



## Identity and Self-Esteem



**NUMi**<sup>®</sup>  
FOUNDATION  
*Celebrating People, Planet & Possibility*

This source book provides teachers with units of study designed to fulfill common core standards appropriate for grades 1-3. Use it to inspire your lessons and provide fun, challenging activities that expand young people's self-esteem and foster social skills. Teachers can work through this material sequentially to provide a broad scope of learning, or draw from it to inspire and enhance other curricula.

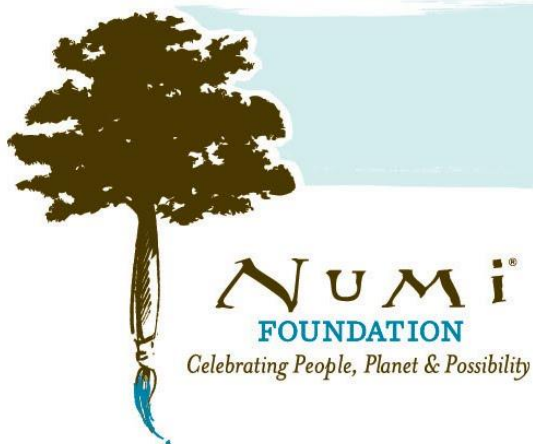
The Numi Foundation would like to thank all the writers and educators of open-source materials that have inspired and/or contributed to this collection of lessons.

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## Home and Community



## Your Home

### STANDARDS

CCSS: R1, R7, SL.5

### OBJECTIVES

- Students will learn words and movements to “I am a Strong and Mighty Tree.”
- Students will learn how to say new words in Vietnamese, Spanish, Chinese, Japanese and Korean
- Students will talk about their homes and draw pictures

### MATERIALS

- Book: Houses and Homes around the World, by Ann Morris
- Journals
- Crayons
- Pencils
- Map of Oakland/East Bay/Bay Area
- Map of the world

### Preparation:

- Learn words for hello in Vietnamese, Spanish, Chinese, Japanese and Korean.
- Have blank journals and drawing materials ready.
- It may be helpful to have written the students’ names on the front covers of the journals before distributing if not all of the students are able to write their names.



**Background Info:**

Movement Verse to Begin and End Class  
(Teacher Uses Gestures for The Children to Copy)

I am a strong and mighty tree,  
No howling wind will conquer me.  
My roots reach deep into the ground,  
They hold me up, I won't fall down.  
My trunk is strong and big and round,  
My bark is skin, it wraps me round.  
My branches reach into the air,  
A home for birds from everywhere.  
My flowers blossom blissfully,  
They offer nectar to the trees.  
I am a strong and mighty tree.  
No howling wind will conquer me.

**Procedure:**

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- Continuing in circle, play a name learning game. First child says their name. Teacher repeats it. Children clap hands once. Second child says their name. Teacher repeats second name followed by first. After teacher says these two names, the children clap twice, rhythmically. This process continues around the circle with teacher reciting names in reverse order and children clapping one time for each name recited. When the teacher forgets, the children help by reciting their names in order again. This continues until teacher has recited the name of the last child.
- Children sit. The teacher asks if children or their family speak other languages at home. (The school says that Vietnamese, Spanish, Chinese, Japanese and Korean are spoken at home, there may be more. Today learn how to say hello in each language spoken at home. Have class repeat.
- The teacher asks the children where they were born. (Teacher is looking for a geographic location.) Show places on the map when possible. Where do they live now? With whom do you live? What chores does each person do in your home? Teacher can say where s/he lives and with whom s/he lives.
- The teacher should read a picture book or show photos of houses around the world. One book suggested: *Houses and Homes (Around the World)* written by Ann Morris and illustrated by Ken Heyman.

- Children are asked to draw their home inside and out. Distribute new, blank journals to students. Their drawings for this curriculum will be kept in a book (main lesson book style) or journal throughout this course.
- Students title or label drawing. Unfinished drawings and writing may be finished in second class of week.
- Finish lesson with name circle game followed by recitation of hello in many languages and then ending verse.

### **Wrap up:**

Be sure each child's name is written on the front cover of her/ his journal. Teach children how and where to put their journals and drawing utensils. Tell them that they will do it the same way every day.

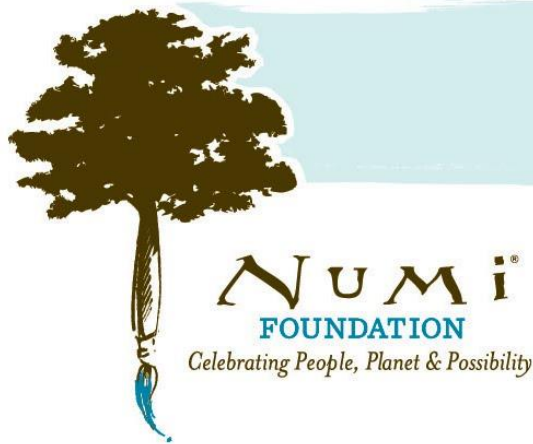
### **Daily Assessment:**

Teacher observation

Student response and participation

Completion of drawing with labels (some students may need more time)

### **Notes/Feedback:**



## Your Food

### STANDARDS

2.41.

### OBJECTIVES

- Students will learn about where commonly eaten foods come from
- Students will learn about foods eaten in different places in the world

### MATERIALS

- Book
- Photos of food, or real food
- Journals
- Crayons
- Pencils

### Methods:

Discussion and drawings in journals.

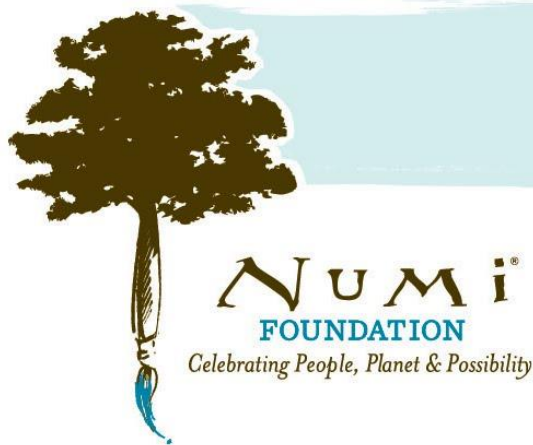
- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- As a warm up exercise, play a simple circle game, such as, ask one child to step away and close their eyes. Have children pass an item, for example, a stone behind their backs to the next child 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 stone behind their backs.
- Ask each child who speaks another language to say hello, goodbye, and how are you?, count from 5-54 and please in that language. Have the class repeat.

- The teacher will lead a discussion about the food the children eat at home, how it is produced and how it gets to their home. Ask what their favorite foods are. Ask what foods it is important to eat to be healthy.
- Finish the lesson by each child sharing their drawing and reciting the words they learned to speak in another language and saying the class verse.

**Assessment:**

The children will draw pictures of the food they eat at home either on a plate, growing at a farm, being transported from the farm, or being sold at the market. The children will write a title for their drawing and then write two sentences about their drawing.

**Notes/Feedback:**



## Where Do You Sleep? What Do You Eat?

### STANDARDS

CCSS: R1, R7, SL.5

### OBJECTIVES

- Students will learn each other's names
- Students will see where different countries are located on the map
- Students will learn about food eaten in the U.S. and beyond

### MATERIALS

- Journals
- Crayons
- Pencils
- Pictures of foods from around the world
- Books about food around the world (for the teacher)
- Map of Bay Area
- World Map

### Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.

- Repeat name game until teacher has learned the children's names by heart. Ask if some students would also like to try repeating the names of everyone in the class.
- Continuing in the languages practiced last week. Have class recite after leading child, hello in their home language. Next have children teach group how to say goodbye in their home languages.
- Children sit. Ask children where they sleep in their home, on a bed, a futon, a mat? Do they use blankets, pillows?
- Then ask the children what they eat at home? Are there special foods they eat for festivals or holidays? Are there foods they eat that people in their family's native country eat? What are these? Where do these foods come from? Store, farm, home garden. Have pictures of food from around the world, including places that the children are from, but also other places. Some good examples are: tortillas, sushi, falafel, pasta, gyros, etc.
- The teacher should read a book about different foods that people eat around the world or show photos of people eating around the world.
- The children should create a drawing of the food they eat at home in their journals. Again, first grade should title or label drawing. Help students with spelling names of foods that may be hard to spell.
- Class should finish with name game followed by recitation of hello and goodbye in several languages and then ending verse.

### **Wrap up:**

Ask who remembers the clean-up procedure from Lesson 1. Consider appointing monitors each day (or each week) to collect journals, to collect pencils, to collect crayons, etc. and put them in their specific locations.

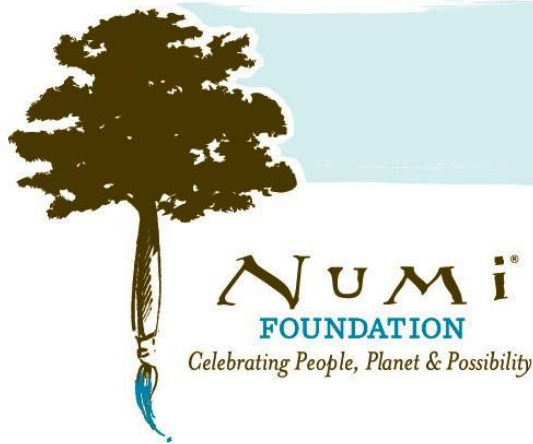
### **Daily Assessment:**

Teacher observation

Student response and participation

Completion of drawing

### **■ Notes/Feedback:**



## Who Are The People Who Live In Your Home?

### STANDARDS

CCSS: R1, R7, SL.5

### OBJECTIVES

- Teacher and students will continue learning names of the students in the class
- Students will continue learning new words in target languages
- Students will talk about their families and who lives in their homes

### MATERIALS

- Journals
- Crayons
- Pencils

### Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- Repeat name game until teacher has learned the children's names by heart.
- Continuing in the languages practiced last week. Have class recite after leading child, hello and goodbye in their home languages. Next have children teach the group to say please in their home languages.
- Ask the children if they have younger siblings, friends, or other family members who live at home with them. Have children describe them. Do they older or younger siblings? Where are they in the family? (Such as oldest son (or brother); or first-born daughter) Are they as tall as the child who is speaking? What things can they do or not

do? Can they speak as well as the child speaking? What languages are spoken at home? Some children may also want to include their pets, as well.

- In their journal, have children draw and label the siblings or friends in their home.
- Class should finish with name game followed by recitation of hello, goodbye, and please, in several languages and then ending verse.

**Wrap up:**

Continue clean -up process from Week 1.

**Daily Assessment:**

Teacher observation

Student response and participation

Completion of drawings including labels.

**Notes/Feedback:**





## Family Tree

### STANDARDS

CCSS: R1, R7, SL.5

### OBJECTIVES

- Students will identify and touch artifacts from the natural world
- Students will document what they have learned by drawing these objects in their journals

### MATERIALS

- Large sheets of paper
- Glue (or glue sticks)
- Crayons
- Pencils
- Materials to represent family members

### 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 an item, for example, a stone 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 stone behind their backs.
- Continuing in the languages practiced last week have class recite after leading child, hello, goodbye, and please, in their home language.

- The teacher should bring objects from nature to represent family members of the children. (Or, if time allows take the children outside for 10 minutes to collect stones, twigs, flowers, weeds, and other natural items. Students could also just be taken on a short walk around the block and the teacher and/or students can point out natural elements of the landscape, including the sun, the sky, trees, etc. Since the lesson is about trees, natural and family, the children can also spend some time looking at trees).
- Explain to children what a family tree is, drawing connection to real trees, and have them draw a large tree on a large paper and then glue the objects—feathers, small rocks, leaves, twigs, flowers, etc., on their family tree. \*\*This can be a collaborative project to be displayed in the hall or office for school. \*\*Guided by the teacher, the students can talk about how the structure of a tree is like the structure of the family.
- Class should finish with recitation of hello, goodbye, and please, in several languages and then ending verse.

### **Wrap up:**

Continue the same clean-up procedure from previous lessons. Possibly appoint new monitors.

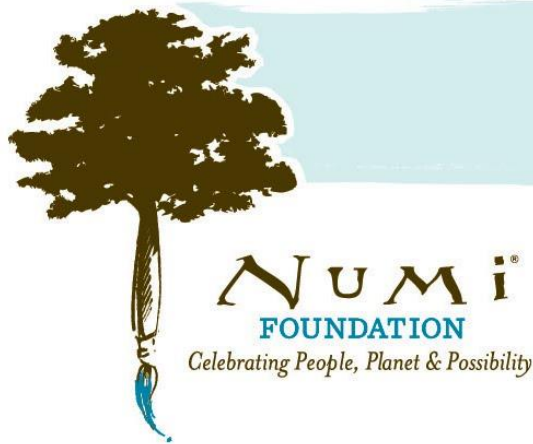
### **Daily Assessment**

- Teacher observation
- Student response and participation
- Completion of drawing with labels

### **Unit Assessment**

- **Students show their family tree to a partner, small group or whole class and say who is presented by each part**

### **Notes/Feedback:**



## Your Neighborhood

### STANDARDS

2.2.1 1.

### OBJECTIVES

- Students will learn about their neighborhoods
- Students will learn map skills by drawing maps of their communities

### MATERIALS

- Journals
- Crayons
- Pencils

### Methods:

Discussion, drawing, and writing in journals.

- 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 an item, for example, a stone 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 stone behind their backs.
- Ask each child who speaks another language to say hello, goodbye, and how are you? and count from 5-54 in that language. Have the class repeat.
- The teacher will lead a discussion about the neighborhoods the children live in and who else lives there. Do the children know any of their neighbors? Are there stores they

shop where people know them or their families? Do they know the letter carrier or other people who work in the neighborhood?

- The children will draw a picture of people in their neighborhood, label the picture and write two sentences about the subject.
- Finish the lesson by each child sharing their drawing and reciting the words they learned to speak in another language and saying the class verse.

**Assessment:**

Students discuss what most neighborhoods have in common.

Teacher observation.

**Notes/Feedback:**



## Autobiographical Timeline

### STANDARDS

2.1

### OBJECTIVES

- Students will consider important events in their lives and how one event has often led to another

### MATERIALS

- Large drawing or flipchart paper, crayons, pencils, journals

### Methods:

Create timelines to be displayed around the room.

- 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.
- Ask each child who speaks another language to say hello, good bye, how are you?, count from 5-54, and my name is, in that language. Have the class repeat.
- 4. The teacher leads a discussion about taking the big things that happen in our lives and putting them on paper in order of time that they happened, on a timeline. The timelines will be displayed around the room and should include birth date of the child, and approximate dates and years for other important events through the present. Other

events might include moving to Oakland, starting school, the birth of a sibling or a big trip. Teach the words “autobiography,” and “timeline” by breaking them down into their parts. “Auto” means “self,” “bio” means “life,” and “graph(y)” means “writing. For the word “timeline,” it might be useful to talk about the words “linear” and “chronological.” Calendars and clocks might be useful realia, and can help illustrate the way we break time down into component parts.

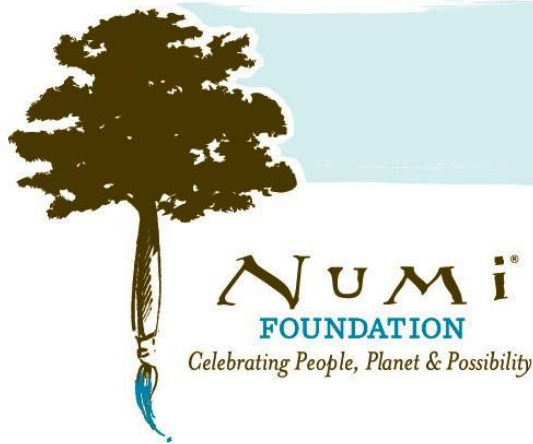
- If time permits, discuss what constitutes “big events.” Ask some clarifying questions, such as “Would eating breakfast each day be a big event?” “Learning to ride a bike?” “Welcoming a new baby brother?” “The passing of a grandparent?” Include some examples that might be somewhat ambiguous in order to fuel more discussion, such as a birthday party, or getting a new toy that s/he always wanted. Children should take out their journals, draw and label a big event in their lives.
- Finish the lesson by each child sharing their drawing and reciting the words they learned to speak in another language and saying the class verse.

**Assessment:**

Teacher observation

Student timelines

**Notes/Feedback:**



## Oakland Timeline

### STANDARDS

2.1.3

### OBJECTIVES

- Students will learn about the significant events in the history of Oakland and learn about how cities, like people, grown and change over time

### MATERIALS

- Copy of an Oakland Timeline for the teacher
- Large drawing or flipchart
- Paper
- Crayons
- Pencils

### Methods:

Discussion about the history of Oakland and the creation of a large timeline to display in the class.

- 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.
- Ask each child who speaks another language to say hello, goodbye, how are you?, count from 5-54, and my name is, and I am <sup>2</sup> years old, in that language. Have the class repeat.

- The teacher leads a discussion about the history of Oakland and tells the class that they will create one timeline for Oakland similar to the timelines they created for themselves. “How are cities like people?” “How is the history of a city” similar to and different than the history of a person?”
- Finish the lesson by each child sharing their drawing and reciting the words they learned to speak in another language and saying the class verse.

**Assessment:**

If time permits, the children should take out their journals and write two sentences about the history of Oakland.

**Notes/Feedback:**





## Clothing



## Your Clothing

### STANDARDS

CCSS: R1, R7, SL.5

### OBJECTIVES

- Students will continue to practice new vocabulary in other languages
- Students will see, touch and learn about natural (and possibly synthetic) fibers
- Students will consider what type of fibers their own clothing and that of their classmates are made from

### MATERIALS

Include all materials; please be thorough

- Samples of cotton, silk, and wool
- Journals
- Crayons
- Pencils

### Methods:

Discussion, story, 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, have children, one at a time, say the name of the person across the circle from them. Then that child says the name of a person to either side of the first child. This continues around the circle until each child's name has been said.
- Continuing in the languages practiced last week. Have class recite after leading child, hello, goodbye, please, thank you, you're welcome, and Happy Birthday, and yes and no, in several languages.
- The teacher begins by asking what the children's clothing is made from. Then the teacher will bring out samples of cotton, silk, and wool. Perhaps bring out some synthetics or cotton blends, as well, since most children will likely have clothing that is not always natural fibers. After the children feel the samples, they may realize that their clothing is made of these fibers. The teacher will explain where cotton and wool come from and then tell the Chinese story of silk included in the teacher supplement. Discuss the difference between natural and synthetic fibers. Perhaps teach the word "synthetic," meaning "put together from other parts." Additional possibly extension: how does color get to be different colors?
- The children will draw a picture from the story in their journals and label.
- Class should finish with recitation of hello, goodbye, please, thank you, you're welcome, Happy Birthday, yes, and no in several languages and then ending verse.

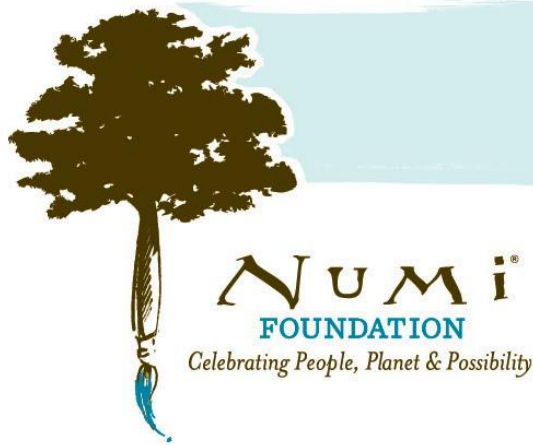
### **Daily Assessment:**

Teacher observation

Student response and participation

Completion of drawing with labels

### **Notes/Feedback:**



## Clothing II: Different Climates and Cultures

### STANDARDS

2.0

### OBJECTIVES

- Students learn about clothing from different places and cultures, as well as variations in clothing within this culture

### MATERIALS

- Photos of clothing around the world, journals, crayons and 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, 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.
- Ask each child who speaks another language to say hello, goodbye, how are you?, count from 5-54, and my name is, and I am <sup>2</sup> years old, in that language. Have the class repeat.
- The teacher will begin a discussion of what clothing the children wear when it is hot, when it is cold, and when it is raining. With photos or a picture book, the teacher will show children photos of people around the world in various clothing. The teacher will review with children what was said in the previous class about where fabrics come from

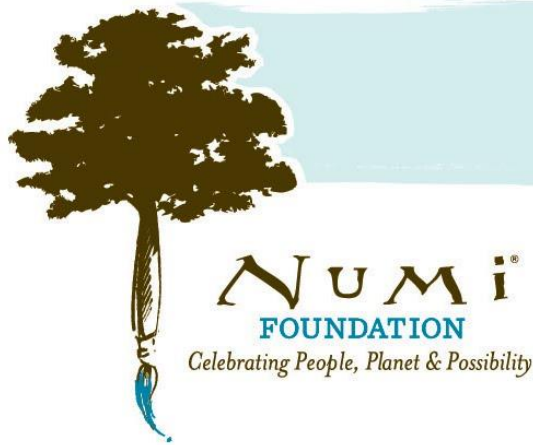
and which are better for the environment. For example, cotton is heavily sprayed with pesticides and such so that it can harm the environment, whereas, organic cotton does not harm the environment because it is not sprayed. The teacher should also talk about synthetic fabrics, such as rayon, nylon and polyester, as well as cotton/rayon blends, etc. as many items of commonly worn clothing are made from these fabrics.

- The teacher may also want to talk about particular items of clothing for particular occasions. S/he may ask “Would you wear a swimsuit to a wedding?” “Pajamas to play soccer?” “A raincoat to the beach?” etc. The teacher can also ask students to describe what they are wearing today, and what their favorite clothes are, using words for color, fabric, length and style.
- The children will draw in their journals people dressed in different kinds of clothing. They will label or write sentences about their drawing.
- Finish the lesson by each child sharing their drawing and reciting the words they learned to speak in another language and saying the class verse.

**Assessment:**

The children will draw in their journals people dressed in different kinds of clothing. They will label or write sentences about their drawing.

**Notes/Feedback:**



## Clothing III

### STANDARDS

CCSS: R1, R7, SL.5

### OBJECTIVES

- Students will learn about different types of clothing worn around the world
- Students will learn to identify different types of fabrics/ fibers
- Students will discuss what types of clothing we wear for different locations/ occasions

### MATERIALS

Include all materials; please be thorough:

- Photos of clothing around the world
- 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, have children, one at a time, say the name of the person across the circle from them. Then that child says the name of a person to either side of the first child. This continues around the circle until each child's name has been said.

- 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.
- The teacher will begin a discussion of what clothing the children wear when it is hot, when it is cold, and when it is raining. With photos or a picture book, the teacher will show children photos of people around the world in various clothing. The teacher will review with children what was said in the previous class about where fabrics come from and which are better for the environment. For example, cotton is heavily sprayed with pesticides and such so that it can harm the environment, whereas, organic cotton does not harm the environment because it is not sprayed. Since it is highly likely that some of the children will not be wearing natural fibers, the words “synthetic,” “rayon,” “blended” etc. should also be taught. Teacher can ask “What is your favorite clothing?” “What clothing do we wear for different occasions, such as going to school, playing outside (and/or playing particular sports), weddings, swimming, and in bed, etc.?” For a fun extension, the teacher can also ask: “Would you wear a swimsuit to bed?” “Would you wear sneakers to go swimming?” “Would you wear pajamas to school?” etc.
- The children will draw in their journals people dressed in different kinds of clothing. They will label or write sentences about their drawing.
- Class should finish with recitation of hello, goodbye, please, thank you, you’re welcome, Happy Birthday, yes and no, in several languages and then ending verse.

### **Daily Assessment**

Teacher observation  
Student response and participation  
Completion of drawing

### **Unit Assessment**

Ask each child to identify the type of fabric one article of her/ his clothing is made of.

### **Notes/Feedback:**

## COTTON AND WOOL Teacher Supplement

### HISTORY

Cotton is a plant, it grows wild in many places on the earth, but it has been known about, cultivated and put to use by people of many lands for centuries.

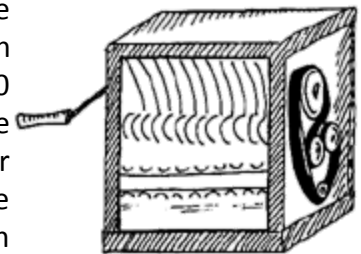
Scientists and historians have found shreds of cloth or written reference to cotton dating back at least seven-thousand years. The oldest discovery was made in a Mexican cave, where scientists unearthed bits and pieces of cotton bolls and cloth. Archaeologists have also found cloth fragments in the Indus Valley of India (Pakistan) dating about 3000 B.C. In 1500 B.C., cotton was referred to in a Hindu Rig-Veda hymn mentioning "threads in the loom." It is generally believed that the first cultivation of cotton was in India, though it grew wild in several locations around the world. People living in Egypt's Nile Valley and across the world in Peru were also familiar with cotton.

Cotton was grown by American Indians in the early 1500's, documented from sightings by the Coronado expedition 1540-42. The Spaniards raised a cotton crop in Florida in 1556.

Cotton Trivia: "White Gold" is a historical and appropriate term for cotton, the natural fiber which continues to play an important role in the United States economy.

In England, in the early 1700's, during the height of the British Empire, it was against the law, to either import or manufacture cloth from cotton. These laws were enacted to protect the powerful English sheep and wool industry of that time. These restrictions also kept the cotton industry from expanding to the American Colonies. However, by the early 1600's, cotton had been introduced to North America and in 1607 the first seed was planted by colonists along the James River in Virginia.

The colonists had the ability to produce much cotton but were restricted by the mechanical know-how. It was Samuel Slater, an English mill worker, who changed this by migrating to America in 1790 and building the first American cotton mill from memory. With the development of the cotton mill, Eli Whitney saw the need for a faster means of removing the lint (cotton fibers) from the seed. In 1793, he patented a machine known as the cotton gin. This invention revolutionized the way lint was separated from the seed. Up to that time, for centuries, the separation process had all been done by hand. With Whitney's gin, short for the word engine, lint volume was increased for each worker from 1 lb. To 50 lbs. per day.



COTTON GIN

Harvesting the cotton by hand was another limitation of productivity. An experienced laborer could pick approximately 450 pounds of seed cotton (cotton removed from the plant with seeds intact) by hand per day. A picking device was first patented in 1850 and a stripper (a machine that strips both open and unopened bolls and trash from the plant) in 1871. In the early 1930's, after years of development and change, the Rust Brothers of Mississippi used a one row mechanical cotton picker (a machine that used revolving spindles or barbed points to grab and pull the cotton from the open boll) of their design to pick approximately 8,000 pounds of seed cotton in one day. This was quite an improvement in cotton harvest efficiency.





## THE PLANT

There are several species of “wild cotton” (cotton that grows uncultivated ) in the world. They have been found in Australia, Africa, Arizona, Central America, Lower California, Brazil, Mexico and other tropical countries and islands. Because of problems related to their refinement, they are not economically feasible to use. Through genetic assistance and breeding, today’s cottons have evolved from these “wild” sources and are more processing friendly.

Currently, there are five prominent types of cotton being grown commercially around the world. They are Egyptian, Sea Island, American Pima, Asiatic and Upland. Because of their need for a long, sunny growing period with at least 160 frost free days they are grown between latitudes 45 degrees north and 30 degrees south. The major producing countries within this region are the United States, Peoples Republic of China, India, Pakistan and Republic of Uzbekistan. Also, Brazil, Australia, Egypt, Argentina, Turkey, Greece, Syria and others produce significant, but lesser amount



In the U.S. there are fourteen major cotton growing states that produce Upland cotton. They are Alabama, Arizona, Arkansas, California, Georgia, Louisiana, Mississippi, Missouri, North Carolina, Oklahoma, South Carolina, Tennessee, Texas and Virginia. Some cotton is also grown in Florida, Kansas and New Mexico. American Pima cotton is grown in Arizona, California, New Mexico and Texas. All of these states form a region in the United States known as the Cotton Belt and have three things in

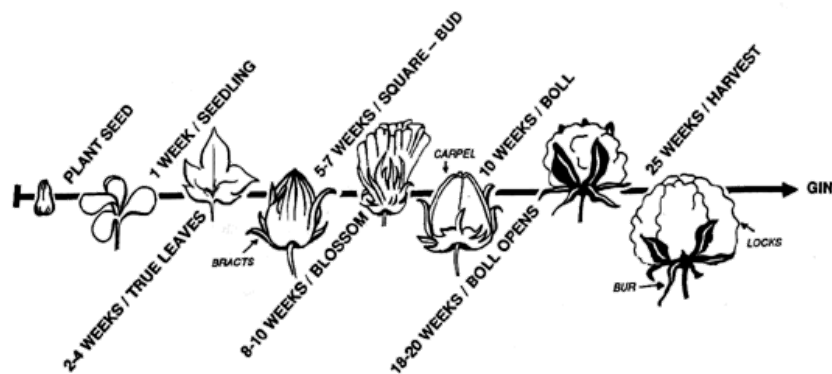
common, lots of sunshine, water and fertile soil, very important to growing a good cotton crop.

Upland cotton being the most common type in the U.S. has a staple length (length of fiber) of 13/16 to 1 ¼ inches. The American Pima has a staple length of 1 5/16 to 1 ½ inches. These plant types grow and mature at different rates and lengths of time, but basically mature within a 30 day period of each other.

Cotton plants have a general time frame in which they grow and produce after planting (introducing the seed to moist soil). With ideal conditions, the planted cotton seed will germinate (to begin to grow) or sprout and emerge in about five to ten days. The first 2 leaves that are visible on the young cotton plant are seedling leaves called cotyledons (cot-a-lee-dons). They are useful for absorbing sunlight into the plant. The sunlight is then converted through a process known as photosynthesis, into nourishing carbohydrates that will help the plant grow.

In about two to four weeks they turn over the photosynthetic task to true leaves (leaves produced subsequent to the cotyledons) which continue the feeding process for the duration of the plants life. The plant continues to grow, adding leaves and height, and in approximately five to seven weeks, small flower buds called squares(a small flower bud covered with fringed

leaf-like parts called bracts) will appear on the cotton plant. As this square develops, the bud swells and begins to push through the bracts until it opens into an attractive flower. Within three days, the flower will pollinate (the transfer of pollen from the anther to the stigma of the same or another flower) itself, change from a creamy white or yellow color to a pinkish red, and then wither and fall, exposing a small, green, immature cotton boll (a segmented pod containing 32 immature seeds from which the cotton fibers will grow). This boll is considered a fruit because it contains seeds. As the fibers continue to grow and thicken within the segmented boll, it enlarges until it becomes approximately the size of a small fig. Now, the cotton fibers have become mature and thickened with their primary growth substance, cellulose (a carbohydrate, the chief component of the cell wall in most plants). An average boll will contain nearly 500,000 fibers of cotton and each plant may bear up to 100 bolls



CottonJourney.com; P.O. Box 811; Hanford, CA 93232  
 Email: [admin@cottonsjourney.com](mailto:admin@cottonsjourney.com)  
 Phone: 1-800-698-1888; 1-800-698-1888

## Wool

From Wikipedia, the free encyclopedia



Long and short hair wool at the South Central Family Farm Research Center in Booneville, [Arkansas](#)



Wool section, Walcha show. The creamy fleeces on the left are crossbred wool.

Wool is the [textile fiber](#) obtained from [sheep](#) and certain other animals,<sup>[1]</sup> including [cashmere](#) from [goats](#), [mohair](#) from goats, [qiviut](#) from [muskoxen](#), [vicuña](#), [alpaca](#), [camel](#) from animals in the camel family, and [angora](#) from [rabbits](#).<sup>[citation needed]</sup>

Wool has several qualities that distinguish it from hair or fur: it is [crimped](#), it is [elastic](#), and it grows in [staples](#) (clusters).<sup>[2]</sup> The term wool is usually restricted to describing the fibrous [protein](#) derived from the specialized [skin](#) cells called [follicles](#) in [sheep](#).<sup>[3]</sup>

### Shearing



Fine Merino shearing [Lismore, Victoria](#)

Main article: [Sheep shearing](#)

[Sheep shearing](#) is the process by which the woollen fleece of a sheep is cut off.

After shearing, the wool is separated into four main categories: fleece (which makes up the vast bulk), broken, bellies, and locks.<sup>[8]</sup> The quality of fleeces is determined by a technique known as [wool classing](#), whereby a qualified person called a

wool classer groups wools of similar gradings together to maximize the return for the farmer or sheep owner. In [Australia](#) and [New Zealand](#), before being auctioned all Merino fleece wool is objectively measured for [micron](#), yield (including the amount of vegetable matter), staple length, staple strength, and sometimes color and comfort factor.

### Scouring

Wool straight off a sheep, known as "greasy wool"<sup>[9]</sup> or "wool in the grease", contains a high level of valuable [lanolin](#), as well as dirt, dead skin, sweat residue, pesticide, and vegetable matter. Before the wool can be used for commercial purposes, it must be scoured, a process of cleaning the greasy wool. Scouring may be as simple as a bath in warm water, or as complicated as an industrial process using [detergent](#) and [alkali](#), and specialized equipment.<sup>[10]</sup> In commercial wool, vegetable matter is often removed by chemical [carbonization](#).<sup>[11]</sup> In less processed wools, vegetable matter may be removed by hand, and some of the lanolin left intact through use of gentler detergents. This semi-grease wool can be worked into yarn and knitted into particularly water-resistant mittens or sweaters, such as those of the [Aran Island](#) fishermen. Lanolin removed from wool is widely used in [cosmetic](#) products such as hand creams. Wool has to be cleaned for a long time because it is so thick. Wild sheep were more hairy than woolly. Although sheep were domesticated nine to eleven thousand years ago, archaeological evidence from [statuary](#) found at sites in Iran suggests that selection for woolly sheep may have begun around 6000 BC,<sup>[16][17]</sup> with the earliest woven wool garments having only been dated to two to three thousand years later.<sup>[18]</sup> Woolly-sheep were introduced into Europe from the Near East in the

early part of the 4th millennium BC. The oldest known European wool [textile](#), ca. 1500 BC, was preserved in a [Danish bog](#).<sup>[19]</sup>

Prior to invention of shears - probably in the [Iron Age](#) - the wool was plucked out by hand or by bronze combs. In Roman times, wool, [linen](#), and [leather](#) clothed the European population; the [cotton](#) of India was a curiosity that only naturalists had heard of; and [silk](#), imported along the [Silk Road](#) from China, was an extravagant luxury. [Pliny the Elder](#) records in his [Natural History](#) that the reputation for producing the finest wool was enjoyed by [Tarentum](#), where selective breeding had produced sheep with a superior fleece, but which required special care.

In medieval times, as trade connections expanded, the [Champagne fairs](#) revolved around the production of wool cloth in small centers such as [Provins](#); the network that the sequence of annual fairs developed meant that the woollens of Provins might find their way to Naples, Sicily, Cyprus, Majorca, Spain, and even Constantinople.<sup>[20]</sup> The wool trade developed into serious business, the generator of capital. In the thirteenth century, the wool trade was the economic engine of the [Low Countries](#) and of Central Italy; by the end of the following century Italy predominated, though in the 16th century Italian production turned to silk.<sup>[20]</sup> Both pre-industries were based on English raw wool exports - rivaled only by the [sheepwalks](#) of [Castile](#), developed from the fifteenth century - which were a significant source of income to the English crown, which from 1275 imposed an export tax on wool called the "Great Custom". The importance of wool to the English economy can be shown by the fact that since the 14th Century, the presiding officer of the [House of Lords](#) has sat on the "[Woolsack](#)", a chair stuffed with wool.

Economies of scale were instituted in the [Cistercian](#) houses, which had accumulated great tracts of land during the twelfth and early thirteenth centuries, when land prices were low and labor still scarce. Raw wool was baled and shipped from North Sea ports to the textile cities of [Flanders](#), notably [Ypres](#) and [Ghent](#), where it was dyed and worked up as cloth. At the time of the Black Death, English textile industries accounted for about 10% of English wool production;<sup>[21]</sup> the English textile trade grew during the fifteenth century, to the point where export of wool was discouraged. Over the centuries, various British laws controlled the wool trade or required the use of wool even in burials. The smuggling of wool out of the country, known as [owling](#), was at one time punishable by the cutting off of a hand. After the Restoration, fine English woollens began to compete with silks in the international market, partly aided by the [Navigation Acts](#); in 1699 English crown forbade its American colonies to trade wool with anyone but England herself.

A great deal of the value of woollen textiles was in the [dyeing](#) and [finishing](#) of the woven product. In each of the centers of the textile trade, the manufacturing process came to be subdivided into a collection of trades, overseen by an entrepreneur in a system called by the English the "putting-out" system, or "cottage industry", and the Verlagssystem by the Germans. In this system of producing wool cloth, until recently perpetuated in the production of [Harris tweeds](#), the entrepreneur provides the raw materials and an advance, the remainder being paid upon delivery of the product. Written contracts bound the artisans to specified terms. [Fernand Braudel](#) traces the appearance of the system in the thirteenth-century economic boom, quoting a document of 1275<sup>[20]</sup> The system effectively by-passed the guilds' restrictions.

Before the flowering of the Renaissance, the [Medici](#) and other great banking houses of Florence had built their wealth and banking system on their textile industry based on wool, overseen by the [Arte della Lana](#), the wool guild: wool textile interests guided Florentine policies. [Francesco](#)

[Datini](#), the "merchant of Prato", established in 1383 an Arte della Lana for that small Tuscan city. The sheepwalks of [Castile](#) shaped the landscape and the fortunes of the [meseta](#) that lies in the heart of the Iberian peninsula; in the sixteenth century, a unified Spain allowed export of [Merino](#) lambs only with royal permission. The German wool market - based on sheep of Spanish origin - did not overtake British wool until comparatively late. The [Industrial Revolution](#) introduced mass production technology into wool and wool cloth manufacturing. Australia's colonial economy was based on sheep raising, and the Australian wool trade eventually overtook that of the Germans by 1845, furnishing wool for [Bradford](#), which developed as the heart of industrialized woollens production.

A [World War I](#) era poster sponsored by the [United States Department of Agriculture](#) encouraging children to raise sheep to provide needed war supplies.

Due to decreasing demand with increased use of synthetic fibers, wool production is much less than what it was in the past. The collapse in the price of wool began in late 1966 with a 40% drop; with occasional interruptions, the price has tended down. The result has been sharply reduced production and movement of resources into production of other commodities, in the case of sheep growers, to production of meat.<sup>[22][23][24]</sup>

Superwash wool (or washable wool) technology first appeared in the early 1970s to produce wool that has been specially treated so that it is machine washable and may be tumble-dried. This wool is produced using an acid bath that removes the "scales" from the fiber, or by coating the fiber with a polymer that prevents the scales from attaching to each other and causing shrinkage. This process results in a fiber that holds longevity and durability over synthetic materials, while retaining its shape.<sup>[25]</sup>

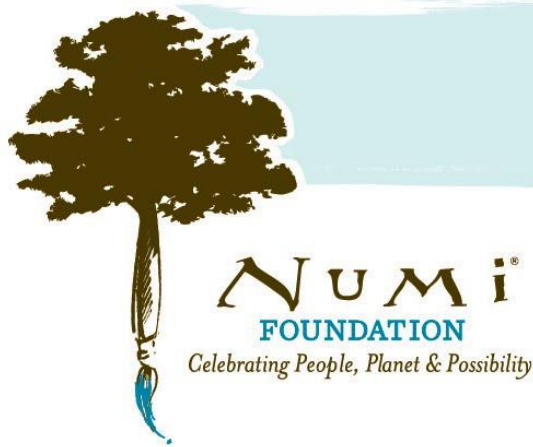
In December 2004, a bale of the world's finest wool, averaging 11.8 micron, sold for \$3,000 per kilogram at auction in [Melbourne](#), Victoria. This fleece wool tested with an average yield of 74.5%, 68 mm long, and had 40 newtons per kilotex strength. The result was \$AUD279,000 for the bale.<sup>[26]</sup> The finest bale of wool ever [auctioned](#) sold for a seasonal record of 269,000 cents per kilo during June 2008. This bale was produced by the Hillcrest Pinehill Partnership and measured 11.6 microns, 72.1% yield and had a 43 Newtons per kilotex strength measurement. The bale realized \$247,480 and was exported to [India](#).<sup>[27]</sup>

During 2007 a new wool suit was developed and sold in Japan that can be washed in the shower, and dries off ready to wear within hours with no ironing required. The suit was developed using Australian Merino wool and it enables woven products made from wool, such as suits, trousers and skirts, to be cleaned using a domestic shower at home.<sup>[28]</sup>



## All About Me





## Let Me Tell You What I Like To Do!

### OBJECTIVES

- Children speaking to the group about what they like to do

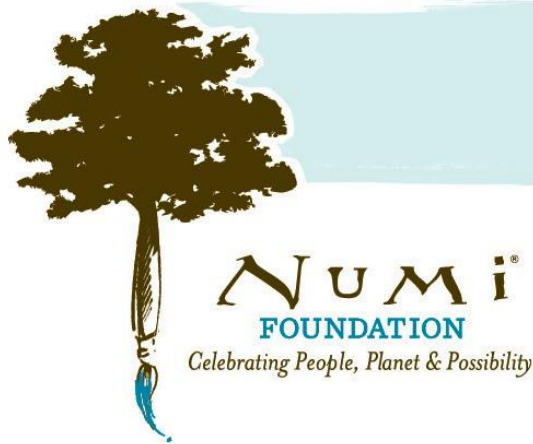
### MATERIALS

- Journals
- Crayons
- Pencils

### Procedure:

- Begin with forming a circle with the children. Recite verse.
- Have each child tell the group something about what they like to do.
- Have children draw and write in journals about what they like to do.
- Finish lesson with verse.

### Notes/Feedback:



## When I Grow Up!

### OBJECTIVES

- Children speaking to the group about what they will be when they grow up

### MATERIALS

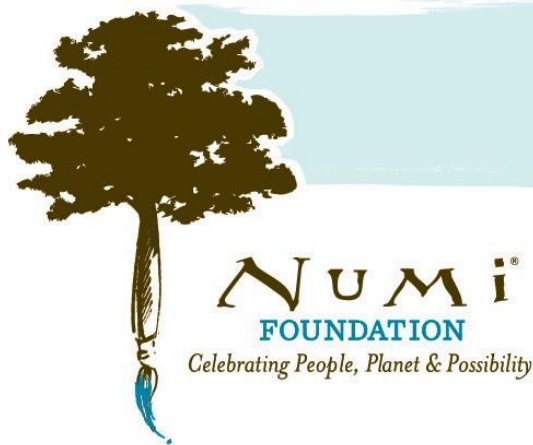
- Journals
- Crayons
- Pencils

### Procedure:

- Begin with forming a circle with the children. Recite verse.
- Have each child tell the group something about what want to be when they grow up.
- Have children draw and write in journals about what they want to be when they grow up.
- Finish lesson with verse.

### Notes/Feedback:





## Timeline

### STANDARDS

CCSS: R1, R7, SL.5

### OBJECTIVES

- Students will learn the word “timeline” and how it is composed of two parts
- Students will discuss what kinds of events might or might not be included on a timeline
- Students will draw their own timelines

### MATERIALS

Include all materials; please be thorough.

- Large paper
- Crayons
- Pencils

### Methods:

Discussion and creation of a personal timeline.

- 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 say mother and father in their home language.
- The teacher will explain what a timeline is and show a sample created by the teacher. S/he can ask what the two parts of the word “time” and “line” are, perhaps drawing them on the board. She can emphasize that timeline events are usually really specific, begin (and perhaps end) on a particular day. So, “starting school” is a timeline event, but “attending school today” is not.
- Then, the children will begin to create their own timeline by starting with their birthday and adding events up to the present, using approximate dates, such as moving to Oakland, starting school, the birth of a sibling, or a big trip. Children can brainstorm a list of “important” events in people’s lives. Some other ones are moving to a new home (and/or country), learning to ride a bicycle, “graduating” from kindergarten, getting a pet. If the teacher believes the students are prepared for it, s/he can also include sad events, such as the death of a relative or pet, being in an accident, divorce of parents, and other life-changing events. The teacher should have a list of the children’s birthdays on hand. This project may be used for display outside the classroom.
- Before beginning, the teacher may also want to ask students some general questions about what does/ does not go on a timeline, such as “Would eating breakfast today go on your timeline?” “Would playing outside go on your timeline?” etc. (Asking both yes and no questions).
- 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

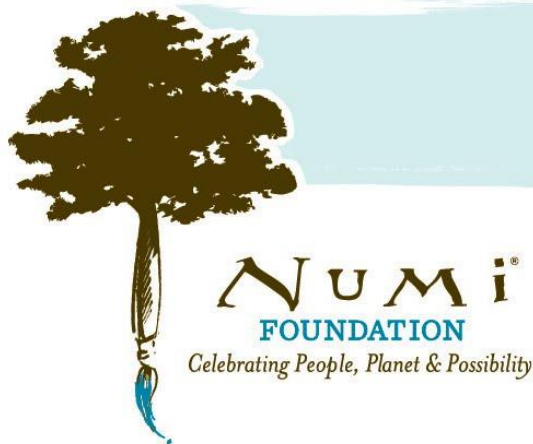
Student response and participation

Completion of drawing

### **Notes/Feedback:**



## Self Esteem



## Building Self-esteem I

### OBJECTIVES

- Sharing compliments with classmates

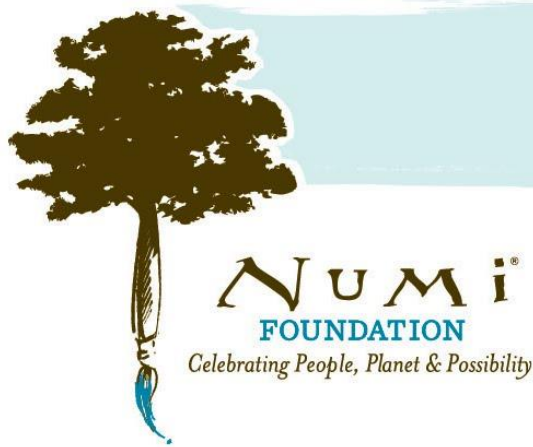
### MATERIALS

- Paper strips
- Pencils

### Procedure:

- Begin with forming a circle with the children. Recite verse.
- Foreign language activity—Phrases such as, “I like (something) in several languages.
- Begin activity—The Compliment Game
- Have each child draw the name of a classmate and then ask them to write down something they like about that classmate.
- After reviewing all the compliments, making sure all are appropriate, read them aloud to the class (anonymously if you like). This will surely remind them of what makes them special and unique.
- Have children write in their journals about the compliment(s) that were paid to them.
- Finish lesson with verse.

## Notes/Feedback:



## Building Self-esteem II

### OBJECTIVES

- Questionnaire
- Discussion
- Journals

### MATERIALS

- Copies of questionnaire
- Journals
- Crayons
- Pencils

### Procedure:

- Begin with forming a circle with the children. Recite verse.
- Foreign language activity—Phrases such as, “I like (something) in several languages. Print out the page below (or in Teacher Supplement) and give to children or read to them.
- Have the children answer the questions below. Some may need help reading and writing answers on the paper.

- Then see what the children have answered by asking for volunteers as you read each question.
- Then discuss how we are each different and like or dislike different things.
- Have the children write in their journals about the things they like and/or dislike.
- Finish lesson with verse.

### **Journal Work Lesson Plans**

Have them start a personal inventory journal! The object is to get them to understand their likes and dislikes, that they are good at some things and not so good at others, and -- it's all ok!

### **School Subjects**

1. I like \_\_\_\_\_.
2. I do not like \_\_\_\_\_.
3. I am good at \_\_\_\_\_.
4. I am not good at \_\_\_\_\_.
5. I am good at this subject, but I do not like it: \_\_\_\_\_.
6. I am not good at this subject, but I like it: \_\_\_\_\_.

### **Activities**

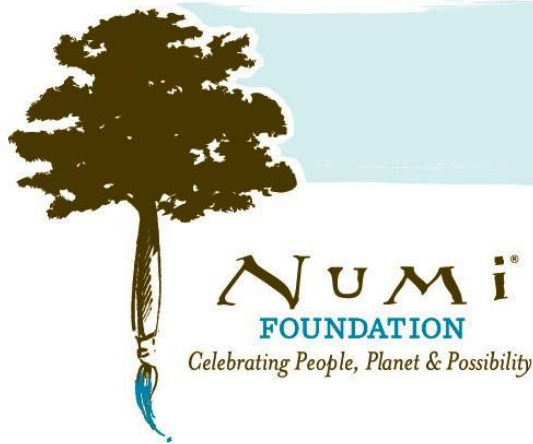
1. I like \_\_\_\_\_.
2. I do not like \_\_\_\_\_.
3. I am good at \_\_\_\_\_.
4. I am not good at \_\_\_\_\_.
5. I am good at this activity, but I do not like it: \_\_\_\_\_.
6. I am not good at this activity, but I like it: \_\_\_\_\_.
7. I prefer being involved in individual activities \_\_\_\_\_ or group activities \_\_\_\_\_. (Check one.)

### **Food Preferences**

1. I like to eat \_\_\_\_\_.
2. I do not like to eat \_\_\_\_\_.
3. I do \_\_\_\_\_ do not \_\_\_\_\_ eat a balanced diet. (Check one.)

### **Relaxing**

1. I relax by \_\_\_\_\_.
2. I like relaxing alone \_\_\_\_\_  
or with other people \_\_\_\_\_. (Check one.)
3. After this activity, I always feel calm and peaceful. \_\_\_\_\_.



## Building Self-esteem III

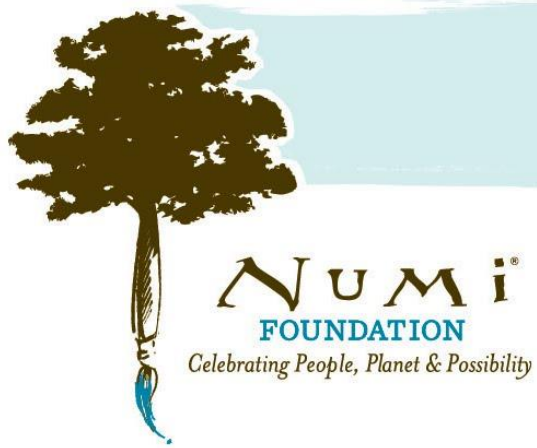
### OBJECTIVES

- Questionnaire
- Discussion
- Journals

### Procedure:

- Begin with forming a circle with the children. Recite verse.
- Foreign language activity—Phrases such as, “I like (something) in several languages. Print out the page below (or in Teacher Supplement) and give to children or read to them.
- Have the children answer the questions below. Some may need help reading and writing answers on the paper.
- Then see what the children have answered by asking for volunteers as you read each question.
- Then discuss how we are each different and like or dislike different things.
- Have the children write in their journals about the things they like and/or dislike.
- Finish lesson with verse.

### Notes/Feedback:



## Manners





## Manners Simon Says

### STANDARDS CC1.3

### OBJECTIVES

- Discussion, play, "Simon Says"

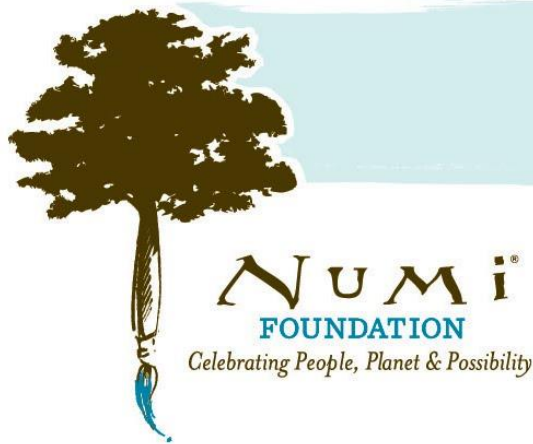
### Procedure:

- 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, "please," and "thank you," in one or more of the languages represented.
- Talk to the children about manners and being polite.
- Use a reformed version of the old game "Simon Says" to talk to children about how to say "please" and "thank you." Instead of using the words "Simon says" as the qualifying words, use the word "please" as the qualifying word; meaning, children should only

follow you if you first say "please." Those who follow your action without your saying "please" are out of the game. Remember to thank the children after each action.

- Finish lesson with verse.

**Notes/Feedback:**



## Manners Chutes and Ladders

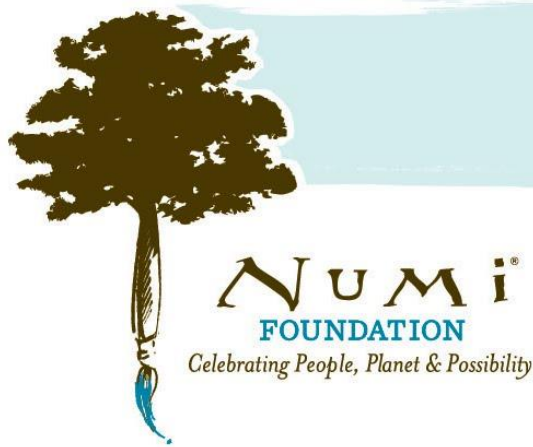
### OBJECTIVES

- Discussion, play, “Simon Says”

### 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, “please,” and “thank you,” in one or more of the languages represented.
- Talk to the children about manners and being polite.
- Use a reformed version of the old game “Simon Says” to talk to children about how to say “please” and “thank you.” Instead of using the words “Simon says” as the qualifying words, use the word “please” as the qualifying word; meaning, children should only follow you if you first say “please.” Those who follow your action without your saying “please” are out of the game. Remember to thank the children after each action.
- Finish lesson with verse.

### Notes/Feedback:



## How Do Your Actions Affect Other People?

### STANDARDS

2.0

### OBJECTIVES

- Students learn how their actions affect others
- Student learn to feel empathy

### MATERIALS

- Teacher Supplement
- Journals
- Crayons
- Pencils

### Methods:

Story, “The Boy Who Cried Wolf,” discussion, drawing and writing in journals.

- Begin with forming a circle with the children. Recite verse. Ask children to copy your gestures and speak the verse one phrase at a time after you.
- Foreign language activity—Practice saying, “How are you?” in one or more of the languages represented in the group.
- Begin activity by telling or reading the story of the The Boy Who Cried Wolf.
- Then discuss how the boy’s actions affected the people of the village. Have the children think of times their actions, positive or negative affected a group. Teach the words

“caring,” “sympathy,” and “sensitive.” Ask students to tell (or act out) examples of how they are or could be caring, sympathetic and sensitive. Also describe some scenarios, and ask if the behavior is positive or negative. For example, someone falls and hurts themselves on the playground. Other students gather around and laugh. Another example, a new student arrives at school. What could the other students do to help that student feel welcome? Also ask about times the students felt either helped or hurt by another person. Identify the specific helpful/ hurtful action, and, in the case of the latter, what could have been done differently. Possibly also how to respond when someone acts in a hurtful way towards someone else.

- Drawing and writing in journals about how their actions affect others.
- Finish lesson with verse.

**Assessment:**

Teacher-led discussion about empathy. Students discuss how empathy feels and when they have felt they needed to someone to empathize with them.

**Notes/Feedback:**



## A Sense of Place



## Human Characteristics of Familiar Places

### STANDARDS

CC1.5

### OBJECTIVES

- Discuss school and the human characteristics
- Large paper drawing to be displayed

### MATERIALS

- Large paper
- Crayons

### Procedure:

- Begin with forming a circle with the children.
- Discuss schools full of people/human beings. The people who are in the school make it a school.

- Have the children create large paper drawings of their school filled with children and adults.
- Finish lesson with verse.

**Notes/Feedback:**





## Human Characteristics of Familiar Places II

### STANDARDS

CC1.5

### OBJECTIVES

- Discuss the Farmer's Market or another market

### MATERIALS

- Large paper
- Crayons

### Procedure:

- Begin with forming a circle with the children.
- Discuss Farmer's Markets or other markets full of people/human beings. The people who are in the market fill it with their humanity or human characteristics.
- Finish lesson with verse.

### Notes/Feedback:



## Shelter



## Shelter

### OBJECTIVES

- Discussion with photos of shelters around the world
- Drawings
- Writing in journals

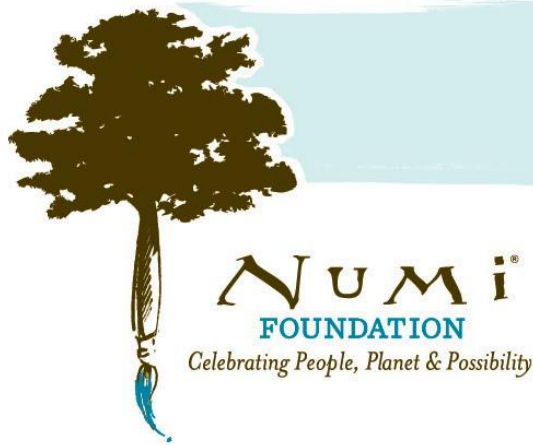
### MATERIALS

- Photos of shelters
- Journals
- Crayons
- Pencils

### Procedure:

- Begin with forming a circle with the children. Recite verse.
- Foreign language activity—Learn vocabulary related to housing.
- Teacher asks children what is shelter? What kinds of shelter can they describe?
- Teacher shows photos of housing around the world.
- Have children draw shelters and write in their journals why shelter is necessary.
- Finish lesson with verse.

### Notes/Feedback:



## Shelter II

### OBJECTIVES

- Discussion with photos of shelters in cold climates
- Drawings
- Writing in journals

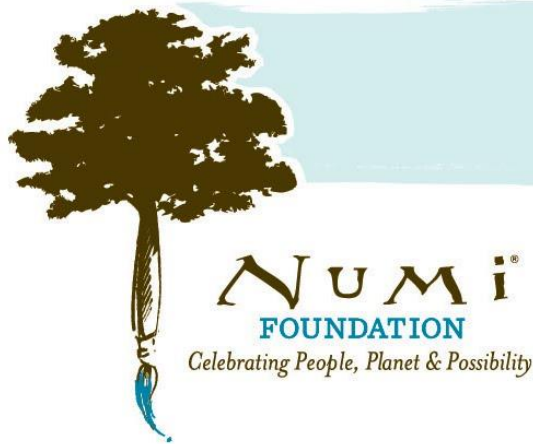
### MATERIALS

- Teacher Supplement
- Materials to create igloos
- Crayons
- Pencils

### Procedure:

- Begin with forming a circle with the children. Recite verse.
- Foreign language activity—Learn vocabulary related to housing.
- Teacher asks children what kind of houses people need in cold places like Alaska. Why?
- Tell a teacher-created story about life in an igloo.
- Have the children create an igloo. Display.
- Finish lesson with verse.

**Notes/Feedback:**



## Shelter III

### OBJECTIVES

- Discussion about shelters in hot, dry climates with drawing
- Writing in journals

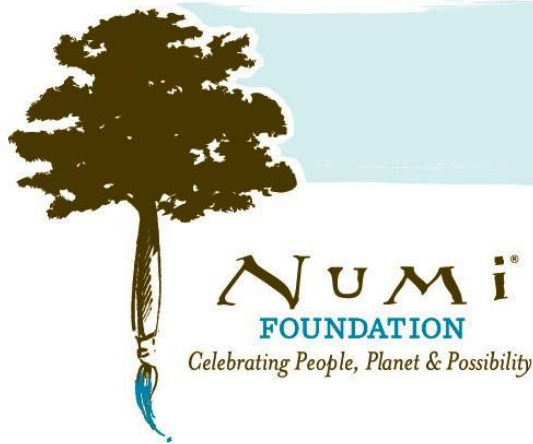
### MATERIALS

- Teacher Supplement
- Journals
- Crayons
- Pencils

### Procedure:

- Begin with forming a circle with the children. Recite verse.
- Foreign language activity—Continue vocabulary related to housing and farming.
- Teacher asks children what kind of houses people need in hot, dry places like Mali in Africa. Why?
- Tell a teacher-created story about life in a hot, dry place where water is scarce.
- Have children draw and write in their journals about living in a hot, dry climate.
- Finish lesson with verse.

### Notes/Feedback:



## Shelter IV

### OBJECTIVES

- Discussion
- Drawing
- Writing in journals

### MATERIALS

- Teacher Supplement
- Journals
- Crayons
- Pencils

### Procedure:

- Begin with forming a circle with the children. Recite verse.
- Foreign language activity—Continue vocabulary related to housing.
- Teacher asks children what kind of houses people need in hot, dry places like Mali in Africa. Why?
- Tell a teacher-created story about life in a hot, wet place where too much water is a problem.
- Have children draw and write in their journals about life in a hot, wet climate.
- Finish lesson with verse.

### Notes/Feedback:







## Shelter V

### OBJECTIVES

- Discussion followed by shelter building with classroom materials.

### MATERIALS

- Paper
- Cardboard
- Popsicle sticks
- Glue
- Tape
- Other recycled materials.

### Procedure:

- Begin with forming a circle with the children. Recite verse.
- Foreign language activity—Phrases about houses in languages represented in class.
- With a supply of paper, cardboard, popsicle sticks, and other re-cycled materials, have children build models of shelters.
- Finish lesson with verse.

### Notes/Feedback:



## 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 19<sup>th</sup> 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.

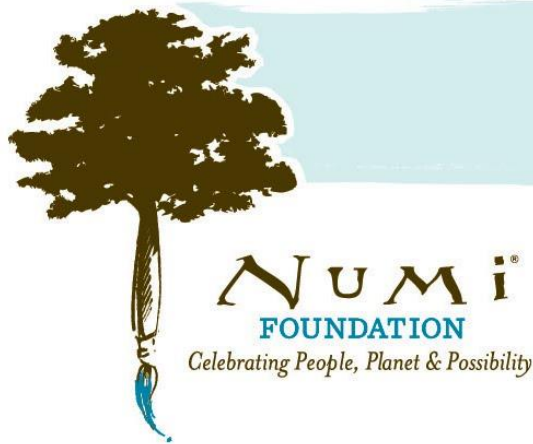
First – All Souls Day was started, where the living paid homage to the dead, or souls, who had passed. This took place on November 2 of each year. All Saints Day occurred on November 1, but it was the night before All Saints Day, also known as All Hallows, that the lines between the living world and 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.

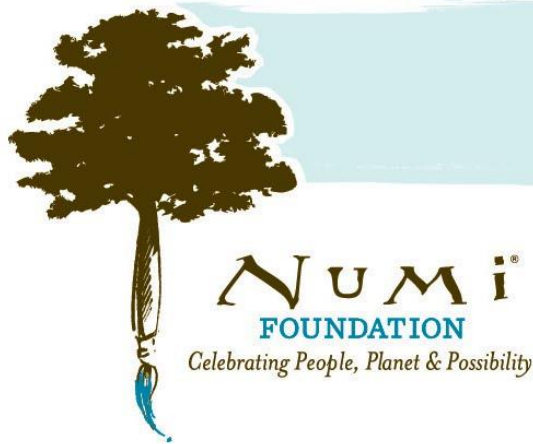
### Wrap up:

**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.
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- 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.

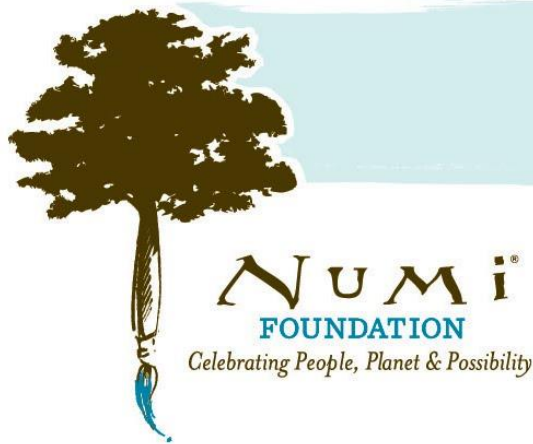
### **Daily Assessment:**

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 5<sup>0</sup>65 *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 21<sup>st</sup> and June 21<sup>st</sup> 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 21<sup>st</sup>, and September 21<sup>st</sup>, 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.<sup>[2]</sup> 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.<sup>[3]</sup>

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.<sup>[4]</sup>

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.<sup>[5]</sup> 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.<sup>[6]</sup>

### 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.<sup>[7]</sup>

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.<sup>[8]</sup>

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.<sup>[citation needed]</sup> 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.<sup>[34]</sup> 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.<sup>[35][36][37][38]</sup> 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.<sup>[39]</sup> 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.<sup>[40]</sup> 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.<sup>[41]</sup>

## 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".<sup>[42]</sup> 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.<sup>[43][44]</sup>

Nativity scenes are known from 10th-century Rome. They were popularised by Saint Francis of Assisi from 1223, quickly spreading across Europe.<sup>[45]</sup> 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.<sup>[46]</sup> 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.<sup>[47]</sup> 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.<sup>[44][47]</sup>

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;<sup>[48]</sup> 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.<sup>[49]</sup> The English language phrase "Christmas tree" is first recorded in 1835<sup>[50]</sup> and represents an importation from the German language. The modern Christmas tree tradition is believed to have begun in Germany in the 18th century<sup>[48]</sup> though many argue that Martin Luther began the tradition in the 16th century.<sup>[51][52]</sup>

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.<sup>[53]</sup> By the 1870s, people in the United States had adopted the custom of putting up a Christmas tree.<sup>[54]</sup> 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.<sup>[55]</sup> 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.<sup>[56]</sup> 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.<sup>[57]</sup>

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.<sup>[58]</sup> 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.<sup>[59]</sup>

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".<sup>[60]</sup>

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.<sup>[61]</sup>

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.<sup>[62][63]</sup>

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,<sup>[64]</sup> 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



*...s, 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.<sup>[65]</sup> 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")<sup>[1]</sup> 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.<sup>[2]</sup>

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.<sup>[30]</sup> 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.<sup>[31]</sup> An extra light called a shamash, meaning "attendant" or "sexton,"<sup>[1]</sup> 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.<sup>[32]</sup> 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.<sup>[32]</sup> 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 mitzvot.



## 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.

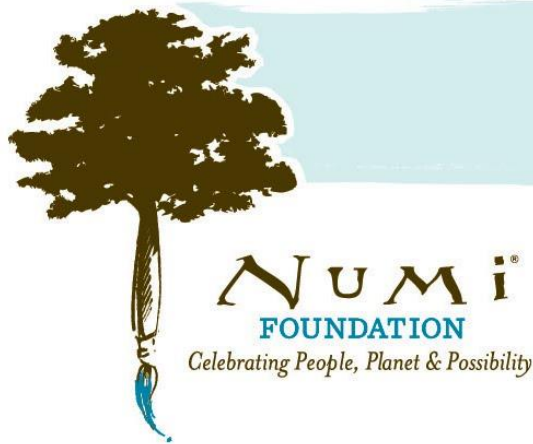
**Daily Assessment:**

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.



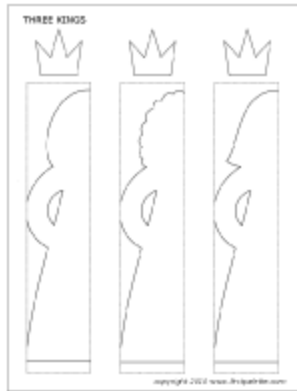
### **Safety Tips**

- 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.



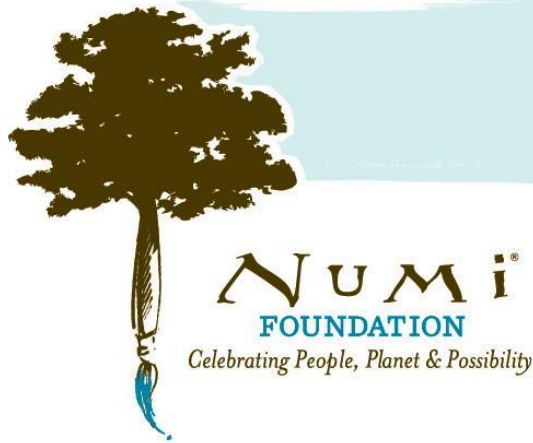
15. Additionally you can decorate the wise men's robes with glitter glue or you can glue on small rhinestones.



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!

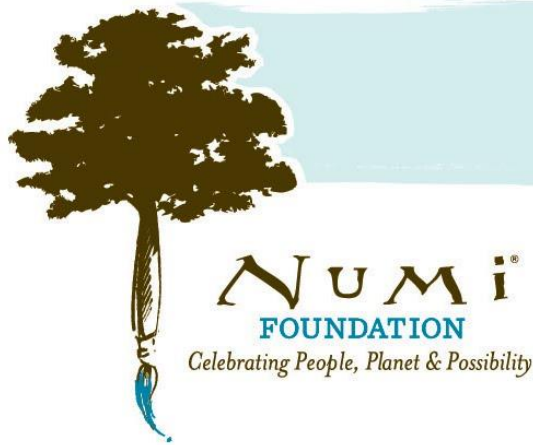
Let freedom ring from every hill and molehill of Mississippi. From every mountainside, let freedom ring.

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!"



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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, 5<sup>3 2 3</sup>.

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.

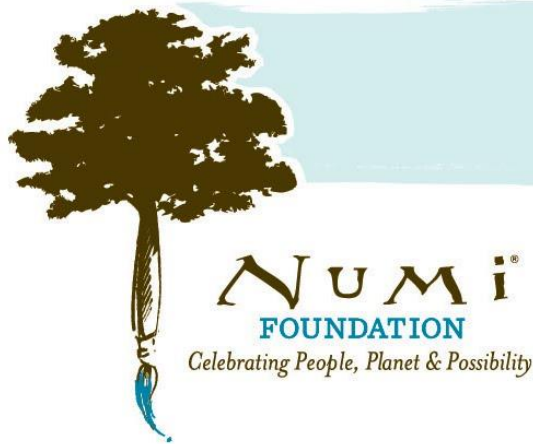
**Assessment:**

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

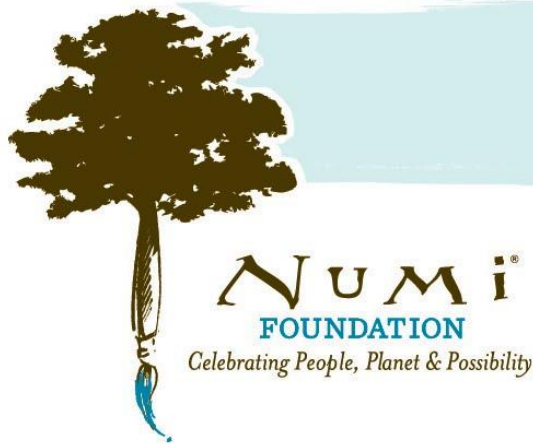
### Procedure:

- 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:

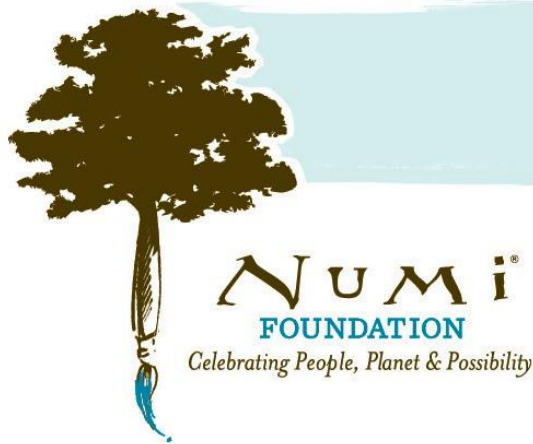
- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- Warm-up activity— Teacher leads a hand-clapping rhythm for the children to copy.
- Foreign language—Review counting in one or more languages represented.
- Read or tell story, Continue with classic 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:**

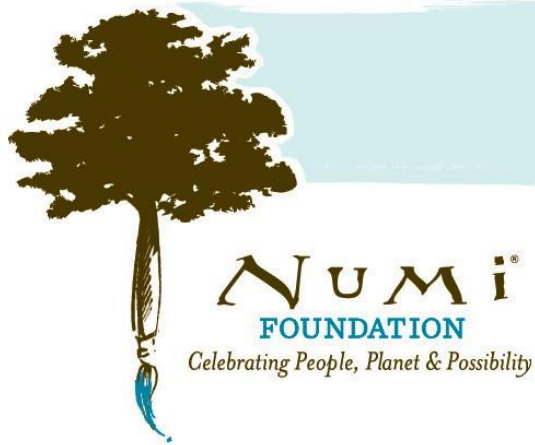
Teacher observation

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.

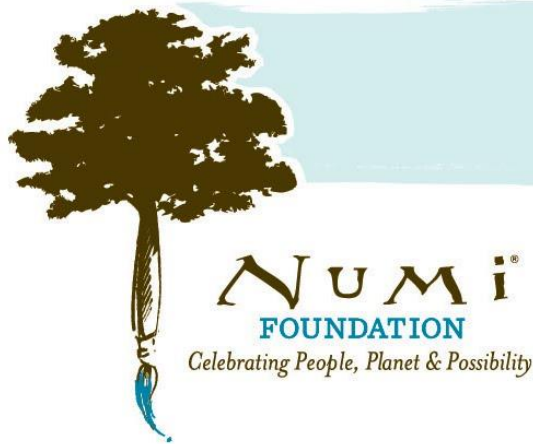
**Assessment:**

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 31<sup>st</sup>/January 1<sup>st</sup>.

**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 1<sup>st</sup>, 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.<sup>[1]</sup> 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.<sup>[2]</sup>

### **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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<http://media.www.thetraveleronline.com/media/storage/paper688/news/2007/02/12/LifeStyle/Korean.New.Year-2713080.shtml>.

^ Chan, L. P. (2008-01-03). "Diverse New Year's Celebrations Around the World".  
[www.trifter.com](http://www.trifter.com).  
<http://www.trifter.com/Practical-Travel/Luxury-Travel/Diverse-New-Years-Celebrations-Around-the-World.70756/2>.

## 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

<b>Also called</b>	Lunar New Year, Spring Festival
<b>Observed by</b>	Chinese communities worldwide <sup>[1]</sup>
<b>Type</b>	Cultural, Religious (Buddhist, Daoist, Confucian)
<b>Significance</b>	The first day of the Chinese calendar (lunisolar calendar)
<b>2011 date</b>	February 3
<b>2012 date</b>	January 23
<b>Celebrations</b>	Dragon dances/Lion dances, fireworks, family gathering, family meal, visiting friends and relatives (拜年), giving red envelopes, decorating with duilian (對聯).
<b>Related to</b>	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,<sup>[2]</sup>Indonesia, Tibet, Macau, Malaysia, Philippines, Singapore,<sup>[3]</sup>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.<sup>[4]</sup>

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.<sup>[5]</sup>

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.<sup>[6]</sup>

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*<sup>[7]</sup>

### **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"<sup>[8]</sup>. 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.<sup>[9]</sup> 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<sup>[10]</sup>. 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".<sup>[11]</sup> 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).<sup>[12]</sup> 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")<sup>[13]</sup>, 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!]."<sup>[14]</sup> 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.<sup>[15][16]</sup> Hakka villagers in rural Hong Kong in the 1960s called it the Day of the Poor Devil and believed everyone should stay at home.<sup>[17]</sup> 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. <sup>[citation needed]</sup>

### 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.<sup>[18]</sup> 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.<sup>[20]</sup>

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.<sup>[21]</sup>

### 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.<sup>[30]</sup>

### 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.<sup>[citation needed]</sup> 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.<sup>[45]</sup> 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"<sup>[46]</sup>

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

<b>Official name</b>	Shōgatsu (正月)
<b>Observed by</b>	Japanese
<b>Type</b>	Cultural
<b>Significance</b>	Celebrates the new year
<b>Date</b>	1 January
<b>Related to</b>	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.<sup>[citation needed]</sup>

### 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-gozaïmasu ((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.<sup>[1]</sup>

## 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.<sup>[2]</sup>

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.<sup>[3]</sup>

## 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).



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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

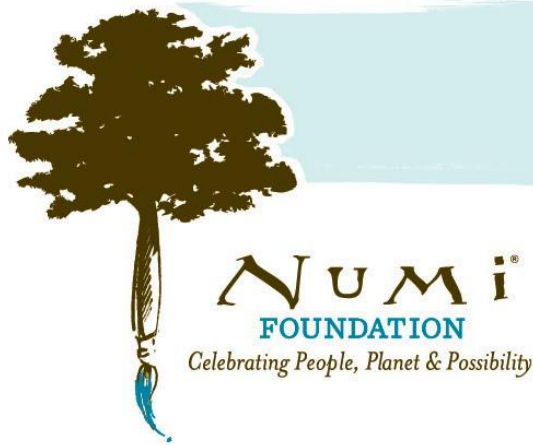
### MATERIALS

- 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

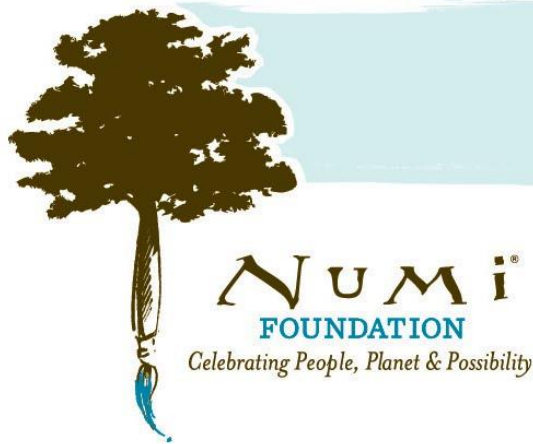
### MATERIALS

- 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

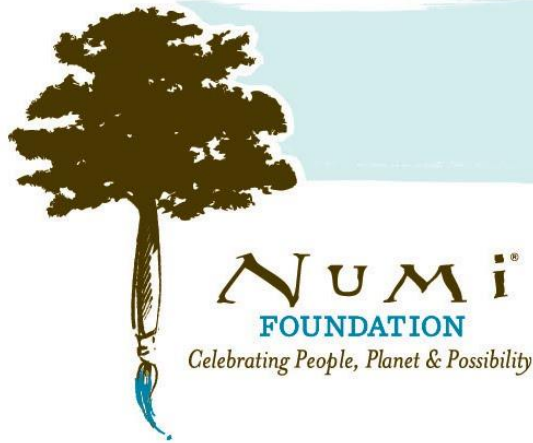
### MATERIALS

- 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

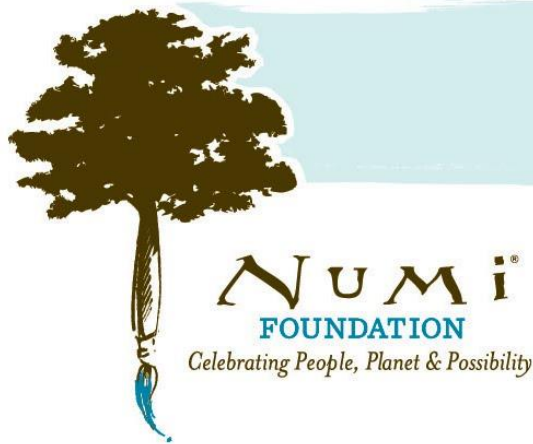
### MATERIALS

- 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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## 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

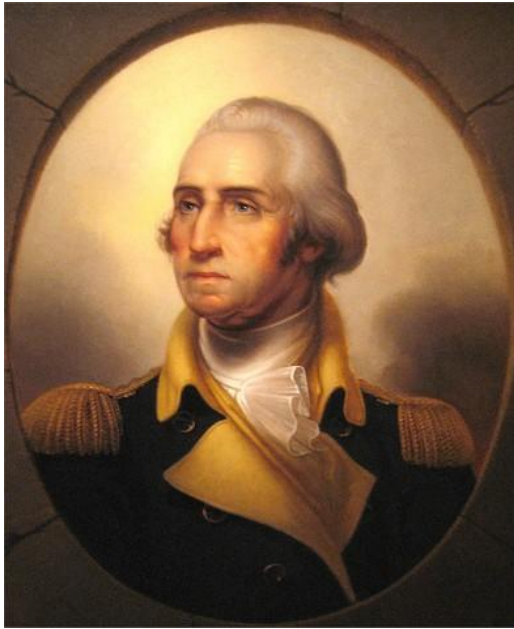
about kings, s/he can also ask if anyone knows the difference between kings/ queens and presidents. Teacher reads or tells story about Washington or Lincoln.

- 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**

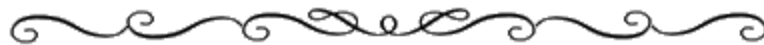
Washington was a good general. At one time Congress could not pay the soldiers and the soldiers started to rebel. The general spoke to them about the need to keep fighting and he said he himself would accept no pay until the war was won. The soldiers began to cry and there was no talk of mutiny\* after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

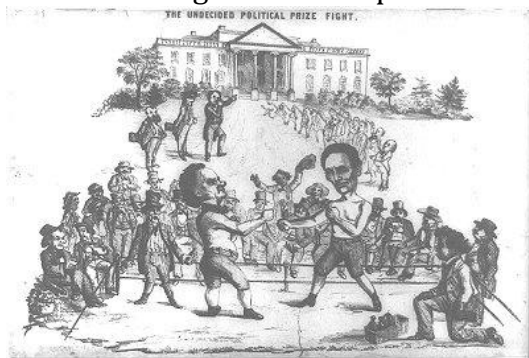
**Born in 1809 - Died in 1865**

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 great concern 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 race, I do because I believe it helps to save the Union (Letter to Horace Bushnell, 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.

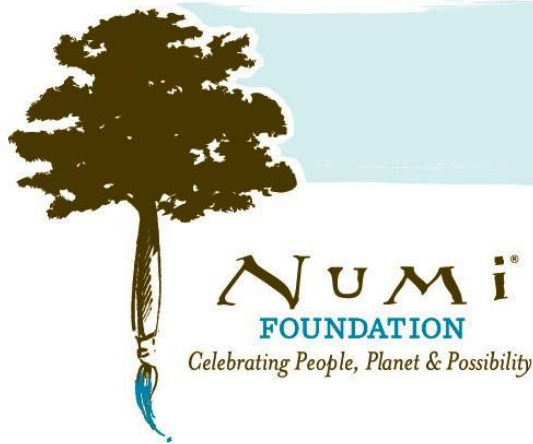
One day, I was telling the people about God. They did not understand. So I picked a shamrock and showed them that there are three leaves but only one plant. Then the people could better understand that the Father, Son, and Holy Spirit make only one God. That is why, when you see a picture of me, I am 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](mailto: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

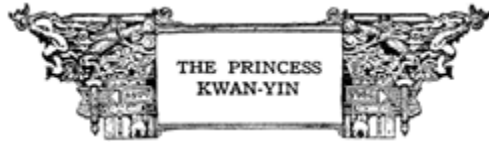
### Procedure:

- 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?"

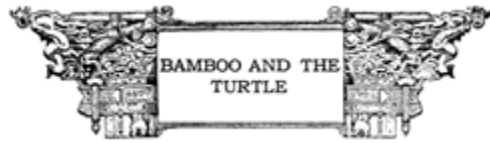
The old king was far from satisfied with Kwan-yin's answer. He grew furious, his thin wrinkled skin turned purple as the hot blood rose to his head. "Then you refuse to do my bidding! Take her, men! Give to her the death that is due to a traitor to the king!" As they bore Kwan-yin away from his presence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



## 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

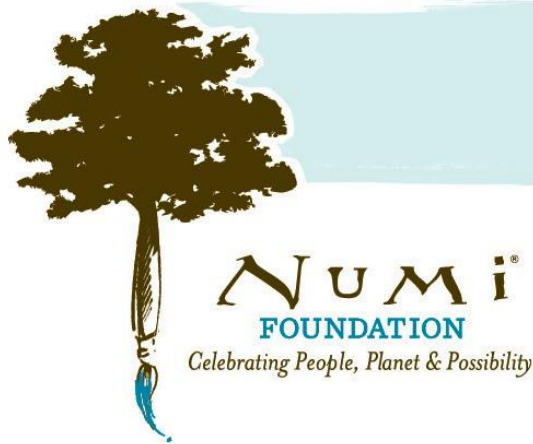
### MATERIALS

- 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:

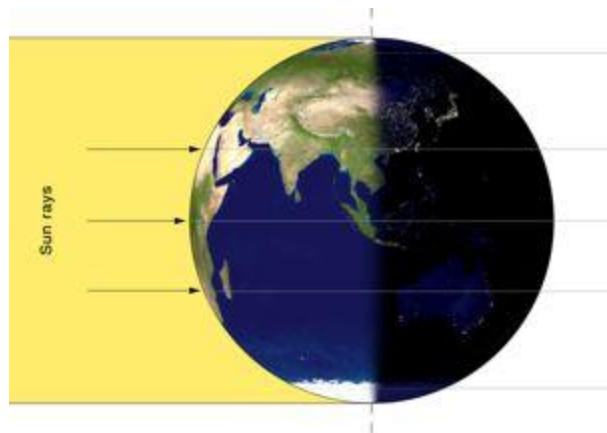
- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- Warm-up activity— Teacher leads a hand-clapping rhythm for the children to copy.
- Foreign language—Review phrases related to Spring.
- Teacher tells or reads story.
- Children draw the story and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

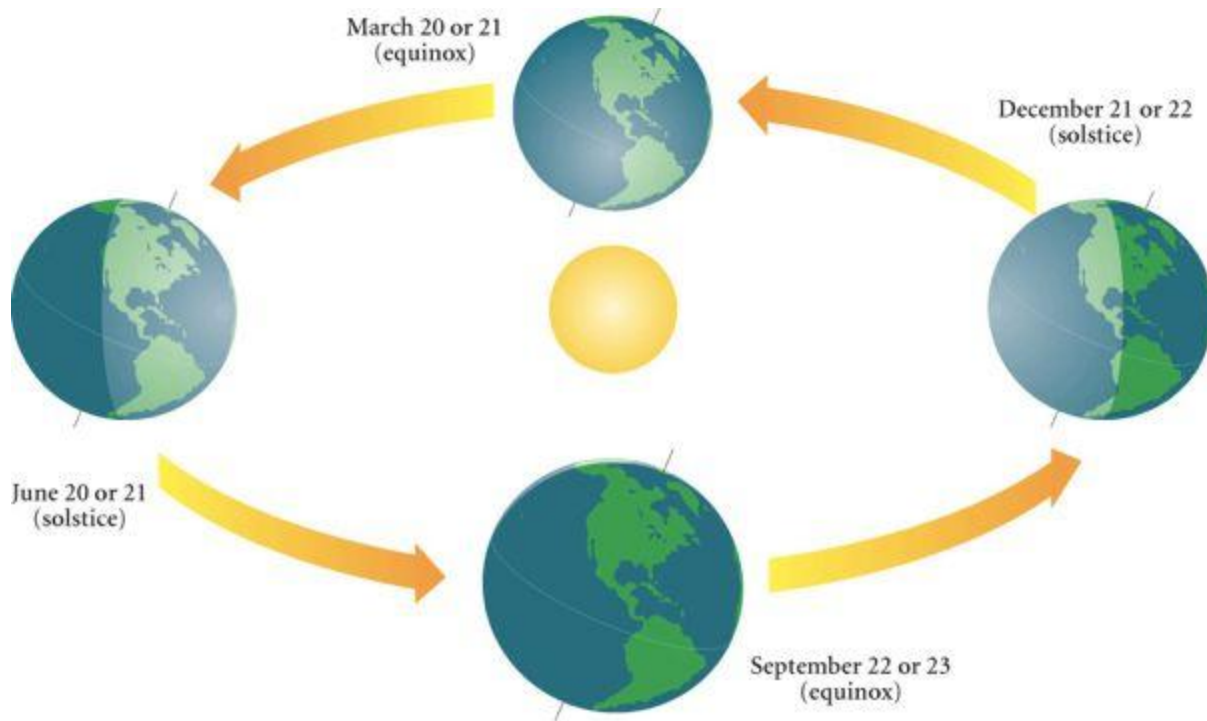
2012 equinox: Sun rises due east and sets due west

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.

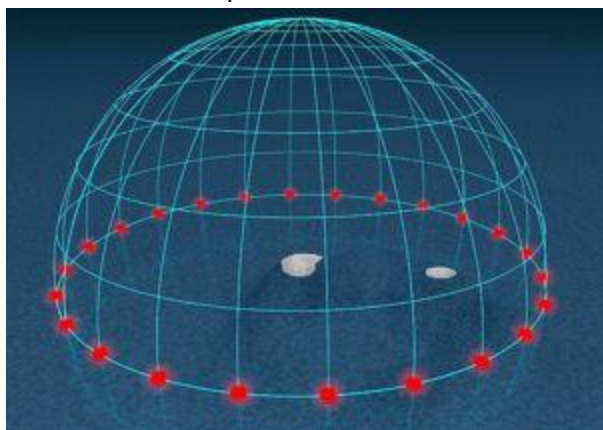
If you live in Earth's Northern Hemisphere, you've likely been noticing the earlier dawns and later sunsets for some weeks now.

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.

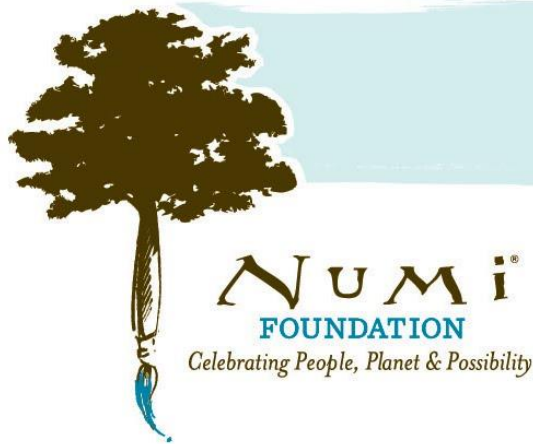
That's why the sun rises due east and sets due west for all of us. The sun is on the celestial equator, and the celestial equator intersects all of our horizons at points due east and due west. This fact makes the day of an equinox a good day for finding due east and due west from your yard or other 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

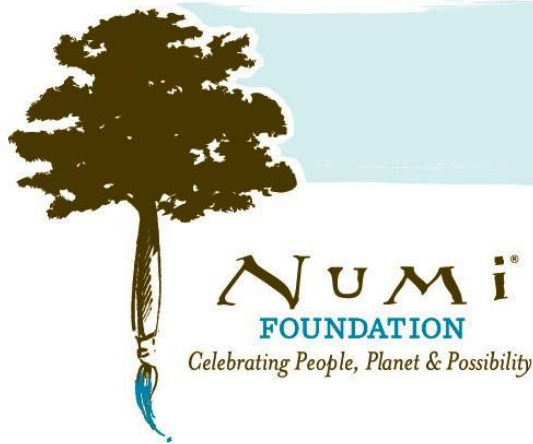
### MATERIALS

- 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:





## History, Civics and Government Grade 1-3



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This source book provides teachers with units of study designed to fulfill common core standards appropriate for grades 1-3. Each unit provides a series of lessons on a given subject. Teachers can work through this material sequentially to provide a broad scope of learning, or draw from it to inspire and enhance other curricula.

The Numi Foundation would like to thank all the open-source contributors to this curriculum. Our goal is to provide a wide range of creative, multi-cultural educational experiences, helping students develop a greater appreciation for their cultural heritage, environment, and a socially responsible perspective on history.

The Numi Foundation is deeply grateful to the writers of open-source materials for their inspiration and contributions to this curriculum.



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## Native Culture



## The Ohlone People

### STANDARDS

CC 1.2, 1.3

### OBJECTIVES

- Students will learn about birthday celebrations and how they are similar to and different from DotD celebrations
- Students will learn about the Ohlone people and their homes and food
- Objective 3

### MATERIALS

- Mortar and pestle (Note: if mortar and pestle are not available, small rocks will work.)
- Dried corn and/or nuts
- Journals
- Crayons and pencils

### Methods:

Discussion, use of mortar and pestle and drawing and writing in journals.

- 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.
- Continuing in the languages practiced last week. Have class recite after leading child, hello, goodbye, please, and thank you in their home languages. Next, sing Happy Birthday, in English. The teacher can talk about how birthdays are a celebration of the day we are born, and everyone has one, and they are, in some ways, the opposite of DotD, when we honor the life of someone who has passed.
- The teacher tells the children who the Ohlone people were, where they lived, what their housing looked like, and what they ate. Use mortar and pestle to grind corn or nuts and discuss how this would be prepared to eat. Emphasize how important nature was to these people.
- In their journals, have the children draw the Ohlone people preparing food in their natural surroundings in early Oakland.
- Class should finish with recitation of hello, goodbye, please, thank you, you’re welcome, and Happy Birthday, in several languages and then ending verse.

### **Daily Assessment:**

Teacher observation

Student response and participation

Completion of drawing

## Teacher Supplement: The Ohlone People

The Ohlone people, also known as the Costanoan, are a Native American people of the central California coast. When Spanish explorers and missionaries arrived in the late 18th century, the Ohlone inhabited the area along the coast from San Francisco Bay through Monterey Bay to the lower Salinas Valley. At that time they spoke a variety of languages, the Ohlone languages, belonging to the Costanoan sub-family of the Utian language family,<sup>[1]</sup> which itself belongs to the proposed Penutian language phylum or stock. The term "Ohlone" has been used in place of "Costanoan" since the 1970s by some descendant groups and by most ethnographers, historians, and writers of popular literature.

Before the Spanish came, the Ohlone lived in more than 50 distinct landholding groups, and did not view themselves as a distinct group. They survived by hunting, fishing, and gathering, in the typical ethnographic California pattern. Originally, the Ohlone religion was shamanism, but in the years 1769 to 1833, the Spanish missions in California had a devastating effect on Ohlone culture. The Ohlone population declined steeply during this period. The Ohlone inhabited fixed village locations, moving temporarily to gather seasonal foodstuffs like [acorns](#) and berries. The Ohlone people lived in Northern California from the northern tip of the [San Francisco Peninsula](#) down to [Big Sur](#) in the south, and from the Pacific Ocean in the west to the [Diablo Range](#) in the east.

Their vast region included the San Francisco Peninsula, [Santa Clara Valley](#), [Santa Cruz Mountains](#), [Monterey Bay area](#), as well as present-day [Alameda County](#), [Contra Costa County](#) and the [Salinas Valley](#). Prior to Spanish contact, the Ohlone formed a complex association of approximately 50 different "nations or tribes" with about 50 to 500 members each, with an average of 200. Over 50 distinct Ohlone tribes and villages have been recorded. The Ohlone villages interacted through trade, intermarriage and ceremonial events, as well as some [internecine](#) conflict. Cultural arts included [basket-weaving](#) skills, seasonal ceremonial dancing events, female [tattoos](#), ear and nose piercings, and other ornamentation.<sup>[2]</sup>



Replica of Ohlone Hut in the graveyard of [Mission San Francisco de Asís](#), San Francisco

The Ohlone subsisted mainly as [hunter-gatherers](#) and in some ways [harvesters](#). "A rough husbandry of the land was practiced, mainly by annually setting of fires to burn-off the old growth in order to get a better yield of seeds – or so the Ohlone told early explorers in [San Mateo County](#)." Their staple diet consisted of crushed acorns, [nuts](#), grass seeds, and berries, although other vegetation, hunted and trapped game, fish and seafood (including [mussels](#) and [abalone](#) from the [San Francisco Bay](#) and Pacific Ocean), were also important to their diet. These food sources were abundant in earlier times and maintained by careful work (and spiritual respect), and through active management of all the natural resources at hand.<sup>[3]</sup> Animals in their mild climate included the [grizzly bear](#), [elk](#) (*Cervus elaphus*), [pronghorn](#), and [deer](#). The streams held [salmon](#), [perch](#), and [stickleback](#). Birds included plentiful [ducks](#), [geese](#), [quail](#), [great horned owls](#), [red-shafted flickers](#), [downy woodpeckers](#), [goldfinches](#), and [yellow-billed magpies](#). Waterfowl were the most important birds in the people's diet, which

were captured with nets and decoys. The Chochenyo traditional narratives refer to ducks as food, and [Juan Crespi](#) observed in his journal that geese were stuffed and dried "to use as decoys in hunting others".<sup>[4]</sup>

Along the ocean shore and bays, there were also [otters](#), [whales](#), and at one time thousands of [sea lions](#). In fact, there were so many sea lions that according to Crespi it "looked like a pavement" to the incoming Spanish.<sup>[5]</sup>

In general, along the bayshore and valleys, the Ohlone constructed dome-shaped houses of woven or bundled mats of tules, 6 to 20 feet (1.8 to 6 m) in diameter. In hills where [Redwood](#) trees were accessible, they built conical houses from Redwood bark attached to a frame of wood. Redwood houses were remembered in Monterey. One of the main village buildings, the [sweat lodge](#) was low into the ground, its walls made of earth and roof of earth and brush. They built [boats](#) of tule to navigate on the bays propelled by double-bladed paddles.<sup>[6]</sup>

Generally, men did not wear clothing in warm weather. In cold weather, they might don animal skin capes or feather capes. Women commonly wore deerskin aprons, [tule](#) skirts, or shredded bark skirts. On cool days, they also wore animal skin capes. Both wore ornamentation of necklaces, shell beads and abalone pendants, and bone wood earrings with shells and beads. The ornamentation often indicated status within their community.<sup>[7]</sup>

#### Religion

The pre-contact Ohlone practiced shamanism. They believed that spiritual doctors could heal and prevent illness, and they had a "probable belief in bear shamans". Their spiritual beliefs were not recorded in detail by missionaries. However, some of the villages probably learned and practiced [Kuksu](#), a form of shamanism shared by many Central and Northern California tribes (although there is some question whether the Ohlone people learned Kuksu from other tribes while at the missions). Kuksu included elaborate acting and dancing ceremonies in traditional costume, an annual mourning ceremony, puberty [rites of passage](#), shamanic intervention with the [spirit world](#) and an all-male society that met in subterranean dance rooms.<sup>[8]</sup>

Kuksu was shared with other indigenous ethnic groups of Central California, such as their neighbors the [Miwok](#) and [Esselen](#), also [Maidu](#), [Pomo](#), and northernmost [Yokuts](#). However Kroeber observed less "specialized [cosmogony](#)" in the Ohlone, which he termed one of the "southern Kuksu-dancing groups", in comparison to the [Maidu](#) and groups in the [Sacramento Valley](#); he noted "if, as seems probable, the southerly Kuksu tribes (the Miwok, Costanoans, Esselen, and northernmost Yokuts) had no real society in connection with their Kuksu ceremonies."<sup>[9]</sup>

The conditions upon which the Ohlone joined the Spanish missions are subject to debate. Some have argued that they were forced to convert to [Catholicism](#), while others have insisted that forced baptism was not recognized by the Catholic Church. All who have looked into the matter agree, however, that baptized Indians who tried to leave mission communities were forced to return. The first conversions to Catholicism were at Mission San Carlos Borromeo, alias Carmel, in 1771. In the San Francisco Bay area the first baptisms occurred at Mission San Francisco in 1777. Many first-generation Mission Era conversions to Catholicism were debatably incomplete and "external".<sup>[10]</sup>

#### Narratives and mythology

In [Ohlone mythology](#) and [traditional legends, and folk tales](#), the Ohlone participated in the general cultural pattern of Central and Northern California. Specifically, Kroeber noted that they

"seem also to lean in their [mythology](#) toward the Yokuts more than to the Sacramento Valley tribes."<sup>[11]</sup>

Ohlone folklore and legend centered around the Californian [culture heroes](#) of the [Coyote](#) trickster spirit, as well as Eagle and Hummingbird (and in the Chochenyo region, a falcon-like being named Kaknu). Coyote spirit was clever, wily, lustful, greedy, and irresponsible. He often competed with Hummingbird, who despite his small size regularly got the better of him.<sup>[12]</sup>

Ohlone mythology creation stories mention the world was covered entirely in water, apart from a single peak Pico Blanco near [Big Sur](#) (or [Mount Diablo](#) in the northern Ohlone's version) on which Coyote, Hummingbird, and Eagle stood. Humans were the descendants of Coyote.<sup>[12]</sup>

Before Spanish contact

Some archeologists and linguists hypothesize that these people migrated from the San Joaquin-Sacramento River system and arrived into the San Francisco and Monterey Bay Areas in about the 6th century C.E., displacing or assimilating earlier [Hokan](#)-speaking populations of which the [Esselen](#) in the south represent a remnant. Datings of ancient [shell mounds](#) in [Newark](#) and [Emeryville](#) suggest the villages at those locations were established about 4000 B.C.E.<sup>[13]</sup>

Through shell mound dating, scholars noted three periods of ancient Bay Area history, as described by F.M. Stanger in La Peninsula: "Careful study of artifacts found in central California mounds has resulted in the discovery of three distinguishable epochs or cultural 'horizons' in their history. In terms of our time-counting system, the first or 'Early Horizon' extends from about 4000 BCE to 1000 BCE in the Bay Area and to about 2000 BCE in the Central Valley. The second or Middle Horizon was from these dates to 700 CE, while the third or Late Horizon was from 700 CE to the coming of the Spaniards in the 1770s."<sup>[14]</sup>

Mission era (1769–1833)

The Ohlone culture was relatively stable until the first Spanish soldiers and missionaries arrived with the double-purpose of Christianizing the Native Americans by building a series of [missions](#) and of expanding Spanish territorial claims. The Rumsen were the first Ohlone people to be encountered and documented in Spanish records when, in 1602, explorer [Sebastian Vizcaíno](#) reached and named the area that is now [Monterey](#) in December of that year. Despite Vizcaíno's positive reports, nothing further happened for more than 160 years. It was not until 1769 that the next Spanish expedition arrived in Monterey, led by [Gaspar de Portolà](#). This time, the [military expedition](#) was accompanied by [Franciscan](#) missionaries, whose purpose was to establish a chain of missions to bring Christianity to the native people. Under the leadership of Father [Junípero Serra](#), the missions introduced Spanish religion and culture to the Ohlone.<sup>[15]</sup>

Spanish mission culture soon disrupted and undermined the Ohlone social structures and way of life. Under Father Serra's leadership, the Spanish Franciscans erected seven missions inside the Ohlone region and brought most of the Ohlone into these missions to live and work. The missions erected within the Ohlone region were: [Mission San Carlos Borroméo de Carmelo](#) (founded in 1770), [Mission San Francisco de Asís](#) (founded in 1776), [Mission Santa Clara de Asís](#) (founded in 1777), [Mission Santa Cruz](#) (founded in 1791), [Mission Nuestra Señora de la Soledad](#) (founded in 1791), [Mission San José](#) (founded in 1797), and [Mission San Juan Bautista](#) (founded in 1797). The Ohlone who went to live at the missions were called [Mission Indians](#), and also [neophytes](#). They were blended with other Native American ethnicities such as the [Coast Miwok](#) transported from the North Bay into the Mission San Francisco and Mission San José.<sup>[16]</sup>



Spanish military presence was established at two Presidios, the [Presidio of Monterey](#), and the [Presidio of San Francisco](#), and mission outposts, such as [San Pedro y San Pablo Asistencia](#) founded in 1786. The Spanish soldiers traditionally escorted the Franciscans on missionary outreach daytrips but declined to camp overnight. For the first twenty years the missions accepted a few converts at a time, slowly gaining population. Between November 1794 and May 1795, a large wave of Bay Area Native Americans were [baptized](#) and moved into Mission Santa Clara and Mission San Francisco, including 360 people to Mission Santa Clara and the entire Huichun village populations of the East Bay to Mission San Francisco. In March 1795, this migration was followed almost immediately by the worst-seen epidemic, as well as food shortages, resulting in alarming statistics of death and escapes from the missions. In pursuing the runaways, the Franciscans sent neophytes first and (as a last resort) soldiers to go round up the runaway.

"Christians" from their relatives, and bring them back to the missions. Thus illness spread inside and outside of the missions. <sup>[17]</sup>

For 60 years in the missions, the Ohlone population suffered greatly from cultural shock and disease; they were vulnerable to foreign diseases to which they had little resistance, in the restricted and crowded living conditions inside the mission compounds. Almost all moved to the missions. The practice of "monjeria", which was "isolating unmarried women in a separate locked room at night", was strictly enforced. In the poor and crowded conditions, the women picked up illnesses; their pregnancies ended in many stillborns and infant deaths. [Syphilis](#) has been identified, and it causes women who have it to miscarry fifty percent of the time, along with high infant mortality rates. One of the "worst epidemic(s) of the Spanish Era in California" was known to be the [measles](#) epidemic of 1806: "One quarter of the mission Indian population of the San Francisco Bay Area died of the measles or related complications between March and May 1806." <sup>[18]</sup>

#### Land and property disputes

Under Spanish rule, the intent for the future of the mission properties is difficult to ascertain. Property disputes arose over who owned the mission (and adjacent) lands, between the Spanish crown, the Catholic Church, the Natives and the Spanish settlers of [San Jose](#): There were "heated debates" between "the Spanish State and ecclesiastical bureaucracies" over the government authority of the missions. Setting the precedent, an interesting petition to the Governor in 1782, the Franciscan priests claimed the "Missions Indians" owned both land and cattle, and they represented the Natives in a petition against the San Jose settlers. The fathers mentioned the "Indians' crops" were being damaged by the San Jose settlers' livestock and also mentioned settlers "getting mixed up with the livestock belonging to the Indians from the mission." They also stated the Mission Indians had property and rights to defend it: "Indians are at liberty to slaughter such (San Jose pueblo) livestock as trespass unto their lands." "By law",



the mission property was to pass to the Mission Indians after a period of about ten years, when they would become Spanish citizens. In the interim period, the Franciscans were mission administrators who held the land in trust for the Natives.<sup>[19]</sup>

#### Secularization

In 1834, the Mexican government ordered all Californian missions to be secularized and all mission land and property (administered by the Franciscans) turned over to the government for redistribution. At this point, the Ohlone were supposed to receive land grants and property rights, but few did and most of the mission lands went to the secular administrators. In the end, even attempts by mission leaders to restore native lands were in vain. Before this time, 73 Spanish land grants had already been deeded in all of [Alta California](#), but with the new régime most lands were turned into Mexican-owned rancherias. The Ohlone became the laborers and vaqueros (cowboys) of Mexican-owned rancherias.<sup>[20]</sup>

#### Survival

The Ohlone eventually regathered in multi-ethnic rancherias, along with other Mission Indians from families that spoke the [Coast Miwok](#), [Bay Miwok](#), [Plains Miwok](#), [Patwin](#), [Yokuts](#), and [Esselen](#) languages. Many of the Ohlone that had survived the experience at Mission San Jose went to work at Alisal Rancheria in [Pleasanton](#), and El Molino in [Niles](#). Communities of mission survivors also formed in [Sunol](#), Monterey and [San Juan Bautista](#). In the 1840s a wave of United States settlers encroached into the area, and California became annexed to the United States. The new settlers brought in new diseases to the Ohlone.<sup>[21]</sup>

The Ohlone lost the vast majority of their population between 1780 and 1850, because of an abysmal birth rate, high infant mortality rate, diseases and social upheaval associated with European immigration into California. By all estimates, the Ohlone were reduced to less than ten percent of their original pre-mission era population. By 1852 the Ohlone population had shrunk to about 864–1,000, and was continuing to decline. By the early 1880s, the northern Ohlone were virtually extinct, and the southern Ohlone people were severely impacted and largely displaced from their communal land grant in the [Carmel Valley](#). To call attention to the plight of the California Indians, Indian Agent, reformer, and popular novelist [Helen Hunt Jackson](#) published accounts of her travels among the Mission Indians of California in 1883.<sup>[22]</sup> Considered the last fluent speaker of an Ohlone language, [Rumsien](#)-speaker Isabel Meadows died in 1939. Some of the people are attempting to revive Rumsen, Mutsun, and Chochenyo.<sup>[23]</sup>

#### Etymology

Ohlone is a [Miwok](#) word meaning "western people". Costanoan is an externally applied name ([exonym](#)). The Spanish explorers and settlers referred to the native groups of this region collectively as the Costeños (the "coastal people") circa 1769. Over time, the English-speaking

settlers arriving later [Anglicized](#) the word Costeños into the name of Costanoans. (The suffix "-an" is English). For many years, the people were called the Costanoans in English language and records.<sup>[24]</sup>

Since the 1960s, the name of Ohlone has been used by some of the members and the popular media to replace the name Costanoan. Ohlone might have originally derived from a Spanish rancho called Oljon, and referred to a single band who inhabited the Pacific Coast near [Pescadero](#) Creek. The name Ohlone was traced by Teixeira through the mission records of Mission San Francisco, Bancroft's Native Races, and Frederick Beechey's Journal regarding a visit to the Bay Area in 1826-27. Oljone, Olchones and Alchones are spelling variations of Ohlone found in Mission San Francisco records. However, because of its tribal origin, Ohlone is not universally accepted by the native people, and some members prefer to either to continue to use the name Costanoan or to revitalize and be known as the Muwekma. Teixeira maintains Ohlone is the common usage since 1960, which has been traced back to the Rancho Oljon on the Pescadero Creek. Teixeira states in part: "A tribe that once existed along the San Mateo County coast." Milliken states the name came from: "A tribe on the lower drainages of San Gregorio Creek and Pescadero Creek on the Pacific Coast".<sup>[25]</sup> The popularity of the name Ohlone is largely because of the book *The History of San Jose and Surroundings* by Frederic Hall (1871), in which he noted that: "The tribe of Indians which roamed over this great [Santa Clara] valley, from San Francisco to near San Juan Bautista Mission...were the Ohlones or (Costanes)".<sup>[26]</sup> Two other names are growing in popularity and use by the tribes instead of Costanoan and Ohlone, notably Muwekma in the north, and Amah by the Mutsun. Muwekma is the native people's word for the people in the language of Chochenyo and Tamyen. Amah is the native people's word for the people in Mutsun.

### **The Ohlone People**

The Ohlone living today belong to one or another of a number of geographically distinct groups, most, but not all, in their original home territory. The Muwekma Ohlone Tribe has members from around the San Francisco Bay Area, and is composed of descendants of the Ohlones/Costanoans from the San Jose, Santa Clara, and San Francisco missions. The Ohlone/Costanoan Esselen Nation, consisting of descendants of intermarried RumsenCostanoan and Esselen speakers of Mission San Carlos Borromeo, are centered at Monterey. The Amah-Mutsun Tribe are descendants of Mutsun Costanoan speakers of Mission San Juan Bautista, inland from Monterey Bay. Most members of another group of Rumsen language, descendants from Mission San Carlos, the Costanoan Rumsen Carmel Tribe of Pomona/Chino, now live in southern California. These groups, and others with smaller memberships (see groups listed under the heading Present Day below) are separately petitioning the federal government for tribal recognition.



## Ohlone II

### STANDARDS

CCSS: R1, R7, SL.5

### OBJECTIVES

- Students will review what they have learned about the Ohlone people in the previous lesson
- Students will learn new vocabulary related to music
- Students will make musical instruments in the Ohlone style
- Students will participate in a full-class musical experience (everyone playing their instruments together)

### MATERIALS

Natural materials such as sticks, pebbles, stones, sturdy leaves

### Methods:

Discussion and using natural materials to make musical instruments.

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- As a warm up exercise, have children, one at a time, say the name of the person across the circle from them. Then that child says the name of a person to either side of the first child. This continues around the circle in one direction until each child's name has been said.

- Continuing in the languages practiced last week. Have class recite after leading child, hello, goodbye, please, thank you ,you're welcome, and Happy Birthday in their home language. Next, have children teach the group how to say yes in their home language.
- The teacher will begin a review of what the children have learned so far about the Ohlone tribe. Then the children will make musical instruments that may have been made by the Ohlone people. Stress how the Ohlone people were strongly connected to nature. When the instruments are completed, the teacher may lead the children in using their instruments to create a class song. This can also be a good time to teach music words such as "percussion," "wind (instrument)" and "string (instrument)," as well as "rhythm," "beat," and "harmony/ harmonize."
- Class should finish with recitation of hello, goodbye, thank you, you're welcome, Happy birthday and yes, in several languages and then ending verse.

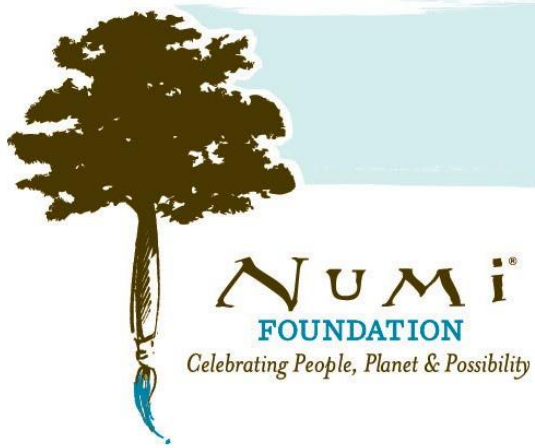
### **Daily Assessment**

Teacher observation  
Student response and participation  
Completion of drawing

### **Unit Assessment**

Students talk about their musical instruments and how they relate to the Ohlone people  
Students play their instruments  
Students say whether their individual instruments are "string," "percussion" or "wind" instruments.

### **Notes/Feedback:**



## Government and Community



## All Countries Have Governments

### STANDARDS

CC 2.3

### OBJECTIVES

- Students will learn about some of the basic services provided by government that affect their everyday lives, such as stop signs.

### MATERIALS

- Journals
- Crayons
- Pencils

### Methods:

Story, discussion, journal drawing and writing

- Begin with forming a circle with the children. Recite verse. Ask children to copy your gestures and speak the verse one phrase at a time after you.
- Review phrases learned in one or more languages represented.

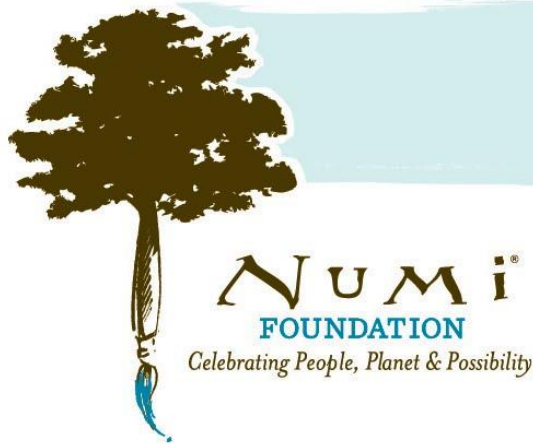
- To introduce the lesson, ask students to tell what kinds of services are needed to have a safe, happy community. Perhaps explain the word “service,” as something that serves people’s needs to become good citizens, to be in good health, to have what they need to not only exist, but to thrive. Tell a teacher-created story about chaos happening in a town square when no one stops at the corner because there are no stop signs, no one agrees how to pay for items at the grocery store because money has not been invented, no one goes to school because they haven’t been invented and so on. It should be funny for the children.
- Discuss who should create these necessary things and how should they be decided. It is government that makes sure there are stop signs and stop lights, money, schools and so on.
- Have children draw and write in journals about chaos without government.
- Finish lesson with verse.

**Assessment:**

Teacher observation

Children’s drawings

**Notes/Feedback:**



## Local Government

### STANDARDS

CC 2.3

### OBJECTIVES

- Students learn about emergency services provided by the government

### MATERIALS

- Telephone made of two paper cups or cans and wire connecting them
- Journals
- Crayons
- Pencils

### Methods:

Story, telephone game, drawing and writing in journals.

- Begin with forming a circle with the children. Recite verse. Ask children to copy your gestures and speak the verse one phrase at a time after you.
- Learn phrases related to government lessons: stop, go, school, money and such in one or more languages represented.
- Introduce the words “urgent,” “emergency,” “important,” “necessary,” “prevention,” “safety,” and “unsafe” (or “dangerous”). Using a teacher-made telephone, have the children talk to each other. Or, have the children sit next to each other and whisper in one ear at a time around a circle. Ask the children how well this works. Then how well do streets work without stoplights and stop signs? Then, how well can people put out fires in their house without the fire department? Ask for other examples of where government help is good. (Depending upon the class, talking about the police department being helpful



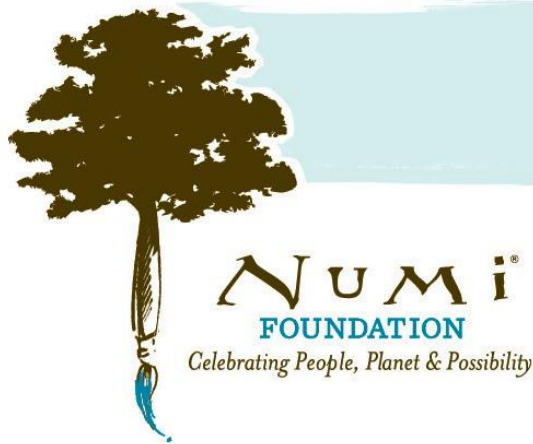
might be ok and might not.) These things are all taken care of by local government, in this case, the government of the city of Oakland. Have students name and classify government services, such as education, the fire department, street cleaning, libraries, etc. according to whether they respond to needs that are “urgent,” “emergency,” etc.

- Have children draw and write in their journals about this.
- Finish lesson with verse.

**Assessment:**

Teacher-led discussion of why these services are important and what life would be like if we did not have them.

**Notes/Feedback:**



## State Government of California

### STANDARDS

2.3

### OBJECTIVES

- Students learn about the role of state government

### MATERIALS

- Journals
- Crayons
- Pencils

### Methods:

Discussion, role play.

- Begin with forming a circle with the children. Recite verse. Ask children to copy your gestures and speak the verse one phrase at a time after you.
- Learn phrases related to government lessons: stop, go, school, money and such in one or more languages represented.
- Show maps of Oakland, the Bay Area, California and the United States. Explain how there are different levels of government at every level of our nation. Discuss how some things are organized by the local government, for example, Oakland, but some things are organized by the State of California government.
- California state jobs include: taking care of the roads, providing schools, having courts and judges, collecting tax money to pay for all of their jobs. Ask children what would happen if

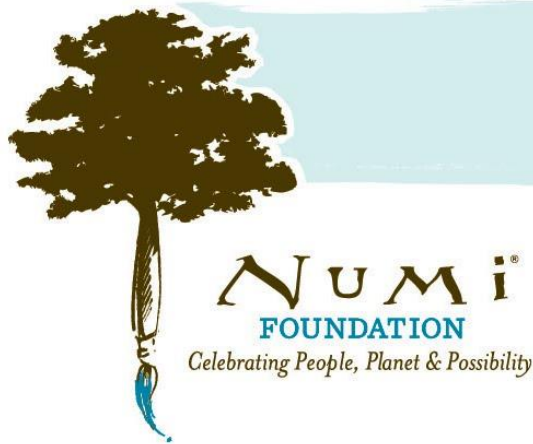
we didn't have each of these services. "What would happen if we didn't take care of the roads?" (Discuss litter, animals that may have been hit by cars, potholes, as well as road striping and so on).

- Have the children pretend they are a road, a school, a court, or a tax collector. Have them speak to the group in their character convincing the others why they are important to the state of California.
- Have the children draw their job in their journals.
- Finish lesson with verse.

**Assessment:**

Teacher observation

**Notes/Feedback:**



## Federal Government of the United States

### STANDARDS

CC 2.3

### OBJECTIVES

- Students learn about the federal government and its role in our daily lives
- Students learn about some important historical figures in America, both in the past and the present

### MATERIALS

- Large paper
- Crayons

### Methods:

Teacher role-playing, discussion, drawings to display.

- Begin with forming a circle with the children. Recite verse. Ask children to copy your gestures and speak the verse one phrase at a time after you.
- Learn phrases related to government lessons: stop, go, school, money and such in one or more languages represented.
- Teacher will role-play a famous American historical figure such as Ben Franklin, Betsy Ross, George Washington, Cesar Chavez, Angela Davis, Susan B. Anthony, and so on, wearing something that suggests that character and tells the story of why there is a Federal Government to protect and help the citizens of the United States. Also introduce the concept of political parties, and talk about the two major parties, Democrat and Republican, as well as some of the significant smaller parties, such as the Green Party, Libertarians,

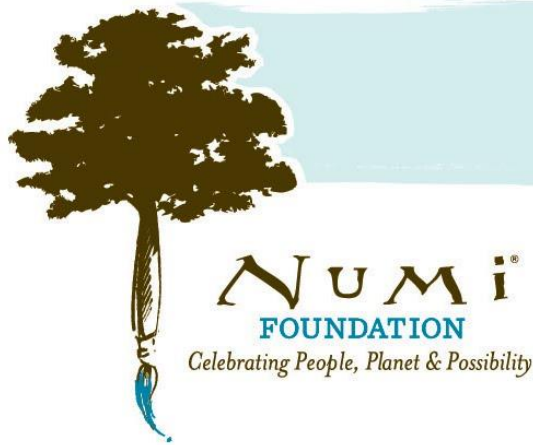
Independent, Peace & Freedom, and briefly explain what each believe. Also introduce, at least by name, the three branches of government, executive (president), judicial (Supreme Court) and legislative (Congress).

- Cite examples such as keep a military, make the money, and collect taxes to pay for freeways. Use humor if possible.
- Have the children draw your character and display.
- Finish lesson with verse.

**Assessment:**

Teacher-led discussion asking students to consider whether the government should provide more or fewer services. If more, what services do they think would best serve the most people?

**Notes/Feedback:**



## Laws and Government

### STANDARDS

#### CC3.4

### OBJECTIVES

- Discussion

### MATERIALS

- Journals
- Pencils
- Crayons

### Procedure:

- Begin with forming a circle with the children. Recite verse.
- Discuss what government means. Rules that the government makes include rules to keep the country organized.
- Connect this idea to rules at home and rules at school that keep things happening in an orderly way.
- Cite a few examples to the children such as the rule or law that towns and cities must have schools for children to attend and learn reading, writing, arithmetic and other important things. What would happen if no city or town had a school for its children?
- Have the children draw and write in their journals about the topic.
- Finish lesson with verse.



## Citizenship

### STANDARDS

CC 2.3

### OBJECTIVES

- Students consider their roles and responsibilities as citizens and what they can and/or should do to be part of the community

### MATERIALS

- Teacher Supplement
- Paper strips
- Pencils

### Methods:

Discussion based on “Responsibilities of Citizens of the Community of the United States” found in Teacher Supplement. Then make a community paper chain with responsibilities written on each paper.

- Begin with forming a circle with the children. Recite verse. Ask children to copy your gestures and speak the verse one phrase at a time after you.

- Learn phrases related to government lessons: stop, go, school, money and such in one or more languages represented.
- Using the list provided in the Teacher Supplement lead a discussion about the responsibilities of community citizens of the United States. Stress that not everyone in the country is an official citizen but that we are all citizens of the same community. Explain that there are laws, which are still under discussion in our government, about people who come here without papers; that they are called undocumented. Explain that there are many different points of view about their rights to live here, work here, have access to schools, health care, etc. But also emphasize that all people, regardless of whether they are citizens or undocumented, deserve respect and fair treatment from all.
- Discuss what “good citizenship” is. Begin with good citizenship at school and in the context of the family/ at home. Then solicit ideas about how those same behaviors can be “translated” to the larger community, and why this is so important to everyone’s health, safety and happiness.
- Then, give each child one or two strips of paper and pencils. Explain that they are to write on each paper strip one responsibility they have as community citizens of the United States.
- Assemble the chain and display.
- Finish lesson with verse.

#### **Assessment:**

Form the paper chain and ask students what is symbolized by being “chained” together.

#### **Notes/Feedback:**



## Teacher Supplement: RESPONSIBILITIES OF CITIZENSHIP

<http://www.learningtogive.org>

What are you doing when you drive the speed limit or don't steal things from stores? You are obeying the law. We have a law that tells us to drive at the speed shown on signs. We have another law that says not to take anything that is not yours. Write "obey laws" on the new list of actual citizen responsibilities.

What are you doing when you don't push people out of line or read their diary? You don't destroy or take their things. You are respecting the rights and things of others. The second responsibility of United States citizenship is to respect the rights and things of others. Add to the list "respect the rights and things of others."

What would you do if you saw a robber running away from the police? You saw where the robber went but the police didn't. If you told the police where the robber went, you would be helping the police. Write "help the police" on the list.

What is it called when you are a part of a group that helps decide the facts in a trial? (a jury). You have a duty to serve on a jury. Write "serve on a jury."

Does anybody know what taxes are? (Taxes are money that people pay to the government.) When you become an adult, it will be your duty to pay taxes. Write "pay taxes" on the board. The government uses the money to build roads and support school programs like the breakfast and lunch program.

What is it called when you pick the person you want to be president? (vote) Add "vote" to the list. All citizens have the right to vote but also the responsibility to take part in the country by voting.

What are you doing when you watch the news or read the paper? You are "keeping informed" of what is going on around you. Add to the list.

If you saw someone letting the water run while they were brushing their teeth, what would you say to them? (Don't waste water.) What if someone was throwing garbage into the lake, what would you tell them? (Don't, we want clean water.) Water is one of our natural resources. Natural resources are things in nature that we need to survive. They are shared by all of us. Write and say: It is our responsibility to "protect and preserve our natural resources."

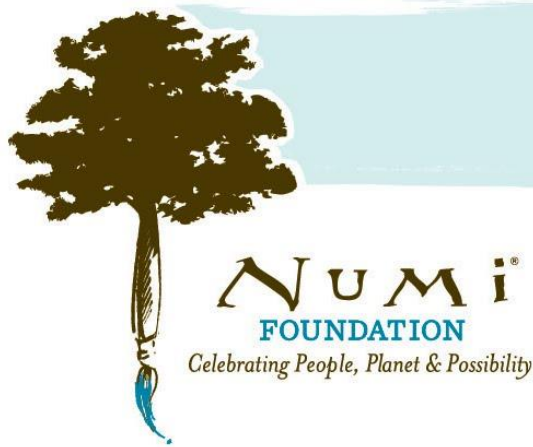
What do you do when you see something that is not good, like the playground is full of garbage or learners are teasing another learner? (Pick up the garbage and tell the learners to "be nice" to others.) What you would be doing is changing things that are not good. This, too, is your duty as a citizen. Add "change things that are not good" to the list of duties.

- Tell the class that they are going to make a community chain. Explain that a country or community can be made better when citizens take responsibility for making things better. Tell them that chains are made of links. When the links are attached to each other they make a chain. A chain is strong and hard to break. A community is formed by responsible citizens linked together like a chain. Everyone does their part.

- Give three or four strips of construction paper to each student. Ask them to copy from the display board one responsibility of a citizen on each strip. When the students finish writing on their strips, tell them to work together to make a chain. Allow students time to write and attach their links to make one long community chain. Have extra strips available so students can write as many responsibility links as they like.
- Marvel at how everyone worked together to make the chain very long. Explain that if we each made our own chain it would have taken a longer time to make it this length. Display the community chain in the classroom.
- Tell students that they will have many different opportunities throughout the year to work together with classmates to be responsible community members.



## Local History



## The Explorers

### STANDARDS

#### CC3.3

### OBJECTIVES

- Story
- Discussion
- Drawing
- Writing in journals

### MATERIALS

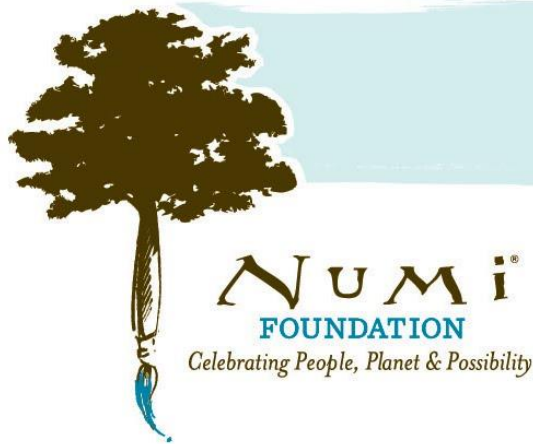
- Journals
- Crayons
- Pencils.

### Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy your gestures and speak the verse one phrase at a time after you.
- Foreign language activity—Review counting in one or more languages.

- Ask the children what it means to explore. Perhaps they have explored a park or other areas.
- Discuss some of the famous explorers of the Bay Area. Explain that explorers were sent by other countries to find new land and new sources of wealth for their countries, including gold and other valuable gems.
- Include in the discussion Cortez, Vizcaino, Drake, the Russian Fur Traders and de Portola.
- Have the children draw ships that the explorers might have used on large paper to be displayed.
- Finish lesson with verse.

**Notes/Feedback:**



## The Spanish

### STANDARDS

#### CC3.3

### OBJECTIVES

- Discussion
- Drawing
- Writing in journals
- **The focus is how the Spanish settlers impacted the San Francisco and Oakland area.**

### MATERIALS

- Journals
- Crayons
- Pencils
- Teacher supplement and other sources

### Procedure:

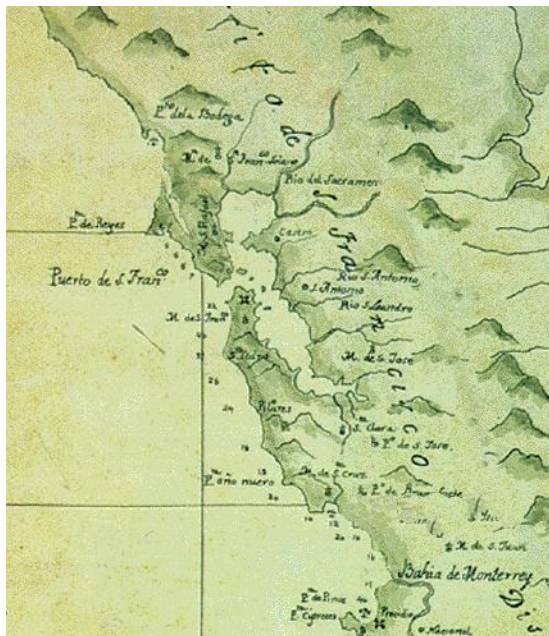
- Begin with forming a circle with the children. Recite verse. Ask children to copy your gestures and speak the verse one phrase at a time after you.
- Foreign language activity—Review counting in one or more languages.
- Begin discussion of San Francisco and Oakland long ago before the buildings we see today.

- The following information should be expressed in the teacher's own words. San Francisco history remained devoid of Europeans until 1775, when the Spanish, long having a stronghold in Southern California, ventured north on a "Sacred Expedition" led by Gaspar de Portola. In 1776, the Spanish founded the Presidio Army Base and the Catholic Church began to use the Ohlone for work. Later, ranchers grazed San Francisco's green hills with cattle and continued until an upstart nation to the east, the United States of America, set her sights westward to the Pacific's shining seas.
- The Spanish people conquered the region and a huge mass of land of 44,880 acres, 'Rancho San Antonio' was granted to Don Luis Maria Peralta by California's governor, Mr. Pablo Vincente de Sola. Peralta had served the Spanish army as a sergeant.
- Have the children draw what they think Oakland and San Francisco might have looked like in the 1700's.
- Finish lesson with verse.

**Notes/Feedback:**

## Teacher Supplement: DISCOVERY OF SAN FRANCISCO BAY

Historical Essay - By K. Maldetto



**Early Spanish map of the Bay Area from the Presidio in Monterrey (sic) to Bodega Bay in the north.**

San Francisco Bay, one of the great natural harbors of the world, lay undiscovered for over two centuries from the time of first navigation along the California coast. Appropriately enough, it was under the leadership of the great conquistador Cortez that plans for the exploration of the western coast of North America began in 1522, just thirty years after Columbus' discovery of the New World.

Cortez, the conqueror of the great Aztec Empire, was amassing a fleet near Acapulco on the Pacific coast of Mexico with the intention of discovering the mythical straits of Anian, the northern passage believed to connect the Atlantic and Pacific oceans, hence providing a shortcut to the Orient. However,

political struggles and other voyages of exploration delayed Cortez' plans for another 10 years. Finally in 1532, Cortez sent several ships up the Pacific Coast of Mexico. While this expedition was largely a failure, one vessel did reach the tip of Baja California, where Cortez himself established the first Californian colony in 1535 near present-day La Paz. The colony, however, was abandoned after only a year.

Throughout the second half of the 16th century, Spanish, Portuguese and English navigators sailed along the California coast in search of a safe harbor yet repeatedly failed to sight the entrance to the great bay. Geography, fog and chance forever altered the region's history by hiding the Golden Gate and delaying the beginnings of European settlement along the bay. It was not until 1769 that Europeans first sighted the bay during a land expedition led by Gaspar de Portolá and dispatched by Spain in a vain attempt to bolster its waning military influence in the region. To add to San Francisco's less-than-glorious beginnings, the Portola men only discovered the great bay by accident after overshooting their real target, Monterey, and then failed to even realize they were the first Europeans to sight the bay!

By the mid-sixteenth century, Spain, the dominant European power, had established colonies throughout much of South and Central America. Bible and sword in hand, the conquistadores plundered the natural resources and ruthlessly destroyed the native cultures. By the late 1530s, Spain's control extended as far north as present-day Mexico and starting in the early 1540's Spain began a campaign of exploration of the territories north of the Rio Grande.

In 1542, Juan Rodriguez Cabrillo was sent by Mexico's viceroy to explore the coast north of western Mexico. On September 28 Cabrillo landed in a bay he named San Miguel, now the city of San Diego, and became the first European to sail along the coastline of present-day California.



Cabrillo sailed as far north as the mouth of the Russian River passing by the coast of Marin County and Point Reyes. Cabrillo and his crew, however, did not sail too close to the shoreline for fear of being shipwrecked and thus he became the first of a number of European explorers who missed the great bay east of the Golden Gate.

Exploration of the California coastline resumed after the Spanish conquest of the Philippines in 1565. Starting in 1566, Spanish vessels known as Manila Galleons carried trade between Mexico and the Philippines. The voyage to the Philippines was a fairly direct one, while the journey back required the Manila Galleons to take advantage of currents across the north Pacific which ended in northern California. There was thus a need for a safe port in northern California, which would allow vessels to stop for repairs and supplies.

English buccaneering activities along the California coast and western Mexico during the latter half of the 16th century lent further urgency to the need for a safe port. One of the more legendary buccaneers of the period was Sir Francis Drake, who was pillaging Spanish ships for Her Majesty the Queen while traveling around the globe. In the summer of 1579 he anchored his ship, the Golden Hind, in what was likely Drake's Bay, the bay South East of Point Reyes that Cabrillo had first sighted in 1542. (This bay was not named so until 1792 when English navigator Vancouver visited the area and named the bay in honor of the buccaneer). Drake went on shore and had his crew nail a plaque of brass claiming the land for the Queen of England. Though he remained for 6 weeks he never sighted the entrance to the bay, the reason probably being fog.

In the meantime, Spain was still looking to establish a safe port as a midpoint on the Manila-Acapulco route and in 1595, in view of this objective, Portuguese-born Sebastiano Cermeo was instructed to explore the California coastline. After a trying four-month trip across the Pacific, Cermeo landed his ship, the San Agustin, in present-day Drake's Bay. While Cermeo and part of his crew explored the surrounding region, a winter storm struck the bay and sunk their ship. The navigator and his crew of 70 men eventually made it back to Acapulco on a small manufactured vessel, an amazing feat possible mostly because of the assistance of friendly coastal Indians. For fear of another shipwreck, the sailors kept far away from the coast and Cermeo saw nothing of the entrance to the great bay. Before he left, though, Cermeo named present-day Drake's Bay, La Bahia de San Francisco, after Saint Francis of Assisi, the founder of the Franciscan order.

The fourth near-discovery occurred in 1602 when Sebastian Vizcaino, one of Cermeo's officers, sailed back to Drake's Bay in search of the sunken San Agustin. He failed to locate the ship, yet explored the coastline more methodically than his predecessors. His exaggerated praise of Monterey Bay greatly influenced future exploration of northern California and was a deciding factor in establishing the capital of Alta California in Monterey. While Vizcaino did well as an explorer, naming today's San Diego, Santa Barbara and Monterey, he too failed to spot the Golden Gate.

At this point it is hard not to wonder how it was possible for all these explorers to come so close to San Francisco Bay yet fail to see its entrance. How could they be such crude explorers, unable to discover one of the world's great bays despite numerous expeditions? Chance certainly seemed to be on the side of the Bay Area Indians, at least for another 200 years or so. Yet, the 200 or more voyages which had already been made between Mexico and the Philippines by the early 17th century indicates that [factors other than chance](#) were involved. For one, geography played an important role in keeping the Golden Gate hidden. From the open ocean, Alcatraz and

Angel Islands are often in the line of view thus making the already narrow entrance appear as solid coastline. In addition, the top of the Berkeley hills merges with the sides of the Golden Gate thus further obscuring the opening to the bay.

The navigational practices of the time also constituted an important factor. During the 16th and 17th centuries sailing vessels were small and entirely dependent upon wind for propulsion. As a result, captains needed to stay away from the coast lest adverse winds blow them against the shores and wreck their ship. Finally, fog itself, ironically one of the characteristics so commonly identified with San Francisco, often hid the Golden Gate from navigators.

In any event, Vizcaino's expedition was the last systematic effort at exploration along the California Coast for another 150 years. Though the Spanish Empire spread very rapidly from 1492 to 1542, its borders remained virtually fixed for the next two centuries. In addition to the constant danger and misery\* involved in sea exploration, several factors explain this period of Spanish lethargy. By the early 17th century, trade between Mexico and the Philippines had dwindled to just one ship a year, thus reducing the need for a port in northern California. Over-land expeditions into the South-West U.S. had failed to identify mineral wealth. The Spanish colonization model did not encourage exploration and settlement. And finally there was no competition from other European powers for these lands. In the end, the one factor that changed and rekindled Spain's interest in California was competition from another European power, namely Russia.

Starting in the 1750's, Russian fur traders, backed by government funds, began to expand their business on the western coast of North America starting in Alaska and gradually descending the coast until Fort Ross was established in northern California in 1812. The Spanish monarchy had noticed Russian ambitions in this area almost from the beginning, and in 1768 King Carlos III ordered the Viceroy of Mexico and his second, the Visitador General Jose de Galvez, to send land and sea expeditions to colonize Alta California. Jose de Galvez and Father Junipero Serra, Franciscan monk and head of the Baja missions, decided to set up a chain of missions, some protected by forts (presidios), to ensure control and communication along the coast of Alta California. The first two sites to be colonized were San Diego and Monterey.

Don Gaspar de Portolá,\*\* Military Governor of the Californias, was given command of the land expedition and Captain Vila led the sea expedition which consisted of two vessels. The land and sea parties were to meet in San Diego by June, 1769, and then set out for Monterey. Portol left Velicat in Baja California (about 200 miles south of San Diego) on March 9 of 1769 with a party of approximately 60, including soldiers, Franciscan monks and christianized Indians and arrived in San Diego by mid-June. The two vessels left in January and February 1769 and arrived in late April after a grueling trip (two thirds of the naval expedition died from scurvy). On July 14, the land party set off into unknown territory in search of Monterey where they were to meet one of the two ships.

The Portola expedition of 1769, the first land exploration of California by Europeans, was a defining moment in the history of the region: it marked the end of the Spanish colonization of the New World and the beginning of the destruction of the California Indians. Miguel Costans, the engineer of the expedition, and Father Juan Crespi kept detailed diaries of the trip, describing how they traveled,\*\*\* the natural landscape, as well as the appearance and lives of Indians they encountered (most of whom were apparently friendly). The expedition reached Monterey Bay on September 30 after an arduous journey but failed to recognize it. In the words

of Costans: "A port so famous as that of Monterey, so celebrated, and so talked of in its time, by ... expert sailors who came expressly to reconnoiter these coasts ... - is it possible to say that it has not been found after the most careful and earnest efforts, carried out at the cost of much toil and fatigue?" What the Portola men failed to understand was to what extent Vizcaino had exaggerated. At this time, they were also expecting to meet up with the supply ship from San Diego that was nowhere in sight. So they continued further north in search of Monterey.

The Portola expedition reached the San Francisco Peninsula by late October. On October 31, the crew climbed to the top of the western ridge of Montara Mountain west of San Bruno and sighted\*\*\*\* the Farallones Islands and to the north Cermeos Bahia de San Francisco (Drakes Bay) and Point Reyes. Some members of the expedition, though, thought this to be Monterey Bay. Portola thus decided to send a scouting party under the command of Sergeant José Ortega to dispel any confusion.

In the meantime, a small group of soldiers went off into the hills to hunt deer for the hungry party. It was this group of soldiers which reached the top of Montara Mountains' Sweeney Ridge and beheld\*\*\*\*\* a body of water so great that Father Crespi described it as a harbor such that not only the navy of our most Catholic Majesty but those of all Europe could take shelter in it. On November 2, the hunting party returned to the camp with news of their discovery. The following day Sergeant Ortega confirmed the hunters account: while attempting to reach Point Reyes, they too had seen a vast body of water which channeled to the ocean through a strait, today's Golden Gate. On November 4, the entire Portolá expedition saw the magnificent bay while crossing Sweeney Ridge.

#### **Portolá sights the San Francisco Bay, November 4, 1769.**



So, ironically, after more than 200 years of naval exploration of the California coastline, San Francisco Bay was discovered by a land expedition and only by accident! In fact, Portola and his men did not even realize they were the first Europeans to sight the bay. Everyone was convinced that what they were seeing was a large inner arm of Cermeo's Bahia de San Francisco. In Costans's words, the accounts of the hunters confirm(ed) us more and more in the opinion that we were at the port of San Francisco. A few years later, Mexican authorities, confused over the presence of these two bays, began associating the name San Francisco with both, until the practice

spread to Monterey and the larger, clearly superior bay, appropriated the name.

Mainly worried about locating Monterey Bay, Portola and his men did not even realize the significance of their discovery. Here before their eyes was one of the worlds great bays, a natural harbor vastly superior to Monterey Bay and clearly befitting Spain's new colonial ambitions for Alta California, yet Portol completely failed to grasp the importance of his greatest discovery. In his memoirs of this trip, written four years later, Portola spoke mainly of boredom, hunger and illness and said only of the San Francisco peninsula: I did not linger there, nor did I see anything worthy of description there, save only a labyrinth of bays and channels which inundate the territory. So modest was the Governor's view of the bay that it was not until 7 years later that the Spaniards settled its shores. And so it was that fog, chance and a misnaming had finally given birth to the Bay of San Francisco, site of the future Queen City of the West.

--K. Maldetto

While today one easily imagines these naval voyages as ones of great excitement and discovery they also involved considerable misery, danger and often death. Cabrillo, the first explorer of the California coastline, died during that voyage of an infected arm injured after a rare hostile attack from indians on Santa Catalina Island, off of Santa Barbara. The danger of shipwreck was also great as Cermeño's case clearly illustrates. Finally, scurvy was probably the greatest killer: of Vizcaino's three ships, all three returned to Acapulco but one returned with only 9 survivors and another with only five. The naval expedition that was supposed to accompany Portolá to Monterey did not fare any better. By the time San Diego was reached, two thirds of the expedition had already died from scurvy.

Gaspar de Portolá was born in 1717 or 1718 in Catalonia, Spain. He was the son of a nobleman and destined for a military career. He joined the Spanish army at age 17 and gradually rose the ranks, faithfully serving the King until the end of his life. After fighting in Portugal and Italy and reaching the rank of captain, he was sent to New Spain (today's Mexico) in 1764. Portolá had not volunteered for the mission but given his rank he had little choice in the matter. In 1767, he was made military governor of Baja and Alta California. His first assignment was to expel the Jesuit monks who ran the California missions - disgraced for reasons of court politics - and replace them with Franciscan priests. Portolá handled the matter diplomatically and ensured a fairly smooth transition between the two religious orders. His superiors were apparently pleased with the results of his first assignment and in 1769 they gave him a second, more important mission, that eventually resulted in the discovery of San Francisco Bay. The Viceroy of New Spain instructed Portolá to establish colonies in Alta California, at San Diego and Monterey Bay, in view of preventing Russian expansion into this region. Portolá left Velicatà in Baja California (about 200 miles south of San Diego) on March 9 of 1769 with a party of approximately 60, including soldiers, Franciscan monks and christianized indians, and arrived in San Diego by mid-June. After setting up a colony in San Diego, where they were met by another land expedition and two ships, on July 14 Portolá and his men set off into unknown territory in search of Monterey. Upon reaching Monterey Bay, they failed to recognize it and continued north up the California coast. In early November 1769, Portolá and his men, still searching for Monterey, stumbled upon San Francisco Bay. They were the first Europeans to sight the great bay yet, mistaking it for Drakes Bay (discovered 250 years before), they did not even realize this. Disappointed that he had not sighted Monterey Bay, Portolá headed back south to San Diego. Completely failing to realize the importance of San Francisco Bay to Spain's colonial ambitions, Portolá only mentioned it as an aside in his report to his superiors. Portolá finally did locate Monterey Bay during a second expedition led in 1770. He was then sent to Mexico City, congratulated and promoted to the rank of Colonel. In 1777, he was congratulated again and promoted governor of Puebla, a town not distant from Mexico City. In 1786, after 9 years as Governor of Puebla, Portolá would finally be rewarded for his faithful service to Spain: he was appointed as the Kings royal deputy in Lérida, his native province in Catalonia. Despite the numerous years of faithful service on the rough colonial frontiers, the reward proved to be brief: a few months after his arrival in Lérida he became

ill and died (by coincidence he was buried in Lérida's Church of Saint Francis of Assisi, namesake of the great bay he had discovered by accident).

“From Miguel Costansó's Diary”

The following order was observed on the marches: at the head rode the commander with the officers, the six men of the Catalan volunteers, who had joined the expedition at San Diego, and some friendly Indians with spades, pick-axes, crow-bars, axes, and other implements used by sappers to cut the brush and to open a passage where necessary. Next followed the pack train, which was separated into four divisions, each one with its muleteers and an adequate number of soldiers of the garrison as an escort. In the rear guard came Captain Fernando de Rivera, with the rest of the soldiers and friendly Indians, conveying the spare horses and mules. The soldiers of the presidio in California, of whom justness and fairness oblige us to say that they worked incessantly on this expedition, use two sorts of arms--offensive and defensive. The defensive arms are the leather jacket and the shield. Their offensive arms are the lance, the broadsword, and a short musket, which they carry securely fastened in its case. They are men of great fortitude and patience in fatigue; obedient, resolute, and we do not hesitate to say that they are the best horsemen in the world, and among those soldiers who best earn their bread for the august monarch whom they serve. It must be borne in mind that the marches of this body with so great a train and so many obstacles, through unknown land, and on unused roads, could not be long. Not to mention other reasons that made it necessary to halt and camp early--the necessity of reconnoitering the country from day to day in order to regulate the marches according to the distance between the watering places, and consequently to take the proper precautions. Sometimes they resumed their journey in the afternoon immediately after watering the animals, upon reliable information that on the next stage there was little or no water, or a scarcity of pasture. Stops were made, as the necessity demanded, at intervals of four days, more or less, according to the extraordinary hardships occasioned by the greater roughness of the road, the labor of the sappers, and the straying of the animals--which happened less frequently with the horses--that had to be sought by their tracks. At other times, because it was necessary to accommodate the--sick when there were any and in course of time there were many whose strength gave way under the continuous fatigue, and the excessive heat and intense cold. But the pack animals themselves constitute the greatest danger on these journeys and are the most dreaded enemy though without them nothing could be accomplished. At night and in a country they do not know, these animals are very easily frightened. The sight of a coyote or a fox is sufficient to stampede them, as they say in this country. A bird flying past, or dust raised by the wind, is likely to frighten them and to make them run many leagues, throwing themselves over precipices and cliffs, defying human effort to restrain them, and it afterwards costs infinite pains to recover them, nor is this always possible; and those that were not killed by falling over a precipice, or lamed in their headlong race, are of no service for a long time. This expedition, however, suffered no serious detriment on this account, owing to the care and watchfulness that were always observed; and although, on some occasions, the animals were stampeded, no accident or injury whatever followed, because the stampede was of short duration. In the order and manner described, the Spaniards made their



way over vast territories, which became more fertile and more pleasant the farther they penetrated to the north.

**Tuesday, 31 October**--The hills that prevented our passage along the shore, although easy of access for the ascent, had, on the other side, a very difficult and rough descent. The pioneers went out in the morning with the sergeant to make a road over it, and, afterwards, at eleven o'clock, we followed him with the pack animals. From the summit we saw to the northwest a large bay formed by a point of land that extended a long distance into the sea, and about which many had disputed on the preceding day, as to whether or not it was an island; it was not possible at that time to see it as clearly as now on account of the mist that covered it. Farther out, about west-northwest from us, seven rocky, white islands could be seen; and, casting the eye back upon the bay, one could see farther to the north some perpendicular white cliffs. Looking to northeast, one could see the mouth of an estuary that appeared to extend inland. In consideration of these indications we consulted the sailing-directions of the pilot Cabrera Bueno, and it seemed to us beyond all question that what we were looking upon was the port of San Francisco; and thus we were convinced that the port of Monterey had been left behind. The latitude of 37' and 33' or 35' --according to the reckoning of the engineer- in which we found ourselves, confirmed our opinion. And thus the point that appeared seawards, and which had seemed to many to be an island, must have been the Punta de los Reyes.

**Wednesday, 1 November**--Some had not yet been convinced that we had left the port of Monterey behind, nor would they believe that we were at the port of San Francisco. Our commander ordered the scouts to set out to examine the land for a certain distance, and gave them three days within which to return, hoping that from this exploration they would, perhaps, bring back information that would remove the perplexity of the incredulous. From the coast or inner shore on the south of the bay, the Farallones were sighted west by southwest; the Punta de los Reyes, west sixteen degrees northwest, and some ravines with white cliffs, farther in, northwest by west.

#### **FROM MIGUEL COSTANSÓ'S DIARY, 1769**

**Thursday, 2 November**--Several of the soldiers requested permission to go hunting, since many deer had been seen. Some of them went quite a long way from the camp and reached the top of the hills, so that they did not return until after nightfall. They said that to the north of the bay they had seen an immense arm of the sea or estuary, which extended inland as far as they could see, to the southeast; that they had seen some beautiful plains studded with trees; and that from the columns of smoke they had noticed all over the level country, there was no doubt that the land must be well populated with natives. This ought to confirm us more and more in the opinion that we were at the port of San Francisco, and that this was the estuary of which the pilot Cabrera Bueno spoke; we had seen its entrance between some ravines while descending the slope of the bay. In regard to this, in his sailing directions, Cabrera Bueno uses the following words: "Through the middle ravine, an estuary of salt water enters, without any breakers; coming in, you will find friendly Indians, and you will easily obtain fresh water and firewood." We also conjectured from these reports that the scouts could not have passed to the opposite

side of the bay, as it was no mere three days' undertaking to make the detour rounding an estuary, the extent of which was greatly enlarged upon to us by the hunters.

**Friday, 3 November**--During the night the scouts returned to camp, firing salutes with their arms. They had kept us in a state of great expectation until we all went out to meet them on the road and began to satisfy our curiosity by asking questions and hearing their answers. The reason for their demonstration of joy was none other than that they had inferred from the ambiguous signs of the natives that two days' march from the place at which they had arrived there was a port and a vessel in it. Upon this simple conjecture some of them had finally persuaded themselves that they were at Monterey, and they had no doubt that the packet San Joseph was awaiting us at that place.

**Saturday, 4 November**--We went out in search of the port. We followed the south shore or beach of San Francisco until we entered the mountain range to the northeast. From the summit of this range we saw the magnificent estuary, which stretched toward the southeast. We left it on our left hand, and, turning our backs on the bay, advanced to the south-southeast, through a canyon in which we halted at sunset. We traveled for two leagues.



## Railroad and Development

### STANDARDS

#### CC3.3

### OBJECTIVES

- Discussion of how the railroads and other developments impacted the Oakland area.  
Create a large map of Oakland showing where the railroad developed

### MATERIALS

- Large Paper
- Crayons
- Other materials the teacher believes will help to create the map.

### Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy your gestures and speak the verse one phrase at a time after you. .
- Foreign language activity—Practice vocabulary connected to sailing ships, and railroads.
- Draw a large map of Oakland in the late 1800's with the children. Oakland was a depot for the Transcontinental Railroad. This brought new people to live and work in Oakland, creating a thriving city.
- Discuss what businesses would be needed near a large railroad depot—hotels, housing, grocery stores, clothing stores.
- Finish lesson with verse.



## Notes/Feedback:



## San Francisco, Chinatown, Gold Rush, Earthquake

### STANDARDS

CC3.3

### OBJECTIVES

- Discussion of how the development of San Francisco affected that area, drawing and writing in journals

### MATERIALS

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

### Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy your gestures and speak the verse one phrase at a time after you.
- Foreign language activity—Practice vocabulary connected to today's subjects.

- Teacher should begin discussion with the following materials or children's books about these subjects. After discussion, the children should draw and write in their journals about what life must have been like in San Francisco long ago.
- Ask the children if they have been to San Francisco and to Chinatown. Tell them you are going to tell them a story about a long ago time in San Francisco.
- Just before the San Francisco 49ers history began, the United States made one of its luckiest acquisitions. On July 9, 1846, a small outpost of wood shacks, Yerba Buena, founded by an eager Mormon priest, Samuel Brannan, became an official part of the United States. Three years later in 1849, James Marshall discovered gold dust in a Sierra saw mill and San Francisco became the entrance port to the famed "El Dorado," the legendary land of gold in the West.
- Brannan publicized the new gold discovery and soon San Francisco (later renamed San Francisco after the Bay) was overrun with "Gold Fever." In less than a year, over 50,000 people came to San Francisco looking for fortune. An outlandish circus of discovery and building, San Francisco grew up lawless and exuberant. Goods and investment poured in from the East; the history of San Francisco 49ers is the beginning of San Francisco's modern history.
- The history of Chinatown begins with the history of the 49ers and the Transcontinental railroad. Chinese males looking for fortune and a new future poured into San Francisco's Angel Island (where many were cruelly detained) and settled in what is today's Chinatown. Discriminatory immigration acts, both national and city decrees, aimed at containing Chinese immigration limited Chinatown's growth until they were repealed in the 1950s. Today, San Francisco's Chinese population is an integral and important element of San Francisco's unique culture.
- San Francisco Earthquake History: April 18, 1906, 5:12am and October 17, 1989, 5:05pm
- Just as San Francisco was beginning to settle down from the booms and busts of the Ore Rushes, the San Andreas Fault shrugged her shoulders. In the early hours of April 18, 1906, a devastating earthquake struck San Francisco, leveling the area South of Market and rattling the rockier parts of San Francisco.
- Fires quickly started and within days, the whole city was in flames. There was not enough water to effectively fight the fire. As the flames enveloped the city, hundreds of thousands were displaced from their homes, looting began and the Mayor briefly enacted Marshall Law.
- While the ashes were still warm, San Francisco began to rebuild. To keep investments in the city secure, a media blitz downplayed the effect of the earthquake and demonized the fire as the destroyer of San Francisco.

- Eighty-three years later, the sleeping San Andreas Fault again dealt San Francisco a crushing earthquake, which again leveled parts of San Francisco and cracked bridges. San Francisco learned from earthquake history when reacting to this second devastating earthquake. History taught San Francisco that quickly quelling fire damage after an earthquake is critical to earthquake emergency response.
- Finish lesson with verse.

**Notes/Feedback:**

## Teacher Supplement: THE CALIFORNIA GOLD RUSH

Materials from the Huntington Library

### History

John Augustus Sutter, a German-born and Swiss-educated immigrant, came to America in 1834. Sutter had been unsuccessful in business ventures in Switzerland and believed that he would have better economic opportunities in the United States. After arriving in the United States, he purchased land in Missouri. In 1838, he gave up his Missouri homestead and ventured overland

on the Oregon Trail. After a brief stay he continued to move westward to the Sandwich Islands (Hawaii). In 1839 he set sail for Alta California and persuaded Mexican authorities to give him a substantial land grant. Sutter convinced Governor Juan Bautista Alvarado that his colony in the interior of California would be a reliable bulwark against foreign intruders and 'hostile' Indians. Mexican authorities were concerned about the "mountain men" and settlers who were coming into Alta California from the United States. They feared that with continued migration California might separate from Mexico as Texas had done just a few years earlier. Sutter received over 40,000 acres of land and was given the title of "Commissioner of Justice and Representative of the Government on the Frontier of the Rio del Sacramento." The new Mexican commissioner brought in Hawaiian laborers and constructed a fort near the junction of the American and Sacramento rivers. Sutter was finally on the way to achieving success as a businessman. From "Sutter's Fort" he began to engage in other activities and before long his settlement, named "New Helvetia" after his native Switzerland (Helvetia), became a haven for American emigrants and a concern to Mexican authorities. When the Bear Flag Revolt broke out in 1846, Sutter first maintained his allegiance to Mexico but when John C. Frémont arrived at New Helvetia, Sutter cooperated, providing Frémont with a base during the Mexican-American War.

The community grew even more rapidly and Sutter decided to construct a new sawmill to meet the growing demand for lumber. He hired James Wilson Marshall, a carpenter and mechanic from New Jersey, in 1847 to oversee the building of the mill on the south fork of the American River east of Sutter's Fort. On the morning of January 24, 1848, while inspecting progress on the mill, Marshall observed tiny particles glistening in the water. An eyewitness, Henry Bigler, described the scene in his autobiography. He wrote that Marshall gathered the particles of gold in his old white hat and announced, "boys I believe I have found a gold mine." The adventure begins!

**The following documents are primary sources, letters and accounts by the people who were there.**

#### **Autobiography of Henry W. Bigler**

Marshall had been in the habit of going down every afternoon to see how his Indians were progressing for they had struck the bed rock mostly of rotten granite yet the work was slow

but this time when he went down towards the lower end of the race his eye caught the glitter of something laying in a crevice on the bare rock a few inches under water. . . . before we went to bed Marshall came in and began to talk and said he believed he had found a gold mine near the lower end of the tail race and if I remember right he said he had been trying to melt some of the particles and could not and before leaving for his own quarters he directed Brown and me to “shut down the headgate in the morning, throw in some sawdust and rotten leaves and make it tight and we will see what there is.” The next morning we did as he directed and while doing so we see him pass through the mill yard and on down the race. We went in for breakfast and had scarcely commenced our day’s work in the mill yard. . . . when Marshall came carrying in his arms his old white hat with a wide grin and said, “boys I believe I have found a gold mine,” at the same time setting his hat on the work bench that stood in the mill yard. In an instant all hands gathered around and sure enough on the top of his hat crown, the crown knocked in a little, lay the pure stuff how much I know not perhaps the most part of an ounce for the size of very small particles up to the size of a grain of wheat. . . .

**Capt. Sutter’s account of the first discovery of gold.  
(transcription from lettersheet)**

“I was sitting one afternoon,” said the captain. “ Just after my siesta, . . . writing a letter to a relation of mine at Lucerne, when I was interrupted by Mr. Marshall, a gentleman with whom I had frequent business transactions— bursting hurriedly into the room. From the unusual agitation in his manner I imagined that something serious had occurred, and, as we involuntarily do in this part of the world, I at once went to see if my rifle was in its proper place. You should know that the mere appearance of Mr. Marshall at that moment in the Fort, was enough to surprise me, as he had but two days before left to make some alterations in a mill for sawing pine planks, which he had just run up for me, some miles higher up the river. When he had recovered himself a little, he told me that, however great my surprise might be at his unexpected reappearance, it would be much greater when I heard the intelligence he had come to bring me. ‘Intelligence,’ he added, ‘which if properly profited by, would put both of us in possession of unheard-of-wealth, millions and millions of dollars in fact.’ . . . His first impression was, that this gold had been lost or buried there, by some early Indian tribe—perhaps some of those mysterious inhabitants of the west, of whom we have no account, but who dwelt on this continent centuries ago, and built those cities and temples, the ruins of which are scattered about these solitary wilds. On proceeding, however, to examine the neighboring soil, he discovered that it was more or less auriferous. This at once decided him. He mounted his horse, and rode down to me as fast as it would carry him with the news. At the conclusion of Mr. Marshall’s account, and when I had convinced myself, from the specimens he had brought with him, that it was not exaggerated, I felt as much excited as himself. I eagerly inquired if he had shown the Gold to the workpeople at the mill and was glad to hear that he had not spoken to a single person about it.

We agreed not to mention the circumstances to any one and arranged to set off early the next day for the mill. On our arrival, just before sundown, we poked the sand about in various places, and before long succeeded in collecting between us more than an ounce of

gold, mixed up with a good deal of sand. I stayed at Mr. Marshall's that night, and the next day we proceeded some little distance up the South Fork, and found that gold existed along the whole course, not only in the bed of the main stream, . . . but in every little dried-up creek and ravine. Indeed I think it was more plentiful in these latter places, for I myself, with nothing more than a small knife, picked out from the dry gorge, a little way up the mountain, a solid lump of gold which weighed nearly an ounce and a half. Notwithstanding our precautions not to be observed, as soon as we came back to the mill, we noticed by the excitement of the working people, that we had been dogged about, and to complete our disappointment, one of the Indians who had worked at the gold mine in the neighborhood of La Paz cried out in showing to us some specimens which he picked up by himself, —Oro!—Oro—Oro!!!—”

### **THREE YEARS IN CALIFORNIA** **WALTER COLTON, NEW YORK, 1851**

Walter Colton was serving as the American alcalde of Monterey when gold was first discovered. His letters were published in this 1851 volume, *Three Years in California*. **Tuesday, June 20.** My messenger sent to the mines, has returned with specimens of the gold; he dismounted in a sea of upturned faces. As he drew forth the yellow lumps from his pockets, and passed them among the eager crowd, the doubts, which had lingered till now, fled. All admitted they were gold, except one old man, who still persisted they were some Yankee invention, got up to reconcile the people to the change of flag. The excitement produced was intense; and many were soon busy in their hasty preparations for a departure to the mines. The family who had kept house for me caught the moving infection. Husband and wife were both packing up; the blacksmith dropped his hammer, the carpenter his plane, the mason his trowel, the farmer his sickle, the baker his loaf, and the tapster his bottle. All were off for the mines, some on horses, some on carts, and some on crutches, and one went in a litter. An American woman, who had recently established a boarding house here, pulled up stakes and was off before her lodgers had even time to pay their bills. Debtors ran, of course. I have only a community of women left and a gang of prisoners, with here and there a soldier, who will give his captain the slip at the first chance. I don't blame the fellow a whit; seven dollars a month, while others are making two or three hundred a day! That is too much for human nature to stand.

### **LETTER FROM WILLIAM REYNOLDS TO HIS BROTHER JOHN** **DECEMBER 27, 1848** **SAN FRANCISCO, CALIFORNIA**

California has at last proved to be the long sought for “El Dorado” of the Spanish adventurers that first settled Mexico. Gold is here in great abundance. It was found in May last, on one of the Tributaries of the Sacramento River, which is called the American Fork, where Mr. Sutter (the first settler on that River some ten years ago) was employing several men to dig a Mill Race; they saw the small scales of Gold, and did not know what it was,—they saw such quantities of it that one took a small piece and hammered on it, which satisfied him that it was the “Precious Metal” itself. The Party then agreed to Keep it Secret

and dig for themselves, which they undertook—but in a short time their Avarice ran away with their prudence and the Party split, when some of its number let it be known—there was instantly a tremendous rush from all parts of “Upper California” to the gold “Diggins.” Goods immediately rose some thousand per. Cent. To give you an Idea—Blankets were sold for 100 to 150 dollars a pair, Pickaxes and Shovels from 20 to 30 dollars each. . . . Since the time of The Discovery, there has been, at the least calculation, 7,000,000 dollars taken from the mines. Its Extent is all of 1000 square miles, and new veins are being discovered every day each richer than the other. Nearly all the Foreigners have left the Sandwich Islands, and thousands are pouring in from all parts of South America, Guatamals, and Mexico, and when the mail steamers commence running, which will be Feb. next, there will no doubt be thousands from the Atlantic States, if they credit it, for it is certainly almost incredible, were it not for the gold to speak for itself.

### **HISTORY (SECOND SESSIONS)**

The allure of gold was like a magnet pulling people to California. Despite the fact that Sutter wanted to keep word of the discovery from leaking out, on March 15, 1848, The Californian reported, “gold has been found in considerable quantities.” By the summer of 1848, word had spread and many Californians had contracted a severe case of gold fever. On December 5, 1848, President James K. Polk, in his annual message to Congress, acknowledged the discovery of gold in California. With this official validation from the president of the United States, the trickle of argonauts who had left their homes in the East and Midwest now developed into a torrent of émigrés. During the winter of 1848–1849 thousands of individuals made their plans to travel west in search of gold and evaluated the advantages and drawbacks of different routes by either land or sea. As gold fever intensified throughout 1849, ship owners and brokers in every major American port produced a blizzard of newspaper advertisements and broadsides informing emigrants that sea passage was the most effective way of reaching California. Sea-going emigrants found that travel was expensive, initially between five hundred and one thousand dollars, increasing as demand escalated. Ships carried passengers down the coast of

South America, around Cape Horn, and up the Pacific coast to San Francisco, stopping at various ports to take on supplies and relieve the tension of this long and monotonous voyage. The first letters written home during the journey were filled with enthusiasm and excitement, which soon gave way to descriptions of the tedious and boring voyage. Some emigrants sought what appeared to be a faster route by sailing from the Atlantic coast of the United States to the Caribbean, then crossing the continent by land at Panama, Nicaragua, or at several parts of Mexico to insure that they would arrive in the gold fields early enough to claim the most productive sites. Although it was shorter, passengers following this route found the trek across land to be harrowing. As they trudged through tropical rain forests the trek was made more agonizing by the heat and humidity and the myriad animals and insects they encountered. Once across the continent, the successful travelers then had to endure only a short wait for another vessel to carry them to their destination. As later travelers ventured across the Isthmus of Panama they discovered that they had to wait, as ships operating along the Pacific coast could not accommodate the growing number of passengers seeking transport to San Francisco. Others who elected to



travel overland had to determine what route to follow. They could choose the established Oregon and California trails from the Missouri River along the Platte River and across the Rocky Mountains, a trek that had to be completed before the early snows blocked passes through the Sierra Nevada range. More than 20,000 took the Oregon-California trail in 1849 alone. Some selected the southern route through Santa Fe and into Southern California, a route General Stephen Watts Kearny had followed during the Mexican War. Still others pushed farther south and crossed through Chihuahua and Sonora in northern Mexico. The land journey was long and tedious. By the fall of 1849, perhaps 35,000 emigrants had crossed the continent on one of the various overland routes, followed by possibly well over 100,000 in the first three years of the 1850s. Like their comrades tramping through the feverish jungles of Panama or enduring eight months at sea sailing around Cape Horn, the overlanders pressed on year after year, caught up by the lure of adventure or by their hopes for golden prospects in California. Adapted from Peter J. Blodgett, *Land of Golden Dreams: California in the Gold Rush Decade, 1848-1855* (San Marino: Huntington Library Press, 1999).

**The following documents are primary sources, letters and accounts by the people who were there.**

## **TWO DOCUMENT 1**

### **JOURNAL OF A VOYAGE ON THE SHIP "CORDELIA"**

#### **JOHN E. GRAMBART, ENTRY OF MAY 2, 1849**

Had boiled Mackerel & Short Cake & Butter for breakfast, Having a large supply of dirty Shirts on hand & a Washwoman not being convenient I this morning commenced washing my own cloths by taking a Flannel shirt & making a Rope fast to it threw it overboard & Towed it about an hour & hung it in the Rigging to dry, it beats all the Washing Machines (so far as regards woolen cloths) that was ever invented & for the information Washwomen in general & the Public in particular that Flannel cannot be washed clean in Salt Water when Soap is used in consequence of the Flannel absorbing the Soap and there it remains If this weather continues I think could finish up my washing in about a week, Had Sun has shone clear all day, the wind light but fair Lat[itude] 42. 59 Long [itude] **May 3** Weather fine & our fair wind continues with us & we go at the rate of about 6 miles the hour all in good health & spirits thinking we shall be in Valparaiso by 10th. The women have had a very uncomfortable passage of it, the deck over their Berths leak & their Beds and clothing have been wet nearly all the time Since we have left Rio, the wonder is that they have not been Sick

## **HISTORY (SECOND SESSIONS)**

Before the great migration to California, Californios, Anglo-American settlers, and Indians had flocked to New Helvetia in search of riches. Rancheros and townsmen from all parts of Mexican California, Indians from the Sierran tribes, veterans from the United States Army's garrisons in California, Mexicans, Chileans, and Hawaiian Islanders (known as "Kanakas") prospected and dug with a vengeance. These early prospectors had no scientific training in



geological principles, but as time passed, they began to amass considerable practical knowledge and to focus their search in rivers and streams that drained from the summits of the Sierras. Early miners used a shallow pan to scoop-up and wash away sediment, leaving the heavier gold in the pan. The first miners to arrive in the gold fields were able to find some quantities of gold with this primitive technology. Once these deposits of gold were dug out of crevices in and around creeks and streams, gold seekers faced a more daunting task. To separate finer specimens of gold from dirt, gravel, and other debris, they had to find ways in which to run earth and water together, relying upon gold's unusual weight to pull the ore to the bottom of any receptacle where it would await discovery. Gold pans were portable and easily moved. A miner capable of quickly relocating to another site stood a better chance of striking it rich. Always eager to find better ways to coax gold from its hiding places, miners invested in devices known as "cradles," "rockers," "long toms," and "sluice boxes." Many who traveled around Cape Horn often invested large sums of money in elaborate, although mostly ineffective, machinery they believed would give them the upper hand in their search for gold. As competition heightened because of the massive influx of emigrants, miners all over the gold country used whatever devices they could to gain the upper hand in their search for gold.

Letters home described the back-breaking work in the quest for riches. Some could boast of finding a vein of gold; however, many more simply told of the trials and tribulations they endured with little or nothing to show for their efforts. With thousands of miners crowding into the gold regions during 1849 and 1850, many of the easily accessible placer deposits were soon exhausted. As a result, gold mining during the 1850s increasingly relied upon elaborate and expensive technological solutions.

Even as mining techniques evolved, extensive and reliable supplies of water remained crucial for nearly any mining operation. Water companies developed during the 1850s, building large systems of sluices, flumes, canals, and dams to furnish water for all kinds of enterprises including the new methods of hydraulic mining.

Most argonauts arrived in California convinced that diligence and skill in mining would guarantee them success. Their experiences in what someone described as "Nature's great lottery" eroded such confidence, however. Many eventually abandoned the mines in disappointment. The various stages of gold mining that evolved as placer deposits were exhausted. (Panning, cradles, rockers, sluice mining, hydraulic mining, and tunneling, or shaft mining).

**The following documents are primary sources, letters and accounts by the people who were there.**

### **SIXTEEN MONTHS AT THE GOLD DIGGINGS DANIEL B. WOODS, 1851**

Daniel B. Woods provides insight into the early stages of gold digging in this 1851 journal.

**Jan. 14th.** Our best prospect was in the channel of this mountain stream. We spent some hours in diverting the stream from its course by a dam and a canal on a small scale. Then, by bailing, we succeeded in opening the channel. Most of the upper soil, with the stones, must

be removed, nearly to the primitive rock below, often a distance of some feet, always ankle or knee deep in the mud. We were greatly encouraged, in the present instance, by an indication of gold rarely presented. About four inches from the surface of the ground, and in the loose upper soil, I found a lump of gold weighing nearly three pennyweights. Greatly cheered by this circumstance, we worked away with spade and pick, With cradle and pan, hour after hour, and

were rewarded by finding in our treasury at night a few bright scales of gold, amounting to 25 cents.

**Jan. 15th.** This morning, notwithstanding the rain, we were again at our work. We must work. In sunshine and rain, in warm and cold, in sickness and health, successful or not successful, early and late, it is work, work, WORK! Work or perish! All around us, above and below, on mountain side and stream, the rain falling fast upon them, are the miners at work—not for gold, but for bread. Lawyers, doctors, clergymen, farmers, soldiers, deserters, good and bad, from England, from America, from China, from the Islands, from every country but Russia and Japan—all, all at work at their cradles. From morning to night is heard the incessant rock, rock, rock! Over the whole mines, in streamlet, in creek, and in river down torrent and through the

valley, ever rushes on the muddy sediment from ten thousand busy rockers. Cheerful words are seldom heard, more seldom the boisterous shout and laugh which indicate success, and which, when heard, sink to a lower ebb the spirits of the unsuccessful. We have made 50 cents each.

**Jan. 16th.** A friend put into my hands to-day a copy of the Boston Journal. We laid it aside to read in the evening. But how was this to be accomplished? The luxury of a candle we could not afford. Our method was this: we cut and piled up a quantity of dry brush in a corner near the fire, and after supper, while one put on the brush and kept up the blaze, the other would read; and as the blaze died away, so would the voice of the reader. Our work to-day has amounted to 80 cents each.

**Jan. 17th.** A very rainy, cold day . . . Captain W. is sorely afflicted with an eruption, which covers his whole body, probably the effects of having handled . . . ‘poison oak’ . . .

## **HISTORY**

The decade that encompassed the Gold Rush and the early years of California statehood, 1848–58, is arguably the most important era in the state’s history, and one of the most compelling periods to study in the nation’s history. In a mere ten years, California was transformed from a

sparsely settled Mexican frontier territory made up of a handful of seaport towns, dozens of scattered Native American tribes, small farms and large ranchos, into the prime destination for adventurous, gold-seeking people from all over the globe. Before the dust even began to settle, California had joined the Union, hundreds of thousands of emigrants had arrived, gold worth millions of dollars was found, and the work of establishing the social, economic, and political foundation of the newest of the United States was underway. The remarkable ethnic and racial diversity that exists in California today was forged in this founding decade. Native American inhabitants of California and the resident Californios—be they Latin or Anglo-American stock (or a mixture thereof)—could not have anticipated the demographic wave that broke upon the region. All manner of Americans—both white and black, and mostly male—arrived in droves, as did Europeans, Mexicans, Chileans, Peruvians, and Asians (principally Chinese), among others. (Nearly a quarter of all emigrants were foreign-born.) The frenetic scenes of overland **Lesson Four** and overseas travel, gold mining and town-building, and hard work and hard play were made even more remarkable by pouring racial and ethnic diversity into the mix. of the lesson that follows.

The worldwide hysteria about California's riches inspired parody in many forms, such as plays, novels, and cartoons. Composers of widely varying talents ground out music and lyrics about the "feast of gold. Hundreds of thousands of sojourners from around the world flocked to California in search of wealth in this new El Dorado. Finding gold was always uncertain. Many who came as prospectors found more reliable opportunities for achieving wealth in service industries to support those determined to search for gold. Scarcity of goods, coupled with ever-increasing demand stimulated by new arrivals, produced premium prices and helped enrich merchants and craftsmen. Entrepreneurs gravitated to mining camps and towns, and towns became magnets for miners working claims in the surrounding countryside. Restaurants, dry goods stores, and hardware shops shared the main streets of new communities with saloons and gambling parlors. Frank Marryat, an English traveler, observed that gambling dens proliferated in all mining towns. "Chandeliers threw a brilliant light on the heaps of gold that lay piled on each monté table, while the drinking bard held forth inducements that nothing mortal is supposed to be able to resist."

Merchants like Collis Huntington found that their greatest difficulty was not in selling goods but the reverse, being able to obtain merchandise for sale. Marryat comments that merchants were well served by coming to California since "the diggins will be replenished by newcomers, and high **7 Lesson Five** prices, whether for potatoes or trousers, will still . . . be maintained in a fair

proportion to the yield of gold; . . . for it is an extraordinary fact that, let the diggins fall off as they will, the miners will still require bread and breeches, and will find money to pay for them."

The growth of Gold Rush cities depended on the richness of mineral deposits in the environs. As quickly as some of these new communities grew, they all but disappeared as miners, hearing of richer claims, moved overnight to stake out a new claim. The countryside soon became dotted with ghost towns. Some communities survived and became thriving

urban centers as California's population grew. In the summer of 1848, a few months after gold was discovered,

California had an estimated population of 15,000. By the end of 1849 the population had increased to 100,000, and by 1852 it had grown to 225,000. Sutter's New Helvetia became the bustling city of Sacramento, a supply center for miners in the foothills of the Sierras. San Francisco grew from a dreary tent city to a terminus of trade, a port of entry for goods destined to be transported to the mining communities of the interior, and a place of embarkation for trade between the United States and the Pacific coast ports of Latin America, the Hawaiian Islands, and Asia. Many of the sojourners recognized that California's climate provided opportunities for new wealth in agriculture. As mining became more specialized and large companies were formed to extract deposits through quartz mining, many argonauts pulled up stakes and rushed to Canada and Nevada on hearing rumors of discovery of gold and silver deposits. The migration to California was far from over. Newly arrived residents wrote home,

urging their families to sell the farm and move to California where the soil and growing season would produce good returns for honest labor. Entrepreneurs cultivated new business ventures, farmers tilled the soil, and California continued to grow. In 1874 John S. Hittell wrote the following preface to his book, *The Resources of California*: "I am so much attached to California, that I could not live contentedly elsewhere; and I imagine that neither the earth, the sky, nor the people of any other country, equal that of this State."

## Teacher Supplement: HISTORY OF SAN FRANCISCO

Like a phoenix across centuries, San Francisco falls to earthquakes, fires and economic busts and always rises anew, brighter and reinvigorated. The history of San Francisco, California, a beloved seaport of dreams and disaster, is rich with the virtues of vices of generations, making San Francisco's history as vibrant as the characters that have colored its foggy hills and valleys.

### **San Francisco Early History**

Around 10,000 years ago, before the Pacific waters had breached the span now covered by the Golden Gate Bridge, the history of the Ohlone people native to San Francisco had already begun. Complex chiefdoms arose and fell, the scarce remnants of which are the infamous "shellmounds," large heaps of piled shells and other artifacts on the Bay Area's shores. San Francisco history continued untouched by Europeans until 1579 when Sir Francis Drake, the decorated English looter of Spanish galleons sailed past the entrance to the San Francisco Bay (locals now know how damp and dense the fog can be on Ocean Beach in June), dubbed a stretch of Marin "Nova Albion" and sailed away.

### **San Francisco Spanish History**

San Francisco history remained devoid of Europeans until 1775, when the Spanish, long having a stronghold in Southern California, ventured north on a "Sacred Expedition" led by Gaspar de Portola. In 1776, the Spanish founded the Presidio Army Base and the Catholic Church commenced capturing and enslaving the San Francisco Ohlone population. Later, ranchers grazed San Francisco's green hills with cattle and continued until an upstart nation to the east, the United States of America, set her sights westward to the Pacific's shining seas.

### **Gold Rush: San Francisco 49ers History**

Just before the San Francisco 49ers history began, the United States made one of its luckiest acquisitions. On July 9, 1846, a small outpost of wood shacks, Yerba Buena, founded by an eager Mormon priest, Samuel Brannan, became an official part of the United States. Three years later in 1849, James Marshall discovered gold dust in a Sierra saw mill and San Francisco became the entrance port to the famed "El Dorado," the legendary land of gold in the West.

Brannan publicized the new gold discovery and soon San Francisco (later renamed San Francisco after the Bay) was overrun with "Gold Fever." In less than a year, over 50,000 people came to San Francisco looking for fortune. An outlandish circus of discovery and building, San Francisco grew up lawless and exuberant. Goods and investment poured in from the East; the history of San Francisco 49ers is the beginning of San Francisco's modern history.

### **San Francisco Chinatown History**

The history of Chinatown begins with the history of the 49ers and the Transcontinental railroad. Chinese males looking for fortune and a new future poured into San Francisco's Angel Island (where many were cruelly detained) and settled in what is today's Chinatown. Discriminatory immigration acts, both national and city decrees, aimed at containing Chinese immigration limited Chinatown's growth until they were repealed in the 1950s. Today, San Francisco's Chinese population is an integral and important element of San Francisco's unique culture.

### **"The Paris of the West": Victorians and Cable Cars**

Just as the Gold boom busted, San Francisco history, in true San Francisco form, provided a new fire to fuel the world's dreamers—silver. The Comstock Lode was discovered in 1858 and San Francisco continued to reap the benefits of California's ore wealth.

William Ralston, the Samuel Brannan of his age, envisioned an elite building worthy of San Francisco's new status and built the opulent Palace Hotel, the country's biggest hotel in 1875.

Today, San Francisco Victorian houses are beloved as treasures, but when they were originally built as San Francisco began to move from chaos to order after the Gold Rush, San Francisco Victorians were the late-1800s version of suburban sprawl. Today, these historical San Francisco homes are painted in every shade of the rainbow and stand as testaments to San Francisco's unique history.

San Francisco grew and beautified. San Francisco's cable cars changed San Francisco history, displacing the many poorer inhabitants of Russian Hill and the Financial District hills with the "Nabobs," extremely wealthy San Franciscans who could now scale and conquer the steep hills with ease.

### **Golden Gate Park History**

This era saw San Francisco transform sand dunes into Golden Gate Park, San Francisco's verdant urban paradise. Legend has it that William Hammond Hall, the field engineer credited with developing Golden Gate Park, was riding his horse across the dunes to the sea. The horse, while eating barley, dropped some into the sand and it took root. Layer after layer of vegetation later and San Francisco's Golden Gate Park, watered by windmills and shielded from sand blasts by a six-foot sea wall, began to thrive.

### **San Francisco Earthquake History: April 18, 1906, 5:12am and October 17, 1989, 5:05pm**

Just as San Francisco was beginning to settle down from the booms and busts of the Ore Rushes, the San Andreas Fault shrugged her shoulders. In the early hours of April 18, 1906, a devastating earthquake struck San Francisco, leveling the area South of Market and rattling the rockier parts of San Francisco. Fires quickly started and within days, the whole city was in flames. There was not enough water to effectively fight the fire. As the flames

enveloped the city, hundreds of thousands were displaced from their homes, looting began and the Mayor briefly enacted Marshall Law.

While the ashes were still warm, San Francisco began to rebuild. To keep investments in the city secure, a media blitz downplayed the effect of the earthquake and demonized the fire as the destroyer of San Francisco. Eighty-three years later, the sleeping San Andreas Fault again dealt San Francisco a crushing earthquake, which again leveled parts of San Francisco and cracked bridges. San Francisco learned from earthquake history when reacting to this second devastating earthquake. History taught San Francisco that quickly quelling fire damage after an earthquake is critical to earthquake emergency response.

### **San Francisco 20th Century History: The City Builds**

Recovering from the jolt of the San Francisco earthquake of 1906, San Francisco continued to grow.

The Panama-Pacific Exposition of 1915 conferred upon San Francisco the Marina District (newly filled land) and the beloved Palace of Fine Arts, a recreation of ancient ruins that architect Bernard Maybeck envisioned as a building to evoke "sadness modified by the feeling that beauty has a soothing influence."

Also in 1915, San Francisco's gilded City Hall, with its signature dome, was completely replaced after the San Francisco 1906 earthquake.

Alcatraz Island Prison and the Hetch Hetchy Dam (a flooded sister to Yosemite Valley that supplies San Francisco's water) became forever linked with San Francisco history in 1934. The Golden Gate Bridge's awe-inspiring expanse and distinctive ruddy shade of International Orange was born in 1933.

World War II brought a flood of ship building to the Bay and by 1980, San Francisco had the landmark Transamerica Pyramid, the Yerba Buena Gardens and the Davies Symphony Hall.

### **San Francisco Counterculture: Beatnik 1950s and Psychedelic 1960s**

The new developments in San Francisco's infrastructure came alongside a radical development in San Francisco's culture.

San Francisco Chronicle columnist coined the phrase "Beatnik" to describe the wave of poets, thinkers and writers sharing a common disenchantment with American values and the established order that flourished in San Francisco's cafes, fueled by espressos in havens such as North Beach's City Lights.

In the 1960s, the disenchantment espoused by the Beatniks evolved into a truly San Franciscan historical phenomenon: the Hippie Generation. Peace, love and psychic expansion through psychedelics thrived in the Haight Ashbury and the peaceful greens of Golden Gate Park. Today, the Haight and Ashbury cross street is sacred ground for those who remember the days when optimism and wonder filled San Francisco's consciousness.



**San Francisco Tech Boom**

If 1950s and 1960s San Francisco was the decade of Counterculture, San Francisco in the 1990s rushed in the era of Cyberculture. Seemingly overnight, San Francisco bustled with digital-age miners looking to strike it rich on technology's vast frontier. The city swelled with money, restaurants and bars overflowed with "yuppies" living in swank new lofts and high rent apartments (the byproduct of mass evictions and displacements), while the fat of venture capital fueled spending and digital dreams. The tech bubble burst in 2001, and San Francisco, just as soon as it had filled, drained in months.

**San Francisco Today**

Today, San Francisco is again leading the way in new technologies, this time in green energy and stem cell research. New developments in sustainable sources of energy are making San Francisco a magnet for investment, in addition to California laws promoting stem cell research and development.

**San Francisco History of Tomorrow**

San Francisco has always been a dreamer's city; a far-flung city perched on the edge of the sea where far-fetched fantasies have a way of catching hold and hatching into reality.

—San Francisco History by Erica Pedersen





## Comparative History of Oakland

### STANDARDS

#### CC3.2

### OBJECTIVES

- Discussion
- Writing

### MATERIALS

- Drawing Paper
- Crayons
- Pencils

### Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse.
- 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.

- Ask a child who speaks another language to say hello, goodbye, how are you?, count from 5-54, and my name is, and I am <sup>3</sup> years old, in that language. Have the class repeat.
- The teacher begins by reviewing what the class knows already about the Ohlone People long ago. Then the teacher leads a discussion about present day Oakland and what it looks like compared to then—buildings, cars, ships, bridges, stores, and so on. The whole group creates one chart. The left column is labeled “Oakland Long Ago” and the right column is labeled “Oakland Today.” Then, one group will draw a large picture of what Oakland looked like long ago for the Ohlone and one group will draw a large picture of Oakland today. When finished, the two large drawings should be hung side by side.
- Class should finish with recitation in several languages and then ending verse.
- HOMEWORK OPTION: Children should write one sentence or more about what they think the Ohlone would like about modern Oakland and one sentence or more about what the Ohlone would not like about modern Oakland.

### **Notes/Feedback:**

## Teacher Supplement: HISTORY OF OAKLAND

The eight largest city of California and 44th in the entire USA, Oakland is known for the Bay area, commonly known as the East Bay. Here is a short account of the city's history.

Founded in 1852, Oakland is one of the most populous metropolitan area in the US. A major port on the western coast of the United States, Oakland houses different industries including the corporate giants like 'Clorox' and 'Kaiser Permanente'. Oakland was declared as the most diverse city in terms of various ethnic populations, along with Long Beach, California. Around 150 languages are spoken in the Oakland metropolitan area, which has the population of 397,067. The city is just eight miles away from San Francisco.

**Early History of Oakland.** The original inhabitants of the region were the tribal people known as Huchiun; they belonged to the Ohlone linguistic group. The Huchiun people are known to have populated the region around the Temescal Creek and Lake Meritt. Temescal Creek was an important source of water for these tribes. The Spanish people conquered the region in 1772. A huge mass of land of 44,880 acres, 'Rancho San Antonio' was granted to Don Luis Maria Peralta by California's governor, Mr. Pablo Vincente de Sola. Peralta had served the Spanish army as a sergeant.

As per the Treaty of Guadalupe, Hidalgo, the Mexican government gave 525,000 square miles land to the US government in the year 1848. In return, the United States paid the Mexican government with \$15 million. Development The Oakland region moved on to a fast track of development with the construction of railroads. The 'Oakland Long Wharf' proved to be instrumental in the rapid progress of Oakland. It also served as a terminal for the Transcontinental Railroad. Servicing facilities and yards for the railways developed in western Oakland. Latter half of the 19th century witnessed development in the field of cable cars and horsecars. The streetcar or tram service was started for the first time in the year 1891. The first streetcar ran between Oakland and Berkeley.

The Economic boom of 1920s saw a large number of industries setting up their plants in Oakland. Discovery of oil fields in Los Angeles further encouraged industrial growth in this region. General Motors established their 'Chevrolet' automobile plant in 1916.

**The World War II** During the World War II, industries that manufactured war-related equipment moved to Oakland. A firm called 'Kaiser Shipyards' manufactured medical system for those who worked in shipyards. The canning industry too witnessed a tremendous amount of growth raising its market value to \$100 million in the year 1943.

**Oakland Post World War II**

The industrial development which took place rapidly before and during the World war II, however, slowed down later on. The city was not able to sustain the huge number of people who had migrated before the war. Wealthy industrialists moved out of the city in search of new locations for their firms. In the 1960s, the city of Oakland produced renowned music bands like 'Graham Central Station' and the 'Sly & the Family Stone'. In today's Oakland, efforts are being taken for the redevelopment of downtown area. Mr. Jerry Brown, after

starting his term as a mayor of Oakland in 1999, worked in the area of providing affordable houses for poor Oaklanders. Being the sixth most populated city in USA, Oakland is also known as a major hub city.

By: Shashank Nakate  
Published: 6/5/2009

## Teacher Supplement: CALIFORNIA AGRICULTURE

### Food Facts:

- California has been the number one food and agricultural producer in the United States for more than 50 consecutive years.
- More than half the nation's fruit, nuts, and vegetables come from here.
- California is the nation's number one dairy state.
- California's leading commodity is milk and cream. Grapes are second.
- California's leading export crop is almonds.
- Nationally, products exclusively grown (99% or more) in California include almonds, artichokes, dates, figs, kiwifruit, olives, persimmons, pistachios, prunes, raisins, clovers, and walnuts.
- From 70 to 80% of all ripe olives are grown in California.
- California is the nation's leading producer of strawberries, averaging 1.4 billion pounds of strawberries or 83% of the country's total fresh and frozen strawberry production. Approximately 12% of the crop is exported to Canada, Mexico, United Kingdom, Hong Kong and Japan primarily. The value of the California strawberry crop is approximately \$700 million with related employment of more than 48,000 people.
- California produces 25% of the nation's onions and 43% of the nation's green onions.
- Gilroy, California, "Garlic Capitol of the World," has hosted 2 million at the annual Gilroy Garlic Festival.
- While there are still many family farms in California, most farms are large commercial farms with hundreds and thousands of acres. This makes it possible for California to supply much of the country with produce.

### Agriculture

The Central Valley is one of the world's most productive agricultural regions and is the largest patch of Class 1 soil in the world.<sup>[1]</sup> More than 230 crops are grown there.<sup>[1]</sup> On less than 1 percent of the total farmland in the United States, the Central Valley produces 8 percent of the nation's agricultural output by value: 17 billion USD in 2002. Its agricultural productivity relies on irrigation from both surface water diversions and groundwater pumping from wells. About one-sixth of the irrigated land in the U.S. is in the Central Valley.<sup>[24]</sup>

Virtually all non-tropical crops are grown in the Central Valley, which is the primary source for a number of food products throughout the United States, including tomatoes, almonds, grapes, cotton, apricots, and asparagus.<sup>[25]</sup>

There are 6,000 almond growers that produce more than 600 million pounds a year, about 70 percent of the world's supply.<sup>[26]</sup> The top four counties in agricultural sales in the U.S. are in the Central Valley (2007 Data). They are Fresno County (#1 with \$3.731 billion in sales), Tulare County (#2 with \$3.335 billion), Kern County (#3 with \$3.204), and Merced County (#4 with \$2.330 billion).<sup>[2][27]</sup>

Early farming was concentrated close to the Sacramento-San Joaquin Delta, where the water table was high year round and water transport more readily available, but subsequent irrigation projects have brought many more parts of the valley into productive use. For example, the Central Valley Project was formed in 1935 to redistribute and store water for agricultural and municipal purposes with dams and canals. The even larger California State Water Project was formed in the 1950s and construction continued throughout the following decade.

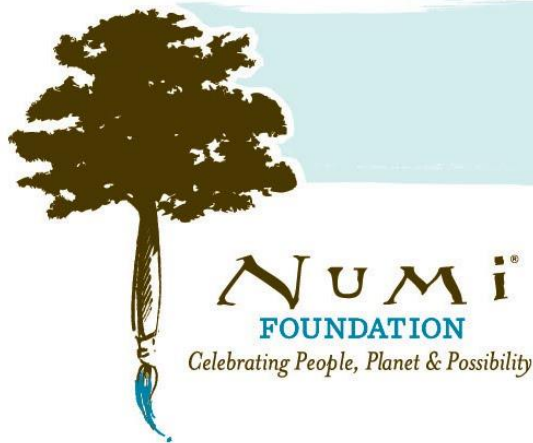
**National Farmworkers Association (NFWA)**

It was in the Central Valley, especially in and around Delano, that farm labor leader Cesar Chavez organized Mexican American grape pickers into a union in the 1960s, the National Farmworkers Association (NFWA), in order to improve their working conditions.



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## Maps



## Map Making

### STANDARDS

#### CC3.1

### OBJECTIVES

- Discussion
- Map drawing

### MATERIALS

- Large Paper
- Rulers
- Pencils

### Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse.
- 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.



- Ask a child who speaks another language to say hello, goodbye, how are you?, count from 1-10, and my name is, and I am 9 years old, in that language. Have the class repeat.
- The teacher will tell the children that today they will create a map of their classroom and then a map of the school building. The maps will be created from a “bird’s eye” view as if they are looking down on their classroom and then down on their school building. Their maps should fill the paper and include a compass showing North, South, East, and West. The maps should be labeled and ready to display for the school. The teacher will explain drawing to scale and that will be used for the classroom map, only. One foot will equal one inch.
- Class should finish with recitation in several languages and then ending verse.
- HOMEWORK OPTION: Ask the children to draw a map (floorplan) of the room in which they sleep or the living room in their home. The map should be labeled.

**Notes/Feedback:**



## Map Reading

### STANDARDS

#### CC3.1

### OBJECTIVES

- Discussion
- Drawing
- Writing in Journal

### MATERIALS

- Large printed maps of Oakland, the Bay Area, California

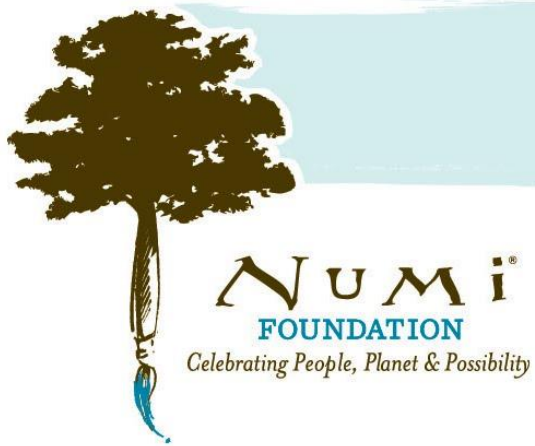
### Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse.
- 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.
- Ask a child who speaks another language to say hello, goodbye, how are you?, count from 1-10, and my name is, and I am 9 years old, in that language. Have the class repeat.
- The teacher will show the class the maps of Oakland, the Bay Area, and California. The teacher will show children the directions, N, S, E, W, on the maps and then explain other features of maps, such as distance, and topographical features.
- The teacher will form groups to find particular features on the maps, including perhaps:

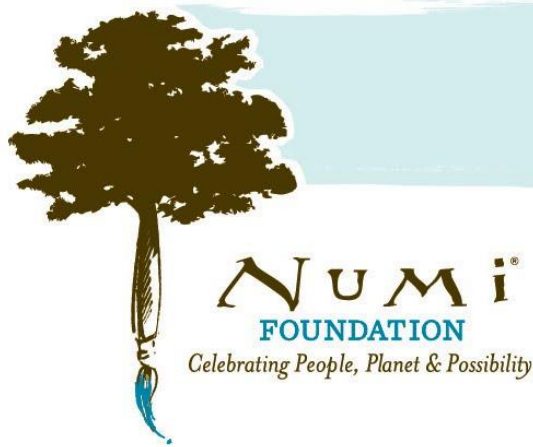
Mountains, cities by name, and rivers and other bodies of water

- The children will then write in their journals about the uses they might have for maps.
- Class should finish with recitation in several languages and then ending verse.
- HOMEWORK OPTION: The children may find a map at home and bring it to school to show.

**Notes/Feedback:**



## United States



## Icons of the United States

### STANDARDS

#### CC1.3

### OBJECTIVES

- Show photos and discuss icons such as the American Eagle, the Statue of Liberty, and the flag of the United States. Children will draw these icons in their journals and label

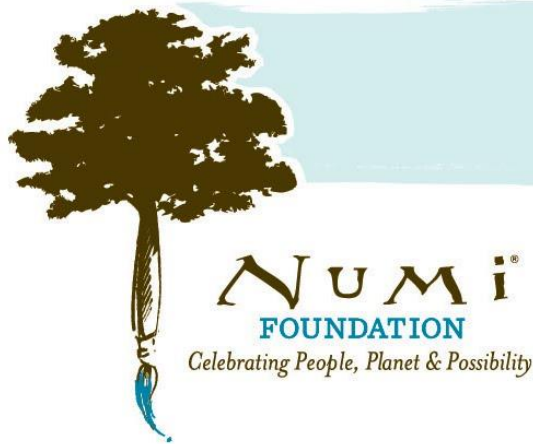
### MATERIALS

- Photos from the 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 such as flags, statues, symbols.
- Teacher leads a discussion about icons listed above.
- Children should draw these icons and write in their journals.
- Finish lesson with verse.

### Notes/Feedback:



## Traditions of the United States I

### STANDARDS

#### CC1.3

### OBJECTIVES

- Discussion
- Drawing
- Writing in journals

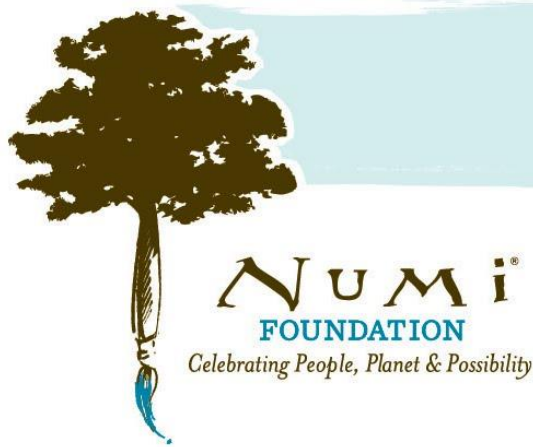
### MATERIALS

- 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 phrases such as flags, statues, symbols.
- Teacher leads a discussion about traditions in the United States.
- Children should create drawings about American traditions and write in their journals.
- Finish lesson with verse.

### Notes/Feedback:



## Traditions of the United States II

### Week 22 STANDARDS CC1.3

#### OBJECTIVES

- Discussion
- Drawing
- Writing in journals

#### MATERIALS

- 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 phrases such as flags, statues, symbols.
- Teacher leads a discussion about traditions in the United States.
- Children should create drawings about American traditions and write in their journals.
- Finish lesson with verse.

**Notes/Feedback:**

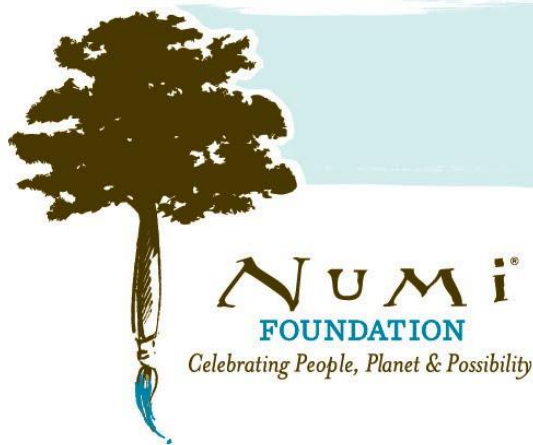








## Economics



## Market Preparation

### STANDARDS

#### CC 2.4

### OBJECTIVES

- Make items to sell
- Play money

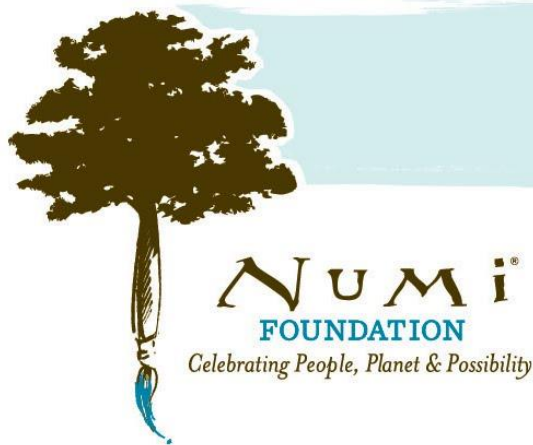
### MATERIALS

- Paper
- Crayons
- Assorted items the children may use to create items to sell at market. (wool, beads and string, pine cones, stones).

### Procedure:

- Begin with forming a circle with the children. Recite verse.
- Tell the children that next week they will have a market day. They will make items to sell to each other and make paper money to use to buy things from each other.
- Provide materials and some guidelines and let the children spend the period making sellable items and money. Allow the children to make more items at home as this time period will not give them enough time to make all they will want to make.

- Finish lesson with verse.



## Market Day

### STANDARDS

CC 2.4

### OBJECTIVES

- Children set up market in classroom and take turns buying items with play money they have made.

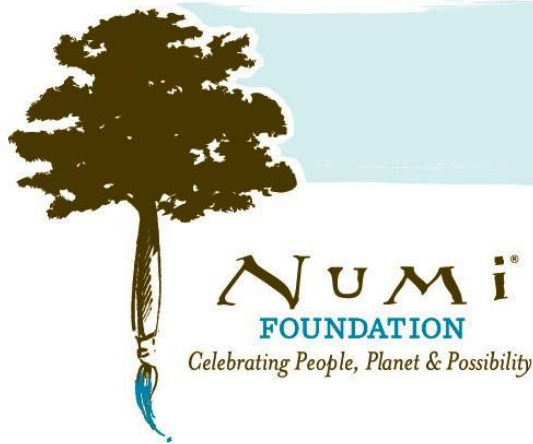
### MATERIALS

- Market items children have created to “sell” for paper money at “market” and play money

### Procedure:

- Begin with forming a circle with the children. Recite verse.
- Discuss Market Day rules ahead of time with the children.
- Have children set up the room to make the desks look like market stalls. Let them display things they have made to sell.
- Let children have play money they have made to use to buy items from each other.
- Finish lesson with verse.

### Notes/Feedback:



## Market Day II

### STANDARDS

CC 2.4

### OBJECTIVES

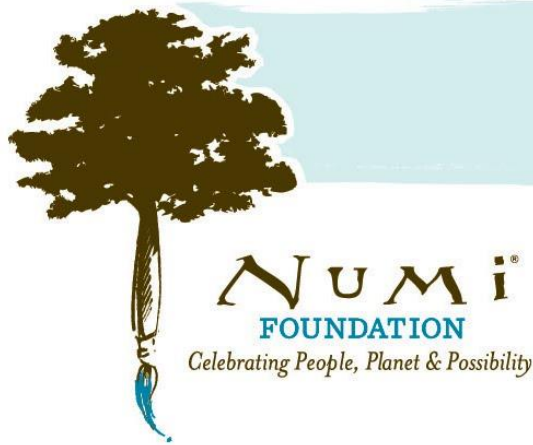
- Discussion about the class Market Day and simple everyday economics including buying goods at stores.
- Drawing a large paper mural

### MATERIALS

- Journals
- Crayons
- Pencils

### Procedure:

- Begin with forming a circle with the children. Recite verse.
- Discuss how the Market Day worked. How is this similar to shopping in stores? Was the market similar to Farmers Markets?
- Create a large paper mural of the Market Day to display.
- Finish lesson with verse.



## Barter and Trade

### STANDARDS

CC3.5

### OBJECTIVES

- Story
- Draw
- Write in journals

### Procedure:

- Begin with forming a circle with the children. Recite verse.
- Foreign language activity
- Tell a short teacher-created story about a barter and trade economy where all items are traded and no money is used.
- Have the children discuss the pros and cons of this economic model.
- Have the children draw and write in their journals about the barter and trade economy.
- Finish lesson with verse.

### Notes/Feedback:





## Self-sustaining

### STANDARDS

CC3.5

### OBJECTIVES

- Story
- Drawing
- Discussion
- Write in journals

### MATERIALS

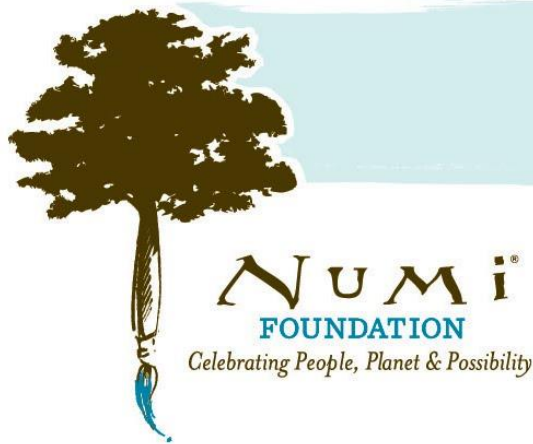
- Journals
- Crayons
- Pencils

### Procedure:

- Begin with forming a circle with the children. Recite verse.
- Foreign language activity
- Tell a short teacher-created story about people who live in a self-sustaining economy. This group would make all they need without having to buy things at a store.
- Discuss the ways in which this would be good and the ways in which this would pose problems for them.
- Have the children draw and write about the self-sustaining economy in their journals.
- Tell the children that the next class session will be a market day where they can sell things they have made and use money they have made to pay for the items.
- Explain the rules you will need them to follow in order for this to work.

- Finish lesson with verse.

**Notes/Feedback:**



## Money

### STANDARDS

CC3.5

### OBJECTIVES

- Story
- Paper money making

### MATERIALS

- Paper
- Scissors
- Crayons
- Pencils

### Procedure:

- Begin with forming a circle with the children. Recite verse.
- Tell a short teacher-created story about money.
- Explain that in The United States we use a money economy.
- Have children make paper money to be used later at Market Day.
- Finish lesson with verse.

### Notes/Feedback:



## Identity and Self-Esteem



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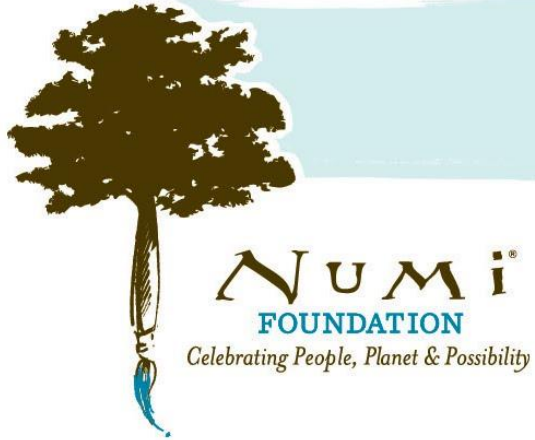
This source book provides teachers with units of study designed to fulfill common core standards appropriate for grades 4-6. Use it to inspire your lessons and provide fun, challenging activities that expand young people's self-esteem and foster social skills. Teachers can work through this material sequentially to provide a broad scope of learning, or draw from it to inspire and enhance other curricula.

Students will develop an appreciation for a diverse spectrum of cultures through exposure to language and culture. The curriculum includes a teacher supplement with information about holidays, stories, and crafts to guide the teacher and provide homework options.

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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## Anti-Bullying



## Anti-Bullying I

### OBJECTIVES

- Opening Activity
- Teacher Led discussion
- Journal writing

### MATERIAL

- Board or large paper

### Preparation:

- Opening Activity. Choose one that the children would enjoy doing again.
- Teacher led discussion beginning with the question, “**What is bullying?**”

Allow the children to offer answers. Be certain that the content below is included and that the teacher writes on the board or large paper

### Three main types of bullying:

#### Verbal, Physical, Mental

- Ask the children to explain what these words mean. Information below is to help guide the teacher.

There are 3 TYPES of bullying: verbal, physical, and mental (or emotional.) **Verbal bullying includes:** calling names, gossiping, threatening, and making fun of someone

- **Physical bullying includes:** hitting, punching, tripping, taking or damaging the belongings of another person, and pushing
- **Mental bullying includes:** exclusion, rumor spreading, and cyber-bullying
- Break the children up into groups and ask them to come up with examples of each kind of bullying. They can be made up by the children or real examples.
- Have the groups come back together and discuss their examples. These should be written in very few words on the board or large paper for all to see.
- Have children write in their journals anything they know about bullying.
- Finish class on a **positive note** by everyone saying that they will not be a bully.

**Notes/Feedback:**



## Teacher Supplement: ANTI-BULLYING

### What is bullying?

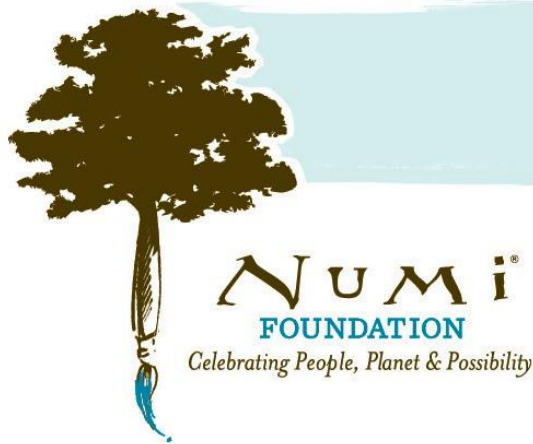
#### Types of Bullying

There are 3 TYPES of bullying: verbal, physical, and mental (or emotional.)

- **Verbal bullying includes:** calling names, gossiping, threatening, and making fun of someone among other things.
- **Physical bullying includes:** hitting, punching, tripping, taking or damaging the belongings of another person, and pushing among other things.
- **Mental bullying includes:** exclusion, rumor spreading, and cyber-bullying among other things.

Another way that bullying can be differentiated is by it being either direct or indirect:

- **Direct Bullying** includes ongoing face to face behavior such as verbal threats or physical harm.
  - **Indirect Bullying** consists of ongoing acts such as relational bullying (spreading rumors or excluding someone from a group) or cyber bullying.
  - **Cyber-bullying** (a form of mental bullying) is defined as the intentional and repeated mistreatment of others through the use of technology, such as computers, cell phones and other electronic devices. It most often occurs on social networking sites, such as Facebook, chat rooms, etc. and on other Web-enhanced channels, such as text messaging, blogs and message boards.
- 
- Discuss the three keys to a safe school: empathy, respect, and kindness.
  - Empathy means imagining what another person feels like. Think to yourself, “How would it make ME feel if someone did that to me?”
  - Respect is showing consideration, understanding, and regard for people, places, and things.
  - Kindness means being helpful, thoughtful, caring, compassionate and considerate.
  - Explain today they will be learning more about how to use kindness to stop bullying.
  - Say one way to use kindness to stop bullying is telling a grownup when someone is being bullied.
  - Share with them that often students do not want to tell when they see bullying because they are scared they will get in trouble for tattling.
  - Ask the students what they think is the difference between tattling and telling.
  - Clarify as needed: Tattling is when you tell on someone to get them in trouble. For example, when you tell the teacher someone did not do their homework. Telling is when you report to a grownup when someone is doing something that may end up hurting someone. For example, when someone is hitting another student.



## Anti-Bullying II

### OBJECTIVES

- Opening Activity

### Preparation:

- Choose one that the children would enjoy doing again.
- Review the discussion from last class. Ask the children if they have seen any examples of bullying since then.
- Using the information below to bring new insight to the children.

Another way that bullying can be differentiated is by it being either direct or indirect:

**Direct Bullying** includes ongoing face to face behavior such as verbal threats or physical harm.

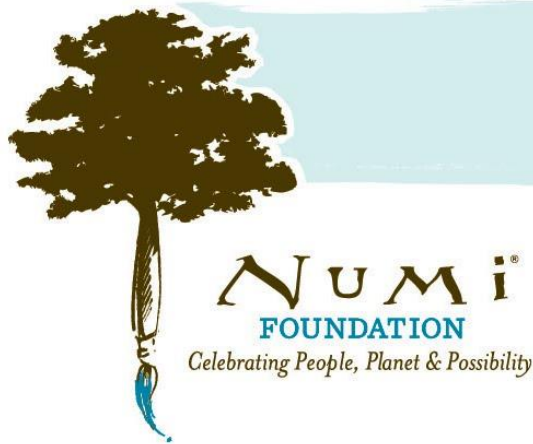
**Indirect Bullying** consists of ongoing acts such as relational bullying (spreading rumors or excluding someone from a group) or cyber bullying.

**Cyber-bullying** (a form of mental bullying) is defined as the intentional and repeated mistreatment of others through the use of technology, such as computers, cell phones and other electronic devices. It most often occurs on social networking sites, such as Facebook, chat rooms, etc. and on other Web-enhanced channels, such as text messaging, blogs and message boards.

- Start a game of telephone with the children. Have them sit in a long line or a circle and repeat a long sentence into the ear of the first child. Then have that child repeat it into the ear of the next child and so on until all have heard the sentence. Have the last child (make sure it is not a very sensitive child) say the sentence aloud. Rarely does the sentence come out the same way you started it.

- Relate this to gossip. When people tell one person who tells another and so on, the final story almost never is accurate. This is why everyone must avoid gossiping and telling stories about others. It is a form of bullying.
- Finish class on a **positive note** by everyone saying that they will not be a bully.

**Notes/Feedback:**



## Anti-Bullying III

### OBJECTIVES

- Opening Activity
- Teacher Led discussion
- Group list making

### MATERIAL

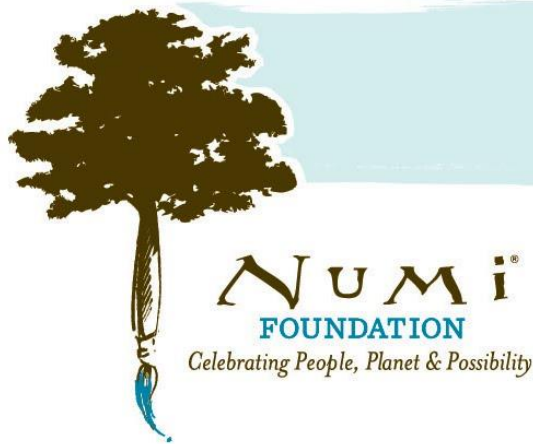
- Board or large paper with markers

### Preparation:

- Choose one that the children would enjoy doing again.
- Review the discussion from last class. Ask the children if they have seen any examples of bullying since then.
- In small groups, create a list of what can you say or do when you witness name-calling or bullying? This list should be written on board or large paper by the students or by the teacher. (10 minutes)
- After lists are created, teacher asks:
- Which of these are SAFE to do and which are not?
- Introduce the SAFE concept (write on board or large paper)
- Always ask, Is that a SAFE (Say what you feel, Ask for help, Find a friend, Exit the area) option for you and the other people involved? (From the Safe Schools Coalition)
- For responses that students list that are not SAFE, ask students to reconsider another option that isn't as likely to involve anyone getting hurt (physically or emotionally).
- Discuss with students that in a bystander situation, the SAFE options for what to do often fall into one of three categories:

- “Taking a stand” by using words or phrases that interrupt or end the name-calling
  - Asking for help from an adult
  - Ignoring the situation
- Using three different colored markers, ask students to help identify which of the three categories each of the ideas they brainstormed falls into, and color-code them accordingly.
- Pose the following question to students:
  - What happens when a witness or bystander ignores name-calling or bullying?
  - Why might someone ignore bullying or name-calling when they see or hear it?
- Pose the following question to students:
  - What happens when a witness or bystander ignores name-calling or bullying?
  - Why might someone ignore bullying or name-calling when they see or hear it?
- Discuss with students that although ignoring it is sometimes the easiest way to deal with being a witness to name-calling, there are usually other options that are SAFE and don’t allow the teasing to continue.
- Finish class on a positive note by everyone saying that they will not be a bully.

**Notes/Feedback:**



## Anti-Bullying IV

### OBJECTIVES

- Opening Activity
- Story
- Puppet preparation
- Group list making

### MATERIAL

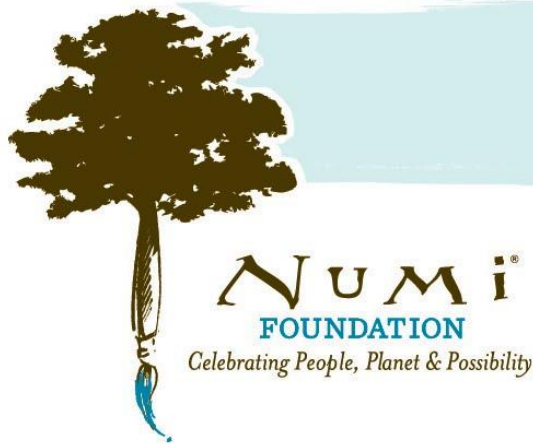
- Materials necessary for background and puppet making

### Preparation:

- Choose one that the children would enjoy doing again.
- Review the discussion from last class. Ask the children if they have seen any examples of bullying since then.
- Tell the class the story of The Ugly Duckling (See Teacher Supplement).
- Ask the children to think about this story in a new way while you are telling it to them.
- After telling the story, ask if they have learned something new from the story?  
Responses might include, the duckling felt ugly because he was different or the duckling felt badly because others called him names.
- Tell the class that they are going to produce a puppet show for another class (younger class is better) to teach the students how name calling can be bullying to the person who is being called names.
- Divide the class into production groups.
  - Group to make background painting of set
  - Group to be the speakers in the play. They may use their own words.

- Group to make a list of props and ask students to bring things that are not at school.
- Every child will make a simple duck hand puppet. (See Teacher Supplement for one way to do this)
- Finish class on a positive note by everyone saying that they will not be a bully.

**Notes/Feedback:**



## Anti-Bullying V

### OBJECTIVES

- Opening Activity
- Preparation for puppet show

### MATERIAL

- Materials necessary for background and puppet making

### Preparation:

- Choose one that the children would enjoy doing again.
- Review the discussion from last class. Ask the children if they have seen any examples of bullying since then.
- Continue work on The Ugly Duckling puppet show including rehearsals.
- Finish class on a **positive note** by everyone saying that they will not be a bully.

### Notes/Feedback:





## Puppet Play Performance

### OBJECTIVES

- Begin class by preparing to perform
- Preparation for puppet show

### MATERIAL

- Everything needed for play

### Preparation:

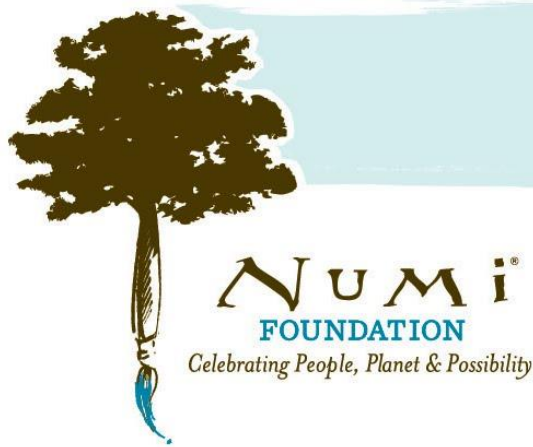
- Prepare to perform
- Perform play.
- Clean-up from play.
- Class discussion about the story of The Ugly Duckling and what they have learned about bullying.
- Finish class on a **positive note** by everyone saying that they will not be a bully.

### Notes/Feedback:





## Goals and Self-Improvement



## Future Self

### Procedure:

#### Warm Up: Conversations with my Future Self: Crystal Ball

- Explain that in this activity, the group will become deep cave divers and journey into the caves of their minds and hearts with flashlights to explore their interior spirits.
- The teacher will take students on a guided visualization about their near future, about six months from now.
- Ring a bell or tap a desk with a ruler or pencil to signal transitions.
- Have student practice opening and closing their eyes to sound of the bell or tap, and with breathing in and out.
- Guide students through three deep breaths, first into their lungs, then into their abdominal regions and then all the way to their toes.
- Read the Crystal Ball Visualization (Lesson 11, Week 2)
- In their journals, students will, on the sound of the bell, do the following:
- Close their eyes and consider the following questions:
  - What is the name your future self will have?
  - What is the strongest memory from the next six months?
  - What did you future self say you will need?
  - What helpful advice did you future self give you?

### Notes/Feedback:



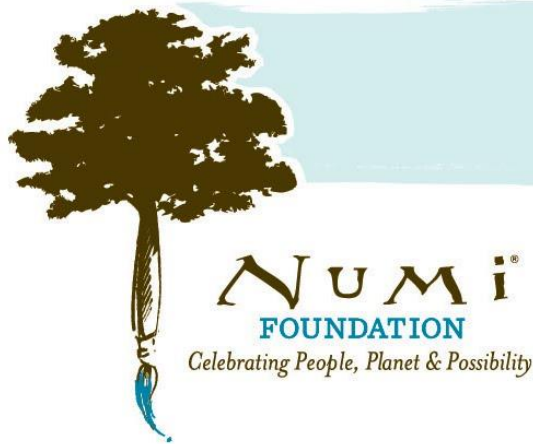
## Future Self II

### Procedure:

#### Warm Up: Conversations with my Future Self: Metamorphosis

- The teacher will say “As we work together, we are changing and growing. Similar to the butterfly, we are slowly coming out of our cocoons and getting ready to spread our wings. Sometimes other people see our wings before we do. Today we are going to have a chance to see what others see in us that we do not yet see.
- Ask for a volunteer to take a seat in the cocoon, at the front of the room.
- Ask for another volunteer to be the notetaker.
- Asking other students to focus only on the positive, to share what positive qualities or traits the volunteer seated at the front of the room has. Take only 1 or 2 minutes on this. Model this for students, making observations such as “I see you take school seriously by always fully participating in all exercises.”

### Notes/Feedback:



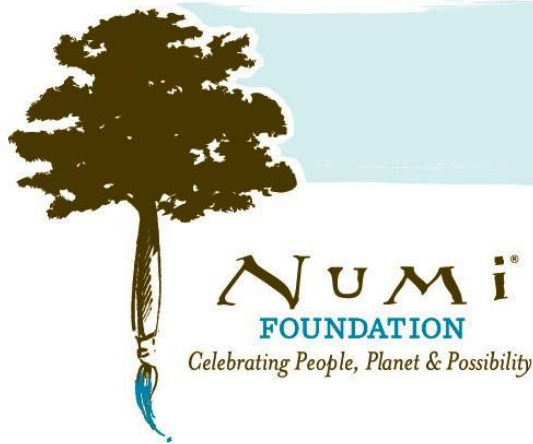
## Habits and Self-Improvement I

### Procedure:

#### Warm Up: Goal Setting: The Law of Gravity

- Ask students to think of a behavior they would like to change; a habit or routine practice that doesn't serve them very well.
- Write the behavior down on a piece of paper. It might be helpful to conduct a short brainstorm to identify common challenges, such as being late, taunting younger siblings, etc.
- Ask each student to state what they wrote down.
- If possible, burn the paper in a ceramic dish. If not, then have students shred the papers into tiny pieces and place in the dish.
- Tell them they must replace the bad habit or routine with a positive one.
- Ask them to write the old "bad" habit in their journals with a line through it, and the new "good" habit with perhaps a star or something positive around it.
- Ask each student to say what their new habits are.
- Conclude by asking each student to say how they will make their new habit work.

### Notes/Feedback:



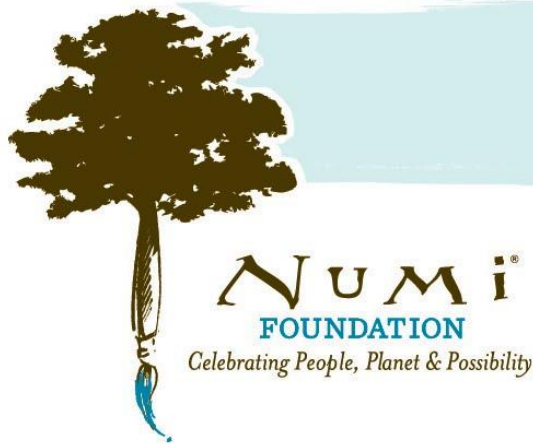
## Habits and Self-Improvement II

### Procedure:

#### Warm Up: Goal Setting: The Law of Gravity

- Ask students to think of a behavior they would like to change; a habit or routine practice that doesn't serve them very well.
- Write the behavior down on a piece of paper. It might be helpful to conduct a short brainstorm to identify common challenges, such as being late, taunting younger siblings, etc.
- Ask each student to state what they wrote down.
- If possible, burn the paper in a ceramic dish. If not, then have students shred the papers into tiny pieces and place in the dish.
- Tell them they must replace the bad habit or routine with a positive one.
- Ask them to write the old "bad" habit in their journals with a line through it, and the new "good" habit with perhaps a star or something positive around it.
- Ask each student to say what their new habits are.
- Conclude by asking each student to say how they will make their new habit work.

### Notes/Feedback:



## Goal Setting I

### Procedure:

#### Warm Up: Goal Setting: Big Rocks

- Start the lesson by asking this riddles:
- What flies but never runs? Time
- What runs but never walks? A clock
- What do you miss if it has flown? Time
- What has hands, but no arms, a face but no head? A clock
- Ask students to draw a picture of time in their journals
- Ask them to draw another image of themselves doing something they love to do
- Hand out the “rocks” handouts
- Ask students to draw a picture of a jar or container. Tell them to draw their favorite ways to spend time on the rocks and fill up the jars.
- Discuss what they have learned.

### Notes/Feedback:





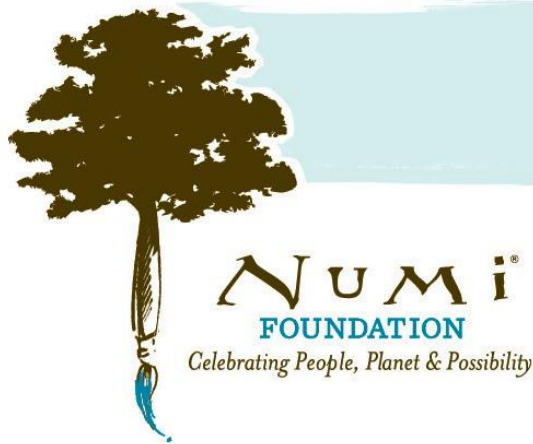
## Goal Setting II

### Procedure:

#### Warm Up: Goal Setting: Balancing the Wheel

- Pass out copies of “Balancing the Wheel” (Lesson 14, Week 1)
- Explain that filling in this week will help students assess where they are putting low, medium and high levels of energy in your lives.
- Look at each of the six categories and select three things in each area that are important. Although students may not be thinking about work yet, they can imagine their future work lives.
- Write down specific tasks or projects, like applying to college
- In the family section, they can write in individual titles, like mother or children, etc.
- Ask them to consider which categories are the highest, medium or lowest priorities in their lives. Color the highest in green, the medium in blue, and the lowest in yellow.
- With partners, reflect on what they notice and whether they want to change it.
- Have them set three goals and write them down on the handout and in their journals.

### Notes/Feedback:



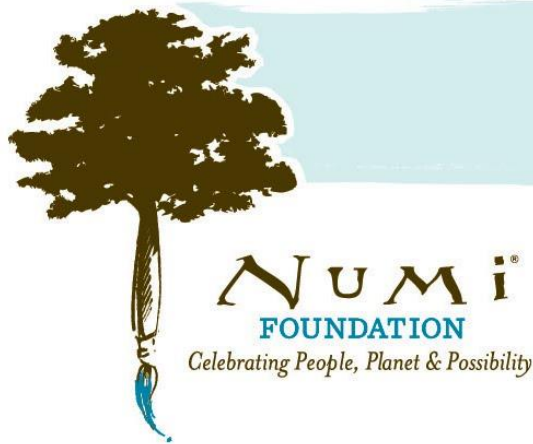
## Goal Setting III

### Procedure:

#### Warm Up: Goal Setting: Black and White to Full Color

- Have students close their eyes for a short, guided meditation, in which you lead them through walking through a meadow or the woods, taking note of the all sensory input; naming the sights, smells, sounds, feelings and even tastes. Ask them to imagine a house that is their future. What do they see when they open the door.
- In their journals, ask them to do the following:
  - Describe what the house reveals about their future lives: family, work, clothing, pets, hobbies, friends, styles, etc.
  - Then ask them to consider how they might achieve these things
  - Finally, ask them to write in black and white which tasks are essential but less “fun,” and which tasks are essential but “more fun.”
  - Have them discuss what they notice.

### Notes/Feedback:



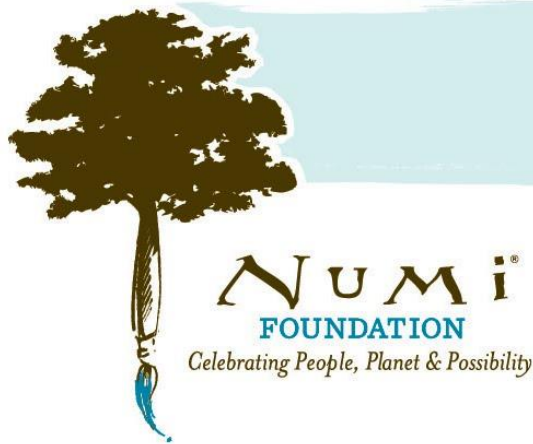
## Goal Setting IV

### Procedure:

#### Warm Up: Goal Setting: Zen Gardening

- Students will make mini Zen gardens.
- Tell them that Zen gardens are intended to help people feel a sense of calm and peace.
- Have them use small containers, such as shoe boxes, small dishes, paper trays from lunch.
- Give each student sand, small rocks, and other tiny objects.
- Have them arrange their trays, taking their time.
- Have them think of a goal they would like to accomplish in the next few weeks and write the goal (one or two words) in the sand with their fingers or a pencil.
- Then take five minutes (or perhaps less, depending on the class) to sit quietly and meditate on the goal while focusing on the mini Zen garden.
- Ask students if this was helpful or not, and if so, why or why not?

### Notes/Feedback:



## Goal Setting V

### Procedure:

#### Warm Up: Goal Setting: Catching Dreams

- Explain that many indigenous communities believe that dreams may be message sent by sacred spirits. Dream catchers help “catch” the good dreams and allow the bad ones to slip away.
- Today, each student will make a dream catcher (See Week 15 Lesson 2 handouts).
- Read the Lakota Legend.
- Pass out a strip of paper, feather, and vial to each student
- Have them write their dreams or hopes on each strip of paper
- They will then glue a feather to the paper of each paper
- Follow the “How to Make a Dream Catcher” handout to facilitate the creation of the dream catchers.
- To wrap up, have students share what dreams they hope the dream catchers will catch.

### Notes/Feedback:



## Self Knowledge



## Person of the Year

### OBJECTIVES

- To connect participants to the values they find most important
- To imagine what values-based accomplishments they would like to achieve

### MATERIALS

- Values cards from Weeks 5, Lessons 1 and 2
- Magazine cover template
- Crayons
- Markers
- Journals
- **Video:** <https://www.youtube.com/watch?v=Ki8S5I83Ccc>

### Procedure:

#### Getting to the Core: Magazine Expo

- Have students select their three most important values. Ask them to imagine that they are adults, doing work (whether paid or not) that embodies these values, and they are receiving a “Person of the Year” award.
- They will create a magazine cover highlighting their work, accomplishments and values
- Have students share their magazine covers.
- Conclude by asking them what they are doing today that will help their visions become realities.

### Notes/Feedback:

	PERSON OF THE YEAR ISSUE
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*Celebrating People, Planet & Possibility*

ag azi ne	VALUES TO LIVE BY:
	ILLUSTRATION

# Snapshots of My Life

## OBJECTIVES

- Building connectivity through sharing stories
- Draw connections among their past, present and future accomplishments, challenges and activities

## MATERIALS

- Flip chart (or white or blackboard)
- Colored markers
- Bell or other attention-getting device
- Instrumental music (recommended: jazz, classical or flamenco)
- Index cards
- Maps of Mesopotamia (following lesson)

## Preparation:

As current events are always shifting, prepare this presentation on Iraq only a day or two in advance.

## Procedure:

### Warm Up: Getting to the Core: Snapshots of My Life

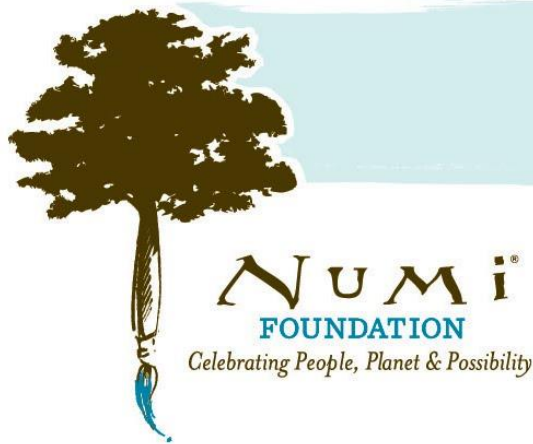
- Explain that a snapshot is a “moment in time” that is captured on film. Ask students to think about how photos can connect our past, present and future lives. Ask them to create four “snapshots” of their lives at least five years apart, with the 1st one being from at least five years ago, the 2nd their current age, and the 3rd and 4th at least five and ten years (or more) in the future. Give each student a copy of the handout (follows this lesson)
- Consider playing instrumental music while students complete this activity
- When they are finished, have students discuss how they imagine their future “grown-up” lives.
- At the end of the discussion, wrap up the activity by asking students if they noticed any patterns, themes or commonalities, and/or what differences they noticed.

Snapshots of My Life: Draw 4 imaginary snapshots of your life, one from the past, one from the present, and two at future dates at least five years apart. (Example: age 5, 11, 16 and 21). In each “photo,” include yourself, anyone else who might be there, in whatever location you might be. In the description, say where you are, who you are with, and what you are doing.



In this photo, I am      years old.	In this photo, I am      years old.
In this photo, I am      years old.	In this photo, I am      years old.

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## Body Maps

### OBJECTIVES

- Participants will connect significant moments in their lives by creating a visual story about themselves
- Students will learn about the history of ancient Mesopotamia and consider why civilization developed there, as well as understanding the ancient geography of the region.

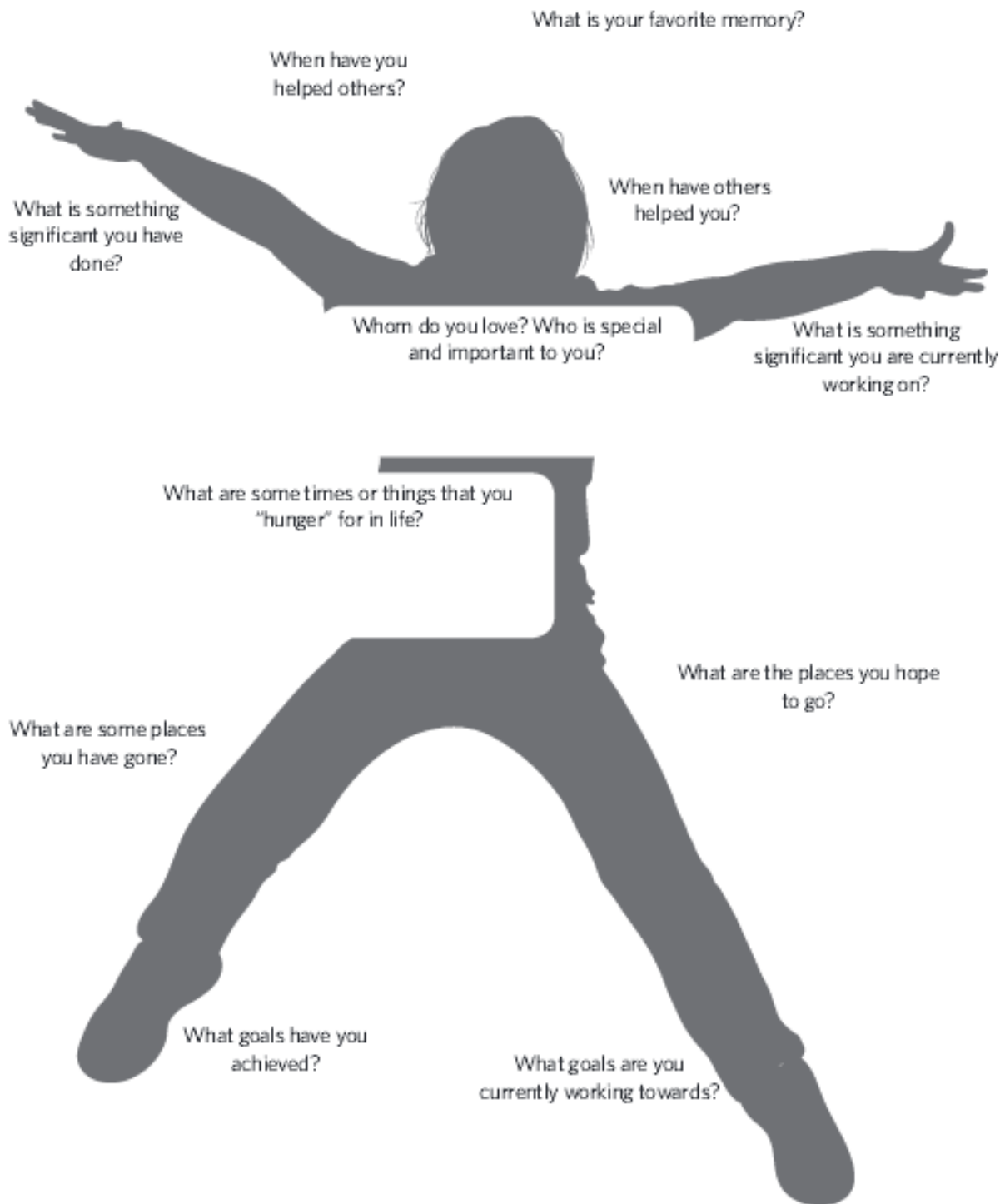
### MATERIALS

- Body map handouts (following lesson)
- Butcher paper
- Magazines
- Glue sticks
- Scissors
- Paper
- Crayons
- Markers
- Journals

**Procedure:****Warm Up: Getting to the Core: Body Maps**

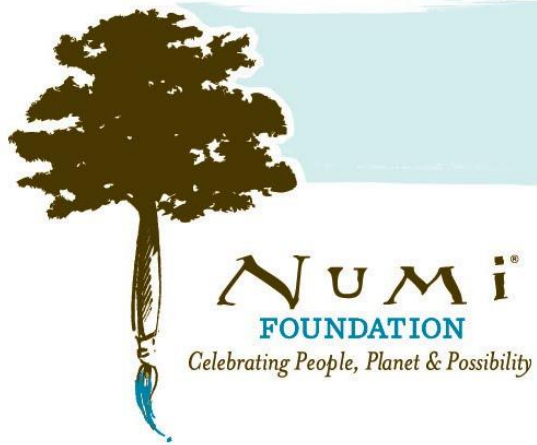
- Tell students that they will create a “body map” that tell the story of their life journey
- Ask students to identify some short-term and long-term goals they have, such as being promoted to 7th grade, playing a musical instrument, becoming a doctor or an athlete, etc. Then ask how the word “journey” might be applied to these goals, keeping in mind that journeys are rarely straight lines, but have detours, setbacks, side trips, and delays as well as opportunities, surprises and chances.
- Distribute the body maps to participants, or project one image for all to see, to guide students about what to include on their body maps. If possible, have students get into pairs and take turns tracing each other bodies on the butcher paper. Remind them to be respectful of other people’s bodies. Otherwise, have them draw a simple basic “body” on paper.
- Have them fill up the image as much as possible with images, words, ideas, etc. that relate to their goals, and try to use every inch of space (this may take more than one class period).
- Debrief: ask what they learned about themselves and other students. What are you the happiest about? What would you like to celebrate your peers for?

# Body Map

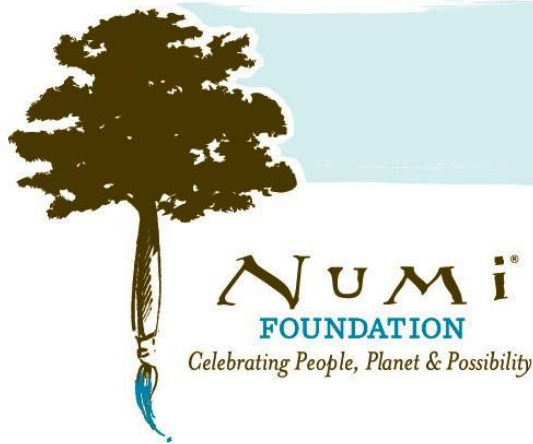


BODY MAP

BUILDING INTENTIONAL COMMUNITIES © 2012 BE THE CHANGE CONSULTING



## Early Humans



## Investigating the Past I

### STANDARDS

- Students describe what is known through archaeological studies of the early physical and cultural development of humankind from the Paleolithic era to the agricultural revolution.
- Describe the hunter-gatherer societies, including the development of tools and the use of fire.

### OBJECTIVES

- Students will work towards building community through the Dinner Party activity
- Students will make journals to be used as documentation of their learning throughout the year
- Students will learn new vocabulary and use it to generate ideas and questions about the first unit on Early Humans

### MATERIALS

- Powerpoint/handouts for “Early Humans”
- Paper and materials for journals, such as scissors, paper cutter, glue sticks, crayons and markers, etc.

**Preparation:**

- Arrange room for group discussion and for making journals.

**Procedure:****Warm Up: Claiming Your Essence: Dinner Party:**

- Student sit in a circle and with partners discuss the question: “How is a dinner party different from any other dinner?” Listen to responses, and ask students to listen for similarities, such as the particular food, the “ambiance” (teacher may need to explain this word), including music, lighting (perhaps candles or low/soft lights) or the table setting, and the conversation, which might be about a special event, such as a birthday or graduation.
- Explain that the objective of this activity to ask and answer questions in creative and original ways and that they will for the next (X) minutes, be guests at a dinner party
- Either have each student choose a different question from the bowl, or have each student answer the same question. If they have different questions, they will ask to the students with whom they mingle. Have them get up and “mingle” for about 3 minutes; talking to as many people as possible.
- When they return to their seats, have them either say what their own answer is or say what the question they asked was, and what the answers of the other students are.
- Journal:
- Have students create a journal with 2 pages for each of the sixty lessons of the year for a total of 120 pages. On each two page spread, designate either the left or right hand page for vocabulary. Either as a class, or individually, have students define the following words:

- Hominid
- Australopithecus  
afarensis,
- Lucy
- Anthropologist
- Biped
- Homo habilis
- Handy Man
- Homo erectus
- Upright man
- migrate
- Homo sapiens  
neanderthalensis,
- Neanderthal man
- Homo sapiens  
sapiens
- Doubly wise man
- Land Bridge



**Wrap up:**

Tell students they will be learning about early humans, including Lucy, the oldest known human, and these are some questions they will be able to answer

For each question below, record notes that prepare you to answer it.

- How was Lucy similar to modern humans? In what ways was Lucy different?
- What significant advancements did Handy Man and Upright Man make?
- In what ways did Neanderthals have a sense of community?
- Describe the first modern humans. Discuss what they looked like, how they lived, and how they expressed themselves.

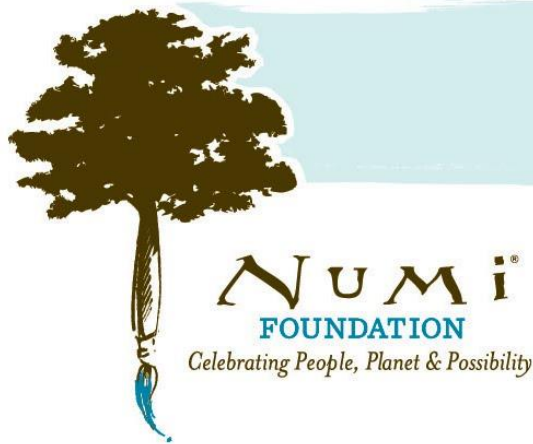
**Assessment**

Ask students what they have learned about early humans from the vocabulary studied today.

**Notes/Feedback:****Supplement:****Dinner Party Questions**

- How many times do you normally hit the snooze button after your alarm goes off?
- What do you consider the worst household chore?
- What is your favorite kind of candy?
- Who is the most famous person you have ever met?
- What is one thing you always wanted as a younger child but never got?
- What do you consider to be the most dangerous creature on Earth?
- What celebrity do you resemble most?
- What is the saddest movie you've ever seen?
- What is your favorite time of the day?
- If you owned an enormous yacht, what would you name it?
- If you were invisible, where would you go?
- What one object in your home are you most embarrassed about owning?
- What kind of student are you?
- Other than family, who are the most important people in your life?
- What were your hobbies as a child?
- What do you imagine your adult life will be like?
- What were the best years of your life?
- What is the hardest decision you've made?
- What are the most important things in life?
- What do you consider to be your strongest character traits?
- What traits or habits do you wish you didn't have?
- Have your life experiences made you more hopeful or more cynical?
- What do you consider to be the biggest world events of your lifetime?
- Do you think life now is harder or easier than when you were younger?
- What are you most proud of in your life?

- What do you hope to be remembered for?
- There is a quote “If you are not outraged, you are not paying attention.” What are you outraged about?
- Do you believe we can have peace without justice?
- Which of the following do you think is of most concern: Police Brutality, Foreign Wars, Climate Change, or Animal Cruelty?
- What super-power would you like to have? (Such as being able to fly, time-travel, etc.)



## Investigating the Past II

### STANDARDS

- Students describe what is known through archaeological studies of the early physical and cultural development of humankind from the Paleolithic era to the agricultural revolution.
- Describe the hunter-gatherer societies, including the development of tools and the use of fire.

### OBJECTIVES

- Students will consider their individual qualities and express them metaphorically
- Students will create timeliness showing the development and spread of early humans

### MATERIALS

- Journals
- Crayons
- Markers
- Early Humans Powerpoint slide show

### Preparation:

- Prepare room for both class discussion and journal work

### Procedure:

Warm Up: Claiming Your Essence: My Catalogue Self

- In this activity, students will think metaphorically. Begin by asking what a “catalogue” is and what types of catalogues there are, such as clothing, toys, hardware, etc.
- Ask them what would be found in an “office supply catalogue,” such as paper, pens, computers, cabinets. Etc. Ask each student to take a minute or so to think about a quality they have that is not always evident to others. Then ask them to think of what type of office supply best represents who they are. (Alternatively, consider kitchen utensils, sports equipment, fashion, etc. Or places such as a zoo, the sea, outer space, a mountain, underground).
- Have each student say, “If you were to find me in a (catalogue or name of place), I would be a \_\_\_\_\_ because \_\_\_\_\_ .

#### Early Humans

- Show “Early Human” PowerPoint slide show
- Have students create, label and illustrate a timeline with the events listed below.
- Have student discuss how many years to include and how far apart their date indicators should be.
- For each event, draw a creative and appropriate symbol near its proper place on the timeline. Write the date the event occurred and an appropriate headline for each event.

Australopithecus afarensis living in Africa  
Homo habilis living in Africa  
Migration of Homo erectus

Spread of Homo sapiens  
neanderthalensis

**Wrap up:**

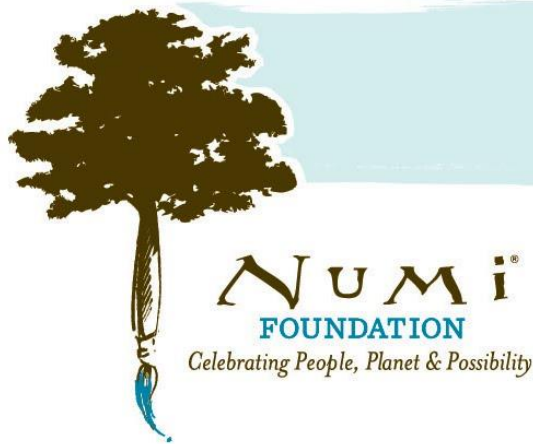
- Ask students where they would locate the date of their birth on the timeline.

**Assessment**

Revisit the questions from the Week 1, Lesson 1 Wrap-Up:

- How was Lucy similar to modern humans? In what ways was Lucy different?
- What significant advancements did Handy Man and Upright Man make?
- In what ways did Neanderthals have a sense of community?
- Describe the first modern humans. Discuss what they looked like, how they lived, and how they expressed themselves.

**Notes/Feedback:**



## From Hunters and Gatherers to Farmers

### STANDARDS

- 6.1 Students describe what is known through archaeological studies of the early physical and cultural development of humankind from the Paleolithic era to the agricultural revolution.
- 6.1.2 Identify the locations of human communities that populated the major regions of the world and describe how humans adapted to a variety of environments.
- 6.1.3 Discuss the climatic changes and human modifications of the physical environment that gave rise to the domestication of plants and animals and new sources of clothing and shelter
- 6.2 Students analyze the geographic, political, economic, religious, and social structures of the early civilizations of Mesopotamia, Egypt, and Kush.
- 6.2.2 Trace the development of agricultural techniques that permitted the production of economic surplus and the emergence of cities as centers of culture and power

### OBJECTIVES

- Students will identify and share surprising or little known traits or facts about themselves with the class
- Students will create timelines depicting significant events in the development of early humans

### MATERIALS

- "I'm the who \_\_\_\_" slips (enough for each student in the class)
- Powerpoint from previous class

- Journals
- Crayons
- Markers

### **Procedure:**

#### **Warm Up: Claiming Your Essence: “I’m the One Who...”**

- Have students bring a pen or pencil and something to write on and then sit in a circle. Each student should receive a slip of paper with the words: “I’m the one who...” Students should fill in the blank with something about themselves that they consider important. The teacher can model several examples, such as “I’m the one who loves math class,” or “I’m the one who tells the best jokes.” Tell them not to share or tell anyone what they have written about themselves.
- Students should then fold their notes and throw them into a pile in the middle of the circle, where they should be mixed up. On the count of three, they should get up, take one slip of paper not their own, and choose a different spot in the circle, where they will silently read what is on the slip they chose.
- Students then get up, and start asking each student individually if she or he is the one who wrote what is on their slip. When they discover someone, they link arms.
- This should keep going until the entire class is linked. Each student then says out loud what s/he originally wrote.
- Students break apart, return to seats and discuss what they did or did not like about the process.

#### **Hunters and Gatherers to Farmers:**

Show slides 8-20 from previous class, and show slides 4-7 from Neolithic Revolution

- Discuss as a class and then identify and define the following terms in your journals. When possible, add an illustration or symbol.
- Stone Age
- Paleolithic Age, Old Stone Age
- Neolithic Age, New Stone Age
- Domesticate
- Agriculture
- Trade
- Ore

**Wrap up:**

Label and illustrate a timeline with the events listed below For each event, draw a creative and appropriate symbol near its proper place on the timeline.

Write the date the event occurred and an appropriate headline for each event.

- Beginning of Paleolithic Age
- Beginning of Neolithic

**Assessment**

- How did people obtain food during the Paleolithic Age? What problems resulted from this method?
- What significant change in the climate happened between the Paleolithic and Neolithic Age? In what ways did that change affect human life?
- Even though it did not happen all at once, what discovery signified the beginning of the Neolithic Age? How did this discovery come about?
- What significant changes came about as a result of agriculture?
- In what regions of the world were pre-Neolithic societies located? List two ways these hunter-gatherers adapted to their environment.
- In what regions of the world were Neolithic societies located? List two ways these people adapted to their environment.

**Notes/Feedback:**





## Tools

### STANDARDS

- Students describe what is known through archaeological studies of the early physical and cultural development of humankind from the Paleolithic era to the agricultural revolution.
- Describe the hunter-gatherer societies, including the development of tools and the use of fire.

### OBJECTIVES

- Students will identify and share surprising or little known traits or facts about themselves with the class
- Students will create timelines depicting significant events in the development of early humans

### MATERIALS

- Paper plates
- Markers
- Questions (following lesson)
- Tools & the Stone Age PowerPoint
- Journals

### Procedure:

**Warm Up: Claiming Your Essence: Make a Date**

- Students sit in a circle. The teacher asks “How many students in this group do you know really well?” (Perhaps define different levels of knowing: such as knowing a first name, knowing first/last names, knowing someone’s siblings, sitting or playing with someone at school, knowing someone outside of school, etc.)
- Teacher will say “In order to create a learning community, it is really helpful if everyone knows and feels connected to everyone else. One way for this to happen is for everyone to have a chance to talk to everyone else.
- Give each student a paper plate and have them draw the numbers of the clock on the plate. Also indicate a halfway mark between each two numbers so there are 24 marks on the plate. Ask them to walk up to each person each in the class and make an appointment (or “date”) to talk to each person. Both partners have to have the same time on each person’s “clock.”
- At the signal, ask the questions (see supplement) and give each person 30 seconds to answer.
- Students return to circle and discuss what they learned about their classmates.

**Hominids and Tools:**

- The teacher will ask students to name some tools. In addition to “hammers,” and “screwdrivers,” and such, encourage them to discuss whether tools would also include “pens,” “can openers,” etc. Then ask them what tools early humans might have wanted.
- Show the “Tools” PowerPoint
- Discuss what kind of tools they had and how they used them. Discuss what tools we still use today and what tools might be needed in the future.

**Wrap up:**

- Students draw at least one image each of Stone Age and 21st century tools.

**Assessment**

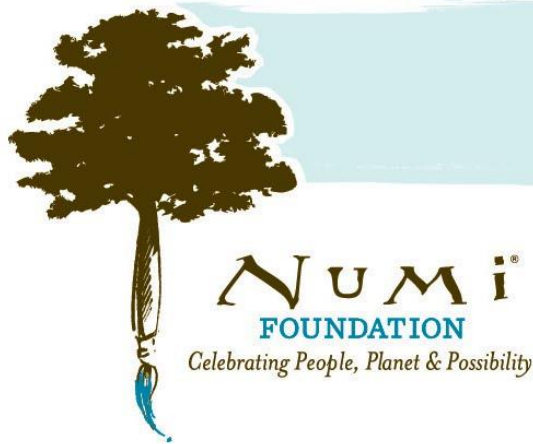
Students write at least one sentence comparing Stone Age tools with 21st century tools.

**Notes/Feedback:**

### **Get to Know You Questions**

- What was your favorite food when you were a child?
- If you could request any song to a DJ at a wedding, what song would it be?
- What is one of your favorite quotes or saying?
- What's your favorite indoor/outdoor activity?
- What chore do you absolutely hate doing?
- What is your favorite form of exercise?
- What is your favorite time of day/day of the week/month of the year?
- What's your least favorite mode of transportation?
- What is your favorite body part?
- What sound do you love?
- If you could throw any kind of party, what would it be like and what would it be for?
- If you could paint a picture of any scenery you've seen before, what would you paint?
- If you could choose to stay a certain age forever, what age would it be?
- If you knew the world was ending in 2012, what would you do differently?
- If you could choose anyone, who would you pick as your ?
- If you could witness any past, present or future event, what would it be?
- If you could learn to do anything, what would it be?
- If you had to work on only one project for the next year, what would it be?
- If you were immortal for a day, what would you do?
- If you had to change your first name, what would you change it to?
- If you could meet anyone, living or dead, who would you meet?
- If you won the lottery, what is the first thing you would do?
- If you were reincarnated as an animal/drink/ice cream flavor, what would it be?
- If you could know the answer to any question—besides “What is the meaning of life?”—what would it be?
- If you could be any fictional character, who would you choose?
- Which celebrity do you get mistaken for?
- What do you want to be when you grow up?
- When you have 30 minutes of free time, what do you do?
- What would you name your autobiography?
- What songs are included on the soundtrack to your life?
- What has happened to you that you thought was bad, but it turned out to be for the best?
- What was one of the best parties you've ever been to?
- What was the last movie, TV show, or book that made you cry or tear up?
- What's the hardest thing you've ever done?
- What was the last experience that made you a stronger person?
- What did you do growing up that got you into trouble?
- When was the last time you had an amazing meal?
- What's the best/worst gift you've ever given/received?
- What do you miss most about being a child?
- What is your first memory of being really excited?
- What was the first thing you bought with your own money?

- What is something you learned in the last week?
- What story does your family always tell about you?
- At what age did you become an adult?
- Who have you lost in your life?



## Field Trip

### STANDARDS

- Students describe what is known through archaeological studies of the early physical and cultural development of humankind from the Paleolithic era to the agricultural revolution.
- Describe the hunter-gatherer societies, including the development of tools and the use of fire.

### OBJECTIVES

- Students learn to respect what other students hold to be “sacred” or important
- Student visit the Academy of Science “Quest for Curiosity” exhibit

### MATERIALS

- Materials for an altar, such as candles, dried flowers, incense, small offerings of food, such as small fruits, nuts, etc.
- Students bring their journals to the field trip

### Procedure:

#### Warm Up: Claiming Your Essence: Sacred Spaces

- Prepare a small table with a cloth, flowers, candle or other decorations
- Ask students to draw or write the name of an object that means a great deal to them. (Ask them not to choose a person or pet; but something tangible).
- Tell them to leave their drawing/name of object on the altar face up. The teacher should do this also

- Have students form a semi-circle around the altar. Beginning with the teacher, each one tells a story about the object; suggestions include who gave it to them, how they got it, where they got, when they got it, why they got it, and why it is important to them.
- Have each student then take someone else's paper from the altar/table. Tell students that they now "have" something that is important to someone else in the class. Have students thank the student that they got it from.

### **Suggested Field Trip:**

Show slides 8-20 from previous class, and show slides 4-7 from Neolithic Revolution

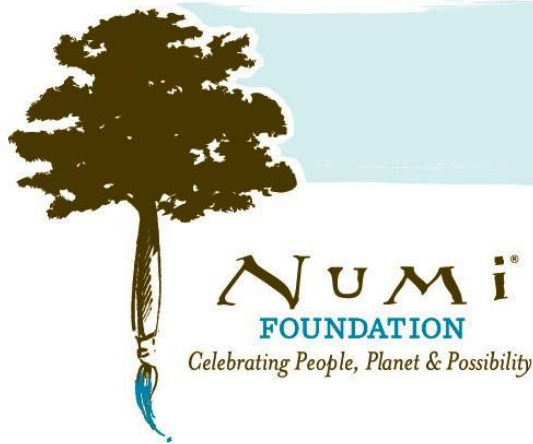
- **Academy of Sciences "Quest for Curiosity"**
- **For details/information, see:**

**[http://www.calacademy.org/academy/exhibits/naturalist\\_center/nnotebook/?p=4662](http://www.calacademy.org/academy/exhibits/naturalist_center/nnotebook/?p=4662)**

### **Assessment**

Students take notes on what they see in the museum, and prepare to discuss what they have seen/learned in the next lesson.

### **Notes/Feedback:**



## Early Art I

### STANDARDS

- Students describe what is known through archaeological studies of the early physical and cultural development of humankind from the Paleolithic era to the agricultural revolution.
- Describe the hunter-gatherer societies, including the development of tools and the use of fire.

### OBJECTIVES

- Students will consider the events in their lives that have helped shape who they are now
- Students will study the development of art as a method of recording history

### MATERIALS

- **Stepping Stones handouts (following this lesson)**
- **Journals**
- **Markers**
- **Crayons**
- **Prehistoric Art Powerpoint**

### Procedure:

#### **Warm Up: Claiming Your Essence: Stepping Stones**

- Print out several copies of each of the stepping stones pages (see supplement following) and have each student select one of the pictures

- Ask students to think about the path they have traveled to get to where they are now, both the positive and negative experiences. Perhaps brainstorm a few ideas as a class, such as “Starting school,” “The love of my parents,” “Meeting my best friend,” “Learning to ride a bike.” Perhaps also include such challenges as accidents, illness, death of a grandparent, perhaps moving from an unsafe place, etc.
- Ask them to list those experiences in chronological order, naming a person and/or incident that has helped them so far.
- If the teacher can gather enough small stones for each person in the class, and have him write one of the people or incidents on their stones to help them remember who/what has affected them along the way.
- Ask students what is similar and different among the entire class. And conclude by asking what they can give to others.

### **Art as a Reflection of History:**

- Ask students to note in their journals what elements of their daily lives would be of interest to future sixth graders studying human society in the 21<sup>st</sup> century.
- On a whiteboard, blackboard or flip chart, classify their answers into categories such as “food,” “transportation,” “shelter,” “music,” “communication,” and “technology,” “religion/spirituality,” etc. for example.
- Show the slide show on prehistoric art, and ask students to name which categories the images fall into.
- Have students draw and describe something about their daily lives that will be of interest to students of the future

### **Wrap up:**

**Discuss what “makes” something a work of art and whether art should be purely decorative or can it be functional as well?**

### **Assessment**

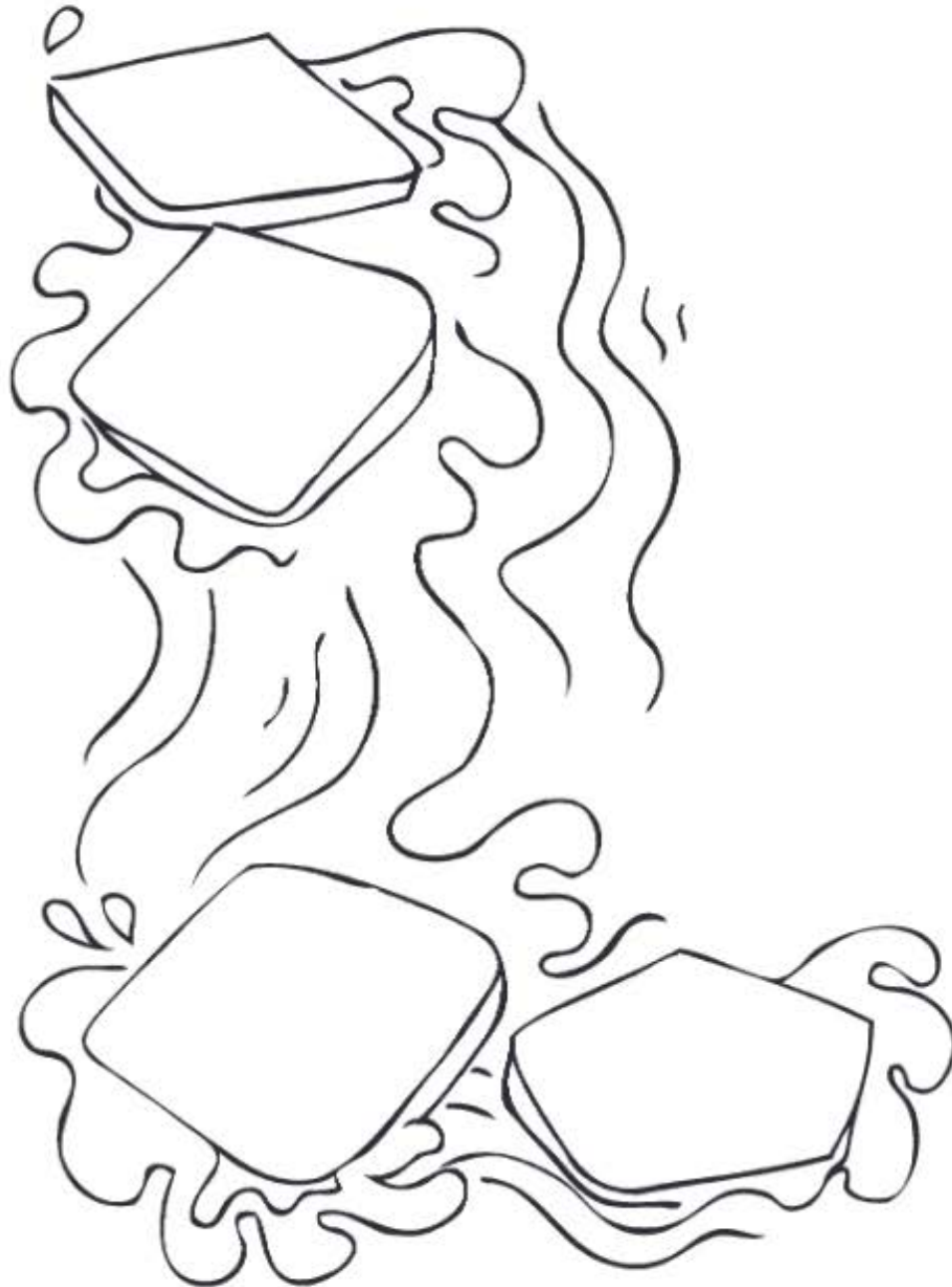
Have students identify contemporary works of art and whether they are decorative, functional, both, or perhaps even neither. Ask students to define what makes something art or not. Perhaps consider showing some of Andy Warhol’s Campbell soup can images, which can be found here:

<https://www.google.com/search?q=andy+warhol+soup+cans&source=lnms&tbm=isch&sa=X&ei=a6mxU-bwEM-RqAby1IGQCA&ved=0CAYQAUoAQ&biw=1016&bih=584#imgdii=>

### **Notes/Feedback:**



# Stepping Stones



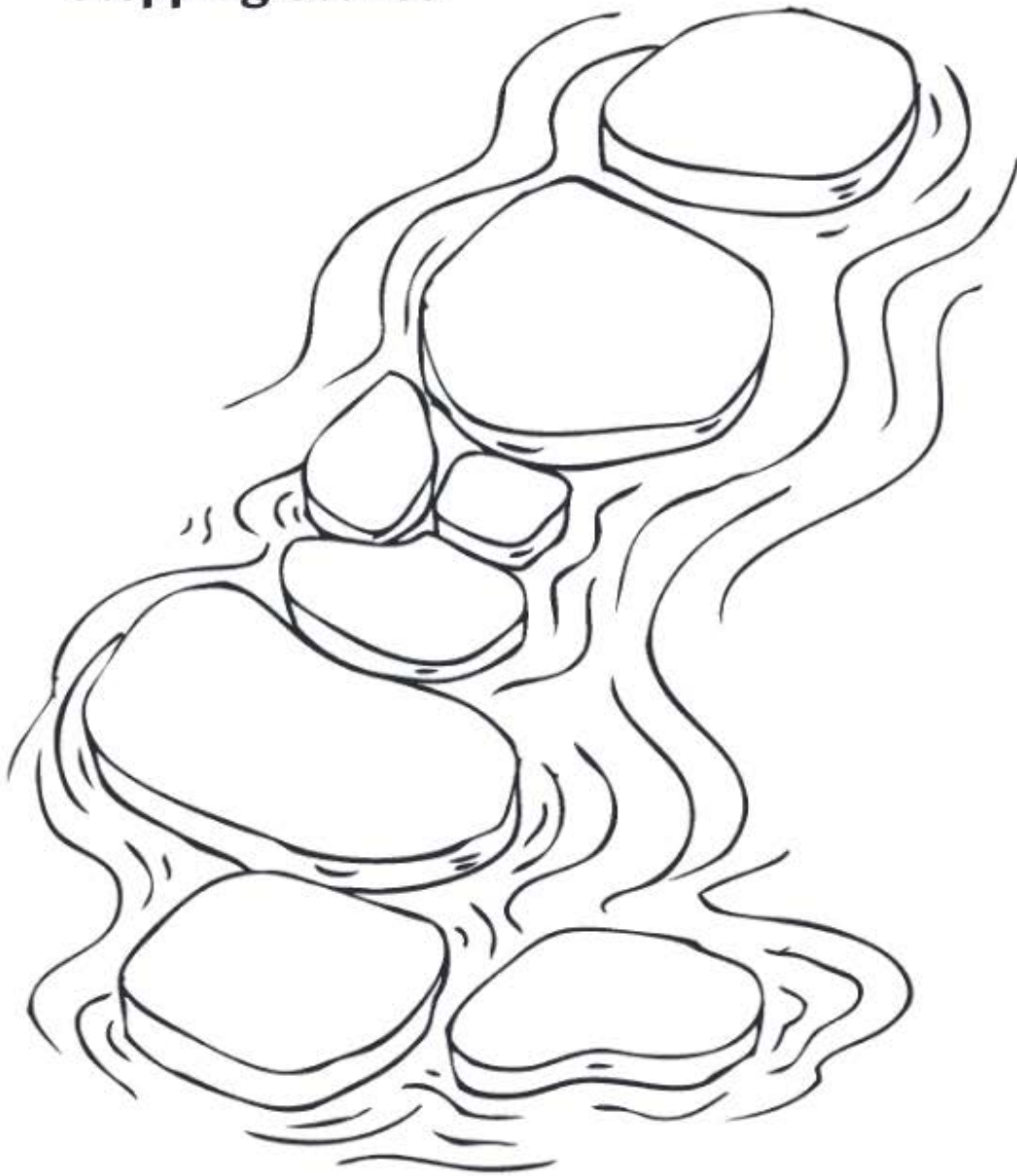
STEPPING STONES, PAGE 1

BUILDING INTENTIONAL COMMUNITIES © 2012 BE THE CHANGE CONSULTING

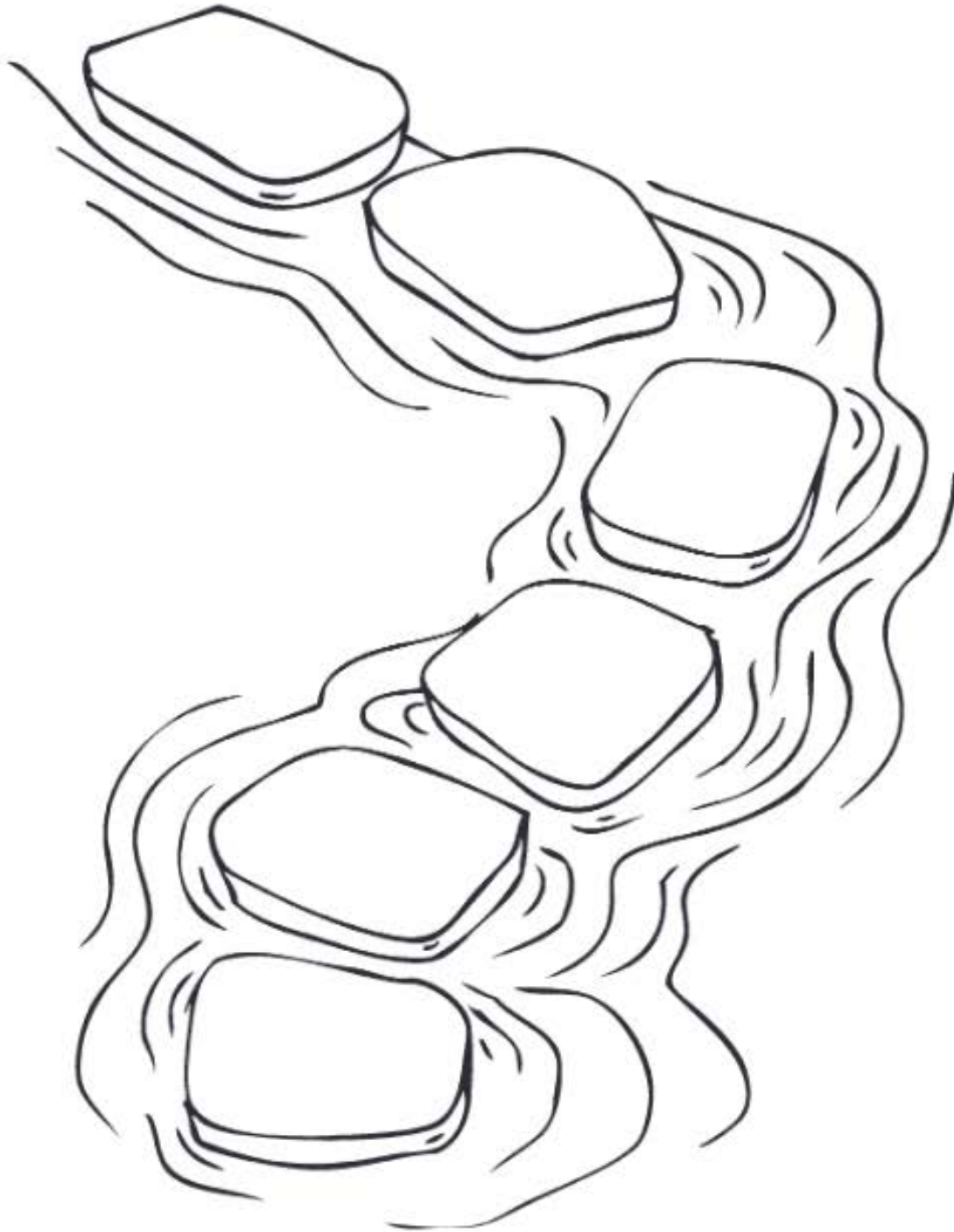
## Stepping Stones



## Stepping Stones



## Stepping Stones



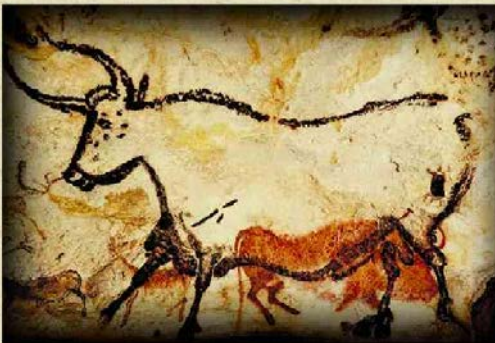


## Prehistoric Art



### How did it all start?

- ✧ Art began over 27,000 years ago
- ✧ As humans became smarter their imagination and ability to create art increased



✧ Art from Prehistoric to Modern times is not a progression from simple to complex. It is a time of many varied art forms from different cultures and time periods

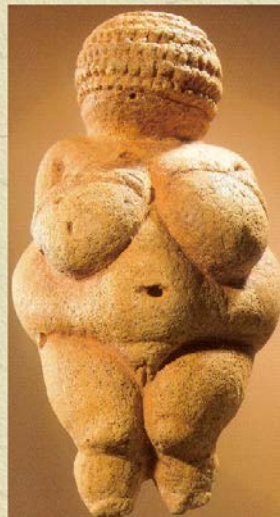
## Prehistoric Art: 25,000 to 2500 B.C.E

- ✧ People live in caves
- ✧ Survive by hunting and gathering
- ✧ No organized government or religion
- ✧ Gradually evolve into learning how to use tools to make things
- ✧ Art is made for practical purposes to help with hunt or please natural forces

## Prehistoric Art: 25,000 to 2500 B.C.E

<http://www.youtube.com/watch?v=kNP6XRLbYW0>

- ✧ SCULPTURE: Bone, ivory and stone figurines
- ✧ Made figures to please natural forces like wind, animals and storms
- ✧ Ex: Venus of Willendorf, Europe, 25,000 B.C.E., Stone





## Prehistoric Art: 25,000 to 2500 B.C.E

- ✧ ARCHITECTURE: massive, upright, stone structures
- ✧ Later cave people had learned how to farm and had more time to build permanent structures
- ✧ Ex: Stonehenge, England, 2000 B.C.E. Used as an astronomical calendar



## Prehistoric Art: 25,000 to 2500 B.C.E

PAINTING: Cave paintings of animals thought to guarantee a successful hunt  
Painted what they saw and images of everyday life  
Painted on cave walls with fingers and brushes made of sticks

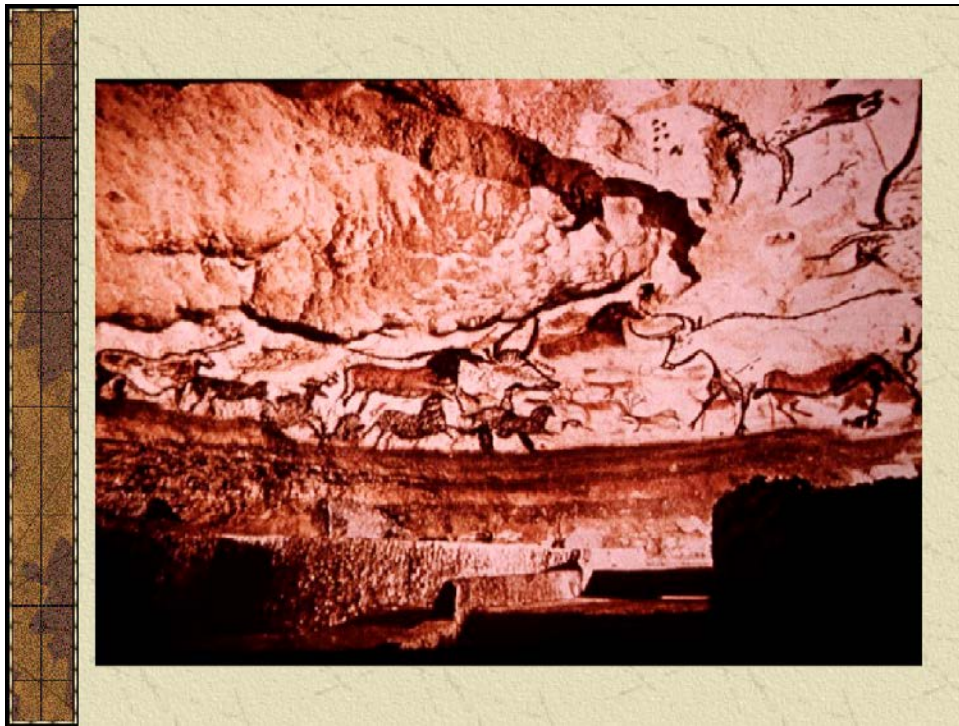


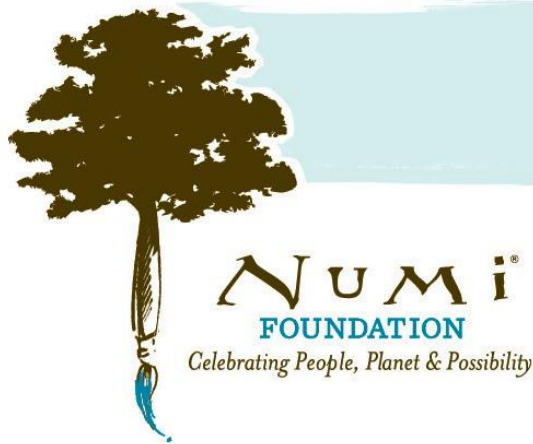
Used paint made of crushed rocks, berries and charcoal as outlines for the animals

Ex: Lascaux Cave Painting, France, 15,000 B.C.E.









## Early Art II

### STANDARDS

- Students describe what is known through archaeological studies of the early physical and cultural development of humankind from the Paleolithic era to the agricultural revolution.
- Describe the hunter-gatherer societies, including the development of tools and the use of fire.

### OBJECTIVES

- Students will consider the depth of human character, and what is or is not visible to the naked eye
- Students will learn about prehistoric art and consider what is depicted and why

### MATERIALS

- Iceberg handouts
- Video on the Caves at Lascaux:  
[http://www.lascaux.culture.fr/#/en/02\\_00.xml](http://www.lascaux.culture.fr/#/en/02_00.xml)
- Journals
- Crayons or markers

### Procedure:

**Warm Up: Claiming Your Essence: My Iceberg**

- Explain that an iceberg is a large chunk of ice, floating in the ocean, and usually, only a tiny portion of it is visible. The larger part is hidden under water. Ask students “In what ways are people sometimes like icebergs.”
- Ask students to think of what people reveal about themselves, and what we often do not know about them.
- Distribute the “My Iceberg” handout (or, alternatively, draw an example on the board, and have them copy it into their journals). Tell them not to write their names on the paper. Ask them to first list three things about themselves that everyone knows. (It can range from a physical description, such as “brown eyes,” to a skill, “good at math,” in the top or “visible” part of the iceberg. Then ask them to list as many things as they can think of in the bottom part of the iceberg.
- Collect and randomly distribute the papers to other students. Ask students to let you know if they receive their own paper.
- Ask students who the paper might be describing and why they think so. Have the student verify whether or not this is true.
- Class discussion: what surprised you about your peers? Ask them if they agree with this quote from Antoine de Saint-Exupery: “It is only with the heart that one can see rightly; What is essential is invisible to the eye.”

#### **Caves of Lascaux:**

- Discuss with students why people create art. Ask why they created art long ago, and why they create it now.
- Ask students to create (draw) a work of art in their journals that reflects something about their daily lives.
- Show the Caves of Lascaux video: [http://www.lascaux.culture.fr/#/en/02\\_00.xml](http://www.lascaux.culture.fr/#/en/02_00.xml)
- Ask student what prehistoric artists/humans created and why those particular images were important to people at that time.

#### **Wrap up:**

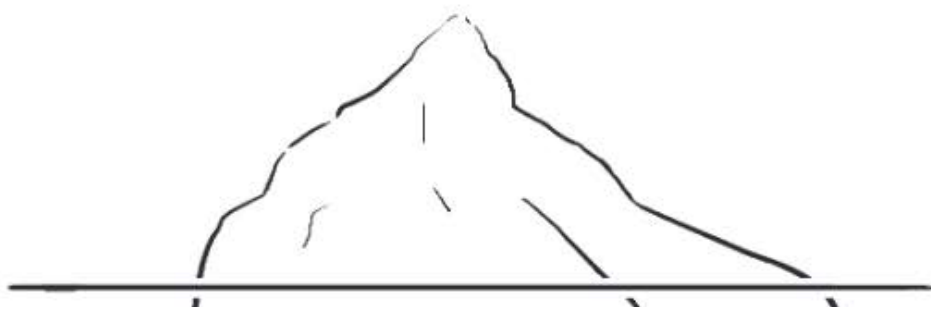
**Have students share the images they drew of scenes from their daily lives and how they compare o the images of prehistory, in terms of theme, what is depicted and what it tell us about daily life.**

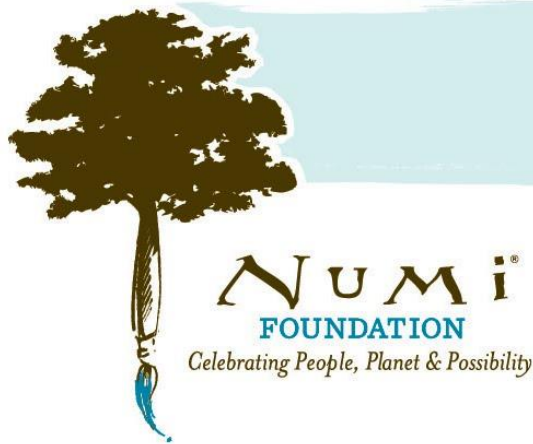
#### **Assessment**

Have students discuss what art teaches us about history.

#### **Notes/Feedback:**

### **My Iceberg**





## Where Did Language Come From?

### STANDARDS

- Students describe what is known through archaeological studies of the early physical and cultural development of humankind from the Paleolithic era to the agricultural revolution
- Describe the hunter-gatherer societies, including the development of tools and the use of fire

### OBJECTIVES

- To engage participants in making connections between their core values and their behaviors
- To consider the development and reason for language development

### MATERIALS

- Value Cards
- Language Develops” Powerpoint
- Activities that can be done without verbal or written communication
- Journals
- Markers, crayons and/or colored pencils
- Nonverbal communication games/activities. Some examples can be found [here](#):

<http://homework.answers.com/study-methods/8-games-to-help-you-practice-nonverbal-communication-at-home-with-family-and-friends>

**Procedure:**

**Warm Up: Getting to the Core: My Inner Truth**

- The teacher explains to the student that they will look for connections between what they believe their core values are and their “practice,” i.e. daily behavior. Have students get in groups of three
- Spread the values cards (following the lesson) around the room
- Have each group select values cards and come up with a statement for each one that shows how they practice this value on a regular basis
- A possible extension is a variation of “Two Truths and a Lie,” where one of the three is not actually a value that they practice. The class will try to guess which is the lie.
- Ask students to share how they can more regularly practice their core values.

**Language Development:**

- The teacher can begin the lesson by not speaking, but by communicating with hand gestures, perhaps music or images. A bell might be used to bring the class to order, for example, or s/he might write, “Let’s begin,” on the board.
- Then, (speaking), ask students how we communicate without language. They might name gestures/ hand signals, eye contact, body language, visual art, dance, music, etc.
- Show the short “Language Develops” Powerpoint, and follow the discussion prompts.

**Wrap up:**

Spend five minutes doing an activity that requires communication, but without speaking. This could be solving a math problem, or putting together a puzzle.

**Assessment**

Have students discuss how language both helps and hinders us.

**Notes/Feedback:**

**Transparency**

**Demonstrating access to information and motives**

**Non-Conformity**

**to question and challenge authority and norms**

<b>Acceptance</b> to be accepted as I am	<b>Openness</b> to be open to new experiences, ideas, and options
<b>Achievement</b> to have important accomplishments	<b>Independence Purpose</b> to be free from dependence on others to have meaning and direction in my life
<b>Courtesy</b> to be considerate and polite toward others	<b>Inner Peace</b> to experience personal peace
<b>Environmental Justice</b> an equitable distribution of resources	<b>Justice</b> to promote fair and equal treatment for all
<b>Allyship</b> To stand up for others	<b>Loving</b> to give love to others
<b>Creativity</b> to have new and original ideas	<b>Nurturance</b> to take care of and nurture others
<b>Excitement</b> to have a life full of thrills and stimulation	<b>Realism</b> to see and act realistically and practically
<b>Forgiveness</b> to be forgiving of others	<b>Risk</b> to take risks and chances

<b>Dependability</b> to be reliable and trustworthy	<b>Safety</b> to be safe and secure
<b>Fun</b> to play and have fun	<b>Stability</b> to have a life that stays fairly consistent
<b>Ecology</b> to live in harmony with the environment	<b>Order Tradition</b> to have a life that is well-ordered and organized to follow respected patterns of the past
<b>Faithfulness</b> to be loyal and true in relationships	<b>Rationality</b> to be guided by reason and logic
<b>Family</b> to have a happy, loving family	<b>Responsibility</b> to make and carry out responsible decisions
<b>Flexibility</b> to adjust to new circumstances easily	<b>Service</b> to be of service to others
<b>Genuineness</b> to act in a manner that is true to who I am	<b>Spirituality</b> to grow and mature spiritually
<b>Growth</b> to keep changing and growing	<b>Wealth</b> to have plenty of money
<b>Helpfulness</b> to be helpful to others	<b>Tolerance</b> to accept and respect those who differ from me

<b>Hope</b> to maintain a positive and optimistic outlook	<b>World Peace</b> to work to promote peace in the world
<b>Friendship</b> to have close, supportive friends	<b>Other Value:</b>
<b>Generosity</b> to give what I have to others	<b>Other Value:</b>
<b>Health</b> to be physically well and healthy	<b>Other Value:</b>
<b>Honesty</b> to be honest and truthful	<b>Other Value:</b>
<b>Humility</b> to be modest and unassuming	<b>Other Value:</b>
<b>Humor</b> to see the humorous side of myself and the world	<b>Other Value:</b>
<b>Knowledge</b> to learn and contribute valuable knowledge	<b>Other Value:</b>



**Mastery**  
to be competent in my everyday activities

**Other Value:**



## Fire

### STANDARDS

- Students describe what is known through archaeological studies of the early physical and cultural development of humankind from the Paleolithic era to the agricultural revolution
- Describe the hunter-gatherer societies, including the development of tools and the use of fire

### OBJECTIVES

- Students will share a peak experience in their life with two other students
- Students will practice listening and identifying core values depending on what they heard

### MATERIALS

- Values cards from Week 5, Lesson 1
- Journals
- Markers, crayons and/or colored pencils
- Fire video: [https://www.youtube.com/watch?v=v3ax5W\\_TrOo](https://www.youtube.com/watch?v=v3ax5W_TrOo)

**Procedure:****Warm Up: Getting to the Core: Values Extract**

- Students get into groups of three. Each group gets a complete set of values cards (the same cards as the previous lesson)... Tell students that they will practice listening and reflecting skills, and there are three rounds to this activity. In each round, a different student assumes the role of storyteller; the other two students are listeners. The storyteller will tell a Peak Experience Story; about a time when they felt creative, excited and successful. The other students must listen very deeply, and then select the three values they heard represented in the storyteller's story. The storyteller will select an additional card.
- Repeat for each student in the group.
- Ask students which values help them experience life more fully and creatively.

**Fire:**

- Ask students how we “get” or “make” fire today. Discuss how fire helps and harms us, and how we use and control it. It could be a good time to reference climate change, and the drought/increase in wildfires.
- Ask students to draw or write in their journals about what life would be like if we had no fire
- Show a video that shows a modern-day “primitive” tribe and how they make fire: [https://www.youtube.com/watch?v=v3ax5W\\_TrOo](https://www.youtube.com/watch?v=v3ax5W_TrOo)
- Have students discuss the fire making techniques on the video.

**Wrap up:**

**Ask students if they think fire was “invented” or “discovered.”**

**Assessment**

Have students discuss how /why the discovery/ invention of fire was essential to the next developments of human society.

**Notes/Feedback:**



## History and Government Grades 4-6

This source book provides teachers with units of study designed to fulfill common core standards appropriate for grades 4-6. Each unit provides a series of lessons on a given subject. Teachers can work through this material sequentially to provide a broad scope of learning, or draw from it to inspire and enhance other curricula.

Areas of focus include the major pre-Columbian settlements; the exploration of the Americas; cooperation and conflict between Native Americans and European settlers; the causes, course, and consequences of the American Revolution; and the colonization, immigration, and settlement patterns of the American people through 1850.

The Numi Foundation would like to thank all the open-source contributors to this curriculum. Our goal is to provide a wide range of creative, multicultural educational experiences, helping students develop a greater appreciation for their cultural heritage, environment, and a socially responsible perspective on history.

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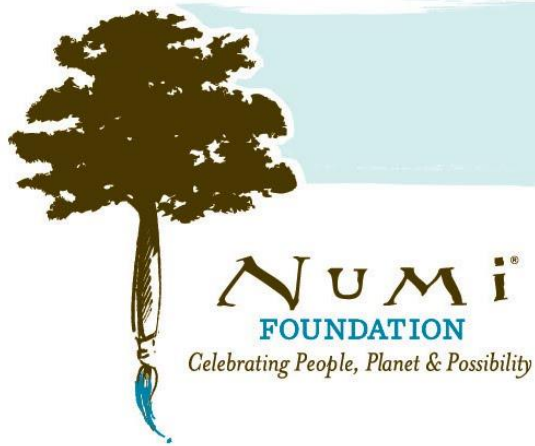
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## Geography



## Geography I: You

### STANDARDS

CC4.1

### OBJECTIVES

- Discussion
- Drawing
- Writing in journals

### MATERIALS

- Journals to be kept through the course
- Crayons
- Pencils



## Background Info:

### (Verse #1)

Islands and peninsulas, continents and capes,  
Dromedaries, cassowaries, elephants and apes,  
Rivers, lakes and waterfalls, and whirlpools and the sea,  
Valley beds and mountain tops are all geography!

The capitals of Europe with so many curious names,  
The North Pole and the South Pole and Vesuvius in flames,  
Rice fields, ice fields, cotton fields, fields of maize and tea,  
The Equator and the hemispheres are all geography!

The very street I live on and meadows where I play,  
Are just as much geography as countries far away!

### Directions

North and South and East and West

Ev'ry day the shining sun,  
Rising in the EAST,  
Brings its light to land and sea,  
Brings its light to you and me,  
Wakens bird and beast.  
Right hand out, now let it stay,  
Pointing EAST, this is the way;  
Right hand out, now let it stay,  
Pointing EAST, this is the way.

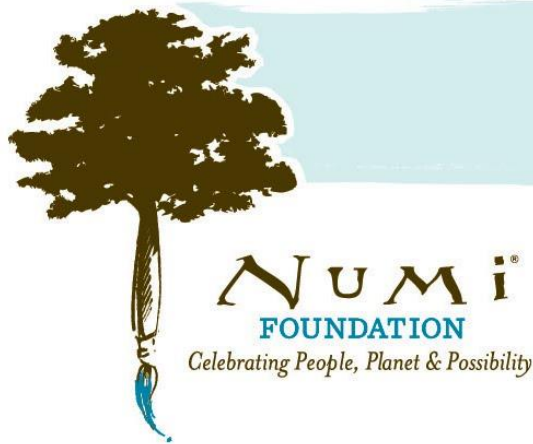
Ev'ry night the setting sun,  
Sinking in the WEST,  
Takes its light from land and sea,  
Takes it, too, from you and me,  
Brings the time for rest.  
Left hand out, now let it stay,  
Pointing WEST, this is the way;  
Left hand out, now let it stay,  
Pointing WEST, this is the way.

Pointing EAST and pointing WEST,  
Straight ahead we'll find,  
NORTH before us as we stand,  
EAST and WEST on either hand,  
And the SOUTH behind.  
Pointing EAST and WEST we'll find,  
NORTH in front, and SOUTH behind;  
Pointing EAST and WEST we'll find,  
NORTH in front, and SOUTH behind.

**Preparation:**

- Begin with forming a circle with the children. Recite verse. Ask children to recite lines or phrases after you.
- 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 an item, for example, a stone 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 stone behind their backs.
- Children sit. The teacher asks if the children or their family speak other languages at home. (The school says that Vietnamese, Spanish, Chinese, Japanese and Korean are spoken at home, there may be more.) Today, learn now to say hello in one or more of the children's languages.
- The teacher asks the children the following questions to begin a discussion about who we all are and where we come from.
  - Where did your family or ancestors come from?
  - Where were you born? (Looking for a geographic name)
  - Where do you live?
  - Tell us about your home.
- Children are asked to draw their home inside and out. This will be kept in their journal during this course. They should write one paragraphs describing their home.
- Finish lesson with name circle games followed by repetition of the word or words learned today in a different language and finally, the class verse.
- HOMEWORK OPTION: Ask children to interview a family member to learn more information about their ancestors. Where did your family or ancestors come from? For those children who did not know where they were born, they should ask a family member.

**Notes/Feedback:**



## Geography II

### STANDARDS

CC4.1

### OBJECTIVES

- Discussion
- Drawing
- Writing in journals

### MATERIALS

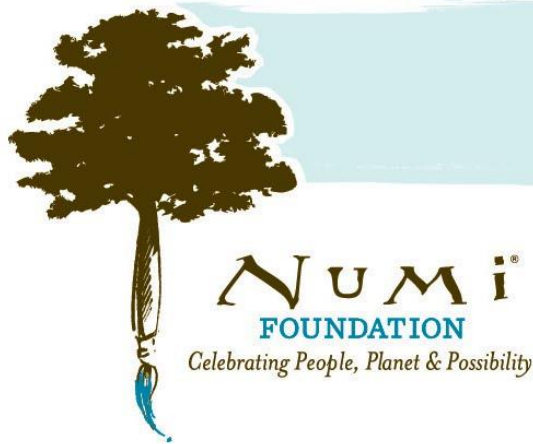
- Journals
- Crayons
- Pencils

### Preparation:

- Begin with forming a circle with the children. Recite verse. Ask children to recite lines or phrases after you.
- 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 an item, for example, a stone 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 stone behind their backs.
- Children sit. The teacher will have the class repeat the word they learned last class in another language and then have one or more different children also teach the class to say My name is in their home language.

- The teacher will speak to the children about geography and then will have the children read a page together about the subject. When the reading is finished, the children will work in groups of two to create a paragraph or two about geography and then write this in their journals.
- The paragraphs will answer the questions:
  - What is geography?
  - What does the word, “geography” mean?
  - What is included in the study of physical geography?
- One child will stand before the group and ask the children to raise their hands and answer the questions when called upon.
- Finish lesson with name circle games followed by repetition of the word or words learned today in a different language and finally, the class verse.
- HOMEWORK OPTION: List the physical features of the earth that you might study in geography.

**Notes/Feedback:**



## Geography III

### STANDARDS

CC4.1

### OBJECTIVES

- Discussion
- Drawing
- Writing in journals

### MATERIALS

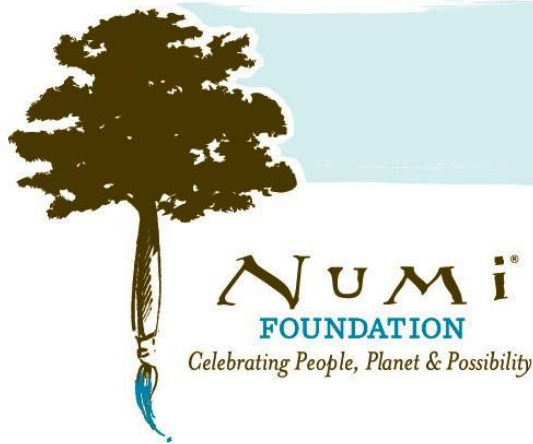
- Maps
- Compass Rose picture (the one pictured or teacher choice)
- Tennis ball
- Journals
- Crayons
- Pencils

### Preparation:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse.
- 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.
- Continuing in the languages practiced last week have class recite after leading child, counting from 1--10 in their home language.

- The teacher throw a ball up in the air and asks the class, "What direction did the ball go when I threw it?" After the students answer "up," ask them "Does anyone know another name for the direction up, on a map?" Explain to the class that in this lesson we will learn some new words for different directions.
- Ask the students, "If we are giving some directions on how to get to school, what are some words we might use?" (i.e. straight, turn left/right, up, down, forward, backward)
- Show a simple map of a familiar place (i.e. school, neighborhood). Mark a starting point and an ending point. Ask students for directions on how to get to the specified destination. They will use terms such as up, down, left, right.
- Show a picture of a compass rose using north, south, east, and west.
- Point to each direction and recite the name of each. Have children repeat.
- As a class, standing in the room, point North, South, East, and West.
- Explain events that happen in each direction. (i.e. North-cold, South-warm, East-sunrise, West-sunset).
- Have one student stand up in the middle of the room. Give him a destination. Have students give directions in which to travel to get to the destination.
- Once everyone has had a turn giving/receiving directions, say things like, "to get to the pencil sharpener, I must travel to the \_\_\_\_\_." They fill in the blank.
- Draw and label a compass rose on large paper and in journal.
- Class should finish with recitation of counting from 1—10 in several languages and then ending verse.

### **Notes/Feedback:**



## Geography IV: Map Making

### STANDARDS

CC4.1

### OBJECTIVES

- Discussion
- Map Drawing

### MATERIALS

- Large paper
- Rulers
- Pencils

### Preparation:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse.
- 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.
- Continuing in the languages practiced last week have class recite after leading child, counting from 5--54 in their home language.
- The teacher will tell the children that today they will create a map of their classroom and then a map of the school building. The maps will be created from a "bird's eye" view as if they are looking down on their classroom and then down on their school building. Their maps should fill the paper and include a compass showing North, South, East, and West. The maps should be labeled and ready to display for the school. The

teacher will explain drawing to scale and that will be used for the classroom map, only. One foot will equal one inch.

- Class should finish with recitation in several languages and then ending verse.
- HOMEWORK OPTION: Ask the children to draw a map (floor plan) of the room in which they sleep or the living room in their home. The map should be labeled.

**Notes/Feedback:**





## Geography V: Map Reading

### STANDARDS

#### CC4.1

### OBJECTIVES

- Discussion
- Drawing
- Writing in journals

### MATERIALS

- Large printed maps of Oakland, the Bay Area, California

### Procedure:

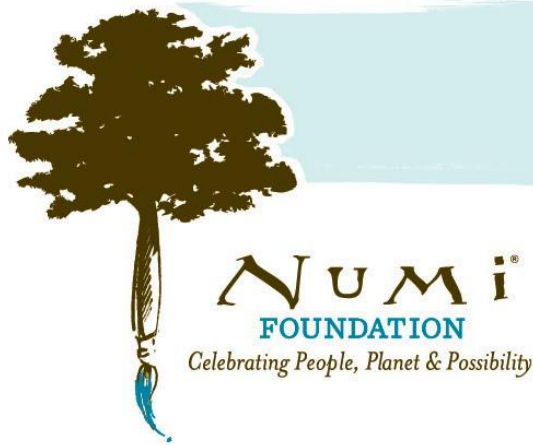
- Begin with forming a circle with the children. Recite verse. Ask children to copy verse.
- As a warm up exercise, play a simple circle game, I SPY. The teacher will begin by saying, "I spy with my little eye...." For example, "something red with stripes." One at a time the children will look around the room and guess until someone guesses correctly.
- Ask a child who speaks another language to say hello, goodbye, how are you?, count from 1-10, and my name is, and I am 9 years old, and I live in Oakland, California in that language. Have the class repeat.
- The teacher will show the class the maps of Oakland, the Bay Area, and California. The teacher will show children the directions, N, S, E, W, on the maps and then explain other features of maps, such as distance, and topographical features.

- The teacher will form groups to find particular features on the maps, including perhaps,
  - Mountains, cities by name, and rivers and other bodies of water.
- The children will then write in their journals about the uses they might have for maps.
- Class should finish with recitation in several languages and then ending verse.
- HOMEWORK OPTION: The children may find a map at home and bring it to school to show.

**Notes/Feedback:**



## California Missions



## California Missions I

### STANDARDS

#### CC4.3

### OBJECTIVES

- Discussion
- Drawing
- Writing in journals

### MATERIALS

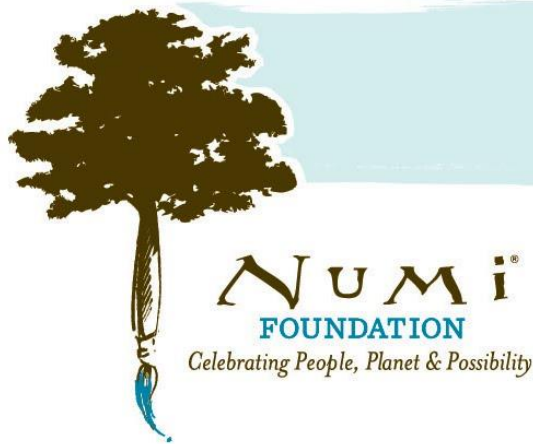
- Journals to be kept through the course
- Crayons
- Pencils

### Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse.
- 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.
- Ask a child who speaks another language to say hello, goodbye, how are you?, count from 1-10, and my name is, and I am 9 years old, and I live in Oakland, California in that language. Have the class repeat.

- The teacher will begin by telling the history of the Spanish Missions in America. (See Teacher Supplement). After showing the class a photo of a mission, the children will draw it on a large drawing paper.
- Class should finish with recitation in several languages and then ending verse.
- HOMEWORK OPTION: The children will ask their families what they know about the Spanish Missions in California.

**Notes/Feedback:**



## California Missions II: Father Junipero Serra

### STANDARDS

CC4.3

### OBJECTIVES

- Discussion
- Drawing
- Writing in journals

### MATERIALS

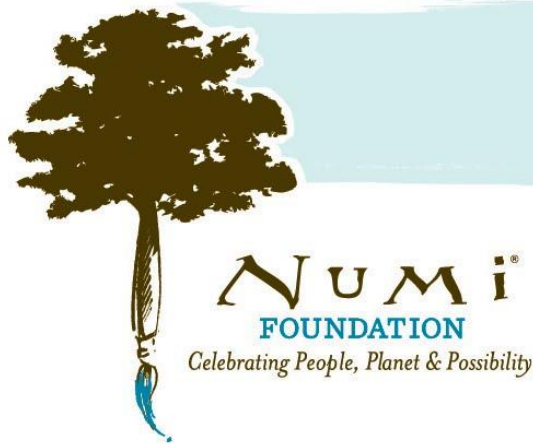
- Journals
- Crayons
- Pencils

### Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse.
- 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.
- Ask a child who speaks another language to say hello, goodbye, how are you?, count from 1-10, and my name is, and I am 9 years old, and I live in Oakland, California in that language. Have the class repeat.

- The teacher will read or tell the biography of Father Junipero Serra to the class. (As a library book, Hispanics of Achievement, Juniperro Serra, by Sean Dolan, Chelsea House Publishers, NY) A short biography is included in the Teacher Supplement.
- The teacher will ask the class questions about Juniperro Serra's biography.
  - Where was Father Juniperro Serra born and what language did he speak?
  - Father Juniperro Serra was a missionary in Mexico when he was told to leave to go to the United States. How did he travel and why was that a problem for him?
  - The first mission was built in San Diego. What was the reason for building missions?
  - Who lived at the missions?
  - What work did the people do there?
  - What was the Camino Real?
- The children will draw a picture of a mission and write about the life of Father Juniperro Serra in their journals.
- Class should finish with recitation in several languages and then ending verse.
- HOMEWORK OPTION: The children should create a list of the facts they have learned about Father Juniperro Serra and the Spanish Missions.

**Notes/Feedback:**



## California Missions III

### STANDARDS

#### CC4.3

### OBJECTIVES

- Build a model of a mission

### MATERIALS

- Small boxes
- Paper
- Glue
- Crayons
- Pencils

### Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse.
- 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.
- Ask a child who speaks another language to say hello, goodbye, how are you?, count from 5-54, and my name is, and I am <sup>3</sup> years old, and I live in Oakland, California in that language. Have the class repeat.



- Display drawings or other pictures of Spanish Missions and have the children build a model of a mission. They should work in pairs or small groups and complete this model in class.
- At this time, the teacher should bring the subject of the poor treatment that some Native Americans and other groups received working at the missions.
- Class should finish with recitation in several languages and then ending verse.
- HOMEWORK OPTION: Answer the question in one or two paragraphs, What was the purpose of the missions?

**Notes/Feedback:**



## Mexican Independence



## Ranchos and the Mexican War for Independence

### STANDARDS

CC4.3

### OBJECTIVES

- Discussion
- Drawing
- Writing in journals

### MATERIALS

- Journals
- Crayons
- Pencils

### Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse.
- Choose a warm-up activity the class has enjoyed.
- Ask a child who speaks another language to say hello, goodbye, how are you?, count from 1-10, and my name is, and I am 9 years old, and I live in Oakland, California in that language. Have the class repeat.
- Using the information in the Teacher Supplement or other source, the teacher will begin a discussion about Ranchos in California and The Mexican War for Independence.

- The teacher may choose to print out the pages in the Teacher Supplement and cut into parts for the children to read aloud or may choose to tell the two stories without the printed pages.
- Questions for the children:
  - What is a rancho?
  - What did the ranchos contribute to California?
  - What was life like on a rancho?
  - The Treaty of Cordoba ended three centuries of Spanish rule over what country?
  - The children should draw a picture from today's lesson in their journals.
  - Class should finish with recitation in several languages and then ending verse.
- HOMEWORK OPTION: Give the children the print outs of reading from The Rancho and Mexican War to read at home.

**Notes/Feedback:**

## Teacher Supplement: MEXICAN WAR OF INDEPENDENCE

**Mexican War of Independence** (1810 - 1821), was an armed conflict between the people of Mexico and Spanish colonial authorities, which started on September 16, 1810. The Mexican War of Independence movement was led by Mexican-born Spaniards, Mestizos, Zambos and

Amerindians who sought independence from Spain. It started as an idealistic peasants' rebellion against their colonial masters, but finally ended as an unlikely alliance between "liberales" (liberals) and "conservadores" (conservatives). The struggle for Mexican independence dates back to the Spanish conquest of the Aztec Empire, when Martín Cortés, son of Hernán Cortés and La Malinche, led a revolt against the Spanish colonial government in order to eliminate the issues of oppression and privileges for the conquistadors.[1]

Fernando VII, king of Spain.

According to some historians, the struggle for Mexican Independence was re-ignited in December 1650 when an Irish adventurer by the name of William Lamport, escaped from the jails of the Inquisition in Mexico, and posted a "Proclamation of Independence from Spain" on the walls of the city. Lamport wanted Mexico to break with Spain, separate church and state and proclaim himself emperor of the Viceroyalty of New Spain. His ambitious idealist movement was soon terminated by the Spanish colonial authorities and Lamport was re-captured and executed for defamation.[2]

After the abortive Conspiracy of the Machetes in 1799, the war of Independence led by the Mexican born Spaniards became a reality. The movement for independence was far from gaining unanimous support among Mexicans, who became divided between independentists, autonomists and royalists.

Miguel Hidalgo y Costilla

The founder and leader of the Mexican Independence movement was Miguel Hidalgo y Costilla, the criollo Roman Catholic priest from the small town of Dolores. Soon after becoming a priest,

Hidalgo y Costilla began to promote the idea of an uprising by criollo, mestizo, zambo, and Amerindian peasants against wealthy Spanish land-owners, and foreign aristocrats. During his seven years at Dolores, Hidalgo y Costilla and several educated criollos organized secret discussion groups, where criollos, peninsulares, Amerindians, mestizos, zambos, and mulattos participated. The independence movement was founded over these informal meetings, which was directed against the Spanish colonial government, and foreign rulers of the Viceroyalty of New Spain.

Beginning

After the conspiracy was betrayed by a supporter, Hidalgo y Costilla declared war against the colonial government on the late night of September 15, 1810. On the dawn of September 16, the revolutionary army decided to strike for independence and marched on to Guanajuato, a

major colonial mining centre governed by Spaniards and criollos. There the leading citizens barricaded themselves in a warehouse. The rebel army captured the warehouse on September 28, and most of the Spaniards and criollos were massacred or exiled.

On October 30, 1810, Hidalgo y Costilla's army encountered Spanish resistance at the Battle of Monte de las Cruces, fought them and achieved victory. However, the rebel army failed to defeat the large and heavily armed Spanish army in Mexico City. Rebel survivors of the battle sought refuge in near by provinces and villages. The insurgent forces planned a defensive strategy at a bridge on the Calderón River, pursued by the Spanish army. In January 1811, Spanish forces fought the Battle of the Bridge of Calderón and defeated the insurgent army, forcing the rebels to flee towards the United States-Mexican border, where they hoped to escape.[3] However they were intercepted by the Spanish army and Hidalgo y Costilla and his remaining soldiers were captured in the state of Jalisco, in the region known as "Los Altos." He faced court trial of the Inquisition and found guilty of treason. He was executed by firing squad in Chihuahua, on July 31, 1811. His body was mutilated, and his head was displayed in Guanajuato as a warning to rebels.[4]

#### José María Morelos

Declaration of Independence Following the death of Hidalgo y Costilla, the leadership of the revolutionary army was assumed by José María Morelos. Under his leadership the cities of Oaxaca and Acapulco were occupied. In 1813, the Congress of Chilpancingo was convened and in November 6 of that year, the Congress signed the first official document of independence, known as the "Solemn Act of the Declaration of Independence of Northern America. It was followed by a long period of war at the Siege of Cuautla. In 1815, Morelos was captured by Spanish colonial authorities and executed for treason in San Cristóbal Ecatepec on December 22.

#### Independence

Agustín de Iturbide's army was joined by rebel forces from all over Mexico. When the rebels' victory became certain, the Viceroy of New Spain resigned. On August 24, 1821, representatives of the Spanish crown and Iturbide signed the Treaty of Córdoba, which recognized Mexican independence under the terms of the Plan of Iguala, ending three centuries of Spanish colonial rule.

### Teacher Supplement: RANCHOS OF CALIFORNIA

The [Spanish](#), and later the [Méxican](#) government encouraged settlement of territory now known as [California](#) by the establishment of large land grants called ranchos, from which the English ranch is derived. Devoted to raising cattle and sheep, the owners of the ranchos attempted to pattern themselves after the landed gentry of Spain. Their workers included [Californian Native Americans](#) who had learned to speak Spanish, many of them former [Mission](#) residents. Of the 800-plus grants, Spain made about 30 between 1784 and 1821. The remainder were granted by Mexico between 1833 and 1846. The ranchos established land-use patterns that are recognizable in the California of today. Rancho boundaries became the basis for California's land survey system, and can still be found on modern maps and land titles.

During [Spanish rule](#) (1769–1821), the ranchos were concessions from the [Spanish crown](#), permitting settlement and granting grazing rights on specific tracts of land, while the crown retained the title. The ranchos, that is, the settlement by individuals of tracts of land outside [presidio](#), mission, and [pueblo](#) boundaries, began in 1784, when Juan Jose Dominguez got permission from [Spanish Governor Pedro Fages](#) to put his cattle on the 48,000-acre (190 km<sup>2</sup>) [Rancho San Pedro](#).<sup>[1]</sup> The land concessions were usually measured in [leagues](#). A league of land would encompass a square that is one Spanish league on each side – approximately 4,428 acres (18 km<sup>2</sup>).

It was not until the [Mexican era](#) (1821–1846) that the titles to the plots of land were granted to individuals. In 1821, Mexico achieved its [independence](#) from Spain, and California came under control of the Mexican government. The 1824 Mexican Colony Law established rules for petitioning for land grants in California; and by 1828, the rules for establishing land grants were codified in the Mexican Reglamento (Regulation). The Acts sought to break the monopoly of the missions and also paved the way for additional settlers to California by making land grants easier to obtain. The procedure included a 'diseño' – a hand-drawn topological map - to define the area.<sup>[2][3]</sup> The [Mexican Governors of Alta California](#) gained the power to grant state lands, and many of the Spanish concessions were subsequently patented under Mexican law.

Through the [Secularization Act of 1833](#), the Mexican government repossessed most of the lands provided to the [missions](#) by the Spanish crown.<sup>[4][5]</sup> [Secularization](#) was implemented between 1834 and 1836. The government allowed the padres to keep only the church, priest's quarters and priest's garden. A commissioner would oversee the crops and herds, while the land was divided up as communal pasture, a town plot, and individual plots for each Indian family.<sup>[6]</sup>

The number of Mexican land grants greatly increased after the secularization of the missions in 1834. Although the original intent of the secularization legislation was to have the property divided among former mission Indians, most of the grants were made to influential Californios of Spanish background.<sup>[citation needed]</sup>

The Mexican grants were provisional. The boundaries had to be officially surveyed and marked. The grantee could not subdivide or rent out the land. The land had to be used and cultivated. A residential house had to be built within a year. Public roads crossing through the property could not be closed. If the provisional conditions were not met, the land grant could be 'denounced' by another party who could claim the land.<sup>[citation needed]</sup>

American era

The United States (US) declared [war against Mexico](#) on May 13, 1846. Action in California began with the [Bear Flag Revolt](#) on June 15, 1846. On July 7, 1846, US forces took possession of

[Monterey](#), the capital of California, and terminated the authority and jurisdiction of Mexican officials that day.<sup>[7]</sup> Armed resistance ended in California with the [Treaty of Cahuenga](#) signed on January 13, 1847. The [Treaty of Guadalupe Hidalgo](#), ending the war, was signed February 2, 1848 and California became a Territory of the United States. Between 1847–1849, California was run by the U.S. military. A [constitutional convention](#) met in Monterey in September 1849, and set up a state government. It operated for 10 months before California was admitted to the [Union](#) as the 31st State by [Congress](#), as part of the [Compromise of 1850](#), enacted on September 9, 1850.



## Teacher Supplement: BEAR FLAG REBELLION UNTIL STATEHOOD

The California Republic (in Spanish: República de California<sup>®</sup>), also called the Bear Flag Republic or Bear Republic is the name used for a period of revolt against Mexico initially proclaimed by a handful of American settlers in the Mexican territory of Alta California on June 14, 1846, in Sonoma. This was shortly before news of the Mexican–American War had reached the area. The participants declared independence from Mexico, but they did not form a functional provisional government. Thus, the "republic" never exercised any real authority, and it was never recognized by any nation. In fact, most of Alta California knew nothing about it. The revolt lasted 26 days, at the end of which the U.S. Army arrived to occupy the area. Once the leaders of the revolt knew the United States was claiming the area, they disbanded their "republic" and supported the U.S. federal effort to annex Alta California.

The California Republic is notable for creation of the "(Grizzly) Bear Flag", whose symbols were later incorporated into the California state flag — including the words "California Republic".

### Bear Flag Revolt

U.S. Army Major John C. Frémont arrived in California claiming to be on a mission to find a route to the Pacific (his mission officially was to find the source of the Arkansas River), he began encouraging a parallel rebellion among the Anglo-American settlers. As a result, thirty-three settlers in Sonoma, assisted by volunteers from among the American settlers and Vacqueros from the many haciendas, in the Sacramento River valley, captured the Mexican garrison of Sonoma and raised a homemade flag with a bear and star (the "Bear Flag") to symbolize their taking control. The words "California Republic" appeared on the flag but were never officially adopted by the insurgents. Their actions were later called the "Bear Flag Revolt."<sup>[1]</sup>



John Sutter joined the rebellion by opening the doors of Sutter's Fort

As part of the Sonoma garrison, the rebels captured the Commandant of Northern California, General Vallejo, who openly endorsed the inevitability of the annexation of California by the United States. Vallejo was sent to Sutter's Fort in the Sacramento River valley, where he was kept a prisoner until August 1, 1846.<sup>[2]</sup> The Republic's first and only

president was William B. Ide,<sup>[3]</sup> whose administration lasted twenty-five days. On June 23, 1846, Frémont arrived with sixty soldiers and took command in the name of the United States. The Bear Flag was replaced by the Stars and Stripes. The "republic" disbanded and Ide enlisted in the U.S. forces as a private.

The Mexican governor sent 55 men to attempt to crush the rebellion, but General José Castro's forces were defeated at the Battle of Olompali.<sup>[citation needed]</sup>

Unknown to Frémont and the Bear Flag supporters, war had already been formally declared on May 13, 1846, but the news did not reach California until early July, when the frigate USS Savannah and the two sloops, USS Cyane and USS Levant, of the United States Navy captured Monterey, California.<sup>[4]</sup>

### Bear Flag



The original Bear Flag, photographed in 1890.



Digital reproduction based on the original Bear Flag



Modern flag of the State of California, for comparison

The most notable legacy of the "California Republic" was the adoption of its flag as the basis of the modern state Flag of California. The modern flag has a star, a grizzly bear, and a colored stripe with the words "California Republic". The Sonoma Plaza, site of the raising of the original Bear Flag, is marked by a California Historical Landmark.<sup>[citation needed]</sup>

The original Bear Flag was designed and made by William L. Todd, who was a first cousin of Mary Todd Lincoln,<sup>[5]</sup> wife of president Abraham Lincoln. Todd painted the flag on domestic cotton cloth, roughly a yard and a half in length. It featured a red star based on the California Lone Star Flag that was flown during California's 1836 revolt led by Juan Alvarado and Isaac Graham.<sup>[6]</sup> The flag also featured an image of a grizzly bear statant (standing). The modern flag shows the bear passant (walking).<sup>[citation needed]</sup>

The original Bear Flag was destroyed in the fires following the 1906 San Francisco earthquake. A replica, created in 1896 for the 50th Anniversary celebrations, is on display at the Presidio de Sonoma (which was established in 1836 by Vallejo as a part of Mexico's attempt to halt Russian incursions into the region).<sup>[citation needed]</sup>

In February of 1848, Mexico and the United States signed a treaty which ended the Mexican War and yielded a vast portion of the Southwest, including present day California, to the United States. Several days earlier, January 24, 1848, gold had been discovered on the American River near Sacramento, and the ensuing gold rush hastened California's admittance to the Union. With the Gold Rush came a huge increase in population and a pressing need for civil government.

In 1849, Californians sought statehood and, after heated debate in the U.S. Congress arising out of the slavery issue, California entered the Union as a free, nonslavery state by the Compromise of 1850. California became the 31st state on September 9, 1850. The Golden State's rich history has since been shaped by people of every ethnic background who traveled here seeking economic, social and educational opportunity, and a life of quality and breathtaking beauty.

California situated its first capital in San Jose. The city did not have facilities ready for a proper capital, and the winter of 1850 - 1851 was unusually wet, causing the dirt roads to become muddy streams. The legislature was unsatisfied with the location, so former General and State Senator Mariano Guadalupe Vallejo donated land in the future city of Vallejo for a new capital; the legislature convened there for one week in 1852 and again for a month in 1853.

Again, the facilities available were unsuitable to house a state government, and the capital was soon moved three miles away to the little town of Benicia, inland from the San Francisco Bay. The strait links San Pablo Bay to Grizzly and Suisun Bays deep in the interior. A lovely brick statehouse was built in old American style complete with white cupola.

Although strategically sited between the Gold Rush territory of the Sierra Foothills and the financial port of San Francisco, the site was too small for expansion, and so the capital was moved further inland past the Sacramento River Delta to the riverside port of Sacramento in 1854.



**Sacramento** was the site of John Sutter's large farm and his fort. In 1846, during the midst of the Bear Flag Revolt, the fort was an oasis. A war was being fought between American and Californio soldiers in the southern part of the province for control of California. But at Sutter's Fort, life on the frontier continued with rhythm of the seasons and arrival of new soldiers.

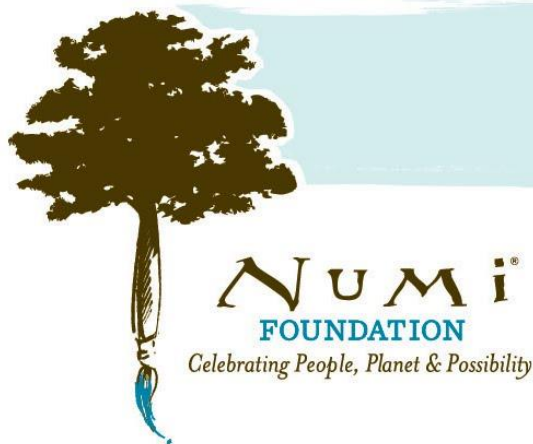
The town was founded by John Sutter, Jr. while the elder Sutter was away, at the river's edge and downhill from the fort. Sutter Sr. was indignant since this place, shaded by water-needy Cottonwood trees, was often under water. Indeed, every hundred years or so, the whole Great Valley from Chico to Bakersfield, was one great freshwater sea. However, lots were already sold, so there the town of Sacramento stayed. At the end of the century, the streets were raised a full story, so buildings in Old Town Sacramento are now entered through what were once doors to the balconies shading the sidewalks below.



The Greek word "Eureka" has appeared on the state seal since 1849, when California sought statehood, and means "I Have Found It." The words were probably intended to refer to the discovery of gold in California.

Archimedes, the famed Greek mathematician, is said to have exclaimed "Eureka" when, after long study, he discovered a method of determining the purity of gold.





## Culminating Project

### OBJECTIVES

- Report Writing

### MATERIALS

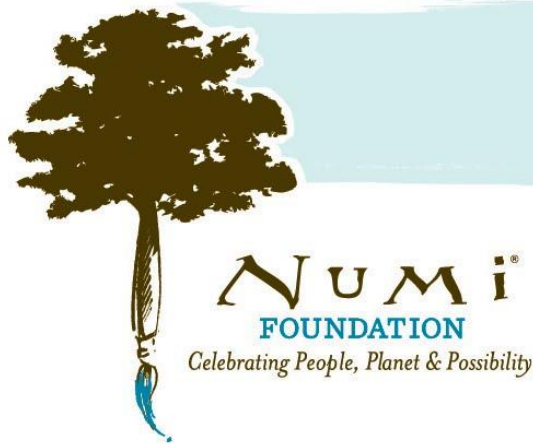
- Writing Paper
- Pencils

### Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse.
- Choose a warm-up activity the class has enjoyed.
- Ask a child who speaks another language to say hello, goodbye, how are you?, count from 1-10, and my name is, and I am 9 years old, and I live in Oakland, California in that language. Have the class repeat.
- The teacher will assign a writing project to finish the semester. Each student will choose from a list of topics below and write a 2 -3 page report on that topic and draw a cover picture. Class time will be used for this purpose.
- The topics will come from this course and include (with the teacher's input)
  - Ranchos
  - The Mexican War for Independence
  - The Spanish Missions
  - The Ohlone People

- Geography of the Bay Area including Oakland
- The children will have information from the teacher or books from school.
- Class time will be used to learn to take information from the printed material and re-phrase in the children's words into their written pages.
- Class should finish with recitation in several languages and then ending verse.
- HOMEWORK OPTION: Work on Research Report

**Notes/Feedback:**



## Culminating Project II

### OBJECTIVES

- Learn or improve report writing

### MATERIALS

- Journals to be kept through the course
- Crayons
- Pencils
- Research material

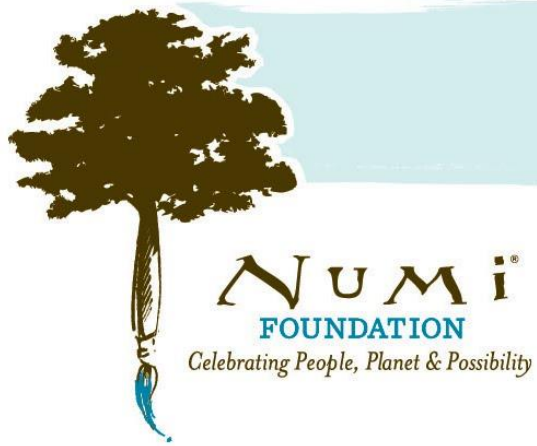
### Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse.
- Choose a warm-up activity the class has enjoyed.
- Ask a child who speaks another language to say hello, goodbye, how are you?, count from 1-10, and my name is, and I am 9 years old, and I live in Oakland, California in that language. Have the class repeat.
- The teacher will assign a writing project to finish the semester. Each student will choose from a list of topics below and write a 2 -3 page report on that topic and draw a cover picture. Class time will be used for this purpose.
- The topics will come from this course and include (with the teacher's input)
  - Ranchos
  - The Mexican War for Independence
  - The Spanish Missions
  - The Ohlone People
  - Geography of the Bay Area including Oakland
- The children will have information from the teacher or books from school.



- Class time will be used to learn to take information from the printed material and re-phrase in the children's words into their written pages.
- Class should finish with recitation in several languages and then ending verse.
- HOMEWORK OPTION: Work on Research Report

**Notes/Feedback:**



## Native American Studies



## The Ohlone People

### STANDARDS

CC4.2

### OBJECTIVES

- Discussion
- Drawing
- Writing in Journal

### Preparation:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse.
- 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.
- Continuing in the languages practiced last week have class recite after leading child, counting from 5--54 in their home language.
- The teacher asks the children to imagine life in Oakland before there were any buildings. What might you have seen or heard before there were houses and cars? How would the early people have built shelter or clothed themselves? Today we will talk about one early group of Oakland residents, the Ohlone, who are native Americans. Tell a California Native American creation story such as "How California Was Made," from Stories California Indians Told, by Anne B. Fisher, included in the teacher supplement. Use a text such as The Library of Native Americans The Ohlone of California, by Jack S. Williams as a source for factual information, available at the public library.
- After the children hear the story, they should draw a picture from it in their journals and write three paragraphs re-telling the story.

- Class should finish with recitation of counting from 5—54 in several languages and then ending verse.

**Notes/Feedback:**



## The Ohlone People II

### STANDARDS

#### CC4.2

### MATERIALS

- Journals to be kept through the course
- Crayons
- Pencils

### Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse.
- 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.
- Continuing in the languages practiced last week have class recite after leading child, counting from 1--10 in their home language.
- Teacher tells children:
  - Where the Ohlone lived—in Oakland and between San Francisco Bay and Monterrey Bay—called Costanoan from original word in Spanish, Costanos, or coastal people
  - How they dressed—They did not need a lot of clothing because of the mild climate, they used robes, capes and blankets when it was cold or wet. They sometimes put mud on their bodies to protect them from the cold. The women wore two piece skirts.

- What their housing looked like—They lived in small huts made out of poles, grass, ferns, bulrushes, or reeds. The floor was a circle from 6 to 20 feet in diameter. One or two related families lived in each hut. People slept on top of reed mats or blankets next to the walls. A hole was left in the roof to let out smoke from the fire.
- What they ate—Plants, grasses, and nuts, animal game bobcats, coyotes, ducks, grizzly bears, mice, snakes, and insects, fish, shellfish, and sea plants.
- Emphasize how important nature was to them—they believed that natural resources were alive and had to be treated with respect. When they used something, they said a special prayer. They tried to live in harmony with their surroundings.
- Discuss the fact that many other groups of Native Americans lived all over what is now the United States and had similar respect for nature.
  - The children should draw an Ohlone hut and write what they remember about these people.
  - Class should finish with recitation in several languages and then ending verse.

**Notes/Feedback:**

## Teacher Supplement: MAP OF NATIVE AMERICAN CULTURAL AREAS





## Cliff Dwellers and Pueblo People of the Desert Southwest I

### STANDARDS

#### CC5.1

### OBJECTIVES

- Opening activity led by teacher
- Discussion
- Drawing

### MATERIALS

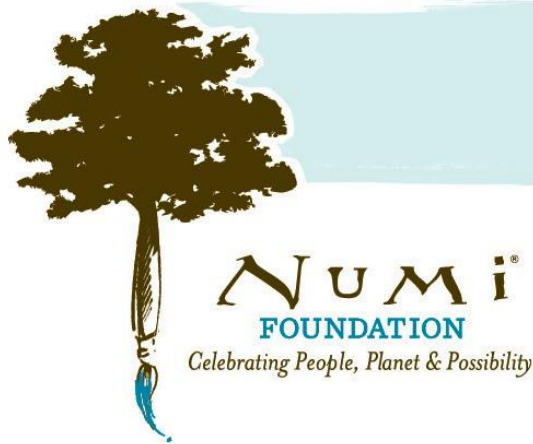
- Blindfolds
- Long ropes
- Photo or drawing of pueblo
- Journals
- Notebooks
- Crayons
- Color pencils
- Map



**Preparation:**

- Arrange students into groups of four and tell them to find an open space. You need a large area for this activity.
- Provide pieces of cloth for students to use as blindfolds.
- After they put on their blindfolds, set a long piece of rope in each group's space.
- Tell students to find the object you placed near them and work together to form it into a square.
- When students think they've accomplished this task, let them take off their blindfolds and view their squares.
- Review what has been learned in school in younger grades about the Native Americans in Oakland, the Ohlone. (Refer to Teacher Supplement)
- Describe the geography and climate where the Ohlone lived. (Show map)
- How did the geography and climate influence their lives?
- How did they live in the natural environment, including locations of villages, the distinct structures that they built, and how did they obtain food, clothing, tools, and utensils?
- Show a picture of pueblos. Ask the students to describe what they know or think the geography and climate might be. (See to Teacher Supplement) (Show map)
- Explain what the climate of the southwest is and ask how this might affect the people living there.
- In their journals or books, ask the students to draw a picture of a pueblo with detailed background of ground, plants and sky.
- Lesson finishes.

**Notes/Feedback:**



## Cliff Dwellers and Pueblo People of the Desert Southwest-II

### STANDARDS

CC5.1

### OBJECTIVES

- Opening activity led by teacher
- Clay modeling
- Journals

### MATERIALS

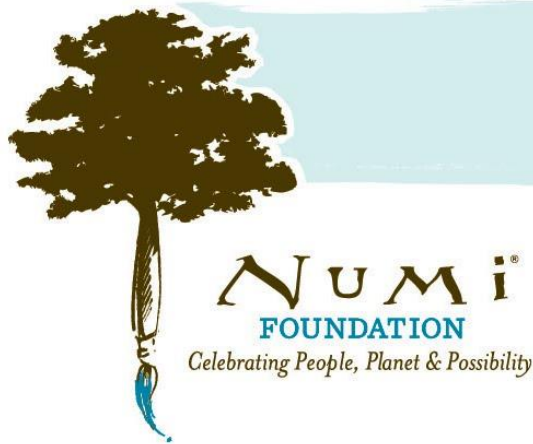
- Beanbag
- Small object for opening activity
- Photo or drawing of pueblo
- Journals
- Clay

### Preparation:

- Have students form a circle with hands behind their backs. Send one child outside the door or hiding in the room.
- Give a beanbag or other small object to the first child to pass behind their backs around the room.
- Let this go on for a minute or two and then have them stop. The student with the beanbag behind their back continues to hold the bag.
- The remaining students act as if they are hiding the fact that they are holding the bag.
- Invite the student back to the group and have the student guess who is holding the bag.

- If this goes quickly, have a second or third round and then stop to begin work.
- Discuss with children how the Cliff Dwellers and Pueblo people of the desert Southwest obtained food, clothing, tools, and utensils. Describe their varied customs and folklore traditions. Explain their varied economies and systems of government.
- Have students move to the desks where clay has been left by each student's place. The clay should be on paper or a board to protect desk.
- Show the class a photo of a pueblo. Spend the remainder of the class allowing the students to build a pueblo model from the clay.
- In the remaining moments, have the students look at each other's work and write in their journals how it felt to create a pueblo from clay and what it might have felt for a Pueblo Indian child to help the family to build their pueblo home.
- Class finishes.

### **Notes/Feedback:**



## Cliff Dwellers and Pueblo People of the Desert Southwest-III

### STANDARDS

CC5.1

### OBJECTIVES

- Opening activity led by teacher
- Writing
- Making dream

### MATERIALS

- Materials needed to make dream catchers (See Teacher Supplement)

### Preparation:

- Repeat opening activity from previous class.
- Write the following on the board for the class to see:
  - Describe how geography and climate influenced the way Cliff Dwellers and Pueblo people of the desert nations lived and adjusted to the natural environment, including locations of villages, the distinct structures that they built, and how they obtained food, clothing, tools, and utensils.
  - Describe their varied customs and folklore traditions.
  - Explain their varied economies and systems of government. The teacher may choose to assign this for homework)

- Discuss the questions one by one and have the children write answers in their journals. Demonstrate an example of a complete answer for the children to model. Emphasize good paragraph form with good use of topic sentence, grammar, spelling, punctuation and a concluding sentence. Collect, read and correct to be returned to students next class.
- Then tell or read The Story of the Dreamcatcher from the Teacher Supplement.
- Make dreamcatchers using the instructions in the Teacher Supplement.
- Display in classroom.
- Class finishes.

**Notes/Feedback:**

## Teacher Supplement: PUEBLO DE TAOS



The adobe architecture unique to New Mexico's Pueblo de Taos reflects the heritage of the Pueblo Indians.

Photograph by Panoramic Images/Getty Images

**Site:** Pueblo de Taos

**Location:** New Mexico, U.S.

**Year Designated:** 1992

**Category:** Cultural

**Criteria:** [\(iv\)](#)

**Reason:** This adobe settlement has housed a Native American community for more than seven centuries.

Several U.S. Native American sites enjoy UNESCO World Heritage site status but only one is a living community—Taos Pueblo.

The Pueblo Indians have lived in this fascinating complex of multistoried adobe homes and ceremonial structures since they were built in the late 13th and early 14th centuries. When the first Spanish explorers set eyes on the settlement in 1540 it looked much as it does now, and the descendents of the original inhabitants remain here to carry on ancient traditions. The Pueblo Indian culture most likely sprang from the Anasazi Indian tribes that lived in the Four Corners region of the U.S. during prehistoric times. Taos Pueblo in New Mexico is just one, though perhaps the most impressive existing example, of numerous pueblos built in the Taos Valley as far back as in the 900s. Pueblo Indian traditions say that their people have lived at the Taos Pueblo site for a thousand years. Though self-sufficient, the pueblo

was not isolated—it was a major center of trade between the Rio Grande pueblos and the Plains Indians.

Today about 150 people still make their homes full-time in the pueblo. Others maintain houses there but live elsewhere in more modern homes on some 99,000 acres (40,000 hectares) of Pueblo Indian land. In accordance with tradition, no electricity or running water is allowed in residences inside the adobe pueblo.

Adobe is a strong mixture of earth, water, and straw—used to construct buildings with thick walls and timber-supported roofs. Though durable enough to last through many centuries, the structures are often coated with new layers during maintenance. Until recent times the Taos Pueblo's first floors had no entrances. For purposes of defense, they were accessed by external ladders, which led to the roof, and then by internal ladders, which led from the roof down into the structure.

The Taos Pueblo is a sovereign nation governed by a Tribal Council of elders who appoint a governor and war chief. Though the inhabitants are 90 percent Catholic, they still celebrate some ancient religious rites passed down from their Native American ancestors. In addition to English and Spanish, Pueblo Indians speak their native language of Tiwa.

## Teacher Supplement: SOUTHWEST CULTURE

Some scholars date the origin of native cultures in the southwestern United States to immigrants who crossed the [Bering land bridge](#) from Siberia to Alaska, approximately 10,000 B.C. Others maintain that native cultures came to the Americas as early as 25,000 B.C. These immigrants settled in what is present-day southern Utah and Colorado, Arizona, New Mexico and northern Mexico. This culture area is contiguous with the [Far West Culture](#), the [Plains Culture](#) (to the northeast) and the southern part of the [Eastern Woodland Culture](#).

The Southwest's climate is generally hot and arid. Much of the land is desert dotted with cacti and other water-miser plants. Some areas are characterized by plateaus, spectacular rock formations and mineral wealth. There are forests at higher elevations. The land is graced by a few green river valleys; summer rains in some areas allowed farming by peoples of remote times.

Three significant cultures emerged in the region around 300 B.C. All three were based on a farming society augmented by hunting and gathering. They included the Anasazi, who erected cliff houses in northern Arizona and New Mexico, Utah and Colorado; the Hohokam, who dug complex irrigation systems in central Arizona; and the Mogollon, who hunted and farmed along the rivers of western New Mexico and eastern Arizona. Water was a precious natural resource in Southwestern societies, which kept strict rules about its use down to the youngest child. Some argue that these cultures were the most sophisticated of any Native American society north of present-day Mexico during the first 1,200 years A.D.

Early ways of life had changed by the time the [Spanish](#) arrived around 1600 A.D. The Southwest natives survived this contact, unlike the [Mayan](#) and [Aztec](#) cultures in Mexico that were leveled by the Spanish. In some ways, the latter's influence actually enhanced Southwest cultures for a time. Introduced tools, plants, horses and sheep exerted a positive impact on native cultures.

Spaniards and later [Europeans](#) encountered [three subsistence types](#) in the Southwest: villagers, farmers and nomads as well as a mixture of the three.

Villagers were descended mainly from the Anasazi. They were dubbed Pueblo (village) by the Spanish. The Pueblo subsisted by farming. They erected imposing terraced houses of adobe (dried clay), which sometimes rose to five stories. The Pueblo raised maize, squash and beans. They also raised cotton and wove it. The men wore breechcloths and blankets and the women wore blanket dresses. When the Spaniards introduced sheep to the area, the Pueblo women began to weave woolen clothing. The Zuni people lived in the area now known as western New Mexico and eastern Arizona. For hundreds of years, the Zuni were farmers and traders. The oldest continuously inhabited village in the United States is the Hopi community of Old Oraibi, located on a mesa in northern Arizona. This village came into being around 1050 A.D. when the Hopi migrated to this area.

South of the Pueblo, other natives lived off the land. These groups include the Mojave and Yuma of the Colorado and Gila river valleys, the Pima of the southwestern Arizona desert, and the Yaqui, whose cultural roots are in Mexico. Some of these peoples were probably descended from the Hohokam of earlier times. The Mojave grew melons, pumpkin and maize, and built large houses with grass roofs covered by mud. Around 3,000 Yuma lived in the Southwest in the late 1600s. The Yuma were productive farmers in spite of the hot climate. The Pima were



accomplished farmers and capitalized on the Hohokams' already large irrigation system with dams, reservoirs and some 200 miles of irrigation ditches. They developed drought-resistant maize and managed to cultivate several crops a year to barter and store.

The third group included the Navajo, Apache and Hopi, among others. They probably migrated from the northwest about a millennium ago, well after other Southwestern natives had settled. When these nomadic tribes arrived, they lived by hunting. Then the Navajo settled near the Pueblo and learned to raise maize and weave cotton. After the Spaniards brought horses and sheep, the Navajo lived by raising sheep, weaving colorfully attractive blankets and crafting fine silver jewelry. They lived in a hogan, or earth lodge. The warlike Apache did not settle down. They preferred hunting and raiding; few of them raised crops. Some lived in brush huts and others lived in tipis like the Plains natives. Most of them dressed in animal skins.

There were several language groups prior to European contact. They included Kerasan and Tanoan, languages of the Pueblo; Navajo, from the Athapaskan linguistic family traceable to Northern Canada and Alaska; Yuman, spoken by the Havasupai and Mojave; Zuni Pueblo; and sign language, shared among the several tribes to overcome language barriers. Following European contact, the indigenous peoples acquired Spanish, English and a trader language (with whites) whose purpose was similar to sign language. In all, more than 600 native dialects were spoken among a dozen [major tribes](#) and their sub-groups.

The people of the Southwest supported full-time religious leaders with shrines or temples. Most Southwestern Native Americans believed that in the universe there exists an Almighty, a formless spiritual force that is the source of all life. The sun was venerated as the power of the Almighty. They did not worship the sun, but prayed to the Almighty; the sun was its symbol. Some Southwest Native Americans believed the first people were created in a cavern below the surface of the earth. They climbed through two more caves, occupied by other living things, until they reached the surface. They emerged through a hole called sipapu, from which humans were born. They believed that this fourth world was sacred. Children listened to their parents tell legends, which recounted how people and nature work together. Catholicism was introduced by the Spanish.

White contact from the 1600s onward was greedy, ruthless and marginalizing. In addition, the legacy of the Southwest Native Americans following 1845 is marred by promises made and undone by the federal government. Title rights to this region's water and mineral resources lay at the root of the confrontation between native and white cultures. In the long run, native societies were restricted to increasingly smaller reservations—most lacking access to traditional natural resources.

Modern descendants of these tribes are noted for their symbol-rich spirituality, reverence for the earth, tightly knit clans, rousing dance and exquisitely rendered crafts. Water and mineral rights are an abiding concern and source of contention with the far more numerous non-natives of the Southwest.

See also [Southwest Culture Groups](#) and Indian Wars. [Native American Cultural Regions](#)

## Teacher Supplement: MAKING DREAM CATCHERS

By Terry Moore, e-How Contributor



Some Native American traditions say that a dream catcher will filter out bad dreams.

Dream catchers originated in Native American cultures. According to traditional beliefs, these handmade, webbed hoops filter a person's dreams. The dream catcher is believed to catch bad dreams and allow **good** dreams through the web. Traditional dream catchers are comprised of a willow hoop, loose webbing and decorative items.

### Things You'll Need

- Wooden embroidery hoop or wire circle
- Leather lace or yarn
- Scissors

### Instructions

Tie one end of the lace to the inside of the hoop. Be sure to use a wooden hoop, not a metal one.

Wind lace around the hoop in a diagonal pattern, wrapping it around the frame of the hoop to keep it in place. Once you have an established net, try winding the lace around the center of the web to create a pattern. Make sure to leave a hole open in the center.

Thread a bead onto the lace and position it so that the bead is in the very center of the dream catcher. Wrap the loose end of the lace around the hoop and tie it in a knot. Use the webbing to conceal the knot.

Tie several 5-inch pieces of lace around one end of the hoop. The laces should be spaced 2 inches apart and hang down when the dream catcher is held upright.

Thread beads onto the hanging pieces of lace. Tie a knot in the laces under each of the beads. Insert a feather into each of the knots, quill side up. Push beads down over the knots to conceal them.

## Teacher Supplement: A STORY OF THE DREAMCATCHER

-- By Finder

Long ago in the days of the ancestors, some of the children of the people were having strange, frightening dreams. As the children talked to other children, the troubling dreams spread among them like a plague. The parents of the children were concerned. The people wanted their children to be happy but they didn't know what to do. The people went to talk to the shaman. The shaman listened patiently as the parents told him about their distress. The shaman told the parents that he could help. But he would need to spend some time in counsel with the spirits before he would have a solution. The shaman would have to enter the dream world to find the answer. Upon entering the dream world the shaman was approached by the four elements: Air, Earth, Water and Fire. Air had already heard of the parent's concern, and had carried the message on the wind to the other elements. All the spirits in the dream world loved the children and wanted to help return the children to their state of peaceful sleep. The elements and the shaman dreamed together for a long time. They finally came to understand that:

Air could carry the children's dreams.

Earth could hold the dreams within her hoop.

Water could wash and separate dreams - the wanted from the unwanted.

Fire could use the morning sun to burn up the unwanted dreams that are caught in the web.

Now all they needed was something to capture the dreams as they were carried by the air.

Try as they might, the shaman and the elements could not think of a way to catch the dreams.

Grandmother Spider had been listening! She said, "Beautiful, loving elements, I can help you as you help me every day." Grandmother Spider continued, "I can weave a special web that only wanted dreams can escape down to the dreamer."

And so she did, and the first Dreamcatcher was made.

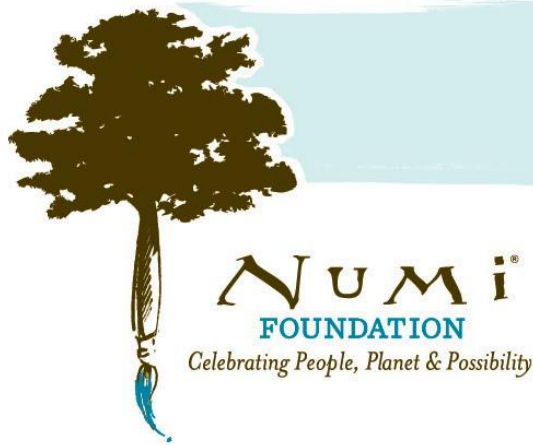
The shaman brought the dreamcatcher with him when he made his journey back from the dream world.

All of the families of the people made dreamcatchers. The families hung them above where the children slept, in a place that was seen by the sun.

No longer were the children troubled by unwanted dreams. Instead they had happy dreams and peaceful sleep.

And so, at last, Great Spirit looked into the dreams of the children and smiled?

- THE END -



## The American Indians of the Pacific Northwest-I

### STANDARDS

#### CC5.1

### OBJECTIVES

- Opening activity led by teacher
- discussion
- Drawing

### MATERIALS

- Paper
- Drawing pencil
- Map

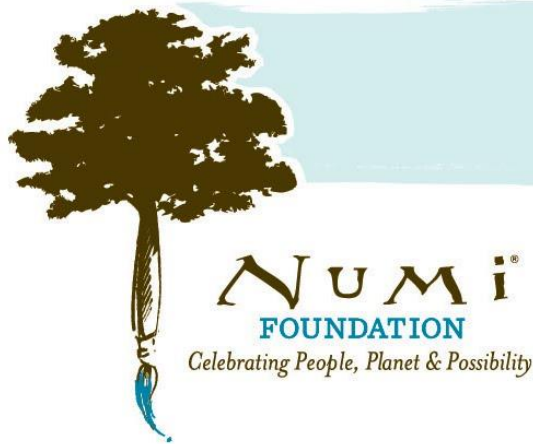
### Preparation:

#### ZIG ZAG ZOP

- Everyone is in a circle. One person starts by saying, "zig" and looking at another person.
- That person now says, "zag" while looking at another person.
- Now the third person says, "zop" while looking at another person and pointing to them with a fully extended arm. Only "zop" has the arm motion. If a person moves their arm on "zig" or "zag" he/she is out and must sit down. If a person does not move their arm on "zop" he/she is out and must sit down.
- Advanced -- Speed it up. If a person hesitates, he/she is out.
- Teacher leads a discussion of the Southwest Cliff Dwellers and Pueblo people. How were their lives different? How were they similar?

- Describe the geography and climate where the Cliff Dwellers and Pueblo people lived.
- How did the geography and climate influence their lives?
- How did they live in the natural environment, including locations of villages, the distinct structures that they built, and how did they obtain food, clothing, tools, and utensils? Describe their varied customs and folklore traditions. Explain their varied economies and systems of government.
- Show a picture of three Native American shelters of the Northwest.(Plank House, Tipi, Igloo) Ask the students to describe what they know or think the geography and climate might be. (Refer to Teacher Supplement) (Show map)
- Explain what the climate of the northwest is and ask how this might affect the people living there.
- In their journals or books, ask the students to draw a picture of a Plank House, tipi and Igloo with detailed background of ground, plants and sky.
- Lesson finishes.

**Notes/Feedback:**



## The American Indians of the Pacific Northwest-II

### STANDARDS

#### CC5.1

### OBJECTIVES

- Opening activity led by teacher
- discussion
- Drawing

### MATERIALS

- Paper
- Drawing pencil
- Map

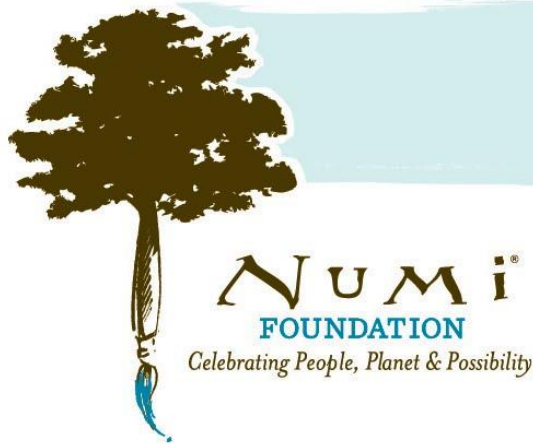
### Preparation:

#### ZIG ZAG ZOP

- Everyone is in a circle. One person starts by saying, "zig" and looking at another person.
- That person now says, "zag" while looking at another person.
- Now the third person says, "zop" while looking at another person and pointing to them with a fully extended arm. Only "zop" has the arm motion. If a person moves their arm on "zig" or "zag" he/she is out and must sit down. If a person does not move their arm on "zop" he/she is out and must sit down.
- Advanced -- Speed it up. If a person hesitates, he/she is out.
- Teacher leads a discussion of the Southwest Cliff Dwellers and Pueblo people. How were their lives different? How were they similar?

- Describe the geography and climate where the Cliff Dwellers and Pueblo people lived.
- How did the geography and climate influence their lives?
- How did they live in the natural environment, including locations of villages, the distinct structures that they built, and how did they obtain food, clothing, tools, and utensils? Describe their varied customs and folklore traditions. Explain their varied economies and systems of government.
- Show a picture of three Native American shelters of the Northwest.(Plank House, Tipi, Igloo) Ask the students to describe what they know or think the geography and climate might be. (Refer to Teacher Supplement) (Show map)
- Explain what the climate of the northwest is and ask how this might affect the people living there.
- In their journals or books, ask the students to draw a picture of a Plank House, tipi and Igloo with detailed background of ground, plants and sky.
- Lesson finishes.

**Notes/Feedback:**



## The American Indians of the Pacific Northwest-III

### STANDARDS

#### CC5.1

### OBJECTIVES

- Opening activity
- Discussion
- Building Totem Pole

### MATERIALS

- Paper towel tube
- Glue
- Brown or other color construction paper
- Crayons
- Markers

### Preparation:

- Prepare a list of things starting with, Sit down if....  
you have brushed your teeth today.  
you are wearing yellow.  
you are hungry.  
you like chocolates.  
you hate ice-creams.  
You are born in December.  
you are the eldest child.  
you can speak two languages.



you have blue eyes.

you have black hair.

- Make the whole class stand. Read out these lines one by one. The game is over when only one student is left standing.
- Write the following on the board for the class to see:
  - Describe how geography and climate influenced the way the American Indian nation of the Pacific Northwest lived and adjusted to the natural environment, including locations of villages, the distinct structures that they built, and how they obtained food, clothing, tools, and utensils.
  - Describe their varied customs and folklore traditions.
  - Explain their varied economies and systems of government. (The teacher may choose to assign this for homework)
- Discuss the questions one by one and have the children write answers in their journals. Demonstrate an example of a complete answer for the children to model. Emphasize good paragraph form with good use of topic sentence, grammar, spelling, punctuation and a concluding sentence. Collect, read and correct to be returned to students next class.
- Then, show a photo of a totem pole and explain their use in Native American cultures of the Northwest. (See Teacher Supplement)
- Give out materials for the class to build individual totem poles to display for the school.
- Class Finishes.

### **Notes/Feedback:**

## Teacher Supplement: AMERICAN INDIANS OF THE PACIFIC NORTHWEST



### Totem pole

The indigenous peoples of [North America](#) are thought to have arrived here more than 16,000 years ago, having descended from people who lived in [Siberia](#). Since that time, they have diversified into hundreds of distinct nations and bands. We're taking a look at what sets those groups apart.

### Northwest Indians - Who Are They?

Northwest Indians live along the Pacific Ocean, from southern [Alaska](#), through coastal [British Columbia](#), and into Washington State. This group is well known for its hand-crafted totem poles. A totem pole in front of a home shows the generations and social rank of that family. Some Northwest bands are the [Chinook](#), Tillamook, Coast Salish and the Tlingit.

### Northwest Indians - Shelter

For shelter, the Northwest Indians used what was available in their [forests](#) - red cedar trees. They built Big-Houses, which were from 20 to 60 feet wide and anywhere from 50 to 150 feet long. They didn't have metal [nails](#) to hold the logs together so they used wooden pegs instead. To keep the rain out, they overlapped wooden planks. There were no windows but a hole in the roof let air in and smoke from cooking [fires](#) out.



Chilkat dancers pose in ceremonial dress

### Northwest Indians - Food

Coastal tribes lived off the ocean. There was no sushi in their diets but plenty of [seals](#), salmon, sea otters and [whales](#). They had a nearly endless supply of fish from the ocean, animals to hunt and fruit from the forest. During [the fall](#), they pulled big salmon in by the thousands - enough to feed families for the entire year.

### Northwest Indians - Clothing

Tribes on the coast wore very little clothing, except when it was [cold](#). Many items of clothing were made from cedar bark and helped shield people from the rain and wind. [Necklaces](#) made

of beaver teeth, bear claws, clamshells and bits of albacore were popular and symbolized [wealth](#).

### **Northwest Indians - Ceremonies**

One of the most common customs was the potlatch. The ceremony was different from tribe to tribe but almost always involved dancing and [gift-giving](#). Dancers often wore [animal masks](#) and decorated themselves from head to toe with paint and feathers. Hosts showered their guests with gifts to show how wealthy they were. They would even destroy some of their most valuable possessions - the more they could afford to destroy, the greater their [wealth and importance](#).

### **Read more:**

[American Indian | Native | First Nations | Pacific Northwest | Chinook | Tillamook | Coast Salish | Tlingit](#)

<http://www.kidzworld.com/article/1387-american-indians-northwest-bands#ixzz2XSSQL2KN>

## Teacher Supplement: HOW TO MAKE A TOTEM POLE

By Stormy Lee, eHow Contributor



Totem poles are one of the best-known symbols of Native American culture. Each one represents a Native American's family history and spiritual identity. A totem pole can be made as a class project to reinforce ideas taught in school about Native American culture and history. A cardboard and paper totem pole can be constructed by students in as little as a single class period by following these simple steps.

### Other People Are Reading



[Easy Totem Pole Ideas](#)




[How to Make a Homemade Totem Pole](#)

### Things You'll Need

- Paper towel tube
- Glue
- Brown or other color construction paper
- Crayons and markers

### Instructions

- Wrap a piece of brown construction paper around an empty paper towel tube once and cut off any excess construction paper.

- Place the trimmed construction paper flat onto a table. Using the ruler, draw four equidistant, horizontal lines across the paper, three inches apart. This will divide the paper into five parallel sections.
- Use crayons and markers to decorate each section by drawing an animal head. Native Americans commonly depict such animals as bears, beavers, seals--even mythical beasts--on their totems.
- Glue the construction paper onto the paper towel  tube with the plain side facing the tube and the decorated side facing outward.
- Make wings for your totem pole by cutting pieces of construction paper lengthwise and gluing them onto the backside of the pole. The size of the wings should be in proportion to the animal depicted on one of the five areas you have decorated.

Read more:

[http://www.ehow.com/how\\_6312779\\_make-totem-pole-school-project.html#ixzz2XuQaQvdD](http://www.ehow.com/how_6312779_make-totem-pole-school-project.html#ixzz2XuQaQvdD)

### **How To Make A Totem Pole :**

YouTube: [www.youtube.com/watch?v=P35Wlo2IGd4](http://www.youtube.com/watch?v=P35Wlo2IGd4)

### **TOTEM POLES Handout - NW Native American Totem Poles**

#### **FACTS ABOUT NORTHWEST NATIVE AMERICAN TOTEM POLES**

- Totems date back beyond the 1700s. Their carving process improved after contact with Europeans and the introduction of metal to their tribes.
- Paint for the totems comes from pigments in nature, and like the carved animals, colors are symbolic as well. The natural ingredients mixed with oil from salmon eggs created easy application.
- The ovoid (or oval), V, W and circle are common shapes in the carving process.
- Totems tell a story about an important event or person, favorite fable, lesson learned, belief or origin of a tribe, clan or particular family.
- There are 3 kinds of totems: 1) Central post of an old style Haida house 2) A tall slender memorial pole, 3) A monument for the dead.
- These poles are a means of communication, similar to a poem – many ideas transpire using only a few words.
- Usually the most affluent tribe members have totem poles, and during its creation, the carver would live with the family.
- Each crest or symbol has its own story and is carefully arranged beginning at the bottom.
- Totem poles range from 4 feet to 75 feet.
- Totems are most often made of Redwood Cedar trees.
- The viewer will recognize the design of each animal depicted, but in order to tell the story, you need to KNOW the story or people. Poles are seldom self-explanatory.
- Parents tell their children the story in order to pass it down for generations to come.

### **TOTEM POLE COLOR SYMOBLISM**

Remember, each color is a combination of the listed ingredient and salmon eggs to create a liquid paint.

**White:** Used along with other light colors as a background symbolizes skies and spacious heavens. It also stands for purity, peace and death.

**Red:** Made from a variously shaded mineral called cinnabar. When used, it represents blood, war or valor. It may be found on animals that require it, for example: a red-headed woodpecker or the tongue of an animal.

**Blue:** Made from copper salts and is most commonly used as the symbol for the rivers, waters, lakes and skies. Certain tribes used it for mountains in the distance. Blue stands for sincerity and happiness.

**Yellow:** Clays, moss, roots and tannic barks from Cedar create this color, which reflects the symbol of the sun, light and happiness. This is often a predominating color.

**Green:** Made from algae or juice from grass, it represents the trees and mountains, common in all Indian legends. Green may be made by mixing blue and yellow, or by adding acid to copper as well. Copper is abundant in many parts of the West and Northwest.

**Purple:** Huckleberries are a good source for purple, or perhaps mixing red and blue hues. Purple stood for mountains in the distance and general imagery.

**Black:** Charcoal or mud from sulphur springs is the base ingredient for this color, and it represents power. **TOTEM POLES Handout - NW Native American Totem Poles**

<b>TOTEM POLE ANIMAL &amp; OBJECT</b>	Old, wise, builder, creative, artistic & determined, strong sense of family, builder of dreams
<b>SYMOBLISM Beaver</b>	
<b>Eagle</b>	Ruler of the sky, great strength, leadership, prestige, divine spirit, connection to creator
<b>Frog</b>	Spring & new life, communicator, stability, rich in life, survivalist, connection to water element
<b>Hawk</b>	Strength, quick to assist when in need of help, messenger, stopper of time
<b>Owl</b>	Wisdom, watchful, perseverance, respected, may be associated with death



## Nomadic Nations of the Great Plains-I

### STANDARDS

#### CC5.1

### OBJECTIVES

- Opening activity
- Teacher Led discussion
- Drawing map

### MATERIALS

- Photo or drawing of shelters of the Nomadic Nations of the Great Plains

### Preparation:

- Acrostic Poem  
The teacher will give each learner a piece of paper and instruct them to write down their name vertically on the side of a page. After that, the teacher will instruct each learner to use each letter of their name to write at least one word beginning with that letter. The students can then share the acrostic poem.
- Teacher leads a discussion of the Southwest Cliff Dwellers, Pueblo, and Pacific Northwest Native people. How were their lives different? How were they similar?
- Describe the geography and climate where the Cliff Dwellers, Pueblo and Pacific Northwest Native people lived. (Show map)
- How did the geography and climate influence their lives?

- How did they live in the natural environment, including locations of villages, the distinct structures that they built, and how did they obtained food, clothing, tools, and utensils? Describe their varied customs and folklore traditions. Explain their varied economies and systems of government.
- Show a picture of Native American shelters of the Plains. Ask the students to describe what they know or think the geography and climate might be. (Refer to Teacher Supplement) (Show map)
- Explain what the climate of the plains is and ask how this might affect the people living there.
- In their journals or books, ask the students to draw a picture of shelters in the plains (tipi) with detailed background of ground, plants and sky.
- Class Finishes.

**Notes/Feedback:**





## Nomadic Nations of the Great Plains-II

### STANDARDS

#### CC5.1

### OBJECTIVES

- Opening activity
- Building tipi
- Journal writing

### MATERIALS

- Pole
- Blanket
- Markers

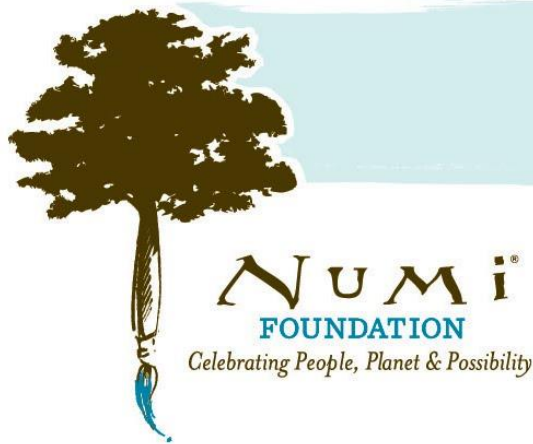
### Preparation:

#### ZIG ZAG ZOP

- Everyone is in a circle. One person starts by saying, "zig" and looking at another person.
- That person now says, "zag" while looking at another person.
- Now the third person says, "zop" while looking at another person and pointing to them with a fully extended arm. Only "zop" has the arm motion. If a person moves their arm on "zig" or "zag" he/she is out and must sit down. If a person does not move their arm on "zop" he/she is out and must sit down.
- Advanced -- Speed it up. If a person hesitates, he/she is out.

- Discuss the Plains Indians including shelter, food, customs, folklore, economy and government.
- Built a large tipi inside or outside using directions found in the Teacher Supplement. If this is not possible, have children build small, table top models.
- In their journals, have the children write about life on the plains living in a tipi.
- Class Finishes.

**Notes/Feedback:**



## Nomadic Nations of the Great Plains-III

### STANDARDS

#### CC5.1

### OBJECTIVES

- Opening activity
- Teacher led discussion
- Journal writing

### Preparation:

- Begin by having the children form a circle.
- Use a bean bag or small ball to toss around the circle.
- First child begins by throwing the bag or ball across the circle to another student.
- This continues around the circle until each student has had a turn.
- In round two, the students must remember who tossed the bag or ball to them last time and repeat the same procedure in order.
- In round three, tell them to go faster.
- After they have been successful, add a second ball repeating the process while the first ball is still going around.
- Eventually, add a third and then fourth ball as students work together to keep the bags or balls moving.
- Write the following on the board for the class to see:
  - Describe how geography and climate influenced the way the Nomadic Nations of the Great Plains lived and adjusted to the natural environment, including locations of

villages, the distinct structures that they built, and how they obtained food, clothing, tools, and utensils.

- Describe their varied customs and folklore traditions.
- Explain their varied economies and systems of government. (The teacher may choose to assign this for homework)
- Discuss the questions one by one and have the children write answers in their journals. Demonstrate an example of a complete answer for the children to model. Emphasize good paragraph form with good use of topic sentence, grammar, spelling, punctuation and a concluding sentence. Collect, read and correct to be returned to students next class.
- Class game of 20 questions about the Native American groups, including the cliff dwellers and pueblo people of the desert Southwest, the American Indians of the Pacific Northwest, the nomadic nations of the Great Plains, and the woodland peoples east of the Mississippi River.
- Class Finishes.

### **Notes/Feedback:**

**An Introduction to  
North America's Native People  
Plains Culture Area**

[Introduction](#) | [Historical Overview](#) | [Era of the Horse](#)  
[Defining Features](#) | [Reading Assignment](#) | [Resources](#)  
[Student Essay - Dakota](#)

**Introduction**

The Great Plains (sometimes called the American prairies) fills the very center of the North American continent, stretching some 1,500 miles north to south (from the north central regions of Texas to the southern prairies of Canada) & more than 1,000 miles east to west (from the Mississippi-Missouri Valley to the Rocky Mountains). And while the Plains landscape appears to many to be a vast unbroken treeless & uniform grassland, it is in fact broken by ranges of hills & wooded river valleys, and consists of two subregions, the more humid eastern plains with tall-grass prairies & the drier western plains or steppe, where short-grass prairies dominate.

The valleys and hills were home to deer, elk, bear, antelope, and beaver, while in the mountains at the western edge lived mountain sheep. In the rivers were fish, and waterfowl were seasonally abundant during their annual migrations. But it was the bison who were the principal inhabitants of the grasslands. Up until the middle of the 19th century, more than 60 million of them lived in the region. They provided the plains people (both the nomads & the cultivators) with meat for eating, fat for cooking, hides for house-covers & winter coats, bones & horns for a variety of tools, stomachs were made into carrying & sometimes cooking devices, even the tails found a use - as fly swatters.

**Historical Overview**

**Before the Europeans**

My heart is filled with joy when I see you here, as the brooks fill with water when the snows melt in the spring; and I feel glad, as the ponies do when the fresh grass starts in the beginning of the year. My people have never first drawn a bow or gun against whites. There has been trouble on the line between us, and my young men have danced the war dance. But it was not begun by us. It was you who sent out the first soldier and we who sent out the second. The blue dressed soldiers and the Utes came out from the night when it was dark and still, and for camp fires they lit our lodges. Instead of hunting game, they killed my braves, and the warriors of the tribe cut their hair for the dead. So it was in Texas. They made sorrow come in our camps, and we went out like the buffalo bulls when the cows are attacked. When we found them we killed them and their scalps hang in our lodges. The Comanches are not weak and blind, like pups or a dog when seven sleeps old. they are strong and farsighted, like grown horses. We took their road and we went on it. The white women cried and our women laughed. But there are things which you have said which I do not like. They are not sweet like sugar, but bitter like gourds. You said that you wanted to put us upon a reservation, to build us houses and make us medicine lodges. I do not want them. I was born upon the prairie, where the wind blew free and there was nothing to break the light of the sun. I lived like my fathers before me, and like them I lived

happily. Spoken by the great Yamparikas Comanche Paruasemena (Young Bear) at the 1867 Medicine Lodge Treaty.

**COMANCHE**, **CHEYENNE**, and **SIOUX** - names well-known to millions of fans of westerns (books, TV programs, movies). And for many non-Indians, it was the life-style of these &other Plains people that represents the very concept of "Indianness": nomadic, tepee-dwelling, horse-mounted buffalo hunters; warriors wearing eagle-feathered warbonnets &wielding lance &shield while attacking their enemies; young men subjecting themselves to days and days of isolation &starvation in search of a vision. While such features did exist among some Plains nations, neither were they universal nor, in the case of hunting buffalo from horseback, were they of any great time depth. It wasn't until the 17th century, following the arrival of the European-introduced horse to the Great Plains, that the "stereotypical" Plains culture of books, movies, &TV emerged &people began to live across the Plains. Before that, the area was nearly empty of human life, with two exceptions:

- Along the river bottoms of the Mississippi-Missouri river drainage system in the eastern &middle plains lived sedentary village dwelling farmers (such as the Hidatsa, Mandan, Omaha, Kansa, Missouri, &others)
- Scattered in various other plains locations lived foot nomads, such as the ancestors of the modern Blackfoot, Comanche, Kiowa, and various Shoshonean speaking nations.

Other Plains hunters, such as the Cheyenne, Arapaho, Crow, &Dakota were latecomers to the Plains, abandoning their settled agricultural way of life for one of nomadic buffalo hunting and, as was the case on the southern Plains dwellers, raiding the towns of the native peoples of the Southwestern Culture Area.

But long before that, the Great Plains region was home to some of the earliest settlers in North America. Archaeological evidence for the first use of the Plains dates to about 12,000 years ago when the Clovis people, broad-spectrum big game hunters of the Paleo-Indian tradition, moved onto the Plains seeking a variety of large game. They hunted gigantic mammoths, a relative of the elephant, and other large game such as the ground sloth, musk-ox, reindeer, elk, brown bear and primitive horses.

By about 9000-8500 B.C., the broad-spectrum big-game hunters had begun to focus on a single animal species, the bison (an early cousin of the buffalo). The earliest known of these bison oriented traditions is Folsom. Folsom people moved around in small family groups for most of the year, returning yearly to the same springs &other favored locations on higher ground. There they would camp for a few days, perhaps erecting a temporary shelter, making &or repairing some stone tools, or processing some meat, then moving on.

After 8000 B.C., hunter-gatherers on the Great Plains were not numerous &population densities were quite low. Although some Paleo-Indians continued as open plains bison hunters, hunting traditions became more varied and bison procurement methods more sophisticated. Additionally, some groups took to supplementing bison meat with other food resources (antelope, deer, bearn, small mammals, fish, &seasonally available wild vegetable foods).

Between about 5500 B.C. &0 B.C./A.D., regional adaptations became the norm with relying less on bison &more on a mixed economy of small game &gathered plant foods. In the western plains, groups moved toward the mountain valleys &shifted from nomadic hunting &gathering to more fixed base hunting, while the eastern groups turned to a mixed economy with far more dependence on vegetal foods &small game (deer, rabbits).

Between 1000 B.C. - 1000 A.D. a lifestyle emerged on the edges of the eastern Plains which set the stage for the sedentary horticulturalist tradition which existed at the time of European contact. Farmers from the Eastern Woodlands culture area began moving westward up the valleys of Mississippi tributaries, penetrating the Plains between 250 B.C. & 950 A.D., & bringing with them features new to the Plains:

- cultivation of indigenous plants (such as sunflower, goosefoot, pigweed, & others) as well as maize & beans (originally introduced to the Eastern Woodlands from Mexico)
- burial of the dead in or under earthen mounds
- the manufacture of pottery

The first Plains farming communities may have been inspired by & perhaps derived from [Hopewellian cultures](#), were up to 3-4 hectares in size, and participated in Hopewell trade networks, perhaps supplying Ohio Hopewellian communities with obsidian from Yellowstone Park & high-quality chalcedony from western North Dakota. The subsistence system included the cultivation of several species of indigenous plants, perhaps along with primitive strains of maize. In the northeastern Plains earthen mounds were built, including linear earthworks and conical burial mounds. Often the burial mounds covered log-covered pits containing human burials, often along with bison skeletons & or skulls, a decidedly Plains addition to typical Hopewellian burial mound patterns. Some anthropologists have suggested that these northeastern Plains mound-builders were ancestral to the historically known Dakota, Assiniboin, & Cheyenne people. It was also during this period that the bow & arrow, an Athapaskan Subarctic Culture Area weapon, was introduced on the Plains.

The period between 1000 - 1850 A.D. witnessed the introduction of multi-family houses (semi-subterranean earth lodges) grouped into fixed villages. This new wave of eastern influence & colonies had its origins in [Mississippian](#) developments. Over time, the smaller villages of earlier times were abandoned in favor of fewer but larger, more consolidated & permanent settlements, usually equipped with numerous underground storage pits. Some of these new communities were fortified for defense purposes with ditches & stockades. Farming was restricted to the alluvial bottomlands of larger rivers and although these new agricultural villagers continued to grow various local plant species, the subsistence system was improved with the introduction of advanced strains of maize & beans (possibly introduced from Mexico). When the first European fur trappers & traders moved up the Mississippi-Missouri river system, they found flourishing farming nations with rich & elaborate cultural traditions. These nations were the direct ancestors of modern Plains people - the Mandan, Hidatsa, Arikara, Pawnee, Wichita, Omaha, Oto, Ponca, & Kansa.

## **Historical Overview**

### **After the Europeans**

Given the Great Plains' interior location, its awesome isolation, & its lack of trees, it was much less attractive for European & American exploitation than North America's more accessible regions. Thus, European & American explorers, traders, trappers, & missionaries had only slight knowledge of the region and it wasn't until after 1800 that the Plains nations had direct contact with the newcomers. Furthermore, because of their relative isolation, and because it was unsafe for non-Indians to venture onto the Plains, the Plains people escaped the influences

which peoples in other parts of American had faced. Nonetheless, they were affected by the westward spread of first the Europeans and later the Ameropeans who displaced Eastern Woodlands nations, sending them onto the Great Plains where they met with stiff resistance by the Plains people. The Plains peoples were also readily receptive to certain European & Ameropean items, including the horse, which effected changes in their cultures as early as the 17th century. Also, comancheros, Iberian traders from the Spanish Rio Grande settlements, ventured onto the Plains to trade and both French and later British & Anglo-American traders had some limited contact with Plains Indians. But it was largely through the Wichitas & other Native American middlepersons that guns, knives, hatchets, kettles, cloth, beads, & other goods flowed to the Plains.

What's important to remember, in fact what is a matter of considerable moment in Native American history, is that the Plains nations were striking exceptions to the general trend of tribal degradation, depopulation, & cultural deprivation following European & Ameropean contact. Largely free of imperial domination, the Plains nations were able to adapt certain European & Ameropean items to their particular needs. As a result, they flourished, became prosperous & powerful, and thus were able to offer the most effective resistance of any Native Americans to being conquered by the spreading Ameropean westward advance.

In the 17th & 18th centuries, the shock waves of European invasion & expansion in the East began pushing woodland nations west, one against another, forcing some of them onto the plains and creating friction with the nations already living there. The result was an uneasy mix of rooted & uprooted nations. They spoke many dialects of different language families & learned to communicate with each other by a [common sign language](#).

With the influx of guns (traded from Europeans in the 18th century) & horses, the plains could have become the setting of a contest of annihilation. But even bitter enemies saw large-scale killing as wasteful & lacking honor. Instead, the Plains nations developed a complex, ritualized warfare, in which the mere touching of an enemy, known as "counting coup," brought higher honor than killing.

For decades, the horse cultures of the Plains nations flourished. White explorers & trappers came & went, followed by missionaries, miners, freighters, & settlers, who crossed the Plains on their way to the West. And while the Americans made no critical demands on the tribes for cessions of Great Plains territory, their increasing traffic drove away game, destroyed wild-food gathering grounds, polluted water sources, & spread diseases among the Native people. Then in 1858 & 1859, gold discoveries on the South Platte River at the foot of Colorado's Rockies started a stampede of whites across the buffalo-hunting grounds of the Cheyenne, Arapaho, Sioux, Kiowa, & Comanche Indians.

As thousands of fortune hunters flocked into Colorado, the U.S. government attempted unsuccessfully to keep the Native people away from the various routes the emigrants were using. The Lakota Sioux were told to stay north of the Oregon Trail & its South Platte spur that led to Denver. In the southern plains, the U.S. army tried in vain to drive the Kiowas & Comanches below the Arkansas River. And in the region inbetween, the Cheyennes & Arapahos found themselves caught by a third route from Kansas to Colorado that ran directly through their traditional hunting grounds, which had been guaranteed to them by a treaty in 1851. In 1861, government negotiators tried to break the treaty and force the two Nations onto a barren reservation in southeastern Colorado, but the Native people refused to go. And the stage was



set for the infamous [Sand Creek massacre](#). At dawn on 29 November 1864, the Colorado volunteers, commanded by "Colonel" John Chivington, attacked the sleeping Cheyenne village of Black Kettle on the banks of Sand Creek. The village was destroyed, winter food stores & blankets plundered, & more than 150 men, children, even pregnant women were killed & savagely mutilated by Chivington & his "soldiers."

An immediate post-Civil War concern of the federal government was pacifying the Indian nations of the Plains: the Cheyennes & Sioux who dominated the northern Plains; the southern Cheyennes & Arapahoes, rulers of the central Plains; & the Kiowas & Comanches, who roamed virtually unopposed over the southern Plains. Although all had fought against the American military during the Civil War period of tribal conquest & compression, they still controlled vast domains in 1866, & each Nation possessed superb fighting power & a strong will to resist American occupation. Federal officials on their side felt compelled to clear the Plains in order to open a wedge for the advancing transcontinental railroad. Simultaneously, the U.S. government was coming under public pressure from eastern civilians tired of the immoral military actions against the Plains nations, and demanding alternative solutions be found to the "Indian problem."

On the southern Plains, the U.S. negotiated the Little Arkansas Treaties with the Kiowa, Comanche, Cheyenne, & Arapaho. In return for their agreeing to reduce their hunting ranges & maintain the peace, the U.S. pledged mutual peace & protection of tribal territorial rights. However, the U.S. Senate refused to ratify these treaties, federal officials refused to protect tribal territorial rights, the flow of settlers into the southern Plains increased, & American buffalo hunters slaughtered the bison by the tens of thousands.

Recognizing that the federal government was not going to protect their rights, the various Nations assumed this function & mounted attacks against the American invaders. In response, the U.S. army launched a series of brutal, constant, & intense campaigns against the Native peoples in the summer of 1867. By October of that year the Native Nations were ready for a truce which came at a grand council on [Medicine Lodge Creek](#) in southwestern Kansas. The treaties negotiated during the Council are very important historically, resulting as they did in the assignment to the Kiowas & Comanches a reservation on lands taken from the Choctaws & Chickasaws by the Reconstruction Treaties of 1866. The 1,200 Kiowas & 1,700 Comanches received a 3 million-acre domain. Additionally, 300 Kiowa-Apaches joined with the Kiowas & Comanches and agreed to settle on their reservation. The Cheyennes (numbering about 2,000) & Arapahos (numbering about 1,200) were assigned a reservation containing nearly 5 million acres (Five years later the U.S. removed 600,000 acres from the Cheyenne-Arapaho reservation in order to establish a reservation for Wichitas, Caddoes, absentee Delawares, & remnants of Texas Nations).

Despite the fact that many Nations went to reservations, U.S. military officials were convinced that the Native people would remain restive & warlike, & would stay on reservations only after their war-making potential had been completely destroyed. A two-pronged assault was launched against the Indians. While agents & missionaries worked on the reservations attempting to force the Indians to assimilate, new military posts were built at strategic points across the Plains.

Meanwhile, the federal government failed to deliver the rations promised by the Medicine Lodge Creek treaty. The Indians claimed that such a failure by the U.S. to keep its pledge freed

the Nations from observing the treaties and in 1868 many well-mounted and heavily armed small bands left the reservations to hunt buffalo & occasionally raid American settlements. In response, the federal government launched a series of campaigns against the wandering bands. One of these campaigns, the [Washita](#), was carried out by [Colonel George Armstrong Custer](#) against the Cheyenne encamped on the banks of the upper Washita. Custer's Seventh Cavalry surrounded the Indian village, caught the sleeping Indians by surprise, and massacred 102 Cheyenne, many of them women & children.

After Custer's massacre, General Philip Sheridan, field commander of the U.S. Army, ordered all bands to go on the new reservations of face annihilation by the army; most of the bands gradually came in. But the reservations were more like prisons than homelands. Deprived of their hunting lands, fed broken promises by the federal government & dictatorial reservation officials, and often sick, cold, and starving because of inadequate, spoiled, or shoddy supplies provided by government swindlers, the Indians grew restive & once again bands fled onto the open plains.

But by the 1870s, things had changed drastically on the Plains. The buffalo-hunting nations were facing a crisis of major proportions. An eastern tannery had developed a method to produce a superior leather from buffalo hides, creating a huge demand for the hides, and driving the price of bison hides skyward. In response, the southern Plains filled, almost overnight, with hide hunters who killed buffalo by the thousands. In two years, the buffalo-hunters, armed with the new, high-powered Sharps repeating rifle, slaughtered 4 million buffalo, shipping their hides east & leaving the unused carcasses rotting.

In destroying the herds, the whites were wiping out the Indians' food supply, forcing them, if they wished to live, back onto the reservations. The federal government saw what was happening and gave the hide-hunters encouragement. As General Sherman remarked: "They have done ... more to settle the vexed Indian question than the entire regular army.... They are destroying the Indians' commissary.... For the sake of a lasting peace, let them kill, skin & sell until the buffaloes are exterminated." In less than 12 years the buffalo population went from some 30 million to less than one thousand & the thousands of years old spiritual bond between the Native peoples and the buffalo was destroyed.

It was the beginning of the end. Hemmed in by the ever-tightening bonds of ranches, farms, settlements, railroad lines, wagon roads, telegraph lines, & other marks of the white man's possession of what only recently had been buffalo range, the free bands were being strangled to death. One by one the bands finally went onto the hated reservations, where the army rounded up the Indians' horses (some ten thousand) and shot them. Finally, the southern Plains nations, stripped of their guns, horses & the buffalo, their prominent leaders dead or in prison, and thoroughly demoralized by the drastic changes in life-styles forced on them, were "pacified."

On the northern Plains, things weren't much better. In 1865 federal commissioners attempted to negotiate a treaty with the Sioux & northern Cheyenne in order to complete railroad construction through the central Plains. Federal negotiators also demanded that the northern Plains nations allow improvements & fortification of the Bozeman Road, an old trader's trail and one which was being increasingly used by Americans travelling from Fort Laramie to the newly discovered Montana mines. Because the road crossed the prime bison hunting range of the Sioux, they refused to negotiate. In response, U.S. troops built three posts along the road, causing the Sioux to attack travelers, freighters & miners moving along the trail. So intense was

their pressure on travel in this region that on several occasions between 1866 & 1868 they choked off all travel. They also watched the military posts and made it difficult for troops to escort caravans over the road & guard the posts at the same time.

Finally, early in 1868 a federal Peace Commission met with Sioux & Cheyenne leaders at [Fort Laramie and negotiated treaties](#). These provided that the federal government would abandon the Bozeman Road & other travel routes & military posts in the Sioux hunting range while both the Sioux & Cheyenne would accept fixed reservations in the Dakotas, Montana, & Wyoming territories (with a hunting annex in the Big Horn-Powder River region). The northern Plains nations also pledged peace with the U.S. & unimpeded passage for construction of railroads.

But peace was short lived. American activity in the northern Plains increased and inevitably incidents occurred between the Native people & American workmen, immigrants, & soldiers, all of whom evidenced a general disregard for the Native peoples' rights as guaranteed by the Fort Laramie Treaty. The increased activity disturbed the buffalo & made hunting difficult; hunters hired by the railroads killed buffalo to feed the rail construction crews; and hide hunters slaughtered tens of thousands of bison for the skins. And as was the case in the southern Plains, federal officials encouraged extermination of the northern Plains buffalo herds, reasoning that as long as there were buffalo, the Indians would always leave the reservations. But once the bison were gone, the Native people would become dependent upon government rations & Anglo-farming practices for subsistence.

In the final stages of American conquest of the northern Plains people, several key factors played decisive roles in the ultimate defeat of the Indians: the extermination of the buffalo, since it destroyed their economic foundation for survival & action; the use of rapid-fire weapons by the Indian-fighting army, giving them a decided advantage over the single-shot rifles of the Indians; and the extension of the railroads, which allowed rapid deployment of troops from one area to another in a matter of hours.

Throughout the period between 1868 & 1876, the Sioux & northern Cheyenne brushed with the military. But by the end of 1876 the northern Plains, like the southern, were quiet & peaceful. The tribes had been subdued, the barrier to settlement & development had been removed and the military conquest of the western tribes was nearly complete. What resistance was offered by the Kickapoos, Nez Percés, Utes, & Modocs was dealt with quickly and decisively by the federal military establishment. Anglo-American victories over the western Apaches in 1886 destroyed the last vestige of Native American military power. In the aftermath, and in keeping with a nearly unanimous Anglo-American view that the Native nations should be stripped of their lands & colonized on restricted reservations, the federal government forced nation after nation onto reservations. Once there, federal agents began applying detribalization processes which one observer has called the policy of "Kill the Indian and save the person."

Below are brief essays on the post-American history of several Plains nations including the Crow (Apsáalooke), the Blackfoot, the Cheyenne-Arapaho-Gros Ventures, the Mandan & Hidatsa, the Caddoans, the Numic-speakers, the Kiowa & Kiowa-Apache, & various Siouxian-speakers.

### **Crow**

The Crow (or more properly the Apsáalooke) were once bands of the Hidatsa living in villages along the Missouri River in North Dakota. According to their oral traditions they separated from the other Hidatsa around A.D. 1700, began living in tipis, and devoted themselves to hunting buffalo around the headwaters of the Missouri in south-central Montana & adjacent Wyoming.

However, the separation was not total and individuals & families moved from Apsáalooke camps to Hidatsa villages, or vice versa. By the mid-19th century, the Apsáalooke controlled excellent buffalo grazing grasslands on the high country of the central Montana-Wyoming border region. When the [1851 Treaty of Fort Laramie](#) was signed, this region was recognized as Apsáalooke territory and they were [able to negotiate a reservation](#) in south-central Montana & remain in their homeland, [where they reside to this day](#).

### **The Blackfoot**

The [Blackfoot nation](#) is comprised of three allied groups, the [Kainai](#), the [Siksika](#), & the [Peigan](#). When first contacted by Europeans at the end of the 17th century they occupied the parklands & plains of western Saskatchewan & southern Alberta. During the first half of the 18th century they were engaged in defending their western border against Shoshoni expansion. By the end of the century their principal threat came from the Apsáalooke hunters of central & northern Montana. By the 1830s, fur & hide trading posts were being built on the upper Missouri and added to the friction between the Blackfoot & other Native Nations.

Throughout the 19th century, enmity between the Blackfoot & the Apsáalooke continued but by the 1850s it was eclipsed by the inroads of the Ameropeans. In 1855 a treaty between the Blackfoot & the U.S. promised annuity payments for Blackfoot forbearance of rapidly increasing traveling, trading, & establishment of missions & government agencies in Montana. By the 1870s, increasing Ameropean traffic on a pass located in Blackfoot country, coupled with homesteaders' interest in the ranching & wheat potential of the region, pressured the U.S. to make northern Montana a reservation. Then, over the next decade mounting pressure by whites resulted in breaking up this Great Northern Reservation into very much smaller tribal reservations with the Southern Peigan relegated to the north-central Montana Blackfeet Reservation, while the Kainai, Siksika, & Northern Peigan decided to accept the Dominion of Canada reserves granted them in [Canada's 1877 Treaty No. 7](#).

### **Cheyenne**

In the 17th century Cheyenne communities were found on the prairies of southern Minneota, where they combined farming with hunting. At the beginning of the 18th century, in response to endemic warfare between themselves and their neighbors (the Dakota Sioux & Ojibwa) over the rich bison, elk, and beaver resources of the Minnesota prairie, the Cheyenne moved westward, settling in eastern North Dakota. There they took up a lifestyle much like that of the Mandan & Hidatsa farther west: residing in earth lodges surrounded by fortification ditches, growing maize, beans, & squash, and riding horses onto the plains to hunt buffalo.

By the end of the 18th century, the Cheyenne once again moved westward, abandoning their earth lodges & becoming wholly nomadic tipi dwellers, transporting their worldly possessions on horses as they hunted buffalo. However, women continued to prepare & plant fields of maize & beans in river bottom lands on the Plains, areas to which the people would return after the long summer bison hunts.

On the plains the Cheyenne met a linguistically allied group, the SUTAI, who taught them the Sun Dance ceremony and let them share in the protective power of the sacred Medicine Hat. By the mid-19th century, the Cheyenne hunted in & defended a territory in eastern Colorado and western South Dakota that included the Black Hills. But their power lasted less than a single generation: when the bison herds failed in the 1870s and 1880s, the Cheyenne had to yield before U.S. army campaigns & accept reservations that split them, one part taking a western

Oklahoma settlement and the other part settling on land adjacent to the Crow reservation in southern Montana.

### **Arapaho-Gros Ventures**

The [Arapaho](#) (who call themselves Hinana-aeina) & the Gros Ventures (who call themselves 'Aa'ááániinéninah, "White Clay People") were, according to their oral histories, once a single people. Just prior to European contact, the 'Aa'ááániinéninah lived by both farming & hunting & occupied south-central Saskatchewan & adjacent northwestern North Dakota. The Arapaho lived in the country to the southeast, in eastern North Dakota & Minnesota & were primarily foot nomads. When their southern neighbors, the Cheyenne, shifted southwest in the late 18th & early 19th centuries, the Arapaho & 'Aa'ááániinéninah also moved, the latter in northeastern Montana. In 1867, as a result of the Medicine Lodge Treaty, the southern band of the Arapaho were forced to move south to the so-called Indian Territory. By the 1880s, with the extermination of the wild bison herds all but complete, the Arapaho & 'Aa'ááániinéninah were bereft of their principal subsistence base and were forced onto reservations. [Some Arapaho moved with Southern Cheyenne onto a reservation in western Oklahoma](#), other Arapaho took a reservation at Wind River in Wyoming with Eastern Shoshoni. In 1887 the 'Aa'ááániinéninah settled on a reservation in eastern Montana, sharing it with both Assiniboin & a yet as unrecognized Métis community.

### **Mandan & Hidatsa**

These two peoples were quite similar in their culture & language (both speak Siouan languages). They originally occupied agricultural towns on the Missouri & its tributaries in North Dakota, with the Mandan the pioneers in settling this area, erecting earth lodges in Southern Dakota by A.D. 1150, then regrouping in central North Dakota in the middle of the 15th century, building fortified towns of round earth lodges, and becoming the central market towns in a vast exchange system linking Nations of the Plains to those as far west as the Pacific coast. And very early in the European exploration of the Great Plains the Mandan became associated with the fur trade and their villages became centers of trade goods distribution. By the early 19th century the Mandan were living in 9 separate villages in central Dakota. Nearby were the Hidatsa while to the south were the Arikara. It was at this time that smallpox began to take its toll of these village agriculturalists and after the 1837 epidemic only 125 Mandan, of a pre-19th century population of some 8,000, survived. These few merged with the Hidatsa and the Arikara.

### **Caddoan Speakers**

Caddoan speakers (the Wichita of central Kansas, the Pawnee of central Nebraska, the Arikara, a Pawnee offshoot on the Missouri in southern Dakota) were probably the original "Plains" Indians, being the descendants of farmers who settled the river valleys of the central Plains some 1000 years ago. Until about A.D. 1450 the Caddoan speakers lived in square earth lodges scattered in open villages along terraces and cultivated fields of maize, beans, squashes, and sunflowers on the river flood plains, as well as hunting bison and antelope, & taking fish from the rivers. Then for reasons as yet unclear, many villages were abandoned and the populations regrouped into larger, compact, often fortified towns of circular earth lodges in Nebraska & Kansas.

During the 17th & 18th centuries, the Pawnee & Wichita were periodically subjected to slave raids by various Native Nations. Urged and encouraged by the Spanish in the south and the British & French to the east, such Nations as the Apache & Comanche, the Quapaw, Osage, and other lower Missouri Nations captured Pawnee & Wichita and sold them to various European colonists. At the same time Siouan-speaking populations were moving into territory on the west side of the Missouri River. In response, the Wichita moved south to the present Oklahoma-Texas border and the Pawnee north to southern Nebraska. Several decades later the Pawnee reoccupied some of their former territory & began sending raiding parties into Mexico, as well as bison-hunting parties out onto the Plains. The Pawnee also brought European trade goods south into the agricultural villages of the Wichita, trading them for maize & tobacco. The Wichita, in turn, traded some of the European goods, as well as some of their agricultural surpluses and horses to western Plains nomads.

In the 1830s, the U.S. instituted the infamous Removal Policy toward the Native Nations of the Southeast. Among the groups that were to give up their homelands east of the Mississippi River and move west into Indian country were the Delaware, Shawnee, Sauk, & Mesquakie. To secure land for these Nations, the U.S. negotiated a treaty with the Pawnee under which they themselves were removed to the north side of the Platte River (although they were to be allowed to hunt south of the Platte). Once they were removed, the U.S. brought pressure on the Pawnee to give up their bison-hunting ways and become sedentary farmers, something which they consistently refused to do.

In 1874 the U.S. government forced the Pawnee to leave their ancestral lands in Nebraska (which had become very attractive to American farmers & homesteaders) and settle in Indian Territory in what would become Oklahoma. In a similar fashion, the Wichita were also forced from their ancestral homes and ended on a reservation in Oklahoma where they, and the Pawnee, were severely reduced in numbers by diseases & malnutrition, and were subjected to constant assaults on their culture by Indian Agents and various missionaries.

### **The Era of the Horse**

An enormous disruption of Native cultures occurred on the Plains after the coming of the Europeans and, later, the Americans. Drastic social & cultural changes were set in motion which eventually devastated the political, social, economic, & physical lives of all the Plains people, & brought to an end lifeways thousands of years in the making. Among the very earliest changes were those resulting from the introduction of the horse, which marked a major turning point in the region's cultural history. Many horticultural communities changed quickly & drastically from settled farmers to equestrian nomads, while some of the Plains gathering-hunting foot nomads, such as the Arapaho, Blackfeet, Nez Perce, Comanche, & some Shoshone & Apache, also took up the more productive mounted nomadism.

Long before the Europeans arrived, a pattern of well-established trade link nomadic & sedentary nations to each other all across the Plains. Nomadic nations traded dressed animal skins (deer, buffalo) & manufactured items (skin shirts, moccasins) to the farmers in exchange for corn, pumpkins, & the highly desirable tobacco plant, while almost all groups traded in such raw materials as Pacific dentalium shells (used for ornamentation), Montana steatite (used for carving), Yellowstone obsidian, Great Lakes copper, & Gulf Coast sea shells. And it was along these native trade routes that items of European manufacture began moving as early as the



17th century. And while all manner of weapons, tools, household utensils, articles of clothing, & trade cloth were in demand by the native people, the horse was the most important.

**Indian use of horses in North America** may have begun by 1630, when Spanish ranches were established in what is now New Mexico. By the beginning of the 18th century horses were in use among the Pawnee, Missouri, Oto, Kansa, Ponca, & Pawnee, and by the 1770s they were well into Canada. By the end of the 18th century, the Comanche had made horse raiding & trading an important occupation, yearly bringing the animals to rendezvous in the Black Hills of South Dakota where many Nations met to trade. As the horses were traded from group to group across the plains, knowledge of their proper care, harnesses, saddles, & other gear, accompanied them. Simultaneously, new ideas on social organization & rituals, information on political events, native manufactures & processed foods, & European manufactured items, including guns, also spread.



By adopting horses, the Plains foot nomads not only opened up the possibility of accumulating wealth but the horse became the key to a much higher standard of living. A family with horses could carry larger poles and covers for a house (tipi), more sacks of food, more changes of clothing & ceremonial regalia, more ritual paraphernalia, & heavy robes for bedding, & elders & small children could ride when camps moved. But it was the union of the gun & horse which radically alterned native habitation & lifestyles on the Plains. The horse increased the efficiency of the hunt: a hunter could kill far more animals, drive them greater distances, cover a much wider range of territory, threaten the hunting & territorial boundaries of other nations. The horse became the symbol & center of Plains nomadic life: people traded for them, raided for them, defined wealth in terms of them, and used them as preferred gifts at ceremonies. So thoroughly did the horse become apart of their lives that some Plains nomads denied there had ever been a time without horses.

But by their very presence, horses changed the ecology of the Great Plains, competing for grass with native animals, carrying with them in their excrement the seeds of European plants which thrived and out-competed native grasses, trampling & grazing the native grasses much more heavily than native animals, and harboring & passing on diseases previously unknown in North America, diseases which killed native species.

### **Defining Features**

**Languages** - Myriad languages were (many still are) spoken by Plains Nations.

Anthropologists group these languages (many were related but mutually unintelligible) into six language families:

- Algonkian, Athapaskan, Uto-Aztecan, Kiowan - represented among such nomadic western Plains Nations as the Cheyenne, Blackfoot, Plains Cree, Crow, Shoshone, Comanche, Kiowa

- Caddoan - represented among such sedentary eastern Nations as the Arikara, Pawnee, Wichita, Kitsai
- Siouan - represented among the nomadic "Sioux" of the western Plains and the farming Mandan, Hidatsa, & others of the eastern Plains

**Subsistence** - Up until the middle of the 17th century, few people dwelt year-round on the open grasslands of the Plains. Not only was the tough, thick root masses of the grasses there impossible to penetrate with digging sticks, but the winter winds & driving snow storms and often intense summer heat made life extremely difficult for most of the year. Also, until the arrival of the Spanish-introduced horse (in the middle of the 17th century), hunting bison anywhere on the



Plains, except along its margins, was difficult for people who were on foot & possessed only their dogs to help carry meat, hides, tools, & shelter. Instead, it was the lush river bottoms of the major rivers that crossed the Plains that were occupied. Around 2000 years ago, sedentary agricultural people moved in from the east & settled in small villages along the rivers. Eventually their lifestyle came to rely significantly upon cultivated foods (maize, squash, sunflowers, & other plants) grown in fields along the river bottoms, although men seasonally left their villages to hunt (bison, deer, elk, turkey, prairie chicken) & women to gather wild plants.

Three basic types of groups, identified primarily on the basis of their subsistence & settlement patterns, inhabited the Great Plains at the time of first European contact:

**Nations of hunting & gathering origin** - Before acquiring the horse (which came to the Southwest with the Spanish, first appearing on the southern Plains around 350 years ago) Nations such as the Blackfoot, Plains Cree, Sarsi, & Assiniboine, to name a few, were foot nomads living in loosely organized [bands](#) who seasonally moved out onto the plains to hunt buffalo. These Nations show no evidence of ever having been sedentary nor horticultural & were quick to incorporate the horse & become full-blown Horse Nomads.

**Nations whose origins were those of sedentary, village farmers who adopted a nomadic way of life as they moved onto the central Plains** - [Teton-Dakota](#) ("Sioux"), Cheyenne, & others. In less than 100 years these Nations shifted from being farmers to horse-mounted buffalo hunters & gatherers, gave up their lineage-clan structure & governmental systems, permanently altered their socio-economic orientations, & came to resemble in most respects those Nations of purely hunting & gathering origin.

Regardless of their origins, once the nomads acquired horses they came to resemble each other in many ways. All subsisted primarily on bison, lived in portable skin tipis, produced light & durable articles of skin, emphasized war & military societies, were usually bilateral in social organization & in kinship, & emphasized the Sun Dance as the major tribal ceremony. However, there were exceptions. The Cheyenne were matrilineal (reflecting their horticultural origins), the



Sun Dance was one of three important tribal ceremonies, & they were politically structured into a single cohesive [tribe](#).

**Nations of horticulturalists** - Mandan, Hidatsa, Arikara, Iowa, Oto, Missouria, & others. Predating the Nations listed above, these sedentary, village-dwelling, agriculturalists possessed elaborate material cultures, complex socio-political structures, & rich, complex ceremonial lives. Their earth lodge villages, with their fields of corn, beans, squash, melons, sunflowers, & pumpkins, dotted the river valleys of the Mississippi-Missouri River system. Women worked the agricultural fields, which were located in the river bottoms below the villages, an ideal location as the high water table aided in keeping the soil moist & soft (& thus easily worked soil), and the bluffs offered protection from the hot, dry summer winds & the late spring & early fall killing frosts. After cultivating a field for several years it was then allowed to lie fallow (rest) for a number of years. While the women, aided by children (& when seasonal activities required it, young men), tended the fields the men hunted (bison, elk, deer, smaller mammals), went on trading expeditions & served as warriors.

### **A Note on Buffalo Hunting**

Once when Old Man Coyote saw some buffalo, he wanted to eat them and tried to think of a scheme to do this. He approached the buffalo and said to them: "You buffalo are the most awkward of all animals -- your heads are heavy, your hairy legs are chopped off short & your bellies stick out like a big pot." The buffalo said to him, "We were made this way."

Old Man Coyote said to them: "I'll tell you what let's do -- we will run a race" -- and all went to the level place with a steep cut bank on one end. Old Man Coyote said to himself, "I will go and put my robe over the edge of the bank," and turning to the buffalo, he said "Just as we get to the place where my robe is we will all shut our eyes and see how far we can go with our eyes close." The race was started, and just before getting to the robe, all of the buffalo shut their eyes and jumped over the steep cut bank and were killed; and Old Man Coyote feasted off the dead buffalo. - A Story From the Apsáalooke (Crow) Nation Prior to the introduction of the horse & guns (& perhaps even afterwards) buffalo were hunted by driving them either to a cliff (where they were forced to jump to their death) or, more commonly, into a corral-like enclosure. These enclosures took advantage of features of the terrain, such as a box canyon, to contain the buffalo. Fanning out from both sides of the enclosure's mouth were "wings," or fences, which helped funnel the buffalo into the enclosure. These were built during late spring or early summer by a single band or by several bands of one Nation. Then during late fall, when the animals were at their prime after a summer's grazing, all members of the community (men, women, children, even old people) participated in the drive. A number of specialized personnel were also involved including a holy woman, a decoy runner (who enticed the lead buffalo toward the enclosure), & a religious specialist (to call the animals).

**Settlement Patterns** - The horticulturalists were fully sedentary, living in rather large, substantial



semisubterranean, earth-covered lodges located on bluffs, terraces or benches overlooking the river bottoms, usually at a point where two streams & or rivers joined. Mandan towns were formally laid out with streets & a central plaza, the focal point of the community where ceremonies were held & competitive games played. The Mandan earth lodge was circular and ranged in size from 40 to 80 feet in circumference. Four center posts held up a continuous series of horizontal cross beams over which were laid thick mattings of willow branches followed by layers of firmly packed earth. Frequently the tops of the earth lodges were flattened to provide a platform for drying crops as well as serving as a porch on hot evenings.

Among the foot-nomads (& later among the horse-nomads), their settlement pattern mirrored the buffalo's pattern of movement. In winter, when the great herds dispersed, tribal groups also broke up, and in summer, when the herds came together again, tribal groups reformed. In this way the most efficient hunting units were maintained. And until the arrival of the horse, material possessions were at a minimum and a family's house quite small.

**Political Organization** - Among the nomadic hunting bands, each band usually acknowledged the leadership of a man who had earned his "authority" through his personal influence & charismatic personality, his demonstration of superior hunting & leadership skills, his ability to organize people & make decisions his followers regarded favorably. However, the final say in decision making was often that of an older woman "whose strength of character & wisdom had become the rock upon which the families depended." Because men were often away (hunting, trading trips, raids), women were the mainstay of daily life & the arbiters of all that concerned the family.

The sedentary village nations had more formalized political organizations than the nomadic bands. Towns were structured on the basis of clans & lineages were the primary unit of cooperation. Each village, as well as confederations of allied towns, was managed by councils of representatives from the clans, chaired by men from lineages that traditionally produced leaders.

Some of the nomads who had once been sedentary farmers retained elements of their prior political structures. For example, the Cheyenne recognized themselves as a distinct nation under a supernaturally sanctioned ruling council of forty-four chiefs chosen for ten-year terms from among the older, most respected men. The Council deliberated all matters concerning the Cheyenne people as a whole, and expected that their decisions, reached in discussions to which the public might listen, would be obeyed by all Cheyenne.

**Social Organization** - The basic social among the foot nomads was the [band](#), ranging in size from 25 to 100 people, & composed of a group of kin-related (nuclear-extended) families, along with other non-kin related families who were attracted to the band either because of friendship with a family related to the band's leader or because of the band leader's reputation. Membership in the local band was fluid: families remained together as long as they were willing to follow the band leader, but should she or he prove unsatisfactory, or should one family quarrel with another, they were free to abandon one band and join another. When resources were abundant, several local bands might coalesce

to camp & hunt together. When resources were scarce, these larger units divided into smaller, autonomous groups who went their separate ways.

Among all of the sedentary village nations (such as the Mandan & Hidatsa), as well as among the nomadic Crow (related to the Hidatsa), the functioning economic unit was the [matrilineal or patrilineal extended family](#) (composed of several nuclear families related through the females). In Mandan & Hidatsa societies, descent was traced matrilineally, with residence after marriage with the family of the wife's mother & her unmarried & married sisters. This extended family (from 20 to 40+ persons) occupied an earth lodge and controlled, but did not own, the fields (land was not individually nor family owned, but was held by groups of related matrilineal extended families grouped into larger kin units anthropologists label as [lineages](#).) Extended families & lineages were grouped into larger, matrilineally organized, corporate kin-based groups (known as [clans](#) to anthropologists). Although clans were hierarchically ranked, the ranking was informal & based on the size & ritual importance of the matriclan. Clans served a number of functions including marriage regulation (exogamy - or marrying outside one's clan was mandatory), as mutual-aid societies, various roles in religious ceremonies, & as caretakers of sacred bundles.

**Religion** - Although the agricultural nations had a ritual & belief system largely oriented to an agricultural cycle while it was the buffalo & its regeneration that played a major role in the hunting nations' ritual & belief systems, there were certain religious elements common to all Plains nations, including:

- guardian spirit
- vision quest
- shamanism
- sacred medicine bundles
- community-wide / nationwide ceremonials

Underlying all ritual activity was the belief that a person needed a **guardian spirit**, a supernatural power being (or beings) who gave an individual special songs, prayers, & symbols which could be used in a time of crisis or great need, and would afford protection from evil or death. Among the nomadic nations, a guardian spirit usually appeared to an individual during a solitary **vision quest**, when he or she ventured out alone, far from home, and fasted & prayed until receiving supernatural instructions from a guardian spirit. It was such visions that formed the underpinnings for the interpretation of supernatural beliefs & cosmology, & great symbolic weight was assigned to the interpretations of these visions (this is made abundantly clear in the novel *Fools Crow*). Frequently, shamans assisted in the interpretation of a person's dream/vision, although among many Nations it was the emphasis on individuality & the individual's interpretations of supernatural signs that was a characteristic feature of Plains vision quest ideology.

Among both the nomads and the town dwellers, the focus of many rituals were **sacred ("medicine") bundles**. Each bundle was associated with a detailed mythology, & each functioned for the tribal good in some way. Some of them, & their associated rituals, were quite specialized

and pertained to a specific activity (fishing, eagle trapping, etc.), while others were more generalized (curing, fertility, crops, control of weather). Each bundle contained a variety of items including preserved skins of small animals & birds, parts of bison horns, eagle feathers (each symbolizing the spirit that took the form of that creature to communicate with humans) as well as seeds & other plant parts (symbolizing life & the seasons). But the most potent objects were pipes, the medium by which tobacco was transformed into the incense that rose to the spirit realm & carried the prayers of the people (many of the pipes were carved from a soft, red catlinite stone quarried near the surface in southwestern Minnesota & traded widely). All of these holy objects were wrapped up in layers of hides & cloth & ceremoniously opened only when an individual or a group wished to gain spiritual power or blessings in a time of need. And among some Nations, medicine bundles were privately owned and could be transferred or sold.

**Shamanism** existed in most Plains Nations with the shaman filling an important position. He (among some Nations, such as the Teton Dakota, women could be shamans) was not only the direct intermediary between humans & the supernatural world, as well as an interpreter of that world, but he also functioned as healer & curer. Most Plains people believed that illness was due to supernatural causes (such as malevolent spirits or the malevolent use of supernatural power by a shaman-sorcerer). Since the shaman could manipulate the supernatural it was possible for him to cure.

Shamanic curing centered around a ceremony in which the shaman called upon his helper spirit(s) for helping diagnose the patient's illness. During the diagnosing phase, the shaman often smoked tobacco, performed songs & dances (which were his personal property) and burned sage & sweet grass (their aroma was pleasing to supernatural beings). Once the source & location of the illness were located, the shaman effected a cure by various means. If the illness was the result of a foreign object having been injected into the patient (by a malevolent being or sorcerer), then the patient was given either a purgative or cathartic to expel the foreign object. Shamans were also sought out to provide spiritual guidance, protection in war, relief from economic & social stress, and even locating lost objects or individuals.

While shamans were certainly important for their role in curing, among some Plains nation (such as the Blackfeet), curing & healing were not the sole province of the shaman. Instead, various **religious societies** were primarily responsible for healing & curing. Furthermore, shamanistic knowledge or experience was not always necessary for curing. Most adult women knew which plants were useful for curing and collected and stored them for use in treating a wide range of common ailments such as headaches, fevers, coughs, diarrhea, to name a few.

While many ritual activities were carried out by an individual (the vision quest), or by a religious specialist, or members of religious societies, throughout the Plains many rituals were carried out by kin-based groups as well as by entire communities or collections of communities. For example, among the Mandan, the most important community-wide ceremony was the annually held Okipa ceremony, offered to insure the welfare of the people. Over a four-day period, a series of progressive rituals were performed which dramatically reenacted the creation of the earth, its people, animals, & plants, as well as telling the history of the Mandan's struggles to attain their present position.

But of all the community-wide ceremonies, the most widespread (and for most of the nomads the most significant ritual) was the Sun Dance. Although exhibiting considerable variability between Nations, the Sun Dance is/was the major ceremony drawing thousands of persons into

summer encampments. The purpose & focus varied from nation to nation: for some, it was a dance of vengeance for death; for others, a prayer for fertility; and for still others it was the enactment of a bond between the individual & the universe and its performance brought benefits to the individual as well as unification to the nation. And among some nations, such as the Cheyenne, it was an earth-renewal ceremony.

### Shelter

Buffalo was the main source of the Plain Indian's food as it provides them with flesh and clothing! Because buffalos never stay still (they migrate), the Plain Indians always have to be on the move to stalk and hunt down their prey. The Plain Indians were nomads - they do not have a fixed house address like you do. They have to follow wherever the buffalos went - so they needed a type of shelter that can be built fast and can be easily taken down if needed. A shelter that will stay warm during the winter and cool in the summer. Overall, a convenient and comfortable shelter. I'm sure you all have one! They called it the tepee (Tipi), built from many layers of buffalo skin and long wooden poles. Three to four families (eight-ten people) have to be crowded in tepee, making it filthy for cooking, eating and sleeping!

These teepees were warm in the winter and cool in the summer. During the winter, **fire** is lit inside to keep the Plain Indians warm. At the same time, they would cook food too! To allow the smoke to pass through (so that they won't die!) a hole is poked through the top of the tepee. They would decorate their shelter with paintings of animals, sometimes with beads and feathers. Most paintings are religiously symbolic.

When  
Plain  
along,  
their  
The long  
the tepee  
behind  
**shoulder.**  
also carry



buffalos move, the  
Indians follow  
with the help of  
horses.  
wooden poles of  
are dragged  
the **horse's**  
The horses would  
their belongings. A

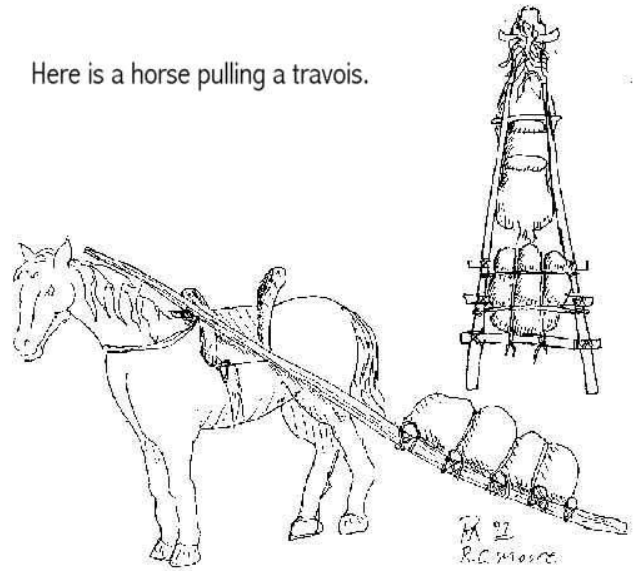
small frame or net (travois) is located in the middle of the poles to carry people.  
The tribes that were not nomads would live in dome-shaped lodges made of earth or grass.



## Teacher Supplement: HOW TO MAKE A TEEPEE

By Janet Veverka, eHow Contributor

Here is a horse pulling a travois.




Tepees, like forts, are popular play items that help kids use their imaginations. Retail stores sell packages with ready-to-build sets for prices of up to \$500, but you can make a version that will make your children equally happy by using things from around the house. The construction [is](#) simple, and the entire process takes less than 20 minutes to complete. Best of all, your children can participate in both the construction and decoration of their new hangout. [Does this Spark an idea?](#)

### Things You'll Need

- Sheet or lightweight blanket
- 4 long sticks, broom handles or mop handles
- String or rope

### Instructions

- Choose the tepee material. You can use an old sheet or a lightweight blanket. It should be mostly square in shape (twin size sheets do not work well), or you can fold a large rectangular sheet or blanket in half. Choose something that you will not mind cutting.
- Find 4 posts. Rather than searching through the woods to find long sticks, you can choose items from your house [is](#), such as brooms and mops. Paint roller extenders also work well. When using these items, keep the broom or mop head at the bottom. Some cleaning tools can be unscrewed from their handles.
- Build your frame, starting at the top. Tie the tops of the posts together with a string or rope. Wrap the string or rope around the outside of the posts, as well as weaving in between each post several times. Tie the string or rope tight enough to hold the posts firmly. You can cut the string or rope later to pull the tepee apart.

- Separate the bottoms of the post legs to create a square about 3 feet long on each side.
- Cover your frame by tossing the blanket or sheet over the posts. Align the corners of the blanket or sheet with the post legs.
- Cut a circle in the sheet or blanket at the top of the tepee to fit the tied post ends through. Start cutting just above where the rope or string connects the posts. Cut horizontally around until you reach where you began. Pull the fabric down to allow the posts to stick out.
- Attach the fabric to the bottoms of the posts. Place a rubber band (or string) around the post and the fabric. This will help keep the cover taut.
- Cut a door in one of the four sides of your tepee. Start at the center of the fabric at the bottom of the tepee. Cut upward, going in a straight line about 3/4 of the way up the tepee.
- Decorate the tepee. Have your children  help you decorate the outside with stickers or, if you are daring, paints.
- Read more:

[http://www.ehow.com/how\\_5659376\\_make-kids-teepee.html#ixzz2XvmA6v6Y](http://www.ehow.com/how_5659376_make-kids-teepee.html#ixzz2XvmA6v6Y)





## Woodland Peoples East of the Mississippi River-I

### STANDARDS

#### CC5.1

### OBJECTIVES

- Opening activity
- Discussion
- Drawing

### MATERIAL

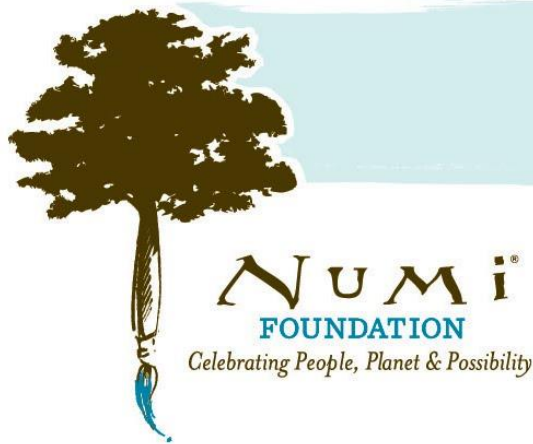
- Bean Bag or small bag
- Journals
- Drawing pencils
- Map

### Preparation:

- Have students form a circle with hands behind their backs. Send one child outside the door or hiding in the room.
- Give a beanbag or other small object to the first child to pass behind their backs around the room.
- Let this go on for a minute or two and then have them stop. The student with the beanbag behind their back continues to hold the bag.

- The remaining students act as if they are hiding the fact that they are holding the bag.
- Invite the student back to the group and have the student guess who is holding the bag.
- If this goes quickly, have a second or third round and then stop to begin work.
- Teacher leads a discussion of the Woodland Peoples east of the Mississippi.
- Describe the geography and climate where the Eastern Woodlands Native people lived. Show map.
- How did the geography and climate influence their lives?
- How did they live in the natural environment, including locations of villages, the distinct structures that they built, and how did they obtained food, clothing, tools, and utensils? Describe their varied customs and folklore traditions. Explain their varied economies and systems of government.
- Show a picture of Eastern Woodland Native peoples shelter (wigwams, longhouses) Ask the students to describe what they know or think the geography and climate might be. (Refer to Teacher Supplement)
- Explain what the climate of the Eastern Woodlands is and ask how this might affect the people living there.
- In their journals or books, ask the students to draw a picture of shelters in the Eastern Woodlands with detailed background of ground, plants and sky.
- Class Finishes.

### **Notes/Feedback:**



## Woodland Peoples East of the Mississippi River-II

### STANDARDS

#### CC5.1

### OBJECTIVES

- Opening activity
- Building wigwams

### MATERIAL

- Sticks
- Raffi and other materials necessary to build wigwams

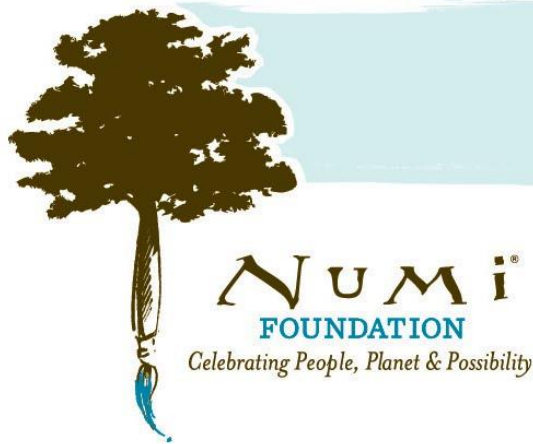
### Preparation:

- Prepare a list of things starting with, Sit down if....
  - you have brushed your teeth today.
  - you are wearing green.
  - you are hungry.
  - you like avacadoes.
  - you hate ice-creams.
  - You are born in July.
  - you are the youngest child.
  - you can speak two languages.
  - you have green eyes.
  - you have brown hair.

Make the whole class stand. Read out these lines one by one. The game is over when only one student is left standing.

- Compare the Native groups studied-- the cliff dwellers and pueblo people of the desert Southwest, the American Indians of the Pacific Northwest, the nomadic nations of the Great Plains, and the woodland peoples east of the Mississippi River. A game might be made by dividing the class into the Native American groups and asking a question such as, "Which group had houses made of adobe clay?" "Which group first used horses?"
- Then, review shelters of the Eastern Woodlands.. Show drawings or photos.
- Divide the class into working groups. Build wigwam shelters on bases so they may be moved.
- In the remaining moments, have the students look at each other's work and write in their journals how it felt to create a Eastern Woodlands shelter and what it might have felt for a child to help the family to build their home.
- Class Finishes.

### **Notes/Feedback:**



## Woodland Peoples East of the Mississippi River-III

### STANDARDS

#### CC5.1

### OBJECTIVES

- Opening activity
- Building wigwams

### Preparation:

- Class forms a circle, looking down with no eye contact.
- One person at a time, but in no preplanned order or pattern, the group needs to count from one to ten.
- If two people speak at once, they have to start over.
- If you get past ten... see how high you can go!
- Write the following on the board for the class to see:
  - o Describe how geography and climate influenced the way the Native People of the Eastern Woodlands lived and adjusted to the natural environment, including locations of villages, the distinct structures that they built, and how they obtained food, clothing, tools, and utensils.
  - o .Describe their varied customs and folklore traditions.
  - o Explain their varied economies and systems of government. (The teacher may choose to assign this for homework)
- When finished, the students should answer this question in their journals: What group of Native Americans we've studied would you most want to be a member and why?  
When finished, the children share their answers.

- Class finishes.

**Notes/Feedback:**

## Teacher Supplement: EASTERN WOODLANDS INDIANS

### **The Many Tribes of the Eastern Woodlands Indians**

Located east of the Mississippi River, the Woodland People or Eastern Woodlands Indians represents a large culture group of indigenous people stretching from Florida to Maine. Their name originates from the fact that they dwelled in the forest and used their natural environment to meet all their needs.

The Woodland People represent many tribes, with the most well known being the [Iroquois Nation](#) living in the New York area and consisting of the Mohawk, Seneca, Oneida, Onondaga, Cayuga and Tuscarora tribes. The Iroquoians spoke the same language other tribes of the Woodland People belong to the eastern or central [Algonquian tribes](#).

The Nations People were hard working men, women and children though they lived near the forest their homes were also based near lakes and streams giving them an abundant access to food. The Iroquois believed that no one in their village should do without and all resources including food were shared among the entire village.

Several clans existed in each tribe, and each tribe was led by a woman known as the clan mother. Clan mothers had a lot of power and were solely responsible for choosing a group of male council members to lead the tribe. The clan mother also gave the council members advice and suggestions before each meeting.

The Eastern Woodlands Indians lived in several different types of homes but the most abundantly used were [longhouses](#). These long rectangular homes were massive structures, typically measuring around 200 feet long. Each longhouse could hold several families and was covered with sheets of bark to help protect their homes.

[Wigwams](#) were another type of dwelling. These round wooden structures were made in a circular pattern but like longhouses used young trees that were easily flexible. Bark and grass covered the tops of their homes to protect the structure from bad weather.

The Iroquois mostly farmed and hunted for their livelihoods. Women and children planted seeds for corn, lima beans and squash and tended to the farmland while the men hunted for bear, bison, rabbit, moose and deer. The Eastern people made their own rakes and spades using wood to help cultivate their farms. Men would teach the boys how to hunt and [catch fish](#). Their diets also included eggs, nuts and wild fruits gathered by the women, as well as maple syrup a popular sweet treat.

## EASTERN WOODLAND CULTURE

The Indians in the Eastern Woodland Culture lived east of the Plains Indians. At that time much of the land between the Mississippi River and the east coast was covered with forest. These Indians, like the Indians of the other cultures depended on the natural resources around them for all of their basic needs. Because these Indians lived in the forests, they were called the Eastern Woodland Indians. Their food, shelter, clothing, weapons, and tools came from the forests around them. They lived in villages near a lake or stream. There were many diverse groups within the Eastern Woodland People. The most well known were the Iroquois, and the Cherokee nations.



### IROQUOIS

The Iroquois Indians lived in the Northeastern part of the Woodland Culture. Today we call this part of our country New York. The Iroquois Indians were actually a "nation" of Indians made up of 5 tribes. These tribes were the Senecas, Onondagas, Oneidas, and Mohawks. These tribes were hostile, or war-like, to each other until they joined together to become the "League of the Five Nations". Even after the forming of this nation there was still some fighting among the 5 tribes.

The Iroquois Indians lived in wigwams and longhouses. Wigwams were made by bending young trees to form the round shape of the home. Over this shape pieces of tree bark were overlapped to protect the Indians from bad weather. Over the bark a layer of thatch, or dried grass, was added. A small hole from the top allowed smoke from the fires to escape. Beds were matting covered with animal skin.



Longhouses were long rectangular homes. Longhouses were made by building a frame from saplings, or young trees. They were then covered with bark sewn together. There was a long hallway with rooms on both sides. Sleeping platforms, covered with deerskin, lined each wall. There were also shelves for storing baskets, pots, and other things. Several families would live in the long house, but the families were related to each other. The Iroquois built log walls all around their villages. The wall had only one opening. They could quickly close this opening if their enemies came near.





The Iroquois found their food by hunting, fishing, and gathering berries, fruits, and nuts. They also cleared the land and planted large fields of corn, beans, and squash which Native Americans called “the three sisters.” The Iroquois used a bow and arrow to hunt. They would sometimes wear the skin of a deer over their body to sneak up to the deer.

### The Cherokee



Wattle and Daub

The Cherokee lived mainly in what is now Tennessee and Georgia. Like the Iroquois, the Cherokee depended on their natural resources for survival. They lived in about 200 fairly large villages. A normal Cherokee town had about 30 - 60 houses and a large meeting building. Cherokee homes were usually wattle and daub. Wattle is twigs, branches, and stalks woven together to make a frame for a building. Daub is a sticky substance like mud or clay. The Cherokee covered the wattle frame with daub. This created the look of an upside down basket. Later, log cabins with bark roofs were used for homes. The Cherokee villages also had fences around them to prevent enemies from entering.

Like the Iroquois, the Cherokee also hunted small game such as deer, rabbit, and bear. Since their villages were usually near streams or lakes, they also fished using spears and nets. Berries, nuts, and wild plants were important forms of food for the Cherokee. The Cherokee were considered to be excellent farmers. They had large farms which grew corns, beans, and squash.

### Eastern Woodland Culture



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## IRIQUOIS NATION

The Iroquois Nation or Iroquois Confederacy (Haudenosaunee) was a powerful and unique gathering of [Native American](#) tribes that lived prior to the arrival of Europeans in the area around [New York State](#). In many ways, the constitution that bound them together, The Great Binding Law, was a precursor to the American Constitution. It was received by the spiritual leader, Deganawida (The Great Peacemaker), assisted by the [Mohawk](#) leader, [Hiawatha](#) five tribes came together. These were the [Cayuga](#), Mohawk, [Oneida](#), [Onondaga](#), and [Seneca](#). Later, the [Tuscarora](#) joined and this group of six tribes united together under one law and a common council.

For many years the Iroquois maintained their autonomy, battling the French who were allied with the [Huron](#), enemy of the Iroquois. Generally siding with the British, a schism developed during the [American Revolutionary War](#) when the Oneida and Tuscarora supported the Americans. After the American victory, [Joseph Brant](#) and a group of Iroquois left and settled in [Canada](#) on land given them by the British. Many of the Oneida, Onondaga, Seneca, and Tuscarora stayed in New York, settling on reservations where they continue to live, and many Oneida moved to a reservation in [Wisconsin](#). Although separated geographically, the Iroquois culture and traditions are preserved in these locations.

### Introduction

The word Iroquois has two potential origins. First, the Haudenosaunee often ended their oratory with the phrase "hiro kone"; "hiro" which translates as "I have spoken," "kone" which can be translated several ways, the most common being "in joy," "in sorrow," or "in truth."<sup>[1]</sup> "Hiro kone" to the French encountering the Haudenosaunee would sound like "Iroquois," pronounced *ixokwa* in French. An alternate possible origin of the name Iroquois is reputed to come from a French version of a [Huron](#) (Wyandot) name—considered an insult—meaning "Black Snakes." The Iroquois were enemies of the Huron and the [Algonquin](#), who were allied with the French, due to their rivalry in the [fur](#) trade.

The Iroquois Confederacy (also known as the "League of Peace and Power"; the "Five Nations"; the "Six Nations"; or the "People of the [Long house](#)") is a group of First Nations/[Native Americans](#) that originally consisted of five [tribes](#): the [Mohawk](#), the [Oneida](#), the [Onondaga](#), the [Cayuga](#), and the [Seneca](#). A sixth tribe, the [Tuscarora](#), joined after the original five nations were formed. The original five tribes united between 1450 and 1600 by two spiritual leaders, [Hiawatha](#) and Deganawida who sought to unite the tribes under a doctrine of peace. The Iroquois sided with the British during the [American Revolution](#).



Haudenosaunee [flag](#), representing the original five nations that were united by the Peacemaker. The tree symbol in the center represents an Eastern White Pine, the needles of which are clustered in groups of five.<sup>[2]</sup> The flag is based on the "[Hiawatha](#) Wampum Belt ...



created from purple and white wampum beads centuries ago to symbolize the union forged when the former enemies buried their weapons under the Great Tree of Peace."<sup>[3]</sup>

The combined leadership of the Nations is known as the Haudenosaunee. It should be noted that "Haudenosaunee" is the term that the people use to refer to themselves. Haudenosaunee means "People of the [Long House](#)." The term is said to have been introduced by The Great Peacemaker at the time of the formation of the Confederacy. It implies that the Nations of the confederacy should live together as families in the same long house. Symbolically, the Seneca were the guardians of the western door of the "tribal long house," and the Mohawk were the guardians of the eastern door.

At the time that Europeans first arrived in North America, the Confederacy was based in what is now the northeastern [United States](#) and southern [Canada](#), including [New England](#), Upstate New York, and [Pennsylvania](#), [Ontario](#), and [Quebec](#). After the [American Revolutionary War](#) most of the Iroquois moved to Canada where they were given land by the British.

The Iroquois nations' political union and [democratic](#) government has been credited by some] as one of the influences on the [United States Constitution](#).<sup>[4]</sup> However, that theory has fallen into disfavor among many historians, and is regarded by others as [mythology](#):

The voluminous records we have for the constitutional debates of the late 1780s contain no significant references to the Iroquois.<sup>[5]</sup>

The Iroquois probably held some sway over the thinking of the Framers and the development of the U.S. Constitution and the development of American democracy, albeit perhaps indirectly or even subconsciously... However, the opposition is probably also correct. The Iroquois influence is not as great as [some historians] would like it to be, the framers simply did not revere or even understand much of Iroquois culture, and their influences were European or classical - not wholly New World.<sup>[6]</sup>



Iroquois, in Buffalo, [New York](#), 1914.

## **History**

### **Early History**

#### **Did you know?**

Five tribes formed the original Iroquois Confederacy, which had a constitution known as the Gayanashagowa (or "Great Law of Peace") memorized with the help of special beads called [wampum](#)

The Iroquois Confederacy was established prior to major European contact, complete with a constitution known as the Gayanashagowa (or "Great Law of Peace") with the help of a memory device in the form of special beads called [wampum](#) that have inherent spiritual value (wampum has been inaccurately compared to money in other [cultures](#)). Most [anthropologists](#) have traditionally speculated that this constitution was created between the middle 1400s and early 1600s. However, recent [archaeological](#) studies have suggested the accuracy of the account found in [oral tradition](#), which argues that the federation was formed around August 31, 1142 based on a coinciding [solar eclipse](#).<sup>[7]</sup>

The two spiritual leaders, Ayonwentah (generally called [Hiawatha](#) due to the [Longfellow](#) poem) and "Deganawidah, The Great Peacemaker," brought a message of peace to squabbling tribes. The tribes who joined the League were the [Seneca](#), [Onondaga](#), [Oneida](#), [Cayuga](#) and [Mohawks](#). Once they ceased most infighting, they rapidly became one of the strongest forces in seventeenth and eighteenth century northeastern North America.

According to legend, an evil Onondaga chieftain named Tadadaho was the last to be converted to the ways of peace by The Great Peacemaker and Ayonwentah, and became the spiritual leader of the Haudenosaunee. This event is said to have occurred at Onondaga Lake near Syracuse, New York. The title **Tadadaho** is still used for the league's spiritual leader, the fiftieth chief, who sits with the Onondaga in council, but is the only one of the fifty chosen by the entire Haudenosaunee people.

The League engaged in a series of wars against the French and their Iroquoian-speaking [Wyandot \("Huron"\)](#) allies. They also put great pressure on the Algonquian peoples of the Atlantic coast and what is now boreal [Canadian Shield](#) region of [Canada](#) and not infrequently fought the English colonies as well. During the seventeenth century, they are also credited with having conquered and/or absorbed the Neutral Indians and Erie Tribe to the west as a way of controlling the fur trade, even though other reasons are often given for these wars. By 1677, the Iroquois formed an alliance with the [English](#) through an agreement known as the Covenant Chain. Together, they battled the [French](#), who were allied with the [Huron](#), another [Iroquoian](#) people but a historic foe of the Confederacy.

The Iroquois were at the height of their power in the seventeenth century, with a population of about twelve thousand people. League traditions allowed for the dead to be symbolically replaced through the "Mourning War," raids intended to seize captives to replace lost compatriots and take vengeance on non-members. This tradition was common to native people of the northeast and was quite different from European settlers' notions of combat.



Four Mohawk Kings painted by Jan Verelst, 1710. From left to right: Etow Oh Koam, Sa Ga Yeath Qua Pieth Tow, Ho Nee Yeath Taw No Row and Tee Yee Ho Ga Row. (National Archives of Canada - Artist: Jan Verelst C-092421, C-092419, C-092417, C-092415)

Four delegates of the Iroquoian Confederacy, the "Indian Kings," traveled to [London, England](#), in 1710 to meet [Queen Anne](#) in an effort to cement an alliance with the British. Queen Anne was so impressed by her visitors that she commissioned their portraits by court painter John Verelst. The portraits are believed to be some of the earliest surviving oil portraits of [Native American](#) peoples taken from life.<sup>[8]</sup>

## Principles of the Peace Constitution

Originally the principal object of the council was to raise up sachems, or chiefs, to fill vacancies in the ranks of the ruling body occasioned by death or deposition; but it transacted all other business which concerned the common welfare. Eventually the council fell into three kinds of ceremonies, which may be distinguished as Civil, Mourning, and Religious.

The first declared war and made peace, sent and received embassies, entered into treaties with foreign tribes, regulated the affairs of subjugated tribes, as well as other general welfare issues. The second raised up sachems and invested them with office, termed the Mourning Council (Henundonuhseh) because the first of its ceremonies was the lament for the deceased ruler whose vacant place was to be filled. The third was held for the observance of a general religious festival, as an occasion for the confederated tribes to united under the auspices of a general council in the observance of common religious rites. But as the Mourning Council was attended with many of the same ceremonies it came, in time, to answer for both. It became the only council they held when the civil powers of the confederacy terminated with the supremacy over them of the state.

### Member nations

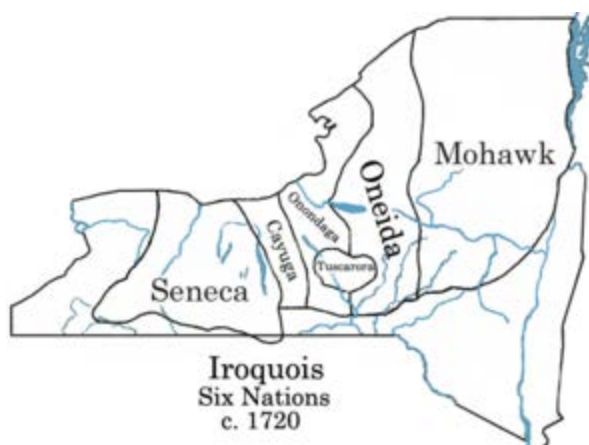
The first five nations listed below formed the original Five Nations (listed from west to north); the Tuscarora became the sixth nation in 1720, when they fled north from the British colonization of [North Carolina](#) and petitioned to become the Sixth Nation. This is a non-voting position, but places them under the protection of the Confederacy.

English	Iroquoian	Meaning	17th/18th century location
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<a href="#">Seneca</a>	Onondowahgah	"People of the Great Hill"	Seneca Lake and Genesee River
<a href="#">Cayuga</a>	Guyohkohnyoh	"People of the Great Swamp"	Cayuga Lake
<a href="#">Onondaga</a>	Onundagaono	"People of the Hills"	Onondaga Lake
<a href="#">Oneida</a>	Onayotekaono	"People of Upright Stone"	Oneida Lake
<a href="#">Mohawk</a>	Kanienkehaka	"People of the Flint"	Mohawk River
<a href="#">Tuscarora</a> <sup>1</sup>	Ska-Ruh-Reh	"Shirt-Wearing People"	From <a href="#">North Carolina</a> <sup>2</sup>

<sup>1</sup> Not one of the original Five Nations; joined 1720.

<sup>2</sup> Settled between Oneidas and Onondagas.



## **Eighteenth century**

During the [French and Indian War](#), the Iroquois sided with the British against the French and their [Algonquin](#) allies, both traditional enemies of the Iroquois. The Iroquois hoped that aiding the British would also bring favors after the war. Practically, few Iroquois joined the fighting and the Battle of Lake George found a group of Mohawk and French ambush a Mohawk-led British column. The British government issued the Royal Proclamation of 1763 after the war, which restricted white settlement beyond the Appalachians, but this was largely ignored by the settlers and local governments.

During the [American Revolution](#), many Tuscarora and the Oneida sided with the Americans, while the Mohawk, Seneca, Onondaga, and Cayuga remained loyal to Great Britain. This marked the first major split among the Six Nations. After a series of successful operations against frontier settlements, led by the Mohawk leader [Joseph Brant](#) and his British allies, the [United States](#) reacted with vengeance. In 1779, [George Washington](#) ordered Col. Daniel Brodhead and General John Sullivan to lead expeditions against the Iroquois nations to "not merely overrun, but destroy," the British-Indian alliance. The campaign successfully ended the ability of the British and Iroquois to mount any further significant attacks on American settlements.

In 1794, the Confederacy entered into the Treaty of Canandaigua with the United States. After the [American Revolutionary War](#), Captain Joseph Brant and a group of Iroquois left [New York](#) to



settle in [Canada](#). As a reward for their loyalty to the English Crown, they were given a large land grant on the Grand River. Brant's crossing of the river gave the original name to the area: Brant's Ford. By 1847, European settlers began to settle nearby and named the village Brantford, Ontario. The original Mohawk settlement was on the south edge of the present day city at a location favorable for landing canoes. Prior to this land grant, Iroquois settlements did exist in that same area and elsewhere in southern Ontario, extending further north and east (from Lake Ontario eastwards into Quebec around present-day Montreal). Extensive fighting with Huron meant the continuous shifting of territory in southern Ontario between the two groups long before European influences were present.

## **Culture**

### **Government**



Mohawk leader John Smoke Johnson (right) with John Tutela, and Young Warner, two other Six Nations [War of 1812](#) veterans.

The Iroquois have a representative government known as the Grand Council. Each tribe sends chiefs to act as representatives and make decisions for the whole nation. The number of chiefs has never changed.

- 14 Onondaga
- 10 Cayuga
- 9 Oneida
- 9 Mohawk
- 8 Seneca
- 0 Tuscarora

### **Haudenosaunee clans**

Within each of the six nations, people are divided into a number of [matrilineal](#) clans. Each clan is distinguished by its association with a different animal. Men wore feathered hats, called gustoweh, of the style of his mother's tribe. A gustoweh consists of a dome formed from wood used for making baskets, often ash, and covered with [turkey](#) feathers. Sockets are constructed to hold upright and side (laying down) eagle feathers, with each tribe having a different number and arrangement of these feathers. Thus, Mohawk three upright feathers; Oneida have two upright feathers and the third for a side feather; the Onondaga have one upright and one side feather; the Cayuga gustoweh has one feather at a forty-five degree angle; Seneca have one upright feather; and the Tuscarora have just the wing and body feathers with no eagle feathers.<sup>[9]</sup> The number of clans varies by nation, currently from three to eight, with a total of nine different clan names.

### Current clans

Seneca	Cayuga	Onondaga	Tuscarora	Oneida	Mohawk
Wolf	Wolf	Wolf	Wolf	Wolf	Wolf
<a href="#">Bear</a>	Bear	Bear	Bear	Bear	Bear
<a href="#">Turtle</a>	Turtle	Turtle	Turtle	Turtle	Turtle
Snipe	Snipe	Snipe	Snipe	—	Snipe
<a href="#">Deer</a>	—	Deer	Deer	—	—
<a href="#">Beaver</a>	—	Beaver	Beaver	—	—
<a href="#">Heron</a>	Heron	Heron	—	—	—
<a href="#">Hawk</a>	—	Hawk	—	—	—
—	—	<a href="#">Eel</a>	Eel	—	—

### Economy

Iroquois women at work grinding corn or dried berries (1664 engraving).

The **economy of the Iroquois** originally focused on communal production and combined elements of both horticulture and [hunter-gatherer](#) systems. The Iroquois people were predominantly agricultural, harvesting the "Three Sisters" commonly grown by [Native American](#) groups: [maize](#), [beans](#), and [squash](#). They developed certain cultural customs related to their lifestyle. Among these developments were ideas concerning the nature and management of property.



The Iroquois developed a system of economics very different from the now dominant Western variety. This system was characterized by such components as communal land ownership, [division of labor](#) by gender, and trade mostly based on [gift economics](#).

The structure of the traditional Iroquois economy created a unique property and work ethic. The threat of [theft](#) was almost nonexistent, since little was held by the individual except basic tools and implements that were so prevalent they had little value. The only goods worth stealing would have been [wampum](#). A theft-free society can be respected by all, communal systems such as that of the Iroquois are often criticized for not providing

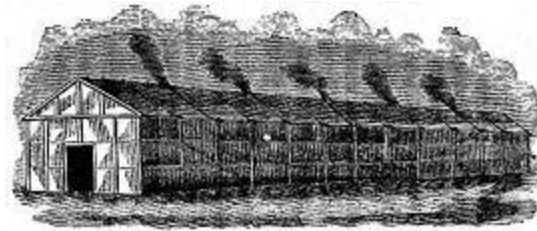
any incentive to work. In order for the Iroquois to succeed without an individual incentive, they had to develop a communal work ethic. Virtue became synonymous with productivity. The idealized Iroquois man was a good warrior and productive hunter while the perfect woman excelled in agriculture and housekeeping.<sup>[10]</sup> By emphasizing an individual's usefulness to society, the Iroquois created a mindset that encouraged their members to contribute even though they received similar benefits no matter how hard they worked.

As a result of their communal system, some would expect the Iroquois to have a culture of dependence without individuality. The Iroquois, however, had a strong tradition of autonomous responsibility. Iroquois men were taught to be self-disciplined, self-reliant, and responsible as well as stoic.<sup>[11]</sup> The Iroquois attempted to eliminate any feelings of dependency during childhood and foster a desire for responsibility. At the same time, the child would have to

participate in a communal culture, so children were taught to think as individuals but work for the community.<sup>[11]</sup>

Contact with Europeans in the early 1600s had a profound impact on the economy of the Iroquois. At first, they became important trading partners, but the expansion of European settlement upset the balance of the Iroquois economy. By 1800 the Iroquois had been confined to [reservations](#), and they had to adapt their traditional economic system. In the twentieth century, some of the Iroquois groups took advantage of their independent status on the reservation and started Indian casinos. Other Iroquois have incorporated themselves directly into the outside economies off the reservation.

### **Land ownership**



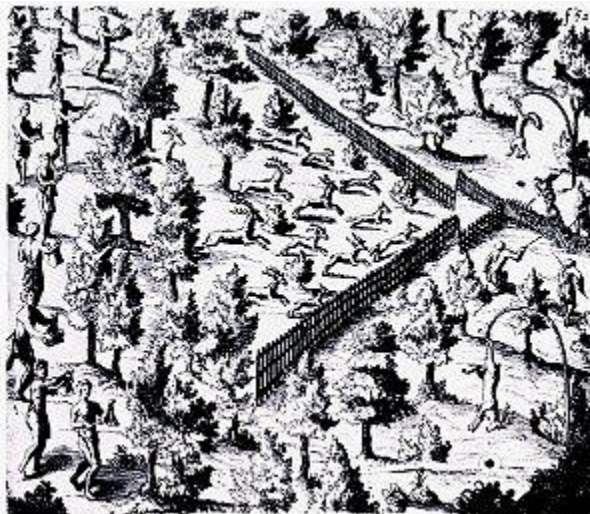
Long House of the Iroquois. (Bureau of Ethnology.)

Latter-day Iroquois longhouse housing several hundred people.

The Iroquois had an essentially communal system of land distribution. The tribe owned all lands but gave out tracts to the different clans for further distribution among households for cultivation. The land would be redistributed among the households every few years, and a clan could request a redistribution of tracts when the Clan Mothers' Council gathered.<sup>[10]</sup> Those clans that abused their allocated land or otherwise did not take care of it would be warned and eventually punished by the Clan Mothers' Council by having the land redistributed to another clan.<sup>[12]</sup> Land property was really only the concern of the women, since it was the women's job to cultivate food and not the men's.<sup>[10]</sup>

The Clan Mothers' Council also reserved certain areas of land to be worked by the women of all the different clans. Food from such lands, called *kěndiğ'gwā'ge' hodi'yě'n'tho*, would be used at festivals and large council gatherings.<sup>[12]</sup>

### **Division of labor: agriculture and forestry**

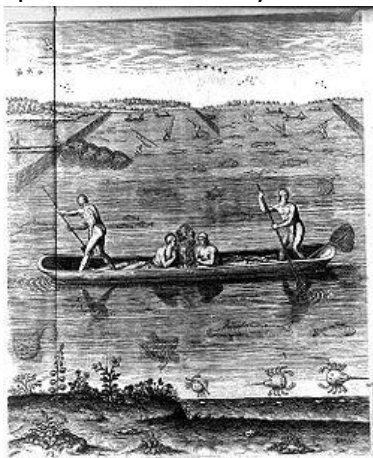


Samuel de Champlain's sketch of a Huron deer hunt; Huron men make noise and drive animals along a V-shaped fence towards an apex where they are captured and killed.

The [division of labor](#) reflected the [dualistic](#) split common in the Iroquois culture. The twin gods Sapling (East) and Flint (West) embodied the dualistic notion of two complementary halves. Dualism was applied to labor with each gender taking a clearly defined role that complemented the work of the other. Women did all work involving the field while men did all work involving the forest including the manufacture of anything involving wood. The Iroquois men were responsible for hunting, trading, and fighting, while the women took care of [farming](#), food gathering, and housekeeping. This gendered division of labor was the predominate means of dividing work in Iroquois society.<sup>[13]</sup> At the time of contact with Europeans, Iroquois women produced about 65 percent of the food and the men 35 percent. The combined production of food was successful to the point where [famine](#) and hunger were extremely rare—early Europeans settlers often envied the success of Iroquois food production.

The Iroquois system of work matched their system of land ownership. Since the Iroquois owned property together, they worked together as well. The women performed difficult work in large groups, going from field to field helping one another work each others' land. Together they would sow the fields as a "mistress of the field" distributed a set amount of seeds to each of the women.<sup>[13]</sup> The Iroquois women of each agricultural group would select an old but active member of their group to act as their leader for that year and agree to follow her directions. The women performed other work cooperatively as well. The women would cut their own wood, but their leader would oversee the collective carrying of the wood back to the village.<sup>[10]</sup> The women's clans performed other work, and according to [Mary Jemison](#), a white girl kidnapped and assimilated into their culture, the collective effort averted "every jealousy of one having done more or less work than another."

The Iroquois men also organized themselves in a cooperative fashion. Of course, the men acted collectively during military actions, as there is little sense in a single individual fighting entirely alone in battle. The other jobs of men, such as hunting and fishing, also involved cooperative elements similar to women's cooperation. However, the men differed from the women in that they more often organized as a whole village rather than as a clan. The men organized hunting parties where they used extensive cooperation to kill a large amount of game. One first hand



account told of a large hunting party that built a large brush fence in a forest forming a V. The hunters burned the forest from the open side of the V, forcing the animals to run towards the point where the village's hunters waited in an opening. A hundred [deer](#) could be killed at a time under such a plan. Native Americans of unknown tribe fishing in fashion similar to Iroquois.

The men also fished in large groups. Extensive fishing expeditions often took place where men in [canoes](#) with weirs and nets covered entire streams to reap large amounts of fish, sometimes a thousand in half of a day.<sup>[10]</sup> A hunting or fishing party's takings were considered common property and would be divided among the party by the leader or taken to the village for a feast. Hunting

and fishing were not always cooperative efforts, but the Iroquois generally did better in parties than as individuals.



## Trade

The cooperative production and communal distribution of goods made internal trade within the Iroquois Confederacy pointless, but external trade with tribes in regions with resources the Iroquois lacked served a purpose. The Iroquois traded excess [corn](#) and [tobacco](#) for the pelts from the tribes to the north and the [wampum](#) from the tribes to the east. The Iroquois used [gift exchange](#) more often than any other mode of exchange. This gift-giving reflected the reciprocity in Iroquois society. The exchange would begin with one clan giving another tribe or clan a present with the expectation of some sort of needed commodity being given in return. This form of trade ties to the Iroquois culture's tendency to share property and cooperate in labor. In all cases no explicit agreement is made, but one service is performed for the community or another member of the community's good with the expectation that the community or another individual would give back.<sup>[10]</sup> External trade offered one of the few opportunities for individual enterprise in Iroquois society. A person who discovered a new trading route had the exclusive right to trade along the same route in the future; however, clans would still collectivize trading routes to gain a monopoly on a certain type of trade.

The arrival of Europeans created the opportunity for greatly expanded trade. [Furs](#) were in demand in Europe, and they could be acquired cheaply from Indians in exchange for manufactured goods the Indians could not make themselves.<sup>[14]</sup> Trade did not always benefit the Indians. The [British](#) took advantage of the gift-giving culture. They showered the Iroquois with European goods, making them dependent on such items as [rifles](#) and metal axes. The Iroquois had little choice but to trade for [gunpowder](#) after they had discarded their other weapons. The British primarily used these gifts to gain support among the Iroquois for fighting against the French.<sup>[4]</sup>

The Iroquois also traded for [alcohol](#), a substance they did not have before the arrival of Europeans. Eventually, this would have a very negative impact on Iroquois society. The problem became so bad by 1753 that Scarrooyady, an Iroquois Chief, had to petition the Governor of Pennsylvania to intervene in trade:

Your Traders now bring scarce anything but Rum and Flour; they bring little powder and lead, or other valuable goods ... and get all the skins that should go to pay the debts we have contracted for goods bought of the Fair Traders; by this means we not only ruin ourselves but them too. These wicked Whiskey Sellers, when they have once got the Indians in liquor, make them sell their very clothes from their backs. In short, if this practice be continued, we must be inevitably ruined.<sup>[14]</sup>

## Land after the Europeans arrived



Iroquois with Western goods, presumably acquired through trade (French engraving, 1722).

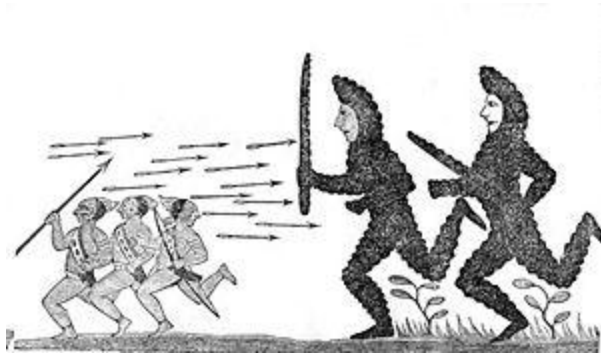
The Iroquois system of land management had to change with the coming of the Europeans and the forced isolation to [reservations](#). The Iroquois had a system of collectively owned land free to be used as needed by their members. While this system was not wholly collective as land was distributed to individual

family groups, the Iroquois lacked the Western conception of property as a commodity. After the Europeans arrived and placed the Iroquois on reservations, the natives had to adjust their property system to a more Western model. Despite the influence of Western culture, the Iroquois have maintained a unique view of property over the years. Modern-day Iroquois Doug George-Kanentiio sums up his perception of the Iroquois property view: The Iroquois have no absolute right to claim territory for purely monetary purposes. Our Creator gave us our aboriginal lands in trust with very specific rules regarding its uses. We are caretakers of our Mother Earth, not lords of the land. Our claims are valid only so far as we dwell in peace and harmony upon her.<sup>[15]</sup>

Similar sentiments were expressed in a statement by the Iroquois Council of Chiefs (or Haudenosaunee) in 1981. The Council distinguished the "Western European concepts of land ownership" from the Iroquois view that "the earth is sacred" and "was created for all to use forever—not to be exploited merely for this present generation." Land is not just a commodity and "In no event is land for sale." The statement goes on, "Under Haudenosaunee law, Gayanerkowa, the land is held by the women of each clan." It is principally the women who are responsible for the land, who farm it, and who care for it for the future generations. When the Confederacy was formed, the separate nations formed one union. The territory of each nation became Confederacy land even though each nation continued to have a special interest in its historic territory the Council's statement reflects the persistence of a unique view of property among the Iroquois.

The system of the Grand River Iroquois (two Iroquois reservations in Canada) integrated the traditional Iroquois property structure with the new way of life after being confined to a reservation. The reservation was established under two deeds in the eighteenth century. These deeds gave corporate ownership of the reservation lands to the Six Nations of the Iroquois. Individuals would then take a perpetual lease on a piece of land from the Confederacy. The Iroquois idea that land came into one's possession if cared for and reverted to public control if left alone persisted in reservation property law. In one property dispute case, the Iroquois Council sided with the claimant who had made improvements and cultivated the land over the one who had left it alone. The natural resources on the land belonged to the tribe as a whole and not to those who possessed the particular parcel. The Iroquois leased the right to extract stone from the lands in one instance and fixed royalties on all the production. After natural gas had been discovered on the reservation, the Six Nations took direct ownership of the natural gas wells and paid those who had wells on their land compensation only for damages done by gas extraction. This setup closely resembled the precontact land distribution system where the tribes actually owned the land and distributed it for use but not unconditional ownership. Another instance of traditional Iroquois property views impacting modern-day Indian life involves the purchase of land in New York State by the [Seneca-Cayuga](#) tribe, perhaps for a casino. The casino would be an additional collectively-owned revenue maker. The Seneca-Cayuga already own a bingo hall, a gas station, and a cigarette factory. The later-day organization of reservation property directly reflects the influence of the precontact view of land ownership.

## **Iroquois mythology**



Stonish Giants, engraving by David Cusick from Sketches of the Ancient History of the Six Nations

The Iroquois believed in a supreme spirit, Orenda, the "Great Spirit" from whom all other spirits were derived. Atahensic (also called Ataensic) is a sky goddess who fell to the earth at the time of creation. According to legend, she was carried down to the land by the wings of birds. After her fall from the sky she gave birth to Hahgwehdiyu and Hahgwehdaetgah, twin sons. She died in childbirth and was considered the goddess of pregnancy, fertility, and feminine skills.

Hahgwehdiyu put a plant into his mother's lifeless body and from it grew [maize](#) as a gift to humankind. Hahgwehdaetgah his twin was an evil spirit.

Gaol is the wind god. Gohone is the personification of the winter. Adekagagwaa is the personification of the summer. Onatha is a fertility god and patron of farmers, particularly farmers of wheat. Yosheka is another creator god. A giant named Tarhuhiawahku held the sky up.

The Oki is the personification of the life-force of the Iroquois, as well as the name of the life force itself. It is comparable to Wakanda ([Lakota](#)) and the Manitou (Algonquian).

The Jogah are nature spirits, similar to both [nymphs](#) and [fairies](#). Ha Wen Neyu is the "Great Spirit."

The first people were created by Iosheka, a beneficent God who heals disease, defeated demons, and gave many of the Iroquois magical and ceremonial rituals, as well as [tobacco](#), a central part of the Iroquois religion. He is also venerated in Huron mythology.

The north wind is personified by a [bear](#) spirit named Ya-o-gah, who lived in a cave and was controlled by Gah-oh. Ya-o-gah could destroy the world with his fiercely cold breath, but is kept in check by Gah-oh.

Sosondowah was a great hunter (known for stalking a supernatural [elk](#)) who was captured by Dawn, a goddess who needed him as a watchman. He fell in love with Gendenwitha ("she who brings the day"; alt: Gendewitha), a human woman. He tried to woo her with song. In spring, he sang as a bluebird, in summer as a blackbird and in autumn as a [hawk](#), who then tried to take Gendenwitha with him to the sky. Dawn tied him to her doorpost. She then changed Gendenwitha into the Morning Star, so he could watch her all night but never be with her.

### **Contemporary Life**

The total number of Iroquois today is hard to establish. About 45,000 Iroquois lived in Canada in 1995. In the 2000 census, 80,822 people in the United States claimed Iroquois ethnicity, with 45,217 of them claiming only Iroquois background. However, tribal registrations in the United States in 1995 numbered about 30,000 in total.

Many Iroquois have been fully integrated into the surrounding Western economy of the [United States](#) and [Canada](#). For others their economic involvement is more isolated in the [reservation](#). Whether directly involved in the outside economy or not, most of the Iroquois economy is now greatly influenced by national and world economies. The Iroquois have been involved in the steel construction industry for over a hundred years, with many men from the [Mohawk](#) nations working on such high-steel projects as the [Empire State Building](#) and [World Trade Center](#).<sup>[16]</sup> Inside the reservation the economic situation has often been bleak. For instance, the U.S. side of the Mohawk reservation has recently had [unemployment](#) as high as 46 percent.<sup>[17]</sup> Many reservations have successful businesses, however. The [Seneca](#) reservation contains the City of Salamanca, [New York](#), a center of the hardwoods industry with a Native American population of 13 percent.<sup>[18]</sup> The Seneca make use of their independent reservation status to sell gasoline and cigarettes tax-free and run high-stakes bingo operations. The Seneca have also opened casinos in New York State, including [Niagara Falls](#) and in Salamanca, New York.

The [Oneida](#) have also set up casinos on their reservations in New York and [Wisconsin](#). The Oneida are one of the largest employers in northeastern Wisconsin with over 3,000 employees, including 975 people in tribal government. The Tribe manages over 16 million dollars in federal and private grant monies and a wide range of programs, including those authorized by the Indian Self-Determination and Education Assistance Act.<sup>[19]</sup> The Oneida business ventures have brought millions of dollars into the community and improved the standard of living.<sup>[20]</sup>





## Review Native American Studies

### STANDARDS

#### CC5.1

### OBJECTIVES

- Create a large painted mural

### MATERIAL

- Large mural paper
- Paint
- Brushes

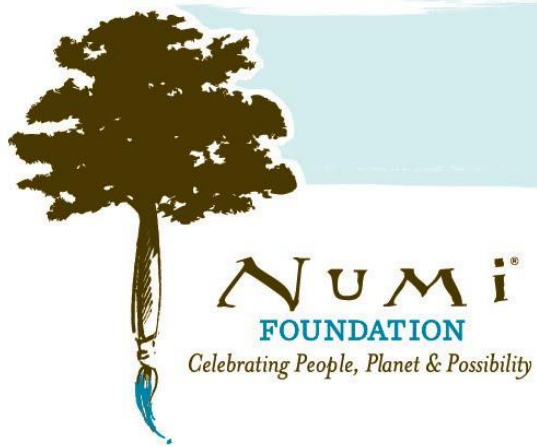
### Preparation:

- Begin class with a discussion about how a painted mural might display what the class has learned about Native Americans.
- Develop a plan for the mural and how the class will share the painting.
- One idea could be to use the theme of shelter and paint the various forms of shelter these groups have used.
- When finished, the class should all look at their work, put it somewhere safe to dry, and clean up.
- Class finishes with a look at the mural which should be put on display.

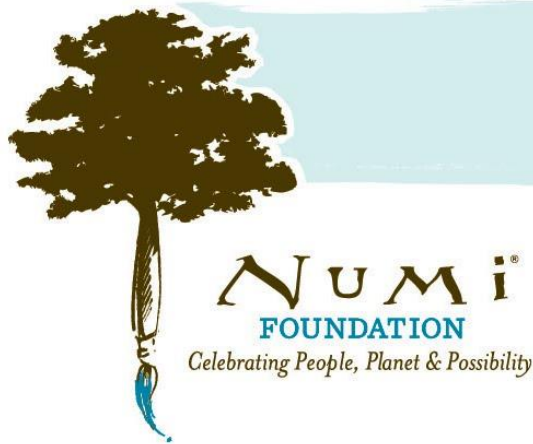
The following Common Core Standards (5.2) should be addressed in the lessons below. Information for the teacher is included in lesson content and in the Teacher Supplement. The teacher should feel free to add material from other sources. The aim is to cover as much information as possible from the list below.

- Describe the entrepreneurial characteristics of early explorers (e.g., Christopher Columbus, Francisco Vásquez de Coronado) and the technological developments that made sea exploration by latitude and longitude possible (e.g., compass, sextant, astrolabe, seaworthy ships, chronometers, gunpowder).
- Explain the aims, obstacles, and accomplishments of the explorers, sponsors, and leaders of key European expeditions and the reasons Europeans chose to explore and colonize the world (e.g., the Spanish Reconquista, the Protestant Reformation, the Counter Reformation).
- Trace the routes of the major land explorers of the United States, the distances traveled by explorers, and the Atlantic trade routes that linked Africa, the West Indies, the British colonies, and Europe.
- Locate on maps of North and South America land claimed by Spain, France, England, Portugal, the Netherlands, Sweden, and Russia. (See Teacher Supplement)

**Notes/Feedback:**



## Exploration



## The Routes of Early Explorers I

### STANDARDS

#### CC5.2

### OBJECTIVES

- Opening activity
- Teacher led discussion
- Map drawing

### MATERIAL

- Talking Stick (a plain stick made special with a feather
- Leather ties or other decorations)
- Paper
- Drawing pencils

### Preparation:

- Explain to students that in many Native American tribes, people used a "talking stick" to make sure that each person had a turn to share his or her ideas and opinions with the rest of the group. The person holding the stick had the right to speak. Everyone else was expected to listen with respect. When a person finished talking, he or she passed the stick to someone else.

Have students sit in a circle and give the stick to a student who is comfortable speaking to a group. Ask that student to share something with the class. You might specify a topic or let students choose their own. When the first student finishes sharing, he or she passes the stick to the student on the right. Tell students that anyone who doesn't want to

Speak can simply pass the stick to the next person. Students should continue passing the stick until each person has had a chance to speak. You might want students to pass the stick more than once so some of the shyer students have a second chance to share their thoughts, but don't insist that a student talk if he or she doesn't want to.

You can use this activity in a variety of situations, including conflicts between two students who have trouble listening to each other's point of view.

Ideas for specific topics might include any difficulties the children are having at school such as name calling or bullying. It might start with the good things that happen at school.

- Ask the students what it means to explore. After listening to some responses, explain that a long time ago there were no cell phones, no computers, etc., and that because of this people knew very little about the world outside their little village. Changes came due to interest, need for trade, and new inventions. Tell the biography of Columbus. (See Teacher Supplement)
- Have children copy the map of the Columbus voyages in color pencil.
- Class Finishes.

### **Notes/Feedback:**

## Teacher Supplement: CHRISTOPHER COLUMBUS

### **Why is Columbus Famous?**

#### **Who was Columbus?**

Columbus was an explorer. In 1492, he sailed from Europe to America. He and his sailors crossed the Atlantic Ocean, not knowing where they would land. It was a voyage into the unknown. After Columbus, other Europeans began to explore and settle in America.

#### **When did he live?**

Christopher Columbus was born in 1451. It was a time of new ideas and discoveries in Europe. We call this time the Renaissance - a word that means 'rebirth'. People were making maps of new lands. They were building ships to explore places they had never visited before.

#### **What did Columbus do?**

Columbus did not 'discover' America. There were many people already living there. Vikings from Europe had landed in America 500 years before. But Columbus did not know that. His voyage started regular contact between America and Europe.

### **EARLY DAYS**

#### **Childhood**

Cristoforo Colombo, or Christopher Columbus as we call him, was born in Genoa in Italy. Genoa was a busy port.

His father was a wool merchant and weaver. We don't know if Columbus went to school much. He may have had lessons from monks.

#### **Going to sea**

The Columbus family hoped to get rich by trade. Columbus went to sea at the age of 13. Life at sea was exciting, but dangerous. He hoped to come home a rich man!

Columbus learned how to sail a wooden ship with sails. He learned about the winds and tides. He learned to navigate (find the way), by looking at the Sun and stars.

#### **In Portugal**

Columbus went to live in Portugal. One story says he swam ashore after his ship was attacked by pirates! He and his brother Bartholomew made and sold maps.

#### **Columbus's dream**

People in Europe wanted to find a new sea route east, to trade with Asia. They wanted to send ships to India, China and the East Indies.

The Portuguese tried sailing South, around Africa. It was a long way.

Columbus wanted to sail west. Because maps of the time made the oceans look smaller than they are, Columbus hoped to reach China in a few days. He needed money to make his dream come true.

### **COLUMBUS SETS SAIL**

### **Help from a Queen**

Columbus tried to persuade rich people to help him. Most laughed at him.

At last, King Ferdinand and Queen Isabella of Spain gave him money for ships. In return he promised them new lands, spices, gold and new people to rule.

### **Columbus sails**

Columbus set sail on 3 August 1492. He had three ships: the Niña, the Pinta and the Santa Maria. They were wooden ships with sails. There were about 90 men in the ships.

Food for the voyage was kept in the ship's hold. The men took salted fish in barrels, cheese, wine, water, live pigs and chickens.

### **Life on the ships**

The sailors worked shifts. The time for each shift was measured using a half-hour glass. The men had no cabins, but slept on deck. Every morning, they said prayers.

The ships let in water all the time. The men had to work pumps, to keep the ships afloat.

### **Finding the way**

Columbus used a compass to help him navigate. He used a traverse board to plot (mark) the direction they wanted to sail in.

The voyage took longer than Columbus expected. There was no land, just ocean. The men got scared. They were running out of food and water. After 36 days, a sailor on the Pinta spotted an island. On 12 October 1492 the explorers went ashore. Columbus called the island San Salvador. It was in the Bahamas.

## **WHAT COLUMBUS DISCOVERED**

### **A New World**

Columbus sailed on to Cuba and Hispaniola. He explored a world new to Europeans. People later called it the New World.

### **Native Americans**

Native American people lived on the islands. Columbus called them 'Indians', because he thought he'd landed in 'the Indies' (Asia).

At first the Native Americans were pleased to see the visitors. Columbus gave them cheap presents and bells. But he also claimed their islands for Spain!

### **Shipwreck**

On Christmas night 1492 the Santa Maria was wrecked. It hit a reef.

The other two ships sailed home. Columbus left 40 men behind. He took some captive Native Americans with him. He landed in Spain in March 1493.

### **Second voyage**

Columbus soon went back to rescue his men. This time, he took 17 ships. But all the men left behind were dead.

## **WHAT HAPPENED TO COLUMBUS?**

### **Columbus in disgrace**

Spain ruled the lands Columbus had found. On his third voyage, Columbus saw South America for the first time. But he came home in disgrace. His enemies said he had ruled Hispaniola to make himself rich. He was sent back to Spain in chains. But the king and queen set him free.

### **Native Americans made slaves**

People from Europe sailed to America to start colonies. Some wanted to make the Native Americans become Christians.

The Europeans began treating the Native Americans badly. They made many of them work as slaves.

### **Columbus dies**

Columbus sailed to America for a fourth time in 1502. He was still hoping to land in China. This time he explored Central America. His ships were too leaky to sail home, so he had to wait a year before being rescued.

When Columbus got back to Spain, he was a sick man. He died in 1506.

### **HOW COLUMBUS CHANGED HISTORY**

#### **Other explorers**

Other explorers followed Columbus. In 1497-98, John Cabot sailed from England to North America. In 1501 Amerigo Vespucci from Italy sailed to South America. 'America' was named after him. People knew that the New World was not Asia, but a new continent.

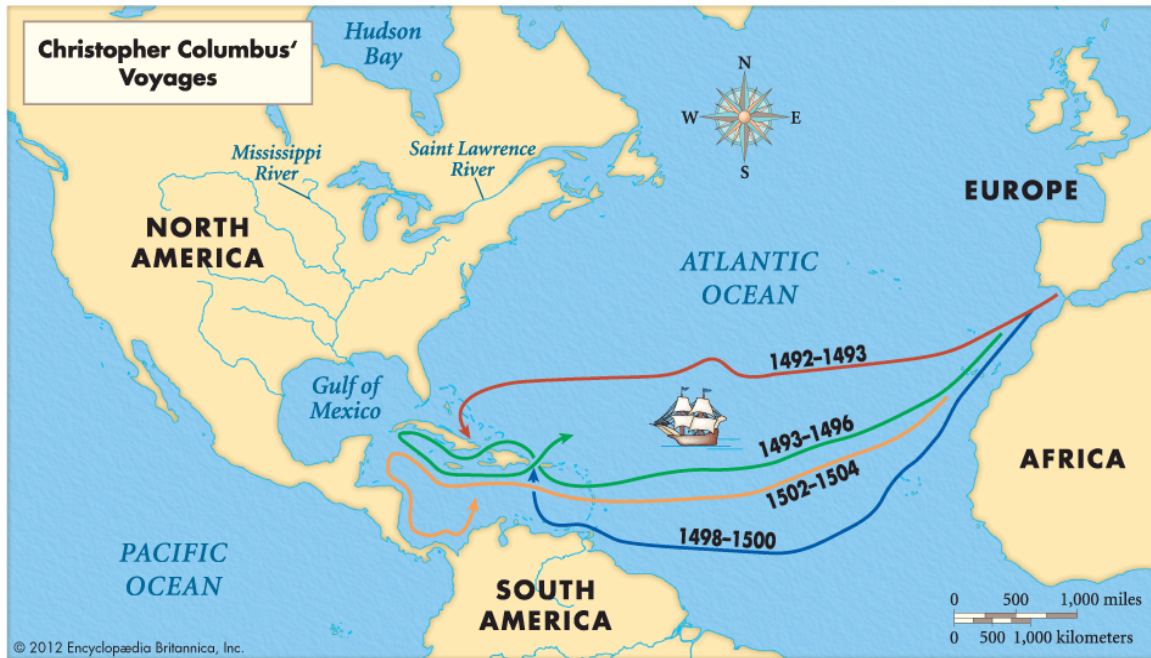
#### **How Columbus changed history**

Columbus and his sailors sailed bravely into the unknown. Columbus did not give up, even when people laughed at his ideas.

Explorers brought home gold, new foods and new knowledge. However, they brought misery to many Native Americans. The Europeans took their land. Many Native Americans were killed in wars with the Europeans, or died from European diseases.



## Teacher Supplement: MAP OF COLUMBUS' VOYAGES





## The Routes of Early Explorers-II

### STANDARDS

CC5.2

### OBJECTIVES

- Opening activity
- Teacher led discussion
- Making a navigational instrument

### MATERIAL

- Opening Activity-Talking stick
- Materials for the navigational instrument chosen (See Teacher Supplement)
- Journals
- Pencils

### Preparation:

- Repeat Talking Stick activity from previous class. Give the students a talking point that has to do with an issue at school.

- (See Teacher Supplement).
- Once made, tell the story of Coronado (See Teacher Supplement).
- Show the class maps of the exploration routes across the Atlantic Ocean and the lands claimed by European nations in North America.
- In their journals, have children write about life on a ship in the early days of exploration.
- Class Finishes.

**Notes/Feedback:**

## Teacher Supplement: HOW TO MAKE AN ASTROLABE

By Deana Zaccaro, eHow Contributor



The astrolabe may have been invented by the astronomer Hipparchus or Apollonius of Perga, a mathematician. Named by the ancient Greeks, "astrolabe" means "the one who catches the heavenly bodies." The University of Hawaii's Institute for Astronomy explains that the astrolabe is used to "calculate the position of celestial objects, measure the time of the night or day, measure the time of the year, compute what part of the sky is visible at any time, determine the altitude of any object over the horizon and determine the current latitude." Although originally constructed from ornate brass discs, children can make their own astrolabes from household arts and crafts materials.

### Instructions

- Download and print an astrolabe picture. An age-appropriate astrolabe drawing is available on the At Home Astronomy's website.
- Glue the astrolabe picture to a piece of heavy paper or cardboard and cut it out.
- Carefully use the scissors to make a small hole at each of the lines that run along the curved edge of the astrolabe.
- Cut a drinking straw to measure the same length as the side of the astrolabe.
- Tape the drinking straw to the edge of the astrolabe where instructed by the picture. Be careful not to tape it directly on the astrolabe.
- Puncture a small hole through the "x" on the astrolabe. Thread the string through the hole and tape the string down on the back of the paper or cardboard.
- Tape the small weight to the bottom of the string and flip it over the front of the astrolabe.

## Teacher Supplement: HOW TO MAKE SEXTANT



By Wesley Davis, eHow Contributor.

A simple sextant can be made at home in about 15 minutes.

A sextant is a device used to measure an object's altitude angle relative to a horizontal line of reference. In the days before global positioning systems, a navigator aboard a ship would use a sextant to measure the altitude angle of prominent stars, such as Polaris, to navigate to and from the home port. In addition to a sextant, a navigator who desires to know his ship's exact position needs an

almanac detailing the position of stars and planets over time, a method of telling time relative to the observatory that produced the almanac, and a method of mathematically computing his ship's location based upon the measurements of the sextant and navigational charts.

### Things You'll Need

- Protractor, clear plastic 6-inch
- 4-by-6-inch note card with lines
- Pencil

### Instructions

- Line up the straight edge of the protractor with the red line nearest the 6 inch edge of the note card with the curve of the protractor sitting on the card. Trace the curve of the protractor using your pencil. This line segment will be referred to as the "arc".
- Make a mark where the cross hairs on the protractor sit on the card. This point will be referred to as the "hub".
- Rotate the protractor 90 degrees keeping the hub lined up with the cross hairs of the protractor. The red line printed on the note card should pass through the 90 degree mark of the protractor.
- Mark the degree measurements at 10-degree increments along the arc. Label the degree measurements along the inside of the arc starting with zero degrees at the center of the arc. Increase by 10 degrees until you reach 90 degrees at the red line on the note card. Place small tic marks at 5-degree measurements between the multiples of 10.
- Draw line segments that extend from the hub of the circle to each degree measurement that is a multiple of 10. The pattern will resemble spokes on a bicycle wheel.
- Cut out your sextant along the arc.
- Unfold the paper clip so that it has a 180-degree "hook" at each end. Poke a hole in the hub of the sextant using your paper clip.

- Place one hooked end of the paper clip through the hub of the sextant and slide the other end of the hook over the edge of the arc of your sextant. The paperclip will act as your needle and should swing freely.
- Cut the straw to 6 inches in length and tape it along the flat edge of the sextant. The straw is your sight. Look through the straw at an object and read the altitude angle at the point where the paperclip crosses the arc of the sextant.
- Read more:

[http://www.ehow.com/how\\_7448600\\_to\\_-simple-homemadesextant.html#ixzz2Y04sdRXn](http://www.ehow.com/how_7448600_to_-simple-homemadesextant.html#ixzz2Y04sdRXn)

## Teacher Supplement: HOW TO MAKE A COMPASS

By an eHow Contributor

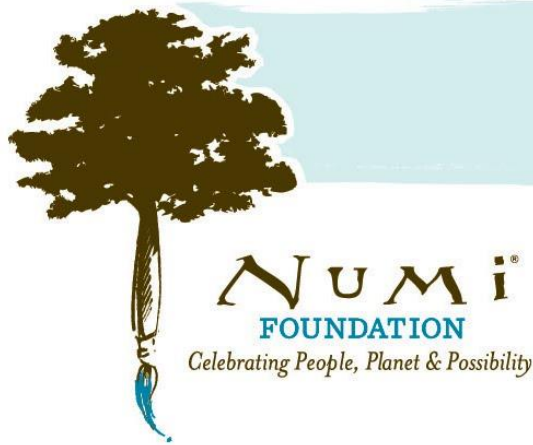
With a few household items, you can make a compass. Do this project with **your child** and make learning science fun.

Things You'll Need

- Needle
- Magnet
- Cork

### Instructions

- Get a one inch sewing needle. The needle can be slightly larger or a little smaller, but should be around that size. Once you have the needle in hand, rub it against a magnet. Be sure to keep rubbing it in the same direction.
- Find a piece of cork. Cork from a wine bottle will work great. Make sure the piece of cork is dry and clean.
- Stick the needle through the piece of cork. On this step be careful because the needle is sharp and you could injure yourself. You shouldn't let a child attempt this step. Stick the needle in until the cork is centralized on the needle.
- Place the needle and cork in a glass of water. Make sure there is enough water in the glass so that the piece of cork is able to float.
- Put the glass of water on a stable surface. Once stabilized, you should notice the needle start to spin until it reaches a point. When the needle stops, it will be pointing north. Now that you have a working compass, you are able to move the glass about and it will continue to point in the same direction.
- Read more:  
[http://www.ehow.com/how\\_2046066\\_make-compass.html#ixzz2Y06WDn00](http://www.ehow.com/how_2046066_make-compass.html#ixzz2Y06WDn00)



## The Routes of Early Explorers-III

### STANDARDS

CC5.2

### OBJECTIVES

- Opening activity-Talking stick
- Teacher led discussion
- Drawing

### MATERIAL

- Photos or drawings of sailing ships
- Drawing paper
- Pencils

### Preparation:

- Repeat Talking Stick activity. Give the students a talking point that has to do with an issue at school.
- Teacher led discussion reviewing what has been learned so far about exploration. Review the story of Lewis and Clark and Sacajawea. Introduce the stories of the Spanish Reconquista, the Protestant Reformation and the Counter Reformation.



- Show the students photos or drawings of the sailing ships and have the children create drawings of the ships on paper to be displayed. Try to give them the vocabulary of the parts of the ship.
- Have the class look at the drawings.
- Class Finishes.

**Notes/Feedback:**

## Teacher Supplement: PROTESTANT REFORMATION

The **Protestant Reformation** was a movement which began in the [16th century](#) as a series of attempts to reform the [Roman Catholic Church](#), but ended in division and the establishment of several other [Christian](#) churches, most importantly [Lutheranism](#), [Reformed churches](#), and [Anabaptists](#).

### Roots of the Reformation

- [Avignon Papacy](#) ("Babylonian Captivity of the Church"), [Avignon](#), [Great Schism](#)
- [Jan Hus](#), [John Wyclif](#), [William Tyndale](#)
- Northern Renaissance, [Erasmus](#), [Thomas More](#)

### Reformation begins

- Martin Luther, Johann Tetzel, Indulgences, 95 Theses (not nailed to church door), Nicolaus Von Amsdorf
- Exsurge Domine, Diet of Worms (1521), Peasants' War
- Huldreich Zwingli and Zurich
- John Calvin and Geneva
- John Knox and Scotland
- Radical Reformers -- Müntzer, Anabaptists, Menno Simon[?]
- Reformation in France?

### Underlying Demographic, Economic Factors

Historical upheaval usually yields a lot of new thinking as to how society should be organized. This was the case leading up to the Protestant Reformation. Following the breakdown of monastic institutions and scholasticism in late medieval Europe, accentuated by the "Babylonian Captivity[?]" of the Avignon Papacy, the Great Schism, and the failure of conciliar reform, the sixteenth century saw the fermenting of a great cultural debate about religious reforms and later fundamental religious values. Historians would generally assume that the failure to reform (too many vested interests, lack of coordination in the reforming coalition) will eventually lead to a greater upheaval or even revolution, since the system must eventually be adjusted or disintegrate, and the failure of the Conciliar movement led to the Protestant Reformation in the European West. These frustrated reformist movements ranged from nominalism, modern devotion, to humanism occurring in conjunction with economic, political and demographic forces that contributed to a growing disaffection with the wealth and power of the elite clergy, sensitizing the population to the financial and moral corruption of the secular Renaissance church.

The outcome of the [Black Death](#) encouraged a radical reorganization of the economy and eventually European society. In the emerging urban centers, however, the calamities of the fourteenth and early fifteenth century, and the resultant labor shortages, provided a strong impetus for economic diversification and technological innovations. Following the [Black Death](#),

the initial loss of life due to famine, plague, and pestilence, contributed to an intensification of capital accumulation in the urban areas, and thus a stimulus to trade, industry, and burgeoning urban growth in fields as diverse as banking (the [Fugger](#) banking family in [Augsburg](#) being the most prominent), textiles, armaments, especially stimulated by the [Hundred Years War](#), and mining of iron ore due, in large part, to the booming armaments industry. Accumulation of surplus, competitive overproduction, and heightened competition to maximize economic advantage, contributed to civil war, aggressive militarism, and thus centralization. As a direct result of the move toward centralization, leaders like [Louis XI\[?\]](#) (1461-83), the “spider king” sought to remove all constitutional restrictions on the exercise of their authority. In [England](#), [France](#), and [Spain](#) the move toward centralization begun in the thirteenth century was carried to a successful conclusion.

But as recovery and prosperity progressed, enabling the population to reach its former levels in the late fifteenth and sixteenth centuries, the combination of both a newly abundant labor supply as well as improved productivity, were mixed blessings for many segments of Western European society. Despite tradition, landlords started the move to exclude peasants from common lands. With trade stimulated, landowners increasingly moved away from the manorial economy. Woolen manufacturing greatly expanded in [France](#), [Germany](#), and the [Netherlands](#) and new textile industries began to develop.

### **Humanism to Protestantism**

The frustrated reformism of the humanists, ushered in by the [Renaissance](#), contributed to a growing impatience among reformers. [Erasmus](#) and later figures like [Luther](#) and [Zwingli](#) would emerge from this debate and eventually contribute to the second major schism of Christendom. Unfortunately for the church, the crisis of theology beginning with [William of Ockham](#) in the fourteenth century was occurring in conjunction with the new burger discontent. Since the breakdown of the philosophical foundations of [scholasticism](#), the new [nominalism](#) did not bode well for an institutional church legitimized as an intermediary between man and God. New thinking favored the notion that no religious doctrine can be supported by philosophical arguments, eroding the old alliance between reason and faith of the medieval period laid out by [Thomas Aquinas](#).

The major individualistic reform movements that revolted against medieval scholasticism and the institutions that underpinned it were: [humanism](#), [devotionalism\[?\]](#), and the observatine tradition. In Germany, “the modern way” or devotionalism caught on in the universities, requiring a redefinition of God, who was no longer a rational governing principle but an arbitrary, unknowable will that cannot be limited. God was now an unknowable absolute ruler, and religion would be more fervent and emotional. Thus, the ensuing revival of Augustinian theology, stating that man cannot not saved by his own efforts but only by the grace of God, would erode the legitimacy of the rigid institutions of the church meant to provide a channel for man to do good works and get into heaven. Humanism, however, was more of an educational reform movement with origins in the Renaissance's revival of classical learning and thought. A revolt against Aristotelian logic, it placed great emphasis on reforming individuals through eloquence as opposed to reason. The European Renaissance laid the foundation for the

Northern humanists in its reinforcement of the traditional use of Latin as the great unifying cultural language.

The polarization of the scholarly community in Germany over the [Reuchlin\[?\]](#) (1455-1522) affair, attacked by the elite clergy for his study of Hebrew and Jewish texts, brought Luther fully in line with the humanist educational reforms who favored academic freedom. At the same time, the impact of the Renaissance would soon backfire against Southern Europe, also ushering in an age of reform and a repudiation of much of medieval Latin tradition. Led by Erasmus, the humanists condemned various forms of corruption within the Church, forms of corruption that might not have been any more prevalent than during the medieval zenith of the church. [Erasmus](#) held that true religion was a matter of inward devotion rather than an outward symbol of ceremony and ritual. Going back to ancient texts, scriptures, from this viewpoint the greatest culmination of the ancient tradition, are the guides to life. Favoring moral reforms and de-emphasizing didactic ritual, Erasmus laid the groundwork for Luther.

Humanism's intellectual anticlericalism would profoundly influence Luther. The increasingly well-educated middle sectors of Northern Germany, namely the educated community and city dwellers, would turn to Luther's rethinking of religion to conceptualize their discontent according to the cultural medium of the era. The great rise of the burgers, the desire to run their new businesses free of institutional barriers or outmoded cultural practices, contributed to the appeal of humanist individualism. To many, papal institutions were rigid, especially regarding their views on just price and usury. In the North burgers and monarchs were united in their frustration for not paying any taxes to the nation, but collecting taxes from subjects and sending the revenues disproportionately to the Pope in [Italy](#).

These trends heightened demands for significant reform and revitalization along with [anticlericalism\[?\]](#). New thinkers began noticing the divide between the priests and the flock. The clergy, for instance, were not always well-educated. Parish priests often did not know [Latin](#) and rural parishes often did not have great opportunities for theological education for many at the time. Due to its large landholdings and institutional rigidity, a rigidity to which the excessively large ranks of the clergy contributed, many bishops studied law, not theology, being relegated to the role of property managers trained in administration. While priests emphasized works of religiosity, the respectability of the church began diminishing, especially among well educated urbanites, and especially considering the recent strings of political humiliation, such as the apprehension of [Pope Boniface VIII](#) by [Philip IV\[?\]](#) of [France](#), the "Babylonian Captivity," the [Great Schism](#), and the failure of Conciliar reformism. In a sense, the campaign by [Pope Leo X](#) to raise funds to rebuild the [St. Peter's Basilica](#) was too much of an excess by the secular [Renaissance](#) church, prompting the high-pressure sale of [indulgences\[?\]](#) that rendered the clerical establishments even more disliked in the cities.

Luther, taking the revival of the [Augustinian](#) notion of salvation by faith alone to new levels, borrowed from the humanists the sense of individualism, that each man can be his own priest (an attitude likely to find popular support considering the rapid rise of an educated urban middle class in the North), and that the only true authority is the [Bible](#), echoing the reformist

zeal of the [Conciliar movement](#) and opening up the debate once again on limiting the authority of the Pope. While his ideas called for the sharp redefinition of the dividing lines between the laity and the clergy, his ideas were still, by this point reformist in nature. Luther's contention that the human will was incapable of following good, however, resulted in his rift with Erasmus finally distinguishing Lutheran reformism from [humanism](#).

### The Radical Reformation

Unskilled laborers, the recently squeezed peasants migrating to the cities from the countryside, embraced the most radical of the theological options opened up by the religious revolution, and a good deal of the [Anabaptist](#) preachers, condemned by Lutheranism and its alliance with nationalistic German forces, hailed from this class.

With little understanding of economic processes of markets, peasants and new migrants to the cities just inferred that higher prices were a manifestation of unjust, parasitic, and immoral behavior. The old concept of "just price" was antiquated, given the economic developments of the era. Discontented and morally righteous, the lower classes were ready to follow concerned leaders, who urged them to band together against immorality and decadence and against the usurpation by diversifying landowners and centralizing kings and princes looking for increased tax revenues to fund their growing states. The disadvantaged peasantry, in this sense, did not turn to a figure like [Hung-wu](#), a peasant revolutionary who fought for economic and political control in establishing the [Ming Dynasty](#), but to someone like the [Drummer of Niklashausen](#) and later the [Anabaptist](#) preachers.

As a result, nearly every country in Europe saw a flare up of failed peasant revolts motivated by religious concerns and executed according to religious doctrine. The Peasants' War in [Hungary](#) (1514), the revolt against Charles V in Spain (1520), the discontent of the lower classes in [France](#) with the excessive taxes levied by Louis XI, and the secret associations which prepared the way for the great uprising of the lower classes in [Germany](#) (1524), show that discontent was not confined to any one country in Europe.

### Lutheranism adapted by the German Territorial Princes

Luther, like Erasmus, in the beginning favored maintaining the bishops as an elite class for administrative purposes. And while Luther de-emphasized [sacraments](#), good works, and indulgences, he still recognized the roles of [Baptism](#) and the [Eucharist](#). Luther favored a reformed theology of the [Eucharist](#) called [consubstantiation](#), a doctrine of the presence of Christ in the Eucharist. Traditionally, the consecrated bread and wine were held to become, substantially, the blood of Christ ([transubstantiation](#)). Transubstantiation was most fully spelled out by the medieval scholastics. According to the doctrine of consubstantiation, the substances of the body and the blood of Christ and of the bread and the wine were held to coexist together in the consecrated Host.

In fact, Luther, along with his colleague [Melanchthon](#), emphasized this point in diplomatic plea for the Reformation at the [Reichstag](#) in [1529](#) amid charges of [heresy](#). Once again, though, the

church and the emperor squandered their last chance to reform and salvage the old order; the edict by the [Diet of Worms](#) (1521) prohibited all innovations. Meanwhile, in these efforts remain a Catholic reformer as opposed to a heretical revolutionary, and to appeal to German princes with his religious condemnation of the peasant revolts backed up by the [Doctrine of the Two Kingdoms\[?\]](#), Luther's growing conservatism would usher in the more radical reformers.

At a religious conference with the Zwinglians in [1529](#), Melancthon joined with Luther in opposing a union with [Zwingli](#). There would finally be a schism in the reform movement due to Luther's belief in [consubstantiation](#). His original intention was not schism, but with the [Reichstag](#) of Augsburg (1530) a separate Protestant church finally emerged. Subsequently the leadership of the German Reformation was gradually taken over by Melancthon. In a sense, Luther would take humanism further in its deviation from established Catholic ritual, forcing a rift between Erasmus and Luther. Similarly, Zwingli would further repudiate ritualism, and break with the increasingly conservative Luther.

While it would be an understatement to state that the great cultural elites like [Erasmus](#), [Luther](#), [Zwingli](#), and Melancthon regarded these fundamental theological questions quite seriously, their followers tended to split along socio-economic lines. Luther found great support from the new bourgeoisie in Germany's urban centers to overthrow the power of the landowning aristocracy and the Latin clergy, rooted in their control of land and peasant labor, which were the central means of production of the time. And up-and-coming merchants, not yet part of the ruling elite, rallied to Luther's cause. Zwingli, however, appealed to poorer segments of society who lacked the stake in German nationalism among the ambitious, consolidating princes and the new bourgeoisie.

Aside from the enclosing of the lower classes, the middle sectors of Northern Germany, namely the educated community and city dwellers, would turn to religion to conceptualize their discontent according to the cultural medium of the era. The great rise of the burgers, the desire to run their new businesses free of institutional barriers or outmoded cultural practices contributed to the appeal of Humanist individualism. To many, papal institutions were rigid, especially regarding their views on just price and usury. In the North burgers and monarchs were united in their frustration against for not paying any taxes to the nation, but collecting taxes from subjects and sending the revenues disproportionately to Italy. In Northern Europe Luther appealed to the growing national consciousness of the German states because he denounced the Pope for involvement in politics as well as religion. Moreover, he backed the nobility, which was now justified to crush the Great Peasant Revolt of [1520](#) and to confiscate church property by Luther's [Doctrine of the Two Kingdoms\[?\]](#). This explains the attraction of the territorial princes to Lutheranism, especially its Doctrine of the Two Kingdoms. With the church subordinate to and the agent of civil authority and peasant rebellions condemned on strict religious terms, Lutheranism and German nationalism were ideally suited to coincide.

Though [Charles V](#) fought the reformation, it is no coincidence either that the reign of his nationalistic predecessor [Maximilian I](#) saw the beginning of the Reformation. While the centralized states of western Europe had reach accords with the Vatican permitting them to

draw on the rich property of the church for government expenditures, enabling them to form state churches that were greatly autonomous of Rome, similar moves on behalf of the Reich were unsuccessful so long as princes and prince bishops fought reforms to drop the pretension of secular universal empire.

### **England -- political reformation**

- Different causes because of different situation
- [Henry VIII](#) from Defensor fidei to head of English church
- [Dissolution of the Monasteries](#), Act of Supremacy, Act of Succession, 39 Articles, execution of More
- [Mary I of England](#) and return to [Catholicism](#)
- [Elizabeth I of England](#) and [Anglicanism](#)

### **Wars of Religion**

- Germany -- peace of Augsburg 1555
- France -- 1) St Bartholomew's Day, Edict of Nantes, 2) French Wars of Religion

## COUNTER-REFORMATION

The **Counter-Reformation** or the **Catholic Reformation** was a strong reaffirmation of the doctrine and structure of the [Catholic Church](#), climaxing at the [Council of Trent](#), in reaction to the growth of [Protestantism](#).

Even before the posting of [Martin Luther](#)'s Ninety-Five Theses in [1517](#), there had been evidence of internal reform within the Church, combating trends that heightened demands for radical demands to fundamentally alter the doctrine and structure of the Medieval Church and even contributed to anticlericalism of figures such as [John Huss](#) and [John Wycliffe](#) in the late [fourteenth century](#). The Catholic Reformation, aimed at correcting the sources of the Reformation, and pronounced since the pontificate of [Pope Paul III](#), was both retaliatory, committed to protecting Catholic institutions and practices from [heresy](#) and Protestantism, but also reformist, committed to reform the Church from within to stem the growing appeal of Protestantism. Broadly speaking, the Catholic Reformation, which climaxed in the Council of Trent of only two of such Councils held (the other convening quite recently under [Pope John XXIII](#) in the late 1950s) represented a three-sided strategy: an autocratic church at the top liked to the individual by the parish church. The Catholic Reformation was a strong reaffirmation of the doctrine and structure of the Medieval Church, presiding over reforms that would improve its effectiveness.

The pontificate of Paul III ([1534-1549](#)) cumulated in the Council of Trent, who appointed a commission of cardinals to look into the need for institutional certainly not doctrinal reform, uncovering the appointment of corrupt and worldly bishops and priests, traffic in indulgences, and other financial abuses. The Council of Trent, meeting in three sessions between [1545](#) and [1563](#), was the climax of the Catholic Reformation. The Council clearly repudiated specific Protestant positions and upheld the basic structure of the Medieval Church, its sacramental system, religious orders, and doctrine. It rejected all compromise with the Protestants, restating basic tenants of Catholicism. The Council clearly upheld the dogma of salvation by faith and works and unwritten tradition. [Transubstantiation](#), during which the consecrated bread and wine were held to become (substantially) the blood of Christ, was upheld, along with the [Seven Sacraments](#). Other Catholic practices that drew the ire of liberal reformers within the Church, such as indulgences, [pilgrimages](#), the cult of saints and relics, and the cult of the [Virgin](#) were strongly reaffirmed as spiritually vital as well.

But while the basic structure of the Church was reaffirmed, there were noticeable changes. Among the conditions to be corrected by Catholic reformers was the growing divide between what the priests and the flock; many members of the clergy in the rural parishes, after all, had been poorly-educated, often not knowing [Latin](#) and lacking opportunities for theological education for many at the time, which was one of the fundamental focuses of the [humanist](#) reformers in the past. Parish priests became better educated, while Papal authorities sought to eliminate the distractions of the monastic churches. Notebooks and handbooks thus became common, describing how to be good priests and confessors.

New religious orders were a fundamental part of this trend. Orders such as the [Capuchins](#), [Ursulines](#)[], [Theatines](#)[], and especially the [Jesuits](#) strengthened rural parishes, improved popular piety, helped to curb corruption within the church, and set examples that would be a strong impetus for Catholic renewal. The Theatines were an order of devoted priests who



undertook to check the spread of heresy and contribute to a regeneration of the clergy. The Capuchins, an offshoot of the [Franciscan](#) order, grew rapidly, notable for their preaching and for their care for the poor and the sick, in both size and popularity. The Capuchin fathers were an order based on the imitation of Jesus' life as described by the [Gospels](#). Capuchin-founded confraternities thus took special interest in the poor and lived austere lifestyles. These differing approaches were often complementary, as with the missions to rural areas poorly served by the existing parish structure. Members of orders active in overseas missionary expansionism often expressed the need that the rural parishes, whose poor state of affairs contributed to the growth of Protestantism, often needed Christianizing as much as heathens of Asia and the Americas, thus contributing to recovering significant territories that would have otherwise been lost to the Protestants. The Ursulines focused on the special task of educating girls. Their devotion to the traditional works of mercy exemplifies the Catholic Reformation's reaffirmation of salvation through faith and works, and firmly repudiated the [sola scriptura](#) of the Protestants emphasized by [Lutherans](#) and other Protestant sects. Not only making the Church more effective, they reaffirmed fundamental premises of the Medieval Church.

However, the Jesuits, founded by the Spanish nobleman [Ignatius of Loyola](#) (1491-1556) were, by far, the most effective of the new Catholic orders. His Societas de Jesus was founded in [1534](#) and received papal authorization in 1534 under Paul III. An heir to the devotional, observantine, and legalist traditions, the Jesuits organized their order along military lines, they strongly reflected the autocratic zeal of the period. Characterized by careful selection, rigorous training, and iron discipline, the worldliness of the Renaissance Church had no part in the new order. Loyola's masterwork *Spiritual Exercises* reflected the emphasis on handbooks characteristic of the earlier generation of Catholic reformers before the ninety-five theses and the great psychological penetration that it conveyed was strongly reminiscent of devotionism. However, they are really the heirs to the observantine reform tradition, taking strong monastic vows of chastity, obedience, and poverty and set an example that improved the effectiveness of the entire Church. They became preachers, confessors to monarchs and princes, and educators reminiscent of the humanist reformers, and their efforts are largely credited with stemming Protestantism in [Poland](#), [Bohemia](#), [Hungary](#), southern [Germany](#), [France](#), and the Spanish [Netherlands](#). They also strongly participated in the expansion of the Church in the Americas and Asia, conducting efforts in missionary activity that far outpaced even the aggressive Protestantism of the Calvinists. Even Loyola's biography contributed to the new emphasis on popular piety that had been waning under the eras of politically oriented popes such as [Alexander VI](#) and [Leo X](#). After recovering from a severe battle wound, he took a vow to "serve only God and the Roman pontiff, His vicar on earth." Once again, the emphasis on the Pope is a key reaffirmation of the Medieval Church as the [Council of Trent](#) firmly defeated all attempts at Councilism. Firmly legitimizing the new role of the Pope as an absolute ruler strongly characteristic of the new age of absolutism ushered in by the sixteenth century, the Jesuits strongly contributed to the reinvigoration of the Counter-Reformation Church.

Thus, the Council of Trent was dedicated to improving the discipline and administration of the Church. The worldly excesses of the secular [Renaissance](#) church, epitomized by the era of [Alexander VI](#) (1492-1503), exploded in the Reformation under [Pope Leo X](#) (1513-1522), whose campaign by to raise funds to rebuild [St. Peter's Basilica](#) in the German states by supporting high-pressure sale of indulgences was a key impetus for the ninety-five theses. But the Catholic

Church would respond to these problems by a vigorous campaign of reform inspired by earlier Catholic reform movements that reformers opened up even before the [Council of Constance \(1414-1417\)](#): humanism, devotionism, legalist and the observantine tradition.

The Council, by virtue of its actions, repudiated the pluralism of the Secular Renaissance Church, tightening the organization of religious institutions, improving discipline, and emphasizing the parish. No longer was the appointment of Bishops for political reasons a tolerant practice. In the past, the large landholdings and institutional rigidity of the Church, a rigidity to which the excessively large ranks of the clergy contributed, forced many bishops studied law, not theology, relegating many absent bishops to the role of property managers trained in administration. Thus, the Council of Trent combated absenteeism, which was the practice of bishops living in Roman or on landed estates rather than in their dioceses. Secular practices were combated while the Papacy clearly moved away from its Renaissance posture as a political church tantamount to one of the Italian city-states. The Council of Trent also gave bishops greater power to supervise all aspects of religious life. Zealous prelates such as [Milan's Archbishop Carlo Borromeo\(?\) \(1565-1584\)](#), later canonized as a saint, set an example by visiting the remotest parishes and instilling high standards. At the parish level, the seminary-trained clergy who took over in most places during the course of the seventeenth century were generally faithful to the church's rule of [celibacy](#).

The reign of [Pope Paul IV \(1555-1559\)](#), who is sometimes deemed the first of the Counter-Reformation popes for his resolute determination to eliminate Protestantism and the ineffectual institutional practices of the Church that contributed to its appeal, marks these efforts of Catholic renewal. Two of his key strategies were the [Inquisition](#) and censorship of [prohibited books](#). In this sense, his aggressive and autocratic efforts of renewal greatly reflected the strategies of earlier reform movements, especially the legalist and observantine sides: burning heretics and strict emphasis on [Canon law](#). It also reflected the rapid pace toward absolutism that characterized the sixteenth century.

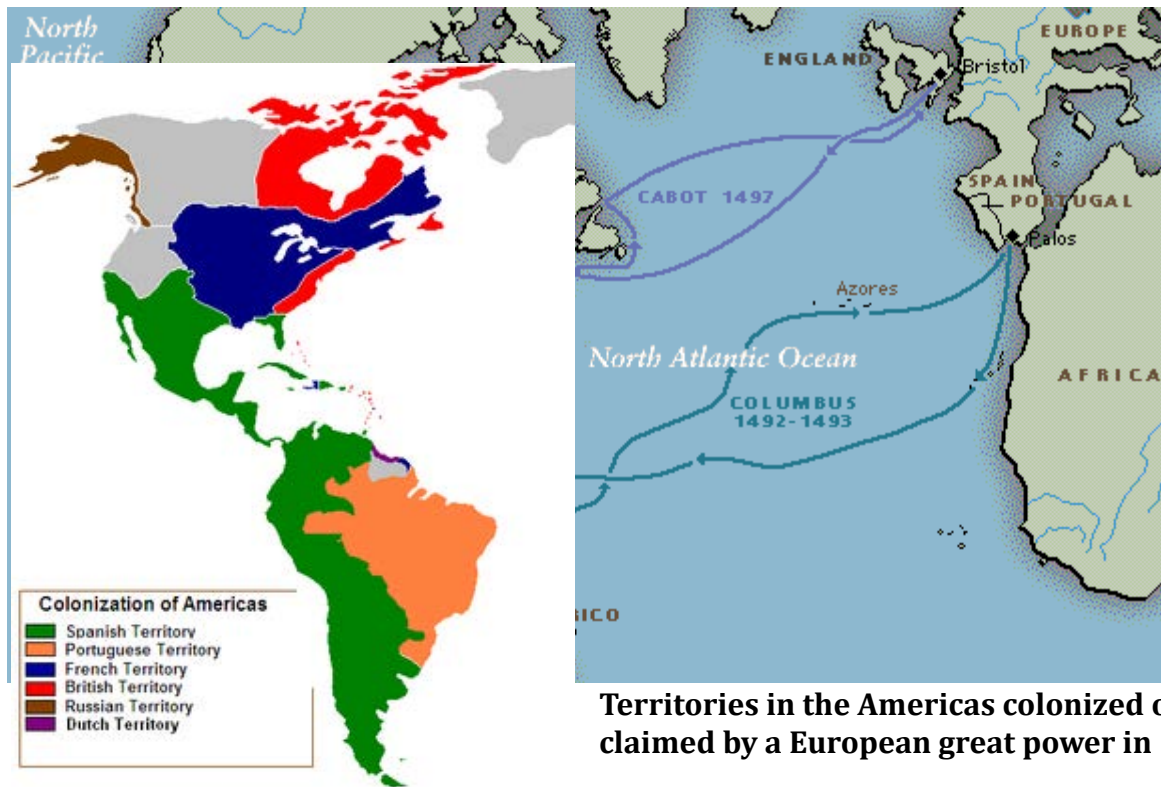
While the aggressive authoritarian approach was arguably destructive of personal religious experience, a new wave of reforms and orders conveyed a strong devotional side. Devotionalism, not subversive [mysticism](#), would provide a strong individual outlet for religious experience, especially through meditation such as the reciting of the [Rosary](#). The devotional side of the Counter-Reformation combined two strategies of Catholic Renewal. For one, the emphasis of God as an unknowable absolute ruler, a God to be feared, coincided well with the aggressive absolutism of the Church of Paul IV. But it also opened up new paths toward popular piety and individual religious experience to its strong emotional and psychological side.

The Papacy of [St. Pius V \(1566-1572\)](#), in this sense, represented a strong effort not only to crack down against heretics and worldly abuses within the Church, but also improve popular piety in effort to firmly stem the appeal of Protestantism. An austere, pious man of impoverished upbringing taken in by the [Dominicans](#), he was trained in a solid and austere piety. It is thus no surprise that he began his pontificate by giving large alms to the poor, charity, and hospitals rather than focusing on patronage. As pontiff he practiced the virtues of a monk, known for daily meditations on bended knees in presence of the Blessed Sacrament. Known for consoling the poor and sick, St. Pius V sought to improve the public morality of the Church, promote the Jesuits, and support the Inquisition. He enforced the observance of the discipline of the Council of Trent, and supported the missions of the New World. The [Spanish Inquisition](#), brought under

the direction of the absolutist Spanish state since [Ferdinand](#) and [Isabella](#), stemmed the growth of heresy before it could spread.

The pontificate of [Pope Sixtus V](#) (1585-1590) opened up the final stage of the Catholic Reformation characteristic of the [Baroque](#) age of the early seventeenth century, shifting away from compelling to attracting. His reign focused on rebuilding Rome as a great European capital and Baroque city, a visual symbol for the Catholic Church. The Baroque style and later [Mannerism](#), along with the [scientific revolution](#) of [Descartes](#) and [Galileo](#), who conceptualized a new way of thinking about nature that was not Aristotelian and not esoteric, but mechanical, marked a stabilization of society. The Baroque, after all, was concerned with creating order, reflecting some confidence that the order at question was understood and how to maintain it. The highest strata of the era consisted of the controlling elite class high nobles and aristocratic families, which were nominally religious, but primarily concerned with a culture of display. The decorative and well-lit interiors of Baroque religious architecture finally marked the stabilization of the Church and its shift from compelling the flock to attracting it.

## Teacher Supplement: ATLANTIC EXPLORATION ROUTES



**Territories in the Americas colonized or claimed by a European great power in 1750.**

## Teacher Supplement: SACAGAWEA

### Synopsis

Sacagawea, the daughter of a Shoshone chief, was born circa 1788 in Lemhi County, Idaho. At around age 12, she was captured by an enemy tribe and sold to a French-Canadian trapper who made her his wife. In November 1804, she was invited to join the [Lewis and Clark](#) expedition as a Shoshone interpreter. After leaving the expedition, she died at Fort Manuel in what is now Kenel, South Dakota, circa 1812.

### Early Life

Born circa 1788 (some sources say 1786 and 1787) in Lemhi County, Idaho, the daughter of a Shoshone chief, Sacagawea was a Shoshone interpreter best known for serving as a member of the [Lewis and Clark](#) expedition into the American West—and for being the only woman on the famous excursion. Much of Sacagawea's life is a mystery. Around the age of 12, Sacagawea was captured by Hidatsa Indians, an enemy of the Shoshones. She was then sold to a French-Canadian trapper named Toussaint Charbonneau who made her one of his wives.

Sacagawea and her husband lived among the Hidatsa and Mandan Indians in the upper Missouri River area (present-day North Dakota). In November 1804, an expedition led by [Meriwether Lewis](#) and William Clark entered the area. Often called the Corps of Discovery, the expedition planned to explore newly acquired western lands and find a route to the Pacific Ocean. The group built Fort Mandan, and elected to stay there for the winter. Lewis and Clark met Charbonneau and quickly hired him to serve as interpreter on their expedition. Even though she was pregnant with her first child, Sacagawea was chosen to accompany them on their mission. Lewis and Clark believed that her knowledge of the Shoshone language would help them later in their journey.

### Lewis And Clark Expedition

In February 1805, Sacagawea gave birth to a son named Jean Baptiste Charbonneau. Despite traveling with a newborn child during the trek, Sacagawea proved to be helpful in many ways. She was skilled at finding edible plants. When a boat she was riding on capsized, she was able to save some of its cargo, including important documents and supplies. She also served as a symbol of peace - a group traveling with a woman and a child were treated with less suspicion than a group of men alone. Sacagawea also made a miraculous discovery of her own during the trip west. When the corps encountered a group of Shoshone Indians, she soon realized that its leader was actually her brother Came ah wait. It was through her that the expedition was able to buy horses from the Shoshone to cross the Rocky Mountains. Despite this joyous family reunion, Sacagawea remained with the explorers for the trip west.

After reaching the Pacific coast in November 1805, Sacagawea was allowed to cast her vote along with the other members of the expedition for where they would build a fort to stay for the winter. They built Fort Clatsop near present-day Astoria, Oregon, and they remained there

until March of the following year. Sacagawea, her husband, and her son remained with the expedition on the return trip east until they reached the Mandan villages.

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During the journey, Clark had become fond of her son Jean Baptiste, nicknaming him "Pomp" or "Pompey." And he even offered to help him get an education.

### **Post-Expedition Life**

Once Sacagawea left the expedition, the details of her life become more elusive. In 1809, it is believed that she and her husband—or just her husband according to some accounts—traveled with their son to St. Louis to see Clark. Pomp was left in Clark's care. Sacagawea gave birth to her second child, a daughter named Lisette, three years later. Only a few months after her daughter's arrival, she reportedly died at Fort Manuel in what is now Kenel, South Dakota, around 1812. (There were stories that it was another wife of Charbonneau who died at Fort Manuel, but historians don't give much credence to this.) After Sacagawea's death, Clark looked after her two children, and ultimately took custody of them both.

Over the years, tributes to Sacagawea and her contribution to the Corps of Discovery have come in many forms, such as statues, place-names, and she was even featured on a dollar coin issued in 2000 by the U.S. Mint.

## Teacher Supplement: WESTERN EXPANSION

The Westward Expansion covers a period in history during which Americans made a concerted effort to expand the United States to the Pacific coast. Spurred by the Louisiana Purchase in 1803, pioneers grew eager to travel west and settle on new land. Hands on activities for Westward Expansion can cover various topics, including pioneer life, the Lewis and Clark Expedition and the California Gold Rush.

### **Wagon Trains**

Have students visit history websites to study the wagons that pioneers used to travel west. Compare the typical wagon, which covered 10 to 15 miles per day, with a car that travels the same distance on a highway in less than 20 minutes. Discuss staples that pioneers loaded into the wagons, such as bacon, coffee, sugar, flour and salt. Remind students that wagons could only carry 2,500 pounds of supplies. Brainstorm the challenges that pioneers faced, which included hostile Native American Indians, rivers, mountains, dry plains, disease and sickness. Tape the size and shape of a wagon on the floor. Place cardboard boxes in the wagon. Have students make lists of the staples they would take for a family of four, or mother, father and two children. Give each student a box and have them fill the box with classroom items that represent items on their list. For example, a phone book could represent a wood stove.

### **Pioneer Life**

Show students pictures of pioneer life in the West. Create a VENN diagram, in which one circle contains items for pioneer life and the other circle for modern life. Indicate that items used by both pioneers and people today appear in the area of intersection. Hand out construction paper to students and have them fold it in half. Ask them to draw a picture about an activity, such as cooking, of pioneer life on one side of the paper and label it "Then." Have them draw the same activity as performed by people today on the other side of the paper and label it "Now." Pair the children and instruct them to explain the differences in their two pictures to their partners.



## THE LEWIS AND CLARK EXPEDITION

Have students research the Lewis and Clark Expedition, also known as the Corps of Discovery, and study maps of expedition routes, American forts, which include Fort Mandan and Fort Clatsop, and relevant Native American tribes, such as the Omaha, Teton, Shoshone, Nez Perce and Chinook. Gather paper, shoe boxes, rocks, plants, soil, animal crackers, clay, paint and other arts and craft supplies. Have the class review various memorials they have visited or seen. Ask students in what ways the memorials commemorate people or events. For example, Mount Rushmore consists of four presidents chiseled into South Dakota's Black Hills. Why were Presidents Washington, Jefferson, Lincoln and Theodore Roosevelt selected for commemoration? Challenge students to create a diorama about one feature of the Lewis and Clark Expedition, such as places along the route, wildlife and plants, the Native American tribes or people in the expedition. Have the class use the soil, rocks, plants, toys and arts and craft supplies to form a landscape, people and wildlife. Create an announcement of the exhibit of Lewis and Clark Expedition dioramas and invite other classes to visit.

Sponsored Links: Read more: Hands on Activities for Westward Expansion eHow.com: [http://www.ehow.com/info\\_8123814\\_hands-activities-westward-expansion.html#ixzz2E1UkjFxD](http://www.ehow.com/info_8123814_hands-activities-westward-expansion.html#ixzz2E1UkjFxD)

### PART 1: FRIENDS GET READY TO GO



Meriwether Lewis and William Clark were the leaders of an expedition to explore the vast unknown territory west of the Mississippi River. They were friends who also happened to know President Thomas Jefferson. (Lewis was, in fact, Jefferson's private secretary at the time.)

Their job was to learn as much as they could about the new territory. They kept detailed notes in journals, and they brought and sent back examples of hundreds of new species of animals and plants.

Both Lewis and Clark had served in the army, and they were familiar with exploring and with Native Americans. They were not, however, familiar with the territory they were about to see.

Relying on their skills as soldiers and leaders, they planned to take a team of about 30 on the long journey, from the Missouri Territory to the source of the Columbia River. During the winter of 1803-1804, Lewis and Clark assembled their team. Among them were 14 other soldiers; nine frontiersmen from Kentucky; two French boatmen; and Clark's servant, York.

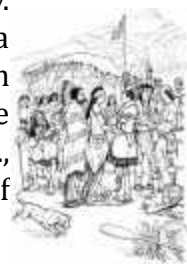
On May 14, 1804, the expedition officially began, with the teams sailing up the Missouri River from a point near St. Louis. They stopped from time to time, then reached the Dakota Territory near wintertime. They decided to build a fort and stay for the winter.

## **PART 2: TWO GUIDES FOR THE PRICE OF ONE**



While in the Dakota Territory, they met a French man named Toussaint Charbonneau, who offered to guide them on their journey. Charbonneau also offered his Shoshone wife, Sacagawea, as a guide. Lewis and Clark accepted, and the expedition resumed in the spring. While samples of the local wildlife and plantlife made their way back to Thomas Jefferson in Washington, D.C., Lewis and Clark and their team--called the Corps of

Discovery--set out west.



They followed the Missouri River west until they reached the Great Falls. Here, the water was too rough and they had to carry their canoes around the falls. Despite this back-breaking one-month delay, they pressed on.

Soon, they were in Shoshone territory. Sacagawea's communication skills came in handy. Communication between Lewis and Clark and the Shoshone proved difficult but not impossible. Sacagawea would listen to what her fellow Shoshone were saying, then tell her husband what they said in Hidatsa, another Native American language. Charbonneau, who also spoke Hidatsa, would translate into French and tell expedition member Francois Labiche, who would translate into English for the team leaders.

## **PART 3: THERE AND BACK AGAIN**

Lewis and Clark had also discovered that Sacagawea knew much about the territory they were all traveling through. She knew the safe paths over mountains and down rivers. She knew where her family lived, where they could all get fresh horses and supplies.

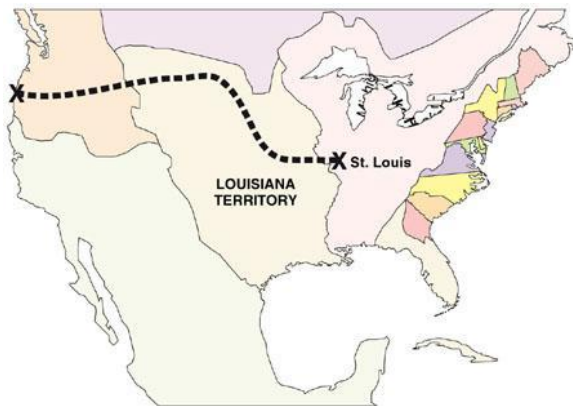
Crossing the Continental Divide proved difficult, even in warm weather. Snow was still on some of the paths. But by September, the Corps of Discovery was on the other side of the Rocky Mountains and traveling onward. In fact, they had left the land behind.



They reached the Clearwater River, which would take them to the Columbia River and, eventually, to the Pacific Ocean. And on November 7, 1805, they saw the great ocean. They celebrated their achievement and built a fort, in which they spent the winter.

The next March, they started on the trip home. A few months later, Lewis and Clark split up, in order to cover more territory. Clark and several men went southeast, to the Yellowstone River, and followed it to the Missouri. Lewis took Sacagawea and several men and went northeast. As on the trip west, they kept detailed notes and gathered samples of unfamiliar animal and plant life.

#### **PART 4: THE JOURNEY HOME**



On Lewis's part of the journey home, he was involved in a skirmish with Native Americans. (This was the only fight of the entire journey, in both directions.) Lewis's bad luck continued several days later when one of his own men shot him while they were out hunting. The party eventually made it to the Dakota Territory, where Lewis recovered and they left Sacagawea and her family. Incredibly, she had given birth to a baby just before they had departed the Dakota

Territory, in 1804, and had carried that baby on her back during the entire expedition. When she arrived home, the baby was 2 years old.

Here also, Lewis and Clark hooked up again and headed back to St. Louis. They arrived there on Sept. 22, 1806. In the more than two years of their journey, they had covered 8,000 miles and discovered 173 new plants and 122 species and subspecies of animals.

## THE DONNER PARTY

On April 16, 1846, nine covered wagons left Springfield, Illinois on the 2500 mile journey to California, in what would become one of the greatest tragedies in the history of westward migration. The originator of this group was a man named James Frasier Reed, an Illinois business man, eager to build a greater fortune in the rich land of California. Reed also hoped that his wife, Margaret, who suffered from terrible headaches, might improve in the coastal climate. Reed had recently read the book *The Emigrants' Guide to Oregon and California*, by Landsford W. Hastings, who advertised a new shortcut across the Great Basin. This new route enticed travelers by advertising that it would save the pioneers 350-400 miles on easy terrain. However, what was not known by Reed was that the Hastings Route had never been tested, written by Hastings who had visions of building an empire at Sutter's Fort (now Sacramento.) It was this falsified information that would lead to the doom of the Donner Party.

Reed soon found others seeking adventure and fortune in the vast West, including the Donner family, Graves, Breens, Murphys, Eddys, McCutcheons, Kesebergs, and the Wolfingers, as well as seven teamsters and a number of bachelors. The initial group included 32 men, women and children.

With James and Margaret Reed were their four children, Virginia, Patty, James and Thomas, as well as Margaret's 70-year-old mother, Sarah Keyes, and two hired servants. Though Sarah Keyes was so sick with consumption that she could barely walk, she was unwilling to be separated from her only daughter. However, the successful Reed was determined his family would not suffer on the long journey as his wagon was an extravagant two-story affair with a built-in iron stove, spring-cushioned seats and bunks for sleeping. Taking eight oxen to pull the luxurious wagon, Reed's 12-year-old daughter Virginia dubbed it "The Pioneer Palace Car."

In nine brand new wagons, the group estimated the trip would take four months to cross the plains, deserts, mountain ranges and rivers in their quest for California. Their first destination was Independence, Missouri, the main jumping-off point for the Oregon and California Trails.

Also in the group were the families of George and Jacob Donner. George Donner was a successful 62-year-old farmer who had migrated five times before settling in Springfield, Illinois along with his brother Jacob. Obviously adventurous, the brothers decided to make one last trip to California, which unfortunately would be their last. With George were his third wife, Tamzene, their three children, Frances, Georgia, and Eliza, and George's two daughters from a previous marriage, Elitha and Leanna. Jacob Donner, and his wife Elizabeth, brought their five children, George, Mary, Isaac, Samuel and Lewis, as well as Mrs. Donner's two children from a previous marriage, Solomon and William Hook.

Also along with them were two teamsters, Noah James and Samuel Shoemaker, as well as friend named John Denton. In the bottom of Jacob Donner's saddlebag was a copy of Lansford Hastings's *Emigrant's Guide*, with its tantalizing talk of a faster route to the garden of the earth.

Ironically, on the very day that the Illinois party headed west from Springfield, Lansford Hastings prepared to head east from California, to see what the shortcut he had written about was really like.

The wagon train reached Independence, Missouri about three weeks later, where they re-supplied. The next day, on May 12, 1846, they headed west again in the middle of a thunderstorm. A week later they joined a large wagon train captained by Colonel William H. Russell that was camped on Indian Creek about 100 miles west of Independence. Along the entire journey, others would join the group until its size numbered 87.



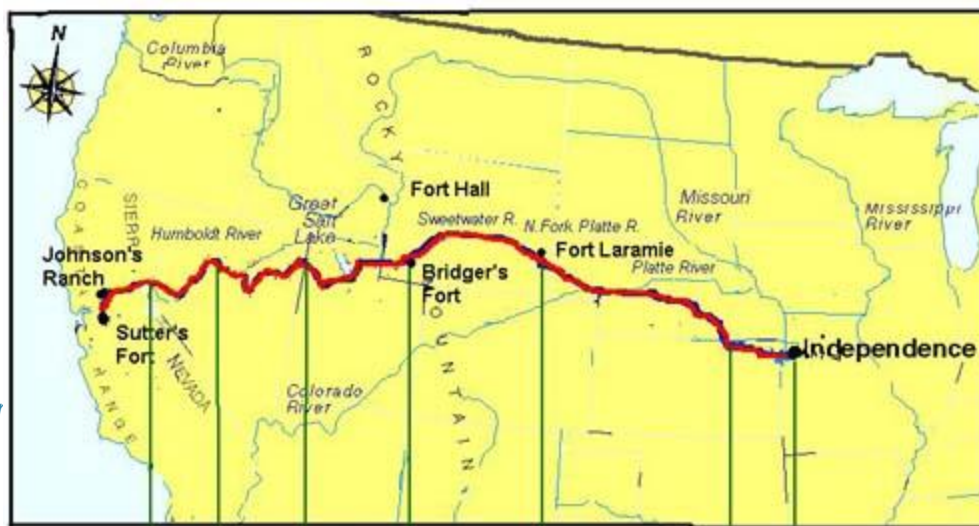
On May 25<sup>th</sup> the train was held for several days by high water at the Big Blue River near present-day Marysville, Kansas. It was here that the train would experience its first death, when Sarah Keyes died and was buried next to the river. After building ferries to cross the water, the party was on their way again, following the Platte River for the next

month.

Along the way, William Russell resigned as the captain of the wagon train and the position was assumed by a man named William M. Boggs. Encountering few problems along the trail, the pioneers reached Fort Laramie just one week behind schedule on June 27, 1846.

<http://www.legendsofamerica.com/photos-nativeamerican/FortLaramie.jpg> At Fort Laramie James Reed ran into an old friend from Illinois by the name of James Clyman, who had just traveled the new route eastwardly with Lansford Hastings. Clyman advised Reed not to take the Hastings Route, stating that the road was barely passable on foot and would be impossible with wagons; also warning him of the great desert and the Sierra Nevadas. Though he strongly suggested that the party take the regular wagon trail rather than this new false route, Reed would later ignore his warning in an attempt to reach their destination more quickly. Joined by other wagons in Fort Laramie, the pioneers were met by a man carrying a letter from Lansford W. Hastings at the Continental Divide on July 11<sup>th</sup>. The letter stated that Hastings would meet the emigrants at Fort Bridger and lead them on his cutoff, which passed south of the Great Salt Lake instead of detouring northwest via Fort Hall (present-day Pocatello, Idaho.)

### TRAIL OF THE DONNER PARTY





### Donner Party Map, courtesy Donner Party Diary

The letter successfully allayed any fears that the party might have had regarding the Hastings cutoff. On July 19<sup>th</sup> the wagon train arrived at the Little Sandy River in present-day Wyoming, where the trail parted into two routes – the northerly known route and the untested Hastings Cutoff. Here, the train split, with the majority of the large caravan taking the safer route. The group preferring the Hastings route elected George Donner as their captain and soon began the southerly route, reaching Fort Bridger on July 28<sup>th</sup>. However, upon their arrival at Fort Bridger, of Lansford Hastings, there was no sign, only a note left with other emigrants resting at the fort. The note indicated that Hastings had left with another group and that later travelers should follow and catch up. Jim Bridger and his partner Louis Vasquez assured the Donner Party that the Hastings Cutoff was a good route. Satisfied, the emigrants rested for a few days at the fort, making repairs to their wagons and preparing for the rest of what they thought would be a seven week journey.

On July 31<sup>st</sup>, the party left Fort Bridger, joined by the McCutchen family. The group now numbered 74 people in twenty wagons and for the first week made good progress at 10-12 miles per day.

On August 6, the party reached the Weber River after having passed through Echo Canyon. Here they came to a halt when they found a note from Hastings advising them not to follow him down Weber Canyon as it was virtually impassible, but rather to take another trail through the Salt Basin.

While the party camped near modern day Henefer, Utah, James Reed, along with two other men forged ahead on horses to catch up with Hastings. Finding the party at the south shore of the Great Salt Lake, Hastings accompanied Reed part way back to point out the new route, which he said would take them about one week to travel. In the meantime, the Graves family caught up with the Donner Party, which now numbered 87 people in 23 wagons. Taking a vote among the party members, the group decided to try the new trail rather than backtracking to Fort Bridger.

On August 11<sup>th</sup>, the wagon train began the arduous journey through the Wasatch Mountains, clearing trees and other obstructions along the new path of their journey. In the beginning, the wagon train was lucky to make even two miles per day, taking them six days

just to travel eight miles. Along the way, they discovered that some of their wagons would have to be abandoned and before long, morale began to sink and the pioneers began to adamantly blame Lansford Hastings. By the time they reached the shore, they also blamed James Reed.

On August 25<sup>th</sup>, the caravan lost another member, one Luke Halloran, who died of consumption, near present-day Grantsville, Utah. About this time, fear began to set in as provisions were running low and time was against them. In the twenty-one days since reaching the Weber River they had moved just 36 miles.

Five days later, on August 30<sup>th</sup>, the group began to cross the Great Salt Lake Desert, believing the trek would take only two days, according to Hastings. However, what they didn't know was that the desert sand was moist and deep, where wagons quickly got bogged down, severely slowing their progress. On the third day in the desert, their water supply was nearly exhausted and some of Reed's oxen ran away. When they finally reached the end of the grueling desert five days later on September 4<sup>th</sup>, the emigrants rested near the base of Pilot Peak for several days. On their eighty mile journey through the Salt Lake Desert, they had lost a total of thirty-two oxen; Reed was forced to abandon two of his wagons, and the Donners, as well as man named Louis Keseberg, lost one wagon each.

On the far side of the desert, an inventory of food was taken and found to be less than adequate for the 600 mile trek still ahead. Ominously, snow powdered the mountain peaks that very night. They reached the Humboldt River on September 26<sup>th</sup>.



Fort Bridger, Wyoming

Realizing that the difficult journey through the mountains and the desert had depleted their supplies, two of the young men traveling with the party, William McCutcheon and Charles Stanton, were sent ahead to Sutter's Fort, California to bring back supplies.

From September 10<sup>th</sup> through the 25<sup>th</sup>, the party followed the trail into Nevada around the Ruby Mountains, finally reaching the Humboldt River on September 26<sup>th</sup>. It was here that the "new" trail met up with Hastings's original



es through strenuous mountain terrain and dry tment of Hastings, and ultimately, Reed, was

The Donner Party soon reached the junction with the California Trail, about seven miles west of present-day Elko, Nevada and spent the next two weeks traveling along the Humboldt River. As the disillusionment of the party increased, tempers began to flare in the group.



On October 5th at Iron Point, two wagons became entangled and John Snyder, a teamster of one of the wagons began to whip his oxen. Infuriated by the teamster's treatment of the oxen, James Reed ordered the man to stop and when he wouldn't, Reed grabbed his knife and stabbed the teamster in the stomach, killing him. The Donner Party wasted no time in administering their own justice. Though member, Lewis Keseberg, favored hanging for James Reed, the group, instead, voted to banish him. Leaving his family, Reed was last seen riding off to the west with a man named Walter Herron.

The Donner Party continued to travel along the Humboldt River with their remaining draft animals exhausted. To spare the animals, everyone who could, walked. Two days after the Snyder killing, on October 7th, Lewis Keseberg turned out a Belgian man named Hardcoop, who had been traveling with him. The old man, who could not keep up with the rest of the party with his severely swollen feet, began to knock on other wagon doors, but no one would let him in. He was last seen sitting under a large sage brush, completely exhausted, unable to walk, worn out, and was left there to die.

The terrible ordeals of the caravan continued to mount, when on October 12th, their oxen were attacked by Piute Indians, killing 21 one of them with poison tipped arrows, further depleting their draft animals.

Continuing to encounter multiple obstacles, on October 16th, they reached the gateway to the Sierra Nevada on the Truckee River (present day Reno) almost completely depleted of food supplies. Miraculously, just three days later on October 19th, one of the men the party had sent on to Fort Sutter -- Charles Stanton, returned laden with seven mules loaded with beef and flour, two Indian guides, and news of a clear, but difficult path through the Sierra Nevada. Stanton's partner, William McCutchen had fallen ill and remained at the fort. The caravan camped for five days 50 miles from the summit, resting their oxen for the final push. This decision to delay their departure was yet one more of many that would lead to their tragedy.

October 28th, an exhausted James Reed arrived at Sutter's Fort, where he met William McCutchen, now recovered, and the two men began preparations to go back for their families.

In the meantime, while the wagon train continued to the base of summit, George Donner's wagon axle broke and he fell behind the rest of the party. Twenty two people, consisting of the Donner family and their hired men, stayed behind while the wagon was repaired. Unfortunately, while cutting timber for a new axle, a chisel slipped and Donner cut his hand badly, causing the group to fall further behind.

As the rest of the party continued to what is now known as Donner's Lake, snow began to fall. Stanton and the two Indians who were traveling ahead made it as far as the summit, but



could go no further. Hopeless, they retraced their steps where five feet of new snow had already fallen.

With the Sierra pass just 12 miles beyond, the wagon train, after attempting to make the pass through the heavy snow, finally retreated to the eastern end of the lake, where level ground and timber was abundant. At the lake stood one existing cabin and realizing they were stranded, the group built two more cabins, sheltering 59 people in hopes that the early snow would melt, allowing them to continue their travels.

The 22 people with the Donners were about six miles behind at Alder Creek. Hastily, as the snow continued, the party built three shelters from tents, quilts, buffalo robes and brush to protect themselves from the harsh conditions.

At Donner Lake, two more attempts were made to get over the pass in twenty feet of snow, until they finally realized they were snowbound for the winter. More small cabins were constructed, many of which were shared by more than one family. The weather and their hopes were not to improve. Over the next four months, the remaining men, women, and children would huddle together in cabins, make shift lean-tos, and tents. Continued Next Page

Meanwhile, Reed and McCutchen had headed back up into the mountains attempting to rescue their stranded companions. Two days after they started out it began to rain. As the elevation increased, the rain turned to snow and twelve miles from the summit the pair could go no further. Caching their provisions in Bear Valley, they returned to Sutter's fort hoping to recruit more men and supplies for the rescue. However, the Mexican War had drawn away the able-bodied men, forcing any further rescue attempts to wait. Not knowing how many cattle the emigrants had lost, the men believed the party would have enough meat to last them several months.

On Thanksgiving, it began to snow again, and the pioneers at Donner Lake killed the last of their oxen for food on November 29th.

The very next day, five more feet of snow fell, and they knew that any plans for a departure were dashed. Many of their animals, including Sutter's mules, had wandered off into the storms and their bodies were lost under the snow. A few days later their last few cattle were slaughtered for food and party began eating boiled hides, twigs, bones and bark. Some of the men tried to hunt with little success.



rary of Congress.

This image available for photographic prints [HERE!](#)



On December 15, Balis Williams died of malnutrition and the group realized that something had to be done before they all died. The next day five men, nine women

and one child departed on snow shoes for the summit, determined to travel the 100 miles to Sutter's Fort. However, with only meager rations and already weak from hunger the group faced a challenging ordeal. On the sixth day, their food ran out and for the next three days no one ate while they traveled through grueling high winds and freezing weather. One member of the party, Charles Stanton, snow-blind and exhausted was unable to keep up with the rest of the party and told them to go on. He never rejoined the group. A few days later, the party was caught in a blizzard and had great difficulty getting and keeping a fire lit. Antonio, Patrick Dolan, Franklin Graves, and Lemuel Murphy soon died and in desperation, the others resorted to cannibalism.

Living off the bodies of those that died along the path to Sutter's Fort, the snowshoeing survivors were reduced to seven by the time they reached safety on the western side of the mountains on January 19, 1847. Only two of the ten men survived, including William Eddy and William Foster, but all five women lived through the journey. Of the eight dead, seven had been cannibalized. Immediately messages were dispatched to neighboring settlements as area residents rallied to save the rest of the Donner Party.

On February 5, the first relief party of seven men left Johnson's ranch, and the second, headed by James Reed, left two days later. On February 19th, the first party reached the lake finding what appeared to be a deserted camp until the ghostly figure of a woman appeared. Twelve of the emigrants were dead and of the forty-eight remaining, many had gone crazy or were barely clinging to life. However, the nightmare was by no means over. Not everyone could be taken out at one time and since no pack animals could be brought in, few food supplies were brought in.

The first relief party soon left with 23 refugees, but during the party's travels back to Sutter's Fort, two more children died. En route down the mountains the first relief party met the second relief party coming the opposite way and the Reed family was reunited after five months.

On March 1st the second relief party finally arrived at the lake, finding grisly evidence of cannibalism. The next day, they arrived at Alder Creek to find that the Donners had also resorted to cannibalism. On March 3rd, Reed left the camp with 17 of the starving emigrants but just two days later they are caught in another blizzard. When it cleared, Isaac Donner had died and most of the refugees were too weak to travel. Reed and another rescuer, Hiram Miller, took three of the refugees with them hoping to find food they had stored on the way up. The rest of the pioneers stayed at what would become known as "Starved Camp."

On March 12th the third relief led by William Eddy and William Foster reached Starved Camp where Mrs. Graves and her son Franklin had also died. The three bodies, including that of Isaac Donner, had been cannibalized. The next day, they arrived at the lake camp to find that both of their sons had died. On March 14th they arrived at the Alder Creek camp to find George Donner was dying from an infection in the hand that he had injured months before. His wife Tamzene, though in comparatively good health, refused to leave him; sending her three little girls on without her. The relief party soon departed with four more members of the party, leaving those who are too weak to travel. Two rescuers, Jean-Baptiste

Trudeau and Nicholas Clark, are left behind to care for the Donners, but soon abandon them to catch up with the relief party.

A fourth rescue party set out in late March but were soon stranded in a blinding snow storm for several days. On April 17th, the relief party reached the camps to find only Louis Keseberg alive among the mutilated remains of his former companions. Keseberg was the last member of the Donner Party to arrive at Sutter's Fort on April 29th. It took two months and four relief parties to rescue the entire surviving Donner Party.

In the Donner Party tragedy, two-thirds of the men in the party perished, while two-thirds of the women and children lived. Forty-one individuals died, and forty-six survived. In the end, five had died before reaching the mountains, thirty-five perished either at the mountain camps or trying to cross the mountains, and one died just after reaching the valley. Many of those who survived lost toes to frostbite.

The story of the Donner tragedy quickly spread across the country. Newspapers printed letters and diaries, and accused the travelers of bad conduct, cannibalism, and even murder. The surviving members had differing viewpoints, biases and recollections so what actually happened was never extremely clear. Some blamed the power hungry Lansford W. Hastings for the tragedy, while others blamed James Reed for not heeding Clyman's warning about the deadly route.

After the publicity, emigration to California fell off sharply and Hastings' cutoff was all but abandoned. Then, in January 1848, gold was discovered in at John Sutter's Mill in Coloma and gold hungry travelers began to rush out West once again. By late 1849 more than 100,000 people had come to California in search of gold near the streams and canyons where the Donner Party had suffered.

Donner Lake, named for the party, is today a popular mountain resort near Truckee, California. Sutter's Fort, a National Historic Landmark, is located in Colusa, California. The Donner Ca

Sutter's  
in



Fort

Sacramento, California, 1847, photo courtesy Library of Congress

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## THE FIRST TRANSCONTINENTAL RAILROAD



The coming of the Transcontinental Railroad, the first communication revolution in the USA.

The First Transcontinental Railroad in the United States was built in the 1860s, linking the well developed railway network of the Eastern coast with rapidly growing California. The main line was officially completed on May 10, 1869. The vast number of people who traveled the line, and the network that followed, set the USA on the path to economic abundance. It also ended the centuries old way of life of the Native Americans and greatly altered the environment.

The rail line was an important goal of President Abraham Lincoln, fostered during the early portion of his term and completed four years after his death. The building of the railroad was motivated in part to bind California to the Union during the American Civil War. The railroad is considered by some to be the greatest technological feat of the 19th century. The transcontinental railroad replaced the slower and more dangerous wagon trains, Pony Express and stagecoach lines that crossed the country by land and the equally difficult sea journey around the southern tip of South America.

The route followed the well established Oregon, Mormon and California Trails. The new line began in Omaha, Nebraska, followed the Platte River, crossed the Rocky Mountains at South Pass in Wyoming and then through northern Utah and Nevada before crossing the Sierras to Sacramento, California. Additional track was laid to connect Denver, Colorado and Salt Lake City, Utah and other cities not directly on the route.

The Central Pacific laid 690 miles (1,110 km) of track, starting in Sacramento, and the Union Pacific laid 1,087 miles (1,749 km) of track, starting in Omaha. The two lines connected at Promontory Summit, Utah.

### **Early Discussions**

Talk of a transcontinental railroad started in 1830, shortly after railroads began large scale operation in the United States. At about the same time English-speaking settlers began settling in Mexican controlled California. Much of the early debate was not so much over



whether it would be built, but what route it should follow: a "central" route, via the Platte River in Nebraska and the South Pass in Wyoming, or a "southern" route, avoiding the Rockies by going through Texas to Los Angeles. (A "northern" option generally following the route explored by Lewis and Clark through Montana and Oregon was considered impractical because of snow.)

In June 1845 Asa Whitney led a team along the proposed central route to assess its capabilities. Whitney travelled widely to solicit support for the rail line, printed maps and pamphlets, and submitted several proposals to Congress. Legislation to begin construction of the Pacific Railroad via the central route was introduced in Congress but not acted on.

### **The Southern Route and the Gadsden Purchase**



California became a U.S. territory in 1848 with the Treaty of Guadalupe Hidalgo which ended the Mexican-American War. The very same year saw the beginnings of the California Gold Rush (better known in 1849) which brought great numbers of people west, many of whom stayed. California became increasingly an important part of the United States and the idea of a rail connection to it gained support. Concerns lingered that snow would make the central route impractical. A survey indicated that the best southern path ran through territory still held by Mexico. Therefore in 1853, only five years after taking California by force, the United

States made the Gadsden Purchase from Mexico, acquiring the southern portions of what is now New Mexico and Arizona. This placed the southern transcontinental route entirely within the U.S. However, despite approving the Purchase, Congress did not fund construction of a rail line at that time. The southern route was completed in 1881, giving it the dubious distinction of being America's second transcontinental railroad. The route is generally followed by Interstate 10 today.

### **The Central Route**

In early 1861, Theodore Judah, a rail construction engineer and Daniel Strong, a local miner, surveyed what became the western portion of the route. They proposed a rail line through the Sierra Nevada mountains through Clipper Gap, Emigrant Gap, and Donner Pass, then south to Truckee.

Collis Huntington was inspired by a Theodore Judah lecture on the possibilities of a railroad. Huntington found four partners who initially invested \$1,500 each. The partners included Leland Stanford, a grocer, the future governor of California, and founder of the

university that bears his name. The investors became known as the Big Four and their venture was called the Central Pacific Railroad.

The fabled Pony Express, which provided mail service from the East to California, only operated in 1860 and 1861. In that short time the riders learned that the central route was usable despite the winter snows. With the weather worries cleared away and Texas joining the Confederacy, the central route, always the more favorable economically, became the route of choice.

The House of Representatives voted for the line on May 6, 1862, and the Senate on June 20. Lincoln signed it into law on July 1. Two companies were hired -- the Central Pacific would build from the west and the Union Pacific from the east.

Besides land grants along the right-of-way, each railroad was paid \$16,000 per mile (\$9,940/km) built over an easy grade, \$32,000 per mile (\$19,880/km) in the high plains, and \$48,000 per mile (\$29,830/km) in the mountains. These terms encouraged the companies to construct many extra miles of track, direct the line toward property they owned, and in many other ways exploit the poorly written law to their benefit.



Route of the First Transcontinental Railroad. Original artwork by DanMS subject to the GNU Free Documentation License

Once it was decided that the railroad would follow the central rather than the southern route, there was general agreement that the western terminus would be Sacramento. However, there was considerable competition for the eastern terminus. Abraham Lincoln selected Council Bluffs, near Omaha, although the closest rail line was 150 miles east. He

had visited the site in 1859 while working for Thomas Durant as a private attorney. Durant was a central figure in the TCRR.

### **Labor on the Transcontinental Railroad**

The majority of the Union Pacific track heading westward was built by Irish laborers, by Mormons who constructed much of the track in Utah, and after the war by veterans of the Union and Confederate armies. Chinese immigrants did most of the work on the Central Pacific track. Most White men received between one and three dollars per day, but workers from China received less and were supervised by Whites. Eventually, the Chinese went on strike and gained a small increase in salary. Track laying employed a quarter of the labor force. The operation also required a great number of blacksmiths, carpenters, engineers, masons, surveyors, teamsters, and cooks. Telegraph lines were built following the tracks, bringing near-instant communication.



Rail work in the 1850s was hand work. But see the guy on the left sitting in a chair.

### **The Central Pacific Railroad**

On January 8, 1863, Leland Stanford, now governor, officially broke ground in Sacramento to begin construction of the Central Pacific Railroad. The Central Pacific made quick progress along the Sacramento Valley. However construction soon slowed, first by the



Sierra Nevada mountains and then by winter snowstorms. The mountains required tunneling, a slow, expensive and dangerous process. Holes about 3/4 inch (2 cm) diameter were pounded five feet into the rock face by hammer and chisel, a single hole was a day's work for two men. The holes were then filled with black powder explosive. The workers developed a method, perhaps based on Chinese technique, of placing explosives on the side of cliffs while working from large suspended baskets. The baskets were then rapidly pulled to safety after the fuses were lit. The Central Pacific built 15 tunnels over the course of the construction, the longest was called the Summit with a length of 1659 feet.

### **The Union Pacific Railroad**

The enabling legislation for the Union Pacific required that no partner was to own more than 10 percent of the company's stock. However, the major investor was Thomas Clark Durant, President Lincoln's former employer, who made his money smuggling Confederate cotton. Durant used proxies to control about half the stock of the railroad.

The law provided payment by the mile, so Durant saw to it that the railroad built many miles of track rambling around the countryside, mostly on land Durant owned, never venturing further than 40 miles from Omaha. Durant played this game for 2 1/2 years.

With the end of the Civil War came increased government supervision. The Union Pacific began laying track west. Construction was handed to another company controlled by Durant, Crédit Mobilier.



Engraving by Vaningen Snyder It is supremely ironic that Abraham Lincoln, known for ending Black slavery, was also responsible for the railroad that destroyed much of Native American culture.



Westward construction proceeded very quickly over the open terrain of the Great Plains. Soon, however, they entered Indian-held lands. The Native Americans saw the railroad as a violation of their treaties with the United States. Some groups began to raid the labor camps along the line. Union Pacific responded by increasing security and by hiring marksmen to kill Bison (commonly known as American buffalo) which were both a physical threat to trains and the primary food source for the Plains Indians. The pointed wedge of iron bars at the front of early train engines was called a "cow catcher". It served the same purpose for bison, lifting and pushing the errant beast to the side, preventing derailment of the train but usually killing the animal. As tourists began streaming west, some amused themselves during the long journey by shooting bison from the windows of their rail cars.

Most killing of bison, though, was for the fine leather of their skins, useful both for clothing and as belts for industrial machines. The rail line gave the hunters convenient access to markets, and soon there was a widening gap in the bison herd as the hunt progressed outward from the rails. Estimates put the population of bison at the beginning of the 19th century at 30 to 100 million over all of North America. By the mid 1880's the population was down to a few hundred. From this tiny remnant a few conservationists were able to restore the species to stability.

### **The Famous Golden Spike**

Six years after work began, laborers of the Central Pacific Railroad from the west and the Union Pacific Railroad from the east met at Promontory Summit, Utah. It was here on May 10, 1869 that Governor Stanford drove the Golden Spike (or the Last Spike), that symbolized the completion of the transcontinental railroad. Few were aware that the spike was merely gold plated, gold being much too soft for the purpose, and probably not billable.

In perhaps the world's first live mass-media event, the hammer and spike were wired to the telegraph line so that each hammer stroke would be heard as a click at telegraph stations nationwide. Technical problems occurred, so clicks were actually sent by the telegraph operator, which makes this, most likely, the world's first fake mass media event.

Indeed, there were four spikes driven that afternoon. A message was then transmitted over the new telegraph lines that read: "DONE." Those spikes, along with the special polished California Laurel tie, were replaced with ordinary ones as soon as the celebrities went off to their gala parties.

There was great celebration around the country, travel time from coast to coast had been reduced from six months to one week.

It has been noted that no Chinese workers are present in this famous photograph of the Golden Spike ceremony, despite having done half the work. Such were the times. Each group had its' own party, but the white guys got to play with the locomotives. Photo by Andrew Russell, 1869.

### **The First Transcontinental Railroad Journey**

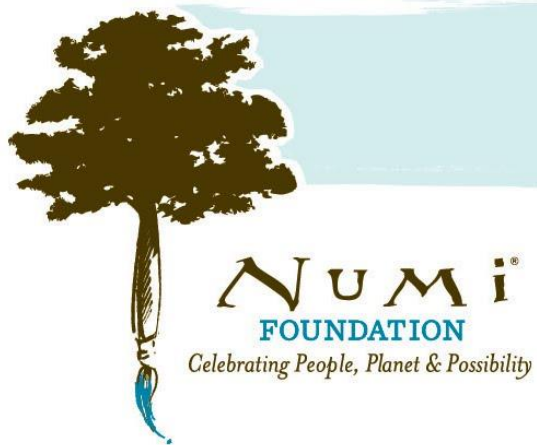
Despite the publicity for the "last spike", the American rail network did not yet actually run to either coast. In August 1870 the final connection was made. The journey was not cheap - the fare from Omaha to San Francisco in a third class sleeping car was about \$65.

On June 4, 1876 a train named the Transcontinental Express arrived in San Francisco 83 hours and 39 minutes after it left New York City. The Union Pacific RR was in bankruptcy less than three years after the completion of the line as details surfaced about overcharges by Credit Mobilier for the building of the railroad. The scandal was one of the biggest of the 19th century.

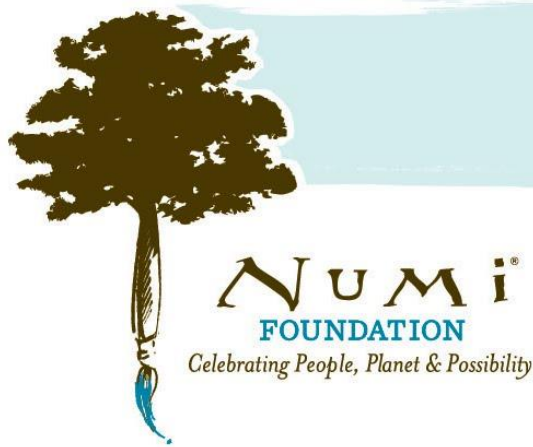
### **Remnants of the Line and Information for Travelers**

Promontory Summit was bypassed by a shorter route in 1904, the rails there were pulled up in 1942 and recycled for the war effort. This began with a ceremonial "undriving" at the Golden Spike location. Today hundreds of miles of the historic TCRR line are still in service, especially through the Sierra Nevada Mountains and canyons in Utah and Wyoming. While the original rails and ties have long since been replaced, and the roadbed has been upgraded and repaired, the lines generally run on top of the original grade. Vista points on Interstate 80 through California's Truckee Canyon provide a panoramic view of many miles of the original Central Pacific grade. In many areas where the original line has been bypassed and abandoned, primarily in Utah, the former route is still obvious. Amtrak runs the California Zephyr rail service using the original Transcontinental Railroad route from Sacramento to Winnemucca, Nevada. The Zephyr often uses the original route on the westbound runs from Winnemucca to Wells, Nevada. The eastbound runs between these towns usually use more recent tracks.

Today the rail line moves through a far different countryside. Wheat fields fill the plains instead of buffalo, condos have replaced the Indian Tipi. But people still ride the train to visit their family and conductors still swing their lanterns as the train passes by. In another hundred years they probably still will. The Transcontinental Railroad Information extensively revised and edited from Wikipedia and other sources. Wikipedia material is subject to the terms of use of Wikipedia.org



## **American Indian Cooperation and Conflict**



## American Indian Cooperation and Conflict I

### STANDARDS

CC5.3

### OBJECTIVES

- Opening activity-Talking Stick, give the children a talking point about cooperation and conflict
- Teacher led discussion
- Reading
- Summarizing

### MATERIAL

- Talking stick
- Reading material
- Journals
- Pencils

### Preparation:

- Repeat Talking Stick activity. Give the children a talking point about cooperation and conflict.
- Review the exploration of North America and discuss how it might feel if people came to school and decided they wanted to move in and start to push out the people who were in school first.
- Give the children a copy of the reading material. (Included here and in the Teacher Supplement). They are to read it first and then write a summary of the material with introduction, body, and conclusion. The teacher will collect after class and correct.
- When finished writing and correcting, the students should take out their journals and either write how they feel about the idea of people coming to live on their land or draw a scene where the new people are welcomed onto the land.
- Class Finishes

### **Cooperation and Conflict in North America**

- When the Europeans arrived in North America in the late 1400's, there was cooperation and conflict between the Native Americans and between them and the new settlers. The Europeans called their settlements, "The New World," and competed with each other and the Indian nations for land or territory, trade and economics, and political control. By the 1600's, Nova Scotia and Quebec had been claimed by the French, Jamestown and the Massachusetts Bay Colony claimed by the English, New Spain by the Spanish, and New Amsterdam by the Dutch.
- The Indian nations each dealt with the European newcomers differently. Some declared war. Others were neutral. Many American Indians negotiated treaties so that life could remain peaceful. Nations competed with each other in agriculture, fur trading, military alliances, and culture. The Europeans introduced new crops and domestic livestock into the diets of the American Indians. These changed the environment and introduced diseases that killed many American Indian tribes.
- It became impossible for the Indian nations to be neutral while the European colonists threatened their lives. Increasingly, there were broken treaties, skirmishes and massacres. American Indians rejected the European culture and authority, returned to their native spiritual traditions, and created military, political and economic alliances among American Indian nations and tribes. In the 17<sup>th</sup> and 18<sup>th</sup> centuries, (1600's and 1700's), American Indians were angry about the formation of permanent European settlements and the expansion of commercial farming on native land.
- The tensions that existed between native tribes was made worse with the arrival of the Europeans. Suddenly, American Indians were trading with Europeans and not other tribes, breaking agreements that had been in place. Land disputes among the Iroquois, Huron, and Sioux led to war which was made more violent with the introduction of gunpowder from the Europeans.

- Britain and France had a history of war before they came to “The New World.” In the French and Indian War (1754-1763), also called the Seven Years’ War, the Iroquois sided with the British and Dutch and fought against the French.

**Notes/Feedback:**

## Teacher Supplement: COOPERATION AND CONFLICT

When the Europeans arrived in North America in the late 1400's, there was cooperation and conflict between the Native Americans and between them and the new settlers. The Europeans called their settlements, "The New World," and competed with each other and the Indian nations for land or territory, trade and economics, and political control. By the 1600's, Nova Scotia and Quebec had been claimed by the French, Jamestown and the Massachusetts Bay Colony claimed by the English, New Spain by the Spanish, and New Amsterdam by the Dutch.

The Indian nations each dealt with the European newcomers differently. Some declared war. Others were neutral. Many American Indians negotiated treaties so that life could remain peaceful. Nations competed with each other in agriculture, fur trading, military alliances, and culture. The Europeans introduced new crops and domestic livestock into the diets of the American Indians. These changed the environment and introduced diseases that killed many American Indian tribes.

It became impossible for the Indian nations to be neutral while the European colonists threatened their lives. Increasingly, there were broken treaties, skirmishes and massacres. American Indians rejected the European culture and authority, returned to their native spiritual traditions, and created military, political and economic alliances among American Indian nations and tribes. In the 17<sup>th</sup> and 18<sup>th</sup> centuries, (1600's and 1700's), American Indians were angry about the formation of permanent European settlements and the expansion of commercial farming on native land.

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The End



## American Indian Cooperation and Conflict II

### STANDARDS

CC5.3

### OBJECTIVES

- Last Talking Stick activity
- Role Play

### MATERIAL

- Talking stick

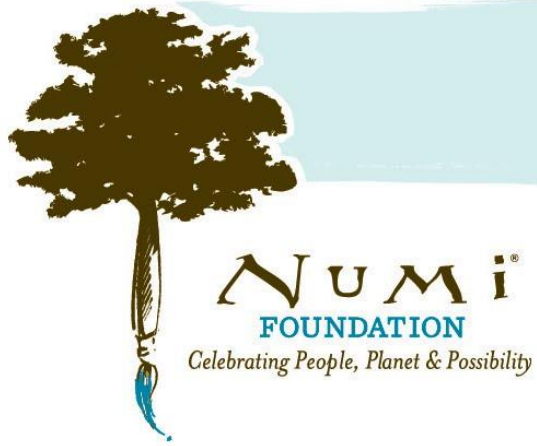
### Preparation:

- Last Talking Stick activity. Give the children a talking point about cooperation and conflict.
- Review the material read and the summaries written about this subject in the last class.
- Begin first role play by taking two students to the side and quietly explaining their role play without the class hearing. Two students, one Native American, one European discuss their points of view about the European settlements in what they called, "The New World." After the role play, have students in the class tell what they saw and how that relates to the essay they read and the summaries they wrote.



- Second Role Play. Native American Women caring for their children who are sick with measles brought to this land by the European settlers.
- Third Role Play. Native American tribal leaders acting out the making arrows and arrow heads while discussing how the tribes have turned against each other in order to get trade business from the settlers.
- Fourth Role Play. Two settlers with opposite points of view discuss the cooperation or antagonism they have experienced with the Native Americans who are people they never saw in Europe.
- Fifth Role Play. Large group of children, half in favor of European settlers taking land from the Native people for their own and the other half arguing that it is wrong to take their land.
- If time allows, have the students create ideas for more role plays.
- If not, class finishes.

**Notes/Feedback:**



## The Colonial Era



## The Colonial Era I: The Thirteen Colonies

### STANDARDS

#### CC5.4

### OBJECTIVES

- Opening Activity
- Teacher led discussion
- Map drawing

### MATERIAL

- Paper and drawing pencils for map drawing

### Preparation:

- Opening activity will be to learn to recite from memory the preamble to the Constitution and the introduction and preamble to the Declaration of Independence. Both are included here. Do not give to the children in writing. Begin with one and recite each class until it is memorized. They should stand while speaking. Discussion of these documents will come later in the curriculum.

### U.S. Constitution—Preamble

- We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.

**Declaration of Independence—Introduction and Preamble**

**IN CONGRESS, July 4, 1776.**

**The unanimous Declaration of the thirteen united States of America**

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.-

- Teacher led discussion of the 13 colonies and how they differed. (See Teacher Supplement).
- The children will draw a map of the 13 colonies in their journals. (See Teacher Supplement). Have students copy from a board drawing or a large sheet of paper displayed for the class.
- The children will write in their journals about how it would feel to leave home and move to a new land.
- Class Finishes.

**Notes/Feedback:**

## SETTLING THE COLONIES

### THE FOLLOWING MATERIAL IS CONTAINED IN THE CALIFORNIA COMMON CORE CURRICULUM

A brief overview of French and Spanish colonization in the New World introduces students to the different groups of people who met on the North American continent. The Spanish and French colonial systems differed from the British in that they did not have entrenched colonial populations consisting of families living in permanent settlements. Major emphasis in this unit is placed on the English colonies, where the settlers and colonists shaped the economic and political values and institutions of the new nation. Students chronicle and evaluate how the British colonial period created the basis for the development of political self-government and a free-market economic system.

The original 13 colonies differed regionally in economic, political, religious, and social development. As students compare and contrast the colonies, teachers guide students in considering how geography and climate affected their establishment and organization. For example, why did seaport cities become more prominent in New England and the Middle Colonies, and what effect did this have on commerce in the regions? Why did plantations dominate in the South while family farms flourished in New England? Students study how geography affected economic development and subsequently influenced the political organization of the colonies. Finally, religious orientation also contributed to the variation in the colonies' social and political structure.

### **Southern Colonies**

Southern colonies developed an economy based on agriculture. The settlement of Jamestown in the Chesapeake Bay region was a risky venture, in light of the failure of its predecessors. Virginia's first immigrants included a small number of lesser gentry and laborers, including indentured servants, who made up the largest segment of the population. Captain John Smith directed the digging of wells, the planting of crops, and the construction of shelter. He also introduced a system of incentives, proclaiming that people who would not work would not get to eat. John Rolfe's suggestion of growing and selling tobacco ensured Jamestown's economic livelihood and led to the formation of the plantation economy.

The first Africans arrived in Jamestown in 1619. In seventeenth-century colonial Virginia, some Africans came as indentured servants, while others had been sold or traded as enslaved labor. A few gained their freedom. Changing economic and labor conditions, as well as presumptions of racial inequity, contributed to the tobacco planters' increasing reliance on slavery as a major source of labor.

Starting with Maryland in 1641 (technically a middle colony), laws spread to southern colonies that codified slavery throughout the Atlantic Seaboard. By the 1680s, the institution of slavery was firmly established as part of colonial economies. Students can study maps, ships' logs, and other primary sources to clarify the eighteenth-century transatlantic slave trade that linked Africa, the West Indies, the British colonies, and Europe.

In their study of Virginia, students understand the importance of the House of Burgesses as the first representative assembly in the European colonies. How did Virginia's status as a royal charter and government affect the political rights of the settlers? Who was allowed to

vote? Who was excluded? They also learn the meaning of the established church as Anglicans in Virginia understood it.

Beyond Virginia, the founding of southern colonies ranged in purpose and organization. Teachers assist students in determining how geography and climate affected the southern colonies' agricultural production. For example, tobacco cultivation dominated in Maryland; in Georgia and North and South Carolina, humid, swampy fields were conducive to rice farming.

### **Life in New England**

New England provided a dramatic contrast with the southern colonies. Two groups of Christians sought to live there with an emphasis on their religious beliefs: the separatist Pilgrims, who broke with the Church of England, and the Puritans, who sought to reform and purify the church from within.

The story of the Pilgrims begins with their flight from England and religious dissent within the Church of England, their temporary haven in the Netherlands, and their voyage to the New World aboard the Mayflower. After an arduous trip, 41 male "saints" organized and joined in signing the Mayflower Compact to "covenant and combine our selves together into a civil body politick." Led by William Bradford, the Pilgrims finally settled Plymouth in 1620. In keeping with the times, they did not ask women to sign.

Life in the new land was hard, and at first the American Indians aided the settlers. However, relations between the colonists and American Indians eventually grew violent because of land rights and trade alliances. Increasingly outnumbered, outgunned, and ravaged by diseases, the native population declined. As students examine the era, teachers help them to envision the simple homes and the rigors of each day. They might also analyze the work of men, women, and children to get a sense of each member's function in the colonial home.

The Puritans also had an enduring influence on American literature, education, and attitudes toward life and work. Inspired by religious zeal, Puritans sought to establish "a city upon a hill" where they might live out their religious ideals. Led by John Winthrop, they founded Boston and within 10 years had opened Harvard College and the first common school in Massachusetts. They valued hard work, social obligation, simple living, and self-governing congregations. Their religious views shaped their way of life, clothing, laws, forms of punishment, education practices, gender expectations, and institutions of self-government. Although they came to Massachusetts to escape religious persecution, the Puritans established a society intolerant of religious dissent and diversity. An examination of the experiences of Roger Williams and Anne Hutchinson reveals the Puritans' intolerance of religious dissent and their insistence that women firmly conform to gender-specific expectations. At the same time, the stories of Anne Hutchinson and Roger Williams are milestones in the development of religious freedom in Connecticut and Rhode Island.

The colonies of Maryland, New Amsterdam, New Jersey, Pennsylvania, and Delaware provided havens for a wide variety of ethnic, linguistic, and religious groups, including English, Dutch, Swedish, German, Irish, Scottish, Catholic, and Jewish settlers. Mapping activities can reveal to students the diversity of these colonies. In identifying the religious and political origins of the colonies, students discover that Catholics established Maryland as a political and religious refuge but became outnumbered by Protestants in search of free land. In Pennsylvania, William Penn founded a Quaker colony that practiced religious

tolerance and representative government. Industrious farmers, fur traders, skilled craftspersons, indentured servants, slaves, merchants, bankers, shipbuilders, and overseas traders made the colony prosperous. Fertile soil and mild climate enabled the middle colonies to thrive and led to the development of New York and Philadelphia as busy seaports.

## MAP OF THE 13 COLONIES



### Southern Colonies

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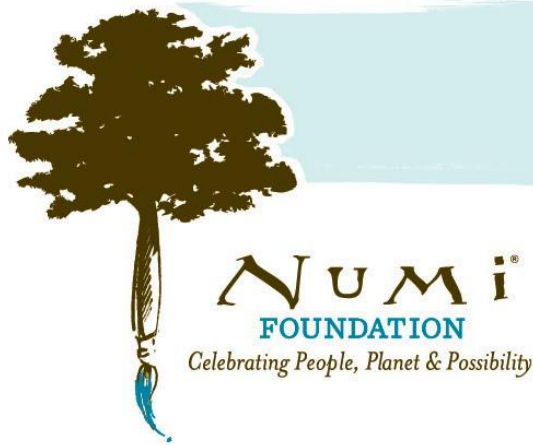
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## THE ROAD TO THE REVOLUTIONARY WAR

British efforts to exert more power over the colonies resulted in a strong reaction and a growing spirit of resistance. For example, Parliament's efforts to assert imperial sovereignty over the colonies and impose taxes, because of the debts incurred during the French and Indian War, fueled a growing dissatisfaction with Parliament among colonists, particularly among those who firmly believed that only the colonial assemblies were empowered to raise taxes. Students should become familiar with the Stamp Act of 1765 and the colonists' outrage against it; the Townshend Acts that again stirred protest and led to the Boston Massacre; the tax on tea that provoked the Boston Tea Party; and the Coercive Acts, designed in part to punish colonists for their destruction of tea. Amidst these struggles, the colonists still perceived themselves as fully British. In general, the feeling of the King and Parliament was that the French and Indian War had been fought to protect the colonists and it consequently drained the British Treasury. Parliament's efforts to repress resistance led to the first Continental Congress of 1774 and the Committees of Correspondence that established communication between the colonies and forged a new national identity based on opposition to British policies. In discussing the conflict, students can read excerpts from speeches in the Parliament by William Pitt and Edmund Burke, whose pleas for moderation were ignored. Students learn that a third of the colonists remained loyal to King George III, and many others were undecided. For example, John Dickinson of Pennsylvania argued against independence and promoted reconciliation. He maintained that independence would lead to chaos. Philadelphia merchant Thomas Clifford complained, "Independence would assuredly prove unprofitable." He feared that France and Spain would prey on the colonies without British protection.

Students consider Thomas Paine's *Common Sense*, published in January 1776. Paine galvanized support for independence by persuasively arguing that America needed to break free from a government that violated the natural rights of its citizens. "We have it in our power, to begin the world over again . . . the birthday of a new world is at hand," Paine promised. Over 120,000 copies of *Common Sense* sold within its first few months of publication.

Paine's arguments became the foundation of the Declaration of Independence, drafted by Thomas Jefferson. Influenced by leading Enlightenment thinkers as well as other revolutionaries, the Declaration of Independence listed grievances against King George, outlined a social contract between the government and the governed, and declared independence from Great Britain. Teachers should help students read and understand the Declaration, given its importance to American history and its relevance today. Although written in the eighteenth century, its discussion of natural rights and the relationship between the governed and the government became pillars of American democracy.



## The Colonial Era II: Southern Colonies

### STANDARDS

#### CC5.4

### OBJECTIVES

- Opening Activity
- Teacher led discussion
- Journal Writing

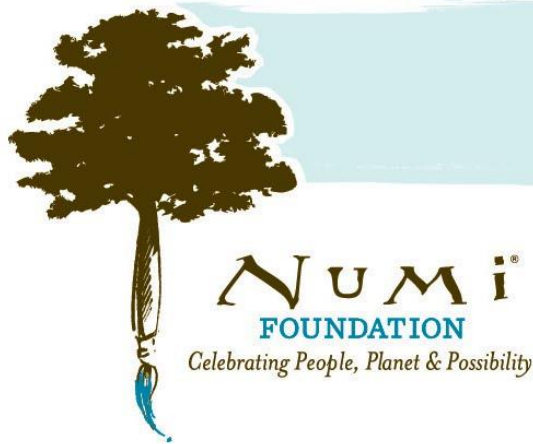
### MATERIAL

- Journals and Pencils

### Preparation:

- Opening activity will be to learn to recite from memory the preamble to the Constitution and the Introduction and preamble to the Declaration of Independence.
- Teacher led discussion about the southern colonies and their agricultural economy and slavery.
- Children will write a story in their journals about a child growing up in a southern colony. Teacher explains how a story that is partly fiction and partly history is historical fiction.
- Class Finishes.

### Notes/Feedback:



## The Colonial Era III: New England

### STANDARDS

CC5.4

### OBJECTIVES

- Opening Activity
- Teacher led discussion
- Drawing

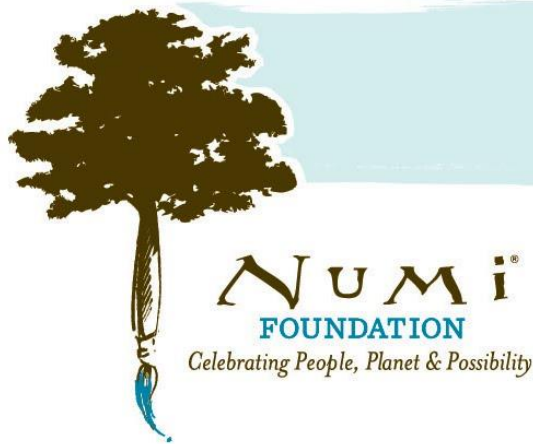
### MATERIAL

- Journals or drawing paper and drawing pencils or crayons

### Preparation:

- Opening activity will be to learn to recite from memory the preamble to the Constitution and the Introduction and preamble to the Declaration of Independence.
- Teacher led discussion about the colonies of New England including a story about the first Thanksgiving. (See Teacher Supplement)
- Children will draw the first Thanksgiving in their journals or on large paper to display.
- Children will view each other's drawings.
- Class Finishes.

### Notes/Feedback:



## The Colonial Era IV: Maryland, New Amsterdam, New Jersey, Pennsylvania, and Delaware

### STANDARDS

#### CC5.4

### OBJECTIVES

- Opening Activity
- Teacher led discussion
- Role play/charade game

### Preparation:

- Opening activity will be to learn to recite from memory the preamble to the Constitution and the Introduction and preamble to the Declaration of Independence.
- Teacher led discussion about the remaining colonies and their unique qualities. (See Teacher Supplement).
- Role Play. Have children act out living in one of the thirteen colonies as a charade and at the end have the class guess which colony is being acted out.
- Class Finishes.

**Notes/Feedback:**



## The Revolutionary War



## Notes/Feedback:



## The Revolutionary War I

### STANDARDS

#### CC5.5

### OBJECTIVES

- Opening Activity
- Teacher led discussion

### Preparation:

- Opening activity will be to learn to recite from memory the preamble to the Constitution and the Introduction and preamble to the Declaration of Independence. If these both have memorized, introduce the song, Yankee Doodle Dandy (See Teacher Supplement).
- Teacher led discussion to include: The Stamp Act, the Townshend Acts, tea tax, Coercive Acts, 1st and 2nd Continental Congress, writing of the Declaration of Independence and a biography of one or more of the following, George Washington, Benjamin Franklin, Thomas Jefferson. (See Teacher Supplement)
- Teacher should write an outline on the board or on large paper of the information presented for the children to copy in their journals.
- Class Finishes.

**Notes/Feedback:**

## The Revolutionary War II

### STANDARDS

CC5.5

### OBJECTIVES

- Opening Activity
- Teacher led discussion
- Reading of the Declaration of Independence

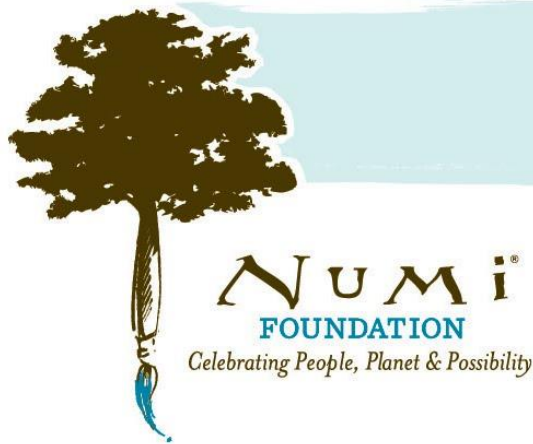
### MATERIAL

- Copies of the Declaration of Independence for each child

### Preparation:

- Opening activity will be to learn to recite from memory the preamble to the Constitution and the Introduction and preamble to the Declaration of Independence. If these both have memorized, introduce the song, Yankee Doodle Dandy (See Teacher Supplement).
- Teacher should review information previous class with children looking at their outlines. Teacher should ask questions of children necessitating their looking for answers in their outlines.
- With teacher, class should read The Declaration of Independence aloud, stopping for explanation from teacher.
- Children should write in their journals what Independence meant to the original colonists and what it means to each of us today. This should be shared aloud.
- Class Finishes.

### Notes/Feedback:



## The Revolutionary War III: Battles

### Week 18.2

### STANDARDS

### CC5.6

### OBJECTIVES

- Opening Activity
- Teacher led discussion
- Reading and summarizing
- 

### MATERIAL

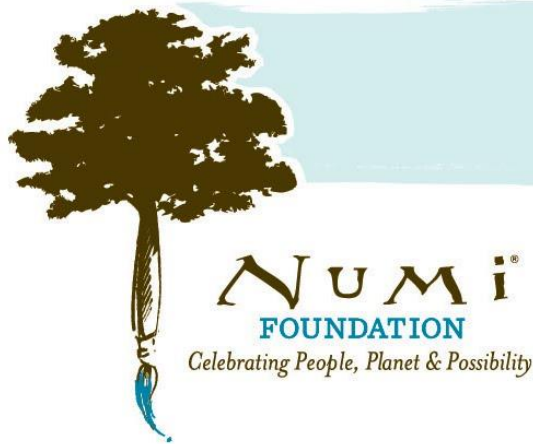
- Maps of American Revolution battles
- Journals
- Pencils

### Preparation:

- Opening Activity—Sing Yankee Doodle (See Teacher Supplement)
- Review the causes of the American Revolution.
- Show the class maps of the major battles of the Revolution.

- Have students read the printout of “The American Revolution begins with the Battles of Lexington and Concord.
- Have each child summarize this reading in class or for homework in their journal.
- Class Finishes.

**Notes/Feedback:**



## The Revolutionary War IV: The Leaders

### STANDARDS

CC5.6

### OBJECTIVES

- Opening Activity
- Teacher led discussion

### Preparation:

- Opening Activity—Sing The Star Spangled Banner, My Country tis of Thee or America the Beautiful (See Teacher Supplement)
- Teacher led discussion about Franklin, Lafayette, Steuben, Abigail Adams, Molly Pitcher, James Armistead.
- Divide group into four. One group will discuss Franklin, Lafayette, Steuben, second will discuss Abigail Adams, third will discuss Molly Pitcher and fourth will discuss James Armistead.
- Each group must answer the following questions about their revolutionary person: (This may be a written assignment for homework)
  - What work did this person do during the American Revolution?
  - What kind of personality do you think they had? Outgoing, shy, smart, quick to get angry, polite...
  - If they lived today, would they think we are living the words of the Declaration of Independence? Life, liberty and the pursuit of happiness?

- Each group will share their answers with the class.
- 5. Class Finishes

**Notes/Feedback:**

## Teacher Supplement: Founders

### GEORGE WASHINGTON

On April 30, 1789, George Washington, standing on the balcony of Federal Hall on Wall Street in New York, took his oath of office as the first President of the United States. "As the first of everything, in our situation will serve to establish a Precedent," he wrote James Madison, "it is devoutly wished on my part, that these precedents may be fixed on true principles." Born in 1732 into a Virginia planter family, he learned the morals, manners, and body of knowledge requisite for an 18th century Virginia gentleman.

He pursued two intertwined interests: military arts and western expansion. At 16 he helped survey Shenandoah lands for Thomas, Lord Fairfax. Commissioned a lieutenant colonel in 1754, he fought the first skirmishes of what grew into the French and Indian War. The next year, as an aide to Gen. Edward Braddock, he escaped injury although four bullets ripped his coat and two horses were shot from under him.

From 1759 to the outbreak of the American Revolution, Washington managed his lands around Mount Vernon and served in the Virginia House of Burgesses. Married to a widow, Martha Dandridge Custis, he devoted himself to a busy and happy life. But like his fellow planters, Washington felt himself exploited by British merchants and hampered by British regulations. As the quarrel with the mother country grew acute, he moderately but firmly voiced his resistance to the restrictions.

When the Second Continental Congress assembled in Philadelphia in May 1775, Washington, one of the Virginia delegates, was elected Commander in Chief of the Continental Army. On July 3, 1775, at Cambridge, Massachusetts, he took command of his ill-trained troops and embarked upon a war that was to last six grueling years.

He realized early that the best strategy was to harass the British. He reported to Congress, "we should on all Occasions avoid a general Action, or put anything to the Risque, unless compelled by a necessity, into which we ought never to be drawn." Ensuing battles saw him fall back slowly, then strike unexpectedly. Finally in 1781 with the aid of French allies--he forced the surrender of Cornwallis at Yorktown.

Washington longed to retire to his fields at Mount Vernon. But he soon realized that the Nation under its Articles of Confederation was not functioning well, so he became a prime mover in the steps leading to the Constitutional Convention at Philadelphia in 1787. When the new Constitution was ratified, the Electoral College unanimously elected Washington President.

He did not infringe upon the policy making powers that he felt the Constitution gave Congress. But the determination of foreign policy became preponderantly a Presidential concern. When the French Revolution led to a major war between France and England, Washington refused to accept entirely the recommendations of either his Secretary of State Thomas Jefferson, who was pro-French, or his Secretary of the Treasury Alexander Hamilton, who was pro-British. Rather, he insisted upon a neutral course until the United States could grow stronger.

To his disappointment, two parties were developing by the end of his first term. Wearied of politics, feeling old, he retired at the end of his second. In his Farewell Address, he urged his countrymen to forswear excessive party spirit and geographical distinctions. In foreign affairs, he warned against long-term alliances. Washington enjoyed less than three years of retirement



at Mount Vernon, for he died of a throat infection December 14, 1799. For months the Nation mourned him.

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Learn more about George Washington's spouse, [Martha Dandridge Custis Washington](#).

## **THOMAS JEFFERSON**

In the thick of party conflict in 1800, Thomas Jefferson wrote in a private letter, "I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man."

This powerful advocate of liberty was born in 1743 in Albemarle County, Virginia, inheriting from his father, a planter and surveyor, some 5,000 acres of land, and from his mother, a Randolph, high social standing. He studied at the College of William and Mary, then read law. In 1772 he married Martha Wayles Skelton, a widow, and took her to live in his partly constructed mountaintop home, Monticello.

Freckled and sandy-haired, rather tall and awkward, Jefferson was eloquent as a correspondent, but he was no public speaker. In the Virginia House of Burgesses and the Continental Congress, he contributed his pen rather than his voice to the patriot cause. As the "silent member" of the Congress, Jefferson, at 33, drafted the Declaration of Independence. In years following he labored to make its words a reality in Virginia. Most notably, he wrote a bill establishing religious freedom, enacted in 1786.

Jefferson succeeded Benjamin Franklin as minister to France in 1785. His sympathy for the French Revolution led him into conflict with Alexander Hamilton when Jefferson was Secretary of State in President Washington's Cabinet. He resigned in 1793.

Sharp political conflict developed, and two separate parties, the Federalists and the Democratic-Republicans, began to form. Jefferson gradually assumed leadership of the Republicans, who sympathized with the revolutionary cause in France. Attacking Federalist policies, he opposed a strong centralized Government and championed the rights of states.

As a reluctant candidate for President in 1796, Jefferson came within three votes of election. Through a flaw in the Constitution, he became Vice President, although an opponent of President Adams. In 1800 the defect caused a more serious problem. Republican electors, attempting to name both a President and a Vice President from their own party, cast a tie vote between Jefferson and Aaron Burr. The House of Representatives settled the tie. Hamilton, disliking both Jefferson and Burr, nevertheless urged Jefferson's election.

When Jefferson assumed the Presidency, the crisis in France had passed. He slashed Army and Navy expenditures, cut the budget, eliminated the tax on whiskey so unpopular in the West, yet reduced the national debt by a third. He also sent a naval squadron to fight the Barbary pirates, who were harassing American commerce in the Mediterranean. Further, although the Constitution made no provision for the acquisition of new land, Jefferson suppressed his qualms over constitutionality when he had the opportunity to acquire the Louisiana Territory from Napoleon in 1803.

During Jefferson's second term, he was increasingly preoccupied with keeping the Nation from involvement in the Napoleonic wars, though both England and France interfered with the neutral rights of American merchantmen. Jefferson's attempted solution, an embargo upon American shipping, worked badly and was unpopular.

Jefferson retired to Monticello to ponder such projects as his grand designs for the University of Virginia. A French nobleman observed that he had placed his house and his mind "on an elevated situation, from which he might contemplate the universe."

He died on July 4, 1826.

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Learn more about Thomas Jefferson's spouse, [Martha Wayles Skelton Jefferson](#).

## **BENJAMIN FRANKLIN**

Born in Boston in 1706, Benjamin Franklin organized the United States' first lending library and volunteer fire department. His scientific pursuits included investigations into electricity, mathematics and mapmaking. He helped draft the Declaration of Independence and the U.S. Constitution, and negotiated the 1783 Treaty of Paris, which marked the end of the Revolutionary War.

### **Early Life**

Benjamin Franklin was born on January 17, 1706, in Boston in what was then known as the Massachusetts Bay Colony. His father, Josiah Franklin, a soap and candle maker, had 17 children, seven with first wife, Anne Child, and 10 with second wife Abiah Folger. Benjamin was his 15th child and the last son. Despite his success at the Boston Latin School, Ben was removed at 10 to work with his father at candle making, but dipping wax and cutting wicks didn't fire his imagination. Perhaps to dissuade him from going to sea as one of his brothers had done, Josiah apprenticed Ben at 12 to his brother James at his print shop. Ben took to this like a duck to water, despite his brother's hard treatment. When James refused to publish any of his brother's writing, Ben adopted the pseudonym Mrs. Silence Dogood, and "her" 14 imaginative and witty letters were published in his brother's newspaper, *The New England Courant*, to the delight of the readership. But James was angry when it was discovered the letters were his brother's, and Ben abandoned his apprenticeship shortly afterward, escaping to New York, but settling in Philadelphia, which was his home base for the rest of his life.

Franklin furthered his education in the printing trade in Philadelphia, lodging at the home of John Read in 1723, where he met and courted Read's daughter Deborah. Nevertheless, the following year, Franklin left for London under the auspices of Pennsylvania Governor William Keith, but felt duped when letters of introduction never arrived and he was forced to find work at print shops there. Once employed, though, he was able to take full advantage of the city's pleasures, attending theater, mingling with the populace in coffee houses and continuing his lifelong passion for reading. He also managed to publish his first pamphlet, "A Dissertation upon Liberty and Necessity, Pleasure and Pain."

Franklin returned to Philadelphia in 1726 to find that Deborah Read had married. In the next few years he held varied jobs such as bookkeeper, shopkeeper and currency cutter. He also fathered a son, William, out of wedlock during this time. In late 1727, Franklin formed the "Junto," a social and self-improvement study group for young men, and early the next year was able to establish his own print shop with a partner.

### **Prominent Citizen**

After publishing another pamphlet, "The Nature and Necessity of a Paper Currency," Franklin was able to purchase *The Pennsylvania Gazette* newspaper from a former boss, and was elected the official printer of Pennsylvania. He was also able to take Deborah Read as his common-law wife in 1730, after her husband disappeared after stealing a slave. Their first son, Francis, was born in 1732 (although he died four years later of smallpox).

Franklin's prominence and success grew during the 1730s, especially with the publication of *Poor Richard's Almanack* at the end of 1732. Franklin amassed real estate and businesses,

organized the Union Fire Company to counteract dangerous fire hazards, established a lending library so others could share his passion for reading, and was elected Grand Master of the Pennsylvania Masons, clerk of the state assembly and postmaster of Philadelphia.

The 1740s saw Franklin expanding into entrepreneurship with invention of the Franklin stove, and also into scientific pursuits. His pamphlet "A Proposal for Promoting Useful Knowledge" underscored his interests. His beloved daughter Sarah was born in 1743. He became a soldier in the Pennsylvania militia at the age of 42, but his abiding interest in electricity was ignited at this time, too. He conducted the famous kite-and-key experiment in 1752 after some of his theories on electricity were published in England the previous year.

### **Public Service**

Franklin was tapped as a foreign diplomat and represented the Pennsylvania Assembly, and subsequently Massachusetts, Georgia and New Jersey, in England, but he continued to work toward colonial union and in 1766 supported the repeal of the Stamp Act.

In 1775, Franklin was elected to the Second Continental Congress and as postmaster general for the colonies, having mapped the postal routes in 1762. And in 1776, he was one of five men to draft the Declaration of Independence. Franklin was also one of the 13 men who drafted the Articles of Confederation.

### **Later Years**

Much has been made of Franklin's life in Paris as essentially the first U.S. ambassador to France, chiefly his romantic life. Deborah, his wife of 44 years, died in 1774, two years before he accepted the post, and Franklin had a rich romantic life in his nine years abroad. He even proposed marriage, to a widow named Madame Helvetius, at the age of 74, but she rejected him. Franklin was embraced in France as much, if not more, for his intellectual standing in the scientific community and for his wit, as for his status as a political appointee from a fledgling country. His reputation facilitated respect and entrees into closed communities, including that of King Louis XVI. And it was his adept diplomacy that led to the peace treaty with England in 1783 and other foreign alliances and trade treaties.

After almost a decade in France, Franklin returned to America in 1785. He was elected to represent Pennsylvania at the Constitutional Convention, which drafted and ratified the new U.S. Constitution, and participated in electing George Washington as the country's first president, inaugurated in April 1789.

He also served as president of the Pennsylvania Society for Promoting the Abolition of Slavery, wrote many tracts urging the abolition of slavery and petitioned the U.S. Congress for it in 1790.

## **Successes and Failures**

With so many of America's early heroes, successes take the spotlight, while failures are rarely mentioned. But with any great entrepreneur the failures are just paving stones to the triumphs. Franklin himself said, "Do not fear mistakes. You will know failure. Continue to reach out."

He took his own advice. Franklin mapped the Gulf Stream, invented swim fins, the lightning rod and musical instruments, established colleges, and amassed scores of other accomplishments. His self-education earned him honorary degrees from Harvard, Yale, Oxford University in England, and the University of St. Andrews in Scotland. But he also began a magazine that failed, devised a new "scheme" for the alphabet that proposed to eliminate the letters C, J, Q, W, X and Y as redundant, and made disastrous political decisions that involved the leaking of letters, called the "Hutchinson Affair." He also made an ill-advised recommendation for Pennsylvania's stamp distribution that caused the public to misconstrue where he stood on American support. His own son William, whom he helped to achieve the governorship of New Jersey, opposed him on the unification of the colonies, which stung Franklin to the point where he mentioned it in his will almost 25 years later. Franklin's voracious capacity for knowledge, investigation and finding practical solutions to problems was his primary focus, as was his commitment to "doing good," which led to the concept of paying it forward.

## **Death and Legacy**

Benjamin Franklin died on April 17, 1790, in Philadelphia, Pennsylvania, at the home of his daughter, Sarah Bache. He was 84, suffered from gout and had complained of ailments for some time, completing the final codicil to his will a little more than a year and a half prior to his death. Franklin had actually written his epitaph when he was 22: The body of B. Franklin, Printer (Like the Cover of an Old Book Its Contents torn Out And Stript of its Lettering and Gilding) Lies Here, Food for Worms. But the Work shall not be Lost; For it will (as he Believ'd) Appear once More In a New and More Elegant Edition Revised and Corrected By the Author. In the end, however, the stone on the grave he shared with his wife read simply, "Benjamin and Deborah Franklin 1790." The image of Benjamin Franklin that has come down through history, along with the image on the \$100 bill, is something of a caricature—a bald man in a frock coat holding a kite string with a key attached. But the scope of things he applied himself to was so broad it seems a shame. Founding universities and libraries, the post office, shaping the foreign policy of the fledgling United States, drafting the Declaration of Independence, publishing newspapers, warming us with the Franklin stove, pioneering advances in science, letting us see with bifocals and, yes, lighting our way with electricity—all from a man who never finished school but shaped his life through abundant reading and experience, a strong moral compass and an unflagging commitment to civic duty, and an overall wit, good humor and integrity. Franklin illumined corners of American life that still have the lingering glow of his attention. He was a true polymath and entrepreneur, which is no doubt why he is often called the First American. Perhaps it is a fitting image after all. © 2013 A+E Networks. All rights reserved.

## MOLLY PITCHER



Molly Pitcher was a brave and heroic woman. She served our country in a time of need. For that we have given her great recognition. She was one of America's founding leaders and one of the American Revolution's greatest Patriots ever.

Molly Pitcher was born in 1754 in Trenton, New Jersey. Her birth name was Mary Ludwig. She grew up and moved to Carlisle, Pennsylvania, and lived there until she died. Her first job when she moved to Carlisle was a servant. She was sixteen when she married a barber named William Hays. When her husband decided to fight in the war, Molly tagged along.

In the Battle of Monmouth on July 28, 1778, soldiers were falling left and right because of the heat. When the temperatures got really high, she carried pitchers

of water to the soldiers. That's how she got her name, Molly Pitcher.

Image courtesy of Art Today. When her husband and other men became wounded, she helped to tend them. When her husband could not fight any longer in the battle of Monmouth, she took over his place at the cannon. After the battle, General Washington found out about her heroic actions. He then named her Sergeant Molly.

In 1789, William Hays died. Molly then married George McCauley. She died in the year 1832 at age 78. Now, you can visit her grave site in Carlisle, Pennsylvania. A flag and cannon stand by her tombstone. Her life was a long one and very happily lived.

## ABIGAIL ADAMS

- **Occupation:** First Lady of the United States
- **Born:** November 22, 1744 in Weymouth, Massachusetts Bay Colony
- **Died:** October 28, 1818 in Quincy, Massachusetts
- **Best known for:** Wife of President John Adams and mother of President John Quincy Adams



### Biography:

#### Where did Abigail Adams grow up?

Abigail Adams was born Abigail Smith in the small town of Weymouth, Massachusetts. At the time, the town was part of the Massachusetts Bay Colony of Great Britain. Her father, William Smith, was the minister of the local church. She had a brother and two sisters.

#### Education

Since Abigail was a girl, she did not receive a formal education. Only boys went to school at this time in history. However, Abigail's mother taught her to read and write. She also had access to her father's library where she was able to learn new ideas and educate herself.

Abigail was an intelligent girl who wished that she could attend school. Her frustration over not being able to get a better education led her to argue for women's rights later on in life.

#### Marrying John Adams

Abigail was a young lady when she first met John Adams, a young country lawyer. John was a friend of her sister Mary's fiancé. Over time, John and Abigail found they enjoyed each other's company. Abigail liked John's sense of humor and his ambition. John was attracted to Abigail's intelligence and wit.

In 1762 the couple became engaged to be married. Abigail's father liked John and thought he was a good match. Her mother, however, wasn't so sure. She thought Abigail could do better than a country lawyer. Little did she know that John would one day be president! The marriage was delayed due to an outbreak of smallpox, but finally the couple was married on October 25, 1763. Abigail's father presided over the wedding. Abigail and John had six



children including Abigail, John Quincy, Susanna, Charles, Thomas, and Elizabeth. Unfortunately, Susanna and Elizabeth died young, as was common in those days.

### **Revolutionary War**

In 1768 the family moved from Braintree to the big city of Boston. During this time relations between the American colonies and Great Britain were getting tense. Events such as the Boston Massacre and the Boston Tea Party occurred in the town where Abigail was living. John began to take a major role in the revolution. He was chosen to attend the Continental Congress in Philadelphia. On April 19, 1775 the American Revolutionary War began with the Battle of Lexington and Concord.

### **Home Alone**

With John away at the Continental Congress, Abigail had to take care of the family. She had to make all sorts of decisions, manage the finances, take care of the farm, and educate the children. She also missed her husband terribly as he was gone for a very long time.

In addition to this, much of the war was taking place close by. Part of the Battle of Lexington and Concord was fought only twenty miles from her home. Escaping soldiers hid in her house, soldiers trained in her yard, she even melted utensils to make musket balls for the soldiers.

When the Battle of Bunker Hill was fought, Abigail woke to the sound of cannons. Abigail and John Quincy climbed a nearby hill to witness the burning of Charleston. At the time, she was taking care of the children of a family friend, Dr. Joseph Warren, who died during the battle.

### **Letters to John**

During the war Abigail wrote many letters to her husband John about all that was happening. Over the years they wrote over 1,000 letters to each other. It is from these letters that we know what it must have been like on the home front during the Revolutionary War.

### **After the War**

The war was finally over when the British surrendered at Yorktown on October 19, 1781. John was in Europe at the time working for the Congress. In 1783, Abigail missed John so much that she decided to go to Paris. She took her daughter Nabby with her and went to join John in Paris. When in Europe Abigail met Benjamin Franklin, who she did not like, and Thomas Jefferson, who she did like. Soon the Adams packed up and moved to London where Abigail would meet the King of England. In 1788 Abigail and John returned to America. John was elected as Vice-President under President George Washington. Abigail became good friends with Martha Washington.

### **First Lady**

John Adams was elected president in 1796 and Abigail became the First Lady of the United States. She was worried that people wouldn't like her because she was so different from Martha Washington. Abigail had strong opinions on many political issues. She wondered if she would say the wrong thing and make people angry.

Despite her fears, Abigail did not back off her strong opinions. She was against slavery and believed in the equal rights of all people, including black people and women. She also believed that everyone had the right to a good education. Abigail always firmly supported her husband and was sure to give him the woman's point of view on issues.

### **Retirement**

Abigail and John retired to Quincy, Massachusetts and had a happy retirement. She died of typhoid fever on October 28, 1818. She did not live to see her son, John Quincy Adams, become president.

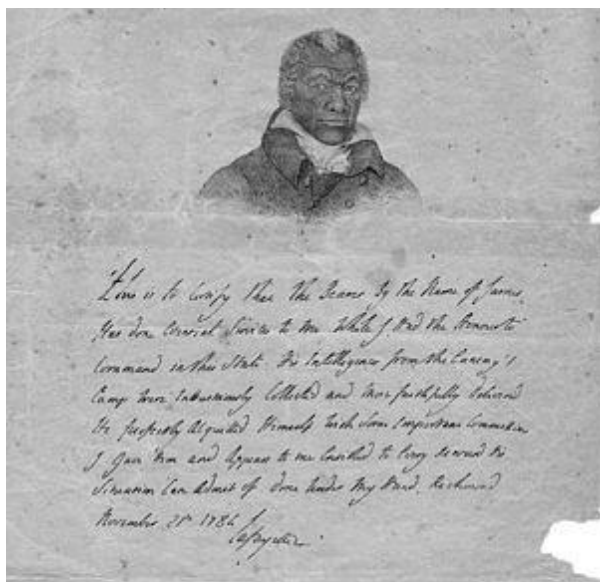
"Remember the Ladies"

### **Interesting Facts about Abigail Adams**

- Her cousin was Dorothy Quincy, wife of the founding father John Hancock.
- Her nickname as a child was "Nabby".
- When she was First Lady some people called her Mrs. President because she had so much influence over John.
- The only other woman to have a husband and a son be president was Barbara Bush, wife of George H. W. Bush and mother of George W. Bush.
- In one of her letters Abigail asked John to "Remember the ladies". This became a famous quote used by women's rights leaders for years to come.
- Abigail paved the way for First Ladies in the future to speak their minds and fight for causes that they considered important.

## JAMES ARMISTEAD

From Wikipedia, the free encyclopedia



Facsimile of [Marquis de Lafayette](#)'s certificate of commendation of James Armistead Lafayette, 1784

**James Armistead Lafayette** (December 10, 1760–August 9, 1830) was the first African American [double agent](#).<sup>[1]</sup> An African American slave, Armistead was owned by William Armistead in Virginia during the [American Revolution](#).

Most sources indicate that Armistead was born in 1748 in [New Kent County, Virginia](#) as a slave to William Armistead. Other sources put his birth around 1760 in [Elizabeth City, Virginia](#).

### Military espionage

After getting consent of his master, he volunteered in 1781 to join the [army](#) under

[General Lafayette](#). He was stationed as a [spy](#). First he spied on Brigadier General [Benedict Arnold](#) (by this time, Arnold had defected from the American Continental Army to lead British forces). After Arnold departed north in the spring of 1781, James went to the camp of [Lord Cornwallis](#). He relayed much information about the British plans for troop deployment and about their arms. The intelligence reports from his [espionage](#) were instrumental in helping to defeat the [British](#) during the [Battle of Yorktown](#).

While pretending to be a British spy, Armistead gained the confidence of General Benedict Arnold and General Cornwallis. Arnold was so convinced of Armistead's pose as a runaway slave that he used him to guide British troops through local roads. Armistead often traveled between camps, spying on British officers, who spoke openly about their strategies in front of him. Armistead documented this information in written reports, delivered them to other American spies, and then returned to General Cornwallis's camp.

### Emancipation

Although Virginia passed a manumission act in 1782 allowing for the freedom of any slave by his or her owner, James remained the property of William Armistead. (A 1783 law targeted specifically at freeing slaves whose owners had used them as substitutes for army service in exchange for their liberty did not apply to James). However, in 1786, with the support of William Armistead (then a member of the House of Delegates) and carrying a 1784 testimonial of his service from the Marquis de Lafayette, James petitioned the Virginia Assembly for his freedom. (The facsimile of the letter of commendation can be viewed on the [Lafayette College](#) website.<sup>[2]</sup>) On January 9, 1787, the Virginia Assembly granted James' petition. At that time he chose to add "Armistead" and "Lafayette" to his name, to honor the general.<sup>[3]</sup>

He continued to live in New Kent County with his new wife, one son and several other children. He became a farmer and at one point owned three slaves.<sup>[4]</sup> By 1818 he applied to the state

legislature for financial aid. He was granted \$60 for present relief and \$40 annual pension for his services in the Revolutionary War.

Some black Americans with the last name "Armistead" are suspected of being descendants of James Armistead Lafayette as he is said to have had a number of children after the Revolution. Also, it is possible that James was an illegitimate son of William Armistead, the Purser of the Virginia Troops. Regardless of his birth, he is remembered as an American patriot. His intelligence contributions to Lafayette and Washington aided in the capture Gen. Cornwallis at Yorktown, Va. with few shots fired.

## Teacher Supplement: THE AMERICAN REVOLUTION

As the war began with the clashes at Lexington and Concord, the second Continental Congress met in 1775 to begin administering and coordinating the war effort, as well to establish revolutionary governments within the colonies. A veteran of the Seven Years' War, George Washington commanded the Continental Army and fought key battles at Boston, New York, Philadelphia, Valley Forge, and Yorktown. His task was unique in that he was charged with removing the British while fighting a defensive war. Students can immerse themselves in the major events in the Revolution, including the battles of Bunker Hill and Saratoga and Patrick Henry's appeal to his fellow legislators to support the fight. Studying the events at Valley Forge, the alliance with France, and the final battle at Yorktown provides students with a dramatic narrative of the Revolutionary War.

In addition to the conventional style of warfare conducted by the Continental Army, much of the fighting in the colonies was done by local militias that spontaneously took up their own arms and engaged in battles with the British Regulars, known as Red Coats. In this context, each side courted alliances with American Indians who knew the terrain. Most American Indians ultimately sided with the British; during the Revolution, approximately 1,500 Iroquois fought alongside the British soldiers. The American Indians had the potential for losing vast amounts of land if the colonists won. This fear proved to be prophetic with the passage of the Northwest Ordinance of 1787 and, nearly a half century later, with the "Trail of Tears," the forceful removal and relocation of American Indians from their homelands.

Students also examine the issues at stake for free blacks and slaves, as well as that group's contributions to the war. Thousands of black men fought on both sides of the war. In Virginia, the royal governor Lord Dunmore promised freedom to slaves who fought for the British cause, and in the closing days of the war he upheld his promise. For many black people, in and out of bondage, the Revolutionary War allowed a vision of liberty that was not fully attained. Over several years following the war, the northern states abolished slavery, and the Northwest Ordinance of 1787 banned slavery from the new territories north of the Ohio River. The antislavery movement did not, however, abolish slavery in the South, where nine out of ten American slaves lived.

In the spring of 1776, Abigail Adams asked John Adams to "remember the Ladies," as he and other statesmen contemplated establishing a new nation and delineating the rights of citizens. To appreciate the role women played in the Revolutionary War, students should examine the Daughters of Liberty, the experiences of women who directly supported the war effort, the unique challenges and opportunities slave women faced, and the changing role of women. The contributions of women traveling with troops

included nursing, cooking, laundering, and cleaning. Teachers guide students in debating the effects of the revolutionary struggle on women by comparing women's pre- and post-war status.



## The Revolutionary War V: Hardship

**Week 20**  
**STANDARDS**  
**CC5.6**

### **OBJECTIVES**

- Teacher led discussion
- Drawing
- Journal Writing

### **MATERIAL**

- Drawing paper
- Crayons
- Pencils
- Journals

**Preparation:**

- Opening Activity—Sing The Star Spangled Banner, My Country tis of Thee or America the Beautiful (See Teacher Supplement)
- Teacher tells a story from the material below on the hardships of the war.
- Students draw individual drawings on the hardships of the war or land policies.
- Students will summarize what they have learned today in their journal.
- Class Finishes.

## Hardships during the American Revolutionary War

Sometime that seismic spring of 1776, 16-year-old Levi Hanford of Norwalk, Connecticut, enrolled in his uncle's militia company and went to war against the British. He expected to make short work of the enemy. Everybody knew how simple farm boys like himself had just sent the redcoats reeling from Lexington and Concord, then cut them down at Bunker Hill. But Hanford's war got off to a slow start.

Levi had heard stories of the terrible winter when the harsh weather had taken a toll on the soldiers. Their clothing was worn thin and there were holes in the soles of their shoes so they were never free of the cold or wet. This exposure to the weather made many very sick.

He also heard that food supplies were often not delivered so the men had to eat what they could find. There were no bathrooms in those days and the sanitary conditions were bad.

Many soldiers gave up and deserted the war. They just left and walked home. This left the remaining soldiers short of men to fight.

Except for a brief stint building fortifications around New York City, Levi's first year under arms consisted mostly of standing watch along the Connecticut coast of Long Island Sound and rounding up Tories. He missed the disastrous Battle of Brooklyn on August 27, 1776, in which Gen. William Howe's redcoats captured a thousand American rebels. Neither was he present two weeks later, when the British swarmed across the East River onto Manhattan, seized the city, and rounded up several hundred more Americans. Hanford did not get his first real taste of action, in fact, until a cold, stormy night in March 1777, when he and a dozen other Connecticut men were surprised and taken prisoner by a Tory raiding party from Huntington, Long Island. What happened next would haunt him until the day he died, 77 years later.

Their captors marched Hanford and his comrades to occupied New York, now the nerve center of British operations in North America and the main holding point for rebel prisoners until the war ended in 1783. Several months before he arrived, more than 5,000 of his countrymen had been squeezed into several churches gutted for the purpose, plus a



pair of sugar refineries, the municipal jail and almshouse, and even the King's College building (now Columbia University).

By all accounts, conditions in these makeshift prisons were frightful. The men never had enough clothing, blankets, or firewood. Their rations—when they received them—consisted mostly of rotten pork or beef and scraps of moldy bread. Some inmates ate rats, shoes, and even the lice that covered their bodies. All lost weight, and virtually all exhibited the bleeding gums, open sores, tooth loss, and listlessness characteristic of scurvy. Survivors told of floors slick with human excrement and of air so fetid that candles would not stay lit. Not surprisingly, typhus, dysentery, and other infectious diseases ran rampant, and men died so quickly that burial details could barely keep up. By January or February 1777, it appears that six or seven of every 10 American prisoners had perished.

Hanford's destination was a five-story "sugar house" on Crown (now Liberty) Street, just east of Nassau, in what is today the lower Manhattan business district. It had been confiscated from the redoubtable Livingston family, who had built it in the early 1700s to manufacture loaf sugar and rum. The building's massive stone walls and small, dungeonlike windows made it serviceable as a prison. Although a sizable majority of the 800-odd Americans confined therein over the winter of 1776–77 were long dead by the time Hanford arrived, British operations in New Jersey, Westchester, and Connecticut soon brought in hundreds to replace them. As spring turned to summer, he recalled, the stench became overpowering, and the air grew so oppressively thick it was hard to breathe. "Our allowance of provisions," he added, "was a scanty supply of pork and sea-biscuit"—too scanty to keep a man going for long. The moldy biscuits, wet from seawater, teemed with weevils. "It was our common practice to put water in our camp kettle, then break up the biscuit into it, and after skimming off the worms, to put in the pork, and then, if we had fuel, to boil the whole together."

At any point in this ordeal, Hanford might have won his freedom by enlisting in King George's service. Yet he rebuffed every overture by recruiters, and when finally exchanged in May 1778—one of the relatively few who lasted as long as 13 months in captivity—he went home, rejoined his old unit, and resumed the fight. Instead of weakening his resolve, his stint as a prisoner of war had made him more determined than ever to send the redcoats packing.

The trouble was that the American armies seemed—especially at the beginning of the war—like undisciplined rabble led by men without the standing in civil society to make them genuine officers. Opinions changed as the war developed, but it remained a question for the British as to whether men who in civilian life had been merchants and tradesmen, even plain farmers, deserved the courtesies automatically due real gentlemen in uniform—and if captured, whether it was appropriate to exchange them, rank for rank, as if they were social equals. Said one Hessian after the Battle of Brooklyn: "Among the prisoners are many so-called colonels, lieutenant colonels, majors, and other officers, who, however, are nothing but mechanics, tailors, shoemakers, wigmakers, barbers, etc. Some of them

were soundly beaten by our people, who would by no means let such persons pass for officers.” Another observed that “prisoners who knelt and sought to surrender were beaten . . . Most of their officers are no better dressed and until recently were ordinary manual laborers.”

The story of New York’s Revolutionary War prisons and enlarges our understanding of how the United States was made—not merely by bewigged founding fathers, of whom we have heard so much in recent years, but also by thousands upon thousands of mostly ordinary people who believed in something they considered worth dying for.

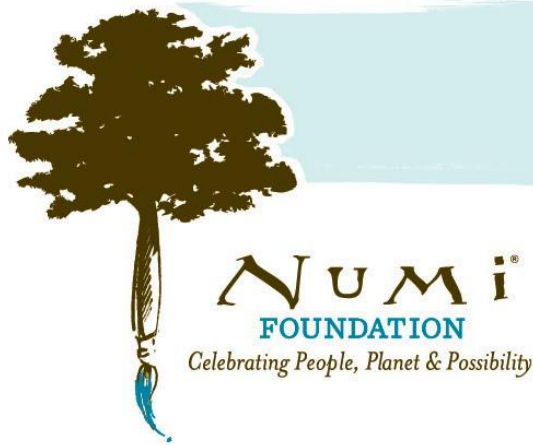
Adapted from *Forgotten Patriots: The Untold Story of American Prisoners During the Revolutionary War* by Edwin G. Burrows. Published by Basic Books, a member of the Perseus Books Group © 2008. This article appears here by permission of Perseus Books Group.

Edwin G. Burrows. *Patriots or Terrorists: The Lost Story of Revolutionary War POW's*. *American Heritage* (8 Issues/5 Year). Fall 2008; Volume 58, Issue 5.

### **Notes/Feedback:**



## The Constitution



## The Constitution I: Development

### STANDARDS CC5.7

### OBJECTIVES

- Teacher led discussion
- Group work

### MATERIAL

- Pencils
- Journals

### Preparation:

- Opening Activity—Have the class recite the preamble to the Constitution.
- Teacher led discussion about the people involved with the Constitution; Samuel Adams, John Adams, Alexander Hamilton, Patrick Henry, Andrew Jackson, Thomas Jefferson, James Madison, George Washington, Tecumseh. (See Teacher Supplement)
- Break class into groups. Have them write a document that lists the rules of the classroom and the school. Compare at the end of class and save until next class when the U S Constitution will be read.
- Class Finishes.

### Notes/Feedback:

## **DEVELOPMENT OF THE U.S. CONSTITUTION**

The Articles of Confederation were the first attempt to create a federal government for the 13 autonomous states that had freed themselves from British rule. The Articles provided a governing structure for the United States during the Revolutionary War, but they quickly proved to be inadequate for the needs of the new nation. By the spring of 1787, plans were under way to revise the Articles of Confederation. James Madison played an influential role in planning the Constitutional Convention and setting its agenda. Between May and September of 1787, 55 delegates met in Philadelphia to draft the U. S. Constitution. Students learn about the delegates to better understand the conflicts and compromises in drafting the new Constitution. For example, although these delegates were geographically dispersed and held different ideas about government, they shared personal traits and common characteristics that set them apart from the other white men with the franchise. The majority, mainly born in the colonies, fought in the war; 41 served in the Continental Congress. Although some, such as Benjamin Franklin, were self-taught, most were relatively well educated.

In the Great Compromise, the framers divided the federal government's legislative power between two houses, one which represented all states equally and another in which state population accounted for state representatives. The framers also agreed with the 3/5 compromise, that three-fifths of the slave population would be counted in determining states' representation in the national legislature and for imposing property taxes. Lastly, the Northwest Ordinance codified the process for admitting new states.

The U.S. Constitution vested the federal government with power divided among three branches, while it also preserved states' and individual rights. Teachers can use the metaphor of a three-legged stool to describe the stability of a government with power distributed among three branches. Students also study how state constitutions written after the Revolution influenced the writing of the U.S. Constitution. Learning songs that express American ideals, such as "America the Beautiful" and "The Star-Spangled Banner," can guide students to understand the meaning of the American creed and the spirit of the era.

## Teacher Supplement: THE CONSTITUTION

### History Spark Notes

#### People

##### John Adams

A prominent Boston lawyer who first became famous for defending the British soldiers accused of murdering five civilians in the Boston Massacre. At the Continental Congresses, Adams acted as a delegate from Massachusetts and rejected proposals for self-governance within the British Empire. He served as vice president to George Washington and then as president from 1797–1801.

##### Samuel Adams

A second cousin of John Adams and a failed Bostonian businessman who became an ardent political activist in the years leading up to the Revolutionary War. Samuel Adams organized the first **Committee of Correspondence** and was a delegate to both Continental Congresses in 1774 and 1775.

##### Alexander Hamilton

A brilliant New York lawyer and statesman who, in his early thirties, was one of the youngest delegates at the Constitutional Convention in 1787. An ardent **Federalist**, Hamilton supported the Constitution during the ratification debates even though he actually believed that the new document was still too weak. He helped write the **Federalist Papers**, which are now regarded as some of the finest essays on American government and republicanism. He served as the first secretary of the treasury under George Washington and established the first **Bank of the United States**.

##### William Henry Harrison

A former governor of Indiana Territory and brigadier general in the U.S. Army who rose to national stardom when he defeated the Northwest Confederacy at the **Battle of Tippecanoe** in 1811. Harrison went on to be elected president in 1840.

##### Patrick Henry

A fiery radical who advocated **rebellion** against the Crown in the years prior to the American Revolution, as in his famous “Give me liberty or give me death” speech. Later, Henry was a die-hard **Anti-Federalist** who initially opposed ratification of the Constitution.

##### Andrew Jackson

A hero of the **War of 1812** and the **Creek War** who later entered the national political arena and became president in 1829. Jackson, nicknamed “Old Hickory,” was the first U.S. president to come from a region west of the Appalachians.

### **John Jay**

A coauthor of the **Federalist Papers**, which attempted to convince Anti-Federalist New Yorkers to ratify the Constitution. Jay served as the first Chief Justice of the Supreme Court and became one of the most hated men in America after he negotiated **Jay's Treaty** with Britain in 1794.

### **Thomas Jefferson**

A Virginia planter and lawyer who in 1776 drafted the **Declaration of Independence**, which justified American independence from Britain. Jefferson went on to serve as the first secretary of state under George Washington and as vice president under John Adams. He then was elected president himself in 1800 and 1804.

### **James Madison**

A Virginia Federalist who advocated for the ratification of the Constitution, coauthored the **Federalist Papers**, and sponsored the **Bill of Rights** in Congress. After ratification, he supported southern and western agrarian interests as a **Democratic-Republican**. After a brief retirement, he reentered politics and was elected president in 1808 and 1812. As president, Madison fought for U.S. **shipping rights** against British and French aggression and led the country during the **War of 1812**.

### **James Monroe**

A Virginia officer, lawyer, and **Democratic-Republican** who was elected president in 1816 and inaugurated the Era of Good Feelings. An excellent administrator, Monroe bolstered the federal government and supported internal improvements, and was so popular in his first term that he ran uncontested in 1820. The "good feelings" ended, however, during the **Missouri Crisis** that split the United States along north-south lines. Monroe is most famous for his 1823 **Monroe Doctrine**, which warned European powers against interfering in the Western Hemisphere.

### **Tecumseh**

A member of the Shawnee tribe who, along with his brother **Tenskwatawa** (often called the Prophet), organized many of the tribes in the Mississippi Valley into the **Northwest Confederacy** to defend Native American ancestral lands from white American settlers. Even though the tribes had legal rights to their lands under the **Indian Intercourse Acts** of the 1790s, expansionist War Hawks in Congress argued the need for action against Tecumseh, and eventually **William Henry Harrison** was sent to wipe out the Confederacy. Tecumseh's forces were defeated at the **Battle of Tippecanoe** in 1811.

### **George Washington**

A Virginia planter and militia officer who led the attack that initiated the **French and Indian War** in 1754. Washington later became commander in chief of the American forces

during the **American Revolution** and first president of the United States in 1789. Although he lost many of the military battles he fought, his leadership skills were unparalleled and were integral to the creation of the United States. In his noteworthy **Farewell Address**, Washington warned against factionalism and the formation of political parties, believing they would split the nation irreparably.

## **TERMS**

### **Alien Acts**

A group of acts passed in 1798, designed to restrict the freedom of foreigners in the United States and curtail the free press in anticipation of a war with France. The Alien Acts lengthened the residency time required for foreigners to become American citizens from five years to fourteen years and gave the president the power to expel aliens considered dangerous to the nation. It was passed simultaneously with the **Sedition Act**, and together they provoked the **Virginia and Kentucky Resolutions**, written the same year in protest. These resolutions stated that individual states had the right to nullify unconstitutional laws passed by Congress.

### **Annapolis Convention**

A meeting of delegates from five states in Annapolis, Maryland, in 1786 to discuss the bleak commercial situation in the United States, growing social unrest, and Congress's inability to resolve disputes among the states. The conference dissolved when Alexander Hamilton proposed holding the **Constitutional Convention** in Philadelphia the next year to revise the Articles of Confederation.

### **Anti-Federalists**

Primarily farmers and poorer Americans in the West, a group that strongly opposed ratification of the **Constitution**. The Anti-Federalists were suspicious of governments in general and a strong central government in particular. Rather, they believed that state legislatures should maintain sovereignty. Although they eventually lost the ratification battle, their protests did encourage the first Congress to attach the **Bill of Rights** to the Constitution.

### **Articles of Confederation**

The first U.S. constitution, adopted in 1777 and ratified in 1781. The Articles established a national Congress in which each state in the Union was granted one vote. Congress had the right to conduct foreign affairs, maintain a military, govern western territories, and regulate trade between states, but it could not levy taxes. Because most states refused to finance the Congress adequately, the government under the Articles was doomed to fail. After **Shays's Rebellion** in 1786–1787, delegates met to discuss revising the Articles of Confederation, which ultimately led to the drafting of the **Constitution**.

### **Bank of the United States**



A plan proposed by **Alexander Hamilton** for a treasury for federal money funded by private investors. The Bank sparked a debate between “**strict constructionists**” and “**loose constructionists**” regarding interpretation of the Constitution.

### **Bill of Rights**

The first ten amendments to the Constitution, sponsored in Congress by **James Madison**, to guarantee basic freedoms and liberties. The Bill of Rights protects freedoms of speech, press, religion, assembly, and petition, and the rights to have trial by jury, bear arms, and own property, among others. Moreover, the Ninth Amendment states that the people have additional rights beyond those written explicitly in the Constitution; the Tenth Amendment awards state governments all the powers not granted to the federal government. The promise of a Bill of Rights helped convince many **Anti-Federalists** to ratify the new Constitution. Today, these rights are considered fundamental American liberties.

### **Checks and Balances**

A term referring to the overlapping of powers granted to the three branches of government under the **Constitution**. For example, Congress has the power to pass laws and regulate taxes, but the president has the ability to veto, or nullify, those acts. On the other hand, Congress may override a president’s veto if two-thirds of its members support the bill in question. The Supreme Court, meanwhile, has the power to review all laws but must rely on the president to enforce its decisions. The framers of the Constitution included this system of checks and balances to prevent any one branch of government from having too much power over the others.

### **Constitution**

A 1787 document that established the structure of the U.S. government, drafted at the **Constitutional Convention** in Philadelphia by prominent statesmen from twelve states (minus Rhode Island). Unlike its predecessor, the **Articles of Confederation**, the Constitution established a strong central government divided into three separate but equal branches (legislative, executive, and judiciary). This **separation of powers**, combined with a system of **checks and balances**, was designed to prevent the new government from becoming too strong and tyrannical.

### **Constitutional Convention**

A 1787 meeting in Philadelphia in which delegates from twelve states convened to revise the **Articles of Confederation**. The Convention quickly decided that the Articles should be scrapped and replaced with an entirely new document to create a stronger central government binding the states. The result was the **Constitution**.

### **Declaration of Independence**

A document written by **Thomas Jefferson** in 1776 that proclaimed the creation of the United States. The Declaration sets forth a persuasive argument against King George III, claiming that the king ruled the colonies poorly and unjustly. The document thus served not merely as a declaration but also as a rational justification for breaking away from Britain.

## **Democratic-Republicans**

Successors of the **Anti-Federalists** who formed a party under **Thomas Jefferson's** leadership during Washington's and Adams's presidencies. The Democratic-Republicans generally favored westward expansion, the formation of an agrarian republic, and an alliance with France, and were **strict constructionists** and advocates of **states' rights**. Political battles between the Democratic-Republicans and the Federalists were frequent during the first years of the nineteenth century. Though the Federalist Party died out during the War of 1812, the Democratic-Republicans lived on during the Era of Good Feelings and eventually became the Democratic party.

## **Elastic Clause**

A nickname for Article I, Section VIII, Paragraph 18 of the **Constitution**, which states that Congress has the power "to make all laws which shall be necessary and proper" to carry out its proscribed duties. **Alexander Hamilton** and the **Federalists** interpreted this clause to mean that the Constitution allows everything it does not expressly forbid, and used it to justify the creation of the **Bank of the United States**. **George Washington** agreed, and the clause has since given presidents and Congress ample justification for expanding federal power. The clause has been dubbed "elastic" because it gives federal policymakers great flexibility when drafting laws.

## **Electoral College**

A body of representatives appointed by states to cast their votes for president. The presidential candidate who receives the most Electoral College votes, regardless of how many popular votes he or she receives, becomes president. The framers of the **Constitution** created the Electoral College out of fear that the whimsical American masses might one day popularly elect someone "unfit" for the presidency.

## **Excise Tax of 1791**

A liquor tax proposed by **Alexander Hamilton** in 1790 to raise revenue so that Congress could pay off all national and state debts. The excise tax was immensely unpopular with western farmers, whose protests eventually culminated in the **Whiskey Rebellion** of 1794.

## **The Federalist Papers**

A series of eighty-five articles written by **James Madison**, **Alexander Hamilton**, and **John Jay** in 1787–1788 to convince New Yorkers to ratify the **Constitution**. The Federalist Papers are now regarded as some of the finest essays on the Constitution, American government, and republicanism.

## **Federalists**

Primarily from the wealthier and propertied classes of Americans along the eastern seaboard, a group that supported ratification of the **Constitution** and creation of a **strong central government**. The Federalists eventually became a full-fledged political party under the leadership of John Adams and Alexander Hamilton. Adams was the first and only Federalist president, as the party died after Federalist delegates from the **Hartford Convention** protested the War of 1812 and were labeled traitors.

### **Great Compromise**

An agreement between the large and small states at the **Constitutional Convention** of 1787 to create a **bicameral** (two-house) Congress with one chamber of delegates assigned based on population (the **House of Representatives**) and another chamber in which all states had two representatives regardless of population (the **Senate**). The agreement ended the deadlock among the states and set a precedent for compromise in American politics.

### **Hartford Convention**

An 1814–1815 meeting of delegates from five New England states in Hartford, Connecticut, to discuss possible secession from the Union due to discontent with the **War of 1812**. The delegates ultimately decided to remain in the Union but sent a petition to Congress, requesting amendments to the **Constitution** in order to alter the office of the presidency and to change the distribution and powers of Congress. None of their demands were met, however, because the petition arrived at Congress during celebrations over **Andrew Jackson's** victory at the **Battle of New Orleans** and the signing of the **Treaty of Ghent**. Nonetheless, the convention demonstrated the sectional nature of the war and the growing differences between the North and the South.

### **Indian Intercourse Acts**

A series of acts passed in the 1790s that attempted to smooth relations between the United States and Native American tribes along the western frontier. The act attempted to regulate trade between these groups and promised that the United States would acquire western lands only via treaties. Most American settlers ignored this bill, which produced bloody clashes between tribes and settlers.

### **Judiciary Act of 1789**

The first act that Congress passed, which created the tiered U.S. federal court system. The Supreme Court, under Chief Justice **John Jay**, was at the head of the court system, supported by three circuit courts and thirteen district courts. Even though the Judiciary Act strengthened federal judicial power, it also upheld local and state courts by stipulating that most cases heard in federal courts would be appeals cases.

### **Land Ordinance of 1785**

An ordinance passed by the national Congress under the **Articles of Confederation** that established an efficient system to survey and auction lands west of the Appalachian Mountains.

### **Loose Constructionists**

People such as **Alexander Hamilton**, who believed that the **Constitution** allowed the government to take any actions that were not expressly forbidden in the document. The

loose constructionists' interpretation was challenged by Thomas Jefferson and other **strict constructionists**, who believed that the Constitution must be read literally.

### **Macon's Bill No. 2**

An 1810 bill that restored U.S. commerce with Britain and France (after their interruption under the **Embargo Act** and **Non-Intercourse Act**) but threatened to revive the terms of the Non-Intercourse Act if either country failed to respect U.S. neutrality and shipping rights.

### **New Jersey Plan**

Also known as the **small state plan**, a proposal at the 1787 Constitutional Convention to create a **unicameral** (single-house) legislature in which all states would be equally represented. The New Jersey plan appealed to smaller states but not to more populous states, which backed the **Virginia Plan** to create a bicameral legislature in which representatives were apportioned by population. The **Great Compromise** solved the dilemma by creating a bicameral Congress featuring one house with proportional representation and another with equal representation.

### **Non-Intercourse Act**

An 1809 act that replaced the ineffective **Embargo Act** in an attempt to revive the faltering American economy by boosting U.S. exports. The Non-Intercourse Act banned trade only with France and Britain (unlike the Embargo Act, which banned exports completely) until both nations agreed to respect American sovereignty. When this bill also failed, Congress passed **Macon's Bill No. 2**.

### **Northwest Confederacy**

A confederation of Native American tribes in the Mississippi Valley, led by Tecumseh and his brother, for mutual defense against white settlers. Although the tribes of the Northwest Confederacy had legal rights to their lands under the **Indian Intercourse Acts** of the 1790s, expansionist War Hawks in Congress nonetheless prevailed, and **William Henry Harrison** was sent to wipe out the Confederacy. Tecumseh's forces were defeated at the **Battle of Tippecanoe** in 1811.

### **Northwest Ordinance of 1787**

A framework passed by the national Congress under the **Articles of Confederation** to decide which western U.S. territories (Ohio, Michigan, Wisconsin, Illinois, and Indiana) could become states. Because the ordinance also abolished slavery and established basic civil liberties (trial by jury, freedom of religion) in the Northwest Territory, it is often seen as an important first step toward the creation of the **Bill of Rights**.

### **Second Continental Congress**

A meeting of colonial delegates that convened in different places from 1775 to 1789 to establish a new U.S. government after declaring independence from Britain. In 1777, the Congress drafted the **Articles of Confederation** as the first U.S. constitution.

### **Sedition Act**

A 1798 act (passed simultaneously with the **Alien Acts**) that banned all forms of public expression critical of the president or Congress. President John Adams approved the act, fearing the influence of French immigrants in the United States and also hoping the free speech ban would harm his political opponents, the **Democratic-Republicans**. Ironically, the act only made the opposition party stronger. Thomas Jefferson and James Madison wrote the **Virginia and Kentucky Resolutions** the same year in protest, arguing that individual states had the right to nullify unconstitutional laws passed by Congress.

### **Separation of Powers**

A term referring to the fact that each of the three branches in the American federal government has separate and distinct powers. The **legislative** branch, for example, has the sole ability to propose and pass laws, while the **executive** branch has the power to enforce those laws, and the **judiciary** the power to review them. The writers of the Constitution separated these powers to prevent any one part of the new government from becoming too powerful.

### **Shays's Rebellion**

A 1786–1787 revolt by western Massachusetts farmer **Daniel Shays**, who led 1,200 other men in an attack on the federal arsenal at Springfield, Massachusetts. Shays and others like him throughout the United States were dissatisfied with the ineptitude of state legislatures during the economic depression after the American Revolution. Shays's Rebellion and other revolts spurred leading Americans to meet and discuss revising the **Articles of Confederation**.

### **Strict Constructionists**

People such as **Thomas Jefferson** who believed that the Constitution forbade the government to take any actions that it did not expressly permit. The strict constructionists' interpretation was challenged by Alexander Hamilton and other **loose constructionists**, who believed that the Constitution allowed the government many implied powers.

### **Three-Fifths Clause**

A nickname for Article I, Section II, Paragraph 3 of the Constitution, which states that representation in the House of Representatives is determined by counting all free persons and "three-fifths of all other persons," or slaves. The three-fifths clause was created as part of the **Great Compromise** between states with few slaves and those with many slaves.

### **Treaty of Ghent**

The December 1814 treaty that ended the **War of 1812** between Britain and the United States. The treaty stated that the war had ended in a stalemate and that neither side had gained or lost any territory. Ironically, the **Battle of New Orleans**—the greatest American victory in the war—was fought about two weeks after the treaty had been signed, as General **Andrew Jackson** had not gotten word of the war's end.

### **Virginia and Kentucky Resolutions**

Two resolutions, passed in 1798–1799 and written by **Thomas Jefferson** and **James Madison**, that declared that the individual states had the right to nullify unconstitutional acts of Congress. The resolutions stated that because the individual states had created the Union, they also reserved the right to nullify any legislation that ran counter to their interests.

### **Virginia Dynasty**

A nickname that arose because four of the first five presidents (Washington, Jefferson, Madison, and Monroe) all hailed from Virginia. Many northern states resented this fact, as demonstrated by the **Hartford Convention**'s 1814 request that presidents should not come from the same state as their predecessor.

### **Virginia Plan**

Also known as the **large state plan**, a proposal at the 1787 **Constitutional Convention** to create a **bicameral** (two-house) legislature in which delegates would be appointed according to the population of the state they represented. Large states with greater populations supported this plan, unlike small states, which backed the **New Jersey Plan** to create a unicameral legislature in which all states were equally represented. The **Great Compromise** solved the dilemma by creating a bicameral Congress featuring one house with proportional representation and another with equal representation.

### **War Hawks**

A younger generation of statesmen, primarily from the West and South, who replaced the Founding Fathers in the first decade of the 1800s. The War Hawks favored westward expansion and a nationalist agenda and thus encouraged war against both the **Northwest Confederacy** and against Britain (in the **War of 1812**). Despite their early zeal, many War Hawks, such as **Henry Clay**, eventually settled down to become some of the most revered statesmen in American history.

### **XYZ Affair**

A bribery scandal that caused public uproar during the Adams administration in 1798. After several naval skirmishes and French seizures of American merchant ships, Adams sent ambassadors to Paris to try to normalize relations. When the emissaries arrived, however, French officials demanded \$250,000 before they would even speak with the Americans, let alone guarantee a truce. These officials, whom Adams dubbed X, Y, and Z, outraged Congress and the American public. Adams's popularity skyrocketed, and Congress braced for war. Although no war declaration was ever made, the United States and France waged undeclared naval warfare in the Atlantic for several years.





## THE CONSTITUTION DOCUMENT

After the [American Revolutionary War](#) the United States started as a new country in 1781 [AD](#), the leaders of the United States got together to try to write up some rules for how the government of this new country would work. Men came from all of the [thirteen states](#) (except Rhode Island). Benjamin Franklin came from [Pennsylvania](#). But even though they asked to join, women and people of color and non-Christians were [excluded](#).

Some of the men at the meeting thought the government should help the poor to be equal to rich men. Other men disagreed; they thought the rich men knew more about how to run the United States. Some men thought that each state should decide most things for itself. Other men thought that the United States should decide most things together. Little by little, the leaders worked out compromises, and this is what they came up with (but shorter and in simpler words):

We, the people of the United States, are writing this Constitution in order to have justice, to have peace, to be able to defend ourselves, to be better off, and to be free - not just for ourselves, but for all our children and descendants.

There will be a Senate and a House of Representatives, and both will be made up of men (not women) elected by the citizens. They will be the only people who can make new laws for the whole United States (but each state can make other laws just for that state). Together, these two groups are called Congress. Congress can make laws to raise taxes, to defend the United States and to make people's lives better. Congress can also borrow money, mint money, set up a post office, allow copyrights and patents, and a few other things. And Congress can declare war on other countries.

There will be a President, elected by the citizens. He will be the commander in chief of the army and the navy. He can make treaties with other countries, if two-thirds of the Senators agree. And he can appoint the judges of the Supreme Court.

There will be a Supreme Court, whose job it is to decide whether Congress and the President are doing what the Constitution tells them to do. The Supreme Court will also decide any law cases where people disagree about what the law means. All court cases will be decided by juries.

Every state has to honor any arrangement made by another state. If someone has committed a crime and runs away to another state, that state should send him or her back to be tried. Every state should have a Republican form of government. The United States government will protect each state against invasion and against riots or revolution.

Just after the men wrote this Constitution, some states insisted on having people's rights stated clearly. So they added a [Bill of Rights](#) to the Constitution.

### Teacher Supplement: UNITED STATES CONSTITUTION

#### Preamble

We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.



## **ARTICLE I**

### **Section 1**

All legislative Powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.

### **Section 2**

- The House of Representatives shall be composed of Members chosen every second Year by the People of the several States, and the Electors in each State shall have the Qualifications requisite for Electors of the most numerous Branch of the State Legislature.
- No Person shall be a Representative who shall not have attained to the Age of twenty five Years, and been seven Years a Citizen of the United States, and who shall not, when elected, be an Inhabitant of that State in which he shall be chosen.
- Representatives and direct Taxes shall be apportioned among the several States which may be included within this Union, according to their respective Numbers, which shall be determined by adding to the whole Number of free Persons, including those bound to Service for a Term of Years, and excluding Indians not taxed, three fifths of all other Persons.<sup>2</sup> The actual Enumeration shall be made within three Years after the first Meeting of the Congress of the United States, and within every subsequent Term of ten Years, in such Manner as they shall by Law direct. The Number of Representatives shall not exceed one for every thirty Thousand, but each State shall have at Least one Representative; and until such enumeration shall be made, the State of New Hampshire shall be entitled to chuse three, Massachusetts eight, Rhode-Island and Providence Plantations one, Connecticut five, New-York six, New Jersey four, Pennsylvania eight, Delaware one, Maryland six, Virginia ten, North Carolina five, South Carolina five, and Georgia three.
- When vacancies happen in the Representation from any State, the Executive Authority thereof shall issue Writs of Election to fill such Vacancies.
- The House of Representatives shall choose their Speaker and other Officers; and shall have the sole Power of Impeachment.

### **Section 3**

- The Senate of the United States shall be composed of two Senators from each State, chosen by the Legislature thereof,<sup>3</sup> for six Years; and each Senator shall have one Vote.
- Immediately after they shall be assembled in Consequence of the first Election, they shall be divided as equally as may be into three Classes. The Seats of the Senators of the first Class shall be vacated at the Expiration of the second Year, of the second Class at the Expiration of the fourth Year, and of the third Class at the Expiration of the sixth Year, so that one third may be chosen every second Year; and if Vacancies happen by Resignation, or otherwise, during the Recess of the Legislature of any State, the Executive thereof may make temporary Appointments until the next Meeting of the Legislature, which shall then fill such Vacancies.<sup>4</sup>
- No Person shall be a Senator who shall not have attained to the Age of thirty Years, and been nine Years a Citizen of the United States, and who shall not, when elected, be an Inhabitant of that State for which he shall be chosen.

- The Vice President of the United States shall be President of the Senate, but shall have no Vote, unless they be equally divided.
- The Senate shall chuse their other Officers, and also a President pro tempore, in the Absence of the Vice President, or when he shall exercise the Office of President of the United States.
- The Senate shall have the sole Power to try all Impeachments. When sitting for that Purpose, they shall be on Oath or Affirmation. When the President of the United States is tried, the Chief Justice shall preside: And no Person shall be convicted without the Concurrence of two thirds of the Members present.
- Judgment in Cases of impeachment shall not extend further than to removal from Office, and disqualification to hold and enjoy any Office of honor, Trust or Profit under the United States: but the Party convicted shall nevertheless be liable and subject to Indictment, Trial, Judgment and Punishment, according to Law.

#### **Section 4**

- The Times, Places and Manner of holding Elections for Senators and Representatives, shall be prescribed in each State by the Legislature thereof; but the Congress may at any time by Law make or alter such Regulations, except as to the Places of chusing Senators.
- The Congress shall assemble at least once in every Year, and such Meeting shall be on the first Monday in December,<sup>5</sup> unless they shall by Law appoint a different Day.

#### **Section 5**

- Each House shall be the Judge of the Elections, Returns and Qualifications of its own Members, and a Majority of each shall constitute a Quorum to do Business; but a smaller Number may adjourn from day to day, and may be authorized to compel the Attendance of absent Members, in such Manner, and under such Penalties as each House may provide.
- Each House may determine the Rules of its Proceedings, punish its Members for disorderly Behaviour, and, with the Concurrence of two thirds, expel a Member.
- Each House shall keep a Journal of its Proceedings, and from time to time publish the same, excepting such Parts as may in their Judgment require Secrecy; and the Yeas and Nays of the Members of either House on any question shall, at the Desire of one fifth of those Present, be entered on the Journal.
- Neither House, during the Session of Congress, shall, without the Consent of the other, adjourn for more than three days, nor to any other Place than that in which the two Houses shall be sitting.

#### **Section 6**

- The Senators and Representatives shall receive a Compensation for their Services, to be ascertained by Law, and paid out of the Treasury of the United States.<sup>6</sup> They shall in all Cases, except Treason, Felony and Breach of the Peace, be privileged from Arrest during their Attendance at the Session of their respective Houses, and in going to and returning from the same; and for any Speech or Debate in either House, they shall not be questioned in any other Place.

- No Senator or Representative shall, during the Time for which he was elected, be appointed to any civil Office under the Authority of the United States, which shall have been created, or the Emoluments whereof shall have been increased during such time; and no Person holding any Office under the United States, shall be a Member of either House during his Continuance in Office.

### **Section 7**

- All Bills for raising Revenue shall originate in the House of Representatives; but the Senate may propose or concur with Amendments as on other Bills.
- Every Bill which shall have passed the House of Representatives and the Senate, shall, before it become a Law, be presented to the President of the United States; If he approve he shall sign it, but if not he shall return it, with his Objections to that House in which it shall have originated, who shall enter the Objections at large on their Journal, and proceed to reconsider it. If after such Reconsideration two thirds of that House shall agree to pass the Bill, it shall be sent, together with the Objections, to the other House, by which it shall likewise be reconsidered, and if approved by two thirds of that House, it shall become a Law. But in all such Cases the Votes of both Houses shall be determined by yeas and Nays, and the Names of the Persons voting for and against the Bill shall be entered on the Journal of each House respectively. If any Bill shall not be returned by the President within ten Days (Sundays excepted) after it shall have been presented to him, the Same shall be a Law, in like Manner as if he had signed it, unless the Congress by their Adjournment prevent its Return, in which Case it shall not be a Law.
- Every Order, Resolution, or Vote to which the Concurrence of the Senate and House of Representatives may be necessary (except on a question of Adjournment) shall be presented to the President of the United States; and before the Same shall take Effect, shall be approved by him, or being disapproved by him, shall be repassed by two thirds of the Senate and House of Representatives, according to the Rules and Limitations prescribed in the Case of a Bill.

### **Section 8**

- The Congress shall have Power To lay and collect Taxes, Duties, Imposts and Excises, to pay the Debts and provide for the common Defense and general Welfare of the United States; but all Duties, Imposts and Excises shall be uniform throughout the United States;
- To borrow Money on the credit of the United States;
- To regulate Commerce with foreign Nations, and among the several States, and with the Indian Tribes;
- To establish an uniform Rule of Naturalization, and uniform Laws on the subject of Bankruptcies throughout the United States;
- To coin Money, regulate the Value thereof, and of foreign Coin, and fix the Standard of Weights and Measures;
- To provide for the Punishment of counterfeiting the Securities and current Coin of the United States;
- To establish Post Offices and post Roads;
- To promote the Progress of Science and useful Arts, by securing for limited Times to Authors and Inventors the exclusive Right to their respective Writings and Discoveries;

- To constitute Tribunals inferior to the supreme Court;
- To define and punish Piracies and Felonies committed on the high Seas, and Offences against the Law of Nations;
- To declare War, grant Letters of Marque and Reprisal, and make Rules concerning Captures on Land and Water;
- To raise and support Armies, but no Appropriation of Money to that Use shall be for a longer Term than two Years;
- To provide and maintain a Navy;
- To make Rules for the Government and Regulation of the land and naval Forces;
- To provide for calling forth the Militia to execute the Laws of the Union, suppress Insurrections and repel Invasions;
- To provide for organizing, arming, and disciplining, the Militia, and for governing such Part of them as may be employed in the Service of the United States, reserving to the States respectively, the Appointment of the Officers, and the Authority of training the Militia according to the discipline prescribed by Congress;
- To exercise exclusive Legislation in all Cases whatsoever, over such District (not exceeding ten Miles square) as may, by Cession of particular States, and the Acceptance of Congress, become the Seat of the Government of the United States, and to exercise like Authority over all Places purchased by the Consent of the Legislature of the State in which the Same shall be, for the Erection of Forts, Magazines, Arsenals, dock-Yards, and other needful Buildings;--And
- To make all Laws which shall be necessary and proper for carrying into Execution the foregoing Powers, and all other Powers vested by this Constitution in the Government of the United States, or in any Department or Officer thereof.

## **Section 9**

- The Migration or Importation of such Persons as any of the States now existing shall think proper to admit, shall not be prohibited by the Congress prior to the Year one thousand eight hundred and eight, but a Tax or duty may be imposed on such Importation, not exceeding ten dollars for each Person.
- The Privilege of the Writ of Habeas Corpus shall not be suspended, unless when in Cases of Rebellion or Invasion the public Safety may require it.
- No Bill of Attainder or ex post facto Law shall be passed.
- No Capitation, or other direct, Tax shall be laid, unless in Proportion to the Census or Enumeration herein before directed to be taken.<sup>2</sup>
- No Tax or Duty shall be laid on Articles exported from any State.
- No Preference shall be given by any Regulation of Commerce or Revenue to the Ports of one State over those of another: nor shall Vessels bound to, or from, one State, be obliged to enter, clear, or pay Duties in another.
- No Money shall be drawn from the Treasury, but in Consequence of Appropriations made by Law; and a regular Statement and Account of the Receipts and Expenditures of all public Money shall be published from time to time.
- No Title of Nobility shall be granted by the United States: And no Person holding any Office of Profit or Trust under them, shall, without the Consent of the Congress, accept of any

present, Emolument, Office, or Title, of any kind whatever, from any King, Prince, or foreign State.

### **Section 10**

- No State shall enter into any Treaty, Alliance, or Confederation; grant Letters of Marque and Reprisal; coin Money; emit Bills of Credit; make any Thing but gold and silver Coin a Tender in Payment of Debts; pass any Bill of Attainder, ex post facto Law, or Law impairing the Obligation of Contracts, or grant any Title of Nobility.
- No State shall, without the Consent of the Congress, lay any Imposts or Duties on Imports or Exports, except what may be absolutely necessary for executing it's inspection Laws: and the net Produce of all Duties and Imposts, laid by any State on Imports or Exports, shall be for the Use of the Treasury of the United States; and all such Laws shall be subject to the Revision and Controul of the Congress.
- No State shall, without the Consent of Congress, lay any Duty of Tonnage, keep Troops, or Ships of War in time of Peace, enter into any Agreement or Compact with another State, or with a foreign Power, or engage in War, unless actually invaded, or in such imminent Danger as will not admit of delay.

## **ARTICLE II**

### **Section 1**

- The executive Power shall be vested in a President of the United States of America. He shall hold his Office during the Term of four Years, and, together with the Vice President, chosen for the same Term, be elected, as follows
- Each State shall appoint, in such Manner as the Legislature thereof may direct, a Number of Electors, equal to the whole Number of Senators and Representatives to which the State may be entitled in the Congress: but no Senator or Representative, or Person holding an Office of Trust or Profit under the United States, shall be appointed an Elector.
- The Electors shall meet in their respective States, and vote by Ballot for two Persons, of whom one at least shall not be an Inhabitant of the same State with themselves. And they shall make a List of all the Persons voted for, and of the Number of Votes for each; which List they shall sign and certify, and transmit sealed to the Seat of the Government of the United States, directed to the President of the Senate. The President of the Senate shall, in the Presence of the Senate and House of Representatives, open all the Certificates, and the Votes shall then be counted. The Person having the greatest Number of Votes shall be the President, if such Number be a Majority of the whole Number of Electors appointed; and if there be more than one who have such Majority, and have an equal Number of Votes, then the House of Representatives shall immediately chuse by Ballot one of them for President; and if no Person have a Majority, then from the five highest on the List the said House shall in like Manner chuse the President. But in chusing the President, the Votes shall be taken by States, the Representation from each State having one Vote; A quorum for this Purpose shall consist of a Member or Members from two thirds of the States, and a Majority of all the States shall be necessary to a Choice. In every Case, after the Choice of the President, the Person having the greatest Number of Votes of the Electors shall be the Vice President. But

if there should remain two or more who have equal Votes, the Senate shall chuse from them by Ballot the Vice President.<sup>8</sup>

- The Congress may determine the Time of chusing the Electors, and the Day on which they shall give their Votes; which Day shall be the same throughout the United States.
- No Person except a natural born Citizen, or a Citizen of the United States, at the time of the Adoption of this Constitution, shall be eligible to the Office of President; neither shall any Person be eligible to that Office who shall not have attained to the Age of thirty five Years, and been fourteen Years a Resident within the United States.
- In Case of the Removal of the President from Office, or of his Death, Resignation, or Inability to discharge the Powers and Duties of the said Office,<sup>9</sup> the Same shall devolve on the Vice President, and the Congress may by Law provide for the Case of Removal, Death, Resignation or Inability, both of the President and Vice President, declaring what Officer shall then act as President, and such Officer shall act accordingly, until the Disability be removed, or a President shall be elected.
- The President shall, at stated Times, receive for his Services, a Compensation, which shall neither be increased nor diminished during the Period for which he shall have been elected, and he shall not receive within that Period any other Emolument from the United States, or any of them.
- Before he enter on the Execution of his Office, he shall take the following Oath or Affirmation:--“I do solemnly swear (or affirm) that I will faithfully execute the Office of President of the United States, and will to the best of my Ability, preserve, protect and defend the Constitution of the United States.”

## **Section 2**

- The President shall be Commander in Chief of the Army and Navy of the United States, and of the Militia of the several States, when called into the actual Service of the United States; he may require the Opinion, in writing, of the principal Officer in each of the executive Departments, upon any Subject relating to the Duties of their respective Offices, and he shall have Power to grant Reprieves and Pardons for Offences against the United States, except in Cases of Impeachment.
- He shall have Power, by and with the Advice and Consent of the Senate, to make Treaties, provided two thirds of the Senators present concur; and he shall nominate, and by and with the Advice and Consent of the Senate, shall appoint Ambassadors, other public Ministers and Consuls, Judges of the supreme Court, and all other Officers of the United States, whose Appointments are not herein otherwise provided for, and which shall be established by Law: but the Congress may by Law vest the Appointment of such inferior Officers, as they think proper, in the President alone, in the Courts of Law, or in the Heads of Departments.
- The President shall have Power to fill up all Vacancies that may happen during the Recess of the Senate, by granting Commissions which shall expire at the End of their next Session.

## **Section 3**

He shall from time to time give to the Congress Information of the State of the Union, and recommend to their Consideration such Measures as he shall judge necessary and expedient; he may, on extraordinary Occasions, convene both Houses, or either of them, and in Case of Disagreement between them, with Respect to the Time of Adjournment, he may adjourn them to such Time as he shall think proper; he shall receive Ambassadors and other public Ministers;

he shall take Care that the Laws be faithfully executed, and shall Commission all the Officers of the United States.

#### **Section 4**

The President, Vice President and all civil Officers of the United States, shall be removed from Office on Impeachment for, and Conviction of, Treason, Bribery, or other high Crimes and Misdemeanors.

### **ARTICLE III**

#### **Section 1**

The judicial Power of the United States, shall be vested in one supreme Court, and in such inferior Courts as the Congress may from time to time ordain and establish. The Judges, both of the supreme and inferior Courts, shall hold their Offices during good Behaviour, and shall, at stated Times, receive for their Services, a Compensation, which shall not be diminished during their Continuance in Office.

#### **Section 2**

- The judicial Power shall extend to all Cases, in Law and Equity, arising under this Constitution, the Laws of the United States, and Treaties made, or which shall be made, under their Authority;--to all Cases affecting Ambassadors, other public Ministers and Consuls;--to all Cases of admiralty and maritime Jurisdiction;--to Controversies to which the United States shall be a Party;--to Controversies between two or more States;--between a State and Citizens of another State;<sup>54</sup> --between Citizens of different States, --between Citizens of the same State claiming Lands under Grants of different States, and between a State, or the Citizens thereof, and foreign States, Citizens or Subjects.
- In all Cases affecting Ambassadors, other public Ministers and Consuls, and those in which a State shall be Party, the Supreme Court shall have original Jurisdiction. In all the other Cases before mentioned, the Supreme Court shall have appellate Jurisdiction, both as to Law and Fact, with such Exceptions, and under such Regulations as the Congress shall make.
- The Trial of all Crimes, except in Cases of Impeachment, shall be by Jury; and such Trial shall be held in the State where the said Crimes shall have been committed; but when not committed within any State, the Trial shall be at such Place or Places as the Congress may by Law have directed.

#### **Section 3**

- Treason against the United States, shall consist only in levying War against them, or in adhering to their Enemies, giving them Aid and Comfort. No Person shall be convicted of Treason unless on the Testimony of two Witnesses to the same overt Act, or on Confession in open Court.



- The Congress shall have Power to declare the Punishment of Treason, but no Attainder of Treason shall work Corruption of Blood, or Forfeiture except during the Life of the Person attainted.

## **ARTICLE IV**

### **Section 1**

Full Faith and Credit shall be given in each State to the public Acts, Records, and judicial Proceedings of every other State. And the Congress may by general Laws prescribe the Manner in which such Acts, Records and Proceedings shall be proved, and the Effect thereof.

### **Section 2**

- The Citizens of each State shall be entitled to all Privileges and Immunities of Citizens in the several States.
- A Person charged in any State with Treason, Felony, or other Crime, who shall flee from Justice, and be found in another State, shall on Demand of the executive Authority of the State from which he fled, be delivered up, to be removed to the State having Jurisdiction of the Crime.
- No Person held to Service or Labour in one State, under the Laws thereof, escaping into another, shall, in Consequence of any Law or Regulation therein, be discharged from such Service or Labour, but shall be delivered up on Claim of the Party to whom such Service or Labour may be due.<sup>55</sup>

### **Section 3**

New States may be admitted by the Congress into this Union; but no new State shall be formed or erected within the Jurisdiction of any other State; nor any State be formed by the Junction of two or more States, or Parts of States, without the Consent of the Legislatures of the States concerned as well as of the Congress.

The Congress shall have Power to dispose of and make all needful Rules and Regulations respecting the Territory or other Property belonging to the United States; and nothing in this Constitution shall be so construed as to Prejudice any Claims of the United States, or of any particular State.

### **Section 4**

The United States shall guarantee to every State in this Union a Republican Form of Government, and shall protect each of them against Invasion; and on Application of the Legislature, or of the Executive (when the Legislature cannot be convened) against domestic Violence.

## **ARTICLE V**

The Congress, whenever two thirds of both Houses shall deem it necessary, shall propose [Amendments](#) to this Constitution, or, on the Application of the Legislatures of two thirds of the several States, shall call a Convention for proposing Amendments, which, in either Case, shall be valid to all Intents and Purposes, as Part of this Constitution, when ratified by the Legislatures of three fourths of the several States, or by Conventions in three fourths thereof, as the one or the other Mode of Ratification may be proposed by the Congress;



Provided that no Amendment which may be made prior to the Year One thousand eight hundred and eight shall in any Manner affect the first and fourth Clauses in the Ninth Section of the first Article; and that no State, without its Consent, shall be deprived of its equal Suffrage in the Senate.

## **ARTICLE VI**

- All Debts contracted and Engagements entered into, before the Adoption of this Constitution, shall be as valid against the United States under this Constitution, as under the Confederation.
- This Constitution, and the Laws of the United States which shall be made in Pursuance thereof; and all Treaties made, or which shall be made, under the Authority of the United States, shall be the supreme Law of the Land; and the Judges in every State shall be bound thereby, any Thing in the Constitution or Laws of any State to the Contrary notwithstanding.
- The Senators and Representatives before mentioned, and the Members of the several State Legislatures, and all executive and judicial Officers, both of the United States and of the several States, shall be bound by Oath or Affirmation, to support this Constitution; but no religious Test shall ever be required as a Qualification to any Office or public Trust under the United States.

## **ARTICLE VII**

The Ratification of the Conventions of nine States, shall be sufficient for the Establishment of this Constitution between the States so ratifying the Same.



## The Constitution II: Significance

### STANDARDS

CC5.7

### OBJECTIVES

- Opening Activity
- Reading aloud
- Group work

### MATERIAL

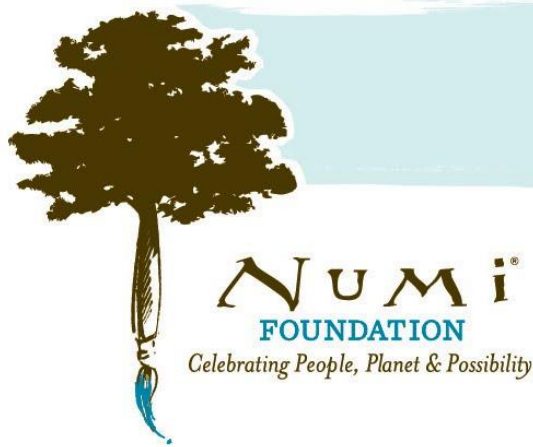
- Copies of the U S Constitution
- Pencils
- Journals

### Preparation:

- Opening Activity—Have the class recite the preamble to the Constitution.
- Distribute copies of the U S Constitution to the children. Read a portion of the document aloud. Discuss what it means to them.
- Explain that this document is still used to decide how the laws in our land should work.
- Have the children return to their groups from previous class and analyze their list of rules. Would they add anything since they've read the U S Constitution? What?
- Class Finishes.



## Colonization, Immigration, and Settlement



## Colonization, Immigration, and Settlement I

### STANDARDS

CC5.8

### OBJECTIVES

- Opening Activity
- Teacher led discussion
- Mural painting

### MATERIAL

- Large mural paper and paint

### Preparation:

- Opening Activity—Sing, “She’ll Be Coming Round the Mountain.”
- Teacher led discussion on immigration and settlement in the West requiring various forms of transportation—wagon trains, river boats, canal boats, trains, horses. (See Teacher Supplement)
- Large mural painting of transportation to the West.
- When children are not actively involved in painting, they should draw a similar picture in their journals.
- Class Finishes

**Notes/Feedback:**

### Teacher Supplement: LIFE IN THE YOUNG REPUBLIC

In this unit, students examine the daily lives of those who built the young republic under the new Constitution. Between 1789 and 1850, new waves of immigrants arrived from Europe, especially English, Scots-Irish, Irish, and Germans. The Great Irish Famine helped to push immigrants to come to the United States during this period. Traveling by overland wagons, canals, flatboats, and steamboats, these newcomers advanced into the fertile Ohio and Mississippi valleys and through the Cumberland Gap to the south. Students learn about the Louisiana Purchase and the expeditions of Lewis and Clark, guided by Sacagawea, and of John C. Fremont.

Interest in promoting civic virtue among citizens increased with the establishment of a republic. Mothers had the important role of raising their sons to become virtuous and active citizens. To ensure that women could fulfill this new role, a movement began to open the doors of education more widely to women. For example, the Young Ladies' Academy of Philadelphia (later called the Philadelphia Academy) was founded by Benjamin Rush and supported by many of the signers of the Constitution.

## **THE NEW NATION'S EXPANSION**

The American West should be presented as a borderland region inhabited by diverse and competing populations. In this unit, students examine the advance of pioneer settlements beyond the Mississippi. The westward migration began with fur traders and mountain men who made the first forays into the west. Many fur traders and mountain men married Native American women who served as liaisons between the two cultures. Westward migration continued with settlers heading for Texas, Mormon families relocating to the new Zion in Utah, Midwestern farmers moving to western Oregon's fertile valleys, and forty-niners traveling to the Mother Lode region of California. These migrants were joined by whalers, New England sailors engaged in the hide and tallow trade in California, and traders of sea otter and seal furs, who sailed their clipper ships around Cape Horn and westward to the Pacific. Migrants from the United States arrived in areas already inhabited and claimed by diverse populations of American Indians, Mexicans, British, and small numbers of Russians and Chileans. They also encountered immigrants from Asia, including China, Japan, Korea, the Philippines, and India, in search of labor in gold mines and farming.

Students may compare overland trail routes, especially the purpose of the journey; where the trail ran; the influence of geographic terrain, rivers, vegetation, and climate; and life in the territories at the end of these trails. Meanwhile, Mexican settlers also migrated into New Mexico, Texas, and California. While learning about life on the trail, students can discuss the reactions of American Indians to the increasing migration and the reasons for the Indians' growing concern.

Pioneer women played varied roles in coping with the rigors of daily life on the frontier. Biographies, journals, and diaries disclose the strength and resourcefulness of pioneer women who helped to farm the land and worked as missionaries, teachers, and entrepreneurs. The autobiographical works of Laura Ingalls Wilder provide a unique perspective on these topics. Some slave women gained their freedom in the West. Once established by Anglo-American settlers, many western communities and territories proved to be less beholden to eastern traditions, as evidenced by the territory of Wyoming granting women in 1869 the right to vote, followed by Utah, Colorado, and Idaho.

Studying maps and geographic landmarks explains how and when California, Texas, and other western lands became part of the United States.

Battles for independence followed Anglo-American settlement in modern-day Texas. The war with Mexico led to annexation of this territory by the United States. These events provide important opportunities to focus on the Hispanic people of California and the Southwest, on the effects of these events on their lives, and on their distinctive contributions to American culture. Students can also learn how the Oregon Territory boundary conflict was settled by negotiation with England and how that territory became a state.



## Women Pioneers

The impact of various ideas and enthusiasms women brought to the Western frontier were much greater than one might imagine. The standard assumption according to scholars prior to recent concentrations in women's history identifies women's participation in westward migration during the nineteenth century as secondary to that of men. Although there were some exceptions, many pioneer women drew on their domestic skills and values to establish not only "civilization," but their own security as well. Women's activism (the flip side of domesticity), which included attitudes toward race and "civilization," the tie between a vision of a unified continent and a cultivated wilderness, and republican values are also a large part of the roles that women played on the frontier. Women never stopped arriving with more fuel for the flames [of expansionism] as their families tried to find a place to settle down, some place with a little more room, where national destiny and personal dreams merged into a glorious whole. In doing so, Migrant women expanded not only American borders, but their own as well. Women never stopped arriving with more fuel for the flames [of expansionism] as their families tried to find a place to settle down, some place with a little more room, where national destiny and personal dreams merged into a glorious whole. In doing so, Migrant women expanded not only American borders, but their own as well. Expansion and the concept of manifest destiny was the fever of the early nineteenth century, and women burned with it as surely as men. Many more women than would be imagined set out for the Western frontier with similar goals to those of men, to find fortune and a new start. While other women subscribed to the "cult of true womanhood," which valued domesticity, piety, and similar "feminine" virtues, women championed expansion for the cause of civilization, even while largely avoiding the masculine world of politics.

Many women arriving on the western frontier had huge tasks before them. They were challenged by inadequate housing as well as an inadequate local social structure. It was up to them to establish a home for their families on the frontier, but they were also tasked with developing schools, churches, and other socially acceptable and expected programs. These types of challenges were usually met through women organizing women's clubs, which were established as women arrived in what would become new frontier communities.

### Making History in a Man's World

It is interesting that even though women certainly were a large part of the great western migration of the nineteenth century, until recently the history books concentrated on the pioneering experiences of men. It is because of the "place of women" in Victorian times that they found themselves a hardworking, but silent contributor to the western frontier. Women wanted many of the same things as men when it came to packing up and moving across the plains, or even by sea to get to the newest "promise land." They wanted their piece of manifest destiny. They just had to go about it a little differently than men of the time.

Although women did experience more freedoms in the West, they still needed a male influence to assist them when it came to matters of the law, banking, property, protection, etc. Men were expected to work outside, and women were "allowed." Even with women working out of doors, mining, herding and branding livestock, etc. There was a double-standard that men were not

caught up in. That of the woman's other job, the house wife. After branding cattle all day, odds were that the wife or daughter would be sent back to the house to clean and get supper on the table for the men folk. While the men on the frontier worked hard, the women worked harder in both traditional and non-traditional roles according to Victorian era standards. It is equally interesting that in at least the Southwestern region of present day United States, which encompassed a large part of the western frontier still live according to many of the social norms created at that time.

#### References

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## Colonization, Immigration, and Settlement II

### STANDARDS

CC5.8

### OBJECTIVES

- Opening Activity
- Teacher led discussion
- Map drawing
- Journal Writing

### MATERIAL

- Journals
- Pencils

### Preparation:

- Opening Activity—Sing, “She’ll Be Coming Round the Mountain.”
- Teacher led discussion of overland trails across the nation. (See Teacher Supplement) Discuss why pioneers headed west—promise of new life, free land, better food growing climates. Discuss physical and political geography.
- Have the students copy maps of overland trails into their journals.

- Also in journals, the children should write a letter as a child traveling to the new west sharing feelings about the journey to grandparents or other relatives back in the East. Review letter form. **(This may be a written assignment for homework)**
- Share the letters.
- Class Finishes.

**Notes/Feedback:**

## Teacher Supplement: SHE'LL BE COMIN 'ROUND THE MOUNTAIN LYRICS

She'll be coming 'round the mountain when she comes (when she comes)  
She'll be coming 'round the mountain when she comes (when she comes)  
She'll be coming 'round the mountain, she'll be coming 'round the mountain  
She'll be coming 'round the mountain when she comes (when she comes).

She'll be driving six white horses when she comes (when she comes)  
She'll be driving six white horses when she comes (when she comes)  
She'll be driving six white horses, she'll be driving six white horses  
She'll be driving six white horses when she comes (when she comes).

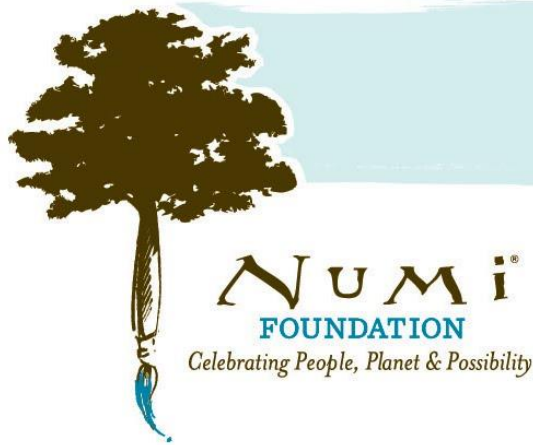
We'll all go out to meet her when she comes  
We'll all go out to meet her when she comes  
We'll all go out to meet her, we'll all go out to meet her  
We'll all go out to meet her when she comes.

We'll kill the old red rooster when she comes (when she comes)  
We will kill the big red rooster when she comes (when she comes)  
We'll kill the big red rooster, we will kill the big red rooster  
We'll kill the big red rooster when she comes (when she comes).

She will bring us to the portals when she comes (when she comes)  
She will bring us to the portals when she comes (when she comes)  
She will bring us to the portals, she will bring us to the portals  
She will bring us to the portals when she comes (when she comes).

We'll all sing hallelujah when she comes (when she comes)  
We'll all sing hallelujah when she comes (when she comes)  
We'll all sing hallelujah, we'll all sing hallelujah  
We'll all sing hallelujah when she comes (when she comes).

She'll be coming 'round the mountain when she comes (when she comes)  
She'll be coming 'round the mountain when she comes (when she comes)  
She'll be coming 'round the mountain, she'll be coming 'round the mountain  
She'll be coming 'round the mountain when she comes (when she comes).



## Colonization, Immigration, and Settlement III

### STANDARDS

CC5.8

### OBJECTIVES

- Opening Activity
- Teacher led discussion
- Writing

### Preparation:

- Opening Activity—Sing, “Oh Susannah.”
- Teacher led discussion on the roles of pioneer women. (See Teacher Supplement)
- Tell the biography of Laura Ingalls Wilder.
- In their journals, have the children answer the question, “What was the role of pioneer women?” **(This may be a written assignment for homework)**

### Notes/Feedback:

### Teacher Supplement: OH, SUSANNAH LYRICS

I come from Alabama  
With a banjo on my knee  
I'm going to Louisiana,  
My true love for to see.

It rained all night the day I left  
The weather it was dry  
The sun so hot, I froze to death  
Susannah, don't you cry.

Oh, Susannah,  
Oh don't you cry for me  
For I come from Alabama  
With a banjo on my knee.

I had a dream the other night  
When everything was still  
I dreamed I saw Susannah dear  
A-coming down the hill.

The buckwheat cake was in her mouth  
The tear was in her eye  
Says I, "I'm coming from the south,  
Susannah, don't you cry."

Oh, Susannah,  
Oh don't you cry for me  
For I come from Alabama  
With a banjo on my knee.

I come from A-la-ba-ma  
With a ban-jo on my knee,  
I'm going to Lou-i-siana,  
My true love for to see.

Oh, Su-san-nah, oh,  
Don't you cry for me,  
For I come from A-la-ba-ma  
With a ban-jo on my knee.

## Teacher Supplement: LAURA INGALLS WILDER



**Born: February 7, 1867, Pepin, Wisconsin**

**Died: February 10, 1957, Mansfield, Missouri**

American writer

Reproduced by permission of the Corbis Corporation

American author Laura Ingalls Wilder was the creator of the much-loved children's series of "Little House" books that recounted her life as a young girl on the Western frontier during the late 1800s.

### **Raised on the American prairie**

Laura Ingalls Wilder was born Laura Elizabeth Ingalls on February 7, 1867, in Pepin, Wisconsin, the second of four children. She once described her father, Charles Philip Ingalls, as always jolly and sometimes reckless. Her mother, Caroline Lake Quiner, was educated, gentle, and proud, according to her daughter. Her sisters, all of whom would eventually appear in her books, were Mary, Carrie, and Grace. Laura also had a younger brother, Charles, Jr. (nicknamed Freddie), who died at the age of only nine months.

As a young girl, Laura moved with her family from place to place across America's heartland. In 1874, the Ingalls family left Wisconsin for Walnut Grove, Minnesota, where they lived at first in a dugout house. Two years later, the family moved to Burr Oak, Iowa, where Charles became part-owner of a hotel. By the fall of 1877, however, they had all returned to Walnut Grove. In 1879, the Ingalls family moved again, this time to homestead in the Dakota Territory.

The family finally settled in what would become De Smet, South Dakota, which remained Charles and Caroline's home until they died. Their second winter in De Smet was one of the worst on record. Numerous blizzards prevented trains from delivering any supplies, essentially cutting off the town from December until May. Years later, Laura wrote about her experiences as a young teenager trying to survive the cold temperatures and lack of food, firewood, and other necessities.

Laura attended regular school whenever possible. However, because of her family's frequent moves, she was largely self-taught. In 1882, at the age of fifteen, she received her teaching certificate. For three years, Laura taught at a small country school a dozen miles from her home in De Smet and boarded with a family who lived nearby.

### **Married a farmer**

During this same period, Ingalls came to know Almanzo Manly Wilder, who had settled near De Smet in 1879 with his brother Royal. Almanzo frequently headed out into the country on his sleigh to pick up the young teacher and drop her off at her parents' home for weekend visits. After courting for a little more than two years, they were married on August 25, 1885. Laura



Wilder then quit teaching to help her husband on their farm. She later wrote about this time in her life in her book *The First Four Years*.

The couple's only surviving child, Rose, was born on December 5, 1886. Although all homesteaders (those settling new lands) had to endure the hardships and uncertainty of farm life, the Wilders experienced more than their share of tragedy and misfortune. In August 1889, Wilder gave birth to a baby boy who died shortly after, an event that never appeared in any of her books. Her husband then came down with diphtheria, a terrible disease that causes breathing problems, which left him partially paralyzed. Finally, their house, built by Manly himself, burned to the ground.

On July 17, 1894, the Wilders began their journey to Mansfield, Missouri, the place they would call home for the rest of their lives. There they established a farm and named it Rocky Ridge. Wilder kept a journal of their experiences as they traveled. When she reached Lamar, Missouri, she sent her account of their travels through South Dakota, Nebraska, and Kansas to the *De Smet News*. This was her first published writing.

### **Produced her first autobiographical work**

By the mid-1920s Wilder and her husband were doing little of their own farming on Rocky Ridge, which allowed her to spend most of her time writing. Around this same time, Rose returned to Missouri, built a new home for her parents on Rocky Ridge, and moved into the old farmhouse. She also began encouraging her mother to write the story of her childhood.

Wilder completed her first autobiographical work in the late 1920s. Entitled *Pioneer Girl*, it was a first-person account of her childhood on the frontier from the time she was three until she reached the age of eighteen. After Rose edited the book, Wilder submitted it to various publishers under the name Laura Ingalls Wilder. But no one was interested in her chronicle, which contained plenty of historical facts about her childhood but little in the way of character development.

### **Created the "Little House" books**

Refusing to become discouraged, Wilder changed her approach. The "I" in her stories became "Laura," and the focus moved from the story of one little girl to the story of an entire family's experiences on the new frontier. Wilder also decided to direct her writing specifically at children. Although she sometimes streamlined events, created or omitted others entirely (such as the birth and death of her brother), and opted for happier endings, she wrote about real people and things that had actually happened.

In 1932, at the age of sixty-five, Wilder published the first of her eight "Little House" books, *Little House in the Big Woods*. It told the story of her early childhood years in Wisconsin and was a huge hit with readers. *Farmer Boy*, an account of Manly's childhood in New York state, followed in 1933. Two years later, *Little House on the Prairie* appeared on the shelves. Five more books followed that took the reader through Wilder's courtship and marriage to Manly— *On the Banks of Plum Creek* (1937), *By the Shores of Silver Lake* (1939), *The Long Winter* (1940), *Little Town on the Prairie* (1941), and *These Happy Golden Years* (1943). New editions of all of the "Little House" books were reissued by Harper in 1953 with the now-familiar illustrations of Garth Williams (1912–1996).

Wilder was seventy-six years old when she finished the final book in her "Little House" series. By that time, she and her husband had sold off the majority of their land and virtually all of their

livestock, but they still lived on the remaining seventy acres of Rocky Ridge. It was there that Manly died in 1949 at the age of ninety-two.

Wilder was ninety when she died at Rocky Ridge Farm on February 10, 1957. After her death, her daughter, Rose Wilder Lane, edited the diary her mother had written as she and Manly traveled to Missouri, the one that had first appeared in the De Smet newspaper. The resulting book, *On the Way Home: The Diary of a Trip from South Dakota to Mansfield, Missouri, in 1894*, was published in 1962. Twelve years later, a television series based on Wilder's stories debuted and ran for nine seasons. Through her engaging tales of life on the untamed American frontier, Wilder succeeded beyond her wildest dreams at taking a unique time and place of adventure, hardship, and simple pleasures and making it real to scores of young readers across the world.

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Read more:

<http://www.notablebiographies.com/We-Z/Wilder-Laura-Ingalls.html#ixzz2YEexHvGa>



## The Fifty States

### STANDARDS

CC5.9

### OBJECTIVES

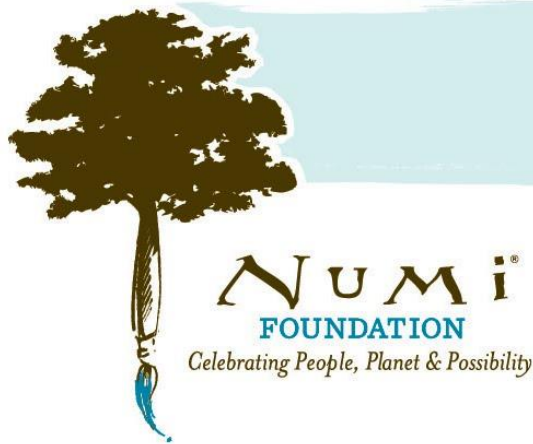
- Teacher led discussion about the Pacific States
- Begin index card collection of states
- Fill in part of blank map
- Journal writing

### MATERIALS

- A large classroom map of the United States
- Blank index cards and pencils
- Blank paper maps of the US
- Teacher Supplement for geography of the United States

### Preparation:

Opening Activity—Sing, “What



## 50 States I

### STANDARDS

CC5.9

### OBJECTIVES

- Teacher led discussion about the Pacific States
- Begin index card collection of states
- Fill in part of blank map
- Journal writing

### MATERIALS

- A large classroom map of the United States
- Blank index cards and pencils
- Blank paper maps of the US
- Teacher Supplement for geography of the United States

### Preparation:

- Opening Activity—Sing, “What did Dela ware, boys?” (See Teacher Supplement)
- Teacher led discussion about the Pacific States region.
- Students choose five blank index cards. On one side they print the name of the state and on the other side the name of the Capital city. They may draw the shape of the state or

something else that may help them to remember the name of the state and the Capital city.

- On a blank map of the 50 states, the students should fill in the names of the states discussed today. The class map of the states should be visible for the students to fill in the map correctly.
- In journals, the students should summarize what the teacher has told them about the Pacific States.
- Class finishes.

**Notes/Feedback:**

## Teacher Supplement: WHAT DID DELA WARE, BOYS? LYRICS

What did Delaware?  
What did Delaware, boys,  
What did Delaware?  
What did Delaware, boys,  
What did Delaware?  
I ask you now as a personal friend,  
What did Delaware?

She wore her New Jersey, boys,  
She wore her New Jersey  
She wore her New Jersey, boys,  
She wore her New Jersey  
She wore her New Jersey, boys,  
She wore her New Jersey  
I tell you now as a personal friend,  
She wore her New Jersey

What did Idaho, boys,  
What did Idaho?  
What did Idaho, boys,  
What did Idaho?  
What did Idaho, boys,  
What did Idaho?  
I ask you now as a personal friend,  
What did Idaho?

She hoed her Maryland, boys,  
She hoed her Maryland  
She hoed her Maryland, boys,  
She hoed her Maryland  
She hoed her Maryland, boys,  
She hoed her Maryland  
I tell you now as a personal friend,  
She hoed her Maryland

What did Ioway, boys,  
What did Ioway?  
What did Ioway, boys,  
What did Ioway?

What did Ioway, boys,  
What did Ioway?  
I ask you now as a personal friend,  
What did Ioway?  
She weighed a Washington, boys,  
She weighed a Washington  
She weighed a Washington, boys,  
She weighed a Washington  
She weighed a Washington, boys,  
She weighed a Washington  
I tell you now as a personal friend,  
She weighed a Washington

How did Wiscon-sin, boys,  
How did Wiscon-sin?  
How did Wiscon-sin, boys,  
How did Wiscon-sin?  
How did Wiscon-sin, boys,  
How did Wiscon-sin?  
I ask you now as a personal friend,  
How did Wiscon-sin?

She stole a New-bras-key, boys,  
She stole a New-bras-key  
She stole a New-bras-key, boys,  
She stole a New-bras-key  
She stole a New-bras-key, boys,  
She stole a New-bras-key  
I tell you now as a personal friend,  
She stole a New-bras-key

What did Tennessee, boys,  
What did Tennessee?  
What did Tennessee, boys,  
What did Tennessee?  
What did Tennessee, boys,  
What did Tennessee?  
I ask you now as a personal friend,  
What did Tennessee?

She saw what Arkansaw, boys,  
She saw what Arkansaw  
She saw what Arkansaw, boys,  
She saw what Arkansaw

She saw what Arkansaw, boys,  
She saw what Arkansaw  
I tell you now as a personal friend,  
She saw what Arkansaw

How did Flora-die, boys,  
How did Flora-die  
How did Flora-die, boys,  
How did Flora-die  
How did Flora-die, boys,  
How did Flora-die  
I ask you now as a personal friend,  
How did Flora-die?

She died in Missouri, boys,  
She died in Missouri  
She died in Missouri, boys,  
She died in Missouri  
She died in Missouri, boys,  
She died in Missouri  
I tell you now as a personal friend,  
She died in Missouri

Where has Oregon, boys,  
Where has Oregon?  
Where has Oregon, boys,  
Where has Oregon?  
Where has Oregon, boys,  
Where has Oregon?  
I ask you now as a personal friend,  
Where has Oregon?

She's gone to Oklahom, boys,  
She's gone to Oklahom  
She's gone to Oklahom, boys,  
She's gone to Oklahom  
She's gone to Oklahom, boys,  
She's gone to Oklahom  
I tell you now as a personal friend,  
She's gone to Oklahom

Why did Califon-ya, boys,  
Why did Califon?  
Why did Califon-ya, boys,



Why did Califon?  
Why did Califon-ya, boys,  
Why did Califon?  
I ask you now as a personal friend,  
Why did Califon?

She phoned to say Hawai-ya, boys,  
She phoned to say Hawai-ya  
She phoned to say Hawai-ya, boys,  
She phoned to say Hawai-ya  
She phoned to say Hawai-ya, boys,  
She phoned to say Hawai-ya  
I tell you now as a personal friend,  
That's why Califoned.

What did Mississip, boys,  
What did Mississip?  
What did Mississip, boys,  
What did Mississip?  
What did Mississip, boys,  
What did Mississip?  
I ask you now as a personal friend,  
What did Mississip?

She sipped a Minnisota, boys,  
She sipped a Minnisota  
She sipped a Minnisota, boys,  
She sipped a Minnisota  
She sipped a Minnisota, boys,  
She sipped a Minnisota  
I tell you now as a personal friend,  
That's what Mississipped.



## 50 States II

### STANDARDS

CC5.9

### OBJECTIVES

- Teacher led discussion about the Rocky Mountain States
- Continue index card collection of states
- Fill in part of blank map

### MATERIALS

- A large classroom map of the United States

### Preparation:

- Opening Activity—Sing, “What did Dela ware, boys?” (See Teacher Supplement)
- Teacher led discussion about the Rocky Mountain States region.
- Students choose six blank index cards. On one side they print the name of the state and on the other side the name of the Capital city. They may draw the shape of the state or something else that may help them to remember the name of the state and the Capital city.
- On a blank map of the 50 states, the students should continue to fill in the map with the names of the states discussed today. The class map of the states should be visible for the students to fill in the map correctly.
- In journals, the students should summarize what the teacher has told them about the Rocky Mountain States.

- Class finishes.

**Notes/Feedback:**

Teacher Supplement: BLANK US MAP

**United States of America**  
Name the State!

49 \_\_\_\_\_

50 \_\_\_\_\_


1 _____	13 _____	25 _____	37 _____
2 _____	14 _____	26 _____	38 _____
3 _____	15 _____	27 _____	39 _____
4 _____	16 _____	28 _____	40 _____
5 _____	17 _____	29 _____	41 _____
6 _____	18 _____	30 _____	42 _____
7 _____	19 _____	31 _____	43 _____
8 _____	20 _____	32 _____	44 _____
9 _____	21 _____	33 _____	45 _____
10 _____	22 _____	34 _____	46 _____
11 _____	23 _____	35 _____	47 _____
12 _____	24 _____	36 _____	48 _____

www.graphicmaps.com

## Teacher Supplement: GEOGRAPHY OF THE U.S.

From Wikipedia,  
**Geography of the United States**



<b>Continent</b>	North America
<b>Coordinates</b>	 38.000°N 97.000°W
<b>Area</b>	Ranked 4th 9,629,091 km <sup>2</sup> (3,717,813 sq mi) 97.77% land 2.23% water
<b>Coastline</b>	19,920 km (12,380 mi)
<b>Borders</b>	Canada: 8,893 km (5,526 mi) Mexico: 3,327 km (2,067 mi)
<b>Highest point</b>	Mount McKinley, 6,194 m (20,322 ft)
<b>Lowest point</b>	Badwater Basin, −86 m (−282 ft)
<b>Longest river</b>	Missouri River, 3,767 km (2,341 mi)
<b>Largest lake</b>	Lake Superior 31,153 km <sup>2</sup> (12,028 sq mi)
<b>Climate</b>	West: mostly semi-arid to desert, Mountains: alpine, Northeast: humid continental, Southeast: humid subtropical, Coast of California: Mediterranean, Pacific Northwest: cool temperate oceanic, Alaska: mostly subarctic, Hawaii: tropical.
<b>Terrain</b>	Vast central plain, mountains in west, hills and low mountains in east; rugged mountains and broad river valleys in Alaska; rugged, volcanic topography in Hawaii

**Natural Resources**

Coal, copper, lead, molybdenum, phosphates, rare earth elements, uranium, bauxite, gold, iron, mercury, nickel, potash, silver, tungsten, zinc, petroleum, natural gas, timber

**Natural Hazards**

Tsunamis; volcanoes; earthquake activity around Pacific Basin; hurricanes along the Atlantic and Gulf of Mexico coasts; tornadoes in the Midwest and Southeast; mud slides in California; forest fires in the west; flooding; permafrost in northern Alaska

**Environmental Issues**

Air pollution resulting in acid rain in both the US and Canada

The United States is a country in the Northern Hemisphere, Western Hemisphere, and the Eastern Hemisphere. It consists of forty-eight contiguous states in North America, Alaska, a peninsula which forms the northwestern most part of North America, and Hawaii, an archipelago in the Pacific Ocean. There are several United States territories in the Pacific and Caribbean. The term "United States", when used in the geographical sense, means the continental United States, Alaska, Hawaii, Puerto Rico, Guam, and the Virgin Islands of the United States.<sup>[1]</sup> The country shares land borders with Canada and Mexico and maritime (water) borders with Russia, Cuba, and the Bahamas in addition to Canada and Mexico.



This video shows portions of the United States, Canada, and the Aurora Borealis. It was taken by the crew of Expedition 29 on board the International Space Station.

This pass begins just south of the Gulf of Alaska in the eastern Pacific Ocean and ends in Central America near the border of Honduras and Nicaragua.

**Area**

By total area (water as well as land), the United States is either slightly larger or smaller than the People's Republic of China, making it the world's third or fourth largest country.<sup>[2]</sup> China and the United States are smaller than Russia and Canada in total area, but are larger than Brazil. By land area only (exclusive of waters), the United States is the world's third largest country, after Russia and Canada, with Canada second and China

fourth.<sup>[3]</sup> Whether the US or China is the third largest country depends on two factors: (1) The validity of China's claim on Aksai Chin and Trans-Karakoram Tract. Both these territories are also claimed by India, so are not counted; and (2) How US calculates its own

surface area. Since the initial publishing of the World Factbook, the CIA has updated the total area of United States a number of times.<sup>[4]</sup> From 1989 through 1996, the total area of the US was listed as 9,372,610 km<sup>2</sup> (3,618,780 sq mi) (land + inland water only). The listed total area changed to 9,629,091 km<sup>2</sup> (3,717,813 sq mi) in 1997 (Great Lakes area and coastal waters added), to 9,631,418 km<sup>2</sup> (3,718,711 sq mi) in 2004, to 9,631,420 km<sup>2</sup> (3,718,710 sq mi) in 2006, and to 9,826,630 km<sup>2</sup> (3,794,080 sq mi) in 2007 (territorial waters added). Currently, the CIA World Factbook gives 9,826,675 km<sup>2</sup> (3,794,100 sq mi),<sup>[5]</sup> the United Nations Statistics Division gives 9,629,091 km<sup>2</sup> (3,717,813 sq mi),<sup>[6]</sup> and the Encyclopædia Britannica gives 9,522,055 km<sup>2</sup> (3,676,486 sq mi).<sup>[7]</sup>

### **General Characteristics**

A satellite composite image of the contiguous United States. Deciduous vegetation and grasslands prevail in the east, transitioning to prairies, boreal forests, and the Rockies in the west, and deserts in the southwest. In the northeast, the coasts of the Great Lakes and Atlantic seaboard host much of the country's population.



The United States shares land borders with Canada (to the north) and Mexico (to the south), and a territorial water border with Russia in the

northwest, and two territorial water borders in the southeast between Florida and Cuba, and Florida and the Bahamas. The contiguous forty-eight states are otherwise bounded by the Pacific Ocean on the west, the Atlantic Ocean on the east, and the Gulf of Mexico to the southeast. Alaska borders the Pacific Ocean to the south, the Bering Strait to the west, and the Arctic Ocean to the north, while Hawaii lies far to the southwest of the mainland in the Pacific Ocean.

Forty-eight of the states are in the single region between Canada and Mexico; this group is referred to, with varying precision and formality, as the continental or contiguous United States, and as the Lower 48<sup>2</sup>. Alaska, which is not included in the term contiguous United States, is at the northwestern end of North America, separated from the Lower 48 by Canada. The State of Hawaii is an archipelago in the Pacific Ocean. The capital city, Washington, District of Columbia, is a federal district located on land donated by the state of Maryland. (Virginia had also donated land, but it was returned in 1847.) The United States also has overseas territories with varying levels of independence and organization.

The continental United States contains two harbor indented coasts of several thousand miles from which well watered coastal plains rise to two mountain ranges between which is an arable plain overlaid by thousands of miles of interconnected and navigable rivers. The Texas continental crossroads, the southerly deserts, and the basin and range country of Utah and Nevada complete the picture. The combination of rivers navigable thousands of miles inland, running throughout virtually all of the largest contiguous area of farm land in the world, has helped to make the United States the world's breadbasket and wealthiest



nation by far. Considering both the natural features and the political unity of the states of the region of the Great Plains, contrasted with the river systems and political disunity of Europe as an example, nothing quite like it exists anywhere else in the world. New Orleans—purchased along with the French territory of Louisiana in 1803—is the key to the Mississippi, Missouri, Ohio, Arkansas, Tennessee, and Red river system of North America. In turn, Texas, with its own, unnavigable rivers, but productive land, acts as a buffer to protect New Orleans from the south and west.

### **Physiographic Divisions**

Main article: United States physiographic region



Mount McKinley, Alaska, the highest point in North America at 20,320 ft (6,194 m)

The eastern United States has a varied topography. A broad, flat coastal plain lines the Atlantic and Gulf shores from the Texas-Mexico border to New York City, and includes the Florida peninsula. Areas further inland feature rolling hills and temperate forests. The Appalachian Mountains form a line of low mountains separating the eastern seaboard from the Great Lakes and the Mississippi Basin. The five Great Lakes are located in the north-central portion of the country, four of them forming part of the border with Canada. The southeast United States contain subtropical forests and, near the gulf coast, mangrove wetlands, especially in Florida. West of the Appalachians lies the Mississippi River basin and two large eastern tributaries, the Ohio River and the Tennessee River. The Ohio and Tennessee Valleys and the Midwest consist largely of rolling hills and productive farmland, stretching south to the Gulf Coast.

The Great Plains lie west of the Mississippi River and east of the Rocky Mountains. A large portion of the country's agricultural products are grown in the Great Plains. Before their general conversion to farmland, the Great Plains were noted for their extensive grasslands, from tallgrass prairie in the eastern plains to shortgrass steppe in the western High Plains. Elevation rises gradually from less than a few hundred feet near the Mississippi River to more than a mile high in the High Plains. The generally low relief of the plains is broken in several places, most notably in the Ozark and Ouachita Mountains, which form the U.S. Interior Highlands, the only major mountainous region between the Rocky Mountains and the Appalachian Mountains.<sup>[8][9]</sup> The Great Plains come to an abrupt end at the Rocky Mountains. The Rocky Mountains form a large portion of the Western U.S., entering from Canada and stretching nearly to Mexico. The Rocky Mountain region is the highest region of



the United States by average elevation. The Rocky Mountains generally contain fairly mild slopes and wider peaks compared to some of the other great mountain ranges, with a few exceptions (such as the Teton Mountains in Wyoming and the Sawatch Range in Colorado). The highest peaks of the Rockies are found in Colorado, the tallest peak being Mount Elbert at 14,440 ft (4,400 m). The Rocky Mountains contain some of the most spectacular, and well known scenery in the world. In addition, instead of being one generally continuous and solid mountain range, it is broken up into a number of smaller, intermittent mountain ranges, forming a large series of basins and valleys.

West of the Rocky Mountains lies the Intermontane Plateaus (also known as the Intermountain West), a large, arid desert lying between the Rockies and the Cascades and Sierra Nevada ranges. The large southern portion, known as the Great Basin, consists of salt flats, drainage basins, and many small north-south mountain ranges. The Southwest is predominantly a low-lying desert region. A portion known as the Colorado Plateau, centered around the Four Corners region, is considered to have some of the most spectacular scenery in the world. It is accentuated in such national parks as Grand Canyon, Arches, Mesa Verde National Park and Bryce Canyon, among others.



The Grand Canyon from Moran Point. The Grand Canyon is among the most famous locations in the country.

The Intermontane Plateaus come to an end at the Cascade Range and the Sierra Nevada. The Cascades consist of largely intermittent, volcanic mountains, many rising prominently from the surrounding landscape. The Sierra Nevada, further south, is a high, rugged, and dense mountain range. It contains the highest point in the contiguous 48 states, Mount Whitney (14,505 ft or 4,421 m)[1] It is located at the boundary between California's Inyo and Tulare counties, just 84.6 mi or 136.2 km west-northwest of the lowest point in North America at Badwater in Death Valley National Park, at 282 ft or 86 m below sea level. These areas contain some spectacular scenery as well, as evidenced by such national parks as Yosemite and Mount Rainier. West of the Cascades and Sierra Nevada is a series of valleys, such as the Central Valley in California and the Willamette Valley in Oregon. Along the coast is a series of low mountain ranges known as the Pacific Coast Ranges. Much of the Pacific Northwest coast is inhabited by some of the densest vegetation outside of the Tropics, and also the tallest trees in the world (the Redwoods).



The Big Sur coastline in Central California provides some of the most spectacular scenery along the Pacific Coast Range.

Alaska contains some of the most dramatic and untapped scenery in the country. Tall, prominent mountain ranges rise up sharply from broad, flat tundra plains. On the islands off the south and southwest coast are many volcanoes. Hawaii, far to the south of Alaska in the Pacific Ocean, is a chain of tropical, volcanic islands, popular as a tourist destination for many from East Asia and the mainland United States.

The geography of the United States varies across their immense area. Within the continental U.S., eight distinct physiographic divisions exist, though each is composed of several smaller physiographic subdivisions.<sup>[10]</sup> These major divisions are:

- Laurentian Upland - part of the Canadian Shield that extends into the northern United States Great Lakes area.
- Atlantic Plain - the coastal regions of the eastern and southern parts includes the continental shelf, the Atlantic Coast and the Gulf Coast.
- Appalachian Highlands - lying on the eastern side of the United States, it includes the Appalachian Mountains, the Watchung Mountains, the Adirondacks and New England province originally containing the Great Eastern Forest.
- Interior Plains - part of the interior continental United States, it includes much of what is called the Great Plains.
- Interior Highlands - also part of the interior continental United States, this division includes the Ozark Plateau.
- Rocky Mountain System - one branch of the Cordilleran system lying far inland in the western states.
- Intermontane Plateaus - also divided into the Columbia Plateau, the Colorado Plateau and the Basin and Range Province, it is a system of plateaus, basins, ranges and gorges between the Rocky and Pacific Mountain Systems. It is the setting for the Grand Canyon, the Great Basin and Death Valley.
- Pacific Mountain System - the coastal mountain ranges and features in the west coast of the United States.



Much of the central United States is covered by relatively flat, arable land. This aerial photo was taken over northern Ohio.

The Atlantic coast of the United States is, with minor exceptions, low. The Appalachian Highland owes its oblique northeast-southwest trend to crustal deformations which in very early geological time gave a beginning to what later came to be the Appalachian mountain system. This system had its climax of deformation so long ago (probably in Permian time) that it has since then been very generally reduced to moderate or low relief. It owes its present day altitude either to renewed elevations along the earlier lines or to the survival of the most resistant rocks as

residual mountains. The oblique trend of this coast would be even more pronounced but for a comparatively modern crustal movement, causing a depression in the northeast resulting in an encroachment of the sea upon the land. Additionally, the southeastern section has undergone an elevation resulting in the advance of the land upon the sea.



A physiographical map, of the contiguous 48 states of the U.S. The map indicates the age of the exposed surface as well as the type of terrain.

While the Atlantic coast is relatively low, the Pacific coast is, with few exceptions, hilly or mountainous. This coast has been defined chiefly by geologically recent crustal deformations, and hence still preserves a greater relief than that of the Atlantic. The low Atlantic coast and the hilly or mountainous Pacific coast foreshadow the leading features in the distribution of mountains within the United States. The east coast Appalachian system, originally forest covered, is relatively low and narrow and is bordered on the southeast and south by an important coastal plain. The Cordilleran system on the western side of the continent is lofty, broad and complicated having two branches, the Rocky Mountain System and the Pacific Mountain System. In between these mountain systems lie the Intermontaine Plateaus. Both the Columbia River and Colorado River rise far inland near the easternmost members of the Cordilleran system, and flow through plateaus and intermontaine basins to the ocean. Heavy forests cover the northwest coast, but elsewhere trees are found only on the higher ranges below the Alpine region. The intermontane valleys, plateaus and basins range from treeless to desert with the most arid region being in the southwest.

The Laurentian Highlands, the Interior Plains and the Interior Highlands lie between the two coasts, stretching from the Gulf of Mexico northward, far beyond the national boundary, to the Arctic Ocean. The central plains are divided by a hardly perceptible height of land into a Canadian and a United States portion. It is from the United States side, that the great Mississippi system discharges southward to the Gulf of Mexico. The upper Mississippi and some of the Ohio basin is the semi-arid prairie region, with trees originally only along the watercourses. The uplands towards the Appalachians were included in the great eastern forested area, while the western part of the plains has so dry a climate that its native plant life is scanty, and in the south it is practically barren.

Elevation extremes:

- Lowest point: Death Valley, Inyo County, California -282 ft (-86 m) below sea level
- Highest point: Mount McKinley, Denali Borough, Alaska +20,320 ft (6,194 m) above sea level



## Climate

Main article: Climate of the United States



Climate zones of the lower 48 United States.



## Average precipitation

Due to its large size and wide range of geographic features, the United States contains examples of nearly every global climate. The climate is temperate in most areas, subtropical in the Deep South, tropical in Hawaii and southern Florida, polar in Alaska, semiarid in the Great Plains west of the 100th meridian, Mediterranean in coastal California and arid in the Great Basin. Its comparatively favorable agricultural climate contributed (in part) to the country's rise as a world power, with infrequent severe drought in the major agricultural regions, a general lack of widespread flooding, and a mainly temperate climate that receives adequate precipitation.



Deep snow during the Blizzard of 2006 Nor'easter in Brooklyn, New York City.

The main influence on U.S. weather is the polar jet stream, which brings in large low pressure systems from the northern Pacific Ocean. The Cascade Range, Sierra Nevada, and Rocky Mountains pick up most of the moisture from these systems as they move eastward. Greatly diminished by the time they reach the High Plains, much of the moisture has been sapped by the orographic effect as it is forced over several mountain ranges. However, once it moves over the Great Plains, uninterrupted flat land allows it to reorganize and can lead to major clashes of air masses. In addition, moisture from the Gulf of Mexico is often drawn northward. When combined with a powerful jet stream, this can lead to violent thunderstorms, especially during spring and summer. Sometimes during late winter and spring these storms can combine with another low pressure system as they move up the East Coast and into the Atlantic Ocean, where they intensify rapidly. These storms are known as Nor'easters and often bring widespread, heavy snowfall to the Mid-Atlantic and New England. The uninterrupted flat grasslands of the Great Plains also leads to some of the most extreme climate swings in the world. Temperatures can rise or drop rapidly and winds can be extreme, and the flow of heat waves or Arctic air masses often advance uninterrupted through the plains.



The U.S. State of Hawaii has a year-round tropical climate, and is known for its many beaches, such as Waikiki Beach on O'ahu.

The Great Basin and Columbia Plateau (the Intermontane Plateaus) are arid or semiarid regions that lie in the rain shadow of the Cascades and Sierra Nevada. Precipitation averages less than 15 inches (38 cm). The Southwest is a hot desert, with temperatures exceeding 100 °F (37.8 °C) for several weeks at a time in summer. The Southwest and the Great Basin are also affected by the monsoon from the Gulf of California from July–September, which brings localized but often severe thunderstorms to the region.

Much of California consists of a Mediterranean climate, with sometimes excessive rainfall from October–April and nearly no rain the rest of the year. In the Pacific Northwest rain falls year-round, but is much heavier during winter and spring. The mountains of the west receive abundant precipitation and very heavy snowfall. The Cascades are one of the snowiest places in the world, with some places averaging over 600 inches (1,524 cm) of snow annually, but the lower elevations closer to the coast receive very little snow. Another



significant (but localized) weather effect is lake-effect snow that falls south and east of the Great Lakes, especially in the hilly portions of the Upper Peninsula of Michigan and on the Tug Hill Plateau in New York. The lake effect dumped well over 5 feet (1.52 m) of snow in the area of Buffalo, New York throughout the 2006-2007 winter. The Wasatch Front and Wasatch Range in Utah can also receive significant lake effect accumulations from the Great Salt Lake.

### **Extremes**

In northern Alaska, tundra and arctic conditions predominate, and the temperature has fallen as low as  $-80^{\circ}\text{F}$  ( $-62.2^{\circ}\text{C}$ ).<sup>[11]</sup> On the other end of the spectrum, Death Valley, California once reached  $134^{\circ}\text{F}$  ( $56.7^{\circ}\text{C}$ ), the second-highest temperature ever recorded on Earth.<sup>[12]</sup>

On average, the mountains of the western states receive the highest levels of snowfall on Earth. The greatest annual snowfall level is at Mount Rainier in Washington, at 692 inches (1,758 cm); the record there was 1,122 inches (2,850 cm) in the winter of 1971–72. This record was broken by the Mt. Baker Ski Area in northwestern Washington which reported 1,140 inches (2,896 cm) of snowfall for the 1998-99 snowfall season. Other places with significant snowfall outside the Cascade Range are the Wasatch Mountains, near the Great Salt Lake, the San Juan Mountains in Colorado, and the Sierra Nevada, near Lake Tahoe. In the east, while snowfall does not approach western levels, the region near the Great Lakes and the mountains of the Northeast receive the most. Along the northwestern Pacific coast, rainfall is greater than anywhere else in the continental U.S., with Quinault Rainforest in Washington having an average of 137 inches (348 cm).<sup>[13]</sup> Hawaii receives even more, with 460 inches (1,168 cm) measured annually on Mount Waialeale, in Kauai. The Mojave Desert, in the southwest, is home to the driest locale in the U.S. Yuma, Arizona, has an average of 2.63 inches (6.7 cm) of precipitation each year.<sup>[14]</sup>

In central portions of the U.S., tornadoes are more common than anywhere else on Earth<sup>[15]</sup> and touch down most commonly in the spring and summer. Deadly and destructive hurricanes occur almost every year along the Atlantic seaboard and the Gulf of Mexico. The Appalachian region and the Midwest experience the worst floods, though virtually no area in the U.S. is immune to flooding. The Southwest has the worst droughts; one is thought to have lasted over 500 years and to have decimated the Anasazi people.<sup>[16]</sup> The West is affected by large wildfires each year.

### **Natural Disasters**

The United States is affected by a variety of natural disasters yearly. Although drought is rare, it has occasionally caused major disruption, such as during the Dust Bowl (1931–1942). Farmland failed throughout the Plains, entire regions were virtually depopulated, and dust storms ravaged the land.



A powerful tornado near Dimmitt, Texas on June 2, 1995

### **Tornadoes And Hurricanes**

The Great Plains and Midwest, due to the contrasting air masses, sees frequent severe thunderstorms and tornado outbreaks during spring and summer with around 1,000 tornadoes occurring each year.<sup>[17]</sup> The strip of land from north Texas north to Kansas and east into Tennessee is known as Tornado Alley, where many houses have tornado shelters and many towns have tornado sirens. Another natural disaster that frequents the country are hurricanes, which can hit anywhere along the Gulf Coast or the Atlantic Coast as well as Hawaii in the Pacific Ocean. Particularly at risk are the central and southern Texas coasts, the area from southeastern Louisiana east to the Florida Panhandle, the east coast of Florida, and the Outer Banks of North Carolina, although any portion of the coast could be struck. Hurricane season runs from June 1 to November 30, with a peak from mid-August through early October. Some of the more devastating hurricanes have included the Galveston Hurricane of 1900, Hurricane Andrew in 1992, and Hurricane Katrina in 2005. The remnants of tropical cyclones from the Eastern Pacific also occasionally impact the western United States, bringing moderate to heavy rainfall.



Total devastation in Gulfport, Mississippi following Hurricane Katrina in 2005.

### **Flooding**

Occasional severe flooding is experienced. There was the Great Mississippi Flood of 1927, the Great Flood of 1993, and widespread flooding and mudslides caused by the 1982-1983 El Niño event in the western United States. Localized flooding can, however, occur anywhere, and mudslides from heavy rain can cause problems in any mountainous area, particularly the Southwest. Large stretches of desert shrub in the west can fuel the spread of wildfires. The narrow canyons of many mountain areas in the west and severe thunderstorm activity during the summer leads to sometimes devastating flash floods as



well, while Nor'Easter snowstorms can bring activity to a halt throughout the Northeast (although heavy snowstorms can occur almost anywhere).

## **Geologic**

The West Coast of the continental United States and areas of Alaska (including the Aleutian Islands, the Alaskan Peninsula and southern Alaskan coast) make up part of the Pacific Ring of Fire, an area of heavy tectonic and volcanic activity that is the source of 90% of the world's earthquakes.<sup>[citation needed]</sup> The American Northwest sees the highest concentration of active volcanoes in the United States, in Washington, Oregon and northern California along the Cascade Mountains. There are several active volcanoes located in the islands of Hawaii, including Kilauea in ongoing eruption since 1983, but they do not typically adversely affect the inhabitants of the islands. There has not been a major life-threatening eruption on the Hawaiian islands since the 17th century. Volcanic eruptions can occasionally be devastating, such as in the 1980 eruption of Mount St. Helens in Washington.

The Ring of Fire makes California and southern Alaska particularly vulnerable to earthquakes. Earthquakes can cause extensive damage, such as the 1906 San Francisco Earthquake or the 1964 Good Friday Earthquake near Anchorage, Alaska. California is well known for seismic activity, and requires large structures to be earthquake resistant to minimize loss of life and property.<sup>[citation needed]</sup> Outside of devastating earthquakes, California experiences minor earthquakes on a regular basis.

There have been about 100 significant earthquakes annually from 2010 to 2012. Past averages were 21 a year. This is believed to be due to the deep disposal of wastewater from fracking. None has exceeded a magnitude of 5.6, and no one has been killed.<sup>[18]</sup>

## **Other Natural Disasters**

Other natural disasters include: tsunamis around Pacific Basin, mud slides in California, and forest fires in the western half of the contiguous U.S. Although drought is relatively rare, it has occasionally caused major economic and social disruption, such as during the Dust Bowl (1931–1942), which resulted in widespread crop failures and duststorms, beginning in the southern Great Plains and reaching to the Atlantic Ocean.

## **The Western or Pacific Coast States—California, Oregon, Washington, Hawaii, Alaska**

The Western Pacific Coast States include California, Oregon, Washington, Hawaii and Alaska. These states vary greatly in climate. The Pacific Northwest is abundant in rainfall while the eastern portion has semi-arid conditions. Alaska has very cold winters and hot summers. Hawaii has a mile climate but also has typhoons and tsunamis.

## **The Rocky Mountain States—Colorado, Utah, Nevada, Wyoming, Montana, Idaho**

Colorado, Utah, Nevada, Wyoming, Montana, and Idaho are Rocky Mountain States. This region is known for the Great Rocky Mountains. These are some of the highest mountains in the world and have a very cold and snowy winter. The Great Salt Lake is in Utah.

**The Great Plains States—North Dakota, South Dakota, Nebraska, Kansas**

The Great Plains States include North Dakota, South Dakota, Nebraska, and Kansas. These states are flat with no mountains. The climate is similar to the Midwest. It is cold and snowy in the winter and hot in the summer. These states are major producers of wheat and beef cattle.

**The Southwest States—Arizona, New Mexico, Texas, Oklahoma**

The Southwest States include Arizona, New Mexico, Texas, and Oklahoma. Arizona, New Mexico, and Texas are bordered on the south by Mexico. The climate in most of the region is hot and dry in the summer. Some areas have cold winters. The Southwest States are major producers of oil, natural gas, minerals, cotton and cattle.

**The Midwest States—Wisconsin, Michigan, Illinois, Indiana, Ohio, Missouri, Minnesota, Iowa**

The Midwest States include Wisconsin, Michigan, Illinois, Indiana, Ohio, Missouri, Minnesota, and Iowa. Six of these states are bordered by four of the Great Lakes. These are Lakes Superior, Erie, Michigan and Huron. The Midwest has industries in auto manufacturing, steel mills, and farms that produce corn, soybeans and other crops. The winter weather is cold and snowy and the summer is hot.

**The Southern States—Virginia, West Virginia, North Carolina, South Carolina, Georgia, Florida, Kentucky, Tennessee, Mississippi, Alabama, Arkansas, Louisiana**

The Southern States include Virginia, West Virginia, North Carolina, South Carolina, Georgia, Florida, Kentucky, Tennessee, Mississippi, Alabama, Arkansas, and Louisiana. The warm, humid climate of the South creates ideal conditions for growing cotton, sugarcane and rice. The South is also an important manufacturing region. Tourism, particularly in Florida, brings visitors to the area.

**The Mid-Atlantic States—New Jersey, Pennsylvania, Maryland, Delaware, and Washington, DC**

The Mid-Atlantic States include New Jersey, Pennsylvania, Maryland, Delaware, and the District of Columbia. The Mid-Atlantic region is small in size but heavily populated. Oil, steel and coal from this region fueled America's industry and power for many decades.

**The North East States—New York, Connecticut, Rhode Island, Massachusetts, Vermont, New Hampshire, Maine**

The Northeast States include New York, Connecticut, Rhode Island, Massachusetts, Vermont, New Hampshire and Maine. This area is also called New England. The Northeastern United States were settled by people from Western Europe who met many Native American tribes on our shores. This area includes five of the original thirteen colonies. The climate in this area is cold with snow and rain in the winter and has a short summer. Much of the land is mountainous and rocky and not suited for farming. Manufacturing has always been important in this region.



## 50 States III

### STANDARDS

CC5.9

### OBJECTIVES

- Teacher led discussion about the Great Plains States and the Southwest region
- Continue index card collection of states
- Fill in part of blank map
- Journal writing

### MATERIALS

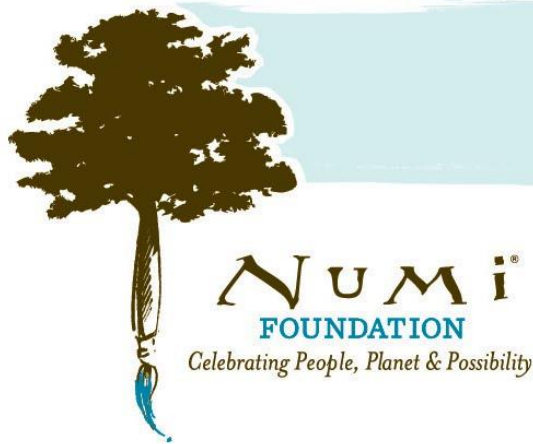
- A large classroom map of the United States

### Preparation:

- Opening Activity—Sing, “What did Dela ware, boys?” (See Teacher Supplement)
- Teacher led discussion about the Great Plains States and the Southwest region.
- Students choose eight blank index cards. On one side they print the name of the state and on the other side the name of the Capital city. They may draw the shape of the state or something else that may help them to remember the name of the state and the Capital city.
- On a blank map of the 50 states, the students should continue to fill in the map with the names of the states discussed today. The class map of the states should be visible for the students to fill in the map correctly.

- In journals, the students should summarize what the teacher has told them about the Great Plains States and the Southwest region.
- Class finishes.

**Notes/Feedback:**



## 50 States IV

### Week 25.2

### STANDARDS

### CC5.9

### OBJECTIVES

- Teacher led discussion about the Midwest States
- Continue index card collection of states
- Fill in part of blank map
- Journal writing

### MATERIALS

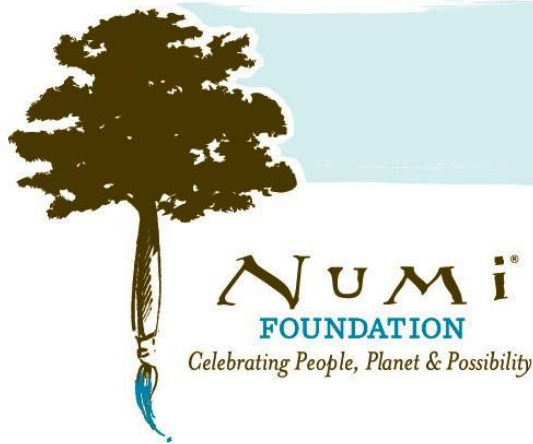
- A large classroom map of the United States

### Preparation:

- Opening Activity—Sing, “What did Dela ware, boys?” (See Teacher Supplement)
- Teacher led discussion about the Midwest States.
- Students choose eight blank index cards. On one side they print the name of the state and on the other side the name of the Capital city. They may draw the shape of the state or something else that may help them to remember the name of the state and the Capital city.

- On a blank map of the 50 states, the students should continue to fill in the map with the names of the states discussed today. The class map of the states should be visible for the students to fill in the map correctly.
- In journals, the students should summarize what the teacher has told them about the Midwest States.
- Class finishes.

**Notes/Feedback:**



## 50 States V

### STANDARDS

CC5.9

### OBJECTIVES

- Teacher led discussion about the Southern States
- Continue index card collection of states
- Fill in part of blank map
- Journal writing

### MATERIALS

- A large classroom map of the United States

### Preparation:

- Opening Activity—Sing, “What did Dela ware, boys?” (See Teacher Supplement)
- Teacher led discussion about the Southern States.
- Students choose twelve blank index cards. On one side they print the name of the state and on the other side the name of the Capital city. They may draw the shape of the state or something else that may help them to remember the name of the state and the Capital city.
- On a blank map of the 50 states, the students should continue to fill in the map with the names of the states discussed today. The class map of the states should be visible for the students to fill in the map correctly.

- In journals, the students should summarize what the teacher has told them about the Midwest States.
- Class finishes.

**Notes/Feedback:**





## 50 States VI

### STANDARDS

CC5.9

### OBJECTIVES

- Teacher led discussion about the Mid-Atlantic States
- Continue index card collection of states
- Fill in part of blank map
- Journal writing

### MATERIALS

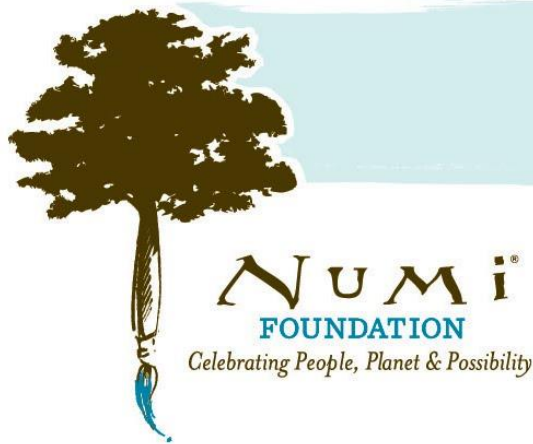
- A large classroom map of the United States

### Preparation:

- Opening Activity—Sing, “What did Dela ware, boys?” (See Teacher Supplement)
- Teacher led discussion about the Mid-Atlantic States.
- Students choose twelve blank index cards. On one side they print the name of the state and on the other side the name of the Capital city. They may draw the shape of the state or something else that may help them to remember the name of the state and the Capital city.
- On a blank map of the 50 states, the students should continue to fill in the map with the names of the states discussed today. The class map of the states should be visible for the students to fill in the map correctly.

- In journals, the students should summarize what the teacher has told them about the Mid-Atlantic States.
- Class finishes.

**Notes/Feedback:**



## 50 States VII

### STANDARDS

CC5.9

### OBJECTIVES

- Teacher led discussion about the Northeastern States
- Continue index card collection of states
- Fill in part of blank map
- Journal writing

### MATERIALS

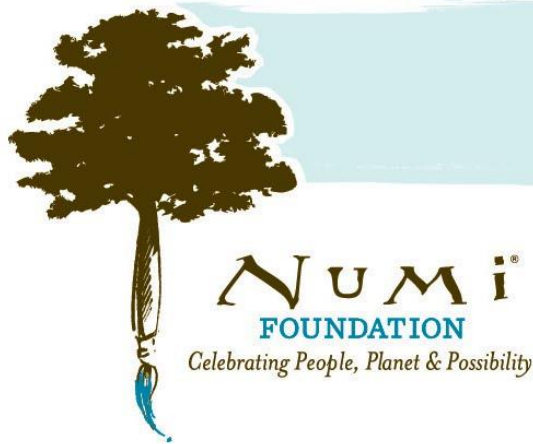
- A large classroom map of the United States

### Preparation:

- Opening Activity—Sing, “What did Dela ware, boys?” (See Teacher Supplement)
- Teacher led discussion about the Northeastern States.
- Students choose twelve blank index cards. On one side they print the name of the state and on the other side the name of the Capital city. They may draw the shape of the state or something else that may help them to remember the name of the state and the Capital city.
- On a blank map of the 50 states, the students should continue to fill in the map with the names of the states discussed today. The class map of the states should be visible for the students to fill in the map correctly.

- In journals, the students should summarize what the teacher has told them about the Northeastern States.
- Class finishes.

**Notes/Feedback:**



## Culminating Report

### OBJECTIVES

- Report Writing

### MATERIALS

- Research Books
- Writing Paper
- Pencils

### Preparation:

- The teacher will assign a writing project to finish the semester. Each student will choose from a state of the United States and write a 2 -3 page report on that state and draw a cover picture. Class time will be used for this purpose.
- The children will have information from the teacher or books from school or the library.
- Class time will be used to learn to take information from the printed material and re-phrase in the children's words into their written pages.
- Oral reports will be given in class.
- HOMEWORK OPTION: Work on Research Report.

### GEOGRAPHY OF THE UNITED STATES

#### STATE REPORT

#### DUE DATE

(No more than two students may research the same state)

This project involves the writing of a research report about one American state. Research your chosen state using books, magazines, or classroom material. We will devote some classroom time to prepare your report. You will deliver an oral report on your subject to the class.

Prepare your written report in the following way:

- Cover page drawing illustrating something important about your state.
- Minimum three pages including:
  - A. Geography of your state
    - 1. Include a hand drawn map with bordering states, bodies of water, or countries
  - B. History of your state
  - C. Important crops, products, natural resources, animals or services of your state
  - D. Famous people from your state
- State Facts Page to include:
  - A. State Flag, Capital, State Bird, State Flower, State Motto, Population, and other important facts
- Bibliography

**Notes/Feedback:**