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Researching the Historical Representations of Ancient Egypt in Trade Books

Lieren Schuette
Eastern Illinois University

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Lieren Schuette

Eastern Illinois University

Abstract

State and national education initiatives require that historical information be introduced in the classroom through the utilization of multiple diverse texts. The role of non-fiction in the English/language arts classroom, as well as informational texts in the history/social studies classroom, increased considerably. The use of trade books allows teachers to connect the two curricula, while also meeting the standards. Primary sources can assist in filling the informational gap left by trade books and textbooks, which allow students to gain a more balanced view of historical events. Teachers, however, are not given direction as to which specific curricular materials are most appropriate. My research empirically evaluated how ancient Egypt is represented in trade books, a curricular topic that appears in world history. I reported misrepresentations that were found to be present within the data pool. My findings can direct classroom teachers in selecting appropriate literature about ancient Egypt.

Keywords: Ancient Egypt, trade books, informational texts, primary sources

I would like to thank my committee members for being more than generous with their time and expertise. A special thanks to Dr. John Bickford for his patience and countless hours of reading and encouragement throughout this process.

I wish to dedicate my thesis work to my family and friends for their personal support this past year. I will always appreciate the words of encouragement from my parents, Barbara and Gregory Schuette, who have helped inspire and reassure me. I also dedicate this thesis to Blaine McWhorter, who never left my side throughout this process.

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Researching the Historical Representations of Ancient Egypt in Trade Books

A prominent subject that covers an immense period of time, ancient Egypt is portrayed in various degrees of depth in textbooks and trade books. Historians have displayed their knowledge and expertise on the subject by accurately depicting many events in the history of Ancient Egypt. However, the rich culture of ancient Egypt is dulled by the rather abbreviated versions provided in textbooks and trade books. Social studies/history textbooks, as well as trade books, generally discuss only the most celebrated persons and well-known events of that era. The content covered is by no means representative of the actual occurrences during that time, and is far from being exhaustive of the many subjects that form the culture of ancient Egypt. Still, the state and national initiatives enhance the importance of trade books within the classroom by requiring educators to incorporate several distinctive types of texts. Because of the compelling quality these initiatives possess, the evaluation of how ancient Egypt is represented in trade books is a necessity. Both English/language arts and social studies/history teachers have textbooks, trade books, and primary sources available to them, but many are unsure about how to best select appropriate literature. The findings generated from my research will enable educators to successfully supplement their curriculum with quality books and resources suitable for their specific grade level.

Literature Review

The Common Core State Standards Initiative compels teachers to provide students with an extensive variety of challenging, quality-rich informational texts (Common Core State Standards Initiative [CCSSI], 2010). Student exposure to interdisciplinary materials within a certain subject is also encouraged through the standards. According to the standards, "By reading texts in history/social studies, science, and other disciplines, students build a foundation

of knowledge in these fields that will also give them the background to be better readers in all content areas" (CCSSI, 2010, p.10). Due to the abstruse quality of the majority of primary sources, educators generally select textbooks and trade books as classroom sources (Bickford & Rich, 2014b). Researchers have examined textbooks' historical accuracy yet have not done so with children's and young adult literature (Bickford & Rich, 2014b; Loewen, 1995). Yet, even though researchers have investigated the historicity of textbooks, errors still remain, resulting in poorly-written classroom materials (Loewen, 1995; Matusevich, 2006).

Trade Books

Educators often advocate the utilization of trade books during independent reading time. Students are capable of forming interdisciplinary connections with these trade books, while simultaneously increasing their interest in historical content (Bickford, 2013). Teachers should support and encourage the development of literacy skills through the assimilation of children's literature into the social studies/history classroom. Primary and intermediate grade levels benefit from trade books as well, due to the provided differentiation opportunities (Chick & Hong, 2012). Historical fiction possesses the ability to interweave the two concepts of social studies content and literacy form (Schwebel, 2011). This ability seamlessly fits into any middle school curriculum due to its capacity to address certain issues of underrepresentation in textbooks (Schwebel, 2011). While teachers and students both enjoy the appealing accounts of history offered in trade books, researchers must first appraise these books for their representation of historical facts (Bickford, 2013). A single work of historical fiction is not expected to compete with textbooks over the amount of content included. Rather, historical trade books are best paired with other materials in order to encourage inquisitiveness in students (Schwebel, 2011; Bickford, Schuette, & Rich, 2015).

Though representation of gender has positively progressed in recent years, male and female characters in trade books are still shown in a different light (Chick & Corle, 2012). However, ideal gender balance within historically representative trade books could be seen as impractical. If an author did succeed in writing a perfectly balanced trade book, the true historical narrative could potentially be too modified for the desired amount and quality of understanding (Chick & Corle, 2012). Stated differently, authors would be rightly criticized if their goal was gender balance and not historical representation.

Teachers aiming to supplement their social studies/history textbooks with appealing narratives often look towards trade books as an appropriate resource; if the historicity of these books is left unchallenged, though, they can possess an unbridled number of misrepresentations (Bickford & Rich, 2014a; Williams, 2009). Educators are not expected to simply accept the premise set by trade books; conversely, educators should challenge this premise by supplementing trade books with other resources (Williams, 2009). Regardless of the time period being taught, an educator should have a robust knowledge of that period in order to mitigate the omissions that highly fictionalized books tend to possess (Williams, 2009; Schwebel, 2011). Teachers can partially remedy this issue by making a wide and varied collection of trade books available to students. Having a multitude of trade books focused on a certain topic, as well as teaching students to actively scrutinize them, will enhance student understanding and increase their scope of the subject (Stewart & Marshall, 2009).

With social studies being defined as the endorsement of civic aptitude through the combined study of the humanities and social sciences (Ackerman, Howson, & Mulrey, 2013), educators have struggled as to the best method of realizing this goal. Teachers have found literature to be an ideal means of accomplishing this (Ackerman et al., 2013). Young children,

much like adults, are apt to believe what they read in print. For children, especially, printed material that is misrepresentative of the total content can negatively impact the quality of their education. An educator is required to supply students with reading material that portrays a representative portion of the content being taught; similarly, the inclusion of omissions, stereotypes, and simplifications are supremely important to prevent (Ackerman et al., 2013). Though trade books may succeed in opening students' minds to esoteric or novel historical eras or events, the need for age-appropriate content may usurp historicity, or historical accuracy and representation (Williams, 2009). Authors can write and interpret the same historical event in a completely different light. These discrepancies demand that an analysis be conducted, yet classroom teachers rarely have the time to honor this demand (Schwebel, 2011). While it must be acknowledged that a minority of narratives can succeed in being completely representative, educators must strive to recognize these misrepresentations in order to better supplement their lessons. If taken a step further, an important skill teachers can embed in their students is the ability to critically appraise their own trade books (Ackerman et al., 2013). Likewise, educators must also be trained to analyze textbooks for areas requiring supplementation.

Textbooks

Social studies/history textbooks are a prevalent resource for many educators in social studies classrooms; consequently, it is especially important for the information found in these textbooks to be both historically accurate and valid (Lindquist, 2009). Social studies education researchers have conducted investigations regarding these requirements, and have found inaccuracies and omissions to be rampant throughout the text (Loewen, 1995). In fact, a panel of scholars performed a study that thoroughly evaluated six social studies/history textbooks according to a specific list, with accuracy and certain omissions being included. They also

considered various other factors, such as context, organization, lack of bias, literary quality, primary source usage, and interest level. Perhaps unsurprisingly, the textbooks did not receive high scores (Matusevich, 2006).

The inclusion of women and minorities within textbooks has seen a significant increase in the decades since the 1960s (Clark, Allard, & Mahoney, 2004). Nevertheless, even in recent years, elementary, middle school, and high school level texts have shown considerable more males than females (Chick, 2006). Kay Chick's (2006) study of gender imbalance included three major American history textbooks, all of which included more text coverage of men when compared with women. American history textbooks have specific guidelines regarding balanced textbook coverage (American Historical Association, 2013), but uncertainty remains since "balance" has yet to be defined (Chick, 2006, p. 288).

Textbook authors often find themselves faced with specific challenges when writing a textbook, with accuracy and textbook length constraints being just a couple of examples (Lindquist, 2009; Fitzgerald, 2009). In addition, for students bringing prior thoughts and misconceptions into the classroom, their textbook is unwittingly thought of as an exclusive body of knowledge. Therefore, they would not think to question either accuracy or validity (Lindquist, 2009). Unfortunately, educators are also prone to believe in the indispensability of textbooks, which is shown by their esteemed place of value in the classroom (Fitzgerald, 2009). In a study conducted by Samuel Wineburg (1991), eight historians and eight high school students were asked to rank the relative trustworthiness of eight total primary sources and social studies/history textbooks. Whereas each historian ranked textbooks last after considering their trustworthiness, each high school student rated textbooks as the most trustworthy of the documents (Wineburg, Martin, & Monte-Sano, 2011). It must also be noted that the eight

students chosen were not representative of average achievement; their grade point averages displayed a mean of 3.5, with two students possessing a 4.0. They had, additionally, scored significantly higher on the National Assessment of Educational Progress (NAEP) examination when compared with their peers (Wineburg, 1991). The obvious conclusion of this study is that students readily and unnecessarily place deference in textbooks' authority, even when pitted against actual eyewitness accounts (Wineburg, 1991). These deceptively esteemed textbooks garner much trust from students and teachers alike, yet they are viewed as historically untrustworthy by actual historians (Wineburg, 1991). In spite of their importance in the classroom, and the trust students place in them, student interest in historical content is greatly diminished due to textbooks' dull portrayal of historical events (Wineburg, 1991; Bickford & Rich 2014b).

Textbook publishers, rather than striving to meet the needs of the students who will be learning from the books, are more concerned with the opinion of special interest groups (Matusevich, 2006). The result is a social studies/history textbook so completely "dumbed-down" (Matusevich, 2006) that students are not able to pass state and national tests. Regrettably, historical content with the potential to inspire passion and interest in students (Matusevich, 2006), has been reduced to monotonous prose that covers an excess of topics quickly and ineffectively (Thomas B. Fordham Foundation, 2004). The sheer size of social studies/history textbooks contributes to the confusion experienced by most students (Loewen, 1995). If social studies/history is imagined as a pyramid, primary sources would form its base, secondary sources written by historians would comprise it middle, and tertiary works written by a small team of historians would form the top. These tertiary works would most likely take the form of textbooks effectively covering all major aspects of U.S. history (Loewen, 1995). In reality,

though, history textbooks tend to be duplicates of each other, with little critical review performed as to its content. Textbook publishers, and the self-censorship they support, carefully construct how individuals and events are portrayed. This censorship impacts the history students learn and do not learn (Matusevich, 2006). James Loewen (1995) firmly argues that errors of omission and alteration have done American history a grave wrong. Though social studies/history textbooks cover a considerable amount of topics, students are actually learning less (Thomas B. Fordham Foundation, 2004). Moreover, because of censorship caused by special interest groups, it has been argued that any well-written social studies/history textbooks will most likely never be seen by students (Matusevich, 2006). Seeking to evade confrontation, publishers have opted to modify historical content in hopes of creating a more balanced textbook (Sewall, 2005).

Primary Sources

The detailed nature of primary sources, abounding with perspective, is essential in the cultivation of historical thinking (Wineburg, 2001; Wineburg et al., 2011). Historians do not simply read a document; they examine each source for bias, intent, message, and credibility. Elementary school teachers can develop this type of scrutiny in their students (Bickford, 2013; Baildon & Baildon, 2012). Educators, concerned with the readability of primary sources, do not generally consider them during instruction. They can make modifications, though, in order to aid struggling students and increase comprehension (Bickford & Wilton, 2012; Drake & Brown, 2003; Wineburg & Martin, 2009). These will be addressed more specifically in the discussion.

Historiography of Ancient Egypt

Pharaohs, regarded as gods on earth, were the undisputed rulers who oversaw all of the affairs of their country (Silverman, 1997). They were also the religious leaders of Egypt, which required them to perform all of the various rituals to the gods. They would have designated

temple priests to complete the tasks for them, however, as they lacked the time necessary to complete these rituals (Silverman, 1997). In addition, the pharaoh of the time assumed the role of commander-in-chief, and, as such, any victories were attributed directly to him. Much like the many roles taken on by the pharaoh, he was also given a variety of titles, each with its own meaning. The most commonly used title, though, was called *per aa*, which translates to "pharaoh" and means "great house" (Silverman, 1997, p. 109). While each king could possess up to five different names, only two were regularly used. The name given to the pharaoh at his birth is the name with which they are now known; the name they were given at their coronation is what common Egyptians and other countries would have referred to him as (Hobson, 1987).

Egyptian society consisted of three distinct societal classes (Brier & Hobbs, 1999). Egypt's monarch, being the unquestioned ruler, would have been above all three of ancient Egyptian societal tiers. The top tier was composed of members of the royal family, ruling Egypt under pharaoh. Underneath the royal class were government officials, soldiers, priests, and civilians. Members of this tier were considered free people because they could travel and choose any contracts they entered into (Brier & Hobbs, 1999). The lowest societal tier consisted of slaves and serfs, whose differences will be discussed more fully in the findings section (Brier & Hobbs, 1999).

Regardless of one's position on the societal ladder, the Nile dominated almost every aspect of a person's daily life (Wenke & Olszewski, 2007). The security that the Nile River provided to the residents of ancient Egypt freed them to focus on the building of pharaoh's monuments. Among the most popular of monuments ordered by Egypt's pharaohs are the Great Pyramids at Giza and the Great Sphinx that eternally stands guard. The pyramids were constructed as a final resting place for three of Egypt's rulers, named Khufu, Khafra, and

Menkaura. Though they were initially designed with secret tunnels and chambers so as to protect the king's body and treasures, grave robbers long ago succeeded in exploiting the riches contained within (Van De Mieroop, 2011). These extraordinary monuments can only impress upon today's scholars the architectural skill the ancient peoples possessed; yet, papyrus scrolls, jewelry, the invention of hieroglyphics, and a surprisingly accurate calendar must also be recognized as unparalleled accomplishments in such an ancient civilization.

These accomplishments, however, could not have been achieved had it not been for the Nile River and the annual flood that made Egypt's survival possible (Brier & Hobbs, 1999; Wenke & Olszewski, 2007). After each flood, a fertile layer of silt covered the fields of Egypt, leaving the residents with soil perfectly suitable for farming (Van De Mieroop, 2011). Two countries comprised the land that bordered the Nile: Upper Egypt to the south and Lower Egypt to the north. Upper Egypt was characterized by a long river valley surrounded by steep cliffs and desert, while Lower Egypt was situated in the swampy Nile Delta (Dersin, 1997). Both countries unequivocally relied on the yearly inundation of the Nile, but flood levels reaching too high could be just as devastating to the ancient Egyptians. This devastation could sometimes be prevented, though, by the Nilometer, an invention that allowed the ancient Egyptians to predict the height of the flood and to plan accordingly (Stead, 1986).

A flood such as this could be especially damaging to the houses built by the common people of ancient Egypt. Their homes, far from resembling the impressive stone structures ordered by pharaoh, were built using mud from the Nile, wooden supports, and palm trunks for roofs (Erman, 1971). A structure built in this fashion would hardly have been any match for the Nile flood waters. A normal flood, though, would provide Egyptian farmers with work for the season. Egypt's common people were primarily farmers whose lives were dictated by the rise

and fall of the Nile River and by the pharaoh. Farmers were unoccupied during the flood season, unless the pharaoh required their efforts in the building of a new monument. As the flood dwindled, the farmers would return to their fields to complete another season of farming and harvesting (Hassan, 1997).

Religion, more so than any other aspect, affected the daily lives of ancient Egyptians. In contrast to the majority of religions recognized today, the Egyptians worshipped an immense assortment of gods and goddesses, a practice known as polytheism. Regular citizens of Egyptian society were not permitted to take part in any religious rituals. This sacred and burdensome task was relegated to members of the priestly class, who were acting on the part of pharaoh (Brier & Hobbs, 1999). Also in contrast to modern religions, the afterlife was thought of as a solid and physical location identical to their present world, which could only be reached after death. Lastly, the person had to prove that he had done no wrong in his lifetime in order to secure a place in such an afterlife (Brier & Hobbs, 1999).

Lacking the knowledge rooted in science that would have easily explained certain phenomena, the ancient Egyptians relied on specific gods and goddesses for clarification (Brier & Hobbs, 1999). They believed that these phenomena were the dominion of the gods. The experience of life was thought to have been planned by the gods from the beginning of time (Wilson, 1951). Since the ancient Egyptians believed that the gods were responsible for phenomena, and that the course of the universe was planned from the beginning, they were, consequently, not concerned with discovering causes for any effects that occurred. By concluding that a personal experience or observation was part of their destiny planned by the deities, they were saved from "the responsibility of seeking impersonal causation in the past or of taking any exceptional measures for the future" (Wilson, 1951, p. 3). This conclusion provided

the Egyptians with a sense of security, and can also explain why their understanding of historical truths differs from the modern understanding.

Methods

I employed scrupulous research methodology to evaluate an arbitrarily selected data pool of literature (Krippendorff, 2013; Maxwell, 2010; Zhang & Wildemuth, 2009). This qualitative study reviewed a selection of trade books and primary sources. Each trade book was given a close reading to ensure that the material was carefully and purposefully evaluated (Loads, 2013). After a thorough analysis of each book, I reported what information and topics were included, as well as any omissions. My content analysis tool detailed what is included in each trade book, as well as explains how each topic is included within the text. Where some texts gave detailed accounts of certain events, other resources barely mentioned them. Consequently, each book was carefully scrutinized for implicitly and explicitly included content.

Because I independently analyzed the data pool, it was necessary to perform multiple readings of the selected data pool. The initial reading provided me with the information I required to appropriately modify my content analysis protocol. This modified protocol was the tool used to conduct the supplementary readings.

Table 1

Content Analysis Protocol

1. Author's Name, Publication Date, Title, Company
2. Intended grade level of the book:
   a. Primary (K-2)
   b. Intermediate (3-5)
   c. Middle Level (6-8)
3. What is the book's genre?
   a. Fiction: Historical Fiction

   b. Non-Fiction: Narrative non-fiction, expository
4. How did the book include these specific historical figures and pharaohs?
5. In general, how were historical figures and pharaohs included in the book?
   a. Explicit (More than five historical figures and pharaohs were mentioned)
   b. Included but minimized (Five or fewer than five historical figures and pharaohs were mentioned)
   c. Omitted
6. How did the book include roles in ancient Egyptian society and societal classes?
   a. Explicit and detailed (Two or more sentences specifically mentioning societal roles; or a diagram)
   b. Included but minimized (One sentence specifically mentioning societal roles; no diagram)
   c. Omitted
7. How were ancient Egyptians jobs included in the book?
   a. Explicit and detailed
   b. Included but minimized
   c. Omitted
8. How was ancient Egyptian everyday life included in the book?
   a. Explicit and detailed
   b. Included but minimized
   c. Omitted
9. How were the geographical features of ancient Egypt included in the book?
   a. Explicit and detailed
   b. Included but minimized
   c. Omitted
10. How were ancient Egyptian architecture, techniques, and inventions included in the book?
   a. Explicit and detailed
   b. Included but minimized
   c. Omitted
11. How was ancient Egyptian religion included in the book?
   a. Explicit and detailed
   b. Included but minimized
   c. Omitted
12. How did the book include these specific gods and goddesses?
13. In general, how were gods and goddesses included in the book?
   a. Explicit and detailed
   b. Included but minimized
   c. Omitted
14. Were primary sources included in the book?
   a. Yes
   b. No

Note. Items determined to be explicit and detailed included more than three aspects of the topic. Items determined to be included but minimized included three or fewer than three aspects of the topic. Items determined to be thoroughly developed included one paragraph or more; or, three sentences or more mentioning different, but relevant, items. Items determined to be included but

minimized included two or fewer than two sentences mentioning different, but relevant, items. Items determined to be vague included a short reference to the topic, but was not relevant.

This content analysis protocol enables distinctions between explicitly-included, implicitly-included, and omitted content. When I found trade books that only provided brief explanations of certain people or events, I provided supplementary primary sources. For English/language arts teachers who tend to rely on trade books and social studies/history teachers who rely on the information provided in textbooks, this illustrative list of quality primary sources will benefit their instruction.

Findings

This section reports significant findings located within the data pool. The subsequent subsections are sequenced following the content analysis tool described in the methods section. The history of each subsection will be discussed before the significant findings from the data pool are reported.

Genre and Primary Sources

An overwhelming majority of books in the data pool fall under the category of historical non-fiction (n = 42; 84%), with expository text dominating the group (n = 31; 62%). A significantly smaller portion of books were historical fiction (n = 8; 16%), with legends and myths comprising only three out of the eight books (6%). Trade books classified as historical non-fiction signifies that the information presented within the book is a true and comprehensive account of the history (Loewen, 2010; Schwebel, 2011; Wineburg, 2001). The significance of these findings are further emphasized when one recognizes that historical trade books are not required to pass the same precise reviews of historical accuracy as do textbooks (Loewen, 1995; Schwebel, 2011).

The majority of the evaluated trade books integrated primary sources in at least one form (n = 35; 70%). By including primary documents, the authors are implying that the content within the book is an actual part of history. This emboldens young readers to believe that the content is accurate because the authors have relied on historical documents. Primary documents are significant because they suggest–like the genre of non-fiction–that the information is not fabricated. Within these books, the primary sources typically included photographs taken of remaining ancient Egyptian artifacts and monuments, such as the Great Pyramids at Giza, the Great Sphinx, statues, temples, tomb wall paintings, or hand-crafted figurines and trinkets. In addition, photographs and artistic recreations of mummies and the tomb treasures they were buried with were prevalent.

While the majority of the data pool included primary sources, a surprising amount of trade books failed to do so (n = 15; 30%). In place of primary sources, the authors of these trade books chose to have illustrated pictures of the topics they were writing about. And, though these illustrations were generally drawn to appear like the real objects they were replicating, the lack of actual primary sources is concerning. Educators can supplement trade books that lacked such inclusion with relevant primary sources in order to promote a more complete historical account of ancient Egypt.

The inclusion of primary source material contributes to an appearance of historicity in the eyes of educators and students. In review of the data pool, most of the books were historical non-fiction and included various forms of primary source material, which encourages students to trust the historical content found within the trade books. However, the omission of historical content is just as significant a factor as the content that is included. These are young students with little prior knowledge about ancient cultures. Thus, they likely will not recognize content

that is omitted. They are unable to read the text critically due to their dearth of prior knowledge. The findings garnered from this research will, therefore, serve as a guide to teachers in regards to which trade books require supplementation from primary source material.

Historical Figures and Pharaohs

Pharaohs during the time of ancient Egypt were regarded as gods on earth, and were tasked with the duties and obligations due those gods. The pharaoh presided over the land and the people of Egypt and were unquestioned monarchs overseeing every affair of the country (Silverman, 1997). Without a pharaoh governing them, ancient Egyptians believed the world would crumble into complete chaos, eventually threatening the entire universe (Shaw, 2004; Silverman, 1997). The pharaoh's favored position beside the gods enabled and required him to maintain *ma'at*, or the divine order in the land of Egypt. He–and it was usually a male–was the ultimate theological leader of the country, which made the responsibility of performing all rituals to the gods his alone. In reality, though, temple priests would have performed these roles for him each day (Silverman, 1997). The military role as commander-in-chief of the Egyptian army was also given to pharaoh by the gods, and any victories were directly credited to them through him. Throughout Egyptian history, the pharaoh was referred to in a variety of terms, with each one possessing its own distinct meaning (Silverman, 1997). When describing pharaoh in terms of his legal, administrative, and other official duties, he was called *nyswt*, which translates as "king" (Silverman, 1997, p. 109). When indicating his physical presence, the word *hm* was utilized. However, the most commonly known term of "pharaoh" was known as *per aa* to the ancient Egyptians, meaning "great house" (Silverman, 1997, p. 109). This term was originally used to indicate the royal palace, and it was not until the New Kingdom that it was actually used in reference to the king himself. Each king possessed up to five different names that were revealed

at the time of his coronation, but only two of those names were regularly put to use (Hobson, 1987). The name given to the infant at birth was known as his "Son of Re" name, and it is by this name that the kings are now known (Hobson, 1987, Chronology). When the infant grew older and received the double crown, he would have been given the *King of Upper and Lower Egypt* name, which is what the Egyptians and other countries would have known him by (Hobson, 1987).

Of the thousands of consequential historical figures and pharaohs Egypt has known, over two-thirds of the books (n = 33; 70%) from the data pool explicitly included various historical figures and pharaohs by incorporating more than five total figures. A portion of the books included historical figures and pharaohs, but the total number included was minimized to five or fewer than five (n = 14; 28%), which is shocking when one considers the sheer number of pharaohs Egypt celebrated during its 3,000 year reign. Some books, though only a small portion (n = 3; 6%), managed to avoid all mention of specific historical figures and pharaohs, and only included vague prose regarding the ancient empire's illustrious leaders. For example, in Aliki Brandenberg's (1979) *Mummies Made in Egypt,* when discussing the differences between poor and wealthy Egyptians, the text simply stated, "Pharaohs, the kings of Egypt, were the richest of all" (p. 7). Such simplistic statements would leave readers with an incomprehensive view of the power and scope these esteemed individuals wielded over their subjects. This example, as well as others that equal its simplicity, does not meet state and national initiatives requiring multiple texts of the same event, era, or person to compel students to scrutinize sources. Consequently, other carefully reviewed sources would need to be utilized to ensure its being met.

Ancient Egyptian Societal Classes

The modern classifications of lower, middle, and upper class dependent on income do not transfer to the organization of societal classes in ancient Egypt where money did not exist. Rather, Egyptian society was similar to the later feudal systems of Medieval Europe (Brier & Hobbs, 1999). Adolf Erman (1971) suggested that, more than money, "The Egyptians valued learning because of the superiority which, in matters of this life, learned men possessed over the unlearned; learning thus divided the ruling class from those who were ruled" (p.328). Three separate classes comprised Egyptian society, with each class ranked according to their autonomy. The top tier of Egyptian society was royalty, and although they consisted of the smallest percentage of the population, they controlled all of the official power throughout Egypt, under the pharaoh (Brier & Hobbs, 1999). Directly below the royal class were the free people consisting of government officials, priests, soldiers, and civilians. Free people were free to travel and free to enter into contractual agreements, which placed them in the same level of Egyptian social hierarchy. The son of a common free farmer, rather than commit himself to a lifetime of farming, had the opportunity to join the government service, become a priest, or enlist as a soldier (Brier & Hobbs, 1999). This particular class is unique, though, in that some members acquired great wealth and status, while others barely eked out a subsistence living. Those who managed to create an abundance of wealth for themselves were considered the nobility, and their riches consisted mainly of the property they had acquired in their lifetimes (Erman, 1971). On the lowest level of the social totem pole were slaves and serfs, two groups who enjoyed little or no freedom throughout their lives. The difference between the two lies in the manner in which they are owned. Slaves could be bought and sold, while serfs belonged to the land, only changing owners as the land was bought and sold (Brier & Hobbs, 1999; Stead, 1986). Though slaves and serfs tended to perform tedious and menial duties, it could be said that Egypt as a

whole was in position of servitude. The hierarchical societal structure made it so everyone owed labor or duty to someone in a higher class, with the exception of pharaoh (Stead, 1986).

Almost half of the narratives (n = 22; 44%) explicitly included the societal roles that existed in ancient Egypt. In *The Ancient Egyptians*, the author describes the hierarchy of how Egypt was ruled: "The pharaoh was at the top, giving out the work. Under him were the viziers, high priests, and nobles. The Egyptians thought that all jobs were important except for those of the slaves, who were at the bottom" (Shuter, 1998/2007, p. 12). Jane Shuter (1998/2007) goes on to explain that Egyptian slaves largely consisted of prisoners who had been captured in battles, and provides readers with an engaging diagram of the social system. An adolescent reading this description could easily understand the model of Egyptian society and how the work was divided up amongst the classes.

Still, such inclusion was not present in over half of the evaluated trade books. A considerable number omitted such content entirely (n = 14; 28%), which was mirrored by the amount that minimized societal roles (n = 14; 28%). Minimized content was often present when authors chose to make the distinction between wealthy and poor Egyptians. For example, in Daisy Kerr's (1996) *Ancient Egyptians*, when describing the differences between the homes of the wealthy and poor, the text states, "Ordinary houses had earth floors and plaster-covered walls...Rich families had more luxurious homes, built on two or three floors, each having separate bathrooms" (Kerr, 1996, p. 14). A clear illustration of the separation between societal classes is essentially being ignored, and a well-meaning teacher might be unaware that such curtailed exposure is incomplete. If a teacher does, in fact, find a trade book that appropriately illustrates the separation between societal classes, it would still be necessary to search for more texts equaling its illustration. Such thoroughness ensures that the state and national initiatives

requiring multiple texts of the same event to be introduced in the classroom are being met. However, this is not to say that books lacking in explicit coverage should be disregarded and removed from classrooms; it simply emphasizes the need for proper supplementation of materials.

Everyday Life

The lifestyle of ancient Egyptians exceedingly puzzled visitors from other nations in regards to their religious practices, as well as the customs of their daily life. It has been stated that no one captured the qualities of ancient Egyptian daily life that seemed so bewildering to visitors as did the Greek historian, Herodotus (Erman, 1971):

> Concerning Egypt, I shall extend my remarks to a great length, because there is no country that possesses so many wonders, nor any that has such a number of works which defy description. Not only is the climate different from that of the rest of the world...but the people also, in most of their manners and customs, exactly reverse the common practice of mankind...a woman cannot serve the priestly office either for god or goddess, but men are priests to both; sons need not support their parents unless they choose, but daughters must, whether they choose or no...all other men pass their lives separate from animals, the Egyptians have animals always living with them; other make barley and wheat their food, it is a disgrace to do so in Egypt...dough they knead with their feet, but they mix mud with their hands...when they write or calculate, instead of going like the Greeks, from left to right, they move their hand from the right to left. (p. 1-2)

Though his description might seem biased and embellished, it illustrates how strange the ancient Egyptians appeared to the rest of the world, even to educated individuals, like Herodotus (Erman, 1971).

Very little is known about the common people of ancient Egypt, who are said to have been both illiterate and inarticulate (Wilson, 1951). With the exception of the servants and peasants painted in tomb scenes, any information that has been obtained about the great masses of people come from later times in ancient Egypt's history. Even then, an informed guess about these ancient peoples has been described as "a rather strained analogy", which only serves to emphasize the importance that was placed on nobility and royalty (Wilson, 1951, p. 73). Egypt's population primarily consisted of farmers, who were unoccupied during the yearly inundation, or flood; that is, unless their efforts were required in the building of public monuments for the pharaoh. As the Nile receded, though, these farmers once again returned to their fields (Hassan, 1997).

Back at home, their dwelling house would not have resembled the seemingly indestructible stone structures of the notorious pyramids and other mortuary temples they helped build at the order of pharaoh; rather, their houses would have been built of mud from the Nile, wooden supports, and palm trunks as roofs (Erman, 1971). These mud bricks would have been formed in rectangular wooden molds, and then left to bake in the scorching Egyptian sun. Interestingly enough, the varied dimension of the brick molds can, at times, be used to date buildings (Shaw, 1997). The climate of Egypt was a crucial factor, also, and houses had to be built in such a fashion that the violent heat was kept out and air was able to enter. Building a home near the Nile, which was the most important feature of life in ancient Egypt, was preferred if it were at all possible (Erman, 1971; Hassan, 1997). This way, cool water would always be accessible to the residents of the house (Erman, 1971).

Of the numerous possible aspects of everyday life in ancient Egypt, the majority of trade books (n = 26; 52%) explicitly referenced at least four aspects of the everyday life of an ancient

Egyptian. Julie Ferris's (2007) *Life and Times in Ancient Egypt* is an example of a trade book that incorporates multiple aspects of daily life. She describes the clothing in ancient Egypt as being "light and comfortable in order to keep cool in the heat" (p. 8). In reference to what they typically ate and drank, she states that "Bread and beer were the cheapest and most abundant food and drink in ancient Egypt"; "women made bread in Egypt" (p. 10). Homes are similarly represented: "From the pharaoh's spectacular palace to the humblest village home, all Egyptian houses were made of mud bricks. Buildings were designed to be as cool as possible, to keep out thieves, and to resist the annual flood" (pg. 12). Such content allows young readers to effectively gauge the importance the ancient Egyptians placed on the way homes were built, as well as their location.

A considerably smaller portion of trade books either omitted aspects of everyday life (n = 12; 24%), while the same amount minimized the content (n = 12; 24%). In *Secrets of the Sphinx*, the life expectancy of a typical Egyptian is described: "Life expectancy was much shorter...than it is in most places today. The skeletons...indicate that many of them died between the ages of thirty and thirty-five. More females than males died before the age of thirty" (Giblin, 2004, p. 18-19). By including only one aspect of ancient Egyptian daily life, young readers are unwittingly receiving a much-diminished view of an immensely rich culture and people. Teachers should be aware of this, and provide their students with the appropriate supplemental material. This material should include multiple texts that cover this topic, so as to certify that the state and national initiatives are being met.

Geographical Features

Just as Herodotus wrote about the extraordinary culture and traditions of the ancient Egyptians, he also succinctly and aptly described the country of Egypt as "the gift of the Nile"

(Brier & Hobbs, 1999, p. 1). Egypt's geography can be divided into the Nile River, the immense expanse of desert land, and its climate. It has been fittingly stated that Egypt could not have succeeded as such as remarkable empire without the existence of the Nile River (Wenke & Olszewski, 2007). The land and the river in Egypt were inextricable linked, for without the crucial flooding of the Nile, neither the abounding economy nor the thriving civilization could have existed (Stead, 1986). Extending through the eastern end of the Sahara desert, the Nile has certainly done its part in shaping Egypt (Van De Mieroop, 2011). Simply put, Egyptians could farm the soil where water reached it, but were not able to do so outside the reach of the water. Van De Mieroop (2011) has noted that the distinction is so absolute that "one can stand with one foot in lush greenery and with the other in lifeless desert" (p. 7). An annual flood, occurring from July to October, deposited a fertile layer of silt over the fields of Egypt (Stead, 1986). Ancient Egyptians appropriately named fertile soil "the black land" and infertile soil "the red land" (Van De Mieroop, 2011, p. 7).

Though flooding is generally regarded in negative terms, the annual inundation of the Nile was absolutely vital. Each spring, this mighty river rose over twice as high as its usual height, and the river banks were unable to contain such an increased volume (Brier & Hobbs, 1999). Gradually, the surplus of water emptied into the Mediterranean Sea in Lower Egypt; as the water left the land, millions of tons of fertile silt were left behind, replenishing soil that would have otherwise lost its nutrients due to routine planting. Because Egypt was partially surrounded by the Sahara Desert, Egypt should have been a barren, arid environment, unfit for civilization. However, ancient Egyptians knew fertility and prosperity as a result of the Nile (Brier & Hobbs, 1999). The White Nile flows northward, out of lakes and springs of central Africa; there, it is joined by the Blue Nile, which is supplied by the summer torrential rains in the

Ethiopian savannas and highlands (Wenke & Olszewski, 2007). Known as the longest river on earth, the Nile River runs for more than 4,000 miles, where it eventually empties into the Mediterranean Sea (Van De Mieroop, 2011).

The land that bordered the Nile was separated into two countries. Upper Egypt, the southern country, was a long river valley edged in by steep cliffs and the ever-present desert; Lower Egypt was the northern country that included the swampy Nile Delta (Dersin, 1997). Both Upper and Lower Egypt depended heavily on the level of the inundation each year. If the flood levels were not high enough, farmers would have an insufficient amount of ground to produce the season's crops, which would result in famine. Conversely, an excess of water could severely damage houses and the crudely constructed dykes (Stead, 1986). Fortunately, the invention of the Nilometer, which was used to predict the height of the flood, allowed farmers to plan for such unpredictability (Stead, 1986).

In contrast with the Nile, the desert of Egypt is an equally important trait to its inhabitants, as it designates where they may farm and form their settlements. The Sahara lies to the west of the Nile, and contains multiple oases formed by depressions in the ground and, therefore, reached by underground water (Van De Mieroop, 2011). Bordering the Red Sea, the eastern desert is not quite as large. The eastern desert consists of a hilly plateau in its northern section, and high mountains in its southern section. While climate conditions did not support farming or animal herding, the eastern desert was a great source of precious metal for ancient Egyptians, including gold (Van de Mieroop, 2011). Because of Egypt's location north of the Tropic of Cancer, Egypt is naturally an extremely hot expanse of land. In summer, temperatures are known to rise to 40 degrees Celsius (104 degrees Fahrenheit). However, during various

periods of Egypt's history, inhabitants enjoyed a wetter climate that permitted them to live outside the valley (Van De Mieroop, 2011).

Of the various possible aspects of geography in ancient Egypt, the majority of trade books (n = 36; 72%) explicitly included more than three aspects. For example, in Nathanial Harris's (2006) *Everyday Life in Ancient Egypt*, the text stated "An ancient Greek historian called Egypt 'the gift of the Nile,' because the river was the basis of its whole way of life. Running through a vast, almost rainless desert, the Nile fertilized the land beside its banks..."; "Deserts, mountains, and swamps limited Egypt's contact with the outside world..." (p. 5); "Most Egyptians had little time for the dangerous 'red land' of the desert, preferring their own fertile 'black land' close to the Nile" (p. 10). Young readers would be able to grasp the importance of the Nile to the ancient Egyptians, as well as the imminent threat of the desert had the Nile not provided the means for civilization. Other books included certain aspects of geography, but minimized it to three aspects or less (n = 13; 26%). In *Ancient Egyptian Daily Life*, the hot and dry climate of Egypt is discussed in regards to how houses were built, where food was cooked, and why regular bathing was a necessity. The Nile is also mentioned, though in a considerably more indistinct fashion when the text simply states, "Mud bricks were made from mud from the banks of the Nile River" (Rockwood, 2014a, p. 6). Still, others minimized such content to a single aspect. Joyce Milton's (1996) *Mummies* greatly diminishes the importance of Egypt's geography by only including this single vague reference to the Nile River when discussing Pharaoh Khufu's burial process: "Soon after, a boat took Khufu's body across the Nile River" (p. 12). Such minimized content would likely leave readers with an unclear and underdeveloped comprehension of the importance of ancient Egypt's geographical features.

Only one book (n = 1; 2%), Henry Barker's (1999) *Egyptian Gods and Goddesses*, failed to include a single aspect of ancient Egypt's geography. It could be argued that a book dedicated specifically to the various gods and goddesses worshipped by ancient Egyptians should not need to include aspects of Egypt's geography; however, the process of mummification is discussed at length in the book, as well as vague statements in reference to mummies, like "some have lasted for thousands of years" (p. 34). Adolescent readers would not likely understand that, along with the intricate process of embalming, the arid climate of Egypt also greatly contributed to the preservation of the mummies.

Architecture, Techniques, and Inventions

As a result of the economic stability provided by the Nile, the people of Egypt could turn their attention to the arduous tasks of the building of the pharaoh's monuments. The hulking pyramids, the Great Sphinx guarding them, and a multitude of other monuments have long captivated and aroused the curiosity of tourists and scholars. The great stone monuments that are associated today with ancient Egyptian culture were, in fact, not the original method of burial. Where earlier mortuary complexes consisted of mud brick, an eventual switch was made to stone-built constructions. Historians attribute the credit for this change to Imhotep, who was known as "the chief of sculptors" (Van De Mieroop, 2011, p. 56). In 2686 B.C., Djoser became the first king of the third dynasty (Scarre, 2005), and he accomplished a feat that ultimately defined the beginning of the Old Kingdom (Holly, 2014). Achieving an act that no other ruler was able to accomplish before him, he built the Step Pyramid at Saqqara, which was the oldest stone building of its size in that time of Egypt's history (Scarre, 2005). He was able to do this by destroying mastabas, or mud-constructed ancient Egyptian tombs, that had previously resided

there (Holly, 2014). This location proved beneficial to the stability of his pyramid, as the flat-roofed mastaba was a great foundation to build upon (Holly, 2014).

The most famous of all monuments, however, are the Great Pyramids of Giza (Van De Mieroop, 2011). The three pyramids were the intended burial place for a succession of Egypt's rulers. Khufu, who ruled Egypt around 2550 B.C., raised the greatest pyramid. His pyramid was 146 meters high, and 230 by 230 meters at the base. In terms of weight, 2,300,000 blocks of stone went into the construction of this massive monument, with each block weighing approximately 2.75-16 tons (Van De Mieroop, 2011). Khufu's son, Khafra, built the second largest pyramid, which was 143.5 meters high and 215 by 215 meters at the base. This monument appears to overshadow the others residing at Giza due to its location on a higher expanse of land. (Hobson, 1987). Khufu's grandson, Menkaura, raised the third and smallest pyramid. Though still an impressive size, it only measured 65 meters high and 105 by 102 meters at the base, when compared with the larger two (Van De Mieroop, 2011). Inside these structures were secret tunnels and chambers that were intended to protect the king's body for all of eternity; however, grave robbers raided all three pyramids long ago, (Van De Mieroop, 2011). It must be noted that the laborers who built these impressive monuments were not slaves (Holly, 2014). Instead, they were residents of Egypt who worked for the pharaoh as a way to pay off their taxes. Rather than utilizing a monetary method to pay their taxes, they might work one month out of the year to pay for it (Holly, 2014).

Aside from these obvious examples of Egyptian architectural skill, though, are papyrus scrolls, jewelry, the invention of hieroglyphics, and even a calendar for marking time (Stewart, 1971; Dersin, 1997). Esteemed Egyptologist James Henry Breasted noted the astonishing skill the ancient Egyptians possessed in their creation of a calendar when he stated that, "The creation

of this convenient and practical, though artificial calendar was an achievement unparalleled in any other ancient civilization" (Breasted, 1906, p. 25). Similarly, Marc Van De Mieroop recognizes the significance of the invention of hieroglyphs, or the Egyptian system of writing. This particular invention "formed a seminal part of the creation and maintenance of the state, paralleling the processes of state formation in many respects" (Van De Mieroop, 2011, p. 42).

Of the considerable number of accomplishments achieved by the people in ancient Egypt, the vast majority of trade books (n = 35; 70%) explicitly included more than three aspects of ancient Egyptian architecture and inventions. In *Technology in the Time of Ancient Egypt*, for instance, the reader is walked through the methods in which food and cloth were made, what inventions and techniques were used, and how certain crafts were created using stone, glass, and metal (Crosher, 1997). In addition, a description is provided detailing how the pyramids and temples were constructed (Crosher, 1997). The historical content included in this book is inclusive of a wide range of the inventions and techniques needed for the daily life of the Egyptians, and for the construction of monuments.

A sizable portion of trade books (n = 13; 26%) included but minimized aspects of Egyptian architecture like in *Ancient Egyptian Government*, where only two aspects are included: "This is the Narmer Palette. It dates from around 3100 BC, during the First Dynasty. Historians believe it shows Narmer unifying Upper and Lower Egypt" (Rockwood, 2014b, p. 6); and "Scribes wrote up official government records. They wrote using hieroglyphics like the ones shown on this picture" (Rockwood, 2014b, p. 12). Only two trade books (n = 2; 4%) omitted such content entirely. Teachers should be aware of trade books that do not incorporate such aspects of architectural design and which books and resources can be used as supplementation. Special care should be taken by teachers to locate multiple texts that include ancient Egyptian

architecture in order to balance any misrepresentation or omission. Educators should realize that what is included but minimized–and what is omitted–is as important a discovery as that which is explicitly included, and should be compensated for accordingly.

Ancient Egyptian Religion

Prior to modern knowledge and understanding of science, polytheism reigned supreme as a way to explain events that occurred in the environment and in the everyday life of ancient Egyptians. Because they were so engrossed in the gods and goddesses during their lives, Egyptians were not required to attend services for worship, unlike believers in modern religions. Rare days specifically set aside for religious festivals provided the common people with an opportunity to witness priests perform their duties and holy rites (Brier & Hobbs, 1999).

The concept of immortality was imperative to their religion, and, consequently, they believed that the body consisted of different elements, all of which made the goal of immortality more certain (Hobson, 1987). The first element, known as the ka, or spirit double, was created at the precise moment a person was born and bore that person's physical appearance. While the person was still living, the ka could leave the body as it slept; after death, the ka would once again separate from the body and make its journey to the underworld, where it would participate in a weighing of the heart ceremony. Once there, Osiris, the god of the dead, would judge the person's heart in order to determine how truthful he had been during his lifetime. Thoth, the god of writing and scribes, would record the result (Hobson, 1987; Brier & Hobbs, 1999). If the person failed the test, his heart would be eaten by a monster with the body of a hippopotamus and the head of a crocodile; if, however, the person passed this judgment, he would be escorted into the Hall of Double Truth, where he would face a second judgment of forty-two gods. In

essence, this second tribunal was more a test of his own persuasive skill than a testimony of his proven goodness (Brier & Hobbs, 1999).

The second element was the ba, which was the more distant life force of the person, only left the body after the person had died. It was then free to either leave or enter the person's tomb at will. The body was used as a place to rest whenever it was desired (Hobson, 1987). Since the ka needed the body to identify, and the ba used it as a place of rest, its preservation was absolutely vital. Without such preservation, the eternal survival of these two elements would be rendered impossible (Hobson, 1987). Three other elements of a human are the Akh, which is the shining form the person's spirit acquired after death and after an adequate burial has been performed; the Shadow, which was necessary for survival in the land of such powerful sun rays; and, finally, the Name, whose remembrance and consistent utterance guaranteed that the deceased would be forever remembered (Hobson, 1987).

As previously stated, the preservation of the body was essential for the needs of both the ka and the ba. Over time, the ancient Egyptians perfected a process that did just this, called mummification. By the Fourth Dynasty, the Egyptians had devised a method that utilized natron, which is a naturally occurring compound consisting of sodium carbonate and sodium bicarbonate, and is often combined with sodium chloride (Ritner, 1997). Natron effectively dried out the body, which allowed for its preservation even after thousands of years. The entire process took seventy days to complete, and began with the removal of the lungs, liver, stomach, and intestines, all of which were desiccated and placed in individual vessels called canopic jars (Ritner, 1997). Only the heart, which was needed for the weighing of the heart ceremony, was left inside the body. After the organs were removed, the body was packed with natron for forty days, after which the body was washed, packed with resin and linen, and wrapped in linen. This

mummification process remained popular until the fourth century Common Era (C. E.), where it was officially denunciated due to its pagan connections (Ritner, 1997). Among various others, these three aspects- polytheism, elements of the human body, and the mummification process- were specifically regarded as each trade book was evaluated.

Of the substantial number of possible elements of ancient Egyptian religion, the overwhelming majority of trade books (n = 39; 78%) explicitly included more than three aspects of ancient Egyptian religion. In Penelope Arlon's (2014) *Ancient Egypt,* the text states, "When a person died, his or her body was turned into a mummy so that the body could be used in the afterlife. It wasn't easy to enter the afterlife- everything had to be done in exactly the right way" (p. 60); "A person was made up of two spirits, the ka and the ba. At death, the spirits were released from the body. They were reunited with the mummy when the burial tomb was shut" (p. 60); "Anubis weighed the person's heart against the feather of truth. If the heart was lighter, the person could enter the afterlife" (p. 61). A diminutive portion of trade books (n = 8; 16%) included but minimized the content: "Offerings and prayers, thought to be necessary for the comfort of Pharaoh in the 'next world,' continued long after his death" (Derouin, 1997, p. 21). Gill Harvey's (2006) *Tutankhamun* only discusses the mummification process and various tomb treasures that he would need in the afterlife, which Harvey calls the "Next World" (Harvey, 2006, p. 18). The remaining books omitted such content entirely (n = 3; 6%). Considering the importance of religion to the ancient Egyptians, educators would not knowingly provide students with only those books that omit content, but seek to supplement with materials that fill unintended gaps. For trade books that succeed in explicitly including ancient Egyptian religion, other books detailing the same event should still be utilized by teachers.

Gods and Goddesses

The ancient Egyptian's culture was based upon the belief in gods and goddesses, each representing something important to Egyptian life. The Egyptians could contest the antagonistic forces of nature that plagued them with prayer to the gods (Stead, 1986). Without the scientific background and knowledge that could have explained occurrences such as the sun and the Nile River, the ancient Egyptians instead constructed supernatural deities (Brier & Hobbs, 1999). Each natural event was assigned as the province of specific gods or goddesses as a means of explanation. Multiple gods or goddesses could be used to symbolize the same event, and ancient Egyptians could use their own discretion in deciding which divinity to worship (Brier & Hobbs, 1999). Whereas modern religions draw a clear line between natural occurrences and supernatural beliefs, the ancient Egyptians viewed the divinities and humans as an interacting force (Shaw, 2004). Each town or village worshipped its own particular deity, adored and revered only by the inhabitants of that village (Erman, 1971). In this way, the ancient Egyptians could better relate to their chosen gods when seeking supernatural aid.

Similar to ancient Egyptian religion, the majority of trade books (n = 35; 70%) explicitly included either descriptions of individual gods and goddesses, or discussed their importance to the Egyptians. In Jeremy Smith's (2006) *1000 Facts on Ancient Egypt*, he states that, "The ancient Egyptians worshipped hundreds of gods. Many were represented by animals. The Egyptian word for 'god' was denoted by a flagpole sign in hieroglyphics" (Smith, 2006, p. 120). He then provides his readers with descriptions of a variety of the most well-known gods and goddesses. Other trade books, like Susie Hodge's (1997) *Ancient Egyptian Art*, describe the importance of gods and goddesses by writing that, "They controlled life, death, and the natural world. Wall paintings in the tomb of Thuthmosis III show 700 Egyptian gods. The most important were Ra, the sun god, and Osiris, the god of the afterlife" (Hodge, 1997, p. 14).

Inclusion such as this provides young readers with an appropriate description of the prominence the gods and goddesses had in the lives of ancient Egyptians.

A smaller, but still sizable, portion of trade books (n = 12; 24%) included but minimized content about gods and goddesses. One book provides a brief description of only one god. In Leslie Kaplan's (2004) *Land and Resources of Ancient Egypt*, the text states that, "They worshipped the Sun as a god, Re, also called Ra, who helped all living things" (Kaplan, 2004, p. 10). Similarly, Judith Crosher's (1997) *Technology in the Time of Ancient Egypt*, includes a description of a single god. She writes, "An Egyptian myth tells how, after the god Khnum had created the world, he made the gods, people and animals out of clay on his potter's wheel" (Crosher, 1997, p. 26). Only three trade books (n = 3; 6%) failed to include any mention of gods and goddesses. Ancient Egyptian religion, and the gods and goddesses that these ancient peoples worshipped, go hand-in-hand. Therefore, it is only fitting that these omissions be compensated for by utilizing supplementary materials in the classroom. It is also fitting that multiple texts discussing the importance of gods and goddesses are included in the classroom, so as to meet the goals set by the state and national initiatives.

Discussion and Implications

The findings from the evaluated data pool are not intended to deter an educator from selecting a book that does not include every aspect of ancient Egypt. Rather, the findings are meant to be a tool for educators to utilize, depending on the specific subject being taught. Trade book authors, at the risk of losing their appeal, cannot include every important event in the history of ancient Egypt. Still, this knowledge can aid teachers as they make selections for their classroom and students.

Primary Sources

While trade books are appealing to teachers and students alike, they lack the same amount of historical scrutiny provided to primary sources (Loewen, 2010; Schwebel, 2011, 2014; Wineburg, Martin, & Monte-Sano, 2011). Teachers can integrate primary sources into their classroom for free through *The Library of Congress*. As the largest library in the world, *The Library of Congress* contains millions of books, photographs, and other sources (*The Library of Congress*, 2014). After searching specifically for primary sources concerning ancient Egypt, three book selections were first chosen for review. The first source, published in 1847, details various aspects of everyday ancient Egyptian life. Its contents include simple, but accurate, illustrations of each topic discussed. This source refers to an illustration of an ancient Egyptian boat in connection with the Nile. The Nile is recognized as the reason so mighty an empire was able to exist and flourish. Egyptian navigators were able to travel upriver during the day by utilizing the strong winds that blew southward through the Nile Valley. Conversely, they were also able to travel back downriver by simply using the strength of the river's current. In this way, communication and interaction between all parts of the country prospered (Gliddon, 1847).

In another source, published in 1851, contents are organized into chapters. The author discusses various topics within the pages of the book, such as topographical information, monuments of Egypt, a basic history of Egypt, hieroglyphics, and religion. Egyptian religion is discussed in terms of origin of idolatry (Kidder, 1851). What follows is a short description of eight gods of the first order, of which there are three:

> Herodotus tells us of three orders of gods as worshiped among the Egyptians, and Bunsen has taken pains clearly to distinguish and enumerate eight gods of the first order. The first was Ammon of Thebes; the second, Khem of Panopolis, the third, Mut, goddess of

> Buto, in the Delta; the fourth, Kneph, or Chnubis, the ram-headed god of Upper Egypt; the fifth was his consort, Sate; the sixth, Phtah, the creator, the god of Memphis; the seventh, Keith, goddess of Sais; and the eighth, Ra, god of Heliopolis. These were local deities, or rather the various forms under which the inhabitants of different cities and neighborhoods worshiped professedly the Supreme Being. (p. 120)

Also included in this chapter is the idea of animal worship and symbolism, as well as the process of embalming. Of the latter, the theoretical origin of this famous practice is described. According to ancient Egyptian belief, a person's soul would remain with his body, so long as the body did not begin to deteriorate (Kidder, 1851). If the body did begin to dissolve, the soul would leave the body and enter that of an animal, where it would be irretrievable should the body be resurrected. It is because of this belief that such effort was put into carefully preserving the bodies of the deceased (Kidder, 1851). When trade books fail to include such information, students are left with an incomplete, and often confusing, view of the mummification process and its necessity.

One last book, published in 1908 by James Henry Breasted, is organized into eight parts, with a last section containing four maps and three plans relevant to the study of ancient Egypt. The prominent events and people that the Old, Middle, and New Kingdoms generated are discussed in this book. The rise and fall of such an impressive empire garnered special attention. The empire's decline is attributed to a long line of nine weak rulers after the death of Ramses III (as it was spelled) (Breasted, 1908). His good works were recorded by Ramses IV onto a one-hundred and thirty foot long papyrus scroll, called Papyrus Harris. However, each of the nine successors of Ramses III did his part to contribute to the eventual deterioration of a once-great empire (Breasted, 1908). Paradoxically, these undeserving rulers were all given the exalted

name of Ramses. While trade books may note the decline of this once-great empire, young readers would not likely make the connection between these specific rulers and the decline if not explicitly stated.

Primary sources in the form of photographs can also be used to help students gain a more comprehensive understanding of ancient Egypt, as well as other historical topics. As a way to explain how much artwork and sculptural methods changed during the rule of Akhenaton, also known as Amenhotep IV, students can compare the differences between Figure One and Figures Two and Three. Students can easily see the more lifelike appearance of Nefertiti in Figure One, whereas the faces of Ramses II in Figures Two and Three follow the sculptural trends most generally associated with ancient Egyptian artwork. Figures Four and Five can be used in a classroom to explain how important the ancient Egyptians thought worldly possessions would be in the afterlife, while Figures Six and Seven provide some small insight into the daily life of a wealthy ancient Egyptian.

The natural geography of ancient Egypt can be better explained and elaborated on by looking at Figures Eight through Fifteen. Students can look at more modern pictures of the Nile, the inundation of the Nile, and Egypt's deserts as they read about Egypt's geography in various texts. In Figures Sixteen through Twenty-Seven, the great architectural skill possessed by the ancient Egyptians is displayed. In these documents, educators can expose students to various temples constructed by the ancient Egyptians, tools that were used to create such constructions, and the pyramids that brought such fame to Egypt. The photographs that demonstrate the tremendous skill of the Egyptians are many; the chosen photographs in this section represent but a few of the total amount.

Figures Twenty-Eight through Thirty-Five represent the importance the ancient Egyptians placed on religion and gaining access to the afterlife. For example, Figure Twenty-Eight is a photograph of the Judgment Scene in the Hall of Osiris, which was the ultimate test of the person's honesty and justness during his mortal life. Figures Thirty-One through Thirty-Three display how much this ancient culture valued preserving the bodies of their dead. Without their bodies, moving forward into the afterlife was impossible. And, as previously stated, the treasures buried with King Tutankhamun in Figure Thirty-Four would be his to utilize in the afterlife.

Activities

One way that the trade books evaluated in this study can be a valuable resource for educators is to utilize them in literature circles. In English/Language Arts classrooms, literature circles are an oft-used strategy that requires that students take an in depth look at a piece of literature. The discussion that follows the reading is guided by the students and by their responses to the material they have read. Students are given an opportunity to become truly engaged in the literature as they think critically about the material presented to them. They are immersed in a process in which they are continuously reshaping their understanding of the material and adding onto this understanding. There is no one way in which to conduct a literature circle with students. They can, and should, be used differently according to the teacher, the students, and the grade level.

Literature circles can successfully be conducted by choosing to pair high, middle, and low level readers with the same genre of text. The particular genre, whether it be non-fiction or historical fiction, does not necessarily matter, so long as students are being paired according to their individual reading levels. In this way, teachers can intentionally differentiate the content

for their students, but still ensure that they are being exposed to the same information. Literature circles can also be used by pairing trade books according to student interest. For example, the teacher can provide one traditional non-fiction trade book, one historical fiction trade book, or one book devoted only to gods and goddesses. The topic of the book would change, depending on the individual interests of the students. Using this strategy, the teacher will know that each student is being exposed to literature that captures their interests and holds their attention. Using a different method, the literature circles could be directed by pairing one historically misrepresentative trade book with a trade book that is representative of the material. Each student would read both of the books and be asked to compare and contrast the content being provided in each book. This method teaches students the importance of scrutinizing trade books for detail, and they learn not to blindly trust everything they come across in print form.

Educators seeking to mitigate the weaknesses, or gaps, found in trade books and utilize primary sources can lead their students in a historical inquiry of the topic at hand. This historical inquiry is about scrutinizing a single primary source in depth, and letting them glean all of the information that they can out of that single document. For instance, the teacher could provide the students with a photograph that is similar to some of the images in the books they have reviewed, but not completely similar to what they have seen. The goal is for the students to be exposed to images that are different than the ones included in the trade books, but still in keeping with the topic or subject of that book. For example, the topic could be about architectural structures in ancient Egypt. Trade books would, typically, include photographs of the pyramids at Giza. In this situation, the teacher could provide the students with an image that is not of the pyramids, and also not included in their book.

Following this, students would be given directions or writing prompts that would instigate a critical analysis of the two images. The teacher could begin by having the students examine the photograph and compare it to what they have learned about ancient Egypt thus far. By having students review the information they have previously learned, their prior knowledge is being evoked. Students would then answer a series of questions pertaining to the photograph and its relation to various aspects of ancient Egypt. For example, asking students what a particular photograph tells them about ancient Egyptian society would direct their attention and prior knowledge specifically to ancient Egyptian society. Asking them what a particular image tells them about how ancient Egyptian pharaohs wanted to be remembered would, similarly, direct their attention and prior knowledge to pharaohs and the legacy they left behind them. Finally, asking students to think about any questions they might have about a photograph – or the specific topic at hand – that cannot be answered using only the photograph or the students' existing prior knowledge. This strategy would succeed in recognizing that no single primary document can answer all questions, and that every document has its own limitations. This would also compel and remind them that asking questions is the very heart of historical inquiry, as well as the Common Core State Standards.

Conclusion

The Common Core State Standards Initiative compels educators to utilize both trade books and primary sources as a way to supplement the material provided in curricular textbooks, and to ensure that students are receiving a more comprehensive account of history. The findings generated from my research ascertains that no one trade book can effectively cover all of the important topics of one subject, and, no one trade book needs to. Multiple trade books at the appropriate grade levels are necessary for teachers to provide their students with a

comprehensive account of a historical topic. Trade books that display historical misrepresentations can still be successfully used in the classroom when teachers take the time to fill any existing gaps with primary sources and additional trade books. This supplementation fulfills the standards set by the CCSSI as students are being exposed to multiple diverse texts in the classroom. Since the role of non-fiction in the English/language arts classroom is increased, as well as informational texts in the history/social studies classroom, using trade books will allow for interdisciplinary instruction. This process of supplementing textbooks with trade books and primary sources should be used when instructing about any historical figure or event.

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Appendix A- Data Pool

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Appendix B - Biographic Content

Author; Year	Grade Level	Genre	Primary Sources
Adams, S.; 2006	3-5	Expository	Yes
Arlon, P.; 2014	3-5	Expository	Yes
Barker, H.; 1999	3-5	Narrative Non-Fiction	No
Brandenberg, A.; 1979	3-5	Narrative Non-Fiction	No
Carter, D.; 1987	6-8	Historical Fiction	No
Cavalier, A.; 2013	3-5	Historical Fiction	No
Chrisp, P. ; 2002	6-8	Expository	Yes
Crosher, J.; 1998	3-5	Expository	Yes
Derouin, C., Koenig, V., Garel, B., & Pauwels, C.; 1998	3-5	Expository	Yes
Ferris, J., Mason, C., & Tagholm, S.; 2007	3-5	Expository	Yes
Gedge, P.; 1977	6-8	Historical Fiction	Yes
Giblin, J.; 2004	3-5	Narrative Non-Fiction	No
Gogerly, L.;2007	6-8	Expository	Yes
Green, R.;1996	3-5	Narrative Non-Fiction	Yes
Green, R. L.; 1967	6-8	Legends/Myths	No
Gunderson, J.; 2013	K-2	Expository	No
Harris, N.; 2006	3-5	Expository	Yes
Harvey, M.; 1998	3-5	Expository	Yes
Harvey, G.; 2006	3-5	Narrative Non-Fiction	Yes
Hodge, S.; 1997	3-5	Expository	Yes
Hofmeyr, D.; 2001	K-2	Legends/Myths	No
Kaplan, L.; 2004	3-5	Expository	Yes
Kaplan, L.; 2004	3-5	Expository	Yes
Kerr, D.; 1996	3-5	Expository	No
Krebs, L.; 2007	K-2	Expository	No
Krensky, S.; 2001	3-5	Expository	Yes
Langley, A.; 2005	3-5	Expository	Yes
Macaulay, D.; 1975	6-8	Narrative Non-Fiction	No
Manning, R.; 2003	3-5	Expository	Yes
Millard, A., Dr.; 2000	3-5	Expository	Yes
Milton, J.;1996	K-2	Narrative Non-Fiction	Yes
Morris, N.; 2000	3-5	Expository	Yes
Moscovitch, A.; 2008	3-5	Expository	Yes
Perl, L.; 1987	6-8	Narrative Non-Fiction	Yes
Rockwood, L.; 2014	3-5	Expository	Yes
Rockwood, L.; 2014	3-5	Expository	Yes
Ross, S.; 2006	3-5	Expository	Yes

Schecter, V.; 2010	6-8	Narrative Non-Fiction	Yes
Shuter, J.;1998	3-5	Expository	Yes
Smith, J.; 2006	6-8	Expository	Yes
Smith, M.; 2010	3-5	Expository	Yes
Stolz, M.; 1988	K-2	Historical Fiction	No
Strom, L.; 2008	3-5	Expository	Yes
Turner, A.; 2005	3-5	Historical Fiction	No
Tyldesley, J.; 2005	3-5	Legends/Myths	No
Weinberger, K.; 2001	K-2	Narrative Non-Fiction	No
Williams, B.; 2003	3-5	Expository	Yes
Williams, B., & Williams, B.; 2008	3-5	Narrative Non-Fiction	Yes
Woods, G.; 1998	3-5	Expository	Yes
Yomtov, N.; 2013	6-8	Expository	Yes

Appendix C - Historical Figures, Societal Roles, and Everyday Life

Author; Year	Historical Figures	Societal Roles	Everyday Life
Adams, S.; 2006	Explicit	Explicit	Explicit
Arlon, P.; 2014	Explicit	Explicit	Explicit
Barker, H.; 1999	Omitted	Explicit	Omitted
Brandenberg, A.; 1979	Omitted	Explicit	Omitted
Carter, D.; 1987	Explicit	Minimized	Minimized
Cavalier, A.; 2013	Minimized	Omitted	Minimized
Chrisp, P. ; 2002	Explicit	Explicit	Explicit
Crosher, J.; 1998	Minimized	Explicit	Explicit
Derouin, C., Koenig, V., Garel, B., & Pauwels, C.; 1998	Explicit	Explicit	Explicit
Ferris, J., Mason, C., & Tagholm, S.; 2007	Explicit	Explicit	Explicit
Gedge, P.; 1977	Explicit	Minimized	Omitted
Giblin, J.; 2004	Explicit	Minimized	Minimized
Gogerly, L.;2007	Explicit	Explicit	Explicit
Green, R.;1996	Explicit	Omitted	Minimized
Green, R. L.; 1967	Explicit	Omitted	Omitted
Gunderson, J.; 2013	Minimized	Minimized	Explicit
Harris, N.; 2006	Explicit	Explicit	Explicit
Harvey, M.; 1998	Minimized	Omitted	Explicit
Harvey, G.; 2006	Explicit	Omitted	Omitted
Hodge, S.; 1997	Explicit	Explicit	Omitted
Hofmeyr, D.; 2001	Omitted	Omitted	Omitted
Kaplan, L.; 2004	Explicit	Omitted	Minimized
Kaplan, L.; 2004	Minimized	Omitted	Explicit
Kerr, D.; 1996	Minimized	Minimized	Explicit
Krebs, L.; 2007	Explicit	Explicit	Minimized
Krensky, S.; 2001	Minimized	Minimized	Explicit
Langley, A.; 2005	Explicit	Explicit	Explicit
Macaulay, D.; 1975	Minimized	Minimized	Explicit
Manning, R.; 2003	Explicit	Explicit	Explicit
Millard, A., Dr.; 2000	Explicit	Omitted	Omitted
Milton, J.;1996	Minimized	Minimized	Omitted
Morris, N.; 2000	Explicit	Explicit	Explicit
Moscovitch, A.; 2008	Explicit	Omitted	Omitted
Perl, L.; 1987	Explicit	Minimized	Minimized
Rockwood, L.; 2014	Minimized	Explicit	Explicit
Rockwood, L.; 2014	Explicit	Explicit	Omitted
Ross, S.; 2006	Explicit	Explicit	Explicit

Schecter, V.; 2010	Explicit	Omitted	Minimized
Shuter, J.;1998	Minimized	Explicit	Explicit
Smith, J.; 2006	Explicit	Explicit	Explicit
Smith, M.; 2010	Explicit	Minimized	Explicit
Stolz, M.; 1988	Minimized	Omitted	Minimized
Strom, L.; 2008	Explicit	Explicit	Explicit
Turner, A.; 2005	Minimized	Minimized	Explicit
Tyldesley, J.; 2005	Explicit	Omitted	Minimized
Weinberger, K.; 2001	Minimized	Minimized	Omitted
Williams, B.; 2003	Explicit	Explicit	Explicit
Williams, B., & Williams, B.; 2008	Explicit	Omitted	Minimized
Woods, G.; 1998	Explicit	Omitted	Minimized
Yomtov, N.; 2013	Explicit	Explicit	Explicit

Appendix D - Geography, Architecture, and Religion

Author; Year	Geography	Architecture	Religion
Adams, S.; 2006	Explicit	Explicit	Explicit
Arlon, P.; 2014	Explicit	Explicit	Explicit
Barker, H.; 1999	Omitted	Minimized	Explicit
Brandenberg, A.; 1979	Explicit	Explicit	Explicit
Carter, D.; 1987	Explicit	Explicit	Explicit
Cavalier, A.; 2013	Explicit	Explicit	Explicit
Chrisp, P. ; 2002	Explicit	Explicit	Explicit
Crosher, J.; 1998	Explicit	Explicit	Minimized
Derouin, C., Koenig, V., Garel, B., & Pauwels, C.; 1998	Explicit	Explicit	Minimized
Ferris, J., Mason, C., & Tagholm, S.; 2007	Explicit	Explicit	Explicit
Gedge, P.; 1977	Explicit	Explicit	Explicit
Giblin, J.; 2004	Explicit	Explicit	Explicit
Gogerly, L.;2007	Explicit	Explicit	Explicit
Green, R.;1996	Explicit	Explicit	Explicit
Green, R. L.; 1967	Minimized	Minimized	Minimized
Gunderson, J.; 2013	Minimized	Explicit	Explicit
Harris, N.; 2006	Explicit	Explicit	Explicit
Harvey, M.; 1998	Minimized	Explicit	Minimized
Harvey, G.; 2006	Minimized	Minimized	Explicit
Hodge, S.; 1997	Minimized	Explicit	Explicit
Hofmeyr, D.; 2001	Omitted	Omitted	Explicit
Kaplan, L.; 2004	Minimized	Explicit	Explicit
Kaplan, L.; 2004	Explicit	Explicit	Omitted
Kerr, D.; 1996	Explicit	Minimized	Explicit
Krebs, L.; 2007	Explicit	Explicit	Minimized
Krensky, S.; 2001	Explicit	Explicit	Explicit
Langley, A.; 2005	Explicit	Explicit	Explicit
Macaulay, D.; 1975	Explicit	Explicit	Explicit
Manning, R.; 2003	Explicit	Explicit	Explicit
Millard, A., Dr.; 2000	Minimized	Minimized	Minimized
Milton, J.;1996	Minimized	Minimized	Explicit
Morris, N.; 2000	Explicit	Explicit	Explicit
Moscovitch, A.; 2008	Explicit	Explicit	Omitted
Perl, L.; 1987	Explicit	Explicit	Explicit
Rockwood, L.; 2014	Minimized	Omitted	Explicit
Rockwood, L.; 2014	Explicit	Minimized	Minimized
Ross, S.; 2006	Explicit	Explicit	Explicit

Schecter, V.; 2010	Minimized	Explicit	Explicit
Shuter, J.;1998	Explicit	Explicit	Explicit
Smith, J.; 2006	Explicit	Explicit	Explicit
Smith, M.; 2010	Explicit	Explicit	Explicit
Stolz, M.; 1988	Minimized	Minimized	Omitted
Strom, L.; 2008	Explicit	Explicit	Explicit
Turner, A.; 2005	Explicit	Minimized	Explicit
Tyldesley, J.; 2005	Explicit	Minimized	Explicit
Weinberger, K.; 2001	Minimized	Minimized	Explicit
Williams, B.; 2003	Explicit	Minimized	Explicit
Williams, B., & Williams, B.; 2008	Explicit	Explicit	Explicit
Woods, G.; 1998	Explicit	Explicit	Minimized
Yomtov, N.; 2013	Explicit	Explicit	Explicit

Appendix E - Gods and Goddesses

Author; Year	Gods and Goddesses
Adams, S.; 2006	Explicit
Arlon, P.; 2014	Explicit
Barker, H.; 1999	Explicit
Brandenberg, A.; 1979	Explicit
Carter, D.; 1987	Explicit
Cavalier, A.; 2013	Explicit
Chrisp, P. ; 2002	Explicit
Crosher, J.; 1998	Minimized
Derouin, C., Koenig, V., Garel, B., & Pauwels, C.; 1998	Minimized
Ferris, J., Mason, C., & Tagholm, S.; 2007	Explicit
Gedge, P.; 1977	Explicit
Giblin, J.; 2004	Minimized
Gogerly, L.;2007	Explicit
Green, R.;1996	Explicit
Green, R. L.; 1967	Minimized
Gunderson, J.; 2013	Explicit
Harris, N.; 2006	Explicit
Harvey, M.; 1998	Omitted
Harvey, G.; 2006	Explicit
Hodge, S.; 1997	Explicit
Hofmeyr, D.; 2001	Explicit
Kaplan, L.; 2004	Explicit
Kaplan, L.; 2004	Minimized
Kerr, D.; 1996	Explicit
Krebs, L.; 2007	Explicit
Krensky, S.; 2001	Minimized
Langley, A.; 2005	Explicit
Macaulay, D.; 1975	Minimized
Manning, R.; 2003	Explicit
Millard, A., Dr.; 2000	Explicit
Milton, J.;1996	Minimized
Morris, N.; 2000	Explicit
Moscovitch, A.; 2008	Omitted
Perl, L.; 1987	Explicit
Rockwood, L.; 2014	Minimized
Rockwood, L.; 2014	Minimized
Ross, S.; 2006	Explicit

Schecter, V.; 2010	Explicit
Shuter, J.;1998	Explicit
Smith, J.; 2006	Explicit
Smith, M.; 2010	Explicit
Stolz, M.; 1988	Minimized
Strom, L.; 2008	Omitted
Turner, A.; 2005	Explicit
Tyldesley, J.; 2005	Explicit
Weinberger, K.; 2001	Explicit
Williams, B.; 2003	Explicit
Williams, B., & Williams, B.; 2008	Minimized
Woods, G.; 1998	Explicit
Yomtov, N.; 2013	Explicit

Appendix F- Supplementary Primary Sources

Figure 1. Head-and-shoulders statue of Nefertiti, Queen of Egypt, 14th cent. B.C. [ca. 1912]. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. http://lccn.loc.gov/98504990 (accessed May 13, 2015).

Figure 2. Throned kings. Egypt. Statues of Ramses carved into mountainside. [between 1860 and 1900]. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. (http://lcweb.loc.gov/rr/print/195_copr.html)http://lccn.loc.gov/2004674240 (accessed May 13, 2015).

Figure 3. Colossal statue of Ramses II among the columns of the Temple of Luxor, Egypt. H.C. White Co., publisher. North Bennington, Vt. : H.C. White Co., publishers, c1908 March 28. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. http://lccn.loc.gov/2009632989 (accessed May 13, 2015).

Figure 4. Egypt. Cairo. King Tutankhamun's mask. Matson Photo Service, photographer. [between 1950 and 1977]. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. http://hdl.loc.gov/loc.pnp/matpc.23053 (accessed May 13, 2015).

Figure 5. Egypt. Cairo. King Tutankhamun's coffin. Matson Photo Service, photographer. [between 1950 and 1977]. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. http://hdl.loc.gov/loc.pnp/matpc.23054 (accessed May 13, 2015).

Figure 6. Bird hunting in ancient Egypt, tomb painting. [ca. 1978]. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. http://lccn.loc.gov/98506172 (accessed May 13, 2015).

Figure 7. Egyptian necklace(?). [between 1900 and 1950]. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. http://lccn.loc.gov/97506989 (accessed May 13, 2015).

Figure 8. Vue general de Louqsor. Maison Bonfils (Beirut, Lebanon), photographer. [between 1867 and 1899]. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. (http://lcweb.loc.gov/rr/print/195_copr.html)http://lccn.loc.gov/2004667878 (accessed May 13, 2015).

Figure 9. Assouan (Syène) - carrières de granit - ancien systeme d'extraction / Félix Teynard. Teynard, Félix, photographer. Paris ; Londres ; Berlin ; New York : Publie par Goupil et Cie. éditeurs, [1858] (Paris : Imp. phot. de H. de Fonteny et Cie., 1851). Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. http://lccn.loc.gov/2001695324 (accessed May 13, 2015).

Figure 10. The overflow of the Nile, Cairo, Egypt. Kilburn, B. W. (Benjamin West), 1827-1909, publisher. Littleton, N.H. : photographed and published by B.W. Kilburn, c1898 Mar. 12. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. http://lccn.loc.gov/2009632983 (accessed May 13, 2015).

Figure 11. Egypt, oasis. [between 1898 and 1946]. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. http://hdl.loc.gov/loc.pnp/matpc.09542 (accessed May 13, 2015).

Figure 12. Egypt, Nile and pyramids. [between 1898 and 1946]. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. http://hdl.loc.gov/loc.pnp/matpc.09548 (accessed June 23, 2015).

Figure 13. On the desert, Egypt. Corona : Stereo-Travel Co., c1908. http://lccn.loc.gov/91728143 (accessed June 23, 2015).

Figure 14. Egypt el Kab. [between 1860 and 1900]. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. (http://lcweb.loc.gov/rr/print/195_copr.html)http://lccn.loc.gov/2004674245 (accessed June 23, 2015).

Figure 15. Inundation of the Nile, Egypt. c1905. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. http://lccn.loc.gov/2002699577 (accessed June 23, 2015).

Figure 16. Temple of Edfou--ancient Appolinopolis Upper Egypt / David Roberts, R.A. Haghe, Louis, 1806-1885, lithographer. Roberts, David, 1796-1864, artist. [published between 1846 and 1849]. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. http://lccn.loc.gov/2002718651 (accessed June 23, 2015).

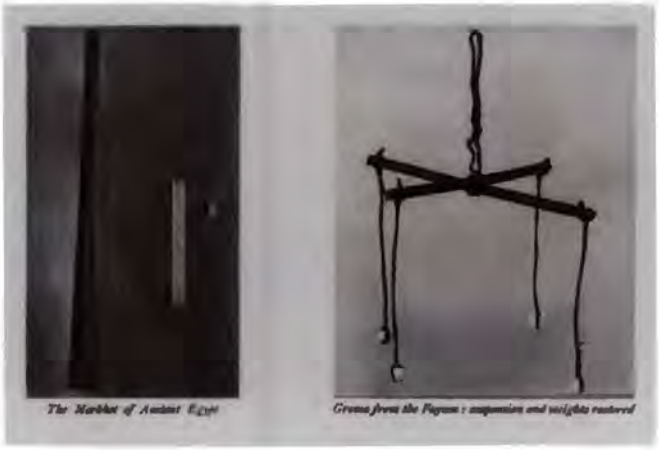

Figure 17. 1. The merkhet of ancient Egypt; 2. Groma from the fayum - suspension and weights restored. [no date recorded on caption card]. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. (http://lcweb.loc.gov/rr/print/195_copr.html).http://lccn.loc.gov/2002708777 (accessed June 23, 2015).

Figure 18. Statue of Ramses the Great, on the site of ancient Memphis, Egypt. Jarvis, J. F. (John F.), 1850-, publisher. Underwood & Underwood, copyright claimant. Washington, D.C. : J.F. Jarvis, publishers, c1896 June 9. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. http://lccn.loc.gov/2009634200 (accessed June 23, 2015).

Figure 19. Island of Philae, Egypt - general view, showing ancient temple. [ca. 188-]. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. (http://lcweb.loc.gov/rr/print/195_copr.html).http://lccn.loc.gov/2004679497 (accessed June 23, 2015).

Figure 20. Nubian Soldiers [on camels] and the Step Pyramid, the most ancient structure in the world, Egypt. [c1896]. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. http://lccn.loc.gov/2004668283 (accessed June 23, 2015).

Figure 21. The great rock temple of Abu-Simbel, Nubia, Egypt. Kilburn, B. W. (Benjamin West), 1827-1909, publisher. Littleton, N.H. : photographed and published by B.W. Kilburn, c1898 June 8. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. http://lccn.loc.gov/2009632982 (accessed June 23, 2015).

Figure 22. Ascending the Great Pyramid. [ca. 1912]. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. (http://lcweb.loc.gov/rr/print/195_copr.html).http://lccn.loc.gov/2004677301 (accessed June 23, 2015).

Figure 23. Egypt, pyramid. [between 1898 and 1946]. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. http://hdl.loc.gov/loc.pnp/matpc.12133 (accessed June 23, 2015).

Figure 24. The Sphinx, Egypt. Carpenter, Frank G. (Frank George), 1855-1924, collector. [between 1890 and 1923]. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. http://lccn.loc.gov/2001704570 (accessed June 23, 2015).

Figure 25. Pyramid & Sphinx [Egypt]. [between 1898 and 1946]. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. http://hdl.loc.gov/loc.pnp/matpc.12131 (accessed June 23, 2015).

Figure 26. Great Pyramids, Egypt. [1936 or 1937]. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. http://hdl.loc.gov/loc.pnp/hec.33659 (accessed June 23, 2015).

Figure 27. Egypt. Pyramids. Pyramids, 'shaddouf' in foreground. Matson Photo Service, photographer. [between 1950 and 1977]. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. http://hdl.loc.gov/loc.pnp/matpc.23061 (accessed June 23, 2015).

Figure 28. Judgement scene in the Hall of Osiris, Thoth weighing heart. [ca. 1912]. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. http://www.loc.gov/rr/print/195_copr.htmlhttp://lccn.loc.gov/2005686540 (accessed June 23, 2015).

Figure 29. Court C. Temple of Luxor, Egypt. Stereo-Travel Co., publisher. Corona, New York City : Stereo-Travel Co., c1908 April 14. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. http://lccn.loc.gov/2009631291 (accessed June 23, 2015).

Figure 30. General view, Temple of Karnak, Egypt. Stereo-Travel Co., publisher. Corona, New York City : Stereo-Travel Co., c1908 April 14. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. http://lccn.loc.gov/2009631290 (accessed June 23, 2015).

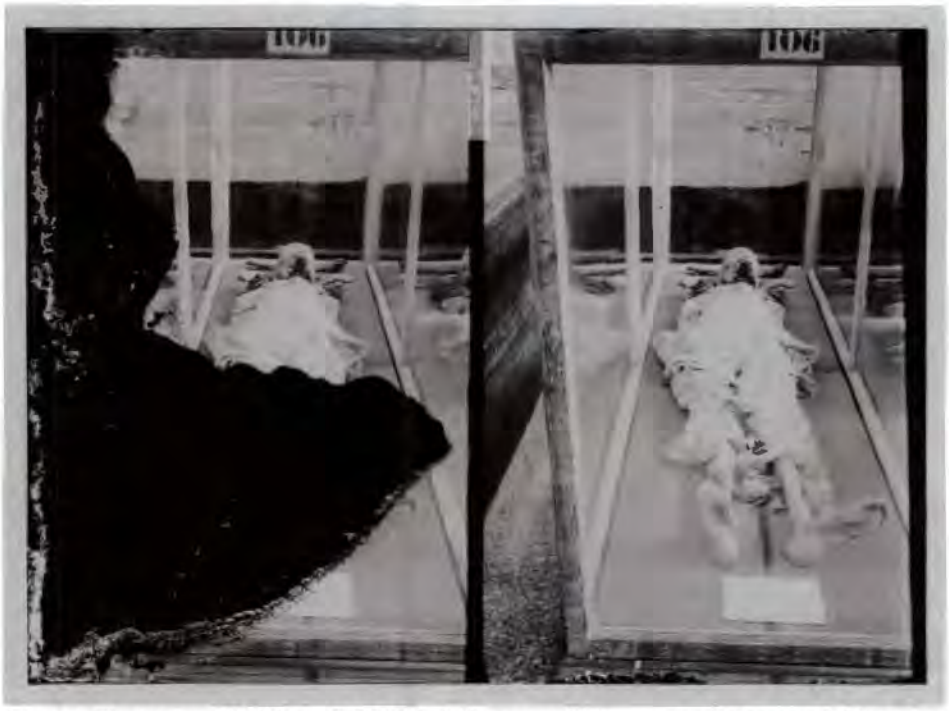

Figure 31. Egypt. [between 1898 and 1946]. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. http://hdl.loc.gov/loc.pnp/matpc.09546 (accessed June 23, 2015).

Figure 32. Mummies (30 to 40 centuries old) in the museum, Gizeh, Egypt. H.C. White Co., publisher. North Bennington, Vt. : H.C. White Co., publishers, c1908 March 28. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. http://lccn.loc.gov/2009632987 (accessed June 23, 2015).

Figure 33. Mummy, Ramses II. [between 1898 and 1946]. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. http://hdl.loc.gov/loc.pnp/matpc.07400 (accessed June 23, 2015).

Figure 34. View of interior of antechamber looking west. [c1923 Feb. 26]. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. http://lccn.loc.gov/2004670109 (accessed June 23, 2015).

Figure 35. Temple of Horus. Edfu, Egypt. [between 1898 and 1946]. Library of Congress Prints and Photographs Division Washington, D.C. 20540 USA. http://hdl.loc.gov/loc.pnp/matpc.12199 (accessed June 23, 2015).