

Primary Source Handbook

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from *Disclosing the Past*

By Mary Leakey

Background: Mary Leakey and her husband, Louis, formed an archaeological partnership that lasted more than 30 years. They made many important discoveries in East Africa. In the following excerpt, Mary Leakey summarizes the importance of a set of prints.

Primary Source

The discovery of the trails was immensely exciting—something so extraordinary that I could hardly take it in or comprehend its implications for some while. It was a quite different feeling from the discovery of a major hominid¹ fossil . . . because that happens to you all at once, and within a short time you know exactly what you have found. The Laetoli hominid trails were something that grew in extent, in detail and in importance over two seasons. But then again, there was an immediate impact in the vastness of our discovery because from a very early stage it was clear that we had before us unique evidence, of an unimpeachable² nature, to establish that our hominid ancestors were fully bipedal³ a little before 3.5 million years ago—the kind of thing anthropologists had argued over for many decades, with no real hope of proving or disproving their views. The Laetoli Beds might not have included any foot bones among the hominid remains they had yielded to our search, but they had given us instead one of the most graphic alternative kinds of evidence for bipedalism one could dream of discovering. The essentially human nature and the modern appearance of the footprints were quite extraordinary.



▲ Mary Leakey Mary Leakey on site during excavations at Laetoli, Tanzania, in 1978

1. **hominid:** a human or humanlike creature that walks on two feet.
2. **unimpeachable:** beyond doubt; unquestionable.
3. **bipedal:** walking on two feet.

DOCUMENT-BASED QUESTIONS

1. What sorts of prints did Leakey discover and investigate?
2. What did the prints prove beyond doubt?

Chapter Connection For more about the discoveries made by the Leakeys, see Chapter 1, Lesson 3.

from *The Man in the Ice*

By Dr. Konrad Spindler

Background: Konrad Spindler led an international team of scientists who investigated the 5,300-year-old body of a man trapped in a glacier in the Alps. *The Man in the Ice* tells a fascinating detective story of how they discovered the identity of the figure they called the Iceman—who he was and where he came from.

Primary Source

Evidently overtaken by a blizzard or sudden fog, or both, the Iceman was in a state of total exhaustion. In a gully in the rock, perhaps familiar to him from previous crossings of the pass, he sought what shelter he could from the bad weather. With his failing strength he settled down for the night. He deposited his axe, bow and backpack on the ledge of the rock. It is possible that he consumed here the last of his food store: a piece of tough dried ibex¹ meat. Two bone splinters had inadvertently been left in the strip of meat as he cut it off: these he chewed off and spat out. Meanwhile it had grown dark. To press on might prove fatal. It was snowing ceaselessly, and in the gale the icy cold penetrated his clothes. A terrible fatigue engulfed his limbs. Between his will to survive and increasing indifference towards his physical danger he once more pulled himself together. He knew that to fall asleep meant death. He reeled forward a few more steps. He dropped his quiver. Below him there was only loose scree.² He tripped and fell heavily against a boulder. The container with the hot embers slipped from his hand; his cap fell off. Again pain pierced the



▲ **The Iceman** The frozen mummy of a 5,300-year-old hunter called the Iceman is moved by scientists from its resting place in the Alps.

right side of his chest. He only wanted a short rest, but his need for sleep was stronger than his willpower. . . . He turned on to his left side to dull the pain. He laid his head on the rock. His senses numbed, he no longer noticed the awkward position of his folded ear. His left arm, its muscles relaxed and probably slightly bent at the elbow, lay in front of him. His right arm was almost extended and was hanging down forward. His feet rested one on the other; the left shoe under the right. Soon his clothes froze to the rough ground. He was no longer aware that he was freezing to death. Overnight the body froze stiff.

1. **ibex:** wild goat. 2. **scree:** loose rock.

DOCUMENT-BASED QUESTIONS

1. Why might falling asleep have been dangerous for the Iceman?
2. Why might the body of the Iceman have been so well preserved after 5,300 years?

Chapter Connection For more about the Iceman, see Chapter 2, *Starting with a Story*.

from *The Epic of Gilgamesh*

Translated by N. K. Sandars

Background: *The Epic of Gilgamesh* is one of the oldest surviving works of literature. Like most epics, it is based to some degree on fact. Most scholars think that Gilgamesh was a Sumerian king who ruled over the city of Uruk around 2700 B.C. In the centuries following his death, stories about him grew. Through the oral tradition of storytelling, Gilgamesh developed over time into a legendary figure. In the following excerpt, Enkidu (Gilgamesh's friend) has died, and Gilgamesh experiences for the first time the human emotions of grief and fear.

Primary Source

Bitterly Gilgamesh wept for his friend Enkidu; he wandered over the wilderness as a hunter, he roamed over the plains; in his bitterness he cried, "How can I rest, how can I be at peace? Despair is in my heart. What my brother is now, that shall I be when I am dead. Because I am afraid of death I will go as best I can to find Utnapishtim¹ whom they call the Faraway, for he has entered the assembly of the gods." So Gilgamesh traveled over the wilderness, he wandered over the grasslands, a long journey, in search of Utnapishtim, whom the gods took after the deluge;² and they set him to live in the land of Dilmun,³ in the garden of the sun; and to him alone of men they gave everlasting life.

At night when he came to the mountain passes Gilgamesh prayed: "In these mountain passes long ago I saw lions, I was afraid and I lifted my eyes to the moon; I prayed and my prayers went up to the gods, so now, O moon god Sin, protect me." When he had prayed he lay down to sleep, until he was woken from out of a dream. He saw the lions round him glorying in life; then he took his axe in his hand, he drew his sword from his belt, and he fell upon them like an arrow from the string, and struck and destroyed and scattered them.



▲ Gilgamesh Assyrian stone relief of Gilgamesh

1. **Utnapishtim (OOT•nuh•PEESH•tuhm):** Friend of the Sumerian god Ea, he and his wife survive a flood and are the only mortals to be granted the gift of eternal life.
2. **deluge:** an unusually heavy flood.
3. **Dilmun:** a paradise in the world of the gods.

DOCUMENT-BASED QUESTIONS

1. Why is Gilgamesh grieving at the beginning of this excerpt?
2. What danger does Gilgamesh encounter as he begins his journey to find Utnapishtim, and how does he deal with the danger?

Chapter Connection For more about Sumerian civilization, see Chapter 3, Lessons 2 and 3.

from the **Code of Hammurabi**

Translated by L. W. King

Background: Hammurabi was a king of the Babylonian Empire who reigned between 1792 and 1750 B.C. Hammurabi's law code listed punishments ranging from fines to death. Often a punishment was based on the social class of the victim. Following are some examples of the laws.

Primary Source

8. If a man has stolen an ox, a sheep, a pig, or a boat that belonged to a temple or palace, he shall repay thirty times its cost. If it belonged to a private citizen, he shall repay ten times. If the thief cannot pay, he shall be put to death.
142. If a woman hates her husband and says to him "You cannot be with me," the authorities in her district will investigate the case. If she has been chaste and without fault, even though her husband has neglected or belittled her, she will be held innocent and may return to her father's house.
143. If the woman is at fault, she shall be thrown into the river.
196. If a man put out the eye of another man, his eye shall be put out.
198. If he put out the eye of a free man or break the bone of a free man, he shall pay one gold mina.¹
199. If he put out the eye of a man's slave, or break the bone of a man's slave, he shall pay one-half of its value.



▲ Pillar of Hammurabi
Hammurabi receiving the laws from the god Shamash

1. **mina:** a unit of money in ancient Asia.

DOCUMENT-BASED QUESTIONS

1. Did the code apply equally to all people? Why or why not?
2. What was the point of making the punishments for crimes known to all?

Chapter Connection For more about Hammurabi's Code, see Chapter 4, Lesson 1, Primary Source.

from the **Book of the Dead**

Translated by E. A. Wallis Budge

Background: The Egyptian *Book of the Dead* is a series of texts that assists the soul in the search for happiness in the afterlife. Egyptians believed that after death an individual faced 42 gods and testified about his or her behavior on Earth. That testimony was called the negative confession. Below you will see some of that confession.

Primary Source

Hail, Hept-khet, who comest forth from Kher-aha,
I have not committed robbery with violence.

Hail, Fenti, who comest forth from Khemenu,
I have not stolen.

Hail, Am-khaibit, who comest forth from Qernet,
I have not slain men and women.

Hail, Neha-her, who comest forth from Rasta,
I have not stolen grain.

Hail, Unem-besek, who comest forth from Mabit,
I have not stolen cultivated land.

Hail, Ari-em-ab-f, who comest forth from Tebu,
I have never stopped [the flow of] water.

Illustration This illustration comes from the *Book of the Dead*. ▼



DOCUMENT-BASED QUESTIONS

1. Why might stopping the flow of water have been a serious sin or crime in ancient Egypt?
2. What did Egyptians hope to do by making this confession?

Chapter Connection For more on beliefs about the afterlife in ancient Egypt, see Chapter 5, Lesson 2.

from **Piankhi's Monument**

Background: Piankhi was a Kushite king who overthrew a dynasty that had ruled Egypt for about 100 years. He gathered a large fleet and army and sailed northward to lay siege to the Egyptian city of Hermopolis. He was victorious and united the Nile valley from the delta in the north to his capital of Napata in the south. After his victory, Piankhi erected a monument in his homeland of Kush. On the monument were inscribed writings that celebrated his victory. The inscriptions contained a catalog of the riches of Egypt. An excerpt from the monument follows.

Primary Source

Hermopolis threw herself upon her belly and pleaded before the king. Messengers came forth and descended bearing everything beautiful to behold; gold, every splendid costly stone, clothing in a chest, and the diadem [crown] which was upon his head; the uraeus¹ which inspireth fear of him, without ceasing during many days. . . .

Then the ships were laden with silver, gold, copper, clothing, and everything of the Northland, every product of Syria and all sweet woods of God's-Land. His Majesty sailed upstream [south], with glad heart, the shores on his either side were jubilating. West and east were jubilating in the presence of his Majesty.

1. **uraeus:** a sacred serpent shown as an emblem of sovereignty on the headdress of ancient Egyptian rulers.



▲ **Piankhi's Monument** This black granite slab was discovered in Piankhi's capital of Napata.

DOCUMENT-BASED QUESTIONS

1. What were some of the riches that Piankhi gained in Egypt?
2. In what direction does Piankhi sail with the treasure he has acquired in Egypt?

Chapter Connection For more about Piankhi's monument, see Chapter 6, Lesson 1.

from the *Bhagavad Gita*

Translated by Barbara Stoler Miller

Background: The *Bhagavad Gita* is a beloved and widely translated religious work of India. It begins on the eve of battle, as the warrior-prince Arjuna sees his uncles, cousins, friends, and teachers lined up on the field against him. Overcome with grief at the thought of fighting against, and possibly killing, his relatives, Arjuna refuses to fight. The deity Krishna explains to Arjuna that as a warrior he has a sacred duty to fight.

Primary Source

Our bodies are known to end,
but the embodied self¹ is enduring,
indestructible, and immeasurable;
therefore, Arjuna, fight the battle!

He who thinks this self a killer
and he who thinks it killed,
both fail to understand;
it does not kill, nor is it killed.

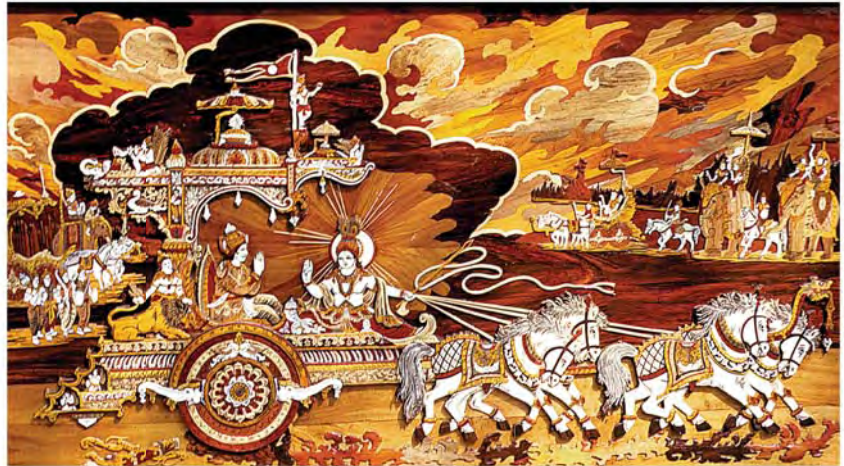
It is not born,
it does not die;
having been,
it will never not be;
unborn, enduring,
constant, and primordial,²
it is not killed
when the body is killed.

Arjuna, when a man knows the self
to be indestructible, enduring, unborn,
unchanging, how does he kill
or cause anyone to kill?

1. **embodied self:** soul or spirit.

2. **primordial:** first; original.

War Chariot Arjuna is led
into battle by his chariot
driver, Krishna. ►



DOCUMENT-BASED QUESTIONS

1. Why does Arjuna not want to fight?

2. What argument does Krishna use to urge Arjuna to fight?

Chapter Connection For more about the *Bhagavad Gita*, see Chapter 7, Lesson 2, Primary Source.

from the *Analects* of Confucius

Translated by Simon Leys

Background: The *Analects* is a collection of about 500 sayings, dialogues, and brief stories. It was put together over many years following the death of Confucius. Confucius was a great Chinese teacher who lived in the sixth century B.C. The *Analects* presents Confucius' teachings on how people should live to create an orderly and just society.

Primary Source

The Master¹ said: "He who rules by virtue is like the polestar,² which remains unmoving in its mansion while all the other stars revolve respectfully around it." (2.1)

The Master said: "To study without thinking is futile.³ To think without studying is dangerous." (2.15)

Lord Ji Kang asked: "What should I do in order to make the people respectful, loyal, and zealous?"⁴ The Master said: "Approach them with dignity and they will be respectful. Be yourself a good son and a kind father, and they will be loyal. Raise the good and train the incompetent, and they will be zealous." (2.20)

The Master said: "Set your heart upon the Way;⁵ rely upon moral power; follow goodness; enjoy the arts." (7.6)

The Master said: "A gentleman abides by three principles which I am unable to follow: his humanity knows no anxiety; his wisdom knows no hesitation; his courage knows no fear." Zigong⁶ said: "Master, you have just drawn your own portrait." (14.28)



◀ Confucius Portrait of the Chinese philosopher Confucius

1. **the Master:** Confucius.
2. **polestar:** the North Star, which appears to remain in the same place in the sky as Earth rotates.
3. **futile:** useless.
4. **zealous:** enthusiastic.
5. **Way:** ideal pattern of behavior.
6. **Zigong:** a student.

DOCUMENT-BASED QUESTIONS

1. What kinds of behavior does Confucius talk about in the *Analects*?
2. What kind of person does Confucius seem to have been?

Chapter Connection For more about Confucius, see Chapter 8, Lesson 2.

from the *Dao De Jing*

By Laozi

Translated by Stephen Mitchell

Background: Laozi was a philosopher who lived in China. The teachings of Laozi are called Daoism. Laozi's *Dao De Jing* ("way of power") was written in the sixth century B.C. The book's main message is that a universal force called the Dao ("way") guides all things. In passage 37 from the *Dao De Jing*, Laozi explains the wisdom of the Dao.

Primary Source

The Dao never does anything,
yet through it all things are done.

If powerful men and women
could center themselves in it,
the whole world would be transformed
by itself, in its natural rhythms.

People would be content
with their simple, everyday lives,
in harmony, and free of desire.

When there is no desire,
all things are at peace.

Laozi [Portrait of Laozi,
the father of Daoism](#) ►



DOCUMENT-BASED QUESTIONS

1. What does this passage say prevents people from feeling content and at peace?
2. According to Laozi, how should people overcome the obstacle to peace and contentment?

Chapter Connection For more about Laozi, see Chapter 8, Lesson 2.

from the *Popol Vuh*

Translated by Dennis Tedlock

Background: The Maya developed a civilization in southern Mexico and Central America around 400 B.C. The *Popol Vuh* is an important Mayan work. The title means “Council Book.” The work tells the Mayan story of the creation of the world. The following excerpt tells how the gods (“Bearers, Begetters”) created the animals.

Primary Source

Now they planned the animals of the mountains, all the guardians of the forests, creatures of the mountains: the deer, birds, pumas, jaguars, serpents, rattlesnakes, fer-de-lances,¹ guardians of the bushes.

A Bearer, Begetter speaks:

“Why this pointless humming? Why should there merely be rustling beneath the trees and bushes?”

“Indeed—they had better have guardians,” the others replied. As soon as they thought it and said it, deer and birds came forth.

And then they gave out homes to the deer and birds:

“You, the deer: sleep along the rivers, in the canyons. Be here in the meadows, in the thickets, in the forests, multiply yourselves. You will stand and walk on all fours,” they were told.

So then they established the nests of the birds, small and great:

“You, precious birds: your nests, your houses are in the trees, in the bushes. Multiply there, scatter there, in the branches of trees, the branches of bushes,” the deer and birds were told.

When this deed had been done, all of them had received a place to sleep and a place to stay. So it is that the nests of the animals are on the earth, given by the Bearer, Begetter. Now the arrangement of the deer and birds was complete.



▲ **Mayan Vessel** This ceramic vessel shows a dignitary armed with spear and shield sitting on a throne.

1. fer-de-lances (**FEHR•duhl•AN•sihz**): poisonous tropical snakes.

DOCUMENT-BASED QUESTIONS

1. What are some of the creatures that populate the Mayan natural world, and which two are the focus of this story?
2. What is the essential role or task of the animals created by the gods?

Chapter Connection For more about the Maya, see Chapter 9, Lesson 4.

from the **Hebrew Bible: The Creation**

Background: The Book of Genesis is the first book in the Torah, or Hebrew Bible. It tells the history of the Hebrew people. According to Genesis, God created the world in six days. The excerpts below tell what God created on the first and sixth days of creation.

Primary Source

THE FIRST DAY

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, "Let there be light": and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night.

And the evening and the morning were the first day.

THE SIXTH DAY

And God said, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind": and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

And God said, "Let us make man in our image, after our likeness: and let them have dominion¹ over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." So God created man in his own image, in the image of God created he him; male and female created he them. And



▲ Sistine Chapel Detail of Michelangelo's Sistine Chapel ceiling, showing the creation of the stars and planets

God blessed them, and God said unto them, "Be fruitful, and multiply, and replenish² the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." And God said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat." And it was so. And God saw every thing that he had made, and, behold, it was very good.

And the evening and the morning were the sixth day.

1. **dominion:** authority; control.

2. **replenish:** fill up again.

DOCUMENT-BASED QUESTIONS

1. What does God create on the first day?

2. To whom does God give control over the world's natural resources?

Chapter Connection For more about the ancient Hebrews, see Chapter 10.

from the Hebrew Bible: Noah and the Flood

Background: The story of a devastating flood appears among the legends of ancient peoples throughout the world. In the Hebrew Bible, the hero of the story is Noah, who builds an ark to save God's creatures.

Primary Source

And God said to Noah, "I have determined to make an end of all flesh, for the earth is filled with violence because of them. . . . Make yourself an ark of cypress wood. . . . And of every living thing, of all flesh, you shall bring two of every kind into the ark . . . they shall be male and female." . . .

The rain fell on the earth forty days and forty nights. . . . At the end of forty days Noah opened the window of the ark . . . and . . . sent out the dove . . . and the dove came back . . . and there in its beak was a freshly plucked olive leaf; so Noah knew that the waters had subsided from the earth. . . .

Then God said to Noah, "Go out of the ark. . . . Bring out with you every living thing that is with you. . . . I establish my covenant with you, that . . . never again shall there be a flood to destroy the earth."

Noah's Ark [Modern painting \(1972\) showing Noah's Ark](#) ►



DOCUMENT-BASED QUESTIONS

1. How does Noah know that the waters of the flood have receded?
2. What promise does God make to humankind?

Chapter Connection For more about the ancient Hebrews, see Chapter 10.

from the Hebrew Bible: Daniel in the Lions' Den

Background: The Hebrew Bible contains many stories that can be connected to ancient history. One of the most popular of these stories is that of Daniel in the lions' den. This story is set in the court of the Persian king Darius in the sixth century B.C., at a time when the Persians ruled much of Southwest Asia.

Primary Source

It pleased Darius to set over the kingdom a hundred and twenty princes who were to rule the whole kingdom. And over these were three presidents, and of them Daniel was the first. The princes were to give account to them, so that the king would have no troubles.

Daniel was put over the presidents and princes because of his excellent mind. And the king planned to put him over the whole kingdom. Then the presidents and princes tried to find some fault with Daniel concerning the kingdom, but they could find no fault, because he was faithful and loyal, and there was no error or fault to be found in him. And these men said:

"We shall not find any grounds for complaint against Daniel unless it concerns his worship of his God."

So those presidents and princes assembled together before the king and said to him:

"King Darius, live for ever! All the presidents of the kingdom and the governors and the princes, the counselors and the captains, have consulted together about establishing a royal law, by a firm order, that whoever asks anything of any god or man for thirty days, except of you, O king, shall be cast into a den of lions.

"Now, O king, establish this order, and sign the writing, that it may not be changed, according to the law of the Medes and the Persians, which does not change."

Then King Darius signed his name to the writing.



▲ Mosaic Daniel in the lions' den as shown in a mosaic in a monastery church in Greece

When Daniel knew that the law was signed and ratified, he went into his house, and his windows being open in his chamber facing Jerusalem, he kneeled down three times a day and prayed and gave thanks to his God just as he had done before.

Then the men came together and found Daniel praying and entreating God. They hurried to the king and reminded him of his order.

"Did you not sign an order that any man asking a favor of any god or man within thirty days, except yourself, O king, shall be thrown into the den of lions?"

(continued)

(continued)

The king answered and said:

"That is true, according to the law of the Medes and the Persians, which does not change."

Then they answered and said to the king:

"That Daniel who is one of the children of the captivity of Judah, does not respect you, O king, nor the decree which you have signed, but makes his request three times a day."

When he heard these words, the king was very much displeased with himself, and he set his heart on saving Daniel. He thought until the setting of the sun about how to save Daniel.

Then the men came before the king and said to him: "Remember, O king, that it is the law of the Medes and the Persians that no order or law which the king lays down can be changed."

Then the king commanded them to take Daniel and throw him into the den of lions. And the king said to Daniel: "Your God whom you serve so faithfully, surely he will save you."

Then the king went to his palace and passed the night in fasting. No musical instruments were brought in to him, and he did not sleep at all.

Very early in the morning the king arose and hurried to the den of lions. When he came to the den, he cried out in a sorrowing voice to Daniel and said to him: "O Daniel, servant of the living God, has your God, whom you serve so faithfully, been able to save you from the lions?"

Then Daniel said to the king: "O king, live for ever. My God has sent his angel and has shut the lions' mouths, so that they have not hurt me, because I was innocent in his sight; and I have done no harm to you either, O king."

Then the king was exceedingly glad for him, and commanded that Daniel should be brought up out of the den. So Daniel was brought up out of the den, and no wound of any kind was found on him, because he believed in his God.

Then the king gave commands, and they brought the men who had accused Daniel, and they cast them into the den of lions, and their children and their wives as well. And the lions broke all their bones into pieces.

Then king Darius wrote to all people and nations, and in all the languages of the earth:

"Peace be multiplied to you! I now command that in every part of my kingdom men tremble and fear before the God of Daniel, for he is the living God, unchanging for ever, and his kingdom shall never be destroyed, and his power shall continue to the end. He rescues and saves, and he works signs and wonders in heaven and on earth, he who has saved Daniel from the power of the lions."

So Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

DOCUMENT-BASED QUESTIONS

1. What is the king's attitude toward Daniel?
2. How does the king feel about Daniel's punishment, and what does he do to Daniel's accusers?

Chapter Connection For more about the ancient Hebrews, see Chapter 10.

from the **Hebrew Bible: Proverbs**

Background: A proverb is a short saying that expresses a widely held belief. The Book of Proverbs in the Hebrew Bible provides a rich supply of wisdom. It is traditionally attributed to Solomon. Here is an example from Proverbs 6: 6–11.

Primary Source

Go to the ant, O sluggard,¹
Observe her ways and be wise,
Which, having no chief,
Officer or ruler,
Prepares her food in the summer,
And gathers her provision in the harvest.
How long will you lie down, O sluggard?
When will you arise from your sleep?
“A little sleep, a little slumber,
A little folding of the hands to rest”—
And your poverty will come in like a vagabond,²
And your need like an armed man.

1. **sluggard:** lazy person.
2. **vagabond:** tramp.



▲ Solomon King Solomon reading the Torah as shown in a Hebrew biblical text of the 1200s

DOCUMENT-BASED QUESTIONS

1. What should the sluggard learn by observing the ant?
2. What does the speaker say will happen if the sluggard does not mend his ways?

Chapter Connection For more about the ancient Hebrews, see Chapter 10.

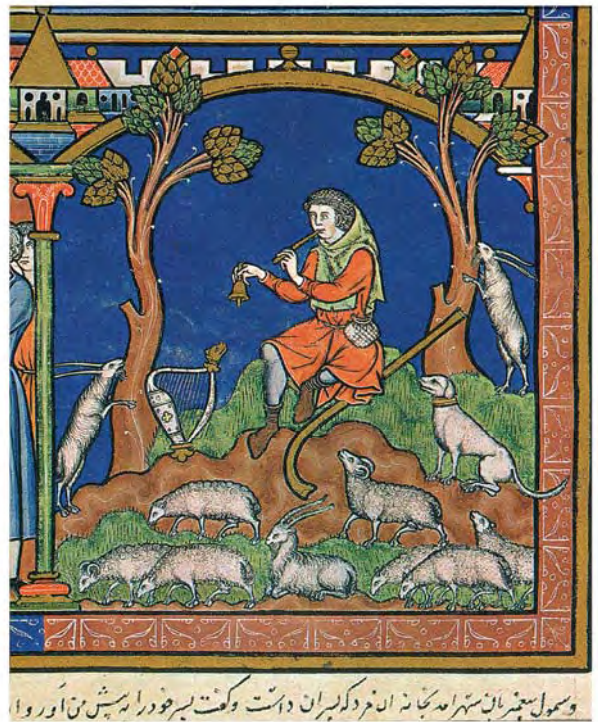
from the Hebrew Bible: Psalm 100

Background: The Book of Psalms in the Hebrew Bible served as a hymn book for the temple in Jerusalem. It contains 150 songs on a wide variety of topics. Many have been attributed to King David, who ruled over Israel around 1000 B.C. They remain a part of both Jewish and Christian worship to this day. Psalm 100 is a joyful expression of religious feeling.

Primary Source

Make a joyful noise unto the Lord, all ye lands.
 Serve the Lord with gladness;
 Come before his presence with singing.
 Know ye that the Lord, he is God;
 It is he that hath made us,
 and not we ourselves;
 We are his people,
 and the sheep of his pasture.
 Enter into his gates with thanksgiving,
 And into his courts with praise;
 Be thankful unto him,
 and bless his name.
 For the Lord is good, his mercy is everlasting,
 And his truth endureth to all generations.

David David is depicted as a young shepherd playing his pipe in this French manuscript illumination, c. 1250. ►



DOCUMENT-BASED QUESTIONS

1. How are the faithful told to come into the presence of the Lord?
2. What are some of the qualities of the Lord that are praised in this psalm?

Chapter Connection For more about the ancient Hebrews, see Chapter 10.

from the *Iliad*

By Homer

Translated by Robert Fagles

Background: Homer has long been recognized as one of the world's greatest poets. It is likely that Homer heard singer-poets narrate tales about the Trojan War, a ten-year war waged by Greeks against the wealthy city of Troy, or Ilium, in Asia Minor. In the late 19th century, archaeologists discovered the ruins of ancient Troy. Most scholars now believe that Greek armies probably did attack Troy sometime in the 1200s B.C. Many scholars think that the *Iliad* was created in the 700s B.C. The Greek warrior Achilles enters the battle when his best friend, Patroclus, has been killed by the Trojan hero Hector. Achilles kills every Trojan in his path until he finally meets Hector in single combat outside the city walls.

Primary Source

Athena¹ luring him [Hector] on with all her immortal cunning—
and now, at last, as the two came closing for the kill
it was tall Hector, helmet flashing, who led off:
“No more running from you in fear, Achilles!
Not as before. Three times I fled around
the great city of Priam—I lacked courage then
to stand your onslaught. Now my spirit stirs me
to meet you face-to-face. Now kill or be killed!
Come, we’ll swear to the gods, the highest witnesses—
the gods will oversee our binding pacts. I swear
I will never mutilate you—merciless as you are—
if Zeus² allows me to last it out and tear your life away.
But once I’ve stripped your glorious armor, Achilles,
I will give your body back to your loyal comrades.
Swear you’ll do the same.”

(continued)

1. **Athena (uh•THEE•nuh):** the goddess of wisdom and warfare; protects the Greeks.
2. **Zeus (zoos):** the king of the gods, father of Athena.

Greek Vase [Achilles and Hector duel on this Greek vase, c. 490 B.C.](#) ►





(continued)

A swift dark glance and the headstrong runner³ answered, "Hector, stop! You unforgivable, you . . . don't talk to me of pacts. There are no binding oaths between men and lions—wolves and lambs can enjoy no meeting of the minds—they are all bent on hating each other to the death. So with you and me. No love between us. No truce till one or the other falls and gluts with blood Ares⁴ who hacks at men behind his rawhide shield. Come, call up whatever courage you can muster. Life or death—now prove yourself a spearman, a daring man of war! No more escape for you—Athena will kill you with my spear in just a moment. Now you'll pay at a stroke for all my comrades' grief, all you killed in the fury of your spear!"

3. headstrong runner: Achilles.

4. Ares (AIR•eez): the god of war.

▲ Painting Achilles in his chariot

DOCUMENT-BASED QUESTIONS

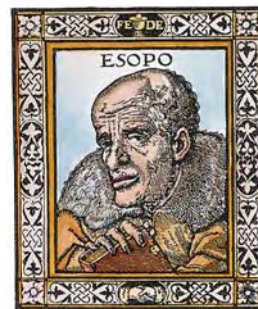
1. What pact does Hector wish to make with Achilles before they fight?

2. Why does Achilles reject the pact?

Chapter Connection For more about Homer and the *Iliad*, see Chapter 11, Lesson 2.

from **Aesop's Fables:** **The Wolf in Sheep's Clothing**

Background: Aesop (EE•suhp) was a Greek slave who supposedly lived around the sixth century B.C. Aesop's Fables are brief stories that convey lessons about life and conclude with morals that offer useful advice.



▲ Aesop A woodcut of Aesop made in Venice in 1492

Primary Source

A certain wolf could not get enough to eat because of the watchfulness of the shepherds. But one night he found a sheep skin that had been cast aside and forgotten. The next day, dressed in the skin, the wolf strolled into the pasture with the sheep. Soon a little lamb was following him about and was quickly led away to slaughter.

That evening the wolf entered the fold with the flock. But it happened that the shepherd took a fancy for mutton¹ broth that very evening and, picking up a knife, went to the fold. There the first he laid hands on and killed was the wolf.

The evildoer often comes to harm through his own deceit.

Photograph A humorous illustration of the Aesop fable ▼

1. **mutton:** the meat of a fully grown sheep.



DOCUMENT-BASED QUESTIONS

1. What happens to the lamb in this story?
2. What happens to the wolf?

Chapter Connection For more about Aesop, see Chapter 11, Lesson 2.

Greek Myth: "The Boy Who Flew"

Retold by Anne Rockwell

Background: Many Greek myths focus on individuals who suffer for their prideful or disobedient behavior. Set mainly on the island of Crete in the Aegean Sea, the following story tells the Greek myth of Daedalus (DEHD•uhl•uhs) and Icarus (IHK•uhr•uhs). Daedalus was a brilliant inventor who disobeyed the ruler of Crete; his son, Icarus, disobeyed him. Both suffered for their actions. As this selection opens, Queen Pasiphae (puh•SIF•uh•EE) of Crete is angry with Daedalus for helping to kill her son, a monster called the Minotaur.

Primary Source

Queen Pasiphae was very angry because, as its mother, she loved the Minotaur, terrible as it had been. Her husband,¹ in order to soothe her, decided to punish Daedalus. He made Daedalus and his son prisoners.

No captain of any ship that sailed to Crete dared take them away because the king had decreed that the inventor and his son could never leave the island. They lived in an isolated tower, where Daedalus had a simple workshop. They had only the seagulls for company. How Daedalus yearned to show Icarus the world beyond their island prison!

One day as Daedalus was watching the gulls wheeling and circling above the surf, he had an inspiration. He shouted down to his son, who was gathering shells on the lonely beach, "Minos may rule the sea, but he does not rule the air!"

Daedalus had observed how the gulls' wings were shaped, and how they worked. No mortal had ever before figured out how a bird could fly, but Daedalus thought he understood.

He and Icarus began to collect all the gull feathers they could find along the beach. They gathered the large, stiff ones and the tiny, light, downy ones that floated in the breeze. They saved the wax that honeybees made. Then Daedalus made wings of the seagull feathers and the beeswax for himself and Icarus. He worked long and patiently, and Icarus helped him, always doing what his father told him to do.

After they had made two pairs of long, curved wings, Daedalus made two harnesses of leather. He showed Icarus how to place the wings on his shoulders. Then he showed him how to run along the beach until he caught the wind and, like a seagull, flew up into the air.

(continued)



▲ Painting *The fall of Icarus* is shown in this painting on the ceiling of the rotunda of Apollo in the Louvre in Paris.

1. her husband: King Minos of Crete.

(continued)

Father and son practiced together until, one day, Daedalus decided it was time for them to leave the island. As they rose into the air and headed away from their island prison toward the sea, Daedalus called out to Icarus, "Follow me! Do not fly too low, or you will lose the air and sink into the waves. But do not fly too high, or the heat from the sun will melt the beeswax."

"Yes, Father," shouted Icarus above the sea noises and the wailing of the seagulls who flew beside him.

Higher and higher they flew. At last, Daedalus said, "We will stay at this level all the way. Remember what I told you—follow me!"

As they flew by, fishermen dropped their nets in wonder and farmers stopped at their plows. They thought they were seeing two gods in flight, for surely only gods could fly.

Icarus began to feel more and more sure of himself. He flew upward, then downward. He swooped and soared like a gull, laughing joyously as he did so. He cried out, "Look at me, Father!" and soared upward.

Daedalus beckoned him down, but Icarus thought, He is old and timid while I am young and strong. Surely I can fly a little better than he. Suddenly the boy disappeared into a cloud and flew up and up and up, higher and higher.

Too late, he saw feathers begin to fall from his wings. As the hot sun melted the wax, more and more feathers dropped away. Frantically, the boy flapped his arms in the air, but he could not fly without the wings. Instead, he dropped down and down until he fell into the sea and drowned.

Daedalus flew up in search of his son, calling as he went, "Icarus! Come down to me!"

Then he saw the telltale feathers drifting past him, and he heard the distant splash as Icarus fell into the sea. The old man cried as he continued on his journey, but he flew to freedom. He never made wings for anyone again.

DOCUMENT-BASED QUESTIONS

1. How do Daedalus and Icarus escape from the island?
2. What happens to Icarus?

Chapter Connection For more about Greek myths, see Chapter 11, Lesson 2.

from *History of the Peloponnesian War*

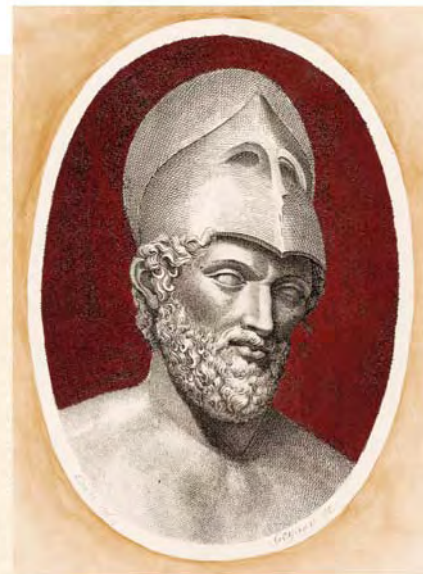
By Thucydides

Translated by Rex Warner

Background: Thucydides (thoo•SIHD•ih•DEEZ) was a Greek historian who wrote about the bitter 27-year-long war between Athens and Sparta. He was probably in attendance when Pericles, the greatest Athenian statesman of his time, gave a funeral oration for soldiers killed in the first year of the war. In the following excerpt, Pericles speaks of the special qualities of Athens.

Primary Source

“Our love of what is beautiful does not lead to extravagance; our love of the things of the mind does not make us soft. We regard wealth as something to be properly used, rather than as something to boast about. As for poverty, no one need be ashamed to admit it: the real shame is in not taking practical measures to escape from it. Here each individual is interested not only in his own affairs but in the affairs of the state as well: even those who are mostly occupied with their own business are extremely well-informed on general politics—this is a peculiarity of ours: we do not say that a man who takes no interest in politics is a man who minds his own business; we say that he has no business here at all. We Athenians, in our own persons, take our decisions on policy or submit them to proper discussions: for we do not think that there is an incompatibility¹ between words and deeds; the worst thing is to rush into action before the consequences have been properly debated. And this is another point where we differ from other people. We are capable at the same time of taking risks and of estimating them beforehand. Others are brave out of ignorance; and, when they stop to think, they begin to fear. But the man who can most truly be accounted brave is he who best knows the meaning of what is sweet in life and of what is terrible, and then goes out undeterred² to meet what is to come.”



▲ Engraving Portrait of Pericles, the Athenian statesman

1. **incompatibility:** lack of harmony; conflict.
2. **undeterred:** not discouraged.

DOCUMENT-BASED QUESTIONS

1. Why did the Athenians view public discussion as useful before taking action?
2. What was Pericles' definition of courage?

Chapter Connection For more about Pericles' funeral oration, see Chapter 12, Lesson 2, Primary Source.

from *The Life of Caesar*

By Suetonius

Translated by Robert Graves

Background: Julius Caesar was a member of a noble Roman family. He became a great general and sole ruler of Rome. He was assassinated in 44 B.C. More than a century after his death, a Roman historian named Suetonius wrote a biography of this powerful leader.

Primary Source

Caesar was a most skillful swordsman and horseman, and showed surprising powers of endurance. He always led his army, more often on foot than in the saddle, went bareheaded in sun and rain alike, and could travel for long distances at incredible speed in a gig,¹ taking very little luggage. If he reached an unfordable² river he would either swim or propel himself across it on an inflated skin; and often arrived at his destination before the messengers whom he had sent ahead to announce his approach. . . .

Sometimes he fought after careful tactical planning, sometimes on the spur of the moment—at the end of a march, often; or in miserable weather, when he would be least expected to make a move. . . . It was his rule never to let enemy troops rally when he had routed them, and always therefore to assault their camp at once. If the fight were a hard-fought one he used to send the chargers³ away—his own among the first—as a warning that those who feared to stand their ground need not hope to escape on horseback.

1. **gig:** a light two-wheeled carriage drawn by one horse.
2. **unfordable:** uncrossable.
3. **chargers:** horses.

Julius Caesar **Bronze statue of Julius Caesar** ▼



DOCUMENT-BASED QUESTIONS

1. What were some of the personal qualities of Caesar?
2. What was probably the attitude of Caesar's soldiers toward him?

Chapter Connection For more about Julius Caesar, see Chapter 13, Lesson 3.

from the **New Testament: Parable of the Lost Sheep**

Background: Jesus often taught in parables—stories that teach morals or lessons. In the following parable, Jesus tells about a lost sheep, but he is really talking about something else.

Primary Source

Among the people who gathered to see Jesus were those who were very religious.

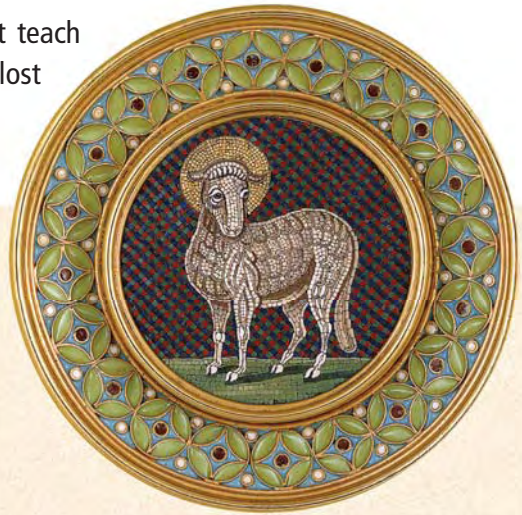
“As a teacher of the Law,” said one, “I am very concerned to make sure that this wandering preacher is not leading the people astray with what he says.”

“As a Pharisee,”¹ added another, “I am worried that he doesn’t teach the importance of a pure and holy life.”

They all looked to where Jesus was sitting. On this occasion, he was surrounded by a motley array² of beggars, vagrants, and people who were suspected of criminal dealing and terrorism.

Jesus waved them over. They stepped forward but then had to wait as a shepherd led his sheep along the path that lay between them, ambling slowly forward so the animals that straggled behind could catch up.

“Just think about shepherds and how they go about their work,” said Jesus when they arrived. “Imagine—a shepherd has one hundred sheep. He is leading them along, but when he turns and counts them, he finds that one is missing. What does he do? He leaves the ninety-nine grazing in the pasture and goes looking for the one that is lost.



▲ Brooch Roman brooch shows the Lamb of God. The halo symbolizes Jesus.

“And what does he do when at last he finds it? Does he beat it and punish it till it bleats in terror and pain? Of course not! It is his treasure, and he is delighted to find it. So he picks it up and lays it across his shoulders so he can carry it home.

“Then, when it is safely home, he calls to all his friends, ‘Today is my happy day. I found my lost sheep. Let us celebrate together!’

“I tell you,” said Jesus, “there is more rejoicing in heaven over one sinner who repents of their ways than over ninety-nine respectable people who do not need to repent.”

1. **Pharisee:** member of a Jewish sect that emphasized a strict interpretation of the law of Moses.
2. **motley array:** odd collection.

DOCUMENT-BASED QUESTIONS

1. What does the lost sheep stand for?
2. What sort of message about the fate of sinners does the parable convey?

Chapter Connection For more parables of Jesus, see Chapter 14, Literature Connection.

from the *Annals*

By Tacitus

Translated by Michael Grant

Background: Tacitus was one of the greatest historians of ancient Rome. In the following excerpt, Tacitus tells about a terrible fire that swept Rome in A.D. 64. Many Romans believed that the emperor Nero had ordered the fire set so that he could rebuild Rome according to his own designs.

Primary Source

Of Rome's fourteen districts only four remained intact. Three were leveled to the ground. The other seven were reduced to a few scorched and mangled ruins. To count the mansions, blocks, and temples destroyed would be difficult. They included shrines of remote antiquity, the precious spoils¹ of countless victories, Greek artistic masterpieces, and authentic records of old Roman genius. All the splendor of the rebuilt city did not prevent the older generation from remembering these irreplaceable objects. . . .

But Nero profited by his country's ruin to build a new palace. Its wonders were not so much customary and commonplace luxuries like gold and jewels, but lawns and lakes and faked rusticity²—woods here, open spaces and views there. With their cunning, impudent artificialities,³ Nero's architects and contractors outbid Nature.

1. **spoils:** goods or property seized after a conflict.
2. **rusticity:** resemblance to the countryside.
3. **impudent artificialities:** shameless and unnatural designs.



▲ Bust This marble bust portrays the Emperor Nero.

DOCUMENT-BASED QUESTIONS

1. What effect might a public calamity such as a fire have on political stability?
2. How might people at the time have interpreted the event?

Chapter Connection For more about the decline of Rome, see Chapter 15.