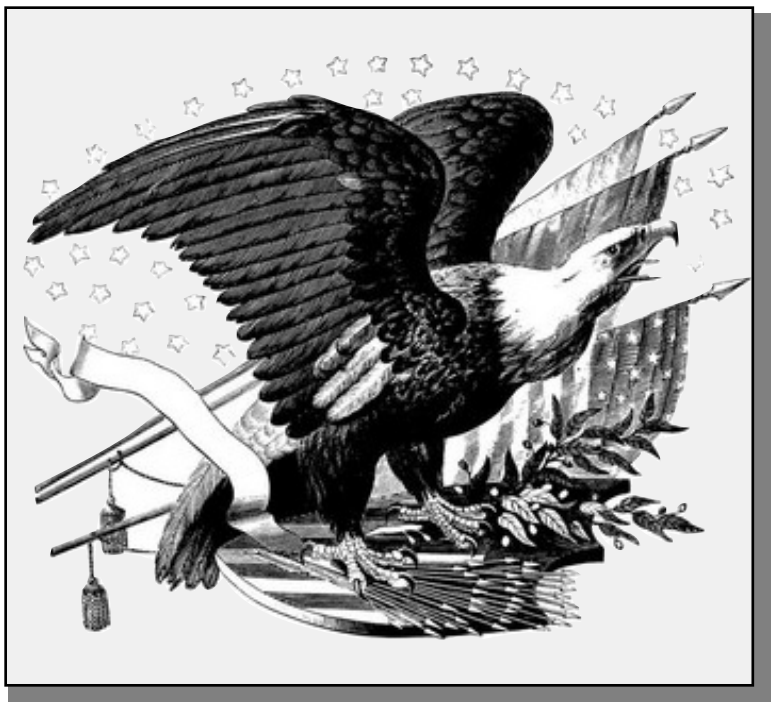
The Discovering of America
1492-1640

The People, Places and Principles of America



Chapter 1

Product number: 76308 Revision: 072010

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Chapter 1

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The People, Places and Principles of America
INTRODUCTION



You hold in your hands an open door to history and success. Beyond this door are incredible journeys, wonderful triumphs and scarry defeats—the stories of people from European, Hispanic, Indian, African, and Asian ethnic origins who have helped create America's history. They have proven that the doorway of the American dream is still open to you who will take what your forefathers gave you and apply your strengths to succeed. Walk through this door. Become a part of the American dream in your own way, with your own talents and uniqueness. In this book you will enter a world of priests and pirates, swords and candles, corn fields and kings, principles and adventures.

When Christopher Columbus first raised a wooden cross on the island of San Salvador in the West Indies, he opened up a whole New World. This New World called for men and women whose courage matched the challenge, whose dreams were as big as the land that beckoned. Courageous people laid the foundation of America. They came with their strengths and shortcomings. They came because the New World captured their hearts like a song.

The song of freedom called them from the crowded streets, economic bondage and religious oppression of Europe. They heard a song of hope for strong men who could clear land and plant crops of their own, where young families had room to grow and where man was free to worship God as desired.

Enemies had to be conquered in this New World: wild animals, hostile natives and deadly diseases. But deadlier than any wild animal's claw or fever's rage were the enemies of the soul—greed, jealousy and selfish ambition which degenerated into slavery, war and death. These had to be conquered in the land where the founding fathers established a legacy of hope, integrity, responsibility and principles designed to guarantee freedom for all. Courageous men and women of every creed and color hammered out a homeland with their hearts and wills, and called it the *United States of America.*

The first pioneers who sailed to the New World faced adventures they had never imagined. But the original inhabitants of this spectacular country, the American Indians, already enjoyed what the pioneers craved: freedom to live in this beautiful land. To them, America was no Pilgrim's haven or poor man's dream. It was home. Until modern times, it was a place with no computers, airplanes, or satellites, and no family car with which to cruise downtown.

Read to learn how Americans built their great nation and placed in your hands a fantastic heritage . . . .

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AUTHENTICITY

The People, Places and Principles of America is a product of Paradigm Alternative Centers, Inc., Early, Texas, USA. A team of researchers, writers, artists and editors produced the multi chapter course of American History in a two-and-a-half year period. Careful attention was devoted to addressing the essential academic elements expected of a high school course in American History. Research for this course revealed an astounding amount of references to Judeo-Christian terms used by the American Founding Fathers. Original documents indicate that the majority of men and women involved in establishing the United States of America were deeply religious. The publisher has attempted to be accurate and fair by including ample references to the religious beliefs of the Founding Fathers, but has omitted a great many more references in order to assure that the material complies with criteria regarding religion in public schools. Dates, names, events and places were confirmed through primary source documents and secondary sources, including *What Happened When* by Gorton Carruth, (Signet, 1989 New York, New York) and *America's God and Country* by William J. Federer (FAME Publishing, Inc., 1994 Coppell, Texas). Events of recent years were substantiated through a variety of contemporary periodicals and books.

Stylebook, A Usage Guide for Writers and Editors (U.S. News and World Report 1997) was used as the official policy for grammar, punctuation and appropriate use of terms for ethnic, political and religious groups.

Life Principles were collected from numerous sources. Effort was made to locate authorship for principles identified by the term *anonymous*. Proper credit will be assigned in subsequent editions if the Editor receives authenticating notification in writing. Art consists of work-for-hire pieces, works of antiquity and public domain art made available by commercial suppliers.

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WHAT AND *HOW* YOU WILL LEARN FROM THIS COURSE

This study of ***America*** is presented in twelve chapters divided into four sections:

The Discovering	*Chapters 1-3*
The Designing	*Chapters 4-6*
The Defining	*Chapters 7-9*
The Defending	*Chapters 10-12*

The format is designed for individualized or accelerated study. You will be able to progress through the chapters at a rate that is appropriate for you. The secret to performing well is to read each topic entirely, then complete the appropriate Activity questions as you read through the text a second time. Each chapter contains 15 topics which are identified by icons:


Agriculture


Communication


Discoveries & Explorations


Dominant Personalities


Education & Literature


Light & Energy


Family & Home


Art, Architecture, Fashions & Furniture


Food


Government & Economics


Industry & Medicine


Military


Religion & Celebrations


Sports & Recreation


Transportation

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Each chapter is divided into three sections of five topics each: (Chapter 1; Section 1; Topics 1-5). The course is designed and formatted so you will enjoy your study of America. Topics are written in vignette style (short stories) that can usually be read in a few minutes. You are encouraged to read each topic completely, then respond to the activity questions which are packaged in a companion Activity booklet and chronologically correspond to the text in each topic. You may answer the questions directly on each activity page or on a separate sheet of notebook paper, according to your teacher's preference.

Answers to activity questions are contained in the Teacher's Resource Kit. The keys are divided by chapter, section, and lesson. Topic icons help you locate questions and answers.

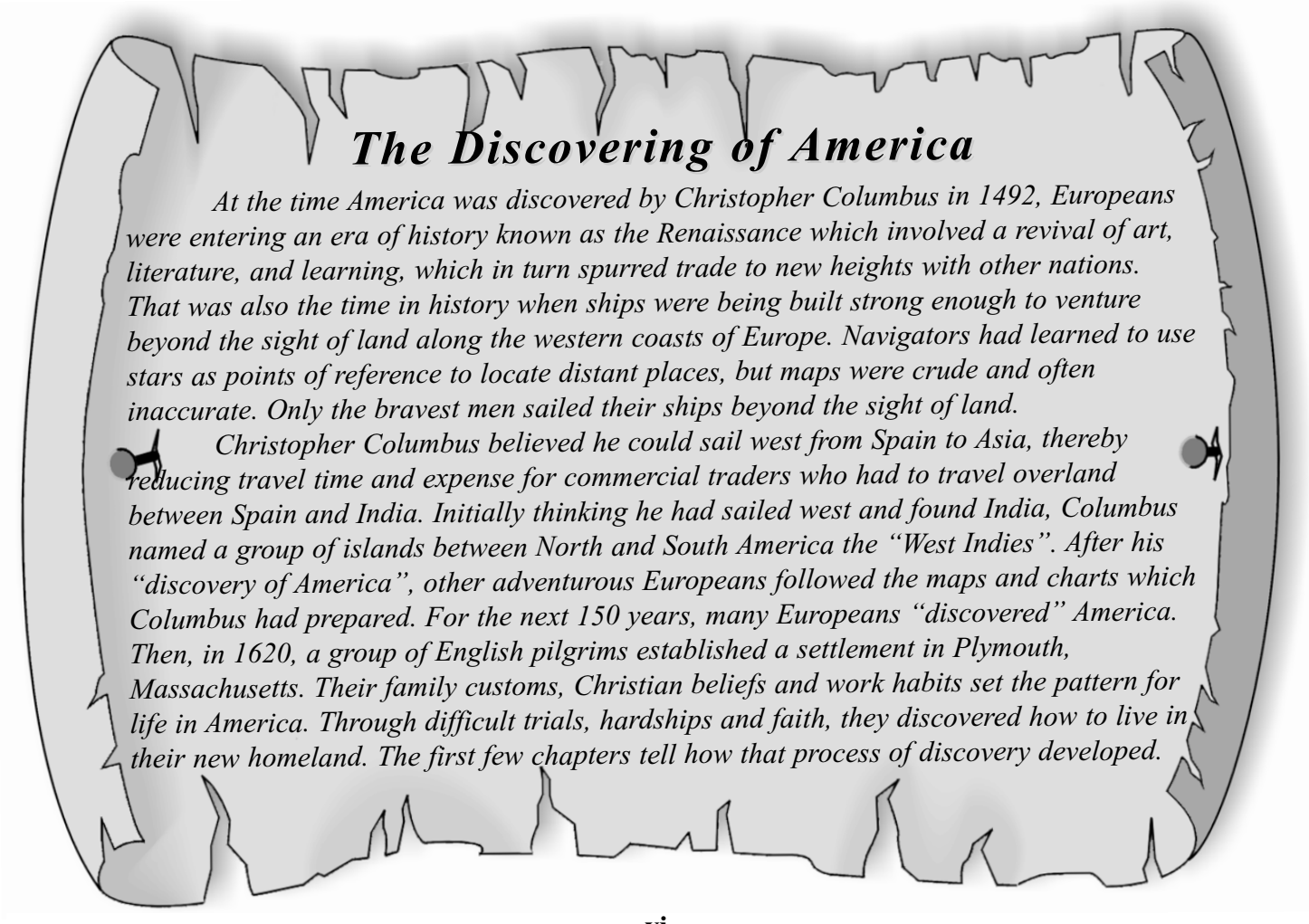
A section quiz is assigned at the end of every 5 topics. The chapter test is compiled from the three section quizzes and is issued after the third quiz. At the teacher's discretion, students who score 85% or above on each section quiz throughout the chapter may not be required to take the chapter test. Quizzes, chapter tests and answer keys are provided and located in the Teacher's Resource Kit.

Numbers of some activity questions are underlined, indicating questions that will be on quizzes and/or chapter tests. Underlined activity questions are designed to serve as quiz and test review sheets for students who need a more focused study regime.

Life principles, time lines, quotes and historical selections will be included on quizzes and chapter tests. When you turn in your activity questions, you may be required to recite the life principles or historical selections to your teacher.

Vocabulary words are identified on page one of each topic and are noted in bold, italics type within the text. You will be required to know vocabulary words.

The last paragraph in each vignette is bolded and designed to provide an introduction and smooth transition to the next topic.



The Discovering of America

At the time America was discovered by Christopher Columbus in 1492, Europeans were entering an era of history known as the Renaissance which involved a revival of art, literature, and learning, which in turn spurred trade to new heights with other nations. That was also the time in history when ships were being built strong enough to venture beyond the sight of land along the western coasts of Europe. Navigators had learned to use stars as points of reference to locate distant places, but maps were crude and often inaccurate. Only the bravest men sailed their ships beyond the sight of land.

Christopher Columbus believed he could sail west from Spain to Asia, thereby reducing travel time and expense for commercial traders who had to travel overland between Spain and India. Initially thinking he had sailed west and found India, Columbus named a group of islands between North and South America the "West Indies". After his "discovery of America", other adventurous Europeans followed the maps and charts which Columbus had prepared. For the next 150 years, many Europeans "discovered" America. Then, in 1620, a group of English pilgrims established a settlement in Plymouth, Massachusetts. Their family customs, Christian beliefs and work habits set the pattern for life in America. Through difficult trials, hardships and faith, they discovered how to live in their new homeland. The first few chapters tell how that process of discovery developed.

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The People, Places and Principles of AMERICA

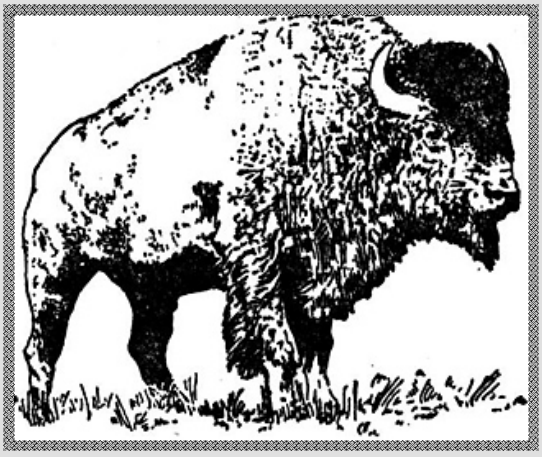
The Discovering of America 1492-1640

Chapter 1

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"Knowing the past enables youth to walk boldly and wisely into the future."

—Ronald Johnson, C. Ph.D.



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Meet ***Max Potential***, the mascot for Paradigm Accelerated Curriculum. Max will be "hanging around" to encourage you to reach your *maximum potential* as you work through these pages.

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Chapter 1

Time Line 1492-1640

Use this timeline for referencing important dates throughout the chapter.

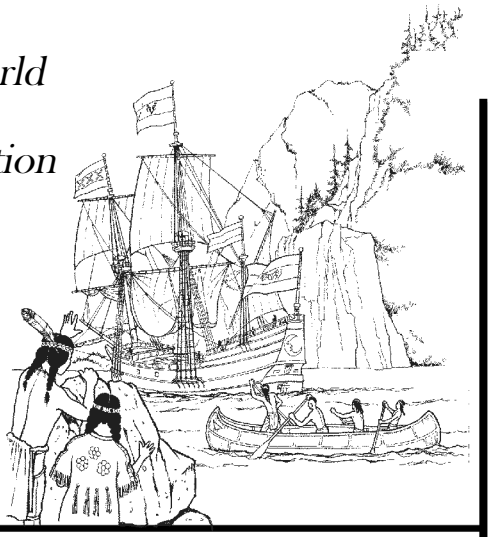
1492 *Columbus Lands in New World*

1493 *Pope's Line of Demarcation*

1500s *Era of Exploration*

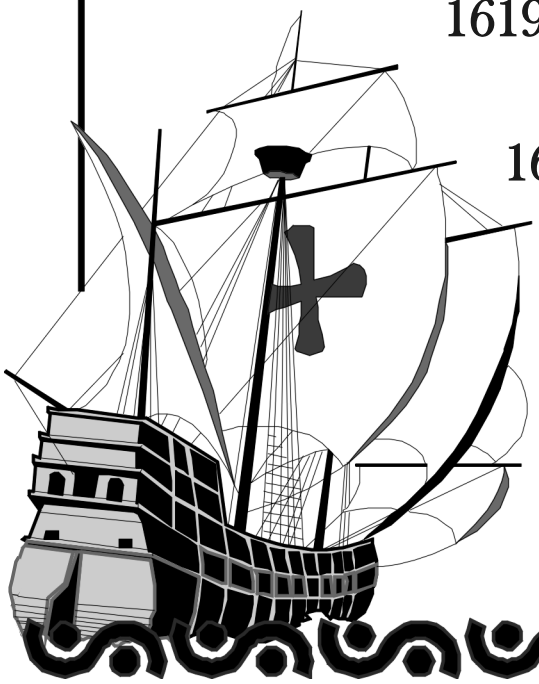
1507 *Explorations of Amerigo Vespucci*

1588 *Spanish Armada Defeated*



1607 *Jamestown Founded*

1619 *First African Slaves Arrive in American Colonies*



1620 *Mayflower Compact Signed; Plymouth Colony Founded*

1630 *Puritans Establish Massachusetts Bay Colony*

1640 *First Book Printed in North America*

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The Discovering of America

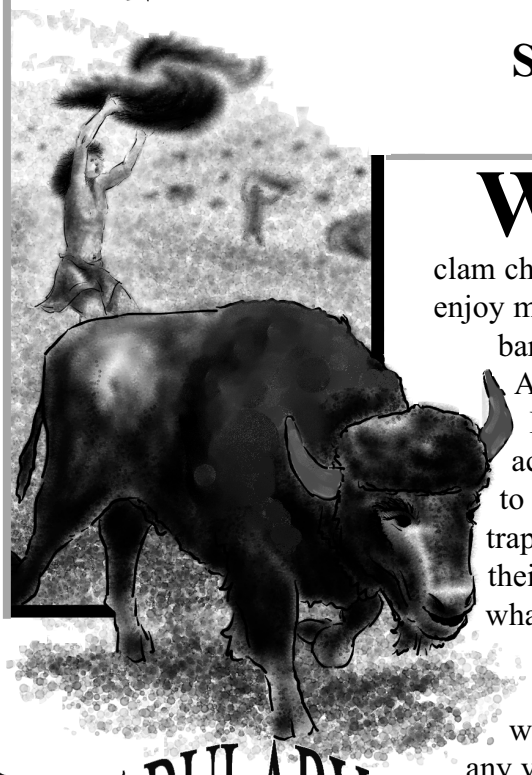
Chapter 1

Topic 1
Food

Section One

Topics 1-5

FOOD— AMERICAN INDIAN STYLE



When was the last time you ate corn, pumpkin pie, or squash? What about sweet potatoes, baked beans, clam chowder, chili con carne, cornbread or popcorn? Do you enjoy meals which include peanuts, tomatoes, berries, rice or barbecue? These and many more are contributions by American Indians.

Hundreds of Indian tribes and cultures were spread across what is currently the United States, each adapting to its own geographic conditions, hunting, farming and trapping their food in different ways. How they prepared their food and what spices and herbs they used depended on what was available.

Eating just one meal a day, usually around midday, was normal among American Indians. Food was served at once when the male head of household or any visitors entered a home. Indians were ***resourceful*** with the materials around them, and this was certainly true for mealtime. Bowls were made from maple *burls* (rounded outgrowths on tree trunks). The bowl's interior was shaped by burning and scraping. Trays, ladles, and spoons were fashioned from wood, clay or bones.

Black and leathery smoked meat and fish were regularly eaten by east coast Indians such as the ***Algonquians***. (The famous Indian princess, Pocahontas, was part of the Algonquian nation.) Young Indian boys hunted rabbits and birds. In some tribes, boys had to find and kill their own breakfast, or remain hungry. Fresh meat, often deer, was ***skewered*** on green sticks and cooked over an open fire, boiled or fried.

Women farmed corn, beans or squash, while the men fought tribal enemies, hunted and fished. Indians did not have guns until after English and Spanish colonists arrived; so, hunting was done primarily with bows and arrows.

Fishing was a main source of food for Indians in coastal areas or regions dotted with rivers, bays, and ***estuaries***. Salmon, shad, sturgeon, pike, and even eel were speared, hooked or caught by other means. For example, to catch eel, Indian men built a fenced enclosure around the eels' underwater dens. The

VOCABULARY

Resourceful: clever in finding and utilizing resources
Algonquians: (pronounced "algonkin") an Indian nation that lived in present day New England
Skewered: meat stuck on a sharp stick for cooking
Estuary: the mouth of a river, subject to ocean tides
Staple: important dry food items regularly kept on hand, such as beans or grain which do not spoil easily
Plains Indians: tribes who occupied the Great Plains regions
Migrated: moved from one region to another

VOCABULARY

Collaborate: work with another
Tapered: to become gradually smaller at one end
Causeway: a wide raised or walled pathway
Buffalo run: a trail regularly used by migrating buffalo herds

fence had a narrow opening leading to a shallow area, trapping the eels when they swam out. Indian women skinned, cleaned and smoked the eels for eating.

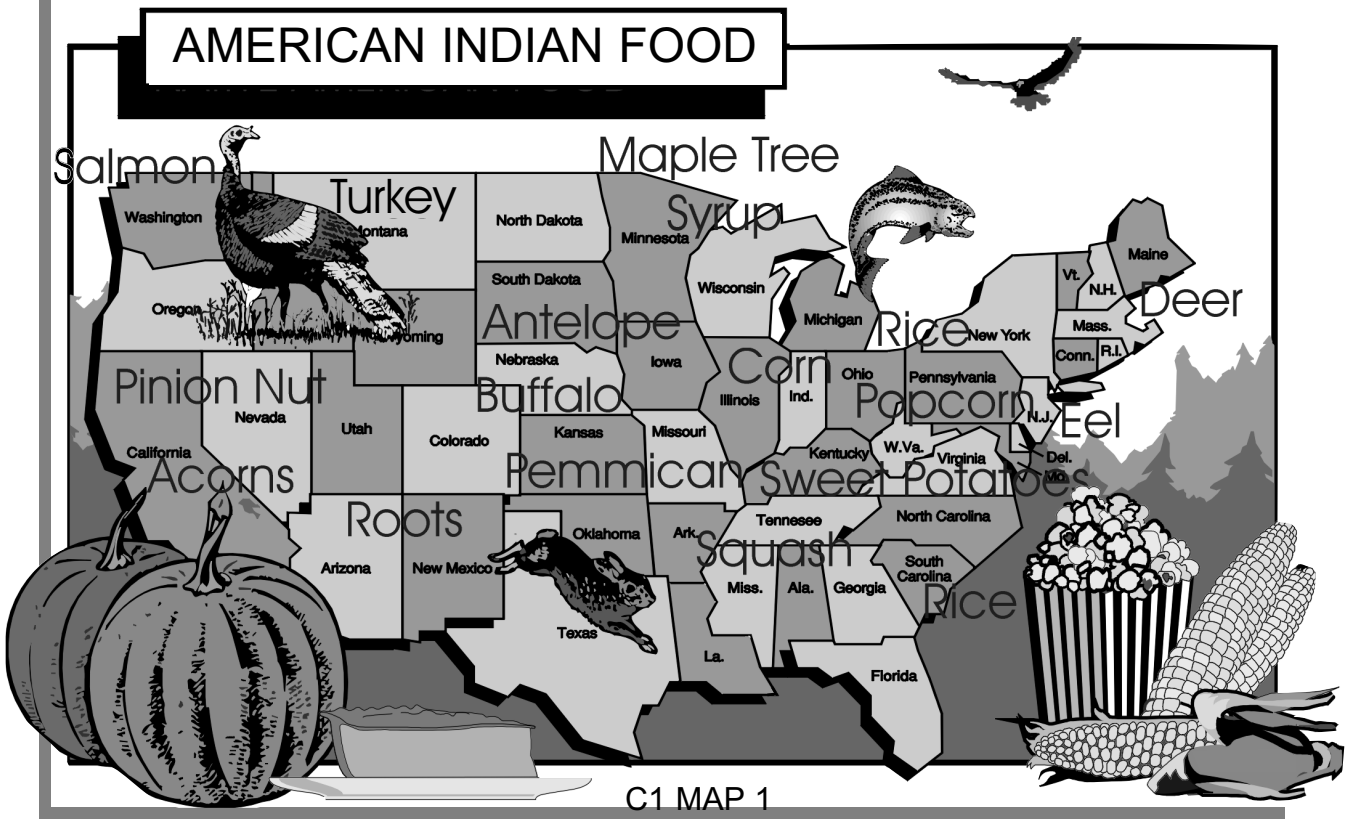
Wild rice was a ***staple*** food of the Chippewa tribe who lived near the Great Lakes. Using their canoes, the Chippewas harvested the rice which grew in shallow, fresh water. The Chippewas processed the rice by smashing the grain heads and spreading them out to dry. Rice was later threshed and stored in baskets.

Indians in the Great Lakes region also harvested maple tree sap to make syrup and sugar to sweeten their foods. Children helped their mothers cut gashes in the bark of maple trees which allowed the sap to drip into a wooden trough. The sap was boiled for syrup or hardened to form sugar.



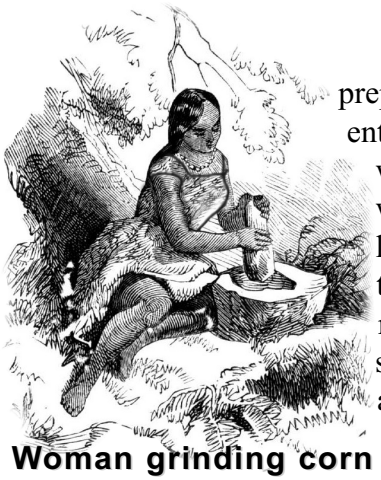
Women in canoe gathering wild rice

Many Indians raised beans, corn and squash which were prepared in various ways. Corn was ground into cornmeal by pounding slightly cooked corn kernels between two



C1 MAP 1

stones. The cornmeal was either boiled to make a thick porridge or baked into pancakes and served with meals, similar to the way we eat bread and rice today. Hominy was also made from corn which was prepared by boiling the entire corn cob in wood ashes and water to loosen the kernals which were then washed and reboiled with beans, squash, animal fat and a bone before being eaten.

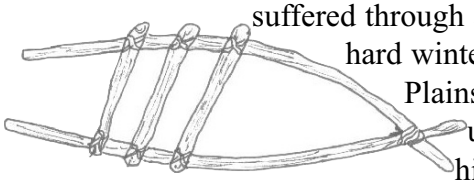


Woman grinding corn

Farming in the Southeast was a family affair. Along with the corn and squash also grown by their northern neighbors, the Muskogee (later called "Creeks" by the English) grew sweet potatoes and melons. Fields were divided into family plots, but were worked cooperatively. Men walked to their gardens each day with hoes made of stone or animal shoulder blades; women followed with food. Children scared crows away from newly planted seeds. Families sang or chanted tribal songs as they worked.

While Northeast and Southeast Indians relied heavily on vegetables and small game, the 20 or more tribes of the ***Plains Indians*** were meat-eaters. Bison (buffalo) was the main meat source. An estimated 60 million bison roamed the Great Plains of America's heartland in the current states of Montana, Wyoming, North and South Dakota, Kansas, Colorado, Nebraska, Oklahoma, New Mexico, and Texas.

To ensure a steady food supply, Indian families ***migrated*** with the buffalo herds, using various techniques to hunt them. One method was for young men of neighboring tribes to ***collaborate*** in constructing a ***tapered*** pathway between stone walls. The ***causeway***, often up to two miles in length, would begin on the prairie near a ***buffalo run*** and end at the edge of a cliff. The Indians would conceal themselves near the entrance of the pathway and wait for the buffalo to approach. When the herd came near, the braves would leap from hiding, shouting and waving weapons. The startled buffalo would stampede along the path and plummet over the edge of the cliff to their deaths. Another hunting technique was to surround a herd of bison, then set fire to the prairie grass on three sides of the area. When the bison saw the flames and smoke billowing toward them, they ran terror-stricken for the open fourth side, where warriors were waiting with arrows and lances. If the hunters' plans succeeded, there was enough food to sustain several tribes. If the hunt failed, the Indians suffered through a long and hard winter.



travois

Plains Indians used bison hides for clothing and tepee housing.

Hides were also stretched over the frames of *travois,* which were instruments for hauling items and people, such as children, the sick, injured, or the elderly. Buffalo bones were used for tools and ornaments, and "buffalo chips" (dried manure) for fueling fires.

When a bison was killed, the hunters immediately feasted on the raw heart. The remainder of the meat was shared with other members of the tribe and was cut into strips, dried, and smoked as jerky. The work of skinning, cleaning and cutting up a bison was usually done right where it fell. The hunter who killed it kept the hide and some of the choicest meat parts, such as the tongue, heart and liver which were considered delicacies.

Some of the meat was made into a mixture called *pemmican*, a mainstay of the Plains Indian diet. The meat was dried, pounded into small pieces, and then cooked with berries in hot fat. Stored in the bison's

cleaned, large intestine, the mixture stayed fresh for months. Pemmican was an important and nutritious food during winter months when other food was scarce. On cold winter days, a handful of pemmican might be an Indian's only meal.

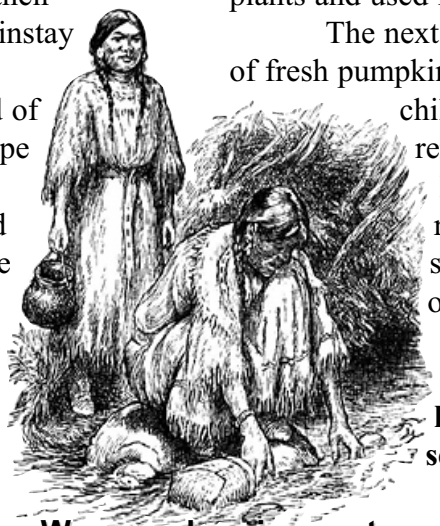
For American Indians west of the Rockies, food came from wild seeds and roots, small animals such as rabbits, and large insects like grasshoppers and crickets. Indians in desert areas prized the large, fleshy roots of plants that stored water and were given the nickname *"*Digger*"* because of their constant digging for roots. A mainstay of southwestern Indians was the pinion nut, the sweet edible seed of the pinion pine. A herd of antelope would be a special find, or a *wapiti*, the Shawnee Indian word for elk. Often, when bigger game was not plentiful, Indians relied upon squirrels, gophers and rats.

Dozens of small groups of California Indians survived on seeds, roots and occasional fish or mussels. The main food source for these Indians was acorns. Although bitter with tannic acid, acorns became edible when boiled and crushed into meal and flushed with water to leach out (or take away) the tannin. The meal was then made into a tasteless but nutritious mush.

The most common beverage for all Indians was water—the reason most villages were located near lakes, streams or rivers. Tea-like drinks were also produced from plants and used for refreshment or medicine.

The next time you sit down to a piece of fresh pumpkin pie, a bowl of steaming hot chili, or corn on the cob, remember the American Indians. Their resourcefulness and survival skills allow us to enjoy some of America's favorite foods.

In the next topic, we will explore Indian family life before America was settled by Europeans.



Women drawing water from stream

LIFE PRINCIPLE

"He who works hard today will have food tomorrow."

-Anonymous

The Discovering of America



Topic 2
Family & Home

Chapter 1

Section One

Topics 1-5

GROWING UP AMERICAN INDIAN



When you think about Indians, do you visualize angry ***braves*** in war paint attacking a wagon train? Or do you see Indian hunters on horseback racing beside a buffalo herd? These visual images of American Indians have been ***stereotyped*** by Hollywood. While Indian battles are a part of history, they were not everyday activities. Also, buffalo hunting was limited to the Plains Indians in the central United States. What is missing from most films is an accurate picture of Indian family life and culture. In addition to being known as fierce warriors on the battlefield, Indians also had strong and well-defined families. Indian men were husbands and fathers, not just hunters and warriors. While most of the women handled the household work, they also ***nurtured*** their families. Just as it should be, Indians intensely loved their children. Babies were delivered by either a ***midwife*** or one of the Indian mother's female relatives. Medicine men or women assisted only if the labor was difficult or it appeared the mother might die while giving birth.

An unusual custom practiced among the Woodland, Plains, and Plateau tribes was to save the navel cord of each newborn. It was dried, wrapped in sage or sweetgrass and then stored in a beaded, ***buckskin*** case as a religious ***amulet*** or charm. The amulet was attached to the cradle and then kept during the Indian's life. Indians believed these amulets protected them from evil so their children would grow to adulthood.

Indian mothers had no day care centers to keep their babies while the mothers worked. In most Indian tribes, a baby was carried on its mother's back in a cradleboard. The baby was wrapped tightly and placed into one of these carriers, with no room for kicking and squirming. Close to its mother, the Indian baby was snug and comfortable. Usually made of wood and hide, the design and style of cradleboards varied from ***culture*** to culture. A small shelf at the bottom supported the child's feet. A hood overhead shielded the infant from injury and too much sun. Like a modern mobile dangling over a baby's crib, small objects such as animal bones were hung from the hood to amuse the baby.

VOCABULARY

Brave: a young Indian warrior
Stereotype: a standard mental picture commonly held about individuals or groups
Nurture: to train; care for
Midwife: a woman who helps deliver babies
Buckskin: a deer hide that has been tanned
Amulet: an object worn as jewelry to ward-off evil
Culture: a people's customs or way of life
Clean game: to prepare an animal for eating as soon as the animal is harvested (killed for food), such as removing the unedible parts
Polygamy: (po-lig-a-me) having more than one wife at a time

Indian children did not attend formal schools. Instead, parents and tribesmen provided a basic education. The children learned early to respect their elders and to listen carefully to what they said. Children learned how to count by cutting marks on sticks, to tell time by the position of the Sun, and to keep track of months by the phases of the moon. They learned Indian values by working with their elders, who also taught them tribal history as well as how to cook, fish, hunt, farm, fight, worship and make necessary tools.

Boys were trained for hunting and fighting. Much of their play was designed to practice survival skills. Elders deliberately placed boys in situations to test their courage and ability to endure pain. These tests often proved to be extremely painful. In one "game", young Indian boys put hot coals under their bare arms then pressed the coals into their bodies. The boy who could keep the coals under his arms the longest became the leader. This and other painful rituals often caused deep scarring that remained visible throughout the young man's life.

Depending on the tribe, girls were taught by their mothers to farm, skin and ***clean game***, sew clothing and beadwork, prepare food, cut firewood, and carry water.

Reaching puberty was often a time of celebration. Tribes honored adolescence in different ways. Plains Indian girls had their ears pierced and wore decorative earrings as a public announcement of puberty. A Cheyenne father gave away a horse to celebrate this time in his daughter's life.

Boys were exposed to different religious rituals and endurance tests to mark puberty. Algonquian boys were confined for an extended time, drinking only a beverage made from certain roots. This drink often caused them to have visions and memory lapses, which symbolized forgetting their childhood and moving on into adulthood.

A test of courage for Mandan Indians, who lived in what is now North Dakota, was described in a journal kept by Alexander Philipp Maximilian, a German prince who spent a winter with the tribe.



C1 MAP 2

> "A large fire is kindled, and live coals are scattered on the ground, about which the young men dance, quite naked and barefoot. Their hands, the lower part of their arms, and their feet and ankles are painted red. A kettle, with meat cut in small pieces is hung over the fire. When the meat is done they plunge their hands into the boiling water, take out the meat, and eat it at the risk of scalding themselves. The last comers are the worst off, having to dip their hands the deepest into the boiling water. During the dance they have in their hands their weapons and their rattles."

Such rites and rituals were considered important for young Indian boys who were being prepared to hunt, fight and provide for their own families.

Children were prized in American Indian cultures. Those who had been orphaned were immediately adopted by other tribal members, as were female captives. The famous Shoshoni woman, Sacajawea, who guided the Lewis and Clark Expedition had been taken captive as a child by the Mandan Indians and adopted by them.



Kutchin Indian man

Indians also adopted displaced adults from other tribes, as well as white settlers (such as Sam Houston with the Cherokees) and numerous escaped black slaves (called "black Indians"). Some such blacks also became chiefs of various tribes.

VOCABULARY

Heritage: a condition, a position in society, family name, ancestral traditions, or possession acquired through inheritance

Indians usually married while teenagers. Depending on the tribe, marriages might have been arranged between families. ***Polygamy*** was practiced by many tribes. Plains Indians considered polygamy practical because of the usual shortage of men caused by death during tribal battles.

Wedding rituals varied greatly from tribe to tribe. The Muskhogeans in the Southeast had interesting marriage practices. Leaving decisions of marriage to the older women of their clans, the bride and groom did not even know whom they were marrying until the ceremony. To seal the marriage contract, the bridegroom broke an ear of corn and gave half to his bride. Then the bridegroom killed a deer and left it at the home of the bride's parents. As soon as the bride cooked and fed the meat to her new husband, the marriage was sealed.

Indian women were not always treated equally with men—sometimes women were treated better than men. In some tribes, women controlled property and matters of inheritance. Among the tribes of the Iroquois Confederacy, the "older, sensible" women selected chiefs. There, also, the penalty for killing a woman was double that for killing a man. However, not all Indian tribes held women in high esteem. In the Kutchin tribe of Alaska, a woman's life was so hard, mothers often killed their baby girls so they would not grow up to endure harsh treatment. A Smithsonian Institution Report published in 1866 reported of the Loucheux Indians, who also lived in Alaska and Canada, that *"the women are literally beasts of burden to their lords and masters. All the heavy work is performed by them."*

Hollywood movies seldom accurately depict traditional Indian family life and tribal customs. The various tribes today face conflict as they try to preserve their ***heritage*** in a modern world.

You have just previewed some "scenes" that an accurate film on American Indian families might include. Movies are a powerful form of communication. Originally, Hollywood movies had no sound. When actors spoke, the audience read dialogue printed on the screen. Could you communicate with your friends without speaking or writing a single word? American Indians could. The next topic is about how Indians communicated with smoke and fingers.



The Discovering of America

Chapter 1

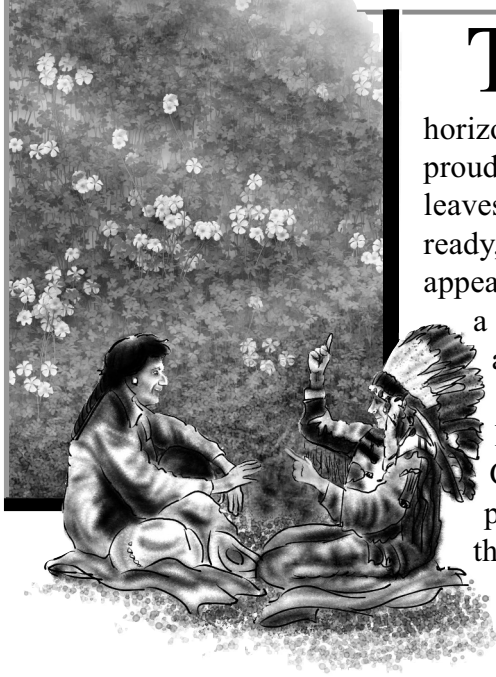


Topic 3
Communication

Section One

Topics 1-5

TALKING WITH SMOKE AND FINGERS



The young Sioux Indian hunter paused by a stream to refresh himself. Soon, the Sun would fall behind the horizon, and the Moon would rise in a star-studded sky. He was proud of the fresh meat he would bring to his tribe. Suddenly, the leaves rustled. Who or what was it? With his bow and arrow ready, the Sioux hunter waited. An Indian from another tribe appeared through the bushes. The two men eyed each other. With a quick move of his hands in front of his body, the Sioux asked the intruder who he was. After the stranger tapped his right index finger over his left index finger, the Sioux hunter had his answer. The strange Indian at the stream was Cheyenne, a friend of the Sioux. The Sioux hunter then placed his right hand flat against his own throat to indicate that he was a Sioux. Both men relaxed. Their tribes were at peace. These Indian braves had communicated without speaking a single word.

Using hand signals as a type of sign language, similar in concept to what hearing-impaired people use today, became very important in tribal relations. Hundreds of Indian tribes lived throughout North America, most with their own languages, although some words might be shared. Among the ***nomadic*** Plains Indians, such as the Cheyenne, Sioux, Blackfoot, and Kiowa, were six different language families, including many ***dialects***. Each dialect contained its own large vocabulary and complicated grammar. Indian sign language was a practical way to share information. Each hand movement did not represent an alphabetical letter, but a complete object or idea. Indians used hundreds of different hand signals. For example, sorrow or sadness was shown by wiping under the eyes as if rubbing away tears. The word "forest" was indicated by holding both hands with the palms facing the body and the fingers extending up. The hands were moved slowly upwards to show growth. To describe bison, the index fingers were extended outward from both fists and held on either side of the head like horns.

VOCABULARY

Nomadic: frequently moving from one place to another
Dialect: a regional variation of the language of a tribe or nation
Decipher: to decode or translate into clear language; to determine the meaning of writings, sounds, codes, pictures, etc.
Plume of smoke: a column of smoke from a camp or signal fire

VOCABULARY

Telegraph: a device or system for transmitting coded messages
Document: to prove or support what has been done or said
Rote: to recite knowledge from memory

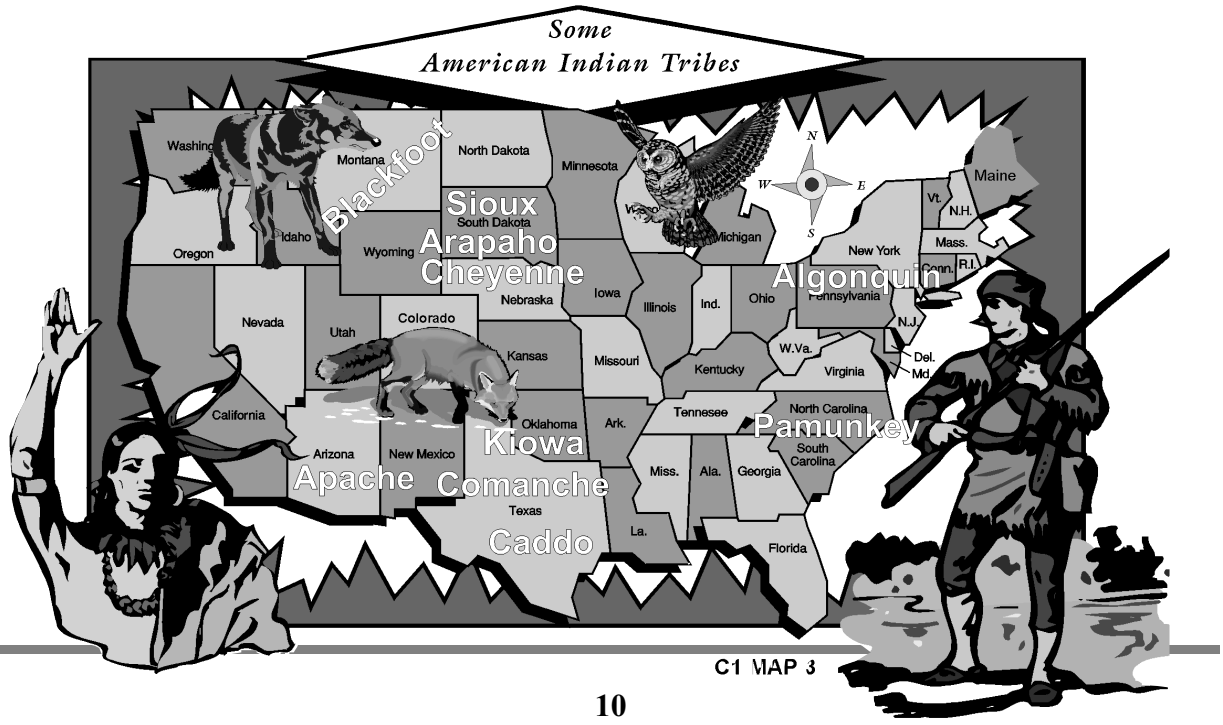
Some Indians could communicate through sign language three times faster than with speech. Watching Indians sign, sometimes for hours at a time, was like watching a rhythmic symphony of gestures. It was, in a sense, a form of poetry. In the mid 1800s, a Southern Arapaho chief named Little Raven said:

> "I have met . . . tribes whose vocal language we did not understand, but we communicated freely in sign language. . . the summer after President Lincoln was killed we had a grand gathering of all the tribes to the east and south of us. Twenty-five different tribes met near old Fort Abercrombie on the Wichita River. The Caddo had a different sign for horse, and also for moving, but the rest were made the same for all the tribes."

As Europeans migrated to America, they learned to communicate with the Indians. Probably the first Europeans to learn sign language were trappers, missionaries, scouts or interpreters for the Army.

Sound was another way Indians communicated—which was less easy for white men to ***decipher***. Loud whoops could mean news, defiance, death or scalping. Indians often mimicked the sounds of wild animals to communicate with fellow tribesmen. The cry of a coyote made white settlers uneasy. Was it a prairie wolf or an Indian warrior's message? This was also true of a hooting owl or barking fox.

Smoke signaling was used to communicate over great distances. To signal his tribesmen, an Indian started a small fire with damp grass on a high hill. The Indian covered the ***plume of smoke*** with his blanket, then removed it, creating patterns of smoke puffs that spoke to his partner in the distance.



C1 MAP 3

Current knowledge of smoke signals is fairly limited, but we do know some basic codes. One smoke puff warned *"Be careful,"* two puffs signaled *"All is well."* Three smoke puffs meant *"Help!"*

Jean Louis Berlandier, an explorer who traveled Texas in the late 1820s, was impressed by Indian smoke signals:

> "Their telegraphs, by means of which they communicate over immense distances, are certainly no product of the instinct. Almost all the peoples of these deserts use fires, with various devices to allow the smoke to escape in puffs, or spread, or do something else, to announce to their allies or to the rest of their nation a victory, a trail, a meeting, the route of the enemy, or whatever else they wish to communicate."

Indians who acquired mirrors from settlers developed a similar communication system with reflected light.

Some tribes recorded events with picture-writing, which was much like a written form of sign language. This form of communication was especially popular among Plains tribes like the Sioux and Kiowa. Each year's events and accomplishments were told in pictures which were often painted on tepees, bison hides or rocks. These records were called *winter counts,* as Indians measured their age by how many winters they had survived. Picture stories became the official record of an Indian's family and tribe, indicating both positive and negative events like brutal winters, famine, illness or successful hunting seasons.

To ***document*** tribal history, many Indian tribes mastered the art of storytelling. Songs about tribal religion and ancestral heritage were taught to children and sung at festivals and other special occasions. In the 1600s, John Lederer traveled with the Pamunkey Indians of the Virginia coastal area. In his journal, he said tribal traditions were *"delivered in long tales from father to son, which being children they are made to learn by* ***rote****."* Accuracy was extremely important in passing down tribal history. A 20th century Cheyenne historian, J.H. Seger, recorded this quote from a Cheyenne storyteller:

> "I am of those who are appointed to keep tribal history. Each one is required to make a vow and promise to the Great Spirit that he will never tell it as a story and will not tell it except in the presence of two others who are appointed to tell it and they must agree to every word as it is told, before the one who is telling it can go on."

Indians also had different systems of relaying messages through trail signs. Using materials found in nature, items would be marked or configured to give a specific message to a passer-by. Sticks or rocks were bundled together in certain ways to indicate such messages as *"Watch out!," "Water in this direction," "We have gone bear hunting this way," "Lots of fish in river"* or *"Help! We're starving."* Other inventive trail signs were subtly displayed by tree bark scrapings, grass knotting, or hanging objects from trees.

American Indians communicated with and greeted each other in an interesting way. Unlike the modern practice of handshaking, Indian men usually rubbed their own chests and then rubbed the chest of the other person. Muskhogean Indians in the South would grasp each other's arms firmly.

Communication methods were as varied as the Indians themselves. Smoke signaling, sign language, trail signs, storytelling, and picture painting all fulfilled the basic human need of exchanging information.

American Indian teenagers worked hard at the serious business of survival, but they also designed creative ways to have fun. Although individual tribes practiced different ways of life, Indians enjoyed entertainment. Their recreation both reflected and expressed their daily lives, as you will read in the next topic.



LIFE PRINCIPLE

"People may not believe or understand what you say, but they will always believe what you do."

-Anonymous

The Discovering of America



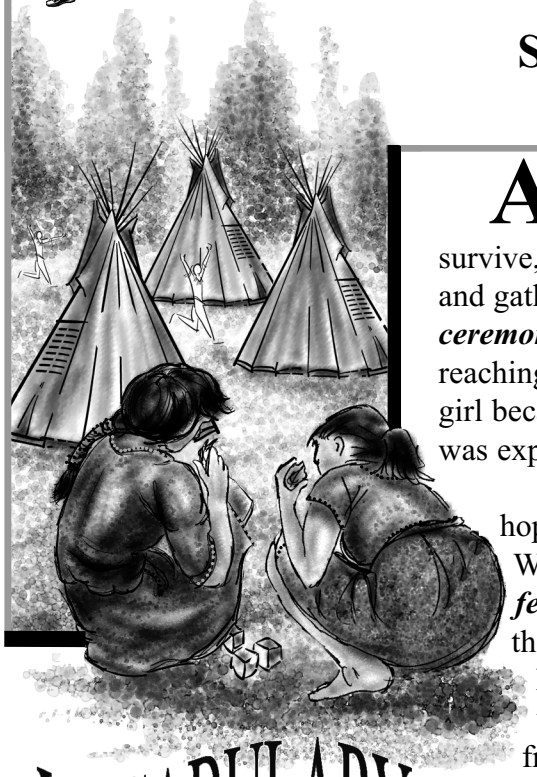
Topic 4
Sports & Recreation

Chapter 1

Section One

Topics 1-5

MORE THAN JUST GAMES



An Indian family's daily activities centered around providing necessities: food, clothing and shelter. To survive, some Indian tribes roamed from place to place, hunting and gathering. Others lived in villages and farmed. Indians held ***ceremonies*** to mark events, such as their sons and daughters reaching adulthood. These ceremonies took place when a boy or girl became a teenager. From that time on, the son or daughter was expected to behave as an adult and contribute to the tribe.

Many American Indian ***celebrations*** expressed hope or thankfulness. The Iroquois Indians of the Eastern Woodlands, for example, held six important agricultural ***festivals***, or thanksgivings. In the Spring, the Iroquois held the Maple Festival in gratitude for the maple sap. The Planting Festival was dedicated to the hope of blessing the seed. The Strawberry Festival celebrated the first fruits of the earth. The fourth regular festival of the Iroquois was the Green Corn Festival for the ripening of the corn, beans, and squash, their three most important foods. The Indians called these foods *the three sisters*. After the gathering of the harvest came the Harvest Festival. The New Year's Festival rounded out the year. The Iroquois were thankful in all seasons.

The festivals included speeches about living in harmony. Leaders urged their people to avoid speaking evil, to be kind to the orphans, and to be caring and helpful to all. Various short speeches about achievements, acts of kindness, and political happenings were followed by singing and dancing. Everyone joined in the choruses as a united declaration of praise. Tribal ***festivities*** were the Indians' response to the experience of life.

Likewise, an Indian child's toys were usually teaching tools. A boy might be given a small bow and arrow or spear to learn about hunting and warfare. Girls might have dolls made from corn husks or carved from wood.

VOCABULARY

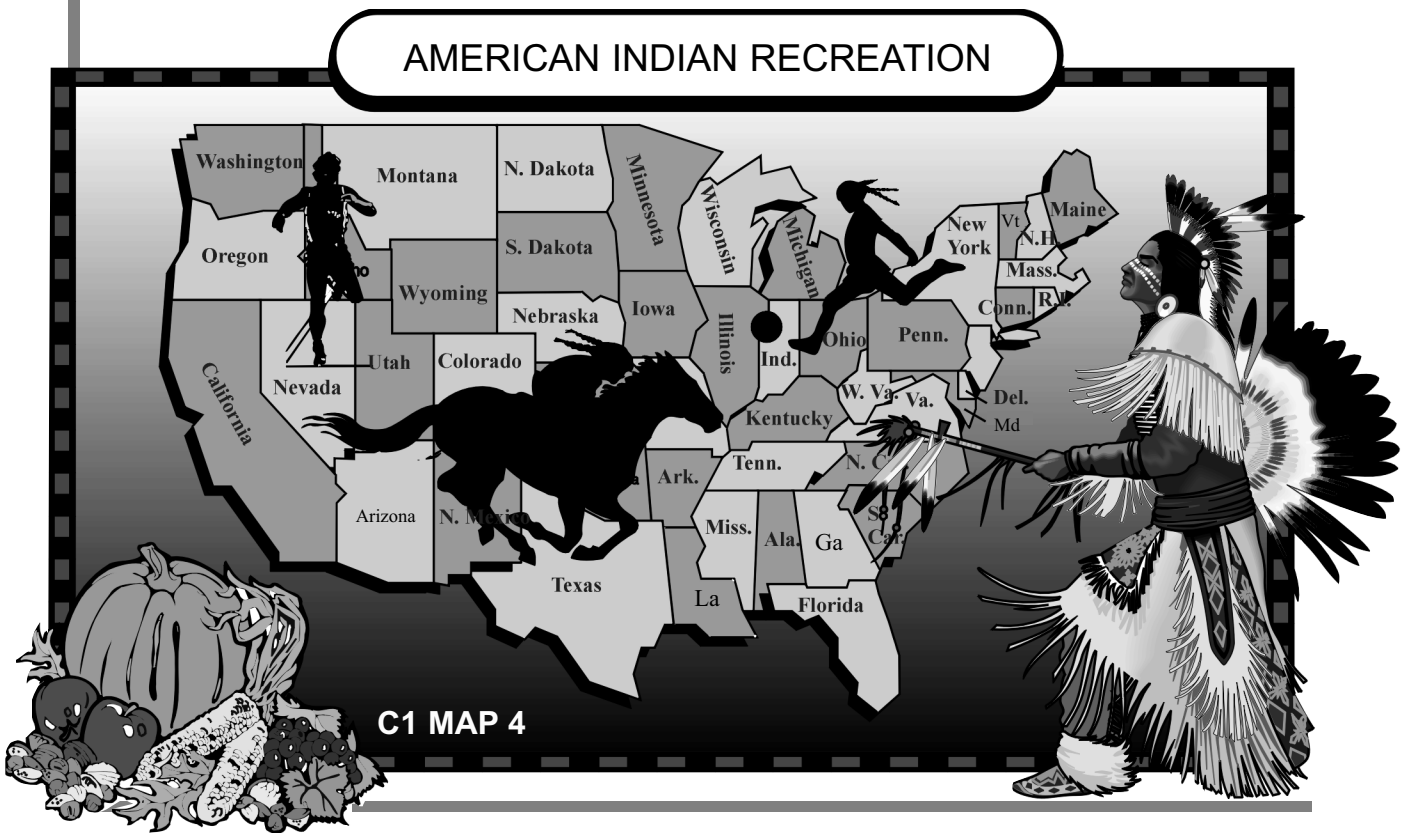
Ceremony: a formal occasion; a political or religious rite
Celebration: a ceremony or festivities held in honor or recognition of something
Festival: a feast or celebration which includes entertainment or rejoicing
Festivities: joyful observances or activities
Dexterity: manual or mental skill
Elude: to avoid or escape by strategy or deceit; to evade

Games provided an important role in Indian life. Some games were designed to train warriors while others were played to win honors or to improve observation skills. Indians usually played four main types of games: dice and guessing games, ***dexterity*** games, ball games and number games.

Indian dice, used for a variety of games, were usually two-sided, somewhat like coins, with a color or design on each side. They were normally made from walnut shells, peach or plum seeds, or beaver or woodchuck teeth. Sometimes dice were made of bone, shell, metal, wood or pottery. The dice were tossed by hand or shaken from a bowl or basket. Dice games were usually played by the women, who sat together and took turns. Most of the games we play today are noisy affairs. But while playing the dice game, Indian women were usually silent.

Indians also enjoyed "guessing games," often accompanied by singing and drumming. One such game was the "stick game," where an odd or marked stick was hidden inside a bundle of larger sticks. A chosen player then divided the bundle into two parts and opponents had to guess which hand held the hidden stick. Another guessing game was the "moccasin game," which was typically played outdoors by men. A small object was hidden in one of four moccasins or other containers. Players guessed in which container the object was hidden.

Dexterity games were tests of strength, endurance or hunting skills. Indian boys all across North America played some form of "hoop and arrow," a target game in which arrows were thrown or shot at a ring or hoop. Northern Indian tribes, who lived where snow and ice were common in winter, played variations of "hoop and arrow," called "snow-snake games." In these games, darts were hurled along snow, ice, or through the air to see which went farthest. Foot racing was another dexterity game, popular among Indians of the Southwest. Some races were 30 miles long. Often, a prize was given to the runner who displayed the greatest endurance.



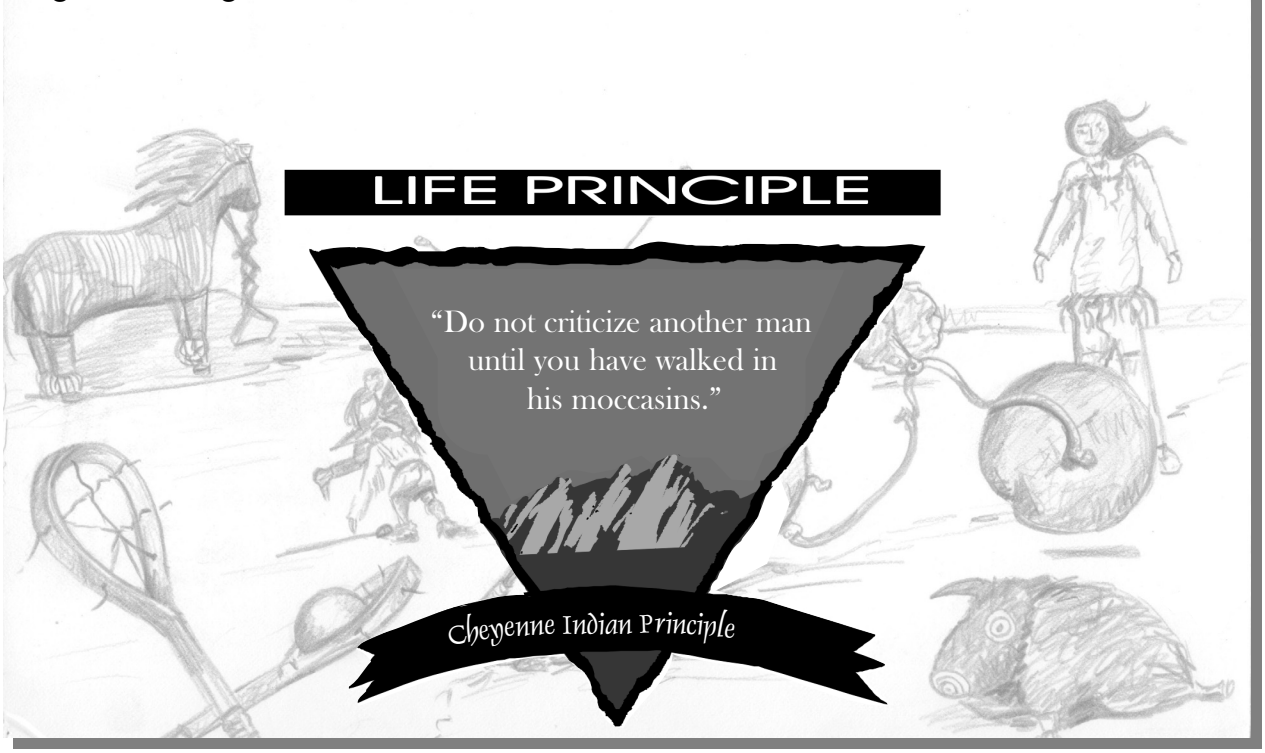
Indians also played a variety of ball games in which players were not allowed to touch the ball with their hands. There were two main kinds of ball games: those in which the ball was struck with a club or bat, and those played with a racket. Ball and club or bat games were often called *"*shinny*"* and were similar to today's field hockey. In some tribes, both men and women played ball games; in others, only women or only men played. Men and women of the Crow tribe competed against each other in some games.

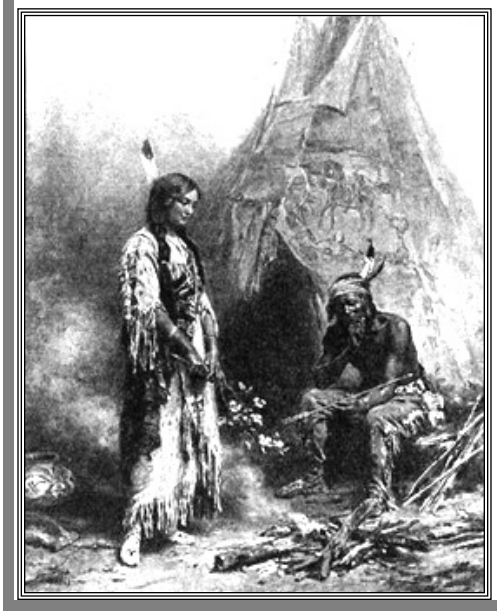
The best known of all Indian games is "lacrosse." Many forms of this racket-and-ball game were played among and between tribes in almost every part of the North American continent. Lacrosse was played between teams with various numbers of players. Sometimes as many as several hundred players were involved. Each player had a racket, which was basically a stick with a curved end. The rackets usually had some kind of lacing or pocket with which a player could cup the ball. The playing fields varied in size, but they were usually extremely long. The object of the game was to get the ball into the opponent's goal. These early games had no boundaries and few rules. A player might run for hundreds of yards or even miles, ***eluding*** his opponents to achieve a great play.

Racket-and-ball was often played in the fall after the harvest when the men had more leisure time. The playing season varied, with some tribes playing in summer, others in winter or spring. In some regions, racket-and-ball became a spring festival game.

Another dimension of Indian recreation was art and music which were inseparable from the ceremonies, festivals and games. Indians took great pride in creative expressions like making instruments, designing dresses and costumes, beadwork, carving wood and making jewelry. Indians also expressed themselves artistically through dance and storytelling at ceremonial activities.

Just as Indian tribes had various forms of recreation, they also had a wide variety of governing styles, as you will read about next.





The Discovering of America



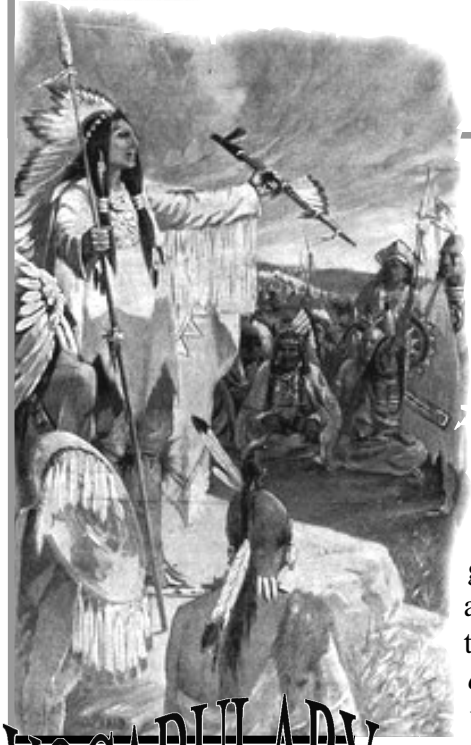
Topic 5
Government

Chapter 1

Section One

Topics 1-5

NATIVE AMERICAN GOVERNANCE



About 500 Native American tribes inhabited the continental United States by the time Christopher Columbus discovered America in 1492. Native American political structures, or forms of government, varied from simple, independent family groupings to complex ***confederations***. Often, ***kinship*** was the basis of ***governance***, because the basic social units were extended family groups. The governing units were (in ***ascending*** order), families, ***clans*** (or *gens*), ***phratries***, tribes and confederations. Of these units, the most highly organized were the tribes and confederations.

Confederations were not as common as other forms of government, due to tribal conflicts, geographical challenges, and other factors. Therefore**,** individual tribal governance was the main form of political structure. Instead of laws and ***coersion***, found in modern governments, Native American life was regulated by tribal customs, ***rites***, and traditions.

Native American governance did not include prisons. If a person had acted wrongfully, being "shamed" for not following tradition was usually enough to restrict bad behavior. If a person continued to break the rules, he was avoided and shunned, labeled as “evil”, and one with whom others were not to associate. In extreme cases, the person was forced to leave the tribe and may have been executed by other tribesman who were assigned to administer ***capital punishment***. Most often, however, immoral or bad behavior was avoided, because punishment in the after-life was more feared than punishment in the present life.

In most tribes, military and ***civil functions*** and responsibilities were carefully separated. Although many variations existed, civil government issues usually were handled by a chosen chief who was the leader in non-military affairs. *Phratries* within a tribe had "sub-chiefs". War chiefs were in charge of military affairs. Among the Iroquois Indians, a civil chief who wanted to go to war would have to resign his civil position during the time he was “on the ***warpath***”.

All units of tribal society had the right to hold a council to discuss issues of common interest, with each unit exercising influence within its own area of responsibility. In times of great emergencies, "grand councils" could be called. These were

VOCABULARY

Confederation: a political alliance between various independent tribes
Kinship: family relationship
Governance: exercise of authority; a method or system of government
Ascending: starting at the bottom and moving upward in importance or influence
Clan: a family and extended relatives
Phratries: groups of clans or other social units within a tribe
Coersion: force, or the power to use force
Rites: formal ceremonies or procedures as part of a system of belief, whether political or religious

composed of all the chiefs or headmen of the various tribal units.

Although Native American cultures varied in many ways, similarities among peoples and tribes can be categorized by dividing the continent into several cultural areas: *Northwest Coast, California, Plateau, Great Basin, Southwest, Great Plains, Great Lakes and Northeast, and Southeast*.

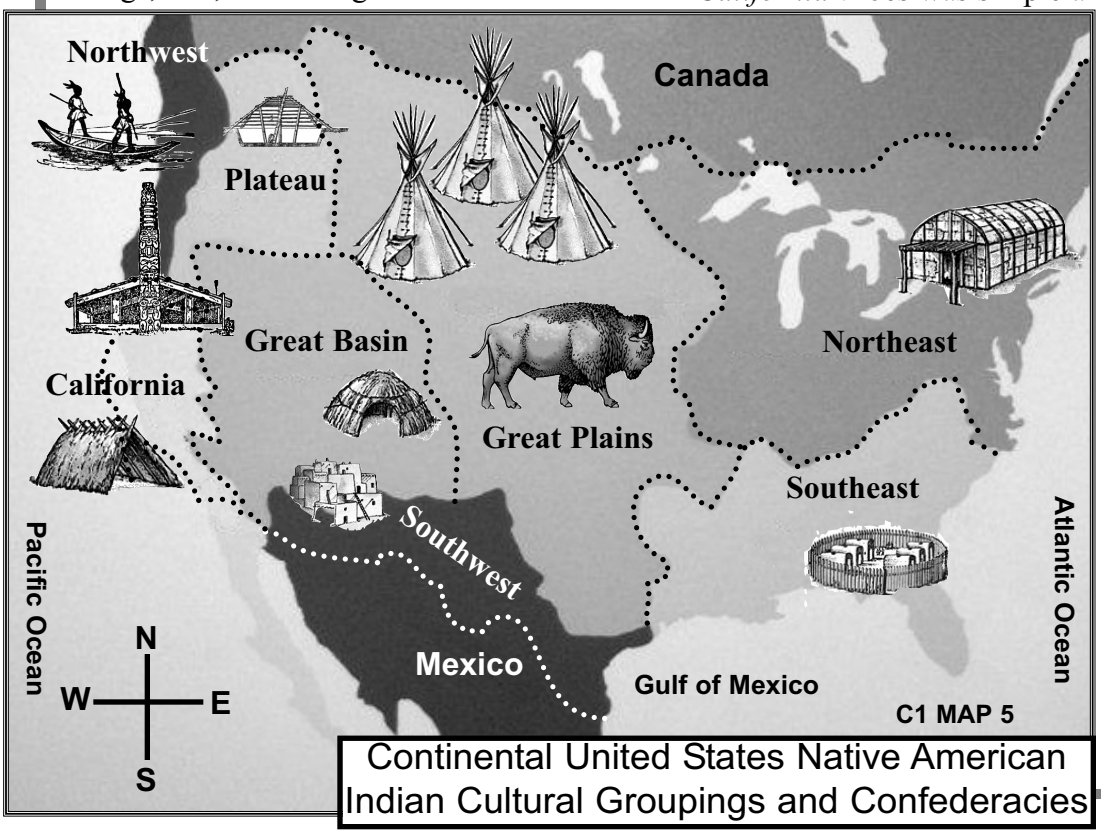
Northwest Coast Indians lived in tribal villages which tended to be independent from each other, as were most families within the villages. The political organization within the villages was based on social rank and wealth. Leadership positions were determined by the amount of material goods a man could accumulate and then give away to guests at an elaborate annual ceremony called a *potlatch*. The several-day event was attended by hundreds of people from widespread area tribes. While richest men were leaders, they were not "chiefs" in the usual sense of the word.

Each family and community was loosely regulated by a common set of values, but no governing body existed to punish crimes like stealing or murder. ***Compensation*** for damage, hurt, or loss of goods or life was made by payment of money (in the form of prized goods). In this system, a ***vendetta*** could easily errupt if the violator refused to pay, but could be resolved at any future time with appropriate payment.

VOCABULARY

Capital punishment: punishable by death; involves execution; reserved for the most serious crimes
Civil functions: relating to needs and activities of people apart from criminal, military, or religious matters
Warpath: referring to a time of war
Compensation: something given or received as equal value for something else
Vendetta: a private feud in which vengeance is sought for a wrongful act
Shaman: a pagan priest who uses various spirit powers and plant medicines to cure sickness and cast spells; a "witch doctor" or medicine man

The political and social structure of *California* tribes was simple and loose. Formal councils were unknown, and no definite organization existed beyond village communities. Each village or group of smaller villages had a chief that was chosen mainly by a ***shaman***. The chiefs, however,



Continental United States Native American Indian Cultural Groupings and Confederacies

could only give advice. They had little real authority in village affairs.

Loose political/social structures also characterized the *Plateau, Great Basin*, and *Great Plains* cultural areas. Most *Plateau* Indian villages had headmen as leaders who composed the main political units. However, the government of the Kiowa tribe of this area consisted of a formal council of several chiefs.

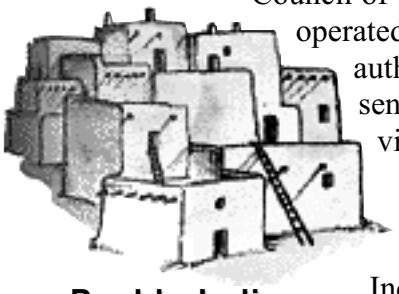
Great Basin political/social structure beyond the family unit was basically non-existant. Harsh geographic conditions of this parched, high desert region dictated a ***nomadic*** lifestyle and an endless search for food that made even community gatherings few and far between.

Great Plains Indians were also nomadic and had neither ***hereditary*** nor elected forms of government. The title of "chief" meant that the person was very wise or brave, but carried little or no authority. Any courageous or ambitious warrior could become chief by following certain tribal customs. Having no structured government, the key to Plains Indian tribal unity was tradition, which was, for the most part, freely obeyed. Each tribe had various sub-groups, or "societies" which served various purposes. Military societies, for example, were responsible for waging wars.



Pueblo Indian pot

In the *Southwest* Cultural area, the basic unit of the Pueblo Indian society was the clan—around which tribal government and all other aspects of life revolved. When a chief could no longer perform his duties, the position went to a designated member of his clan. Tribal affairs were presided over by a Council of Chiefs who operated under authority of the senior chief of the village.



Pueblo Indian dwelling

The peace-loving Havasupai Indians of the Grand Canyon area had six hereditary chiefs for civil affairs, but no war chief. The Navajos had no form of centralized or community government beyond widely scattered family groupings that could be miles apart.

Some tribes, such as the Hopi, were *theocracies* in which governance was centered around religious beliefs. The aggressive Apache Indians had no centralized government. Instead, roaming Apache tribes were loosely organized in bands of extended family groupings for purposes of hunting or raiding and looting other Indian peoples and, later, white settlers.

Native American social and political life east of the Mississippi River, although highly varied, was considerably more sophisticated and complex than that of Indian cultures to the west.

The *Southeast* Indian Culture included the "Five Civilized Tribes" (which in turn included the Creek Confederacy), and a portion of the ancient Mound-Builder Culture. The "Five Civilized Tribes" were so called because they gradually adopted many European (British) forms of "civilization", including representative governance, agriculture and Christianity. These tribes were the Creek (confederacy), the Cherokee

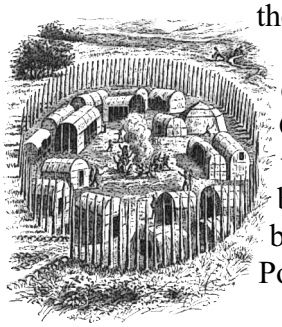
VOCABULARY

Nomadic: not having permanent dwelling, but rather migrating with the seasons and the food supply
Hereditary: passed from one generation to another
Palisaded: enclosed for security, defense, or fortification
Monarch: absolute ruler; a one-man government
Promulgated: put into operation by an official declaration or decree
Adhering: following or obeying
Convene: to call people together for a meeting; to meet for a specific purpose

(who, by the early 1800s, had a written language), the Chickasaw (who went so far as to call their tribal leader "governor"), the Choctaw, and the Seminole (a sub-group of the Creeks).

The name "Creek" was used by the British to refer to over a dozen different Muskogee Indian tribes (numbering about 30,000) who lived in some 50 permanent towns along a certain waterway (creek) in what is now the state of Georgia.

When a Creek town grew to several hundred inhabitants, the population would divide. Half of the people would move to a nearby area to build a new town. Each new town maintained a close relationship with its original town. Creek houses were built closely together within the towns and villages. Towns were well ***palisaded*** as a means of defense. Each town was governed by a chief, an assistant chief, and a "public-relations" person who announced the chief's decisions to the townspeople. Creek Confederacy towns were also designated as either "white" towns or "red" towns. White towns handled civil issues of the Confederacy, while red towns dealt with waging war.



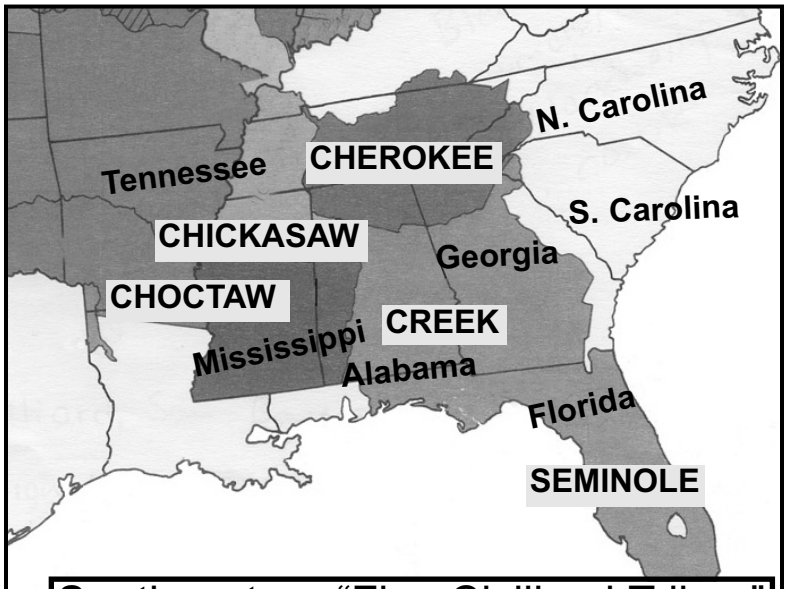
Palisaded Indian Village

The ancient Mound Builders flourished in the Mississippi and Ohio River Valley areas between 800 B.C. and 500 A.D. and built earthen mounds that resembled flat-topped pyramids.The remains of this culture overlap portions of the Southeastern, Great Plains, Northeast and Great Lakes Cultures. The Southeastern Natchez Indians were perhaps the best known tribe of the Mound Builders, with a complex, class-structured society. Their governmental structure was an absolute monarchy in which one person was all-powerful. Defeated by French troops in the early 1700s, the Natchez were forced to disperse. They were later absorbed into various other Southeastern tribes.

The Indians of the *Great Lakes and Northeast* Culture Areas had the strongest, most remarkable alliances. Various tribes loosely bonded together for the purpose of protecting their common interests and defending themselves from rival tribes and white settlers. These alliances were the Powhatan Confederacy of Eastern Virginia, the Huron Confederacy of the Great Lakes region, and the Iroquois Confederacy (or League) of the New York and New England areas.

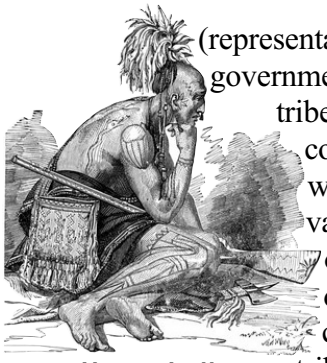
First mentioned by Spanish explorers in 1570, the Powhatan Confederacy consisted of about 200 villages. This confederacy was begun by an Algonquian Indian who became known to history as Powhatan. He was regarded as a king who was half god. As a harsh ***monarch***, he enforced cruel penalties for breaking his laws. He also collected taxes from the tribes under his control. Powhatan was the father of the legendary Pocohontas who saved John Smith from Powhatan's executioners.

The Huron Confederacy of the Great Lakes region appears to have been founded in the early 1600s as a defence against relentless attacks from the Iroquois to the east. The Huron Confederacy consisted of four tribes numbering about 30,000 and had a republican



Southeastern "Five Civilized Tribes"

C1 MAP 6



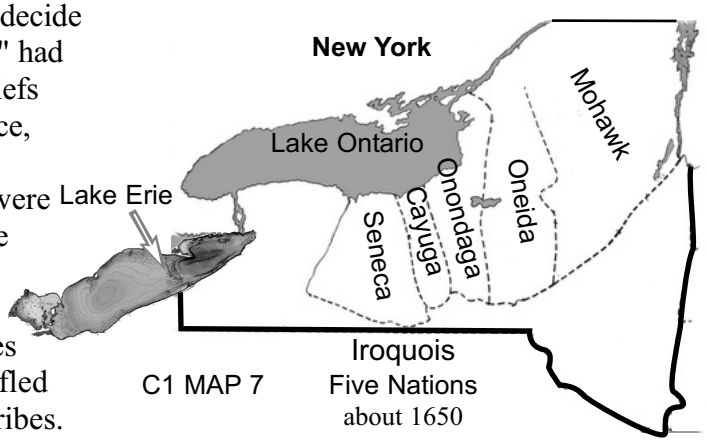
Huron Indian

(representative) form of government. The confederate tribes were governed by a council whose members were chosen by the various clan mothers, or older women. Important decisions made in these councils were decreed to tribesmen by the various tribal chiefs. However, no means of enforcement of decisions existed beyond spoken words as the power of persuasion. Individual villages also held councils to decide local issues. Civil and war "departments" had well-defined areas of responsibility. Chiefs were chosen for their superior intelligence, speaking eloquence, and bravery.

The Huron Confederacy tribes were largely destroyed in a massive offensive attack by their arch-rivals, the Iroquois Confederacy, in March of 1649. The two-day slaughter laid waste the villages of the once-mighty Hurons. Survivors fled and were eventually adopted by other tribes.

The Iroquois Confederacy (or League) is thought to have formed sometime between the late 1300s and the mid 1400s. Catholic missionaries to the area in the 1600s described the League of the Five Nations as "ancient". Its five-member tribes, numbering about 16,000, were the Cayuga, Seneca, Mohawk, Oneida, and Onondaga. Together, they covered most of present-day New York state, at times overlapping into parts of Massachusetts and Connecticut. The Iroquois were known as "People of the Longhouse" because of their housing structures that accommodated several related families. Iroquois were also called "the Romans of the New World" because of their advanced political system and military strength. By the early 1700s, Iroquois power extended as far south as Northern Georgia. In about 1720, the Tuscarora tribe from that area became the sixth member of the Confederacy and migrated north to join the main body of the League.

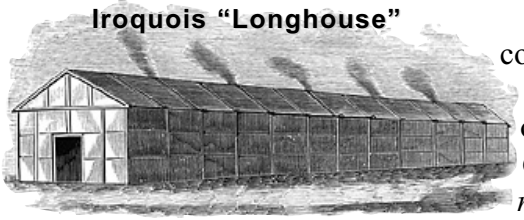
The five original Iroquois tribes had once been bitter rivals, but two peacemaking men who had been banished by their respective tribes decided to make a difference. Dekanawidah was a Huron who lived with the Seneca tribe, while Hiawatha (an Onondaga) lived with the Mohawks. Together, the men devised a plan to unite the warring tribes: Each tribe would become a sovereign nation within the Confederacy, ***adhering*** to an unwritten constitution agreed to by all five tribes. Thus, in what would later become New York, a so-called "barbarian republic" was formed.



C1 MAP 7

The most basic governing unit was the clan, an extended family grouping. Each clan (with its own animal name and symbol) was entitled to a certain number of chiefs, or *Sachems*, chosen by the older clan mothers to govern the clan and to represent it in governing the village and the tribe. This clan-model of governance was to become the basis of the Confederacy's representative governmental structure. Tribal chiefs became representatives to the Grand Council of the Confederacy to make decisions (which always had to be unanimous) on issues affecting the entire League. Each tribal council could ***convene*** a Grand Council.

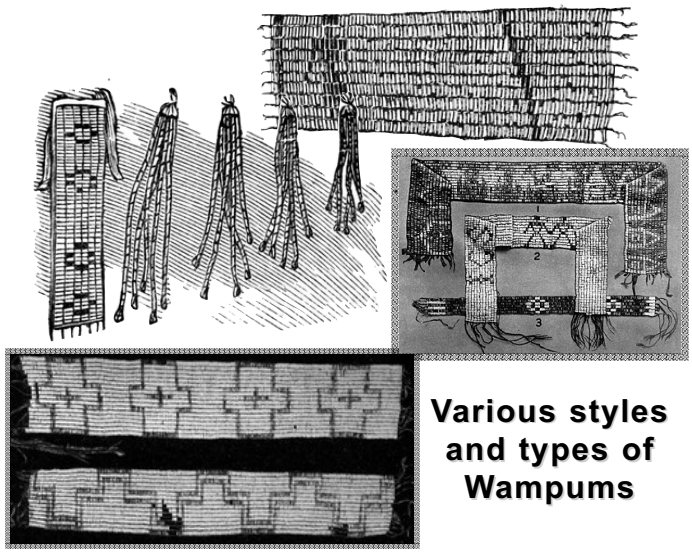
Iroquois "Longhouse"



The unwritten Iroqois constitution, known as The Great Peace, consisted of three parts: ***"The Good Word****, which is righteousness in action,*

bringing justice for all; ***Health****, which is a sound mind in a sound body, bringing peace on earth;* ***Power****, which is the establishment of civil authority, bringing with it the increase in spiritual power in keeping with the will of the Master of Life."* Although the constitution was unwritten at the time of its creation, its many laws were memorized and handed down from generation to generation. In more recent times, the document was revised and written down.

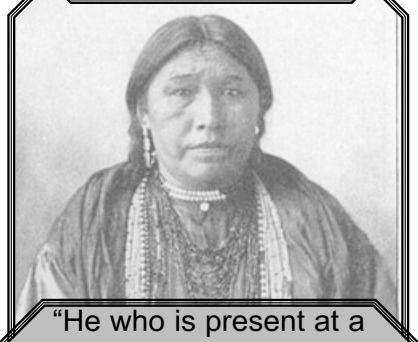
Because Native Americans originally had no written language, they used pictographs, symbols, and word-of-mouth to record their history, traditions, and rituals. Northeastern Indians, including the Huron and Iroquois, recorded important events using sea shells and small beads, woven into *Wampum* belts of various widths. These *Wampums* contained figures, symbols, and geometric designs in contrasting colors to record peace treaties and other important events. For governmental record-keeping purposes, certain tribal elders were designated to memorize important tribal and Confederacy history, events and treaties depicted on the belts so that they could "read" the contents with great accuracy when needed. The *Hiawatha Wampum* commemorated the original Five Nation League and depicted the arrangement of their tribal territories as well as their roles in the League. The *Wolf Wampum* signified friendly relations between Indians and white settlers. The *Washington Wampum* (over six feet long) represented a peace treaty between the Iroquois Confederacy and the original 13 colonies.



Various styles and types of Wampums

In the next topic, discover why Christopher Columbus called the people he discovered *"Indians."* His voyage to America gave him an important place in history, yet it was a terrifying journey for most of his crew. See what happened when this brave navigator's dream was fulfilled.

Life Principle



"He who is present at a wrongdoing and does not lift a hand to prevent it, is as guilty as the wrongdoers."
—Omaha Indian proverb

The Discovering of America



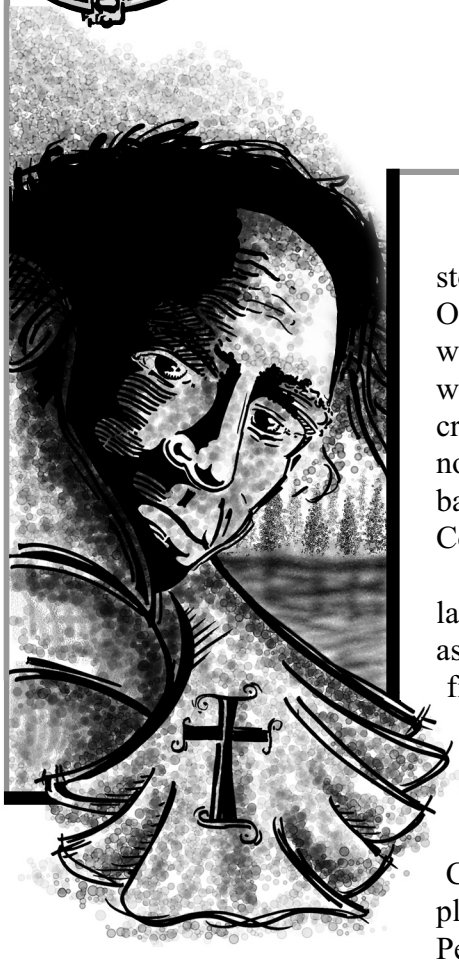
Topic 6
Discoveries & Explorations

Chapter 1

COLUMBUS: HIS CHARTS AND CROSS

Section Two

Topics 6-10



Ten days. That is all Christopher Columbus said he needed to reach Asia from Europe. Ten weeks later, however, he stood on the deck of his ship and scanned the lonely Atlantic Ocean. When would they see land? He and his crew thought land was close when the ships passed clumps of seaweed. Hope revived when a flock of tropical birds flew overhead. However, the days crawled on with no shore in sight. Columbus felt his crew could not hold out much longer. They might force him to turn the ships back to Spain, and if he refused, the crew might ***mutiny*** and set Columbus adrift on the high seas.

Columbus believed God had called him to discover new lands. His own name meant "Christ-Bearer", which Columbus saw as a divine sign to carry his religion to distant lands. He wanted to find a trade route to India, as well as open the world to Christianity. For years, he held on to his dreams. Being a skilled map maker, Christopher Columbus expected to find a route to India for the glory of God and Spain.

Columbus thought of his good friend, John Perez, a poor Catholic ***monk*** who had provided a quiet place for Columbus to plan. Even though John Perez believed in Columbus' mission, Perez could not pay for the voyage. Perez went to King Ferdinand and Queen Isabella, the rulers of Spain. Although the king and queen had already turned down Columbus' request for funds, Perez believed the king would listen to the pleas of a monk.

Spain had just won a long war, and optimism was sweeping the land. Perez may have reminded the rulers that rival countries were searching for a shorter sea route to Asia. European traders paid high prices to bring goods over land from the Far East. If Spain discovered an all-water route to countries like China and India, the Spanish king would gain wealth. Relations with Asia might also advance the cause of the Church. Other friends of Columbus joined Perez at court, adding to his arguments. The king and queen finally decided to finance the ***quest***, hoping Columbus' success would bring gold and wealth to Spain.

When Ferdinand and Isabella agreed to outfit three ships holding ninety men, Spain stirred with excitement. Two centuries earlier, Marco Polo and his father had traveled to Asia by land,

VOCABULARY

Mutiny: open rebellion against a ship's commanding officer
Monk: an unmarried, celibate man (one who gives up marital relations for religious reasons), belonging to a religious order and who lives in a monastery
Quest: a venture or trip to discover something
San Salvador: an island in the Bahama Island chain meaning *Holy Savior*

VOCABULARY

Archipelago: a group or "chain" of islands
Medieval: having to do with a period in history lasting from about 500 A.D. to 1500 A.D.; also known as the *Middle Ages*

bringing back to their native Italy fantastic stories of China's wealth and glory. After the printing press was invented, a book about Marco Polo's adventures made Europe hungry for more news of Asia's riches.

Cheering crowds turned out to see Columbus embark on August 3, 1492 with his three ships, the *Niña, Pinta,* and *Santa Maria*. Columbus sailed on the *Santa Maria*. At just under 80 feet in length, it was the largest of the three ships. The voyage changed the history of the world. Hundreds of years later, school children would recite the rhyme, *"in 1492, Columbus sailed the ocean blue"* to help them remember the date of this momentous journey.

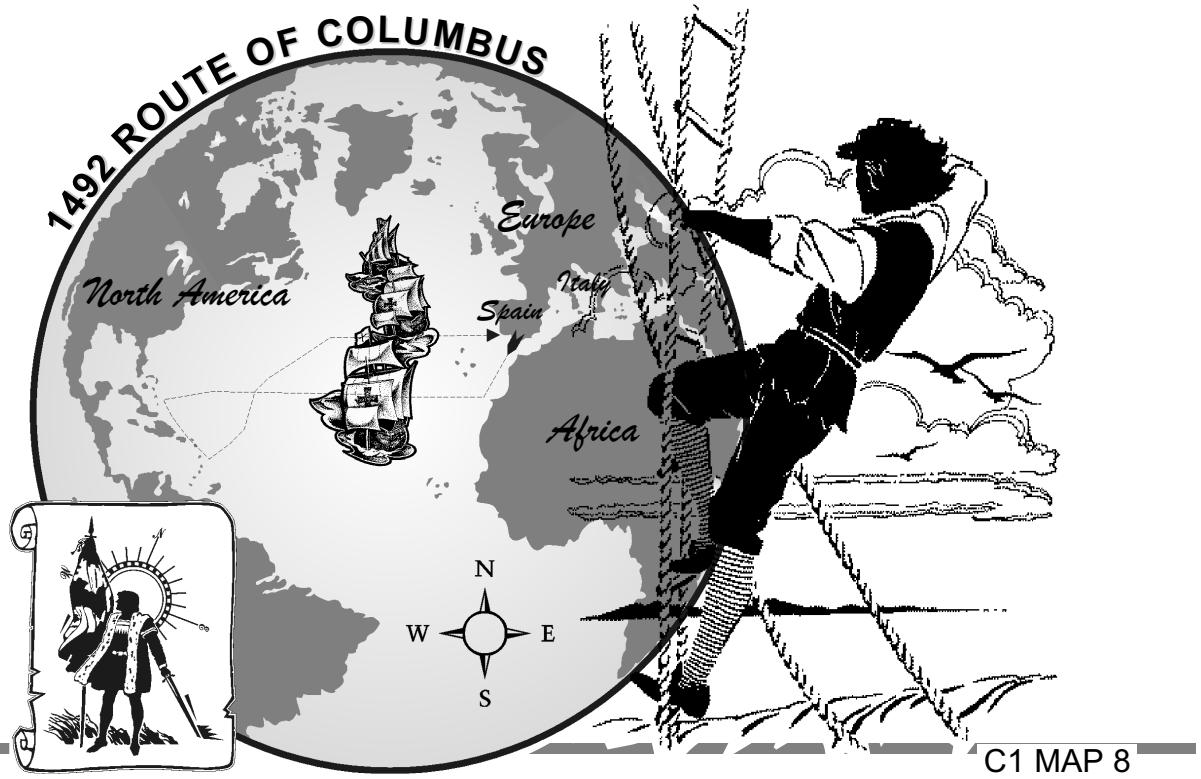
At first, all went well for Columbus. A strong breeze pushed the ships into the Atlantic Ocean, and confidence ran high. The crew said their prayers every morning and sang a hymn of praise every night. On August 6, they reached the Canary Islands off the coast of Africa. There they stopped to make minor repairs and re-stock food supplies.

They left the Canaries in calm waters, with strong trade winds pushing them ever-westward. But when the islands finally faded from sight, the crew became nervous. None of them had ever sailed so long without sighting land.

Weeks passed. Crewmen whispered behind Columbus' back, plotting to take over the ships. Mutiny was in the air. Columbus tried not to let the crew see his own doubts. He worked hard to cheer his men and calm their fears. Unrest boiled, but Columbus held onto hope. He believed God had picked him for this special purpose in life.

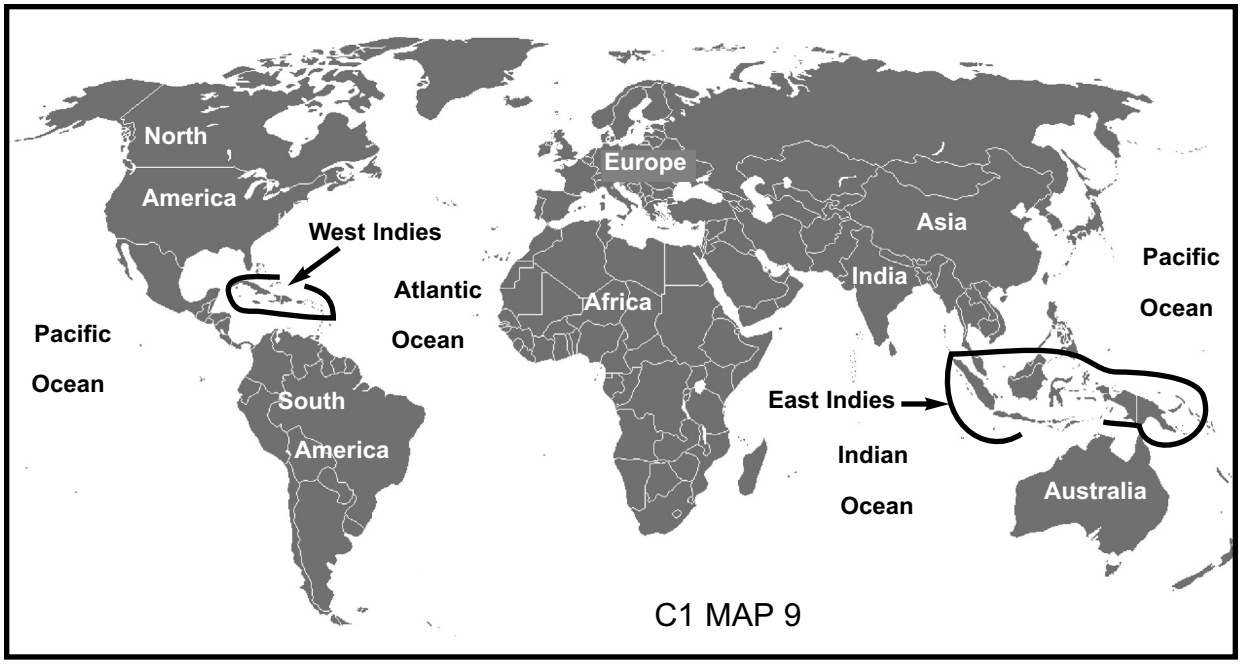
During the journey, Columbus kept a diary in which he recorded his thoughts, fears, and hopes. At this difficult time he wrote: *"With God's help, I shall persevere."*

His perseverance paid off. Late on the night of October 12, Columbus spotted a light in the distance. Unlike a star, the light



C1 MAP 8

Christopher Columbus thought he had reached the East Indies; however, he had actually reached a series of islands off the North American coast. He named these islands the "West Indies". Look at C1 Map 10 to see Columbus' route from Europe.

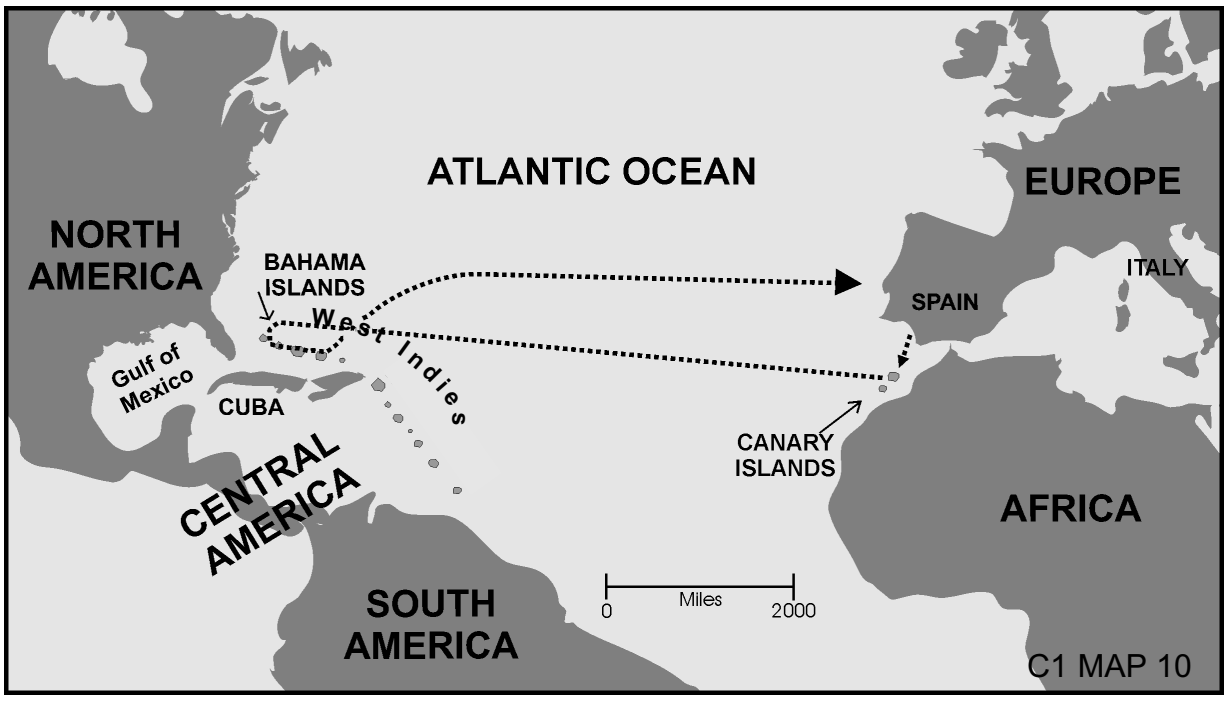


C1 MAP 9

hung low and did not twinkle, looking like a candle bobbing up and down. Columbus knew it had to be a fire made by man.

Land! When dawn broke, a coastline was sighted. It was not just a dream. Soon, the ships dropped anchor. Columbus and his officers

First Journey of Columbus



C1 MAP 10

waded ashore where they dropped to their knees, kissed the earth, and gave thanks to God.

Flushed with pride, Columbus jabbed a Spanish flag and wooden cross into the warm sand. He named the island (in the present-day Bahama Islands of the West Indies) ***San Salvador*** in honor of the Christ.

Soon, native islanders ventured out to the ships. Most of the natives were short with thick, dark hair, and copper-colored skin. They wore no clothes and painted their bodies with bright colors. When Columbus saw some of the men wearing gold rings, he became excited. He was sure the island held great wealth.

Wanting to be friendly, he gave his greeters trinkets such as caps, bells, mirrors, and glass beads. In return, the island people gave Columbus parrots, cotton thread, and bits of pottery. Columbus wrote that the *"gentle, peace-loving islanders would eagerly receive the Christian faith."*

Columbus was convinced he had reached the *East Indies* ***Archipelago***, a part of Southeast Asia, so he called the native people "Indians." Columbus, however, had not reached Asia at all. He had landed on an island in the Caribbean Sea. Nevertheless, his discovery had linked Europe with an unknown world.

Columbus returned to Spain a hero. His reports encouraged navigators throughout Europe to sail across the Atlantic Ocean. Columbus himself followed his celestial navigation charts back to the region three more times, but never found Asia. On his second trip, in 1493, Columbus brought 35 horses and a number of cattle, introducing them to the New World for the first time.

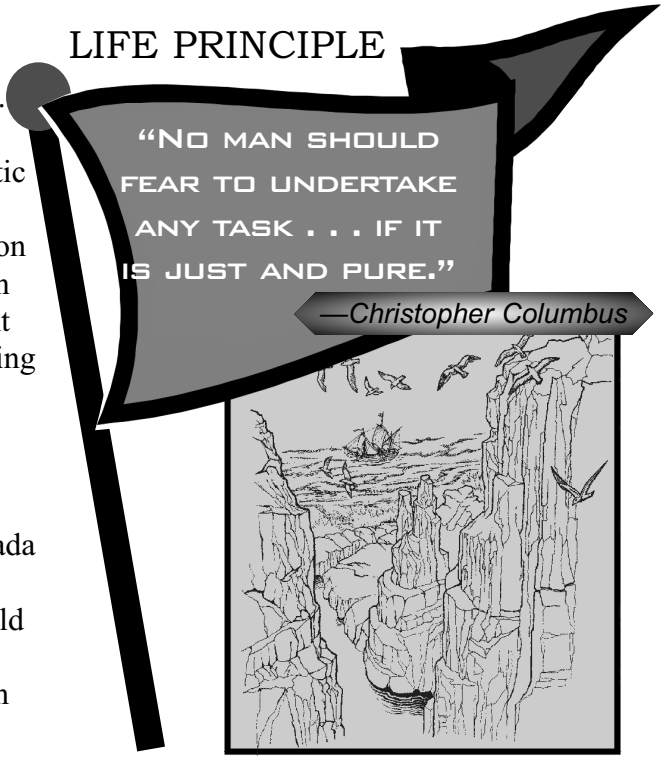
By 1506, when Columbus died, explorers were crisscrossing the Atlantic, guided by Columbus' maps. Men explored what later became known as Mexico, Canada and the United States. A number of these explorers were greedy men who craved gold and made slaves of the native peoples. Others, who wanted to spread the Christian faith, built churches and schools.

Columbus died without great honor or any profit from his ventures. His name was not even given to any of the land he explored. In 1507, an Italian explorer named Amerigo Vespucci wrote about the continents he visited, and his name was given to the Americas.

Some recurring legends (based upon superstitions) claim that people of Columbus' time believed the earth to be flat until he proved otherwise. However, the earth was always represented as a globe in ***medieval*** literature and art.

Columbus never found much gold, but he opened a way to the new world where he introduced Christianity. To this day, the major religion of San Salvador and surrounding islands is the religion of Christopher Columbus.

Thousands of years before European explorers set foot on American soil, the people Christopher Columbus called "Indians" thrived in tribal communities. In the next topic, let us look once again into this important part of American history.



The Discovering of America

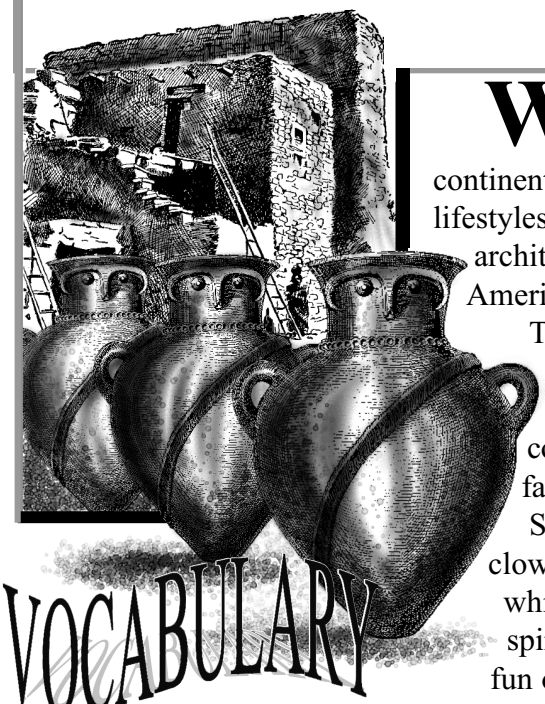
Topic 7
Art, Architecture, Fashions & Furniture

Chapter 1

WELCOME TO MY WIGWAM

Section Two

Topics 6-10



When Christopher Columbus landed in the New World, many groups of North American Indians dotted the continent from coast to coast. Indians exhibited a variety of lifestyles, as well as dress. Their dwellings exhibited different architectural styles from area to area throughout the North American continent.

The Pueblo Indians of the Southwest lived in *adobe* houses, called ***pueblos***, made of mud brick and built *pit houses* partially into the ground. Branches and grass covered the roofs. Pueblos were primarily organized farming communities where individuality was scorned.

Some Pueblo Indians wore unusual costumes. Tribal clowns or "Funmakers" painted their bodies in black-and-white stripes and paraded in horned masks portraying evil spirits. This served to frighten naughty children or make fun of delinquent members who did not follow tribal rules.

Pueblo Indian men wore animal skin ponchos and cotton shirts. Women wore aprons woven from ***yucca*** plant fibers. Sandals also were woven from yucca fibers. Men embroidered red and black geometric designs on their cotton garments. Body painting was a popular adornment of the Pueblos, especially during ceremonies conducted in religious houses called kivas.

America's first apartment houses were the cliff dwellings of the Pueblo's ancestors, the ***Anasazi*** Indians of the Southwest. Often built against the cliffs, these multi-family dwellings, often containing

Mesa cliff dwelling of Native Americans



VOCABULARY

Pueblo: an apartment-type dwelling made of adobe
Yucca: a cactus plant of the lily family which grows in the southwestern United States
Anasazi: meaning "Enemy Ancestors" in the Navajo Indian language
Ample: more than enough
Breechcloth: a garment wrapped around the waist, covering the upper and middle thighs
Elaborate: worked out with great care or exactness
Tepee: a tent made of bison hides
Mantle: a loose, sleeveless cloak or covering
Adornments: decorations; ornaments

dozens of rooms, provided ***ample*** protection from enemies. Although the Anasazi dressed similarly to the Pueblos and wore body paint, they also adorned themselves with silver necklaces and bracelets. The Anasazi wore boot-like moccasins which fastened up the sides with silver buttons.

In the far west regions of North America, or on the Great Basin, the Paiute Indians lived in little wickiups. *Wickiups* were flimsy huts covered with bunches of grasses.

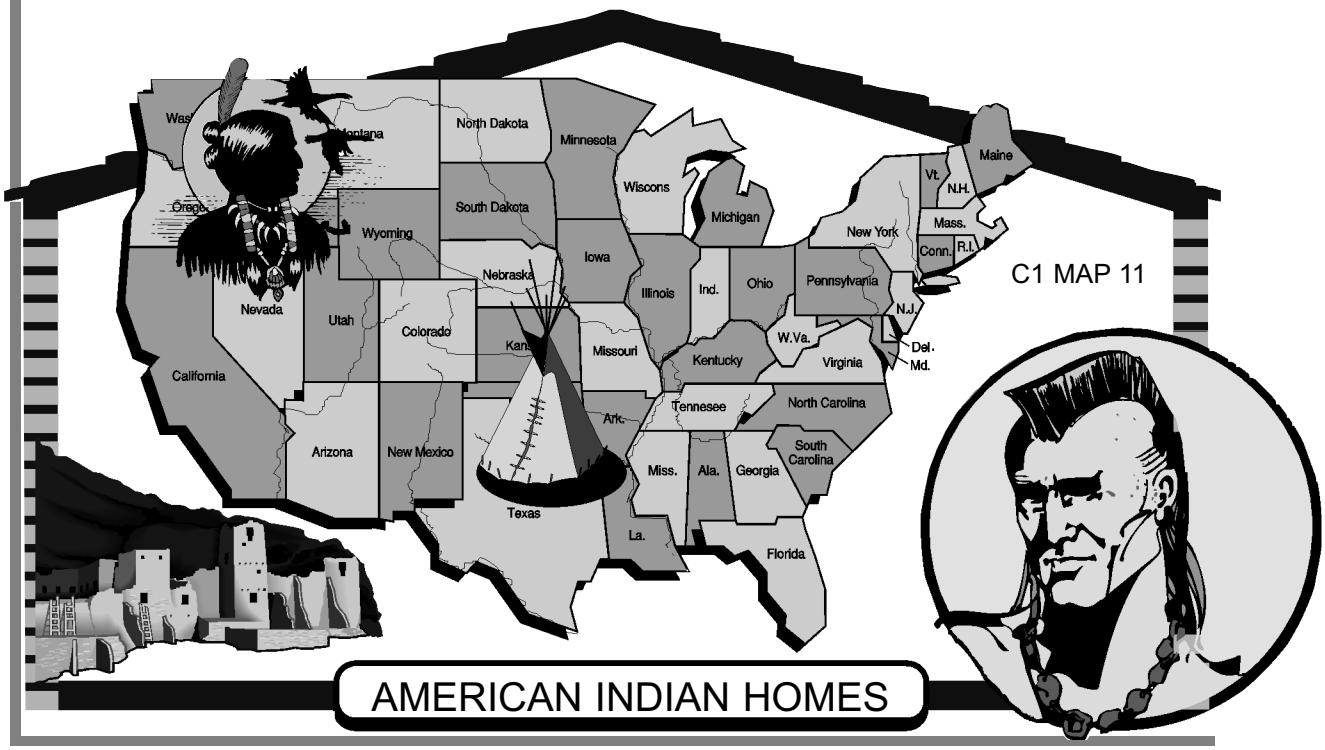
The nomadic Paiutes moved from place to place in search of food. Both men and women wore sandals and rabbit skin robes in winter. During the rest of the year, men wore only ***breechcloths***. Women wore basket hats and short aprons of cedar bark.

The Paiutes had no government, but a respected elder of the tribe made decisions which the tribe followed. When a Paiute died, his hut was burned and his name was never again mentioned.

Some Plains Indians (the Wichitas, the Kichai, and the Pawnee) lived in beehive shaped lodges made from grass. These tribes inhabited the area that is now Kansas, Arkansas, and Oklahoma. Some of these same Indians built earth lodges which were dome-like structures of logs covered with sod. Buffalo skins were used for clothing, shelter, and warmth. Pawnees conducted ***elaborate*** religious ceremonies during which men wore masks and body paint.

The Sioux Indians also lived on the Plains. These nomads roamed in search of buffalo, living in ***tepees*** made of buffalo hides and plains grass. After Europeans introduced horses to America, the male Sioux who owned the fastest horse lived in the largest tepee. Expert hunters and horsemen, the Sioux were feared for their fierceness in battle and cruelty to prisoners of war.

Hunting for buffalo or tracking a sworn enemy, Sioux men dressed in their finest buffalo skin breeches and war bonnets of golden eagle feathers. Some men wore wolf skin head covers to symbolize the hunter's power. Indians believed the wolf's spirit also protected warriors during battle.

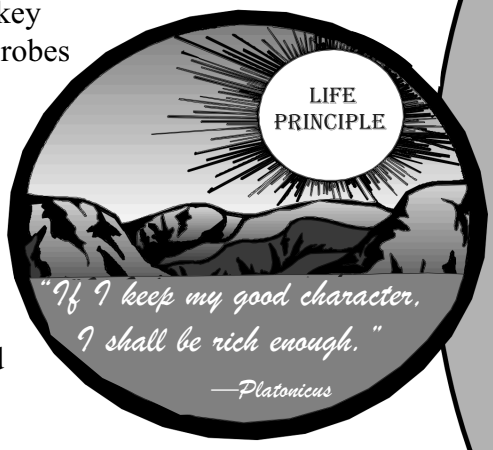


Shields were often painted by a shaman or medicine man with images of supernatural beings. The shaman repeated incantations or verses to bless warriors of his own tribe and curse their foes.

The eastern Indians, the Algonquins, greeted the first Jamestown colonists in 1607. The English settlers fashioned their settlement homes after the mat-covered Algonquin wigwams, which were built in clusters for protection from enemies and bad weather.

An Algonquin woman's clothing consisted of a skin apron and a string of shell beads. Men's apparel included softly tanned deerskin robes and turkey-feathered ***mantles***. Algonquin women wore their hair long, but the men shaved the sides of their heads, leaving a crest in the center. Since the Indians believed hair grew after death, they took the scalps of their enemies to symbolize taking the spirit of the fallen man.

Far north of Jamestown lived the Iroquois tribes. The Iroquois built long, elm-bark covered houses known as *Longhouses*. These *Longhouses* were set within ***stockades***, and surrounded on all sides by acres of farmland. Iroquois men wore deerskin breeches while the women wore deerskin tunics. Mantles of turkey feathers and deerskin robes provided warmth in winter weather.



Iroquois women wore shoulder length hair. Their ***adornments*** included feathers placed in the hair, and pearls clamped to the ears. Both men and women wore copper plates around their necks.

From the Far West to the Atlantic Ocean, Indians used natural resources for protection, warmth, and beauty. The diverse lifestyles of North American Indians lent a unique flavor to the various regions of the continent, still seen in America today.

You may have seen some of the awesome beauty of this country. Can you imagine taking a helicopter ride from the dazzling skyscrapers of New York City to the citrus orchards of California? You would see for yourself why America has captured the hearts of people from every corner of the world. The next topic gives you an idea why English "Sea Dogs" were willing to go to war with Spain to claim part of America.





Battle of the Spanish Armada

The Discovering of America

Chapter 1



Topic 8
Military

Section Two

Topics 6-10

"SEA DOGS" SINK THE ARMADA



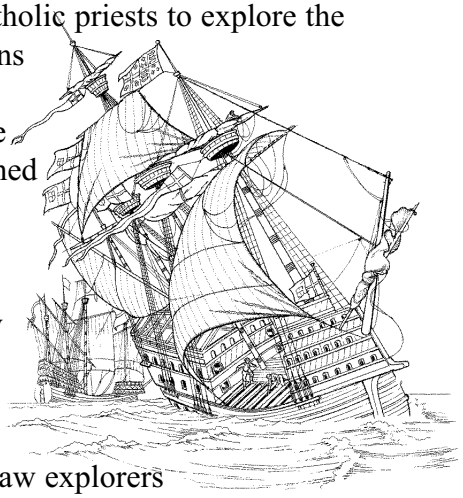
America is Beautiful! It is the land of the mighty Mississippi River, the Grand Teton Mountains, and the hills of Tennessee. She is a majestic country, boasting the colors of the Grand Canyon, the thunder of Niagara Falls and a history as rich as her resources.

History is the study of past generations. Viewing history reveals the victories and defeats of former Americans and the choices they made, both wise and foolish. Looking at yesterday can make Americans wiser about living today. Heroes inspire patriotism, and help youth avoid the foolish choices that brought shame.

Military history explains how and why people made great sacrifices to defend their homes, families, and country.

In 1493, Spain and Portugal were both actively exploring the world. The Roman Catholic Pope wanted to avoid ***disputes*** between the two countries, so he defined a *"Line of Demarcation"* from the North Pole to the South Pole. He gave Spain exploration rights to the west of the line; Portugal was given rights to the east. The Americas, except for eastern Brazil, fell to Spain's half of the world. Spain and Portugal respected the Line of Demarcation, but the rest of Europe ignored it.

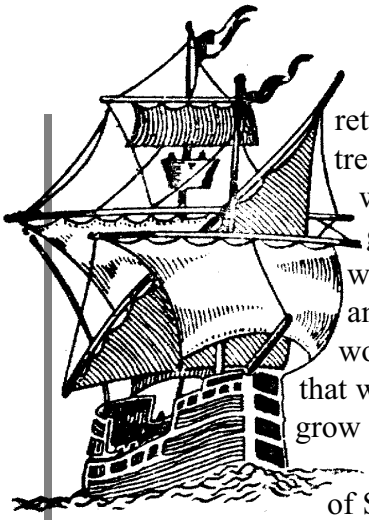
Spain's settlement of North America began in the southern part of the continent. Spain sent Catholic priests to explore the New World and to subdue the Indians more peacefully without the use of military troops. Unfortunately, some of the Spanish priests, who established Catholic churches and developed communities, also enslaved the Indians.



Spanish ***colonies*** in the New World might have gone unnoticed except for the interest in commerce they inspired among other Europeans. Neighboring countries saw explorers

VOCABULARY

Disputes: arguments, debates, controversies
Colonies: settlements in a new place
Reputation: the view of a person's character
Excel: to be greater or better than; superior to
Galleon: a Spanish sailing ship of the 1500s and 1600s
Armada: a large fleet (group) of warships
Bow: the front part of a ship
Stern: the back part of a ship
Rosin: the solid substance left after the distillation of the oil of turpentine
Flammable: easy to set on fire



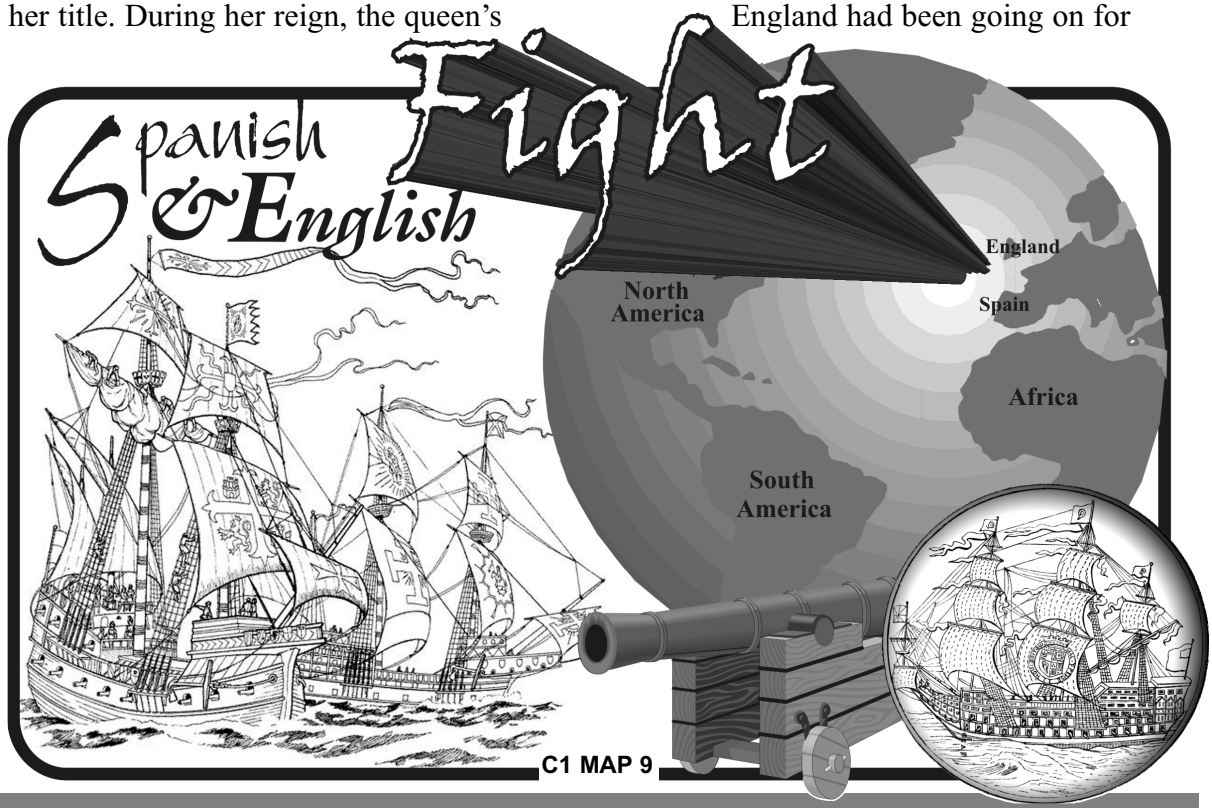
returning to Spain with treasure ships loaded with furs, food, silver, gold and jewels. Men were curious and anxious to explore the wonderful new land that was allowing Spain to grow rich.

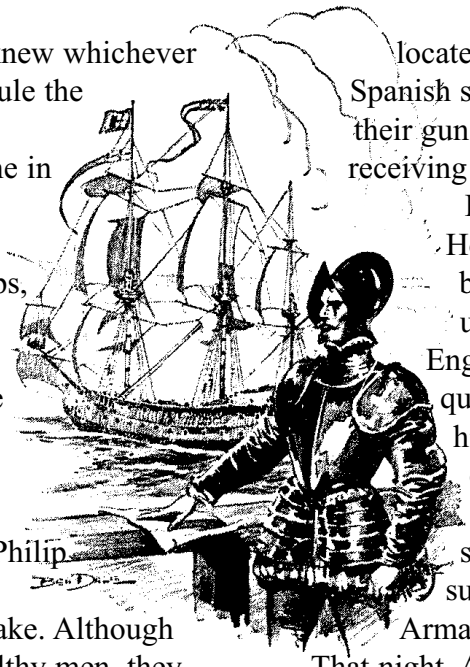
King Philip II of Spain had married Mary, queen of England, but when Mary died, her sister Elizabeth I became England's queen. Philip II believed he should have been chosen King of England. Because Spain had a strong army and navy, Queen Elizabeth had to keep a watchful eye on King Philip and his Spanish military power.

In the mid-1500s, when Queen Elizabeth sat on the throne of England, most countries gave favors to men and women based on their ***reputations*** or family name, but Queen Elizabeth was different. She was more impressed by a person's ability than his or her title. During her reign, the queen's attitude inspired greatness among the English people. Men of England knew the queen honored those who succeeded by their hard work and knowledge. Queen Elizabeth surrounded herself with intelligent people and gave them positions suited to their strengths. The queen's wisdom proved itself when English ships challenged Spain's naval supremacy. England decided to build a New World empire, too.

Queen Elizabeth hired professional sailors to lead England's navy. Relying on fast ships and the skills of her crews, the Queen's navy ***excelled***. English captains began coming home with gold stolen from Spanish ***galleons***. These captains did not see themselves as pirates, but as patriots bringing glory to their country. King Philip II was so outraged over the loss of his treasure, he nicknamed the English sea captains "Sea Dogs."

Although she promised to punish ship crews guilty of looting, Queen Elizabeth was not displeased to see the Spanish fleet weakened. Sea battles between Spain and England had been going on for





many years. Both countries knew whichever nation ruled the seas would rule the New World.

The critical point came in 1588. King Philip II commissioned his shipbuilders to build 130 ships, and equip them with thirty thousand soldiers with which to invade England. He called his warships the *"Invincible **Armada**."* It was the largest fleet in the world, and King Philip placed men of nobility in command. That was his mistake. Although the Spanish nobles were wealthy men, they were neither sailors nor soldiers.

Even though Queen Elizabeth was frightened, she boldly made the boast that she had the heart of a king. She made Charles Howard the Lord High Admiral of England. He chose John Hawkins, Martin Frobisher, and Francis Drake as his commanders, all former *"*sea dogs*."* Their skills and experience at sea became England's greatest advantage.

Fighting ships in the 1500s were designed with as many as 20 cannons extending through holes in each side. Ships would come alongside each other and wage battle at close range. Admiral Howard, with his few boats, knew he could not beat Spain's mighty Armada through conventional tactics. However, he also knew that speed could keep him beyond the reach of Spanish cannons. Instead of coming alongside the Armada, the English fleet sailed in front of the ***bow*** and behind the ***stern*** of the Spanish ships. Because cannons were not located at the front and back of the Spanish ships, the English could fire their guns at the Spanish ships while receiving few hits in return.

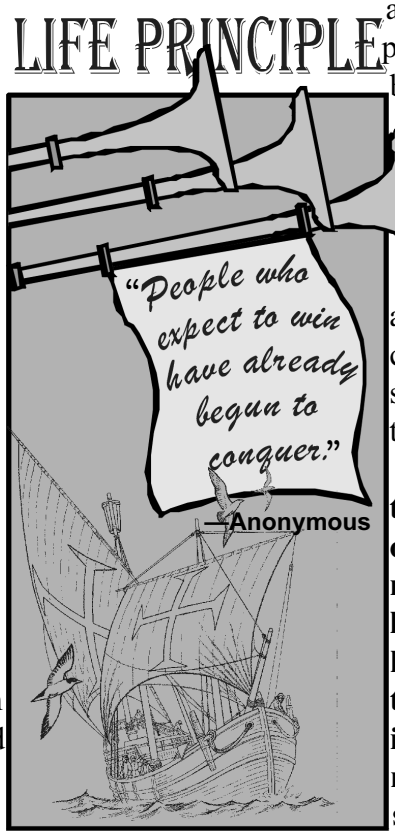
Known as *"*Crossing the T*,"* Howard's procedure remained basic strategy for naval warfare until the late 1800s. The swift English ships darted in and out quickly, receiving only minor hits while inflicting devastation on the heavily armed Armada.

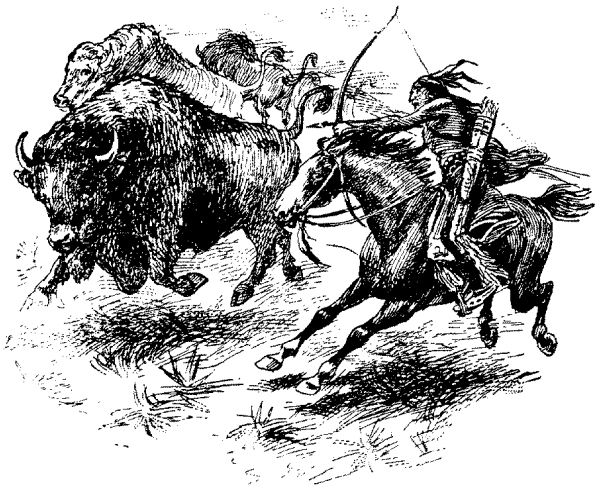
Severe damage, a shortage of supplies, and a sudden storm forced the Spanish Armada to seek safety in a harbor.

That night, Admiral Howard loaded small ships with tar, ***rosin***, and other ***flammable*** materials. He set the ships on fire and sent them into the harbor, where they ignited the anchored Armada. Badly weakened, the Armada sailed home for Spain. Enroute, raging storms tore into the fleet and sank almost half the ships. The power of the Spanish navy was broken. England became established as a mighty naval power, free to concentrate on colonizing the New World.

After the Armada's defeat, Spanish explorers avoided their English counterparts but continued to stake claims to American territory.

American Indians who saw these Europeans building outposts in the New World might have thought aliens had landed. In topic 9, see how Indians felt when their land was suddenly invaded by beings clad in metal armor and riding on strange beasts.





The Discovering of America



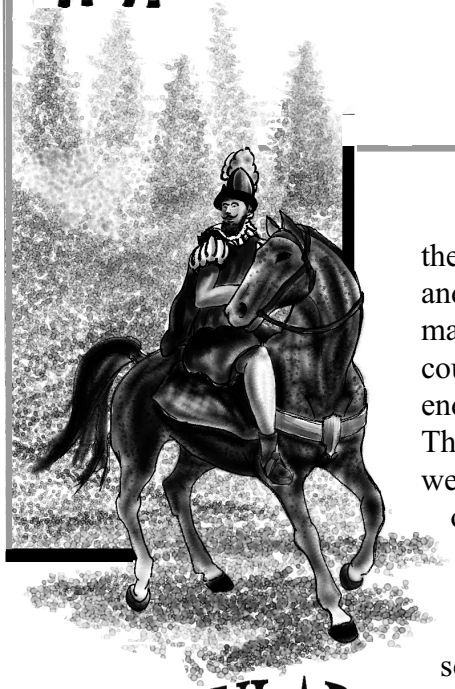
Topic 9
Transportation

Chapter 1

Section Two

Topics 6-10

HORSES AND INDIANS



Before Spanish explorers introduced horses in the late 1400s, Indians carried meat from successful hunts on their backs or around their necks. To make transportation of food and supplies easier, dogs were trained to drag carcasses, tepee materials and cooking utensils on a sled called a ***travois***, which could carry about 75 pounds. To make a *travois*, Indians tied the ends of two poles together in a "V" shape behind a dog's head. The other ends dragged the ground on either side. Buffalo hides were stretched between the poles and tied together to form a type of sled.

Southwestern Pueblo Indians probably stared in fright as they watched the first Spaniards approach on horseback. Indians had never seen horses before. The rider and his horse seemed to be one creature: part man, part horse. Indians of the Southwest had no facial hair, so they were doubly amazed at the pale-skinned Spaniards with beards and mustaches.

The first Spanish colony in present-day New Mexico was established by priests who traveled on horseback to what is now Santa Fe. They built small ***missions*** from which to ***evangelize*** the Indians. Spanish ranchers built homes near the missions.

Earlier, Spanish soldiers had conquered natives in the New World. They said, *"After God, we owed the victory to the horse."* However, the Spaniards did not want the Indians to have horses. Ranchers and priests were forbidden to sell or trade their horses to Indians.

In 1680, Popé, a Pueblo Indian, grew angry at the Spaniards because of their harsh treatment of Indians. He persuaded many Pueblo tribes to rebel. They killed

Lakota woman with her dog pulling a travois

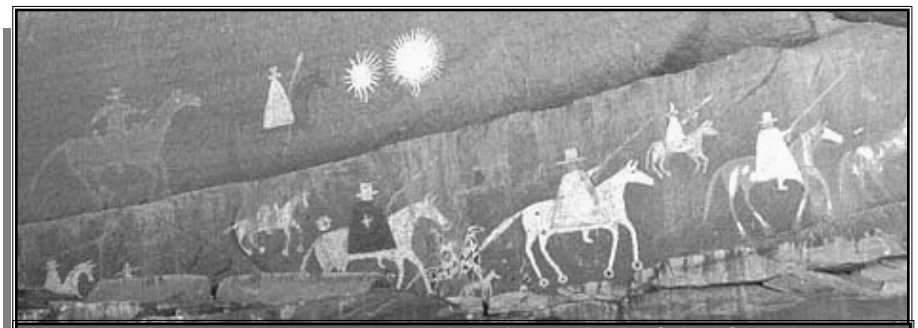


VOCABULARY

Travois: a device made of poles and animal skins, used by American Indians to transport food and supplies
Mission: a church or chapel building
Evangelize: to make an effort to spread a doctrine or religion
Oarlock: a u-shaped device attached to the sides of small boats that assists in rowing by locking oars in place
Enabled: equipped; made possible
Ancestral: family members who lived in earlier times
Obsidian: a shiny, glassy, black volcanic rock; named after its supposed Roman discoverer, Obsius

*photograph taken by John A. Anderson, circa 1886, courtesy of University of Oklahoma archives

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Navajo pictograph commemorating the arrival of the Spaniards on horseback. The catholic priest is shown in a black robe.

the priests and chased the surviving ranchers to present-day El Paso. Many of the Spaniards' horses were captured or escaped into the brush-covered canyons to reproduce as wild herds.

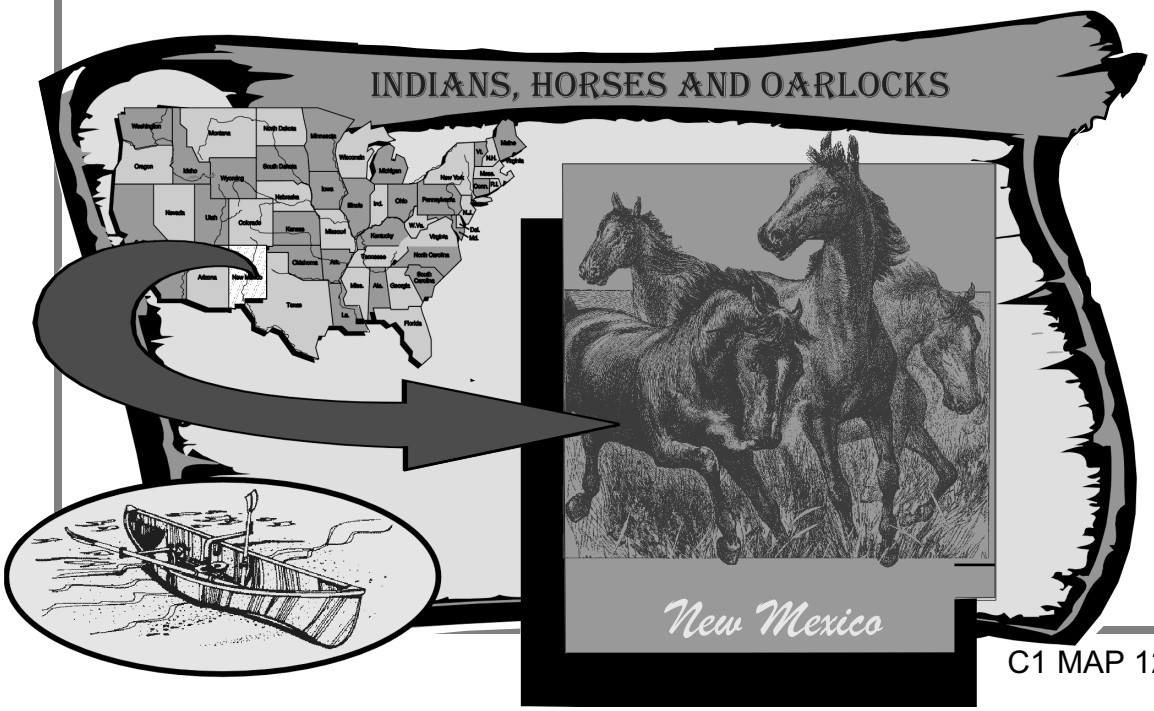
Indians quickly learned the value of horses and stole and trapped many of them. Soon tribes like the Sioux, Nez Perce, Apache, and Comanche owned horses which were traded and tamed. Warriors practiced riding until they excelled as horsemen.

Horses changed the Indians' way of life dramatically. A horse could carry four times the weight carried by a dog and could travel twice as far in a day. Horse-drawn travois poles were longer than those drawn by dogs, enabling tribes to transport longer tree limbs to build larger tepees. Hunters on horseback could kill more buffalo, antelope, and deer. Trading with other tribes increased because travel was faster. Plants obtained from distant tribes supplied variety to Indian meals.

Horses also had a powerful impact on tribal wars. Warriors could now travel farther and faster. They could ride into battle hanging on the sides of their horses to avoid arrows. A surprise raiding party could attack an enemy quickly and gallop away before a counter-attack could be organized. Mounted warriors from tribes like the Sioux, Apache and Comanche struck terror into the hearts of European settlers and changed the course of frontier history.

WHEELS AND OARLOCKS

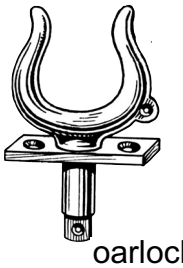
While Indians were taming wild horses, European explorers were using a simple, well-known invention for carrying cargo—the wheel. Europeans also used ***oarlocks*** and sails on their boats for easier transportation of people and supplies over waterways. The



C1 MAP 12

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simple wheel, sail, and oarlock ***enabled*** traders to apply principles of physics and motion to haul heavy loads faster and easier.

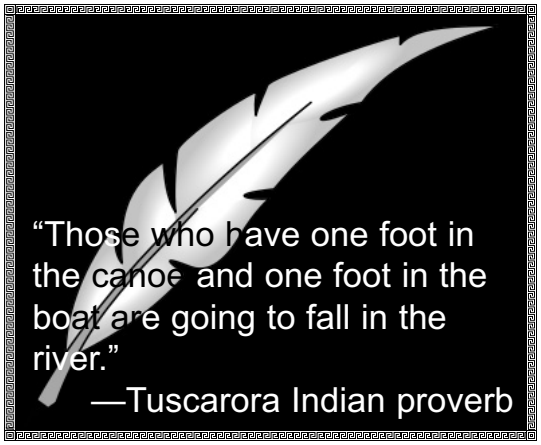

oarlock

Indians did not have the advantage of oarlocks, sails and pulleys. For transporting people and supplies over water, Indians used canoes built from logs. to make a canoe, warriors cut down a large tree, stripped off the branches and bark, then smoothed the sides with axes. Using stone tools, Natives split the log in half length-wise and scooped out the wood. Sometimes they burned the inside first to make the job easier. When the ashes cooled, they were scooped out. Workers then shaped the canoe, using knives or axes made of bone or hard, sharp stone such as flint, ***obsidian***, or quartz. The finished canoes were navigated over lakes and rivers with flat, wooden paddles. Indians used canoes to catch fish and carry food and supplies to trade with nearby tribes.

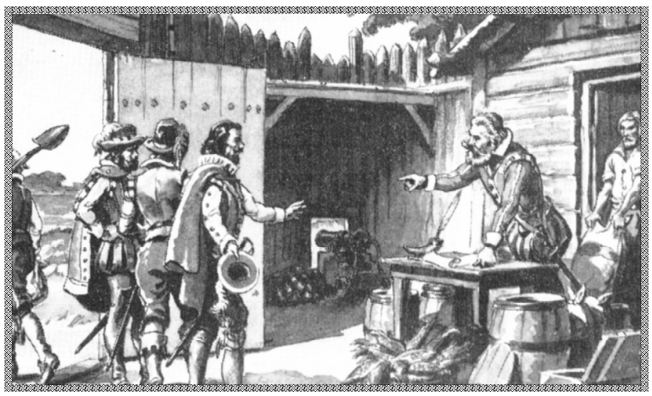
European technology forever altered the simple lifestyle of American Indians. ***Ancestral*** knowledge and skills were replaced by new ways that were necessary for surviving in a white man's culture.

English oarlocks and sails allowed men such as Edward Wingfield in a velvet robe, Captain Smith with his sword at his side, and the Reverend Hunt with his Bible, to come to America. The next topic describes how their strong moral character was a cornerstone to the survival of the first English settlement.

Life Principle



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Discussion in Jamestown

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The Discovering of America



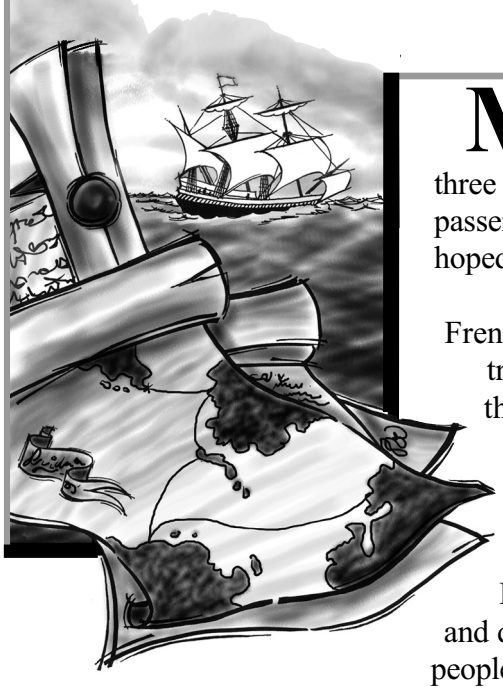
Topic 10
Government & Economics

Chapter 1

Section Two

Topics 6-10

SURVIVAL IN JAMESTOWN



Many men bound for the New World hoped for paradise. They wanted a new chance in life! Hopes were high as three small ships set sail from England in December, 1606. Some passengers hoped for adventure, some to become rich. Others hoped only for a little land to call their own.

The New World had been discovered a century before. French fur traders and gold-hungry Spaniards had long left their tracks on American soil. Yet England's attempts to colonize this wild young land had failed. Too many men had floated face-down in an angry sea, drowned in desperate shipwrecks, starved in makeshift campsites, frozen in fearful ***blizzards***, or died in battle with Indians.

However, the dangers could not cool the New World fever. England in that day was bound by a rigid ***class*** system. Kings and queens ruled at the top of the social ladder, followed by people with such titles as Marquis, Knight, Baron, and Lord. The middle class included the gentry and professional men like lawyers, doctors, and ministers. Next came farmers, shopkeepers, and skilled craftsmen, with day laborers at the bottom of the social order.

High ***social status*** came from being born into a family that had owned land and titles for years. Passed down from one generation to the next, land and titles were usually inherited by the oldest son. From the highest level of society to the lowest, a man remained in the class where he was born. This was an unspoken law. A hard-working man who rose above his own social level was rarely awarded respect. Instead, he was resented, accused of having fancy ideas, or not accepting his station in life. A poor man's wages were so low he could hardly earn enough money in a lifetime to buy land or a business of his own. He had little opportunity of breaking free from his landlord and the filthy, crowded city houses of England.

The misery of everyday life was one reason fervor for a new world burned high. Religious persecution was another. The Church of England ruled over men's souls with iron ***clout***. It was the only recognized religious institution of its day. It was thought to be the final authority on what people were to believe and how they could worship God. Local independent churches were not tolerated. Church services had to follow a government authorized

VOCABULARY

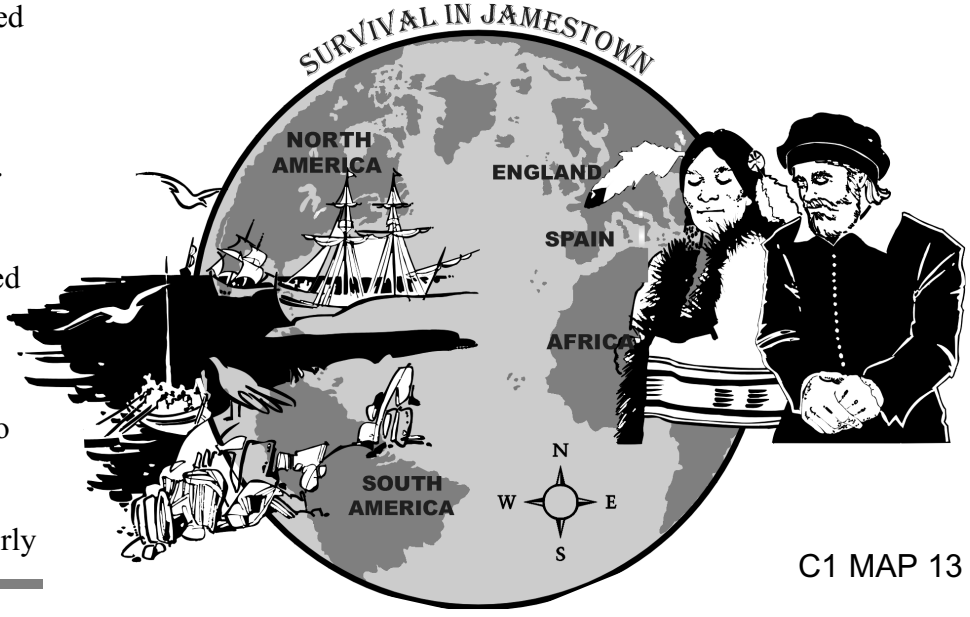
Blizzard: a violent wind storm with sleet or snow
Class: a division of people by occupation, income or social status
Social status: a person's standing or comparison with others
Clout: force or influence
Paradise: a place of beauty and peace; heaven
Valet: a man's personal male servant
Condescending: a haughty or proud spirit
Fable: an imaginary story or rumor; a myth or legend

pattern. Priests repeated prayers and sermons few people understood. Because hand-copied books were expensive and often forbidden, few Bibles were owned by common families. People who protested the government-established method of worship were persecuted, often being imprisoned, exiled, executed, or excommunicated. Men hoped that in a new country, they could build a church or share their beliefs without fear of the government.

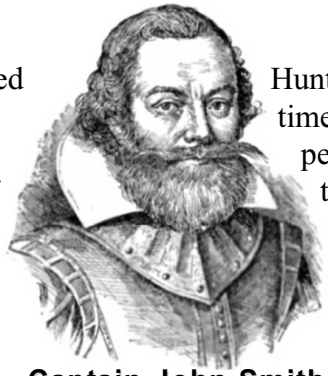
Politically, England faced powerful enemies and was threatened by civil war. Trouble at home made the prospect of far away lands tempting. Writers painted pictures of the New World as a ***paradise*** glittering with gold and a safe haven from persecution. The passion for sailing to America blazed. Enterprising men tried to raise money, called *venture capital*, to finance voyages. A group of men called the Virginia Company used daring salesmanship on King James I of England. The men convinced the king to colonize the New World and gain rich profit. King James granted a charter to the Virginia Company which sold stock to English investors. These venture capitalists paid for the ships, sailors, and supplies for the trip to America, hoping to make a profit on their investment. Sadly, they had no idea of the real hardships to be faced overseas or the time required for their infant colony to grow and become self-supporting. Before that happened, most of the original pioneers would be buried under New World sod.

When the Virginia Company advertised for recruits to join the expedition, a bright young captain named John Smith eagerly volunteered. Smith and 143 men set sail under the command of Captain Christopher Newport. Unlike colonists who would come later seeking religious freedom, most of these voyagers saw "visions" of quick wealth. More than half of these adventurers were sons of English landowners who had led pampered lives. Born into families with money, they had never worked for a living. From childhood, servants had cooked their meals and helped them dress. Thinking to continue their comfortable lifestyle, some even brought barbers and ***valets*** along, but what worked well at home failed miserably abroad. Lacking the strong moral character of true gentlemen, these soft-handed fellows could not even imagine a hard day's work. For them, the New World would prove a deadly playground.

The Virginia Company's investors had risked their money, but these voyagers to America risked much more. Crossing the Atlantic in small ships bound for strange lands was almost a suicide mission. A vessel bobbing alone on the high seas was subject to pirate attack. Any minute they could be crushed like a toy ship under the mighty hand of a gale. Some passengers were so terrified they begged the captain to turn around and go home. Unprepared to endure the cramped quarters, bad food, and rationed



C1 MAP 13



Captain John Smith

water, the seasick travelers quarreled constantly.

One man on board was not looking for gold or his own plot of land where he could play king. The Reverend Robert Hunt had been sent as a minister to the colonists and a missionary to the Indians. He was quick to diagnose what was causing disputes among the aristocratic men. Mister Hunt startled everyone by addressing the *"idle and* ***condescending*** *gentlemen,"* reminding them *"we are all laborers in the same vineyard."* Unfortunately, the gentlemen did not listen while at sea or after they landed.

In May 1607, after five stormy months at sea, the ships sailed up a river on the east coast of America. Grateful to be alive, the settlers ventured along what would be called the James River in the state of Virginia. The untouched beauty of primitive America was an amazing sight. Trees towered in dense forests. Flowers bloomed. Fish jumped from pure rivers and lakes. Abundant elk and deer roamed the forests. A sweet spring fragrance perfumed the air. Surely, this was the paradise the men sought.

The Virginia Company had specified that the passengers select a healthy site safe from Indian attack where a fifty-ton ship could set provisions ashore. If such a place existed, the gentleman-adventurers never found it. On May 14, they chose a peninsula thirty miles upstream for their new home. Named in honor of King James I, Jamestown was born in a marshy, mosquito-infested swamp surrounded by Indians. The Colony would be known as the first permanent English settlement in the New World.

Jamestown suffered the same turmoil that plagued the Atlantic voyage. Gentlemen stubbornly clung to their lazy, quarrelsome ways. Aristocratic gentlemen were never expected to work in England and they refused to work in the new Colony, despite Robert Hunt's warning. Instead, they spent their time opening oysters in search of pearls, panning for gold, or seeking the ***fabled*** northwest passage to China.

A seven-man council, including John Smith, had been chosen by the Virginia Company to rule the Colony. However, it experienced one upheaval after another. The council could choose its own president, but, as Captain Newport pointed out, their investors had only one leader in mind—Edward Maria Wingfield, a wealthy English gentleman from a powerful family—who was elected president of the Jamestown Council.

Wingfield was a jealous and arrogant man who wanted to control the Colony with as little effort and as much pomp as possible. He had little success in leading men. Ignoring the Colony's need for a strong defense, he ordered the men to build only a weak fence. In a few days, 100 armed Indian warriors surprised the Englishmen by walking into their thrown-together fort. The Indians left when the settlers raised their muskets, but soon returned and killed two men and wounded 14 others. President Wingfield, who took an Indian arrow out of his beard, finally accepted Captain Smith's advice to build a stronger fort and keep armed sentries patrolling day and night.

The colonists built a protective fort, but they did not prepare for the harsh Virginia winter. The gentlemen looked backward to idle days in England rather than doing honest work of planting crops and building homes. Captain Smith's journal reads, *"As yet we had no houses to cover us, our tents were rotten and our cabins worse than naught* (nothing)*."*

By winter, famine, malaria or the *"*bloody flux*"* had struck down all but 38 of the men, and the survivors were so weak they could barely stand. If Jamestown was to

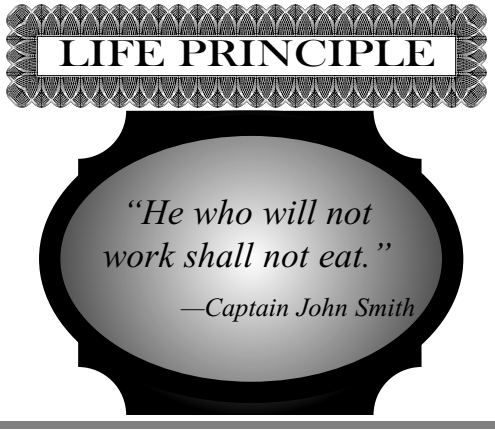
survive, the colonists had to make sure they had adequate food and shelter for the next winter. Fortunately, they were preserved from death by John Smith. As though born for such a time as this, John Smith responded to the crisis. A veteran of foreign wars and a proven leader, Captain Smith became the new president of the council. He introduced capitalism to America. His work ethic was a simple Bible principle: *"He who will not work, shall not eat!"* This seemed harsh and drew complaints, but it worked. All the able-bodied men labored certain hours a day, planting corn and building sturdy cabins to keep out the cold. Slowly the little fort took shape.

John Smith earned authority through responsibility. He served the men who had chosen his leadership, working alongside them in the fields and forests. Many times he risked his life to hunt food and make peace with Indians. On the Jamestown waterfront stands a magnificent statue of Captain Smith in honor of his leadership in Jamestown.

Jamestown had yet another hero—Reverend Robert Hunt. A modest statue of him stands off the tourist path in Jamestown. He is honored as a humble man who cared for all the colonists without regard to his own status as a gentleman. Never neglecting his duties as minister, Robert Hunt gladly did more than his share of hard physical labor. He was personally responsible for constructing the first corn mill in Jamestown. He also cared unselfishly for the sick by making sure they had food and water, and cleaning up after them when they could not care for themselves. Reverend Robert Hunt, little heralded and largely unknown today, was one of America's first genuine heroes.

Captain Smith and Robert Hunt earned honored places in American history. Both men introduced valuable principles to the first English colony in the New World. John Smith brought capitalism and the work ethic. Robert Hunt brought humble service and moral character. Such social values continue to help communities survive in a world of conflict and hardship.

America was settled by people with obstacles to overcome. Raising crops was a major problem. Many colonists failed to practice sound principles for productive agriculture and commerce. They learned a hard lesson about work, as you will learn in the next lesson.



The Discovering of America

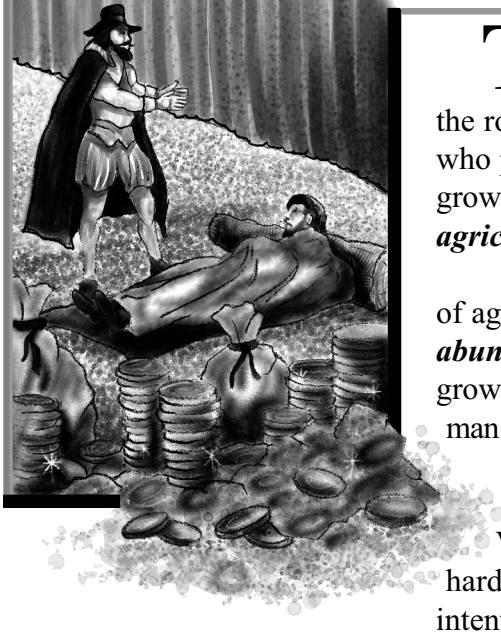
Chapter 1

Topic 11
Agriculture

Section Three

Topics 11-15

A LESSON ABOUT WORK



The seeds of a great nation were planted in the Jamestown Colony. Like a mighty oak tree sprouting from an acorn, the roots of America grew deep and strong. The early colonists, who planted our nation, faced an even more urgent task—that of growing food. Regrettably, few of them knew much about ***agriculture***.

Agriculture is both a science and a business. The science of agriculture helps us grow bigger and healthier plants in ***abundance***. The business of agriculture is to earn an income by growing plants for commercial markets. For thousands of years, man has been involved in the science and business of agriculture.

The London Virginia Company was granted permission from King James I of England to establish a colony in Virginia, but it failed to select men who could endure hardships. Most of the gentlemen who went along had no intention of blistering their hands while digging dirt to plant seeds for crops. They never imagined they might starve to death without gardens to feed them. Their parents had raised them not to do any physical labor. Unfortunately, they brought their lazy attitude to Jamestown.

Since the colonists could not survive without food, planting crops should have been the first priority. Instead, the men wandered around looking for gold and eating what little food was available. They failed to plan for their future; thus, they faced a bitter cold winter and starvation.

Part of the problem was that the Virginia Company's plan forbade colonists to own land. Everyone had to work as a group for the Company's profit. This meant the lazy man would eat, and the hard-working man would feed them both. In later years, the Virginia Company's plan was improved by another governor of Jamestown, Sir Thomas Dale, who divided the land among the colonists for planting.

Having their own land gave the men of Jamestown the will to work and a sense of independence. Twenty years, however, would pass before the Jamestown Colony produced enough food to become self-supporting. The swampy ***peninsula*** was a poor place to build Jamestown. The colonists preferred to stay where

VOCABULARY

Agriculture: the science of growing plants for income
Abundance: plentiful; more than adequate
Peninsula: a section of land that is surrounded on three sides by water
Trekking: traveling to another place
Teeming: filled to overflowing; present in large quantities
Intervene: to come between something
Dire: extremely necessary
Cash crop: a crop (produce) grown for the specific purpose of selling

they were, however, instead of ***trekking*** inland where conditions were healthier. As a result, they were plagued by disease and death caused by malaria-carrying mosquitoes from nearby swampy water. Their failure to plan for the future cost the colonists dearly. During the first two years, nine of every ten men died while crossing the Atlantic from England or during their residence in Jamestown.

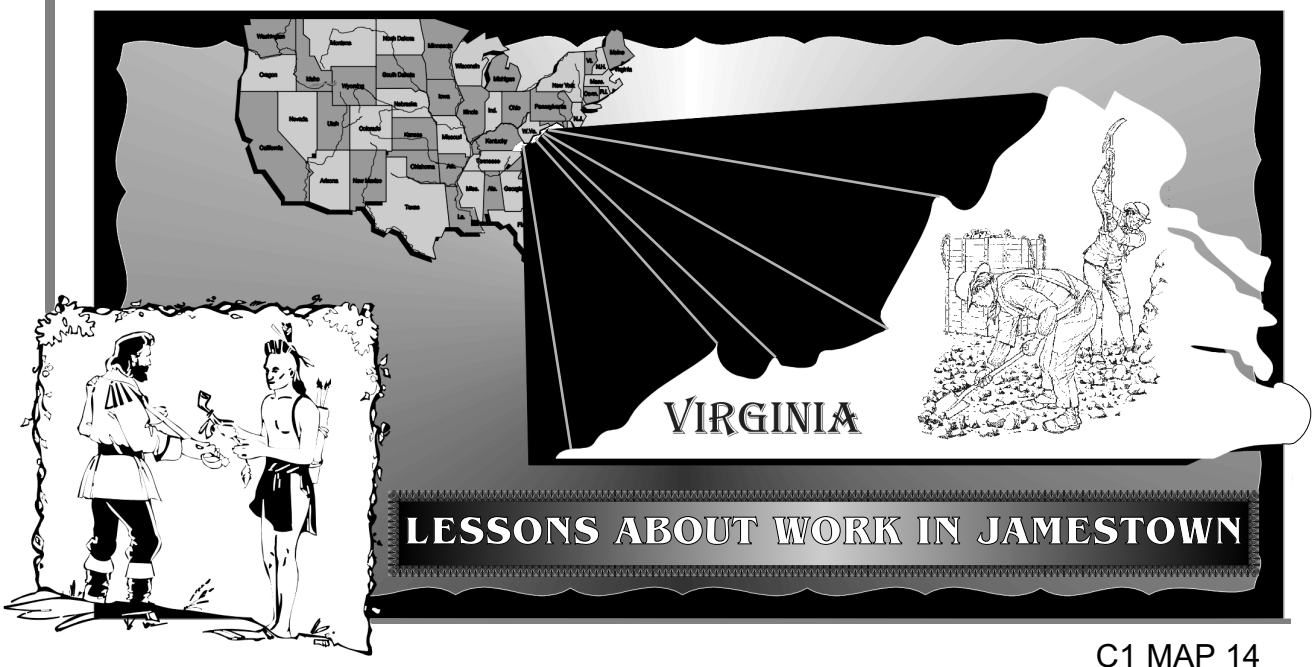
When Captain John Smith became the Colony's new leader, he observed the colonists wasting time arguing or hunting gold instead of doing work that needed to be done. The inland rivers ***teemed*** with fish and the forests had plenty of game, but the colonists' laziness left them starving. Smith demanded they follow the biblical rule, *"He who will not work, shall not eat."* To boost food supplies, Captain Smith traded beads and copper for corn with local Indian tribes, who survived by cultivating the land. The Indians' willingness to trade spared the colonists from further starvation.

Unfortunately, Captain Smith was not a patient man. He thought the bargaining process for food moved too slowly. His impatience angered Powhatan, the local Indian chief. The resulting conflict caused the colonists to lose the benefit of learning from the Indians about planting and harvesting in the new land.

At one point, Powhatan captured Captain Smith and ordered his head to be crushed. Smith was spared, however, by the ***intervention*** of Powhatan's daughter, Pocahontas. According to their tribal law, Indian women could free any prisoner of war condemned to die. Young Pocahontas saved John Smith's life by clasping her arms around the captain's head before Powhatan's sentence was carried out.

Years later, the Indian princess would fall in love with colonist John Rolfe as he shared his Christian faith with her. Rolfe told his fellow Englishmen that he loved Pocahontas and their marriage would help bring peace with the Indians. John Rolfe's marriage to Pocahontas did improve the Colony's relationship with the Indians and freed the colonists to concentrate on their ***dire*** need to become self-supporting.

In addition to marrying the Indian princess, John Rolfe pioneered a business idea which made him famous. He became known as the "father of the tobacco industry" because he invented the curing process for tobacco leaves. He then helped Jamestown raise tobacco as a ***cash crop*** for exporting to England's large, pipe smoking populace.



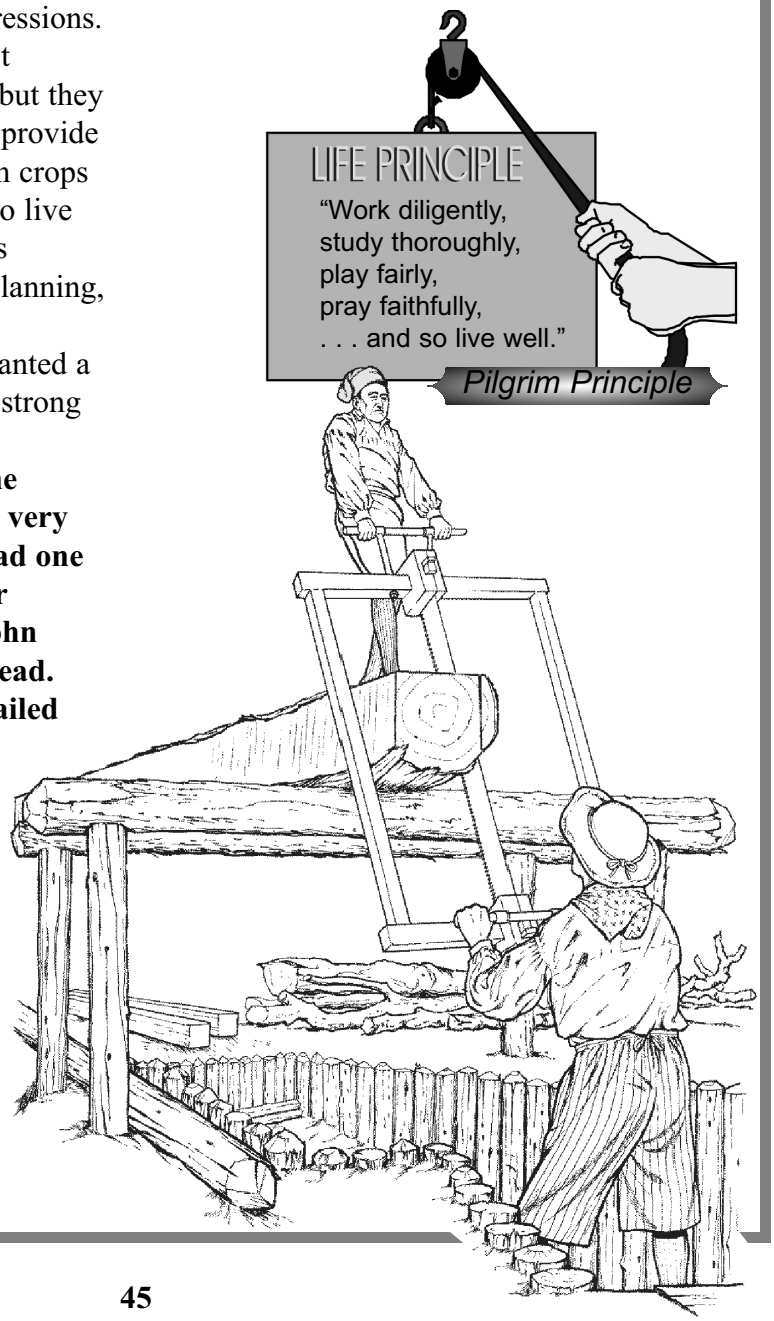
C1 MAP 14

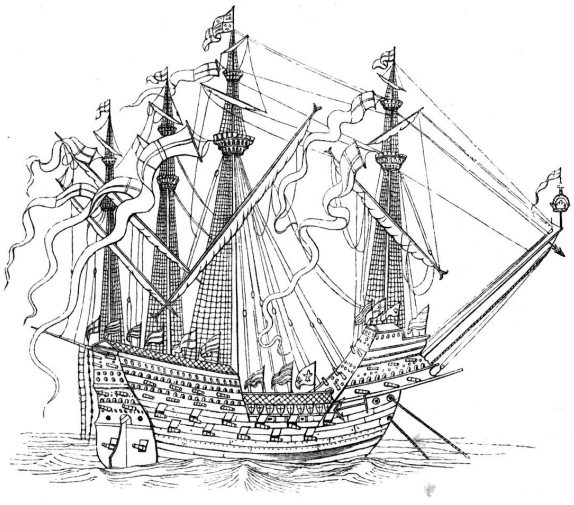
John Rolfe did not know smoking was unhealthy. King James I of England, on the other hand, hated smoking. He called tobacco "*that vile weed."* In an attempt to stop the practice of smoking, he imposed a large import tax on tobacco. However, the Jamestown colonists became so enthusiastic about the crop, they planted it everywhere—in the streets, in pots, and unfortunately, also on the land allotted for desperately needed food. Even so, John Rolfe's idea of tobacco sales to England enabled Jamestown to survive.

These early lessons in agriculture were hard ones, but they made lasting impressions. Those gentlemen who planted the first American colony did not strike gold, but they discovered how to work the land and provide for themselves. They learned that cash crops create income that enabled colonists to live independently from Indians. Colonists learned that strong leadership, good planning, and working together brought success.

The Jamestown experiment planted a seed in American soil that has grown strong ever since—a spirit of independence!

Men and women who became heroes or heroines often came from very humble beginnings. They usually had one thing in common—a deep desire for justice. Such a man was Captain John Smith, about whom you have just read. The next topic provides a more detailed history of the life and principles of America's first action hero.





The Discovering of America



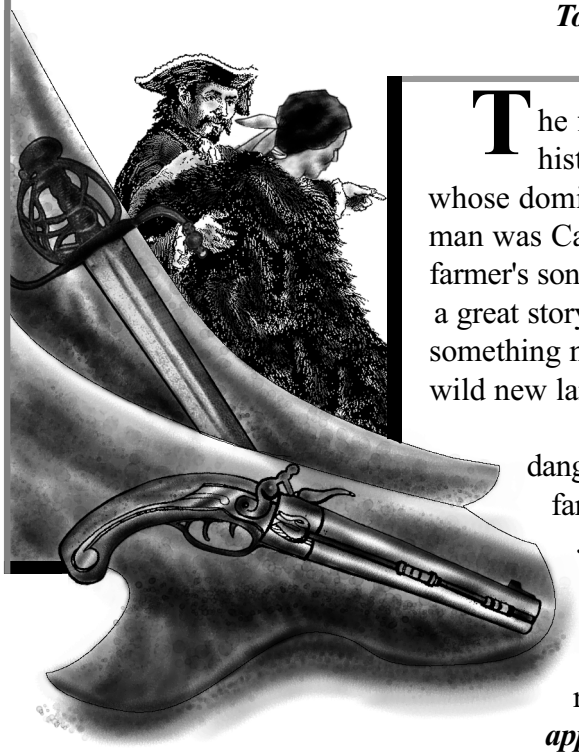
Topic 12
Dominant Personalities & Events

Chapter 1

Section Three

Topics 11-15

CAPTAIN JOHN SMITH: AMERICAN ACTION HERO



The founding of Jamestown was a great event in American history. Behind all great events are great men and women whose dominant personalities color the pages of history. One such man was Captain John Smith. How he rose from being a poor farmer's son to helping save America's forefathers from starvation is a great story. Captain John Smith gave the oldest American colony something no other man could—a fighting chance for survival in a wild new land. It seems his entire life molded him for this destiny.

Young John had a talent for getting into (and out of) dangerous ***predicaments***. Rather than becoming a tenant farmer to Lord Willoughby in England, as his parents were, John craved adventure on the high seas. He once sold his school books to buy passage on a ship, but his venture ended when his father died suddenly. Like many young people today, John grew up in a single-parent home. He remained with his widowed mother to work as an ***apprentice*** to a wealthy merchant near the ocean. There he enjoyed watching huge ships sail to and from the nearby harbor. When Lord Willoughby's family decided to sail to France, young ***adventurer*** John Smith was asked to go along. The delighted young man sailed away from England and into the blue waters of his dreams.

In France, the fiery-spirited Smith stirred up adventures. He even tried to join the French army but was persuaded to ***enlist*** under Captain Duxbury, who was fighting with the Dutch to free Holland from Spain. Four years of army life disciplined young Smith and taught him much about ***strategy*** and weapons. John continued his education, reading books about military science and effective leadership skills. He returned to England and trained himself as an expert horseman and fighter with a lance, pistol, and sword. While practicing in a field, John caught the attention of an Italian horseman who claimed to have trained some of Europe's famous knights. The Italian shared his military knowledge with John and later introduced him to the Earl of Lincoln.

John tried to get involved in the Turkish wars to test his new fighting skills. However, he was swindled out of his money and forced to wander across France, earning meals and lodging by telling stories and singing songs. In ***Brittany*** he found the Count of Ployers, a

VOCABULARY

Predicaments: an awkward situation or condition for which a decision must be made
Apprentice: someone who works under a professional to learn a skill or trade
Adventurer: a bold person; an explorer
Enlist: to sign up for service
Strategy: a plan of attack
Brittany: a former province in France
Soldier of fortune: a soldier hired by a foreign country

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friend to the Earl of Lincoln. The nobleman gave John money to continue his journey toward the Turkish frontier.

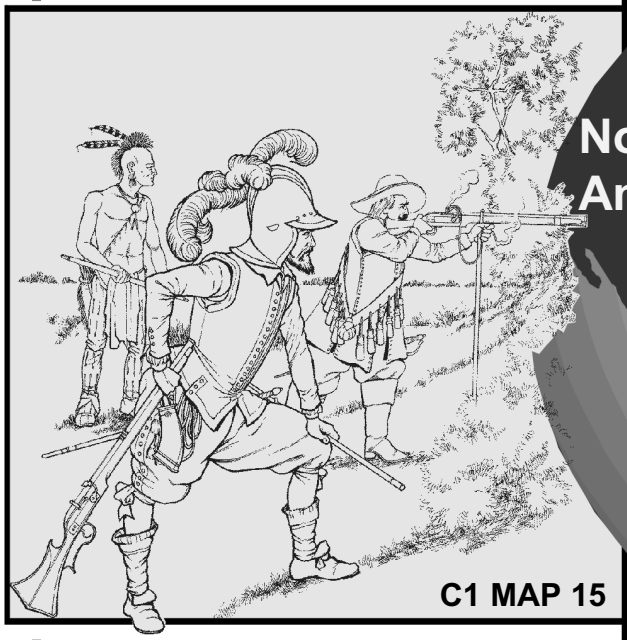
John boarded a ship for Rome but was accused of bringing bad luck when a storm began to batter the vessel. In a superstitious panic, John was thrown overboard by the crew. John swam to shore and fell asleep from exhaustion. He didn't die, and decided that God must have saved him for a special purpose. When he awoke, he was hungry, alone, and stranded with wild goats and sea gulls. Later, while desperately scanning the horizon, he spotted sails. A ship! Frantically, he waved his white shirt and soon found himself rescued by a French vessel bound for Alexandria, Egypt. Once again, the Englishman was saved. Captain La Roche, who learned that John was a friend of the Count of Ployers, was happy to take his grateful passenger aboard.

Once in Alexandria, John saw a sight which haunted him for weeks—a fellow Englishman, bound by an iron collar around his neck, was auctioned as a slave. That memory made John determined to fight for honor and freedom.

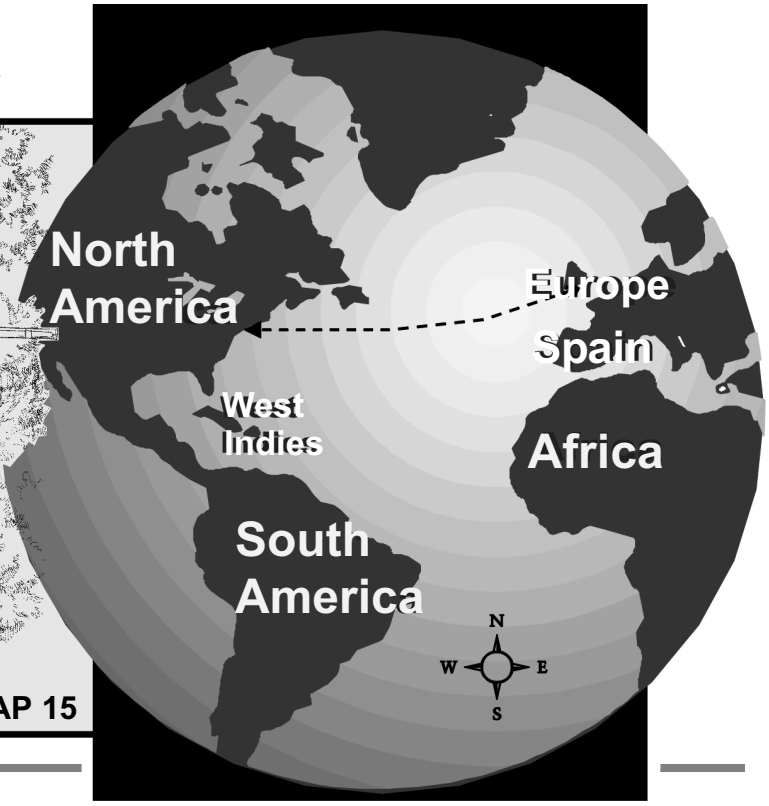
On this voyage, Smith's skill as a swordsman paid off. He disarmed a Venetian captain in a fierce battle and earned his share of cargo. Captain La Roche tried to persuade John that life on the high seas was a quicker way to fortune than fighting the Turks, but John had made a promise to the Count of Ployers to strike a dozen blows for Christendom in the Count's honor.

John traveled on to Austria, where he joined a Transylvanian cavalry colonel named Henry Volda and a high-ranking German officer, Count Ebersbaught. The two men were en route to a Hungarian outpost threatened by Turkish troops. John told the Count about the use of torches to send signals when armies were separated from each other. When the town defended by Ebersbaught was surrounded by Turks and no one could get a message through enemy lines, John persuaded his commanding officer to try the code with torches. As they flashed their torches on a

CAPTAIN JOHN SMITH



C1 MAP 15



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nearby mountaintop, lights blazed on the city wall. It had worked! The message: both armies would attack at midnight.

John strung long ropes saturated with a mineral called salt peter. At the moment of attack, he lit up the lines with gunpowder. In the darkness, the lights looked like a whole regiment of musketeers ready to fire. The Turks mistakenly concentrated their cannons on John's invented "riflemen," allowing Count Ebersbaught's troops to save the city.

Promoted to Captain, John Smith rode in command of 250 horsemen to attack a Turkish fortress. He packed 50 cloth-covered earthen pots with gunpowder and musket balls. Loaded into slings and set on fire, the flaming pots were hurled over the fortress walls where they exploded, starting fires that could not be stamped out. John was awarded much credit when his troops won the battle.

To put an end to further fighting, the Turks challenged the Christian armies to select their champion warrior to meet any Turkish captain in single combat. The Christian army chose John Smith. The Turkish challenger strode through the city gates in flashing armor and bright silk. From the fortress wall the Turks cheered for their favorite while the Christian army shouted, *"Go, John!"* Trumpets signaled. The two horses sped toward each other. Armor clashed as both horsemen engaged in fierce combat. John's lance was torn from his hand, but he out-fought the Turkish champion. Two more Moslems challenged Smith, but both times he defeated his opponents. The Prince of Transylvania presented the young captain with gold and a shield to use as his coat-of-arms. The royal shield was engraved with the motto: *"To overcome is to live;"* words that followed John Smith throughout his life.



The young Englishman became a wealthy hero, with honors usually given men from rich families. John Smith had come a long way from his little thatch-roofed cottage in England, but he would survive another great adventure before becoming an official part of American history.

General Volda's army was trapped by 40,000 Turkish troops in a mountain gorge. Captain Smith fell behind with the rear guard to fight while Volda and the rest of his men swam the river to freedom. John Smith was wounded and taken prisoner. To his horror, his haunting memory from Alexandria became a fearsome reality. He was marched to the auction block and sold as a slave. His owner shipped the young Englishman to work on a farm, with the hated iron collar clamped around his neck. Miserable and hungry, John Smith escaped into the desert where a caravan of Russian Christians fed him and filed off the hated collar.

Soldier-of-fortune Smith returned to England where he learned that other countries had set up colonies in the New World. He decided to sail to Virginia and build a place in America for England!

In 1607, King James I granted a patent to the Royal Virginia Company, and Captain Smith bought shares in the company to help finance the trip. To his soldier's eye, the gentlemen who boarded the three ships bound for Virginia were poorly suited for life in a wild new land. John Smith's popularity drew the jealousy of a rich nobleman named Edward Wingfield, who was one of seven men selected by King James to lead the governing council in the new Colony.

Wingfield tried to force the ship's captain, Christopher Newport, to arrest Smith for mutiny. Captain Newport refused to hang a man without a fair trial, which he postponed

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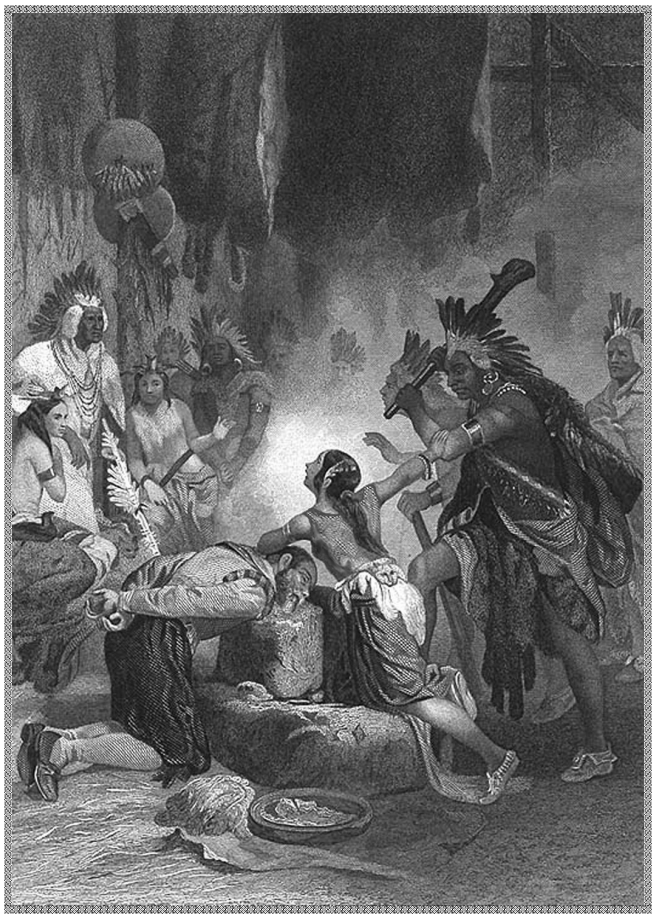
so Smith could help build the new Colony. On shore, the men selected a site on which to build their settlement. They stretched sailcloth between trees where their minister, Mister Hunt, led the first religious service in Jamestown. Hunt became a close ally to John Smith, whose leadership skills conflicted with the other council members'. Smith's advice to build a strong fort was ignored. Consequently, when Indians attacked, the town was without defense. In addition, as the weather grew warmer, the mosquitoes became vicious. Jamestown became a grim scene of illness and death. Very sick himself, Captain Smith tended the men and buried the dead. Believing God had once again kept him alive, Smith took charge of the survivors. He rejoiced when friendly Indians regularly brought corn, venison, fish, and fruit to the hungry colonists.

As they recovered, the colonists realized their well-fed President Wingfield had hoarded food for himself while his men starved. The men wanted to hang Wingfield, but Captain Smith chose justice rather than revenge. He spoke up for keeping their laws. The Council voted Wingfield out of office and replaced him with Captain Smith.

Smith filed a lawsuit against Wingfield for falsely accusing him of mutiny. He ordered the fine paid in goods—all the food Wingfield had stashed away. Captain Smith handed over the food to the cheering colonists, then began building sturdy houses for winter.

John Smith had traveled many lands, always feeling he was a stranger, but as soon as he walked the Virginia woods, he felt he had come home. He believed he would fulfill his destiny by helping to tame this wild new land.

Once, while scouting the countryside, Captain Smith was driven by Indians into an icy bog and trapped! He was led to the powerful chief, Powhatan, who ruled many tribes. The Indian elders sentenced the yellow-haired Englishman to be executed. In an act that made her a heroine, Chief Powhatan's teenaged daughter, Pocahontas, took Smith's head in her arms just before John was to be killed. The princess had exercised her tribal right to adopt into her family a condemned captive. John soon returned to Jamestown where he resumed his duties.



Pocahontas saving John Smith from execution

Captain John Smith was a resourceful leader. He set an example for the men, working long hours beside them, training those who had never done physical work. Sometimes the men cursed as blisters tormented their pampered palms. Smith imposed a punishment for bad language. For each curse word, cold water was poured down the man's sleeve. This treatment quickly improved their vocabulary. The men

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laughed when ice water also drenched their Captain in his few moments of weakness.

As Jamestown grew, Captain Smith's energy focused on building a new home in the wilderness. He never married, saying America was to him *"wife, children, hawks, hounds, and his best content."* Once seeking honor through war and fighting, John Smith came to believe there was more honor in building a strong community where men could prosper by hard work.

Smith's relationship as an adopted member of Powhatan's family bought Jamestown much-needed time to prepare their settlement against hostile Indians, but peace was fragile. Jealous of the white men's "firesticks," the old Indian chief often tried to bargain for, or steal, muskets and cannons. More than once, Pocahontas warned Smith of her father's plans to kill the Englishmen.

When a gunpowder explosion left him severely burned, Captain Smith had no choice but to return to England. It was a very sad parting. In October, John Smith said goodbye to 490 colonists in Jamestown. By the following May, only 60 men were still alive. The others had died of starvation or been killed by Indians who attacked as soon as they realized Smith was gone. Heartbroken by the news, Captain Smith did the one thing he could to help the land he loved. He devoted himself to writing a history of Virginia, trying to convince wealthy merchants to finance voyages to "New England." First to call the new Colonies by that name, Smith believed fishing and shipbuilding would become their two most prosperous industries, and, as history proved, he was right.

John Smith's final years were frustrating to the man of action, but valuable for America. His writing directly influenced many families, including the Pilgrims, who used John's maps to sail for the New World. In 1631, Captain John Smith died at the age of 51. Despite a humble birth to poor parents, John Smith proved that a hard-working man possessing wisdom and strong character could accomplish great things. At the end of a lifetime, rich with experience through his many adventures and exploits, John Smith did not own a single acre of the land he helped develop. Yet he considered himself happy to hear that New England was growing strong.

As America grew, its history was not without dark stains. Regrettably, educated colonists of high moral character were also accompanied by people who were motivated by economics rather than moral principles. In the next topic, you will see how their lifestyle was expressed in the harsh practice of slavery.



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The Discovering of America



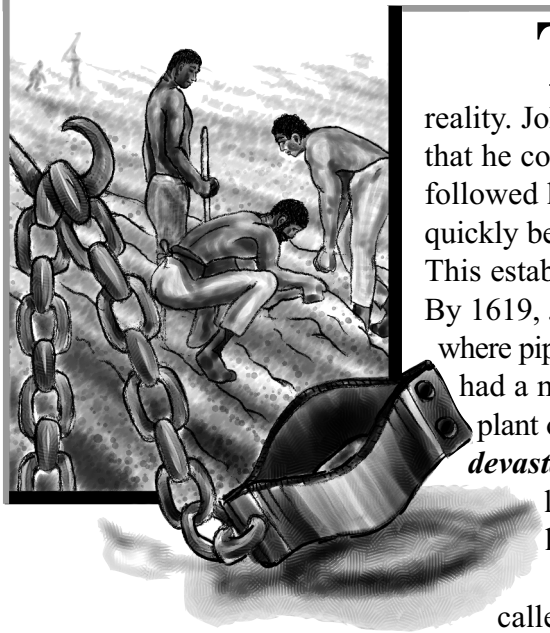
Topic 13
Industry & Medicine

Chapter 1

Section Three

Topics 11-15

COMMERCE AND SLAVERY IN JAMESTOWN



Twelve years after Jamestown was founded in 1607, the promise of ***prosperity*** in the New World became reality. John Rolfe, who arrived in the Colony in 1610, discovered that he could make a profit growing tobacco in Virginia. Others followed his lead and planted their fields with tobacco, which quickly became a major crop linking America to European markets. This established Jamestown as an important center of commerce. By 1619, Jamestown had exported ten tons of tobacco to England, where pipe smoking was increasingly popular. Now that Jamestown had a money-making crop, local farmers were motivated to plant only tobacco. The colonist had forgotten the famines which ***devastated*** the Colony a few years earlier. This oversight led to laws which required farmers to devote a portion of their land to growing food.

Tobacco was not universally popular. Some people called it a "noxious weed." King James I of England described smoking as *"hateful, loathsome and dangerous,"* but his warnings went unheeded. Englishmen continued to fill their pipes, while the king continued to fill his royal treasury with the tax money tobacco produced. Both England and Jamestown earned money, but the situation was far from ideal. Many years later, the devastating effects of tobacco on the human body would be fully recognized. Some people still do not comprehend that even though many things are permissible, not everything is beneficial to health.

With the success of the tobacco crop came the need for additional workers to plant and harvest the fields. This ***spurred*** plantation owners to look for a work force outside the Colony. ***Enterprising*** young Englishmen who wanted to come to America, but had no money for passage, were some of the first who responded. They came as apprentices or ***indentured*** servants, legally bound to serve a plantation owner for a certain period of time. At the end of their ***terms***, usually four to seven years, they received "freedom dues," which might include a small parcel of land. No social stigma seemed to hinder these individuals, who often became respected citizens of their communities.

Sometimes homeless children, and others snatched from their families, were shipped to America. Child labor was common

VOCABULARY

Prosperity: to flourish
Devastate: to cause great damage
Spur: to excite or motivate
Enterprising: ready and energetic in carrying out projects
Indentured: bound by contract for a specified length of service
Term: agreement
Demographics: distribution of population according to economics or nationalities
Slave traffic: the transportation of slaves
Tyranny: unmerciful rule; the unrestrained exercise of power

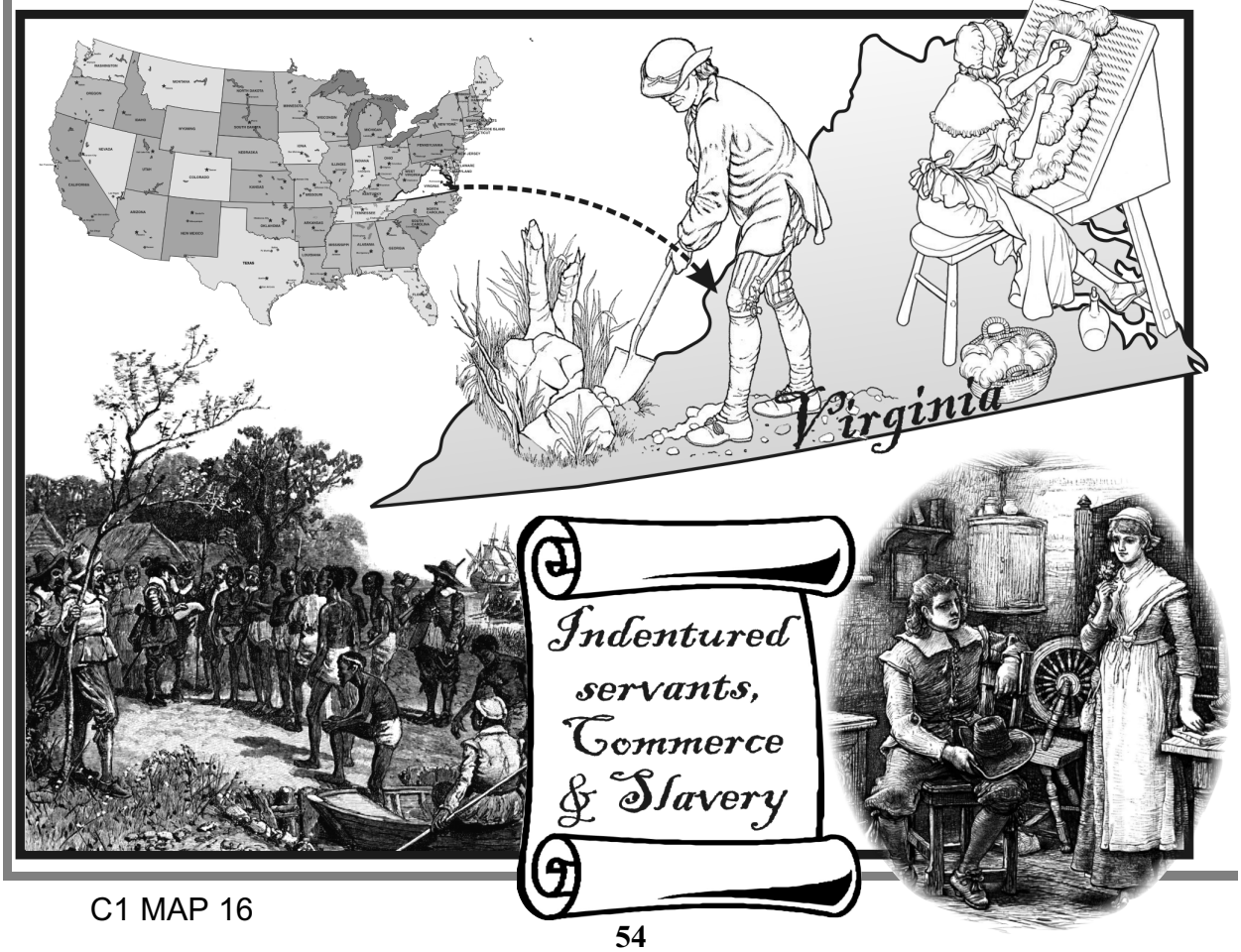
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in England, and homeless children were often sold to work in American tobacco fields. King James I of England added to the colonial work force when he sent one hundred criminals to America. Life in the New World was intended to make honest men of them. Even with the aid of indentured servants, children, and criminals, the colonists still had difficulty growing and curing enough tobacco to meet increasing demands.

The idea of indentured servants even found its way into Jamestown's weddings. In 1619, ninety English women arrived in Jamestown as brides for bachelors who paid 120 pounds of tobacco for each woman. In August that same year, a Dutch slave trader went ashore and traded his cargo of 20 Africans for food. Although these Africans had not intended to exchange their labor for passage to America, they became indentured servants to plantation owners. Their legal position was similar to that of Englishmen who had become indentured servants; however, American ***demographics*** changed when slavery replaced indentured servitude.

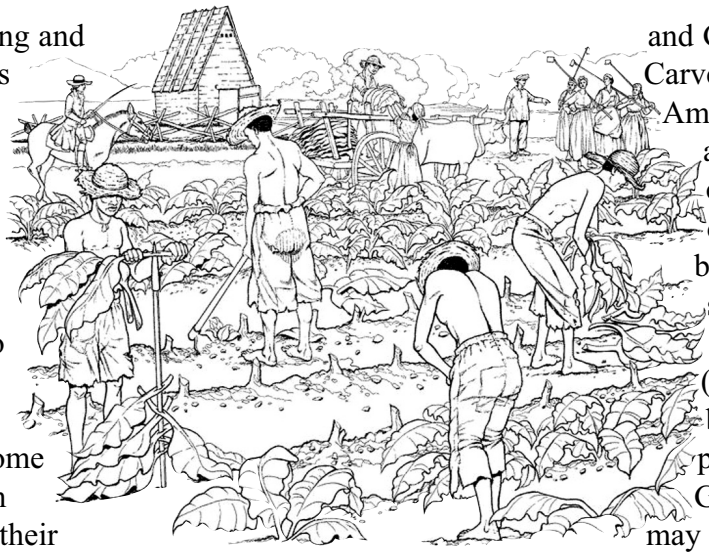
Moslem traders in Africa learned about America's need for field workers. Thousands of Africans were captured by hostile tribesmen, sold to Moslems and shipped to America where the captives became indentured servants. An ethnic-based slavery system evolved by the 1680s. Before long, the entire commerce system in the South became dependent upon African slavery. All thirteen Colonies were inhabited by slaves by 1776. While slaves in the South worked in fields, those in the North were usually household servants because the North had few agricultural farms. By 1860, the number of slaves in America had increased to 3.5 million.

Because most African, Asian, Middle Eastern, and European nations engaged in ***slave traffic,*** few people



C1 MAP 16

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considered that buying and selling human beings was morally wrong. Some American owners were kind, and made efforts to keep families together. A few taught their slaves to read and write, even though it was forbidden by law. Some slaves eventually ran away or were given their freedom, but for most, the ***tyranny*** they endured was lifelong.

Even though slavery was an accepted practice in the colonies, many Pilgrims and Puritans spoke out against it and tried time and time again to abolish it. However, it was not until after the American Civil War in 1865, that previous plantation slaves could move freely throughout the United States. Some migrated to the North, where they found employment in factories. Others remained in the South, working as sharecroppers. Many nations around the world followed the example set by the United States and began banning the slave trade as well.

Tobacco became a cash crop, but the price to Americans was high. Americans have been slow to recognize the dangers of using tobacco. Healing the wounds of slavery in America has also been a slow and painful process. Almost four hundred years after Jamestown was founded, problems remain for the descendants of slaves. Still, these descendants currently have many avenues to the "American dream". Through education and hard work, many African-American men and women, as well as those of other ethnic and cultural backgrounds, have risen to the top in a wide variety of fields. Names such as Johnny Johnson, Michael Jordan, Ella Fitzgerald, Wilma Rudolph, Nat King Cole, and George Washington Carver are known across America as outstanding achievers in such careers as sports, drama, music, business and military service.

Herman Cain (chairman of the board, CEO, and part-owner of Godfather's Pizza) may not be as well known as some people, but his story is an inspiring one. Cain, the first African-American president of the National Restaurant Association, grew up as a poor child in racially segregated Atlanta. *"All I ever saw was how hard my father worked to get what he wanted out of life. My mother was my spiritual light. Mom talked to me about God. She taught me that success is not a function of what you start with materially, but what you start with spiritually."*

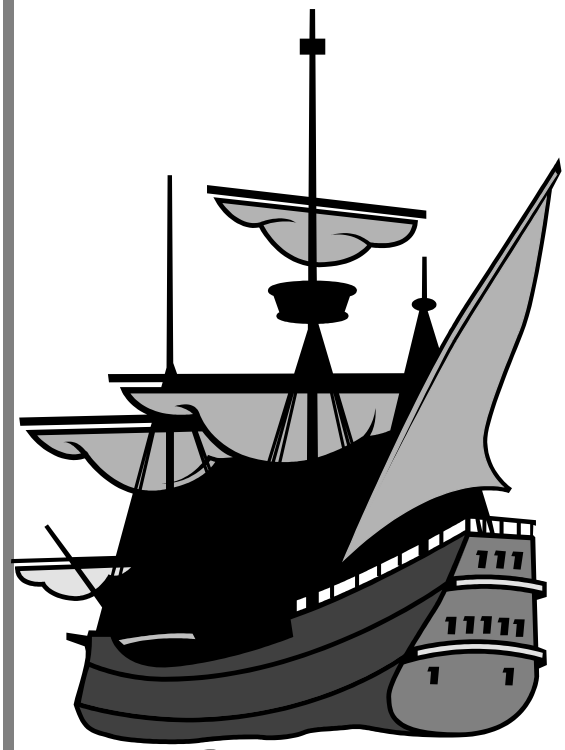
When faced with major decisions in his life, Cain still prays, *"Lord, what do you want me to do?"* One answer he received was to start at the bottom of the food-service business by flipping burgers, even though he had a master's degree. Cain's integrity, combined with hard work and determination, led to numerous outstanding achievements in the business world.

Cain was asked what he would say to young people who preferred to sell drugs rather than work for honest wages. He responded, *"There are two ways you can live your life: looking in front of you or looking over your shoulder. Show me some old drug-dealers. Show me some old gang members. You decide whether you want to get old and look forward to the rest of your life, or whether you want to look behind you all the time and never see old."*

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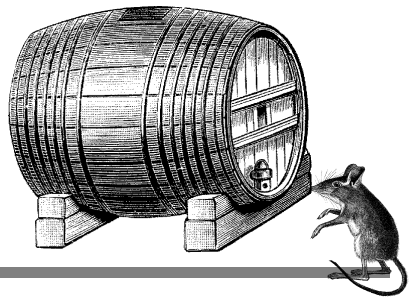
Cain learned the value of hard work and practised it from a young age. Even though he often worked three jobs, he achieved second in academics among his high school graduation classmates. While earning his master's degree in computer science, Cain shined shoes and waxed cars to pay for college expenses. *"I believe in America,"* he said. *"I believe in the American dream, because I am the American dream . . . I just decided not to use segregation and racism and color as an excuse."*

Herman Cain's heritage as a descendant of African slaves did not prohibit him from becoming a successful businessman. He pursued his dream until he carved out one of the top fast food franchises in America. Next, consider the food and conditions of the courageous Pilgrims on their way to America.



LIFE PRINCIPLE

"Success is not a matter of luck, but a function of how well you use what you have."
—Anonymous



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The Discovering of America

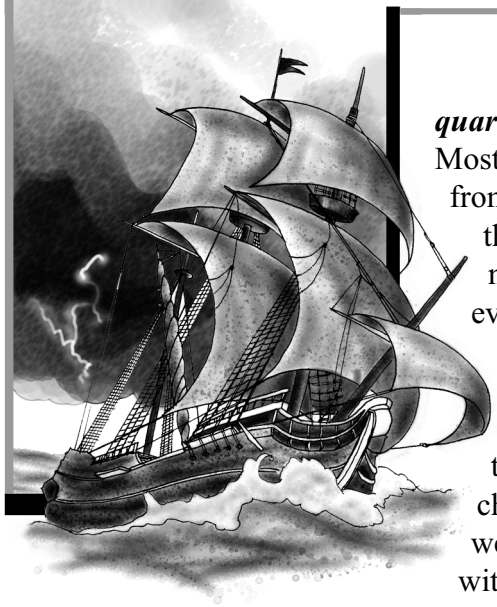
Chapter 1

Topic 14
Food

Section Three

Topics 11-15

DINING ON THE MAYFLOWER



Imagine the ***fatigue*** passengers on the ship named the *Mayflower* felt after 66 days at sea in cramped ***quarters***, surrounded by noise and drenched by cold sea spray. Most passengers wore the same clothes for the entire journey from England to America simply because they could not wash their garments. Now imagine you were on that same trip with no fresh food or water for over two months! Almost everything you ate was dried, salty, or stale and you were hungry much of the time. Imagine going through all this with little or no complaining! It is hard to believe anyone could make such a trip without much complaint. However, that is exactly what 102 English ***Pilgrims***, including 20-30 children, did in 1620. About half of those English passengers were looking for a land where they could worship God freely, without restrictions imposed by English officials. The other half were interested in opportunities the New World might offer.

Their floating hotel, called the *Mayflower*, was a small boat about the size of a harbor tugboat. The *Mayflower* was not even designed as a passenger ship. It was a cargo ship that had been used to carry wine from France to England. Living space for most of the 102 passengers was in a main cabin about five feet tall. Each person was assigned a small area, about 7 feet by 2 1/2 feet for adults and less for children, where they kept their belongings, ate, slept, and prepared their food. Passengers shared their space with dishes, pots and pans, all kinds of personal items such as blankets, sheets, pillows, quilts, linens, tools, muskets, armor, candles, and a few keepsakes. This may seem like a lot of luggage, but each family had to fit what they brought into one chest. They could also bring a box for the family Bible. Remember, they were going to a place where they had to survive totally on their own, relying only on what they brought with them and what they could grow. They were en route to a land without supermarkets, malls or lumber yards.

Rabbits, geese, chickens, and ducks were carried in a rowboat attached to the ship's deck. These were not for mealtimes during the voyage, but to provide livestock for the new colony in the New World.

VOCABULARY

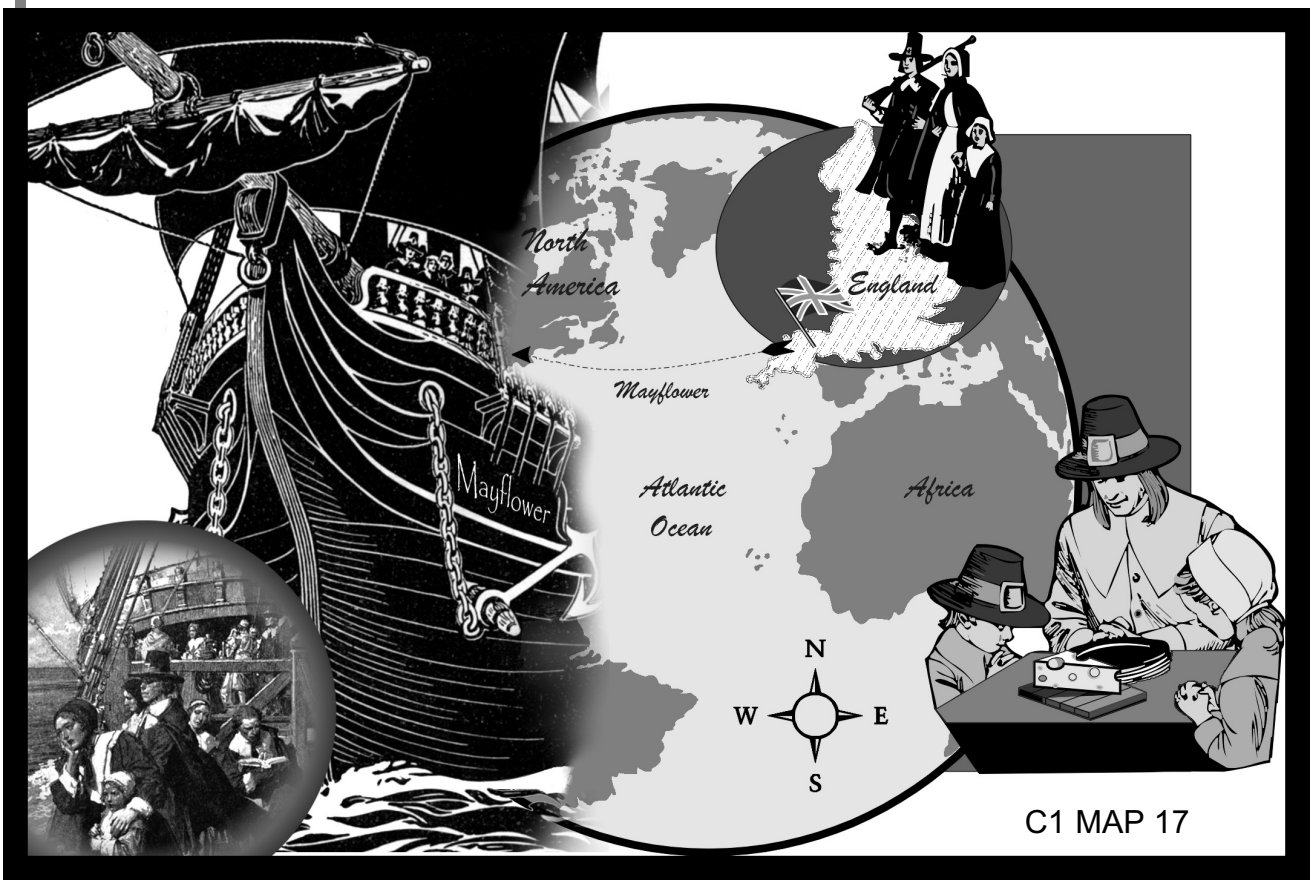
Fatigue: (fah-teeg) weariness from physical or mental exertion
Quarters: living space
Pilgrim: one who makes a long journey for religious reasons
Contaminated: polluted
Infested: to be overrun with something such as mice or pests
Lobscouse: a thick soup made of dried peas, salted beef and water

The on-ship diet for families was practical but not very tasty, certainly no banquet. Most of the food eaten on the *Mayflower* was cold, dry or moldy. Meals included cheese, dried peas, salted beef preserved in barrels, and dried herring and codfish. One of the favorite cuts of salted beef was ox tongue. Hardtack or *"*ship's biscuits*"* was the main staple during that two-month journey. Hundreds of these hard-as-rock biscuits were prepared in advance and stacked in great piles on the boat. Made from wheat flour, pea flour, and water, they were flat and round, about the size of a dinner plate. These were so hard to chew, people just nibbled on them. The cheese brought on board did not get hard like the biscuits, but mold was a constant problem due to damp sea air. Dried peas were also popular. They were stored in sacks to keep out the ship's ever-present rats.

Some passengers brought onions and lemons to help fight a disease called scurvy, which resulted from a lack of Vitamin C in the diet. Scurvy often afflicted sea voyagers, causing spongy gums, loose teeth, or bleeding skin. A mouth affected by scurvy was not a pleasant sight.

Pilgrims were very fond of spicy food, so they brought boxes of ginger, cinnamon, mace, cloves, and nutmeg. The added benefit of these expensive spices was that they masked the taste of spoiled food.

Boat passengers in colonial times usually washed down their meal with stale beer because the water on ships was usually ***contaminated***. Passengers tried not to look at their food too much during meals. Small insects, such as weevils and their larvae chewed tunnels through the hard biscuits. In fact, the Pilgrims often ate at night just so they could not see the condition of their ***infested*** food. For safety reasons, cooking on board was kept to a minimum. One spark could set the small wooden ship crackling in flames. But occasionally, when the seas were



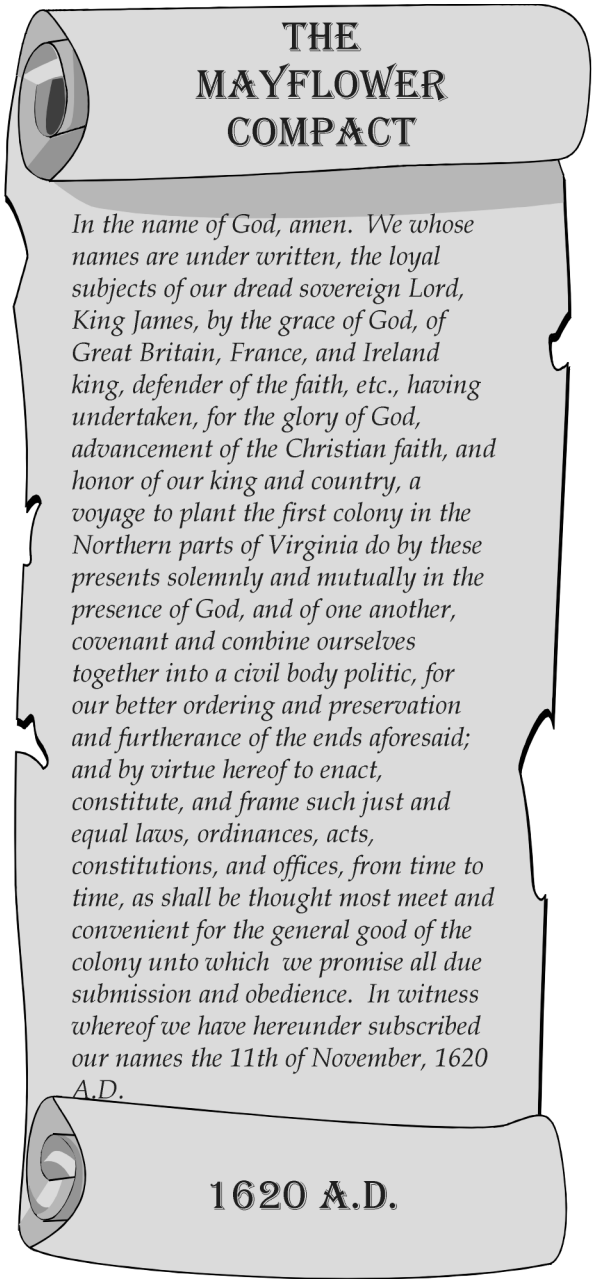
C1 MAP 17

calm, the Pilgrims treated themselves to a hot meal. This would be prepared in a firebox, a small iron box filled with sand. You can be sure when Pilgrim children saw the firebox come out, they knew their evening meal would be special. One possibility was a thick soup called ***lobscouse***, made with dried peas, salty beef, and water. Or perhaps it would be something sweet like *doughboys*, small fat dumplings fried in pork fat. Other favorites were a hot oatmeal and molasses porridge called *burgoo*, and *plum duff*, a pudding sweetened with raisins or prunes.

Treats were few during the *Mayflower* voyage, but that did not discourage the Pilgrims. They believed their mission was directed by God, and they were willing to sacrifice comfort to get freedom. Life did not get easier after the sea-weary travelers arrived in what would be called Plymouth, Massachusetts. Survivors of the first harsh winter, however, learned to cultivate the new land and by the second year were well on their way to building a new nation. You will learn more about the Pilgrims in Chapter two.

One of the cornerstones of civilization is an agreement between people stating they will work together for their common good. The families who survived the rough trip on the *Mayflower* pledged their loyalty to each other in a statement called the Mayflower Compact. On November 11, 1620, forty-one men signed this famous document, including men about whom you will read later: William Bradford, Miles Standish, William Brewster, and Edward Dotey. Interestingly, on the same date, 298 years later, a peace treaty ending World War I would be signed, and the date marked on American calendars as Veteran's Day.

The pioneers who came to America learned to survive among hardships. They learned to exercise moral character and hope. As we will learn in the next topic, they even learned to sing and be merry during harsh times.

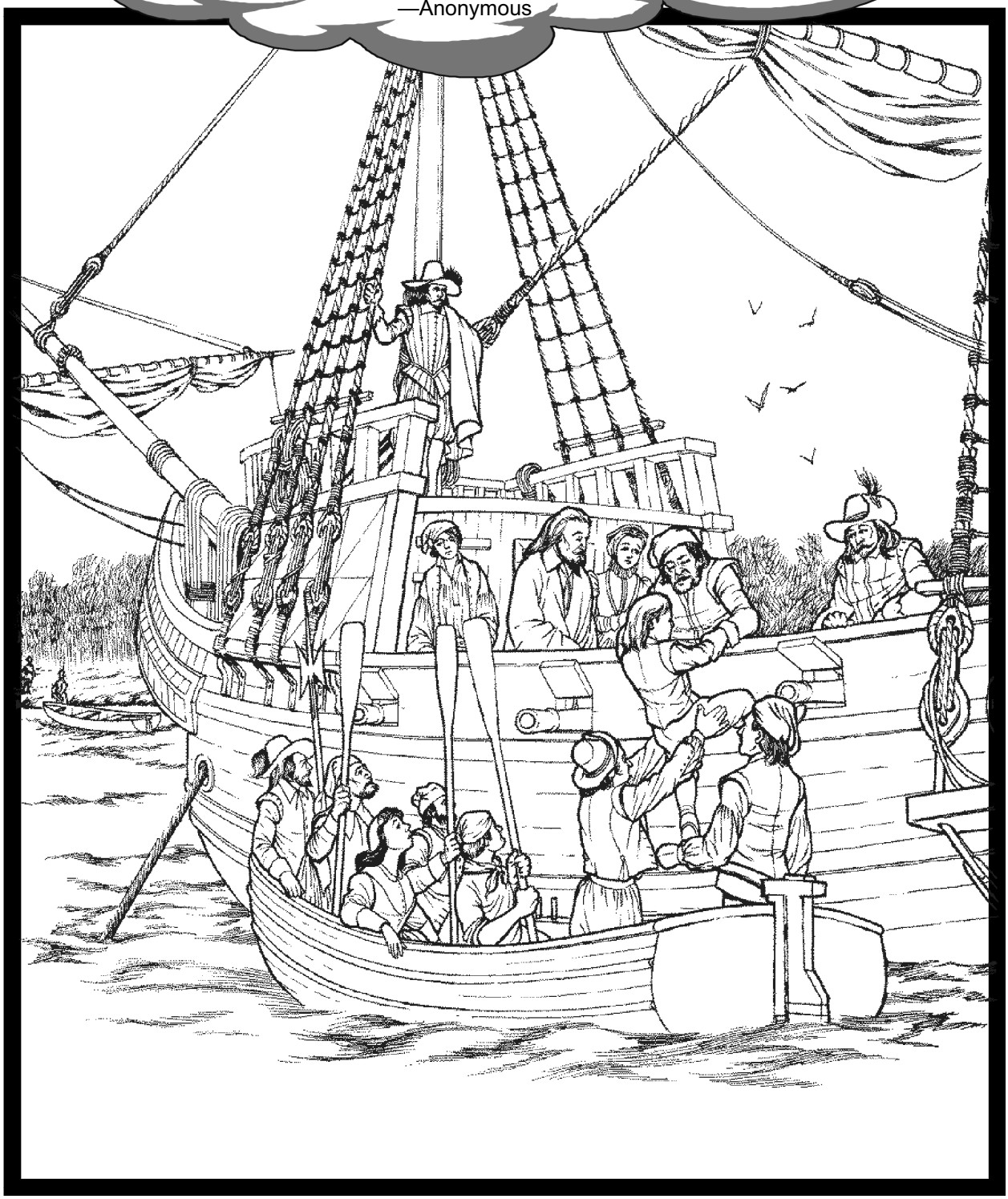


For a bonus of 20 points on the chapter test, recite this abbreviated form of the Mayflower Compact to your teacher. You may view the full text with the signatures in your Student Resource Kit.

LIFE PRINCIPLE

"Crisis does not only develop character, it reveals it."

—Anonymous



The Discovering of America



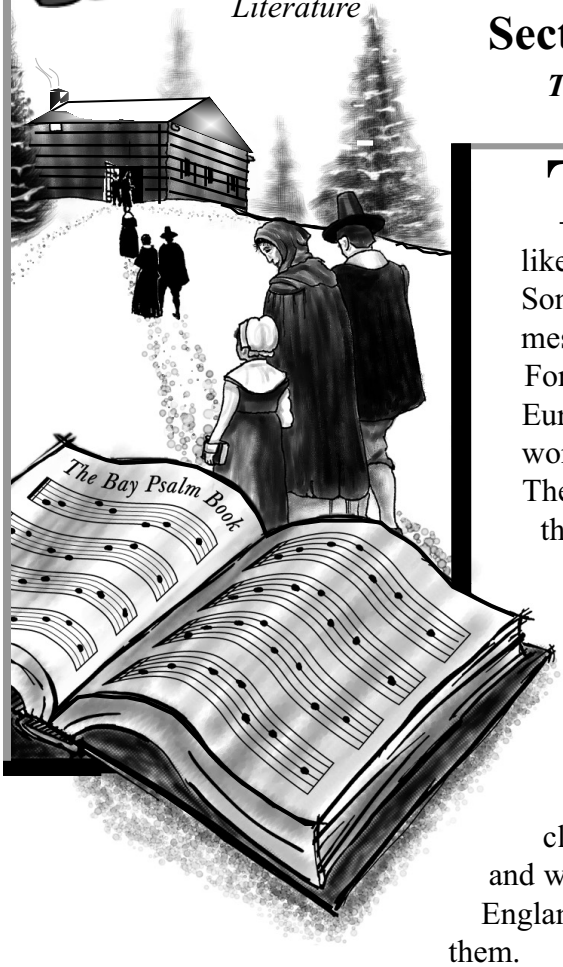
Topic 15
Education, Music & Literature

Chapter 1

Section Three

Topics 11-15

THE BAY PSALM BOOK



The sound of music touches something within the human heart. Most people, especially teenagers, like to express thoughts and feelings through music. Songs of the early American colonists had a style and message which showed the importance of music.

For centuries, people visited the great cathedrals of Europe to hear music and Bible teachings. Choirs sang worship songs with words from the Bible set to music. The people felt connected to their religious roots when they heard the ***Psalms*** of King David. His songs also spoke of joy, sorrow, success and disappointment. Colonists identified with hardships and struggles and the celebrations of David's ***triumphs***.

English Puritans broke away from the official government religion in the early 1600s and found ways to worship God with music. Hymns of praise and thanksgiving lifted hearts and drew Puritans closer to each other. They felt united with one another and with believers from the past. When the Puritans left England for America, they took their church music with them.

The use of song books spread as Puritans settled in the Massachusetts Bay Colony in the 1630s. Singing of the Psalms united settlers and gave them courage to face new hardships. When more copies were needed, Stephen Daye set up a printing press at Cambridge in 1640 and published *The Bay Psalm Book*, which was the first book of any kind printed in North America. As changes were made, new editions were printed. Twenty-seven editions were published: between 1660 and 1762. Every church in Massachusetts Bay used the book. Highly educated, the Puritans knew the importance of remaining a close-knit group. Because they wanted to keep their music pure, they did not sing ***bawdy***



VOCABULARY

Psalm: a song or poem, usually religious in nature
Triumphs: victories
Bawdy: crude, indecent
Rowdy: not well behaved
Loyalty: faithfulness to a person or thing

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ballads commonly sung by sailors or listen to the music of ***rowdy*** settlers seeking gold. Puritans regarded singing as both worship and education. Most Puritan children could sing dozens of songs which taught of the character of God and Christian principles. Group singing helped Puritans deepen their common bonds and build a sense of ***loyalty*** to their community. Uniting their voices in song during religious services was a powerful way for Puritans to build loyalty to each other and to God. New people who joined the Colony became familiar with *The Bay Psalm Book*. Adults and youth referred to it as a guide to worship, and learned how to practice love, forgiveness, grace and kindness.

Even today, religious music touches the lives and emotions of Americans. The roots of American religious music can be traced back to the songs and traditions of the early Puritans. Contemporary Gospel singers like Sandi Patti, Larnelle Harris, Bill Gaither, and Steve Green base their worship music on principles printed in *The Bay Psalm Book*.

Life Principle



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