

UNIT 1: THE FIRST POETS AND STORYTELLERS

Are You Using This Program for the First Time?

If so, welcome! We pray that its contents will be a blessing to you.

In your Digital Interface, or (with print versions) at the beginning of your printed Teacher’s Guide, you will find a document called “Teaching Literature Studies for Young Adults.” This contains our philosophy, goals, and approach for literary studies, explanations of each component in this program, and many tips for using it. You will find ideas on high school credits, grading strategies, applications for students at different developmental levels, ideas for tests and papers, and tools for customizing the program to your student’s specific needs.

Included in your loose-leaf Student Workbook is a resource called the Literary Toolbox. You may choose to place the Literary Toolbox at the beginning or end of you student’s working binder. (Some students may access the Literary Toolbox in digital form only, if you have purchased DE.) Whatever your choice for set up, students will reference the Literary Toolbox weekly, as it is an introduction to the basic terms and tools of literary analysis. Each week, in the Student Activity Pages, your student will be assigned titles of sections to look up under the Table of Contents in the Literary Toolbox. He will then be asked to perform literary analysis exercises based on those readings.

Unit 1 Content

Below is a chart showing the books read, concepts introduced, and optional extras—activities, papers, quizzes, and exams—suggested for this unit. We do not provide written quizzes and exams with this program, but you can find suggestions about how to make them in “Teaching Literature Studies for Young Adults.” There you will also find suggestions for customizing this unit in the context of the entire school year. *Finally, please* also see that document if you don’t already know the difference between the “Worksheet Track” and the “Worksheet & Discussion Track,” or wonder why we teach literary concepts in the order that we do below.

UNIT 1				
WEEK	WORKSHEET TRACK	WORKSHEET & DISCUSSION TRACK	CONCEPTS INTRODUCED OR REVIEWED	OPTIONAL ACTIVITY, PAPERS, & EXAM SUGGESTIONS
1	<i>Tales of Ancient Egypt</i> , p. 43-51, 77-83, and 213-218		Artistry, Content (also Content as a category), Form, Literature, Topic, Theme, and the three basic goals of this program	Activity Idea: Pair up with a younger sibling or classmate and share your favorite thing about Egyptian culture and stories.
2	<i>Tales of Ancient Egypt</i> , p. 149-177		Artistry (as a category), Character, Genre, Pattern, Plot, Setting, Story, Repetition	Activity Idea: Prepare a skit to reenact one of the Egyptian stories read so far.
3	<i>Tales of Ancient Egypt</i> , p. 3-42 and 122-131		Biblical Worldview, Egyptian Worldview, Morality, Reality, Values, Worldview	Vocabulary Quiz on Weeks 1-3 Terms
4	Genesis 1-3		Experiment in Living, Recurrence (Rhythm), Symmetry (Parallelism)	Activity Ideas: <input type="checkbox"/> Retell the story of the Fall of Man from the perspective of the Tree of Life, either in oral or written form. <input type="checkbox"/> Memorize and recite Genesis 1:1-2:3.
5	<i>Gilgamesh the Hero</i> (all)		Mesopotamian Worldview	Quiz on Egyptian and Mesopotamian Worldviews
6	Genesis 21-28		Unity, Variety in Unity, Pattern Plot, Plot Frame, analysis of Conflicts in Characters, with full analysis of Characters for more advanced students	Activity Idea: Student(s) might prepare a skit that shows the Egyptian and Mesopotamian gods commenting on the differences between themselves and God.
7	<i>Sons of Encouragement: The Priest</i>		Central Focus, Hero(ine), Unified Progression, with two new Character analysis categories for younger students and full Character analysis for older students	
	Chapter 1	Chapters 1-2		
8	<i>The Priest</i> , Chapter 4	<i>The Priest</i> , Chapters 3-4	Form Follows Function, Meaning through Form	Vocabulary Quiz on Weeks 4 and 6-8 Terms
9	<i>The Priest</i> , Chapter 6	<i>The Priest</i> , Chapters 5-6	Review Content and introduce Character Function	Unit 1 Exam

U1

Unit 1 Approach and Emphasis

During these nine weeks we will focus on the literature of three cultures: ancient Egypt, ancient Mesopotamia, and the culture of God’s chosen people in the early Old Testament. We will see and compare the worldviews underlying stories set in each of these cultures, and begin to practice basic literary analysis terms.

In Weeks 1-3, we will read *Tales From Ancient Egypt*, which retells some of the major stories from Egyptian mythology in a simple and enjoyable style. Beginning in Week 1, students will learn basic literary concepts such as Form and Content, Plot, Character, Setting, Story, Artistry, and Themes.

In Week 2, we will also begin to introduce some of the basic elements of Artistry (Repetition and Pattern). There are ten basic elements in all: we will learn two more in Week 4, and another two in Week 7, as good examples become available in the student’s fiction reading assignments. Eventually, in Unit 2, we will be in a position to study stories with an eye to all ten elements of artistry and see how some of them are used in techniques like Irony and Character Foil. Even in this unit, in Week 6, we will see the element of Pattern underlying the technique of Pattern Plot!

In Week 3, students will learn about the idea of a Worldview, which we describe as a person’s view of the world, consisting of the set of beliefs on which he bases his life. Students will be introduced to the Egyptian worldview, and will make comparisons between God and the chief Egyptian deity, Ra. We have found this a valuable exercise for students who are beginning to build their own worldviews.

If you have questions about why we choose to include Egyptian mythology and the counter-biblical Egyptian worldview, please see “Teaching Literature Studies for Young Adults,” in the section that explains our booklist choices.

Week 4 is our introduction to the Bible as literature, beginning with Genesis 1-3. Genesis was written by Moses, who grew up and may have been taught to read at the court of the Egyptian pharaoh. During this week, we will discuss the Bible’s accounts of Creation and the Fall of Adam and Eve as stories.

During Week 4, we will also build on the student’s understanding of worldview from Week 3 in order to introduce the important concept of the “Experiment in Living”. This term means a pattern of choices that a character makes, based on his worldview beliefs and other factors. Throughout the year, we will use this concept to help students see connections between beliefs, life choices, the results of those choices, and what those choices show about the beliefs on which they were based. In Week 4, we will particularly examine Eve’s Experiments in Living and their results.

Week 5 plunges us into Mesopotamian literature and the Mesopotamian worldview, as we study the story of *Gilgamesh the Hero*. We will learn about the false Mesopotamian gods and again compare their natures with that of God. Here we will also continue to work on the student’s skill in applying the tool of the Experiment in Living, as we consider not only the results of Gilgamesh’s Experiments in Living, but also the beliefs on which they were based.

In Week 6, we will read about the life of Isaac from Scripture. The student has already been learning to perform character analysis as he has been applying the Experiment in Living, but during this week the students who are doing worksheets only will focus on Conflict, which is another area of character analysis. Students who are doing the discussion (and typically are a little older) will be introduced to a full character analysis outline and asked to fill it out for Rebekah, Isaac’s wife. Finally, all students will be introduced to a few new plot terms, because the story of Isaac works particularly well as an example of a Pattern Plot and a Plot Frame.

During Weeks 7-9 we will read *The Priest* (found in the *Sons of Encouragement* book), which is a historical fiction version of the Exodus story, told from the perspective of Moses’ brother, Aaron. During these weeks we will learn the term Hero. We will also continue to build and apply character analysis skills, learning about how characters and their Experiments in Living can be used to show themes about God’s relationship with the Israelites.

GLANCE INTO WEEK 1...

At the end of the Teacher’s Notes each week, you will find a box that will help you as you prepare for the week ahead. You may find content warnings about topics in the next week’s book, heads-up notices about the length of an assignment, ideas for writing assignments or creative activities, etc.

WEEK 1

- General Note on *Tales of Ancient Egypt*: Some of the stories found in *Tales of Ancient Egypt* have to do with magic (pages 77-146). We assign a few of these stories, but depending on your own convictions you may not wish to assign them. To read about our attitude towards magic, see “Teaching Literature Studies for Young Adults.”
- Activity Idea: Pair up with a younger sibling or classmate and share your favorite thing about Egyptian culture and stories.

Our Complementary Writing Assignments

For older students who wish to earn a high school credit this year, we recommend that *Literature Studies for Young Adults* be used with a writing program in order to comprise a full English credit. If you do not have a writing program and would like to try ours, simply assign the following writing exercises each week, which are designed to complement our Literature worksheets and exercises. If you do choose to use our writing program, you may need an English grammar¹ of your choice, and the handbook entitled *Writing Aids*, which is available at the Lampstand Press Store.

Week 1

- ❑ Direct your student to set up a Grammar & Composition Notebook, based on the explanation provided in *Writing Aids*. Label the first tabbed section of that Notebook as “Reference.”
- ❑ Using an English grammar handbook as needed, ask him to write out the eight parts of speech, each on its own piece of paper. Have him file the parts of speech in his Notebook under “Reference.”
- ❑ From *Writing Aids*, print the Talking Points entitled “Steps in the Writing Process.” Learn or review it² with your student, and have him file it in his Notebook under “Reference.”
- ❑ With your guidance, have your student write out some goals for composition improvement this year. Ask him to file them under “Goals” in his Notebook so that he can refer to them later for fresh vision.

Week 2

- ❑ Review the steps in the writing process which you discussed in Week 1, focusing on the skill of prewriting.
- ❑ Help your student to learn about or review Graphic Organizers from *Writing Aids*. Discuss how graphic organizers are used for prewriting.
- ❑ This week, have your student do some prewriting by completing one to three (depending on his age) of the following exercises using Graphic Organizers. (See *Writing Aids* supplements for blank copies.) Don’t have him write the paragraphs; just let him practice organizing his thoughts. He may choose from the topics below, then file work in his notebook under “Work in Progress” for use in Week 3.
 - ❑ Sensory Chart: Based on “The Story of the Shipwrecked Sailor” and your imagination, describe what the storm on the Great Sea might have smelled, tasted, felt, sounded, and looked like.
 - ❑ Simple Cluster Diagram: Fill in characters, plot, and settings as categories of the genre “story.”
 - ❑ Advanced Cluster Diagram: Fill in characters, plot, and settings as categories of the genre “story,” and write in examples of characters, plot events, and settings from “The Adventures of Sinuhe” in the smallest circles.
 - ❑ Relationships Diagram: Show how the events in the plot of “The Story of the Shipwrecked Sailor” are arranged so that they come back in a full circle to the sailor who is telling the story to the Grand Vizier.
 - ❑ Describing Wheel: Use this wheel to describe the great serpent from “The Story of the Shipwrecked Sailor.”

Week 3

- ❑ Use your English grammar handbook to learn or review the proper punctuation of dialogue with your student.
- ❑ Let him choose his favorite short passage containing dialogue from the Egyptian stories that he has been reading, then dictate the passage to him and see if he can write it out using proper dialogue punctuation.
- ❑ From your English grammar book, help your student define the parts of a complete sentence. Ask him to write these down and file them in his notebook under “Reference.”
- ❑ From *Writing Aids*, print and read the Talking Points about Sentence Combinations with your student. Ask him to file them in his notebook under “Reference.”
- ❑ From *Writing Aids*, print and read (or review) the Talking Points about Writing Sentences with your student. Ask him to file these also in his notebook under “Reference.”
- ❑ Have your student write complete sentences from the information that he wrote in each of his Graphic Organizers from last week. Ask him to file his sentences in his notebook under “Work in Progress” for use in Week 4.

1 See our sister company, Bookshelf Central, for our recommendations for English grammar.

2 If you have already used our writing program as part of *Tapestry of Grace*, then some of the assigned sections in *Writing Aids* will be a review for you and your student. If you have never used our writing program, this will all be new to you!

NOTES FOR THIS WEEK

- If you are looking for a fun way to begin the year, you might allow your student to pair up with a younger sibling or classmate (or with you!) and share his favorite thing that he has learned so far about Egyptian culture and stories.
- If you have not done so already, please read “Teaching Literature Studies for Young Adults” in your program materials. This document explains each component of the following class plan and gives many ideas about how to use them.
- NOTE: All this year, you will find our sample student answers in *italics*, below the original questions. When we have extra comments that you might wish to share, these will appear with the sample answers in unitalicized text.

Summary of “The Golden Lotus” (p. 77-83)

Pharaoh Seneferu is bored. He asks his Chief Magician, Zazamankh, to show him something new. The magician suggests that Pharaoh should go out for a pleasure cruise on the river, with maidens as rowers (instead of the usual male rowers). Pharaoh takes this advice and finds his heart lifted as he watches the beautiful girls, but then the precious golden lotus ornament falls from the head of one maiden and goes to the bottom of the Nile. She weeps and will not be comforted. Pharaoh calls for the magician, who causes the river to part so that the boat comes to rest on the bottom. The girl is overjoyed to get back her golden lotus, and Pharaoh is pleased with the wonder of the parted Nile.

Summary of “The Girl with the Rose-Red Slippers” (p. 213-218)

A beautiful fair-skinned Greek slave girl named Rhodopis is bought and adopted by a wealthy Greek merchant named Charaxos, who is living in Egypt. He gives her a pair of rose-red slippers. One day, an eagle snatches one of the beautiful girl’s slippers and carries it away to the palace of Pharaoh Amasis. When the slipper is dropped into his lap from the sky, Pharaoh is so amazed by this sign from a bird sacred to the god Horus that he declares he will marry the slipper’s owner. A search is made and the girl is found. The slipper fits her perfectly and she has its mate, so she is brought to Pharaoh. When the girl is brought to Pharaoh, he finds her so beautiful that he not only marries her but makes her his Queen instead of just one of his many wives. (This is possibly the first version of the Cinderella story!)

Summary of “Khnemu of the Nile” (p. 43-51)

Zoser, a Pharaoh of early Egyptian times, truly believed that he was a god. With the help of his friend and advisor, Imhotep (the first great Egyptian architect), Zoser had the first pyramid built to glorify himself. But this turned out to be a mistake, because Zoser neglected the worship of the gods and the building of their temples while he was busy with his pyramid. Khnemu, god of the Nile, decided to keep the river from flooding for seven years in order to punish Zoser. Without the rich flood mud, there was a famine. Zoser consulted Imhotep, who went to Thebes to inquire of the gods and learned of Khnemu. Imhotep explained to Zoser that he and Egypt had neglected the worship of Khnemu for too long. Then Khnemu himself appeared to Zoser in a vision and commanded that a temple be built on his sacred island of Elephantinē to appease and honor him. Pharaoh Zoser traveled to the island, where he decreed the building of a new temple, richer than any other, and appointed Imhotep to design it. That year, the flood rose and caused a rich harvest, and ever afterwards the Egyptians believe that they must take care to honor Khnemu, god of the Nile.

Answers to Worksheet

Check your student’s answers for the following questions about story of “The Golden Lotus”:

- For the story of “The Golden Lotus,” the author chooses a Pharaoh who wants something “new.” Who makes a suggestion to fulfill Pharaoh’s wish?
His chief advisor, a magician
- What two “new” things does the author choose for the magician to suggest or show Pharaoh in this story?
 - Singing girls dressed in golden net-dresses rowing at the oars, instead of the usual male oarsmen*
 - The parting of the Nile River, so that the boat comes to rest on the river bottom*
- Which of these two “new” things is arranged to happen first? Which is more unusual than the other?
 - The author arranges his story so that the “new thing” of the singing girls come first.*
 - The first “new” thing, the singing girls at the oars, makes Pharaoh very happy at first. But then a golden lotus hair ornament falls overboard, causing one of the singers to become sad. This gives the magician an opportunity to display a still greater wonder to Pharaoh: he parts the Nile to recover the lost ornament.*
- Do you think it was a good idea to arrange the story this way, with the second new thing more surprising than the first? If so, why?

Answers will vary. Typically: “Yes, because I like to see it get more and more interesting as the story goes along.”

- ❑ This is a story of wonders, meant mostly to be pleasing and interesting. Did the people, things, and events that the author chose, and the way he arranged them, please and interest you?
Hopefully the answer is yes!

Discussion Topics

1. Artistry means that a writer chooses materials such as people, places, and events, then arranges them to fulfill the author’s purposes. One of the most common purposes is to make something that is pretty or interesting. Another is to show something that the author believes is important or meaningful. For the story “Khnemu of the Nile,” your student was instructed to name the things the writer has picked out, how he has arranged them, and for what purpose(s). Review and correct his answer with him, using the following sample answers. (Student Question #2)
 - ❑ Choice:
 - ❑ *The writer chooses people like the proud Pharaoh Zoser, his friend Imhotep, the Nile, the god of the Nile (Khnemu), and the god of wisdom (Thoth).*
 - ❑ *He also chooses places, such as an island called Elephantine, a pyramid, and the land and people of Egypt.*
 - ❑ *The writer also picks out events, like Zoser’s building of the pyramid to glorify himself, the seven years’ famine, Imhotep’s trip to the temple of Thoth to find out which god Zoser should appeal to for help, Zoser’s meeting with Khnemu, Zoser’s repentance and trip to the island of Elephantine, his building of a temple there to Khnemu, and Khnemu blessing Egypt with an inundation of the Nile.*
 - ❑ Arrangement: *The writer arranges his events so that the pyramid-building and the consequences of Zoser’s pride (the famine) come first, followed by Zoser’s encounter with Khnemu and then Zoser’s repentance and trip to Elephantine to honor Khnemu properly. Finally, there is the blessing that comes from Khnemu.*
 - ❑ Results:
 - ❑ *The writer’s choice and arrangement is pretty in that the first half of the story is building a monument (the pyramid) and then visiting a god (Imhotep going to see Thoth), while the second half of the story is the same thing in reverse: first Zoser visits a god (Khnemu) in a dream, and then he builds a monument (the temple to Khnemu on Elephantine).*
 - ❑ *The arrangement of events helps to tell the reader what the writer thinks is important, which is that a pharaoh must be careful not to neglect the worship of the gods while in pursuit of his own glory!*
2. Based on the explanation and example of Content as a literary analysis category, which you read about this week in the Literary Toolbox, you were asked to try to write down the Topic and Theme(s) for “Khnemu of the Nile.” (Student Question #3)

NOTE: Answers for this story’s topic may vary, since “what a story is about” can be expressed as either a very brief description of who and what happens in it, or as a few words about the abstract ideas it addresses. Thus, if your student gave the substance of either answer below, he would be basically correct.

- ❑ *Topic:*
 - ❑ *This story is about Pharaoh Zoser and his bad choice to glorify himself by building a pyramid, which brought down the wrath of the gods on his people until he found a way to make the gods happy again.*
 - ❑ *Or, this story is about pride and humility, and about the powers of Pharaoh and of the gods.*
 - ❑ *Theme(s):*
 - ❑ *The Nile River is really controlled by a god, and it is valuable to keep this god happy and satisfied if the land of Egypt is to have water and crops for food.*
 - ❑ *Pharaohs should not be proud and glorify themselves so much that they neglect to worship the gods, who are even greater and more powerful.*
 - ❑ *When you have been proud, you must humble yourself and put right the wrong you did.*
3. In “Khnemu of the Nile” the author portrayed and interpreted the reality of the Nile River for you as ancient Egyptians would have seen it. To accomplish this, he chose people, places, things, events (Elements of Form) and arranged them into a story using words. According to the definition that you learned this week in the Literary Toolbox, is “Khnemu of the Nile” literature? (Student Question #4)
Answers will vary, but we believe that this story is literature.

4. Egyptians stories show some worldview beliefs that we would say are not only imaginary but false from a biblical perspective. Yet, they may also show some beliefs that are true and helpful. You were asked some questions about falsehood and truth in the story “Khnemu of the Nile.” What were your thoughts? (Student Question #5)

NOTES: Here and throughout the rest of the year, please note that we have offered a greater variety of examples than your student should be expected to provide. See the footnote below for important details on this topic.¹ Also, please note that below for the first time you see one of those extra comments that you might wish to share, which appears with the italicized sample answers, but in unitalicized text. This comment is about Joseph, and your student should not be expected to have thought of it or given it as an answer, since it is outside of his reading.

- What are the false beliefs in “Khnemu of the Nile”?

False from a Biblical Perspective:

- The story is inaccurate in that it falsely describes gods named Khnemu and Thoth who rule over the Nile and over wisdom (whereas in fact God rules over both).*
- A “god-man” quality is falsely given to Pharaoh Zoser. This is false because no man other than Jesus has ever been divine.*
- The story holds up the practice of magic as a good and useful thing, which it is not.*
- The story of Joseph in the Bible, which actually did happen, gives a true account of “seven years of famine” in the land of Egypt (Genesis 41). We don’t know whether the years of famine in this story are the same as those, but they could be. If so, then Pharaoh Zoser really owed his people’s rescue from famine to the God of the Bible and His helper, Joseph, not to a god named Khnemu and a helper named Imhotep.

- What, if anything, does this story say that is true and helpful?

True from a Biblical Perspective:

- When human beings glorify themselves and are proud, they get into trouble with God, because they are taking away the worship that belongs to Him and giving it to themselves.*
- When we have been proud, we must humble ourselves and repent, asking for forgiveness.*

5. From your readings in the Literary Toolbox, answer the following questions:

NOTE: Students were not given a pre-discussion question for this topic. Rather, this topic is an opportunity to check your student’s comprehension of part of his readings in the Literary Toolbox.

- According to the Literary Toolbox, why would we choose to *study* literature at all? Why not just read it and enjoy whatever we get?

- Great stories have more to offer than we immediately see. Although we can “just read” literature and get a great deal out of it, we will almost always find more meaning and interest in it if we take time to study it.*
- Also, it takes study to learn how to separate content from artistry, to discern whether content is true, and to see how artistry is being used to bring meaning through artistic form.*

- According to the Literary Toolbox, we have three specific goals for our literary studies. What are these goals, and why do we have them?

The three goals are: to understand, to evaluate, and to enjoy. Below are some of the reasons for these goals:

- We want to understand what we are studying as well as we possibly can, in order to rightly respond to it and to comment on it with accuracy and good judgment. Understanding also helps us to enjoy literature more.*
- After understanding what a literary work has to offer, we want to judge what value it has to us (the process of evaluating), so that we can approve everything which is good, and not approve what is bad.*
- Because literature is artistic, studying it is never just about understanding. It is also about delight! As we understand a work of literature and evaluate it, we are better able to appreciate and enjoy what is beautiful and truthful in what we read, or disapprove of what is ugly or false.*

¹ As we explain in “Teaching Literature Studies for Young Adults,” we offer a variety of examples so that your student’s chosen example will be more likely to appear in the list. We also do it so that, in illustrating principles with examples, so that you can switch from one example to another if your student has trouble understanding the first one. However, we strongly urge that your student *not* be expected to provide as many examples as we list, nor necessarily examples that are as detailed and maturely expressed as those we list. Unless he was asked to find a specific number, one or two examples of any given literary concept from your student is fine, so long as they are substantially correct. Also, just as importantly, you should *never* feel obligated to review our whole list of examples with your student in class, unless you both have plenty of time and desire to do so!

6. You were asked questions about understanding, evaluating, and enjoying in relation to the story “Khnemu of the Nile”. What were your thoughts about these questions?” (Student Question #6)
- Did you notice that we took time this week to study and try to understand what is going on in the story, “Khnemu of the Nile,” and to evaluate its themes from a biblical perspective?
Answers will vary.
 - Did you enjoy “Khnemu of the Nile” more or less than the other stories that you read this week, because we took extra time to understand and evaluate it?
Answers will vary.

GLANCE INTO NEXT WEEK...**WEEK 2**

Activity Idea: Prepare a skit to reenact one of the Egyptian stories read so far. See the orange box at the head of your Week 2 Teacher’s Notes for more ideas about this activity.

NOTES FOR THIS WEEK

- ❑ A plot summary of “The Peasant and the Workman,” appears just below in the worksheet answers, rather than with the other story summaries.
- ❑ Activity Idea: Prepare a skit to reenact one of the Egyptian stories read so far. Ask students to adapt the story into lines which they either read or memorize and recite. If you want to make the skit more elaborate, students can wear kilts or dresses made out of white bedsheets and safety pins (with beaded jewelry and eyeliner for the nobles).

Summary of “The Story of the Shipwrecked Sailor” (p. 149-157)

In the days of Pharaoh Amen-em-het, there was prosperity and exploration. Many captains would come to court, asking to tell their adventures to the pharaoh in hopes that he would give them a commission of money. One day, a captain comes to the Grand Vizier with such a request. The Vizier warns him that if it is not a true story then he will be thrown out rather than taken to the pharaoh, but the captain says that his is a true and marvelous tale. He explains how his ship was beset by a storm on the Great Sea (the Mediterranean) and wrecked. The captain then found himself the lone survivor on a magical island ruled by a great serpent, where everything good is plentiful. The serpent lived there with his whole family: seventy-five in all. To the captain, the serpent prophesies that in four months a ship will come from Egypt and take him home again. The grateful captain promises to tell of the great serpent to the pharaoh, and bring back sacred oils for him. The serpent gave gifts to the captain, who does indeed come safely back to Egypt. When this tale is finished, the Grand Vizier is pleased and promises that he shall tell his story to the pharaoh, who will doubtless reward him. (But the story never tells whether the captain returned with his gifts for the great serpent.)

Summary of “The Adventures of Sinuhe” (p. 158-169)

Towards the end of his life, Amen-em-het feared rebellion or assassination, and raised up his son, Sen-Usert, to be his co-ruler so that the young man could become king at any moment if necessary. Indeed, eventually Amen-em-het is murdered. Sen-Usert learns of this on his way home from war in Libya. With him is a young warrior named Sinuhe, a bodyguard and one of the Royal Companions, who (as it turns out) took part in the plot against the prince’s father. Sinuhe overhears messengers telling Sen-Usert of Amen-em-het’s death, and urging him to hurry on to Thebes with the Royal Companions. Sinuhe panics, fearing that if he goes with the prince, his part in the plot will be discovered. On the other hand, how can he ask to stay behind without revealing his secret? Sinuhe runs away from the army, finds an old boat and crosses the sea to the Desert of Sinai, where he nearly dies of thirst and hunger. He is found by Asiatic nomads and nursed back to health by their sheikh. At last, he makes his way to a kingdom called Retenu, in Syria (an area in Syria, far to the north and east of Egypt). The ruler, Ammi-en-shi, takes Sinuhe under his protection and asks what he should do about the situation in Egypt, now that Sen-Usert is on the throne. Sinuhe, seeing that Ammi-en-shi really wants to know whether it is safe for him to rebel against Sen-Usert, praises the crown prince and urges that Retenu remain loyal to Egypt. Ammi-en-shi takes his advice and asks Sinuhe to stay, and to command his armies.

Sinuhe serves Ammi-en-shi well for many years, marries his daughter, has children, and grows both rich and powerful. However, the people of Retenu are not best pleased that Sinuhe will rule in his father-in-law’s place. A champion of Retenu challenges Sinuhe for leadership in a duel. Sinuhe kills this champion, and later becomes king of Retenu.

Sinuhe, as king of Retenu, has corresponded with Sen-Usert for some time. Now growing old, Sinuhe wants to go home to die. He sends letters to Sen-Usert, asking to be forgiven for running away before. The pharaoh immediately bids him to come home. Sinuhe rejoices, gives Retenu to his eldest son, and sails for Egypt. When he arrives, Sinuhe is presented to the pharaoh and the royal family. He is given many marks of favor and is made a royal Friend. The pharaoh orders a pyramid built for him in the shadow of the royal tomb, and Sinuhe ends his days happily.

Answers to Worksheet

1. Your student was asked to write down characters, plot, and setting for “The Peasant and the Workman” (p. 170-177). Check his answers.

NOTE: Remember, student answers will not necessarily show as much detail or maturity as our sample answers:

- ❑ Characters: *Sekhti, Hemti, Hemti’s servant, Pharaoh Amen-em-het the Second, Meruitensa*
- ❑ Plot: *Sekhti is bringing his produce to the city to sell. On the way, Hemti devises a plot to steal Sekhti’s goods: he sets out clothes on a narrow path so that, to avoid them, Sekhti has to go into Hemti’s field. Sekhti’s donkeys then eat a few ears of corn, which gives Hemti the right to confiscate the donkeys and their loads. Sekhti goes to the house of the High Steward Meruitensa to beg for justice. His pleas are so eloquent that Pharaoh enjoys hearing*

them and instructs Meruitensa to keep Sekhti longer than necessary so that Pharaoh can enjoy hearing the report of his speeches each evening. Finally, on the ninth day, Pharaoh causes all of Sekhti's goods to be returned to him, and he gives to Sekhti Hemti's good position (chief guardian and workman) and makes Hemti a peasant in Sekhti's place

Settings: Egypt, the countryside south of Memphis, the city of Henenseten, Meruitensa's house, the time of Amen-em-het the Second

2. Your student was asked to find an example each of repetition and pattern in the stories below. Review his answers.
- Repetition in "The Story of the Shipwrecked Sailor": *The serpent repeats himself when he is talking— "What has brought you, what has brought you here, little one? Say, what has brought you to my island?" and, a few paragraphs later, "What has brought you, what has brought you here, little one? Say, what has brought you to this island in the midst of the sea with the waves breaking on all sides of it?" (152-153).*
 - Pattern in "The Peasant and the Workman": *Each day for nine days, Sekhti is summoned to the Hall of Judgment. Each day he makes an eloquent speech in his defense. Each evening, Meruitensa takes the scribe's transcription of the speech to read to Pharaoh.*

Discussion Topics

3. One thing that we see in each of the stories from this week is the idea that the pharaoh is a god on earth. (This is said on pages 150, 157, and 162). You were asked the following questions about this idea. What were your thoughts? (Student Question #3)
- If you were the pharaoh and all your life people told you that you were a god on earth, how would you react? *Answers will vary, but this is an opportunity for your student to put himself into other people's shoes and consider their beliefs through their eyes, so we hope you will take a few minutes to help him explore it.*
 - Why do you think the Egyptians said this about the pharaoh? *Answers will vary. Perhaps because, to them, the Pharaoh had as much power as a god?*
4. Pharaohs have a lot of work to do in ruling Egypt and caring for their people. They also have a lot of responsibility and are supposed to set a good example. From "The Peasant and the Workman," what sort of virtues does the peasant praise in the High Steward (and also in Pharaoh), and say are good? (Student Question #4) *Pharaoh and Meruitensa are just and enjoy beautiful speeches. They right wrongs done to their people, even lowly peasants. They punish crafty wickedness.*
5. In "The Adventures of Sinuhe" we see another example of an Egyptian nobleman like the Lord Stewart, except that Sinuhe is a Royal Companion, a bodyguard of Egypt's crown prince. Summarize the story out loud, and then give your thoughts about the following questions that you were asked. (Student Question #5)
- What are Sinuhe's strengths and weaknesses, from an Egyptian's point of view?
 - Strengths: Sinuhe has several admirable qualities. He is clearly a skilled diplomat and warrior who serves the interests of both Egypt and his adopted country, Retenu. Of course, his greatest loyalty is obviously to Egypt. His longing for Egypt at the end of his life would also have been considered admirable by the Egyptians.*
 - Weaknesses: Sinuhe's great weakness is that he panics and flees when he hears of a plot against Sen-Usert, the crown prince whom he serves as a bodyguard, a Royal Companion. The version of the story in Tales of Ancient Egypt suggests that Sinuhe even took part in the plot against Amen-em-het, Sen-Usert's father.*
 - Do you think you would admire Sinuhe if you had known him? Why or why not? *Only your student can say whether he would have admired Sinuhe, but his reasons for his opinions are important. Spend time exploring your child's reasons with him.*

GLANCE INTO NEXT WEEK...

WEEK 3

- In Week 3, we suggest a Vocabulary Quiz on Weeks 1-3 terms. We do not provide written quizzes and exams with this program, but you can find ideas about how to make this quiz in "Teaching Literature Studies for Young Adults," under the section on grading.
- The focus of Week 3 is on the Egyptian gods and the Egyptian worldview beliefs. If you wonder why we choose to discuss this with young adults, please see "Teaching Literature Studies for Young Adults" for our reasoning. You will find the appropriate section under our discussion of this program's booklist.

NOTES FOR THIS WEEK

- ❑ The focus of this week is on the Egyptian worldview and a comparison of the nature of the chief Egyptian god, Ra, and our God. If you wonder why we choose to discuss this with young adults, please see “Teaching Literature Studies for Young Adults” for our reasoning. You will find the appropriate section under our discussion of this program’s booklist.
- ❑ A Literature Supplement that describes the Egyptian worldview can be found at the end of this week plan in the Student Workbook.
- ❑ This week, we suggest a Vocabulary Quiz on Weeks 1-3 terms. We do not provide written quizzes and exams with this program, but you can find ideas about how to make them in “Teaching Literature Studies for Young Adults,” under the section on grading.

Summary of “Ra and His Children” (p. 3-9)

This story tells how Ra came into being, then speaks other gods and humans into being. Then Ra becomes a man so he can rule over Egypt. But, after thousands of years, Ra grows too old and weak to fight against Apophis, the Dragon of Evil. The evil of Apophis enters the souls of men and they rebel against Ra. Ra calls a council of the gods he created to discuss what he should do to these wicked men. In the end, Ra chooses to destroy the evil people but save the good ones. To this end, Ra creates Sekhmet, a giant lioness. Sekhmet rampages through Egypt, slaughtering men and women so that the Nile runs red with blood and its banks are a red marsh. After most of the wicked are dead, Ra decides to spare the rest, who cry for mercy. But Sekhmet will not stop her hunting. Ra tricks her: he has the priestesses of the Temple of the Sun add red ochre to jars of beer so that it looks like blood. They pour this mixture on the banks of the Nile. The next day Sekhmet drinks it, becoming unable to hunt or kill because of the beer. Ra then changes her name and function from Sekhmet the Slayer to Hathor the Lady of Love. He says that her power over men will be greater than it was, because the passion of love will be greater than the passion of hate. “So,” the story concludes, “mankind was saved by Ra, and given both a new delight and a new pain.”

Summary of “Isis and Osiris” (p. 10-26)

While Ra the sun god reigns as the first pharaoh of Egypt, Thoth (god of wisdom and magic) prophesies that if Nut (Lady of Heaven) has a son, that son will rule Egypt one day. Ra, not wanting to lose his throne, curses Nut so that she cannot have children during any day or night of the year. Nut pleads with Thoth, who agrees to help her if she will love him. By a trick, Thoth makes five extra days in the year (before this there had only been 360 days in a year) and Nut has one child on each of these days: Osiris, Harmachis, Set, Isis, and Nephthys. Thoth instructs Osiris and Isis in all the wisdom of the gods, and Isis becomes the greatest magician in Egypt. Isis marries her brother Osiris, and Nephthys marries her brother Set. After this, the human pharaohs married their sisters to be like the gods.

Isis wants to make Osiris king, but she can only depose Ra by learning his hidden name. To this end, she creates the first cobra and makes it bite Ra in the heel. She tells him she can cure him only if she knows his secret name. He tells her, and he is healed, but he is no longer pharaoh. (He takes his place in the heavens.) Osiris and Isis rule, but Set rebels against them. Set makes a feast and offers a beautiful chest, made of wood and precious stones, to whichever of his guests fits most perfectly in it. When Osiris gets in to try it, Set nails it shut, fills the cracks with molten lead, and throws it into the Nile. It comes to rest in Byblos (Syria). The King and Queen of Byblos (Malcander and Astarte) have it brought to the palace and make a pillar of it, not knowing the body of a god is inside.

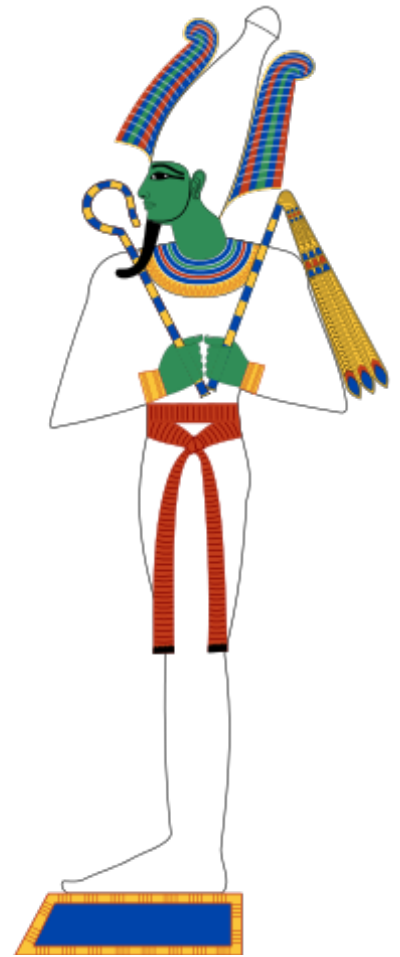
Isis searches for the body of Osiris so she can give it a proper burial. She travels to Byblos and teaches the maids of Queen Astarte to braid hair. Astarte has Isis brought to the palace, where the goddess nurses the queen’s sickly son, Diktys, back to health. Curious, Astarte hides in the nursery one night. Isis makes a hot fire and puts Diktys into it, then turns herself into a swallow and flies around the room. Astarte is horrified and grabs her baby out of the fire, but finds that he is not hurt. Isis transforms into a goddess and rebukes her: if Astarte had left the boy alone, he would have become a god. Isis then prepares to leave Byblos, but says she will bless them if they give her the chest-pillar.

Isis brings the coffin back up the Nile, but in the night Set finds it. He chops the body of Osiris into fourteen pieces and sends them to various places in Egypt. Isis finds all but one of the fourteen pieces and buries each one of them where she finds them, making a complete body by her magic in each place, so that Set cannot desecrate the tomb. Now that he finally has a proper burial, Osiris passes into the Duat, where he becomes King of the Dead.

Summary of “Horus the Avenger” (p. 27-42)

After Osiris died, Isis guards their child, Horus, carefully. She knows that Set wants to kill Horus too. One night, Set turns himself into a scorpion and stings Horus while Isis prays outside their hut. Although Isis tries to cure him,

Horus dies. Isis cries to Thoth, a mightier god, because Horus was born to be the avenger of Osiris. Thoth explains that Horus will live again, in the shape of the Bennu (“Phoenix”) bird. A council of gods is called to decide who should rule Egypt. At this council, Set makes his case, but Thoth and Isis argue well against him. The meeting is broken up until the following day, with Isis banned because Set claims she only wants Horus to rule so that she might rule behind him. Isis convinces Nephthys (the wife of Set), who now hates him for murdering Osiris, to help her by letting Isis disguise herself as Nephthys to go to the council. Isis, looking like Nephthys, makes Set promise that her son will be ruler as soon as he is old enough, and that he won’t harm the child until then. Set readily agrees, thinking she means his own son, Anubis. Then Isis removes her disguise, and Set sees that he has been tricked. All the other gods are happy for Isis, knowing that Horus is the rightful king. Meanwhile, in the land of the dead where Horus went after he was stung by his uncle, Osiris trains Horus to be the avenger. As Horus makes his final plans with a god named Harmachis, Set, disguised as a huge black pig, ambushes them. Set wounds Horus in the eyes with fire, and Horus must take time to recover. Later, during their first great battle, Horus makes all of Set’s army see each other as strangers, so that they turn on each other. In the next battle, Horus’ army is winning when Set arrives in the form of a monster. Then Harmachis defeats Set and binds him to be brought before the council of the gods. There, Ra declares that Set should be punished in the way he killed Osiris: his head cut off and his body dragged through Egypt, then cut into fourteen pieces. But Set’s evil spirit escapes into a black snake as he is being killed. Later, he gathers an army and comes against Horus again, this time in the form of a giant red hippopotamus. Horus harpoons Set through the mouth, finally killing him. The people worship Horus and he reigns in peace for hundreds of years, until the gods stop living on the earth. The narrator tells us that, in the future, Osiris and Horus will return to earth to fight the last battle against Set, defeating him forever. Then all the dead who lived good lives will come back to earth, get their bodies back, and live in a perfect Egypt.



Summary of “Land of the Dead” (p. 122-131)

Se-Osiris and his father Setna are watching two funerals: one of a poor laborer and one of a rich man. Setna hopes that his fate will be like that of the rich man, but Se-Osiris says he hopes Setna’s fate will be that of the poor man. Setna is offended, but Se-Osiris explains that, despite appearances, the poor man will fare better in the Judgment Hall of Osiris because he was a better person in life. Se-Osiris says he can prove it if they go to Duat, the land of the dead. They decide to go even though it is dangerous. Here they see their own souls separated from their bodies, which scares Setna. Then they see the boat of Ra, in which are the “doubles” or souls (called *Kas*) of those who died that day. In the judgment hall, Osiris sits with a huge balance of two scales in front of him. Each person’s *Ka* pleads his innocence. Then, Osiris weighs the person’s heart against the Feather of Truth. The man’s heart must be lighter than the Feather of Truth to go to the Fields of Peace. After seeing this process, Se-Osiris explains that the rich man is punished by Osiris, but the poor man is going to the Fields of Peace, which is why he hopes Setna will have the fate of the poor man. The two then return to the temple of Osiris to reunite their souls with their bodies and come back to the living world just at dawn.

Answers to Worksheet

From the stories you read this week, your student was asked to compare Ra (the chief god of Egypt) with God by filling in blank spaces in the following chart. (Some answers, which you see below in unitalicized text, were done for him as examples.) Your student was not provided with scripture references; we have provided these for your ease. The italicized answers are those that he might be expected to give. Please review his work:

THE NATURE OF RA	PAGE	GOD'S NATURE AND ATTRIBUTES	SCRIPTURE
Ra is a life-giving creator and skilled craftsman, who speaks everything into existence.	3	God is indeed the Creator, who gives life to all things that have it and spoke all creation into existence.	Acts 17:28, Genesis 1-2
<i>Ra is literally embodied as the sun.</i>	3	Nowhere in Scripture do we read that God embodies Himself as the sun. The Bible says that "God is light," but He is not embodied as the sun.	1 John 1:5
Ra wishes to keep mankind alive even when they oppose him, primarily so that he might have subjects to serve him.	7	God has no need of mankind to serve Him; yet He is graciously inclined towards us in love, despite our wickedness.	John 3:16, Ephesians 2:7, Luke 1:78-79, Acts 17:24-25
<i>Ra comes to a point where he is too old and weak to fight against Apophis, the Dragon of Evil.</i>	4	There is no equal contest between evil and God, because God is far greater and more powerful than evil, so that He always triumphs over it without growing weary.	Genesis 3, Job 1:6-12, Psalm 24:8, 121:4, 135:6; Romans 16:20
<i>Ra is called "all powerful" (page 3), but he is neither all-powerful nor all-knowing. Ra sometimes creates things that he cannot control (such as the lioness Sekhmet or the other gods, whom he created but who can trick, oppose, and even overcome him). He is not all-knowing, either: he needs counsel from the other gods and does not know about the cobra that Isis creates from his spittle.</i>	4-16	God is all-powerful and all-knowing. He not only tolerates no rivals but easily overcomes them (Satan was never a real threat to Him). He has all power to enforce His will. He needs nothing and judges all other "gods" without fear of being tricked or overcome.	Psalm 135:6, Exodus 15:11, Deuteronomy 10:17, Matthew 10:29-30, Acts 17:25
<i>Ra is at times selfishly angry and afraid for his throne.</i>	10	God doesn't play favorites and is self-sufficient, having no fear for His throne. He is also wrathful against injustice and evil, but never selfishly angry.	Deuteronomy 10:17, Exodus 34:6-7, Acts 17:25
THE RELATIONSHIPS OF THE GODS	PAGE	THE TRINITY	SCRIPTURE
There are a number of different Egyptian gods, all created by Ra or descended from the gods he created: Geb, Nut, Shu, Hamarchis, Osiris, Isis, Horus, Set, Nephthys, Anubis, etc.	3, 10-11	God is One: the Father, the Son, and the Holy Spirit are all literally the same Person. There are no multiple gods and God did not create any other gods: He is One.	The Bible does not use the word <i>Trinity</i> , but the oneness of the three Persons of God, and their relationships with each other, are all clearly portrayed in Scripture. For instance: Romans 8:9, and Hebrews 1.
<i>The gods trick each other, fight, and quarrel among themselves. For instance, Thoth tricks Ra concerning his decree that Nut shall have no children; Isis tricks Ra out of his kingship, and Set opposes Osiris, Isis, and Horus.</i>	10-16	There is never any quarrel or hint of discord between the Father, Son, and Holy Spirit. They are One and the same Person and never disagree, much less quarrel and fight among themselves.	

Discussion Topics

1. In the Literature Supplement at the end of this week plan in the Student Workbook, you read about the ancient Egyptian worldview beliefs. You were asked to find some examples of the Egyptian beliefs about morality and values from this week's stories. Show your work. (Student Question #2)

Answers may vary. Below are some of the clearest and most important examples:

- Morality: Set's betrayal and murder of Osiris is portrayed as morally wrong. The other gods also seem to think it is right for Horus to take revenge on Set and to rule. Finally, there seems to be an idea that it is right to live according to ma'at, the Feather of Truth, which is goodness, harmony, truth, and justice.*
- Values: Life (and eternal life) appear valuable to both gods and men, since it is wrong for Set to take Osiris' life. Uprightness likewise appears to be valuable among human beings as a way of earning eternal life.*

2. Can you imagine how confusing it would be to try to worship as many different gods as the Egyptians believed were real? What might that be like? (Student Question #3)

NOTE: The purpose of this question is to help your student explore the Egyptian worldview as if he were an ancient Egyptian. We are not yet asking him to think about the Egyptian worldview biblically, but first to understand it.

Answers will vary. Your student might imagine asking a god or goddess for the wrong thing and being punished for it, or failing to honor the proper god or goddess in the proper way and being punished for that, etc.

3. You were asked to consider the following questions based on the story of Ra and Sekhmet (4-9). What were your thoughts? (Student Question #4)

- If you were an Egyptian, how would you react to the idea that Hathor, the goddess of love, is actually the same person as Sekhmet, a cruel and destroying goddess?

Answers will vary, but for an Egyptian this knowledge would probably have made romantic love seem more threatening and more like a punishment than a blessing.

- How might you feel if you knew that Ra, who is supposed to be your all-powerful creator, created Sekhmet and then couldn't control her?

Answers will vary, but certainly this belief about Ra would not inspire trust or awe. It might also cause an Egyptian to wonder what else Ra cannot control!

- How would you react if you knew that your god, Ra, who is supposed to be the savior of mankind, actually "saved" you from the slaughter of Sekhmet by giving her even greater power over you. Would you think that was "saving" you?

NOTE: The purpose of this question is to help your student truly put himself inside an Egyptian's worldview.

Answers will vary.

- If Hathor/Sekhmet had power to control you as the goddess of love, would you be afraid to love anybody? Why or why not?

Answers will vary.

4. You were asked to write out your best answers to the following questions about human sin and human salvation according to the Egyptian stories found in *Tales of Ancient Egypt*. Show your work. (Student Question #5)

- Look at the bottom of page 4 in *Tales of Ancient Egypt*. According to the Bible, how does evil come into the world? Why are people sinful? Is it the fault of mankind—or did evil just gradually creep into human hearts (Genesis 3)? Is the Egyptian view of sin different from a biblical one?

According to this week's stories, evil crept into the hearts of human beings. It was not the fault of mankind. This is a very different view from what Scripture says, which is that man actively chose to sin and to do evil.

- Go back to page 7 in *Tales of Ancient Egypt* and look again at why Ra chose to save mankind. Was it because he loved them, or primarily for some other reason?

The reason given in the story for Ra's decision to save mankind is that he wanted servants.

- Is the Egyptian understanding of why their god saved them different from our understanding of why God saves us? (HINT: look up Acts 17:24-25.)

We believe that God saved us both to show His goodness (glorify Himself) and also simply because He loves us. He doesn't need us at all to serve Him (Acts 17:24-25), though because we are His creatures it is our duty and delight to do so.

- In the story of "The Land of the Dead" (122-131), a person is saved by living a pure life and proving it to Osiris, the Judge of the Dead. Is this the way people are saved according to the Bible? If not, what's the difference?

No, it is not how people are saved according to the Bible. According to Scripture, no one can live a pure life. Salvation is a result of God's mercy and comes to us ultimately through Jesus Christ.

- The Egyptians rightly saw that man does not measure up to the standard of what is right and good. However, they believe that a man can earn the gods' approval and his own salvation after death, by his good deeds in life. Is this true according to the Bible?

The Egyptians believe that man can earn his way to salvation, which is a false hope according to the Bible.

GLANCE INTO NEXT WEEK...

WEEK 4

Activity Ideas:

- Retell the story of the Fall of Man from the perspective of the Tree of Life, either in oral or written form. See the orange box in your Week 4 Teacher's Notes for details about how this might work.
- Memorize and recite Genesis 1:1-2:3.

