

29/07/20



*You can either play a video of me saying the morning verse (labelled **Greeting and Morning Verse**), or you can say it by yourself.*

Good morning everyone,

Let us now light a candle and cross our hands over our hearts and say the Morning Verse. This term there will be another part added to the Morning verse you already know.

Morning verse

**I look into the world
In which the sun is shining
In which the stars are sparkling
In which the stones repose**

**Where living plants are growing
Where sentient beasts are living
Where human souls on earth
Give dwelling to the spirit.**

I look into the soul,
That lives within my being
The World Creator weaves
In sunlight and in soul light,
In world space there without
In soul depths here within.

Before we start today, I would like you to do star jumps, but before that, make sure you have enough space around you.

*Have your feet together and arms beside you. When you jump, your legs go to the sides and your arms swing straight up and your hands clap. Now, when you do your star jumps, I would like you to recite **the 9 times table**. It will be tricky at first, but with practice you will get better.*

Once you are finished, you can sit down and practice the new tongue twister:

***Mosses supposes his toeses are roses,
But Moses supposes erroneously;
For nobody's toeses are posies of roses
As Moses supposes his toeses to be.***

Read the tongue twister a few times and then try to say it from memory. Once you are confident say it fast 3 times.

Once finished, you can open your spelling book and in your most beautiful running writing and by using your fountain pen (or a grey led) copy the spelling list twice. Do not forget to include the date and make sure all the letters are in lower case. Also try to look, cover, copy and then check your spelling.

Week 2 spelling list:

celery	
cinnamon	
excellent	
council	
cataract	civilisation
vizier	participation
pharaoh	inundation

Now you can unscramble the words from your list.

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Once finished, you can close your spelling book and open your purple maths practice book. Below you will find a maths warm-up sheet which includes exercises of variable difficulty. The ones at the top are the easiest while the bottom ones are the most challenging. You do not have to solve them all, but make sure you challenge yourself.

Quick maths

- 1 ... + ... + ... = 64
 - 2 How many 5's make up 60?
 - 3 ... x ... = 49
 - 4 I doubled the number, added 22 and got 40. What was the number?
 - 5 It is 4.55 a.m. How many hours and minutes until midday? (think whether you need to count forward or backward)
 - 6 128 - ... = 70
-
- 7 What is one fourteenth of 56?
 - 8 Half of 772 =
 - 9 \$41.25 + \$23.90 =
 - 10 492 - ... = 259
 - 11 ... + 77 + ... = 402
 - 12 136 - 49 =
 - 13 What is one ninth of 360?
 - 14 It is 6.45 p.m. How many hours and minutes ago was midnight?
 - 15 1/7 of 74 =
 - 16 I tripled the number, took away 25 and got 41. What was the number?
 - 17 9 times 3 times 3 take away 11 then divide by 15. What is the answer?
 - 18 11202 + 6689 + 46 - 8831 =
-

- 19 960 shared between 12 =
- 20 How fast do you need to travel to cover a distance of 600 kilometres in 5 hours?
- 21 Convert these decimal fractions into common fractions: 0.11; 3.05; 0.9
- 22 Convert $\frac{32}{12}$ to a mixed fraction and simplify if possible.
- 23 To solve these equations, you will need to solve the multiplications before you do the addition.
- $679 - 68 + (15 \times 9) =$ $(24 \times 8) - 57 + 38 =$
- 24 I had \$99.45. First, I've spent \$11.45, then \$12.55 and finally \$42.85. How much money was I left with?

Now you can have a 5-minute break.

Welcome back. The story yesterday described the battle between Set and Horus. I would like you to spend the next 10 minutes retelling this story to one of your parents. Use the clues below to help you along:

- ***Horus seeks the aid of Harmachis***
- ***Attacking the crocodiles and the hippopotami in the boat of Harmachis***
- ***The first slaying of Set***
- ***Set's soul escapes and Harmachis changes into the shape of a lion (Sphinx)***
- ***The final battle***
- ***The people rejoice***

*Once finished retelling the story to one of your parents, play the recording named **The Hall of Judgement and the book of the Dead**, alternatively, find the story attached below.*

The Hall of Judgement

One night the spirit of Osiris came to Horus in a dream. Osiris appeared in royal robes and said: "My son, since I have left the earth, I have become the great judge of all human souls. Every man who dies comes before me and must give an account of his life on earth. The good deeds and evil deeds are written down by the wise Thoth. And on a great set of scales the heart of each man is weighed. Cruel, selfish, untruthful hearts weigh little, while kind, unselfish, truthful hearts have great weight.

The spirit of Osiris continued: "And when all the deeds are written down and the heart has been weighed, I, Osiris, pronounce judgment. The good men and women are welcomed into my kingdom, but the wicked ones are sent to the realm of darkness where they have monsters and demons for companions.

The god Osiris had become the judge of dead souls. Now the ancient Egyptians wrote down on their papyrus rolls what happened to a soul after it left the embalmed or mummified body. In great detail they described the journey the soul makes after death. At first such a soul had to pass through a dark valley where monsters and demons lay in wait. But these creatures were powerless against a good soul who could pass through without fear. But because the soul of a wicked person was full of fear, the monsters would seem fierce. Such a soul would take a long time to travel through the dark valley.

Ahead lay a great river where a ferryman and a boat waited. As the ferryman rowed the soul across the water, he

kept his face turned away and never uttered a word. In silence, the soul was ferried across the river to the land of the dead where stood the mighty Hall of Judgment. At the gate a god with the body of a man and the head of a jackal (a fox-like animal) met the soul and accompanied it into the great hall where Osiris sat on a throne.

Before Osiris, stood an enormous set of scales and beside the scales was the ibis-headed god, Thoth, with papyrus and reed to write down the soul's deeds. There was also a monster with a crocodile's head ready to take away the souls of the wicked, while around the hall sat many other gods who would speak for and against the soul that was being judged. And before that assembly of mighty gods who looked so grave, the soul of a man could not speak anything but the truth. No one could lie or pretend in the great Hall of Judgment.

If, in life, a soul had been good, it would say the words learnt on earth, the words which are written on papyrus rolls in the graves and tombs of Egypt: "I have done no wrong against any man. I have never given my servants too much work. I have never cheated when selling goods or given false measure. My scales have always been true. I have not caused pain or suffering to any man. I have not told lies or untruth. I have not taken that which is not mine. I have not committed murder."

Then the jackal-headed god weighed the whole life of the soul on the scales. But how can one weigh a whole life? It was a very strange kind of weighing for on one side of the scales was nothing but a single feather, and a feather is the sign of truth. On the other scale there was a little vessel shaped like a heart. Every good deed, or true word spoken, made the heart-shaped vessel heavier and heavier, while

every untruth or evil deed made it lighter. So, if the soul had belonged to a wicked person, the scale with the feather on it went down.

Thoth, the ibis-headed god, then called out the result of the weighing. If it was the soul of a good person, Osiris would say: "He has gained victory. Let him dwell with the gods in the fields of *Aalu* (the heavens)." But if the soul was wicked, the crocodile-headed monster dragged it away. And every Egyptian knew they would come before Osiris in this way and be judged in the great Hall of Judgment after death.

The Book of the Dead

Whenever anyone died in Ancient Egypt—whether it was a poor person, a priest or the Pharaoh himself, they all needed what was called The Book of the Dead or "The Spells of Coming Forth by Day" as it was known in Ancient Egypt. It is a series of written spells that the Ancient Egyptians believed helped them in the afterlife. It isn't one giant book, but is more of a bunch of individual chapters. It was usually written in black ink with the titles written in red.

The spells from the Book of the Dead were written on papyrus sheets or on the walls of the tomb. Scribes used hieroglyphics to write down the spells. They also illustrated the stories of the Book of Dead with colourful pictures.

There were at least 190 different chapters of the Book of the Dead. Earlier chapters and spells had no structure. They were

just a bunch of individual spells. Later, the chapters began to be more organized. The first 16 chapters described the dead person entering the tomb and then the underworld. The next section explained how the gods could help the person in the afterlife. This was followed by chapters describing the travels of the person in the underworld. The final section described how the person could become powerful during the afterlife.

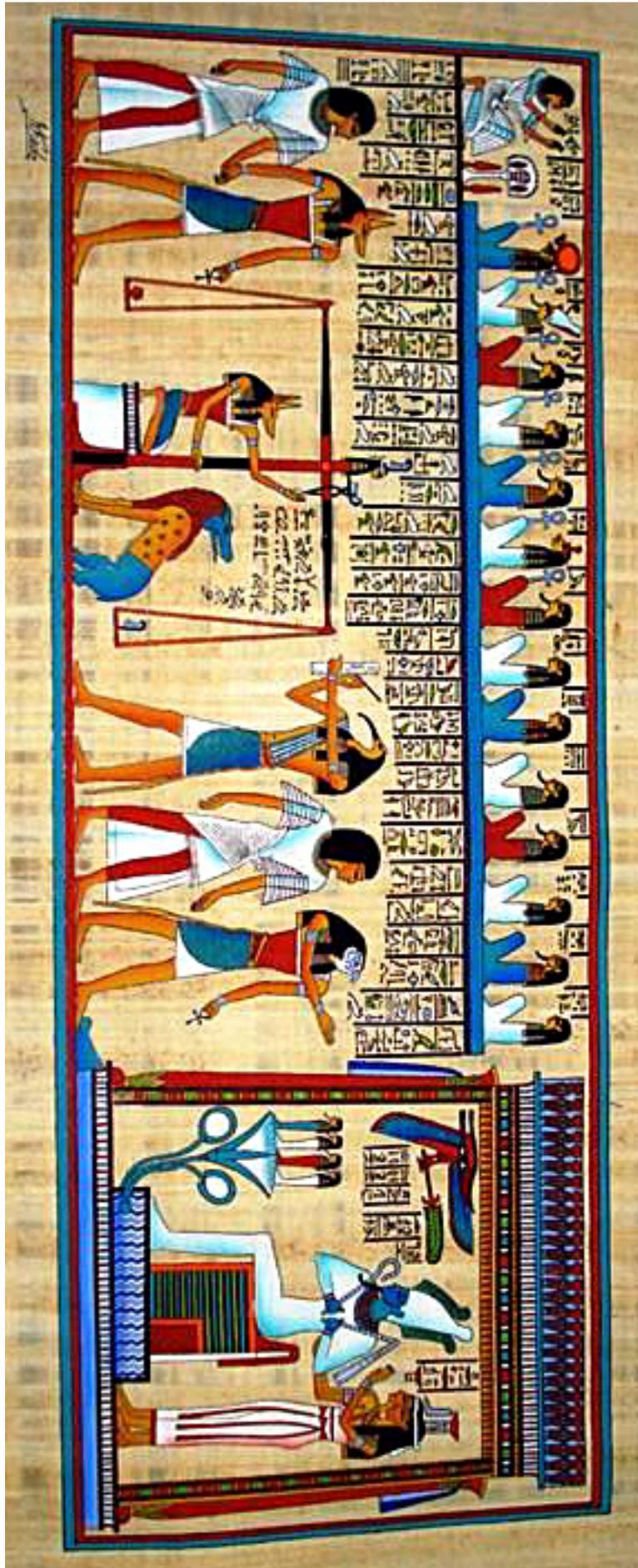
Not every Book of the Dead was the same. The wealthy could afford to hire a scribe to make a special Book of the Dead for them with specific spells they thought they would need in the afterlife. Poorer people could buy pre-written versions where the scribe would enter their name into the blanks. Either way, it was a big expense to have a Book of the Dead and not everyone could afford one.

Preparing for the afterlife was a big part of the Egyptian religion. They spent a lot of time and money on preparing their tombs and making sure they would have all the things they needed in the afterlife. They felt that the spells contained in the Book of the Dead would help protect them from demons, give them strength to travel in the underworld, and even win them a place in heaven.

Now that you know a little bit about the way Ancient Egyptians perceived death and the afterlife, I would like you to open your Main Lesson books and draw the Hall of Judgement.

From the story you heard (or read) you can try to label the various characters in your picture. You can also describe what was their function in the Hall of Judgement.

Below I will attach a picture for your inspiration. You can use a single or a double page for that. Make sure your drawing is as detailed and colourful as possible. You should spend no less than 40 minutes on the drawing. Use the remaining time to find out the names and functions of the various characters.



If you have some time left, I would like you to continue working of the Ancient Egypt map. Today, draw the Pyramids of Giza and as many different stone quarries as you can find on the map of Egypt that I gave you last week.

*Once finished, you can pack everything away and prepare for the story. You can either play the recording named **Khnemu of the Nile**, or you can read the story attached below.*

Horus was the last of the great gods to reign as Pharaoh in Egypt, and when he had left the earth to ride across the sky with Ra in the Boat of the Sun, or visit his father Osiris in the Duat, the Land of the Dead, mortal men ruled in his place.

Every Pharaoh was, in spirit at least, the actual child of a god and was worshipped by his people as a god himself and credited with divine powers – even if sometimes he made mistakes like an ordinary mortal.

In the very early days of historical Egypt the Upper Kingdom and the Lower Kingdom were separate, and often at war with each other – and from this fact may have grown the myths of the battles between Set and Horus.

About the year 3200, however, the Pharaoh Menes united the Two Lands and combined the two sacred crowns into one, the ‘Pschent’ or Double Crown worn by all kings of Egypt down to the days of Cleopatra.

As every Pharaoh was thought of as a god, many stories grew up about their dealings with the gods, and one of the

earliest concerned the great Zoser who lived about five hundred years after Menes had united the Two Lands.

It was Zoser who caused the first great pyramid to be built, the Step Pyramid at Saqqara on the edge of the desert above Memphis which stands to this day. His friend and adviser Imhotep, the world's first great architect, designed the pyramid for him and with it the great mile-long walk round the sanctuary at its foot, and in after days he too was worshipped as a god by the Egyptians.

Although Zoser had brought many blessings to the land, the god whom he had striven most to honour was himself, and instead of building temples and shrines to Ra or Thoth or Osiris, he had thought only of making his own great sanctuary and pyramid.

In the tenth year of his reign the Nile did not rise as usual. The fields by the riverside in Upper Egypt, and the wide, flat plains of the Delta in Lower Egypt were not flooded and left covered with the rich mud in which wheat and barley grew so abundantly, and without which they would not grow at all.

At first this did not trouble the people greatly. The Nile was not always kind to them: sometimes there was a very small Inundation indeed, and occasionally the floods rose so high that houses and temples on either side were flooded. And, by the wisdom of Imhotep, Pharaoh had built barns and granaries and stored much grain in case such a bad year should come.

But when next year the Nile again did not rise when the time of the Inundation was due, there were some murmurs, and bread was short that winter.

In all there were seven lean years in Egypt, and by the end of the seventh year starvation was everywhere in the land. No corn grew, the fruits dried up, the cattle grew thin and died of hunger. Every man robbed his neighbour when he could. The strong stole from the weak; old men and children were left to die; even the young grew so weak that they could scarcely put one foot before the other. The temples were shut up, for there was nothing to offer on the altars of the gods.

Then the people cried to Pharoah, the god on earth, to

save them. They gathered outside his palace in Memphis, praying him to bring back the yearly Inundation and save them all from death.

Zoser was in despair for, god though he knew himself to be, he could not cause the Nile to rise, and all his prayers and incantations and sacrifices to the Nine Gods of Memphis were of no avail.

In despair he sent for Imhotep the wise: Imhotep, who, men said, must be the son of Ptah himself, Ptah the architect of the gods whose shrine was at Memphis, and said to him, 'Tell me what to do. Where is the secret birthplace of the Nile? Which god directs the flood? To what god must I turn?'

Then said Imhotep the wise: 'O Pharaoh – life, health, strength be to you! – I cannot answer this out of my own wisdom. But let me journey to Thebes to seek guidance from Thoth in whom is all knowledge. In the House of Life at Thebes are stored the sacred books called the Souls of Ra: it may be that Thoth the god of wisdom will guide me and show me an answer to your question written therein.'

So Imhotep journeyed with all haste up the Nile to Thebes. And Thoth granted his prayer, so that before long he was able to return in triumph to Zoser, before whom he fell down in worship, saying: 'O Pharaoh – life, health, strength be to you! – Thoth has shown me all and instructed me in the hidden wisdom of our ancestors and the spells of the magicians who wrote in ancient days about the Inundation of the Nile.'

‘Harken to their wisdom, O Pharaoh! There lies in the Nile far to the south an island on which shall one day stand a great temple and a famous city. That island is called Elephantinē, and is the Beginning of the Beginning: for it was the first mound of dry land to rise out of the waters of Nun when Ra called the world into being, and on it he stood when he spoke the words of power and the First Name that made all things. There is a cave beneath the rock on which Elephantinē is raised above the waters of the Nile which flow on either side of it. It is called “The Fountain of Life”; it is also called “The Two Caverns” since it has two narrow mouths leading out beneath the surface of the Nile on either side. This is the mother that feeds all Egypt. This cave is the couch of the Nile; this is the birthplace of the River of Egypt. Here each year he retires and is reborn in strength. Hence he rushes out through the Two Caverns and floods all the land, so that his waters rise to forty feet in height at Elephantinē and to ten where they draw near the Great Green Sea. The god who dwells there is Khnemu: you have neglected him too long, and so have the people of Egypt.’

When Imhotep had finished speaking Zoser was glad, rejoicing that he had learned the secrets of Khnemu, god of the Nile. Yet he was still perplexed as to how he might win the favour of Khnemu and bring the Inundation once more to Egypt. So he spent the night in prayer and incantation in the great temple at Memphis, and in the darkness before the dawn Khnemu appeared to him, wearing the

likeness of a tall man with a ram's head whose curling golden horns shone until the darkness of the shrine glowed as with molten fire.

‘Know, you who for a little season dwell on earth as the Pharaoh of Egypt, that I am Khnemu the Fashioner!’ cried the god. ‘I guide the Nile and cause it to rise in the Fountain of Life and gush out through the Two Caverns beneath my sacred island of Elephantinē. When I lead the Nile over the fields of Egypt I give life to the corn – both barley and wheat grow rich and plentiful, there is spelt and emmer in abundance; the vines and the fruit trees flourish also – the grapes grow round and juicy to make the rich wines of Tanis and Mareotis; the figs and mulberries, dates and pomegranates grow large and sweet; the flowers bloom in the gardens and by the sacred pools of the gods – lotus and chrysanthemum, cornflower and mandrake. With my waters I bring life to men and women, by my power I fashion the shape of each even before their birth.

‘But you have neglected the gods, and me you have not honoured at all: therefore the Nile has not risen and there have been seven lean years in Egypt. Bring back to the gods the honour and worship which is their due, and build for me such a temple as should rightly be mine, and the Nile will rise once more! It will pour forth for you year after year, nor ever cease to water and fertilize the fields of Egypt. Plants will grow, bent down by the weight of their fruits. Renenet, the goddess of harvest, the Lady of the Double

Granary, will smile upon you as your fields grow golden with the ripening corn, and as you reap it and beat out the fat grains of wheat and barley on your threshing-floors. There shall be no more years of starvation and the granaries will never again be empty. Egypt will be a land of plenty and the hearts of your people shall be happier than ever before.'

When morning came Zoser ordered the Royal Barge to be made ready, bade Imhotep attend him, and set out in state up the Nile. Day and night his rowers bent to the oars, and oftimes the gentle breezes from the north filled the silken sails and helped him on his way.

Past Thebes he went and yet further to the south, beyond Edfu where Horus had slain Set, beyond Nubit (which we call Kom Ombo) where stands the Temple of Harmachis and of Sobek the crocodile god, until he came to the island of Elephantinē that rises out of the Nile a little below Philae and the First Cataract.

And when he stood upon the high summit of sacred Elephantinē the Pharaoh Zoser uttered his decree.

'Let there be built here such a temple as was never before seen in Egypt. Let Imhotep the great architect lavish all his skill upon it, nor spare my treasuries to make it richer than any other temple. And when it is built, let it be the shrine and dwelling-place of Khnemu for ever. Moreover, the land on either side of the river, on the east and on the west, for many leagues, even from here to the neighbourhood of

Nubit shall belong for ever to Khnemu, the good god who loves Egypt. And the wealth of the harvests gathered from his lands shall be offered to him and bring treasure to his temple so long as there is a Pharaoh in Egypt to guard the shrine of Khnemu on the sacred island of Elephantinē.

Imhotep set to work to draw out the plans of the temple; and when mid-June of that year came the Nile began to rise and the waters to rush out of the Two Caverns until the whole land of Egypt was blessed with a great and fertile Inundation.

When the temple was built, Imhotep cut smooth the rock where it fell sheer into the river on the eastern side and marked it so that men might tell ever afterwards how high the Nile rose each year, and give thanks to Khnemu accordingly, or make greater sacrifices to him if the river were lower than usual. And this 'Nilometer' is there still, though the Temple of Khnemu is now but a heap of ruins.

But whenever Khnemu was neglected, the Inundation was small, and it was said that when men ceased to honour him and sought to cultivate the land of the Nile without his aid, a great misfortune would fall upon Egypt.

*If you choose to listen to the chapter book before you have morning tea, you can play the recording now, otherwise, you can cross your hands over your hearts and say the **Main Lesson ending verse**.*

Hymn to Osiris

Shout aloud, you people who within the temple stand,
Glory to omnipotent Osiris!
Blazen forth his triumph till his splendour fills the land,
Honour to the living God, Osiris!

Secret is his nature and his ways beyond our ken,
Ancient, yet a babe, is great Osiris;
As the Moon he watches and divides the months for men
Times and seasons wait upon Osiris.

When the Sun-god passes to the realm of Death and Night,
Monarch of that kingdom is Osiris;
When he comes in glory in the glowing morning light,
Throned on high beside him is Osiris.

Now you may blow out the candle.

Enjoy your morning tea.

***I would like you to find some time today to read your
favourite chapter book.***