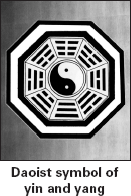
Name Class Date

02

The philosophers of ancient China often used parables—short, often humorous, stories—to  
illustrate a moral or lesson about human nature. The parable below is from the writings of a  
philosopher named Liezi, who is thought to have lived about the third or fourth century B.C.  
Little is known of Liezi except that he had many followers and traveled throughout ancient  
China, providing advice to the rulers of small states ♦ *As you read, think about the lesson the story  
teaches. Then, on a separate sheet of paper, answer the questions that follow.*

**The Man Who Forgot**

There was a man in Sung by the name of  
Huatse, who developed in his middle age a  
peculiar malady [diseases or illness] of forget-  
ting everything. He would take a thing in the  
morning and forget about it at night, and  
receive a thing at night and forget about it in  
the morning. While in the streets he  
forgot to walk, and while standing  
in the house, he forgot to sit down.  
He could not remember the past in  
the present, and could not remem-  
ber the present in the future. And  
the whole family was greatly  
annoyed by it. They consulted the  
soothsayer and they could not  
divine it, and they consulted the  
witch and prayers could not cure it,  
and they consulted the physician,  
and the physician was helpless. But  
there was a Confucian scholar in the country  
of Lu who said he could cure him. So the fam-  
ily of Huatse offered him the half of their  
property if he should cure him of this strange  
malady. And the Confucian scholar said:

“His malady is not something which can  
be cured by soothsaying or prayer or medi-  
cine. I shall try to cure his mind and change  
the objects of his thought, and maybe he’ll be  
cured.”

So he exposed Huatse to cold and Huatse  
asked for clothing, exposed Huatse to hunger,  
and Huatse asked for food, and shut Huatse  
up in a dark room, and Huatse asked for  
light. He kept him in a room all by himself for  
seven days and cared not what he was doing  
all this time. And the illness of  
years was cured in a day.

When Huatse was cured and  
learned about it, he was furious. He  
scolded his wife and punished his  
children and drove away the  
Confucian scholar from his house  
with a spear. The people of the  
country asked Huatse why he did  
so, and Huatse replied:

“When I was submerged in the  
sea of forgetfulness, I did not know  
whether the heaven and earth  
existed or not. Now they have waked me up,  
and all the successes and disappointments and  
joys and sorrows and loves and hatreds of the  
past decades have come back to disturb my  
breast. I am afraid that in the future, the suc-  
cesses and disappointments and joys and sor-  
rows and loves and hatreds will continue to  
oppress my mind as they are oppressing me  
now. Can I ever recover even a moment of  
forgetfulness?”

asdfasda

**1.** What did Huatse’s family do to try to find a  
cure for his illness?

**2.** Why was Huatse angry that he had been  
cured?

**3. Recognize Cause and Effect** What do you  
think was the reasoning behind the scholar’s  
cure for Huatse?

**4. Identify Central Issues** What lesson about  
living a peaceful life do you think the philos-  
pher was trying to teach with this story?

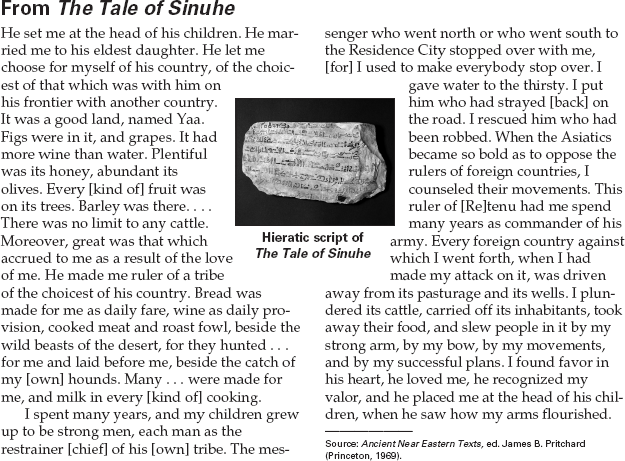
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**8**

Name Class Date

02

Written about 1900 B.C., *The Tale of Sinuhe* is one of the world’s oldest stories. Its  
author was an official in the pharaoh Amenemhet’s government during Egypt’s  
Middle Kingdom. The title character, Sinuhe (SIN oo hay), tells how, while traveling,  
he learned of the pharaoh’s murder. Fearing for his life in the coming struggle for  
power, Sinuhe fled. After wandering through present-day Palestine and Lebanon, he  
was invited by a chieftain to settle in Syria. This excerpt tells how the chieftain  
treated him and what Sinuhe did for the local people, whom he calls Asiatics. ♦ *As  
you read, think about the reasons people have for treating strangers well or badly. Then, on a  
separate sheet of paper, answer the questions that follow.*



31-1

**1.** How does Sinuhe indicate that his new  
home is a wealthy land with a powerful  
ruler?

**2.** What happened to Sinuhe’s children in the  
land of Yaa?

**3. Draw Inferences** What personal qualities did  
Sinuhe possess? Describe his character,  
using details from the story to support your  
ideas.

**4. Draw Conclusions** Why do you think the  
chieftain was so generous and helpful to  
Sinuhe?

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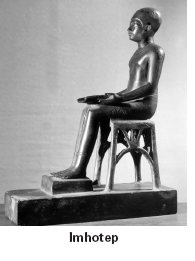
**7**

Name Class Date

03

Centuries after his death, the Egyptian high priest, master architect, and physician  
Imhotep was deified, or elevated to the status of a god. He is one of only two  
Egyptians born outside of royalty to attain this position. ♦ *As you read, consider  
Imhotep’s wide variety of achievements. Then, on a separate sheet of paper, answer the ques-  
tions that follow.*

**Imhotep (2600s B.C.)**

Imhotep, whose name means “he who comes  
in peace,” was born a commoner in ancient  
Egypt, in the Nile River city of Memphis. He  
rose through the ranks to  
become a vizier, or high-rank-  
ing official, under the Third-  
Dynasty king Djoser. In the  
court of the king, Imhotep was  
so trusted and influential that  
his name was engraved in  
honor on the base of a statue  
of Djoser.

A wise and powerful man,  
Imhotep was also a talented  
sculptor, carpenter, astrologer,  
magician, and an important  
priest and scholar. As a high-  
ranking official in the  
pharaoh’s court, Imhotep  
probably also served as the  
nation’s chief physician. Perhaps his greatest  
achievement during his lifetime, though, was  
as an architect.

Before Imhotep’s time, Egyptian pharaohs  
and their families were buried in large, low  
rectangular tombs. Imhotep designed a com-  
pletely new kind of structure at the cemetery  
of Saqqarah in Memphis that featured six tiers  
rising up in decreasing size. The 200-foot tall  
structure has become known as the Step

Pyramid. Built in 2630 B.C. for Djoser, the  
monument still stands today. The pyramid  
was the world’s first large-scale stone struc-  
ture. Surrounding the pyramid  
were temples, a burial cham-  
ber, sculptures, halls, and  
pavilions. The large burial  
complex was connected by  
underground passages. For  
centuries, the Step Pyramid  
inspired the Egyptians to build  
larger and more elaborate  
pyramids.

Later generations of  
Egyptians revered Imhotep as  
the son of the mythological  
creator of the universe, Ptah,  
and the goddess of war and  
pestilence, Sekhmet. The only  
other mortal to be glorified as  
a full deity was Amenhotep, a minister in the  
Eighteenth Dynasty.

Imhotep’s reputation as a physician and  
healer continued into Greco-Roman times. He  
was worshipped as the god of medicine.  
People who were ill flocked to healing tem-  
ples built in Imhotep’s name in Memphis and  
on the island of Philae. The sick often slept at  
the temples and prayed that Imhotep would  
reveal cures to them as they dreamed.

31-1

**1.** What was Imhotep’s position and reputation  
in the court of King Djoser?

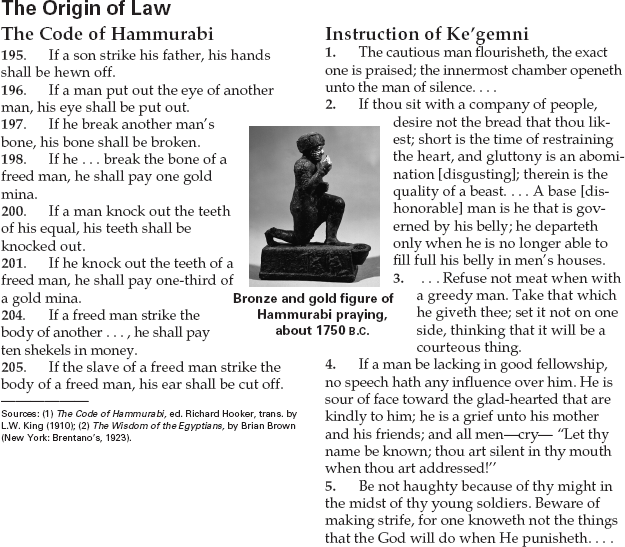
**2.** Why did people in Greco-Roman times flock  
to the temples of Imhotep?

**3. Draw Conclusions** What does the physical  
design and structure of the Step Pyramid and  
the complex surrounding it tell you about the  
Egyptian view of the afterlife? Explain your  
answer.

Name Class Date

66-RU-T_b

Some ancient civilizations created codes of laws defining rules of behavior within their societies.  
The Code of Hammurabi, developed during the reign of the Babylonian king Hammurabi  
(1792–1750 B.C.), organized Sumerian law that had existed for centuries. No codes of law have  
been found for ancient Egypt, but the Instruction of Ke’gemni set out rules of proper conduct.  
♦ *As you read the selections, compare and contrast these codes of behavior. Then, on a separate sheet of  
paper, answer the questions that follow.*



66-RU-004-3

**1.** What are the two kinds of penalties for  
breaking the law in the Code of Hammurabi?

**2.** What do the rules of conduct in the  
Instruction of Ke’gemni say is the punish-  
ment “for making strife”? Explain.

**3. Draw Inferences** Based on the rules of con-  
duct in the Code of Hammurabi and the  
Instruction of Ke’gemni, what are some infer-  
ences you can draw about the differences  
between the two societies?

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**5**