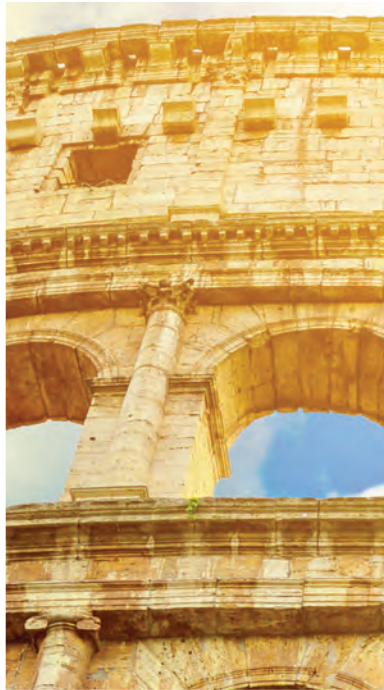


# G WORLD HISTORY

Year 1 of 2

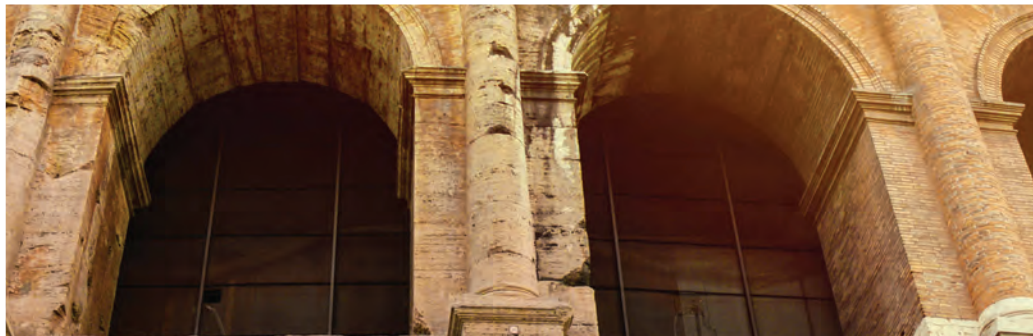


The Colosseum  
Rome, Italy



## FUN FACT

Hatshepsut was the first female pharaoh.



# History Bible Literature (4-Day)

---

World History, Year 1 of 2

By the Sonlight Team

*Train up a child in the way he should go,  
And when he is old he will not depart from it*  
Proverbs 22:6 (NKJV)



**Thank you** for downloading this sample of Sonlight's History / Bible / Literature G Instructor's Guide (what we affectionately refer to as an IG). In order to give you a full perspective on our Instructor's Guides, this sample will include parts from every section that is included in the full IG.

*Here's a quick overview of what you'll find in this sample.*

- A Quick Start Guide **START HERE**
- A 3-week Schedule
- Discussion questions, notes and additional features to enhance your school year
- A Scope and Sequence of topics and skills your children will be developing throughout the school year
- A schedule for Timeline Figures
- Samples of the full-color laminated maps included in History / Bible / Literature IGs to help your children locate key places mentioned in your history, Reader and Read-Aloud books

#### SONLIGHT'S "SECRET" COMES DOWN TO THIS:

We believe most children respond more positively to great literature than they do to textbooks. To properly use this sample to teach your student, you will need the books that are scheduled in it. We include all the books you will need when you purchase a package from [sonlight.com](http://sonlight.com).

Curriculum experts develop each IG to ensure that you have everything you need for your homeschool day. Every IG offers a customizable homeschool schedule, complete lesson plans, pertinent activities, and thoughtful questions to aid your students' comprehension. It includes handy teaching tips and pointers so you can homeschool with confidence all year long.

If you need any help using or customizing our IGs, please reach out to our experienced homeschool advisors at [sonlight.com/advisors](http://sonlight.com/advisors).

We hope you enjoy using this sample. For even more information about Sonlight's IGs, please visit: [sonlight.com/ig](http://sonlight.com/ig). It would be our pleasure to serve you as you begin your homeschool journey.

If you like what you see in this sample, visit [sonlight.com/hbl](http://sonlight.com/hbl) to order your History / Bible / Literature package.

Blessings!

**Sarita Holzmann,**  
Co-founder and president  
of Sonlight Curriculum

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Sonlight Curriculum® “World History, Year 1 of 2” (4-Day) Instructor’s Guide and Notes, Second Edition

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“Do to others what you would have them do to you”  
(Matthew 7:12).

“The worker is worth his keep” (Matthew 10:10).

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#### NOTE TO PURCHASER

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- “World History, Year 1 of 2”—Scope and Sequence: Schedule for Topics and Skills
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**Section Two**

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# **Schedule and Notes**

# HISTORY / BIBLE / LITERATURE Quick Start Guide

## What's included in your History / Bible / Literature Instructor's Guide.

With Sonlight's daily readings all scheduled, you'll read good books and talk with your children about what you're learning. You'll be amazed at how much you all learn, so easily and enjoyably. With notes and teaching tips along the way, the Sonlight History / Bible / Literature Instructor's Guide is guaranteed to help you love to learn, and love to teach.

**1**

Level A: History/Bible/Literature																																																
Days 26–30: Date: _____ to _____																																																
<table border="1" style="float: right; margin-left: auto;"> <thead> <tr> <th colspan="7">Week Overview</th> </tr> <tr> <td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td><td>7</td><td>8</td><td>9</td><td>10</td><td>11</td><td>12</td><td>13</td><td>14</td><td>15</td><td>16</td><td>17</td><td>18</td> </tr> <tr> <td>19</td><td>20</td><td>21</td><td>22</td><td>23</td><td>24</td><td>25</td><td>26</td><td>27</td><td>28</td><td>29</td><td>30</td><td>31</td><td>32</td><td>33</td><td>34</td><td>35</td><td>36</td> </tr> </thead> </table>						Week Overview							1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36
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Week 6																																																
	Date:	Day 26	Day 27	Day 28	Day 29	Day 30																																										
BIBLE	<i>Egermeier's Bible Story Book</i>	pp. 86–88	pp. 88–90	pp. 91–93	pp. 94–96	pp. 96–98																																										
	<b>Memorization</b>	F: Fear not, for I have redeemed you; I have summoned you by name; you are mine. (Isaiah 43:1)																																														
	<i>Sing the Word: From A to Z</i>	"Fear Not"—Track 6. Listen to this track the entire week.																																														
HISTORY & GEOGRAPHY	<i>Adventures in Ancient Greece</i>	pp. 32–33	pp. 34–35	pp. 36–39	pp. 40–47																																											
	<i>The Usborne Internet-Linked Children's Encyclopedia</i>					pp. 124–125 ↑ ↓ ↻																																										
READ-ALOUDS	<i>Dolphin Adventure</i>	chaps. 1–2 ↻	chaps. 3–4	chaps. 5–6	chaps. 7–8																																											
	<i>The Llama Who Had No Pajama</i>	p. 15																																														
	<i>The Arnold Lobel Book of Mother Goose</i>		pp. 28–29	pp. 30–31	pp. 32–33																																											
	<i>James Herriot's Treasury for Children</i>					"Oscar, Cat-About-Town"																																										
MISCELLANEOUS	<b>Developmental Activity</b>	Act out a play on politeness.																																														
	<b>Field Trip/Practical Life Skills</b>																																															
<b>Additional Subjects:</b>																																																

**2**

**3**

**4**

### 1 Complete, ready-to-use lesson plans

All your books and activities are fully scheduled for the entire year. No need to create your own lesson plans or coordinate the reading. This IG covers Bible, History, Geography, Read-Alouds, and Readers. Each day you open your IG, do the given assignments, and—if you want a formal record of what you have done—check or date each box as you complete it. If your state requires a record of how many hours you dedicated to a subject, you also have space to record the time you spent.

### 2 Day-by-day Schedule

The Sonlight IG schedule lets you see your entire week at a glance. Each schedule is broken out into either four or five days of material for each of the 36 scheduled weeks. The first column indicates the various subjects or topics you will be studying. (i.e. Bible, History, Read-Alouds, etc.) The second column lists the titles of each book or assignment. The remaining columns include the day-by-day assigned pages or tasks.

### 3 Discussion Questions

Each IG includes various types of discussion questions—including review, comprehension, and open-ended questions, with answers. Focus on the key points, maximize the time spent, and assess how well your children understand what they're learning. Use it as best suits your needs.

### 4 Timeline and Map Points

Incorporate geography naturally into your school day. Students use the Markable Map to make a visual connection to how all their Readers, history books, and Read-Alouds relate geographically. A hole-punched, laminated answer key map folds into your IG. Timeline activities tell you when to add people, events, and dates to your Timeline Book.

## 5 Vocabulary and Cultural Literacy notes

Find clear definitions for important vocabulary that appears in your reading. Enjoy useful Cultural Literacy notes that add depth to your reading and explain things students probably don't know (e.g., what a hoop skirt looks like).

## 6 Notes

Immediately following the schedule, you will find each week's Bible and history notes. These extensive teaching notes help you instruct your students with excellence, and ensure that they grasp key concepts. Notes provide counter-balancing arguments, clarification, further explanations, and commentary. The IG notes also offer warnings about specific books or difficult content, so you can discuss important issues—such as racism and poverty—with thoughtfulness.

Note: At the back of your History / Bible / Literature Guide, you will find reading assignments and notes for the Read-Alouds and Readers. (In the early elementary Levels A-C programs, Readers are packaged separately to allow an adjustable reading level and pace for your children. We have not included them in this sample. Learn more about Readers packages at [sonlight.com/readers](http://sonlight.com/readers).) Follow the notes for Read-Alouds and Readers as you would the History/Bible notes.

## 7 Teaching tips

Detailed teaching notes each week explain assignments and provide extra information about important topics to help you get the most from your materials. You will teach with confidence!

## Flexible format

Because many families end up ahead of behind in a subject—at least occasionally—the IGs are structured for maximum flexibility. Some customers follow the schedule religiously. They do everything scheduled each day during that day. Others read ahead, or drop a book, or work through several days' worth of one or two subjects in a day (reading, or history, for example), and similarly the next day, and so on, until they have completed all the assignments for the week.

## The IG is a guide, not a task master.

As you become comfortable teaching your children, you can skip or alter assignment to fit your family's unique needs.

6

### Bible Reading

James is a very practical book. He reminds us that life isn't all rainbows and roses, but that we must work hard, turn to God in difficult times, and do what the Word says. We can be part of God's story if we follow Him. James also urges us to live in the freedom Christ brings through His forgiveness. This kind of life, one that is firmly set on being part of God's story through trouble and hard work, is exactly what Daniel and his friends demonstrate in your children's reading.

### Memorization (Bible)

Psalm 42:1–6

Continue to memorize Psalm 42.

- 1 As the deer pants for the water brooks,  
So my soul pants for You, O God.
- 2 My soul thirsts for God, for the living God;  
When shall I come and appear before God?
- 3 My tears have been my food day and night,  
While they say to me all day long, "Where is your God?"
- 4 These things I remember and I pour out my soul  
within me.  
For I used to go along with the throng and lead  
them in procession to the house of God,  
With the voice of joy and thanksgiving, a multitude  
keeping festival.
- 5 Why are you in despair, O my soul?  
And why have you become disturbed within me?  
Hope in God, for I shall again praise Him  
For the help of His presence.
- 6 O my God, my soul is in despair within me;  
Therefore I remember You from the land of the Jordan  
And the peaks of Hermon, from Mount Mizar.

### The Beginner's American History

pp. 200–205

#### Cultural Literacy

**steamboat:** a ship using steam-driven propellers for propulsion.

#### To Discuss After You Read

- Q: Why didn't France want to buy Fulton's diving boat?  
Who did want to buy it?  
A: *Napoleon found a leak; the English government*
- Q: Where did Robert Fulton make and try his first steamboat?  
A: *France*
- Q: How far up the Hudson did his New York steamboat go?  
A: *150 miles*
- Q: Describe the route of the first steamboat in the West.  
A: *starting from Pittsburgh, it went down the Ohio River, then down the Mississippi to New Orleans*

#### Timeline and Map Points

New York (D3) (map 5)

Day 165 pp. 228–232

#### To Discuss After You Read

- Q: Did the telegraph idea come easily to Samuel Morse?  
A: *no; he worked on it with little profit; Alfred Vail helped him financially and got the patent and helped with the design*

#### Landmark History of the Amer. People, Vol. 1

Day 162 Chapter 19 pp. 134–136

#### Cultural Literacy

**pipe dream:** a saying that means that something is unrealistic or unattainable. The phrase originated in late 19th century America in reference to dreams or visions people would experience from smoking opium pipes. [p. 136]

**Monticello:** Thomas Jefferson's estate in Charlottesville, Virginia. [p. 136]

#### To Discuss After You Read

- Q: Why were Barber-Surgeons thought of as members of a lower class than doctors? [p. 135]  
A: *because they dirtied their hands, they didn't have to know any special languages, they didn't need to read books, they were just seen as craftsmen who knew how to carve, cut, and sew up the human body*
- Q: What did apothecaries do? [p. 135]  
A: *they mixed medicines*

The book mentions that "people thought it was indecent or irreligious to dissect a human body. And if anyone did such a thing, he did it in secret if he did it at all." Why do you think people of the time took this perspective? Some of the influence came from Christianity, which believes every human being is uniquely made in God's image. As such, there is a certain amount of holy respect and awe for God's creation, especially the human body since people are said in the Bible to be made in the image of God (see Genesis 1:26-27, for instance). Fortunately, some Christians also understood that since God created the world and everything in it, they had a duty to explore and seek to understand God's creation, which included learning how the human body works. This is why many Christians were eventually on the forefront of science and medicine. Still, given that human beings are made in God's image, Christians who work with human remains for scientific purposes should do so with "trembling awe," as C.S. Lewis put it (*God in the Dock*, "Vivisection," p. 226). [p. 136]

#### Timeline and Map Points

Every Man his own Doctor; or, the Poor Planter's Physician is first published by Benjamin Franklin in Philadelphia (1734)

London (E3); Oxford (E3); Cambridge (E3) (map 4)

## How it works:

1. Read the assigned pages from the schedule.
2. Do the vocabulary and Discussion Questions.
3. Do the timeline, Map, and any other activities.
4. Now you're ready to move on to the next subject!

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# Level G: History/Bible/Literature

Days 1–4: Date: \_\_\_\_\_ to \_\_\_\_\_

Week Overview																	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36

Week 1					
	Date:	Day 1	Day 2	Day 3	Day 4
BIBLE	<b>Reading</b>	Mark 1	Mark 2	Mark 3	Mark 4
	<i>International Children's Bible Field Guide</i>	chap. 1	chap. 1 "To Think About and Do" problems 1–2	chap. 1 "To Think About and Do" problems 3–4	chap. 1 "To Think About and Do" problem 5
	<b>Memorization</b>	Psalm 90:1–2 <sup>1</sup> (all week)			
	<i>Credo: I Believe ...</i>	Track 7. Listen to this track the entire week.			
HISTORY & GEOGRAPHY	<i>The Story of the World: Ancient Times</i>	Intro pp. 1–6	chap. 1 pp. 7–9 🕒🌐	chap. 1 pp. 9–13 🕒🌐	chap. 2 †
	<i>The Kingdom Strikes Back</i>		pp. 1–2		
	<b>Current Events</b>	Report			
	<b>Lap Book Kit: World History I</b>	Cover and "Where in the World?" Pocket Activity 1: The Unification of Egypt			
READ-ALOUNDS	<i>The Golden Goblet</i>	chap. 1	chap. 2	chap. 3	chap. 4 🌐
	<i>Favorite Poems Old and New</i>	"Me"—"Washing" pp. 5–7	"I Want to Know"— "This is My Rock" pp. 7–11	"The Secret Cavern"— "My Shadow" pp. 11–13	"The Invisible Playmate"— "Rathers" pp. 14–16
READERS	<i>Mara, Daughter of the Nile</i>	chaps. 1–2 🕒🌐	chaps. 3–4	chap. 5	chaps. 6–7
<b>Additional Subjects:</b>					

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1. We cite the NAS, NKJV and KJV versions for your convenience, since they correlate to the versions used in *Credo: I Believe ...*. However, if you would prefer to have your children memorize from another version of the Bible that your family uses more frequently, please feel free to do so.
2. See the notes for the **Bible**, **History** titles, and **Current Events** below.
3. Find the notes for the **Read-Alouds** and **Readers** in **Section Three**. Find them in the order we read them.

## “How to” Quick Start Information

### Record Keeping

To keep track of your progress, simply place a check mark in the corner of each assignment on the weekly schedule chart as your children finish it. If your state/country requires you to keep a daily record of when (what date) you completed a project, and/or how many hours you spent on a subject, then record that information as well. If you decide to reuse your Instructor’s Guide with a second child, then add each child’s initials next to the check mark or hours.

### Vocabulary & Cultural Literacy

Knowing definitions is critical to understanding. That’s why we’ve included important vocabulary terms in your Instructor’s Guide.

In all of our study guides, we categorize the words we highlight in two ways. **Vocabulary** words are words your students will probably encounter in other texts—not just those included in this curriculum. We list these words within an excerpt of the text from the book in which they are found so that you may challenge your students to define the terms using the clues found in the context of the rest of the story. Simply read these short quotes aloud and see if your students can tell you the meaning of the bold italicized terms.

**Cultural Literacy** terms are words that, if defined while your students are reading, will broaden and deepen their understanding of the text. However, these words are generally specific to course content, and we wouldn’t expect your students read or hear them on a regular basis. You may use these words, formatted in bold followed by a colon and their definitions, more like a convenient glossary.

### To Discuss After You Read

In the “To Discuss After You Read” section, the comprehension questions are meant to help your children focus on some of the more important aspects of the stories you read together. Our intent with this additional material is to provide you with the resources you need to get every bit of enjoyment you possibly can from a book.

### Timeline

Your children will record significant people and events in a spiral-bound timeline book. Over the years, you’ll fill this book as your children’s knowledge and understanding of history expands.

The † symbol indicates it has an accompanying figure in the Sonlight Timeline Figure packet. Place these stickers into your timeline book. Timeline suggestions are marked with a 📍 symbol. Handwrite these suggestions into the timeline book as well.

When a timeline suggestion denotes a range of dates (e.g., 1865–1890), we recommend that you use the ending date when placing the figure on your Timeline.

All suggestions and figures can be found on the Timeline Figure Schedule, in Section Four.

### Map Points

We provide map suggestions from the assigned reading in the Study Guide. Look for the 📍 symbol on the schedule page and in the notes. Use the coordinates and the location name in the notes to find each location on the laminated colorful maps in the front of the guide. Then, have your children note each location on your blank, **Markable Map** using a washable pen.

Complete the map assignments included in all of the guides to lend context to the stories your children are reading and improve their knowledge of geography.

### Further information and useful documents

If you would like further information on how to use the instructor guide, please login to your Sonlight Account and go to the My Downloads section to access the “Understanding the Structure of Your Guide” and “Getting Started” documents.

For extra schedule pages, field trip planning sheets, and other documents specific to your guide go to the My Downloads section of your Sonlight Account (available to original purchaser only).

## Bible Reading

There are many helpful Bible-related Notes each week after your Schedule pages. Some of these Notes are intended specifically for your children, while some are for you. These Bible Notes are marked in the Instructor’s Guide as either “Parents” or “Students.”

Day  
1

Mark 1

**Note to Mom or Dad:** On your weekly Schedule pages, under the Bible section, have your children read *The International Children’s Bible Field Guide* on their own. When it’s time to read the actual Bible passages in the Schedule, please read those selections aloud to your children.

### Parents

This week you’ll begin reading the Gospel of Mark to your children. Since it’s the shortest of the four Gospels you’ll be done by the end of Week 5. Bible scholars widely acknowledge Mark as the first of the four Gospels written. Specific dates for when Mark recorded his words vary from as early as AD 40 to as late as AD 70. The mid to late 50s is probably the most likely date, with the mid 60s being another plausible option. Mark likely intended the Gospel for a Gentile audience. This is evidenced by the fact that he goes out of his way to translate Aramaic phrases and explain unique Jewish traditions and customs. Some scholars think the Gospel was written to the church in Rome. It’s a matter-of-fact and succinct recording of some remarkable events. We begin each year with a gospel so we can know more about Jesus and learn to live by his example.

Note that Father, Son, and Holy Spirit are all present at the baptism of Jesus (Mark 1:10–11). It is passages like these, and many others, that resulted in the formulation of the doctrine of the Trinity—that there is one God who has revealed himself in three persons.

### Students

Mark is the earliest recorded Gospel in the New Testament, probably written in the AD 50s or 60s. This means Mark wrote his Gospel only 20 or 30 years or so after the actual time of Christ’s ministry. We may think that’s a long time, but by historical standards it’s short. Two or three decades is not enough time for legends to develop, especially since people who were alive at the time of Christ’s ministry would have remembered what really happened and could have discredited any wild claims.

Notice in Mark 1:15 that we get a short and clear presentation of one thing Jesus wants us to do: repent. What is repentance? Repentance involves a real change in direction, so to speak. It’s a strong desire to turn from the wrong path we are on and get on the right one. If you want to read a great passage about repentance see Psalm 51, where you’ll learn that repentance involves being aware of our sin, confessing our sin, showing a real desire to change, and seeking God’s help to repent.

Beginning on Day 2 you’ll begin to read about the amazing healing ministry of Jesus. He performed remarkable miracles such as giving sight to the blind and even raising people from the dead. These signs were not just magic tricks to fool simple-minded people, but were actual miracles meant to confirm Jesus’ role as Messiah and also to draw people to him. His miraculous healings confirmed his identity and power. Some modern thinkers reject all the miracles in the Bible, but they do so mainly because they believe only material things exist, so anything supernatural can’t happen. But if God exists, then miracles really are possible.

If Jesus was God, why did he need to pray? Was he just talking to himself? There are at least three good reasons why Jesus prayed. First, his prayers served as an example to his followers that they, too, should set aside specific time to pray. Second, as a Jewish human being, it was natural and right for Jesus to pray. Third, within the Trinity, Father, Son, and Holy Spirit communicate with one another. Even though there is only one God, the three persons of the Trinity can interact with one another. The important lesson we can learn from Mark 1:35 is to take time to pray—it’s how we talk to God and one way we can draw closer to him.

Day  
2

## Mark 2

**Parents:** Sometimes critics will say that Jesus never claimed to be God. A careful reading of the Bible, though, shows many indications of Christ’s claims to divinity. In Mark 2, for instance, Jesus forgives sins. This is not missed by his critics who say, “He’s blaspheming! Who can forgive sins but God alone?” They say this because Jesus forgave the sins of a man he encountered. If Jesus did not claim to be God, it would make no sense for him to offer this forgiveness. It would be as though you or I offered forgiveness to a total stranger. In order for forgiveness to mean something, we have to be the party that is wronged. As God incarnate, Jesus was the one who was wronged! So his offering to forgive this man equates Jesus with God.

Day  
4

## Mark 4

**Students:** Jesus often spoke in parables. These are short stories he told that had important moral and spiritual messages. Since they were told as stories, they caught people’s interest and were easy to remember. Jesus didn’t come to give us boring lectures, but to share practical truths in ways that we could understand and remember. If you read the parables carefully you’ll also find some funny remarks, like lighting a lamp and putting it under a bed or hiding it under a bowl, or trying to get a camel through the eye of a needle. These remarks were probably thought of as amusing by his listeners and also helped them remember what he said.

In Mark 4:35–41 we witness the power of Jesus over nature when he calms a storm on command. His followers respond, “Who is this? Even the wind and the waves obey him!” (Mark 4:41). We might think his disciples were a bit dense. Didn’t they know who Jesus was? In reality, they had never encountered anyone like Jesus before. At this time they no doubt viewed him as a great teacher and someone with authority to teach, but their views of the Messiah were mixed. Some expected a Messiah to deliver them immediately from the oppression of the Romans and set them free, politically. They didn’t expect the Messiah to be God incarnate—the second person of the Trinity. It wasn’t until later that they began to realize the truth. Then all the different clues Jesus left them about his claims came to mind, such as his predictions about dying and coming back to life.

**Parents**

You don't have to use the *International Children's Bible* along with the field guide. Feel free to use a translation you and your children typically read during Bible study or devotional time. Broadly speaking, there are two main approaches to Bible translation. One approach tries to translate the text as closely as possible to the actual structure of the original languages. These are called *formal equivalency* translations and include Bibles like the *New American Standard Bible* and the *English Standard Version*. Another approach is to try more to get the meaning across in modern language. Translations like the *New International Version* tend to follow this *dynamic equivalency* approach. A paraphrase isn't a strict translation at all, but is sometimes useful. A popular modern paraphrase is *The Message*. Just keep in mind that with a paraphrase there tends to be more room for error or theological biases to show through in the text (but not always).

The preservation of the biblical texts is amazing. Like the book says, in comparing ancient texts with newer copies "there were almost no differences" (p. 9). This doesn't mean that the copies were perfect, though. When Christians say they believe the Bible is perfect in what it says, they mean that the original manuscripts were divinely inspired and perfect in every way. But copies do have some minor errors in them called *variants*. This shouldn't bother us, though, because variants are very minor errors, comparable to forgetting to cross the "t" or dot the "i" in English, or sometimes variants get numbers or the order of words in a sentence wrong. No variant significantly changes any key Christian teaching. People who study manuscripts thoroughly are professionals in a whole field of study about ancient documents called *textual criticism*.

Protestants accept 66 biblical books: 39 in the Old Testament and 27 in the New Testament. Roman Catholics, however, also accept other writings between the Old and New Testament. Protestants call these books the Apocrypha.

On the discussion of revelation on page 10, keep in mind that there are two broad ways God has communicated his truths to us. First, God reveals some truths through creation (Psalm 19, Romans 1:20). Second, in addition to revealing some things through creation, we also have our moral conscience (Romans 2:14–16), which gives us a general sense of right and wrong. God's revelation through creation and conscience is known as *general revelation*. God can also reveal himself and his thoughts more clearly and directly through the Bible, and ultimately through Christ on earth. This second kind of revelation is known as *special revelation*. Both are helpful, but only special revelation can give us the full and clear picture.

Many parts of Bible prophecy (pp. 10–11) are not necessarily about predicting the future, but about speaking as God's prophetic voice to his people. Such prophecies are often exhortations, which encourage people, or calls to repentance so people will turn back to God. One of the best books about Bible prophecy in relation to Jesus that we've come across is called *Answering Jewish Objections to Jesus: Volume 3: Messianic Prophecy Objections* by Michael Brown (Baker Books, 2003).

Some other religions or new religious movements claim that they have new revelation that we all need. But as the book explains on page 12, the Bible is the only divinely inspired book. It has all we need to know about our condition, about God, about Jesus, and about how to set things right between us and God (his plan of salvation and redemption). So what can we say in response to other revelations? We can test them in comparison to the Bible to see if they agree with what the Bible says. For example, since the Bible says God exists, is personal, and is involved in his creation, any other revelation that changes God's nature can't be reconciled with biblical revelation. Also, new revelation that claims to override the Bible or "fix" Bible errors puts God in a position of not being powerful enough to preserve his own words! This just doesn't make a whole lot of sense. As John 10:35 says, "the scripture cannot be broken" (KJV). Bruce Demarest and Gordon Lewis put it well in *Volume 1 of Integrative Theology* (Zondervan, 1987): "Since the completion of the biblical books, there is no further divine inspiration for the writing of Scripture . . . Jesus Christ has done all that he can do in his redemptive purposes until his return to the earth. And in the available canon (Bible) we have all the truths necessary to acceptance with God and for an abundant life" (pp. 116–117).

**Students**

If you don't have the *International Children's Bible*, don't worry about it. You probably already have a good Bible translation, but you can check with your parents if you want to make sure.

Students will read *Children's Bible Field Guide* and answer one or two problems a day at the end of each chapter. These questions have Bible readings.

Sometimes people say that the Bible's been translated and re-translated so many times that no one can be sure what it really said originally. This claim is just false! We have lots of copies of Bible manuscripts and also many fragments or pieces of Bible writings. When scholars compare the ancient writings with newer copies they know for sure that the text is almost identical to the older copies. There are little changes here and there, like when you forget to cross your "t" or dot your "i," but there's nothing really big that has changed in the text at all. We can trust the words of the Bible and have the manuscript proof to show how accurate the Bible has remained over thousands of years.

On page 10 you'll read about the "inspiration" of the Bible writings. Remember that the people who wrote the Bible didn't just take dictation from God, like secretaries, but God moved them to write what he wanted them to write. That's why there are still different styles or kinds of writing in the Bible that sometimes reflect the personal background of the author. The Holy Spirit worked to guide the writers of the Bible so that what they recorded perfectly reflected God's thoughts.

On page 12 you'll read about how the Bible "isn't just a book for learning things." In other words, it's not like a dictionary or an encyclopedia—reference books. We can learn things from the Bible, and it does have many facts in it, but it's meant for believers to get much more out of the Bible. We can apply its lessons to our lives today, and the words of the Bible can nourish us, meaning that it can help us in our daily spiritual lives. In other words, it's incredibly practical, not just theoretical or "head knowledge" for us to memorize. God is real. He wants us to have a personal relationship with Christ and learn many insights from the Bible.

## Memorization (Bible)

**Students:** Plan to memorize Psalm 90 over the next eight weeks. Plan to present it in public at the end of Week 8. This week, memorize verses 1–2 and work through proper intonation, expression, and physical expressions to go along with the words.

**Parents:** 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 son or daughter practice the following exercises this week so s/he 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 whis-

per. 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! 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.

Day  
ALL

### Psalm 90:1–2

<sup>1</sup> LORD, You have been our dwelling place in all generations.

<sup>2</sup> Before the mountains were born  
Or You gave birth to the earth and the world,  
Even from everlasting to everlasting, You are God.<sup>1</sup>

## Credo: I Believe...

Day  
ALL

### Track 7

This CD includes all the memorization verses for the year set to music. We list the track with the same Bible passage as the one your child is learning. This CD also features the Apostles Creed (Track 1) and two bonus Tracks, 5 and 8. Tracks 9–16 are the instrumental only for memory practice and performance. Listen to Track 7 the entire week.

## The Story of the World: Ancient Times

Day  
1

### Introduction pp. 1–6

#### To Discuss After You Read

Q: Define "history."

A: *the story a historian writes about the past*

Q: Explain the difference between a historian and an archaeologist.

A: *historians read accounts of things written in the past; archaeologists study artifacts people left behind*

Day  
2

### Chapter 1 pp. 7–9

#### To Discuss After You Read

Q: Why did nomads move frequently?

A: *because after they had lived in one place for a while, they had eaten all of the food that was easy to hunt or find*

1. We cite the NAS, NKJV and KJV versions for your convenience, since they correlate to the versions used in *Credo: I Believe . . .*. However, if you would prefer to have your children memorize from another version of the Bible that your family uses more frequently, please feel free to do so.

### Timeline and Map Points

 **Nomads settle Fertile Crescent (ca. 4000 BC)<sup>2</sup>**

 Fertile Crescent (C7) (map 1)

Day  
**3**

### Chapter 1 pp. 9–13

#### To Discuss After You Read

Q: Why was it easy for nomadic people to first settle in the Fertile Crescent?


A: *because it was easy to find food and the people didn't need to move*

Q: What did farmers learn to do to grow crops further from riverbanks?

A: *to irrigate—develop ways to move water from the river to their crops. Farmers used a shaduf to move water*

### Timeline and Map Points

 **Jericho built as walled city (ca. 1400 BC)<sup>3</sup>**

 Jericho (D7) (map 5)

Day  
**4**

### Chapter 2

#### To Discuss After You Read

Q: How did farmers near the Nile River farm differently than farmers in other places? Why?

A: *since the Nile River floods every year, farmers here learned that when the flood waters receded, they left rich silt behind that was good for growing crops. Farmers simply waited for the flood waters to go down before planting their crops, and then their crops could grow in healthy soil without washing away in a flood*

Q: How did Egyptian farmers keep flood waters to use in the dry season?

A: *they dug canals that led away from the river to capture flood water and then would block the ends of the canals so the flood water couldn't flow away again until they wanted it to*

King Narmer, also called King Menes, of Upper Egypt defeated the king of Lower Egypt. From then on, the King of Egypt wore a double crown to symbolize control over Upper and Lower Egypt (ca. 3000 BC).

### Timeline and Map Points

 **Menes (Narmer) unites Upper and Lower Egypt (ca. 3100 BC)**

2. *The Story of the World: Ancient Times* has a date of ca. 7000 BC for the Fertile Crescent. We have chosen to use the date ca. 4000 BC to coincide with the other sources in this and other Sonlight packages. For more information on historical dates, please read the article "Why You Will Find Contradictions in History" found in your Downloads section of your Sonlight online account.

3. Again, Sonlight uses a different date than *The Story of the World: Ancient Times*.

## The Kingdom Strikes Back

Day  
**2**

pp. 1–2

#### To Discuss After You Read

Q: Who are the two main characters in the Bible?

A: *God (or Yahweh) and Satan*

Q: What is the Bible essentially a story about?

A: *how God wins his kingdom back from Satan*

## Current Events

Day  
**ALL**

Report

We believe that by fifth and sixth grade students need to begin learning about world affairs—matters of social, political, economic, and cultural concern. 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 explain why they believe and feel as they do. In fifth and sixth grades, we don't require students to state a position or 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 verbal reports each week. In eighth and ninth grades, three reports.

Please read the same article as your children read and add background information to aid in your children's understanding.

If you came across an uncommon or unfamiliar term explain it. Give your children whatever historical, cultural, and other background you can, as well as talk about any parallel situations with which your children might be familiar from their studies of history or other cultures.

The best time to hold these discussions about current events is over the dinner table.

### 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.

And, we keep up on current events to 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." Finally, a study of current events—as a study of history in general—can give us the opportunity to learn from other people's mistakes.

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

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

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

## Lap Book Kit: *World History I*

Day  
All

Cover and "Where in the World?" Pocket

Sonlight offers an Optional Lap Book (World History I) that directly corresponds with your World History I Instructor's Guide. It is an optional hands-on program to enhance your child's history studies. The Lap Book is packaged as a kit that includes Instructions and materials for 30+ activities, which are scheduled throughout the year in this guide. Along with the schedule, this guide provides additional tips to help you complete the activities (when applicable). Go to [www.sonlight.com/hands-on](http://www.sonlight.com/hands-on) to purchase or learn more about the Lap Book!

This week, follow the Lap Book Kit instructions to assemble the Cover and the "Where in the World?" pocket. Many of the Lap Book activities will require your child to follow specific steps to correctly complete the project. Some activities are scheduled across multiple weeks. We recommend that you and your child read over the full instructions for each week's activity before they begin.

**Note:** Some activities require careful folding and cutting in just the right places. If you think your child may have trouble, we recommend making a copy of the page so you have a backup in case you need to start over.

Day  
All

Activity 1: The Unification of Egypt

Follow the Lap Book instructions to complete this activity. ■

# Level G: History/Bible/Literature

Days 5–8: Date: \_\_\_\_\_ to \_\_\_\_\_

Week Overview																	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36

Week 2					
Date:	Day 5	Day 6	Day 7	Day 8	
BIBLE	<b>Reading</b>	Mark 5	Mark 6:1–29	Mark 6:30–56	Mark 7
	<b>International Children’s Bible Field Guide</b>	chap. 2	chap. 2 “To Think About and Do” problems 1–2	chap. 2 “To Think About and Do” problems 3–4	chap. 2 “To Think About and Do” problem 5
	<b>Memorization</b>	Psalm 90:1–4 (all week) Continue memorizing Psalm 90. This week, memorize vv. 1–4.			
	<b>Credo: I Believe ...</b>	Track 7. Listen to this track the entire week.			
HISTORY & GEOGRAPHY	<b>The Story of the World: Ancient Times</b>	chap. 3 📍🌐	chap. 4 🕒	chap. 5 🕒🌐	chap. 6 pp. 35–38 🕒
	<b>The Kingdom Strikes Back</b>				pp. 3–5
	<b>Current Events</b>	Report			
	<b>Lap Book Kit: World History I</b>	Activity 2: Egyptian Mummies			
READ-ALOUDS	<b>The Golden Goblet</b>	chap. 5 🕒	chap. 6	chap. 7	chap. 8 🕒
	<b>Favorite Poems Old and New</b>	“A Word Fitly...”– “Primer Lesson” skip “The Cave-Boy” pp. 16–19 (skip p. 17)	“The Day Before April”–“Hold Fast Your Dreams” pp. 20–22	“A Child’s Thought of God”–“The Lord is My Shepherd” pp. 23–25	“Song for a Little House”–“When Mother Reads Aloud” pp. 26–32
READERS	<b>Mara, Daughter of the Nile</b>	chaps. 8–9	chaps. 10–11	chap. 12	chap. 13
<b>Additional Subjects:</b>					

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## Bible Reading

Day  
6

Mark 6:1–29

### Parents

Prophets rarely have an easy life, but they follow God's calling and say what he moves them to say. Sometimes this results in the death of the prophet, as was the case with John the Baptist. John proclaimed God's truth, which resulted in persecution and finally his death. We need to remember that God did not call us to an easy life as Christians. If anything, we're promised persecution, not escape from it. This doesn't mean we'll be martyred, as John was, but we should prepare ourselves and our children for the struggles that life will bring us as Christians. Fortunately, we can rejoice in knowing that no matter what happens, God is in control.

Day  
8

Mark 7

### Students

Jesus often stressed the importance of moral character over whether or not people follow every little rule exactly. In Mark 7:15 he says, "Nothing outside a man can make him 'unclean' by going into him. Rather, it is what comes out of him that makes him 'unclean.'" In other words, our inner character that comes out in the things we do can make us "unclean" because we do or say the wrong things. Jesus wants people of a certain kind of character—people of virtue. In other words, our heart needs to change on the inside, not just the way we act on the outside. This is something Jesus emphasized over and over again, especially when encountering people he considered hypocrites (see, for instance, Matthew 23). It's okay to follow rules, but God wants us to do so for the right reasons, inside and out.

## International Children's Bible Field Guide

Day  
5

Chapter 2

### Parents

Broadly speaking, the "Bible History Highway" follows the path of creation, fall, redemption, and restoration. God creates, human beings fall and are in need of redemption—which God provides through Christ—and ultimately God will restore all things to the condition he intended them to be in.

No one alive today was present when the universe came into existence. Scientists can speculate, based on detective work, and the consensus is that the universe had a beginning. Isn't that just what Genesis 1:1 tells us? "In the beginning . . ." The sticking point for some scientists are the next two words: "God created." But doesn't it make much

more sense that an intelligent creator made the universe rather than saying it came into existence on its own, from nothing? At any rate, keep in mind the limits of science. While science can help us with testing and understanding reality today, it's limited in some ways including what it can tell us about how our universe and our world came into existence.

Is it right for God to send disasters? (p. 14) He did this with the plagues on Egypt, but some people wonder if this means God is really bad, or at least not as good as we think. While we can't answer all the objections to God based on some of the behavior recorded in the Bible, we can offer a few insights. First, God is sovereign. He is not only creator of all the cosmos, but in control of it. Second, we are the ones who are fallen and sinful. Third, God is holy and merciful, but also just; he'll do what's right. Fourth, we only see a limited picture of what's going on, but God sees the entire picture. We need to trust that he will always do what is best. For more insights on answers to these sorts of objections about God see the book *Is God a Moral Monster? Making Sense of the Old Testament God* by Paul Copan (Baker, 2011).

Did the church begin in the book of Acts? (p. 18) Some Christians think so, with Pentecost marking the birth of the Christian church and a new era that we are still in. Others believe people of God have always existed throughout history and, in this sense, the Christian church marked the continuation of the church that already stretched back to Old Testament times. Figuring out who's right is not our goal here. What's important to keep in mind is that God's people are active in the world now. As such, we need to do our best to do God's will in our own lives and in the world around us.

### Students

David is mentioned on page 16. He's a fascinating Bible hero for many reasons. It's interesting that he did bad things, but God would forgive him and continue to use him. Why? David truly wanted to follow God, but would sometimes fall into sin. David, though, did not stay in his sin but knew that he needed to sincerely repent and turn back to God. An important lesson here for us is that, if we do wrong things, we can seek God's forgiveness, but we need to be sincere about it, not just "fake it." Also, just because we can ask God's forgiveness doesn't mean that we can do any bad thing we want and get away with it just by repenting later. We have freedom in Christ, but not the freedom to violate God's moral laws whenever we want! See the New Testament book of Galatians for more on this topic. By the way, much of the Old Testament is about the nation of Israel straying from God by sinning, then repenting. Many of the prophetic books call Israel to repent and turn back to God. We often need to do the same.

## Memorization (Bible)

Day  
**ALL**

### Psalm 90:1–4

- <sup>1</sup> LORD, You have been our dwelling place in all generations.  
<sup>2</sup> Before the mountains were born  
Or You gave birth to the earth and the world,  
Even from everlasting to everlasting, You are God.
- <sup>3</sup> You turn man back into dust  
And say, "Return, O children of men."  
<sup>4</sup> For a thousand years in Your sight  
Are like yesterday when it passes by,  
Or as a watch in the night.

## The Story of the World: Ancient Times

Day  
**5**

### Chapter 3

#### To Discuss After You Read

- Q: What form of writing did Egyptians use? On what did they write?  
A: *they used pictures, called hieroglyphs, to represent words and sounds on stone tablets*
- Q: Why was the area of the Fertile Crescent called "Mesopotamia"?  
A: *because this land lies between the Tigris River and the Euphrates River, and "Mesopotamia" means "between two rivers"*
- Q: What is Sumerian writing called? How does it differ from Egyptian writing?  
A: *cuneiform; it is formed from a wedge stylus pressed into clay*
- Q: Why did Sumerians write on clay tablets (rather than stone) before the Egyptians did?  
A: *Sumerians lived between two rivers where there was plenty of damp clay around. Egyptians wouldn't have had the same access to this material*
- Q: How were clay tablets an improvement over stone?  
A: *they were lighter and easier to carry around; they could be marked up and wiped out or baked to make the writing permanent. Stone was heavier and took longer to carve*
- Q: Why do you think Egyptians wrote on paper before Sumerians did?  
A: *because Egyptians learned to develop paper (or papyrus) which is made from a reed that grows on the banks of the Nile. They also learned how to make ink*
- Q: How was ink on paper (papyrus) an improvement over clay tablets?  
A: *it was much easier to write on, carry and store*
- Q: Name some detriments to keeping records on paper.  
A: *paper isn't very durable, so it isn't able to keep records for hundreds of years. We don't know much about Egyptians once they started recording everything on paper*

- Q: Why is it significant that God first inscribed the tablets of Testimony on Mount Sinai in stone?  
A: *possible: After today's reading, thinking of God inscribing instructions for his people on stone tablets provides an awesome sense of his permanence and commitment to the covenant He laid out with the Israelites*

#### Timeline and Map Points

- 📍 **Sumerians invent cuneiform (2800 BC)**  
🌐 Mesopotamia (F9–G11) (map 3)  
🌐 Euphrates River (C9) (map 5)

Day  
**6**

### Chapter 4

#### To Discuss After You Read

- Q: Describe the mummification process.  
A: *after a pharaoh died, the priests embalmed him. The priests made a mummy by preserving the internal organs in canopic jars and leaving the body in salt and spices for over a month. Then, they wrapped the body in many layers of linen and placed it in a series of coffins: gold, wood, and stone*
- Q: Why did Egyptians embalm the dead?  
A: *because they believed that the departed went on to another life in the afterworld if their bodies were intact*
- Q: Do the pyramids today look the way Egyptians intended them to? Why or why not?  
A: *no, they were once covered in white limestone and probably had a golden cap covering the pointed stone at the top*
- Q: Which great architectural feat did Cheops (Khufu) complete? Why?  
A: *he built the Great Pyramid for his tomb*

#### Timeline and Map Points

- 📍 **Cheops builds Great Pyramid (ca. 2550 BC)**

Day  
**7**

### Chapter 5

#### To Discuss After You Read

- Q: Why do we call the early cities of Mesopotamia "city-states"?  
A: *because each city had high walls with towers to protect itself, its own king and army, and therefore acted more like separate countries than cities*
- Sargon's babyhood story sounds similar to the story of baby Moses; see Exodus 2.
- Q: Describe how Sargon rose to power.  
A: *he grew up in the palace and became the king's cup-bearer, which was one of his most trusted servants. However, Sargon made friends with the most powerful people in the palace, including the commanders of the army, and eventually convinced them to kill the king so he could be ruler instead*

- Q: Why did Sargon's empire last so long?  
 A: *because he controlled all cities with dictatorship. He created laws that all citizens had to follow and used the army to enforce the laws*

**Timeline and Map Points**

**Sargon unites city-states in Mesopotamia (2335 BC)**

- 📍 Akkad (D6) (map 2)
- 📍 Kish (G10) (map 3)

Day <b>8</b>	Chapter 6 pp. 35–38
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**To Discuss After You Read**

- Q: Why did Abram and Sarai move from Ur to Haran?  
 A: *after Sargon's death, his empire began to fall apart. Abram's father, Terah decided to move his family to Haran because tribes of Gutians had been attacking Ur and nearby cities*
- Q: How did God fulfill his promise to Abraham?  
 A: *Sarah had a baby, Isaac, when she was at least ninety years old, and Isaac had a son named Jacob, who had twelve sons. Eventually, these twelve sons each had a tribe named after him, and the people became known as the nation of Israel (or the Jewish people)*

**Timeline and Map Points**

**Abraham (ca. 2100 BC)**

**The Kingdom Strikes Back**

Day <b>8</b>	pp. 3–5
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**To Discuss After You Read**

- Q: Why did God move Abram to Canaan? What strategic purpose did it fulfill?  
 A: *Canaan was in the middle of a huge trade route between northern Africa and Asia. Canaan was filled with travelers from countries far and wide, so rather than needing to send out missionaries, the people could simply come to Abram and his family and hear the message about the one God*
- Q: Why do you think God allowed the "Founding Fathers" of Israel to have human qualities and failings?  
 A: *possible: so those of us who also struggle may have an example to live by; to teach us how God interacts with us, even when we do mess up*

**Lap Book Kit: World History I**

Day <b>All</b>	Activity 2: Egyptian Mummies
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Follow the Lap Book instructions to complete this activity. ■

Level G: History/Bible/Literature

Days 9–12: Date: \_\_\_\_\_ to \_\_\_\_\_

Week Overview																	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36

**Week 3**

Date:	Day 9	Day 10	Day 11	Day 12
<b>BIBLE</b>	<b>Reading</b> Mark 8	Mark 9:1–24	Mark 9:25–50	Mark 10:1–31
<b>International Children’s Bible Field Guide</b>	chap. 3	chap. 3 “To Think About and Do” problems 1–2	chap. 3 “To Think About and Do” problems 3–4	chap. 3 “To Think About and Do” problem 5
<b>Memorization</b>	Psalm 90:1–6 (all week) Continue memorizing Psalm 90. This week, memorize vv. 1–6. Don’t forget to work on dramatic expression.			
<b>Credo: I Believe ...</b>	Track 7. Listen to this track the entire week.			
<b>HISTORY &amp; GEOGRAPHY</b>	<b>The Story of the World: Ancient Times</b> chap. 6 pp. 39–45 	chap. 7 	chap. 8 	chap. 9 
<b>Current Events</b>	Report			
<b>Lap Book Kit: World History I</b>	Activity 3: The Battle of Qadesh			
<b>READ-ALOUDS</b>	<b>The Golden Goblet</b> chap. 9	chap. 10	chap. 11 	chap. 12
<b>Favorite Poems Old and New</b>	“Her Words”–“Father’s Story” pp. 32–34	“Father”–“To My Son, Aged...” pp. 34–37	“Infant Joy”–“In Go-Cart So Tiny” pp. 37–39	“Slippery”–“Our Silly Little Sister” pp. 39–40
<b>READERS</b>	<b>Mara, Daughter of the Nile</b> chaps. 14–15	chap. 16	chap. 17	chap. 18
<b>Additional Subjects:</b>				

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## Bible Reading

Day  
9

Mark 8

### Students

Peter's confession of Christ in Mark 8:27–30 is an important passage. It confirmed that Jesus claimed to be the Messiah (the Christ). It's also important because we can apply it to today. What matters is not what "everyone else" thinks about Jesus, but what we personally think about him. "But what about you?" asks Jesus. "Who do you say I am?" That's really what matters most. Jesus wants a personal relationship with us.

## International Children's Bible Field Guide

Day  
9

Chapter 3

### Students

Did you know that many smart people think our world is fine-tuned for life? What does that mean? It means that there are many factors that had to fall into place in just the right way in order to allow us to live on Earth. This strongly suggests intelligent design behind the plan of our universe, not random chance or undirected processes. Ask your parents if they can find a video for you to watch about this fine-tuning. It's called *The Privileged Planet* (Illustra Media, 2010). You'll be amazed with how well God designed our world for life!

### Parents

Is the Big Bang an enemy of Christianity? Not exactly. The Bible agrees that the universe had a definite beginning, which means that the Genesis account of creation is actually in line with the consensus of modern science. Problems arise when some unbelieving scientists claim that the universe came about on its own, from nothing. The not-so-subtle implication is that God doesn't exist or doesn't need to exist because the universe began all by itself. But the Bible doesn't teach some weird mythology about the beginning of the universe. "In the beginning" fits perfectly well with what the vast majority of modern scientists believe.

Were the days of creation literal 24-hour days or not? That's a question many Christians haven't come to a consensus about. Young earth creationists are known for their proclamation and defense of literal creation days, while many old earth creationists believe these "days" were lengthy periods of time. Rather than try and solve these disagreements here, we'd just like to point out the fact that both camps believe in something pretty spectacular—God created! God exists and he made everything in all the universe. That's a really big point of agreement that we shouldn't forget.

A minority of Christians have argued that dinosaurs never really existed, but that God or even Satan created their remains. These explanations don't make a whole lot of sense. Why would God leave fossil remains of creatures he never actually created? Why would Satan do so? The best evidence we have clearly demonstrates that dinosaurs once lived on this planet as real creatures. Some Christians believe dinosaurs and people never lived together at the same time, while others think they did. What's far more interesting is how wonderfully designed dinosaurs were! God is a great artist. Kids, especially boys, are fascinated with dinosaurs, so be prepared for some questions about these ancient large beasts.

## Memorization (Bible)

Day  
ALL

Psalm 90:1–6

- <sup>1</sup> LORD, You have been our dwelling place in all generations.
- <sup>2</sup> Before the mountains were born  
Or You gave birth to the earth and the world,  
Even from everlasting to everlasting, You are God.
- <sup>3</sup> You turn man back into dust  
And say, "Return, O children of men."
- <sup>4</sup> For a thousand years in Your sight  
Are like yesterday when it passes by,  
Or as a watch in the night.
- <sup>5</sup> You have swept them away like a flood,  
they fall asleep; In the morning they are  
like grass which sprouts anew.
- <sup>6</sup> In the morning it flourishes and sprouts anew;  
Toward evening it fades and withers away.

## The Story of the World: The Ancient Times



Day  
9

Chapter 6 pp. 39–45

### To Discuss After You Read

- Q: Read the story of Joseph and his coat in Genesis 37:1–11. What differences do you see between the story in Genesis and the story in your book?
- A: *Joseph didn't brag about his coat to his brothers, but he did have dreams in which God told him that one day, his father and brothers would bow down to him. Regardless, his brothers were still jealous of him and sold him into slavery*
- Q: How did the nation of Israel come to live in Egypt?
- A: *Joseph told them to bring their families and their livestock (and so, the nation of Israel) to live in Egypt to survive*

### Timeline and Map Points

-  **Joseph (ca. 1914 BC)**
-  **Canaan (D6–D7) (map 5)**

**To Discuss After You Read**

- Q: How was Hammurabi a different kind of king?  
 A: *he wanted his empire to be governed by just laws, and he wanted to treat his people fairly. He wanted them to follow rules because they wanted to, and not just because the military made them*
- Q: What was the Code of Hammurabi? Who had to obey it?  
 A: *they were the laws Hammurabi wrote to govern the people—the first set of written laws that we know of. He had them inscribed in stone on a monument that showed him receiving them from the sun-god. Everyone had to obey the Code, even Hammurabi himself*
- Q: What do you think of the sample laws listed in your book that Hammurabi wrote?  
 A: *possible: Some sound reasonable, others sound like very harsh punishments for some things that could be accidental or uncontrollable*
- Q: Why did Babylonians watch the stars?  
 A: *because they thought they could find out what the gods were doing by watching the stars*
- Q: What did they learn from their star studies?  
 A: *they discovered that the Earth moves around the Sun, and decided that the time it takes to do so was “one year.” From this information, they divided a year into 12 months, a day into 24 hours, and an hour into 60 minutes*

**Timeline and Map Points**

- † **Hammurabi writes Code of Law (ca. 1792 BC)**  
 🌐 *Babylon (G10) (map 3)*

**To Discuss After You Read**

- Q: Why was Shamshi-Adad powerful?  
 A: *Shamshi-Adad was not a just ruler, but a dictator who killed anyone who didn't agree with him*
- Q: Would you want to follow a leader like him? Why or why not?  
 A: *he ruled by fear and violence. People who followed him were afraid of him and did not follow because they had faith in him to lead well*
- Q: Why do you think ancient people told stories like the story of Gilgamesh?  
 A: *to teach morals; to explain things that were difficult to understand*
- Q: Retell the story of Gilgamesh.  
 A: *the ancient people tell stories of Gilgamesh, a king who was half-man and half-god. When he was unkind to his people, the gods sent Enkidu, a half-man and half-beast.*

*They fought, then became friends, and Enkidu helped Gilgamesh become a wise and gracious king. Later, the gods killed Enkidu and Gilgamesh sought eternal life, but he did not achieve it. (This story was told between 3000–1200 BC.)<sup>1</sup>*

**Timeline and Map Points**

- 🌐 **Assyrian Civilization (ca. 1170–612 BC)**  
 🌐 **The Story of Gilgamesh is written (ca. 3000–1200 BC)**  
 🌐 *Assur (F10) (map 3)*

**To Discuss After You Read**

- Q: In what ways were rivers better than roads for ancient people?  
 A: *rivers offered easier and better transportation for people and goods between cities*
- Q: How did these “streets” help connect the people of Mesopotamia and the Harappan civilization?  
 A: *the people would peddle their goods to one another along these watery trade routes*
- Q: How did farming practices in the Indus Valley differ from those in Mesopotamia?  
 A: *the people here used elephants and water buffalo to farm; grew grain, cotton and fruit*
- Q: Why were citadels important to Indus Valley cities?  
 A: *they served as strongholds to keep the people safe if the city was attacked*
- Q: In what ways could we consider Indus Valley cities “modern?”  
 A: *the houses in the Indus Valley were made of bricks. They had courtyards, wells, toilets, and drains. Large public baths kept people clean*

**Timeline and Map Points**

- † **Indus Valley city Mohenjo-Daro (ca. 2000 BC)**  
 🌐 *Arabian Sea (F7); India (E9); Indus Valley (D7–E8); Mohenjo-Daro (E8) (map 2)*  
 🌐 *Assyria (F9) (map 3)*

**Lap Book Kit: World History I**

The Battle of Qadesh is one of the best documented battles of this time period and it occurred between the Hittites and Egypt, in Syria. It is an important event in history because it led to the world's first known peace treaty between two nations. Follow the Lap Book instructions to complete this activity. ■

1. The book leaves out the most amazing part of the Gilgamesh story. Utnapishtim, the man who has eternal life, tells a story remarkably similar to the flood of Noah.

**Section Three**

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**Reading Assignments and Notes**

Read-Alouds

You will notice that we skip around this anthology when you are doing your scheduled readings. This is purposeful—we have selected poems that we feel are age-appropriate and are simply fun readings.

Day  
**1**

“Me”—“Washing” pp. 5–7

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, but 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 re-reading, the questioning, the musing, the imagining—to savor the full significance of what the poets are trying to say. ■



**Vocabulary**

Read the sentences below and then ask your children to explain what they think each bold word means (based on the context and/or any other information they may have). If your children obviously understand the concept, move on. If not, or if you would like to stress dictionary skills, have your children look the words up in a dictionary.

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

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

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

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

**Cultural Literacy**

**crucibles:** a vessel or melting pot that is used for melting and purifying a substance (as metal and ore) which requires a high degree of heat.

**sibilant:** having, containing, or producing the sound of or a sound resembling that of the /s/ or the /sh/ in sash.

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

**youth-lock hairstyle:** thick strand of hair left to grow from one side of a shaven head that fell in a curl to the shoulder.

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

**drawplate:** a die with holes through which wires are pulled and formed.

**annealing:** heating and then cooling metal to soften it and make it less brittle.

**khefts:** evil demons, ghosts.

**bas:** the 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 preserved.

**son of 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.<sup>1</sup>

**Osiris "the Merciful":** 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 considered 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":** 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.<sup>2</sup>

**To Discuss After You Read**

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, and he doesn't want anyone to think he is weak and unable to defend himself*

Q: How did Ranofer suspect Ibni was stealing 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? What would you do in his situation?

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

When Hapia says, "I vow I've been pulling wire since the First Hill rose off the waters of time, and still I've not done" he means that he feels like he's been working at the task since the dawn of time. He refers to the Egyptian story of creation. Each culture seeks to explain how life began. 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.<sup>3</sup> For further research, use your favorite search engine to search for the phrase, "Egyptian Creation Myths."

1. 2003 *World Book Encyclopedia* (World Book, Inc.: Chicago, 2002).

2. 2003 *World Book Encyclopedia* (World Book, Inc.: Chicago, 2002).

3. "Egyptian Creation Myths," *Egypt and Art*, <http://www.egyptartsite.com/crea.html>. (Accessed July 2, 2015).

**Vocabulary**

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

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*)

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

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

"Take care I do not apprentice you to some fishmonger. **Ingrate!**" (*an ungrateful person*)

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)

**Cultural Literacy**

**jocular**: given or disposed to jesting.

**Lord Sobk**: crocodile-god.

**Maat**: goddess personifying law and righteousness.<sup>4</sup>

**sedge**: a grass-like plant that grows in wet places.

**papyrus**: a tall reed with a triangular stem.

**umbel**: flower parts used for paper and other items.

**obsidian**: volcanic glass; a hard, dark, glassy stone that forms when lava cools.

**fishmonger**: fish dealer.

**waif**: a stray person or animal.

**vindictively**: intended for or involving revenge.

**lotus**: the Egyptian water lily. This plant has white or rose-purple flowers that may be 1 foot [30 centimeters] across. 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.<sup>5</sup>

**aura**: a distinctive and often subtle sensory stimulus.

**"Black Land"**: Egypt; every year the Nile overflowed and deposited a strip of rich, black soil along each bank.<sup>6</sup>

**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 a queen—most usual for Egypt.<sup>7</sup>

**To Discuss After You Read**

Q: What types of artisans did Thebes boast?

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

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

A: *the artisans here produced things for the tombs of the dead*

**Vocabulary**

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*)

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*)

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 of an emotional state*)

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

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*)

**Cultural Literacy**

**annealing**: to heat up glass.

**Anubis**: an important Egyptian god of the underworld.

**ferment**: a state of unrest.

**natron**: a salt used to embalm.

**embalmers**: one who prepares a dead body for burial.

4. "Dictionary: Maat," Infoplease, <http://dictionary.infoplease.com/maat>. (Accessed July 2, 2015).

5. *2003 World Book Encyclopedia* (World Book, Inc.: Chicago, 2002).

6. *2003 World Book Encyclopedia* (World Book, Inc.: Chicago, 2002).

7. "Encyclopedia: Queen Tiy," Infoplease, <http://www.infoplease.com/encyclopedia/people/tyi-queen-ancient-egypt-wife-amenhotep-iii.html>. (Accessed July 2, 2015).

**temple of Amon:** Known as Karnak, is a temple from the ancient city of Thebes that is 61 acres long, dedicated the Amon-Ra.<sup>8</sup> For more information and pictures, use your favorite search engine to look up the phrase, “temple of Amon.”

**bulwarks:** strong support or protection in danger.

**solder:** a metal used to join metallic surfaces.

**urchin:** a mischievous small boy or youngster.

**Nuit:** goddess said to protect the world from the darkness outside it and all the demonic creatures that dwell in that darkness.<sup>9</sup>

**Amon:** depicted as a man with a ram’s head, he was king of the gods who became even more powerful later on as Amon-Ra (or Amun-Re). His name means “the hidden one” or “the secret one” because—according to mythology—both his name and physical appearance were unknown.<sup>10</sup>

#### To Discuss After You Read

Q: How does Ranofer monitor when its time to change activities when working with gold (say, when an ingot is cool or when annealing in a fire is complete)?

A: *he watches to see what color the gold turns*

Day  
4

## Chapter 4

### Vocabulary

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

“As the worm said when the lark bit its head off,” Heqet 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*)

### Cultural Literacy

**Ptah:** in ancient Egypt, the chief god of Memphis, father of men and gods and ruler of the world.<sup>11</sup>

**leather hinges:** Egyptians used leather hinges on their doors because the metal-workers didn’t have the capacity of working with metals that would be hard enough and strong enough to support the weight of a door. Unlike metal, leather was available and did not have to be imported.

8. “Karnak.” Wikipedia, Wikimedia Foundation, 23 Sep. 2018, retrieved on 27 Sep. 2018 from [en.wikipedia.org/wiki/Karnak](http://en.wikipedia.org/wiki/Karnak).

9. “Egypt: The Gods of Ancient Egypt—Nut (Nuit),” Egypt Travel Guide, retrieved on 27 Sep. 2018 from <http://www.touregypt.net/godsofegypt/nut.htm>.

10. “Egypt: The God Amun and Amun-Re,” Egypt Travel Guide, retrieved on 27 Sep 2018 from <http://www.touregypt.net/featurestories/amun-re.htm>.

11. 2003 *World Book Encyclopedia* (World Book, Inc.: Chicago, 2002).

**funerary:** of, used for, or associated with burial.

**irascibly:** marked by hot temper and resentful anger.

#### To Discuss After You Read

Q: How were the poor dead buried, compared to artisans?

A: *the poor were buried in the sandy ground, whereas the wealthy were put in rock hewn tombs carved into the side of a cliff*

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*

#### Timeline and Map Points

🌐 Hermonthis (Armant, Egypt) (18) (map 3)

Day  
5

## Chapter 5

### Vocabulary

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 Heqet standing close beside Rekh’s worktable, **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*)

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 of being obscure, inconspicuous, or unknown, or uncomprehending*)

### Cultural Literacy

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

**kohl**: soot mixture used in Arabia and Egypt to darken the edges of the eyelids.

### To Discuss After You Read


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: Where did the Ancient sell his papyrus? What do you think was it used for?

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

### Timeline and Map Points

 Kush (F4) (map 2)

Day  
6

## Chapter 6

### Vocabulary

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

Ranofer **recoiled** so hastily that he stumbled and all but dropped the box. (*to shrink back quickly*)

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, or continuance; **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*)

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

Other than a few furious cuffs 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. (*taking pains to avoid being observed*)

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

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

### Cultural Literacy

**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.

**akimbo**: in a position in which the hand is placed usually on or near the hip so that the elbow projects outward at an angle.

### To Discuss After You Read

*The Golden Goblet* takes place while Pharaoh is still building the addition to the temple. In Mara's time, Queen Hatshepsut removes the roof on the addition to make room for her obelisks, so the story of *The Golden Goblet* came first.

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 can lead to deaths, and mostly unskilled and dangerous—bodily injuries were common*

Q: Why would Gebu constantly change the shopworkers?

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

Day  
7

## Chapter 7

### Vocabulary

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*)

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

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

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

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

**Cultural Literacy**

**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.

**beading:** to trim, furnish, or adorn with beads.

**nelumbo:** water lilies.

**falling sickness:** epilepsy.

**anise:** sweet, aromatic herb that smells like licorice.

**philosophically:** imbued with or characterized by the attitude of a reflective thinker.

**voluminous:** consisting of many folds, coils, or convolutions.

**foliage:** the mass of leaves of a plant as produced in nature.

**bower:** a leafy shelter or recess, arbor.

**To Discuss After You Read**

- Q: How does the changing seasons affect work at the stonecutting shop?
- A: *during harvest time, work on the temples stopped so workers could be devoted to the fields. This meant that Gebu was around the shop more to oversee the work*
- 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*
- Q: What do you think gives Ranofer hope in this chapter?
- A: *he has something to look forward to: midday meals with two friends who are willing to share their food with him, and Hequet offers to teach Ranofer what he learns at the goldhouse*

Day  
8

## Chapter 8

**Vocabulary**

"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*)

**Cultural Literacy**

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

**Myth of Osiris, and Isis:** Set (or Seth) became jealous of Osiris who was king of the gods, and had a sarcophagus secretly made to Osiris's measurements. He then threw a feast in honor of Osiris and announced that whoever fit in the sarcophagus would win it. Several others tried, but when Osiris tried, Seth locked the lid in place and threw it into the Nile. When Isis heard the news, she set out to look for Osiris because she feared he would not be able to enter the afterlife without a proper burial. She found the sarcophagus and hid it in the marshes, but Set discovered it while hunting, cut Osiris's body into 14 pieces and scattered them across Egypt. Isis once again searched for the pieces of Osiris's body and when she found 13 of them, she made the 14th piece out of gold and used magic to bring him back to life. As a result, he could have a proper burial and became Lord of the Dead and the Afterlife.<sup>12</sup>

**To Discuss After You Read**

- Q: When the Nile shrinks to a red-brown trickle at the end of the summer season, the Egyptians imagine it is the last feeble flowing of blood from the beloved, god Osiris. Does this seem reasonable?
- Q: What happens to Ranofer's day dreams as his visit to Zau approaches? Why?
- A: *they become more realistic; the book mentioned that "reality kept creeping in, ruining [his day dreams] with stony facts"—it is as though Ranofer has a harder time dreaming of what is pleasant in his harsh work environment; he has also had several of his day dreams dashed, so reality intrudes*
- 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 twenty years*

**Timeline and Map Points**

- 🌐 Lower Egypt (E4) (map 2)

12. "Osiris Myth," Wikipedia, [https://en.wikipedia.org/wiki/Osiris\\_myth](https://en.wikipedia.org/wiki/Osiris_myth). (Accessed July 2, 2015).

**Vocabulary**

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*)

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

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*)

**Cultural Literacy**

**Fanbearer:** 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.<sup>13</sup>

**punt:** a long, narrow boat with a flat bottom and square ends that is usually pushed along shallow water with a pole.

**To Discuss After You Read**

Q: What promise does the Ancient extract from Ranofer? 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 in at night and couldn't go out even if he wanted to*

**Vocabulary**

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

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*)

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 Hequet 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*)

**Cultural Literacy**

**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.<sup>14</sup>

**crony:** a longtime close friend or companion.

**hounds-and-jackals:** an ancient Egyptian board game. For a description of the game, use your favorite search engine to look up the phrase, "hounds and jackals".

**phantoms:** an apparition or specter.

**staccato:** something that is broken up into brief sharp bursts.

**Thutmose the Conqueror:** Pharaoh over a hundred years ago, about 1490–1436 BC.<sup>15</sup>

**barque:** any small sailing ship.

**waning:** of the moon.

**headrest:** shaped part or attachment for supporting the head.

13. Katherine Morris Lester, *Accessories of Dress: An Illustrated Encyclopedia*, (Dover Publications: New York, 2004).

14. *2003 World Book Encyclopedia* (World Book, Inc.: Chicago, 2002).

15. *2003 World Book Encyclopedia* (World Book, Inc.: Chicago, 2002).

**To Discuss After You Read**

- 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: 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: Describe the golden goblet.
- A: *the goblet was pure gold, shaped like a lotus blossom, with a band of silver around the rim, and silver for its stem. Etched into the curve of a petal was the name of Thutmose—Nefer—Kheperu, a long-dead pharaoh*

Day  
11

## Chapter 11

**Vocabulary**

"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*)

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

**Cultural Literacy**

**fire drill**: 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**: flammable substance that readily takes spark or fire and is adaptable for use as kindling.

**cubit**: a unit 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.

**rogues**: dishonest unprincipled persons.

**skulduggery**: dishonest, under-handed, unfair, or unscrupulous behavior or activity.

**To Discuss After You Read**

"Son of a pig" would be considered a curse because pigs were considered dirty. Pigs also were connected with Set, an evil god of chaos.<sup>16</sup>

- Q: Why must Ranofer have the goblet as evidence before he can accuse Gebu of tomb raiding?
- A: *without it, no one would believe him because he has no authority*
- Q: Describe how Ranofer patched the scarab seal.
- A: *Ranofer lit a torch from a neighbor, then collected the crumbled clay from the floor. He spat on it to moisten it then smoothed it over the crack. With a palm fiber from the torch, he re-scratched the missing parts of the design on the seal*
- 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 in the shop*

**Timeline and Map Points**

- 📍 Crete (E6–E7); Mycenae (D5) (map 4A)
- 📍 Phoenicia (F1–F9) (map 3)

Day  
12

## Chapter 12

**Vocabulary**

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*)

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*)

**Cultural Literacy**

**castor-bean oil**: colorless to amber or greenish thick non-drying fatty oil extracted from castor beans. Used chiefly as a cathartic and as a lubricant and drying oil.

**daubing**: to coat with something that smirches or stains.

16. "Egypt: Pigs in Ancient Egypt," Egypt Travel Guide, <http://www.touregypt.net/featurestories/pigs.htm>. (Accessed July 2, 2015).

**High Nile Festival:** 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 drinking barley beer for free.

**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*

Day  
13

Chapter 13–Chapter 14, p. 216

**Vocabulary**

He did not like the walls that pressed in on either side 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 how they dive down on their prey when 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 frustration*)

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

Poor Master of Storehouses, he thought **distractedly**. (*with attention diverted due to anxiety*)

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; doubtful*)

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

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

**Cultural Literacy**

**vulture:** type of large birds of prey who feed chiefly on carrion (dead and decaying animal flesh).<sup>17</sup>

**funerary:** associated with burial.

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

**hillock:** a small hill.

**gilded palanquins:** a gold-covered, box-shaped enclosed litter with wooden shutters used to transport one person at a time.

**trumpet:** for pictures, videos and mosre of the history of a trumpet from the Tutankhamun Collection, use your favorite search engine to search for the phrase, "Tutankhamun trumpet".

**"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.

**plaits:** braids.

**necropolis:** a large elaborate cemetery of an ancient city.

**jamb:** an upright piece that forms the side of an opening.

**To Discuss After You Read**

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 are Ranofer's friends concerned after the trumpet sounds to mark the start of the festival and Ranofer doesn't appear?

A: *because the trumpet should have awakened him, and it seemed unlikely that a boy who was always hungry would miss a chance to eat free food*

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

A: *because the task is very dangerous and 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.

A: *in the desert; hot; dry; rocky; hilly; dusty*

Q: Ranofer felt the sunlight hit him like a blow—can you think of another way to describe this? [chap. 14]

Day  
14

Chapter 14, p. 217–Chapter 15

**Vocabulary**

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*)

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17. 2003 World Book Encyclopedia (World Book, Inc.: Chicago, 2002).



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*)

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*)

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

He swayed **precariously** 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*)

"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 examined Ranofer's face **minutely** for a moment. (*with precision; closely*)

#### Cultural Literacy

**ventilated:** to cause fresh air to circulate through.

**homage:** a reverential regard, respect shown by external action.

**personage:** a person of rank, note, or distinction.

#### To Discuss After You Read

- Q: What does it mean that Gebu was as strong as Set himself?  
 A: *Set was a god of wind, storms, and chaos with supposed super-human strength*
- 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: Why does Ranofer decide that the tomb robbers must be stopped?  
 A: *he realizes the tomb is like a peaceful house for the dead and it is wrong to disturb and steal from them*

Q: Describe how Ranofer managed to escape.

A: *he first throws a jewel box in Gebus' face, then extinguishes the torch with wine. He flees the room and climbs out of the tunnel and is lucky that the top step crumbles on his way out. Lastly, he pushes a heavy stone over the entrance*

Q: Why is Ranofer surprised that Heqet saw a vulture? [chap. 15]

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? [chap. 15]

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? [chap. 15]

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

Q: Why did the queen have a dwarf as part of her retinue? [chap. 15]

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

Q: Irony is when something occurs that is strikingly different than what is expected, or language that is humorously sarcastic. Why is the dwarf's name ironic? [chap. 15]

A: *his name means "tall and beautiful," but as a dwarf, he is shorter than most*

Day  
15

## Chapter 16

### Vocabulary

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

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*)

#### **Cultural Literacy**

**cedarwood:** large evergreen trees with fragrant, durable wood. The people of early Middle East civilizations used it for building palaces, ships, temples, and tombs.


**ebony:** hard, black wood. This wood can be polished to an almost metallic luster. Ebony is used mainly for black piano keys, flutes, handles of knives and brushes, wood inlays on furniture, and other ornamental objects.

**leopard pelt:** the skin of a leopard. A leopard is a large member of the cat family. 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.<sup>18</sup>

**anteroom:** a room placed before or forming an entrance to another and often used as a waiting room.

**"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:** 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 .

#### **To Discuss After You Read**

- Q: How must Ranofer prove he is telling the truth? Why does this work?
- A: *he must tell the queen what object was leaning against the north wall of the burial chamber—which was her father's staff. Only people who had been inside the chamber would know the answer to her question*
- Q: Why does Ranofer's requested reward make the court laugh? What does the request tell you about Ranofer?
- A: *when Ranofer could ask for anything from the queen, he simply asks for a donkey so he can carry out his previous plan to be apprenticed to Zau. His request shows how pure, simple and humble his heart truly is*
- Q: How does Ranofer decide on the direction underground?
- A: *the coffins point west—toward the Land of the Gods* ■

18. 2003 *World Book Encyclopedia* (World Book, Inc.: Chicago, 2002).

**Section Three**

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# **Reading Assignments and Notes**

Readers

Day  
1

## Chapters 1–2

**Setting**

Egypt; 1400s BC

**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, thinking Mara betrayed him, although he loves her, seeks to kill her. When he discovers that Mara serves the king as wholeheartedly 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.

**Cultural Literacy**

Use the following words as you discuss today's reading to enhance your children's understanding of the story.

**Set:** or Seth; an ancient god of the desert, storms, darkness and chaos. [chap. 1]

**shenti:** a loincloth or scarf worn by men, wrapped around their waists and held by a belt. [chap. 1]

**kheft:** a lost soul or demon. [chap. 1]

**Kush:** a kingdom south of Egypt. Pharaohs took control of Kush during the New Kingdom, so a "son of Kush" would be someone from this land. Since they were a conquered people group, an Egyptian would consider this phrase less than flattering. [chap. 1]

**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.<sup>1</sup> [chap. 1]

**Thutmose III:** Egyptian Pharaoh that 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.<sup>2</sup> [chap. 1]

**gamin:** street boy. [chap. 2]

**scarab:** a stone beetle used as a talisman or ornament. [chap. 2]

**To Discuss After You Read**

Q: Once Nekonkh realizes he's been speaking poorly of Hatshepsut, what does he do? Why? [chap. 1]

A: *he denies making a statement that he would like to overthrow the Pharaoh and immediately makes statements to show he supports her. He does this because it was treason to speak against the Queen, and the punishment for doing so was harsh*

Q: What makes Mara a valuable spy? [chap. 2]

A: *she speaks Babylonian, reads and writes well, is sharp-witted, does not look like a slave, is proud, and desires freedom*

**Timeline and Map Points**

🕒 **Queen Hatshepsut rules Egypt (ca. 1503–1482 BC)** [chap. 1]

🌐 *Egypt (E4); Nile River (E4); Abydos (E5) (map 2)*

🌐 *Memphis (G8); Thebes (H8) (map 3) [chap. 1]*

Day  
2

## Chapters 3–4

**Cultural Literacy**

**carnelian:** pale, red quartz. [chap. 4]

**gambits:** moves early in a game in which a player sacrifices lesser pieces in order to obtain an advantageous position. [chap. 4]

**To Discuss After You Read**

Khofra mentions that the Euphrates "flows the wrong way" (p. 26). Since the Euphrates flows in a south-easterly direction, whereas the Nile River flows in a northward direction, a river that flows in nearly the opposite direction would seem backwards to him.

1. *2003 World Book Encyclopedia* (World Book, Inc.: Chicago, 2002).

2. "Tuthmosis 3," LookLex Encyclopaedia, [http://i-cias.com/e.o/thutmose\\_3.htm](http://i-cias.com/e.o/thutmose_3.htm). (Accessed July 2, 2015).

- Q: Why did Sheftu threaten Mara at the end of their conversation? [chap. 4]
- A: *because Mara said she intended to discover his secrets if she could—clearly Sheftu would rather remain secretive and somewhat anonymous*

Day  
3

## Chapter 5

### To Discuss After You Read

- Q: Why do you think Mara is not happy with her first job? [chap. 5]
- A: *possible: she is beginning to like Sheftu; she dislikes the Queen's extravagance; perhaps she is intrigued by the idea of doing something for Egypt rather than just for herself*
- Q: At the end of the chapter, who do you think has the upper hand—Mara or Sheftu? Why? [chap. 5]
- A: *realistically, Mara still does—she already knows the name of the other member in Pharaoh's court that is leading the rebellion, and her present course of action hasn't changed from the time she boarded the ship*

Day  
4

## Chapters 6–7

### Cultural Literacy

**El Karnak ruins (Thebes), Egypt:** Thebes is located along the Nile River at the site of what is now the city of Luxor.<sup>3</sup> [chap. 6]

**loggia:** a roofed open gallery, especially at an upper story overlooking an open court. [chap. 7]

### To Discuss After You Read

- Q: How did the wharfs of Abydos differ from those at Menfe? Why? [chap. 6]
- A: *they had more funeral barges because the god Osiris was thought to be buried in Abydos, and all who could afford it would arrange for their funeral processions to take a pilgrimage to this "Gate of the Underworld" before their entombment*
- Q: How does Mara keep cool in the Egyptian heat? [chap. 6]
- A: *she does not wear wool except in the cool nights; wears thin, light garments; stays slender; sleeps on an ebony headrest, not a hot pillow*

Day  
5

## Chapters 8–9

### To Discuss After You Read

- Q: Why did Hatshepsut like what she saw in Inanni? [chap. 8]
- A: *because she knew her half-brother, the King, would NOT like marrying Inanni*

3. "Karnak Temple," Discovering Ancient Egypt, <http://discoveringegypt.com/karnak-temple/>. (Accessed January 2006).

- Q: What was clever about Sheftu's response to the order from Hatshepsut? [chap. 8]
- A: *he gave praise to Pharaoh without specifying which pharaoh he meant*
- Q: Why is Mara's meeting with Thutmose difficult? [chap. 9]
- A: *she must not only speak in two languages and carry on two conversations, but Inanni's hopes and Thutmose's pacing and expression made her job more difficult*
- Q: Why was Mara concerned about the message she was to take to Sheftu? [chap. 9]
- A: *because he was being asked to rob the tomb of a pharaoh—a crime not only punishable in the human world but also believed to anger the ka of the departed one—something Egyptians believed would bring harm to tomb robbers*

Day  
6

## Chapters 10–11

### To Discuss After You Read

- Q: What relieves Inanni at the end of her long day? [chap. 10]
- 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: How could Mara tell by looking around the Queen's court who the most important people were? [chap. 11]
- A: *the more important a person was—those the Queen valued—stood closer to her throne*
- Q: What does Mara learn during her audience with her master? [chap. 11]
- A: *Thutmose's servants are all loyal to the Queen*

Day  
7

## Chapter 12

### To Discuss After You Read

- Q: Think about the steps Mara had to take before she met with Sheftu again. What does it tell you about the organization of the rebellion that is brewing? [chap. 12]
- A: *it's highly organized—there seems to be many supporters with useful ways they can contribute*
- Q: Why do you think Sheftu goes by Sashai at the Inn of the Falcon? [chap. 12]
- A: *to conceal his identity to those he's working with. In case some were captured, they wouldn't be able to identify their true leader*

Day  
8

## Chapter 13

### Cultural Literacy

**languid:** slow, sluggish. [chap. 13]

**chicanery:** deception, trickery. [chap. 13]

**guile:** deceitful, cunning. [chap. 13]

**insouciance:** lighthearted, unconcern. [chap. 13]

**To Discuss After You Read**

- Q: What does Mara learn about the proprietors of the Inn of the Falcon? [chap. 13]  
 A: *the inn keeper's wife was Sheftu's childhood nurse, and her husband was the head of his father's stables*
- Q: How does Thutmose prepare to take the throne? [chap. 13]  
 A: *he stages a miracle where, during a festival, "Amon" proclaims 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*
- Q: What do you think of Sahure, the juggler? Do you trust him? Why or why not? [chap. 13]  
 A: *possible: he presses for information in a rather sly way: Sheftu is clearly not completely forthcoming with him, though he was claimed as useful*

Day  
9

## Chapters 14–15

**Cultural Literacy****balustrade:** a low parapet (railing) or barrier. [chap. 14]**major-domo:** a head butler or steward of a large household. [chap. 14]**obelisks:** an upright, 4-sided pillar that is topped with a pyramid. [chap. 14]**To Discuss After You Read**

- Q: What has Sheftu learned in the last six years about mankind? Do you think he is correct? [chap. 14]  
 A: *no man or woman lives whom gold cannot buy—only the prices differ*
- Q: Do you think Hatshepsut is extravagant? Why or why not? [chap. 14]  
 A: *yes—This chapter describes obelisks the Queen had added to the temple of Amon. They were 97 feet tall "needles of stone," cut from single blocks of granite, and so tall the roof of the hall had to be removed so they could be installed. Once there, the queen thought they were too dull so she ordered them covered with priceless electrum—all for her own glory*
- Q: Why do you think Sheftu asked the priest to obtain the Royal Seal? [chap. 14]  
 A: *when tombs were shut, priests would seal the door shut and mark the seal with a particular mark so it would be easy to tell if the tomb had been disturbed. Once Sheftu raided the old Pharaoh's tomb, they would have more time to finish their plans if the tomb looked as if it was never disturbed, so they'd need the Royal Seal with the right mark on it to reseal the door*
- Q: Consider the news Sheftu gives Khofra in a modern light: The President of the United States regularly receives intelligence of uprisings on our Canadian and Mexican borders. On top of that, he gets word of several European countries that are banding together against

us. Then, a news report tells you that the President has dismissed the entire Army branch of the military (and hasn't paid the Marines in a month) so he can put more money toward carving his face into a mountain near Mt. Rushmore. How would you feel? Is Sheftu's anger over a similar situation justified? [chap. 15]

- Q: Even queens need to acquire gold—we all have limited dollars. What does she spend her gold on? [chap. 15]  
 A: *to cover the obelisks in electrum*
- Q: How does Mara deliver her message, even though the spies were not dismissed? [chap. 15]  
 A: *she draws symbols of the message onto a vase design*
- Q: Do you think the king's opinion of Inanni has changed at all? Why or why not? [chap. 15]  
 A: *somewhat—she admired his drawings of vases so he is beginning to see her as more than a "barbarian"*

Day  
10

## Chapter 16

**To Discuss After You Read**

- Q: Why is it important for the king to become pharaoh?  
 A: *for Egypt, for the sake of the people*

Day  
11

## Chapter 17

**Cultural Literacy****time immemorial:** time that extends beyond memory or record.**leonine:** lion-like.**lee:** the side that is sheltered from the wind or weather.  
**mien:** dignified manner or conduct.**To Discuss After You Read**

- Q: Why does Pesiur's jab about Sheftu's notice of Mara bother Sheftu?  
 A: *he worries that his meetings with Mara and the Canaanite princess have been noticed, and that the feelings he has for Mara that he thought he'd kept hidden had been noticed by a casual observer*
- 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 ends in another half hour*
- Q: What does Sheftu do to the diligent guard?  
 A: *at first, he strangles him to knock him out, hoping they can send him away on Nekonkh's boat until the revolution is over, but the guard starts to escape so Sheftu has to kill him*

**Cultural Literacy**

**Hall of Double Truth:** After death, a soul first went to the Hall of Double Truth for judgment. The soul had to make a “negative confession” before 42 gods. The deceased souls would list all of the evil deeds they did *not* commit during their lifetime in order to convince the gods to allow them to enter the netherworld. If the souls successfully passed this test, they would move to the Weighing of the Heart ceremony.<sup>4</sup>

**hawser:** a thick, heavy rope or cable used for mooring or towing a ship.

**To Discuss After You Read**

- Q: In addition to Sheftu and companions, fear of their gods and the knowledge they have of crime they are about to commit, what else could make the trip inside the tomb a stressful experience for these characters?
- A: *it is incredibly dark, their one torch doesn't seem to push the darkness back very far; it is hot, the air is stale and probably hard to breathe—they risk running out of air as they work deep underground; the tomb is built like a maze, intended to be confusing to make it harder to plunder; they realize as their torch dies that they don't have another torch with them*

**Cultural Literacy**

**flagon:** a large pitcher made from metal or pottery, with a handle and a spout, and often a lid. [chap. 20]

**To Discuss After You Read**

- Q: How does Mara feel about Sahure? Why do you think this is so? [chap. 19]
- A: *she loathes him and she's afraid of him; Possible: because she's nearly almost run into him once as she's fulfilling the role of her other identity, she doesn't trust him to keep quiet about her if it would serve his purposes better, he seems to constantly pry and doesn't easily take “no” for an answer*
- Q: How does Sheftu respond to Mara's mistake of keeping the ring? [chap. 19]
- A: *his words seem to say he doesn't think any more of the matter, but he lets go of her hand as he speaks, as though he's not sure he trusts her again. Even at the end of the chapter, Mara is unsure if the issue is over or not*
- Q: Why did Sheftu comment to Nekonkh on the riverboat “Till now, I understood your allegiance to be to myself and to the king—and no one else. Was I mistaken?” [chap. 20]

4. Pat Remler, *Egyptian Mythology A to Z, Third Edition*, (Chelsea House: New York, 2010).

A: *because Nekonkh had been defending Mara's actions, and Sheftu needed to remind him that their cause was really more important than another player—should that player be a spy for the queen*

Q: How does Sheftu plot to uncover Mara's treachery? [chap. 20]

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: What potential problems does the trap have?

A: *Nekonkh wasn't told to tell Mara privately. If another person who is unfaithful to the cause overhears, they could raid the ship, even if Mara didn't give up her information*

**Cultural Literacy**

**checking a ship's trim:** a ship's captain should check a ship's trim to determine if it's perpendicular to the water making sure the cargo is evenly balanced in the ship so it won't capsize as it travels. [chap. 21]

**To Discuss After You Read**

- Q: How do Nekonkh and Sheftu respond once the raiders boarded the ship? [chap. 21]
- A: *Nekonkh pleads to take Mara away again—Sheftu's demeanor was such that even the burly riverboat captain was afraid of him. Sheftu curtly reminds Nekonkh that he should strictly follow orders*
- Q: What do you think of Sheftu's stubbornness to stick to his plan for Mara's fate, even when Nekonkh offers to take her out of Thebes for a second time? Do you think he would have the same response if another had betrayed him? [chap. 21]
- A: *possible: he is angry, but perhaps more so this time because he is also hurt and disappointed in Mara. Therefore, he falls back on his blind devotion to the cause, and makes the best determination in that light as the logical and reasonable course of action. He is a kind man and may have let Nekonkh take another lesser person away, if he or she hadn't wounded him as Mara had*

**To Discuss After You Read**

- Q: Why does Mara run away from Nekonkh? [chap. 22]
- A: *to find her other master, learn his plans, and then try to slip away from him and warn the revolution*
- Q: How has Mara's game “tumbled about her ears?” [chap. 22]
- A: *Sahure had been spying on her, and names her and all of the regular attendees at the Inn as traitors. Nahereh plans another raid and locks Mara in her room with an armed guard so she has no way to escape*

- Q: Why was Mara—who seems to be able to wriggle out of most scrapes—captured? [chap. 23]
- A: *because she told Nekonkh that she would stay in the courtyard until he returned, and for once she meant to keep her word*

Day  
**16**

## Chapters 24–25

### To Discuss After You Read

- Q: How does Mara change as a person throughout the story?
- A: *she learns the value of loving and trusting other people, such as friends and family, and why it is worthwhile to remain loyal to them. In exchange, she has made valuable friends and wants to treat them well in the end*
- Q: How does slavery affect Mara and her relationships with others, such as Innani the princess, Reshed the guard, or Sheftu?
- Q: What does Mara learn from Innani (the princess)?

- Q: Juxtaposition means to place close together or side by side, especially for comparison or contrast. In literature, juxtaposition occurs when one theme or idea or person is parallel to another. The author of *Mara, Daughter of the Nile* juxtaposes the “daughter of the Nile” (Mara) with the “daughter of the sun god” (Hatshepsut). Compare and contrast these women: think about their titles and origins, their personalities, their view of Egypt, their positions, and their value of other people. How are they the same and how are they different? If they are the same at some point in the book, but different at another point of the book, describe that. ■



**Section Four**

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# **Instructor's Guide Resources**

## “World History, Year 1 of 2”—Scope and Sequence: Schedule for Topics and Skills

<b>Week</b>	<b>Memory Work</b>	<b>Bible Reading</b>	<b>History/Social Studies</b>	<b>Geography</b>	<b>Biography</b>
1	Psalm 90:1–2	What You Should Know About the Bible	What is History; Nomads; Egyptians	<i>Fertile Crescent; Egypt; Mesopotamia; Middle East; North America; South America; Asia</i>	Queen Hatshepsut; King Narmer
2	Psalm 90:1–4	What’s In Our Bible?	Egyptians; Mummies and Pyramids; Sumerians; Early Civilizations; Hittites	<i>Egypt; Mesopotamia; Mediterranean Sea</i>	
3	Psalm 90:1–6	In the Beginning	Hammurabi; Indus Valley;	<i>Mesopotamia; Babylon; Egypt; India; Africa; Middle East; Indus Valley; Mediterranean; India</i>	Hammurabi
4	Psalm 90:1–9	God Creates Man and Woman	Ancient China; Shang Dynasty; Hittites; Nubian and Egyptian Cultures; The Trojan War	<i>Egypt; China</i>	Huang Di
5	Psalm 90:1–11	Father Abraham	Nubian and Egyptian Cultures; Hittites; Hebrews; Phoenicians; Assyrian Empire; The Trojan War	<i>Egypt; Greece; Mediterranean; Egypt; Jerusalem; Red Sea; Carthage;</i>	Tutankhamen; Moses
6	Psalm 90:1–13	Safe in Egypt	The Trojan War; Assyrians; Assyrian Empire; Greece; Greek Myths	<i>Greece; North Africa; Asia Minor; Egypt; Greece; Babylon; Crete</i>	Nebuchadnezzar; Taharka; Sennacherib
7	Psalm 90:1–15	Freedom from Slavery	The Trojan War; Spartans; Greek Myths	<i>Greece; Crete; Middle East; Africa</i>	Cyrus the Great; Homer
8	Psalm 90:1–17	Law and the Holy Tent	Greece; Greek Gods; The Medes; Persia; Trojan War; Spartans; Greek Myths; Romans; Mayans; Aztecs	<i>Greece; Persia; Babylon; Mexico; South America; North America; Peru Middle East; Africa</i>	King Hezekiah; Plato; Socrates; Alexander the Great; Pythagoras
9	1 Corinthians 13:1–2	Living in the Wilderness	Greek Myths; Roman Empire; The Founding of Rome; Roman Empire; The Punic Wars; The Roman Republic	<i>Greece; Rome; Persia; Middle East; Africa</i>	
10	1 Corinthians 13:1–4	Victory	Roman Empire; Trojan War; The Aryans of India	<i>Greece; Rome; Jerusalem; India</i>	Hannibal; Buddha
11	1 Corinthians 13:1–6	When Judges Ruled	The Mauryan Empire; The First Chinese Emperor; Great Wall of China	<i>India; China; Great Wall of China; Egypt; Jerusalem; Rome</i>	Asoka; Qin Zheng (Shi Huangdi)

*(continued on the following page)*

<b>Week</b>	<b>Memory Work</b>	<b>Bible Reading</b>	<b>History/Social Studies</b>	<b>Geography</b>	<b>Biography</b>
12	1 Corinthians 13:1–8	Israel's First King	China; Confucius; Julius Caesar	<i>China; Rome; Israel; Jerusalem; Mediterranean Sea; Africa</i>	Confucius; Julius Caesar; Cleopatra
13	1 Corinthians 13:1–10	Israel's Greatest Kings	Augustus Caesar; Jesus; Fall of Jerusalem	<i>Rome; Israel; Jerusalem; Galilee</i>	Octavian (Augustus Caesar); Jesus
14	1 Corinthians 13:1–13	Worship and Be Wise	Nero; Roman Empire; Constantine; British Rebellion; Fall of Rome-Attila the Hun	<i>Rome; Constantinople; Britain; Italy; Jerusalem; Galilee</i>	Nero; Constantine; Attila the Hun
15	Psalms 15:1–3	Kings and Prophets in Israel	Barbarians; Fall of Rome; Middle Ages 800 AD–1100 AD; Celts	<i>Rome; Britain; Jerusalem; Galilee</i>	Romulus Augustus
16	Psalms 15:1–5	Adventures of Elijah and Elisha	Legend of Beowulf; Anglo-Saxons; Augustine; Monasteries; The Byzantine Empire	<i>Rome; Britain; Italy; Spain; Africa</i>	Augustine
17	Psalms 15:1–5	Kings and Prophets in Judah	The Byzantine Empire; The Medieval Indian Empire	<i>Constantinople; Ganges River; Ireland; Europe</i>	Justinian; Empress Theodora; Chandragupta; Skandagupta
18	Exodus 20:1–2	In a Strange Land	Monasteries; Islam	<i>Japan; Korea; Arabian Peninsula; Baghdad; Mecca; Medina; England; Ireland</i>	Muhammad
19	Exodus 20:1–4	Rebuild Jerusalem and Wait	Dynasties of China; Dynasties of Japan	<i>China; Japan; Korea; Ireland</i>	Li Yuan; St. Patrick
20	Exodus 20:1–6	The World of Jesus	Australia; The Polynesians; Kingdom of the Franks; The Islamic Invasion	<i>Australia; England; New Zealand; Hungary; Northern Africa; Mediterranean Sea; Spain</i>	Clovis; Tariq
21	Exodus 20:1–8	Jesus' Birth and Boyhood	Kings of France; The Carolingians; The Holy Roman Empire; Vikings	<i>Paris; France; England; Germany; Europe; Italy; Constantinople; Norway; Denmark; Sweden; Iceland</i>	Charles "The Hammer" Charlemagne; Martel; Leif Erickson
22	Exodus 20:1–10	Jesus' Baptism and Temptation	Vikings; Alfred the Great; The Battle of Hastings	<i>Britain; England; Europe; France; Normandy</i>	Alfred the Great; William the Conqueror

(continued on the following page)

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<b>Week</b>	<b>Memory Work</b>	<b>Bible Reading</b>	<b>History/Social Studies</b>	<b>Geography</b>	<b>Biography</b>
23	Exodus 20:1–12	The Power and Love of Jesus	The English Language; Serfs, and Noblemen; Castles; Knights and Samurai; 500–1100 AD: Arts, Architecture, Science and Technology	<i>Europe; Japan; Jerusalem; The Holy Land</i>	William the Conqueror
24	Exodus 20:1–14	The Parables and Teachings of Jesus	Middle Ages 1101–1460 AD; Crusades	<i>Jerusalem; Europe; Constantinople; Spain</i>	Richard the Lionhearted; John Lackland
25	Exodus 20:1–16	Disciples and Followers of Jesus	Magna Carta; Wales; Scattering of the Jews; Scotland, Burgundy; Genghis Khan; Kublai Khan	<i>France; England; United States; Canada; Russia; Beijing; Japan; China</i>	King John; William Wallace; Robert Bruce; Edward I; Edward II; Genghis Khan; Kublai Khan; Marco Polo
26	Exodus 20:1–17	Enemies and Opponents of Jesus	Forbidden City; The Age of Exploration; World Religion; Ottoman Empire	<i>Beijing; Japan; China; Europe; India; Middle East</i>	Vladimir; Ivan the Great; Ivan the Terrible
27	Poem	The Death and Resurrection of Jesus	Ottoman Empire; Ivan III; Mohammed Captures Constantinople; The Seljuk Turks; The Black Death	<i>Constantinople Ireland; Russia; England</i>	Mehmed II; Suleiman
28	Poem	The Church Begins	The Hundred Years' War; Joan of Arc	<i>England; France; Europe; China</i>	Henry V; Joan of Arc; Henry VI
29	Poem	The Church Grows	War of the Roses; Isabella and Ferdinand; Prince Henry; Louis XI; Edward IV; Henry Tudor	<i>Africa; Hungary; Ethiopia; Zimbabwe England; Europe; Spain; Portugal; Ghana; Africa</i>	Henry VI; Gil Eannes; Isabella and Ferdinand; Richard III; Henry Tudor; Prince Henry
30	Poem	Paul's Missionary Adventures	The Songhay Empire; Babur the Turk; Christopher Columbus	<i>England; Ghana; India; Spain; Mali; Africa; Morocco</i>	Mansa Musa; Ibn Battuta; Babur; Christopher Columbus
31	Poem	Under Arrest!	Magellan; Mayan, Aztec, and Incan Empires	<i>Spain; Philippines; India; Central and South America; Morocco</i>	Magellan; John Cabot; Amerigo Vespucci; Vasco da Gama; Huayna Capac; Francisco Pizarro
32	Poem	Paul's Letters to Troubled Churches	Cortés and Montezuma; Martin Luther; Reformation	<i>Spain; Portugal; Central America; Switzerland; Wittenberg; Germany; England; France; Japan</i>	Hernando Cortés; Martin Luther

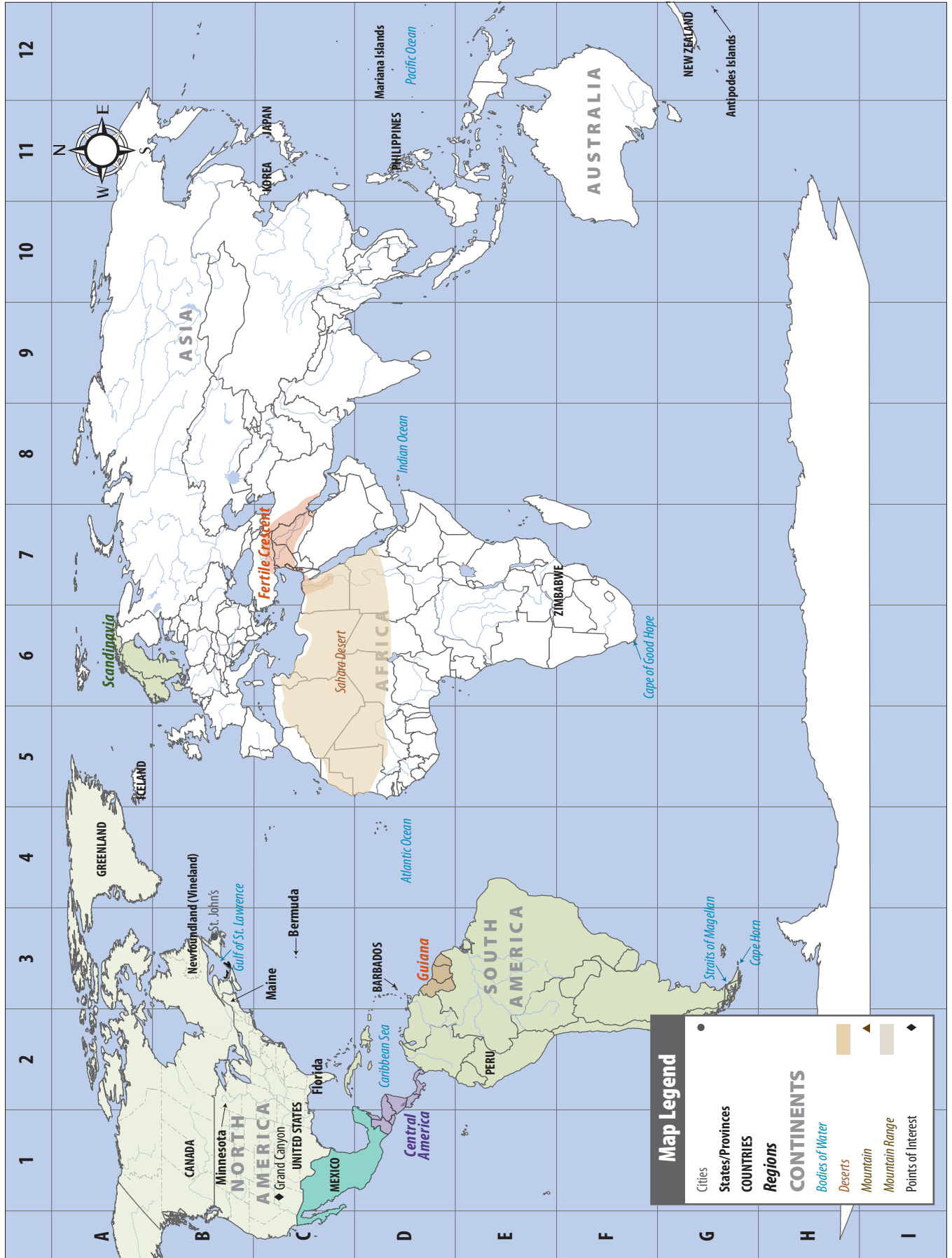
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<b>Week</b>	<b>Memory Work</b>	<b>Bible Reading</b>	<b>History/Social Studies</b>	<b>Geography</b>	<b>Biography</b>
33	Proverbs 3:1–3	Paul’s Letters to Strengthen Christians	King Henry VIII; The Renaissance; 1101–1460 AD: Art, Architecture, Science and Technology; Walter Raleigh; Johannes Gutenberg	<i>Spain; Europe; London; Germany; Japan</i>	King Henry VIII; Michelangelo; Leonardo da Vinci; Johannes Gutenberg
34	Proverbs 3:1–6	Letters to Young Leaders	Reformation; Nicholas Copernicus; Galileo	<i>London; England; Europe; Poland; Japan</i>	Nicholas Copernicus; John Calvin; Galileo Galelei; King Henry VIII; Philip II; Queen Elizabeth; Mary Tudor
35	Proverbs 3:1–9	Letters to Encourage Christians	Queen Elizabeth; William Shakespeare	<i>London; England; Spain; Virginia</i>	William Shakespeare; Walter Raleigh
36	Proverbs 3:1–12	Things to Come	Dutch Independence; Lost Colony; John Cabot; Jacques Cartier; Spanish-English War; 16th Century; 1461–1600 AD: Arts, Architecture, Science and Technology	<i>London; England; Europe; France; Newfoundland; North America; Canada; Spain; China; India</i>	John Cabot; Jacques Cartier; King Philip; Hernando de Soto; Queen Elizabeth; Francisco Vasquez de Coronado; Francis Drake

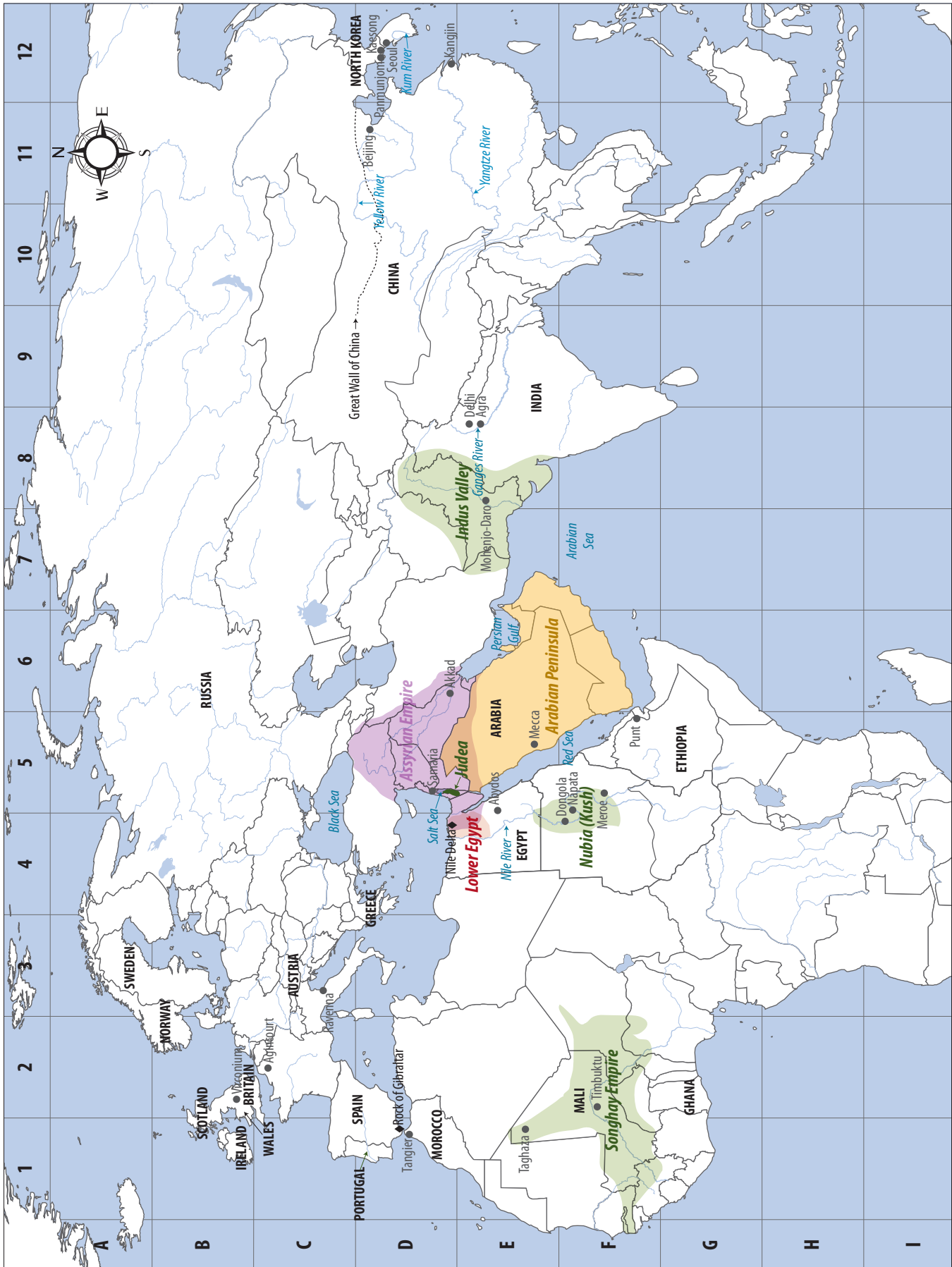
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# World History, Year 1 of 2 (4-Day)—Map 1

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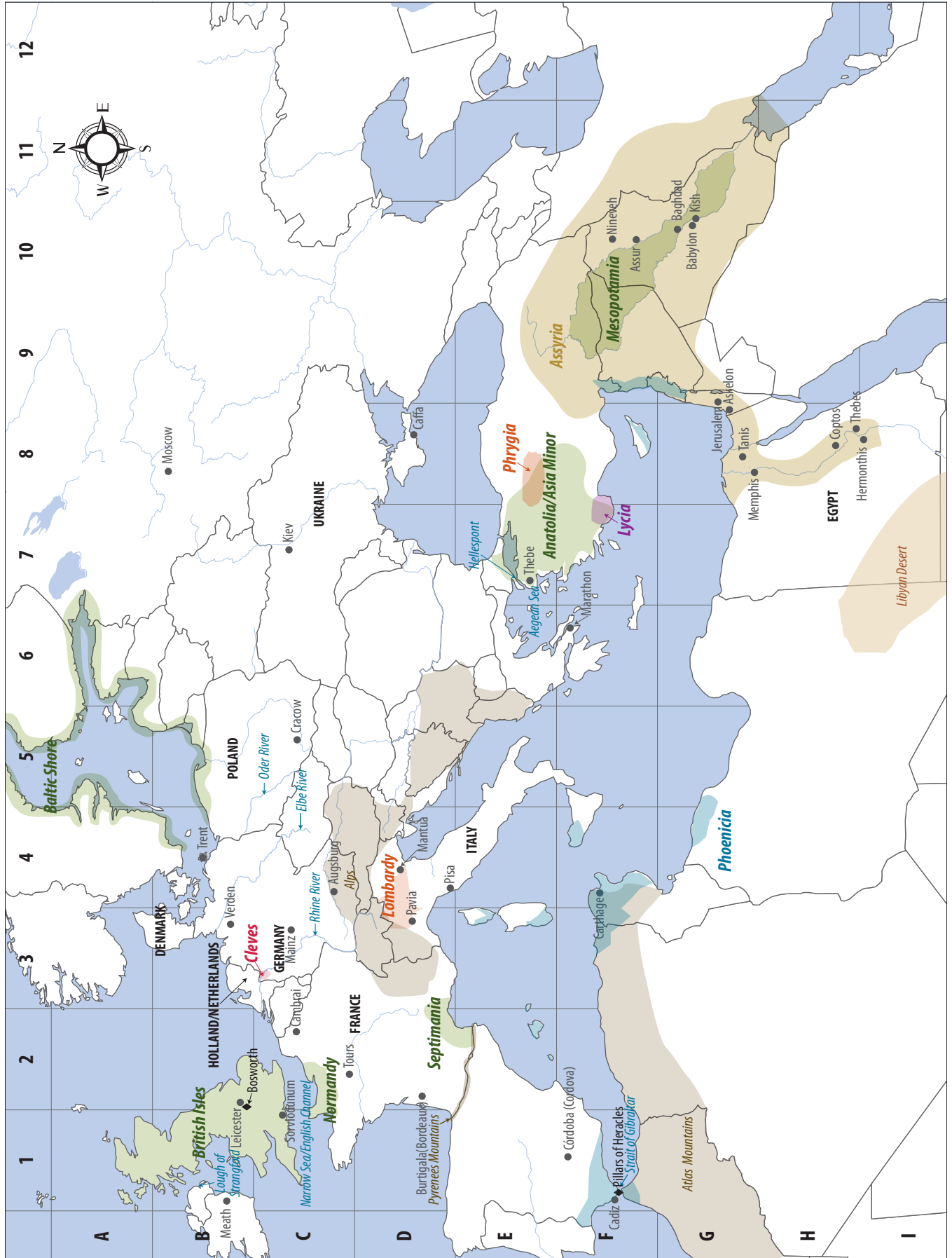


# World History, Year 1 of 2 (4-Day)—Map 2



# World History, Year 1 of 2 (4-Day)—Map 3

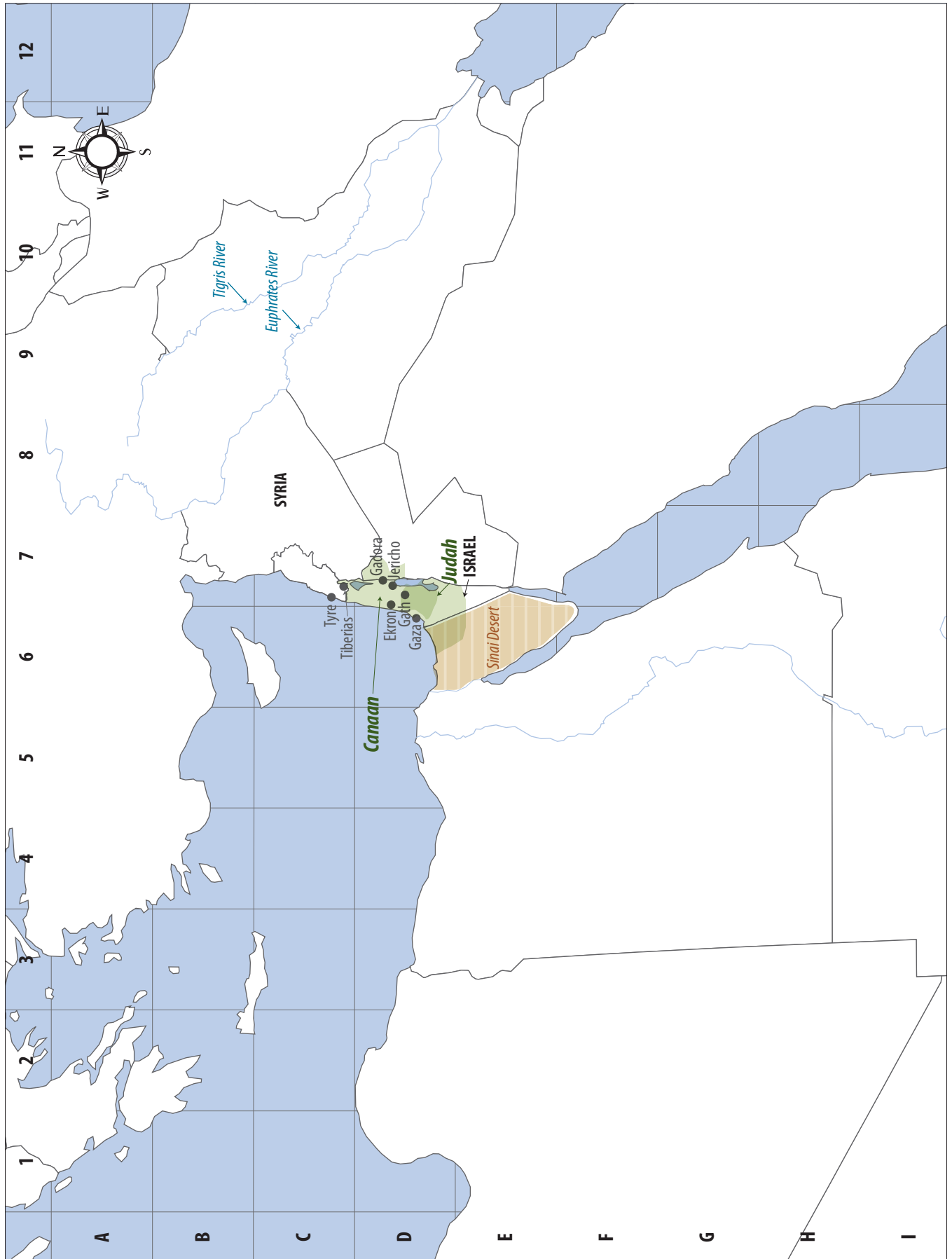
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# World History, Year 1 of 2 (4-Day)—Map 5

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