









# History G

## Week 1 Schedule

©2024 by BookShark, LLC. All rights reserved. Do not copy without written permission from BookShark, LLC.

Date:	Day 1	Day 2	Day 3	Day 4	Day 5
<b>History/Geography</b>					
<i>The Story of the World: Ancient Times</i>	Intro. pp. 1–3	chap. 1 pp. 3–6	chap. 1 pp. 9–13  		
<i>Usborne Encyclopedia: World History from Ancient to Modern Times</i>		pp. 10–13		pp. 14–15 	
<b>Current Events</b>	Give one report per week.				
<b>Read-Alouds</b>					
<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	
<b>Readers</b>					
<i>Mara, Daughter of the Nile</i>	chaps. 1–2  	chaps. 3–4	chaps. 5–6	chaps. 7–9	
<b>Hands-on</b>					
<b>Optional: World History I Lap Book</b>	Cover and “Where in The World?” Pocket (approx. 10 minutes) Activity 1: The Unification of Egypt (approx. 20 minutes)				
<b>Electives</b>					
<b>Other Notes</b>					



# Notes

## Week 1

### Day 1

#### History/Geography

##### Reading the History Books Aloud

We encourage you to use the narration method to help your students focus and retain the history material. Narration differs from the classroom method of testing random ideas and may seem strange at first, but we have no doubt you'll come to appreciate it.

In the narration method you'll read the history books together and then have your students tell you what they remember from the reading. Enjoy hearing all your students have grasped!

***The Story of the World: Ancient Times*** | Introduction pp. 1–3

##### To Discuss After You Read

Q: Define "history."

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

#### Current Events | Report

We believe that students starting in History F or History G need to begin learning about world affairs—matters of social, political, economic, and cultural concern—that are appropriate for their interest. They should be informed about these matters, and they ought to be forming appropriate opinions about them.

Beginning in History H, 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 History F and G, 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, students 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 History H, students should make two such verbal reports each week.

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

If you come across an uncommon or unfamiliar term explain it. Give your students whatever historical, cultural, and other background you can, as well as talk about any parallel situations with which your students 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 students 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.

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.

Imagine. Are you likely to go someplace 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.

#### Read-Alouds

Read-Alouds are quality literary works you read to your students. Among all their many qualities, Read-Alouds:

- introduce your students to great literature possibly beyond their personal reading capacity.
- develop a life-long love of reading.
- expand your students vocabulary.
- build important listening skills—including the ability to visualize the meaning of spoken words.
- develop an "ear" for good oral reading.
- develop oral reading skills. Having heard quality oral reading done by you, your students will imitate you.
- give you and your students a context for sharing mutually significant times together.

Read-Alouds differ from Readers in that they require deeper understanding of "the way things are"—in life in general or in a specific area. Others are emotionally charged enough that we figure you ought to be "right there" to help debrief your students.



And then there are those books we've classified as Read-Alouds simply because they're too good to let your students enjoy by themselves. We know you'd feel cheated if you weren't in on the adventure.

#### Vocabulary Development

We incorporate vocabulary development within the Read-Aloud notes. We pull these vocabulary words from the books you read.

**How to Teach Vocabulary:** Find the vocabulary words in **bold** type in a sentence. Read the sentence to your students and see if they can define the word. If they don't know, just explain what the word means to your students. For words that are in **bold** type followed by a colon, define the word for your students as you read the book aloud.

Example:

#### Vocabulary

... Night came down quickly over the **equatorial** forest ... (a rainforest near the equator)

\*\*\*

**Hibernation:** when animals spend the winter sleeping.

### The Golden Goblet | Chapter 1

#### Vocabulary

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

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

"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)

\* \* \*

**crucibles:** a melting pot used to melt and refine a substance (as metal and ore) which requires a high degree of heat.

**"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.

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

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

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

**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*

1. Source: 2003 World Book Encyclopedia.

2. Source: 2003 World Book Encyclopedia.



# Notes

## Week 1

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.

### **Favorite Poems Old and New** | “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; 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.

## Readers

### **Mara, Daughter of the Nile** | Chapters 1–2

#### Setting

Egypt; 1400s BCE

#### Overview

Mara, a slave, becomes a spy for Queen Hatshepsut (?–1469 BCE), 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 whole-heartedly as he does, Sheftu purposefully walks into a trap to save her, and then the revolution occurs, quickly and easily. Thutmose takes the throne, Hatshepsut drinks poison, and Sheftu, now Count, marries Mara.

#### Vocabulary

Use the following words as you discuss today’s reading to enhance your students’ 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 BCE) 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 BCE, 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>3</sup> [chap. 1]

3. Source: 2003 *World Book Encyclopedia*.



**Thutmose III:** Egyptian Pharaoh reigning from 1504–1450 BCE. 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. [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 Activities

Please refer to **Section Four** for Instructions on how to complete the Timeline and Map Activities. In addition, please read “Why You Will Find Contradictions in History” in **Section Three**.

Many modern scholars and practices now use the more neutral expression CE (for “Common Era”) and BCE (for “Before [the] Common Era”) which isn't used everywhere in the world. Explain to your students the older cultural/religious expression used: “BC” (“Before Christ”) before the year 0 and “AD” (“Anno Domini” or “The Year of Our Lord”) for the time since the year 0.

- 🕒 **Queen Hatshepsut rules Egypt (ca. 1503–1482 BCE)**
- 📍 Egypt (E4); Nile River (E4); Abydos (E4) (map 2)
- 📍 Memphis (G8); Thebes (H8) (map 3)

#### Hands-on

**Optional: Lap Book** | Cover & “Where in the World?” Pocket

**Optional: Lap Book** | Activity 1: The Unification of Egypt

BookShark offers an Optional Lap Book (World History I) that directly corresponds with your World History, Year 1 of 2 Instructor's Guide. It is an optional hands-on program to enhance your student'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. Go to [www.bookshark.com/gh30](http://www.bookshark.com/gh30) to purchase or learn more about the Lap Book!

The Schedule page includes an estimate of how long each activity will take so you can plan ahead. The Notes include additional tips to help you complete the activities (when applicable).

This week, follow the Lap Book Kit instructions to assemble the Cover, the “Where in the World?” Pocket, and the “The Unification of Egypt” activity. Many of the Lap Book activities will require your student to follow specific steps to correctly complete the project. Some activities are scheduled across multiple weeks. We recommend that you and your student 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 student may have trouble, we recommend making a copy of the page so you have a backup in case you need to start over.

#### Day 2

#### History/Geography

**The Story of the World: Ancient Times** | Introduction pp. 3–6

#### To Discuss After You Read

- 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*





# Notes

## Week 1

### Usborne Encyclopedia: World History from Ancient to Modern Times | pp. 10–13

#### To Discuss After You Read

Enjoy reading from a different angle of history from what you have studied this week.

Please make use of the Usborne Quicklinks given for this book on Usborne’s website as they add to the experience.

#### To Discuss After You Read

Q: What major change occurred in this time period that meant people could build cities and towns and develop great civilizations? Why was this important?

A: *they learned to farm and grow crops; because it meant people no longer had to follow their food around all the time—they could stay in one place and build more permanent structures, and had more time to develop and advance in other areas—such as writing*

Q: How do we know about people from this time period?

A: *we have weapons, tools, fragments of cloth, pots and ancient writing to help us learn about these people*

### Current Events | Report

#### Read-Alouds

### The Golden Goblet | Chapter 2

#### Vocabulary

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

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

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*)

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

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

\* \* \*

**Lord Sobk**: ancient Egyptian crocodile-god.

**Maat**: ancient Egyptian goddess personifying law and righteousness.

**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.

**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>4</sup>

“**Black Land**”: Egypt; every year the Nile overflowed and deposited a strip of rich, black soil along each bank.<sup>5</sup>

**Queen Tiy**: 1385 BCE, wife of Amenhotep III. Of humble origin, she was remarkable for her influence in state affairs in the reigns of her husband and of Ikhnaton, her son. The occurrence of her name with that of Amenhotep III shows an official recognition of the queen that was most unusual for Egypt.

#### To Discuss After You Read

Q: What types of artisan did Thebes boast?

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

4. Source: 2003 World Book Encyclopedia.

5. Source: 2003 World Book Encyclopedia.



- 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*

### **Favorite Poems Old and New** | "I Want to Know"— "This is My Rock" pp. 7–11

#### Readers

### **Mara, Daughter of the Nile** | Chapters 3–4

#### Vocabulary

**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.

- 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

### History/Geography

### **The Story of the World: Ancient Times** | 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: *irrigate—develop ways to move water from the river to their crops. Farmers used a shaduf to water*

#### Timeline and Map Activities

- 🕒 **Jericho built as walled city (6800 BCE)**  
📍 *Jericho (C6) (map 6)*

### Current Events | Report

#### Read-Alouds

### **The Golden Goblet** | Chapter 3

#### 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 **obesance**, Heqet began to arrange logs in the firing box ... (*an attitude of respect*)

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

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

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

... Ranofer's rapt face and hurrying small body radiated such joyful hope that a **contagion** of laughter and joking swept over the whole courtyard. (*the spread of an emotional state*)

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

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

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

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

\*\*\*

**annealing:** to heat up glass.

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

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

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

**Temple of Amon:** 61 acres long; find an image online.



# Notes

## Week 1

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

**Nuit:** ancient Egyptian goddess said to protect the world from the darkness outside it and all the demonic creatures that dwell in that darkness.

**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.

### 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*

**Favorite Poems Old and New** | "The Secret Cavern"—  
"My Shadow" pp. 11–13

## Readers

**Mara, Daughter of the Nile** | Chapters 5–6

### Vocabulary

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

### To Discuss After You Read

Q: Why do you think Mara is not happy with her second job? [chap. 5]

A: *answers will vary; 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*

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 4

### History/Geography

**Usborne Encyclopedia: World History from Ancient to Modern Times** | pp. 14–15

### To Discuss After You Read

Q: How did taming animals change lives?

A: *the people had plenty of meat, wool for clothing and blankets, and animals to help in the fields, which meant they could more easily meet their needs*

Q: How did Jericho's protection system differ from Çatal Hüyük?

A: *Jericho built a huge wall all around the city to protect it from outsiders. The people of Çatal Hüyük lived in houses which they entered from the roofs, and they could pull up the ladders so enemies couldn't get in if they were ever in trouble*

Q: Which defense system do you think was more effective? Why?

A: *possible: the defense of Çatal Hüyük would work well for guarding people and the things they could easily carry up ladders. However, we assume their livestock was kept elsewhere and either had to be guarded separately, was plundered more frequently, or fell prey to wild animals, since it would be difficult to get a cow to climb a ladder to safety. Also, the illustration of Çatal Hüyük makes it seem as though the different levels of the buildings would make it difficult to guard. In walled cities, livestock and other possessions simply had to fit through the gate in order to be protected, however even walls may be climbed over*

### Timeline and Map Activities

📍 Nile (E4); Egypt (E4) (map 2)

📍 Memphis (G8) (map 3)

📍 Jericho (C6) (map 6)

### Current Events | Report





## Read-Alouds

**The Golden Goblet** | Chapter 4

## Vocabulary

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

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

"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*)

\* \* \*

**Ptah:** in ancient Egypt, the chief god of Memphis, father of men and gods and ruler of the world.<sup>6</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.

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

## 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 Activities

Hermonthis (Armant, Egypt) (I8) (map 3)

**Favorite Poems Old and New** | "The Invisible Playmate"—"Rathers" pp. 14–16

## Readers

**Mara, Daughter of the Nile** | Chapters 7–9

## Vocabulary

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

## To Discuss After You Read

Q: Why did Hatshepsut like what she saw in Inanni? [chap. 8]

A: *she knew her half-brother, the king, would NOT like marrying Inanni*

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: *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* ■

6. Source: 2003 World Book Encyclopedia.

This page intentionally left blank.



# History G

## Week 2 Schedule

Date:	Day 1	Day 2	Day 3	Day 4	Day 5
<b>History/Geography</b>					
<i>The Story of the World: Ancient Times</i>	chap. 2 	chap. 3 	chap. 4 	chap. 5 	
<i>Usborne Encyclopedia: World History from Ancient to Modern Times</i>	pp. 20–21	pp. 16–18 	pp. 22–23	p. 19 	
<b>Current Events</b>	Report				
<b>Read-Alouds</b>					
<i>The Golden Goblet</i>	chap. 5 	chap. 6	chap. 7	chap. 8 	
<i>Favorite Poems Old and New</i>	"I Am"—"A Little Song of Life" pp. 18–19	"Beauty"—"Hold Fast Your Dreams" pp. 20–22	"A Song of Greatness" p. 24	"Song for a Little House"—"Only One Mother" (skip "We Thank Thee") pp. 29–31	
<b>Readers</b>					
<i>Mara, Daughter of the Nile</i>	chaps. 10–11	chaps. 12–13	chaps. 14–15	chap. 16	
<b>Hands-on</b>					
<b>Optional: World History I Lap Book</b>	Activity 2: Egyptian Mummies (45 minutes)				
<b>Electives</b>					
<b>Other Notes</b>					

© 2024 by BookShark, LLC. All rights reserved. Do not copy without written permission from BookShark, LLC.



# Notes

## Week 2

### Day 1

### History/Geography

### The Story of the World: Ancient Times | 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 BCE).

#### Timeline and Map Activities

#### Narmer unites Upper and Lower Egypt (ca. 3100 BCE)

*Usborne Encyclopedia: World History from Ancient to Modern Times* | pp. 20–21

#### Current Events | Report

### Read-Alouds

### The Golden Goblet | 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 work-table, **ostensibly** watching the goldsmith raise a bowl, but actually whispering to him under cover of the hammer taps. (*to all outward appearances*)

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

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*)

\* \* \*

**"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 Activities

#### Kush (F4) (map 2)

**Favorite Poems Old and New** | "I Am"—"A Little Song of Life" pp. 18–19

©2024 by BookShark, LLC. All rights reserved. Do not copy without written permission from BookShark, LLC.



## Readers

**Mara, Daughter of the Nile** | 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*

## Hands-on

**Optional: Lap Book** | Activity 2: Egyptian Mummies

Follow the Lap Book Instructions to complete this activity.

## Day 2

## History/Geography

**The Story of the World: Ancient Times** | 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: *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: *the 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*

## Timeline and Map Activities

- Sumerians invent cuneiform (2800 BCE)**
- Mesopotamia (F9)** (map 3)
- Euphrates River (C8)** (map 6)

**Usborne Encyclopedia: World History from Ancient to Modern Times** | pp. 16–18

## To Discuss After You Read

- Q: How did Sumerians irrigate their crops? What other early culture used this same method? [pp. 16–17]  
A: *they built ditches and canals to hold the water in the dry season and carry it to their crops—the Egyptians used these same irrigation practices as well*
- Q: How did life change for communities once farmers could grow more food than they needed to feed their own families? [pp. 16–17]  
A: *it meant that not everyone had to spend all of their time growing food. Some people could grow food while others could develop other crafts—such as weaving, pottery, brick-making, etc. Work became more specialized*
- Q: Describe a basic Sumerian walled-city. [pp. 16–17]  
A: *the cities had walls around them for protection, and each had its own temple. Each city controlled the farm land that surrounded it*
- Q: What goods did Sumerians exchange in trade? [p. 18]  
A: *Sumerians had grain, wool, pots and the things they made in their metal workshops. They traded for stone, metal and wood because they didn't have any available where they lived*





# Notes

## Week 2

Q: Think about the geography of Mesopotamia. Why would this location be a good place for people to come together to trade their goods? [p. 18]

A: *the two rivers meant people could more easily transport goods into and out of the area*

### Timeline and Map Activities

🕒 **Sumer (ca. 3500–2500 BCE)**

🕒 **Sumerians create temple-towers, called ziggurats (2000 BCE)**

📍 Sumer (D5) (map 2)

## Current Events | Report

### Read-Alouds

#### **The Golden Goblet** | Chapter 6

##### Vocabulary

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

Ranofer stood well aside, his teeth on edge, and looked **disconsolately** at the great **inert** slab. (**disconsolately**: deeply dejected and dispirited; **inert**: not 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 cuffings to vent an ill humor, or mocking taunts to **enhance** a good one, he ignored Ranofer completely. *(augment, increase)*

There had even been a **furtive** sound about the way the hinge squeaked, as if he were cautiously easing it shut. *(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)*

\* \* \*

**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.

##### 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 in history.

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*

#### **Favorite Poems Old and New** | "Beauty"—"Hold Fast Your Dreams" pp. 20–22

### Readers

#### **Mara, Daughter of the Nile** | Chapters 12–13

##### Vocabulary

**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: 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*
- 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 staged a miracle that, during a festival, "Amon" proclaimed him pharaoh—the people remember and think it true; the priests are mostly on his side, as are many young nobles and commoners concerned with the state of the country*
- Q: What do you think of Sahure, the juggler? Do you trust him? Why or why not? [chap. 13]
- A: *answers will vary; 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 3****History/Geography****The Story of the World: Ancient Times | 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: *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 Activities****🕒 Cheops builds Great Pyramid (ca. 2550 BCE)**

**Usborne Encyclopedia: World History from Ancient to Modern Times** | pp. 22–23

**Vocabulary**

**Egyptian Tombs:** In the earliest days, and especially for the poor, Egyptians buried their dead in pits and covered their bodies with piles of rock. The heat and desert sand eventually turned the bodies into fossils. Later, Egyptians built mastaba tombs, which had a single elevated platform built of mud brick (ca. 3000 BCE). Inside was a narrow shaft into which the Egyptians would lower a mummy. The first pyramids were actually smaller step pyramids that eventually inspired the flat-sided pyramids of Giza (built ca. 2500 BCE). During the New Kingdom, (ca. 1600–1100 BCE), Egyptians buried royalty in the Valley of the Kings. These elaborate tombs were dug deep underground in an area notable for a natural pyramid-shaped formation. Experts believe that the Valley of the Kings provided better protection from tomb robbers.<sup>1</sup> [p. 23]

**To Discuss After You Read**

- Q: Where is all of the treasure that was once in these tombs? [p. 22]
- A: *most tombs were raided long ago before archaeologists began to study the pyramids, and the treasure was looted*
- Q: Why would a priest bring food to a tomb daily? What do you think happened to the food? [p. 22]
- A: *the Egyptians believed the spirit of the dead pharaoh would need supplies and something to eat in the afterlife. Maybe wild animals ate it, maybe it remained until the priest collected it.*
- Q: How did Egyptian graves change over time—particularly for royalty? Why? [p. 23]
- A: *the early graves were underground, and over time more elaborate and secure tombs were built for the dead, depending on what the person planning could afford*

1. "Ancient Egyptian Burial Customs," Wikipedia, [https://en.wikipedia.org/wiki/Ancient\\_Egyptian\\_burial\\_customs](https://en.wikipedia.org/wiki/Ancient_Egyptian_burial_customs). (Accessed July 2, 2015).



### Current Events | Report

#### Read-Alouds

### The Golden Goblet | 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*)

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

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

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

\* \* \*

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

**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.

**nelumbo:** water lilies.

**falling sickness:** epilepsy.

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

**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: *answers will vary; possible: 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*

### Favorite Poems Old and New | "A Song of Greatness" p. 24

#### Readers

### Mara, Daughter of the Nile | Chapters 14–15

#### Vocabulary

**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 Hadshepsut 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: 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*

## Day 4

### History/Geography

#### **The Story of the World: Ancient Times** | Chapter 5

##### To Discuss After You Read

Q: Why do we call the early cities of Mesopotamia "city-states"?

A: *each city had high walls with towers to protect itself, its own king and army, and therefore acted more like separate countries than cities*

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 rule instead*

Q: Why did Sargon's empire last so long?

A: *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 Activities

🕒 **Sargon unites city-states in Mesopotamia (2335 BCE)**

📍 Akkad (D6) (map 2)

📍 Kish (G10) (map 3)

#### **Usborne Encyclopedia: World History from Ancient to Modern Times** | p. 19

##### To Discuss After You Read

Q: How did the first kings rise to power? [p. 19]

A: *when a city-state went to war, citizens chose someone to lead until the war was over. As wars became more frequent, these rulers "ruled" for longer periods of time, and eventually became kings*

##### Timeline and Map Activities

🕒 **Amorites conquer the Sumerian Kingdom (2000 BCE)**

📍 Persian Gulf (E6) (map 2)

📍 Mediterranean Sea (F5) (map 3)

#### Current Events | Report

### Read-Alouds

#### **The Golden Goblet** | 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*)

\*\*\*



# Notes

## Week 2

**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.

### To Discuss After You Read

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 Activities

Lower Egypt (E4) (map 2)

**Favorite Poems Old and New** | "Song for a Little House"—"Only One Mother" (skip "We Thank Thee") pp. 29–31

### Readers

**Mara, Daughter of the Nile** | Chapter 16 ■





# History G

## Week 3 Schedule

© 2024 by BookShark, LLC. All rights reserved. Do not copy without written permission from BookShark, LLC.

Date:	Day 1	Day 2	Day 3	Day 4	Day 5
<b>History/Geography</b>					
<i>The Story of the World: Ancient Times</i>	chap. 6 pp. 35–38 	chap. 6 pp. 39–45	chap. 7 	chap. 8 	
<i>Usborne Encyclopedia: World History from Ancient to Modern Times</i>			p. 38 		
<b>Current Events</b>	Report				
<b>Read-Alouds</b>					
<i>The Golden Goblet</i>	chap. 9	chap. 10	chap. 11 	chap. 12	
<i>Favorite Poems Old and New</i>	“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>					
<i>Mara, Daughter of the Nile</i>	chaps. 17–18	chap. 19–20	chaps. 21–23	chaps. 24–25	
<b>Hands-on</b>					
<b>Optional: World History I Lap Book</b>	Activity 3: The Battle of Qadesh (approx. 30-40 minutes)				
<b>Electives</b>					
<b>Other Notes</b>					



# Notes

## Week 3

### Day 1

#### History/Geography

#### **The Story of the World: Ancient Times** | Chapter 6 pp. 35–38

##### 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*

##### Timeline and Map Activities

📍 **Canaan** (C5–C6) (map 6)

#### Current Events | Report

#### Read-Alouds

#### **The Golden Goblet** | Chapter 9

##### Vocabulary

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

He found the old man looking both thoughtful and **ambitious**. (*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*)

\* \* \*

**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>1</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*

#### **Favorite Poems Old and New** | "Her Words"—"Father's Story" pp. 32–34

#### Readers

#### **Mara, Daughter of the Nile** | Chapters 17–18

##### Vocabulary

**time immemorial:** time that extends beyond memory or record. [chap. 17]

**leonine:** lion-like. [chap. 17]

**lee:** the side that is sheltered from the wind or weather. [chap. 17]

**mien:** dignified manner or conduct. [chap. 17]

**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>2</sup> [chap. 18]

**hawser:** a thick, heavy rope or cable used for mooring or towing a ship. [chap. 18]

##### To Discuss After You Read

Q: Why does Pesiur's jab about Sheftu's notice of Mara bother Sheftu? [chap. 17]

A: *he worries that his meetings with Mara and the Canaanite princess have been noticed, and that the feelings he had for Mara that he thought he'd kept hidden had been noticed by a casual observer*

2. Source: Remler, Pat. 2010 *Egyptian Mythology A to Z, Third Edition*. Chelsea House: New York.

1. Source: *Accessories of Dress*, by Katherine Morris Lester.



Q: How does Sheftu enter the Valley of the Kings? [chap. 17]

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? [chap. 17]

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*

Q: In addition to Sheftu and companions, fear of their gods and the knowledge they have of the crime they are about to commit, what else could make the trip inside the tomb a stressful experience for these characters? [chap. 18]

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*

### Hands-on

#### Optional: Lap Book | Activity 3: The Battle of Qadesh

The Hittites were “a warlike people” who often battled Egyptians, Assyrians, and Phrygians, challenging claims over land and taking more territory. One of the best documented battles of this time period occurred between the Hittites and Egypt, in Syria. This was called the Battle of Qadesh. 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.

### Day 2

#### History/Geography

#### The Story of the World: Ancient Times | Chapter 6 pp. 39–45

##### To Discuss After You Read

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*

#### Current Events | Report

### Read-Alouds

#### The Golden Goblet | Chapter 10

##### Vocabulary

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

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

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

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

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

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

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

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

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

He had mentioned nothing of his **nocturnal fiasco** to Heqet or the Ancient, and now he was glad. (**nocturnal**: done, held, or occurring in the night; **fiasco**: an utter and often ridiculous failure especially of an ambitious or pretentious undertaking)

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

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

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



# Notes

## Week 3

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

\* \* \*

**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>3</sup>

**hounds-and-jacks:** a board game; look for rules online.

**Thutmose the Conqueror:** Pharaoh from about 1490–1436 BCE.<sup>4</sup>

**barque:** any small sailing ship.

**waning:** of the moon.

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

### 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*

**Favorite Poems Old and New** | "Father"—"To My Son, Aged Three Years and Five Months" pp. 34–37

3. Source: 2003 World Book Encyclopedia.

4. Source: 2003 World Book Encyclopedia.

## Readers

### Mara, Daughter of the Nile | Chapters 19–20

#### Vocabulary

**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 take "no" for an answer easily*
- 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 spoke, 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]
- 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*



## Day 3

## History/Geography

**The Story of the World: Ancient Times** | Chapter 7

## 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: *answers will vary; 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: *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 Activities

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

**Usborne Encyclopedia: World History from Ancient to Modern Times** | p. 38

## To Discuss After You Read

- Q: How did the Amorites take control of Sumer and Akkad around 2000 BCE?  
A: *they invaded and took control of several cities, and then had an Amorite family rule each city*

- Q: How long was Hammurabi’s empire strong? What caused its collapse?  
A: *while he lived. The Hittites invaded 197 years after he took the throne*

## Timeline and Map Activities

- Hittite Civilization (ca. 1600–2100 BCE)**

## Current Events | Report

## Read-Alouds

**The Golden Goblet** | 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*)

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

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

\* \* \*

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

**cuibit**: 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.

## 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.





# Notes

## Week 3

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's 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 Activities

📍 Crete (E6) (map 5A)

📍 Phoenicia (D1–D5) (map 2)

### Favorite Poems Old and New | “Infant Joy”– “In Go-Cart So Tiny” pp. 37–39

#### Readers

### Mara, Daughter of the Nile | Chapters 21–23

#### Vocabulary

**checking a ship's trim:** a ship's captain should check a ship's trim to determine if it's perpendicular to the water to make sure the cargo evenly balances the ship in the water so the ship 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 they hadn't wounded him as Mara had*

Q: Why does Mara run away from Nekonkh? [chap. 22]

A: *to find her other master to 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 eventually 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 4

### History/Geography

### The Story of the World: Ancient Times | Chapter 8

#### 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 BCE.)*



## Timeline and Map Activities

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

## Current Events | Report

## Read-Alouds

**The Golden Goblet** | Chapter 12

## Vocabulary

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

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

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

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*)

\* \* \*

**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.

**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*

**Favorite Poems Old and New** | "Slippery"—"Our Silly Little Sister" pp. 39–40

## Readers

**Mara, Daughter of the Nile** | 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. ■

This page intentionally left blank.