China and Japan are both known as countries of the Orient. Both developed somewhat apart from the rest of the world. That did not hinder the beauty of their culture. However, early on, they developed their own myths about the creation of the world and other Biblical history accounts. God is very specific about having any other gods before Him. Keep that in mind as you read through some of the myths and the history of the Chinese and Japanese people. It is important to see God’s principles at work.

**Vocabulary**

- **Lesson 1:**
  - none

- **Lesson 2:**
  - none

- **Lesson 3:**
  - none

- **Lesson 4:**
  - archipelago
  - proximity

- **Lesson 5:**
  - none

- **Lesson 6:**
  - none

**Key People, Places, and Events**

- Han Dynasty
- Shang Dynasty
- Tang Dynasty

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King Tang of Shang Dynasty (商湯王) as imagined by Song Dynasty painter Ma Lin (馬麟).
Reading and Assignments

Based on your student’s age and ability, the reading in this unit may be read aloud to the student and journaling and notebook pages may be completed orally. Likewise, other assignments can be done with an appropriate combination of independent and guided study.

In this unit, students will:
- Complete six lessons in which they will learn about China and Japan.
- Define vocabulary words.
- Explore the following websites:
  - Japanese Creation Myth [https://www.youtube.com/watch?v=PIQ9Ea7WDSI](https://www.youtube.com/watch?v=PIQ9Ea7WDSI)
  - Chinese Creation Myth [https://www.youtube.com/watch?v=gttLgc_pNbo&index=6&list=PL32257ECACo8445A3](https://www.youtube.com/watch?v=gttLgc_pNbo&index=6&list=PL32257ECACo8445A3)
- Visit [www.ArtiosHCS.com](http://www.ArtiosHCS.com) for additional resources.

Leading Ideas

You shall not make idols for yourselves or erect an image or pillar, and you shall not set up a figured stone in your land to bow down to it, for I am the LORD your God.
— Leviticus 26:1

You shall have no other gods before me.
— Exodus 20:3

Moses said, “Be it as you say, so that you may know that there is no one like the LORD our God.
— Exodus 8:10

See now that I, even I, am he, and there is no god beside me; I kill and I make alive; I wound and I heal; and there is none that can deliver out of my hand.
— Deuteronomy 32:39

For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.
— Romans 1:20-23
Additional Material for Parent or Teacher:

- Map of China – Interactive
  [http://mrnussbaum.com/world-nations/china](http://mrnussbaum.com/world-nations/china)
- Touring the Great Wall
- Great Wall of China from the air
- Explore the Great Wall with National Geographic
- Additional Chinese Legends
- Explore Ancient China
  [http://www.ancientchina.co.uk/menu.html](http://www.ancientchina.co.uk/menu.html)
- What is a Venn Diagram? (You may need this to help your student in Lesson Six.)
  [http://childparenting.about.com/od/schoollearning/a/venn_diagram_def.htm](http://childparenting.about.com/od/schoollearning/a/venn_diagram_def.htm)
Lesson One

History Overview and Assignments

Chinese Dynasties

Departure Herald, from the Chinese Xuande reign period (1425-1435 AD); the painting shows the emperor's large procession heading towards the imperial tombs of the Ming emperors located roughly 50 km north of the capital Beijing. This painting is usually paired with another panoramic painting called "Return Clearing", which shows the emperor returning to the capital from the tombs by river boat. From Paludan's source listed below, this passage describes a particular scene of this painting: "Detail of a silk scroll, The Emperor's Approach, showing the luxury in which the emperor Xuande travelled. Elephants were kept in the imperial elephant stables until around 1900 and were often used for ceremonial occasions, such as the emperor's visits to the Temple of Heaven. Here, however, the large number of horsemen accompanying the emperor's carriage suggests that the emperor was on a much longer journey in the countryside." Paludan, Ann. (1998). Chronicle of the Chinese Emperors: the Reign-by-Reign Record of the Rulers of Imperial China. London: Thames & Hudson Ltd. ISBN 0500050902. Page 177.

Reading and Assignments

- Read the article: China.
- After reading the article, summarize the story you read by either:
  - Retelling it out loud to your teacher or parent.
  - Completing an appropriate notebook page.
  Either way, be sure to include the answers to the discussion questions and an overview of key people, places, dates, and events in your summary.
- Be sure to visit www.ArtiosHCS.com for additional resources.

Key People, Places, and Events

Han Dynasty  Shang Dynasty  Tang Dynasty
Ancient: Elementary Unit 16: China and Japan

Discussion Questions

1. Describe the inside of the tomb of China’s legendary leader, Shi Huangdi.

2. How did Chinese culture develop differently than other countries?

3. Find one development for each of the following Chinese dynasties: Shang, Han and Tang.

4. What is China’s most enduring landmark?

Adapted for Elementary School from the book:

Ancient Civilizations
source uhistory.org

China

When 13-year-old Qin Emperor Shi Huangdi came to power in 221 B.C., one of his first acts was to begin preparing for his death. In addition to his army of over 8,000 clay soldiers, his tomb was lined in bronze and contained a vast wealth of jewels and artifacts beyond imagination. Courtesy of Judith Serrao, UAE

In 1974, researchers uncovered the tomb of Shi Huangdi, the legendary Ch’in (Qin) emperor who unified China and reigned from 221-207 B.C. Inside the tomb were life-sized soldiers made of terracotta (Italian for “baked earth”), lined up neatly in 38 rows. The soldiers were amazing in their detail, with each having different facial features, likely modeled after actual soldiers. They even carried real bronze weapons, with blades that remained razor sharp after 2,200 years.

To live forever. That was the goal of ancient Chinese Taoists. They pursued it through many different means including alchemy, diet, gymnastics, and breathing methods.
However, what truly left archaeologists and the rest of the world watching on TV in awe was this: There were over 8,000 soldiers lined up in the tomb! Infantrymen, chariots pulled by life-sized clay horses, crossbowmen, it was a complete army, armed and armored. Stretching 650 feet back into the chamber, these soldiers were created to guard the emperor in the afterlife. Ordered by the emperor at age 13, it took 36 years and 700,000 workers to complete construction of the massive tomb and its army.

A Lesson in Paradoxes

Welcome to the mystery and wonder that is ancient China. In the subsequent readings, you will learn that Chinese culture developed differently from any other ancient civilization. Chinese history is a lesson in paradoxes. Their past is full of natural disasters and wars; yet some of the most beautiful art, literature, and architecture have been created and preserved through the 13 dynastic periods, spanning 4,000 years into the 20th century. These trends are reflected by three of the most influential dynasties of China: the Shang, Han, and Tang.

Written language began in China with the oracle bones and tortoise shells of the Shang dynasty, and the beauty of their bronze work was unrivaled for hundreds of years. The Han dynasty will always be remembered for opening up to the Western world through its use of the Silk Road. Ideas such as Buddhism were exchanged as freely as silk and spices with lands as far west as India and the Roman Empire.

A little over a decade ago, researchers found the perfectly preserved bodies of a band of travelers migrating through the bleak western deserts of China. What made this find startling was that the mummies were European, with pale faces and reddish hair. Could this signal the discovery of a new civilization?

China’s most enduring landmark, the Great Wall, was built primarily during the Han period. Its earthen walls protected the Chinese people from foreign invasions throughout the centuries. It was during the Tang dynasty that the most beautiful poetry of dynastic China was written, as were the civil examinations that remained in use into the 20th century. China was, and is, truly a land of invention and discovery.

The major philosophies originating in China, Taoism and Confucianism, will be examined in the hope that we may learn from their vast wealth of knowledge. Brilliant thinkers such as Lao Tzu and Confucius molded the political and religious landscapes of dynastic China with their radical ideas about the nature of man.
<table>
<thead>
<tr>
<th>DYNASTY</th>
<th>DATE</th>
<th>IMPORTANT FIGURES</th>
<th>INVENTIONS &amp; DISCOVERIES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Xia (Hsia)</td>
<td>c.1994-c.1523 B.C.</td>
<td>Yu the Great, Huang Di</td>
<td>irrigation &amp; farming, domesticated animals, writing</td>
</tr>
<tr>
<td>Shang (Yin)</td>
<td>c.1523-1111</td>
<td>Fuhao</td>
<td>bronze, oracle bones, calendar</td>
</tr>
<tr>
<td>Chou (Zhou)</td>
<td>1111-221</td>
<td>Confucius, Lao-tzu</td>
<td>iron, written laws, money, feudalism</td>
</tr>
<tr>
<td>Ch’in (Qin)</td>
<td>221-206</td>
<td>Shi Huangdi</td>
<td>bureaucracy, roads, canals, beginning of the Great Wall</td>
</tr>
<tr>
<td>Han</td>
<td>206 B.C.-220 A.D.</td>
<td>Wu Ti, Wang Mang</td>
<td>porcelain, paper, Buddhism, Silk Road, encyclopedia (Shiji)</td>
</tr>
<tr>
<td>Three Kingdoms</td>
<td>220-280</td>
<td></td>
<td>growth of Taoism</td>
</tr>
<tr>
<td>Jin (Tsin or Chin)</td>
<td>265-420</td>
<td></td>
<td>exploration into southeast Asia</td>
</tr>
<tr>
<td>Southern &amp; Northern</td>
<td>420-588</td>
<td></td>
<td>wheelbarrow, advances in astronomy and medicine</td>
</tr>
<tr>
<td>Sui</td>
<td>581-617</td>
<td>Sui Wen-ti</td>
<td>central government, Great Wall restored, Great Canal built</td>
</tr>
<tr>
<td>Tang (T’ang)</td>
<td>618-907</td>
<td>Tai-tsung, Du Fu, Wang Wei</td>
<td>land expansion, civil exams, poetry, sculpture, painting</td>
</tr>
<tr>
<td>Five Dynasties</td>
<td>907-960</td>
<td></td>
<td>woodblock printing, printing of paper money</td>
</tr>
<tr>
<td>Song (Sung)</td>
<td>960-1279</td>
<td></td>
<td>tea, cotton, gunpowder, growth of Confucianism</td>
</tr>
<tr>
<td>Yuan (Yung)</td>
<td>1260-1368</td>
<td>Kublai Khan</td>
<td>playwriting, medical literature, playing cards</td>
</tr>
<tr>
<td>Ming</td>
<td>1368-1644</td>
<td></td>
<td>contact with West, architecture and literature flourish</td>
</tr>
<tr>
<td>Ch’ing (Qing or Manchu)</td>
<td>1644-1911</td>
<td></td>
<td>further land expansion, restoration of ancient text</td>
</tr>
</tbody>
</table>
Lesson Two

History Overview and Assignments

Ancient China

A mandarin attended by a domestic:
Drawing by William Alexander, draughtsman of the Macartney Embassy to China in 1793. A Chinese civil magistrate sitting on a cushion, smoking a pipe, and waiting for the arrival of a visitor, attended by a domestic. The mandarin's rank and position are denoted by the bird embroidered on the badge on his breast, and by the red ball and peacock’s feather attached to his cap, as well, as the beads of pearl and coral appending from his neck. The servant holds in his hand a purse with tobacco for his master; his girdle encloses a handkerchief, and from which also hangs his tobacco pouch and pipe. On the wall, Chinese characters are painted, signifying moral precepts. Image taken from The Costume of China, illustrated in forty-eight colored engravings, published in London in 1805.

Reading and Assignments

- There is no article to read for this Lesson, instead visit the website listed below and explore several areas of Chinese culture and history. Use your child’s interest as a guide on what to explore and how much to explore.
  - Be sure to visit www.ArtiosHCS.com for additional resources.
Lesson Three

History Overview and Assignments

True Friends

Reading and Assignments

- Read the article: The Golden Nugget.
- After reading the article, summarize the story you read by either:
  - Retelling it out loud to your teacher or parent.
  - OR
  - Completing an appropriate notebook page.
  Either way, be sure to include an overview of key people, places, dates, and events in your summary.
- Illustrate this story and then be able to tell it back in your own words using your drawings.
- Visit www.ArtiosHCS.com for additional resources.

Adapted for Elementary School from the book:

A Chinese Wonder Book

by Norman Hinsdale Pitman

The Golden Nugget

Once upon a time many, many years ago, there lived in China two friends named Ki-wu and Pao-shu. These two young men were always together. No cross words passed
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between them, and no unkind thoughts marred their friendship. Many an interesting tale might be told of their unselfishness, and of how the good fairies gave them the true reward of virtue. One story alone, however, will be enough to show how strong was their affection and their goodness.

It was a bright beautiful day in early spring when Ki-wu and Pao-shu set out for a stroll together, for they were tired of the city and its noises.

“Let us go into the heart of the pine forest,” said Ki-wu lightly. “There we can forget the cares that worry us; there we can breathe the sweetness of the flowers and lie on the moss-covered ground.”

“Good!” said Pao-shu, “I, too, am tired. The forest is the place for rest.”

Happy as two travelers on a holiday, they passed along the winding road, their eyes turned in longing toward the distant treetops. Their hearts beat fast in youthful pleasure as they drew nearer and nearer to the woods.

“For thirty days I have worked over my books,” sighed Ki-wu. “For thirty days I have not had a rest. My head is stuffed so full of wisdom that I am afraid it will burst. Oh, for a breath of the pure air blowing through the greenwood.”

“And I,” added Pao-shu sadly, “have worked like a slave at my counter and found it just as dull as you have found your books. My master treats me badly. It seems good, indeed, to get beyond his reach.”

Now they came to the border of the grove, crossed a little stream, and plunged headlong among the trees and shrubs. For many an hour they rambled on, talking and laughing merrily; when suddenly on passing round a clump of flower-covered bushes, they saw shining in the pathway directly in front of them a lump of gold.

“See!” said both, speaking at the same time, and pointing toward the treasure.

They saw shining in the pathway, directly in front of them, a lump of gold.

Ki-wu, stooping, picked up the nugget. It was nearly as large as a lemon, and was very pretty. “It is yours, my dear friend,” said he, at the same time handing it to Pao-shu. “Yours because you saw it first.”

“No, no,” answered Pao-shu, “you are wrong, my brother, for you were first to speak. Now, you can never say hereafter that the good fairies have not rewarded you for all your faithful hours of study.”

“Repaid me for my study! Why, that is impossible. Are not the wise men always saying that study brings its own reward? No, the gold is yours: I insist upon it. Think of your weeks of hard labor—of the masters that have ground you to the bone! Here is something far better. Take it,” he insisted, laughing, “May it be the nest egg by means of which you may hatch out a great fortune.”

Thus they joked for some minutes, each refusing to take the treasure for himself; each insisting that it belonged to the other. At last, the chunk of gold was dropped in the very spot where they had first spied it, and
the two comrades went away, each happy because he loved his friend better than anything else in the world. Thus they turned their backs on any chance of quarrelling.

“It was not for gold that we left the city,” exclaimed Ki-wu warmly.

“No,” replied his friend. “One day in this forest is worth a thousand nuggets.”

“Let us go to the spring and sit down on the rocks,” suggested Ki-wu. “It is the coolest spot in the whole grove.”

When they reached the spring they were sorry to find the place already occupied. A countryman was stretched at full length on the ground.

“Wake up, fellow!” cried Pao-shu, “there is money for you nearby. Up yonder path a golden apple is waiting for some man to go and pick it up.”

Then they described to the unwelcome stranger the exact spot where the treasure was, and were delighted to see him set out in eager search.

For an hour the friends enjoyed each other’s company, talking of all their hopes and ambitions of their future, and listening to the music of the birds that hopped about on the branches overhead.

At last they were startled by the angry voice of the man who had gone after the nugget. “What trick is this you have played on me, masters? Why do you make a poor man like me run his legs off for nothing on a hot day?”

“What do you mean, fellow?” asked Ki-wu, astonished. “Did you not find the fruit we told you about?”

“No,” he answered, in a tone of half-hidden rage, “but in its place a monster snake, which I cut in two with my blade. Now the gods will bring me bad luck for killing something in the woods. If you thought you could drive me from this place by such a trick, you’ll soon find you were mistaken, for I was first upon this spot and you have no right to give me orders.”

“Stop your chatter, bumpkin, and take this copper for your trouble. We thought we were doing you a favor. If you are blind, there’s no one but yourself to blame. Come, Pao-shu, let us go back and have a look at this wonderful snake that has been hiding in a chunk of gold.”

Laughing merrily, the two companions left the countryman and turned back in search of the nugget.

“If I am not mistaken,” said the student, “the gold lies beyond that fallen tree.”

“Quite true; we shall soon see the dead snake.”

Quickly they crossed the remaining stretch of pathway, with their eyes fixed intently on the ground. Arriving at the spot where they had left the shining treasure, what was their surprise to see, not the lump of gold, not the dead snake described by the idler, but, instead, two beautiful golden nuggets, each larger than the one they had seen at first.

Each friend picked up one of these treasures and handed it joyfully to his companion.

“At last the fairies have rewarded you for your unselfishness!” said Ki-wu.

“Yes,” answered Pao-shu, “by granting me a chance to give you your deserts.”
Les son Four

H istory O verview a nd A ssignments

Land of the Rising Sun

Reading and Assignments

- Read the article: *Japan: An Island Nation.*
- Define each vocabulary word in the context of the reading and put the word and its definition in the vocabulary section of your notebook.
- After reading the article, summarize the story you read by either:
  - Retelling it out loud to your teacher or parent.
  - OR
  - Completing an appropriate notebook page.
  Either way, be sure to include the answers to the discussion questions and an overview of key people, places, dates, and events in your summary.
- Research the history and culture of Japan using the website below. Be sure to follow the interest of your student in determining what you choose to research.
  - Explore the following website:
  - Visit [www.ArtiosHCS.com](http://www.ArtiosHCS.com) for additional resources.

Vocabulary

archipelago
proximity

Discussion Questions

1. What does the name Japan mean?
2. How many islands make up Japan?
3. What type of islands make up the islands of Japan?
Japan’s samurai warriors had a strict code of conduct. They were the protectors of the Japanese people and the masters of the martial arts.

Japan is a land of contrasts.

Ultramodern skyscrapers tower over ancient shrines and temples. The latest styles from Paris or Milan are tastefully displayed alongside traditional silk kimonos. The high-speed Shinkansen bullet train thunders past a medieval castle that still looks fit enough to house a feudal lord and his devoted retainers.

Are these signs of a culture that cannot make up its mind? Hardly. Although high technology and modern conveniences have come to dominate Japanese life, the past is alive and well in the so-called Land of the Rising Sun.

But what’s behind this sobriquet? Surprisingly, quite a lot. The name “Japan” (Nihon in Japanese) is a European mispronunciation of the Chinese term for “Land of the Sun’s Origin,” the old name by which the ancient Chinese referred to the islands lying to their east, the direction from which the sun seemed to rise.

**The Archipelago**

Today, this chain of almost 7,000 large and small islands, collectively called the Japanese archipelago, sweeps down from the eastern tip of Siberia in the north to the northern edge of Taiwan in the south.

Comparing this impressive stretch to the lengthy eastern coast of the United States, Japan would extend from Maine to Miami. With a total land area that is slightly smaller than California, Japan is a very long but also very skinny country.

The largest and most notable parts of the island chain are the vast agricultural island of Hokkaido, the main island of Honshu, the small but spirited island of Shikoku, the historically significant island of Kyushu, and the tropical paradise of Okinawa.

As part of the volcanic Ring of Fire that encircles the Pacific Ocean, Japan has its share of volcanoes, earthquakes, and tsunami. Mountains define the lay of the land: 80 percent of the country is too mountainous to be suitable for agriculture.

Japan’s rocky terrain impeded smooth
transportation and easy communication among different parts of the land, especially in earlier times. These difficulties contributed to a sense of regionalism that later played a significant role in Japan’s feudal period.

Although Japan is roughly the size of California, its geographical features are very different. The surrounding Sea of Japan and Pacific Ocean made foreign invasion difficult, while the mountains covering the land made unification on the island difficult as well.

Perfect Proximity
Japan’s location just off the fringe of continental Asia made it an ideal place for its unique culture to develop. The islands are situated close enough to China and Korea to benefit from the cultural and technological innovations of those great civilizations, but far enough removed across perilous seas to resist significant political and military domination from the two powers.

Japan has been commonly viewed as an isolated island nation with a single language and culture shared by a uniform population. From ancient times, though, Japan has been home to more than one ethnic group.

The Ainu, a race of Caucasoid peoples whose origins are still shrouded in mystery, settled a significant portion of the north.

Korean immigrants have been crossing the sea to reside in Japan ever since they learned the islands existed. Japan’s rich history of cultural exchange is not limited to interactions with its Chinese and Korean neighbors. Since the 16th century A.D., Portuguese and Dutch visitors brought European trade and culture to the Japanese isles. This vibrant tradition of international commerce and communication significantly shaped Japan’s history and culture.

So, what of this land where the ancient and the present collide every day? Pokemon and fuel-efficient cars are aspects of Japanese culture that can be seen in the modern world. But the ancient history of Japan reveals innovations and traditions that run much, much deeper.
Lesson Five

History Overview and Assignments

Japanese Fairy Tales

Reading and Assignments

- Read the article: *The Sagacious Monkey and the Boar*.
- After reading the article, summarize the story you read by either:
  - Retelling it out loud to your teacher or parent.
  - Completing an appropriate notebook page.
- Illustrate this story and then be able to tell it back in your own words using your drawings.
- Be sure to visit [www.ArtiosHCS.com](http://www.ArtiosHCS.com) for additional resources.

Image from *The Japanese Fairy Book*
Long, long ago, there lived in the province of Shinshin in Japan a traveling monkey-man, who earned his living by taking around a monkey and showing off the animal’s tricks.

One evening the man came home in a very bad temper and told his wife to send for the butcher the next morning.

The wife was very bewildered and asked her husband, “Why do you wish me to send for the butcher?”

“It’s no use taking that monkey ’round any longer, he’s too old and forgets his tricks. I beat him with my stick all I know how, but he won’t dance properly. I must now sell him to the butcher and make what money out of him I can. There is nothing else to be done.”

The woman felt very sorry for the poor little animal and pleaded for her husband to spare the monkey, but her pleading was all in vain—the man was determined to sell him to the butcher.

Now the monkey was in the next room and overheard every word of the conversation. He soon understood that he was to be killed, and he said to himself, “Barbarous indeed is my master! Here I have served him faithfully for years, and instead of allowing me to end my days comfortably and in peace, he is going to sell me to the butcher, and my poor body is to be roasted and stewed and eaten? Woe is me! What am I to do? Ah! A bright thought has struck me! There is, I know, a wild bear living in the forest nearby. I have often heard tell of his wisdom. Perhaps if I go to him and tell him the strait I am in he will give me his counsel. I will go and try.”

There was no time to lose. The monkey slipped out of the house and ran as quickly as he could to the forest to find the boar. The boar was at home, and the monkey began his tale of woe at once.

“Good Mr. Boar, I have heard of your excellent wisdom. I am in great trouble, you alone can help me. I have grown old in the service of my master, and because I cannot dance properly now he intends to sell me to the butcher. What do you advise me to do? I know how clever you are!”

The boar was pleased at the flattery and determined to help the monkey. He thought for a little while and then said, “Hasn’t your master a baby?”

“Oh, yes,” said the monkey, “he has one infant son.”

“Doesn’t it lie by the door in the morning when your mistress begins the work of the day? Well, I will come around early, and when I see my opportunity I will seize the child and run off with it.”

“What then?” said the monkey.

“Why the mother will be in a tremendous fright, and before your master and mistress know what to do, you must run after me and rescue the child and take it home safely to its parents, and you will see that when the butcher comes they won’t have the heart to sell you.”

The monkey thanked the boar many times and then went home. He did not sleep much that night, as you may imagine, for thinking of the morrow. His life depended
on whether the boar’s plan succeeded or not. He was the first up, waiting anxiously for what was to happen. It seemed to him a very long time before his master’s wife began to move about and open the shutters to let in the light of day. Then all happened as the boar had planned. The mother placed her child near the porch as usual while she tidied up the house and got her breakfast ready.

The child was crooning happily in the morning sunlight, dabbing on the mats at the play of light and shadow. Suddenly there was a noise in the porch and a loud cry from the child. The mother ran out from the kitchen to the spot, only just in time to see the boar disappearing through the gate with her child in its clutch. She flung out her hands with a loud cry of despair and rushed into the inner room where her husband was still sleeping soundly.

He sat up slowly and rubbed his eyes, and crossly demanded what his wife was making all that noise about. By the time that the man was aware of what had happened and they both got outside the gate, the boar had got well away, but they saw the monkey running after the thief as hard as his legs would carry him.

Both the man and wife were moved to admiration at the plucky conduct of the sagacious monkey, and their gratitude knew no bounds when the faithful monkey brought the child safely back to their arms.

“There!” said the wife. “This is the animal you want to kill—if the monkey hadn’t been here we should have lost our child forever.”

“You are right, wife,” said the man as he carried the child into the house. “You may send the butcher back when he comes, and now give us all a good breakfast—and the monkey too.”

When the butcher arrived he was sent away with an order for some boar’s meat for the evening dinner, and the monkey was petted and lived the rest of his days in peace, nor did his master ever strike him again.
Lesson Six

History Overview and Assignments

Ancient Creation Myths

Nüwa, also known as Nügua, is a goddess in ancient Chinese mythology best known for creating mankind and repairing the pillar of heaven.

Reading and Assignments

- There is no article to read for this Lesson, instead watch or read the Japanese creation myth and the Chinese creation myth at the websites listed below. Use a Venn diagram to compare and contrast the two myths. What do you find similar between the two? What do you find similar between the two? How do they differ from God’s account of creation? Why do you think the Japanese and Chinese made their own story of creation?

- Explore the following websites:
  - Japanese Creation Myth [https://www.youtube.com/watch?v=PIQ9Ea7WDSI](https://www.youtube.com/watch?v=PIQ9Ea7WDSI)
  - Chinese Creation Myth [https://www.youtube.com/watch?v=gtnLgc_pNbo&index=6&list=PL32257ECAC08445A3](https://www.youtube.com/watch?v=gtnLgc_pNbo&index=6&list=PL32257ECAC08445A3)

- Be sure to visit [www.ArtiosHCS.com](http://www.ArtiosHCS.com) for additional resources.