to search the room. (*systematically, painstakingly*)

To Discuss After You Read

Q: Ranfor felt the sunlight hit him like a blow—can you think of another way to describe this?

Q: What does it mean that Gebu was as strong as Set himself?

A: *Set was a god with supposed super-human strength*

Q: Why does Ranofer think the tomb is of a Great One?

A: *the tomb was large*

Q: How did the friends know the tombs they checked had not been entered?

A: *the necropolis priest's seal was unbroken on the jam.*

Q: How does Ranofer determine whose tomb the robbers are desecrating?

A: *he sees wine jars that are sealed with the seal of the Queen's father*

Q: Describe the outer room of the tomb.

Q: Describe how Ranofer managed to escape.

Chapter 15

Vocabulary To Learn

As **coherently** as he could Ranofer panted out his story. (*logically consistent and ordered*)

He swayed **precariouly** outward on a thick frond and dropped to the top of the wall. (*dangerous due to being insecure or unsteady*)

A **burly** gardener emerged on the path ahead of him. (*strongly built*)

"**Insolent!**" the gardener roared. (*lacking usual or proper respect for rank or position*)

The soldier arrived, **brandishing** his curved sword at all three of them. (*shaking or waving menacingly*)

"Out of here, **riffraff!**" (*persons of the lowest or most disreputable class*)

Ranofer forced his eyes away from this astonishing little **personage** and back to the tall man. (*a person of rank, note, or distinction*)

"Remove him," the overseer said **indifferently**. (*marked by impartiality*)

He was being marched relentlessly across the grass toward a wooden gate and **oblivion**. (*the quality or state of being forgotten*)

He forced himself to be **coherent**. (*logically connected, consistent*)

He examined Ranofer's face **minutely** for a moment. (*with precision*)

To Discuss After You Read

Q: Why did the queen have a dwarf as part of her retinue?

A: *his unusual size and appearance probably appealed to her as something different and exotic*

Q: What does the dwarf's name mean?

A: *tall and beautiful*

Q: Why is Ranofer surprised that Heqet saw a vulture?

A: *Ranofer decides the kheft he was so afraid of was probably a vulture—it is a new thought*

Q: Why does Ranofer decide to go to the palace to try to get help?

A: *everyone has left the City of the Dead, and the Pharaoh doesn't cross the Nile until midday, hopefully he can find someone to listen*

Q: Why did Ranofer avoid the main gate? Is this good thinking? Would the guard expect anyone to willingly miss the festival?

A: *he didn't think the guards would believe him*

Chapter 16

Unfamiliar Words


cedarwood: cedar is any of a variety of large evergreen trees that grow in many parts of the world. The cedar of Lebanon, which is the best-known needle-leaved cedar, has attractive, fragrant, durable wood. The people of early Middle East civilizations used it for building palaces, ships, temples, and tombs; ebony is a hard, black wood. This wood can be polished to an almost metallic luster.

Ebony trees: are found mainly in Australia, Asia, Africa, and tropical regions of North and South America. Only the heartwood [inner wood] is dark-colored. The sapwood [outer wood] is lighter colored. A hard gum in the heartwood is probably responsible for ebony's brittleness, which makes it easy to carve. Ebony is used mainly for black piano keys, flutes, handles of knives and brushes, wood inlays on furniture, and other ornamental objects.

leopard pelt: a leopard is a large member of the cat family. It is the third largest cat of the Eastern Hemisphere. Only the lion and tiger are larger. The coat of most leopards is light tan with many dense black spots. The tail has dark rings around it. The handsome markings of the leopard make its fur valuable for coats. So many leopards have been killed for their fur that the animals have become rare in many places, and several subspecies face possible extinction (source: 2003 *World Book Encyclopedia*).

“a veritable pharaoh of a donkey”: possessing the characteristics of a king among donkeys; the finest.

High Chamberlain: manages the household of a king or great noble.

surgeons of Egypt: surprisingly enough, they were very knowledgeable for their time. Egyptian surgeons were known throughout the world for their skill. Documents from ancient Egypt have been found that prove that they knew much about medicine that was forgotten or not passed down for hundreds of years, until it was re-discovered in more recent history (see our IG links page for more information) .

Vocabulary To Learn

Had he been frightened by his own **interference** with the overseer's orders? (*the act of meddling in or hampering an activity or process*)

He pushed Ranofer through a small **anteroom**. (*a room placed before or forming an entrance to another and often used as a waiting room*)

The queen's voice was abrupt and husky, with a peculiar **timbre**, like a young boy's. (*distinctive character, quality, or tone*)

The queen straightened and loosed Ranofer's shoulders without taking her eyes off his **agitated** face. (*disturbed, excited*)

The queen **obliterated** the dwarf with a gesture and nodded to Ranofer. (*to remove or destroy all traces of*)

They had almost reached the door when a **peremptory** voice stopped them. (*expressive of urgency or command*)

His manner was **impassive** and assured. (*giving no sign of feeling or emotion*)

The sky was flaming when the door of the room behind him opened and Qa-nefer beckoned him **imperiously**. (*in a commanding, dominant, lordly manner*)

Ranofer lifted wide, **incredulous** eyes. (*indisposed to admit or accept what is related as true*)

“Your Majesty,” he said **tremulously**, “could I have a donkey?” (*affected with fear or timidity*)

To Discuss After You Read

Q: What is a name for the queen?

A: *Daughter of the Sun*



Q: What does the crown of the queen look like?

A: *it is a golden cobra*

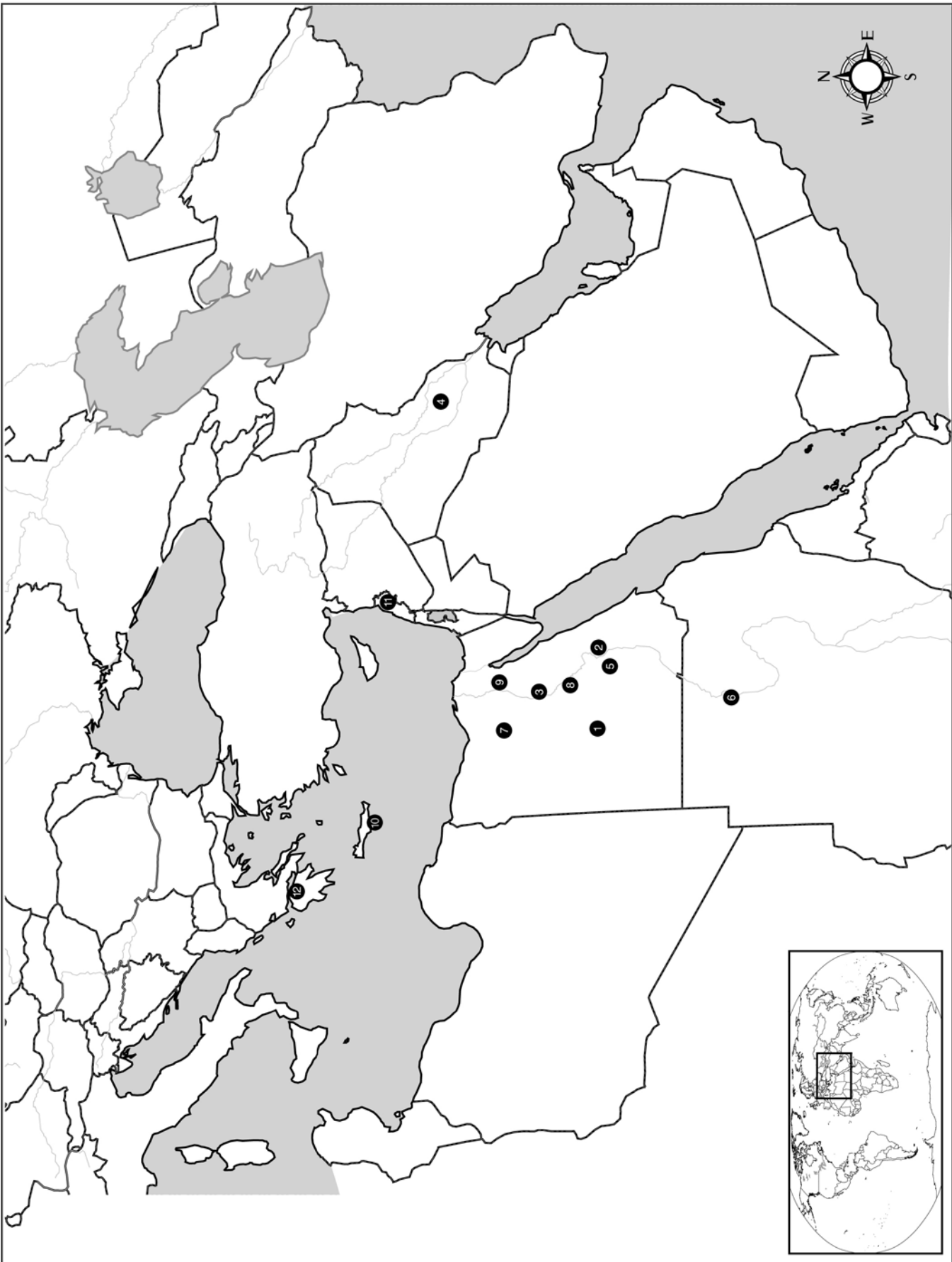
Q: How does Ranofer decide on the direction underground?

A: *the coffins point west—toward the Land of the Gods*

Related Websites

There are many wonderful web sites on Ancient Egypt for teachers and students. Visit our IG Links web page for a link to site that is a great resource for teachers and students.  

The Golden Goblet - Map 1



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Hittite Warrior

Please Note:

Chapter 19 of *Hittite Warrior* discusses the cruel practice of human sacrifice and Hannibal's fear that the Hittites might sacrifice him to Moloch. This brutal custom was sadly common during this time period. The Phoenicians, Babylonians, Egyptians, Assyrians, Ethiopians, Canaanites, Chinese, Persians, Arabians, Romans, as well as some Africans and peoples in the Americas engaged in human sacrifice, among others.

But did the Israelites, God's chosen people, perform human sacrifices as well? It has been well-documented that the northern kingdom of Israel did participate in many practices of the surrounding countries. But that does not necessarily mean they engaged in human sacrifice. And there is far too little archaeological proof to answer this question.

Certain biblical texts make it explicitly clear that God did not want His people to participate in this practice.

When you enter the land the LORD your God is giving you, do not learn to imitate the detestable ways of the nations there. Let no one be found among you who sacrifices his son or daughter in the fire.
—Deuteronomy 18:9-12

You must not worship the LORD your God in their way, because in worshiping their gods, they do all kinds of detestable things the LORD hates. They even burn their sons and daughters in the fire as sacrifices to their gods.—Deuteronomy 12:31

The Bible also tells that human sacrifices are something that God “did not command or mention, nor did it enter [His] mind.” (Jer. 19:5) God also calls it a “detestable thing” that is sin (Jer. 32:35) and that he hates (Deut 12:31). This practice also desecrates the land (Ps 106:38), defiles God's sanctuary and his holy name (Lev 20:2-5), profanes the name of God (Lev. 18:21, Deut 19:10), and causes people to defile themselves (Ezek 20:31). Kings like Ahaz and Manasseh were denounced for human sacrifice (2 Kings 16:3, 21:6). And this practice provokes the Lord to anger. (2 Kings 21:6)

Despite all of these warnings, there do seem to be clues that at least some Israelites disobeyed in this practice. One of the reasons 2 Kings gives for the exile of the Northern Kingdom was because people had “sacrificed their sons and daughters in the fire.” (17:17) So, while God clearly did not approve of this practice, and punished those who did it, this verse seems to indicate that it did happen, at least on occasion.

So, as you read about human sacrifice in *Hittite Warrior*, please keep God's perspective on this atrocious practice in mind, and discuss with your children some of the reasons why this practice is abominable to God.

—Note by Michael Ballard

Setting

Land of Canaan; 1200 BC

Overview

1200 BC (and 200 years before Saul), a young Hittite, Uriah, flees the Great Hatti for Canaan. After a stay in Tyre, he ends up in the Hebrew hill country and finally meets the man he seeks: his father's friend Sisera, leader of the Canaanite armies. Uriah fights Barak with Sisera, but great rains render the Canaanite chariots useless, and the Canaanite soldiers, and, later, Sisera himself, die. Uriah survives, though, and eventually marries a Hebrew girl and worships the one true God.

p. xv—Chapter 2

To Discuss After You Read

Q: What stereotypes does Uriah hold at the start of the book, especially towards Egyptians and Canaanites?

A: *all Egyptians are evil, cruel, and treacherous; all Canaanites are cowardly and dishonorable*

Q: Who rules Tyre?

A: *Egypt rules overall, but the wealthy merchants and high priests govern*

Timeline and Map Activities

🕒 **Hittite Civilization (ca. 1600–1200 BC)**

🌐 *Note map on pp. xii–xiii. Locate the various places Uriah mentions, and locate the map on a map of the world.*

Chapters 3–5

To Discuss After You Read

Q: Why do the people of Tyre learn to read?

A: *unlike Great Hatti, with many symbols, they have only 22 signs to learn, and merchants can gain great wealth and power if they can read*

Q: Describe the working environments for the various slaves Uriah sees in Tyre.

A: *women and children weave in silence; the smiths work in unendurable heat for long hours a day with little food and sleep; the strong men who crush snails to make purple dye first are blinded, then worked to death; a worker who stumbles is beaten; the oarsmen who will soon die are fed little*

Chapters 6–8

Note to Mom or Dad: Akhenaton (1350–1334 BC) was an Egyptian Pharaoh who believed in one true God.

To Discuss After You Read

Q: What did Nefertiti's husband believe?

A: *only one god, Aton, the light of the sun, the god of truth; only bread and wine are sacrificed; lady Merris thinks this god is Adoni*

Q: What do Jotham and Mehitabel say to each other about the story of the Princess and the Hittite Prince?

A: *Jotham would not have let enemies kill him and leave them free to harm the lady; Mehitabel would not send messengers, but would have gone to the man for safety*

Q: During Jabin's rescue, Jotham asks, "Why is he worth it?" How would you respond?

Chapters 9–11

Note to Mom or Dad: see Judges 4–5 to find who Deborah is.

To Discuss After You Read

Q: Why can the Canaanites abuse the Hebrews?

A: *the Hebrews have no leader and are scattered*

Q: What do the Hebrews believe about their God's dwelling place? What do you think about God's dwelling? Is it different than Barak's idea?

A: *he lives in the ark and travels with the people*

Q: What does Samuel keep that Deborah suggests he give up, and why does she suggest it?

A: *get rid of the golden idol, as it delights in sacrifice and is not her god; God judges the Hebrews when they worship other gods*

Chapters 12–14

To Discuss After You Read

Q: Who will fight the Canaanites and why?

A: *five tribes, about 10,000 men will fight because the Canaanites enslave or kill the Hebrew children and make the girls serve false gods*

Q: Who is Sisera?

A: *chief of Harosheth, captain of the hosts of Canaan, heavy-handed head of a predator city, a great warrior who knows Hittite warfare with horses and chariots*

Chapters 15–17

To Discuss After You Read

Q: Had Uriah lied to Sisera, what would have happened to him and why? Knowing that Uriah would have died, do you feel his treachery is justified?

A: *Sisera would have made Labarnash drag Uriah to Tyre because Sisera loves Harosheth and the gods more than he loved Uriah's father*

Chapters 18–20

To Discuss After You Read

Q: Why is Memnet, the slave from Cush, not afraid of Sisera? What other person is also fearful?

A: *Sisera fears everyone, so Memnet fears him not; Hannibaal—that the Egyptians would take him or his father hostage, that the Hittites would pillage Tyre, that he would be offered to Moloch, fear of Moloch*

Q: How do the Israelites triumph against the Hittite chariots?

A: *the rain softens the ground and the chariots stick in the mud; the Israelites advance orderly and the Canaanites scatter*

Chapters 21–22

To Discuss After You Read

Q: Why is Elhanan happy?

A: *he is content with what he has, hospitable, kind, lives happily with his wife, laughs*

Q: How is Uriah about to become a slave, and how does he escape, and free Ahmoses also?

A: *Uriah and Ahmoses expected a free passage on the ship to Tyre, but the scoundrel captain demands payment or else they will be enslaved; Uriah gets a ransom, then tells the captain he knows his wrong-doings in the past, so the captain releases them both in exchange for Uriah's silence*

Chapters 23–25

To Discuss After You Read

Q: Who is Ahmoses and how does his identity help Mehitabel?

A: *the true king of Egypt, the oldest son of the oldest son descended from Nefertiti; when lady Merris sees him, she gains strength to order Mehitabel to leave Tyre*

Mara, Daughter of the Nile

Setting

Egypt; 1400s

Overview

Mara, a slave, becomes a spy for Queen Hatshepsut (?–1469 BC), the pharaoh, whose extravagant building projects and excursions inflict heavy taxes on the Egyptians. Shortly thereafter, Sheftu, a young nobleman, enlists Mara's help as a spy for Thutmose, the true king, a man imprisoned by the powerful Queen. Mara prefers to help the king, but must continue to serve the Queen, lest she be sold. A traitor to the king finally betrays Mara, and Sheftu, although he loves her, seeks to kill her. When he discovers that Mara serves the king as whole-heartedly as he does, Sheftu purposefully walks into a trap to save her, and then the revolution occurs, quickly and easily. Thutmose takes the throne, Hatshepsut drinks poison, and Sheftu, now Count, marries Mara.

Chapters 1–3

Unfamiliar Words

Hatshepsut (1503–1482 BC): the fourth female pharaoh in Egyptian history. The daughter of King Thutmose I and his chief wife, Queen Ahmose, Hatshepsut married her half-brother, King Thutmose II. When Thutmose died unexpectedly about 1490 BC, Hatshepsut's stepson, Thutmose III, inherited the throne. But because he was too young to rule, Hatshepsut served as regent (temporary ruler). Within a few years, and with the support of the priests of the god Amon, Hatshepsut had herself crowned pharaoh alongside her stepson. Because Egyptians believed their kings were divine, she justified her new role by claiming to be the god Amon's daughter. She also had herself represented as a man on monuments (source: 2003 *World Book Encyclopedia*).

Thutmose III: an Egyptian Pharaoh and reigned from 1504–1450 BC. Thutmose III was son of Thutmose II, and son-in-law to queen Hatshepsut, as he married her daughter—his own half—sister. As an adult ruler, Thutmose III conducted 17 successful campaigns which served him a position as the most successful Pharaoh ever—in military terms. He extended Egyptian territory and power considerably, into Mesopotamia and Nubia. The conquered territories were put under control of vassal kings and chiefs, who paid high taxes to Egypt. He extended the temple at Karnak, as well as constructed new monuments at Abydos, Aswan, Heliopolis, and Memphis. His mummy was found in 1881 at Dayru I-Bahri. He was succeeded by Amenhotep II (source: http://i-cias.com/e.o/thutmose_3.htm, accessed 2003).

To Discuss After You Read

- Q:** Why does Nekonkh dislike Hatshepsut?
A: *she rebuilds many old temples, which costs much in taxes, spends too much, sends ships to the edge of the world, does not keep trained soldiers, her Count Senmut grows richer from graft*
- Q:** What makes Mara a valuable spy?
A: *she speaks Babylonian, reads and writes well, is sharp-witted, does not look like a slave, is proud, desires freedom*
- Q:** How does Sheftu persuade Khofra to train Thutmose's soldiers?
A: *Khofra has felt used for 20 years, since the Pharaoh he served rejected him; Sheftu shows him that he actually fought and served Egypt, that Egypt loves him and needs him; this both comforts Khofra and stirs his desire to fight*

Timeline and Map Activities

🌐 **Queen Hatshepsut (ca. 1503–1482 BC)**

🌐 Egypt ①; Nile River ②; Memphis ③; Abydos ④; Thebes ⑤ (map 1)

Chapters 4–5

To Discuss After You Read

- Q:** What surprising second job does Mara acquire?
A: *spy for Sheftu—still works as the Canaanite princess' interpreter, but on the side of Thutmose, not Hatshepsut*
- Q:** Why do you think Mara is not happier with her knowledge?
A: *possible answers: she loves Sheftu, she dislikes the Queen's extravagance, perhaps she wants to help Egypt*

Chapters 6–8

Unfamiliar Words

El Karnak ruins (Thebes), Egypt: Thebes is located along the Nile River at the site of what is now the city of Luxor. Visit our IG Links page to see pictures of the Temple of Karnak 🖼️.

To Discuss After You Read

- Q:** How does Mara keep cool?
A: *does not wear wool except in the cool nights; wears thin, light garments; stays slender; sleeps on an ebony headrest, not a hot pillow*
- Q:** What is Hatshepsut like in person?
A: *coldly beautiful, ageless, powerful, venomous, cruel, and calculating*

Chapters 9–10

To Discuss After You Read

- Q:** Why is Mara's meeting with Thutmose difficult?
A: *she must not only speak in two languages and carry on two conversations, but also Inanni's hopes and Thutmose's pacing and expression made her job more difficult*
- Q:** What relieves Inanni at the end of her long day?
A: *she will not marry Thutmose, she can return to Canaan and her brothers, and she will visit the Syrian woman in the Court of the Weavers*
- Q:** Who do the Thutmose followers serve?
A: *besides Thutmose, they work for Egypt—to let Egypt—the common people, those who suffer and love—live*
- Q:** In the end, what shocks Sheftu and makes him realize that Mara is the most precious treasure in Egypt? Do you feel such loyalty to your own country? Should you? Why or why not?
A: *Mara scorns freedom and gold—she is the one person Sheftu has met that a bribe does not tempt; her loyalty cannot be bought*

Chapters 11–13

To Discuss After You Read

- Q:** What does Mara learn during her audience with her master?
A: *Thutmose's servants are all loyal to the Queen; her master is Nahereh, brother of Senmut*
- Q:** How is Thutmose preparing to take the throne?
A: *he staged a miracle that, during a festival, "Amon" proclaimed him pharaoh—the people remember and think it true; the priests are mostly on his side, as are many young nobles and commoners concerned with the state of the country*

Chapters 14–15

To Discuss After You Read

- Q:** What has Sheftu learned in the last six years about mankind?
A: *no man or woman lives whom gold cannot buy only the prices differ*
- Q:** How does Sheftu persuade the Queen that she should increase her bodyguard?
A: *he goes to tell her how weak they are, how important a strong bodyguard is, how Senmut is perhaps not entirely to be trusted*
- Q:** How does Mara deliver her message, even though the spies were not dismissed?
A: *she draws symbols of the message onto a vase design*

Chapters 16–17

To Discuss After You Read

- Q:** Who does Lord Nahereh use to find a spy at the Inn of the Falcon?
A: *Mara*
- Q:** How does Sheftu enter the Valley of the Kings?
A: *he arrives with a priest; they claim they've heard reports of tomb robbery; one guard believes them, one does not, and this one follows them, even though his duty will end in another half hour; Sheftu kills him*

Chapters 18–19

To Discuss After You Read

- Q:** What goes wrong in the Pharaoh's tomb?
A: *their one torch dies as they leave the inner chamber and they wander in the dark for five hours*
- Q:** After Sheftu's experience, how does his relationship with Mara change?
A: *he decides they must be married, but when he discovers she still has his ring and she still deceives, he realizes his folly*

Chapters 20–22

To Discuss After You Read

- Q:** How does Sheftu plot to uncover Mara's treachery?
A: *Nekonkh tells her the "whereabouts" of the gold in the presence of others; if the location is raided, he will know she is a spy for the other side*
- Q:** Why does the trap fail?
A: *Mara does not share the information with her master, but Sahure, the one-eyed juggler does*
- Q:** Why will Inanni's friend help Mara?
A: *because Inanni and the woman have comforted each other and loved each other as mother and daughter, and Inanni delights to help Mara—this is Mara's first experience of a world of friends and family*

Chapters 23–25

To Discuss After You Read

- Q:** How is Mara saved?
A: *first, Sheftu enters the hall and stalls for time; when Mara almost dies from a beating, Khofra's troops arrive and raid the palace, and she is forgotten*
- Q:** What one thing does Mara want when she becomes countess?
A: *to free Zasha's slave Teta*
- Q:** Who do the Thutmose followers serve?
A: *besides Thutmose, they work for Egypt—to let Egypt—the common people, those who suffer and love—live*

Q: In the end, what shocks Sheftu and makes him realize that Mara is the most precious treasure in Egypt? Do you feel such loyalty to your own country? Should you? Why or why not?

A: *Mara scorns freedom and gold—she is the one person Sheftu has met that a bribe does not tempt; her loyalty cannot be bought* ■

Mara, Daughter of the Nile - Map 1

