

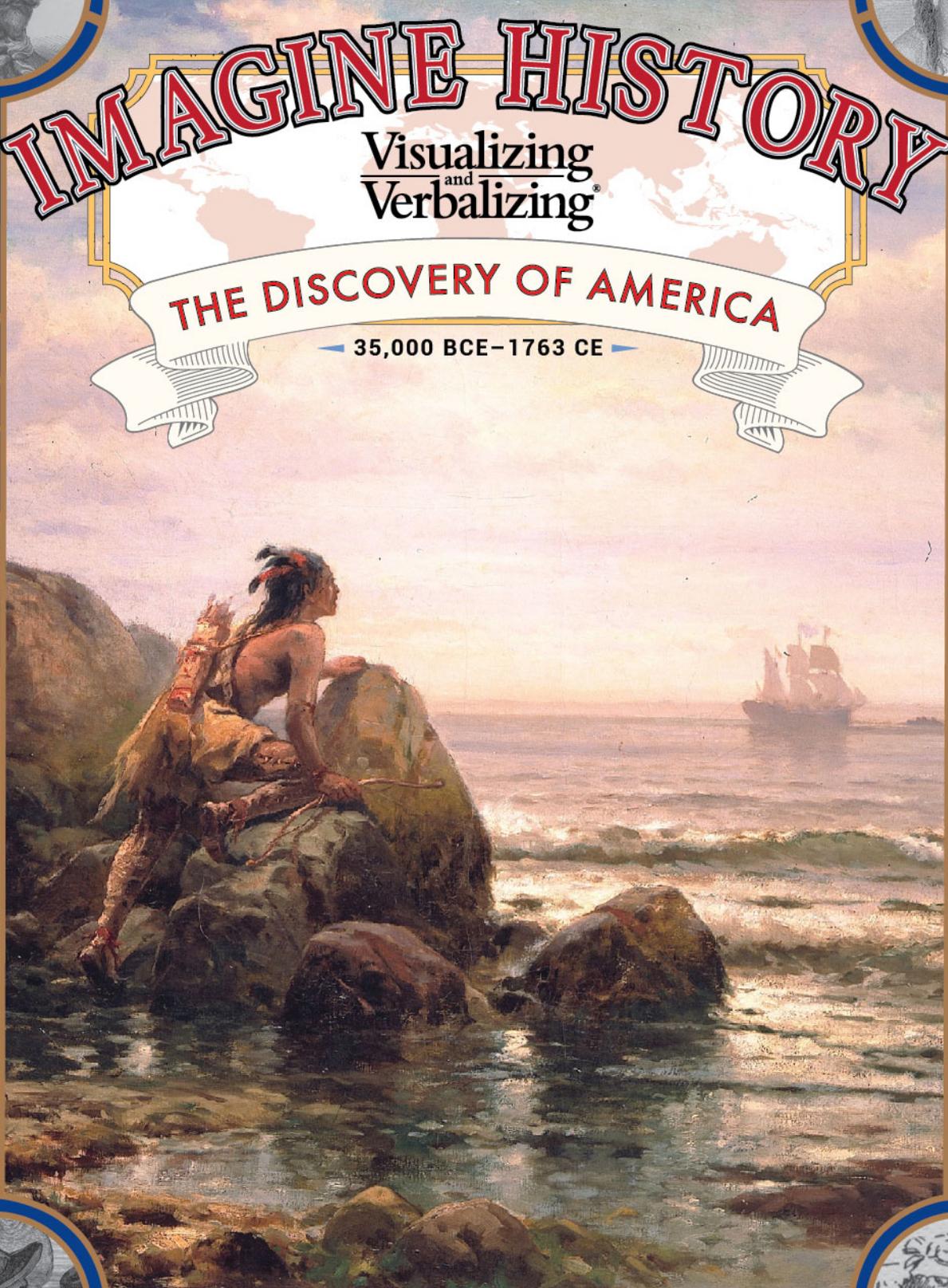


IMAGINE HISTORY

Visualizing
and
Verbalizing®

THE DISCOVERY OF AMERICA

35,000 BCE - 1763 CE



A Nanci Bell Book

For more information on this and other Visualizing and Verbalizing
products, go to GanderPublishing.com.

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VISUALIZING AND VERBALIZING AND V/V ARE REGISTERED
TRADEMARKS OF NANCI BELL.

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Welcome to *Imagine History!*

Ask lots of children and adults about history and they tend to share a few key details they learned from their social studies classes, or more likely, from Hollywood. As we found in our **See Time Fly** series, history seemed to be an array of random parts, unconnected and unrelated. Further, students with reading difficulties or disabilities, causing a weakness in language comprehension, tend to have information gaps, including gaps in their knowledge of basic historical events and concepts.

Imagine History is written to develop the imagery-language connection for American History. Students often bemoan history classes because the content is boring and the curriculum involves memorizing irrelevant facts and dates. They don't *visualize* the fascinating events and people that have shaped our world. More importantly, they lack the imagery associated with understanding history's big picture. Bringing the imagery-language connection to a conscious level and applying to historical content will help students better understand and enjoy history.

★ **Visualizing and Verbalizing® (V/V®) for History**

Imagine History can be used specifically with the steps of the **Visualizing and Verbalizing (V/V)** program. The V/V program develops concept imagery—the ability to create an imaged gestalt from language—as a basis for comprehension, recall, and critical thinking. It is important to remind students that comprehension and memory are improved when one visualizes the language one reads and hears. All steps of V/V can be practiced throughout the curriculum—from the *Picture to Picture* step up through *Chapter Noting and Writing*. Application of V/V to vocabulary and geography is essential throughout the series.

Imagine History can also be used as a stand-alone resource. The content is uniquely written to help students visualize the gestalt and key details needed for recall, understanding, and higher order thinking. Students of all abilities can benefit,

including students with disabilities, struggling learners, and even students who are proficient or advanced. It is important to note, however, that some students with significant language comprehension weakness will likely benefit from explicit, direct instruction in the V/V program prior to, and/or during, instruction in this series.

★ Content and Readability

Imagine History: The Discovery of America covers the period from 35,000 *Before Common Era* (BCE) to 1763 *Common Era* (CE). This volume is written at a third-grade level, based on various measures of quantitative scales for reading. It aligns closely with the third-grade history content of many state-adopted standards. However, this book can also be used as a supplemental curriculum for students struggling with comprehension of American History at the upper elementary and secondary levels. The imagery-language connection presented throughout the series provides a missing instructional piece to help students at all grade levels fill in historical information gaps.



Tips for Instruction:

Meet **Nanci Bell**, author of the ***Visualizing and Verbalizing*** program. Throughout the book, Nanci will help students visualize history by introducing new vocabulary, sharing fun stories, and asking what they picture for important events, people, and places.

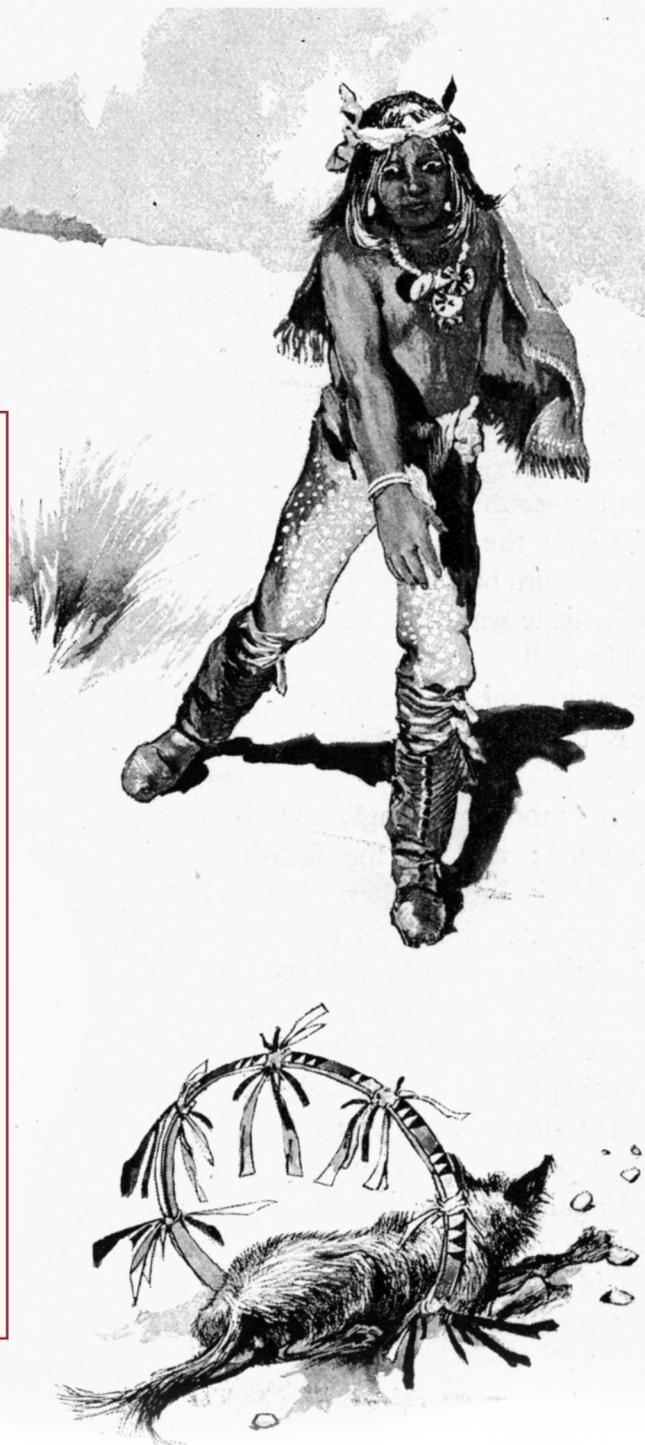
★ Constructing a Lesson:

Apply the steps of V/V to important pictures, vocabulary, and paragraphs. For example, use the *Sentence by Sentence* step at the beginning of a unit or chapter, or to introduce a more challenging topic. Then apply the *Whole Paragraph*, *Paragraph by Paragraph*, and *Whole Page* steps throughout the rest of the lesson in order to move more efficiently through the content. Please note: not all pictures, vocabulary terms, and paragraphs need to be presented with a V/V step. These should be done selectively based on the needs of your students.

New People, New Life

1300 CE–1492 CE

Most tribes in North America were either farmers or **nomads**. Farmers like the **Navajo** and the **Iroquois** built their homes in one place. They planted seeds and tended to their fields. Nomads like the **Apache** and **Algonquin** moved from place to place. They hunted for animals like deer and bison. They also sometimes **foraged** for berries and roots. All of the tribes had their own ways to live off the land.



Chapter Two

New People, New Life

Splitting into Two

Over one hundred years after the Puebloans left Mesa Verde, a new group of people from the North walked onto the rolling hills and open canyons. Some of the group wanted to stay. They built homes on the soft red ground and planted corn seeds in Mesa Verde. These people became the Navajo.

The other half of the group went south. They chased the animals. The men and women did not build homes and stay in one place. They were nomads. They lived in cone-shaped tents made of poles and deerskin. The nomads quickly took down their tents. They packed up and loaded everything onto sturdy **dogsleds**.

Some nights they wore brown and white feather crowns. They danced in the moonlight. When other tribes came onto their lands, warriors smeared red, black, and purple paint on their faces. They shouted and wailed. These people became the Apache.



A photo of a Navajo boy ca. 1906

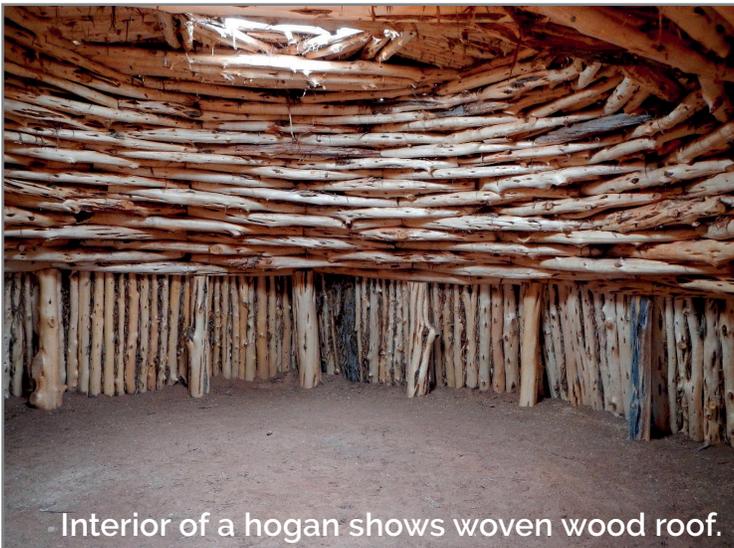
The Farming Navajo

The Navajo people lived in a red rock valley in Mesa Verde. Four tall mountains stood at each corner of the valley. Artists and medicine men used blue, yellow, black, and white colored rocks from each mountain. They crushed the rocks into fine sand. Medicine men sprinkled the rock powder into detailed designs on the ground. The Navajo drew these **sand paintings** when they cured the sick.

The Navajo people also used the colors to adorn small prayer sticks. Some people held the sticks when they knelt and closed their eyes to pray. Sometimes they prayed for a good corn harvest or for their sick to be healed.



A tipi was made of bison hides.



Interior of a hogan shows woven wood roof.

Small families built their homes near their growing gardens. They grew tall

New People, New Life



A Navajo hogan sits at Datil, New Mexico.

corn, round yellow squash, and beans on curly vines. Women pulled out weeds and picked ripe produce. Men walked miles from home to hunt deer. "Life comes from the land," the Navajo people said.

The Navajo people lived in **hogans**, which were made from brown wood poles, crunchy tree bark, and sticky mud. A hogan was shaped like a dome. Three large wooden posts came to a point at the top. The Navajo packed mud to make the curved walls. An entrance faced east to let in the yellow morning sun.

A Navajo man could stand on a red dirt floor and feel the soft earth under his feet. A bright orange fire at the center heated the hogan. The smoke crept out a small hole at the top. Cool fresh air and



American bison

New People, New Life

daylight came in when a fire wasn't burning. The Navajo people said spirits drifted in and out of the smoke hole, too.

The finished hogan was blessed before anything was brought inside. The woman of the house swept the hogan with a grass broom. Then she lit a fire. As the fire burned, the man of the house blessed the hogan.

First the man rubbed dry white cornmeal on each wooden post. He moved his hand from left to right and sprinkled some of the cornmeal on the floor. The Navajo believed the cornmeal brought success in life. The house was then ready for the family to move in.



An Apache woman stands with her baskets and pots.



From what you pictured...

1. What did you picture for **The Farming Navajo**?
2. Why do you think the Navajo believed "life comes from the land"?

New People, New Life

An Apache girl sits for a photograph.

The Apache: Hunters and Gatherers

The Apache left the Navajo behind on their farms. The nomads chased vast herds of large hairy bison into the grassy Great Plains. Different bands of Apache spread out far and wide. They hunted grazing bison, deer, and rabbits. They also searched for ripe green gourds and **prickly pears**.



Men and women built homes quickly out of wood frames covered with either brush or bison skin. Homes made with dry brush were called **wickiups**. Homes with sewed bison skin were



Picture this for fun!

The Crown Dancers bring the mountain spirits to an Apache tribe.

A black deerskin hood covers each dancer's face. White crowns of wood fan out from their heads. The dancers stomp their feet to the beat of the drum. Shimmering shells draped around the dancers' yellow and black skirts clank like bells. Bouncing men, women, and children look on. The dancers spring around, and all believe the mountain spirits will keep them safe.

New People, New Life

called **tipis**. The warm tents were easy to take down and pack up into small bundles.

The bison moved to the warmer south for every snowy winter. The Apache took down their homes. They piled their extra food and tools onto a simple sled. The sled had a small platform and two wooden poles tied to a furry dog's back. People walked days on foot, with their dogs wagging their tails beside them.



A Navajo woman carries a cradleboard.



Apache man sits with baskets.

Mothers carried babies on their backs in a wooden **cradleboard**. Babies faced outward and looked out at the grassy plains with wide eyes. Some of the carriers had a curved band at the top that made a half circle around the child's forehead. If the baby fell forward, the baby's head bumped the wooden band. The baby couldn't fall out of the cradleboard.

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In the winter the sky was white and thick with snow. The Apache couldn't find bison. There were no trees for firewood on the cold Great Plains. There was no more fruit on any plants. The children's bellies growled as they trudged through the snow. The tribe walked east to trade with the Puebloans.

This pouch is made of hide and beads.



The Apache brought baskets full of salt, deer and rabbit meat, wild yellow beans, and green fruit. In return the Puebloans gave them dry shelter, sweet corn, and soft cotton to make into cloth. The Puebloans' treat of crunchy corn and soft squash made the Apache's mouths water. They gobbled it down quickly. Every winter the Apache returned with rare salt and dried meat from the mountains to trade.



From what you pictured...

1. What did you picture for **The Apache**?
2. Why do you think the Apache lived in tipis instead of houses?

Eastern Woodland People

Many native tribes lived all over America, including the Northeast. By 1500 CE these Late Eastern Woodland people built their homes throughout the thick forests. Natives said that the trees grew so close together that a squirrel could jump along their tops from Ohio to the sea. Some tribes like the Algonquin moved through the forest hunting deer and picking berries. These nomadic

tribes never stayed in one place for too long.

Others like the Iroquois burned small clearings in the forest. They built homes and planted tiny seeds in the rich soil. Tall corn, fat squash, and bean vines grew for all the tribe. These farmers built their homes close to their crops. Both nomads and farmers lived off the land for hundreds of years.



This portrait shows a Native American family.

New People, New Life

Hunting and Gathering Nomads

The Algonquin nomads traveled with the seasons. When flowers bloomed in summer families paddled red bark canoes downstream. They pulled their canoes onto the soft riverbank of a forest clearing.



Snowshoes, baskets, and other things were made by the natives.

An Algonquin mother quickly gathered long bendy branches to build the frame of her family's home, known as a **wigwam**. The mother bent the branches into a dome with most of the branches touching at the top. She covered the frame with a layer of flat bark. She draped a stretched deerskin at the front for a door. The mother covered the ground inside with soft green fir branches.

Men paddled canoes in the large quiet lake. They used sharp wooden spears to catch pink fish. Women walked the soft forest floor. They looked for sprouting black wild rice, sweet maple sap oozing from the trees, and little blueberries hidden in the

New People, New Life



An artist painted an Algonquin couple in the 1700s.

shrubs. Some women stayed behind in the village. They dried strips of deer meat and fish on stick frames over burning fires and stored the dried meat for winter.

Leaves began to turn yellow and orange. Families set out through the early cold wind to hunt whitetail deer and other animals. The **shaman** pointed toward the forest and told each family group where they should hunt and build their homes. The shaman made sure a family never returned to the same clearing two winters in a row.

White snow soon coated the forest floor. Tribe members wore **snowshoes** that looked like tennis racquets tied to their feet. They walked on top of the soft snow. Dogsleds also helped them move meat like large deer or a bear. By the spring, the snow

A wigwam uses animal hides for walls.



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melted and the trees started to grow green leaves again. The Algonquin families paddled back down the winding river to meet each other at a new summer village.



From what you pictured...

1. What did you picture for **Hunting and Gathering Nomads**?
2. Why do you think the Algonquin families gathered during the summer? Why not the winter?

The Three Sisters and the Longhouse

The Iroquois people farmed in one place for long periods of time. Farmers needed open fields in the thick forest. Iroquois workers lit orange flames that licked up the forest's trees. After the trees burnt to ash, the Iroquois planted small seeds in the open space. Green corn stalks grew tall toward the sky. Bean vines wrapped around the cornstalk. Broad squash leaves shaded the soil below. They called these the **Three Sisters**.

The Iroquois people built large longhouses close to their fields. They used tree branches for the frame and flat bark to keep out rain. Soft fur mats and burning fires kept the inside of the longhouse warm. Smoke curled out of small holes in the roof.

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Longhouses could be more than 300 feet long. These larger longhouses held up to sixty people.

All families were related to the eldest woman in the home. The **Clan Mother** watched after everyone as they cooked and cleaned the longhouse. When family members shouted at each other, she stepped between them. She put her hands on their shoulders and told them what was right. Everyone in the family listened to her.



A belt of shells, called wampum, was worn by Clan Mothers.

Iroquois chief, Seneca tribe

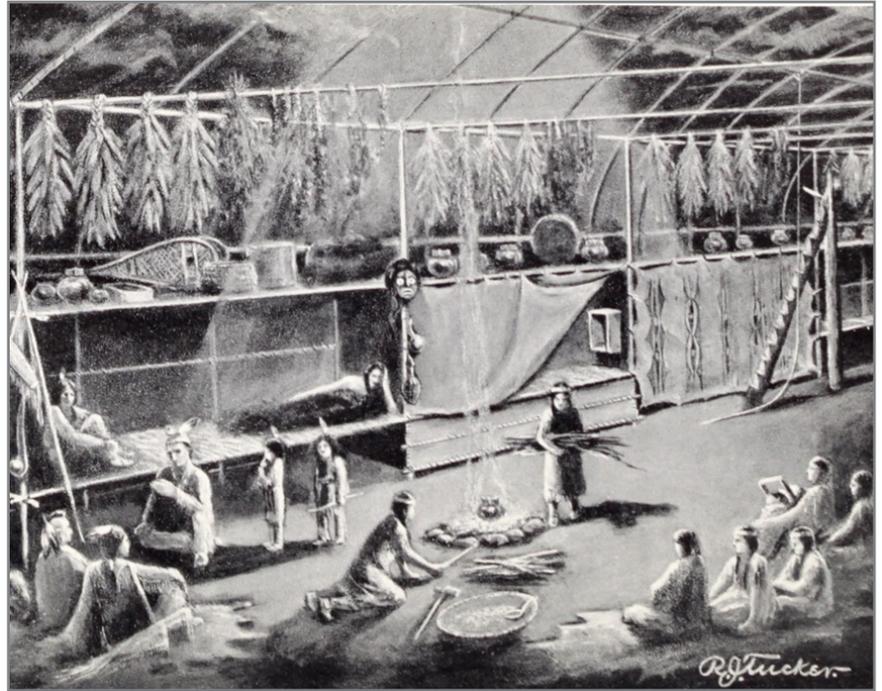


The Iroquois tribe was made up of five large nations. Five chiefs sat next to each other around an orange crackling fire. Each man wore a large pair of deer **antlers** on his head and a belt of white shells. The shells stood for peace.

The Iroquois chiefs met to lead the hundreds of people

New People, New Life

that made up the **Iroquois Confederacy**. At times they talked about trading with new tribes. Other times they discussed picking up their bows for war. The chiefs always had to find a way to agree.



The interior of an Iroquois longhouse sheltered families.

Clan Mothers watched the chiefs' meetings. Every Mother wore a belt of purple and white shells. If a Clan Mother saw that a chief was unfit to lead, she took off his antlers. Clan Mothers then chose a new man that they thought was a better leader. The Clan Mother placed the heavy antlers on the new chief's head.



From what you pictured...

1. What did you picture for **The Three Sisters**?
2. Why do you think everyone listened to the Clan Mother?

Americans Before Americans

Over thousands of years, the first people that crossed the land bridge split into many different tribes. They spread out all over the Americas. Native Americans lived in thick green forests and on warm mesas. They paddled canoes along the coasts and trekked up tall mountains.

They spoke many languages. Sometimes they traded fish for corn, or shark teeth for sparkling gems. Yet tribes kept their distance from each other. There were many miles of trees and winding rivers in every direction. No one had to worry about having enough land and food.

But in the late 1400s, the world was about to change. Europe lay across the great blue sea. Light-skinned explorers there were building large wooden ships. Kings and queens were spending gold coins to fund the explorers' journeys. They declared they were bound for the New World to claim all the land they found.

Purple and white shells were used by the Iroquois to decorate clothing.





From what you pictured...

Use your imagery to help you answer the questions!

- 1.** What is the main idea of this chapter?
- 2.** A new group arrived in Mesa Verde after the Puebloans. Why do you think some of the group stayed while others kept wandering?
- 3.** What did the Navajo call their houses?
- 4.** Why do you think the Apache and Algonquin traveled with the seasons?
- 5.** What did Iroquois Clan Mothers wear to show they had power within their tribe?
- 6.** How much power do you think the Clan Mothers had? Explain.
- 7.** Why do you think no one had to worry about having enough land or food?

Picture yourself and write your opinion...

You have walked many miles with your closest friends and family, your tribe. It has been many weeks of walking. Finally, your group stops at the start of a huge canyon. It has tall cliffs, good soil, and a river in the middle. Half your tribe wants to stay, build houses, and plant seeds. The rest see a herd of bison far away and want to follow it. What do you think your tribe should do?

Use your Structure Words to write about your choice. Give reasons to support your opinion, and include facts and details.