



Holidays, Seasons and Culture Grade 1-3



NUMi
FOUNDATION

Celebrating People, Planet & Possibility

This lesson source book exposes students to a wide range of creative, multi-cultural educational experiences based on holidays, seasons, and culture. Students explore cultural and seasonal celebrations and expressions of the seasonal cycles in a manner that meets the expressed curriculum standards of the state of California

Students will develop an appreciation for a diverse spectrum of cultures through exposure to elementary language phrases, food, dress, customs, and poetry. To foster personal connection, students will explore their own familial and ancestral connections to other cultures, and share these examples with the class.

The Numi Foundation would like to thank all the writers and educators of open-source materials that have inspired and/or contributed to this collection of lessons.

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Autumn Holidays



Halloween Costumes

STANDARDS

CCSS: R1, R7, SL.5

OBJECTIVES

- Students will learn about Halloween and its customs and foods
- Students will cut out pumpkins and decorate them as jack-o'-lanterns

MATERIALS

- Book
- Journals
- Orange & black construction paper
- Pictures of jack-o'-lanterns
- Scissors
- Glue or glue sticks
- Real jack-o'-lantern
- Knife (for teacher use only) for carving
- Candle
- Matches or lighter for light the candle

Preparation:

If the teacher wants to include a real jack-o'-lantern as part of the activity, s/he may want to scoop out and/or carve the jack-o'-lantern ahead of class.

Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- As a warm up exercise, play a simple circle game, such as, ask one child to step away and close their eyes. Have children pass a Halloween item such as a mini pumpkin behind their backs to the next child until teacher says stop. Then without giving away the name of the child who has the object, the chosen child has three tries to guess which child has the object behind their backs.
- Continuing in the languages practiced last week, have class recite after leading child, hello, goodbye, and please, in their home language. Next have the children teach the group to say thank you in their home language.
- The teacher should pick a children's Halloween book to read to the class. After this, a discussion should begin about what Halloween customs the children know and how pumpkins are important to Halloween.
- The children should draw a pumpkin, cut it out and glue into their journal. Then it should be decorated as a jack-o-lantern. The children should label their Jack-o-lantern. Have a real pumpkin in class, and, if time allows, also decorate the real pumpkin. Teacher should do the carving, possibly before class.
- Class should finish with recitation of hello, goodbye, please, and thank you, in several languages and then ending verse.

Wrap up:

Continue clean up procedure from previous lessons

Daily Assessment

Teacher observation

Student response and participation

Completion of drawing

Notes/Feedback:**The History and Origin of Halloween**

Halloween as it is celebrated these days is but a pale representation of its rich and multicultural history. It is not, as some would call it, a celebration of the Devil or of Hell or of the Damned, but rather a blending of the celebrations marking the end of the growing season, a heralding of the coming of the winter months and folk traditions that told of the

day when the veil between the living and the dead, ever a transparent, gossamer veil at that, would lift and ghosts and ghouls would walk among the living. From those many traditions, coming to us from the Celts, the Roman rituals and even Catholic tradition, we get the stirrings of what would eventually become Halloween.

Back in the Old Days

Back in the old days, or once upon a time, in the tradition of fairy tales, there were the Celtic people and their Druid priests. The Druids were believed to have the ability, among other skills, to commune with the dead. Their powers, it was rumored, were much more powerful on the day of Samhain (pronounced sow-en), which was the last day of the year in the Celtic calendar. But, before believing that the Halloween celebration came directly from Samhain, a day mistakenly attributed directly to the Wiccans rather than to the Celts, you must understand that it is a blend of Hallowmas, a celebration of Catholic origins, as well as the Roman festival called Feralia.

On the day of Samhain, the Celtic people would all extinguish their home's hearth fire. They would gather in front of a blessed bonfire and would sing, dance and listen to the stories that were told during the celebration. At the end of the evening, each person would take some of the bonfire home to relight their heart fire in hopes of ensuring good fortune to their home and family for the coming year. It is said that if your hearth fire would not light from the sacred bonfire, misfortune, even death, would befall someone in the house that very year.

By the 19th century, most of the religious aspects of the Halloween celebration had dwindled away and it was mostly a secular holiday, a gathering of community with only some of the remnants of the past clinging to it like the cobwebs of a haunted house. People would still dress up in costume, but less for the original reason of confusing the dead and more for just plain entertainment and fun.

Halloween Travels to the New World

European immigrants brought many of their traditions and beliefs with them to the New World, even those that were sometimes frowned upon or scoffed at. Halloween itself was largely disallowed, even forbidden, but in Maryland, the tradition was not only allowed but encouraged. The people there held what they called "play parties" where they would take turns telling each other's fortunes, dancing, singing and telling ghost stories. The children would dress in costumes and try to scare one another as well.

The Irish immigrants came to the new world in great masses, fleeing from the Potato Famine that was starving them to death, and brought with them the Halloween tradition of going door to door looking for sweets and other treats. The tradition of trick or treating is still a favorite among little children today.

The Witchcraft, Halloween Connection

There are still many, especially among fundamentalist Christians, who believe that Halloween is nothing more than a celebration of paganism and witchcraft because of some

of the traditions that are involved. It was thought that on Halloween night, a young woman could determine who her future spouse would be by staring into a mirror in a darkened room or by peeling an apple in one long strip and then casting the peel over her shoulder. Other traditions involved baking small coins and trinkets as well as a single, plain ring into a barmbrack, a type of fruit cake that would be shared among the neighbors. If you got a trinket in your piece – that was your fate for the coming year, with the person who got the ring destined to wed.

Counteracting Halloween

While the Catholic Church bears no ill will toward the Halloween traditions and the holiday itself, there are some Christian churches who say that it encourages witchcraft and may even lead to Satanism. These churches hold “Hell Houses” meant to scare children and young adults away from the traditions and to lead them back to the church. Some of these churches even hand out pamphlets and religious tracts on Halloween night to be found when the children go through their candy.

The Druids and Celts and Halloween History

When it comes to Druids and Celts and Halloween, there is a connection that dates back eons. Of course the tales surrounding their connection involving Halloween are deeply shrouded in mystery and lore, as the holiday itself is. While there some variations in the tales, the core of the stories remain the same.

The First Halloween or Samhain

The celebrations for this holiday started in ancient, pre-Christian times as a Celtic ceremony for the dead. The holiday fell upon October 31, as it still does. It was called Samhain and marked the eve of the next season and new year. During this time period, November 1 was the beginning of the cold season, which was a time of hardship. In this era the year was divided up based on four holidays, as opposed to seasons but each division was still affiliated with a season. For this situation, the season was winter.

The winter ahead promised to be cold, long and harsh. The people would get ready by relocating their livestock closer and preparing them for the cruel season ahead. The cessation of the crop cycle was at this time, with the harvests being stored for the winter. Because of the severity of this season, and the long, dark, cold spell upon the Celts, it became affiliated with death.

The festival of Samhain became a time that people believed the worlds of the living and the dead could become one again, with the presence of spirits. Spirits could return to earth and be mischievous, like causing crop damage. The Celts also thought the priests, or Druids, could make forecasts with greater ease for the coming year when the un-living were around. Animal sacrifices would be made and fires lit to try to keep the souls at bay but help them see their way from the earth to the beyond.

Costumes were adorned during these early festivities, usually those made from the skins and heads of dead animals. The Celts would try to make predictions for one another,

gathered around the large bonfire, then returned home to start their own hearth fire back again. They would use a flame from the Samhain bonfire, believing this would help to protect themselves and their homes.

The Transformation

Eventually, the holiday we know as Halloween became known this way after Christian missionaries set out to tamper with the ways the Celts practiced religion. The holiday really began to change following the Roman's domination over most of the Celtic territory. Samhain was then combined with two Roman holidays.

Samhain was declared pagan as Christianity spread, and a celebration associated with the devil and all things evil. Since Druids were priests and scholars of the practice deemed pagan, these scholarly men were seen as worshipers of evil and the Devil. Christians categorized the underworld of the Celts as tied in with Hell. Many held on strong to their core beliefs as the changes were made.

First – All Souls Day was started, where the living paid homage to the dead, or souls, who had passed. This took place on November 2 of each year. All Saints Day occurred on November 1, but it was the night before All Saints Day, also known as All Hallows, that the lines between the living world and the spiritual one were blurred. This night was called All Hallows Eve, and eventually Halloween. The Celts maintained many of their beliefs and traditions involving this holiday and time of year. One change that happened was that the spirits, once viewed as simply mischievous, were considered evil. This is how the Druids and Celts and Halloween all went down in history together.

The Druids and Celts and Halloween Connected to Modern Traditions

Though the holiday saw many changes in both name and traditions, much of the modern day celebrations can be said to still be tied to original Samhain practices. For example, the Celts wore the hides and heads of animals as costumes during this event, and the use of costumes is still practiced today.

Trick-or-treating is another example of Celt traditions that live on. Since, originally, people left food and offerings to wandering spirits to appease them, people began to use costumes of spirits to go from door to door to collect these offerings. This is what became the first true type of trick-or-treating.

While customs continue to change and evolve, it is doubtful the holiday will ever transform so much that there will not be some remaining proof of the Druids and Celts and Halloween connection.



Field Trip

OBJECTIVES

- Visit a local museum
- View art and history on exhibit
- Students will talk about what they see

Preparation:

This trip may be scheduled at any time it is convenient during the year. Ideally, there will be two trips per class to this museum or another during the year to see art on exhibit. All trip plans must be coordinated with school administration.

Background Information:

If possible, teachers should visit the museum before taking the students in order to be better able to guide their group through the building.

Procedure:

Meet tour guides at the entrance of the museum and follow.
Discuss what the children have seen and learned.

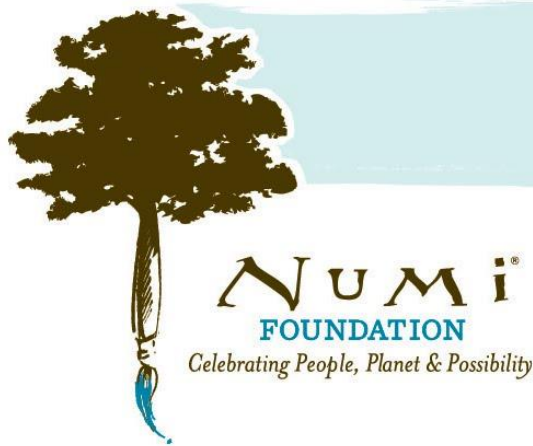
Wrap up:

Have the children pick up their materials.

Daily Assessment:

Teacher observation
Student response and participation

Notes/Feedback:



Día de Los Muertos

STANDARDS

CCSS: R1, R7, SL.5

OBJECTIVES

- Students will learn about images and artifacts typically associated with Día de los Muertos
- Student learn how Día del Muertos honors the dead
- Students will learn how to make paper flowers in honor of people they have loved who have died

MATERIALS

- Tissue paper in at least two bright colors
- Scissors
- Ruler
- florist (or other) thin wire

Methods:

Discussion of what this day means and how people honor it and make paper flowers (Instructions in Teacher Supplement):

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- As a warm up exercise, play a simple circle game, I SPY. The teacher will begin by saying, "I spy with my little eye...." For example, "something red with stripes." One at a

time the children will look around the room and guess until someone guesses correctly. Place typical Día de Los Muertos artifacts around the room, such as skulls, skeletons, altars (“ofrendas”).

- Continuing in the languages practiced last week have class recite after leading child, hello, goodbye, please, and thank you, in their home language.
- The teacher will ask the children if they know what the Day of the Dead (DotD) honors. The teacher will tell the children about this holiday in Mexico. A description of the holiday is included in the Teacher Supplement. Teachers can talk about death is a natural part of life for all living things. S/he can ask if anyone has had someone they love die, such as grandparent, or even a pet. The teacher can talk about someone s/he has loved who has passed on, and how the DotD can be a way to honor and remember the people we have loved in our lives.
- After the discussion, the teacher will direct the class in making paper flowers for the Day of the Dead Celebration. The flowers may be used to decorate the school or for the children to take home. If time allows, students can make two flowers; one for the classroom and one to take home. If they make two flowers, the teacher can make one or more bouquets of the second flowers and place them in one or more vases in the classroom.
- Class should finish with recitation of hello, goodbye, please, and thank you, in several languages and then ending verse.

Day of the Dead

Don't be afraid of El Día de los Muertos - the Day of the Dead. This is a happy holiday!

This ancient holiday began as a day of thanks for the harvest. It became a time put aside to remember our ancestors and people we love who have died.

On the first day, relatives put flowers on graveyards or in vases with cards. Then they create an altar somewhere in the house. These altars are not places of worship. They serve the same purpose as a scrapbook or a photo album. Pictures of the departed, along with favorite loved objects and other mementoes are placed on the altar. The rest of this day is spent making the favorite foods of this person (or persons.)

On the second day, families have big celebrations at their homes. They serve the food they made the day before. They eat candies shaped like skeletons. Friends stop by and people dance and sing. This is a very happy holiday.

On the third day, the holiday expands to the town. There may be parades and floats and costumed characters. Coffins are carried that have people in them dressed in skeleton outfits.

Many superstitions have been added over the years, but for the most part, this ancient holiday is as it always was - a time of remembrance and love. So, don't be afraid of the Day of the Dead. This is a happy holiday. This holiday is a celebration of the lives of people we have loved.

Learn How to Make Day of the Dead Paper Flowers

- Lay four to five pieces of tissue paper flat on a table. If you wish to make brightly colored paper flowers for your Day of the Dead celebration, try alternating different colors of tissue paper.
- Cut the tissue paper layers into 8-inch sections, while keeping the paper layers flat and together. A book or other object holding the paper down on the table at either end may be helpful.
- Fold one of the 8-inch sections accordion style, folding a 1/2-inch section or so at a time. As you fold each time, make a light crease with your hand or a ruler. This will help the layers of paper stay together and make unfurling them easier.
- Cut two small notched or V shapes in the center of the folded section of tissue paper near each side. Take care that you don't cut through the section completely and connect the notches, or you'll have to start over with another section.
- Take a pipe cleaner (straighten it, if necessary) and pull it through one of the notches to make a flower stem, twisting off one end around the notch to hold it in place.
- Pull up each layer of folded tissue paper, one at a time, over the pipe cleaner stem. With your fingers, fluff each layer of tissue paper to shape it so it resembles a real flower. Then create the other half of the flower by pulling up the paper layers from the other notch on the other side of the section of folded paper and shaping it.
- Create additional paper flowers by repeating the above steps with each 8-inch section of cut tissue paper. As you finish each flower, stand it upright in a water-less vase to make a Day of the Dead floral arrangement of the finished paper flowers.

Wrap up:

Continue with previous days' clean-up procedures, with the added responsibilities of collecting scissors, tissue paper and other materials and properly either discarding them or returning them to their proper places.

Daily Assessment

Teacher observation
Student response and participation
Completion of flowers

Unit Assessment

Students talk about how they can remember loved one on Dia de los Muertos.

Notes/Feedback:

Teacher Supplement: PAPER FLOWERS

Things You'll Need

- Scissors
- Green pipe cleaners
- Colored tissue paper

Instructions:

Learn How to Make Day of the Dead Paper Flower:

- Lay four to five pieces of tissue paper flat on a table. If you wish to make brightly colored paper flowers for your Day of the Dead celebration, try alternating different colors of tissue paper.
- Cut the tissue paper layers into 8-inch sections, while keeping the paper layers flat and together. A book or other object holding the paper down on the table at either end may be helpful.
- Fold one of the 8-inch sections accordion style, folding a 1/2-inch section or so at a time. As you fold each time, make a light crease with your hand or a ruler. This will help the layers of paper stay together and make unfurling them easier.
- Cut two small notched or V shapes in the center of the folded section of tissue paper near each side. Take care that you don't cut through the section completely and connect the notches, or you'll have to start over with another section.
- Take a pipe cleaner (straighten it, if necessary) and pull it through one of the notches to make a flower stem, twisting off one end around the notch to hold it in place.
- Pull up each layer of folded tissue paper, one at a time, over the pipe cleaner stem. With your fingers, fluff each layer of tissue paper to shape it so it resembles a real flower. Then create the other half of the flower by pulling up the paper layers from the other notch on the other side of the section of folded paper and shaping it.
- Create additional paper flowers by repeating the above steps with each 8-inch section of cut tissue paper. As you finish each flower, stand it upright in a water-less vase to make a Day of the Dead floral arrangement of the finished paper flowers.



Thanksgiving

STANDARDS

CCSS: R1, R7, SL.5

OBJECTIVES

- Students will learn the new words, “grateful,” “gratitude,” “native”
- Students will discuss what they are grateful for
- Students will learn about the first meetings between Native Americans and Pilgrims

MATERIALS

- Picture book or photos of the first Thanksgiving
- Journals
- Crayons

Methods:

Discussion and drawing in journals.

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- As a warm up exercise, the children will sit on the floor and pass a stick or feather to the right around the circle while the teacher counts. When the teacher reaches 10, the child holding the object will move to the center of the circle. The game continues until all children are in the center.

- Continuing in the languages practiced last week. Have class recite after leading child, hello, goodbye, please, thank you, Happy Birthday, yes and no. Next, have the children sing, Happy Birthday in Mandarin.
- 4. Introduce the words “grateful,” and “gratitude,” in addition to asking what it means to be “thankful.” Suggest ideas such as being grateful for our families and their love, for having food, health, friends, etc. Encourage students to name the good things in their lives and go around the circle with each student saying, “I am grateful (or thankful) for/that _____.” The teacher can start with something s/he is grateful for/about.
- Introduce the concept of “Native American” peoples. Explain the word “native” means to be born somewhere, or come from that place. Possibly link it to the Spanish verb, “nacer,” to be born. Explain that Native Americans were here for thousands of years before the Pilgrims.
- Using a children’s picture book or photos, the teacher will tell the story of the first American Thanksgiving. The teacher should mention that the first settlers were not too kind to the Native people. Next, the teacher should involve the children in a discussion about their traditions on Thanksgiving.
- The children should draw a picture of the First Thanksgiving and label or write sentences.
- Have class recite after leading child, hello, goodbye, please, thank you, Happy Birthday, yes and no. Next, have the children sing, Happy Birthday in Mandarin and then close with ending verse.

Daily Assessment:

Teacher observation

Student response and participation

Completion of drawing

Notes/Feedback:



What Do We Have to Be Thankful For?

STANDARDS

CCSS: R1, R7, SL.5

OBJECTIVES

- Students will learn the word “necessity”
- Students will consider the differences between “wants” and “needs”
- Students will discuss why some people do not have necessities
- Students will discuss how/if their lives would change if they got or did not get things they want

MATERIALS

Include all materials; please be thorough.

- Journals
- Crayons
- Pencils

Methods:

Discussion and drawing in journals.

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- As a warm up exercise, the children will sit on the floor and pass a stick or feather to the right around the circle while the teacher counts. When the teacher reaches 10, the child

holding the object will move to the center of the circle. The game continues until all children are in the center.

- Continuing in the languages practiced last week. Have class recite after leading child, in their home language. Next, have a child teach the class, to sing Happy Birthday, in their home language.
- Continuing from lesson (Week 7, Lesson 1), the teacher will lead a discussion about what we all have to be thankful for, e.g., family, friends, food to eat, a place to live or sleep, and clothing. It would be appropriate to say that no one has everything they would like or want and that many people do not have enough of what they need. Explain the difference between “want” and “need” (or “necessity.”). Discuss what everyone needs, and perhaps why some people lack the basic necessities. Ask students to talk about what are real necessities and what are things that would nice to have, but are not necessary. Ask students what are some things they want but do not need, and how their lives would be different if they got these things? Or if they did not get them?
- The children will draw and write in their journals the things they are thankful to have.
- Have class recite after leading child, hello, goodbye, please, thank you, Happy Birthday, yes and no. Next, have the children sing, Happy Birthday in a new language, and then close with ending verse.

Daily Assessment:

Teacher observation

Student response and participation

Completion of drawing

Notes/Feedback:

Teacher Supplement: THANKSGIVING

On the fourth Thursday of November, Americans celebrate Thanksgiving, a national holiday honoring the early settlers and their harvest feast known as the first Thanksgiving.

Native Americans

Long before settlers came to the East Coast of the United States, the area was inhabited by many Native American tribes. The area surrounding the site of the first Thanksgiving, now known as southeastern Massachusetts and eastern Rhode Island had been the home of the Wampanoag people for over 12,000 years, and had been visited by other European settlers before the arrival of the Mayflower. The native people knew the land well and had fished, hunted, and harvested for thousands of generations.

The Settlers

The people who comprised the Plymouth Colony were a group of English Protestants who wanted to break away from the Church of England. These 'separatists' initially moved to Holland and after 12 years of financial problems, they received funding from English merchants to sail across the Atlantic to settle in a 'New World.' A ship carrying 101 men, women, and children spent 66 days traveling the Atlantic Ocean, intending to land where New York City is now located. Due to the windy conditions, the group had to cut their trip short and settle at what is now called Cape Cod.

Settling and Exploring

As the Puritans prepared for winter, they gathered anything they could find, including Wampanoag supplies. One day, Samoset, a leader of the Abenaki, and Tisquantum (better known as Squanto) visited the settlers. Squanto was a Wampanoag who had experience with other settlers and knew English. Squanto helped the settlers grow corn and use fish to fertilize their fields. After several meetings, a formal agreement was made between the settlers and the native people and they joined together to protect each other from other tribes in March of 1621.

The Celebration

One day that fall, four settlers were sent to hunt for food for a harvest celebration. The Wampanoag heard gunshots and alerted their leader, Massasoit, who thought the English might be preparing for war. Massasoit visited the English settlement with 90 of his men to see if the war rumor was true. Soon after their visit, the Native Americans realized that the English were only hunting for the harvest celebration. Massasoit sent some of his own men to hunt deer for the feast and for three days, the English and native men, women, and children ate together. The meal consisted of deer, corn, shellfish, and roasted meat, far from today's traditional Thanksgiving feast. They played ball games, sang, and danced. Much of what most modern Americans eat on Thanksgiving was not available in 1621.

Although prayers and thanks were probably offered at the 1621 harvest gathering, the first

recorded religious Thanksgiving Day in Plymouth happened two years later in 1623. On this occasion, the colonists gave thanks to God for rain after a two-month drought.

The Myths

Believe it or not, the settlers didn't have silver buckles on their shoes. Nor did they wear somber, black clothing. Their attire was actually bright and cheerful. Many portrayals of this harvest celebration also show the Native Americans wearing woven blankets on their shoulders and large, feathered headdresses, which is not true. The Englishmen didn't even call themselves Pilgrims.

Modern Thanksgiving

In the 19th century, the modern Thanksgiving holiday started to take shape. In 1846, Sarah Josepha Hale, editor of a magazine called *Godley's Lady's Book*, campaigned for an annual national thanksgiving holiday after a passage about the harvest gathering of 1621 was discovered and incorrectly labeled as the first Thanksgiving. It wasn't until 1863, when President Abraham Lincoln declared two national Thanksgivings; one in August to commemorate the Battle of Gettysburg and the other in November to give thanks for "general blessings."

Native Americans and Thanksgiving

The peace between the Native Americans and settlers lasted for only a generation. The Wampanoag people do not share in the popular reverence for the traditional New England Thanksgiving. For them, the holiday is a reminder of betrayal and bloodshed. Since 1970, many native people have gathered at the statue of Massasoit in Plymouth, Massachusetts each Thanksgiving Day to remember their ancestors and the strength of the Wampanoag.

Text adapted from 5⁰65 *A New Look at Thanksgiving* by Catherine O'Neill Grace and Margaret M. Bruchac with Plimoth Plantation, 2001, National Geographic Society.

Text by Lyssa Walker



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Winter Holidays



Winter

STANDARDS

CCSS: R1, R7, SL.5

OBJECTIVES

- Students will use numbers to describe common things and features of daily life, the human body, etc.
- Students will learn about different kinds of different weather
- Students will learn about how weather is different in different places

MATERIALS

- Children's book about winters
- Journals
- Crayons
- Pencils

Methods:

Story, discussion and drawing in journals.

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- As a warm up exercise, repeat one of the activities the children have enjoyed so far.
- This week begin numbers in other languages. Have one child lead in their home language counting from 1 to 10. Lead children through using some of the numbers to

describe things, such as, “two eyes,” “ten fingers and toes,” “fifty states in the United States,” “twelve months in a year,” etc.

- The teacher will lead a discussion after showing pictures or reading a book about the winter season and the changes the children notice, e.g., the dark, the cold, the rain, different clothing, different food, leaves falling from trees, flowers gone. How do these changes affect animals and people? How do animals and people without homes stay warm and dry? Discuss how winter is different in different places in the world. Winter at the equator, winter in places with high elevations, or in the desert, places where it never snows (like the Bay Area) and places where it often rains or never rains. Having a map handy would be helpful. If any of the children are from other places, the teacher can ask if they remember and can describe what winter was like there.
- The children will draw pictures in their journals of the winter weather and write how they feel about it.
- Language and verse.

Wrap up:

Daily Assessment

Teacher observation

Student response and participation

Completion of drawing

Notes/Feedback:



Holidays and Their Meaning

STANDARDS

CCSS: R1, R7, SL.5

OBJECTIVES

- Students will learn about winter holidays in different cultures
- Students will learn new vocabulary for discussing the solstices and equinoxes
- Students will learn that the length of daylight and darkness changes throughout the year

MATERIALS

- Large format calendar
- Journals
- Crayons
- Pencils

Methods:

Discussion and drawing in journals

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movement.
- As a warm up exercise, repeat one of the activities the children have enjoyed so far.
- This week continue numbers in other languages. Have one child lead in their home language counting from 1 to 10.

- The teacher will ask the children what holidays they celebrate at home at this time of year. The most common celebrations are Chanukah, Christmas, Kwanzaa and the Winter Solstice or Equinox. Involve the children in a discussion about how they celebrate these events—with special food, different clothing, singing, candles, gifts? After the discussion, the children should draw their celebration in their journal and label or create a sentence about it.
- The teacher should explain that although these particular holidays all come at about the same time of year, that they all celebrate different things, and have some things in common (such as lights) but also some key differences. When talking about the winter solstice, the teacher can also show the calendar, and point out the Summer Solstice is six months away, and s/he can show December 21st and June 21st on the calendar, and explain what it really means when we say “the shortest day” and “the longest day.” S/he may also want to introduce the Vernal (Spring) and Autumnal Equinoxes, and explain that “equinox” comes from the word “equal,” and on March 21st, and September 21st, there is about an equal amount of daylight and darkness.
- Close the lesson with counting from 1 to 10 in the language learned in this lesson followed by the ending verse

Daily Assessment:

Teacher observation

Student response and participation

Completion of drawing

Notes/Feedback:

Teacher Supplement: WINTER SOLSTICE

The winter solstice is the solstice that occurs in winter. It is the time at which the Sun is appearing at noon at its lowest altitude above the horizon.^[2] In the Northern Hemisphere this is the Southern solstice, the time at which the Sun is at its southernmost point in the sky, which usually occurs on December 21 to 22 each year.^[3]

In the Southern Hemisphere this is the Northern solstice, the time at which the Sun is at its northernmost point in the sky, which usually occurs on June 20 to 21 each year.^[4]

The axial tilt of Earth and gyroscopic effects of the planet's daily rotation keep the axis of rotation pointed at the same point in the sky. As the Earth follows its orbit around the Sun, the same hemisphere that faced away from the Sun, experiencing winter, will, in half a year, face towards the Sun and experience summer. Since the two hemispheres face opposite directions along the planetary pole, as one polar hemisphere experiences winter, the other experiences summer.

More evident from high latitudes, a hemisphere's winter solstice occurs on the shortest day and longest night of the year, when the sun's daily maximum elevation in the sky is the lowest.^[5] Since the winter solstice lasts only a moment in time, other terms are often used for the day on which it occurs, such as "midwinter", "the longest night", "the shortest day" or "the first day of winter". The seasonal significance of the winter solstice is in the reversal of the gradual lengthening of nights and shortening of days.

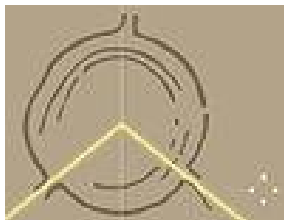
Worldwide, interpretation of the event has varied from culture to culture, but most northern hemisphere cultures have held a recognition of rebirth, involving holidays, festivals, gatherings, rituals or other celebrations around that time.^[6]

History and cultural significance



Japanese Sun goddess Amaterasu emerging from a cave.

The solstice itself may have been a special moment of the annual cycle of the year even during neolithic times. Astronomical events, which during ancient times controlled the mating of animals, sowing of crops and metering of winter reserves between harvests, show how various cultural mythologies and traditions have arisen. This is attested by



physical remains in the layouts of late Neolithic and Bronze Age archaeological sites such as Stonehenge in Britain and Newgrange in Ireland. The primary axes of both of these monuments seem to have been carefully aligned on a sight-line pointing to the winter solstice sunrise (Newgrange) and the winter solstice sunset (Stonehenge).

Significant in respect of Stonehenge is the fact that the Great Trilithon was erected outwards from the centre of the monument, i.e., its smooth flat face was turned towards the midwinter Sun.^[7]

Neolithic site of Goseck circle. The yellow lines are the direction the Sun rises and sets at winter solstice.

The winter solstice may have been immensely important because communities were not certain of living through the winter, and had to be prepared during the previous nine months. Starvation was common in winter between January and April, also known as the famine months. In temperate climates, the midwinter festival was the last feast celebration, before deep winter began. Most cattle were slaughtered so they would not have to be fed during the winter, so it was almost the only time of year when a supply of fresh meat was available. The majority of wine and beer made during the year was finally fermented and ready for drinking at this time. The concentration of the observances were not always on the day commencing at midnight or at dawn, but the beginning of the pre-Romanized day, which falls on the previous eve.^[8]

Since the event is seen as the reversal of the Sun's ebbing presence in the sky, concepts of the birth or rebirth of sun gods have been common and, in cultures using winter solstitially based cyclic calendars, the year as reborn has been celebrated with regard to life-death-rebirth deities or new beginnings such as Hogmanay's redding, a New Year cleaning tradition. In Greek mythology, the gods and goddesses met on the winter and summer solstice, and Hades is permitted to enter Mount Olympus (his domain is the underworld so he of course does not get accepted any other time). Also reversal is yet another usual theme as in Saturnalia's slave and master reversals.



Lawrence Hall of Science visitors observe sunset on day of the winter solstice using the Sunstones II

Midwinter, Yule, the Longest Night

Also called

Observed by Various cultures, ancient and modern

Type Cultural, seasonal, astronomical

Significance Astronomically marks the beginning of shortening nights and lengthening days

Date Between December 21 and December 22 (NH)
Between June 20 and June 21 (SH)

Celebrations Festivals, spending time with loved ones, feasting, singing, dancing, fires

Related to Winter festivals and the solstice



Sunrise at Stonehenge on the Winter Solstice

ays, Seasons and Culture Grades 1-3

Main article: List of winter festivals

Direct observation of the solstice by amateurs is difficult because the sun moves too slowly at either solstice to determine its specific day, let alone its instant.^[citation needed] Knowledge of when the event occurs has only recently been facilitated to near its instant according to precise astronomical data tracking. It is not possible to detect the actual instant of the solstice (by definition, one can not observe that an object has stopped moving until one makes a second observation in time showing that it has not moved further from the preceding spot, or that it has moved in the opposite direction). Further, to be precise to a single day one must be able to observe a change in azimuth or elevation less than or equal to about $1/60$ of the angular diameter of the sun. Observing that it occurred within a two day period is easier, requiring an observation precision of only about $1/16$ of the angular diameter of the sun. Thus, many observations are of the day of the solstice rather than the instant. This is often done by watching the

Teacher Supplement: CHRISTMAS

Christmas Day is celebrated as a major festival and public holiday in countries around the world, including many whose populations are mostly non-Christian. In some non-Christian countries, periods of former colonial rule introduced the celebration (e.g. Hong Kong); in others, Christian minorities or foreign cultural influences have led populations to observe the holiday. Countries such as Japan, where Christmas is popular despite there being only a small number of Christians, have adopted many of the secular aspects of Christmas, such as gift-giving, decorations and Christmas trees.

Countries in which Christmas is not a formal public holiday include China, (excepting Hong Kong and Macao), Japan, Saudi Arabia, Algeria, Thailand, Nepal, Iran, Turkey and North Korea. Christmas celebrations around the world can vary markedly in form, reflecting differing cultural and national traditions.

Among countries with a strong Christian tradition, a variety of Christmas celebrations have developed that incorporate regional and local cultures. For Christians, participating in a religious service plays an important part in the recognition of the season. Christmas, along with Easter, is the period of highest annual church attendance.

In Catholic countries, people hold religious processions or parades in the days preceding Christmas. In other countries, secular processions or parades featuring Santa Claus and other seasonal figures are often held. Family reunions and the exchange of gifts are a widespread feature of the season. Gift giving takes place on Christmas Day in most countries. Others practice gift giving on December 6, Saint Nicholas Day, and January 6, Epiphany.

Commemorating Jesus' birth

Main articles: Annunciation, Nativity of Jesus, and Child Jesus



Anbetung der Hirten(Adoration of the Shepherds) (c. 1500–10), by Italian painter Giorgio da Castelfranco

Christians celebrate the birth of Jesus to the Virgin Mary as a fulfillment of the Old Testament's Messianic prophecy.^[34] The Bible contains two accounts which describe the events surrounding Jesus' birth. Depending on one's perspective, these accounts either differ from each other or tell two versions of the same story.^{[35][36][37][38]} These biblical accounts are found in the

Gospel of Matthew, namely Matthew 1:18, and the Gospel of Luke, specifically Luke 1:26 and 2:40. According to these accounts, Jesus was born to Mary, assisted by her husband Joseph, in the city of Bethlehem.



On Christmas Day, the Christ Candle in the center of the Advent wreath is traditionally lit in many church services.

According to popular tradition, the birth took place in a stable, surrounded by farm animals. A manger (that is, a feeding trough) is mentioned in Luke 2:7, where it states Mary "wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the

inn" (KJV); and "She wrapped him in cloths and placed him in a manger, because there was no guest room available for them" (NIV). Shepherds from the fields surrounding Bethlehem were told of the birth by an angel, and were the first to see the child.^[39] Popular tradition also holds that three kings or wise men (named Melchior, Caspar, and Balthazar) visited the infant Jesus in the manger, though this does not strictly follow the Biblical account. The Gospel of Matthew instead describes a visit by an unspecified number of magi, or astrologers, sometime after Jesus was born while the family was living in a house (Matthew 2:11), who brought gifts of gold, frankincense, and myrrh to the young child Jesus. The visitors were said to be following a mysterious star, commonly known as the Star of Bethlehem, believing it to announce the birth of a king of the Jews.^[40] The commemoration of this visit, the Feast of Epiphany celebrated on January 6, is the formal end of the Christmas season in some churches.

Christians celebrate Christmas in various ways. In addition to this day being one of the most important and popular for the attendance of church services, there are other devotions and popular traditions. In some Christian denominations, children re-enact the events of the Nativity with animals to portray the event with more realism or sing carols that reference the event. Some Christians also display a small re-creation of the Nativity, known as a Nativity scene or crèche, in their homes, using figurines to portray the key characters of the event. Prior to Christmas Day, the Eastern Orthodox Church practices the 40-day Nativity Fast in anticipation of the birth of Jesus, while much of Western Christianity celebrates four weeks of Advent. The final preparations for Christmas are made on Christmas Eve, and many families' major observation of Christmas actually falls in the evening of this day.

A long artistic tradition has grown of producing painted depictions of the nativity in art. Nativity scenes are traditionally set in a stable with livestock and include Mary, Joseph, the infant Jesus in the manger, the three wise men, the shepherds and their sheep, the angels, and the Star of Bethlehem.^[41]

Decorations

Main article: Christmas decoration



See
also:



Christmas tree, Nativity scene, Christmas lights, Christmas stocking, and Christmas ornament Clifton Mill in Clifton, Ohio is the site of this Christmas display with over 3.5 million lights. Saint Anselm College decorates with a more traditional display. The practice of putting up special decorations at Christmas has a long history. In the 15th century, it was recorded that in London it was the custom at Christmas

for every house and all the parish churches to be "decked with holm, ivy, bays, and whatsoever the season of the year afforded to be green".^[42] The heart-shaped leaves of ivy were said to symbolize the coming to earth of Jesus, while holly was seen as protection against pagans and witches, its thorns and red berries held to represent the Crown of Thorns worn by Jesus at the crucifixion and the blood he shed.^{[43][44]}

Nativity scenes are known from 10th-century Rome. They were popularised by Saint Francis of Assisi from 1223, quickly spreading across Europe.^[45] Different types of decorations developed across the Christian world, dependent on local tradition and available resources. The first commercially produced decorations appeared in Germany in the 1860s, inspired by paper chains made by children.^[46] In countries where a



representation of the Nativity Scene is very popular, people are encouraged to compete and create the most original or realistic ones. Within some families, the pieces used to make the representation are considered a valuable family heirloom.

The traditional colors of Christmas are green and red.^[47] White, silver and gold are also popular. Red symbolizes the blood of Jesus, which was shed in his crucifixion, while green symbolizes eternal life, and in particular the evergreen tree, which does not lose its leaves in the winter.^{[44][47]}

The famous Rockefeller Center Christmas Tree in New York City.

The Christmas tree is considered by some as Christianisation of pagan tradition and ritual surrounding the Winter Solstice, which included the use of evergreen boughs, and an adaptation of pagan tree worship;^[48] according to eighth-century biographer Æddi Stephanus, Saint Boniface (634–709), who was a missionary in Germany, took an axe to an oak tree dedicated to Thor and pointed out a fir tree, which he stated was a more fitting object of reverence because it pointed to heaven and it had a triangular shape, which he said was symbolic of the Trinity.^[49] The English language phrase "Christmas tree" is first recorded in 1835^[50] and represents an importation from the German language. The modern Christmas tree tradition is believed to have begun in Germany in the 18th century^[48] though many argue that Martin Luther began the tradition in the 16th century.^{[51][52]}

From Germany the custom was introduced to Britain, first via Queen Charlotte, wife of George III, and then more successfully by Prince Albert during the reign of Queen Victoria. By 1841 the Christmas tree had become even more widespread throughout Britain.^[53] By the 1870s, people in the United States had adopted the custom of putting up a Christmas tree.^[54] Christmas trees may be decorated with lights and ornaments.

Since the 19th century, the poinsettia, a native plant from Mexico, has been associated with Christmas. Other popular holiday plants include holly, mistletoe, red amaryllis, and Christmas cactus. Along with a Christmas tree, the interior of a home may be decorated with these plants, along with garlands and evergreen foliage. The display of Christmas villages has also become a tradition in many homes during this season. The outside of houses may be decorated with lights and sometimes with illuminated sleighs, snowmen, and other Christmas figures.

Other traditional decorations include bells, candles, candy canes, stockings, wreaths, and angels. Both the displaying of wreaths and candles in each window are a more traditional

Christmas display. The concentric assortment of leaves, usually from an evergreen, make up Christmas wreaths and are designed to prepare Christians for the Advent season. Candles in each window are meant to demonstrate the fact that Christians believe that Jesus Christ is the ultimate light of the world.^[55] Both of these antiquated, more subdued, Christmas displays are seen in the image to the right of Saint Anselm College.

Christmas lights and banners may be hung along streets, music played from speakers, and Christmas trees placed in prominent places.^[56] It is common in many parts of the world for town squares and consumer shopping areas to sponsor and display decorations. Rolls of brightly colored paper with secular or religious Christmas motifs are manufactured for the purpose of wrapping gifts. In some countries, Christmas decorations are traditionally taken down on Twelfth Night, the evening of January 5.

Music and carols

Main article: Christmas music



Christmas carolers in Jersey

The earliest extant specifically Christmas hymns appear in 4th century Rome. Latin hymns such as *Veni redemptor gentium*, written by Ambrose, Archbishop of Milan, were austere statements of the theological doctrine of the Incarnation in opposition to Arianism. *Corde natus ex Parentis* (Of the Father's love begotten) by the Spanish poet Prudentius (d. 413) is still sung in some churches

today.^[57]

In the 9th and 10th centuries, the Christmas "Sequence" or "Prose" was introduced in North European monasteries, developing under Bernard of Clairvaux into a sequence of rhymed stanzas. In the 12th century the Parisian monk Adam of St. Victor began to derive music from popular songs, introducing something closer to the traditional Christmas carol.

By the 13th century, in France, Germany, and particularly, Italy, under the influence of Francis of Assisi, a strong tradition of popular Christmas songs in the native language developed.^[58] Christmas carols in English first appear in a 1426 work of John Awdlay, a Shropshire chaplain, who lists twenty-five "caroles of Cristemas", probably sung by groups of wassailers, who went from house to house.^[59]

The songs we know specifically as carols were originally communal folk songs sung during celebrations such as "harvest tide" as well as Christmas. It was only later that carols began to be sung in church. Traditionally, carols have often been based on medieval chord patterns, and it is this that gives them their uniquely characteristic musical sound. Some carols like *Personent hodie* "Good King Wenceslas", and "The Holly and the Ivy" can be traced directly back to the Middle Ages. They are among the oldest musical compositions still regularly sung. *Adeste Fidelis* (O Come all ye faithful) appears in its current form in the mid-18th century, although the words may have originated in the 13th century.



Child singers in Bucharest, 1841

Singing of carols initially suffered a decline in popularity after the Protestant Reformation in northern Europe, although some Reformers, like Martin Luther, wrote carols and encouraged their use in worship. Carols

largely survived in rural communities until the revival of interest in popular songs in the 19th century. The 18th century English reformer Charles Wesley understood the importance of music to worship. In addition to setting many psalms to melodies, which were influential in the Great Awakening in the United States, he wrote texts for at least three Christmas carols. The best known was originally entitled "Hark! How All the Welkin Rings", later renamed "Hark! the Herald Angels Sing".^[60]

Felix Mendelssohn wrote a melody adapted to fit Wesley's words. In Austria in 1818 Mohr and Gruber made a major addition to the genre when they composed "Silent Night" for the St. Nicholas Church, Oberndorf. William B. Sandys' Christmas Carols Ancient and Modern (1833) contained the first appearance in print of many now-classic English carols, and contributed to the mid-Victorian revival of the festival.^[61]

Jingle Bells, 19th century (instrumental)

Completely secular Christmas seasonal songs emerged in the late 18th century. "Deck The Halls" dates from 1784, and the American "Jingle Bells" was copyrighted in 1857. In the 19th and 20th century, African American spirituals and songs about Christmas, based in their tradition of spirituals, became more widely known. An increasing number of seasonal holidays songs were commercially produced in the 20th century, including jazz and blues variations. In addition, there was a revival of interest in early music, from groups singing folk music, such as The Revels, to performers of early medieval and classical music.

Traditional cuisine

Further information: Christmas dinner



Christmas pudding cooked on Stir-up Sunday, the Sunday before the beginning of the Advent season.

A special Christmas family meal is traditionally an important part of the holiday's celebration, and the food that is served varies greatly from country to country. Some regions, such as Sicily, have special meals for Christmas Eve, when 12 kinds of fish are served. In England and countries influenced by its traditions, a standard Christmas meal includes turkey or goose, meat, gravy, potatoes, vegetables, sometimes bread and cider. Special desserts are also prepared, such as Christmas

pudding, mince pies and fruit cake.^{[62][63]}

In Poland and other parts of eastern Europe and Scandinavia, fish often is used for the traditional main course, but richer meat such as lamb is increasingly served. In Germany, France and Austria, goose and pork are favored. Beef, ham and chicken in various recipes are popular throughout the world. The Maltese traditionally serve Imbuljuta tal-Qastan,^[64] a chocolate and chestnuts beverage, after Midnight Mass and throughout the Christmas season. Slovaks prepare the traditional Christmas bread potica, bûche de Noël in France, panettone in Italy, and elaborate tarts and cakes. The eating of sweets and chocolates has become popular worldwide, and sweeter Christmas delicacies include the German stollen, marzipan cake or candy, and Jamaican rum fruit cake. As one of the few fruits traditionally available to northern countries in winter, oranges have been long associated with special Christmas foods.

Cards



es, Holidays, Seasons and Culture Grades 1-3

Main article: Christmas card

Christmas cards with angels, Scandinavian “nisser”, Father Christmas, snow men and hearts.

Christmas cards are illustrated messages of greeting exchanged between friends and family members during the weeks preceding Christmas Day. The traditional greeting reads "wishing you a Merry Christmas and a Happy New Year", much like that of the first commercial Christmas card, produced by Sir Henry Cole in London in 1843.^[65] The custom of sending them has become popular among a wide cross-section of people with the emergence of the modern trend towards exchanging E-cards.

Christmas cards are purchased in considerable quantities, and feature artwork, commercially designed and relevant to the season. The content of the design might relate directly to the Christmas narrative with depictions of the Nativity of Jesus, or Christian symbols such as the Star of Bethlehem, or a white dove which can represent both the Holy Spirit and Peace on Earth. Other Christmas cards are more secular and can depict Christmas traditions, mythical figures such as Santa Claus, objects directly associated with Christmas such as candles, holly and baubles, or a variety of images associated with the season, such as Christmastide activities, snow scenes and the wildlife of the northern winter. There are even humorous cards and genres depicting nostalgic scenes of the past such as crinolined shoppers in idealized 19th century streetscapes.

Some prefer cards with a poem, prayer or Biblical verse; while others distance themselves from religion with an all-inclusive "Season's greetings".

Teacher Supplement: HANUKKAH

(Hebrew: חֲנֻכָּה, Tiberian: Ḥănukkāh, usually spelled חנוכה, pronounced [ɣanu'ka] in Modern Hebrew; also romanized as Chanukah, Chanukkah, Chanuka, or Khanukah), also known as the Festival of Lights, is an eight-day Jewish holiday commemorating the rededication of the Holy Temple (the Second Temple) in Jerusalem at the time of the Maccabean Revolt of the 2nd century BCE. Hanukkah is observed for eight nights and days, starting on the 25th day of Kislev according to the Hebrew calendar, which may occur at any time from late November to late December in the Gregorian calendar.

The festival is observed by the kindling of the lights of a unique candelabrum, the nine-branched Menorah or Hanukiah, one additional light on each night of the holiday, progressing to eight on the final night. The typical Menorah consists of eight branches with an additional raised branch. The extra light is called a shamash (Hebrew: שמש, "attendant")^[1] and is given a distinct location, usually above or below the rest. The purpose of the shamash is to have a light available for use, as using the Hanukkah lights themselves is forbidden.^[2]

Hanukkah is celebrated by a series of rituals that are performed every day throughout the 8-day holiday, some are family-based and others communal. There are special additions to the daily prayer service, and a section is added to the blessing after meals. Hanukkah is not a "Sabbath-like" holiday, and there is no obligation to refrain from activities that are forbidden on the Sabbath, as specified in the Shulkhan Arukh.^[30] Adherents go to work as usual, but may leave early in order to be home to kindle the lights at nightfall. There is no religious reason for schools to be closed, although, in Israel, schools close from the second day for the whole week of Hanukkah. Many families exchange small gifts each night, such as books or games. Fried foods are eaten to commemorate the importance of oil during the celebration of Hanukkah

Kindling the Hanukkah lights

The single light each night for eight nights. As a universally practiced "beautification" of the mitzvah, the number of lights lit is increased by one each night.^[31] An extra light called a shamash, meaning "attendant" or "sexton,"^[1] is also lit each night, and is given a distinct location, usually higher, lower, or to the side of the others. The purpose of the extra light is to adhere to the prohibition, specified in the Talmud (Tractate Shabbat 21b–23a), against using the Hanukkah lights for anything other than publicizing and meditating on the Hanukkah story. This differs from Sabbath candles which are meant to be used for illumination. Hence, if one were to need extra illumination on Hanukkah, the shamash candle would be available and one would avoid using the prohibited lights. Some light the shamash candle first and then use it to light the others.^[32] So all together, including the shamash, two lights are lit on the first night, three on the second and so on, ending with nine on the last night, for a total of 44 (36, excluding the shamash).

The lights can be candles or oil lamps.^[32] Electric lights are sometimes used and are acceptable in places where open flame is not permitted, such as a hospital room. Most Jewish homes have a special candelabrum or oil lamp holder for Hanukkah, which holds eight lights plus the additional shamash light.

The reason for the Hanukkah lights is not for the "lighting of the house within", but rather for the "illumination of the house without," so that passersby should see it and be reminded of the holiday's miracle. Accordingly, lamps are set up at a prominent window or near the door leading to the street. It is customary amongst some Ashkenazim to have a separate menorah for each family member (customs vary), whereas most Sephardim light one for the whole household. Only when there was danger of antisemitic persecution were lamps supposed to be hidden from public view, as was the case in Persia under the rule of the Zoroastrians, or in parts of Europe before and during World War II. However, most Hasidic groups light lamps near an inside doorway, not necessarily in public view. According to this tradition, the lamps are placed on the opposite side from the mezuzah, so that when one passes through the door he is surrounded by the holiness of mitzvah.



Three King's Day

STANDARDS

CCSS: R1, R7, SL.5

OBJECTIVES

- Students will learn to say “king” and “queen” in other languages
- Students will learn and discuss the story of “Three Kings’ Day”
- Students learn about important queens in history

MATERIALS

- Cardstock or thick paper with crown outlined for children to cut out with scissors
- Decoration of the crown should include crayon coloring and “jewels” or sequins glued on
- Teacher should fit the crown to the head of the child and secure by stapling.
- Refer to Teacher Supplement

Procedure:

**MOVEMENT VERSE TO BEGIN AND END CLASS FROM WINTER THROUGH SPRING
TEACHER USES GESTURES FOR THE CHILDREN TO COPY**

WINTER

Now that winter's come to stay
All the trees are bare.
Little birds must fly away
To find their food elsewhere.

Little seeds lie hidden
In the dark brown earth,
Waiting until bidden
To rise above the earth.

SPRING

The golden sun so great and bright
Warms the world with all its might,
It makes the dark earth green and fair
And tends each flower with ceaseless care.
It shines on blossom, stone and tree,
On bird and beast, on you and me.
Oh! May each day, throughout the year
Be bright and fair and true
O golden sun, like you.

Methods:

Story told or read, Sing, “We Three Kings,” make King’s or Queen’s Crown. Discuss the subject of traditions and how every culture and family has their own traditions.

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- Warm-up activity—Teacher leads a hand-clapping rhythm for the children to copy.
- Foreign language—Practice “king” and “queen” in one or more of the languages represented.
- Teacher tells or reads story of the Three Kings. One is included in the Teacher Supplement.
- Each child will make a crown. Although the story is about “kings,” be sure to include references to benevolent queens. Refer to Teacher Supplement.
- Finish lesson with verse.

Daily Assessment:

Teacher observation

Student response and participation

Completion of drawing

Notes/Feedback:



KING

STANDARDS

CCSS: R1, R7, SL.5

OBJECTIVES

- Students will learn review what they know about kings and queens
- Students will discuss the hopes and wishes families and communities have for new babies

MATERIALS

- Journals
- Crayons
- Pencils

Methods:

Review story of The Three Kings and ask the children about other stories or information they know about kings.

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- Warm-up activity—Teacher leads a hand-clapping rhythm for the children to copy.
- Foreign language—Practice “king” and “queen” and in one or more of the languages represented.
- Teacher has children act out the story of The Three Kings and then asks what else they know about kings.

- Ask if any students have a new baby at home (or in their families). Ask what kind of hopes and wishes people have for new babies. Perhaps also ask if they know what their parents/families hope for them.
- Have children draw in their journals about kings and label.
- Finish lesson with verse.

Daily Assessment:

Teacher observation

Student response and participation

Completion of drawing

Notes/Feedback:

Teacher Supplement: THREE KINGS

THE THREE KINGS

By Henry Wadsworth Longfellow

Three Kings came riding from far away, Melchior and Gaspar and Baltasar; Three Wise Men out of the East were they, And they travelled by night and they slept by day, For their guide was a beautiful, wonderful star.

The star was so beautiful, large and clear, That all the other stars of the sky Became a white mist in the atmosphere, And by this they knew that the coming was near Of the Prince foretold in the prophecy.

Three caskets they bore on their saddle-bows, Three caskets of gold with golden keys; Their robes were of crimson silk with rows Of bells and pomegranates and furbelows, Their turbans like blossoming almond-trees.

And so the Three Kings rode into the West, Through the dusk of the night, over hill and dell, And sometimes they nodded with beard on breast, And sometimes talked, as they paused to rest, With the people they met at some wayside well.

"Of the child that is born," said Baltasar, "Good people, I pray you, tell us the news; For we in the East have seen his star, And have ridden fast, and have ridden far, To find and worship the King of the Jews."

And the people answered, "You ask in vain; We know of no King but Herod the Great!" They thought the Wise Men were men insane, As they spurred their horses across the plain, Like riders in haste, who cannot wait.

And when they came to Jerusalem, Herod the Great, who had heard this thing, Sent for the Wise Men and questioned them; And said, "Go down unto Bethlehem, And bring me tidings of this new king."

So they rode away; and the star stood still, The only one in the grey of morn; Yes, it stopped --it stood still of its own free will, Right over Bethlehem on the hill, The city of David, where Christ was born.

And the Three Kings rode through the gate and the guard, Through the silent street, till their horses turned And neighed as they entered the great inn-yard; But the windows were closed, and the doors were barred, And only a light in the stable burned.

And cradled there in the scented hay, In the air made sweet by the breath of kine, The little child in the manger lay, The child, that would be king one day Of a kingdom not human, but divine.

His mother Mary of Nazareth Sat watching beside his place of rest, Watching the even flow of his breath, For the joy of life and the terror of death Were mingled together in her breast.

They laid their offerings at his feet: The gold was their tribute to a King, The frankincense, with its odor sweet, Was for the Priest, the Paraclete, The myrrh for the body's burying.

And the mother wondered and bowed her head, And sat as still as a statue of stone; Her heart was troubled yet comforted, Remembering what the Angel had said Of an endless reign and of David's throne.


Then the Kings rode out of the city gate, With a clatter of hoofs in proud array; But they went not back to Herod the Great, For they knew his malice and feared his hate, And returned to their homes by another way.

Paper Three Kings Chain

Fold, cut and color paper into a chain of paper three kings.



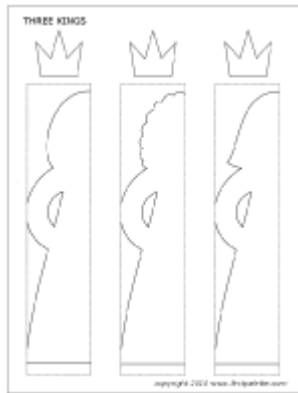
Safety Tips

- Young kids (3 to 8 years) should use child-safe scissors.
- Small craft materials such as beads or sequins are choking hazards. Not appropriate for use by children below the age of three.
- Watch out for this sign . It means an adult's help is needed for the particular step.

Materials

- Paper
- Scissors
- Glue
- Crayons or colored pencils
- Pencil
- Scotch tape or masking tape
- Glitter glue, rhinestones or gem-style stickers (optional)

Steps



1. Print out this three kings template on A4 or Letter size paper.



2. Choose from any of the three templates and cut following the rectangular frame around the figure.



3. Align the template along the left edge of your paper. Tape the top and bottom edges of the template in place.



4. Using the template's width as a guide, fold your paper accordion-style (back and forth folding). The template will divide an A4 or Letter size paper into 6 equal folded sections.



5. If there's an excess area of paper after your last fold, you may either trim off or fold that small section of paper.

Photo inset shows the side view of an accordion-style fold.



6. Cut the folded paper following the outlines of the figure on the template.



7. Cut out the small center section that defines the figure's arms. You may do this while keeping the paper folded or if the paper is too thick to cut, you may unfold the paper and cut out a hole on both sides of each torso.



8. Gently open up the folded paper to reveal a chain of figures. Since we only need three figures to make the three kings, cut out any excess paper after the third figure.



9. According to legend, the three wise men were believed to have come from the East. Melchor was the king of Arabia, Gaspar was king of Tarsus (Turkey) and Balthazar was king of Ethiopia. Draw a face for each king based on this popular legend or you can sketch them based on your own imagination. You can also draw different hair styles for each king to give each of them a distinct look.



10. Draw the arms and the kings' robes. The three wise men carried with them gifts, namely, gold, myrrh and frankincense. If you're not familiar with how these three gifts look like, you can draw gift-wrapped presents like I did.



11. If you gave each wise man a different hairstyle, trim the edges to define the new hairstyle.



12. Color the three wise men.



13. Make a crown for each king or you may use the three crowns included in the template. Color each crown. You may add sparkle to the crowns with glitter glue, rhinestones or gem-style stickers.



14. If you used glitter glue to decorate the crowns, let it dry before cutting out the crowns and gluing them onto each king's head.



15. Additionally you can decorate the wise men's robes with glitter glue or you can glue on small rhinestones.



16. Allow the glitter glue to dry before using your paper three kings chain. You can make them into Christmas decorations by gluing them onto background paper or taping them onto the wall. If you are making this project as a class, you can position each one's three kings chain side by side to make a very long chain or garland.



If you position the two outer figures at an angle, your paper three kings chain can actually stand!



Dr. Martin Luther King, Jr. Day

STANDARDS

CC 1.3.

OBJECTIVES

- Students will learn about Dr. Martin Luther King, Jr.
- Students discuss the qualities of light and how they represent human qualities
- Students will learn and sing “This Little Light of Mine”

MATERIALS

- Story of Dr. Martin Luther King, Jr.
- Song, “This Little Light of Mine,”
- Drawing paper
- Crayons
- Refer to Teacher Supplement.

Methods:

Story, song, drawing of story in journal, writing in journal with title and one sentence.

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- Warm-up activity—Teacher leads a hand-clapping rhythm for the children to copy.
- Foreign language—Practice “king” and “queen” in one or more of the languages represented.
- Read or tell story about Dr Martin Luther King, Jr. from Teacher Supplement or teacher’s choice. Ask students to think about the qualities of “light,” such as “warmth,” and “brightness,” and ask how lights can represent people. Sing, “This Little Light of Mine.”
- Have children draw a picture of the story that may be displayed in the classroom or other space in the school.
- Finish Lesson with verse.

Assessment:

Teacher observation

Student response and participation

Completion of drawing

Notes/Feedback:

Teacher Supplement: MARTIN LUTHER KING, JR.

MONDAY, JANUARY 16 IS THE CELEBRATION OF THE LIFE OF DR. MARTIN LUTHER KING, JR. THE FOLLOWING BIOGRAPHICAL INFORMATION IS INCLUDED TO SUPPORT THE TEACHER IN THAT WORK.



Martin Luther King, Jr., (January 15, 1929-April 4, 1968) was born Michael Luther King, Jr., but later had his name changed to Martin. His grandfather began the family's long tenure as pastors of the Ebenezer Baptist Church in Atlanta, serving from 1914 to 1931; his father has served from then until the present, and from 1960 until his death Martin Luther acted as co-pastor. Martin Luther attended segregated public schools in Georgia, graduating from high school at the age of fifteen; he received the B. A. degree in 1948 from Morehouse College, a distinguished Negro institution of Atlanta from which both his father and grandfather had graduated. After three years of theological study at Crozer Theological Seminary in Pennsylvania where he was elected president of a predominantly

white senior class, he was awarded the B.D. in 1951. With a fellowship won at Crozer, he enrolled in graduate studies at Boston University, completing his residence for the doctorate in 1953 and receiving the degree in 1955. In Boston he met and married Coretta Scott, a young woman of uncommon intellectual and artistic attainments. Two sons and two daughters were born into the family. In 1954, Martin Luther King became pastor of the Dexter Avenue Baptist Church in Montgomery, Alabama. Always a strong worker for civil rights for members of his race, King was, by this time, a member of the executive committee of the National Association for the Advancement of Colored People, the leading organization of its kind in the nation. He was ready, then, early in December, 1955, to accept the leadership of the first great Negro nonviolent demonstration of contemporary times in the United States, the bus boycott described by Gunnar Jahn in his presentation speech in honor of the laureate. The boycott lasted 382 days. On December 21, 1956, after the Supreme Court of the United States had declared unconstitutional the laws requiring segregation on buses, Negroes and whites rode the buses as equals. During these days of boycott, King was arrested, his home was bombed, he was subjected to personal abuse, but at the same time he emerged as a Negro leader of the first rank.

In 1957 he was elected president of the Southern Christian Leadership Conference, an organization formed to provide new leadership for the now burgeoning civil rights movement. The ideals for this organization he took from Christianity; its operational techniques from Gandhi. In the eleven-year period between 1957 and 1968, King traveled over six million miles and spoke over twenty-five hundred times, appearing wherever there was injustice, protest, and action; and meanwhile he wrote five books as well as numerous articles. In these years, he led a massive protest in Birmingham, Alabama, that caught the attention of the entire world, providing what he called a coalition of conscience. and inspiring his "Letter from a Birmingham Jail", a manifesto of the Negro revolution; he planned the drives in Alabama for the registration of Negroes as voters; he directed the peaceful march on Washington, D.C., of 250,000 people to

whom he delivered his address, "I Have a Dream", he conferred with President John F. Kennedy and campaigned for President Lyndon B. Johnson; he was arrested upwards of twenty times and assaulted at least four times; he was awarded five honorary degrees; was named Man of the Year by Time magazine in 1963; and became not only the symbolic leader of American blacks but also a world figure. At the age of thirty-five, Martin Luther King, Jr., was the youngest man to have received the Nobel Peace Prize. When notified of his selection, he announced that he would turn over the prize money of \$54,123 to the furtherance of the civil rights movement. On the evening of April 4, 1968, while standing on the balcony of his motel room in Memphis, Tennessee, where he was to lead a protest march in sympathy with striking garbage workers of that city, he was assassinated.

STORY OF MARTIN AS CHILD

When Martin was a little boy, he loved to play outside his home in Atlanta, Georgia. His dad was the pastor of their church and sometimes he had to be at his dad's church instead of being able to play outside. On the street and playground, Martin could play with everyone. But often, when Martin wanted to play at someone else's home, his mother would tell him that it was better for him to play with his friends outside and not go to other children's homes. Martin did not understand why his mother said this.

One day, he decided not to ask his mother, and he went to one of his friend's homes and rang the bell. When the door opened, Martin's friend was hiding behind his mother. The little boy's mother said that Martin could not come into the house. He would have to wait until later when his friend came out to play. As Martin left, he heard another friend playing inside the home he just left. He was puzzled as to why his friend could play there and he could not. He was so sad, he began to cry. He ran home and straight to his mother. Martin asked his mother why another friend could play in another friend's home and he could not.

Martin's mother sat him down and explained that in their neighborhood, children with different color skin did not play together in the same homes. They also did not go to the same schools together. Martin said that he did not understand and his mother said that she did not either.

When Martin was older and started school, he saw that only children with the same color skin went to the same school with each other. As he grew up, Martin decided to do what he could to change that. He worked hard to change people's minds so that they would go to school together and be friends in the same houses. Because of his work, today people of all different color skin work together, learn in school together and are friends in each other's homes.

(Note: I wrote this. Feel free to change but it is good to emphasize that this young boy was so deeply affected by what happened in his childhood that he made the world a better place for us all. Curriculum writer)

LYRICS TO “THIS LITTLE LIGHT OF MINE”

This little light of mine,
I'm gonna let it shine
This little light of mine,
I'm gonna let it shine
This little light of mine,
I'm gonna let it shine
Let it shine,
Let it shine,
Let it shine.

Hide it under a bushel? No!
I'm gonna let it shine
Hide it under a bushel? No!
I'm gonna let it shine
Hide it under a bushel? No!
I'm gonna let it shine
Let it shine,
Let it shine,
Let it shine.

This little light of mine,
I'm gonna let it shine
This little light of mine,
I'm gonna let it shine
This little light of mine,
I'm gonna let it shine
Let it shine,
Let it shine,
Let it shine.

I HAVE A DREAM SPEECH

Aug. 28, 1963

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago, a great American, in whose symbolic shadow we stand signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of captivity.

But one hundred years later, we must face the tragic fact that the Negro is still not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languishing in the corners of American society and finds himself an exile in his own land. So we have come here today to dramatize an appalling condition.

In a sense we have come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men would be guaranteed the inalienable rights of life, liberty, and the pursuit of happiness.

It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check which has come back marked "insufficient funds." But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So we have come to cash this check -- a check that will give us upon demand the riches of freedom and the security of justice. We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to open the doors of opportunity to all of God's children. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood.

It would be fatal for the nation to overlook the urgency of the moment and to underestimate the determination of the Negro. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the

Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.

We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force. The marvelous new militancy which has engulfed the Negro community must not lead us to distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny and their freedom is inextricably bound to our freedom. We cannot walk alone.

And as we walk, we must make the pledge that we shall march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

Go back to Mississippi, go back to Alabama, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair.

I say to you today, my friends, that in spite of the difficulties and frustrations of the moment, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident: that all men are created equal."

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at a table of brotherhood.

I have a dream that one day even the state of Mississippi, a desert state, sweltering with the heat of injustice and oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream today.

I have a dream that one day the state of Alabama, whose governor's lips are presently dripping with the words of interposition and nullification, will be transformed into a situation where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers.

I have a dream today.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.

This is our hope. This is the faith with which I return to the South. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day when all of God's children will be able to sing with a new meaning, "My country, 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim's pride, from every mountainside, let freedom ring."

And if America is to be a great nation this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania!

Let freedom ring from the snowcapped Rockies of Colorado!

Let freedom ring from the curvaceous slopes of California!

But not only that; let freedom ring from Stone Mountain of Georgia!

Let freedom ring from Lookout Mountain of Tennessee!

Let freedom ring from every hill and molehill of Mississippi. From every mountainside, let freedom ring.

And when this happens, when we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! free at last! Thank God Almighty, we are free at last!"



NUMi
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Myths and Stories



Stories of Children around the World

STANDARDS

CC 1.4

OBJECTIVES

- To learn about everyday life around the world through folk and fairy tales

MATERIALS

- Teacher Supplement
- Journals
- Crayons
- Pencils

Methods:

Teacher tells story and children draw it in their journals and then label with help from their teacher.

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- Warm-up activity— Teacher leads a hand-clapping rhythm for the children to copy.
- Foreign language—Review counting in one or more languages represented.
- Ask if anyone knows or remembers the story of Cinderella, and if they can say what happens. (The teacher can fill in missing information). The teacher can say how similar

stories exist all over the world. The teacher can ask, “What can we learn from the story of Cinderella?”

- Have children draw a picture of the story in their journals and label.
- Finish Lesson with verse.

Assessment:

Teacher observation

Student response and participation

Completion of drawing

Notes/Feedback:

Teacher Supplement: EGYPTIAN CINDERELLA

...by Sherry Climo, Harper Collins, New York, 5³²³.

The Egyptian version of Cinderella. In this version her name is Rhodopis (ra-doh-pes). Considered one of the oldest versions of the Cinderella story. It was first recorded by the Roman historian Strabo in the first century BC. This version is based on fact and fiction. Fact: there was a Greek slave girl named Rhodopis who married a Pharaoh Amasis (Dynasty XXVI, 570-536 BC) and became his queen. A fellow slave, Aesop, told her many stories. In this version the slipper is not golden but rose-colored.

"Long ago in the land of Egypt where the green water of the Nile River flows into the blue water of the Mediterranean Sea lived a young maiden named Rhodopis." Rhodopis was born in Greece but was kidnapped by pirates and carried down into Egypt where she was sold into slavery. Her owner turned out to be a kind old man who spent most of his time under a tree sleeping. Because of this he never saw how the other girls in the house, all servant girls, taunted and teased Rhodopis. They teased her because she looked differently from them. Their hair was straight and black while hers was golden and curly. They had brown eyes and she had green. Their skin had the glow of copper, but Rhodopis had pale skin that burned easily in the sun causing them to call her Rosy Rhodopis. They also made her work hard shouting at her all day, "Go to the river and wash the clothes," "Mend my robe," "Chase the geese from the garden," "Bake the bread." Now Rhodopis had no friends only the animals. She had trained the birds to eat from her hand, a monkey to sit on her shoulder, and the old hippopotamus would slide up on the bank out of the mud to be closer to her. At the end of the day if she wasn't too tired she would go down to the river to be with her animal friends and if she had any energy left from the hard day's work she would dance and sing for them. One evening as she was dancing, twirling around lighter than air with her feet barely touching the ground, the old man woke from his sleep and watched as she danced. He admired her dancing and felt that one so talented should not be without shoes. He ordered her a special pair of slippers. The shoes were gilded with rose-red gold and the soles were leather. Now the servant girls really disliked her for they were jealous of her beautiful slippers. Word arrived that the Pharaoh was holding court in Memphis and all in the kingdom were invited. Oh how Rhodopis wanted to go with the servant girls. For she knew there would be dancing, singing, and lots of wonderful food. As the servant girls prepared to leave in their finest clothes they turned to Rhodopis and gave her more chores to do before they returned. They poled their raft away leaving a sad Rhodopis on the bank. As she began to wash the clothes in the river she sang a sad little song--"wash the linen, weed the garden, grind the grain." The hippopotamus grew tired of this little song and splashed back into the river. The splashing of the water wet Rhodopis's slippers. She quickly grabbed them up, wiped it off and placed them in the sun to dry. As she was continuing with her chores the sky darkened and as she looked up she saw a falcon sweep down, snatch one of her slippers, and fly away. Rhodopis was in awe for she knew it was the god Horus who had taken her shoe. Rhodopis now with only one slipper put it away in her tunic. Now the Pharaoh, Amasis, Pharaoh of upper and lower Egypt was sitting on his throne looking out over the people and feeling very bored. He much preferred to be riding

across the desert in his chariot. Suddenly the falcon swooped down and dropped the rose-red golden slipper in his lap. Surprised but knowing this was a sign from the god Horus he sent out a decree that all maidens in Egypt must try on the slipper, and the owner of the slipper would be his queen. By the time the servant girls arrived the celebrations had ended and the Pharaoh had left by chariot in search of the owner of the golden slipper. After searching on land and not finding the owner he called for his barge and began to travel the Nile pulling into every landing so maidens could try on the slipper. As the barge rounded the bend in front of the home of Rhodopis all heard the sounds of the gong, the trumpets blaring, and saw the purple silk sails. The servant girls ran to the landing to try on the shoe while Rhodopis hid in the rushes. When the servant girls saw the shoe they recognized it as Rhodopis's slipper but they said nothing and still tried to force their feet into the slipper. The Pharaoh spied Rhodopis hiding in the rushes and asked her to try on the slipper. She slid her tiny foot into the slipper and then pulled the other from her tunic. The Pharaoh pronounced that she would be his queen. The servant girls cried out that she was a slave and not even Egyptian. The Pharaoh responded with "She is the most Egyptian of all...for her eyes are as green as the Nile, her fair as feathery as papyrus, and her skin the pink of a lotus flower."



Croco'nile - A Story from Egypt

STANDARDS

CC 1.4

OBJECTIVES

- Compare and contrast everyday life around the world

MATERIALS

- Teacher Supplement
- Journals
- Crayons
- Pencils

Procedure:

This is the first of SIX sessions dedicated to comparing and contrasting everyday life in different times and places around the world, recognizing that some things change and some stay the same. Teachers should feel free to use other stories if they suit the class better than the stories included. Fairy tales and real life stories are fine.

Methods:

Teacher tells story and children draw it in their journals and then label with help from their teacher.

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- Warm-up activity— Teacher leads a hand-clapping rhythm for the children to copy.
- Foreign language—Review counting in one or more languages represented.
- Ask students if they have any pets, and what special things their pets can do. Read or tell story, Croco'nile.
- Have children draw a picture of the story in their journals and label.
- Finish Lesson with verse.

Assessment:

Teacher observation

Student response and participation

Completion of drawing

Croco'nile...by Roy Gerrard; Farrar, Strauss, Girous, NY, 1994.

One morning while at play, Hamut and his sister, Nekatu, two Egyptian children, found a baby crocodile. Each day they fed him and swam with him in the Nile River. One day Nekatu and Hamut spied a boat. They climbed aboard and hid themselves from the crew. By the next morning they were hundreds of miles from their village. When found by the crew the captain sailed into port to try to find them a home with a friend while runners returned to the village to tell the family of their whereabouts. The captain's friend happened to be a sculptor who soon was teaching Hamut to carve statues.

Before long Nekatu was drawing and painting. The villagers were in awe of the children's talents. The sculptor had been commissioned to work in on underground pyramid and asked the children to assist him in decorating the walls. One day the king visited his tomb and was astonished to see the work of the children. Remembering his wife's birthday was soon, he asked them to design a present for her, something very rare and special. The children began to work and by the time of the party the rare and special gift was complete, and they were present for the unveiling before the queen.

She was so pleased with her birthday gift that she invited Hamut and Nekatu to sit with her and the king at the banquet table. From this they garnered enormous fame but stayed modest and shy. However, some villains knowing of their talents kidnapped them and sailed

to foreign ports to ransom them. By this time the flood waters had appeared and the boat soon sank in the turbulent waves. To the children's rescue came their old friend the Crocodile who carried them safely home.



Stories of Children Around the World II

STANDARDS

CC 1.4

OBJECTIVES

- Students will listen to and discuss a story
- Students will participate in collaborative storytelling
- Students will draw images of the story they heard and/or told

MATERIALS

- Teacher Supplement
- Journals
- Crayons
- Pencils

Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- Warm-up activity— Teacher leads a hand-clapping rhythm for the children to copy.

- Foreign language—Review counting in one or more languages represented.
- Read or tell story, If the children seem prepared, tell a story by going around the room and everyone adding one sentence (or one part) to the story. Some possible story starters are, “I went to the store and I bought an apple.” Then the next student and add “and I bought a pair of shoes,” or go off in a different direction, such as “I gave the apple to my best friend,” etc.
- Have children draw a picture of the story in their journals and label.
- Finish Lesson with verse.

Assessment:

Teacher observation

Student response

Student participation

Notes/Feedback:



Stories of Children Around the World III

STANDARDS

CC 1.4

OBJECTIVES

- Students will listen to and discuss a story
- Students will participate in collaborative storytelling
- Students will draw images of the story they heard and/or told

MATERIALS

- Teacher Supplement
- Journals
- Crayons
- Pencils

Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- Warm-up activity— Teacher leads a hand-clapping rhythm for the children to copy.
- Foreign language—Review counting in one or more languages represented.
- Read or tell story. Repeat collaborative story telling or read from classic children's books such as "The Little Prince," or "Charlotte's Web." Another possibility is choosing from children's poetry. One website to find a wide range of poems is:

<http://www.storyit.com/Classics/JustPoems/classicpoems.htm> but there are many others.

- Have children draw a picture of the story in their journals and label.
- Finish Lesson with verse.

Notes/Feedback:



Stories of Children Around the World IV

STANDARDS

CC 1.4

OBJECTIVES

- Students will listen to and discuss a story
- Students will participate in collaborative storytelling
- Students will draw images of the story they heard and/or told

MATERIALS

- Teacher Supplement
- Journals
- Crayons
- Pencils

Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- Warm-up activity— Teacher leads a hand-clapping rhythm for the children to copy.
- Foreign language—Review counting in one or more languages represented.
- Read or tell story, Continue with classic stories and/or poetry.
- Have children draw a picture of the story in their journals and label.
- Finish Lesson with verse.

Assessment:

Student response
Student participation
Student journals
Teacher observation

Notes/Feedback:



Stories of Children Around the World V

STANDARDS

CC 1.4

OBJECTIVES

- Students will listen to and discuss a story
- Students will participate in collaborative storytelling
- Students will draw images of the story they heard and/or told

MATERIALS

- Teacher Supplement
- Journals
- Crayons
- Pencils

Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- Warm-up activity— Teacher leads a hand-clapping rhythm for the children to copy.
- Foreign language—Review counting in one or more languages represented.
- Read or tell story. Continue with classic stories or poetry. One website for researching classic folktales from around the world is:
<http://teacher.scholastic.com/writewit/mff/myths.html>.

This website also contains myths and legends.

- Have children draw a picture of the story in their journals and label.
- Finish Lesson with verse.

Assessment:

Teacher observation

Student response

Student participation

Student drawings journal

Notes/Feedback:



Lunar New Year

STANDARDS

CC 1.4

OBJECTIVES

- Students will listen to and discuss a story
- Students will participate in collaborative storytelling
- Students will draw images of the story they heard and/or told

MATERIALS

- Teacher Supplement
- Journals
- Crayons
- Pencils
- Large and small paper
- Scissors
- Glue
- Photos

Methods:

Individual and large group drawings and collage of Lunar New Year Celebration.

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- Warm-up activity — Teacher leads a hand-clapping rhythm for the children to copy.
- Foreign language — Practice phrases related to the Lunar New Year. Teacher can talk about the times of years and names of new year in various cultures. A good reference for this can be found at: <http://www.fathertimes.net/traditions.htm>. This website also includes a list of “new year” in several languages.
- Teacher directs children in a large paper drawing and collage of the Lunar New Year. When finished, the children may create additional drawings in their journals.
- Finish lesson with verse.

Assessment:

Teacher observation

Student response

Student drawings

Notes/Feedback:



Lunar New Year II

STANDARDS

CC 1.4

OBJECTIVES

- Students will listen to and discuss a story
- Students will participate in collaborative storytelling
- Students will draw images of the story they heard and/or told

MATERIALS

- Teacher Supplement
- Journals
- Crayons
- Pencils

Methods:

Story of Lunar New Year, feast with assistance from parents bringing in costumes, food, decorations, and such.

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- Warm-up activity—Teacher leads a hand-clapping rhythm for the children to copy.
- Foreign language—Practice phrases related to the Lunar New Year. Teach vocabulary related to the phases of the moon; “new,” waxing,” “waning,” “quarter” “crescent,” “gibbous,” “half,” and “full.” It would be great to illustrate these with images. Some great lunar images can be found at: <http://astropixels.com/moon/phases/phasesgallery.html>

- Teacher tells or reads story of the Lunar New Year. One is included in the Teacher Supplement.
- Children will celebrate. Refer to Teacher Supplement.
- Finish lesson with verse.

Assessment:

Discuss how the Lunar New Year celebration is similar to and different from the traditional American celebration on December 31st/January 1st.

Notes/Feedback:

Teacher Supplement: Lunar New Year

NEW YEAR'S DAY: JANUARY 1, JAPAN

JANUARY 23: CHINESE, KOREAN, VIETNAMESE CULTURES

The Following Pages Have Information To Guide Celebrations Of The New Year For Children Of Japanese, Chinese, Korean And Vietnamese Backgrounds. Please Check With Class Teachers To Determine If These May Be Celebrated Together. Please Note That The Japanese Celebration Of The New Year Is January 1st, Long Before The Lunar New Year Celebrations Of The Other Nationalities. Parents Will Be Helpful In Putting Together The Clothing, Foods, Decorations, Stories Or Other Essential Elements Of The Celebration.

Korean New Year

From Wikipedia, the free encyclopedia



Traditional game tuho being played.

Also called	Lunar New Year
Observed by	Korean people around the world
Type	Korean, cultural, Buddhist
Significance	The first day of the Korean calendar (lunar calendar)
2012 date	January 23
Related to	Mongolian New Year, Tibetan New Year, Japanese New Year, Chinese New Year, Vietnamese New Year

Korean New Year, commonly known as Seollal (Hangul: 설날; RR: Seollal; MR: Söllal), is the first day of the lunar calendar. It is the most important of the traditional Korean holidays. It consists of a period of celebrations, starting on New Year's Day. Koreans also celebrate solar New Year's Day on January 1 each year, following the Gregorian Calendar. The Korean New Year holiday lasts three days, and is considered a more important holiday than the solar New Year's Day.^[1] The term "Seollal" generally refers to Eumnyeok Seollal (음력설날, lunar new year), also known as Gujeong (Hangul: 구정; Hanja: 舊正). Less commonly, "Seollal" also refers to Yangnyeok Seollal (양력설날, solar new year), also known as Sinjeong

(Hangul: 신정; Hanja: 新正). Korean New Year generally falls on the day of the second new moon after winter solstice, unless there is a very rare intercalary eleventh or twelfth month in the lead-up to the New Year. In such a case, the New Year falls on the day of the third new moon after the solstice (next occurrence will be 2033).

Customs

Korean New Year is typically a family holiday. The three-day holiday is used by many to return to their hometowns to visit their parents and other relatives where they perform an ancestral ritual. Many Koreans dress up in colorful traditional Korean clothing called hanbok. Many Koreans greet the New Year by visiting East-coast locations such as Gangneung and Donghae in Gangwon province, where they are most likely to see the first rays of the New Year's sun.^[2]

Tteokguk

Tteokguk (떡국) (soup with sliced rice cakes) is a traditional Korean food that is customarily eaten for the New Year. According to Korean age reckoning, the Korean New Year is similar to a birthday for Koreans, and eating Tteokguk is part of the birthday celebration. Once you finish eating your Tteokguk, you are one year older.

Sebae

Sebae is a traditionally observed activity on Seollal, and is filial-piety-oriented. Children wish their elders (grandparents, aunts and uncles, parents) a happy new year by performing one deep traditional bow (rites with more than one bow involved are usually for the deceased) and the words saehae bok mani badeuseyo (Hangul: 새해복많이받으세요) which translates to wish you a blessed new year. Parents typically reward this gesture by giving their children new year's money (usually in the form of crisp paper money) and offering words of wisdom, deokdam. Historically, parents gave out rice cakes (ddeok) and fruit to their children instead. Before the bowing ceremony is held, children wear hanboks. Hanboks are worn as a respectful way to appreciate the ancestors and elders.

Folk games

Many traditional games are associated with the Korean New Year. The traditional family board game yunnori (윷놀이) is still a popular game in now days. Yut Nori(Yunnori) is a traditional board game played in Korea, especially during Korean New Year. Traditionally men and boys would fly rectangle kites called yeonnalligi, and play jegi chagi (제기차기), a game in which a light object is wrapped in paper or cloth, and then kicked in a footbag like manner. Korean women and girls would have traditionally played neolttwigi (널뛰기), a game of jumping on a seesaw (시소), and gongginolie, game played with 5 little gonggi (it was originary a little stone but now days we buy the made ones in shops) While children spun paengi (팽이).

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Chinese New Year

From Wikipedia, the free encyclopedia

For other traditions of celebrating lunar New Year, see Lunar New Year.



Chinatown, London around Chinese New Year

Also called	Lunar New Year, Spring Festival
Observed by	Chinese communities worldwide ^[1]
Type	Cultural, Religious (Buddhist, Daoist, Confucian)
Significance	The first day of the Chinese calendar (lunisolar calendar)
2011 date	February 3
2012 date	January 23
Celebrations	Dragon dances/Lion dances, fireworks, family gathering, family meal, visiting friends and relatives (拜年), giving red envelopes, decorating with duilian (對聯).
Related to	Lantern Festival, which concludes the celebration of the New Year. Mongol New Year (Tsagaan Sar), Tibetan New Year (Losar), Japanese New Year (Shōgatsu), Korean New Year (Seollal), Vietnamese New Year (Tết)

Chinese New Year is the most important of the traditional Chinese holidays. In China, it is known as "Spring Festival," the literal translation of the Chinese name 春节 (Pinyin: Chūn Jié), owing to the difference between Western and traditional Chinese methods for computing the seasons. It marks the end of the winter season, analogous to the Western carnival. The festival begins on the first day of the first month (Chinese: 正月; pinyin: Zhēng Yuè) in the traditional Chinese calendar and ends with Lantern Festival which is on the 15th day. Chinese New Year's Eve, a day where Chinese families gather for their annual reunion dinner, is known as Chú Xī (除夕) or "Eve of the Passing Year." Because the Chinese calendar is lunisolar, the Chinese New Year is often referred to as the "Lunar New Year".

Chinese New Year is the longest and most important festivity in the Chinese calendar. The origin of Chinese New Year is itself centuries old and gains significance because of several myths and traditions. Chinese New Year is celebrated in countries and territories with significant Chinese populations, such as Mainland China, Hong Kong,^[2]Indonesia, Tibet, Macau, Malaysia, Philippines, Singapore,^[3]Taiwan, Thailand, and also in Chinatowns elsewhere. Chinese New Year is considered a major holiday for the Chinese and has had influence on the lunar new year celebrations of its geographic neighbors, as well as cultures with whom the Chinese have had extensive interaction. These include Koreans (Seollal), and Bhutanese (Losar), Mongols (Tsagaan Sar), Vietnamese (Tết), and the Japanese before 1873 (Oshogatsu).

In countries such as Australia, Canada and the United States, although Chinese New Year is not an official holiday, many ethnic Chinese hold large celebrations and Australia Post, Canada Post, and the US Postal Service issue New Year's themed stamps.

Within China, regional customs and traditions concerning the celebration of the Chinese new year vary widely. People will pour out their money to buy presents, decoration, material, food, and clothing. It is also the tradition that every family thoroughly cleans the house to sweep away any ill-fortune in hopes to make way for good incoming luck. Windows and doors will be decorated with red colour paper-cuts and couplets with popular themes of "good fortune" or "happiness", "wealth", and "longevity". On the Eve of Chinese New Year, supper is a feast with families. Food will include such items as pigs, ducks, chicken and sweet delicacies. The family will end the night with firecrackers. Early the next morning, children will greet their parents by wishing them a healthy and happy new year, and receive money in red paper envelopes. The Chinese New Year tradition is to reconcile, forget all grudges and sincerely wish peace and happiness for everyone.

Although the Chinese calendar traditionally does not use continuously numbered years, outside China its years are often numbered from the reign of the Yellow Emperor. But at least three different years numbered 1 are now used by various scholars, making the year 2011 "Chinese Year" 4709, 4708, or 4648.^[4]

The lunisolar Chinese calendar determines the date of Chinese New Year. The calendar is also used in countries that have adopted or have been influenced by Han culture, notably the Koreans, Japanese and Vietnamese, and may have a common ancestry with the similar New Year festivals outside East Asia, such as Iran, and historically, the Bulgars lands.

In the Gregorian calendar, Chinese New Year falls on different dates each year, a date between January 21 and February 20. In the Chinese calendar, winter solstice must occur in the 11th month, which means that Chinese New Year usually falls on the second new moon after the winter solstice (rarely the third if an intercalary month intervenes). In traditional Chinese Culture, lichun is a solar term marking the start of spring, which occurs about February 4.

The dates for Chinese New Year from 1996 to 2031 (in the Gregorian calendar) are at the left, along with the year's presiding animal zodiac and its earthly branch. The names of the

earthly branches have no English counterparts and are not the Chinese translations of the animals. Alongside the 12-year cycle of the animal zodiac there is a 10-year cycle of heavenly stems. Each of the ten heavenly stems is associated with one of the five elements of Chinese astrology, namely: Wood, Fire, Earth, Metal, and Water. The elements are rotated every two years while a yin and yang association alternates every year. The elements are thus distinguished: Yang Wood, Yin Wood, Yang Fire, Yin Fire, etc. These produce a combined cycle that repeats every 60 years. For example, the year of the Yang Fire Rat occurred in 1936 and in 1996, 60 years apart.^[5]

Many confuse their Chinese birth-year with their Gregorian birth-year. As the Chinese New Year starts in late January to mid-February, the Chinese year dates from January 1 until that day in the new Gregorian year remain unchanged from the previous Gregorian year. For example, the 1989 year of the snake began on February 6, 1989. The year 1990 is considered by some people to be the year of the horse. However, the 1989 year of the snake officially ended on January 26, 1990. This means that anyone born from January 1 to January 25, 1990 was actually born in the year of the snake rather than the year of the horse. Many online Chinese Sign calculators do not account for the non-alignment of the two calendars, using Gregorian-calendar years rather than official Chinese New Year dates.

One scheme of continuously numbered Chinese-calendar years assigns 4708 to the year beginning February 3, 2011, but this is not universally accepted; the calendar is traditionally cyclical, not continuously numbered.

According to tales and legends, the beginning of Chinese New Year started with the fight against a mythical beast called the Nian (Chinese: 年; pinyin: nián). Nian would come on the first day of New Year to eat livestock, crops, and even villagers, especially children. To protect themselves, the villagers would put food in front of their doors at the beginning of every year. It was believed that after the Nian ate the food they prepared, it wouldn't attack any more people. One time, people saw that the Nian was scared away by a little child wearing red. The villagers then understood that the Nian was afraid of the colour red. Hence, every time when the New Year was about to come, the villagers would hang red lanterns and red spring scrolls on windows and doors. People also used firecrackers to frighten away the Nian. From then on, Nian never came to the village again. The Nian was eventually captured by Hongjun Laozu, an ancient Taoist monk. The Nian became Hongjun Laozu's mount.^[6]

The period around Chinese New Year is also the time of the largest human migration, when migrant workers in China, as well as overseas Chinese around the world travel home to have reunion dinners with their families on Chinese New Year's Eve. More interurban trips are taken in mainland China in this 40-day period than the total population of China. This period is called chunyun (春運 or 春运, Pinyin: chūn yùn, literally the transportation during Spring Festival).

Festivities

"Red couplets and red lanterns are displayed on the door frames and light up the atmosphere. The air is filled with strong Chinese emotions. In stores in Beijing, Shanghai, Wuhan, and other cities, products of traditional Chinese style have started to lead fashion trend[s]. Buy yourself a Chinese-style coat, get your kids tiger-head hats and shoes, and decorate your home with some beautiful red Chinese knots, then you will have an authentic Chinese-style Spring Festival."

—Xinwen Lianbo, January 2001, quoted by Li Ren, *Imagining China in the Era of Global Consumerism and Local Consciousness*^[7]

Preceding days

On the eighth day of the lunar month prior to Chinese New Year, a traditional porridge known as làbāzhōu (腊八粥) is served in remembrance "of an ancient festival, called Là, that occurred shortly after the winter solstice"^[8]. Là (腊) is a term often associated with Chinese New Year as it refers to the sacrifices held in honor of the gods in the twelfth lunar month, hence the cured meats of Chinese New Year are known as làròu (腊肉). The porridge was prepared by the women of the household at first light, with the first bowl offered to the family's ancestors and the household deities. Every member of the family was then served a bowl, with leftovers distributed to relatives and friends.^[9] It's still served as a special breakfast on this day in some Chinese homes.

On the days immediately before the New Year celebration, Chinese families give their home a thorough cleaning. There is a Cantonese saying "Wash away the dirt on ninyabaat" (年廿八, 洗邋遢), but the practice is not restricted to ninyabaat (年廿八, the 28th day of month 12). It is believed the cleaning sweeps away the bad luck of the preceding year and makes their homes ready for good luck. Brooms and dust pans are put away on the first day so that the newly arrived good luck cannot be swept away. Some people give their homes, doors and window-frames a new coat of red paint; decorators and paper-hangers do a year-end rush of business prior to Chinese New Year^[10]. Homes are often decorated with paper cutouts of Chinese auspicious phrases and couplets. Purchasing new clothing, shoes, and receiving a hair-cut also symbolize a fresh start.

In many households where Buddhism or Taoism is prevalent, home altars and statues are cleaned thoroughly, and altars that were adorned with decorations from the previous year are taken down and burned a week before the new year starts, to be replaced with new decorations. Taoists (and Buddhists to a lesser extent) will also "send gods" (送神), an example would be burning a paper effigy of Zao Jun the Kitchen God, the recorder of family functions. This is done so that the Kitchen God can report to the Jade Emperor of the family household's transgressions and good deeds. Families often offer sweet foods (such as candy) in order to "bribe" the deities into reporting good things about the family.

The biggest event of any Chinese New Year's Eve is the dinner. A dish consisting of fish will appear on the tables of Chinese families. It is for display for the New Year's Eve dinner. This meal is comparable to Christmas dinner in the West. In northern China, it is customary to make dumplings (jiaozi 饺子) after dinner to eat around midnight. Dumplings symbolize wealth because their shape resembles a Chinese tael. By contrast, in the South, it is customary to make a glutinous new year cake (Niangao, 年糕) and send pieces of it as gifts to relatives and friends in the coming days of the new year. Niángāo [Pinyin] literally means "new year cake" with a homophonous meaning of "increasingly prosperous year in year out".^[11] After dinner, some families go to local temples hours before the new year begins to

pray for a prosperous new year by lighting the first incense of the year; however in modern practice, many households hold parties and even hold a countdown to the new year. Traditionally, firecrackers were once lit to scare away evil spirits with the household doors sealed, not to be reopened until the new morning in a ritual called "opening the door of fortune" (kāicáimén, 开财门).^[12] Beginning in 1982, the CCTV New Year Gala was broadcast four hours before the start of the New Year.

First day

The first day is for the welcoming of the deities of the heavens and earth, officially beginning at midnight. Many people, especially Buddhists, abstain from meat consumption on the first day because it is believed that this will ensure longevity for them. Some consider lighting fires and using knives to be bad luck on New Year's Day, so all food to be consumed is cooked the days before. On this day, it is considered bad luck to clean.

Most importantly, the first day of Chinese New Year is a time to honor one's elders and families visit the oldest and most senior members of their extended families, usually their parents, grandparents and great-grandparents.

For Buddhists, the first day is also the birthday of Maitreya Bodhisattva (better known as the more familiar Budai Luohan), the Buddha-to-be. People also abstain from killing animals.

Some families may invite a lion dance troupe as a symbolic ritual to usher in the Chinese New Year as well as to evict bad spirits from the premises. Members of the family who are married also give red envelopes containing cash to junior members of the family, mostly children and teenagers. Business managers also give bonuses through red envelopes to employees for good luck and wealth.

While fireworks and firecrackers are traditionally very popular, some regions have banned them due to concerns over fire hazards, which have resulted in increased number of fires around New Years and challenged municipal fire departments' work capacity. For this reason, various city governments (e.g., Hong Kong, and Beijing, for a number of years) issued bans over fireworks and firecrackers in certain premises of the city. As a substitute, large-scale fireworks have been launched by governments in such cities as Hong Kong.

Second day

Incense is burned at the graves of ancestors as part of the offering and prayer ritual.

The second day of the Chinese New Year, known as kāinián (开年, "beginning of the year")^[13], was when married daughters visited their birth parents, relatives and close



ly, married daughters often didn't have the opportunity to visit their
ntly.)

It is also the God of Wealth's birthday. During the days of imperial China, "beggars and other unemployed people circulate[d] from family to family, carrying a picture [of the God of Wealth] shouting, "Zao Shen dao!" [The God of Wealth has come!]."^[14] Householders would respond with "lucky money" to reward the messengers. Business people of the Cantonese dialect group will hold a 'Hoi Nin' prayer to start their business on the 2nd day of Chinese New Year so

they will be blessed with good luck and prosperity in their business for the year. Some believe that the second day is also the birthday of all dogs and remember them with special treats.

Third day

The third day is known as chī kǒu (赤口), directly translated as "red mouth". chī kǒu is also called chī gǒu rì (赤狗日). chī gǒu means "the God of Blazing Wrath" (熾怒之神). It is generally accepted that it is not a good day to socialize or visit your relatives and friends.^{[15][16]} Hakka villagers in rural Hong Kong in the 1960s called it the Day of the Poor Devil and believed everyone should stay at home.^[17] This is also considered a propitious day to visit the temple of the God of Wealth and have one's future told.

Fourth day

In those communities that celebrate Chinese New Year for only two or three days, the fourth day is when corporate "spring dinners" kick off and business returns to normal.

Fifth day

In northern Mainland China, people eat jiǎo zi (simplified Chinese: 饺子; traditional Chinese: 餃子), or dumplings on the morning of Po Wu (破五). In Taiwan, businesses traditionally re-open on the next day (the sixth day), accompanied by firecrackers. It is also common in China that on the 5th day people will shoot off firecrackers in the attempt to get Guan Yu's attention, thus ensuring his favor and good fortune for the new year. ^[citation needed]

Seventh day

The seventh day, traditionally known as rén rì (人日, the common man's birthday), the day when everyone grows one year older. In some overseas Chinese communities in Southeast Asia, such as Malaysia and Singapore, it is also the day when tossed raw fish salad, yusheng, is eaten for continued wealth and prosperity.

For many Chinese Buddhists, this is another day to avoid meat, the seventh day commemorating the birth of Sakra, lord of the devas in Buddhist cosmology who is analogous to the Jade Emperor. Chinese New Year's celebrations, on the eighth day, in the Vancouver suburb of Richmond, British Columbia, Canada.

Eighth day

Another family dinner is held to celebrate the eve of the birth of the Jade Emperor. However, everybody should be back to work by the eighth day. All government agencies and business will stop celebrating by the eighth day. Store owners will host a lunch/dinner with their employees, thanking their employees for the work they have done for the whole year.

Ninth day

The ninth day of the New Year is a day for Chinese to offer prayers to the Jade Emperor of Heaven (天公) in the Taoist



Pantheon. The ninth day is traditionally the birthday of the Jade Emperor. This day is especially important to Hokkiens. Come midnight of the eighth day of the new year, Hokkiens will offer thanks giving prayers to the Emperor of Heaven. Offerings will include sugarcane as it was the sugarcane that had protected the Hokkiens from certain extermination generations ago. Incense, tea, fruit, vegetarian food or roast pig, and gold paper is served as a customary protocol for paying respect to an honored person.

Tenth day

The Jade Emperor's party is also celebrated on this day.

Eleventh through twelfth day

On these days, friends and family are invited for dinners.

Thirteenth day

On the 13th day people will eat pure vegetarian food to clean out their stomach due to consuming too much food over the last two weeks.

This day is dedicated to the General Guan Yu, also known as the Chinese God of War. Guan Yu was born in the Han dynasty and is considered the greatest general in Chinese history. He represents loyalty, strength, truth, and justice. According to history, he was tricked by the enemy and was beheaded.

Almost every organization and business in China will pray to Guan Yu on this day. Before his life ended, Guan Yu had won over one hundred battles and that is a goal that all businesses in China want to accomplish. In a way, people look at him as the God of Wealth or the God of Success.

Fifteenth day

The fifteenth day of the new year is celebrated as Yuan Xiao Festival/Yuánxiāojié (元宵节) or Shang Yuan Festival/Shàngyuánjié (上元节) or Lantern Festival, otherwise known as Chap Goh Mei (Chinese: 十五暝; pinyin: shí wǔ míng; literally "the fifteen night") in Fujian dialect. Rice dumplings tangyuan (simplified Chinese: 汤圆; traditional Chinese: 湯圓; pinyin: tāngyuán), a sweet glutinous rice ball brewed in a soup, are eaten this day. Candles are lit outside houses as a way to guide wayward spirits home. This day is celebrated as the Lantern Festival, and families walk the street carrying lighted lanterns.

In Malaysia and Singapore, this day is celebrated by individuals seeking for a love partner, a different version of Valentine's Day.^[18] Normally, single women would write their contact number on mandarin oranges and throw it in a river or a lake while single men would collect them and eat the oranges. The taste is an indication of their possible love: sweet represents a good fate while sour represents a bad fate. This day often marks the end of the Chinese New Year festivities.

Cuisine



Niangao, Chinese New Year cake

A reunion dinner is held on New Year's Eve where members of the family gather for the celebration. The venue will usually be in or near the home of the most

senior member of the family. The New Year's Eve dinner is very sumptuous and traditionally includes chicken and fish. In some areas, fish (simplified Chinese: 鱼; traditional Chinese: 魚; pinyin: yú) is included, but not eaten completely (and the remainder is stored overnight), as the Chinese phrase "may there be surpluses every year" (simplified Chinese: 年年有余; traditional Chinese: 年年有餘; pinyin: nián nián yǒu yú) sounds the same as "may there be fish every year."

In mainland China, many families will banter whilst watching the CCTV New Year's Gala in the hours before midnight.

Red packets for the immediate family are sometimes distributed during the reunion dinner. These packets often contain money in certain numbers that reflect good luck and honorability. Several foods are consumed to usher in wealth, happiness, and good fortune. Several of the Chinese food names are homophones for words that also mean good things.

Description:

An elaborate vegetarian dish served by Chinese families on the eve and the first day of the New Year. A type of black hair-like algae, pronounced "fat choy" in Cantonese, is also featured in the dish for its name, which sounds like "prosperity". Hakkas usually serve kiu nyuk (Chinese: 扣肉; pinyin: kòu ròu) and ngiong teu fu.

Is usually eaten or merely displayed on the eve of Chinese New Year. The pronunciation of fish (魚yú) makes it a homophone for "surpluses"(餘yú). The main Chinese new year dumpling. It is believed to resemble ancient Chinese gold ingots (simplified Chinese: 金元宝; traditional Chinese: 金元寶; pinyin: jīn yuán bǎo)

Eaten traditionally in northern China because the preparation is similar to packaging luck inside the dumpling, which is later eaten. Mandarin oranges are the most popular and most abundant fruit during Chinese New Year – jin ju (Chinese: 金橘子; pinyin: jīn júzi) translation: golden tangerine/orange or kam (Chinese: 柑; pinyin: gān) in Cantonese. Also, the name gik (橘 jú) in Teochew dialect is a homophone of "luck" or "fortune" (吉 jí).[19]

Other variations include sunflower, pumpkin and other seeds.

Most popular in eastern China (Jiangsu, Zhejiang and Shanghai) because its pronunciation is a homophone for "a more prosperous year (年高 lit. year high)". Nian gao is also popular in the Philippines because of its large Chinese population and is known as "tikoy" (Chinese: 甜粿, from Min Nan) there. Known as Chinese New Year pudding, nian gao is made up of glutinous rice flour, wheat starch, salt, water, and sugar. The colour of the sugar used determines the colour of the pudding (white or brown). Families may serve uncut noodles, which represent longevity and long life, though this practice is not limited to the new year. Sweets and similar dried fruit goods are stored in a red or black Chinese candy box.

Chinese salty-sweet dried meat, akin to jerky, which is trimmed of the fat, sliced, marinated and then smoked for later consumption or as a gift. Made from the vegetable taro, the cakes are cut into squares and often fried.

A dish made of shredded radish and rice flour, usually fried and cut into small squares. Raw fish salad. Eating this salad is said to bring good luck. This dish is usually eaten on the seventh day of the New Year, but may also be eaten throughout the period.

Red envelopes

Red packets for sale in a market in Taipei, Taiwan, before the Year of the Rat



Shoppers at a New Year market in Chinatown, Singapore Traditionally, Red envelopes or red packets (Cantonese: lai sze or lai see) (利是, 利市 or 利事); (Mandarin: 'hóng bāo' (红包); Hokkien: 'ang pow' (POJ: âng-pau); Hakka: 'fung bao'; are passed out during the Chinese New Year's celebrations, from married couples or the elderly to unmarried juniors. It is also common for adults or young couples to give red packets to children. Red packets are also known as 壓歲錢/压岁钱 (Ya Sui Qian, which was evolved from 壓祟錢/压祟钱, literally, the money used to suppress or put down the evil spirit) during this period.^[20]

Red packets almost always contain money, usually varying from a couple of dollars to several hundred. Per custom, the amount of money in the red packets should be of even numbers, as odd numbers are associated with cash given during funerals (帛金: Bai Jin). The number 8 is considered lucky (for its homophone for "wealth"), and \$8 is commonly found in the red envelopes in the US. The number six (六, liù) is also very lucky as it sounds like 'smooth' (流, liú), in the sense of having a smooth year. Sometimes chocolate coins are found in the red packets.

Odd and even numbers are determined by the first digit, rather than the last. Thirty and fifty, for example, are odd numbers, and are thus appropriate as funeral cash gifts. However, it is common and quite acceptable to have cash gifts in a red packet using a single bank note – with ten or fifty yuan bills used frequently.

The act of requesting for red packets is normally called (Mandarin): 讨红包, 要利是. (Cantonese): 逗利是. A married person would not turn down such a request as it would mean that he or she would be "out of luck" in the new year.

Gift exchange

In addition to red envelopes, which are usually given from elder to younger, small gifts (usually of food or sweets) are also exchanged between friends or relatives (of different households) during Chinese New Year. Gifts are usually brought when visiting friends or relatives at their homes. Common gifts include fruits (typically oranges, and never pears), cakes, biscuits, chocolates, candies, or some other small gift.^[21]

Markets

Markets or village fairs are set up as the New Year is approaching. These usually open-air markets feature new year related products such as flowers, toys, clothing, and even fireworks. It is convenient for people to buy gifts for their new year visits as well as their home decoration. In

some places, the practice of shopping for the perfect plum tree is not dissimilar to the Western tradition of buying a Christmas tree.

Fireworks



A Chinese man setting off fireworks during Chinese New Year in Shanghai. Bamboo stems filled with gunpowder that were burnt to create small explosions were once used in ancient China to drive away evil spirits. In modern times, this method has eventually evolved into the use of firecrackers during the festive season. Firecrackers are usually strung on a long fused string so it can be hung down. Each firecracker is rolled up in red papers, as red is auspicious, with gunpowder in its core. Once ignited, the

firecracker lets out a loud popping noise and, as they are usually strung together by the hundreds, the firecrackers are known for their deafening explosions that are thought to scare away evil spirits. See also Myths above. The burning of firecrackers also signifies a joyful time of year and has become an integral aspect of.

Clothing

Chinese New Year festival in Chinatown, Boston



Clothing mainly featuring the colour red or bright colours is commonly worn throughout the Chinese New Year because it was once believed that red could scare away evil spirits and bad fortune. In addition, people typically wear new clothes from head to toe to symbolize a new beginning in the new year. Wearing new clothes also symbolizes having more than enough things to use and wear in the new year.

Symbolism

See also: Fu character

As with all cultures, Chinese New Year traditions incorporate elements that are symbolic of deeper meaning. One common example of Chinese New Year symbolism is the red diamond-shaped fú characters (Chinese: 福, Cantonese and Hakka: Fook, literally "blessings, happiness"), which are displayed on the entrances of Chinese homes. This sign is usually seen hanging upside down, since the Chinese word 倒 "upside down", is homophonous or nearly homophonous with 到 "arrive" in all varieties of Chinese. Therefore, it symbolizes the arrival of luck, happiness, and prosperity.

Red is the predominant colour used in New Year celebrations. Red is the emblem of joy, and this colour also symbolizes virtue, truth and sincerity. On the Chinese opera stage, a painted red face usually denotes a sacred or loyal personage and sometimes a great emperor.

Candies, cakes, decorations and many things associated with the New Year and its ceremonies are coloured red. The sound of the Chinese word for "red" (紅) is "hong" in

Mandarin (Hakka: Fung; Cantonese: Hoong) which also means “prosperous.” Therefore, red is an auspicious colour and has an auspicious sound.

Nianhua

Nianhua can be a form of Chinese coloured woodblock printing, for decoration during Chinese New Year.^[30]

Flowers

The following are popular floral decorations for the New Year and are available at new year markets.

Floral Decor	Meaning
Plum Blossom	symbolizes luck
Kumquat	symbolizes prosperity
Narcissus	symbolizes prosperity
Bamboo	a plant used for any time of year
Sunflower	means to have a good year
Eggplant	a plant to heal all of your sickness
Chom Mon Plant	a plant which gives you tranquility

Fish

The Koi fish is usually seen in paintings. Decorated food depicting the fish can also be found. It symbolizes surplus or success.



Lanterns

These lanterns differ from those of Mid Autumn Festival in general. They will be red in colour and tend to be oval in shape. These are the traditional Chinese paper lanterns. Those lanterns, used on the fifteenth day of the Chinese New Year for the Lantern Festival, are bright, colourful, and in many different sizes and shapes.



Decorations

Decorations generally convey a New Year greeting. They are not advertisements. Chinese calligraphy posters show Chinese idioms. Other decorations include a New year picture, Chinese knots, and papercutting and couplets.



Dragon and lion dances are common during Chinese New Year. It is believed that the loud beats of the drum and the deafening sounds of the cymbals together with the face of the dragon or lion dancing aggressively can evict bad or evil spirits. Lion dances are also popular for opening of businesses in Hong Kong.



Fortune gods Cai Shen Ye, Che Kung, etc.

Festivities outside China

Lion costume for New Year parade, Los Angeles, 1953



Origins

In 1849, with the discovery of gold and the ensuing California Gold Rush, over 50,000 people had come to San Francisco to seek their fortune or just a better way of life. Among those were many Chinese, who had come to work in the gold mines and on the railroad. By the 1860s, the residents of San Francisco's Chinatown were eager to share their culture with their fellow San Francisco residents who may have been unfamiliar with (or hostile towards) it. The organizers chose to showcase their culture by using a favorite American tradition – the parade. Nothing like it had ever been done in their native China.^[citation needed] They invited a variety of other groups from the city to participate, and they marched down what today are Grant Avenue and

Kearny Street carrying colourful flags, banners, lanterns, and drums and firecrackers to drive away evil spirits. The current San Francisco Chinese New Year Festival and Parade traces its lineage back to those early parades, and still incorporates Grant and Kearny Streets into its street festival and parade route, respectively.

Greetings

The Chinese New Year is often accompanied by loud, enthusiastic greetings, often referred to as 吉祥話 (jíxiánghuà) , loosely translated as auspicious words or phrases. New Year

couplets, printed in gold letters on bright red paper, are another way of expressing auspicious new year wishes. They probably predate the Ming Dynasty (1368-1644), but didn't become widespread until then.^[45] Today, they are ubiquitous with Chinese New Year.

Some of the most common greetings include:

Simplified Chinese: 新年快乐; traditional Chinese: 新年快樂; Mandarin Pinyin: xīn nián kuài lè; Jyutping: san1 nin4 faai3 lok6; Pêh-ōe-jī: Sin-nî khòai-lòk; Hakka: Sin Ngen Kai Lok; Taishanese: Slin Nen Fai Lok. A more contemporary greeting reflective of Western influences, it literally translates from the greeting "Happy new year" more common in the west. But in northern parts of China, traditionally people say simplified Chinese: 过年好; traditional Chinese: 過年好; pinyin: guò nián hǎo instead of simplified Chinese: 新年快乐; traditional Chinese: 新年快樂, to differentiate it from the international new year. And 過年好 can be used from the first day to the fifth day of Chinese New Year. However, 過年好 is considered very short and therefore somewhat discourteous.



Kung Hei Fat Choi at Lee Theatre Plaza, Hong Kong

Simplified Chinese: 恭喜发财; traditional Chinese: 恭喜發財; pinyin: gōng xǐ fā cái; Hokkien: Keong hee huat chye (POJ: Kiong-hí hoat-châi); Cantonese: Gung1 hei2 faat3 coi4; Hakka: Kung Hii Fatt Choi, which loosely

translates to "Congratulations and be prosperous". Often mistakenly assumed to be synonymous with "Happy New Year", its usage dates back several centuries. While the first two words of this phrase had a much longer historical significance (legend has it that the congratulatory messages were traded for surviving the ravaging beast of Nian, in practical terms it may also have meant surviving the harsh winter conditions), the last two words were added later as ideas of capitalism and consumerism became more significant in Chinese societies around the world. The saying is now commonly heard in English speaking communities for greetings during Chinese New Year in parts of the world where there is a sizable Chinese-speaking community, including overseas Chinese communities that have been resident for several generations, relatively recent immigrants from Greater China, and those who are transit migrants (particularly students).

Numerous other greetings exist, some of which may be exclaimed out loud to no one in particular in specific situations. For example, as breaking objects during the new year is considered inauspicious, one may then say 歲歲平安 (suì suì píng ān) immediately, which means "everlasting peace year after year". Suì (歲), meaning "age" is homophonous with 碎 (meaning "shatter"), in demonstration of the Chinese love for wordplay in auspicious phrases. Similarly, 年年有餘 (nián nián yǒu yú), a wish for surpluses and bountiful harvests every year, plays on the word yú that can also refer to 魚 (meaning fish), making it a catch phrase for fish-based Chinese new year dishes and for paintings or graphics of fish that are hung on walls or presented as gifts.

The most common auspicious greetings and sayings consist of four characters, such as the following:

Jinyu mangtang - "May your wealth [gold and jade] come to fill a hall"

Dazhan hongtu - "May you realize your ambitions"

Yingchun jiefu - "Greet the New Year and encounter happiness"

Wanshi ruyi - "May all your wishes be fulfilled"

Jiqing youyu - "May your happiness be without limit"

Zhubao pingan - "May you hear [in a letter] that all is well"

Yiban wanli = "May a small investment bring ten-thousandfold profits"

Fushou shuangquan - "May your happiness and longevity be complete"

Zhaocai jinbao - "When wealth is acquired, precious objects follow"^[46]

These greetings or phrases may also be used just before children receive their red packets, when gifts are exchanged, when visiting temples, or even when tossing the shredded ingredients of yusheng particularly popular in Malaysia and Singapore

2012 Vietnamese New Year

2012 Vietnamese New Year is known as Tet as per the Vietnamese language. The New Year celebration is a seven days long celebration and it is known as Nguyen-Dan. This time of the year is considered to be the most auspicious time in Vietnam. Happiness and joy prevail in every corner of the community. The New Year time in Vietnam is associated with excitement and enthusiasm. 2012 Vietnamese New Year is the time for harvesting. So, people from this community considers this time of the year to be the most important time.

The Vietnamese calendar is based on the lunar calendar. The 2012 Vietnamese New Year is a commonly celebrated holiday and a festival time in Vietnam. The beginning of the year is celebrated after the harvesting of the crop and before the sowing of the new crop. Thus, this festival marks the coming of the spring. Cleaning of the house is a necessary act during New Year as the Vietnamese believe in washing away the bad memories and bad fortune of the previous year. This way they bring good luck in their homes. Buying new clothes and new shoes are a part of the custom during this time of the year.

The grand celebration for the New Year starts on the eve and it is called Le Tru Tich. This festival starts from the mid night before the New Years' Day. The Vietnamese believe in loud happy noise. So, during the New Years' Eve they showcase fireworks and this includes high noise. This way they say goodbye to the previous year. As per the Vietnamese belief, any work you do during the New Year marks the coming of the next year. Like, they have a fun filled first day of the year. Even the babies are not allowed to cry during the New Year. They buy gifts for all the members of the family and exchange gifts too. 2012 Vietnamese New Year will be a time to meet all near and dear ones. The Vietnamese offer tribute to their kitchen king during New Years' time. The main kitchen equipment in a Vietnamese kitchen is three legged owing to their God. They believe that the middle one is a woman and the other two are her husbands. The kitchen God is known as Tao and a week before the New Year they worship the God for giving them food for the entire year.

The custom of Vietnamese New Year

This time of the Year is meant for returning home. Many visit the graves of their ancestors at New Year. It is important to be debt free during the early phase of the year. So the people from

Vietnam pay all debts, go for shopping, decorate their homes, cook traditional food and wait for near and dear ones to return home. The custom to pay homage to ancestors during the New Year is called altar. The money that the young members receive during this time of the year is given to them in a red envelope. This tradition is known as Mung Tuoi.

An artificial tree, which comprises of five to six meter long bamboos are used during New Year. The other decorative items used during the New Year are good luck charms, origami fish, cactus branches and many more. Bonsai is also considered to be lucky and hence it is used during the New Year.

The custom to eat traditional food during New Year is known as Tet eating. Few vegetarian dishes are cooked at New Year and it is believed that vegetarian food brings good luck. Few Dishes which are made especially during the New Year are:

- Banh Chung: This dish comprises of sticky rice and meat. This dish is cooked overnight and New Year celebration is incomplete without this special dish.
- H?t Dua: Roasted Watermelon seeds.
- Dua Hành": Pickled onion and pickled cabbage.
- C? Ki?u: Pickled small leeks.
- M?t: Dried candied fruits are rarely eaten at any time besides T?t.
- C?u D?a Đ? Xoài – Special arrangement with fruits.

2012 Vietnamese New Year will be incomplete without the traditional games played. Few popular games are b?u cua, c? tu?ng, ném còn, ch?i trầu, đá gà, marshmallow toss and many more. There is a habit to visit the fortune teller during the beginning of the year.

Holiday list for 2012 in the Vietnam Calendar

The list below mentions the holidays for 2012 in the Vietnam calendar:

- Tet Duong Lich New Year's Day: Sunday, 1 January 2012
- Gio to Hung Vuong Day: Hung Kings Commemorations: Saturday, 31 March 2012
- Ngày thông nhất: Monday, 30 April 2012
- Ngày Quốc tế Lao động: International Labour Day: Tuesday, 1 May 2012
- Quốc khánh: National Day: Sunday, 2 September 2012

The 2012 Vietnamese year will be the year of Dragon. The dragon is considered as auspicious as per the Vietnamese culture unlike the western culture. The dragon is a legendary creature and it has mythic counterparts in the Japanese, Korean, Vietnamese, Bhutanese, Western and Turkic dragons. This animal presents long and good life with its long, serpentine, scaled and four legged body. The Vietnamese belief that the auspicious dragon has control over water, rainfall, hurricane and flood and it symbolizes power, strength and good luck.

People born in the Dragon year will have the following characteristics: Innovative

- Enterprising
- Self-assured
- Brave
- Passionate

- Conceited
- Short tempered

Japanese New Year

Official name	Shōgatsu (正月)
Observed by	Japanese
Type	Cultural
Significance	Celebrates the new year
Date	1 January
Related to	Chinese New Year, Vietnamese New Year, Korean New Year



The kadomatsu is a traditional decoration for the new year holiday.

The Japanese New Year (正月 shōgatsu?) is one of the most important annual festivals, with its own unique customs, and has been celebrated for centuries. Due to the importance of the holiday and the preparations required, the preceding days are quite busy, particularly the day before, known as Ōmisoka. The Japanese New Year has been celebrated since 1873 according to the Gregorian calendar, on January 1 of each year (New Year's Day where the Gregorian calendar is used).

History

Prior to the Meiji Period, the date of the Japanese New Year was based on the Chinese lunar calendar, as are the contemporary Chinese, Korean, and Vietnamese New Years. However, in 1873, five years after the Meiji Restoration, Japan adopted the Gregorian calendar and the first day of January became the

official and cultural New Year's Day.

Traditional food

Japanese people eat a special selection of dishes during the New Year celebration called osechi-ryōri (御節料理 or お節料理?), typically shortened to osechi. This consists of boiled seaweed (昆布 konbu?), fish cakes (蒲鉾 kamaboko?), mashed sweet potato with chestnut (栗きんとん kurikinton?), simmered burdock root (金平牛蒡 kinpira gobo?), and sweetened black soybeans (黒豆 kuromame?). Many of these dishes are sweet, sour, or dried, so they can keep without refrigeration—the culinary traditions date to a time before households had refrigerators, when most stores closed for the holidays. There are many variations of osechi, and some foods eaten in one region are not eaten in other places (or are considered unfortunate or even banned) on New Year's Day. Another popular dish is ozōni (お雑煮?), a soup with mochi rice cake and other ingredients that differ based on various regions of Japan. Today, sashimi and sushi are often eaten, as well as non-Japanese foods. To let the overworked stomach rest,

seven-herb rice soup (七草粥nanakusa-gayu?) is prepared on the seventh day of January, a day known as jinjitsu (人日?).

Bell ringing

At midnight on December 31, Buddhist temples all over Japan ring their bells a total of 108 times to symbolize the 108 human sins in Buddhist belief, and to get rid of the 108 worldly desires regarding sense and feeling in every Japanese citizen. A major attraction is The Watched Night bell, in Tokyo. Japanese believe that the ringing of bells can rid off their sins during the previous year. After they are done ringing the bells, they celebrate and feast on soba noodles.^[citation needed]

Postcards



Materials for making nengajō

The end of December and the beginning of January are the busiest times for the Japanese post offices. The Japanese have a custom of sending New Year's Day postcards (年賀状 nengajō?) to their friends and relatives, similar to the Western custom of sending Christmas cards. Their original purpose was to give your faraway friends and relatives tidings of yourself and your immediate family. In other words, this custom existed for people to tell others whom they did not often meet that they were alive and well.

Japanese people send these postcards so that they arrive on the 1st of January. The post office guarantees to deliver the greeting postcards on the first of January if they are posted within a time limit, from mid-December to near the end of the month and are marked with the word nengajō. To deliver these cards on time, the post office usually hires students part-time to help deliver the letters.

It is customary not to send these postcards when one has had a death in the family during the year. In this case, a family member sends a simple postcard called 喪中葉書 (mochyuu hagaki もちゅうはがき, eng: mourning postcards) to inform friends and relatives they should not send New Year's cards, out of respect for the deceased.

People get their nengajō from many sources. Stationers sell preprinted cards. Most of these have the Chinese zodiac sign of the New Year as their design, or conventional greetings, or both. The Chinese zodiac has a cycle of 12 years. Each year is represented by an animal. The animals are, in order: rat, ox, tiger, rabbit, dragon, snake, horse, sheep, monkey, rooster, dog, and boar. 2007 was the year of the boar, 2008 was the year of the rat, 2009 was the year of the ox, 2010 was the year of the tiger, and 2011 is the year of the rabbit and 2012 will be the year of the dragon. Famous characters like Snoopy, (2006) and other cartoon characters

like Mickey and Minnie Mouse, (2008) have been especially popular in their celebrated years.

The postcards may have spaces for the sender to write a personal message. Blank cards are available, so people can hand-write or draw their own. Rubber stamps with conventional messages and with the annual animal are on sale at department stores and other outlets, and many people buy ink brushes for personal greetings. Special printing devices are popular, especially among people who practice crafts. Software also lets artists create their own designs and output them using their computer's color printer. Because a gregarious individual might have hundreds to write, print shops offer a wide variety of sample postcards with short messages so that the sender has only to write addresses. Even with the rise in popularity of email, the nengajō remains very popular in Japan.

Conventional nengajō greetings include:

kotoshi mo yoroshiku o-negai-shimasu (今年もよろしく願います?) (I hope for your favour again in the coming year)

(shinnen) akemashite o-medetō-gozaimasu ((新年)あけましておめでとうございます?) (Happiness to you on the dawn [of a New Year])

kinga shinnen (謹賀新年?) (Happy New Year)

shoshun/hatsuharu (初春?) (literally "early spring")

Otoshidama



Pouch for giving otoshidama called otoshidama-bukuro (お年玉袋?).

On New Year's Day, Japanese people have a custom of giving money to children. This is known as otoshidama (お年玉?). It is handed out in small decorated envelopes called 'pochibukuro,' similar to Goshugi bukuro or Chinese red envelopes and to the Scottish handsel. In the Edo period large stores and wealthy families gave out a small bag of mochi and a Mandarin orange to spread

happiness all around. The amount of money given depends on the age of the child but is usually the same if there is more than one child so that no one feels slighted. It is not uncommon for amounts greater than 10,000¥(\$120) to be given.

Mochi

Another custom is creating rice cakes (餅mochi?). Boiled sticky rice (餅米mochigome?) is put into a wooden shallow bucket-like container and patted with water by one person while another person hits it with a large wooden mallet. Mashing the rice, it forms a sticky white dumpling. This is made before New Year's Day and eaten during the beginning of January. Mochi is made into a New Year's decoration called kagami mochi (鏡餅?), formed from two round cakes of mochi with a bitter orange (橙daidai?) placed on top. The name daidai is supposed to be auspicious since it means "several generations." Because of mochi's extremely sticky texture, there is usually a small number of choking deaths around New Year in Japan, particularly amongst the elderly. The death toll is reported in newspapers in the days after New Year.^[1]

Poetry

The New Year traditions are also a part of Japanese poetry, including haiku (17 syllable poems) and renga (linked poetry). All of the traditions above would be appropriate to include in haiku as kigo (season words). There are also haiku that celebrate many of the "first" of the New Year, such as the "first sun" (hatsuhi) or "first sunrise", "first laughter" (waraizome—starting the New Year with a smile is considered a good sign), and first dream (hatsuyume). Since the traditional New Year was later in the year than the current date, many of these mention the beginning of spring.

Along with the New Year's Day postcard, haiku might mention "first letter" (hatsudayori—meaning the first exchange of letters), "first calligraphy" (kakizome), and "first brush" (fude hajime).

Games

It was also customary to play many New Year's games. These include hanetsuki, takoage (kite flying), koma (top), sugoroku, fukuwarai (whereby a blindfolded person places paper parts of a face, such as eyes, eyebrows, a nose and a mouth, on a paper face), and karuta.

Entertainment

There are many shows created as the end-of-year, and beginning-of-year entertainment, and some being a special edition of the regular shows. For many decades, it has been customary to watch the TV show Kōhaku Uta Gassen aired on NHK on New Year's Eve. The show features two teams, red and white, of popular music artists competing against each other.

Beethoven's Ninth

Beethoven's Ninth Symphony, with accompanying chorus, is traditionally performed throughout Japan during the New Years season. In December 2009, for example, there were 55 performances of the symphony by various major orchestras and choirs in Japan.^[2]

The Ninth was introduced to Japan by German prisoners-of-war held in Japan during World War I. Japanese orchestras, notably the NHK Symphony Orchestra, began performing the symphony in 1925. During World War II, the Imperial government promoted performances of the symphony, including on New Year's Eve, to encourage allegiance to Japanese nationalism. The symphony was considered appropriate in this regard because Nazi Germany was an ally of Japan. After the war, orchestras and choruses, undergoing economic hard times during the reconstruction of Japan, promoted performances of the piece around New Years because of the popularity of the music with the public. In the 1960s, performances of the symphony at New Years became more widespread, including participation by local choirs and orchestras, and established the tradition which continues to this day.^[3]

Hatsumōde, hatsuhinode, the "firsts" of the year

Celebrating the new year in Japan also means paying special attention to the first time something is done in the new year. Hatsuhinode (初日の出) is the first sunrise of the year. Before sunrise on January 1, people often drive to the coast or climb a mountain so that they can see the first sunrise of the new year.

Hatsumōde is the first trip to a shrine or temple. Many people visit a shrine after midnight on December 31 or sometime during the day on January 1. If the weather is good, people often dress up or wear kimono.

In addition to the other firsts mentioned above ("first sun" (hatsuhi) or "first sunrise", "first laughter" (waraizome—starting the New Year with a smile is considered a good sign), first dream (初夢, hatsuyume), and "first letter" (hatsudayori—meaning the first exchange of letters) – in addition to haiku-specific ones), other "firsts" that are marked as special events include shigoto-hajime (仕事始め, the first work of the new year), keiko-hajime (稽古始め, the first practice of the new year), hatsugama (the first tea ceremony of the new year), and the hatsu-uri (the first shopping sale of the new year).



NUMi
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Black History Month



Barak Obama

OBJECTIVES

- Story
- Drawing
- Writing in journals

MATERIALS

- Teacher Supplement
- Children's book
- Journals
- Crayons
- Pencils

Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- Warm-up activity— Teacher leads a hand-clapping rhythm for the children to copy.
- Foreign language—Practice phrases such as, “How are you?” and other polite questions.
- Teacher tells the story of President Obama.
- Children should draw the story and write in their journals.
- Finish lesson with verse.

Notes/Feedback:

Teacher Supplement: BIOGRAPHY OF BARAK OBAMA

Early Life: From Hawaii to Indonesia and Back Again

Barack Obama was born August 4, 1961 in Honolulu, Hawaii. His father came to America from Kenya, which is a country in Africa. His parents, Ann and Barack, met when they were students at the University of Hawaii. Since Barack had the same name as his father, young Barack went by the nickname “Barry”.

After his dad finished college, he went back to Kenya, leaving his mother to take care of Barry. In 1967, when Barry was six years old, his mother married a student from Indonesia and they moved to Indonesia with him. They had many pets, including baby crocodiles and a gibbon, which is a type of monkey.

While they were in Indonesia, his mother had another baby. Her name was Maya. Right after she was born, Barry’s mother got divorced, and Barry, his mother, and his new baby sister moved back to Hawaii.

Soon, Barry’s mother had to go back to Indonesia to work. Her job was studying how farmers lived and how their lives could be made better. When she went away, Barry lived with his grandparents. He called them Gramps and Toot, and he was very close with them and his sister. Growing up, Barry enjoyed spending time on the beach, fishing and bodysurfing. He was a really good student. He went to an expensive private school even though his family didn’t have much money to pay for it. His family felt that the best thing they could do for Barry was to give him a good education, so they worked hard to pay for his school.

Barry earned good grades and played on his high school basketball team. He loved playing basketball as a kid, and President-Elect Obama still loves to play whenever he can. Even when he was campaigning for president, he took time out every day to shoot hoops with his friends.

His College Years

In 1979, after he finished high school, Barry went to Occidental College in Los Angeles, California. There, he started to learn about his African roots and decided to use his African name, Barack. After two years in L.A., he transferred to Columbia University in New York City. He studied politics.

After college, he moved to Chicago, Illinois, where he worked to help poor people in his city. He traveled to Africa to meet his grandmother and cousins for the first time. He went back many times over the years to visit with his family and learn about where he came from. At work, he met a lawyer named Michelle Robinson. They worked together in a big law firm. Then he left Chicago to go to Harvard Law School in Cambridge, Massachusetts. He did very well in law school. After he was done with school, Barack moved back to Chicago and in 1992 he married Michelle. He worked as a lawyer, helping poor people who had been treated unfairly. He worked hard to get the people he helped to register to vote.

He convinced many people that their votes were important, and helped them feel like they could make a difference. Barack and Michelle had two daughters, Malia (born in 1998) and Sasha (born in 2001). Malia and Sasha have lived in Chicago their whole life, even when their father was working in Washington, D.C. as a Senator. They play soccer and go to school, just like regular kids!

A New Political Career

Barack liked working as a lawyer, but he felt like he could do more. In 1996, he became a State Senator, representing his neighborhood of Hyde Park, Illinois. After three years working for his community in the Illinois Senate, in 2000 he decided to run for Congress, to represent his state.

He lost the election badly, but he learned a lot of important lessons on how to run a campaign. Armed with a lot of information on how to do a better job campaigning, and with new friends at his side, he ran against two other candidates to be the State Senator. In November of 2004 he won the race and became a U.S. Senator, representing his home state of Illinois.

Off to the Presidency

In 2004, Barack gave a speech at the Democratic National Convention. He talked about hope, and working together and making America a better place. Many people were inspired by his speech and tried to convince him to run for President in the next election. He took a long time to think about it. He visited his family in Africa and he wrote a book about his ideas and opinions called *The Audacity of Hope* which came out in October 2006.

On February 11, 2007, Barack Obama announced that he would run for President of the United States in 2008.

Barack Obama won the election. On that cold, windy night in a park in Chicago called Grant Park, Barack, Joe Biden, and their families were greeted warmly with cheers and tears from thousands of supporters gathered to celebrate his victory. After he won, Barack gave a speech that was shown on televisions around the country and around the world. He began his speech with these words:

“If there is anyone out there who still doubts that America is a place where all things are possible, who still wonders if the dream of our Founders is alive in our time, who still questions the power of our democracy, tonight is your answer.”

The people in the park cheered. Many people in all parts of the country, as well as the world, were happy to have witnessed this moment in American history. Barack continued his speech by saying that even though being President is not easy, he would do his best for the country and for the American people while he is President.

President Obama ran for re-election in 2012 and was elected to serve a second term.

Fun Facts about Barack Obama

- The name Barack means “blessing from God”
- He is left-handed.
- According to *Blender* magazine, his favorite music includes artists like The Fugees, the Rolling Stones, Bruce Springsteen, and Kanye West.
- He won a Grammy award for the audio recording of his book *Dreams from My Father*.
- He has authored three very successful books.
- According to his official Facebook profile, his favorite TV show is *Sportcenter*.
- When he was a child, he wanted to become an architect.

- He collects comic books.
- When he lived in Indonesia, he had two baby crocodiles, chickens, ducks and a gibbon named Tata as his pets.
- He loves to cook chili.
- According to the Associated Press, his least favorite food is beets.

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Harriet Tubman

OBJECTIVES

- Story of President Washington or President Lincoln. Refer to Teacher Supplement.
- Discussion
- Drawing and writing in journals

MATERIALS

- Pencils
- Crayons
- Journals

Procedure:

- Begin with forming a circle with the children. Recite verse.
- — Review, “Hello, my name is....., what is your name,” is one or two of the languages represented.
- Teacher tells biography of Harriet Tubman.
- Have children draw and write the story of Harriet Tubman in their journals.
- Finish lesson with verse.

Notes/Feedback:



Shaquille O’Neal

OBJECTIVES

- Story
- Drawing
- Writing in journals

MATERIALS

- Pencils
- Crayons
- Journals

Procedure:

- Begin with forming a circle with the children. Recite verse.
- Foreign language activity—“Hello, my name is....., what is your name,” is one or two of the languages represented.
- Teacher tells biography of Shaquille O’Neal.
- If permitted, the children should go outside and practice throwing basketballs.
- Have students draw and write the story in their journals.
- Finish lesson with verse

Notes/Feedback:



George Washington Carver

OBJECTIVES

- Story
- Drawing
- Writing in journals

MATERIALS

- Pencils
- Crayons
- Journals

Procedure:

- Begin with forming a circle with the children. Recite verse.
- Foreign language activity—"Hello, my name is....., what is your name," is one or two of the languages represented.
- Teacher tells biography of George Washington Carver.
- Have children draw and write the story in their journals.
- Finish lesson with verse.

Notes/Feedback:



Michael Jordan

OBJECTIVES

- Story
- Discussion
- Basketball Playing

MATERIALS

- Teacher Supplement
- Basketball

Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- Warm-up Activity—Teacher leads a hand-clapping rhythm for the children to copy.
- Foreign language activity— Review, “Hello, my name is....., what is your name,” is one or two of the languages represented.
- Teacher tells biography of Michael Jordan.
- Discuss what the children know about basketball and if possible, take them outside or to a space where they can “play” basketball.
- Finish lesson with verse.

Notes/Feedback:

Teacher Supplement: MICHAEL JORDAN Biography

Michael Jordan was born on February 17, 1963, in Brooklyn, New York, one of James and Deloris Jordan's five children. The family moved to Wilmington, North Carolina, when Michael was very young. His father worked as a General Electric plant supervisor, and his mother worked at a bank. His father taught him to work hard and not to be tempted by street life. His mother taught him to sew, clean, and do laundry. Jordan loved sports but failed to make his high school basketball team as a sophomore. He continued to practice and made the team the next year. After high school he accepted a basketball scholarship to the University of North Carolina, where he played under head coach Dean Smith.

In Jordan's first season at North Carolina he was named Atlantic Coast Conference (ACC) Rookie of the Year for 1982. The team won the ACC championship, and Jordan made the clutch jump shot that beat Georgetown University for the championship of the National Collegiate Athletic Association (NCAA). Jordan led the ACC in scoring as a sophomore and as a junior. The Sporting News named him college player of the year for both years. He left North Carolina after his junior year and was selected by the Chicago Bulls of the National Basketball Association (NBA) as the third pick of the 1984 draft. Before joining the Bulls, Jordan was a member of the Summer 1984 United States Olympic basketball team that won the gold medal in Los Angeles, California.

Early pro years

When Jordan was drafted by the Chicago Bulls they were a losing team, drawing only around six thousand fans to home games. Jordan quickly turned that around. His style of play and fierce spirit of competition reminded sportswriters and fans of Julius Erving (1950–), who had been a superstar player during the 1970s. Jordan's incredible leaping ability and hang time thrilled fans in arenas around the league. In his first season he was named to the All-Star team and was later honored as the league's Rookie of the Year.

Michael Jordan - Reproduced by permission of Getty Images.



A broken foot sidelined Jordan for 64 games during the 1985–86 season, but he returned to score 49 points against the Boston Celtics in the first game of the playoffs and 63 in the second game—an NBA playoff record. The 1986–87 season was again one of individual successes, and Jordan started in the All-Star game after receiving a record 1.5 million votes. He became the first player since Wilt Chamberlain (1936–1999) to score 3,000 points in a single season. Jordan enjoyed personal success, but Chicago did not advance beyond the first round of the playoffs until 1988. Jordan concentrated on improving his other basketball skills, and in 1988 he was named Defensive Player of the Year. He was also named the league's Most

Valuable Player (MVP) and became the first player to lead the league in both scoring and steals. He was again named MVP in that year's All-Star game.

By adding such players as Scottie Pippen, Bill Cartwright, Horace Grant, and John Paxson around Jordan, the Bulls' management created a strong team that won the 1991 NBA title by defeating the Los Angeles Lakers. The next year, the Bulls repeated as NBA champions by beating the Portland Trail Blazers. In 1992 Jordan also played on the "Dream Team," which participated in the Summer Olympic Games in Barcelona, Spain. The Olympic Committee had voted to lift the ban on professional athletes participating in the games. The team easily won the gold medal, winning their eight games by an average margin of 43.7 points.

Unexpected retirement

In 1993, after a tough playoff series with the New York Knicks, the Bulls met the Phoenix Suns for the NBA championship. When it was over, Jordan was again playoff MVP, and Chicago had won a third straight title. That summer Jordan's father, James, was murdered by two men during a robbery attempt. Jordan was grief stricken, and his father's death, combined with media reports about his gambling, led him to announce his retirement from professional basketball in October. Jordan had won three straight NBA titles, three regular season MVP awards, three playoff MVP titles, seven consecutive scoring titles, and he was a member of the All-Star team every year that he was in the league. In just nine seasons he had become the Bulls all-time leading scorer.

In 1994–95 Jordan played for the Birmingham Barons, a minor league baseball team in the Chicago White Sox system. Although the seventeen-month experiment showed that he was not a major league baseball player, the experience and time away from basketball provided a much-needed rest and opportunity to regain his love of basketball.

Return to glory

When Jordan returned to the Chicago Bulls during the 1994–95 regular season, people wondered, "Could he do it again?" He played well, but he was obviously rusty. The Bulls were defeated in the playoffs by the Orlando Magic. After a summer of playing basketball during breaks from filming the live-action cartoon movie *Space Jam*, Jordan returned with a fierce determination to prove that he had the ability to get back on top. The 1995–96 Bulls finished the regular season 72–10, an NBA record for most wins in a season, and Jordan, with his shooting rhythm back, earned his eighth scoring title. He also became the tenth NBA player to score 25,000 career points and second fastest after Chamberlain to reach that mark. The Bulls went on to win their fourth NBA championship, overpowering the Seattle Supersonics in six games. Few who watched will ever forget how Jordan sank to his knees, head bent over the winning ball, in a moment of bittersweet victory and deep sadness. The game had been played on Father's Day, three years after his father's murder.

The defending champions had a tougher time during the 1996–97 season but entered the playoffs as expected. Sheer determination took the Bulls to their fifth NBA championship. Illness, injury, and at times a lack of concentration hurt the team. In the fifth game of the finals Jordan carried the team to victory despite suffering from a stomach virus. In the

1997–98 season the Bulls were again in the playoffs, and again they faced tough competition. As before, they were able to clinch the NBA championship, and Jordan claimed his sixth NBA finals MVP award.

Jordan's other professional life as a businessman was never off track. Profitable endorsements (ads in which he voiced his support for certain products) for companies such as Nike and Wheaties, as well as his own golf company and products such as Michael Jordan cologne (which reportedly sold 1.5 million bottles in its first two months), made Jordan a multimillionaire. In 1997 he was ranked the world's highest paid athlete, with a \$30 million contract—the largest one-year salary in sports history—and approximately \$40 million a year in endorsement fees.

Retired again

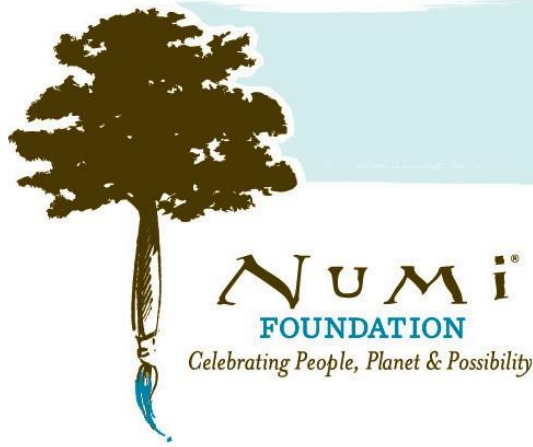
Jordan retired for a second time in 1999, ending his career on a high note just after the official end of a labor dispute between NBA players and team owners. Many people saw him as the greatest basketball player ever, and his retirement was called the end of an era. In 2000 Jordan became part-owner and president of basketball operations of the Washington Wizards. This made him only the third African American owner in the NBA. He also gained an ownership stake in the Washington Capitals hockey team. Also in 2000, Jordan celebrated the first year of his \$1 million grant program to help teachers make a difference in their schools.

In September 2001, after months of rumors, Jordan announced that he was ending his three-year retirement to play for the Wizards at age thirty-eight. At a news conference to discuss his comeback, he said, "Physically, I know I'm not twenty-five years old, but I feel I can play the game of basketball on the highest level." The Wizards, who had won only nineteen games the season before, improved with the addition of Jordan. After being voted to play in his thirteenth All-Star game (during which he missed a slam dunk), Jordan had the Wizards in the race for the playoffs until suffering a knee injury and missing the last part of the season. He was also distracted in January 2002 when his wife Juanita, whom he married in 1989, filed for divorce. (They have three children.) The next month the divorce was called off. Jordan said he planned to play one more season for the Wizards.

Read

more:

<http://www.notablebiographies.com/Jo-Ki/Jordan-Michael.html#ixzz2Eaoj7LBI>



Maya Angelou

OBJECTIVES

- Story
- Discussion
- Drawing

MATERIALS

- Teacher Supplement
- Children's Book

Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- Warm-up activity— Teacher leads a hand-clapping rhythm for the children to copy.
- Foreign language—Practice phrases such as, “How are you?” and other polite questions.
- Teacher tells the story of Maya Angelou.
- Children should draw the story and write in their journals.
- Finish lesson with verse.

Notes/Feedback:



Venus and Serena Williams

OBJECTIVES

- Story
- Discussion
- Drawing in journals

MATERIALS

- Teacher Supplement
- Children's Book
- Journals
- Crayons
- Pencils

Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- Warm-up activity— Teacher leads a hand-clapping rhythm for the children to copy.
- Foreign language—Practice phrases such as, “How are you?” and other polite questions.
- Teacher tells the story of Venus and Serena Williams
- Children should draw the story and write in their journals.
- Finish lesson with verse.

Notes/Feedback:



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Celebrating People, Planet & Possibility

Winter Holidays Continued



Presidents' Day

STANDARDS

CC 1.3

OBJECTIVES:

- Practice basic courtesies in target language
- Learn the story of the presidents honored in February on Presidents' Day

MATERIALS

- Refer to Teacher Supplement.
- Children should draw and write in their journals.

Methods:

Story about President Washington or President Lincoln.

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- Warm-up activity— Teacher leads a hand-clapping rhythm for the children to copy.
- Foreign language— Practice phrases such as, “How are you?” and other polite questions.
- The teacher can say that “Presidents’ Day is coming up (or has just passed), and we honor our presidents by having a holiday.” S/he can go on to ask if anyone knows who the president is right now, and how many presidents we have had. S/he might also ask what the president does, and how one gets to be president. Since the recent lesson was

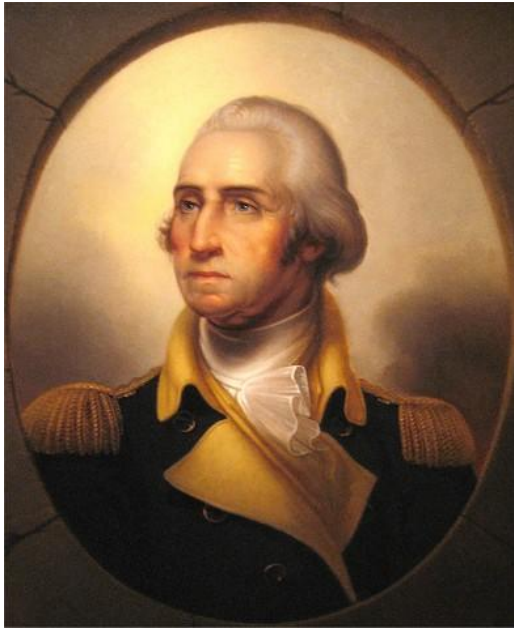
about kings, s/he can also ask if anyone knows the difference between kings/ queens and presidents. Teacher reads or tells story about Washington or Lincoln.

- Children should draw the story and write in their journals.
- Finish lesson with verse.

Assessment:

Students describe what presidents do and how they are different from kings.

Notes/Feedback:



First President of the United States

Born in 1732 - Died in 1799

George Washington became known as "The Father of Our Country". He is an important person in the history of the United States.

George's great-grandfather came from England and became a landowner in America. He owned more than 5,000 acres of land. George's father, Augustine, settled in Westmoreland County, Virginia. This is where George was born to Augustine and his second wife, Mary Ball. They had five more children after George was born. He only went to school for 7 or 8 years, and his favorite subject was arithmetic. His father died when he was 11, and he helped his mother take care of the plantation*. He grew very tall; 6 feet and 2 inches, and he liked to

show how far he could throw rocks.

When he was sixteen he went to live with his half brother, Lawrence, who had inherited Mount Vernon from their father. Later on George would inherit the estate from Lawrence since Lawrence did not have any surviving children. George married a widow*, Martha Custis. They never had children of their own, but they raised Martha's two children, John Parke Custis, who was called "Jacky", and Martha "Patsy" Custis. Then after Jacky's death in the war, they adopted two of his children, their grandchildren. Men came to Philadelphia to meet with the First Continental Congress. Washington thought he would be a good man to be general of the army, so he showed up in a uniform he had designed himself. The men agreed he would be the best person for the job. The people of America wanted to be free of the rule of England and fought for that freedom.



Washington at Valley Forge

Washington was a good general. At one time Congress could not pay the soldiers and the soldiers started to rebel. The general spoke to them about the need to keep fighting and he said he himself would accept no pay until the war was won. The soldiers began to cry and there was no talk of mutiny* after that day.

Washington was always trying to become a better person. He worked to learn how to write neatly so people could read his writing easily. To improve his manners, he copied 110 rules or sayings written by a French priest. One of his favorites was: "When walking with a great man, don't walk right beside him, but somewhat

behind. Stay close enough that he may speak easily to you."The people wanted to make him king, but he thought the country needed a different kind of government. They elected him president in 1789. He received a unanimous * vote by the men who were doing the electing. Every one of them voted for him.

He served for two terms; 8 years, as president. The people wanted him to run for a third term, but he said, "No", and went back to the plantation. He later returned and became Commander in Chief of the Army. In 1799 he became ill with a sore throat. The doctors in those days did not know how to treat an illness, and some think their treatment caused his death.

It is said of Washington he was "First in war, first in peace, and first in the hearts of his countrymen". This biography by Patsy Stevens, a retired teacher, was written in 2001.



ABRAHAM LINCOLN



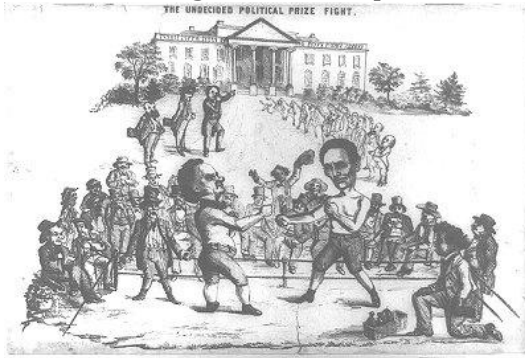
Sixteenth President of the United States

Born in 1809 - Died in 1865

Abraham Lincoln was born in a log cabin in Kentucky to Thomas and Nancy Lincoln. The family moved to Indiana and 8 year old Abe helped his father build another log house. A year later his mother died and the house was very empty. His father remarried and in addition to his sister Sarah, who was 3 years older, there were now 3 more children in the family. Lincoln had less than a year of schooling. Books were scarce and so was paper. He worked his arithmetic problems on a board and cleaned the board with a knife so he could use it again.

The family owned a Bible and he spent many hours reading it. He would copy parts of it in order to memorize it. Sometimes he would walk for miles to borrow a book. One of his favorite books was "The Life of George Washington". By the time he was 17, he knew he wanted to be a lawyer. He would walk 17 miles to the county courthouse in order to watch the lawyers work. He sat in the back of the courtroom and watched them as they shook their fists and became red in the face. Then he would go home and think about what he had seen. When he was 21 years old he moved to Illinois and spent a year laboring on a farm. It is said that he and his fellow-laborer split 3,000 rails in that year 1830. He also managed a flat-boat on the Ohio River. Every time he got a new job he would try to work on a skill which would help him when he became a lawyer. When he was a shopkeeper he tried to be honest and fair. Once he shortchanged * a woman by 6 cents, and he followed her home so he could give the money back to her. When he was a

postmaster, he tried to learn how to get along with people well. When he was a surveyor; * a person who measured land, he tried to always be accurate in his measurements. He still wanted to be a lawyer. He would go without sleep in order to study. He would borrow books from a neighbor in the evening, read them by the light of the fireplace, and take them back in the morning. In 1836 he passed the test and became a lawyer.



"The Undecided Political Prize Fight"

It was during this time he was he was elected to the Illinois legislature. * by the Whig party. He became good at debating and public speaking. He had many debates with John Calhoun regarding the tariff question. They spoke before large audiences, sometimes as long as four hours.

Lincoln and Stephen A. Douglas participated in several debates concerning the question of slavery. They had a previous encounter at the State Fair in Springfield, Illinois. Lincoln would lose the senate race, but would win over Douglas in the 1860 presidential race. Once a woman wrote an article containing some ridiculing remarks about General James Shields. The editor spoke to Lincoln about it and Lincoln said, "Tell him I wrote it." That's what he did and Shield challenged Lincoln to a duel with Lincoln's choice of weapons. On the appointed day Lincoln arrived with a sword in one hand and a hatchet in the other. A man, John J. Hardin, stopped the fight before it started. The event possibly changed the course of the nation's history.

He was inaugurated * president in March of 1861. Five weeks later the Civil War began. It was a fight about slavery. Lincoln wanted the United States to remain one nation. It was in danger of being divided into two nations; the North and the South.

Lincoln Memorial, Washington D.C. Photo by David Bjorgen



In his 1860 inaugural address, he said: "I have no purpose, directly or indirectly, to interfere with the institution of slavery in the states where it exists. I believe I have no lawful right to do so, and I have no inclination to do so." Two years later, President Lincoln wrote: "My paramount objective in this struggle is to save the Union, and is not either to save or to destroy slavery. If I could save the Union without freeing any slave I would do it; and if I could save the Union by leaving others alone I would also do that. What I do about slavery, and the colored race, I do because I believe it helps to save the Union (Letter to Horace Mann, 1862)."

He quoted from the Bible, "A house divided against itself cannot stand." He was able to realize both of his goals. In 1863 he issued the Emancipation * Proclamation freeing the slaves in the Southern states, and the country was able to remain a united nation. Eventually all the slaves in the United States became free. We get an insight into the life of

Abraham Lincoln when we read an article which appeared in an Athens, Ohio newspaper June 8, 1860.

On April 14, 1865 President Lincoln and Mrs. Lincoln were attending a play at Ford's Theater in Washington D.C. While there he was assassinated by John Wilkes Booth, an actor with extremist views concerning politics and slavery. There had been a conspiracy by Booth and his cohorts to not only kill the president, but also William Henry Seward, and Andrew Johnson, the vice-president. The attack on Seward failed and the one on Johnson was never carried out. The president, after being shot, was carried to a house across the street from the theater and died nine hours later. Booth was killed by one of the men trying to apprehend him.

Of all the presidents, Abraham Lincoln is the one in whom there is the greatest continuing interest. School children study him, historians debate his life and legacy, and people collect memorabilia about him.

This biography by Patsy Stevens, a retired teacher, was written in 2001.



St. Patrick's Day

STANDARDS

CC 1.5

OBJECTIVES

- Story of St Patrick
- Drawing of story, plus written title and one sentence or more about story

MATERIALS

- Paper
- Crayons
- Refer to Teacher Supplement

Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- Warm-up activity— Teacher leads a hand-clapping rhythm for the children to copy.
- Foreign language—Practice polite phrases.
- Teacher tells or reads story.
- Children should draw the story and write in their journals.

- Finish lesson with verse.

Notes/Feedback:

ST. PATRICK Teacher Supplement

St. Patrick: From Slave to Saint by Grainne Rowland



"Watch out! Hide! Here come the raiders!" My family's servants were screaming and running for cover. I watched in horror as my father's land and house were overrun. The raiders came with the Irish king, Niall of the Nine



Hostages. Suddenly, I was grabbed from behind, tied up, and roughly pushed towards a waiting ship. I, Succat, was being taken as a slave!

I struggled to get free. I thought of how angry my father would be when he learned that his son had been kidnapped. My father was the most powerful man in that part of Britain. Surely he would rescue me! I was thrown on board the ship with the other captives. The ship quickly sailed away. The raiders began to celebrate their successful attack. I knew then there would be no rescue. I was only sixteen years old.

In Ireland, I was sold to Miliucc, a chieftain in Co. Antrim. I was forced to herd pigs in cold and rainy weather. I was hungry, wet, and shivery with cold. Always, I was lonely.

I was a slave for six long years. I learned the Irish language and the customs of the Irish people. I also learned to pray. One night in a dream, I heard a voice say, "Behold, your ship is ready." I woke up and knew my chance to escape had arrived! I began my long walk to freedom.

After many days, I reached Wexford, 200 miles away. I found a ship nearly ready to sail. But the captain was searching for someone to care for a pack of Irish wolfhounds on the journey. I was just the person! I was on my way home!

<http://affiliates.allposters.com/link/redirect.asp?aid=290611&item=142492> The ship landed in northern Gaul, where there was only desert. For many days, we wandered in that desert. We found no food. The sailors made fun of my God. They asked why He didn't send us food. So I prayed. To the sailors' surprise, a large herd of pigs came into sight, squealing and grunting. It was enough meat for not only the men, but all the wolfhounds as well!

On the day I walked into my home again, my mother and father ran to hug me. They both talked at once and asked question after question, never giving me time to answer. That night, I was the guest at a huge party. I was given many gifts.

During the next few years, I studied in several places. I finally became a priest. It was then that I was given the name Patrick. One night, I had another dream. I saw the people of Ireland. They pleaded with me, saying, "We beg you, holy youth, to come and walk among us once more." I knew I must return to Ireland. When I arrived back in Ireland, I first went to Tara, the home of Irish kings. I asked King Leary's permission to preach in the country. He agreed and I began to travel throughout Ireland. I brought many people to the Christian faith.

In about the year 441, I spent 40 days alone on a rocky, windy mountain praying for the Irish people. The mountain is now known as Croagh Patrick, or the Mountain of Patrick.

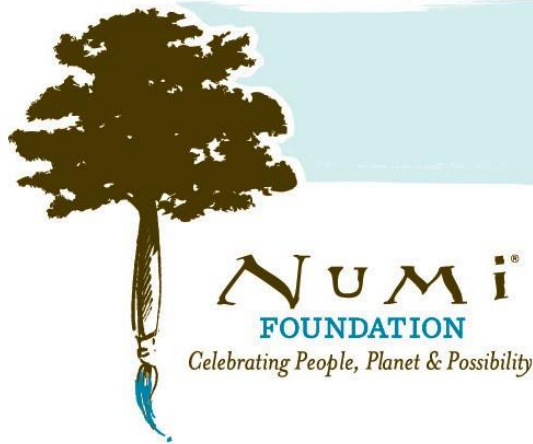
One day, I was telling the people about God. They did not understand. So I picked a shamrock and showed them that there are three leaves but only one plant. Then the people could better understand that the Father, Son, and Holy Spirit make only one God. That is why, when you see a picture of me, I am usually holding a shamrock. I trained new Irish priests, and they learned many things. They knew how to copy and beautifully decorate the Bible and other books. They copied everything by hand and made paint from plants and minerals. In later years, the people of Europe forgot about learning. The Irish monks and scholars kept copying books and kept important knowledge alive. Not long before I died, I built a large stone cathedral in the town of Armagh. I also had a school built there. It later became a famous university.

I died on March 17, 493, in the town of Saul, in Co. Down. This was the same place I had built my first church. Many towns wanted the honor of giving me a burial place. So my body was put on a wagon drawn by two oxen. The oxen pulled the cart to the town of Downpatrick. There I was buried.

My body lies in a cemetery next to the Downpatrick Cathedral. The grave is marked by a large granite stone and the name Patrick.

Author's Bio:

Grainne Rowland, in the teaching profession for over 21 years. Since 1994, Grainne has written Irish folktales for children and adults, as well as stories of famous Irish people. If you would like to contact her, Grainne would be delighted to hear from you. Her email address is: grainnerowland@hotmail.com.



Expressing Cultures Artistically

OBJECTIVES

- Discussion
- Drawing
- Writing in journals

MATERIALS

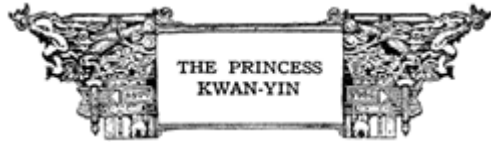
- Several samples of artworks of different cultures
- Journals
- Other items (Souvenirs from travel, postcards, or photos of artwork from different cultures)
- Crayons
- Pencils

Procedure:

- Begin with forming a circle with the children. Recite verse.
- Warm-up Activity— Teacher leads a hand-clapping rhythm for the children to copy.
- Foreign language —Review counting in one or more languages.
- Teacher shares artwork or photos of artwork from different cultures. Perhaps parents of the children could bring some to school.
- Discussion should be directed towards how different cultures express their heritage through their art.
- Ask how the children think people feel when they see artwork from their homeland or culture.
- Have children draw and write in their journals about expressing cultures through art.
- Finish lesson with verse.

Notes/Feedback:

Multicultural Study - A Chinese Folklore Story



Once upon a time in China there lived a certain king who had three daughters. The fairest and best of these was Kwan-yin, the youngest. The old king was justly proud of this daughter, for of all the women who had ever lived in the palace she was by far the most attractive. It did not take him long, therefore, to decide that she should be the heir to his throne, and her husband ruler of his kingdom. But, strange to say, Kwan-yin was not pleased at this good fortune. She cared little for the pomp and splendor of court life. She foresaw no pleasure for herself in ruling as a queen, but even feared that in so high a station she might feel out of place and unhappy.

Every day she went to her room to read and study. As a result of this daily labor she soon went far beyond her sisters along the paths of knowledge, and her name was known in the farthest corner of the kingdom as "Kwan-yin, the wise princess." Besides being very fond of books, Kwan-yin was thoughtful of her friends. She was careful about her behavior both in public and in private. Her warm heart was open at all times to the cries of those in trouble. She was kind to the poor and suffering. She won the love of the lower classes, and was to them a sort of goddess to whom they could appeal whenever they were hungry and in need. Some people even believed that she was a fairy who had come to earth from her home within the Western Heaven, while others said that once, long years before, she had lived in the world as a prince instead of a princess. However this may be, one thing is certain - Kwan-yin was pure and good, and well deserved the praises that were showered upon her.

One day the king called this favorite daughter to the royal bedside, for he felt that the hour of death was drawing near. Kwan-yin kowtowed before her royal father, kneeling and touching her forehead on the floor in sign of deepest reverence. The old man bade her rise and come closer. Taking her hand tenderly in his own, he said, "Daughter, you know well how I love you. Your modesty and virtue, your talent and your love of knowledge, have made you first in my heart. As you know already, I chose you as heir to my kingdom long ago. I promised that your husband should be made ruler in my stead. The time is almost ripe for me to ascend upon the dragon and become a guest on high. It is necessary that you be given at once in marriage."

"But, most exalted father," faltered the princess, "I am not ready to be married."

"Not ready, child! Why, are you not eighteen? Are not the daughters of our nation often wedded long before they reach that age? Because of your desire for learning I have spared you thus far from any thought of a husband, but now we can wait no longer."

"Royal father, hear your child, and do not compel her to give up her dearest pleasures. Let her go into a quiet convent where she may lead a life of study!"

The king sighed deeply at hearing these words. He loved his daughter and did not wish to wound her. "Kwan-yin," he continued, "do you wish to pass by the green spring of youth, to give up this mighty kingdom? Do you wish to enter the doors of a convent where women say farewell to life and all its pleasures? No! your father will not permit this. It grieves me sorely to disappoint you, but one month from this very day you shall be married. I have chosen for your royal partner a man of many noble parts. You know him by name already, although you have not seen him. Remember that, of the hundred virtues filial conduct is the chief, and that you owe more to me than to all else on earth."

Kwan-yin turned pale. Trembling, she would have sunk to the floor, but her mother and sisters supported her, and by their tender care brought her back to consciousness.

Every day of the month that followed, Kwan-yin's relatives begged her to give up what they called her foolish notion. Her sisters had long since given up hope of becoming queen. They were amazed at her stupidity. The very thought of any one's choosing a convent instead of a throne was to them a sure sign of madness. Over and over again they asked her reason for making so strange a choice. To every question, she shook her head, replying, "A voice from the heavens speaks to me, and I must obey it."

On the eve of the wedding day Kwan-yin slipped out of the palace, and, after a weary journey, arrived at a convent called, "The Cloister of the White Sparrow." She was dressed as a poor maiden. She said she wished to become a nun. The abbess, not knowing who she was, did not receive her kindly. Indeed, she told Kwan-yin that they could not receive her into the sisterhood, that the building was full. Finally, after Kwan-yin had shed many tears, the abbess let her enter, but only as a sort of servant, who might be cast out for the slightest fault.

Now that Kwan-yin found herself in the life which she had long dreamt of leading, she tried to be satisfied. But the nuns seemed to wish to make her stay among them most miserable. They gave her the hardest tasks to do, and it was seldom that she had a minute to rest. All day long she was busy, carrying water from a well at the foot of the convent hill or gathering wood from a neighboring forest. At night when her back was almost breaking, she was given many extra tasks, enough to have crushed the spirit of any other woman than this brave daughter of a king. Forgetting her grief, and trying to hide the lines of pain that sometimes wrinkled her fair forehead, she tried to make these hard-hearted women love her. In return for their rough words, she spoke to them kindly, and never did she give way to anger.

One day while poor Kwan-yin was picking up brushwood in the forest she heard a tiger making his way through the bushes. Having no means of defending herself, she breathed a silent prayer to the gods for help, and calmly awaited the coming of the great beast. To her surprise, when the bloodthirsty animal appeared, instead of bounding up to tear her in pieces, he began to make a soft purring noise. He did not try to hurt Kwan-yin, but rubbed against her in a friendly manner, and let her pat him on the head.



'All day she was busy carrying water.'

The next day the princess went back to the same spot. There she found no fewer than a dozen savage beasts working under the command of the friendly tiger, gathering wood for her. In a short time enough brush and firewood had been piled up to last the convent for six months. Thus, even the wild animals of the forest were better able to judge of her goodness than the

women of the sisterhood.

At another time when Kwan-yin was toiling up the hill for the twentieth time, carrying two great pails of water on a pole, an enormous dragon faced her in the road. Now, in China, the dragon is sacred, and Kwan-yin was not at all frightened, for she knew that she had done no wrong.

The animal looked at her for a moment, switched its horrid tail, and shot out fire from its nostrils. Then, dashing the burden from the startled maiden's shoulder, it vanished. Full of fear, Kwan-yin hurried up the hill to the nunnery. As she drew near the inner court, she was amazed to see in the center of the open space a new building of solid stone. It had sprung up by magic since her last journey down the hill. On going forward, she saw that there were four arched doorways to the fairy house. Above the door facing west was a tablet with these words written on it: "In honor of Kwan-yin, the faithful princess." Inside was a well of the purest water, while, for drawing this water, there a strange machine, the like of which neither Kwan-yin nor the nuns had ever seen.

The sisters knew that this magic well was a monument to Kwan-yin's goodness. For a few days they treated her much better. "Since the gods have dug a well at our very gate," they said, "this girl will no longer need to bear water from the foot of the hill. For what strange reason, however, did the gods write this beggar's name on the stone?"

Kwan-yin heard their unkind remarks in silence. She could have explained the meaning of the dragon's gift, but she chose to let her companions remain in ignorance. At last the selfish nuns began to grow careless again, and treated her even worse than before. They could not bear to see the poor girl enjoy a moment's idleness.

"This is a place for work," they told her. "All of us have labored hard to win our present station. You must do likewise." So they robbed her of every chance for study and prayer, and gave her no credit for the magic well.

One night the sisters were awakened from their sleep by strange noises, and soon they heard outside the walls of the compound the blare of a trumpet. A great army had been sent by Kwan-yin's father to attack the convent, for his spies had at last been able to trace the runaway princess to this holy retreat.

"Oh, who has brought this woe upon us?" exclaimed all the women, looking at each other in great fear. "Who has done this great evil? There is one among us who has sinned most terribly, and now the gods are about to destroy us." They gazed at one another, but no one thought of Kwan-yin, for they did not believe her of enough importance to attract the anger of heaven, even though she might have done the most shocking of deeds. Then, too, she had been so meek and lowly while in their holy order that they did not once dream of charging her with any crime.

The threatening sounds outside grew louder and louder. All at once a fearful cry arose among the women: "They are about to burn our sacred dwelling." Smoke was rising just beyond the enclosure where the soldiers were kindling a great fire, the heat of which would soon be great enough to make the convent walls crumble into dust.

Suddenly a voice was heard above the tumult of the weeping sisters: "Alas! I am the cause of all this trouble."

The nuns, turning in amazement, saw that it was Kwan-yin who was speaking. "You?" they exclaimed, astounded.

"Yes, I, for I am indeed the daughter of a king. My father did not wish me to take the vows of this holy order. I fled from the palace. He has sent his army here to burn these buildings and to drag me back a prisoner."

"Then, see what you have brought upon us, miserable girl!" exclaimed the abbess. "See how you have repaid our kindness! Our buildings will be burned above our heads! How wretched you have made us! May heaven's curses rest upon you!"

"No, no!" exclaimed Kwan-yin, springing up, and trying to keep the abbess from speaking these frightful words. "You have no right to say that, for I am innocent of evil. But, wait! You shall soon see whose prayers the gods will answer, yours or mine!" So saying, she pressed her forehead to the floor, praying the almighty powers to save the convent and the sisters.

Outside the crackling of the greedy flames could already be heard. The fire king would soon destroy every building on that hill-top. Mad with terror, the sisters prepared to leave the compound and give up all their belongings to the cruel flames and still more cruel soldiers. Kwan-yin alone remained in the room, praying earnestly for help.

Suddenly a soft breeze sprang up from the neighboring forest, dark clouds gathered overhead, and, although it was the dry season a drenching shower descended on the flames. Within five minutes the fire was put out and the convent was saved. Just as the shivering nuns were

thanking Kwan-yin for the divine help she had brought them, two soldiers who had scaled the outer wall of the compound came in and roughly asked for the princess.

The trembling girl, knowing that these men were obeying her father's orders, poured out a prayer to the gods, and straightway made herself known. They dragged her from the presence of the nuns who had just begun to love her. Thus disgraced before her father's army, she was taken to the capital.

On the morrow, she was led before the old king. The father gazed sadly at his daughter, and then the stern look of a judge hardened his face as he beckoned the guards to bring her forward.

From a neighboring room came the sounds of sweet music. A feast was being served there amid great splendor. The loud laughter of the guests reached the ears of the young girl as she bowed in disgrace before her father's throne. She knew that this feast had been prepared for her, and that her father was willing to give her one more chance.

"Girl," said the king, at last regaining his voice, "in leaving the royal palace on the eve of your wedding day, not only did you insult your father, but your king. For this act you deserve to die. However, because of the excellent record you had made for yourself before you ran away, I have decided to give you one more chance to redeem yourself. Refuse me, and the penalty is death: obey me, and all may yet be well - the kingdom that you spurned is still yours for the asking. All that I require is your marriage to the man whom I have chosen."

"And when, most august King, would you have me decide?" asked Kwan-yin earnestly.

"This very day, this very hour, this very moment," he answered sternly. "What! would you hesitate between love upon a throne and death? Speak, my daughter, tell me that you love me and will do my bidding!"

It was now all that Kwan-yin could do to keep from throwing herself at her father's feet and yielding to his wishes, not because he offered her a kingdom, but because she loved him and would gladly have made him happy. But her strong will kept her from relenting. No power on earth could have stayed her from doing what she thought her duty.

"Beloved father," she answered sadly, and her voice was full of tenderness, "it is not a question of my love for you - of that there is no question, for all my life I have shown it in every action. Believe me, if I were free to do your bidding, gladly would I make you happy, but a voice from the gods has spoken, has commanded that I remain a virgin, that I devote my life to deeds of mercy. When heaven itself has commanded, what can even a princess do but listen to that power which rules the earth?"

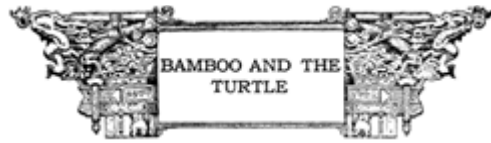
The old king was far from satisfied with Kwan-yin's answer. He grew furious, his thin wrinkled skin turned purple as the hot blood rose to his head. "Then you refuse to do my bidding! Take her, men! Give to her the death that is due to a traitor to the king!" As they bore Kwan-yin away from his presence the white-haired monarch fell, swooning, from his chair.

That night, when Kwan-yin was put to death, she descended into the lower world of torture. No sooner had she set foot in that dark country of the dead than the vast region of endless punishment suddenly blossomed forth and became like the gardens of Paradise. Pure white lilies sprang up on every side, and the odor of a million flowers filled all the rooms and corridors. King Yama, ruler of the dominion, rushed forth to learn the cause of this wonderful change. No sooner did his eyes rest upon the fair young face of Kwan-yin than he saw in her the emblem of a purity which deserved no home but heaven.

"Beautiful virgin, doer of many mercies," he began, after addressing her by her title, "I beg you in the name of justice to depart from this bloody kingdom. It is not right that the fairest flower of heaven should enter and shed her fragrance in these halls. Guilt must suffer here, and sin find no reward. Depart thou, then, from my dominion. The peach of immortal life shall be bestowed upon you, and heaven alone shall be your dwelling place."

Thus Kwan-yin became the Goddess of Mercy; thus she entered into that glad abode, surpassing all earthly kings and queens. And ever since that time, on account of her exceeding goodness, thousands of poor people breathe out to her each year their prayers for mercy. There is no fear in their gaze as they look at her beautiful image, for their eyes are filled with tears of love.

Multicultural Study - A Chinese Folklore Story



A party of visitors had been seeing the sights at Hsi Ling. They had just passed down the Holy Way between the huge stone animals when Bamboo, a little boy of twelve, son of a keeper, rushed out from his father's house to see the mandarins go by. Such a parade of great men he had never seen before, even on the feast days. There were ten sedan chairs, with bearers dressed in flaming colors, ten long-handled, red umbrellas, each carried far in front of its proud owner, and a long line of horsemen.

When this gay procession had filed past, Bamboo was almost ready to cry because he could not run after the sightseers as they went from temple to temple and from tomb to tomb. But, alas! his father had ordered him never to follow tourists. "If you do, they will take you for a beggar, Bamboo," he had said shrewdly, "and if you're a beggar, then your daddy's one too. Now they don't want any beggars around the royal tombs." So Bamboo had never known the pleasure of pursuing the rich. Many times he had turned back to the little mud house, almost broken-hearted at seeing his playmates running, full of glee, after the great men's chairs.

On the day when this story opens, just as the last horseman had passed out of sight among the cedars, Bamboo chanced to look up toward one of the smaller temple buildings of which his father was the keeper. It was the house through which the visitors had just been shown. Could his eyes be deceiving him? No, the great iron doors had been forgotten in the hurry of the moment, and there they stood wide open, as if inviting him to enter.

In great excitement he scurried toward the temple. How often he had pressed his head against the bars and looked into the dark room, wishing and hoping that some day he might go in. And yet, not once had he been granted this favor. Almost every day since babyhood he had gazed at the high stone shaft, or tablet, covered with Chinese writing, that stood in the center of the lofty room, reaching almost to the roof. But with still greater surprise his eyes had feasted on the giant turtle underneath, on whose back the column rested. There are many such tablets to be seen in China, many such turtles patiently bearing their loads of stone, but this was the only sight of the kind that Bamboo had seen. He had never been outside the Hsi Ling forest, and, of course, knew very little of the great world beyond.

It is no wonder then that the turtle and the tablet had always astonished him. He had asked his father to explain the mystery. "Why do they have a turtle? Why not a lion or an elephant?" For he had seen stone figures of these animals in the park and had thought them much better able than his friend, the turtle, to carry loads on their backs. "Why it's just the

custom," his father had replied - the answer always given when Bamboo asked a question, "just the custom." The boy had tried to imagine it all for himself, but had never been quite sure that he was right, and now, joy of all joys, he was about to enter the very turtle-room itself. Surely, once inside, he could find some answer to this puzzle of his childhood.

Breathless, he dashed through the doorway, fearing every minute that someone would notice the open gates and close them before he could enter. Just in front of the giant turtle he fell in a little heap on the floor, which was covered inch-deep with dust. His face was streaked, his clothes were a sight to behold; but Bamboo cared nothing for such trifles. He lay there for a few moments, not daring to move. Then, hearing a noise outside, he crawled under the ugly stone beast and crouched in his narrow hiding-place, as still as a mouse.

"There, there!" said a deep voice. "See what you are doing, stirring up such a dust! Why, you will strangle me if you are not careful."

It was the turtle speaking, and yet Bamboo's father had often told him that it was not alive. The boy lay trembling for a minute, too much frightened to get up and run.

"No use in shaking so, my lad," the voice continued, a little more kindly. "I suppose all boys are alike - good for nothing but kicking up a dust." He finished this sentence with a hoarse chuckle, and the boy, seeing that he was laughing, looked up with wonder at the strange creature.

"I meant no harm in coming," said the child finally. "I only wanted to look at you more closely."

"Oh, that was it, hey? Well, that is strange. All the others come and stare at the tablet on my back. Sometimes they read aloud the nonsense written there about dead emperors and their titles, but they never so much as look at me, at me whose father was one of the great four who made the world."

Bamboo's eyes shone with wonder. "What! your father helped make the world?" he gasped. "Well, not my father exactly, but one of my grandfathers, and it amounts to the same thing, doesn't it. But, hark! I hear a voice. The keeper is coming back. Run up and close those doors, so he won't notice that they have not been locked. Then you may hide in the corner there until he has passed. I have something more to tell you."

Bamboo did as he was told. It took all his strength to swing the heavy doors into place. He felt very important to think that he was doing something for the grandson of a maker of the world, and it would have broken his heart if this visit had been ended just as it was beginning.

Sure enough, his father and the other keepers passed on, never dreaming that the heavy locks were not fastened as usual. They were talking about the great men who had just gone. They seemed very happy and were jingling some coins in their hands.

"Now, my boy," said the stone turtle when the sound of voices had died away and Bamboo had come out from his corner, "maybe you think I'm proud of my job. Here I've been holding up this chunk for a hundred years, I who am fond of travel. During all this time night and day, I have been trying to think of some way to give up my position. Perhaps it's honorable, but, you may well imagine, it's not very pleasant."

"I should think you would have the backache," ventured Bamboo timidly.

"Backache! well, I think so; back, neck, legs, eyes, everything I have is aching, aching for freedom. But, you see, even if I had kicked up my heels and overthrown this monument, I had no way of getting through those iron bars," and he nodded toward the gate.

"Yes, I understand," agreed Bamboo, beginning to feel sorry for his old friend.

"But, now that you are here, I have a plan, and a good one it is, too, I think. The watchmen have forgotten to lock the gate. What is to prevent my getting my freedom this very night? You open the gate, I walk out, and no one the wiser."

"But my father will lose his head if they find that he has failed to do his duty and you have escaped."

"Oh, no; not at all. You can slip his keys to-night, lock the gates after I am gone, and no one will know just what has happened. Why it will make this building famous. It won't hurt your father, but will do him good. So many travelers will be anxious to see the spot from which I vanished. I am too heavy for a thief to carry off, and they will be sure that it is another miracle of the gods. Oh, I shall have a good time out in the big world."

Just here Bamboo began to cry.

"Now what is the silly boy blubbering about?" sneered the turtle. "Is he nothing but a cry-baby?"

"No, but I don't want you to go."

"Don't want me to go, eh? Just like all the others. You're a fine fellow! What reason have you for wanting to see me weighed down here all the rest of my life with a mountain on my back? Why, I thought you were sorry for me, and it turns out that you are as mean as anybody else."

"It is so lonely here, and I have no playmates. You are the only friend I have."

The tortoise laughed loudly. "Ho, ho! so it's because I make you a good playmate, eh? Now, if that's your reason, that's another story altogether. What do you say to going with me then? I, too, need a friend, and if you help me to escape, why, you are the very friend for me."

"But how shall you get the tablet off your back?" questioned Bamboo doubtfully. "It's very heavy."

"That's easy, just walk out of the door. The tablet is too tall to go through. It will slide off and sit on the floor instead of on my shell."

Bamboo, wild with delight at the thought of going on a journey with the turtle, promised to obey the other's commands. After supper, when all were asleep in the little house of the keeper, he slipped from his bed, took down the heavy key from its peg, and ran pell-mell to the temple.

"Well, you didn't forget me, did you?" asked the turtle when Bamboo swung the iron gates open.

"Oh, no, I would not break a promise. Are you ready?"

"Yes, quite ready." So saying, the turtle took a step. The tablet swayed backward and forward, but did not fall. On walked the turtle until finally he stuck his ugly head through the doorway. "Oh, how good it looks outside," he said. "How pleasant the fresh air feels! Is that the moon rising over yonder? It's the first time I've seen it for an age. My word! just look at the trees! How they have grown since they set that tombstone on my back! There's a regular forest outside now."

Bamboo was delighted when he saw the turtle's glee at escaping. "Be careful," he cried, "not to let the tablet fall hard enough to break it."

Even as he spoke, the awkward beast waddled through the door. The upper end of the monument struck against the wall, toppled off, and fell with a great crash to the floor. Bamboo shivered with fear. Would his father come and find out what had happened?

"Don't be afraid, my boy. No one will come at this hour of the night to spy on us."

Bamboo quickly locked the gates, ran back to the house, and hung the key on its peg. He took a long look at his sleeping parents, and then returned to his friend. After all, he would not be gone long and his father would surely forgive him.

Soon the comrades were walking down the broad road, very slowly, for the tortoise is not swift of foot and Bamboo's legs were none too long.

"Where are you going?" said the boy at last, after he had begun to feel more at home with the turtle.

"Going? Where should you think I would want to go after my century in prison? Why, back to the first home of my father, back to the very spot where the great god, P'anku, and his three helpers hewed out the world."

"And is it far?" faltered the boy, beginning to feel just the least bit tired.

"At this rate, yes, but, bless my life, you didn't think we could travel all the way at this snail's pace, I hope. Jump on my back, and I'll show you how to go. Before morning we shall be at the end of the world, or rather, the beginning."

"Where is the beginning of the world?" asked Bamboo. "I have never studied geography."

"We must cross China, then Tibet, and at last in the mountains just beyond we shall reach the spot which P'anku made the center of his labor."

At that moment Bamboo felt himself being lifted from the ground. At first he thought he would slip off the turtle's rounded shell, and he cried out in fright.

"Never fear," said his friend. "Only sit quietly, and there will be no danger."

They had now risen far into the air, and Bamboo could look down over the great forest of Hsi Ling all bathed in moonlight. There were the broad white roads leading up to the royal tombs, the beautiful temples, the buildings where oxen and sheep were prepared for sacrifice, the lofty towers, and the high tree-covered hills under which the emperors were buried. Until that night Bamboo had not known the size of this royal graveyard. Could it be that the turtle would carry him beyond the forest? Even as he asked himself this question he saw that they had reached a mountain, and the turtle was ascending higher, still higher, to cross the mighty wall of stone.

Bamboo grew dizzy as the turtle rose farther into the sky. He felt as he sometimes did when he played whirling games with his little friends, and got so dizzy that he tumbled over upon the ground. However, this time he knew that he must keep his head and not fall, for it must have been almost a mile to the ground below him. At last they had passed over the mountain and were flying above a great plain. Far below Bamboo could see sleeping villages and little streams of water that looked like silver in the moonlight. Now, directly beneath them was a city. A few feeble lights could be seen in the dark narrow streets, and Bamboo thought he could hear the faint cries of peddlers crying their midnight wares.

"That's the capital of Shan-shi just below us," said the turtle, breaking his long silence. "It is almost two hundred miles from here to your father's house, and we have taken less than half an hour. Beyond that is the Province of the Western Valleys. In one hour we shall be above Tibet."

On they whizzed at lightning speed. If it had not been hot summer time Bamboo would have been almost frozen. As it was, his hands and feet were cold and stiff. The turtle, as if knowing how chilly he was, flew nearer to the ground where it was warmer. How pleasant for Bamboo! He was so tired that he could keep his eyes open no longer and he was soon soaring in the land of dreams.

When he waked up it was morning. He was lying on the ground in a wild, rocky region. Not far away burned a great wood fire, and the turtle was watching some food that was cooking in a pot.

"Ho, ho, my lad! so you have at last waked up after your long ride. You see we are a little early. No matter if the dragon does think he can fly faster, I beat him, didn't I? Why, even the phoenix laughs at me and says I am slow, but the phoenix has not come yet either. Yes, I have clearly broken the record for speed, and I had a load to carry too, which neither of the others had, I am sure."

"Where are we?" questioned Bamboo.

"In the land of the beginning," said the other wisely. "We flew over Tibet, and then went northwest for two hours. If you haven't studied geography you won't know the name of the country. But, here we are, and that is enough, isn't it, enough for any one? And to-day is the yearly feast-day in honor of the making of the world. It was very fortunate for me that the gates were left open yesterday. I am afraid my old friends, the dragon and the phoenix, have almost forgotten what I look like. It is so long since they saw me. Lucky beasts they are, not to be loaded down under an emperor's tablet. Hello! I hear the dragon coming now, if I am not mistaken. Yes, here he is. How glad I am to see him!"

Bamboo heard a great noise like the whirr of enormous wings, and then, looking up, saw a huge dragon just in front of him. He knew it was a dragon from the pictures he had seen and the carvings in the temples.

The dragon and the turtle had no sooner greeted each other, both very happy at the meeting, than they were joined by a queer-looking bird, unlike any that Bamboo had ever seen, but which he knew was the phoenix. This phoenix looked somewhat like a wild swan, but it had the bill of a cock, the neck of a snake, the tail of a fish and the stripes of a dragon. Its feathers were of five colors.

When the three friends had chatted merrily for a few minutes, the turtle told them how Bamboo had helped him to escape from the temple.

"A clever boy," said the dragon, patting Bamboo gently on the back.

"Yes, yes, a clever boy indeed," echoed the phoenix.

"Ah," sighed the turtle, "if only the good god, P'anku, were here, shouldn't we be happy! But, I fear he will never come to this meeting-place. No doubt he is off in some distant spot, cutting out another world. If I could only see him once more, I feel that I should die in peace."

"Just listen!" laughed the dragon. "As if one of us could die! Why, you talk like a mere mortal."

All day long the three friends chatted, feasted, and had a good time looking round at the places where they had lived so happily when P'anku had been cutting out the world. They were good to Bamboo also and showed him many wonderful things of which he had never dreamed.

"You are not half so mean-looking and so fierce as they paint you on the flags," said Bamboo in a friendly voice to the dragon just as they were about to separate.

The three friends laughed heartily.

"Oh, no, he's a very decent sort of fellow, even if he is covered with fish-scales," joked the phoenix.

Just before they bade each other good-bye, the phoenix gave Bamboo a long scarlet tail-feather for a keepsake, and the dragon gave him a large scale which turned to gold as soon as the boy took it into his hand.

"Come, come, we must hurry," said the turtle. "I am afraid your father will think you are lost." So Bamboo, after having spent the happiest day of his life, mounted the turtle's back, and they rose once more above the clouds. Back they flew even faster than they had come. Bamboo had so many things to talk about that he did not once think of going to sleep, for he had really seen the dragon and the phoenix, and if he never were to see anything else in his life, he would always be happy.

Suddenly the turtle stopped short in his swift flight, and Bamboo felt himself slipping. Too late he screamed for help, too late he tried to save himself. Down, down from that dizzy height he tumbled, turning, twisting, thinking of the awful death that was surely coming. Swish! he shot through the tree tops trying vainly to clutch the friendly branches. Then with a loud scream he struck the ground, and his long journey was ended.



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Passover

STANDARDS

CC 1.5

OBJECTIVES

- Story of Passover
- Make an ark or cradle for Moses

MATERIALS

- Paper
- Crayons
- Scissors
- Refer to Teacher Supplement
- Matzoh with butter or honey

Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- Warm-up activity—Teacher leads a hand-clapping rhythm for the children to copy.
- Foreign language— Review counting in one or more languages.
- Teacher tells or reads story. Refer to the Teacher Supplement.
- The teacher will guide the children into creating arks or cradles for the baby Moses.
- A snack of matzoh would reinforce the story of the Passover.

- Finish lesson with verse.

Notes/Feedback:



Easter

OBJECTIVES

- Story of Peter Cottontail
- Model a bunny from beeswax or
- Other modeling materials

MATERIALS

- Beeswax or other modeling materials
- Refer to Teacher Supplement

Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- Warm-up activity— Teacher leads a hand-clapping rhythm for the children to copy.
- Foreign language— Review phrases related to Spring.
- Teacher tells or reads story. Refer to the Teacher Supplement.
- Teacher helps model the bunny for the children who then model for themselves.
- Finish lesson with verse.

Notes/Feedback:



Spring Equinox

OBJECTIVES

- Story
- Drawing
- Title and one or more sentences about the subject

MATERIALS

- Spring story such as *A New Beginning*, or *The Spring Equinox*
- Paper
- Crayons

Procedure:

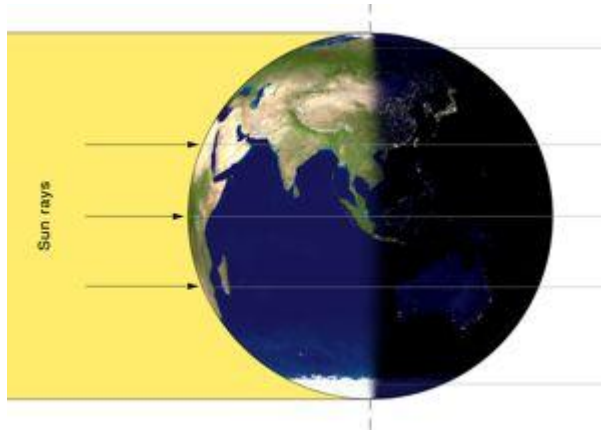
- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- Warm-up activity— Teacher leads a hand-clapping rhythm for the children to copy.
- Foreign language—Review phrases related to Spring.
- Teacher tells or reads story.
- Children draw the story and write in their journals.
- Finish lesson with verse.

Notes/Feedback:

Teacher Supplement: SPRING EQUINOX

In 2012, the vernal or spring equinox comes on March 20 at 5:14 Universal Time (12:14 a.m. Central Daylight Time). Here's all you need to know.

The March equinox signals the beginning of spring in the Northern Hemisphere and autumn in



the Southern Hemisphere. It marks that special moment when the sun crosses the celestial equator going from south to north. In 2012, this equinox comes early. It'll be on March 20 at 5:14 UTC, or 12:14 a.m. Central Daylight Time for us in the central U.S.

Why is the equinox early in 2012? The reason is, in part, because 2012 is a leap year. If this year weren't a leap year, this equinox would come on March 21 – not March 20 – at 5:14 Universal Time. The equinoxes for the coming three years – 2013, 2014, 2015 – will all fall on March 20 as

well. But – with each passing year – each equinox will come nearly 6 hours later by the clock. In the year 2016, the equinox would fall on March 21 – if 2016 weren't a leap year.

A Chinese perspective on the spring equinox

Equinox 2012 comes on March 19 for U.S. West and eastern Pacific

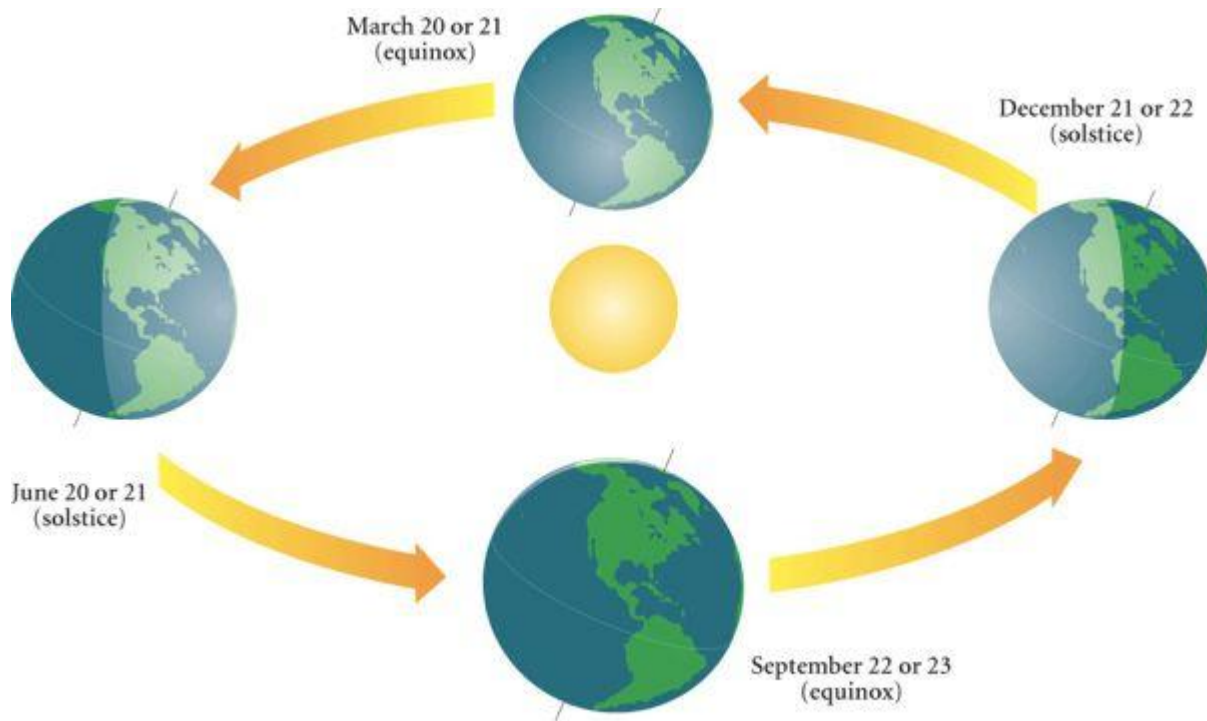
2012 equinox: Sun rises due east and sets due west

If you're curious (or confused) about the early date of this equinox, you're not alone. Study the data at [this link](#) at the U.S. Naval Observatory website. It might help out visually with the explanation.

Here's what we all know about this equinox. In the Northern Hemisphere, the sun is rising earlier now, and nightfall comes later. Plants are sprouting. Winds are softening. For us in the Northern Hemisphere, people are enjoying the warmer days of spring. South of the equator, autumn begins.

What is an equinox?

The equinox is an event that happens in Earth's orbit around the sun. Simultaneously, it happens on the imaginary dome of our sky. The imaginary celestial equator is a great circle dividing the sky into northern and southern hemispheres. The celestial equator wraps the sky directly above Earth's equator. At the equinox, the sun crosses the celestial equator, to enter the sky's northern hemisphere.



Robin Storesund

Our ancestors didn't understand the equinoxes and solstices as events that occur in the course of Earth's yearly orbit around the sun. But they surely marked today as being midway between the sun's lowest path across the sky in winter and highest path across the sky in summer.

Today, we know each equinox and solstice is an astronomical event, caused by Earth's tilt on its axis and ceaseless motion in orbit.

Because Earth doesn't orbit upright, but is instead tilted on its axis by 23-and-a-half degrees, Earth's northern and southern hemispheres trade places in receiving the sun's light and warmth most directly. We have an equinox twice a year – spring and fall – when the tilt of the Earth's axis and Earth's orbit around the sun combine in such a way that the axis is inclined neither away from nor toward the sun.

At the equinox, Earth's two hemispheres are receiving the sun's rays equally. Night and day are approximately equal in length. The word equinox comes from the Latin *aequus* (equal) and *nox* (night).

But, since Earth never stops moving around the sun, these days of equal sunlight and night will change quickly.

Where should I look to see signs of the equinox in nature?

The knowledge that spring is here – and summer is coming – is everywhere now, on the northern half of Earth's globe.

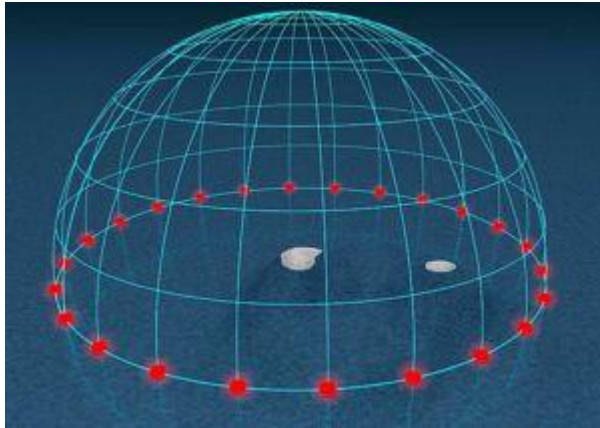
If you live in Earth's Northern Hemisphere, you've likely been noticing the earlier dawns and later sunsets for some weeks now.

Also notice the arc of the sun across the sky each day. You'll find it's shifting toward the north. Birds and butterflies are migrating back northward, too, along with the path of the sun.

The longer days bring with them warmer weather. People are leaving their winter coats at home. Trees are budding, and plants are beginning a new cycle of growth. In many places, spring flowers are beginning to bloom.

Does the sun rise due east and set due west at the equinox?

Yes, it does. And that's true no matter where you live on Earth, because we all see the same sky. No matter where you are on Earth, you have a due east and due west point on your horizon. That point marks the intersection of your horizon with the celestial equator – the imaginary line above the true equator of the Earth.



At the equinoxes, the sun appears overhead at noon as seen from Earth's equator, as the illustration at right shows. This illustration (which is by [Tau'olunga](#)) shows the sun's location on the celestial equator, every hour, on the day of the equinox.

That's why the sun rises due east and sets due west for all of us. The sun is on the celestial equator, and the celestial equator intersects all of our horizons at points due east and due west. This fact makes the day of an equinox a good day for finding due east and due west from your yard or other favorite site for watching the sky. Just go outside around sunset or sunrise and notice the location of the sun on the horizon with respect to familiar landmarks.

If you do this, you'll be able to use those landmarks to find those cardinal directions in the weeks and months ahead, long after Earth has moved on in its orbit around the sun, carrying the sunrise and sunset points northward.

So enjoy the 2012 spring equinox on March 20 – an event that happens on our sky's dome – and a seasonal marker in Earth's orbit around the sun!

Bottom line: In 2012, the vernal equinox comes on March 20 at 5:14 UTC, or 12:14 a.m. Central Daylight Time for us in the central U.S. This post explains why the equinox comes early in 2012.

[How to translate UTC to your time zone](#)



Preparation for Cinco de Mayo

OBJECTIVES

- Story of Cinco de Mayo
- Make a piñata

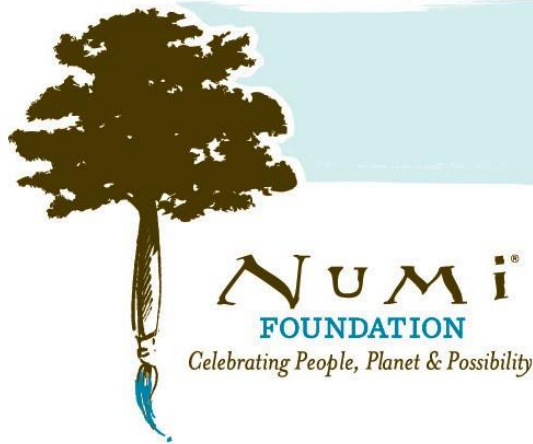
MATERIALS

- Refer to Teacher Supplement

Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- Warm-up Activity— Teacher leads a hand-clapping rhythm for the children to copy.
- Foreign language—Practice Spanish phrases for Cinco de Mayo
- Teacher tells or reads story.
- The teacher helps the children make a piñata.
- Finish lesson with verse.

Notes/Feedback:



Cinco de Mayo

OBJECTIVES

- Story
- Piñata party

MATERIALS

- Pinata filled with appropriate treats
- Refer to Teacher Supplement

Procedure:

- Begin with forming a circle with the children. Recite verse.
- Warm-up Activity—Teacher leads a hand-clapping rhythm for the children to copy.
- Foreign Language--Practice Spanish phrases for Cinco de Mayo.
- The class has a piñata party.
- Finish lesson with verse.

Notes/Feedback: