

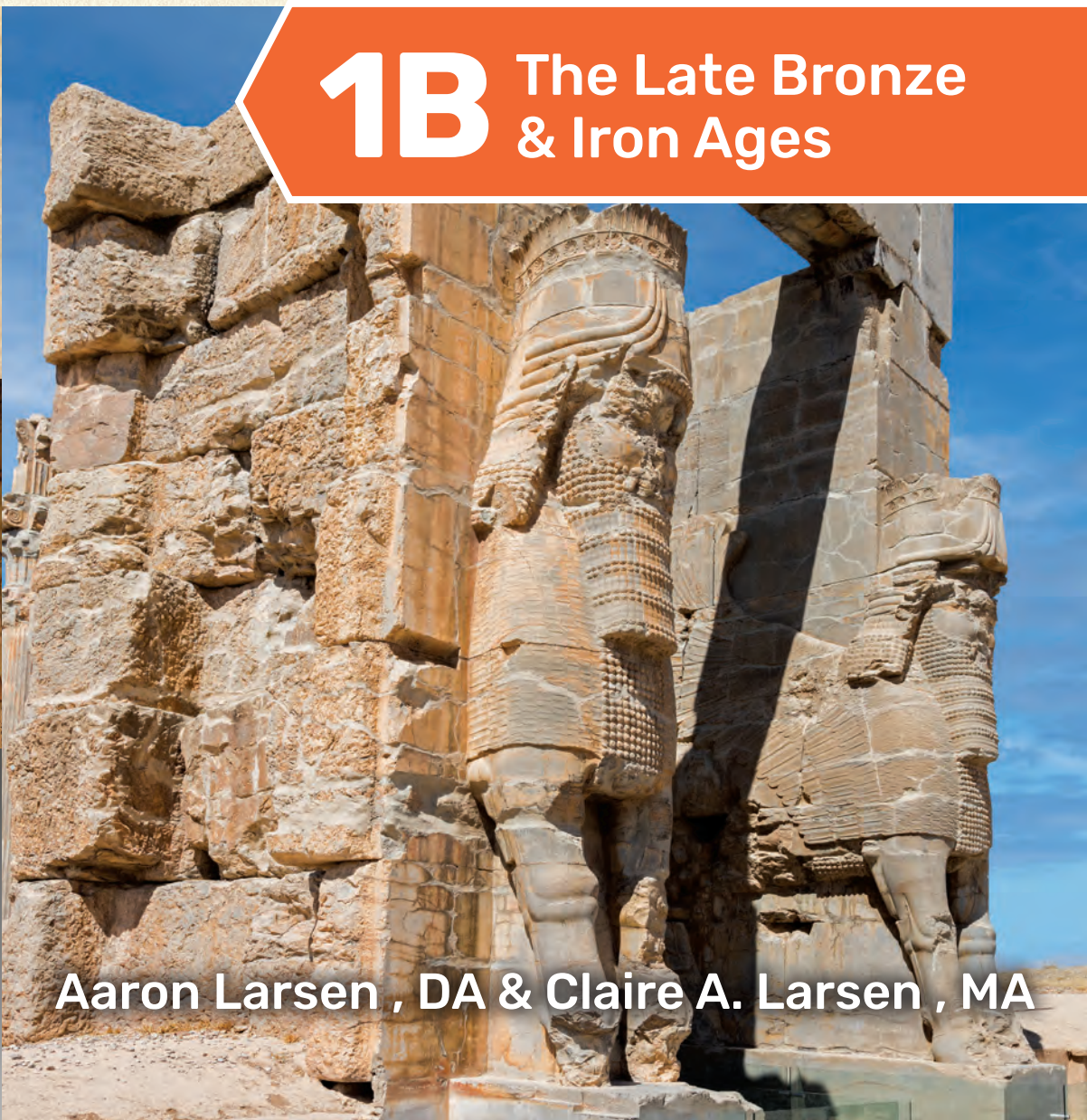
TEACHER'S EDITION

The Curious Historian



History & Culture
of the Ancient World

1B The Late Bronze
& Iron Ages



Aaron Larsen , DA & Claire A. Larsen , MA

Dedication

For our nephew and grandson, Christian Larsen, who enjoys learning about history and whose enthusiasm we hope will be stirred even more by reading this book.

Classical Academic Press would like to thank the scholars, peer reviewers, and teachers who contributed their time, expertise, and feedback in various ways throughout the development of this text.



The Curious Historian Level 1B: History & Culture of the Ancient World

The Late Bronze & Iron Ages

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Welcome to The Curious Historian

by Dr. Christopher Perrin

Welcome to History

We are so glad that you are going to study history with us! In each book in The Curious Historian series, you will find a rich, engaging presentation of information about important people and civilizations throughout history that still have much to teach us, even in our modern age. You will learn about the language, religion, arts, architecture, monuments, and writing of each of these civilizations. The full-color art and artifacts pictured throughout each book will help you understand what these civilizations created and will give you an appreciation of the wonder and beauty of history.

In *The Curious Historian Level 1B*, you will be delighted with the history and culture of some more of the most well-known ancient people who formed the earliest civilizations and whose influence we still see in our world today. In addition to continuing with the history of Mesopotamia and Egypt, we will explore many fascinating new lands and kingdoms, such as Assyria, Persia, Israel, India, and China.

The Curious Historian Level 1 is the first part of our four-level history series. The levels, each consisting of two semester-long texts, will cover the following eras:

LEVEL 1: THE ANCIENT WORLD	<i>Book 1A: The Early & Middle Bronze Ages</i> (the Egyptians and Mesopotamians)
	<i>Book 1B: The Late Bronze & Iron Ages</i> (the Egyptians, Phoenicians, Israelites, Assyrians, Persians, etc.)
LEVEL 2: THE CLASSICAL WORLD	<i>Book 2A: Greece & the Classical World</i> (Classical and Hellenistic Periods; the Far East)
	<i>Book 2B: Rome & the Classical World</i> (the Republic and Empire; the Far East)
LEVEL 3: THE MEDIEVAL WORLD	<i>Book 3A: The Early Middle Ages</i> (Migration Era and the Viking Age)
	<i>Book 3B: The Late Middle Ages</i> (Crusades and the High Middle Ages)
LEVEL 4: THE MODERN WORLD	<i>Book 4A: The Early Modern Era</i> (Age of Discovery; Reformation and Enlightenment)
	<i>Book 4B: The Modern Era</i> (Age of “Revolutions”: Industrial, Scientific, and Political)

Throughout each book, you will learn about important people, leaders, rulers, and generals. You will read about why we remember them, what they did, and what they tried but failed to do. You will learn about what they have left behind that are still of great value to historians: monuments, writings, personal belongings, and more. You will learn these people's stories.

In fact, history is a story—a very long story with many, many interesting events. It is a record of what people have done, what they have thought, what they have built, what they have written, even what they have hoped for and believed in. History helps us remember some of the remarkable things that humans have achieved over thousands of years, such as learning how to farm and build large cities, inventing systems of writing, and creating beautiful art and monuments.

History is also a story of conflict and failure. While people in the past achieved great things, they also fought terrible wars that destroyed much that was good. People sometimes struggled to do what was wise and good, and sometimes they were drawn to what was foolish, selfish, greedy, and destructive. The study of history shows us both the wisdom and the flaws of the people of the past, helping us to learn from their successes and mistakes.

AIt is important that we seek to cultivate virtue in our students and point out examples of vice. However, it is also challenging to find specific, concrete traits to emulate or condemn in these earliest rulers in history because the records that have survived were often exaggerated or slanted in favor of the rulers. (At your discretion, remind students of this fact throughout the school year.) The discussion of virtues and vices will grow as we move into the later books in this series that cover periods from which we have more definitive surviving written records.

Know What Is Good

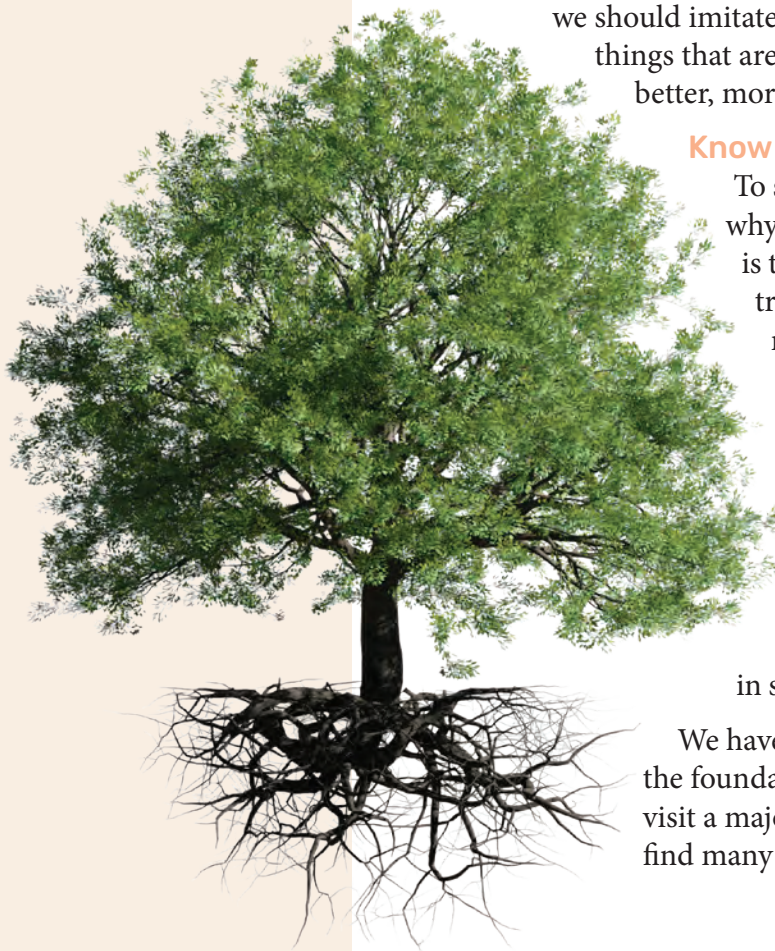
The study of the past has a lot to teach us about what people are like throughout history. This means it teaches us what we ourselves are like, because we are people too. History introduces us to various heroes and villains who teach us something of virtue and vice. It shows us how some people are tempted to become cowardly in times of danger, but also how some people demonstrate courage and bravery. It shows us how people with great power are easily tempted to become cruel and greedy, but also how some people use their power to generously bless and help others. It also shows us how people can be both kind and cruel at different times—for many people are a blend of virtue and vice! In other words, the study of history can serve as a model to show us how to be virtuous and wise and avoid being selfish and cruel. It provides us with cautionary tales and warnings but also with inspiring stories that encourage us to be brave, generous, kind, and daring.

The famous Roman historian Livy said, “The study of history is the best medicine for a sick mind” because history gives a long record of examples of human behavior and experiences that we can all see. He said that in this record we will find both for ourselves and our country “examples and warnings: fine things to take as models, base [corrupt] things, rotten through and through, to avoid.” As students of history, we should imitate the good examples we find in history and avoid those things that are cruel and rotten. If Livy is right, then we can become better, more virtuous people by studying history.

Know Ourselves

To study history is to study who we once were and to learn why we are the way we are now. You might say that history is the study of our beginning. If we think of history as a tree, then the peoples who came before us are like the roots and the trunk of the tree, and we are like the most recent branches or the new twigs. This means that while we are the most recent people, we are related to those people who have gone before us, just like the branches of a tree are related to its trunk and roots. The Mesopotamians, Egyptians, Greeks, Romans, and other ancient peoples are the roots and trunk of the “history tree.” When we study this tree (these ancient peoples), we are studying ourselves, because in some important ways we came from these peoples.

We have built our modern cities, governments, and more on the foundations of these ancient civilizations. For example, if you visit a major American city, such as Washington, DC, you will find many museums, capitol buildings, and courthouses with



great pillars and columns supporting triangular roofs. The design of these buildings imitates the architectural style of the Greeks and Romans, which in turn were imitating the great columns and angles of Egyptian structures. In other words, the great buildings in American cities are in fact ancient in their style and design!



The US Capitol building in Washington, DC

Know the Future

The study of history helps us to understand ourselves now, but it also helps us to make educated guesses about what might happen in the future. Why is this true? Because humans have shared the same nature over thousands of years! History teaches us that people in all times tend to act in the same ways in similar circumstances.

Here is just one example. Throughout history, when people face threats from an invading army there are almost always some who wish to surrender out of fear, and others who are willing to betray their own city or country to save themselves or even to make a profit. There are also those who are willing to stand up and bravely fight to protect their country and those in danger. Therefore, we can predict that if, during our time, our country or city is threatened, we will likely find each of these types of people. So, as you can see, the study of history helps us to better anticipate what might happen in the future!

So, welcome once again to the study of history. We hope this study will help you learn more about pursuing virtue and wisdom and avoiding selfishness and greed. We hope it will also help you know more about where you have come from and learn to wisely anticipate the future. And last but certainly not least, we hope this series will capture your curiosity and spark your imagination about the world of the past, leading you to see that the study of history is not only important but also fascinating!

BThe study of history, as the name implies, is to engage in a story: a story on a large scale that involves individuals, groups of people, and nations in an unfolding narrative of events and ideas. If we believe this to be true, then we should expect the study of history to contain meaningful patterns of cause and effect, and even some dramatic moments that make for long-lasting change.

The records we have for much of ancient history are sparse, though, making it hard for historians to accurately interpret precisely just what happened in these earliest civilizations and when, and also to pinpoint causes for various effects. We have tried to avoid presenting all of ancient history as a clearly understood series of events. In several cases throughout the text, we have noted events for which there are conflicting dates and interpretations. These notes are intended to help you familiarize your students with the reality that historical interpretation is not an exact science, but rather an interpretive art that requires patience and humility. As new evidence is uncovered, often our historical interpretations will be changed and the narrative of history updated!

History, too, enables students to stretch their wings and exercise the skills they have been cultivating in other aspects of their education: writing, thinking, reasoning, interpreting, assessing, and persuading. In other words, history proves to be an important place in which students can learn to employ and practice the liberal arts they have been studying. Grammar, logic, and rhetoric are fully employed in the study of history.


We hope that as you teach through The Curious Historian series, you will discern the ways in which we have sought to provide you with a curriculum that will assist you in presenting history as an unfolding, meaningful narrative that cultivates virtue and exercises the skills that comprise the liberal arts.



If you are new to teaching history, or would like to deepen your pedagogy and understanding, you may wish to take the ClassicalU “How to Teach History” course, <https://www.classicalu.com/course/how-to-teach-history>. In this course, veteran history educator Wes Callihan traces the history of history, explores its purpose and value in the classical tradition, and discusses the best means for growing as a student of history—and thus becoming an effective teacher of history. Lesson topics include “History and the Liberal Arts,” “Problems in the Study of History,” and “Essential Qualities and Practices of a History Teacher.”

A Note on the Sidebars

Each chapter lesson in *The Curious Historian Level 1B* is filled with a variety of sidebars. These sidebars are optional, and your teacher or parent will decide which ones you should read each week. The sidebar pieces, which are indicated by icons, help to provide additional information or summarize key facts.

-  **History Bits:** In *Level 1B*, these sidebars are typically numbered lists that give the most important accomplishments of an important ruler or civilization. Sometimes they present interesting cultural information. You do not need to memorize the information included in the History Bits sidebars. However, it can be useful to review the lists of rulers’ or civilizations’ accomplishments before you complete the chapter exercises and quiz, which will sometimes ask you to supply three or four facts about one of the key figures or civilizations discussed in the chapter.
-  **Religion in History:** Among many other things, the Bible is a historical record of ancient people such as the Israelites. The Religion in History sidebars point out places where ancient history intersects with historical events or figures mentioned in the Bible, such as the Exodus from Egypt.
-  **To the Source:** Many of our English words come from Latin or Greek. When a vocabulary word has interesting or unusual roots, we have supplied this information in a To the Source sidebar. These word origins may be of particular interest if you are also using our Latin for Children or Greek for Children series.
-  **Question Box:** Since we believe history is more than a boring list of dates and facts, we have tried to make it come alive for you by asking you to use your imagination and to draw connections between these ancient civilizations and our modern world. Asking thoughtful questions, such as those found in the Question Box sidebars, is just one way to help you think more deeply about some of the patterns and influences that still exist in our own lives today. For example, how were the ancient royal libraries of rulers such as Ashurbanipal different from our public libraries today? What dangers would merchants have faced as they began traveling longer distances between kingdoms? We have inserted these Question Boxes at key points throughout the chapters to help you explore (with guidance from your teacher or parent) as many thoughts and connections as possible. Be as curious as you can when discussing these questions!

Introduction to Teachers

Welcome to The Curious Historian! We are glad you have decided to journey with us through the ages of history that we will be exploring in this series. We realize that not everyone enjoys studying history as much as we, the authors, do. Therefore, we have attempted to write a text that intrigues as much as teaches—one that will be enjoyable for both those students who say they dislike history as well as those students who are fascinated by stepping through the doors of the past and learning about the people who lived so many years ago.



A free audio recording of this teacher's introduction is available at www.ClassicalAcademicPress.com/Pages/The-Curious-Historian, under the "Support" drop-down (found beneath the product photos).

Sometimes the information about these very ancient civilizations is uncertain, but we have attempted to put together the story of history in a clear, cohesive way that all can enjoy. To help students engage history with interest, throughout the narrative we have incorporated full-color art and pictures of artifacts, time lines, maps, various informative sidebars, and much more. This teacher's introduction will introduce our approach to teaching history and our intentions for this course of study. It will also supply an overview of the various elements found in the student edition and teacher's edition, and guidance as to how best to use them.

Our Approach to Understanding and Teaching History

We have created The Curious Historian series with the following classical approach and pedagogy in mind.

- We believe it is important to teach students to begin thinking like historians rather than just having them learn and memorize facts. Understanding that history is not only a record of events that happened in the past, but also the study of how human societies have changed over time, lays the foundation for seeing history as more than just a list of dates and names.
- Throughout the text, we often note that the lack of surviving artifacts and written records from the earliest periods in history means there are many facts and stories we cannot know—and ultimately may never know—for certain about the world's first civilizations. Our intent in frequently pointing out this scarcity of historical evidence is to help students understand that historians must engage in some degree of interpretation or puzzle solving as they try to understand and then recount what has happened in the past and what the evidence that *has* been discovered means. Often that available evidence is limited or—in the case of some written records—exaggerated, making historical interpretation difficult and subject to change. Usually, historical interpretation is not uniform, meaning that various historians may disagree about the meaning, significance, and even basic facts or chronology of various events. And, naturally, historical interpretation will change and evolve in light of new evidence that may be uncovered.

Throughout the book, either in the student text or in teacher's notes, we will occasionally note where there are important debates among historians, so that students begin to learn that historical interpretation can vary. We want to introduce students to the idea that historians do their interpretive work with various goals in mind, which determines what they focus on and what they may pass over. Young students of history ought not fret about the points of view or assumptions that every historian will bring to his or her work, but they should be introduced to the idea that we all bring our personal assumptions to any interpretive work. We recommend you use your discretion as to how frequently you wish to remind students that historians often make interpretations based on personal assumptions.

- History can be studied for multiple purposes, and those purposes will evolve as students mature. Elementary-aged students will not study history as critically and analytically as college students; nor will they have the background knowledge yet to do much comparative thinking and evaluation. In our view, following the classical tradition, the chief purpose for studying history is to cultivate virtue and wisdom in students. This means that they should learn to praise the true, good, and beautiful and blame that which is not. Various historical figures and events will often exhibit both praiseworthy and blameworthy elements. We should help students learn to be discerning and not to expect historical figures or events to be categorized easily as just "all good" or "all bad." As mentioned in the series introduction (see TE note

A on page ii), this discussion of virtues and vices will grow as we move into the later books in this series and cover periods from which we have more definitive surviving records.

- As noted in the series introduction, another important reason for young students to study history is to know their world and thus to better know themselves. The record of events and persons that have shaped our world is foundational to knowing who we have been, are now, and might possibly be in the future. In dozens of ways, students who have studied the past are well equipped to examine our current cultural moment and make wiser decisions about what is happening and what perhaps could or should happen. If our young students become curious about history—wanting to know the causes of events and movements and hungry to understand the motives of various people and the consequences of their actions—then they will be on their way to becoming thoughtful human beings, family members, workers, and citizens.

Book Introductions

The Curious Historian Level 1B (TCH1B) begins with a robust introduction, which is divided into two parts. This introduction sets the scene for the study of ancient civilizations. The vocabulary and concepts in these two introductions will be important in order to understand the rest of the text, so we highly recommend that you take time to cover the concepts.

Part I, “History—A Picture of the Past,” reviews the most important concepts from *Level 1A*, including societies and civilizations, history and archaeology, and the basic commonalities people throughout history have shared.

Part II, “The World of the Bronze Age,” discusses how historians have divided ancient history into three ages—the Stone Age, the Bronze Age, and the Iron Age—and then explains why bronze became such an important metal for many ancient kingdoms. A section on geography introduces important terms, including “Near East,” “Far East,” “Canaan,” and “the Levant,” that will be seen throughout our study of the Late Bronze Age and Iron Age kingdoms and peoples.

Unit Introductions

Each unit opens with an introduction that sets the scene for the rest of the unit. For unit I (the Late Bronze Age) and unit II (the Iron Age), the introductions include overviews of the kingdoms and peoples that the chapters will cover. The unit II introduction also contains an important discussion of the collapse of the Late Bronze Age and the advantages of iron use. The unit III introduction presents a brief overview of the Far East and the earliest civilizations of ancient India and China.

Chapter Elements

Time Lines and Notes regarding the Dates

Each chapter opens with a time line that records all of the pertinent dates discussed in the chapter, as well as additional “spotlight” events presented for context. It is important to keep in mind two key notes regarding the dates in *TCH1B*. First, dates for ancient history going as far back as 2000 or 3000 BC are usually estimated dates at best since we have few surviving historical records from those periods. Second, due to this lack of concrete evidence, almost every event this early in history will have multiple dates, all of which have been suggested and defended at some point or another by many other well-educated scholars. It is often hard to find a scholarly consensus. We present these early dates with the “ca.” (circa) indicator before them, indicating our inability to provide an accurate, exact date. Additionally, to help address this degree of uncertainty, in *TCH1B* we have chosen to present date ranges rounded to the nearest half-century for the major empires, dynasties, and kingdom periods we will be covering. (In unit II of *TCH1B*, when we move into the Iron Age, we will stop using rounded-off dates as frequently, since for the most part periods and events in the Iron Age have either exact or fairly certain dates.) Students are not required to memorize these dates, but a familiarity with the date spans will help them to keep the events in sequence.

Where we could, we have given as specific as possible date ranges for when key rulers were in control, but at times these will conflict slightly with the rounded-off dates we present for the overall time periods. For

example, the start dates for the Old Babylonian Period are not definitive. Hammurabi took the throne ca. 1792, but we have chosen to give students a rounded-off start date of ca. 1800 for the Old Babylonian Period. We have pointed out such slight discrepancies in teacher's notes throughout the text.

We should also note that historians typically follow one of three different chronologies for Mesopotamian history: “High,” “Middle,” or “Low” Chronology. These three timescales each base the known relative time line of the various Mesopotamian King Lists—surviving records of rulers prior to the sacking of Babylon by the Hittites—on different “absolute” (but still uncertain) dates. For example, each of these chronological approaches sets the date for the sacking of Babylon (and thus the end of the preceding king lists) at a different date: 1651 (High), 1595 (Middle), or 1531 (Low). (There is even an “Ultra-Low” Chronology that sets the date at 1499.) The relative chronology of the various kings and events in Mesopotamian history is reasonably well understood from the sacking of Babylon back to about the time of Sargon the Great. However, when each chronology sets the fall of Babylonia can push all previous Mesopotamian dates up or down by as much as 150 years. For our text, we have chosen to stay reasonably close to the Middle Chronology with our rounded-off dates, both because it is closer to the traditional dates we’re accustomed to using and because, as best we can tell, the scholarly consensus seems to be moving in this direction.¹

In addition to the chapter time lines (also found in appendix D), appendix E includes two timetables, one for ancient Mesopotamia and one for ancient Egypt, that present the periods, dates, and a few pieces of important information in a table format. These timetables are supplied as an alternate way to view the events of history, and early grammar-school students need not be expected to memorize them. Students at this level usually find it easier to understand the sequence of time and events when this information is presented in linear form, but timetables provide a similar educational value in addition to one key benefit: They can condense more information into a small space than is possible with a time line. As students get used to seeing the timetables, they will hopefully come to appreciate them as a good way of summarizing and memorizing information. As students progress into the higher levels of *The Curious Historian*, we will begin to include both a time line and a timetable within each chapter.

Vocabulary

The chapter vocabulary is divided into three sections: Important Words (key terms), Important Figures (key people), and Important Highlights (key periods, geographical concepts, and so forth). The vocabulary words are bolded and defined the first time they appear in each chapter lesson, and are included in the chapter exercises and quiz. We recommend beginning each chapter by spending a portion of class time reviewing the words and their definitions. Pronunciation for more challenging words, as well as expanded definitions for some terms, can be found in the alphabetical glossary.

Archibald Diggs: Archaeologist Extraordinaire!

Archaeology is a fascinating part of history and also a means to acquire a limited knowledge of very ancient times. In tribute to the important work of archaeologists, we have incorporated into each chapter of *TCH1B* the character of Archibald Diggs, an archaeologist, as a guide of sorts. Archibald appears in the form of sidebar notes and supplies interesting archaeological or historical tidbits that we hope will add flavor, intrigue, and at times even some humor to the lesson content. These sidebar notes are optional, but you may wish to include them as a way to help teach students a little bit about the interesting discoveries and contributions made by archaeologists.

(Example)

Human bones can sometimes tell us just as much as artifacts. Skeletons found during this time period have many severe injuries. This could mean that these people died in battle or in brutal attacks. —A.D.

1. For an excellent article summarizing the differences between these three chronologies, see Dutch historian Jona Lendering's website, Livius.org, <http://capress.link/tch1ati01>.

Chapter Lesson

Weekly chapter lessons guide students chronologically through the continuing history of Mesopotamia and Egypt, while also introducing other Near Eastern kingdoms and peoples such as the Hittites, Minoans and Mycenaeans, Phoenicians, Israelites, and Persians. Although we have limited surviving records from many of these ancient civilizations, we have tried our best to explore the stories of how emperors, kings, and pharaohs rose to the throne, and how times of natural disaster (such as famine and drought), invasions from outside kingdoms, or migrations of new peoples impacted the lands of the Near East. And in unit III, we introduce students to the wonders of ancient India and China, whose earliest civilizations helped lay the roots for the Far Eastern cultures we know today.

You might read the chapter narrative aloud, with the students following along, or have your students take turns reading the text aloud to you. Either way, be sure to pause throughout to emphasize key points, check for comprehension, and engage in periodic discussions. (The Question Box sidebars, while optional, will be particularly helpful here to prompt further dialogue.)

Interspersed with the chronological history, we also devote space in each chapter to delving into the fascinating culture of each civilization. We explore the challenges and innovations involved in constructing their cities and monuments, and examine the continued development of ancient writing systems, some of which have been translated and others that remain a mystery. We explore the beginnings of several religions that are still practiced today—including Christianity, Zoroastrianism, and Hinduism—and consider what the beliefs of these ancient people can teach us about how they lived and what kind of ruler they served.

Throughout each chapter, we keep in mind some of the larger questions and great ideas that apply to all of us, both past and present: the importance of writing and communication, humanity's tendency toward creativity and beautiful art, the value of a professional military for a nation's defense, and our innate desires to be powerful and remembered long after we die.

Further Notes regarding the *TCH1B* Chapters

The events of the Late Bronze Age and the Iron Age are both complicated and closely intertwined. Even historians who have devoted their professional lives to studying the ancient Near East are still left with many questions and areas of debate. During these two periods of ancient history, there were many kingdoms and peoples interacting with and conquering each other. We have tried to present a chronological narrative that is as simple and understandable as possible; however, striving for clarity often means having longer chapters, as shortening the text would leave too many gaps and make the narrative confusing. Therefore, we recommend that you review each chapter in advance of teaching it and exercise discernment in determining what content you wish to cover with students and what pacing will work best for your class. For example, in some chapters you might decide to skip the sidebars and the culture sections, or instead choose to focus more on the culture pieces and less on the historical narrative. Many of the civilizations and kingdoms (such as the Assyrians and Elamites) will continue to pop in and out of the historical narrative, so if you do choose to skip any chapter(s) entirely, be sure to reference the alphabetical glossary at the back of the book for concise definitions to review with students for general context as needed.

In *TCH1B*, we have also introduced a new cultural element: lengthier spotlight pieces that discuss important literature, technologies, monuments, languages, and religions of the age. These cultural “of the Age” pieces are considered optional but highly encouraged reading material. Depending on your schedule, you might choose to select just one or two to highlight for students, to assign them as homework, or to skip them if needed.

Sidebars

Each chapter lesson is interspersed with a variety of sidebar elements. These sidebar pieces, indicated by icons, are optional but help to provide additional context or summarize information.

-  **History Bits:** In *TCH1B*, these sidebars are typically numbered lists that give the most important accomplishments of an important ruler or civilization. In other instances, they present interesting cultural information. Students do not need to memorize the information presented in the History Bits sidebars. However, it can be useful to review the summarized lists of rulers' or civilizations' accomplishments in preparation for completing the chapter exercises and quiz, which sometimes will ask students to supply three or four facts about one of the key figures or civilizations covered in the chapter.
-  **Religion in History:** Among many other things, the Bible is a historical record of the lives of ancient people such as the Israelites. The Religion in History sidebars point out places where ancient history intersects with historical events or figures mentioned in the Bible, such as the Exodus from Egypt. If you would like to further integrate biblical history into your study of *TCH1B*, you can purchase *The Curious Historian's Archive: Extra Resources for Level 1B* (see page H of this introduction), which includes a Biblical Connections in *TCH1B* PDF with additional content. Icons in the teacher's edition indicate when to reference this optional piece.
-  **To the Source:** Many of our English words are derived from Latin or Greek. When a vocabulary word has interesting or unusual roots, we have supplied this information in a To the Source sidebar. These word origins may be of particular interest to students also using our Latin for Children or Greek for Children series. While in our Latin for Children and Greek for Children primers we typically keep the definitions simple, listing only one or two of the most common translations, in *TCH1B* we have listed multiple definitions or more nuanced meanings since the better translation may differ depending on the historical context or the English word being defined.
-  **Question Box:** If history is to be more than a dull list of dates and facts, we need to make it come alive for students by engaging their imaginations and ability to draw connections between these ancient civilizations and our modern world. Asking thoughtful questions, such as those found in the Question Box sidebars, is just one way of enlivening history and helping students to think more deeply about some of the patterns and influences that still exist in their own lives today. For example, how were the ancient royal libraries of rulers such as Ashurbanipal different from our public libraries today? What dangers would merchants have faced as they began traveling longer distances between kingdoms? We have inserted these Question Box prompts at key points throughout the chapters to help you and your students explore as many thoughts and connections as possible. We have supplied sample answers, but you may wish to further expand on these discussions by using online or library resources. The sample answers are by no means the full answers or the only ways to answer the questions; they are simply prompts to help you and your students begin a discussion. Be as curious as you can!

Integration with Susan Wise Bauer's *The Story of the World: Volume 1: Ancient Times*

We think very highly of Susan Wise Bauer's *The Story of the World* series and her engaging, narrative approach to history. While we have chosen to present our study of history in a more standard, chronological progression of important events and figures, we also want to encourage students to enjoy longer narratives that can help them more deeply imagine what it would have been like to live in these long-ago eras. Therefore, throughout *TCH1B* we have noted where you may choose to supplement by reading sections or chapters from *The Story of the World: History for the Classical Child*, vol. 1, *Ancient Times*. We also encourage you to peruse Dr. Bauer's corresponding activity book if you think your students would enjoy additional hands-on activities and projects.

Maps

We have included a variety of maps in this text because being able to visually picture the geographical location of these ancient places is important for comprehension. These include wide area maps, such as the entire Near East and Far East, or the whole length of the Egyptian kingdom along the Nile River, as well as maps that zoom in on a portion of a geographical area in greater detail. Where possible, we have also supplied

maps that show where the ancient kingdoms and civilizations would fall in context with our modern geography and country borders.

In most of the chapters, we have supplied a Find It on the Map exercise for students to practice labeling key locations in ancient history. These exercises are optional. If you would like to incorporate geography into students' study of history, you can have students review the completed maps found in appendix C prior to completing the Find It on the Map exercises. *The Curious Historian's Archive: Extra Resources for Level 1B* (available for purchase from ClassicalAcademicPress.com) includes a printable PDF of the blank maps, should you need additional copies.

Chapter Exercises

The chapter exercises provide ways for students to review the material they have learned. We have incorporated many different kinds of review, both written and oral, to help students retain and expand upon the knowledge they have gained in these lessons.

- *Talk It Over:* These questions present a topic to explore and discuss either together as a class, in smaller groups, or at home with a parent. Usually the Talk It Over questions give students the opportunity to apply the chapter content on a larger scale.
- *Content Review Exercises:* Chapter exercises vary but typically include a mix of matching, multiple-choice, short answer, fill-in-the-blank, true/false, crosswords or word searches, and other formats to assess students on the specific vocabulary and important events and figures from each chapter.
- *Find It on the Map:* As mentioned earlier, the Find It on the Map exercises are an optional way to incorporate geography into students' study of history.
- *Be Creative:* These extended exercises are optional and ask students to complete a lengthier writing assignment, such as a short story or essay, mini biography, interview questions and a subsequent article about a key ruler's achievements, and so forth. In some cases, we have also supplied suggestions for ways to integrate these assignments with our Writing & Rhetoric and/or Well-Ordered Language series.
- *Think About It:* These questions present additional opportunities for students to think creatively, and at times do some further research, to more deeply apply their knowledge and draw connections between the chapter material and their own modern lives. We have supplied lines for students to write down their answers, but you could also choose to use the Think About It questions as additional in-class discussion prompts.
- *Make/Do It Yourself:* In pertinent chapters, we have supplied hands-on activities, such as basic craft projects or simple games, as a way for students to apply their knowledge firsthand. These activities are optional but can serve as another means to encourage your students to explore aspects of the past.
- *Bonus Activities:* For select chapters, we have supplied a section of one or two bonus optional activities that students can complete for extra practice. The full activities are typically only viewable in the student edition. Answers are available at www.ClassicalAcademicPress.com/Pages/The-Curious-Historian, under the "Support" drop-down (found beneath the product photos).

In addition to the discussion questions and hands-on exercises, you may also wish to prompt your students to narrate the events of the chapter lesson back to you. Having students retell the story of history in their own words can be helpful for ensuring comprehension and also gives them practice summarizing. You will see some of the exercises already ask students to practice this skill by putting events in the proper order, but you may wish to implement this practice on a larger scale.

Quizzes

If you would like to assess your students' recall of the content, each chapter has a corresponding short quiz that tests them on the most important vocabulary and facts. These quizzes can be found in appendix B. You

can also download blank versions of the quizzes as a printable PDF at ClassicalAcademicPress.com/Pages/The-Curious-Historian (click on the “Support” drop-down beneath the product photos).

Unit Review Chapters and Daily Life Pieces

Each unit ends with a review chapter and a “Life of . . .” piece. The unit review provides a short narrative that summarizes the main concepts from the previous unit and introduces the next unit (or next book). This summary is then followed by several pages of review questions and activities.

The “Life of . . .” piece tells the story of a fictional child living in the geographical area students have just studied. The entertaining characters of Arnali, Tuya, and Jeet explain, from a student-friendly perspective, more about what life was like as a Hittite warrior, an Egyptian princess, and an Indian trader, respectively. These stories can provide another opening to draw comparisons to how students’ lives are similar yet also very different from the ways of life in these ancient times.

End-of-Book Review

TCH1B concludes with an end-of-book review containing a summary of the high-level concepts and a few final Talk It Over questions for discussion. The second half of the review includes short chapter-by-chapter summaries that ask students to fill in the blanks and supply key vocabulary terms or names of key figures. If you wish, you could have these chapter summaries serve as an end-of-book exam for students. If time permits, you may choose to spend an entire week working through this review chapter, as well as building in more extensive review, such as incorporating all of the chapter vocabulary terms. This is a thorough, though not exhaustive, way to review the material covered over the course of the semester, and also a good way to more easily review the essence of the book and the flow of the historical chronology without all of the peripheral material.

Glossaries

TCH1B includes a chapter-by-chapter glossary and an alphabetical glossary of all vocabulary words in this book. The chapter-by-chapter glossary reproduces the word banks exactly as they appear in each chapter, providing an easy way for students to review key terms prior to completing the exercises or quizzes. The alphabetical glossary includes pronunciation for more challenging words, as well as expanded definitions for some terms.

Appendices

TCH1B includes a variety of appendices for reference. These include the aforementioned chapter quizzes, the song lyrics, and the unit time lines and timetables. The appendices also include a reference archive that compiles charts of key empires, kingdom periods, dynasties, rulers, and more for easy review.


The final appendix is a “Guide to Holding an Egypt Day Event,” supplied courtesy of The Geneva School in Winter Park, Florida. This resource provides tips and advice on how to hold an Egypt Day event at your school or co-op. Such an event is a great way to conclude your school year and demonstrate what your students have learned while creating lasting memories for students that will cement the time period in their minds. A variety of the hands-on projects throughout *TCH Level 1* could be used as decorations or sample work to display during an Egypt Day event, should you wish to hold one at your own school.

TCH Series Page

We offer a variety of optional, supplemental resources for *TCH1B*, some of which are free. Others are available for purchase as part of *The Curious Historian’s Archive: Extra Resources for Level 1B*. The Curious Historian series page, ClassicalAcademicPress.com/Pages/The-Curious-Historian, makes it easy to find information and links for all of these resources at any time.


Free Resources

The following key resources are available for free on the TCH page (click the “Support” drop-down beneath the product photos):

- Scope and sequence for the entire series
-  **Go Deeper PDF:** We are passionate about history, and at times it can be difficult to limit ourselves to just the most important, large-scale information when there are so many interesting tangents to explore! For those teachers and students who find themselves inspired to dig deeper, we have created a free, supplemental Go Deeper PDF that includes additional information you may wish to share with your students or explore for your own interest: fun tidbits (Did you know the oldest woven garment in the world was discovered in an Egyptian tomb? Or would you and your students like to learn more about the discovery of Hatshepsut’s mummy?), links to museum collections of artifacts, additional information (for teachers) on some of the complexities of the Bronze and Iron Ages, and more. By including this supplemental material as a PDF, we have the ability to update this document should any fascinating new archaeological discoveries tied to *TCH1B* come to light following publication. Icons in the teacher’s edition indicate when to reference this optional PDF resource.
- Printable PDFs of the chapter quizzes (also found in appendix B)
- A printable PDF of the Comparison of Ancient Alphabets chart (also found in chapter 9)

Available for Purchase

The Curious Historian’s Archive: Extra Resources for Level 1B is available for purchase at Classical Academic Press.com and includes the following downloadable materials:

- **Songs:** It is a well-known fact that students rarely forget what they sing! *TCH1B* includes four catchy and entertaining songs that you and your students will enjoy singing in class and even as you go about the rest of your day. A song for each unit summarizes the key events and cultural pieces of each chapter, and a “Top 12 Things to Remember” tune is a great way for students to impress their friends and family with the most interesting tidbits about the ancient Near Eastern and Far Eastern civilizations! The lyrics are found in appendix A, and a PDF download of the song lyrics is included for easy reference if your students want to sing in the car, on vacation, or at a friend’s house. A song icon in the text will prompt you to introduce each chapter’s verse(s) to students at the beginning of each lesson.
-  **Biblical Connections in *TCH1B* PDF:** For teachers and parents who would like to integrate religious history/biblical studies with their study of ancient history, we have created a supplemental PDF that draws connections to biblical history and locations, scripture verses, and so forth. Icons in the teacher’s edition indicate when to reference this optional PDF resource.
- **The Curious Historian’s Reading Guide for Level 1B (PDF):** For those who would like to continue their exploration of ancient history beyond the pages of this text, we have supplied a recommended reading list, featuring titles for both students and teachers. This PDF includes clickable links for easy browsing and purchasing.
- Printable PDFs of the **blank maps** for extra geography practice
- Printable, full-color **master unit time lines and timetables** (also found in appendices D and E)
- The “**Top 12 Things to Remember from *TCH1B***,” beautifully designed as a convenient reference sheet
- Printable, beautifully designed PDFs of the **reference archive charts** (also found in appendix F)

Pedagogical Principles

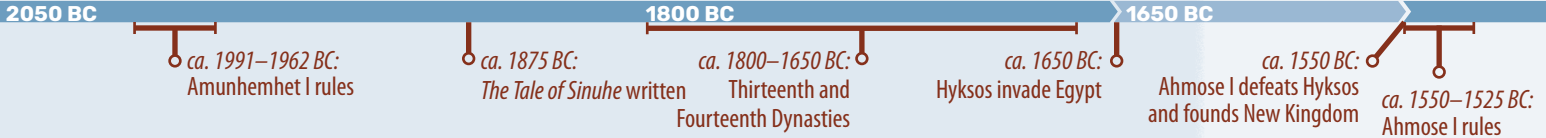
The classical tradition has passed down a rich collection of successful methods for teaching students well. We encourage teachers of The Curious Historian series to become familiar with and to employ these methods while teaching history. Below is a list of key pedagogical principles that come to us from the classical tradition of education. You can read an annotated version of these principles of classical pedagogy under the Recommended Resources section at <https://classicalacademicpress.com/pages/what-is-classical-education>, and a video overview is available at <http://www.classicalu.com/course/principles-of-classical-pedagogy/>. A subscription to ClassicalU.com will grant you access not only to additional videos that cover the nine essential principles in more detail, but also to scores of other online training videos for classical educators.

- 1. *Festina Lente*: Make Haste Slowly**
Master each step rather than rushing through content.
- 2. *Multum Non Multa*: Do Fewer Things, but Do Them Well**
It's better to master a few things than to cursorily cover content that will be forgotten.
- 3. *Repetitio Mater Memoriae*: Repetition Is the Mother of Memory and Makes Learning Permanent**
Lively, regular review and repetition makes learning permanent.
- 4. Embodied Learning: Rhythms and Routines That Profoundly Teach**
The rhythms, practices, traditions, and routines we create in our classroom are just as important for learning as our front-of-the-class instruction is.
- 5. Songs, Chants, and Jingles: How Singing Delights Students and Makes Learning Permanent**
Mainly in the lower school, the most important content/skills we wish to emphasize should be taught or reinforced with a song, chant, or jingle.
- 6. Wonder and Curiosity: Modeling Wonder to Cultivate Lifelong Affections for Truth, Goodness, and Beauty**
We should regularly seek to impart a love for Truth, Goodness, and Beauty by modeling our own wonder or love of that which is lovely, and by asking good questions to inspire students' curiosity.
- 7. Educational Virtues: Cultivating Habits of Learning Necessary for a Student to Be a Student**
We should seek to cultivate virtues of love, humility, diligence, constancy, and temperance in the lives of students. In particular, when studying history we should ask, "What key figures and values should we emulate and praise?" and "What key figures and values should we avoid and blame?"
- 8. Restoring *Scholé* to School: Cultivating Restful Learning That Enables Deep Learning That Delights and Sustains Students**
We should provide adequate time for reflection, contemplation, and discussion of profound and important ideas, both inside and outside the classroom, both with and without students.
- 9. *Docendo Discimus*: By Teaching We Learn—Why Students Must Teach to Master Learning**
Older students should teach younger students to master material; you don't truly know something until you can teach it.



Middle Kingdom
ca. 2050–1650 BC

Second Intermediate Period
ca. 1650–1550 BC



MEMORY

Unit I: The Late Bronze Age

Chapter 1:

The Egyptian Middle Kingdom and Second Intermediate Period

THE BIG PICTURE OF EGYPTIAN KINGDOMS¹

DATES	KINGDOM	DYNASTIES	FAMOUS PHARAOKS
ca. 2050–1650 BC	Middle Kingdom	Eleventh, Twelfth, Thirteenth, Fourteenth	Mentuhotep II (Eleventh Dynasty), Amunhemhet I (Twelfth Dynasty)
ca. 1650–1550 BC	Second Intermediate Period	Fifteenth, Sixteenth, Seventeenth	N/A—Hyksos Invasion

IMPORTANT WORDS

WORD	DEFINITION
Dynasty	One family that rules over a country for a number of generations
Fortress	A military structure or walled town that houses soldiers
Chariot	A light, two-wheeled cart pulled by horses and used as a weapon of war. The driver is called a charioteer.
Composite bow	A powerful and sturdy bow made by combining different kinds of materials, such as wood and horn



Don't forget to learn this chapter's song verse(s)! The lyrics can be found in appendix A.

IMPORTANT FIGURES

WORD	DEFINITION
Amunhemhet I ²	The son of an ordinary, non-royal family who took over the Egyptian throne and founded the successful Twelfth Dynasty
Nubians ³	An African people whose land of Nubia, located south of Egypt, was rich in gold and at times controlled by Egyptian pharaohs
Hyksos	Invaders from the Levant who became the first foreigners to take over and rule Egypt, ca. 1650 BC
Ahmose I	The Egyptian ruler who conquered Avaris, drove out the Hyksos, and founded both the Eighteenth Dynasty and the New Kingdom

IMPORTANT HIGHLIGHTS

WORD	DEFINITION
Egyptian Middle Kingdom	The second golden age of ancient Egypt, ca. 2050–1650 BC. This period includes the Eleventh, Twelfth, Thirteenth, and Fourteenth Dynasties.
Second Intermediate Period	The period, ca. 1650–1550 BC, when Egypt was once again divided and was ruled by a foreign people, the Hyksos, for about 100 years
Avaris	The city in northeastern Egypt that was built by immigrants from the Levant and later became the Hyksos capital
<i>The Tale of Sinuhe</i>	An ancient Egyptian work of literature written during the Middle Kingdom, ca. 1875 BC

- In appendix F, you can find the complete “Big Picture of Egyptian Kingdoms” chart, which includes the Archaic, Old Kingdom, and First Intermediate Periods that you learned about in *Level 1A*.
- For the more difficult names and words, we have supplied pronunciations in the alphabetical glossary.
- See the alphabetical glossary for an expanded definition.



See the *TCH1B* Go Deeper PDF, <http://capress.link/tch1bgd>, to explore...

- The excavation of a Twelfth Dynasty fortress
- More photos of Middle Kingdom artifacts
- Egyptian chariots and composite bows
- Egyptian-inspired architecture in Paris and London



The God Amun

As you learned in *Level 1A*, the name Amunhemhet means “Amun is the head.” In other words, this pharaoh’s name was probably meant to be a reminder that the god Amun was the most important of all the Egyptian deities. Amun’s name has been spelled various ways, including Amun, Amen, and Amon. Do you remember what Amun was the god of, according to the Egyptian pantheon?

▼ Tomb artwork of Amunhemhet



To the Source:

fortress from the Latin word *fortis*, meaning “strong”

The Twelfth Dynasty of the Middle Kingdom

When we last studied the land of Egypt in chapter 14 of *The Curious Historian Level 1A*, it was the Middle Bronze Age and the Middle Kingdom period, the second golden age of ancient Egypt, ca. 2050–1650 BC. Egypt was prosperous, peaceful, and stable under the capable leadership of Pharaoh Amunhemhet I, the founder of the Twelfth Dynasty. Remember that Egypt’s history is divided into dynasties, times when one family rules over a kingdom or country for a number of generations. In order to try to keep all thirty-one Egyptian dynasties straight, historians usually divide Egypt’s long history into “kingdom” periods, each of which includes several dynasties.

Amunhemhet I brought Egypt into the Twelfth Dynasty and a time of peace and prosperity. He ruled for about thirty years (ca. 1991–1962 BC). After his death, the land of Egypt continued to prosper under the rule of the other Twelfth Dynasty pharaohs: three named Senusret, three more named Amunhemhet, and a queen named Sobekneferu.⁴

There are four important things to know about the rule of the Twelfth Dynasty, ca. 2000–1800 BC. First, the Egyptian pharaohs were able to keep the Nubians away from the kingdom’s southern borders. The **Nubians** were an African people whose land of Nubia, located south of Egypt, was rich in gold and at times controlled by Egyptian pharaohs. (You will learn more about the Nubians in chapter 8.) All throughout Egypt’s history, the kingdom traded with the people of Nubia, but the Egyptians and the Nubians did not always live side by side in peace. When Egypt was strong, its armies marched south and conquered parts of Nubia. When Egypt was weak, the Nubians fought back, sending groups of soldiers into Egypt. At times, the Nubians succeeded in conquering the southern parts of Egypt.

Amunhemhet I and the other Twelfth Dynasty pharaohs were able to use the powerful Egyptian army both to keep the Nubians away from Egypt’s southern borders and to take control of the northern part of Nubia. For protection, in southern Egypt and the upper parts of Nubia the Twelfth Dynasty pharaohs built strong **fortresses**,^{*} military structures or walled towns that house soldiers. From the fortresses, the Egyptian army could guard against any future invasions from the Nubians. Controlling northern Nubia allowed the Egyptians to keep their Nubian neighbors from rising

up against them. It also helped the Egyptians become richer, since they could now mine the gold found in Nubia. Most of the mining was done by Nubian slaves.

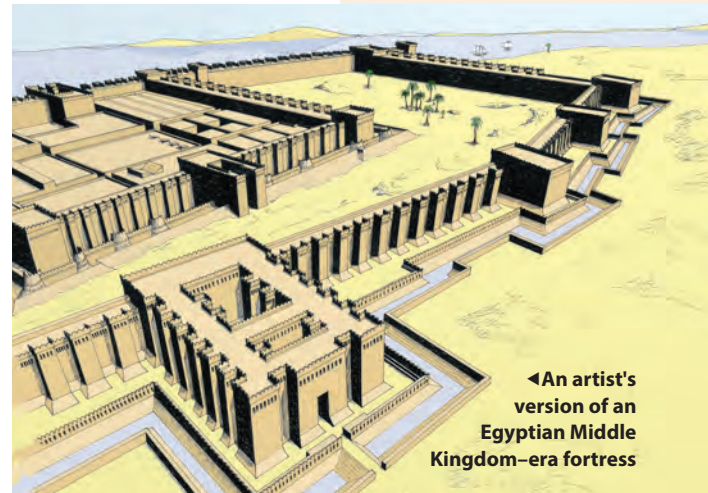
A second important thing during the Twelfth Dynasty was Egypt’s increased trade with other lands. The pharaohs also built fortresses in the north and expanded Egypt’s trade into the Levant. Soon, the larger trade networks led to even greater wealth for Egypt. As Egypt expanded its borders to the north and south and began

4. David P. Silverman, ed., *Ancient Egypt* (New York: Oxford University Press, 1997), 28.

trading more with other kingdoms, it earned an even greater place of importance in the ancient world.

Third, the Twelfth Dynasty period was a time of many building projects, including temples, statues, and pyramids. One pharaoh, Amunhemhet III, had workers drain swamp-land and increase the use of irrigation in order to create more areas of fertile farmland.⁵

Fourth, the pharaohs gradually took back their power from the nomarchs who had ruled Egypt during the First Intermediate Period.⁶ Limiting the power of the nomarchs meant that the government became more and more centered under the control of the pharaoh. Eventually, the position of nomarch lost much of its importance and power.



◀An artist's version of an Egyptian Middle Kingdom-era fortress



Amunhemhet III ruled Egypt for nearly fifty years (ca. 1831–1786 BC). During his reign, he brought Egypt into the greatest time of prosperity that the kingdom had seen so far in its long history. He was followed by Amunhemhet IV, the last male ruler of the Twelfth Dynasty.

After Amunhemhet IV died, his wife, Sobekneferu, took the throne as the final Twelfth Dynasty pharaoh. In Egypt, it was very unusual for there to be a female ruler, but it did happen occasionally! However, Queen Sobekneferu's reign was very short, lasting fewer than four years.



▲ This carving of a scarab beetle includes the owner's title and name in hieroglyphics.

◀Likely a sculpture of a local government official

The Decline of the Middle Kingdom

At the end of the Twelfth Dynasty, ca. 1800 BC, Egypt's importance in the ancient world began to lessen. One reason was that the Nile River's mighty floods were being affected by changes in the local weather patterns. Sometimes the water level in the Nile River was too low to flood the banks. Without water, the crops died in the fields. Other times, the Nile River would rush so forcefully over its banks that the floodwaters washed away the seeds that had been planted. And sometimes high water levels meant the water lay flooded over the fields for too long and the seeds rotted in the ground.

Archaeologists have found a good bit of evidence of Egypt's expanded trade with other lands in the Near East. Stone vases from Egypt have been discovered on the Mediterranean island of Crete, and a people known as the Minoans liked to imitate the Egyptian style of pottery. Additional Egyptian items such as carved scarab beetles and sphinxes, statues, and jewelry have been found on Crete and as far away as the land of Phoenicia. There is also archaeological evidence that the Egyptians bought wood, oil, wine, and silver from places such as Syria. There were certainly many goods being carried back and forth across the Mediterranean Sea and along the coastline as Egypt and the other Near Eastern peoples traded with one another.⁷ —A.D.

5. James K. Hoffmeier, "Egyptians," in *Peoples of the Old Testament World*, ed. Alfred J. Hoerth, Gerald L. Mattingly, and Edwin M. Yamauchi (Grand Rapids, MI: Baker Books, 1994), 269.

6. Do some of these terms, such as "nomarchs" and "First Intermediate Period," look familiar? Don't forget you can look up *Level 1A* vocabulary in the alphabetical glossary at the back of this book if you cannot remember what a word means!

7. Gae Callender, "The Middle Kingdom Renaissance (c. 2055–1650 BC)," in *The Oxford History of Ancient Egypt*, ed. Ian Shaw (New York: Oxford University Press, 2000), 178.

There are only a few official written records from the time of Sobekneferu's reign, so unfortunately we do not know much about this queen of Egypt. One statue of her is unique because it shows the queen wearing a combination of male and female clothes. According to the records, Sobekneferu sometimes wanted to be addressed by female titles and other times by male titles.⁹ —A.D.



► Statue of Queen Sobekneferu

The next two dynasties of rulers, the Thirteenth and Fourteenth Dynasties (ca. 1800–1650 BC), were both weak, but in many ways things in Egypt went on as before. The pharaohs still used Itj-tawy as their capital, and trade with other lands continued. Monuments were still built, although they were not as impressive as the Twelfth Dynasty's projects.⁸

Yet unrest bubbled up in various parts of the kingdom, especially in the conquered area of Nubia. The pharaohs of the Thirteenth and Fourteenth Dynasties were losing control of Egypt. Does this sound familiar? Just like at the end of the Old Kingdom (Sixth Dynasty), Egypt was entering another intermediate period of division and change. With the end of the once-mighty Middle Kingdom, a new period in Egypt's history began: the Second Intermediate Period, ca. 1650–1550 BC.



▲ The Nile River during a time of flooding

The Hyksos Invasion and the Second Intermediate Period

Egypt was falling into another time of political division, but in a different way than it had split apart during the First Intermediate Period. This time, Egypt was being squeezed at both the northern and the southern ends of the land. The Thirteenth

Dynasty pharaohs had been neglecting the fortresses that earlier Twelfth Dynasty pharaohs had built in the south. Over time, the Egyptians abandoned the southern fortresses and the Nubians gradually took over them. In chapter 8, you will learn more about this series of events.

In the north, ca. 1650 BC, a group of invaders charged down into Egypt from the northeast. This marked the first time in Egypt's long history that foreigners invaded, took over, and ruled the land.

Most historians think these newcomers came from the Levant and joined with other immigrants who had settled in Egypt much earlier. In fact, so many immigrants from the Levant had gathered in northern Egypt over the years that they built their own city, called **Avaris**, in the northeast. As Egypt became divided at the



▲ An artist's depiction of the Hyksos invasion



To the Source:

Hyksos from the Egyptian phrase *hekau khasut*, meaning “rulers of foreign countries”¹⁰

8. Callender, “Middle Kingdom Renaissance,” 171.

9. Callender, “Middle Kingdom Renaissance,” 170–171.

10. Janine Bourriau, “The Second Intermediate Period (c. 1650–1550 BC),” in Shaw, *Oxford History of Ancient Egypt*, 187.

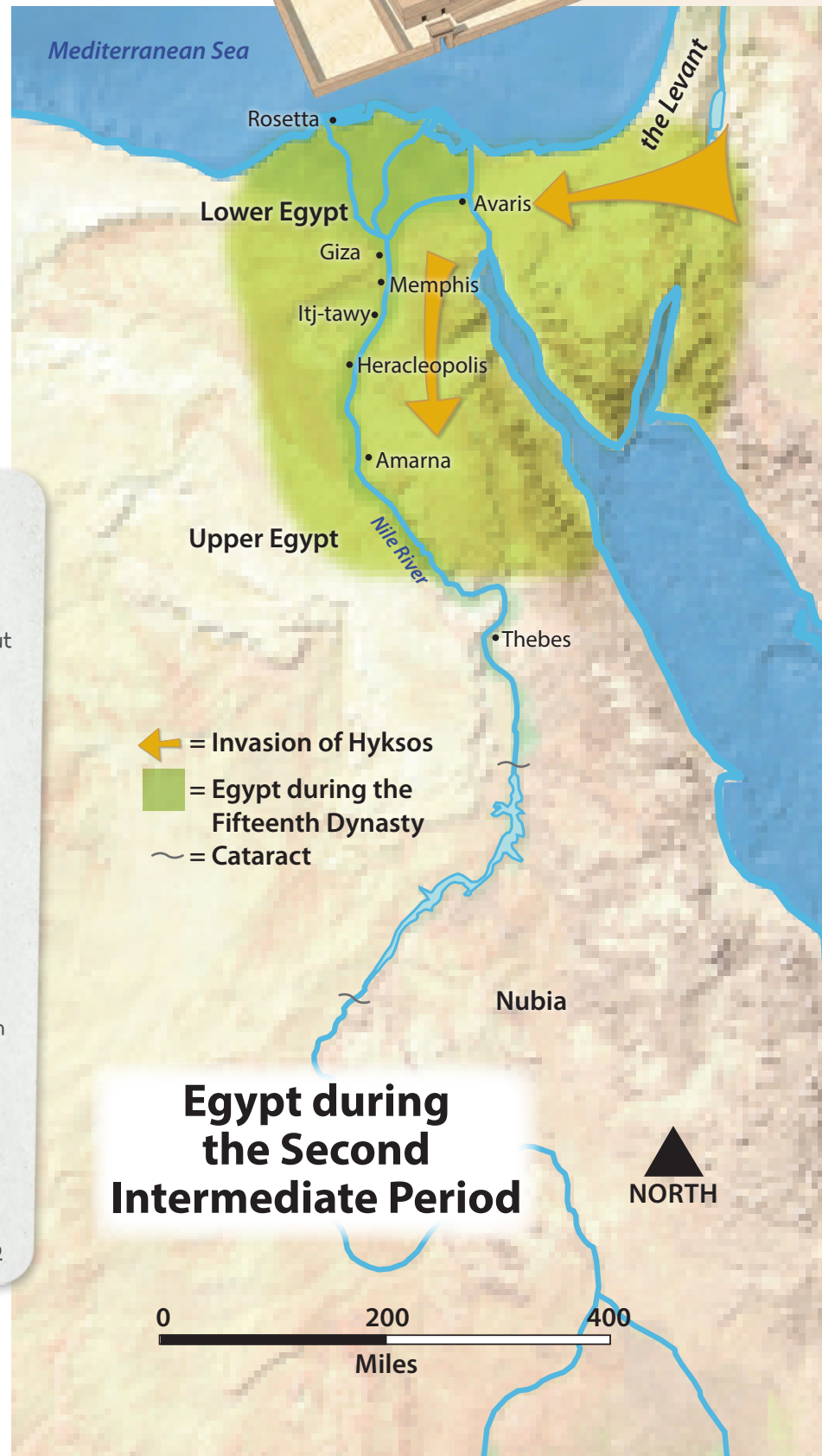
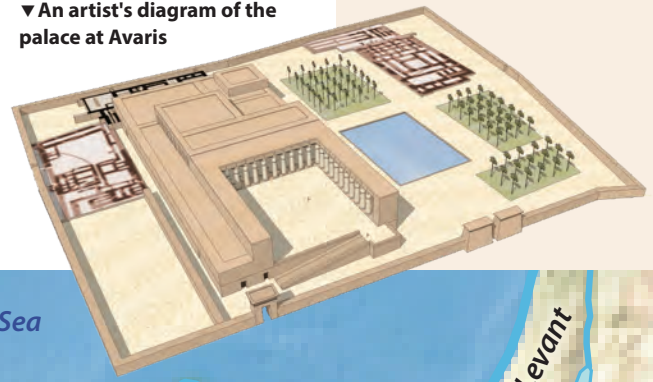
end of the Middle Kingdom, the settlers joined forces with a new group of warriors marching down from the Levant into Egypt. Since they shared a common culture and language, the two groups of Levantine immigrants united to take over most of Egypt. The new, foreign dynasty became known as the **Hyksos**,¹¹ and they made Avaris their capital.

The Hyksos army was more powerful than the Egyptian army because Egypt's soldiers were not prepared to fight against men who rode in chariots and were armed with a powerful new type of bow. How could Egypt's foot soldiers, with their lightweight armor, heavy shields, and large, awkward spears, be a match for an army that moved so swiftly and shot arrows with accuracy from a great distance? Ancient warfare had begun to change, and Egypt was paying the price.

Many artifacts and records have survived from some of the later periods in Egypt's history. You would think that the more archaeological evidence we find from old civilizations, the more we would know about their people, right? Not always! Archaeologists have found many written materials from the Second Intermediate Period, and also a good number of other artifacts. The problem is, there is *so* much information for historians to sort through. And the records do not always agree with each other! For example, written records for the Second Intermediate Period include lists of pharaohs, business records, and a later history written by the Egyptian historian and priest Manetho. At times, these written accounts all disagree with each other, and they also often disagree with carved inscriptions on monuments dating from the period.¹¹ What a mess! This is why historians must be careful and patient as they sort through all the facts and try to reach the best conclusions.

-A.D.

▼ An artist's diagram of the palace at Avaris



Egypt during the Second Intermediate Period

11. Bourriau, "Second Intermediate Period," 186.

**To the Source:**

chariot from the Latin word *carrus*, meaning “cart”

**To the Source:**

composite from the Latin word *compositus*, meaning “put together”

**Who Else?**

The Hyksos were not the first ancient people to fight with bows and arrows. Can you remember the name of the Mesopotamian ruler whose army was known for its powerful bows and skilled archers?

**The Rise of Full-Time Warriors**

Chariots and composite bows were not technology for part-time “citizen soldiers” who served in the army for part of the year and then returned home to work on their farms. First of all, these more advanced weapons were expensive to make. Second, training to use these two weapons took a lot of time—time that farmers did not have to spare. Archery is a challenging skill, no matter what type of bow you use, and requires many hours of practice. If a soldier’s only job was to learn how to use the composite bow, then with time he could learn to master the skill, as well as learn how to shoot while standing in a moving chariot. But part-time soldiers would not have been able to spend that much time training in such a specialized skill. So, with the rise of these two Bronze Age

Continued

The New Weapons of the Bronze Age

The Hyksos soldiers were known for using **chariots** and composite bows, two weapons that had become popular in the Levant. Their chariots were light, two-wheeled carts pulled by horses and used as a weapon of war. One or two soldiers could ride standing up in the chariot. One man served as the driver, or charioteer, while the other was armed with a composite bow and would fire upon the enemy.

The **composite bow** was made by combining different kinds of materials, such as wood and horn. This new type of bow was more powerful and much sturdier than a bow made from just one material. The combination of materials allowed the composite bow to store more energy (power) when the bowstring was pulled back. This meant the archer could shoot arrows faster and farther than he could using a simpler style of bow. Composite bows were also smaller and easier to handle than other styles of bows, such as the traditional longbows perfected by the Nubians. In order to shoot well while standing in a moving chariot, Bronze Age warriors needed the power, sturdiness, and smaller size of the composite bows.



▲ A limestone carving of a two-wheeled chariot

Imagine what it would have been like to be a soldier in an ancient army, fighting on foot with only a spear and a shield. You march with a band of fellow soldiers onto the field of battle. Suddenly, rushing toward you are enemy attackers riding in swift chariots. In the chariots, warriors stand ready to shoot, loaded bows pointing your way. All around you, the sharp, bronze-tipped arrows begin raining down upon your friends. On your left and right, men are collapsing in pain. Your simple armor and shield are not strong enough to protect you from the arrows shot from such powerful bows. And, supposing you could catch up to your enemy, how can you fight back against them when your only weapon is a large, heavy spear?

When an army combined the speed of a chariot with the long-distance force of a composite bow, they took Bronze Age warfare to an entirely new level. The army became firepower in motion! Armies with chariots and composite bows were hard to beat and a truly intimidating sight on the battlefield. Armies without these weapons were left at a disadvantage. It is possible that, after some time and thought, an unprepared army might invent weapons and strategies that could be used to successfully fight against this new kind of well-armed enemy. But first, the soldiers would be too busy fighting for their lives! Kingdoms that adopted this new, “modern” way of doing warfare were able to conquer many groups of people and build new kingdoms . . . and even new empires! The swift chariots also allowed the armies to travel faster and farther than armies had gone before. Using these two powerful weapons, the Hyksos rulers were able to conquer most of Egypt.



▲ A replica of a composite bow

Egypt under Hyksos Rule

During the Second Intermediate Period, ca. 1650–1550 BC, the Hyksos ruled as pharaohs over all of Lower Egypt and some parts of Upper Egypt. The Hyksos brought other changes to Egypt besides new ways of warfare. They encouraged trades such as weaving and making objects out of precious metals (especially gold) so that they could sell more of these items to other lands. The Hyksos also introduced their own pantheon of gods and encouraged the worship of deities that were unfamiliar to the Egyptians.

At the same time, other things in Egypt did *not* change during the rule of the Hyksos. Since a number of Hyksos had settled in Egypt as immigrants before they ruled the land, in some ways they were already living like the Egyptians. For example, they dressed in the Egyptian style and used Egyptian as the official language for important government records. During their reign, they also allowed many Egyptians to continue working in the government and as priests in the temples.¹²

Yet even though the Hyksos seemed fairly comfortable and settled in their new kingdom, they never forgot their foreign roots . . . and neither did their Egyptian subjects!



▲ Hyksos headband decorated with animal heads and stars or flowers

military technologies, we begin to also see the rise of a new warrior class of people. This new type of warrior was very skilled and had just one job: serving in the army as full-time, professional soldiers.

▼ Part of a decorative carving found on the handle of a Hyksos dagger



The Eighteenth Dynasty and the Victory over the Hyksos

We are going to skip over the three dynasties of the Second Intermediate Period because they are not very important in the big picture of Egypt's history. All you need to know is that the Second Intermediate Period included the Fifteenth, Sixteenth, and Seventeenth Dynasties. The rulers of these dynasties were a mix of Hyksos kings and a few native Egyptians who resisted the control of the Hyksos. And all three dynasties ruled at the same time!


The Hyksos ruled for about 100 years, ca. 1650–1550 BC, but they never controlled all of Egypt. A small part of Upper Egypt in the south was never conquered by the Hyksos or by the Nubians. Instead, it remained under the rule of a group of native Seventeenth Dynasty Egyptian pharaohs.

Eventually, some young Seventeenth Dynasty princes gathered in the city of Thebes to plot a rebellion against the Hyksos rulers. Overcoming the Hyksos would not be easy, and it would not be quick. In fact, two Egyptian rulers had already been killed in battle trying to rid Egypt of the Hyksos. Although these next two young princes were also unsuccessful in overthrowing the Hyksos completely, they helped prepare the way for eventual victory.

Ahmosé I, the brother of the last Seventeenth Dynasty pharaoh, was the ruler who finally succeeded in overcoming the Hyksos. Using the fast chariots and powerful bows that the Egyptians had learned about from the Hyksos, Ahmosé I and

? Up and Down in Egypt

The Egyptian kingdom was often divided into two parts: Upper Egypt and Lower Egypt. Can you remember which was the southern part and which was the northern part?

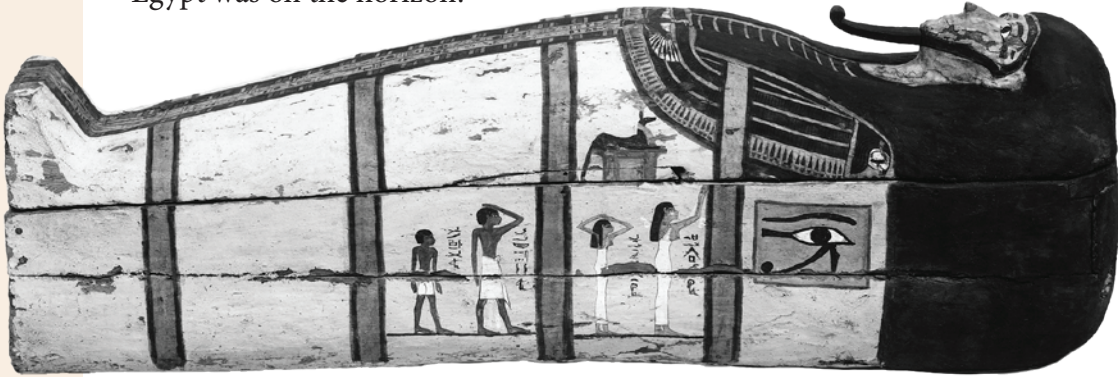
 If you purchased *The Curious Historian's Archive: Extra Resources for Level 1B*, you can read in the Biblical Connections PDF about the nature of the relationship between the Hyksos and Israelites such as Joseph.

Ahmosé I (ruled ca. 1550–1525 BC)

1. Used chariots and composite bows to conquer Avaris and overcome the Hyksos, ca. 1550 BC
2. Drove the Hyksos all the way back to the Levant
3. Founded both the Eighteenth Dynasty and the Egyptian New Kingdom

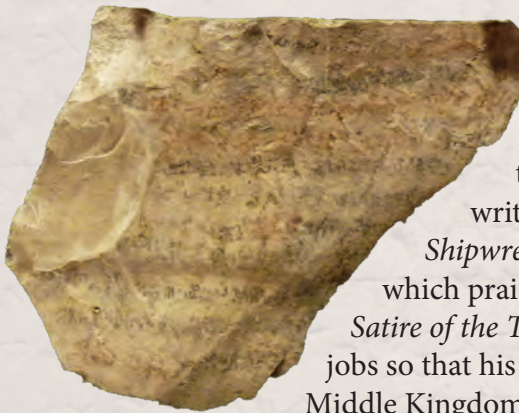
12. Susan Wise Bauer, *The History of the Ancient World: From the Earliest Accounts to the Fall of Rome* (New York: W.W. Norton & Company, Inc., 2007), 180.

his army conquered Avaris ca. 1550 BC, and then drove the Hyksos all the way back to the Levant. His victory was so important that Ahmose I is considered to be the founder of the Eighteenth Dynasty as well as the founder of the Egyptian New Kingdom, both of which we will study in the next chapter. Another golden age for Egypt was on the horizon!



► The sarcophagus (coffin) of Ahmose I

Literature of the Age: *The Tale of Sinuhe*



▲ A portion of *The Satire of Trades* carved on a piece of limestone

Egyptian literature became more important during the Middle Kingdom than it had been during the Old Kingdom. There were two reasons for this change. First, during the Middle Kingdom more middle-class people were able to read. And second, more men held the respected position of scribe. Therefore, many different kinds of writing flourished. Works written during this time include *The Tale of the Shipwrecked Sailor*, which is just what it sounds like, and “Hymn to the Nile,” which praises Hapi, the god of the Nile’s flooding. In another piece, titled *The Satire of the Trades*, a father writes to his son and exaggerates the hardships of many jobs so that his son will think being a scribe is the most appealing career to choose. Middle Kingdom writings also include a wide variety of letters, reports, and official accounts that give us a bigger picture of what life was like during Egypt’s second golden age.¹³

It is hard to find an ancient Egyptian work of literature that rivals the fame of Mesopotamia’s *The Epic of Gilgamesh*. Perhaps the most similar Egyptian work is *The Tale of Sinuhe*, which was written during the Middle Kingdom, ca. 1875 BC, by an unknown author. (The Egyptian name “Sinuhe” was most likely pronounced “shin-hay.”) However, *The Tale of Sinuhe* is different from *The Epic of Gilgamesh* in both length and writing style. The Egyptian work is shorter, and throughout the entire tale the mood and style frequently change. For example, the writing shifts from a happy tone to a sad tone, and from story form to poem form. These frequent changes make *The Tale of Sinuhe* a unique and fascinating piece of literature.

The Tale of Sinuhe starts out by describing the life of the main character, a man named Sinuhe who is an official in the pharaoh’s court. In many ways, this beginning makes the tale similar to a type of writing known as the Egyptian tomb autobiography. An autobiography, as you will learn in English class, is a description of someone’s life that is written by the person himself (or herself). An Egyptian tomb autobiography was written while the person was still alive and gave a record

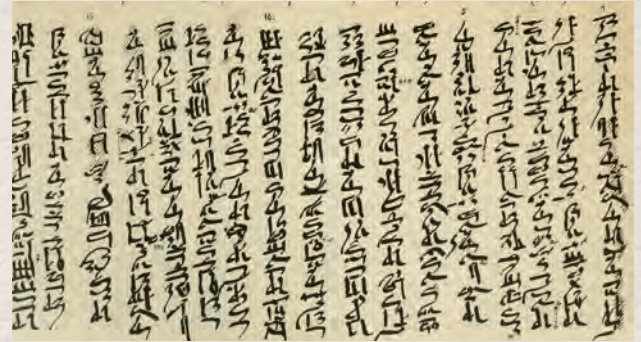


▲ Carving of a hero (possibly Gilgamesh) taming a lion

13. Bourriau, “Second Intermediate Period,” 183.

of his life. The record was then inscribed on the walls of the person's tomb after he died. So, it is possible that *The Tale of Sinuhe* was written by a real man named Sinuhe, but historians still do not know for sure.

The tale then suddenly shifts from a summary of Sinuhe's life and work to a tragic story. The pharaoh unexpectedly dies, and Sinuhe is startled to find himself no longer able to enjoy his privileged life as part of the royal court. He panics and flees Egypt. The writer does not clearly explain why this panic grips Sinuhe. Most readers assume that Sinuhe is afraid he will be unfairly accused of being part of a plot to kill the king and of having a hand in the pharaoh's death.



▲ A section of *The Tale of Sinuhe* papyrus

The tone of the poem changes again as Sinuhe becomes confused and lost. He wanders north from Egypt without a clear direction or purpose until he faints from thirst and exhaustion. Just after he faints, he is rescued by a nomad chief. Before long, he finds himself living with a tribal group somewhere in the Levant or the surrounding desert lands. He marries the daughter of a chief named Amunenshi and becomes both Amunenshi's son-in-law and his right-hand man.

While serving Amunenshi for many years as his loyal enforcer of laws, Sinuhe grows wealthy and powerful. His own sons become warrior chiefs as well. Eventually, he is challenged to a duel by a massive, intimidating warrior, whom Sinuhe overcomes easily. After this, everyone in his new homeland realizes that Sinuhe is indeed a strong and powerful man.

Just as the story seems to become a tale of epic heroism, Sinuhe remembers the kingdom from which he came: his beloved Egypt. The mood and style switch to that of a sorrowful poem as Sinuhe reflects on all that he has lost. He prays to the gods that he will be able to go back home.

Miraculously, the far-off pharaoh hears of Sinuhe's sadness and offers him forgiveness for having left Egypt. Here, the tale changes to sound like an official decree from the king as he formally invites Sinuhe to come back to Egypt. This section sounds similar to the writing style of royal decrees that date from the Middle Kingdom. The similarity has led historians to think that the author of *The Tale of Sinuhe* either had a job writing official documents or must have been very skilled at imitating this style of writing.

The tale returns to a sad, poem-like story as it narrates Sinuhe's journey home, his tearful reunion with the royal family, and a meeting with the royal princesses. Finally, the tale once again becomes a tomb autobiography. The author ends by writing about the short but happy rest of Sinuhe's life, including the building and equipping of his tomb and other preparations for his journey to the afterlife.

This may sound like a very long piece of literature, but most English translations of *The Tale of Sinuhe* are only around twenty pages long. While *The Tale of Sinuhe* changes between many different tones and styles of writing, it tells an intriguing story. It also gives historians and modern-day readers a bigger picture of the ideas and beliefs, religion, and customs of the Egyptian Middle Kingdom. For example, from this story we learn that the ancient Egyptians believed Egypt was their one true home and the one sure path to the afterlife.



► Scene of foreigners making an offering to a Middle Kingdom pharaoh

Talk It Over

The Egyptians were proud of their land and their military successes. They also took pride in the magnificent buildings and temples they had built, and the irrigation systems they had dug to carry the Nile's floodwaters. As you can imagine, it would not have been easy for them to suddenly be ruled by the Hyksos. What do you think it would be like to live with foreign people ruling over your homeland?

Practice the Facts

On the line provided, write the number of the correct vocabulary word beside each definition.

- | | | |
|------------------|----------|---|
| 1. Chariot | <u>4</u> | A. The son of an ordinary, non-royal family who took over the throne and founded the successful Twelfth Dynasty |
| 2. Hyksos | <u>1</u> | B. A light, two-wheeled cart pulled by horses and used as a weapon of war |
| 3. Dynasty | <u>5</u> | C. A powerful and sturdy bow made by combining different kinds of materials, such as wood and horn |
| 4. Amunhemhet I | <u>2</u> | D. Invaders from the Levant who became the first foreigners to take over and rule Egypt, ca. 1650 BC |
| 5. Composite bow | <u>7</u> | E. The Egyptian ruler who conquered Avaris, drove out the Hyksos, and founded both the Eighteenth Dynasty and the New Kingdom |
| 6. Nubians | <u>3</u> | F. One family that rules over a kingdom or country for a number of generations |
| 7. Ahmose I | <u>9</u> | G. A military structure or walled town that houses soldiers |
| 8. Avaris | <u>6</u> | H. An African people whose land, located south of Egypt, was rich in gold and at times controlled by Egyptian pharaohs |
| 9. Fortress | <u>8</u> | I. The city in northeastern Egypt that was built by immigrants from the Levant and later became the Hyksos capital |

Write It Down

1. In this chapter, you learned about two important pharaohs: Amunhemhet I and Ahmose I. First, write down three facts about Amunhemhet I. (Be sure to use complete sentences!) You can include facts you remember from when you learned about him in *Level 1A*.

- a. _____
- b. _____
- c. _____

2. Now, write down three facts about Ahmose I. (Be sure to use complete sentences!)

- a. Answers will vary, but should include versions of three of the following:
- He was the brother of the last Seventeenth Dynasty pharaoh.
 - His army used fast chariots and powerful bows to drive the Hyksos out of Egypt and back to the Levant.
 - He and his army conquered Avaris, the Hyksos capital city, ca. 1550 BC.
 - He founded both the Egyptian New Kingdom and the Eighteenth Dynasty.

Can You Recall?

1. Circle all of the phrases that have something to do with the *Middle Kingdom*.

Construction of pyramids, temples, and irrigation projects

Queen Sobekneferu ruled

Nubians kept away from Egypt's borders

Capital at Thebes

Nomarchs became powerful again

Changes in the Nile's flooding

Pharaohs took power back from the nomarchs

Time of less trade with other lands

2. Circle all of the phrases that have something to do with the *Second Intermediate Period*.

Time of great building and irrigation projects

Egypt ruled by the Hyksos

Fortresses built to protect Egypt's borders

Changes in the Nile's flooding

Three dynasties ruled at the same time

Time of more trade with other lands

Unrest throughout the kingdom

Twelfth Dynasty ruled

Make the Connection

 This exercise is optional and is based on the Literature of the Age piece on *The Tale of Sinuhe*.

Complete each of the following sentences by circling the correct answer.

1. *The Tale of Sinuhe* is about _____.

a poor boy who unexpectedly becomes pharaoh

an official in the royal court who flees Egypt when the pharaoh dies

2. Throughout *The Tale of Sinuhe*, the writing mood and style _____.

stay the same

frequently change

3. An Egyptian tomb autobiography was a record of a person's life that was written _____ and then inscribed on the walls of his tomb.

by the person before he died

by the person's friends after he died

4. Scholars _____ who wrote *The Tale of Sinuhe*.

know

do not know

5. *The Tale of Sinuhe* was written during the _____, a time when more people were able to read.

Middle Kingdom

Old Kingdom

True or False

If the sentence is true, circle *T*. If the sentence is false, circle *F*.

- Amunhemhet I's reign in Egypt was a time of prosperity.
- The Nubians lived in a kingdom to the north of Egypt.
- Egypt was the first kingdom to use chariots in battle.
- The Hyksos came from the land of Assyria.
- The Seventeenth Dynasty's rebellion against the Hyksos began in the city of Thebes.
- Nubia was a land rich in gold.
- Chariots slowed down armies because the wheels broke so often.
- It was very difficult for an army of foot soldiers to defeat an army that used chariots and composite bows.

☒ T ☐ F
☐ T ☒ F
☐ T ☒ F
☐ T ☒ F
☒ T ☐ F
☒ T ☐ F
☐ T ☒ F
☒ T ☐ F

Be Creative

Use your imagination to write a short story of two to three paragraphs about what it might have been like to be a soldier using the fearsome new weapons of the Late Bronze Age: chariots and composite bows. What would be hard about learning to fight with these new weapons? What skills would you have to practice during training?

V This exercise is optional.

Find It on the Map

W This exercise is optional.

Label the following on the map. Here in the chapters we will give you a few hints for the places that might be harder to remember, but in the unit review you will have to label them without the hints!

1. Upper Egypt
2. Lower Egypt
3. Mediterranean Sea
4. Nile River
5. Nubia
6. The Levant
7. Itj-tawy (*Amunhemhet I's capital*)
8. Thebes
9. Avaris (*the Hyksos capital*)

Think About It

Egypt is not the only example of a civilization that has experienced many periods of great change. All societies, kingdoms, and countries change over time. The United States of America has been a country for more than 200 years. Can you think of some ways our country has changed over the centuries? Were these changes good or bad? Write down some of your ideas. (Be sure to use complete sentences!)

Do It Yourself

At the end of the Twelfth Dynasty, changes in Egypt's weather patterns affected the Nile River's floods. Would you like to learn more about how the Nile's times of drought and flooding had an impact on the Egyptians' crops? First, you will need to plant four or five different "crops" of your own. Your teacher or parent will provide you with plastic cups, soil, and a variety of seeds. Add the same amount of soil and the same number of seeds to each cup. Then put all of the plants in a window that lets in plenty of sunlight—just like crops would get in Egypt!

Next, work with your classmates or family to set up a schedule for watering your "crops." Here is a sample schedule to follow:

- | | | |
|--------------------------------|---------------------------------|--|
| 1. Crop #1: Water once a day. | 3. Crop #3: Water once a week. | 5. Crop #5: Water once every other week. |
| 2. Crop #2: Water twice a day. | 4. Crop #4: Water twice a week. | |

Observe your "crops" for several weeks. Take notes on what you see and how the plants change. Which crops grow and which ones do not? Can you see how changes in the Nile's water levels would have affected Egypt's fields and harvests?



A Throughout *TCH1B*, we will note sections where you may wish to read portions of Susan Wise Bauer's *The Story of the World: History for the Classical Child*, vol. 1, *Ancient Times* (Charles City, VA: Well-Trained Mind Press, 2006), to your students as an accompanying narrative text. You can read the "Egypt Invades Nubia" section from chapter 12, "The Middle Kingdom," in *Story of the World* now, or wait until chapter 8's more in-depth discussion of Nubia. You may also want to read "The Hyksos Invade Egypt" section from chapter 12.

B We recommend having students sing the unit song (up through the verses they have learned) once or twice at the start of each class.

C Throughout unit I, you may wish to prompt students to narrate the events of the chapter lesson back to you. Having students retell the story of history in their own words can be helpful for ensuring comprehension and also gives them practice summarizing a story or sequence of events.

D You may need to remind students that the Roman numeral "I" is used to indicate that Amunhemhet was the first pharaoh with this name. See the Archibald Diggs note in *TCH1A* chapter 14 for a longer explanation of Roman numerals and names.

E In the later years of Amunhemhet I's rule, problems arose within the royal family, but historians are uncertain of the exact details. Two works of Egyptian literature—*The Tale of Sinuhe*, an autobiography of a courtier who fled Egypt (see the Literature of the Age piece starting on page 26), and a text called *The Instruction of King Amunhemhet I*—describe a time of political turmoil and disloyalty toward Amunhemhet I and his son Senusret I. One theory historians have is that Amunhemhet I was assassinated and his son took over the throne. Another theory is that Amunhemhet I made his son a co-regent during the last ten years of his reign, and that this decision caused political unrest. Either way, after Amunhemhet I's death Senusret I was eventually able to re-establish stability and order in Egypt. The rest of the Twelfth Dynasty pharaohs seem to have ascended to and left the throne in easy succession. (See Gae Callender, "The Middle Kingdom Renaissance [c. 2055–1650 BC]," in *The Oxford History of Egypt*, ed. Ian Shaw [New York: Oxford University Press, 2000], 159–161.)

F As noted in *TCH1A*, the Egyptian rulers and gods often had multiple spellings of their names. Amunhemhet could also be spelled Amenemhet or Amenemhat. The name Senusret could also be spelled Senusert or Senwosret. The Greek spelling of this name was Sesostris.

From  **The God Amun** on page 20

Amun was the Egyptian god of mysteries and air and the patron god of Thebes who later became king of the Egyptian gods.

G We are using a rounded-off start date of ca. 2000 BC for the Twelfth Dynasty; however, technically the start of Amunhemhet I's reign is thought to be closer to ca. 1991 BC.

H Senusret I built Egyptian fortresses in Nubia as far south as the second cataract on the Nile River. Later, Senusret III moved even farther south to the third cataract. (See James K. Hoffmeier, "Egyptians," in *Peoples of the Old Testament World*, ed. Alfred J. Hoerth, Gerald L. Mattingly, and Edwin M. Yamauchi [Grand Rapids, MI: Baker Books, 1994], 269.)

I Unfortunately, the combination of expensive building projects and a series of low Nile floods exhausted Egypt's economy.

J Because Amunhemhet III ruled for so long, Amunhemhet IV may have been either his son—who would have been a very old man by the time he took the throne—or his grandson. Historians do not know for certain, and Amunhemhet IV only ruled for about nine years. His wife, Sobekneferu, may also have been his sister.

K To help clarify the sequence of events up to now, note that the Middle Kingdom began at Thebes in the middle of the Eleventh Dynasty, under Mentuhotep II. By the Twelfth Dynasty, the pharaohs were ruling over all of Egypt. During the Thirteenth Dynasty, the pharaohs' power weakened. The Thirteenth Dynasty was made up of many

different families, and we are not sure how the pharaohs were chosen. The origins of the Fourteenth Dynasty kings are unknown, but the pharaohs are believed to have ruled at the same time as the Thirteenth or Fifteenth Dynasty. (See the chronology in Shaw, *Oxford History of Ancient Egypt*, 481.)

LThere is no scholarly consensus regarding the dates for the Second Intermediate Period.

MThe Hyksos are a somewhat mysterious group of people and the source of much scholarly debate. Scholars seem divided on whether the Hyksos were a nomadic Asiatic people or were from Syria/Palestine. Instead of Egyptian, they spoke a western Semitic (Amorite) dialect, at least as evidenced by their personal names. (See Alan Schulman and S. Sperling, “Hyksos,” in *Encyclopaedia Judaica*, vol. 9, 2nd ed., eds. Michael Berenbaum and Fred Skolnik [Detroit: Macmillan Reference USA, 2007], 648–649.) To read a more in-depth account of the origins of the Hyksos, see Eliezer D. Oren, ed., *The Hyksos: New Historical and Archaeological Perspectives* (Philadelphia: University of Pennsylvania Museum of Archaeology and Anthropology, 1997).

From **Who Else** on page 24

Sargon the Great made heavy use of archers in his army.

NAs mentioned in *TCH1A*, you might wish to introduce the term “technology” to students. A simple definition is “a person’s ability to make things that help him to control and understand nature and to apply this knowledge in a practical way.” It may be helpful to clarify for students that while they likely think of technology as a more modern innovation (smartphones, computers, construction cranes, etc.), throughout all of history people have been discovering or inventing various forms of technology to help improve their lives.

From **Up and Down in Egypt** on page 25

Upper Egypt was the southern part and upstream on the Nile River. Lower Egypt was the northern part and downstream on the Nile, by the Mediterranean Sea.

OIn brief, the Fifteenth Dynasty consisted of the Hyksos rulers who had invaded Egypt from the northeast. It replaced both the Thirteenth Dynasty ruling in the south and the Fourteenth Dynasty ruling in the north. The Fifteenth Dynasty ruled simultaneously with the Sixteenth Dynasty, which was made up of another group of Hyksos rulers, and the Seventeenth Dynasty, a new regime based at Thebes that consisted of native Egyptians who had gathered together to gain back Egypt from the Hyksos. Eventually, however, even this group of Egyptian resisters had to acknowledge the authority of the Hyksos.

PCalling Ahmose I the founder of the Eighteenth Dynasty is a bit odd, since he was the brother (and thus presumably the heir) of a Seventeenth Dynasty ruler. Historians consider Mentuhotep II, who founded the Middle Kingdom, to be a ruler of the Eleventh Dynasty instead of the first pharaoh of the Twelfth Dynasty, despite the fact that he reunited Egypt and ushered in a new kingdom period in much the same way that Ahmose I did. To be consistent, it would make more sense to either declare Mentuhotep II the founder of a new dynasty or to have Ahmose I be the founder of the New Kingdom but not necessarily of a new dynasty. This example perfectly illustrates the fact that while the system used for dividing the list of pharaohs into dynasties has become traditional among historians, it doesn’t always make sense or follow clear “rules” as far as defining when one dynasty ends and another begins.

QAs mentioned in the Introduction to Teachers, throughout *TCH1B* the cultural “of the Age” pieces on literature, technology, monuments, and religions are considered optional but highly encouraged reading material. Depending on your schedule, you might opt to choose just one to focus on as part of the lesson, assign them as homework, or skip them if needed.

RIt is possible that *The Tale of Sinuhe* is less known today because the shifts in style make it hard to put it into a specific category. Literature experts tend to judge works by the rules and expectations of recognized genres, so when a work’s genre is unclear or unfamiliar, it can slip through the cracks and may not become as well known. However, a major part of the genius of *Sinuhe* are these shifts between tone and genre as the story moves from autobiography to tragedy to epic, and then (toward the end) to royal decree and poem before returning to autobiography.

SThe Egyptian tomb autobiography is a genre known mostly to historians who specialize in Egyptian writings. This genre became fairly conventional and standardized in the time of ancient Egypt, with both style and content following distinct patterns.

TFor an excellent translation and commentary on *The Tale of Sinuhe* (as well as several other worthy works of Egyptian literature), see *The Tale of Sinuhe and Other Ancient Egyptian Poems, 1940–1640 BC*, trans. R. B. Parkinson, Oxford World's Classics (Oxford: Oxford University Press, 1997).

From **Talk It Over** on page 28.

Answers will vary. Living in a country that is being occupied by another can be difficult in many ways. The following are some examples.

1. The occupying country may arrive as a combative army that tears down or otherwise destroys buildings, homes, monuments, temples, and similar places that have value to the local people.
2. The occupying country's rulers may be dictators or tyrants who persecute the local people and impose restrictions and laws that make life unbearable.
3. The occupying country may impose its own language, culture, and heritage on the conquered country, which puts the values and traditions that were once part of the local heritage at risk of being lost or forgotten.
4. The occupying country may enact burdensome taxes that the people are unable to pay or can pay only at great personal cost.
5. The destruction caused by an occupying army could result in homelessness, hunger, and the loss of vital human services such as medical care.
6. Living in an occupied country often involves the loss of freedoms that people once enjoyed.

From **Write It Down** on page 28.

Answers will vary, but should include versions of three of the following:

- Egypt was prosperous, peaceful, and stable under his capable leadership.
- He was the son of an ordinary, non-royal family, and probably the vizier for Mentuhotep IV.
- He took over the throne and founded the successful Twelfth Dynasty.
- He may have been seen as the answer to a prophecy about a pharaoh who would join the two crowns of Egypt and be victorious over Egypt's enemies.
- He was named after Amun, the Egyptian god of mysteries and air, and his name means "Amun is the head."
- He built a new capital called Itj-tawy.
- He (and other Twelfth Dynasty pharaohs) expanded trade throughout the Levant, and expanded Egypt's borders to the east and south, including into the land of Nubia.
- He (and other Twelfth Dynasty pharaohs) ordered great building and irrigation projects.

From **Be Creative** on page 30.

Answers will vary. Here is a brief sample answer to assist you in checking your students' work.

My name is Budil, and I am a soldier in the Hyksos army. My main weapon is the composite bow. It is not a very large weapon, but it is certainly powerful and sturdy. It is also more convenient for me to use than other styles of bows.

I am learning how to shoot from a fast-moving chariot. My fellow soldier, Iluba, is the charioteer. He controls the chariot while I try to stay steady on my feet and hit my target every time. It is not an easy task, and it takes a lot of training, followed by many hours of practice. I missed my practice target—a big old tree in the middle of the field—at least fifty times before I finally hit it. I fell out of the back of the chariot at least three times too! Iluba takes the curves much too fast. I lose my balance and tumble backward, rolling over and over the rocky ground. I have had lots of bruises and scraped arms and legs, but so far no broken bones.

One time, Iluba hit a hole. The chariot tipped over and broke an axle, the piece that connects the wheels. Iluba and I made it through this disaster without injury, but the horse fell and broke his leg. He was in such pain that we

had to kill the horse. The chariot was fixable, but our commander was *not* happy about the horse or the chariot. Iluba and I took our training much more seriously after that.

From **Think About It** on page 30.

Answers will vary. The following are some examples of ways the United States has changed.

- **Ethnic composition:** The original thirteen colonies were populated primarily with white Anglo-Saxon people who immigrated from England, and with American Indians who had already been living in the area when the colonists arrived. As time went on, different areas of North America became populated with other ethnic groups. French immigrants settled in the Louisiana area, particularly in New Orleans. Africans were brought to be slaves, primarily in the southern states. In the 1800s, many Irish immigrated to the United States to escape the famines in Ireland, and Asians from China and Japan came to the West Coast, where their labor helped to build the trans-continental railroad. In the later part of the twentieth century, there was an influx of people escaping the war in South Vietnam. More recently, many people from Central and South America have crossed the southern border to live in our country. Refugees from many other nations, including those in the Middle East and Africa, have also found shelter and safety in the United States. Each wave of immigrants has brought with them their own cultural traditions, such as their food and music, making our country a melting pot of cultures and peoples.
- **Voting policies:** Our country has seen changes in who can vote in public elections. At first, only white men were allowed to vote for those running for political office. The 15th Amendment (1870) made it possible for men of all races and social backgrounds to vote, and the 19th Amendment (1920) granted all women the freedom to vote.
- **Citizen rights:** The civil rights movement and the enactment of various laws have worked to abolish the restrictions or inequalities that some citizens—particularly African Americans—have experienced through the years. The laws grant citizens the same rights and freedoms, regardless of race, country of origin, and gender.
- **Technology:** Different technologies such as communication (telegraphs, telephones, cell phones, e-mail), transportation (trains, subways, airplanes, cars, superhighways), and daily life enhancements (computers, household appliances, business equipment, medical advances in medications and machines) have all made it much easier to communicate, travel, and do our work, improved our lives, and kept us healthier.
- **Environment:** Once vast forests and fields filled the land. In the beginning of our nation's history, the majority of people were farmers who lived off what the land produced. As time went by, the rural areas shrank or disappeared completely as cities grew and more people began working in factories and other such industries. Today, many of our nation's forests have been cut down to build houses and businesses. Great reservoirs and dams collect river water that used to run free. From these man-made bodies of water we produce electricity to light our cities and provide water to populated areas and farmlands that otherwise would not have enough water.

XThis exercise is optional and is best conducted over several weeks in order to allow the plants time to grow. For this activity, you will need to supply each group of students with a variety of seeds, soil, and five small, clear plastic cups or small plastic bags. (If you use plastic bags, you can substitute a paper towel in place of the soil.)

YYou can find the chapter 1 quiz in appendix B.

Late Bronze Age: ca. 1600–1200 BC

Iron Age: ca. 1200–300 BC

ca. 1225 BC: Sea Peoples migrations begin

ca. 1200 BC: Late Bronze Age world begins to collapse

ca. 1177 BC: Ramses III defeats Sea Peoples in Nile River battle

Philistines hold power in the Levant

ca. 1150–1000 BC

1150 BC



1050 BC

ca. 1050–931 BC:

Saul, David, and Solomon rule Israel

ca. 931 BC: Israel splits into two kingdoms

ca. 722 BC: Neo-Assyrian Empire conquers Kingdom of Israel

ca. 586 BC: Neo-Babylonian Empire conquers Kingdom of Judah



MEMORY

Unit II: The Iron Age

Chapter 7:

The Sea Peoples, the Philistines, and the Israelites



IMPORTANT WORDS

WORD	DEFINITION
Nomad	A person who moves around, often each season, usually to find new places with fresh food for himself or his herd
Covenant	A formal agreement in which two people (or two groups of people) promise each other that they will or will not do certain things
Exodus	A “going out” of a group of people from one land in order to settle somewhere else; also refers to when the Israelites left Egypt

IMPORTANT FIGURES

WORD	DEFINITION
Sea Peoples	The name given to the unknown groups of people who played an important role in the changes that took place at the end of the Late Bronze Age
Peleset	The group of Sea Peoples who settled in the southwestern Levant and from whom the Philistines descended
Descendant	A person who is related to and born <i>after</i> another person or generation. For example, you are a descendant of your parents and grandparents.
Philistines	Descendants of the Peleset who lived in the southwestern Levant and are best known for being fierce rivals of the Israelites
Israelites	The group of twelve tribes, also known as the Hebrews, who became the first monotheistic nation of the ancient world. They lived in the part of Canaan that became known as Israel.

IMPORTANT HIGHLIGHTS

WORD	DEFINITION
Jerusalem	The capital of the nation of Israel and later of the Kingdom of Judah; the location of Solomon's temple
Kingdom of Israel	The northern ten tribes of Israel who were later conquered by the Neo-Assyrian Empire. Before the nation divided in 931 BC, Israel was also the name for the land of all twelve Israelite tribes.
Kingdom of Judah	The southern two tribes of Israel who were later conquered by the Neo-Babylonian Empire
Solomon's Temple	The magnificent temple in Jerusalem that was built by King Solomon and was the single place of worship for the Israelites



See the *TCH1B* Go Deeper PDF, <http://capress.link/tch1bgd>, to explore . . .

- More photos of artifacts from the ancient Levant
- How DNA testing has helped solve some of the mysteries of the Philistines' origins
- Archaeological excavations of ancient Gath
- Recent archaeological discoveries in Israel and Jerusalem
- Models of Solomon's Temple and an ancient Israelite house



◀Bronze figurine of an archer

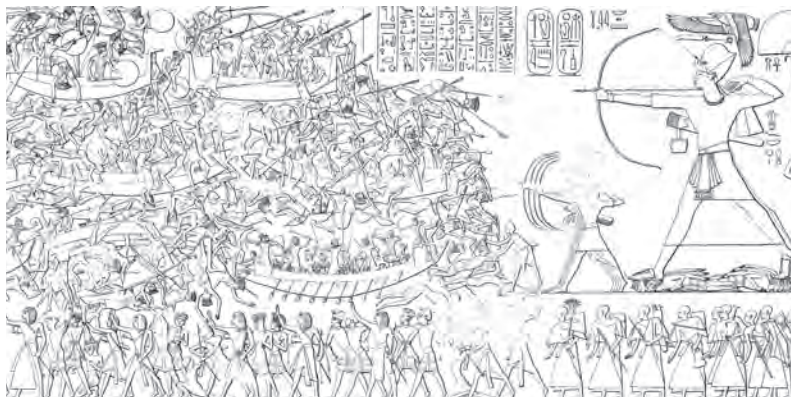
The Arrival of the Sea Peoples

As we mentioned in the unit introduction, a large group of people played an important role in all of the changes that took place at the end of the Late Bronze Age. This group has become known as the **Sea Peoples**. But who exactly were these mysterious Sea Peoples? Where did they come from? Historians call them the “Sea Peoples,” but did the newcomers travel to the Near East only by sea, or did they also come by land?

These are all complicated questions because the Sea Peoples did not leave behind any writings to explain who they were. Historians have figured out that the Sea Peoples were not just one group of people, and that the groups were probably not even related to each other. Instead, the Sea Peoples were made up of a number of different groups, each with its own unique name, who came from various places in the north around the same time. The groups approached the Near East from several directions. Some crossed the Mediterranean Sea and sailed toward Egypt and Libya. Others took a land route across Anatolia, moving southward through Syria.

What we know about the Sea Peoples comes mainly from archaeological discoveries and from the writings of the Egyptians, who fought several battles against them. One Egyptian account of such a battle describes the Sea Peoples as “northerners from all lands” and “of the countries of the sea.” Based on this description, scholars have tried to simplify things by referring to all of these unknown groups of people by one common name: the “Sea Peoples.”¹

►Sketch of a wall carving at Medinet Habu showing Ramses III in battle with the Sea Peoples at the Nile River delta



One group of Sea Peoples, the Sherden, was defeated ca. 1278 BC by Ramses II. The pharaoh then had the Sherden settle on Egyptian land. He used their warriors to form a group of

professional soldiers who fought in the Egyptian army for many decades. The Sherden were later part of Ramses III's army that fought against the Libyans (whom you will learn about in chapter 8). They even became loyal and trusted enough to serve as the elite palace guard for a while! Based on artwork from the period, the Sherden soldiers seem to have had an interesting style of armor. They are usually shown wearing horned helmets and kilts. Other groups of Sea Peoples are pictured wearing a unique style of headdress that looks sort of like a ring of feathers or a very stiff hairdo!² —A.D.

What were the Sea Peoples looking for? Most likely, these various groups of people were not trying to be conquerors who set out to create a great kingdom for themselves. Instead, it seems that they were seeking a good place to settle down with their families and herds and start a new life. Pictures found on the walls of Medinet Habu, Ramses III's funeral temple, show groups of the northern migrants traveling with warriors and chariots as well as with women and children. In ancient times it was very unusual for women and children to go off to fight in wars, so historians see the pictures as a clue that the Sea Peoples were looking for a new land in which to live with their families.²

1. Kuhrt, *Ancient Near East*, 2:386.

2. David M. Howard Jr., “Philistines,” in Hoerth, Mattingly, and Yamauchi, *Peoples of the Old Testament World*, 234.

3. Kuhrt, *Ancient Near East*, 2:388–389.

The Sea Peoples' Battles with Egypt

From surviving Egyptian inscriptions and texts, historians can confidently say that the Egyptian armies had at least two significant fights with the Sea Peoples. First there was a land battle fought in the Levant, and later there was a sea battle fought in the Nile River delta area.

As the power of the Egyptian New Kingdom faded little by little, the Sea Peoples steadily advanced through the Levant toward Egypt. It seems that at least some of the Sea Peoples had armed warriors with them when they came to the Near East. "No country could stand before their arms," one inscription by Ramses III reads. "They [destroyed] Syria's people, and its land was like that which has never come into being. They were advancing on Egypt . . ." ⁴ Gradually, the Sea Peoples pushed the Egyptian army back toward the border of Egypt.

Around 1220 BC, in the southwestern part of the Levant, the Egyptians and the Sea Peoples met on the battlefield in their first fierce fight. At the border of Egypt, the Egyptian army held fast against the Sea Peoples. The pharaoh successfully defended his kingdom, but no longer did Egypt control fortresses outside its boundaries.

Around forty years later, ca. 1177 BC, the Sea Peoples attempted another large attack on Egypt during the reign of Ramses III. This time, the fight was a great river battle in the Nile delta area. The Sea Peoples crossed the Mediterranean and swept down on Egypt like a terrible wave, traveling in powerful sailing ships that were much larger than the Egyptians' river boats. But Ramses III had a brilliant plan. He lured the invaders into a part of the Nile River delta where all of the Sea Peoples' ships became trapped. In front of them were the Egyptian ships, and positioned along both banks of the Nile were Egypt's excellent archers. The Sea Peoples did not have a chance. The Egyptian ships overwhelmed the enemy ships, and the archers on the banks shot arrows at the stranded warriors before the Sea Peoples could get away. Ramses III became a hero for keeping Egypt safe from the Sea Peoples!

Ramses III certainly had good reason to fear the might of the Sea Peoples, but as the pharaoh of Egypt, he had two advantages over them. First, Ramses III and the Egyptian soldiers were fighting to protect their homeland and way of life. And second, Ramses III had quite a few magnificent archers in his army! The battle between the Sea Peoples and Egypt was ferocious, but Ramses III led Egypt to victory. ⁶



▲ A sketch of a wall carving at Medinet Habu, Ramses III's funeral temple

At the southern end of Thebes, Ramses III built a funeral temple complex called Medinet Habu. In addition to multiple temples, the complex included residences for priests and other officials, offices, workshops, and storehouses. Large stretches of walls are still decorated with inscriptions and colorful pictures, including illustrations of scenes from Ramses III's fierce battles against the Sea Peoples and the Libyans. Some of the pictures may be exaggerated, and many of the hieroglyphic inscriptions are no longer understandable because the carvings are so old and worn. However, based on the dramatic scenes that show great numbers of soldiers and chariots, fallen warriors, and destroyed ships, we can tell that the land and sea battles fought with the invaders were violent indeed. ⁵ -A.D.

4. Kuhrt, *Ancient Near East*, 2:391.

5. Howard Jr., "Philistines," 235.

6. Kuhrt, *Ancient Near East*, 2:388; and Howard Jr., "Philistines," 235.

? Fighting for Your Homeland

What difference do you think it makes if you are a soldier fighting to defend your homeland compared to an invading soldier fighting to conquer another land?



To the Source:

descendant from the Latin *descendere*, meaning “to come down; to descend”



▲ A statue of Ramses II at the temple of Abu Simbel

The Sea Peoples

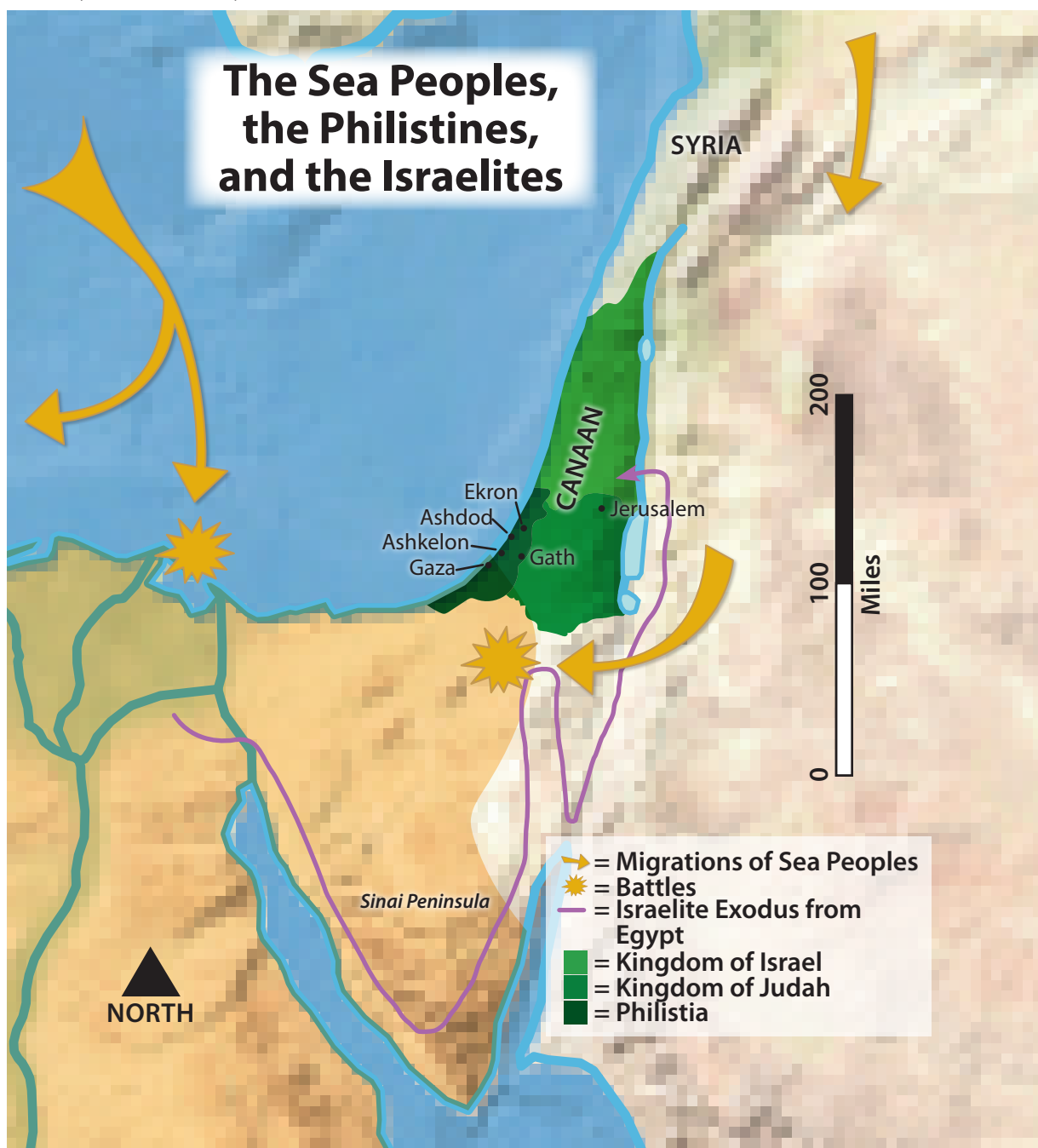
1. Various groups of people who migrated to the Near East around the end of the Late Bronze Age
2. Tried to invade Egypt by both land and sea, but were defeated by the pharaohs' armies
3. The Philistines are thought to be descendants of a group of Sea Peoples called the Peleset, who settled in the southwestern Levant.

The Sea Peoples' Legacy

Of course, the full story of the Sea Peoples is much more complicated than the events we have described. Unfortunately, without more written records, it is hard for us to piece together the rest of what happened. One other thing we do know for sure about the Sea Peoples is that some of them sailed to the eastern Mediterranean coast and made their home there. The **Peleset** were a group of Sea Peoples who settled in the southwestern Levant. The Philistines, whom we will study next in this chapter, are thought to be the descendants of the Peleset.⁷ A **descendant** is a person who is related to and born *after* another person or generation. For example, you are a descendant of your parents and grandparents.

Many questions still remain about the Sea Peoples. Although they had warriors who fought with Egypt (and with some other Near Eastern kingdoms), we really do not know *why* the Sea Peoples left their various northern homelands and came to the Near East. Were they trying to establish a new kingdom? Or were they just looking

7. Kuhrt, *Ancient Near East*, 2:388–391.



for a land where they could live and create a new life for themselves? We may never know for sure, but one thing is clear: from northern Africa, up along the coast of the Levant, and all the way to the southern border of Anatolia, the Sea Peoples helped to rearrange the political map of the Near East. And their descendants, the Philistines, would go on to play their own important role in history.

The Philistines⁸

The **Philistines**, a group of people who lived in the Levant in an area named Philistia, are best known in ancient history for being fierce rivals of their neighbors, the Israelites. The Philistines ruled in Philistia for about 150 years, ca. 1150–1000 BC, and built five main city-states: Gath, Gaza, Ashdod, Ashkelon, and Ekron. Although the five Philistine city-states were not joined together into one kingdom, there seems to have been a strong sense of unity among them. From archaeological excavations, we know that the city-states seem to have been well planned, with organized layouts. Some of the cities had thick walls built around them. Yet none of the Philistine cities were as large as other important Late Bronze Age cities.

Each Philistine city was ruled by its own king, who was given the title of “lord.” Under the Philistine lords were commanders who led armies made up of chariots with archers, soldiers on horseback, and soldiers on foot. The Philistines had an important military advantage over their enemies: They knew how to make weapons from iron, a skill that many of the neighboring kingdoms had not yet learned. When the well-armed Philistine soldiers were preparing to attack, it was a terrifying situation for anyone who faced them!

In addition to their fierce armies, the Philistines were also known for their pottery. Some of their pieces, such as bell-shaped bowls and bowls with two handles, look similar to the Mycenaean style of pottery, but the Philistines added their own touch to make their pieces unique. Philistine pottery usually had a white background decorated with two colors: red and black. The Philistines frequently added designs of birds, half-circles, and spiral loops, similar to those found on Mycenaean pieces.



▲ An artist's portrayal of David versus Goliath

The mighty Philistine warriors are often pictured with the same kind of interesting headdress that the Sherden soldiers wore: the style that looked like a ring of feathers or a stiff hairdo. The Philistine soldiers also wore armor that covered their chests, and kilts that reached down almost to their knees and were decorated with tassels. Each foot soldier was armed with a round shield, two spears, and a long sword. —A.D.




▲ A Philistine bowl

▼ Ruins at the site of Gath, a Philistine city-state



The Bible: Philistine Blacksmiths

First Samuel 13:19–22 (NIV) tells us that there were no blacksmiths in the “whole land of Israel.” The Philistines were afraid that the Hebrews (Israelites) would make swords or spears and rise up against them, so they prevented the Hebrews from using iron. “So all Israel went down to the Philistines to have their plow points . . . axes and sickles [a tool used for harvesting grain] sharpened.”

 If you purchased *The Curious Historian's Archive: Extra Resources for Level 1B*, you can read in the Biblical Connections PDF about Old Testament references to possible connections between the Philistines, the Mycenaeans, and the Egyptians.

8. Unless otherwise noted, the information about the Philistines in the following section is summarized from Howard Jr., “Philistines,” 238–249.

The Bible: David and Goliath

Do you know the story of David and Goliath? The army of the Israelites and the army of the Philistines were at war near Gath, in the Elah Valley. One way that ancient armies settled disagreements was to have a strong warrior from one side fight a strong warrior from the opposing side. The winner of the duel determined the winner of the entire battle. Goliath was a champion Philistine warrior and a giant of a man, much taller and bigger than any Israelite soldier. For forty days, he challenged the Israelites to send out a man to fight him. He was so terrifying that the entire Israelite army, including Israel's King Saul, was paralyzed with fear. One day, a young shepherd boy named David came to the Israelite camp to bring food to his older brothers, who were soldiers in the army. When he heard Goliath's threat, David said that *he* would face the giant! David armed himself with nothing more than a slingshot and five smooth stones and challenged Goliath. Who won? You can read the rest of the story in 1 Samuel 17.

The Philistines (ca. 1150–1000 BC)

1. Descendants of the Peleset, a group of Sea Peoples
2. Known for their fierce fighters, iron weapons, and pottery
3. Rivals of their neighbors, the Israelites, for around 150 years

The Philistines were a polytheistic people and they worshipped three main deities: Dagon, Ashtoreth, and Baalzebub. Temples to Dagon, the chief god, were built in the cities of Gaza and Ashdod. The Philistines built a temple to Ashtoreth at Ashkelon, and a temple to Baalzebub at Ekron. The name Baalzebub means “lord of the flies.” Most likely, he was the god who was believed to protect the Philistines from disease.⁹

Although the Philistines had a powerful army, they did not try to go far beyond their borders to build a bigger kingdom. Other than some battles with Egypt, their conflicts were mostly with the Israelites, the third group of people we will study in this chapter. For the 150 years that the Philistines held power in the Levant during the Iron Age, they were constant rivals with their Israelite neighbors.

The five main Philistine city-states continued to stand strong together under their individual lords until King David of Israel began to conquer the mighty cities one by one. By the end of his reign, David had rid the Levant of the Philistines' threat. The Philistine city-states became isolated from each other and lost much of their combined strength and unity. The Philistines continued to bother the various kings of Israel, but they were never again the strong military force they had once been.



▲ A Philistine bowl



▲ David by Lorenzo Monaco (Piero di Giovanni)

The Israelites¹⁰

The collapse of the Late Bronze Age kingdoms and empires created the opportunity for another Near Eastern people, the **Israelites**, to become a strong nation. The Israelites, also known as the Hebrews, were a group of people made up of twelve different tribes. They became the first monotheistic nation of the ancient world and spoke the language called Hebrew. Their homeland was in the area of Canaan that became known as Israel. Because the history of the Israelites is recorded in the Old Testament of the Bible, we know more about them than we do about some of the other peoples of the time.

The beginning of what would eventually become the nation of Israel took place ca. 2200 BC. A man called Abram migrated with his family from the city of Ur, the

9. LaMoine DeVries, “Philistines,” in *Holman Illustrated Bible Dictionary*, ed. Chad Brand, Eric Mitchell, and Holman Reference Editorial Staff (Nashville: Broadman & Holman Publishers, 2003), 1293.

10. The following historical narrative of the Israelites (Hebrews) has been adapted from the Bible series *God's Great Covenant*, which relates their entire story as recorded in the Old Testament. For more information and to see sample chapters, visit www.ClassicalAcademicPress.com/Collections/Gods-Great-Covenant.

center of Mesopotamian culture and religion at the time. (His family's migration is thought to have taken place around the time of the arrival of the Gutians, whom you learned about in *Level 1A*.) Abram left behind everything that was familiar to him to follow God, who was known as Yahweh. He and his large family group became nomads and wandered westward to the land of Canaan. Remember, nomads are people who move around, often each season, usually to find new places with fresh food for themselves or their herds. During his lifetime, Abram and his family and servants set up camp in various locations but mostly stayed in Canaan, except for a couple of short journeys to Egypt.

According to the Old Testament, Yahweh made a **covenant*** with Abram. A covenant is a formal agreement in which two people (or two groups of people) promise each other that they will or will not do certain things. In ancient history, covenants were often made between two kings, between a ruler and the people he ruled, or between two individual people of equal status. Covenants were usually created because legal services, such as court sessions or meetings with court officials, were not always available in ancient times. It was common for covenants to include punishments for breaking the terms of the agreement. In fact, breaking a covenant was considered a very serious crime. If you broke the terms of a covenant made with a ruler, it could result in your death or the enslavement of your people!

The most well-known examples of covenants from ancient history are found in the Old Testament. Many covenants probably did not survive over the centuries because they were made between ordinary people, not with kings or other rulers, and therefore no official records were kept.

God's covenant with Abram was a promise to make Abram the father of a great nation, to give his descendants the land of Canaan as their own land, and to bless the world through Abram. In return, Abram promised to worship and serve only Yahweh. In other words, Abram became a monotheist. After making this covenant, Yahweh changed Abram's name to Abraham, which means "father of many nations."

The Israelites in Egypt

When Abraham and his wife Sarah were very old, Sarah had a son. They called him Isaac. Isaac went on to have two sons, twins named Esau and Jacob. The covenant promises in turn passed on to Jacob, who had a very large family with twelve sons and a daughter. The great nation of Israel was slowly taking shape.

One of Jacob's sons, Joseph, was sold into slavery by his brothers and imprisoned for years in an Egyptian prison. Eventually, the pharaoh freed Joseph and made him a governor under the pharaoh. During the time Joseph was helping to rule in Egypt, there was a famine that stretched all the way from Egypt up through Canaan, where Joseph's family lived. Many places in the Near East did not have enough food, but because of Joseph's wise management, Egypt had plenty. When Joseph's brothers came to Egypt looking for food, Joseph was able to give food to his father Jacob, his eleven brothers, and the rest of Jacob's family. Eventually, Joseph's entire family moved to Egypt and prospered in their new home.



▲ **Abraham's Journey from Ur to Canaan** by József Molnár (oil on canvas, 1850)



To the Source:

covenant from the Latin *convenire*, meaning "to come together; to agree"; the Hebrew word for "covenant" is *berit*, meaning "to bind"



If you purchased *The Curious Historian's Archive: Extra Resources for Level 1B*, you can read in the Biblical Connections PDF about the ways in which God fulfilled His three promises to Abraham.

? Modern Covenants

Can you think of any long-lasting, formal agreements in our culture today that would be similar to an ancient covenant?

▼ **Joseph in Prison** by Gerbrand van den Eeckhout (oil on board, ca. 1670)





▲ *Moses* by Lorenzo Monaco
(Piero di Giovanni)



To the Source:

exodus from a Latin form of the Greek *exodos*, meaning “exit, departure, or going out,” which in turn comes from the Greek prefix *ex*, meaning “out,” and *hodos*, meaning “road; way”



Who Else?

In *Level 1A*, you learned about a ruler who said that he was put in a basket as a baby and floated down the Euphrates River until a gardener rescued and adopted him. Do you remember which ruler this was?

Around 400 years later, Joseph’s family was still living in Egypt. His family had grown very large and was divided into twelve tribes, who called themselves the Hebrews. Modern historians call them the Israelites. The reigning pharaoh feared the Israelites because there were so many of them. He was afraid they would grow large enough in number and strength to take over Egypt. So, the pharaoh made the Israelites slaves.

One day, the pharaoh’s daughter rescued an Israelite baby boy she found floating in a reed basket in the Nile River. She adopted the child, named him Moses, and raised him as a prince of Egypt. As a grown man, Moses killed an Egyptian who was mistreating an Israelite slave. Afraid to face the consequences for his action, Moses fled into the desert. Forty years later, after an encounter with Yahweh in the desert and continued conflict with the pharaoh over the poor treatment of the Israelite slaves, Moses led his people, the Israelites (Hebrews), out of Egypt. This event is known as the Exodus. The word “**exodus**” means a “going out” of a group of people from one land in order to settle somewhere else.

The Israelites’ exodus from Egypt took them through the desert of the Sinai Peninsula on a long, forty-year journey. Along the way, the Israelites renewed the covenant that Abraham had made with Yahweh. There in the wilderness, at Mount Sinai, Yahweh promised to be the one god of Israel, and the people said they would worship and obey only Yahweh. At this point, the Israelites became a nation that was monotheistic and was supposed to worship only Yahweh.

Although it would take centuries for the Israelites to learn to become truly monotheistic, they are recognized as the first nation to make monotheism, the worship of one god, the standard practice of their society. Their monotheistic history and beliefs were the beginnings of the Jewish religion and later the Christian religion.

11. Note: This is the route most commonly accepted by biblical scholars.



The Hebrew writings were preserved and passed down to the rest of the world as the Old Testament of the Bible and the Hebrew *Tanakh*.

The Kingdoms of Israel and Judah

According to the Old Testament record, Moses lived for 120 years. After he died, the Israelites continued on their long journey and finally entered the land of Canaan under a new leader, Joshua. Canaan, which had become the home of the Philistines and other Canaanite peoples, was the land that Yahweh had promised to Abraham in the covenant many centuries before. It was also the land the Israelites had left when they went to Egypt during the time of Joseph and the famine.

When the Israelites settled in Canaan and began establishing their new nation, each of the twelve tribes had its own portion of land. The people lived in villages, and farming was the main activity. Everything from daily life to yearly festivals to religious ceremonies was centered around the growing and harvesting of crops. There was no one king who ruled over all of the tribes of Israel. When trouble arose somewhere in the land, a judge from one of the tribes would take up leadership and do what was necessary to free the Israelites from whoever was harassing them. Over the years, there were twelve different judges from different parts of the nation.

Eventually, the Israelites decided they wanted to have a king, like the lands around them had. Over the next 120 years (ca. 1050–931 BC), Israel had three kings: Saul, David, and David's son Solomon. Saul was a strong, handsome man but failed to rule the kingdom according to the laws of Yahweh. David, who was famous for killing the giant Philistine warrior Goliath with only a slingshot and a few stones, was a good ruler. He chose the city of **Jerusalem** to be the capital and center of the Israelites' religion. Unfortunately, he made some very bad decisions in his later years that caused problems for his kingdom.

The third king, Solomon, came to the throne in 970 BC and was a wise man. He was well known not just in Israel but also in neighboring kingdoms for his wise decisions, as well as for the wise proverbs (moral sayings) and other good advice he wrote down. During his reign, Solomon built two magnificent buildings: a fine palace for himself and a majestic temple trimmed in gold and ivory where the Israelites could worship Yahweh. (To read more about Solomon's Temple, see the Monuments of the Age piece on page 121.)



▲ Hebrew Tanakh scrolls

The Bible: The Law Given to Moses

Once the Hebrews renewed the covenant with Yahweh, they agreed to live under the law that God had given to Moses. As told in Exodus 19–24, this law consisted of three parts. First there was the Moral Law, or Ten Commandments, which stated how Yahweh expected His people to live in relationship with Him and with the other people in the world. For Christians and many others, these laws still govern how people should live today. The second part was the Ceremonial Law, which explained how the Hebrews were to worship God. The third and final part was the Civil Law, which instructed the Hebrews on how to live with each other as families and as a community.

 If you purchased *The Curious Historian's Archive: Extra Resources for Level 1B*, you can read in the Biblical Connections PDF about three important judges of Israel.

◀ Church of the Holy Sepulchre in Jerusalem



During the reigns of Saul, David, and Solomon, Israel was an important kingdom. The nation interacted with many of the other Near Eastern lands, including trading with Egypt, Syria, and Phoenicia (a region you will learn about in chapter 9). Battles were fought and treaties were made. Although the kingdom grew larger as Saul,

The Holy City of Jerusalem

The city of Jerusalem has probably had more names than almost any other city in history. Over the centuries, the capital of Israel has also been called “the city of David,” “Zion,” “the city of our god,” “the city of the great king,” and “the holy city.” Today, Jerusalem is considered a sacred city in three religions: Christianity, Judaism, and Islam.

Unlike other ancient cities that suffered destruction and disappeared from history forever, Jerusalem has survived and still sits high on a plateau in the modern-day nation-state of Israel. Throughout the years, the holy city has been the location of both devotion and conflict as rulers came and went. Today, an Islamic shrine called the Dome of the Rock sits where Solomon’s Temple once overlooked the city. Tourists—especially Christians, Jews, and Muslims—from all over the world visit Jerusalem to pray at the Wailing Wall (the only wall remaining from when the temple was rebuilt under King Herod) and to remember all of the history that has taken place in this ancient city.¹²

▼ A model of the tabernacle



then David, and then Solomon expanded the territory, Israel did not conquer other kingdoms and never became an empire like Assyria or Babylon. The Israelite army was mainly used for protection from invaders.

When wise King Solomon died in 931 BC, the nation of Israel split in two. The northern ten tribes formed the **Kingdom of Israel**, and the southern two tribes formed the **Kingdom of Judah**. After the two kingdoms split, Jerusalem became the capital city of Judah.

However, even more change was in store for Israel. In 722 BC, the powerful Neo-Assyrian Empire conquered the northern Kingdom of Israel, killing or taking captive most of the Israelites. Years later, ca. 586 BC, the mighty Neo-Babylonian Empire defeated the southern Kingdom of Judah and conquered Jerusalem. (You will learn about these two Iron Age empires later in this unit.) The Babylonian army knocked down the walls of Jerusalem, raided the temple, and left the once-magnificent city in ruins. For seventy long years, most of the people of Judah were taken to Babylon and forced to live as outsiders, away from their home. At long last, during the time of the Persian Empire (which we will study in chapter 12), the Jewish people were allowed to return home to Jerusalem.

The Culture of the Israelites

In some ways, the Israelites were much like the other Near Eastern people we have studied so far. What made them remarkably different was their religion. As we mentioned earlier, the Israelites were the first nation of monotheists. Their decision to practice monotheism affected more than just how many gods they worshipped. It affected their entire way of life!

Worship of one god, Yahweh, put restrictions on Israel’s practices of worship. Other kingdoms did not have these kinds of restrictions. For example, the first two commandments of the Mosaic Law state that the Israelites were to worship only Yahweh and were not to make any images, large statues, or idols that they might be tempted to worship in place of Yahweh. This meant that instead of building a temple or shrine for each god, or having a temple in every city, the Israelites had only one place to worship in the entire kingdom. At first it was the tabernacle, a tent-like structure that contained everything they needed for their worship, including an altar to sacrifice animals and a holy place where the priests met to pray to Yahweh. Later, the single place of worship became **Solomon’s Temple** in Jerusalem.

The Israelites did have talented craftsmen who made pottery, worked with silver, and wove cloth, producing beautiful items that were mostly used in the tabernacle or temple. But the Israelite craftsmen contributed little in the way of decorative art on the walls of houses or other buildings. The art that they did create looked similar to the styles of art of the neighboring peoples.¹³



▲ *The Flight of the Prisoners* by James Jacques Joseph Tissot and followers (ca. 1896–1902)

12. Randall K. J. Tan, “Jerusalem,” in Brand, Mitchell, et al., *Holman Illustrated Bible Dictionary*, 889–898.

13. Philip J. King and Lawrence E. Stager, *Life in Biblical Israel*, Library of Ancient Israel (Louisville, KY: Westminster John Knox Press, 2002), 129.

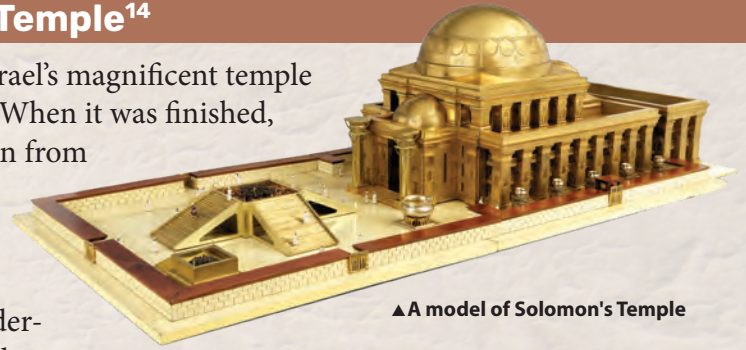
Monuments of the Age: Solomon's Temple¹⁴

Four years into Solomon's reign, he started to build Israel's magnificent temple in Jerusalem. The temple took seven years to complete. When it was finished, ca. 959 BC, it caught the attention of kings and wise men from many far-off places.

The great temple built on Mount Moriah replaced the tabernacle (tent-like structure) where the Israelites had been worshipping since their time living in the wilderness of the Sinai desert. Solomon's Temple was built in the same pattern as the tabernacle, but twice as large. It took 80,000 men to cut the building stones out of the ground and 70,000 workers to take them to the construction site! Another 30,000 men brought cedarwood from the land of Lebanon. The fragrant wood was used to build the inside walls of the temple. Craftsmen from Phoenicia were hired to carve angels, flowers, and palm trees on the walls, which were then covered with gold.

In the courtyard outside the temple stood a large bronze altar on which the priests could make animal sacrifices. There was also a large bronze basin for the priests to wash their hands. Two metal pillars, which were given the names Jachin and Boaz, stood beside the huge entrance doors.

Sadly, the Babylonians destroyed Solomon's Temple when they conquered Jerusalem ca. 586 BC. The temple would not be rebuilt until during the rule of the Persian emperor Cyrus the Great (559–530 BC).



▲ A model of Solomon's Temple

Languages of the Age: The Hebrew Language

Over the centuries, the Israelites spoke and wrote in several different languages. Up until the time they were taken captive by the Assyrians and the Babylonians, the people spoke a language similar to that of the Canaanites who lived around them. Later, when the Jewish people were allowed to return from Babylonia to their homeland, they wrote with a form of Aramaic, the common language for most of the Near East at the time, and spoke a language called Hebrew. As time went by, Aramaic became the more commonly spoken language for the Israelites. Hebrew remained the sacred language that they used to write their scriptures and to perform religious services.

The early Jewish people were well educated and sent all of their sons to school to learn to speak and read Hebrew. However, the Jews did not leave behind much written literature other than the Hebrew scriptures (the *Tanakh*), the books of the Old Testament of the Christian Bible, and religious writings commenting on the scriptures.



▲ Hebrew writing on one of the Dead Sea Scrolls (ancient Hebrew and Jewish religious texts)

▼ Israelite cooking pot

About 80 to 90 percent of the Israelites lived in villages scattered throughout the countryside. The Israelites were a very family-oriented people. The father was the head of the family. Extended families lived together in one house, or in a group of two or three houses surrounded by a wall. Much of the people's daily work and activities took place in the courtyard or upon the flat roofs of the houses. Everyone in the family, from the grandparents down to the smallest children, had their own specific tasks to do every day.¹⁵



14. M. Pierce Matheney, "Solomon's Temple," in Brand, Mitchell, et al., *Holman Illustrated Bible Dictionary*, 158.

15. King and Stager, *Life in Biblical Israel*, 21.

The Israelites

1. A group of nomadic tribes who became the first monotheistic nation of the ancient world
2. Three well-known kings were Saul, David, and Solomon
3. After the death of King Solomon, Israel split into the northern Kingdom of Israel, which was conquered by the Assyrians, and the southern Kingdom of Judah, which was conquered by the Babylonians.

Looking Back . . . and Looking Ahead

In this chapter, we learned about three groups of people who had a major influence on the world of the Late Bronze Age and the Iron Age. The Sea Peoples came to the Near East by land and by sea to settle in areas of the Levant and Africa. In doing so, they had conflicts with some of the existing kingdoms of the period, particularly Egypt. In some cases, the Sea Peoples were successful in claiming new territories for themselves. In other cases, kingdoms such as Egypt fought great battles and successfully protected their territory from the Sea Peoples.

One group of Sea Peoples, the Peleset, settled in the southwestern part of the Levant and became known as the Philistines. They had a reputation for their fierce soldiers, their iron weapons, and their beautiful pottery. For many years they were rivals to one particular group of people: the Israelites.

From their humble beginnings as a nomadic tribe led by Abram (Abraham), the Israelites rose to become one of the most influential nations of the Iron Age. Through their religion and Hebrew language, their influence has even stretched into our modern world. As the first nation to practice monotheism, their history and beliefs were the roots of today's Jewish and Christian religions.

In the next chapter, we will learn about two more Iron Age peoples, the Arameans and the Phoenicians, who also made significant contributions to both the ancient time in which they lived and the modern world we live in today. What might those contributions be? Do you have any ideas?

EXERCISES

Talk It Over

 This exercise is optional.

What are some ways that the monotheistic religion of the Israelites would have been new and different compared to the polytheistic religions of the other kingdoms and peoples around them?

Practice the Facts

On the line provided, write the number of the correct vocabulary word beside each definition.

- | | | |
|---------------------|-----------|---|
| 1. Exodus | <u>10</u> | A. The single place of worship for the Israelites |
| 2. Covenant | <u>5</u> | B. The southern two tribes of Israel who were later conquered by the Neo-Babylonian Empire |
| 3. Peleset | <u>9</u> | C. The name given to the unknown groups of people who played an important role in the changes that took place at the end of the Late Bronze Age |
| 4. Israelites | <u>1</u> | D. A "going out" of a group of people from one land in order to settle somewhere else |
| 5. Kingdom of Judah | <u>8</u> | E. Descendants of the Peleset who are best known for being fierce rivals of the Israelites |
| 6. Descendant | <u>2</u> | F. A formal agreement in which two people (or two groups of people) promise each other that they will or will not do certain things |
| 7. Jerusalem | <u>4</u> | G. The group of twelve tribes who became the first monotheistic nation of the ancient world |

- | | | |
|-----------------------|-----------|--|
| 8. Philistines | <u>3</u> | H. The group of Sea Peoples who settled in the southwestern Levant and from whom the Philistines descended |
| 9. Sea Peoples | <u>6</u> | I. A person who is related to and born <i>after</i> another person or generation |
| 10. Solomon's Temple | <u>11</u> | J. The northern ten tribes of Israel who were later conquered by the Neo-Assyrian Empire |
| 11. Kingdom of Israel | <u>7</u> | K. The capital of the nation of Israel and later of the Kingdom of Judah |

Write It Down

N This exercise is optional.

On the lines provided, write down the three things promised to Abraham in his covenant with Yahweh.

- To make him the father of a great nation
- To give his descendants the land of Canaan
- To bless the world through him

Which Is Which?

Write *SP* next to the phrases that refer to the Sea Peoples, *P* next to the phrases that refer to the Philistines, and *I* next to the phrases that refer to the Israelites.

- | | |
|--|---|
| <u>P</u> Descended from the Peleset | <u>I</u> Worshipped Yahweh |
| <u>SP</u> Migrated from a variety of northern areas | <u>I</u> Left Egypt in the Exodus |
| <u>P</u> Were skilled at making items from iron | <u>SP</u> Fought against Ramses III and his army |
| <u>I</u> Made a covenant with Yahweh | <u>I</u> Built Solomon's Temple |
| <u>P</u> Made beautiful pottery, often painted black and red | <u>P</u> Lived in five main cities, including Gath and Gaza |
| <u>SP</u> Had powerful sailing ships | |

Which Came First?

Circle the correct answer for each of the following questions.

- Where did Egypt fight the first battle with the Sea Peoples? on the Nile River or in the Levant
- Which event in Israel's history happened first? Abraham left Ur or famine in Canaan
- Who led the Israelites first? Moses or Joshua
- Which event came first? the Exodus or the Covenant with Yahweh
- Which people were known first for their pottery? the Philistines or the Mycenaeans
- Which kings ruled Israel first? the Assyrians or Saul, David, and Solomon
- Which empire conquered part of the divided nation of Israel first? Neo-Babylonian or Neo-Assyrian
- Which was the first nation to practice monotheism? Israel or the Philistines

Decode the Past

Pretend that you are an archaeologist who has uncovered the following imaginary record describing the events of the Sea Peoples, Philistines, and Israelites. Unfortunately, some of the words have been “damaged” (or in this case, scrambled). Can you unscramble the words to fill in the missing pieces of the text?

The collapse of the Late Bronze Age world may have happened partly because of NATURAL disasters that destroyed some of the kingdoms, and partly because of the Sea Peoples’ MIGRATIONS into the Near East. The Sea Peoples tried to invade Egypt twice but were defeated by several of the pharaohs, including RAMSES III. Eventually, a group of Sea Peoples called the PELESET settled in the land of the southwestern LEVANT. Their descendants became known as the PHILISTINES and were fierce rivals of the Israelites, or HEBREWS. After their EXODUS from Egypt, the Israelites became the first MONOTHEISTIC nation and settled in Canaan. Eventually, they split into two tribes: the northern Kingdom of Israel and the southern Kingdom of JUDAH.

Make It Yourself

With the help of your teacher or parent, create a 3D map of the Iron Age world. On a large piece of foam-board or cardboard, draw the outlines of the following bodies of water, cities, and land areas. Use the map on page 109 to help you draw your map.

- | | | |
|--------------------------------|---------------------|-----------------------|
| 1. Egypt | 6. Zagros Mountains | 11. Syria |
| 2. Nile River | 7. Babylon | 12. Philistia |
| 3. Avaris | 8. Crete | 13. Kingdom of Israel |
| 4. Mediterranean Sea | 9. the Levant | 14. Kingdom of Judah |
| 5. Tigris and Euphrates Rivers | 10. Canaan | 15. Jerusalem |

Next, use salt dough or modeling clay to shape the landforms (the mountains and islands). Press the dough firmly onto the board and allow it to dry completely. Then, paint the rest of the map, including the bodies of water and kingdom areas.

After the paint has dried, label everything on your map. Finally, trace the routes of the following peoples:

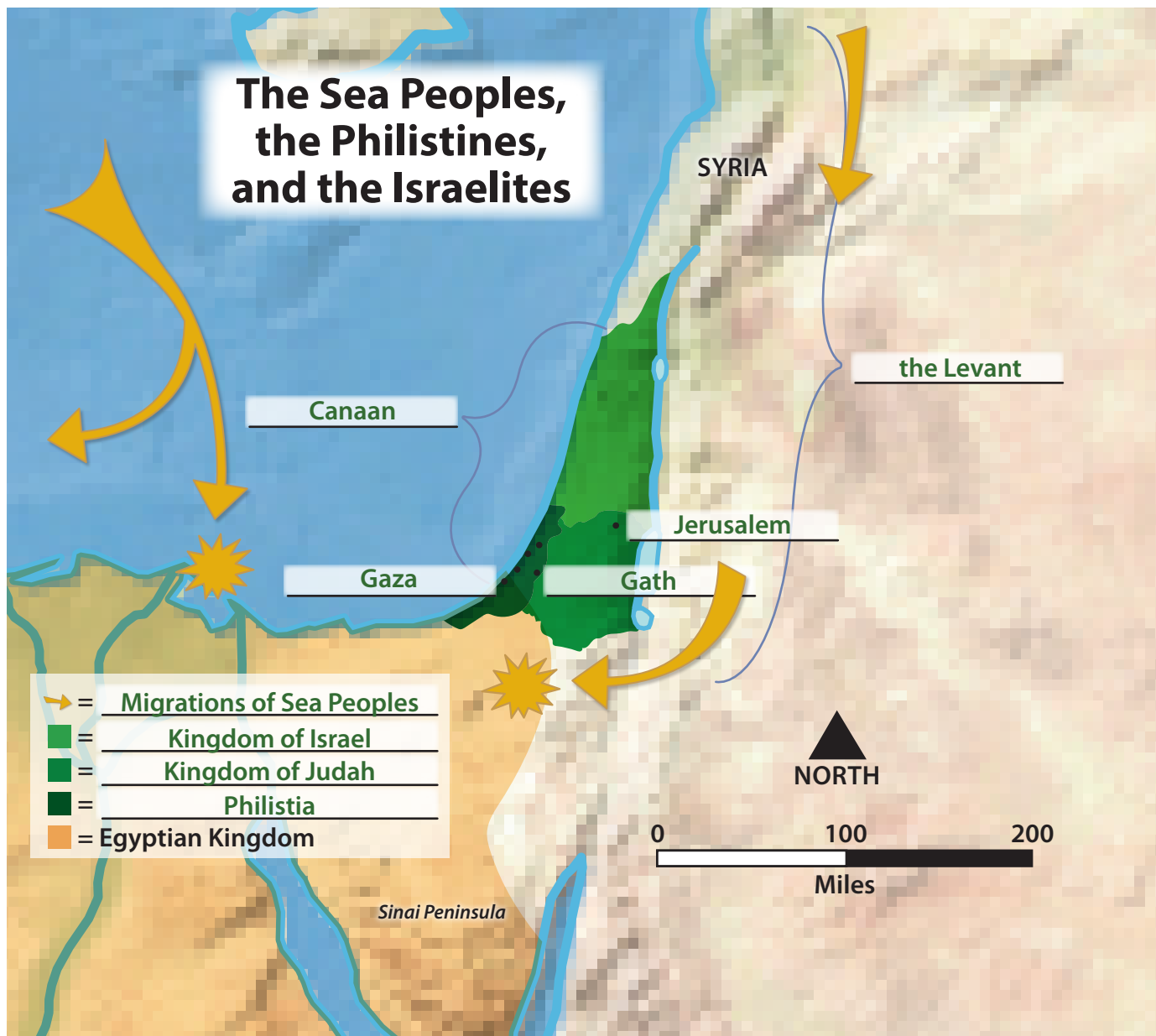
1. The Sea Peoples’ migrations
2. The Israelites’ forty-year journey in the wilderness

Be sure to store your map in a safe location so that you can continue adding new pieces to it as you study more Iron Age peoples!

Find It on the Map

Label the following on the map:

1. Canaan
2. The Levant
3. Migrations of Sea Peoples
4. Philistia (*the area where the Philistines lived*)
5. Kingdom of Israel
6. Kingdom of Judah
7. Gath and Gaza (*two of the Philistine city-states*)
8. Jerusalem



AIf you are also using Classical Academic Press's *God's Great Covenant Old Testament 1*, note that chapter 6 (unit II) introduces God's covenant with Abraham, and the entirety of unit III covers the events of the Exodus and Israel's adoption of monotheism. You may wish to have your students complete exercises from these chapters of *Old Testament 1* in conjunction with reading this *TCH1B* chapter.

BWith the introduction of the Israelites (Hebrews), students may recognize many figures from the Old Testament, including Abraham and Sarah, Jacob, Joseph, and Moses. In order to avoid overwhelming students with too much memorization, we have limited this chapter's vocabulary to the terms that directly pertain to our study of ancient history. If you are incorporating a Bible course into your school year, you could have students' Bible homework for the week be to create a separate set of flash cards for the Old Testament figures they meet in this chapter.

C*Optional:* Read the following sections in *Story of the World*:

- "Joseph Goes to Egypt" from chapter 6, "The Jewish People"
- Chapter 14, "The Israelites Leave Egypt"

DThroughout unit II, you may wish to prompt students to narrate the events of the chapter lesson back to you. Having students retell the story of history in their own words can be helpful for ensuring comprehension and also gives them practice summarizing a story or sequence of events.

EThe name "Sea Peoples" first came into use in 1830 to describe the many tribes of people migrating into the Near East. Whether or not it is an appropriate name for the various groups is under debate; however, it remains a well-known descriptive term and, due to its simplicity for grammar-school students, a useful collective name for our purposes.

FSome historians think the disappearance of the Hittites was connected to the arrival of the Sea Peoples, since several groups of Sea Peoples traveled across Anatolia and down into Syria around the same time the Hittite capital of Hattusha was destroyed. However, there is no definite evidence that the Sea Peoples were indeed responsible. (See Kuhrt, *Ancient Near East*, 2:390–391.)

GSome members of the Sherden are believed to have settled in Libya and fought with the Libyan army *against* Egypt. Sherden warriors also fought on both sides when the Egyptians and the Sea Peoples later faced off in the Levant. It is likely that a number of the Sea Peoples who had settled in areas of Africa and the Levant prior to these conflicts were poor and hired themselves out as paid soldiers to whichever army would accept them.

HAccounts written by Ramses III list several groups as being part of the Sea Peoples' army, including the Peleset, Sherden, Shekelesh, Tjeker, Denyen, and Weshesh. (See Howard Jr., "Philistines," 234–235.)

From  **Fighting for Your Homeland** on page 114.

Answers will vary. When a soldier is fighting for his homeland, he generally has more at stake than an invading soldier. An invading soldier wants to preserve his own life and contribute to the honor of his kingdom or country. These are not small motivations, of course. However, a soldier fighting for his homeland not only wants to survive the battle but also to protect his family and all those he loves. If the invading soldier survives, he can eventually go back home to his family and the life he knows. A soldier defending his homeland is at risk of losing not just everyone he loves but also his home and his way of life, including his crops and animals or any other business or trade. During a battle or siege, cities can be ruined and parts of the local culture destroyed. Under the control of a conquering army, the people might experience famine, captivity, slavery, and the loss of everything that makes their civilization and culture unique. The kingdom or country could also experience occupation by a foreign government and be subjected to differing levels of control or harsh treatment. Having all of this at stake when a soldier is fighting for his homeland can give an army of defenders a fierceness and intensity that may be greater than anything motivating an incoming army.

From  **Modern Covenants** on page 117.

The closest example we have in our modern culture is the covenant of marriage. When a couple takes a vow to be married “till death do us part,” they are acknowledging the seriousness of their commitment. Of course, unlike with the terms of ancient covenants, if a couple chooses to break their marriage covenant, they are not killed! But a marriage vow is a good example of an agreement that is understood as something much more serious and long-lasting than a mere promise or contract.

^ISince there are significant debates among many biblical scholars as to the exact times of Abraham’s move to Canaan, Joseph’s ruling in Egypt, and the Hebrew Exodus from Egypt, there is no scholarly consensus as to which pharaoh Joseph served under.

^JHistorians generally propose two possible dates for the Exodus. The early date is approximately 1440 BC, and the later date is approximately 1270 BC, which coincides with other mass migrations happening at the end of the Late Bronze Age. There is great controversy about these two dates, and biblical scholars are for the most part evenly divided in terms of which is correct. If we use the earlier date, then the pharaoh during the oppression of the Israelites and Moses’s early years would have been Thutmose III, and the pharaoh of the Exodus would have been Amenhotep II. If we use the later date of ca. 1270 BC, then Seti I would have been the pharaoh of the oppression, and Ramses II would have been the pharaoh during the Exodus.

From  **Who Else?** on page 118.

Sargon the Great (see the “Life and Legend: A Version of Sargon’s Story” sidebar in *TCH1A* chapter 4)

^KSome people might question whether Israel really became monotheistic at this point in their history. This topic is somewhat controversial and complicated. In summary, we want students to understand that before the Israelites (Hebrews) left Egypt, they were not organized into a nation and were not monotheistic. They were a polytheistic ethnic people who had previously been nomadic tribes in Canaan before living in Egypt and working as slaves of the pharaoh. After the Exodus, the people agreed as a nation that they would give up all other gods except their one true god, Yahweh. Thus, Israel was from this point on considered a monotheistic nation. For a more thorough explanation, see the *TCH1B* Biblical Connections PDF.

^LToday, the modern nation-state of Israel and the ancient nation of Israelites that gave birth to the Jewish people are distinguished from the ethnic and religious category of “Jew” or “Jewish.” Modern scholars tend to prefer the term “Judean” when referring to the Jewish people who lived in exile in Babylon and were later permitted (under Persian ruler Cyrus II) to return to Jerusalem. However, for simplicity for young students, and in accordance with the Old Testament, in our text we will use “Jew” or “Jewish” when referring to the various post-exile groups of ancient Israelites.

From **Talk It Over** on page 122.

Answers will vary. The biggest difference, of course, is that monotheism is the worship of only one god, while polytheism is the worship of many gods. The Israelites believed that Yahweh wanted the people to worship only Him, while the people of polytheistic societies did not think their gods minded if they worshipped more than one deity. Several additional main differences include the following:

- The Israelites had only one place where they were supposed to worship Yahweh: at the tabernacle or in the temple. Polytheistic kingdoms had many temples and shrines built for each of their multiple gods.
- The Israelites’ god Yahweh made a covenant with them that included a set of laws the Israelites were expected to obey and outlined the ways Yahweh promised to bless them in return. The Israelites believed that Yahweh kept these laws and promises, whereas many polytheistic people believed that their gods changed their minds and moods frequently.
- According to the covenant between Yahweh and the Israelites, the people were not to build statues or idols that they may be tempted to worship in place of Yahweh. In many polytheistic societies, hundreds of men and

women worked in the temples and were responsible for caring for the gods by feeding, dressing, entertaining, and otherwise tending to the statues of the gods.

O Be Creative

1. The *TCH1B Go Deeper* PDF, <http://capress.link/tch1bgd>, includes a description of the five main parts of a formal covenant, as well as a group activity in which students can work together to write their own covenant.
 2. Both *Writing & Rhetoric Book 1: Fable (WR1)* and *Well-Ordered Language Level B (WOL1B)* include the Hebrew fable “The Trees Choose a King.” If you are using either *WR1* or *WOL1B*, you could have students read the fable and then complete the Tell It Back and Talk About It exercises found in lesson 11 of *WR1*, or the Questions to Ponder found in chapter 5 of *WOL1B*. These questions could be assigned as written exercises or as in-class discussion.
-

P This exercise is optional. If you choose to have students complete the project, be sure to have them save their maps (or store the maps in your classroom) so that they can continue to expand them as additional Iron Age peoples are introduced in chapters 8–9. It may be helpful to have each student create his/her map in an unused pizza box or in the lid of a printer paper box so that students have a sturdy workspace, with raised edges, that will also be easy to carry.

Q If you prefer to skip the step of having students paint their maps, you could have them use colored modeling clay to emphasize the borders of specific land areas. If students are having trouble writing on the salt dough or clay, have them instead use toothpick flags to label the map.

To trace the routes of the various groups of people, you could have students use different colors of string or yarn. Uncooked spaghetti noodles are also easy to break apart and glue onto the map. (Have students color the pasta noodles with markers in order to clearly show the different routes.)

R For this route, you can simply have students trace a path from Egypt to Canaan. Or, if you are incorporating a Bible course into your school year, you might have students trace the Israelites’ route in more detail. You could also have them trace Abraham’s route as he and his family traveled from Ur to Canaan; however, clarify for students that this event took place back in the Bronze Age, not during the Iron Age.