

# Ancient History

6-Week Morning Time Session | [AwakenToDelight.com](http://AwakenToDelight.com)



Charlotte Mason  
MORNING TIME



*Ancient History*

*Charlotte Mason Morning Time™*

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# What is Morning Time?

Morning time is a modern interpretation of Charlotte Mason's philosophy of providing a generous variety of short lessons with an emphasis on excellence of execution and focused attention.

It is a lovely daily ritual in which you gather your whole family together to partake of the richness of God's Word, as well as the beautiful subjects that you don't want to get pushed aside by traditional school subjects.

And it is a perfect choice for helping you avoid the overwhelm of trying to fit it all in by looping through all the delightful extras you want to enjoy!

## About this Curriculum:

Homeschooling mother, Lara Molettiere, originally created this curriculum as *The Homeschool Garden* in 2018. Her love of music, literature, fine arts, and Charlotte Mason's method led her to create a delightful and simple-to-follow morning time curriculum for her family.

Each volume is rich with the truth, beauty, and goodness that Miss Mason encouraged, and provides a generous and varied education all planned out for your family — from elementary to high school.

In over 19 years of homeschooling utilizing the Charlotte Mason method, I can attest to the beauty of this lifestyle of learning. In fact, it completely shaped and formed who my children are today — artists, writers, musicians, and lovers of literature, poetry, and nature.

That's why I am thrilled to be taking Lara's beautiful curriculum, rebranding it as **Charlotte Mason Morning Time™**, and building a delight-filled community around it so that other families can experience the joy it brings!

*Alisha*

# How to Use These Plans

If you love the Charlotte Mason style of learning, then you'll absolutely *adore* these morning time sessions! Not only are they rich with all the beauty you want your family to enjoy — scriptures, poetry, Shakespeare, picture study, art lessons, music, nature study, and more — they are all planned out and gathered together for you!

There is no need to hunt down the various elements you want to include or go digging around the internet in search of art, music, or poetry to complement your studies. You don't even have to purchase additional resources because we include them all here: art pieces for your picture study, sheet music and links to hymns and folk songs to sing along with, links to classical pieces to listen to, copywork printables for manuscript and cursive practice, and much, much more!

We offer a generous feast, but please remember that you don't have to partake of everything that's on the table, nor do you even have to clean your plate!

Adapt these plans to suit your family's unique needs and schedule. If you only school four days a week, either skip the fifth day, or add one item from the scheduled fifth day to each of your four school days.

Don't stress if you can't fit something in, you can always circle back around to it later. Pick and choose what you want to do depending on which season of life you're in.

Simply print out the schedule (and any parts of the curriculum you need), bring all your kids and teens together each morning, and enjoy that day's scheduled lessons and recommended read-alouds.

Don't forget we've included an art lesson, a handicraft lesson, nature studies, and tea time recipes with each session. These would be delightful "afternoon occupations" if you can't fit them into your morning time.

Each day's scheduled activities should only take around an hour or so to complete (excluding the art and handicraft lessons).

# Features

Essential features of *Charlotte Mason Morning Time*™ curriculum are:

- Prayer & scripture memorization
- Poetry memorization & recitation
- Copywork pages for elementary through high school
- Artist biography & picture study
- Composer biography & classical selections
- Hymn study & singing
- Folk song
- Literature recommendations
- Handicraft lesson
- Art lesson
- Nature study
- Teatime recipes
- Teatime selections to read aloud including:
  - Poetry
  - Short stories or
  - Fairy tales or tall tales
  - Mythological tales
  - Fables
- Shakespeare selections
- Plutarch (in some volumes)
- History (in some volumes)
- Geography (in some volumes)

Each of these subjects are planned out on a 4-week or 6-week (depending on the session) calendar, and looped throughout the days and weeks.

Now, you will never feel overwhelmed trying to fit "everything" in because it's already simply and beautifully planned out for you on the calendar on the following pages.

**Please Note:** The "Recommended Reading List" is not required. Pick and choose the books you want your family to enjoy, or continue with the family read-aloud you're already immersed in.

# Week 1 Schedule



Subject	Day 1	Day 2	Day 3	Day 4	Day 5
<i>Prayer</i>	Pray The Prayer of Moses.				
<i>Bible</i>	Exodus 1	Exodus 2, 3	Exodus 4	Exodus 5, 6	Exodus 7
<i>Memory Work</i>	Scripture	Poetry	Scripture	Poetry	Review previous memory work
<i>Beauty &amp; Nature Loop</i>	Hymn Study: Down At the Cross/Glory to His Name	Art Selection 1: Craftsmen, Tomb of Nebamun and Ipuky, Read: Ancient Egyptian Art	Folk Song: Go Down, Moses	Listen to: Ancient Music of Akkhad, Read: Ancient Egyptian Music	Nature Study 1
<i>History/ Geography</i>	Ch. 1-2 The Cat of Bubastes		Ch. 3-4 The Cat of Bubastes		Enter notes into Geography Notebook
<i>Language Arts/ Citizenship</i>		The Prayer of Moses Copywork	Poetry: To the Nile (Percy Bysshe Shelley)	The Prayer of Moses Copywork	
<i>Read Aloud</i>	The Golden Goblet Chapter 1		The Golden Goblet Chapter 2		The Golden Goblet Chapter 3
<i>Afternoon Occupations</i>	Bake: Sugar Cookies, Read: The Girl with the Rose Red Slippers				*Nature journal *Nature walk

\* Indicates suggested, but optional activities

# Week 2 Schedule



Subject	Day 1	Day 2	Day 3	Day 4	Day 5
<i>Prayer</i>	Pray The Prayer of Moses.				
<i>Bible</i>	Exodus 8	Exodus 9, 10	Exodus 11	Exodus 12, 13	Exodus 14
<i>Memory Work</i>	Scripture	Poetry	Scripture	Poetry	Review previous memory work
<i>Beauty &amp; Nature Loop</i>	Hymn Study: Down At the Cross/Glory to His Name	Art Selection 2: Book of the Dead of Hunefer, Review: Ancient Egyptian Art	Folk Song: Go Down, Moses	Listen to: Ancient Egyptian Love Song, Review: Ancient Egyptian Music	Nature Study 2
<i>History/ Geography</i>	Ch. 5-6 The Cat of Bubastes		Ch. 7 The Cat of Bubastes		
<i>Language Arts/ Citizenship</i>		Ozymandias Copywork	Poetry: Ozymandias	Ozymandias Copywork	
<i>Read Aloud</i>	The Golden Goblet Chapter 4		The Golden Goblet Chapter 5		The Golden Goblet Chapter 6
<i>Afternoon Occupations</i>	Bake: Ramses III Emmer Wheat Loaves, Read: The Sphinx and the Prince			Art Lesson: Hieroglyphs on Papyrus	*Nature journal *Nature walk

\* Indicates suggested, but optional activities

# Week 3 Schedule



Subject	Day 1	Day 2	Day 3	Day 4	Day 5
<i>Prayer</i>	Pray The Prayer of Moses.				
<i>Bible</i>	Exodus 15	Exodus 16, 17	Exodus 18	Exodus 19, 20	Exodus 21
<i>Memory Work</i>	Scripture	Poetry	Scripture	Poetry	Review previous memory work
<i>Beauty &amp; Nature Loop</i>	Hymn Study: Down at the Cross/Glory to His Name	Art Selection 3: Tomb of Nebamun, Narrate: Ancient Egyptian Art	Folk Song: Go Down, Moses	Listen to: Nami Nami- Traditional Lullaby from Egypt, Narrate: Ancient Egyptian Music	Nature Study 3
<i>History/ Geography</i>	Ch. 8 The Cat of Bubastes		Ch. 9-10 The Cat of Bubastes		
<i>Language Arts/ Citizenship</i>		The Blessing of Obedience Copywork	Poetry: To the Nile (John Keats)	The Blessing of Obedience Copywork	
<i>Read Aloud</i>	The Golden Goblet Chapter 7		The Golden Goblet Chapter 8		The Golden Goblet Chapter 9
<i>Afternoon Occupations</i>	Bake: Fig Cakes, Read: The Prince and the Three Fates				* Nature journal * Nature walk

\* Indicates suggested, but optional activities

# Week 4 Schedule



Subject	Day 1	Day 2	Day 3	Day 4	Day 5
<i>Prayer</i>	Pray The Prayer of Moses.				
<i>Bible</i>	Exodus 22	Exodus 23, 24	Exodus 25	Exodus 26, 27	Exodus 28
<i>Memory Work</i>	Scripture	Poetry	Scripture	Poetry	Review previous memory work
<i>Beauty &amp; Nature Loop</i>	Hymn Study: Down at the Cross/Glory to His Name	Art Selection 4: The Mask of Tutankhamun, Review/Narrate: Ancient Egyptian Art	Folk Song: Go Down, Moses	Listen to: Strings of Thebes, Review/Narrate: Ancient Egyptian Music	Nature Study 4
<i>History/ Geography</i>	Ch. 11-12 The Cat of Bubastes		Ch. 13-14 The Cat of Bubastes		
<i>Language Arts/ Citizenship</i>		The Blessing of Obedience Copywork	Poetry: A Thought of the Nile	The Blessing of Obedience Copywork	
<i>Read Aloud</i>	The Golden Goblet Chapter 10		The Golden Goblet Chapter 11		The Golden Goblet Chapter 12
<i>Afternoon Occupations</i>	Bake: Rekhmire's Tiger Nut Cones, Read: The Story of the Sham Prince			Handicraft: Papyrus (Recycled Paper)	*Nature journal *Nature walk

\* Indicates suggested, but optional activities

# Week 5 Schedule



Subject	Day 1	Day 2	Day 3	Day 4	Day 5
<i>Prayer</i>	Pray The Prayer of Moses.				
<i>Bible</i>	Exodus 29	Exodus 30, 31	Exodus 32	Exodus 33, 34	Exodus 35
<i>Memory Work</i>	Scripture	Poetry	Scripture	Poetry	Review previous memory work
<i>Beauty &amp; Nature Loop</i>	Hymn Study: Down at the Cross/Glory to His Name	Art Selection 5: The Bust of Nefertiti, Review/Narrate: Ancient Egyptian Art	Folk Song: Go Down, Moses	Listen to: Hurrian Hymn No. 6, Review/Narrate: Ancient Egyptian Music	Nature Study 5
<i>History/ Geography</i>	Ch. 15-16 The Cat of Bubastes		Ch. 17-18 The Cat of Bubastes		
<i>Language Arts/ Citizenship</i>		The Ten Commandments Copywork	Poetry: Prancing Horse	The Ten Commandments Copywork	
<i>Read Aloud</i>		The Golden Goblet Chapter 13		The Golden Goblet Chapter 14	
<i>Afternoon Occupations</i>	Bake: Sourdough Bread, Read: The Instructions of Amenemope				*Nature journal *Nature walk

\* Indicates suggested, but optional activities

# Week 6 Schedule



Subject	Day 1	Day 2	Day 3	Day 4	Day 5
<i>Prayer</i>	Pray The Prayer of Moses.				
<i>Bible</i>	Exodus 36	Exodus 37	Exodus 38	Exodus 39	Exodus 40
<i>Memory Work</i>	Scripture	Poetry	Scripture	Poetry	Review previous memory work
<i>Beauty &amp; Nature Loop</i>	Hymn Study: Down at the Cross/Glory to His Name	Art Selection 6: Hieroglyphs on the Stele Minnakht, Discuss: Ancient Egyptian Art	Folk Song: Go Down, Moses	Listen to: I Am Cyrus, Discuss: Discuss: Ancient Egyptian Music	Nature Study 6
<i>History/ Geography</i>	Ch. 19 The Cat of Bubastes		The Seven Ancient Wonders of the World		
<i>Language Arts/ Citizenship</i>		Activity: Pyramid Poem	Poetry: The Harper's Song for Inherkhawty	Genesis 41: 38-41 Copywork	
<i>Read Aloud</i>		The Golden Goblet Chapter 15		The Golden Goblet Chapter 16	
<i>Afternoon Occupations</i>					*Nature journal *Nature walk

\* Indicates suggested, but optional activities

# Recommended Reading List

## Elementary & Middle Grades

*Pharaoh's Boat*, by David Weitzman  
*Boy of the Pyramids*, by Ruth Fosdick Jones  
*The Golden Goblet*, by Eloise Jarvis McGraw  
*Mummies in the Morning and Fact Tracker: Mummies and Pyramids*, by Mary Pope Osborne  
*The Pharaohs of Ancient Egypt*, by Landmark Books  
*Pyramid*, by David Macaulay  
*A Cry From Egypt*, by Hope Auer  
*The Cat of Bubastes*, by G.A. Henty  
*Tirzah*, by Lucille Travis  
*Gilgamesh the King*, by Ludmila Zeman  
*Ancient Egypt and Her Neighbors*, by Lorene Lambert  
*The Great Pyramid*, by Elizabeth Mann  
*Voices of Ancient Egypt*, by Kay Winters  
*Zekmet, the Stone Carver: A Tale of Ancient Egypt*, by Mary Stolz  
*Cleopatra*, by Diane Stanley  
*Tut's Mummy: Lost...and Found*, by Judy Donnelly  
*The Magnificent Book of Treasures: Ancient Egypt*, by Philip Steele  
*Seeker of Knowledge: The Man Who Deciphered Egyptian*, by James Rumford  
*Mummies Made in Egypt*, by Aki

## Upper Grades

*Unwrapping the Pharaohs: How Egyptian Archaeology Confirms the Biblical Timeline*,  
by John Ashton  
*Mara, Daughter of the Nile*, by Eloise Jarvis McGraw  
*Motel of the Mysteries*, by David Macaulay  
*Uarda*, by Georg Ebers

# Prayer & Scripture Memorization

For Bible reading, we will make suggestions for your morning time reading. However, if you'd prefer a more in depth schedule, we recommend checking out various plans that will help you read the Bible through.

For a one-year plan, we recommend YouVersion's One Year Bible: <https://www.bible.com/reading-plans/60>. You can also listen to it being read aloud on the app.

Download a two-year reading plan from the Gospel Coalition here: <https://media.thegospelcoalition.org/static-blogs/tgc/files/2010/12/TGC-Two-Year-Bible-Reading-Plan1.pdf>

If you prefer to go even slower, Ambleside Online offers three, four, and five-year Bible reading plans: <https://www.amblesideonline.org/L/Lbiblesch.htm>

This session, we will learn **The Prayer of Moses (Deuteronomy 6:1-9)** and focus on writing and memorizing **The Blessing of Obedience (Deuteronomy 28:1-14)** and **The Ten Commandments (Exodus 20:1-17)**.

## The Prayer of Moses

*"Lord, you have been our dwelling place throughout all generations. Before the mountains were born or you brought forth the whole world, from everlasting to everlasting you are God. Teach us to number our days, that we may gain a heart of wisdom. Satisfy us in the morning with your unfailing love, that we may sing for joy and be glad all our days. May the favor of the Lord our God rest on us; establish the work of our hands for us—yes, establish the work of our hands."*

**The Ten Commandments**  
**Exodus 20:1-17**

*And God spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

*(1) Thou shalt have no other gods before me.*

*(2) Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.*

*(3) Thou shalt not take the name of the Lord thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.*

*(4) Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.*

*(5) Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.*

*(6) Thou shalt not kill.*

*(7) Thou shalt not commit adultery.*

*(8) Thou shalt not steal.*

*(9) Thou shalt not bear false witness against thy neighbor.*

*(10) Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.*

## **The Blessing of Obedience** **Deuteronomy 28:1-14**

*And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth:*

*And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.*

*Blessed shalt thou be in the city, and blessed shalt thou be in the field.*

*Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.*

*Blessed shall be thy basket and thy store.*

*Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.*

*The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.*

*The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee.*

*The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways.*

*And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee.*

*And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee.*

*The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.*

*And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them:*

*And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.*

The Prayer of Moses

Lord, you have been our

dwelling place throughout

all generations. Before the

mountains were born or you

brought forth the whole

world, from everlasting to

everlasting you are God.

Teach us to number our

days, that we may gain a

heart of wisdom. Satisfy us

in the morning with your

unfailing love, that we may

sing for joy and be glad all

our days. May the favor

of the Lord our God rest

on us; establish the work

of our hands for us—yes,

establish the work of our

hands.

# The Prayer of Moses

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Lord, you have been our dwelling place

---

throughout all generations. Before the

---

mountains were born or you brought forth the

---

whole world, from everlasting to everlasting

---

you are God. Teach us to number our days,

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that we may gain a heart of wisdom.

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Satisfy us in the morning with your unfailing

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love, that we may sing for joy and be glad

---

all our days. May the favor of the Lord

---

our God rest on us; establish the work of our

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hands for us—yes, establish the work of our

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hands.

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# The Prayer of Moses

Lord, you have been our dwelling  
place throughout all generations.

Before the mountains were born

or you brought forth the whole

world, from everlasting to

everlasting you are God. Teach us

to number our days, that we may

gain a heart of wisdom. Satisfy

us in the morning with your

unfailing love, that we may sing

for joy and be glad all our days.

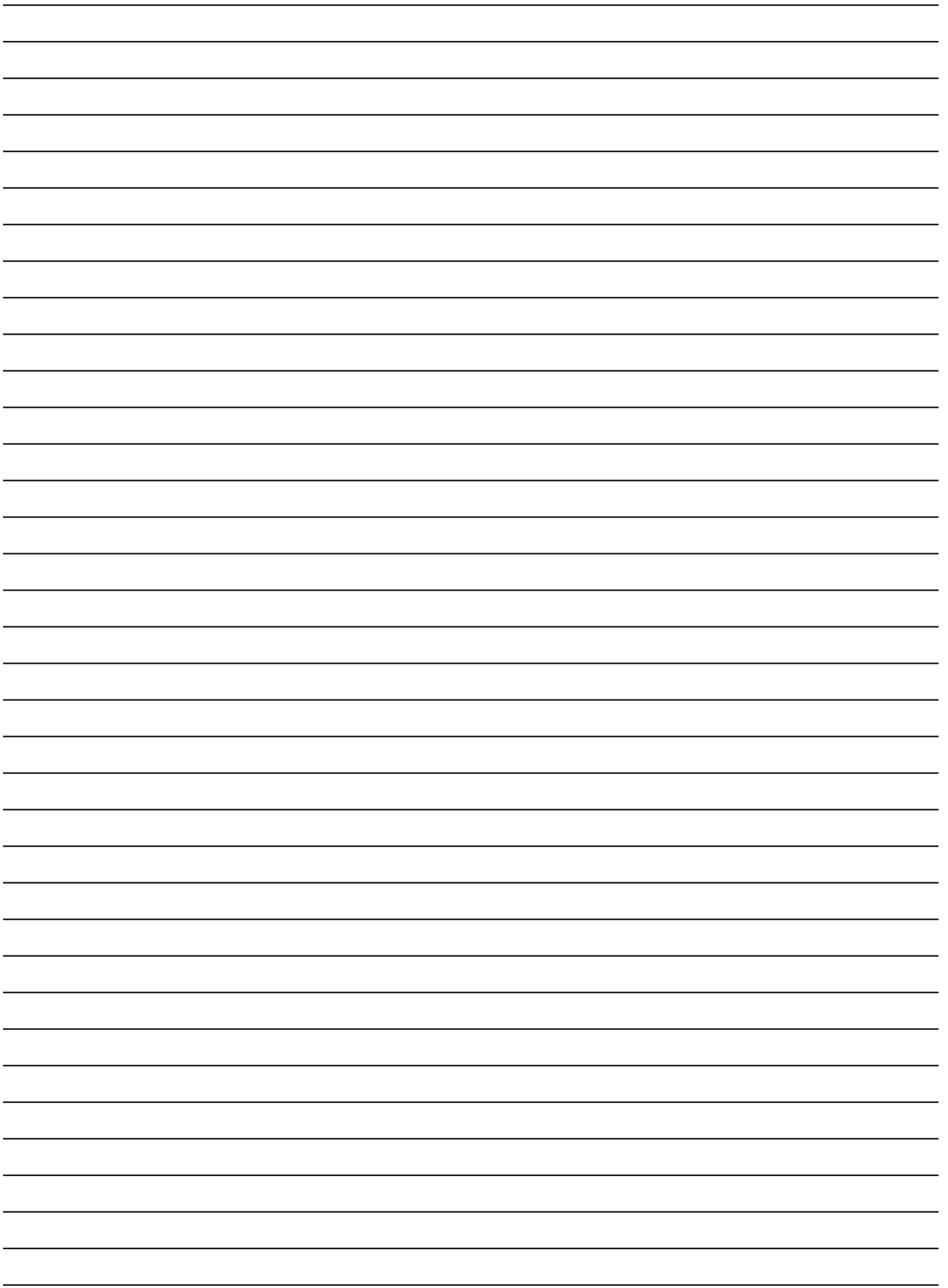
May the favor of the Lord our

God rest on us; establish the work

of our hands for us—yes, establish

the work of our hands.





# The Blessing of Obedience

Deuteronomy 28:1-14

And it shall come to pass,

if thou shalt hearken

diligently unto the voice of

the Lord thy God,

to observe and to do all his

commandments which I

command thee this day,

that the Lord thy God will

set thee on high above all

nations of the earth:

And all these blessings shall

come on thee, and overtake

thee, if thou shalt hearken

unto the voice of the Lord

thy God.

Blessed shalt thou be in the

city, and blessed shalt thou

be in the field.

Blessed shall be the fruit

of thy body, and the fruit

of thy ground, and the

fruit of thy cattle, the

increase of thy kine, and

the flocks of thy sheep.

Blessed shall be thy basket

and thy store.

Blessed shalt thou be when

thou comest in, and blessed

shalt thou be when thou

goest out.

The Lord shall cause thine

enemies that rise up against

thee to be smitten before

thy face: they shall come

out against thee one way,

and flee before thee seven

ways.

The Lord shall command the

blessing upon thee in thy

storehouses, and in all that

thou settest shine hand

unto; and he shall bless

thee in the land which the

Lord thy God giveth thee.

The Lord shall establish

thee an holy people unto

himself, as he hath sworn

unto thee, if thou shalt

keep the commandments of

the Lord thy God, and walk

in his ways.

And all people of the earth

shall see that thou art

called by the name of the

Lord; and they shall be

afraid of thee.

And the Lord shall make

thee plenteous in goods, in

the fruit of thy body, and

in the fruit of thy cattle,

and in the fruit of thy

cattle, and in the fruit of

thy ground, in the land

which the Lord sware unto

thy fathers to give thee.

The Lord shall open unto

thee his good treasure,

the heaven to give the rain

unto thy land in his season,

and to bless all the work of

the thine hand: and thou

shalt lend unto many

nations, and thou shalt not

borrow.

And the Lord shall make

thee the head, and not the

tail; and thou shalt be

above only, and though shalt

not be beneath; if that

thou hearken unto the

commandments of the Lord

thy God, which I command

thee this day, to observe

and to do them:

And thou shalt not go

aside from any of the

words which I command

thee this day, to the right

hand, or to the left, to go

after gods to serve them.

# The Blessing of Obedience

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Deuteronomy 28:1-14

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And it shall come to pass, if thou shalt

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hearken diligently unto the voice of the Lord

---

thy God, to observe and to do all his

---

commandments which I command thee this day,

---

that the Lord thy God will set thee on high

---

above all nations of the earth:

---

And all these blessings shall come on thee,

---

if thou shalt hearken unto the voice of the

---

Lord thy God.

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Blessed shalt thou be in the city, and blessed

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shalt thou be in the field.

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Blessed shall be the fruit of thy body, and the

---

fruit of thy ground, and the fruit of thy

---

cattle, the increase of thy kine, and the flocks

---

of thy sheep.

---

Blessed shall be thy basket and thy store.

---

Blessed shalt thou be when thou comest in,

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and blessed shalt thou be when thou goest out.

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The Lord shall cause thine enemies that rise

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up against thee to be smitten before thy face:

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they shall come out against thee one way,

---

and flee before thee seven ways.

---

The Lord shall command the blessing upon thee

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in thy storehouses, and in all that thou

---

settest thine hand unto; and he shall bless thee

---

in the land which the Lord thy God giveth thee.

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The Lord shall establish thee an holy people

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unto himself, as he hath sworn unto thee,

---

if thou shalt keep the commandments of the

---

Lord thy God, and walk in his ways.

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And all people of the earth shall see that thou

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art called by the name of the Lord; and they

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shall be afraid of thee.

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And the Lord shall make thee plenteous in

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goods, in the fruit of thy body, and in the fruit

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of thy cattle, and in the fruit of thy ground,

---

in the land which the Lord sware unto thy

---

fathers to give thee.

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The Lord shall open unto thee his good treasure,

---

the heaven to give the rain unto thy land in his

---

season, and to bless all the work of thine

---

hand: and thou shalt lend unto many nations,

---

and thou shalt not borrow.

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And the Lord shall make thee the head,

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and not the tail; and thou shalt be above only,

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and thou shalt not be beneath; if that thou

---

hearken unto the commandments of the Lord

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thy God, which I command thee this day,

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to observe and to do them:

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And thou shalt not go aside from any of the

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words which I command thee this day, to the

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right hand, or to the left, to go after other

---

gods to serve them.

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# The Blessing of Obedience

Deuteronomy 28 :1-14

And it shall come to pass,

thou shalt hearken diligently unto

the voice of the Lord thy God,

observe and to do all his

commandments which I

command thee this day, that the

Lord thy God will set thee on

high above all nations of the

earth:

And all these blessings shall come

on thee, and overtake thee, if thou

shalt hearken unto the voice of

the Lord thy God.

Blessed shalt thou be in the city,

and blessed shalt thou be in the  
field.

Blessed shall be the fruit of thy  
body, and the fruit of thy  
ground, and the fruit of thy  
cattle, the increase of thy kine,  
and the flocks of thy sheep.

Blessed shall be thy basket and

thy store.

Blessed shalt thou be when thou

comest in, and blessed shalt thou

be when thou goest out.

The Lord shall cause thine enemies

that rise up against thee to be

smitten before thy face: they shall

come out against thee one way,

and flee before thee seven ways.

The Lord shall command the

blessing upon thee in thy

storehouses, and in all that thou

settest thine hand unto; and he

shall bless thee in the land which

the Lord thy God giveth thee.

The Lord shall establish thee an

holy people unto himself, as he

hath sworn unto thee, if thou

shalt keep the commandments of

the Lord thy God, and walk in

his ways.

And all people of the earth shall

see that thou art called by the

name of the Lord; and they shall

be afraid of thee.

And the Lord shall make thee

plenteous in goods, in the fruit

of thy body, and in the fruit of

thy cattle, and in the fruit of

thy ground, in the land which

the Lord sware unto thy fathers

to give thee.

The Lord shall open unto thee his

good treasure, the heaven to give

the rain unto thy land in his

season, and to bless all the work

of thine hand: and thou shalt

lend unto many nations, and

thou shalt not borrow.

And the Lord shall make thee the

head, and not the tail; and

thou shalt be above only, and

thou shalt not be beneath; if that

thou hearken unto the

commandments of the Lord thy

God, which I command thee this

day, to observe and to do them:

And thou shalt not go aside

from any of the words which

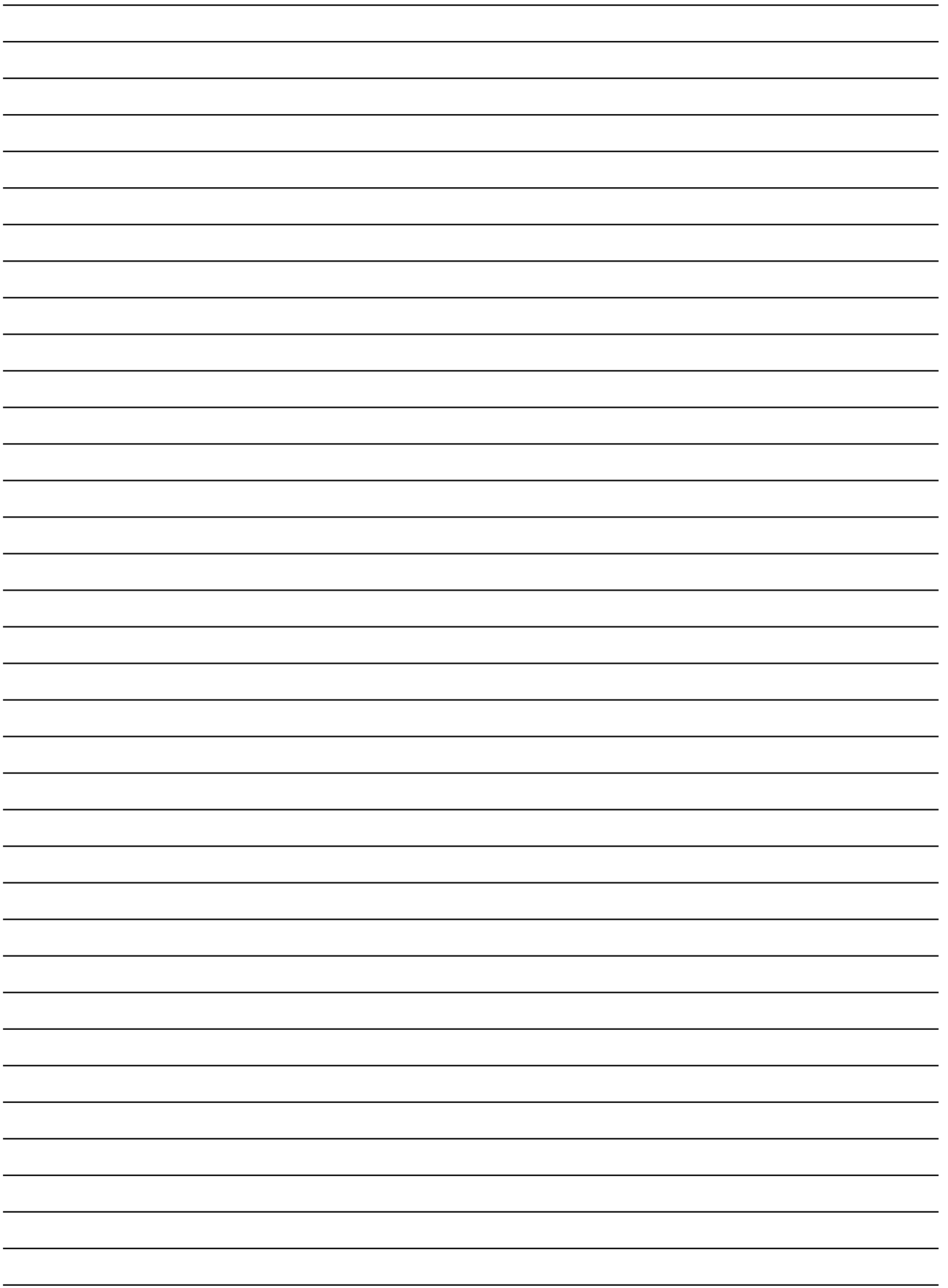
I command thee this day, to the

right hand, or to the left, to go

after other gods to serve them.







The Ten Commandments

Exodus 20:1-17

And God spake all these

words, saying, I am the

LORD thy God, which have

brought thee out of the

land of Egypt, out of the

house of bondage.

(1) Thou shalt have no

other gods before me.

(2) Thou shalt not make

unto thee any graven image,

or any likeness of any thing

that is in heaven above,

or that is in the earth

beneath, or that is in the

water under the earth.

Thou shalt not bow down

thyself to them, nor serve

them: for I the LORD thy

God am a jealous God,

visiting the iniquity of the

fathers upon the children

unto the third and fourth

generation of them that

hate me; And shewing

mercy unto thousands of

them that love me, and keep

my commandments.

(3) Thou shalt not take

the name of the Lord thy

God in vain; for the LORD

will not hold him guiltless

that taketh his name in vain.

(4) Remember the sabbath

day, to keep it holy. Six

days shalt thou labor,

and do all thy work:

But the seventh day is the

sabbath of the Lord thy

God: in it thou shalt not do

any work, thou, nor thy son,

nor thy daughter, thy

manservant, nor thy

maidservant, nor thy cattle,

nor thy stranger that is

within thy gates: For in six

days the Lord made heaven

and earth, the sea, and all

that in them is, and rested

the seventh day: wherefore

the Lord blessed the

sabbath day, and hallowed it.

(5) Honor thy father and

thy mother: that thy days

may be long upon the land

which the Lord thy God

giveth thee.

(6) Thou shalt not kill.

(7) Thou shalt not commit

adultery.

(8) Thou shalt not steal.

(9) Thou shalt not bear

false witness against thy

neighbor.

(10) Thou shalt not covet

thy neighbor's house, thou

shalt not covet thy

neighbor's wife, nor his

manservant, nor his

maidservant, nor his ox, nor

his ass, nor any thing that

is thy neighbor's.

# The Ten Commandments

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Exodus 20:1-17

---

And God spake all these words, saying,

---

I am the LORD thy God, which have brought

---

thee out of the land of Egypt, out of the

---

house of bondage.

---

(1) Thou shalt have no other gods before me.

---

(2) Thou shalt not make unto thee any graven

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image, or any likeness of any thing that is in

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heaven above, or that is in the earth beneath,

---

or that is in the water under the earth.

---

Thou shalt not bow down thyself to them,

---

nor serve them: for I the LORD thy God am a

---

jealous God, visiting the iniquity of the fathers

---

upon the children unto the third and fourth

---

generation of them that hate me; And shewing

---

mercy unto thousands of them that love me,

---

and keep my commandments.

---

(3) Thou shalt not take the name of the Lord

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thy God in vain; for the LORD will not hold

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him guiltless that taketh his name in vain.

---

(4) Remember the sabbath day, to keep it holy.

---

Six days shalt thou labor, and do all thy work:

---

But the seventh day is the sabbath of the Lord

---

thy God: in it thou shalt not do any work,

---

thou, nor thy son, nor thy daughter,

---

thy manservant, nor thy maidservant,

---

nor thy cattle, nor thy stranger that is within  
thy gates: For in six days the Lord made heaven  
and earth, the sea, and all that in them is,  
and rested the seventh day: wherefore the  
Lord blessed the sabbath day, and hallowed it.

(5) Honor thy father and thy mother: that thy  
days may be long upon the land which the  
Lord thy God giveth thee.

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(7) Thou shalt not commit adultery.

---

(8) Thou shalt not steal.

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thy neighbor.

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thou shalt not covet thy neighbor's wife, nor  
his manservant, nor his maidservant, nor his ox,  
nor his ass, nor any thing that is thy neighbor's.

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# The Ten Commandments

Exodus 20:1-17

And God spake all these words,

saying, I am the LORD thy God,

which have brought thee out of the

land of Egypt, out of the house

of bondage.

(1) Thou shalt have no other gods

before me.

(2) Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them,

nor serve them: for I the LORD

thy God am a jealous God,

visiting the iniquity of the fathers

upon the children unto the third

and fourth generation of them

that hate me; And shewing mercy

unto thousands of them that love

me, and keep my commandments.

(3) Thou shalt not take the name  
of the Lord thy God in vain;  
for the LORD will not hold him  
guiltless that taketh his name in  
vain.

(4) Remember the sabbath day, to  
keep it holy. Six days shalt thou  
labor, and do all thy work:

But the seventh day is the sabbath

of the Lord thy God: in it thou

shalt not do any work, thou,

nor thy son, nor thy daughter,

thy manservant, nor thy

maidservant, nor thy cattle,

nor thy stranger that is within

thy gates: For in six days the

Lord made heaven and earth,

the sea, and all that in them is,

and rested the seventh day:

wherefore the Lord blessed the

sabbath day, and hallowed it.

(5) Honor thy father and thy

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witness against thy neighbor.

(10) Thou shalt not covet thy

neighbor's house, thou shalt not

covet thy neighbor's wife, nor his

manservant, nor his

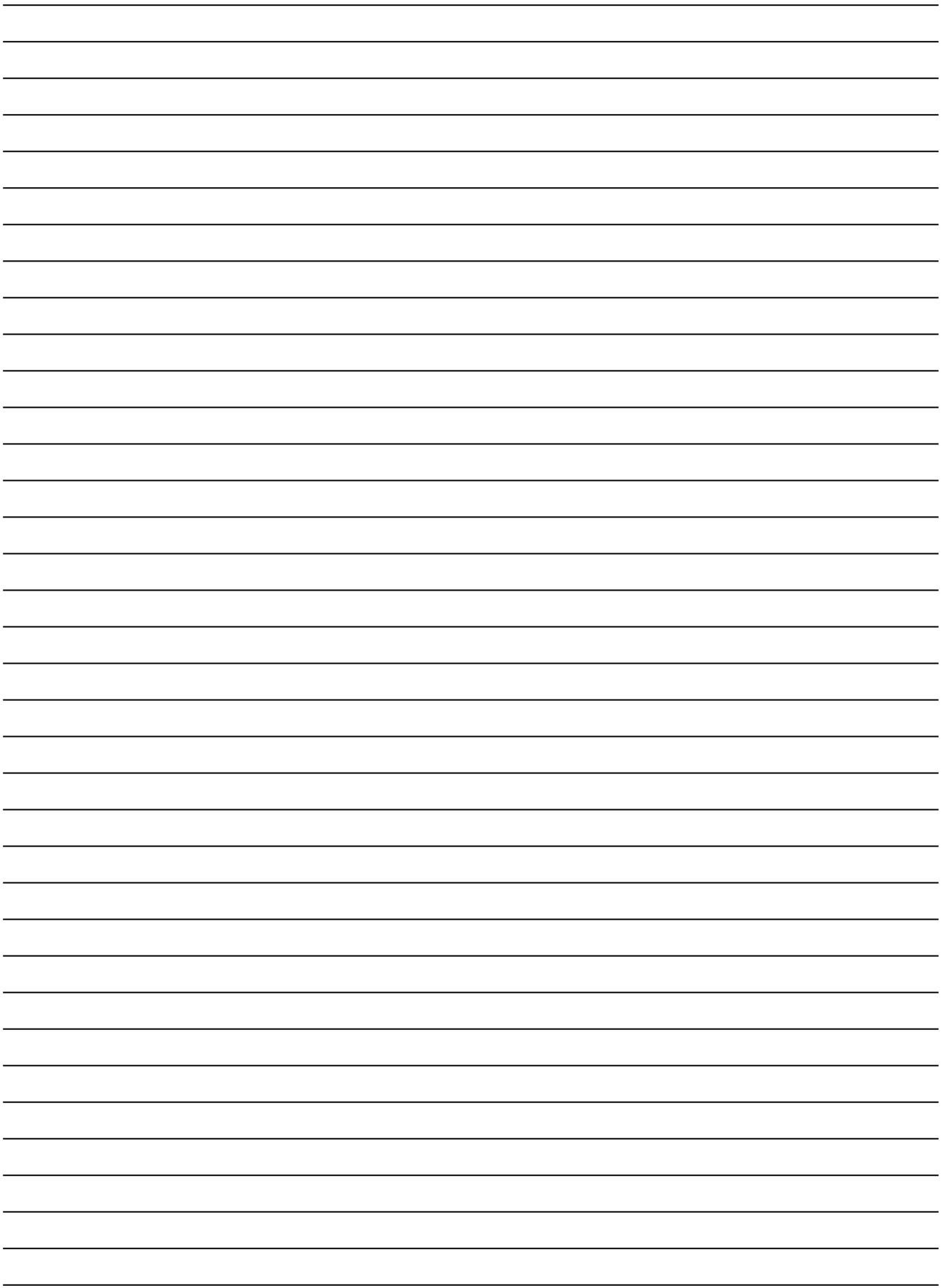
maidservant, nor his ox, nor his

ass, nor any thing that is thy

neighbor's.









## Artist & Composer Study

This session features Ancient Egyptian Art. We've included six art selections for your kids and teens to use for picture study. They are:

- *Craftsmen, Tomb of Nebamun and Ipuky*
- *Book of the Dead of Hunefer*
- *Tomb of Nebamun*
- *The Mask of Tutankhamun*
- *The Bust of Nefertiti*
- *Hieroglyphs on the Stele Minnakht*

Rather than include a specific composer, we have selected various music pieces from Ancient Egypt and the surrounding Mesopotamian area. We've included six pieces (with links to each) to listen to. They are:

- Ancient Music of Akkad
- Ancient Egyptian Love Song
- Nami Nami - Traditional Lullaby from Egypt
- Strings of Thebes
- Hurrian Hymn No. 6
- I Am Cyrus

Artist & Composer Study

# Ancient Egyptian Art



Ancient Egyptian artists had to follow a strict set of rules when creating the body in any form of medium: drawing, painting, relief, etc. These rules required that every body part be shown from the most familiar point of view:

- The head, arms, legs, and feet were always shown in profile (or the side).
- The eyes and shoulders were always shown from the front.

These rules resulted in painting and relief sculptures that looked distorted and unnatural. Yet, the skilled Egyptian artisans kept the distortion to a minimum so that the style didn't detract from the overall work.

The reason for these rules was that the Egyptians were greatly concerned about life after death. Paintings and relief sculptures of

the dead were meant to serve as "substitutes" for the body. So when artists created images of pharaohs and dignitaries, it was of utmost importance that all parts of the body were clearly shown. Style was far more essential to them than anatomical accuracy.

To them, a complete image was vital. If an arm or leg was hidden behind the body in a relief sculpture or painting, it would mean that the ka (spirit) of the individual would spend eternity in a deformed state. Therefore these rules were developed over time to ensure that the dead would be whole in the afterlife.

Another custom of the ancient Egyptians was to have a pharaoh's wife, servants, and slaves sealed in the tomb with him when he died! Then when he arrived in the next world, they'd all be together for eternity. Later on (and probably to the great relief of royal families), this custom was discontinued. Instead, artists would paint relief sculptures inside the tomb with images substituted for real people.



*Craftsmen, Tomb of Nebamun and Ipuky*



Book of the Dead of Hunefer



Tomb of Nebamun



*The Mask of Tutankhamun*



*The Bust of Nefertiti*



Hieroglyphs on the Stele Minnakht

# Picture Study

Title: \_\_\_\_\_

Date Created: \_\_\_\_\_

Art Mediums Used: \_\_\_\_\_

Further Study: \_\_\_\_\_

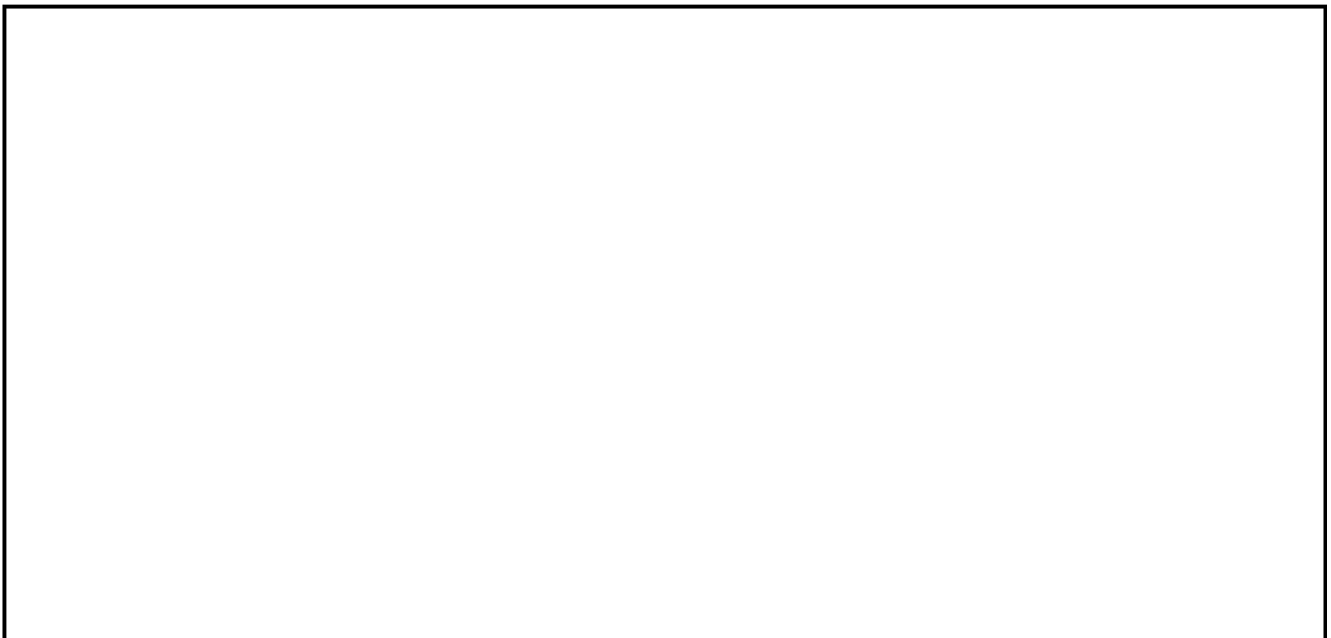
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**Use the box to draw a picture inspired by this artwork.**



# Ancient Egyptian Music



Music was an integral part of life in the Ancient Egyptian civilization. It played a vital role in religious ceremonies, festivals, and other official events. Music was seen as a divine gift from the gods, and many instruments were invented by priests during this time.

The most common type of instrument used in Ancient Egypt was the "sistrum," a type of rattle that was believed to ward off evil spirits. This instrument was used during festivals and processions, as well as in religious ceremonies such as funerals and marriages. Other instruments played included the harp, drums, double pipes, flutes, and bells.

Music also featured singing in both solo and choral forms. Additionally, there were special vocal techniques that were used to add emotion to the songs. One of these techniques

was called "melisma," where singers would stretch out a single syllable to emphasize its meaning and create an emotional effect.

The lyrics were often based on stories from mythology or religious texts. However, the songs were also used to express love, joy, and sorrow in everyday life. Songs often featured poetic imagery and metaphor, and a variety of musical forms were used to create different moods.

Ancient Egyptian music has had an influence on other cultures throughout history. For example, the roots of some African-American spirituals can be traced back to Ancient Egyptian music and its emphasis on rhythm and emotion.

# Classical Pieces

Week 1 - Ancient Music of Akkad

Week 2 - Ancient Egyptian Love Song

Week 3 - Nami Nami - Traditional  
Lullaby from Egypt

Week 4 - Strings of Thebes

Week 5 - Hurrian Hymn No. 6

Week 6 - I Am Cyrus

## Hymn: Down at the Cross/Glory to His Name

On the night of the first Passover, the Israelites applied the blood of a lamb without spot or blemish over the doorposts of their homes in obedience to the Lord's instructions (Exodus 12). This would ensure that the destroying angel would pass over their homes so that their firstborn sons would not be killed.

The Passover lamb's blood symbolizes Jesus' blood, which cleanses and saves from eternal death and destruction.

The hymn, "Down at the Cross" (also known as "Glory to His Name"), was written in 1876 by Elisha Hoffman, a pioneer in Christian music, who wrote over 800 hymns throughout his life. The refrain in its chorus says, "*There to my heart was the blood applied...*" echoing the application of blood in Exodus but symbolizing forgiveness, restoration, and eternal life through Jesus Christ.

The lyrics of this classic hymn are a beautiful expression of what happened at Calvary when Christ died on the cross for all mankind, coming to abide in our hearts and cleansing us from sin.

## Down at the Cross

582



1. Down at the cross where my Sav - ior died, down where for cleans-ing from
2. I am so won-drous-ly saved from sin, Je - sus so sweet-ly a -
3. Oh, pre-cious foun - tain that saves from sin, I am so glad I have
4. Come to this foun - tain so rich and sweet, cast thy poor soul at the



sin I cried, there to my heart was the blood ap - plied;  
 bides with - in; there at the cross where He took me in;  
 en - tered in; there Je - sus saves me and keeps me clean;  
 Sav - ior's feet; plunge in to - day, and be made com - plete;



glo-ry to His name!  
 glo-ry to His name! Glo-ry to His name, glo-ry to His name:  
 glo-ry to His name!  
 glo-ry to His name!



there to my heart was the blood ap - plied; glo - ry to His name!



# Folk Song: Go Down, Moses

The song, "Go Down, Moses," is an iconic *spiritual* (a religious folk song that is closely associated with the enslavement of African people in the American South). Originally written by an American slave around 1835, its lyrics are an adaptation of the biblical story of Moses leading the Israelites out of Egypt found in the book of Exodus.

**Exodus 5:1** *"And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness."*

Even though the song lyrics speak of the liberation of the Israelites from Egyptian slavery, it also held a dual meaning for enslaved African Americans experiencing the harshness of slavery under their cruel masters.

The spiritual quickly became connected with the Underground Railroad, a network of secret routes used by slaves to escape captivity. Harriet Tubman was quoted as saying she used "Go Down, Moses" as one of two code songs for people to communicate when fleeing Maryland to free states.

Its refrain, "Go Down, Moses! Way down in Egypt's land!" became a rallying cry and an anthem of freedom from slavery and oppression. The spiritual is a testament to perseverance and courage in the face of adversity and has given hope and strength to generations of people in their fight for freedom, equality, and justice.

# Go Down, Moses

*Unison* N.C. F#m G#m7(b5) F# Bm F# *Parts* N.C. C#7 F#m

1 When Is - rael was in E - gypt's land, Let my peo - ple go;  
 2 The Lord told Mo - ses what to do, Let my peo - ple go;  
 3 They jour - neyed on at his com - mand, Let my peo - ple go;  
 4 Oh, let us all from bond - age flee, Let my peo - ple go;

N.C. *Unison* F#m G#m7(b5) F#m Bm F# *Parts* N.C. C#7 F#m

op - pressed so hard they could not stand, Let my peo - ple go.  
 to lead the He - brew chil - dren through, Let my peo - ple go.  
 and came at length to Ca - naan's land, Let my peo - ple go.  
 and let us all in Christ be free, Let my peo - ple go.

*Refrain* F#m Bm Bm6 F# C# F#m F#m7 Bm

Go down, Mo - ses, way down in E - gypt's land;  
 (go down)

F#m F#m Bm7 Bm6 F#m C#7 F#m  
 E D C#

tell old Phar - aoh: Let my peo - ple go!



# Poetry Recitation & Copywork

## Poetry Selections

Instead of a featured poet for this session, we have picked poems from various writers that capture the rich history and wonder of Ancient Egypt. Additionally, there is a Pyramid Poem activity for your family's enjoyment. We've included six poetry selections for your kids and teens to read, listen to, memorize, and recite. They are:

- Ozymandias
- To the Nile (by Shelley)
- To the Nile (by Keats)
- A Thought of the Nile
- Prancing Horse
- The Harper's Song for Inherkhawy

For copywork, we have included Zaner-Bloser style handwriting sheets for primary, elementary, and cursive, as well as college-ruled for older students. The poem we chose is:

- Ozymandias

*"A beautiful thing is never perfect."*

~ Egyptian Proverb

# Pyramid Poem Activity

In honor of the Great Pyramid of Giza, you might want to have your kids and teens write a “pyramid poem.” A pyramid poem is a fun way to learn alliteration. It consists of four lines in which the first line has one word, the second line has two words, the third line has three words, and the fourth line has four words. Each word of the poem must begin with the same sound. For example:

**Pink  
Polly Pig  
Picked Pretty Pansies  
Playfully Plucking Purple Petals**

## **Directions:**

1. Pick which sound you want to start with.
2. Brainstorm ideas and themes.
3. Choose words with various parts of speech (nouns, verbs, adjectives, and adverbs) to create a short poem.
4. You may need to switch words around or change tenses so the poem will make better sense.

# Egyptian Poetry Selections

\*Note- the poem "Ozymandias" is referring to a statue of the Ancient Egyptian pharaoh, Ramses II.

## **Ozymandias**

*by Percy Bysshe Shelley*

I met a traveller from an antique land,  
Who said—"Two vast and trunkless legs of stone  
Stand in the desert. . . . Near them, on the sand,  
Half sunk a shattered visage lies, whose frown,  
And wrinkled lip, and sneer of cold command,  
Tell that its sculptor well those passions read  
Which yet survive, stamped on these lifeless things,  
The hand that mocked them, and the heart that fed;  
And on the pedestal, these words appear:  
My name is Ozymandias, King of Kings;  
Look on my Works, ye Mighty, and despair!  
Nothing beside remains. Round the decay  
Of that colossal Wreck, boundless and bare  
The lone and level sands stretch far away."

## **To the Nile**

*Percy Bysshe Shelley*

Month after month the gathered rains descend  
Drenching yon secret Aethiopian dells,  
And from the desert's ice-girt pinnacles  
Where Frost and Heat in strange embraces blend  
On Atlas, fields of moist snow half depend.  
Girt there with blasts and meteors Tempest dwells  
By Nile's aerial urn, with rapid spells  
Urging those waters to their mighty end.  
O'er Egypt's land of Memory floods are level  
And they are thine, O Nile--and well thou knowest  
That soul-sustaining airs and blasts of evil  
And fruits and poisons spring where'er thou flowest.

# Egyptian Poetry Selections

## **To the Nile**

*by John Keats*

Son of the old Moon-mountains African!  
Chief of the Pyramid and Crocodile!  
We call thee fruitful, and that very while  
A desert fills our seeing's inward span:  
Nurse of swart nations since the world began,  
Art thou so fruitful? or dost thou beguile  
Such men to honour thee, who, worn with toil,  
Rest for a space 'twixt Cairo and Decan?  
O may dark fancies err! They surely do;  
'Tis ignorance that makes a barren waste  
Of all beyond itself. Thou dost bedew  
Green rushes like our rivers, and dost taste  
The pleasant sunrise. Green isles hast thou too,  
And to the sea as happily dost haste.

## **A Thought of the Nile**

*by Leigh Hunt*

It flows through old hushed Egypt and its sands,  
Like some grave mighty thought threading a dream,  
And times and things, as in that vision, seem  
Keeping along it their eternal stands,—  
Caves, pillars, pyramids, the shepherd bands  
That roamed through the young world, the glory extreme  
Of high Sesostris, and that southern beam,  
The laughing queen that caught the world's great hands.  
Then comes a mightier silence, stern and strong,  
As of a world left empty of its throng,  
And the void weighs on us; and then we wake,  
And hear the fruitful stream lapsing along  
Twixt villages, and think how we shall take  
Our own calm journey on for human sake.

# Egyptian Poetry Selections

*\*Note- the following selections are poems that have been found dating back to Ancient Egyptian periods. Due to this, their authors are currently unknown.*

## **Prancing Horse**

*Ancient Egyptian love poem, author unknown*

Would that you come (to your beloved),  
(Swiftly) as the king's horse,  
Thoroughbred among all steeds,  
The champion of the stable,  
Cosseted in its feed,  
Whose sovereign recognizes its pace.  
Hearing the crack of a whip, It cannot be held back.  
No warrior can subdue it.  
How knowing is the heart of the beloved,  
That he is not far from (his) beloved.

*Prancing Horse Papyrus Chester Beatty I, Chester Beatty Library*

## **The Harper's Song for Inherkhawy (Excerpt)**

*Ancient Egyptian poem, author unknown*

So seize the day! hold holiday!  
Be unwearied, unceasing, alive  
you and your own true love;  
Let not the heart be troubled during your  
sojourn on Earth,  
but seize the day as it passes!

*(Translated by J.L. Foster)*

# Poetry Study

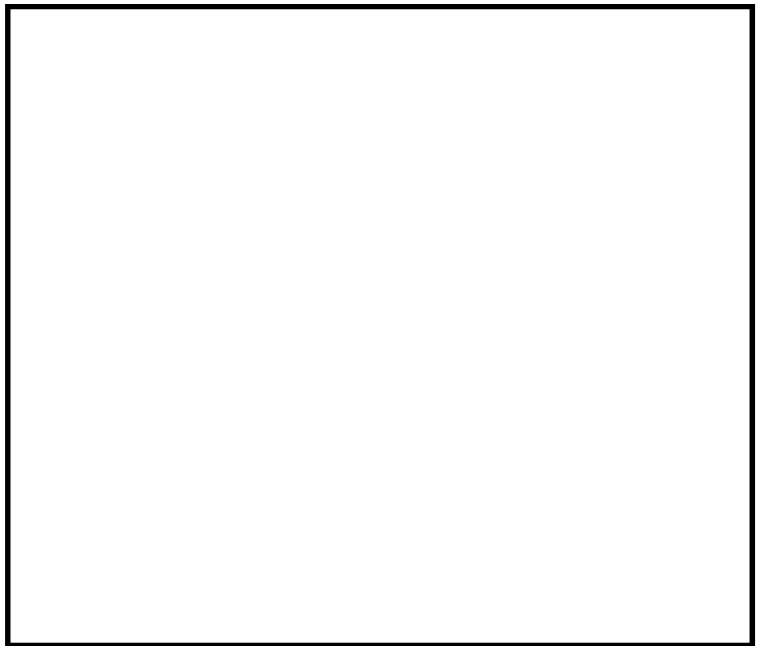
**Title:**

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**Type of Poem:**

---

**Use the box to at right to draw a picture of what the poem brings to mind.**



**Write one thing you liked and did not like about the poem:**

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**Write three adjectives about the poem.**

---

**Compose a few lines of your own poem inspired by this work**

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---

---

I met a traveller from an

antique land,

Who said—

Two vast and trunkless

legs of stone

Stand in the desert. . . .

Near them, on the sand,

Half sunk a shattered

visage lies, whose frown,

And wrinkled lip,

and sneer of cold command,

Tell that its sculptor

well those passions read

Which yet survive,

stamped on these

lifeless things,

The hand that mocked them,

and the heart that fed;

And on the pedestal,

these words appear:

My name is Ozymandias,

King of Kings;

Look on my Works,

ye Mighty, and despair!

Nothing beside remains.

Round the decay

Of that colossal Wreck,

boundless and bare

The lone and level sands

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stone

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Stand in the desert. . . . Near them, on the sand,

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The lone and level sands stretch far away.”

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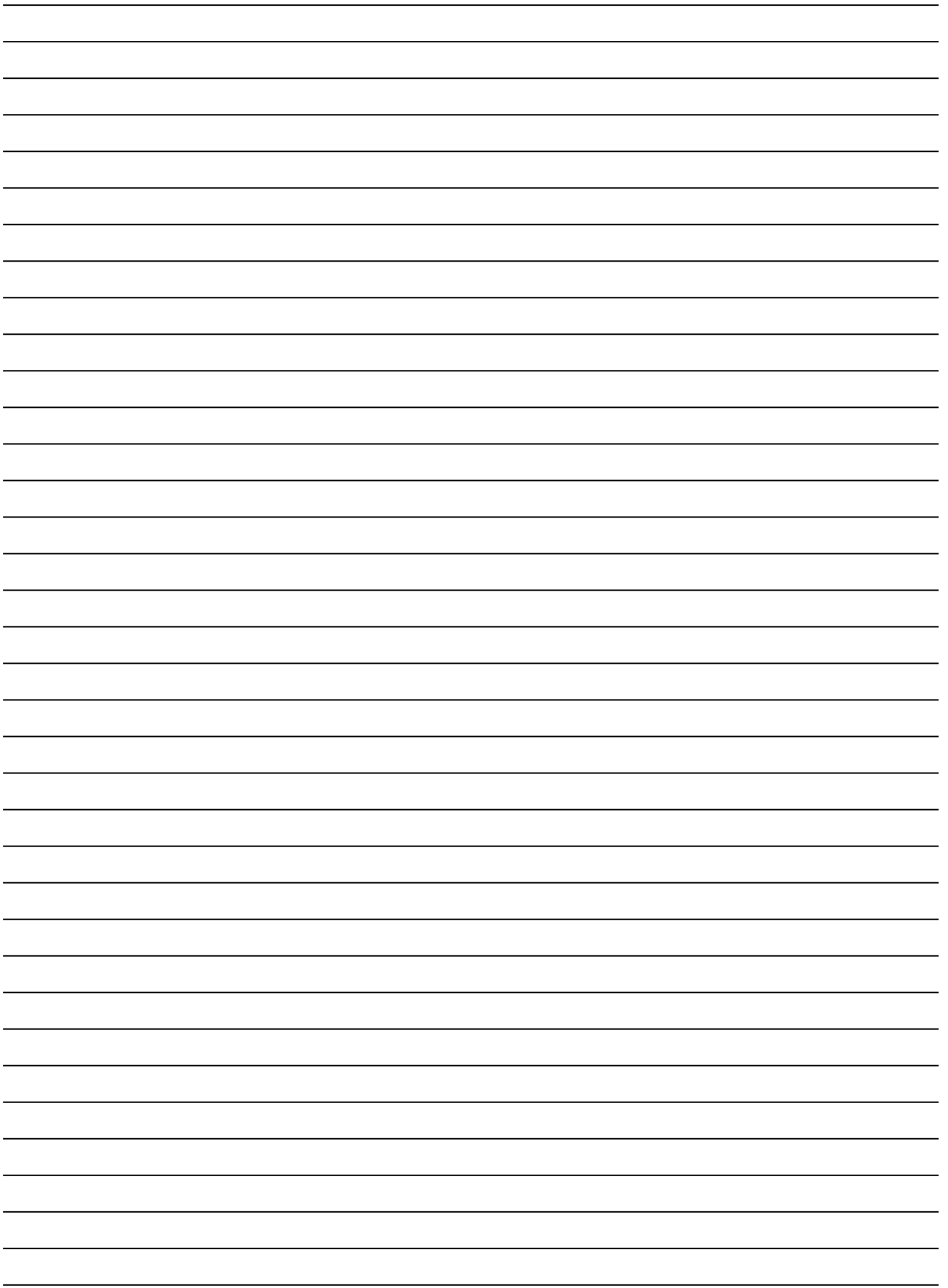
Of that colossal Wreck, boundless

and bare

The lone and level sands

stretch far away."





38 And Pharaoh said to his  
servants, "Can we find such  
a one as this, a man in  
whom the spirit of God is?"

39 And Pharaoh said unto  
Joseph, "Forasmuch as God  
hath showed thee all this,

there is none so discreet

and wise as thou.”

40 Thou shalt be over my

house, and according unto

thy word shall all my people

be ruled: only in the throne

will I be greater than thou.

be greater than you.

41 And Pharaoh said unto

Joseph, "See, I have set

thee over all the land of

Egypt."

38 And Pharaoh said unto his servants, "Can

---

we find such a one as this, a man in whom the

---

spirit of God is?"

---

39 And Pharaoh said unto Joseph, "Forasmuch

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as God hath showed thee all this, there is none

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40 Thou shalt be over my house, and

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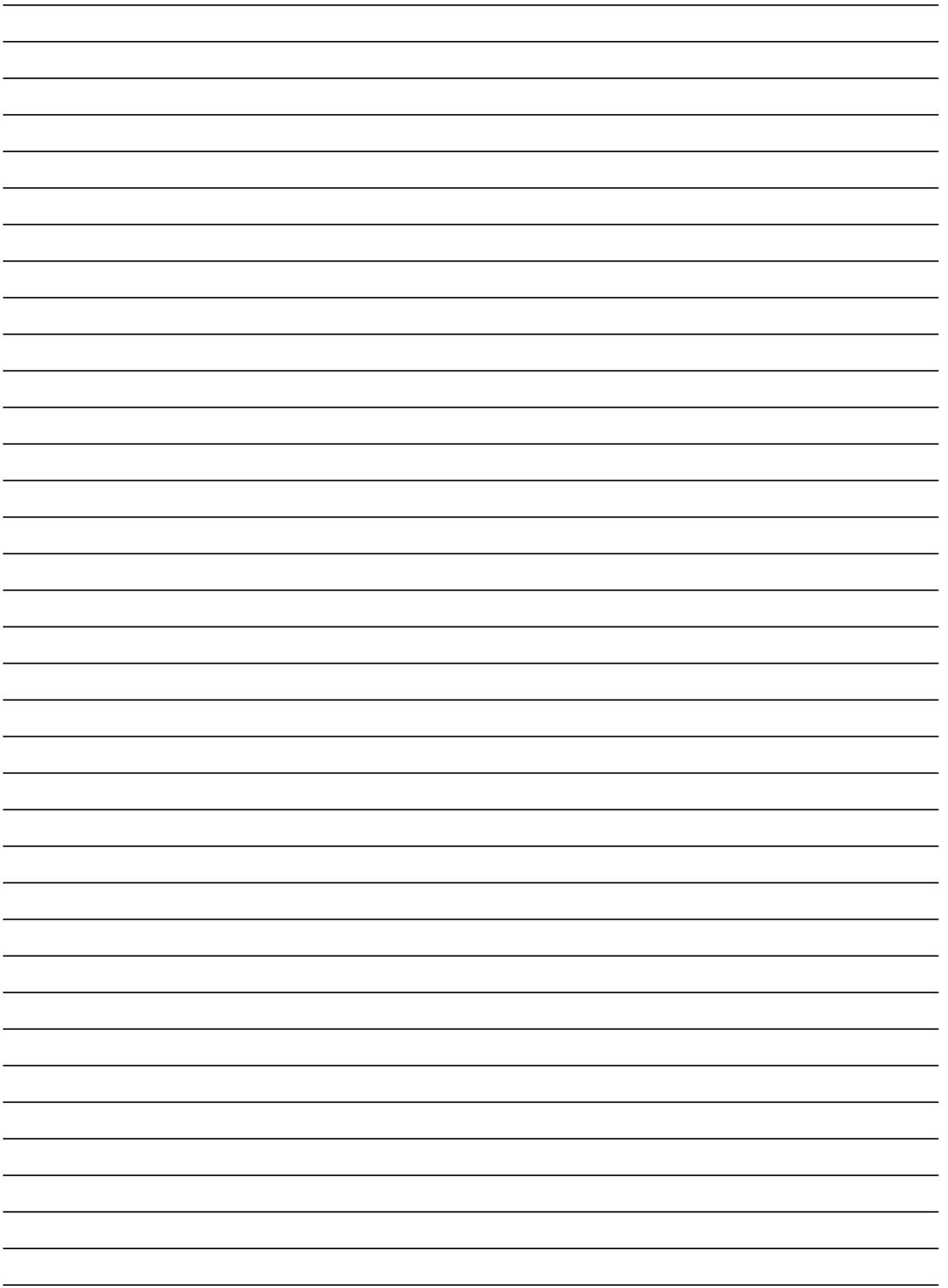
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and according unto thy word  
shall all my people be ruled: only  
in the throne will I be greater  
than thou.

41 And Pharaoh said unto  
Joseph, "See, I have set thee over  
all the land of Egypt."







## Tea Times

In this session, we are giving you five recipes for our hospitality tea: Ramses III Emmer Wheat Loaves, Sugar Cookies, Fig Cakes, Rekhmire's Tiger Nut Cones, and Sourdough Bread.

We will also have five Storytime Teas:

Storytime Tea 1: *The Girl With the Rose Red Slippers*

Storytime Tea 2: *The Sphinx and the Prince*

Storytime Tea 3: *The Brown Fairy Book*, "The Prince and the Three Fates," by Andrew Lang

Storytime Tea 4: *The Crimson Fairy Book*, "The Story of the Sham Prince, Or the Ambitious Tailor," by Andrew Lang

Storytime Tea 5: *The Instructions of Amenemope*, Ancient Egyptian Literature

*"Listen to your conviction(s), even if they seem absurd to your reason."*

~ Ancient Egyptian Proverb

Tea Times

# Ramses III Emmer Wheat Loaves



## Ingredients

2 ½ c emmer flour (you can purchase emmer wheat flour online)  
2 T honey  
1/2 tsp instant yeast  
1 c warm grape juice  
½ c chopped dates (optional)  
2 quarts water for boiling  
⅓ c of honey

## Directions

Combine the emmer flour, honey, yeast, and warm grape juice in a medium bowl. Mix the ingredients and knead into a ball. Set aside the bowl, and let the dough rise for at least one hour in a warm spot.

During this time, preheat the oven to 425° F. Start boiling the water. Once it boils, add ⅓ c of honey

After an hour, split the dough into six equal pieces and roll each one into a ball. (Add the chopped dates, if desired.)

Roll each ball of dough into a long tube, and wrap until it forms a spiral.

Gently place one bread spiral at a time into the boiling water, using a long spoon. Let the dough boil in the water for two minutes at most. Take the dough out, and put it on a baking sheet lined with parchment paper. Repeat with the remaining spirals.

Once all six spirals have been boiled, place the baking sheet in the oven for 14 to 16 minutes. Serve the bread warm, or at room temperature.

# Sugar Cookies



## Ingredients

3 c all-purpose flour  
2 tsp baking powder  
½ tsp salt  
1 c butter, softened  
1 c sugar  
1 egg  
½ tsp almond extract  
1 tsp vanilla extract  
Powdered sugar or flour for rolling  
Cookie cutter

## Directions

Preheat oven to 350°. Prepare a baking sheet with parchment paper.

Whisk together dry ingredients: flour, baking powder, and salt. Set aside.

In a mixing bowl, blend the butter and sugar until creamy and light. Add egg, almond extract, and vanilla extract. Mix well. Slowly add dry ingredients and mix until combined. Dough may be a little crumbly.

Turn out the dough onto a surface sprinkled with powdered sugar or flour.

Press into a ball and then roll out to ¼ inch thickness. Use cookie cutters to create shapes. Carefully lift shaped cookies to the baking sheet. Using a flat spatula is recommended to help the cookies maintain their shape.

Bake cookies for 7 to 9 minutes. Do not brown the cookies. Allow cookies to cool for at least 8 minutes on the baking sheet before carefully removing to a cooling rack.



## Fig Cakes

### Ingredients

1 package of figs (chopped)  
1 c almonds (chopped)  
1 c walnuts (chopped)  
Honey  
Cinnamon  
Nutmeg

### Directions

Use a food processor to chop almonds and set aside. Chop walnuts and figs together, adding a little water if necessary to help the mixture blend. Add a pinch of cinnamon and nutmeg. Roll mixture into balls, dip in honey, and roll in ground almonds.

## Rekhmire's Tiger Nut Cones

### Ingredients

1 c of raw tiger nuts, (tiger nuts can be substituted with almonds)  
¼ c of honey  
¼ c of olive oil  
½ c dates, chopped (optional)

### Directions

Measure out one c of tiger nuts or almonds. Pour ½ c of hot water over the nuts and let soak for 20 minutes. Then, drain the water and use a food processor to grind the nuts into a powder.

Add the nuts, honey, oil, and dates all at once to a pan. Mix constantly on medium heat for two minutes. Then, turn the heat to a low simmer so the honey doesn't burn. Continue mixing for the next five minutes.

Turn off the heat and pour the tiger nut mix onto a plate. Let it cool for 20 minutes. Form 10 one-inch-diameter balls with your hands. Shape the balls into cones and stand them straight up.



*The first recorded civilization that made sourdough bread was the Egyptians around 1500 BC. It is thought that someone left out dough and wild yeast spores in the air mixed with it causing it to rise and create sourdough bread as we know it.*



## Sourdough Bread

**Please Note:** This recipe is in grams because the ingredients need to be weighed. A kitchen scale is necessary. You will also need a 5 qt Dutch oven, plastic wrap, and parchment paper.

### Ingredients

150g bubbly, active sourdough starter  
250g water  
25g olive oil  
500g bread flour  
10g fine sea salt

### Directions

In a large bowl, whisk together the starter, water, and olive oil. Add the flour and salt, then squish it all together with your hands until it is fully mixed. The dough will be dry and shaggy. Cover the bowl with plastic wrap and let it rest (autolyse) for 30 minutes.

After the dough has rested, quickly work it into a rough ball inside the bowl (for about 15-20 seconds). Then cover the bowl with the plastic wrap again and allow it to bulk rise in a warm place. The dough will be ready when it has doubled in size. This can take anywhere from 3-12 hours depending on the temperature of your home.

After it has doubled, lightly flour your work surface. Remove the dough from the bowl to the floured surface. Starting at the side farthest from you, fold the dough over toward the center. Give it a slight turn, and then fold over the next section of dough. Repeat until you have come full circle.

Then flip the dough over and place it seam side down. Using your hands, gently cup the sides of the dough and rotate it, using quarter turns in a circular motion.

Add some parchment paper to the bottom of your Dutch oven, then place the dough inside for a second shorter rise (about 30 minutes to 1 hour) and cover with the lid. The dough is ready when it is slightly puffy but not double in size. (NOTE: Preheat your oven to 450° F towards the end of the second rise.)

Just before you put the dough into the oven, cut four shallow slashes in the shape of a cross (about 1-2 inches long each) in the center of the dough using a serrated knife. Each cut should be about ¼-inch deep.

Place the bread into the oven on the center rack (lid on) and reduce the temperature to 400° F. Bake for 20 minutes. Remove the lid, and continue to bake (uncovered) for an additional 40 minutes or until deep, golden brown.

Remove the bread from the oven, and cool on a wire rack for at least an hour before slicing.

# The Girl with the Rose Red Slippers

In the last days of Ancient Egypt, not many years before the country was conquered by the Persians, she was ruled by a Pharaoh called Amasis. So as to strengthen his country against the threat of invasion by Cyrus of Persia, who was conquering all the known world, he welcomed as many Greeks as wished to trade with or settle in Egypt, and gave them a city called Naucratis to be entirely their own.

In Naucratis, not far from the mouth of the Nile that flows into the sea at Canopus, there lived a wealthy Greek merchant called Charaxos. His true home was in the island of Lesbos, and the famous poetess Sappho was his sister; but he had spent most of his life trading with Egypt, and in his old age he settled at Naucratis.

One day when he was walking in the marketplace he saw a great crowd gathered round the place where the slaves were sold. Out of curiosity he pushed his way into their midst, and found that everyone was looking at a beautiful girl who had just been set up on the stone rostrum to be sold.

She was obviously a Greek with white skin and cheeks like blushing roses, and Charaxos caught his breath - for he had never seen anyone so lovely.

Consequently, when the bidding began, Charaxos determined to buy her and, being one of the wealthiest merchants in all Naucratis, he did so without much difficulty.

When he had bought the girl, he discovered that her name was Rhodopis and that she had been carried away by pirates from her home in the north of Greece when she was a child. They had sold her to a rich man who employed many slaves on the island of Samos, and she had grown up there, one of her fellow slaves being an ugly little man called Aesop who was always kind to her and told her the most entrancing stories and fables about animals and birds and human beings.

But when she was grown up, her master wished to make some money out of so beautiful a girl and had sent her to rich Naucratis to be sold.

Charaxos listened to her tale and pitied her deeply. Indeed very soon he became quite besotted about her. He gave her a lovely house to live in, with a garden in the middle of it, and slave girls to attend on her. He heaped her with presents of jewels and beautiful clothes, and spoiled her as if she had been his own daughter.

One day a strange thing happened as Rhodopis was bathing in the marble-edged pool in her secret garden. The slave-girls were holding her clothes and guarding her jeweled girdle and her rose-red slippers of which she was particularly proud, while she lazed in the cool water - for a summer's day even in the north of Egypt grows very hot about noon.

Suddenly when all seemed quiet and peaceful, an eagle came swooping down out of the clear blue sky - down, straight down as if to attack the little group by the pool. The slave-girls dropped everything they were holding and fled shrieking to hide among the trees and flowers of the garden; and Rhodopis rose from the water and stood with her back against the marble fountain at one end of it, gazing with wide, startled eyes.

But the eagle paid no attention to any of them. Instead, it swooped right down and picked up one of her rose-red slippers in its talons. Then it soared up into the air again on its great wings and, still carrying the slipper, flew away to the south over the valley of the Nile.

Rhodopis wept at the loss of her rose-red slipper, feeling sure that she would never see it again, and sorry also to have lost anything that Charaxos had given to her.

But the eagle seemed to have been sent by the gods - perhaps by Horus himself whose sacred bird he was. For he flew straight up the Nile to Memphis and then swooped, down towards the palace.

At that hour Pharaoh Amasis sat in the great courtyard doing justice to his people and hearing any complaints that they wished to bring.

Down over the courtyard swooped the eagle and dropped the rose-red slipper of Rhodopis into Pharaoh's lap.

The people cried out in surprise when they saw, this, and Amasis too was much taken aback. But, as he took up the little rose-red slipper and admired the delicate workmanship and the tiny of it, he felt that the girl for whose foot it was made must indeed be one of the loveliest in the world.

Indeed Amasis the Pharaoh was so moved by what had happened that he issued a decree:

"Let my messengers go forth through all the cities of the Delta and, if need be, into Upper Egypt to the very borders of my kingdom. Let them take with them this rose-red slipper which the divine bird of Horus has brought to me, and let them declare that her from whose foot this slipper came shall be the bride of Pharaoh!"

Then the messengers prostrated themselves crying, "Life, health, strength be to Pharaoh! Pharaoh has spoken and his command shall be obeyed!"

So they set forth from Memphis and went by way of Heliopolis and Tanis and Canopus until they came to Naucratis. Here they heard of the rich merchant Charaxos and of how he had bought the beautiful Greek girl in the slave market, and how he was lavishing all his wealth upon her as if she had been a princess put in his care by the gods.

So they went to the great house beside the Nile and found Rhodopis in the quiet garden beside the pool.

When they showed her the rose-red slipper she cried out in surprise that it was hers. She held out her foot so that they could see how well it fitted her; and she bade one of the slave girls fetch the pair to it which she had kept carefully in memory of her strange adventure with the eagle.

Then the messengers knew that this was the girl whom Pharaoh had sent them to find, and they knelt before her and said, "The good god Pharaoh Amasis - life, health, strength be to him! - bids you come with all speed to his palace at Memphis. There you shall be treated with all honor and given a high place in his Royal House of Women: for he believes that Horus the son of Isis and Osiris sent that eagle to bring the rose-red slipper and cause him to search for you."

Such a command could not be disobeyed. Rhodopis bade farewell to Charaxos, who was torn between joy at her good fortune and sorrow at his loss, and set out for Memphis.

And when Amasis saw her beauty, he was sure that the gods had sent her to him. He did not merely take her into his Royal House of Women, he made her his Queen and the Royal Lady of Egypt. And they lived happily together for the rest of their lives and died a year before the coming of Ambyses the Persian.

# The Sphinx and the Prince

Once upon a time, many more years than you can tell me, and twice as many as I can tell you, there was a prince in Egypt named Thutmose. He was the son of the great Amenhotep and had been named for his grandfather, the pharaoh Thutmose III who had succeeded the great queen, Hatshepsut.

Because he was the eldest son of Amenhotep, many of his brothers and half-brothers would plot against him, for they desired to be pharaoh. They would plot to make Amenhotep think that Thutmose was unworthy to succeed him. They would plot to make him look a fool in front of the people so that they would not want him as pharaoh. As he got older they would even plot against his life. But all these plots would fail, for Thutmose honored the gods, and so they smiled upon him.

Yet Thutmose was troubled in his heart, and these things made him unhappy. He would frequently leave Memphis to go hunt in the desert, or to seek solitude in the mountains. Even when his father wished his presence for a festival or simply to speak to him, Thutmose would stay as short a time as he could and then leave with his trusted servants once more. Amenhotep grieved that his son was unhappy, and prayed to the gods that his heart might be lifted.

One day, during the great Festival of Ra at Heliopolis, when all of the pharaoh's court was present, Thutmose escaped once more, for he wished to see the pyramids of Saqqara, the oldest of them all. He and two servants rode out into the desert where they found the great Step Pyramid of Zoser, the ancestor of Amenhotep.

The next day, they went hunting for gazelle all morning, and when Ra had reached the height of the sky, and the day grew hot, Thutmose and his servants found themselves near the Great Pyramids of Giza, which the pharaohs Khufu, Khafre, and Menkaure had built over twelve hundred years before Thutmose was born.

Thutmose bade his servants rest at a pool nearby, for he wished to go off for a time that he might offer prayer to his ancestors. He rode his chariot out to the pyramids, the sun gleaming off their polished sides. He stopped and marveled at them, knowing that nowhere else was their like equaled, and that at no time since could anything like them be built. He gazed upon them for a time and then noticed a huge stone head that rose out of the sand.

Thutmose had heard of this marvel, the Sphinx of Khafre, though he had never see it before. It was modeled on the sacred animal of Harmakhet, Horus of the Rising Sun, and a creature of great wisdom and power. During the many ages since the reign of Khafre, the sands had buried it almost completely. Only its head remained above the sand, defying all attempts to hide it forever.

Thutmose sat and contemplated the great face, which was said to be the face of Khafre. It wore the headdress of the pharaoh, a great crown and veil, with the uraeus cobra and udjat eye, symbols of power, placed in it. He had never seen such terrifying beauty. He prayed to Harmakhet for deliverance from his troubles.

When he was finished, there was a rumbling sound, and the sand trembled beneath his feet. Thutmose looked up at the sphinx and started, for the head had moved! The sphinx moved like a great cat attempting to free itself from bonds, and then turned its head toward Thutmose and spoke in a mighty yet kind voice.

"Behold, Thutmose, son of Amenhotep, who is pharaoh of men by the power of Horus, know that I am Harmakhet, Horus of the Rising Sun. I am your father, and the father of all pharaohs of Egypt. It is your destiny that the Double Crown of Upper and Lower Egypt shall come to you, to be taken up or cast aside as you will.

"Know that if you become pharaoh, my blessings will be upon you, and you shall have long life and health all your days. Under your rule, Egypt will become strong and rich, and its people shall never want, for there shall be days of plenty.

"You have shown me devotion this day, when my statue is all but forgotten in the desert, and so I have looked kindly upon you. But I ask of you one thing: see how the sand encloses me and hides me from my people? I ask that if you are a good son, that you will help me and free me from the desert sands. Clear away that which holds me fast so that the people may once again come to me and and worship."

Then Thutmose was surrounded by light and he knew no more. When he awoke, the Sun Boat of Ra was sinking in the west. He heard the voices of his servants calling to him and he called out that he was alive and well. He looked up and saw the Sphinx, lifeless once more, and he remembered the vision.

He stood and shouted aloud, "Harmakhet my father! This day I do swear an oath, and I call upon the gods to witness it! If I become pharaoh, my first command shall be that your sacred image, this Sphinx, shall be freed from the sand and restored to its glory, that all men may come and give you honor!"

Thutmose and his servants rode back to Memphis, and from that day forth, all that Thutmose did was blessed. Soon his father Amenhotep named him as heir to the throne, and years later, Thutmose became pharaoh. He was regarded as a great king, and the gods blessed him all the days of his long life and he was beloved by his people. Egypt did indeed become strong and rich, and there was abundance in all of Egypt.

# The Prince and the Three Fates

*The Brown Fairy Book, by Andrew Lang*

Once upon a time a little boy was born to a king who ruled over a great country through which ran a wide river. The king was nearly beside himself with joy, for he had always longed for a son to inherit his crown, and he sent messages to beg all the most powerful fairies to come and see this wonderful baby. In an hour or two, so many were gathered round the cradle, that the child seemed in danger of being smothered; but the king, who was watching the fairies eagerly, was disturbed to see them looking grave. "Is there anything the matter?" he asked anxiously.

The fairies looked at him, and all shook their heads at once.

"He is a beautiful boy, and it is a great pity; but what IS to happen WILL happen," said they. "It is written in the books of fate that he must die, either by a crocodile, or a serpent, or by a dog. If we could save him we would; but that is beyond our power."

And so saying they vanished.

For a time the king stood where he was, horror-stricken at what he had heard; but, being of a hopeful nature, he began at once to invent plans to save the prince from the dreadful doom that awaited him. He instantly sent for his master builder, and bade him construct a strong castle on the top of a mountain, which should be fitted with the most precious things from the king's own palace, and every kind of toy a child could wish to play with. And, besides, he gave the strictest orders that a guard should walk round the castle night and day.

For four or five years the baby lived in the castle alone with his nurses, taking his airings on the broad terraces, which were surrounded by walls, with a moat beneath them, and only a drawbridge to connect them with the outer world.

One day, when the prince was old enough to run quite fast by himself, he looked from the terrace across the moat, and saw a little soft fluffy ball of a dog jumping and playing on the other side. Now, of course, all dogs had been kept from him for fear that the fairies' prophecy should come true, and he had never even beheld one before. So he turned to the page who was walking behind him, and said:

"What is that funny little thing which is running so fast over there?"

"That is a dog, prince," answered the page.

"Well, bring me one like it, and we will see which can run the faster." And he watched the dog till it had disappeared round the corner.

The page was much puzzled to know what to do. He had strict orders to refuse the prince nothing; yet he remembered the prophecy, and felt that this was a serious matter. At last he thought he had better tell the king the whole story, and let him decide the question.

"Oh, get him a dog if he wants one," said the king, "he will only cry his heart out if he does not have it." So a puppy was found, exactly like the other; they might have been twins, and perhaps they were.

Years went by, and the boy and the dog played together till the boy grew tall and strong. The time came at last when he sent a message to his father, saying:

"Why do you keep me shut up here, doing nothing? I know all about the prophecy that was made at my birth, but I would far rather be killed at once than live an idle, useless life here. So give me arms, and let me go, I pray you; me and my dog too."

And again the king listened to his wishes, and he and his dog were carried in a ship to the other side of the river, which was so broad here it might almost have been the sea. A black horse was waiting for him, tied to a tree, and he mounted and rode away wherever his fancy took him, the dog always at his heels. Never was any prince so happy as he, and he rode and rode till at length he came to a king's palace.

The king who lived in it did not care about looking after his country, and seeing that his people lived cheerful and contented lives. He spent his whole time in making riddles, and inventing plans which he had much better have let alone. At the period when the young prince reached the kingdom he had just completed a wonderful house for his only child, a daughter. It had seventy windows, each seventy feet from the ground, and he had sent the royal herald round the borders of the neighbouring kingdoms to proclaim that whoever could climb up the walls to the window of the princess should win her for his wife.

The fame of the princess's beauty had spread far and wide, and there was no lack of princes who wished to try their fortune. Very funny the palace must have looked each morning, with the dabs of different colour on the white marble as the princes were climbing up the walls. But though some managed to get further than others, nobody was anywhere near the top.

They had already been spending several days in this manner when the young prince arrived, and as he was pleasant to look upon, and civil to talk to, they welcomed him to the house, which had been given to them, and saw that his bath was properly perfumed after his long journey. "Where do you come from?" they said at last. "And whose son are you?"

But the young prince had reasons for keeping his own secret, and he answered:

"My father was master of the horse to the king of my country, and after my mother died he married another wife. At first all went well, but as soon as she had babies of her own she hated me, and I fled, lest she should do me harm."

The hearts of the other young men were touched as soon as they heard this story, and they did everything they could think of to make him forget his past sorrows.

"What are you doing here?" said the youth, one day.

"We spend our whole time climbing up the walls of the palace, trying to reach the windows of the princess," answered the young men; "but, as yet, no one has reached within ten feet of them."

"Oh, let me try too," cried the prince; "but to-morrow I will wait and see what you do before I begin."

So the next day he stood where he could watch the young men go up, and he noted the places on the wall that seemed most difficult, and made up his mind that when his turn came he would go up some other way.

Day after day he was to be seen watching the wooers, till, one morning, he felt that he knew the plan of the walls by heart, and took his place by the side of the others. Thanks to what he had learned from the failure of the rest, he managed to grasp one little rough projection after another, till at last, to the envy of his friends, he stood on the sill of the princess's window. Looking up from below, they saw a white hand stretched forth to draw him in.

Then one of the young men ran straight to the king's palace, and said: "The wall has been climbed, and the prize is won!"

"By whom?" cried the king, starting up from his throne; "which of the princes may I claim as my son-in-law?"

"The youth who succeeded in climbing to the princess's window is not a prince at all," answered the young man. "He is the son of the master of the horse to the great king who dwells across the river, and he fled from his own country to escape from the hatred of his stepmother."

At this news the king was very angry, for it had never entered his head that anyone BUT a prince would seek to woo his daughter.

"Let him go back to the land whence he came," he shouted in wrath; "does he expect me to give my daughter to an exile?" And he began to smash the drinking vessels in his fury; indeed, he quite frightened the young man, who ran hastily home to his friends, and told the youth what the king had said.

Now the princess, who was leaning from her window, heard his words and bade the messenger go back to the king her father and tell him that she had sworn a vow never to eat or drink again if the youth was taken from her. The king was more angry than ever when he received this message, and ordered his guards to go at once to the palace and put the successful wooer to death; but the princess threw herself between him and his murderers.

“Lay a finger on him, and I shall be dead before sunset,” said she; and as they saw that she meant it, they left the palace, and carried the tale to her father.

By this time the king’s anger was dying away, and he began to consider what his people would think of him if he broke the promise he had publicly given. So he ordered the princess to be brought before him, and the young man also, and when they entered the throne room he was so pleased with the noble air of the victor that his wrath quite melted away, and he ran to him and embraced him.

“Tell me who you are?” he asked, when he had recovered himself a little, “for I will never believe that you have not royal blood in your veins.”

But the prince still had his reasons for being silent, and only told the same story. However, the king had taken such a fancy to the youth that he said no more, and the marriage took place the following day, and great herds of cattle and a large estate were given to the young couple.

After a little while the prince said to his wife: “My life is in the hands of three creatures—a crocodile, a serpent, and a dog.”

“Ah, how rash you are!” cried the princess, throwing her arms round his neck. “If you know that, how can you have that horrid beast about you? I will give orders to have him killed at once.”

But the prince would not listen to her.

“Kill my dear little dog, who had been my playfellow since he was a puppy?” exclaimed he. “Oh, never would I allow that.” And all that the princess could get from him was that he would always wear a sword, and have somebody with him when he left the palace.

When the prince and princess had been married a few months, the prince heard that his stepmother was dead, and his father was old and ill, and longing to have his eldest son by his side again. The young man could not remain deaf to such a message, and he took a tender farewell of his wife, and set out on his journey home. It was a long way, and he was forced to rest often on the road, and so it happened that, one night, when he was sleeping in a city on the banks of the great river, a huge crocodile came silently up and made its way along a passage to the prince’s room. Fortunately one of his guards woke up as it was trying to steal past them, and shut the crocodile up in a large hall, where a giant watched over it, never leaving the spot except during the night, when the crocodile slept. And this went on for more than a month.

Now, when the prince found that he was not likely to leave his father's kingdom again, he sent for his wife, and bade the messenger tell her that he would await her coming in the town on the banks of the great river. This was the reason why he delayed his journey so long, and narrowly escaped being eaten by the crocodile. During the weeks that followed the prince amused himself as best he could, though he counted the minutes to the arrival of the princess, and when she did come, he at once prepared to start for the court. That very night, however, while he was asleep, the princess noticed something strange in one of the corners of the room. It was a dark patch, and seemed, as she looked, to grow longer and longer, and to be moving slowly towards the cushions on which the prince was lying. She shrank in terror, but, slight as was the noise, the thing heard it, and raised its head to listen. Then she saw it was the long flat head of a serpent, and the recollection of the prophecy rushed into her mind. Without waking her husband, she glided out of bed, and taking up a heavy bowl of milk which stood on a table, laid it on the floor in the path of the serpent—for she knew that no serpent in the world can resist milk. She held her breath as the snake drew near, and watched it throw up its head again as if it was smelling something nice, while its forky tongue darted out greedily. At length its eyes fell upon the milk, and in an instant it was lapping it so fast that it was a wonder the creature did not choke, for it never took its head from the bowl as long as a drop was left in it. After that it dropped on the ground and slept heavily. This was what the princess had been waiting for, and catching up her husband's sword, she severed the snake's head from its body.

The morning after this adventure the prince and princess set out for the king's palace, but found when they reached it, that he was already dead. They gave him a magnificent burial, and then the prince had to examine the new laws which had been made in his absence, and do a great deal of business besides, till he grew quite ill from fatigue, and was obliged to go away to one of his palaces on the banks of the river, in order to rest. Here he soon got better, and began to hunt, and to shoot wild duck with his bow; and wherever he went, his dog, now grown very old, went with him.

One morning the prince and his dog were out as usual, and in chasing their game they drew near the bank of the river. The prince was running at full speed after his dog when he almost fell over something that looked like a log of wood, which was lying in his path. To his surprise a voice spoke to him, and he saw that the thing which he had taken for a branch was really a crocodile.

"You cannot escape from me," it was saying, when he had gathered his senses again. "I am your fate, and wherever you go, and whatever you do, you will always find me before you. There is only one means of shaking off my power. If you can dig a pit in the dry sand which will remain full of water, my spell will be broken. If not death will come to you speedily. I give you this one chance. Now go."

The young man walked sadly away, and when he reached the palace he shut himself into his room, and for the rest of the day refused to see anyone, not even his wife. At sunset, however, as no sound could be heard through the door, the princess grew quite frightened, and made such a noise that the prince was forced to draw back the bolt and let her come in. "How pale you look," she cried, "has anything hurt you? Tell me, I pray you, what is the matter, for perhaps I can help!"

So the prince told her the whole story, and of the impossible task given him by the crocodile. "How can a sand hole remain full of water?" asked he. "Of course, it will all run through. The crocodile called it a 'chance'; but he might as well have dragged me into the river at once. He said truly that I cannot escape him."

"Oh, if that is all," cried the princess, "I can set you free myself, for my fairy godmother taught me to know the use of plants and in the desert not far from here there grows a little four-leaved herb which will keep the water in the pit for a whole year. I will go in search of it at dawn, and you can begin to dig the hole as soon as you like."

To comfort her husband, the princess had spoken lightly and gaily; but she knew very well she had no light task before her. Still, she was full of courage and energy, and determined that, one way or another, her husband should be saved.

It was still starlight when she left the palace on a snow-white donkey, and rode away from the river straight to the west. For some time she could see nothing before her but a flat waste of sand, which became hotter and hotter as the sun rose higher and higher. Then a dreadful thirst seized her and the donkey, but there was no stream to quench it, and if there had been she would hardly have had time to stop, for she still had far to go, and must be back before evening, or else the crocodile might declare that the prince had not fulfilled his conditions. So she spoke cheering words to her donkey, who brayed in reply, and the two pushed steadily on.

Oh! how glad they both were when they caught sight of a tall rock in the distance. They forgot that they were thirsty, and that the sun was hot; and the ground seemed to fly under their feet, till the donkey stopped of its own accord in the cool shadow. But though the donkey might rest the princess could not, for the plant, as she knew, grew on the very top of the rock, and a wide chasm ran round the foot of it. Luckily she had brought a rope with her, and making a noose at one end, she flung it across with all her might. The first time it slid back slowly into the ditch, and she had to draw it up, and throw it again, but at length the noose caught on something, the princess could not see what, and had to trust her whole weight to this little bridge, which might snap and let her fall deep down among the rocks. And in that case her death was as certain as that of the prince.

But nothing so dreadful happened. The princess got safely to the other side, and then became the worst part of her task. As fast as she put her foot on a ledge of the rock the stone broke away from under her, and left her in the same place as before. Meanwhile the hours were passing, and it was nearly noon.

The heart of the poor princess was filled with despair, but she would not give up the struggle. She looked round till she saw a small stone above her which seemed rather stronger than the rest, and by only poising her foot lightly on those that lay between, she managed by a great effort to reach it. In this way, with torn and bleeding hands, she gained the top; but here such a violent wind was blowing that she was almost blinded with dust, and was obliged to throw herself on the ground, and feel about after the precious herb.

For a few terrible moments she thought that the rock was bare, and that her journey had been to no purpose. Feel where she would, there was nothing but grit and stones, when, suddenly, her fingers touched something soft in a crevice. It was a plant, that was clear; but was it the right one? See she could not, for the wind was blowing more fiercely than ever, so she lay where she was and counted the leaves. One, two, three—yes! yes! there were four! And plucking a leaf she held it safe in her hand while she turned, almost stunned by the wind, to go down the rock.

When once she was safely over the side all became still in a moment, and she slid down the rock so fast that it was only a wonder that she did not land in the chasm. However, by good luck, she stopped quite close to her rope bridge and was soon across it. The donkey brayed joyfully at the sight of her, and set off home at his best speed, never seeming to know that the earth under his feet was nearly as hot as the sun above him.

On the bank of the great river he halted, and the princess rushed up to where the prince was standing by the pit he had dugged in the dry sand, with a huge water pot beside it. A little way off the crocodile lay blinking in the sun, with his sharp teeth and whity-yellow jaws wide open.

At a signal from the princess the prince poured the water in the hole, and the moment it reached the brim the princess flung in the four-leaved plant. Would the charm work, or would the water trickle away slowly through the sand, and the prince fall a victim to that horrible monster? For half an hour they stood with their eyes rooted to the spot, but the hole remained as full as at the beginning, with the little green leaf floating on the top. Then the prince turned with a shout of triumph, and the crocodile sulkily plunged into the river.

The prince had escape for ever the second of his three fates!

He stood there looking after the crocodile, and rejoicing that he was free, when he was startled by a wild duck which flew past them, seeking shelter among the rushes that bordered the edge of the stream. In another instant his dog dashed by in hot pursuit, and knocked heavily against his master's legs. The prince staggered, lost his balance and fell backwards into the river, where the mud and the rushes caught him and held him fast. He shrieked for help to his wife, who came running; and luckily brought her rope with her. The poor old dog was drowned, but the prince was pulled to shore. "My wife," he said, "has been stronger than my fate."

[Adapted from Les Contes Populaires de l'Egypte Ancienne.]

# The Story Of The Sham Prince, Or The Ambitious Tailor

*The Crimson Fairy Book, by Andrew Lang*

Once upon a time there lived a respectable young tailor called Labakan, who worked for a clever master in Alexandria. No one could call Labakan either stupid or lazy, for he could work extremely well and quickly—when he chose; but there was something not altogether right about him.

Sometimes he would stitch away as fast as if he had a red-hot needle and a burning thread, and at other times he would sit lost in thought, and with such a queer look about him that his fellow-workmen used to say, "Labakan has got on his aristocratic face today."

On Fridays he would put on his fine robe which he had bought with the money he had managed to save up, and go to the mosque. As he came back, after prayers, if he met any friend who said "Good-day," or "How are you, friend Labakan?" he would wave his hand graciously or nod in a condescending way; and if his master happened to say to him, as he sometimes did, "Really, Labakan, you look like a prince," he was delighted, and would answer, "Have you noticed it too?" or "Well, so I have long thought."

Things went on like this for some time, and the master put up with Labakan's absurdities because he was, on the whole, a good fellow and a clever workman.

One day, the sultan's brother happened to be passing through Alexandria, and wanted to have one of his state robes altered, so he sent for the master tailor, who handed the robe over to Labakan as his best workman.

In the evening, when every one had left the workshop and gone home, a great longing drove Labakan back to the place where the royal robe hung. He stood a long time gazing at it, admiring the rich material and the splendid embroidery in it. At last he could hold out no longer. He felt he must try it on, and lo! and behold, it fitted as though it had been made for him.

"Am not I as good a prince as any other?" he asked himself, as he proudly paced up and down the room. "Has not the master often said that I seemed born to be a prince?"

It seemed to him that he must be the son of some unknown monarch, and at last he determined to set out at once and travel in search of his proper rank.

He felt as if the splendid robe had been sent him by some kind fairy, and he took care not to neglect such a precious gift. He collected all his savings, and, concealed by the darkness of the night, he passed through the gates of Alexandria.

The new prince excited a good deal of curiosity where ever he went, for his splendid robe and majestic manner did not seem quite suitable to a person travelling on foot. If anyone asked questions, he only replied with an important air of mystery that he had his own reasons for not riding.

However, he soon found out that walking made him ridiculous, so at last he bought a quiet, steady old horse, which he managed to get cheap.

One day, as he was ambling along upon Murva (that was the horse's name), a horseman overtook him and asked leave to join him, so that they might both beguile the journey with pleasant talk. The newcomer was a bright, cheerful, good-looking young man, who soon plunged into conversation and asked many questions. He told Labakan that his own name was Omar, that he was a nephew of Elfi Bey, and was travelling in order to carry out a command given him by his uncle on his death bed. Labakan was not quite so open in his confidences, but hinted that he too was of noble birth and was travelling for pleasure.

The two young men took a fancy to each other and rode on together. On the second day of their journey Labakan questioned Omar as to the orders he had to carry out, and to his surprise heard this tale.

Elfi Bey, Pacha of Cairo, had brought up Omar from his earliest childhood, and the boy had never known his parents. On his deathbed Elfi Bey called Omar to him, and then told him that he was not his nephew, but the son of a great king, who, having been warned of coming dangers by his astrologers, had sent the young prince away and made a vow not to see him till his twenty-second birthday.

Elfi Bey did not tell Omar his father's name, but expressly desired him to be at a great pillar four days' journey east of Alexandria on the fourth day of the coming month, on which day he would be twenty-two years old. Here he would meet some men, to whom he was to hand a dagger which Elfi Bey gave him, and to say "Here am I for whom you seek."

If they answered: "Praised be the Prophet who has preserved you," he was to follow them, and they would take him to his father.

Labakan was greatly surprised and interested by this story, but after hearing it he could not help looking on Prince Omar with envious eyes, angry that his friend should have the position he himself longed so much for. He began to make comparisons between the prince and himself, and was obliged to confess that he was a fine-looking young man with very good manners and a pleasant expression.

At the same time, he felt sure that had he been in the prince's place any royal father might have been glad to own him.

These thoughts haunted him all day, and he dreamt them all night. He woke very early, and as he saw Omar sleeping quietly, with a happy smile on his face, a wish arose in his mind to take by force or by cunning the things which an unkind fate had denied him.

The dagger which was to act as a passport was sticking in Omar's girdle. Labakan drew it gently out, and hesitated for a moment whether or not to plunge it into the heart of the sleeping prince. However, he shrank from the idea of murder, so he contented himself with placing the dagger in his own belt, and, saddling Omar's swift horse for himself, was many miles away before the prince woke up to realise his losses.

For two days Labakan rode on steadily, fearing lest, after all, Omar might reach the meeting place before him. At the end of the second day he saw the great pillar at a distance. It stood on a little hill in the middle of a plain, and could be seen a very long way off. Labakan's heart beat fast at the sight. Though he had had some time in which to think over the part he meant to play his conscience made him rather uneasy. However, the thought that he must certainly have been born to be a king supported him, and he bravely rode on.

The neighbourhood was quite bare and desert, and it was a good thing that the new prince had brought food for some time with him, as two days were still wanting till the appointed time.

Towards the middle of the next day he saw a long procession of horses and camels coming towards him. It halted at the bottom of the hill, and some splendid tents were pitched. Everything looked like the escort of some great man. Labakan made a shrewd guess that all these people had come here on his account; but he checked his impatience, knowing that only on the fourth day could his wishes be fulfilled.

The first rays of the rising sun woke the happy tailor. As he began to saddle his horse and prepare to ride to the pillar, he could not help having some remorseful thoughts of the trick he had played and the blighted hopes of the real prince. But the die was cast, and his vanity whispered that he was as fine looking a young man as the proudest king might wish his son to be, and that, moreover, what had happened had happened.

With these thoughts he summoned up all his courage sprang on his horse, and in less than a quarter of an hour was at the foot of the hill. Here he dismounted, tied the horse to a bush, and, drawing out Prince Omar's dagger climbed up the hill.

At the foot of the pillar stood six men round a tall and stately person. His superb robe of cloth of gold was girt round him by a white cashmere shawl, and his white, richly jewelled turban showed that he was a man of wealth and high rank.

Labakan went straight up to him, and, bending low, handed him the dagger, saying: "Here am I whom you seek."

"Praised be the Prophet who has preserved you! replied the old man with tears of joy. "Embrace me, my dear son Omar!"

The proud tailor was deeply moved by these solemn words, and with mingled shame and joy sank into the old king's arms.

But his happiness was not long unclouded. As he raised his head he saw a horseman who seemed trying to urge a tired or unwilling horse across the plain.

Only too soon Labakan recognised his own old horse, Murva, and the real Prince Omar, but having once told a lie he made up his mind not to own his deceit.

At last the horseman reached the foot of the hill. Here he flung himself from the saddle and hurried up to the pillar.

"Stop!" he cried, "whoever you may be, and do not let a disgraceful impostor take you in. My name is Omar, and let no one attempt to rob me of it."

This turn of affairs threw the standers-by into great surprise. The old king in particular seemed much moved as he looked from one face to the other. At last Labakan spoke with forced calmness, "Most gracious lord and father, do not let yourself be deceived by this man. As far as I know, he is a half-crazy tailor's apprentice from Alexandria, called Labakan, who really deserves more pity than anger."

These words infuriated the prince. Foaming with rage, he tried to press towards Labakan, but the attendants threw themselves upon him and held him fast, whilst the king said, "Truly, my dear son, the poor fellow is quite mad. Let him be bound and placed on a dromedary. Perhaps we may be able to get some help for him."

The prince's first rage was over, and with tears he cried to the king, "My heart tells me that you are my father, and in my mother's name I entreat you to hear me."

"Oh! heaven forbid!" was the reply. "He is talking nonsense again. How can the poor man have got such notions into his head?"

With these words the king took Labakan's arm to support him down the hill. They both mounted richly caparisoned horses and rode across the plain at the head of their followers.

The unlucky prince was tied hand and foot, and fastened on a dromedary, a guard riding on either side and keeping a sharp look-out on him.

The old king was Sached, Sultan of the Wachabites. For many years he had had no children, but at length the son he had so long wished for was born. But the sooth-sayers and magicians whom he consulted as to the child's future all said that until he was twenty-two years old he stood in danger of being injured by an enemy. So, to make all safe, the sultan had confided the prince to his trusty friend Elfi Bey, and deprived himself of the happiness of seeing him for twenty-two years. All this the sultan told Labakan, and was much pleased by his appearance and dignified manner.

When they reached their own country they were received with every sign of joy, for the news of the prince's safe return had spread like wildfire, and every town and village was decorated, whilst the inhabitants thronged to greet them with cries of joy and thankfulness. All this filled Labakan's proud heart with rapture, whilst the unfortunate Omar followed in silent rage and despair.

At length they arrived in the capital, where the public rejoicings were grander and more brilliant than anywhere else. The queen awaited them in the great hall of the palace, surrounded by her entire court. It was getting dark, and hundreds of coloured hanging lamps were lit to turn night into day.

The brightest hung round the throne on which the queen sat, and which stood above four steps of pure gold inlaid with great amethysts. The four greatest nobles in the kingdom held a canopy of crimson silk over the queen, and the Sheik of Medina fanned her with a peacock-feather fan.

In this state she awaited her husband and her son. She, too, had not seen Omar since his birth, but so many dreams had shown her what he would look like that she felt she would know him among a thousand.

And now the sound of trumpets and drums and of shouts and cheers outside announced the long looked for moment. The doors flew open, and between rows of low-bending courtiers and servants the king approached the throne, leading his pretended son by the hand.

"Here," said he, "is he for whom you have been longing so many years."

But the queen interrupted him, "That is not my son!" she cried. "That is not the face the Prophet has shown me in my dreams!"

Just as the king was about to reason with her, the door was thrown violently open, and Prince Omar rushed in, followed by his keepers, whom he had managed to get away from. He flung himself down before the throne, panting out, "Here will I die; kill me at once, cruel father, for I cannot bear this shame any longer."

Everyone pressed round the unhappy man, and the guards were about to seize him, when the queen, who at first was dumb with surprise, sprang up from her throne.

"Hold!" cried she. "This and no other is the right one; this is the one whom my eyes have never yet seen, but whom my heart recognises."

The guards had stepped back, but the king called to them in a furious voice to secure the madman.

"It is I who must judge," he said in tones of command; "and this matter cannot be decided by women's dreams, but by certain unmistakable signs. This one" (pointing to Labakan) "is my son, for it was he who brought me the token from my friend Elfi—the dagger."

"He stole it from me," shrieked Omar; "he betrayed my unsuspecting confidence."

But the king would not listen to his son's voice, for he had always been accustomed to depend on his own judgment. He let the unhappy Omar be dragged from the hall, whilst he himself retired with Labakan to his own rooms, full of anger with the queen his wife, in spite of their many years of happy life together.

The queen, on her side, was plunged in grief, for she felt certain that an impostor had won her husband's heart and taken the place of her real son.

When the first shock was over she began to think how she could manage to convince the king of his mistake. Of course it would be a difficult matter, as the man who declared he was Omar had produced the dagger as a token, besides talking of all sorts of things which happened when he was a child. She called her oldest and wisest ladies about her and asked their advice, but none of them had any to give. At last one very clever old woman said: "Did not the young man who brought the dagger call him whom your majesty believes to be your son Labakan, and say he was a crazy tailor?"

"Yes," replied the queen; "but what of that?"

"Might it not be," said the old lady, "that the impostor has called your real son by his own name? If this should be the case, I know of a capital way to find out the truth."

And she whispered some words to the queen, who seemed much pleased, and went off at once to see the king.

Now the queen was a very wise woman, so she pretended to think she might have made a mistake, and only begged to be allowed to put a test to the two young men to prove which was the real prince.

The king, who was feeling much ashamed of the rage he had been in with his dear wife, consented at once, and she said: "No doubt others would make them ride or shoot, or something of that sort, but every one learns these things. I wish to set them a task which requires sharp wits and clever hands, and I want them to try which of them can best make a kaftan and pair of trousers."

The king laughed. "No, no, that will never do. Do you suppose my son would compete with that crazy tailor as to which could make the best clothes? Oh, dear, no, that won't do at all."

But the queen claimed his promise, and as he was a man of his word the king gave in at last. He went to his son and begged that he would humour his mother, who had set her heart on his making a kaftan.

The worthy Labakan laughed to himself. "If that is all she wants," thought he, "her majesty will soon be pleased to own me."

Two rooms were prepared, with pieces of material, scissors, needles and threads, and each young man was shut up in one of them.

The king felt rather curious as to what sort of garment his son would make, and the queen, too, was very anxious as to the result of her experiment.

On the third day they sent for the two young men and their work. Labakan came first and spread out his kaftan before the eyes of the astonished king. "See, father," he said; "see, my honoured mother, if this is not a masterpiece of work. I'll bet the court tailor himself cannot do better.

The queen smiled and turned to Omar: "And what have you done, my son?"

Impatiently he threw the stuff and scissors down on the floor. "I have been taught how to manage a horse, to draw a sword, and to throw a lance some sixty paces, but I never learnt to sew, and such a thing would have been thought beneath the notice of the pupil of Elfi Bey, the ruler of Cairo."

"Ah, true son of your father," cried the queen; "if only I might embrace you and call you son! Forgive me, my lord and husband," she added, turning to the king, "for trying to find out the truth in this way. Do you not see yourself now which is the prince and which the tailor? Certainly this kaftan is a very fine one, but I should like to know what master taught this young man how to make clothes."

The king sat deep in thought, looking now at his wife and now at Labakan, who was doing his best to hide his vexation at his own stupidity. At last the king said: "Even this trial does not satisfy me; but happily I know of a sure way to discover whether or not I have been deceived."

He ordered his swiftest horse to be saddled, mounted, and rode off alone into a forest at some little distance. Here lived a kindly fairy called Adolzaide, who had often helped the kings of his race with her good advice, and to her he betook himself.

In the middle of the forest was a wide open space surrounded by great cedar trees, and this was supposed to be the fairy's favourite spot. When the king reached this place he dismounted, tied his horse to the tree, and standing in the middle of the open place said: "If it is true that you have helped my ancestors in their time of need, do not despise their descendant, but give me counsel, for that of men has failed me."

He had hardly finished speaking when one of the cedar trees opened, and a veiled figure all dressed in white stepped from it.

"I know your errand, King Sached," she said; "it is an honest one, and I will give you my help. Take these two little boxes and let the two men who claim to be your son choose between them. I know that the real prince will make no mistake."

She then handed him two little boxes made of ivory set with gold and pearls. On the lid of each (which the king vainly tried to open) was an inscription in diamonds. On one stood the words "Honour and Glory," and on the other "Wealth and Happiness."

"It would be a hard choice," thought the king as he rode home.

He lost no time in sending for the queen and for all his court, and when all were assembled he made a sign, and Labakan was led in. With a proud air he walked up to the throne, and kneeling down, asked:

"What does my lord and father command?"

The king replied: "My son, doubts have been thrown on your claim to that name. One of these boxes contains the proofs of your birth. Choose for yourself. No doubt you will choose right."

He then pointed to the ivory boxes, which were placed on two little tables near the throne.

Labakan rose and looked at the boxes. He thought for some minutes, and then said: "My honoured father, what can be better than the happiness of being your son, and what nobler than the riches of your love. I choose the box with the words 'Wealth and Happiness.'"

"We shall see presently if you have chosen the right one. For the present take a seat there beside the Pacha of Medina," replied the king.

Omar was next led in, looking sad and sorrowful. He threw himself down before the throne and asked what was the king's pleasure. The king pointed out the two boxes to him, and he rose and went to the tables. He carefully read the two mottoes and said: "The last few days have shown me how uncertain is happiness and how easily riches vanish away. Should I lose a crown by it I make my choice of 'Honour and Glory.'"

He laid his hand on the box as he spoke, but the king signed to him to wait, and ordered Labakan to come to the other table and lay his hand on the box he had chosen.

Then the king rose from his throne, and in solemn silence all present rose too, whilst he said: "Open the boxes, and may Allah show us the truth."

The boxes were opened with the greatest ease. In the one Omar had chosen lay a little gold crown and sceptre on a velvet cushion. In Labakan's box was found—a large needle with some thread!

The king told the two young men to bring him their boxes. They did so. He took the crown in his hand, and as he held it, it grew bigger and bigger, till it was as large as a real crown. He placed it on the head of his son Omar, kissed him on the forehead, and placed him on his right hand. Then, turning to Labakan, he said: "There is an old proverb, 'The cobbler sticks to his last.' It seems as though you were to stick to your needle. You have not deserved any mercy, but I cannot be harsh on this day. I give you your life, but I advise you to leave this country as fast as you can."

Full of shame, the unlucky tailor could not answer. He flung himself down before Omar, and with tears in his eyes asked: "Can you forgive me, prince?"

In the midst of all the noise and rejoicing Labakan slipped off with his little box under his arm. He went to the stables, saddled his old horse, Murva, and rode out of the gate towards Alexandria. Nothing but the ivory box with its diamond motto was left to show him that the last few weeks had not been a dream.

When he reached Alexandria he rode up to his old master's door. When he entered the shop, his master came forward to ask what was his pleasure, but as soon as he saw who it was he called his workmen, and they all fell on Labakan with blows and angry words, till at last he fell, half fainting, on a heap of old clothes.

The master then scolded him soundly about the stolen robe, but in vain Labakan told him he had come to pay for it and offered three times its price. They only fell to beating him again, and at last pushed him out of the house more dead than alive.

He could do nothing but remount his horse and ride to an inn. Here he found a quiet place in which to rest his bruised and battered limbs and to think over his many misfortunes. He fell asleep fully determined to give up trying to be great, but to lead the life of an honest workman.

Next morning he set to work to fulfil his good resolutions. He sold his little box to a jeweller for a good price, bought a house and opened a workshop. Then he hung up a sign with, "Labakan, Tailor," over his door, and sat down to mend his own torn clothes with the very needle which had been in the ivory box.

After a while he was called away, and when he went back to his work he found a wonderful thing had happened! The needle was sewing away all by itself and making the neatest little stitches, such as Labakan had never been able to make even at his best.

Certainly even the smallest gift of a kind fairy is of great value, and this one had yet another advantage, for the thread never came to an end, however much the needle sewed.

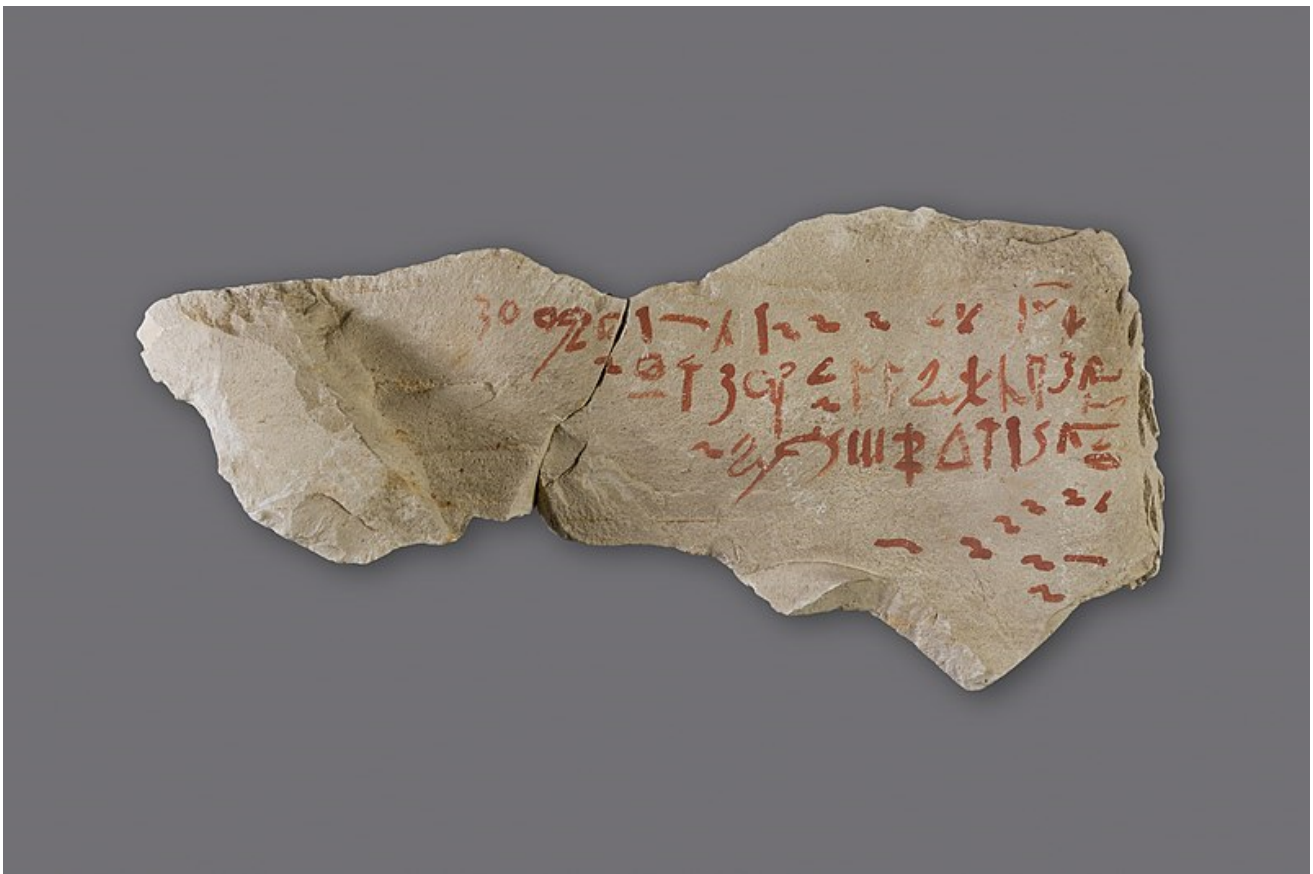
Labakan soon got plenty of customers. He used to cut out the clothes, make the first stitch with the magic needle, and then leave it to do the rest. Before long the whole town went to him, for his work was both so good and so cheap. The only puzzle was how he could do so much, working all alone, and also why he worked with closed doors.

And so the promise on the ivory box of "Wealth and Happiness" came true for him, and when he heard of all the brave doings of Prince Omar, who was the pride and darling of his people and the terror of his enemies, the ex-prince thought to himself, "After all, I am better off as a tailor, for 'Honour and Glory' are apt to be very dangerous things."

# *The Instructions of Amenemope* Foreword

*The Instructions of Amenemope* is an Ancient Egyptian document dating from anywhere between 1000 B.C. and 600 B.C. It was allegedly written by a scribe named Amenemope who wanted to pass down wisdom and advice to his son, who was preparing to replace him in his position as the kingdom's scribe. It is considered to be among Egypt's oldest wisdom literature, and may have influenced the writers of Proverbs, which has several parallels to some of Amenemope's verses in Proverbs 22:17-24:22. We have included both selections from Proverbs and *The Instructions of Amenemope* for this Storytime Tea.

Read through the passages below, and see if you can spot any parallels yourself!



*Hieratic Ostracum with the beginning of "The Wisdom of Amenemope"*

# Excerpts from *The Instructions of Amenemope*

## Instructions of Amenemope:

### Chapter 1:

Give your years and hear what is said,  
Give your mind over to their interpretation:  
It is profitable to put them in your heart,  
But woe to him that neglects them!  
Let them rest in the shrine of your insides  
That they may act as a lock in your heart;  
Now when there comes a storm of words,  
They will be a mooring post on your tongue.

If you spend a lifetime with these things in  
your heart,  
You will find it good fortune;  
You will discover my words to be a  
treasure house of life,  
And your body will flourish upon earth.

### Chapter 2 (Excerpt):

Beware of stealing from a miserable man  
And of raging against the cripple.  
Do not stretch out your hand to touch an  
old man,  
Nor snip at the words of an elder.  
Don't let yourself be involved in a  
fraudulent business,  
Not desire the carrying out of it;  
Do not get tired because of being  
interfered with,  
Nor return an answer on your own.  
The evildoer, throw him <in> the canal,  
And he will bring back its slime.

## Proverbs 22:17-29

### (King James Version):

17 Bow down thine ear, and hear the  
words of the wise, and apply thine heart  
unto my knowledge.

18 For it is a pleasant thing if thou keep  
them within thee; they shall withal be fitted  
in thy lips.

19 That thy trust may be in the Lord, I have  
made known to thee this day, even to thee.

20 Have not I written to thee excellent  
things in counsels and knowledge,

21 That I might make thee know the  
certainty of the words of truth; that thou  
mightest answer the words of truth to  
them that send unto thee?

22 Rob not the poor, because he is poor:  
neither oppress the afflicted in the gate:

23 For the Lord will plead their cause, and  
spoil the soul of those that spoiled them.

24 Make no friendship with an angry man;  
and with a furious man thou shalt not go:

25 Lest thou learn his ways, and get a  
snare to thy soul.

26 Be not thou one of them that strike  
hands, or of them that are sureties for  
debts.

27 If thou hast nothing to pay, why should  
he take away thy bed from under thee?

28 Remove not the ancient landmark,  
which thy fathers have set.

29 Seest thou a man diligent in his  
business? he shall stand before kings; he  
shall not stand before mean men.

# Excerpts from *The Instructions of Amenemope*

## Instructions of Amenemope:

### Chapter 3 (Excerpt):

Do not get into a quarrel with the argumentative man  
Nor incite him with words;  
Proceed cautiously before an opponent,  
And give way to an adversary;  
Sleep on it before speaking,  
For a storm come forth like fire in hay is  
The hot-headed man in his appointed time.

### Chapter 6 (Excerpt):

Do not displace the surveyor's marker on the boundaries of the arable land,  
Nor alter the position of the measuring line;  
Do not be greedy for a plot of land,  
Nor overturn the boundaries of a widow.

As for the road in the field worn down by time,  
He who takes it violently for fields,  
If he traps by deceptive attestations,  
Will be lassoed by the might of the moon.

### Chapter 9 (Excerpt):

Do not fraternize with the hot-tempered man,  
Nor approach him to converse.  
Safeguard your tongue from answering your superior,  
And take care not to speak against him.  
Do not allow him to cast words only to entrap you,  
And be not too free in your reply;  
With a man of your own station discuss the reply;  
And take care of speaking thoughtlessly;  
When a man's heart is upset, words travel faster  
Than wind and rain.

## Proverbs 23:1-11

### (King James Version):

- 1 When thou sittest to eat with a ruler, consider diligently what is before thee:
- 2 And put a knife to thy throat, if thou be a man given to appetite.
- 3 Be not desirous of his dainties: for they are deceitful meat.
- 4 Labour not to be rich: cease from thine own wisdom.
- 5 Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.
- 6 Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats:
- 7 For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.
- 8 The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words.
- 9 Speak not in the ears of a fool: for he will despise the wisdom of thy words.
- 10 Remove not the old landmark; and enter not into the fields of the fatherless:
- 11 For their redeemer is mighty; he shall plead their cause with thee.



## Plutarch Selection

For our Plutarch selection, we have chosen the chapter "The Savior of Athens," a study of Themistocles from *The Children's Plutarch: Stories of the Greeks*, and included it on the following pages. The book may also be purchased on Amazon.

If your children are 6th grade or older, we recommend spending a full 12-week term studying Themistocles with the edited (for length and content) study guide from Ambleside here:

<https://amblesideonline.org/plutarch-themistocles>

You can also purchase the guide by Anne White on Amazon. (This is in place of *The Children's Plutarch*, not in addition to.)

Plutarch

# The Savior of Athens

*The Children's Plutarch: Tales of the Greeks, by F. J. Gould*

"LOOK, my son," said an old Greek, as he and his boy walked along the sea shore, "you see those old galleys? Once they were strong ships that carried fighting-men across the ocean, and now they are worn out; they lie half covered with sand in this lonely place; no one cares anything about them. And so it is with men who serve Athens. After they have done their best, and become old in the service of the city, they are laid aside and thought no more of."

The boy, whose name was Themistocles (Them-is-to-cleez), gazed earnestly at the old ships. But he made up his mind, all the same, that if he ever could serve Athens, he would.

And he did. In the year 481 B.C. the King of Persia brought his vast army against the Greeks. So many were his soldiers that two rivers (so it is said) were drunk dry by the army. More than fifty different nations took part in the invasion. From one country came warriors who wore trousers, and tunics covered with iron scales, and carried spears, bows, and daggers; from another country, warriors with helmets and iron-headed clubs; from another country, warriors clad in cotton coats; from another country, warriors clad in the skins of lions and leopards, their bodies being painted half-red; from another country, warriors in fox-skins; and from another, warriors in jackets of leather.

The Persian army drew nigh to the city of Athens, and the people were in great fear. They sent to ask the god Apollo what they had better do; and the priestess who spoke the message of the god replied:

"Trust in your wooden walls."

"What can Apollo mean by the wooden walls?" the people asked one of the other.

"I can tell you," cried Themistocles, who was master of the Athenian fleet. "It means our wooden ships. Let us leave the city, send the women and children across the bay to a friendly city, and there let them stay till we have driven the Persians from Greek waters and Greek coasts. And let all the young men go on board the galleys of war and fight for Athens."

This was done in haste, for in the distance could be seen the blaze of burning villages which had fallen into the power of the foe. Women and children hurriedly scrambled into vessels, and were rowed across the broad bay which stretched before the city of Athens. It is told of a faithful dog that he would not be left behind, and when he saw his master departing he leaped into the waves and swam beside the ship until he reached the coast of the island of Salamis. And there he died, and his master buried him and wept for sorrow; and for hundreds of years afterward the spot on the beach was called "The Dog's Grave."

The sea-captains held a council to decide on the exact place where they should meet the enemy's fleet. One of them was angry because his plan was not agreed to, and he raised his stick to hit the Athenian leader. Themistocles looked at him steadily, and said:

"Strike, if you please; but hear me."

The angry man did not strike after all. The calm answer had turned away his wrath. It was arranged to await the Persian forces in the strait or narrow passage between the island of Salamis and the mainland. The city of Athens was in flames, and its walls thrown down; and a huge fleet of Persian ships, with lofty decks, was forming a terrible half-circle around the Greeks. The Greek vessels were flat-bottomed, and much lower in build than those of the enemy. Each ship was manned by rowers, perhaps fifty; and each carried eighteen warriors on the top deck, four being archers and the others spearmen.

One morning, in the year 480 B.C., the fleets were fronting each other, and the sun shone upon the thousands of flapping sails and on the bright weapons of the Greeks and Persians. Upon a tall cliff that overlooked the sea sat the King of Persia on a throne of gold. About him stood his princes, and men with pen and ink were at hand ready to write down the brave deeds of the Persians in the naval battle which was just opening. The Persian admiral's vessel was very high, and from this floating castle he flung darts and arrows at the Athenians. Many were the Persian ships, and they often jostled one another in the narrow channel. All day long the fight continued. One by one, amid the cheers of the Greeks, the ships of the foreigner were broken, captured, or sunk; and the Greeks fancied they saw lights on the land and heard voices in the air that assured them of the favor of the gods. At sunset the battle of Salamis was ended, and the Persian King and his secretaries with their ink-pots and all his proud princes fled from the shore, leaving the throne of gold behind in their haste. Not long afterward the king was hurrying with part of his army across the bridge of boats that joined the shore of Europe to the shore of Asia Minor. The Persians who remained in Greece were beaten in the battle of Plataea. The walls of Athens were rebuilt. Thus was Themistocles the savior of the famous city.

You will remember the old galleys which lay on the shore. The time came when the people of Athens turned their hearts against Themistocles, and drove him into exile. Some say he made plots against the very city which he had saved by his skill at the battle of Salamis. It is very hard to find out the truth from the ancient books of history, and so we must leave the question alone. Anyhow, we hear that the famous captain wandered from place to place until at last he went over to Asia. This was a daring thing to do. He was in the empire of his old enemies the Persians. At one town, where he was visiting a Persian friend, it became known that he was within the walls. A noise was made, and angry men were searching for him. His friend thrust him hastily into a carriage such as was used by ladies. This carriage was like the sedan-chairs of which you may have seen pictures. Bearers carried the chair by means of poles, and the windows were closed up tight. If anybody asked the question, "Whom have you there?" the bearers would say, "We are carrying a Greek lady to the royal court."

Well, Themistocles really did go to the court of the King of Persia.

He had first found out that the king was willing to receive him in a friendly manner. In fact, the king hoped to make use of the celebrated general and persuade him to fight against his own countrymen. So glad was the lord of Persia that he called out in his sleep three times over, "I have got Themistocles the Athenian!"

Next morning the Athenian arrived at the palace gates, and the soldiers on guard, hearing who he was, looked upon him with evil eyes, and an officer whispered as he passed:

"Ah, you Grecian snake, it is a fortunate thing for Persia that you have arrived!"

However, the king was much more polite to the visitor than the soldiers were, and talked to him about another war with Greece.

"What plan do you propose for invading Greece?" he asked.

Themistocles looked very thoughtful, and said:

"Sir, a piece of tapestry such as you have on the wall of your chamber has many pictures on it, and these can be seen plainly enough when the cloth is spread open. When the tapestry is folded up the pictures are hid. Now, sir, I have many pictures and ideas in my mind, but I do not want to spread them out yet. Please give me time to think."

"Very well," said the king; "fold up your tapestry for a year."

During this time the Athenian was generously dealt with. The citizens of one city sent him his daily bread; of another, his wine; and of a third, his meat. Often he kept company with the king in the hunting of deer, wild boars, or lions. No doubt his thoughts many a time stole back to the dear city of Athens, and he longed to be among his fellow-countrymen once more. When walking through a certain city in Asia he saw a brass statue, the figure of a woman bearing a pot of water on her head. This very figure had been made and set up by his own orders in a public place of Athens. His eyes lit up at the sight of it, and he begged the governor of the city to let him have the statue to send back to Greece. The governor refused.

Yes, I feel sure that the heart of the brave victor of Salamis still beat warmly for his native land. The Persians had assembled a mighty army, and they had gathered a fleet in order to descend upon the coasts of Greece. Then the king sent word to Themistocles that all was prepared, and he would expect him to lead the mighty force from Asia to Europe.

This was his temptation. If he led the Persians and gained a victory, he would receive great reward. But he would never feel happy after he had brought fire and death upon the people of his own land. He spoke to a few friends, and with a sigh he told them that he dared not raise his hand against Athens. And then he slew himself, sooner than do a deed of dishonor.

The news caused deep sorrow in the city of Athens, and the King of Persia also felt sad, for though Themistocles had refused to aid the Persians, he did so for a most honorable reason.

He was a witty man, and I think I must tell you one last brief story. Two citizens of Athens asked Themistocles if they might marry his daughter, one being a rich man who had a poor character, and the other had no wealth, but was an honest and just person. Themistocles showed favor to the poor man, saying:

"I would rather my daughter should have a man without money than have money without a man."

And if any young ladies read this story I hope they will think about it.



# History & Geography

## History & Geography

For geography, you can read through *The Cat of Bubastes Geography Guide* down below.

We have selected 5 maps for your family to study, including a map of Africa for tracing and map drills. For further exploration of the Biblical timeline, please refer to this link:

[https://www.conazarene.org/hp\\_wordpress/wp-content/uploads/2015/10/Bible-Timeline.pdf](https://www.conazarene.org/hp_wordpress/wp-content/uploads/2015/10/Bible-Timeline.pdf)

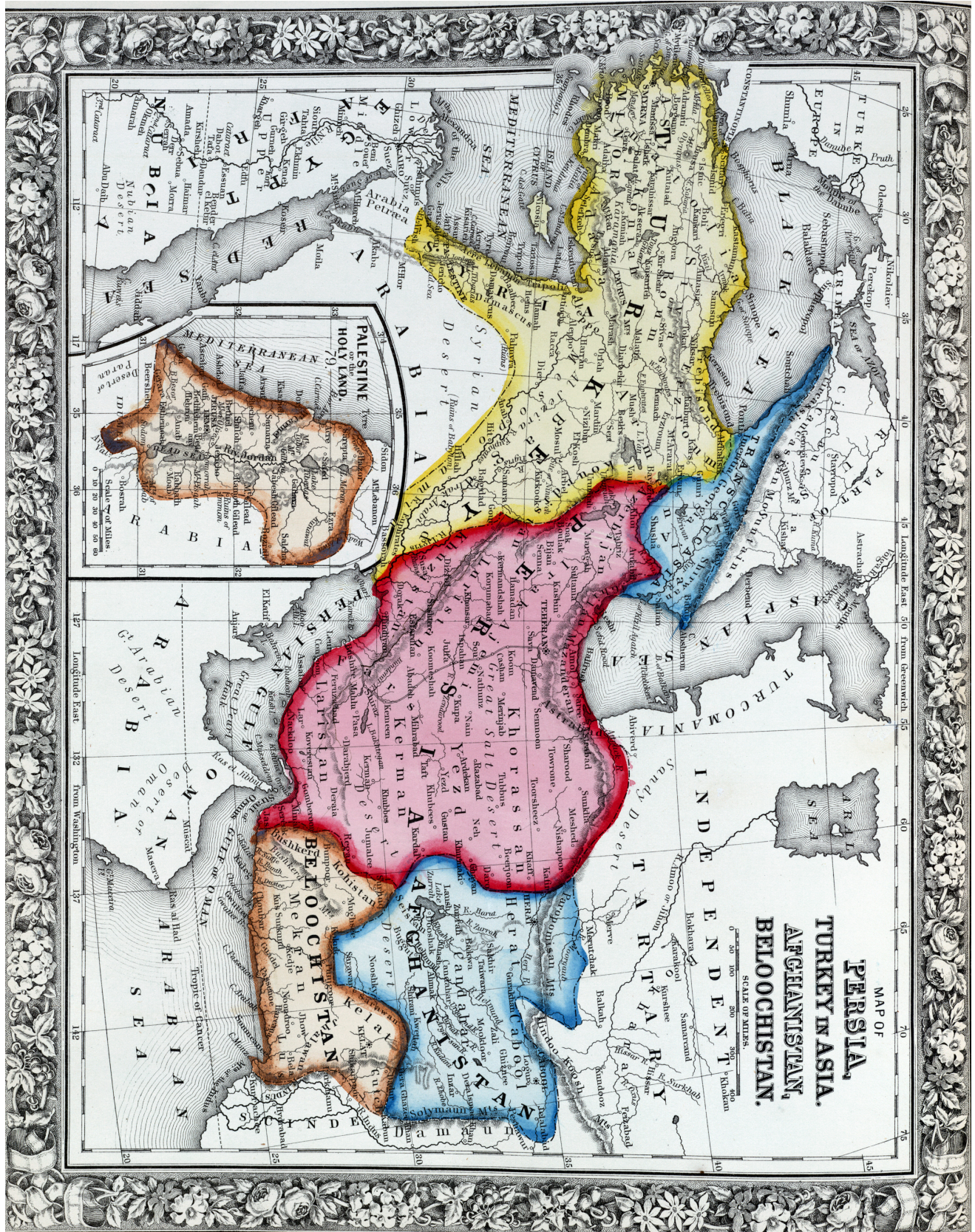
Additionally, we have included a lesson on the Seven Wonders of the Ancient World for you and your family to enjoy!

Optional History for older students: *The Story of Mankind*, chapters 4-11. (Log in to course page to download these chapters.)

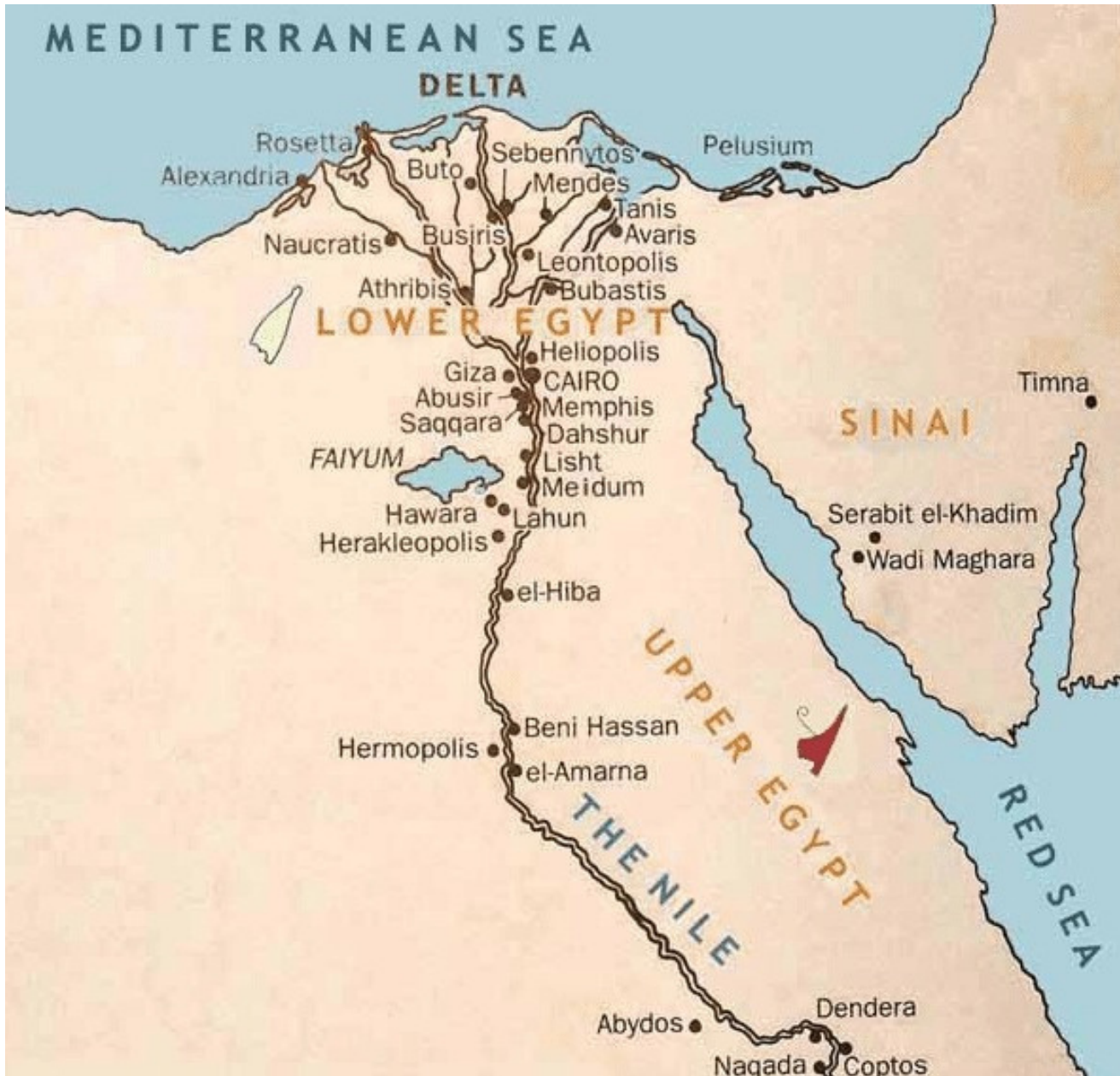
*"By knowing one reaches belief. By doing one gains conviction. When you know, dare."*

~ Egyptian Proverb

Map 1



Map 2



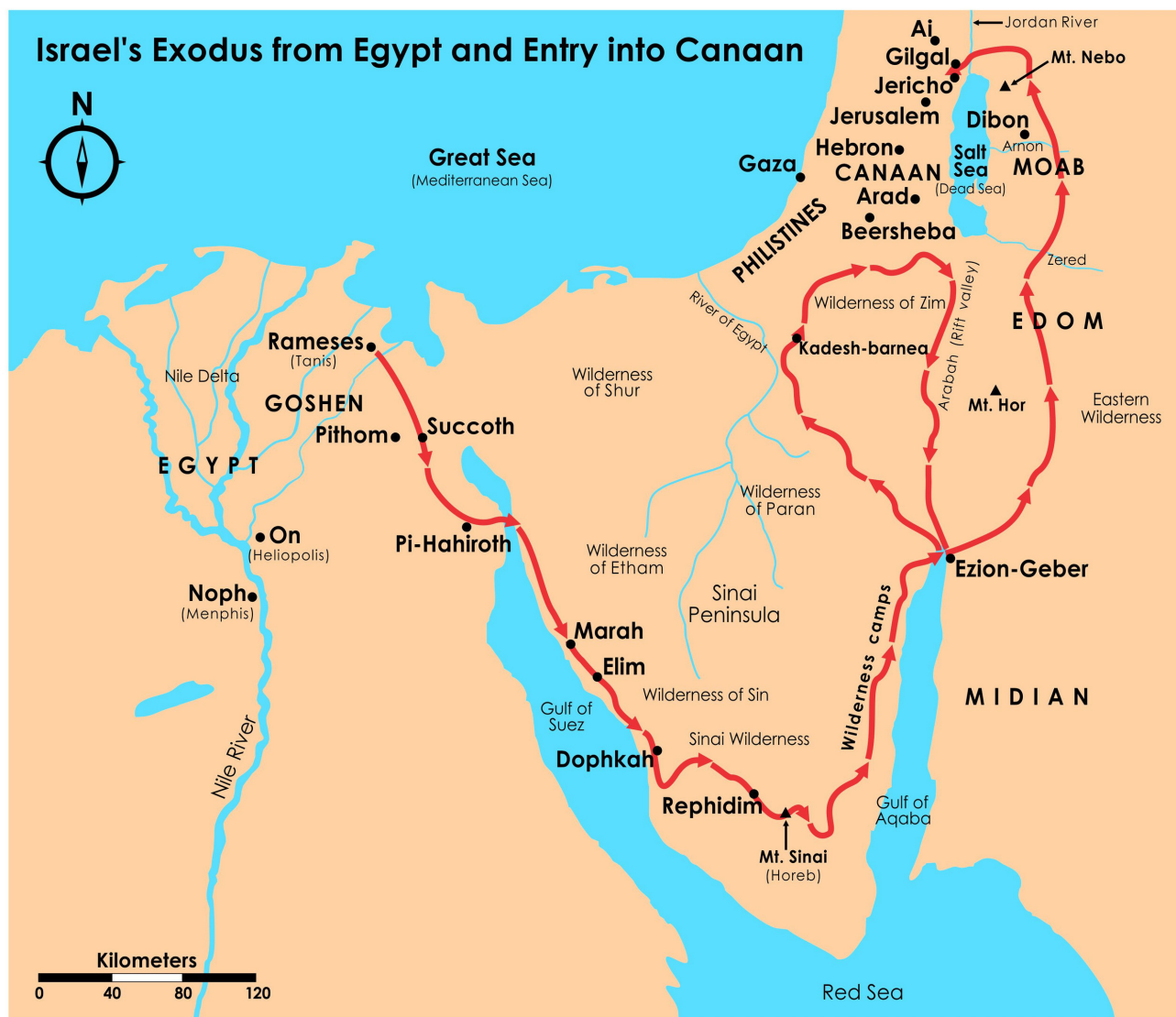
Map 3



Use this map of Africa for map tracing and map drills. If you prefer not to use The Cat of Bubastes, look up a few of the countries to learn about their cultures, topography, and history.



# Map for Bible Readings



# The Cat of Bubastes Geography Guide

## Chapter 1

Look at your old world map 1 and identify Persia, the Caspian Sea, and Egypt.

## Chapter 2

Learn about the Egyptian chariots and how they were used at the link here:

<http://www.touregypt.net/featurestories/chariots.htm>

## Chapter 3

The Rebu people were marched to Egypt across desert land, countries like Syria, and through Memphis, down to Thebes. Follow the route you think they might have marched across Map 1 and Map 3.

## Chapter 4

Amuba and Jethro find themselves in the household of the Egyptian high priest Ameres. In Ancient Egypt they believed in many gods, and those beliefs shaped their culture. You can learn more about those gods and beliefs here:

<https://www.worldhistory.org/article/885/egyptian-gods---the-complete-list/>

## Chapter 5

We learn Ameres prefers plain food as he is subjected to a feast. One fun way to learn more about other cultures is through food. Date-stuffed cookies have been a staple at Egyptian celebrations for centuries. We like the recipe for Middle Eastern Maamoul cookies, similar to those in Egypt, shared here:

<https://www.thedeliciouscrescent.com/maamoul-cookies/>

## Chapter 6

The Egyptians were excellent hunters and fishers. Learn more about how they accomplished these activities at the link here:

<http://www.touregypt.net/featurestories/hunting.htm>

Menna and Family Hunting in the Marshes, Ancient Egypt, Date: c.1422 - c.1411 BC.

## Chapter 7

Ruth is unhurt in part because her garments were different from those of the Egyptians. Find more about the Ancient Egyptians' clothing here:

<https://www.historymuseum.ca/cmhc/exhibitions/civil/egypt/egcl06e.html>

Compare and contrast that to the description of Israelite clothing here:

<https://www.ancient-hebrew.org/culture/ancient-hebrew-clothing.htm>

## Chapter 8

The actual system of Egyptian marriages was not too dissimilar from the modern world.

\*Please preview this content before reading it to your children or allowing them to read it themselves :

<https://www.ancient-egypt-online.com/ancient-egypt-marriage.html>

How do you think their marital system affected their culture?

## Chapter 9

Many pagan societies had very intricate burial customs. You can learn more about the burial customs of ancient Egypt here:

[https://www.worldhistory.org/Egyptian\\_Burial/](https://www.worldhistory.org/Egyptian_Burial/)

Try drawing a sarcophagus or tomb wall art depiction in your book of centuries.

Follow this tutorial to make your own canopic jars:

<https://www.yac-uk.org/activity/make-your-own-canopic-jars>

## Chapter 10

As Amerses explains the "mysteries" of the Egyptian religion and gods to Chebron, he speaks of men creating the many little, often petty, gods to fill the void left by not knowing the One true God.

Discuss the attributes he gives to the original 8 gods of Egypt, how the people would deal with the accidental killing of the cat, and how Amerses justifies their worship of the images and gods with what you know of the character of God, His mercies, and how he instructed the Israelites to stay away from worshipping false gods of other peoples.

## **Chapter 11**

The slaying of many animals in Ancient Egypt was considered terrible. The cat was considered the most sacred of all. Even to slay on accident meant death. To see which animals were considered sacred, visit this site and then record your favorite of the animals into your geography notebook:  
<https://www.readingmuseum.org.uk/blog/sacred-animals-ancient-egypt>

## **Chapter 12**

The boys are staying with an embalmer to remain safe from the mob. The process of mummification is covered in detail. One of the most popular experiments for learning about mummies is to mummify a chicken. You can find the directions to do so here:  
<https://www.livingwellspendingless.com/how-to-make-a-chicken-mummy/amp/>

## **Chapter 13**

The men are hiding in tombs cut into the rock of the hillsides. This is a common practice in the Middle East and wherever there is much desert and sand. Why do you think this is? Learn more about the tombs of ancient Israel here:  
[https://en.wikipedia.org/wiki/Rock-cut\\_tombs\\_in\\_ancient\\_Israel](https://en.wikipedia.org/wiki/Rock-cut_tombs_in_ancient_Israel)

## **Chapter 14**

In this chapter, there are lots of disguises, intrigues, and traipsing through the countryside to find Misa. Ancient Thebes is a World Heritage site and includes the Valley of the Kings. Use our sugar cookie recipe below to make triangle-shaped cookies and ice them to look like the great pyramids.

## **Chapter 15**

The journey away from Thebes begins on the Nile. Water transportation was the main form of transportation in Egypt for thousands of years. Learn more about their different watercraft here:  
<https://www.historymuseum.ca/cmhc/exhibitions/civil/egypt/egcl04e.html> and record a picture in your book of centuries or geography notebook.

### **Chapter 16**

The Nile River is the longest river in the world. As the company of traveling refugees makes their journey toward the sea, there is much to see. Learn more about the Nile River here:

<https://www.natgeokids.com/uk/discover/geography/physical-geography/nile-river-facts/>

### **Chapter 17**

While traveling, elephants rampaged through the stores the travelers were carrying. African elephants are the largest land animal known to the world. Learn more about elephants and add an entry to your nature journal from the facts listed here:

<https://animalfactguide.com/animal-facts/african-elephant/>

### **Chapter 18**

The camels came in use for transportation and defense. Learn more about these helpful and versatile creatures here:

<https://egyptiangeographic.com/en/news/show/344>

### **Chapter 19**

Weapons of war are mentioned often in our story. Read about Egyptian weapons here and discuss which one you'd prefer to use in battle:

<https://www.history.com/news/ancient-egyptian-weapons>

Draw, write, or tell an overview of The Cat of Bubastes and the journey through Egypt the characters have taken.

If you need a little help, remember to include: Who, What, When, Why, Where, and How.

# 7 Ancient Wonders of the World

The seven ancient wonders of the world are the Great Pyramid of Giza, the Hanging Gardens of Babylon, the Temple of Artemis, the Statue of Zeus at Olympia, the Mausoleum at Halicarnassus, the Colossus of Rhodes, and the Lighthouse of Alexandria. Sadly, most of these great structures and monuments were destroyed by natural disasters over the years. Today, there are many debates over which places in the world are part of the Seven Wonders of the World.

The first of the Wonders is the Great Pyramid of Giza, located in Egypt. It was the tallest man-made structure for nearly 4,000 years! Around 2.5 million blocks were needed to build this massive monument. Giza remains standing today and is one of the oldest ancient wonders.

The next, the Hanging Gardens of Babylon in modern-day Iraq, is the only one of the Ancient Wonders whose location has not been officially labeled and for which very little archaeological evidence exists. This Wonder was known for its full variety of trees, shrubs, and vines, resembling a large mountain built from mud bricks. The Hanging Gardens were built for King Nebuchadnezzar II, according to legend.

The third is the Temple of Artemis at Ephesus in modern-day Turkey. Artemis was a Greek goddess of the hunt and the wilderness. Much of it has been destroyed, but a few remnants can still be seen today. It was rebuilt two times, once after a tragic flood and the second time after an act of arson in 356 BC.

The Statue of Zeus at Olympia, Greece, was another ancient wonder. It was a large statue that stood 41 feet tall. It was built by Phidias, a Greek sculptor, painter, and architect, around 435 BC. Phidias created several statues dedicated to Greek gods and goddesses, but the Statue of Zeus was his most notable creation. In Greek mythology, Zeus was the god of sky and thunder.

The fifth is the Mausoleum at Halicarnassus, which can be found in Halicarnassus in modern-day Turkey. Mausolus was the ruler of the region of Caria. Halicarnassus was the capital of Caria. Mausolus was a satrap, an ancient governor. This elaborate tomb was about 148 feet high and was built between 353 and 351 BC. The Mausoleum was destroyed in an earthquake and the bricks were used for buildings.

The sixth is the Colossus of Rhodes, dedicated to Helios, the Greek Sun God. It was the tallest statue in the ancient world, standing 108 feet tall. It shattered during the earthquake of 226 BC, although some parts were found.

Lastly, the Lighthouse of Alexandria was built around 280 BC by the Greeks and the Ptolemaic Egyptians. For many centuries, it also was the tallest man-made structure in the world, standing at over 330 feet. It survived several earthquakes before being finally destroyed in the 1303 Crete Earthquake. In 1916, several of the submerged, ancient ruins were discovered.



## Nature Study

Each Friday morning, you will go through two of our nature cards. They are labeled in the upper right corner with the corresponding week. These are short, factual cards with images to help your child become familiar with objects in the natural world.

As you progress through our sessions, you may find it handy to keep your past nature cards in a binder for easy reference when your children come across a familiar object. These seeds you are planting will grow into a wonderful garden of knowledge for your children in years to come.

As you explore nature outside your home, watch and listen for newly discovered delights. Most of all, remember...

*"Point to some lovely flower or gracious tree, not only as a beautiful work, but as a beautiful thought of God."*

~ Charlotte Mason

Nature Study

# 1

## Frankincense

*Boswellia sacra*

- Ancient Egyptians used frankincense as part of the embalming process.
- It has been used throughout history as a wound healer.
- The name comes from the French phrase "Fran encens," which means "high-quality incense."
- It can block inflammatory molecules that can cause asthma.
- Frankincense trees are tapped for their resin, which produces usable frankincense.



# 1

## Hyssop

*Hyssopus officinalis*

- This herbal plant has violet-blue, pink, or white flowers.
- Hyssop produces lots of tall, thin stalks that can grow up to 2 feet in height!
- The hyssop shrub produces a fruit called an oblong achene.
- Hyssop leaves taste minty when chewed.
- It has been used medicinally by numerous people groups throughout history.



# 2

## Spikenard (Nard)

*Nardostachys jatamansi*

- Known for its antibacterial and anti-inflammatory properties.
- Called Jatamansi in Hindi, which means "human dreadlocks" because it looks similar to dreadlocks.
- In the Bible, nard is used as a perfume and as an incense.
- The root is used to make an amber-colored oil with a strong woody scent.
- The top of the plant produces flowers that are pinkish-red and bell-shaped.
- The plant grows at incredibly high altitudes, typically being found at 9,800 to 16,400 feet.



# 2

## Bitter Herbs

*Centaurium erythraea*

- Pinkish red and bell shaped.
- These represent the bitterness of the Israelites' time in slavery on the Seder plate.
- The bitter herbs usually used for the Seder meal are horehound, tansy, horseradish, parsley, endive, and coriander.
- In the Bible, people were commanded to eat bitter herbs with their Passover lamb.
- The Hebrew name for bitter herbs is "maror."
- During a Seder meal, bitter herbs are consumed two times, once alone and once with a bread called matzah.



# 3

## Cedar *Cedrus*



- Cedar trees can get up to 131 feet tall.
- Cedar has dark gray or brown bark.
- Cedar trees do not have flowers but rather reproduce through cones.
- In the Bible, cedar was used for both ship building and constructing King Solomon's temple.
- Cedar has natural insect-repellent properties.

# 3

## Date Palm *Phoenix dactylifera*



- Dates are often used as an alternative sweetener today.
- 1 date tree can produce 10,000 dates in just one harvest season.
- Dates have to be harvested by hand.
- This tree is in the palm family and its fruit is believed to be the oldest harvested fruit.
- The name "date" comes from a Greek word that means "finger."

# 4

## The Fertile Crescent



- Another name for this area is the "Cradle of Civilization" because many of the earliest human settlements were there.
- It is named for its fertile soil and crescent-shaped area.
- This area consists of parts of present-day Syria, Iraq, Jordan, Lebanon, Israel, Palestine, and Egypt.
- The wheel, agriculture, and irrigation were all innovations that were found here.
- Large rivers in the region (Nile, Tigris, Euphrates) made the area great for farming.

# 4

## Egypt's Water Cycle



- Ancient Egyptians utilized irrigation techniques to control flood waters during times of heavy rain.
- Farmers in Egypt divided their year into three seasons that were based around the Nile.
- Akhet was the name given to the flooding season, the period of time falling around June-September.
- After the flood waters receded, farmers could plant crops in the rich, fertile soil called kemet.
- While active flooding was taking place, farmers ceased working their land and waited out the waters by mending tools and creating new ones.

# 5

## Locusts *Acrididae*

- A group of locusts is called a swarm.
- Locusts can travel at speeds up to about 11 miles an hour!
- When the weather is dry, locusts all end up in the few places left with plants to eat. This crowding creates a surge in hormones and makes them want to eat more.
- Female locusts can lay up to 158 eggs at one time.
- Locusts are an important protein source for people in some countries. Locusts can be dried and eaten later or stir-fried.



# 5

## Frogs *Anura*

- There are more than 6,000 species of frogs throughout the world.
- Frogs live on every continent on Earth except Antarctica.
- Frogs feed on spiders, bugs, slugs, worms, and small fish.
- Frogs need to live near wet areas like marshes, lakes, and rivers.
- A group of frogs is called a knot or a colony.



# 6

## Grain in Ancient Times

- In ancient times, the innovation of irrigation made farming large crops of grains possible.
- Wheat and barley were among the first major grains to be grown.
- Emmer wheat and einkorn wheat were used to make bread.
- After Akhet (the inundation season of flooding), grain was the first crop planted and grown.
- Winnowing scopes, hoes, rakes, and sickles were the tools used to farm.



# 6

## Sabbath Planting

- The Shmita is the name given to the Sabbath year of the agricultural cycle.
- Every 7 years, Jews were commanded to leave the ground fallow and cease planting and harvesting.
- During this 7th year, the year of Jubilee, no measures were to be taken to increase the production of crops.
- Anything that grew during this year was "ownerless" food, meaning anyone could pick it and eat it.
- The purpose of this year was to increase the Israelite's faith in God and dependence on Him to provide for their needs.





## Handicraft

For our handicraft lesson, we will be making "papyrus" with recycled paper.

This is a simple activity that all ages can enjoy — from your younger children (with a bit of help with steadying their hands), to teens who can decorate and embellish their paper until they are fully satisfied with their artistry!

Bring back grass or leaves or flowers from this week's nature walk and have fun creating these practical pieces for yourself or to give as gifts!

*"I've filled him with the Spirit of God, giving him skill and know-how and expertise in every kind of craft to create designs ... he's an all-around craftsman."*

~ Exodus 31:3-5

# Handicraft Lesson

# Papyrus (Recycled Paper)

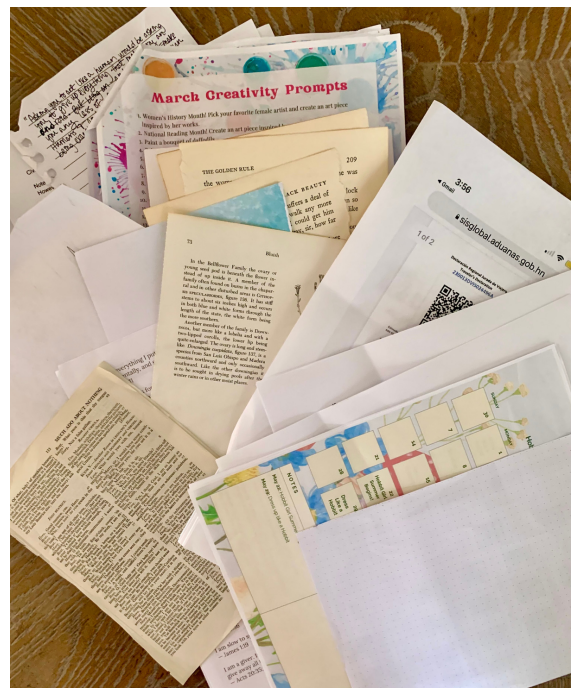


Papyrus originated in Egypt dating as far back as 4000 BC. It was a type of thick paper made from the papyrus plant, which grew in abundance along the Nile river.

While today the papyrus plant is not in readily available, a fun alternative is to use grass clippings, leaves, or flowers to decorate your recycled paper!

1. To get started, you will want to gather old paper to be recycled. Olivia used a number of different paper sources, from old work papers, to old book pages, to notebook sheets. Another great resource can be from the scraps of other paper projects that require a lot of cutting, old newspapers, or magazines, egg cartons, cardboard, etc. As long as it doesn't have a plastic coating, it can most likely be recycled.

2. Once you've gathered your paper, you will need to tear it into small pieces. You can use scissors, an office shredder, or your own hands. Once you've reduced your paper to scraps, put it in a bowl or container and fill with water, enough to cover the paper, and soak overnight.



3. Once your paper is soaked, add wet paper and enough water to cover in a blender, and blend to a pulp. At this point you can decorate the paper if so desired. Olivia added grass clippings and dried leaves to the blender to simulate "papyrus," which gave the paper a cool grassy texture. Another option is to add dried flowers or even tear up bits of construction paper and layer it over the top of the pulp to give it a pop of color.



4. Fill up a large pan or casserole dish with water, and pour your pulp into a paper-making screen or mold. You don't need too much pulp or the paper will be very thick. It might take a few tries to find the right amount for your screen. Once the pulp has been added, you can add more decorations to your paper, such as dried flowers, leaves, or construction paper. Use your hands to shape the pulp to make sure the surface is even and fills all the corners.



5. Remove your screen from the pan of water and press down on the pulp to remove excess water. (The screens we used had only one side, but you can add a layer of wax paper on the top to squeeze through the screen, then flip the screen so that the wax paper was on the bottom, then removed the newly-formed paper.)

6. By now the paper should be holding together. Use a sponge or towel to dab away the excess water, taking care around any decorations you might have added. Lay flat to dry, which can take anywhere from a few hours to a whole day depending on how much water you removed with a sponge.

The paper will most likely dry wrinkled or curled. You can take a low iron to smooth out some wrinkles, or you can stack the papers underneath a thick book to flatten it out.

And you're done! Keep in mind that the paper will still be very lumpy, especially if you added the grass and/or flowers. If the grass or flowers are not dried, they may stain the paper and lose their color over time, but still provide a cool textured. Take a straight cutter to even out your paper if so desired, or leave them rough! Use them for writing or extra decoration for your next mixed media projects!



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