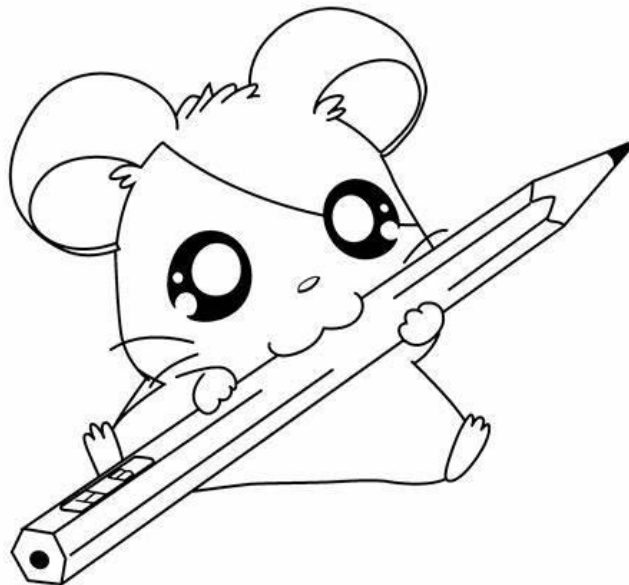


Name _____

Spelman and Howard
4th Grade ELA
Learning Packet
May 24th-28th, 2021



Name: _____

Date: May 24th, 2021

BCCS-Girls

Spelman/Howard

Module 5: Unit 1a: Lesson 1

Learning Targets	I can use details and examples from the Thanksgiving Address when explaining what specific passages say or mean. I can show what I know by contributing to discussions.
Assignment to Submit	Close-Reading Annotations (Packet)

Transcript of “Haudenosaunee or Iroquois?”

Sidney: *Where did the name Haudenosaunee come from and is okay for people outside the nation to use?*

Denise: *The name Haudenosaunee is an ancient name. It's an ancient name that means People of the Longhouse. People of the Longhouse, in this term when we talk about the word, means a group of people and a philosophy and a way of life and customs that stretches over hundreds and hundreds of miles, and so that is our long house, Haudenosaunee. It's a word, in which we hope that everybody embraces this word because that's who we are, and we adore being complimented in this way because it identifies who we are as citizens and people, it identifies our government and our customs, and so yes, it is a compliment if you greet someone who is Haudenosaunee with this word.*

Sidney: *Why do people call us the Iroquois Confederacy?*

Denise: *Iroquois Confederacy. It has its roots with the English. The English were one of the first people from Europe to travel to this land that we live in and it was a word that they brought with them that they identified with us. Haudenosaunee is what we identify ourselves. So over time, because our culture spent a lot of time being focused on the oral tradition, when it came to research and documents and text books, we were not necessarily the people who authored or wrote these documents. And so the people who did were more familiar with the term Iroquois or Iroquois Confederacy. But today, what we are so delighted about, is that you can research our people now using the word Haudenosaunee.*

Sidney: *What are the nations of the Haudenosaunee and do some of them have special duties?*

Denise: *That's a really good question. There are six nations, six separate nations of the Haudenosaunee, and if we start from east, we would begin with the Mohawk Nation, and then coming west next is the Oneida Nation, and then here in the territory which we're speaking today and came to visit is Onondaga Nation, and we continue west there is the Cayuga Nation and the Seneca Nation and the Tuscarora Nations. And what is interesting is in our way, everything around us in our environment has a duty, but there are some very special duties of the nations. For example, the Mohawk Nation is the keepers of the Eastern Door, so everything that comes from the east has to be welcomed and greeted by the Mohawk Nation. And then we have the Western Door, Seneca Nation; everything west of our area, of our peoples' territory, is welcomed and greeted by the Seneca Nation; and then at the capital, which is here, at Onondaga, is the Onondaga Nation, and the Onondaga Nation hosts the capital and it also hosts meetings of all the nations that come here. People come here to learn our ways, our government, and it's a very important place. And those are just some of the duties of each of the nations.*

Transcript of “Thanksgiving Address”

Riley: Frieda, could you tell me about the Thanksgiving Address?

Frieda: The Thanksgiving Address is a tradition amongst the Haudenosaunee where we give thanks to all those parts of creation that do their duty each day. And we begin with all the people on Earth, all those that are close to us and all our community and all those people; and then we give thanks to Mother Earth because she is still providing for us; and then we give thanks to the waters and we give thanks to all the bird life, the trees, all the winds, Grandmother Moon, the sun, and right up into the stars; so we give thanks to all those parts of creation, and it's done before and aft every gathering that we have.

Riley: So is it a prayer?

Frieda: It's not a prayer. It's a simple thanksgiving. It's not something where we are worshiping those parts of creation. It's where we are giving thanks to them and they can receive that thanks, because all parts of creation have spirit that can accept that thanksgiving.

Riley: Do you know when it began?

Frieda: At the beginning of time when The Twins made and created so many things on the Earth, Creator came down and appreciated what they had done and He asked them what they wanted, and the good twin said “I just want to go for a walk” and he went for a walk and he just looked at everything that was here and he came back so thankful. And he told the Creator, “I just want to be thankful,” so right at the beginning of time it was given to us, as humans, the duty to express our thanksgiving.

Riley: Is it an oral tradition or was it written down?

Frieda: It's our oral tradition that has been passed on for many, many years and it is never the same each time it is done. I know here at our school kids learn pretty much the same one, but when one of the men are asked to do a Thanksgiving Address, the Gano:nyok,(ga-NYO-nyok), they will do whatever they want. They can talk about any part of the creation and there's lots of things you can say while you're appreciating them, so they could talk awhile about the trees, they could talk awhile and say a lot about the bird life that happens to be here now, and some times that Gano:nyok can be 45 minutes to an hour and a half long. It depends on how they feel that day and how much they want to say.

Riley: Can kids give the Thanksgiving Address?

Frieda: Oh yes, yes, As I referred to before, the kids here at Onondaga Nation School learn in their language class how to give the Thanksgiving Address in Onondaga, and I know in Tuscarora, they learn how to give the Thanksgiving Address in Tuscarora, and the Mohawks learn in Mohawk, so yes, children do learn and do the Gano:nyok and give the Thanksgiving Address.

Riley: How is the Thanksgiving Address used today?

Frieda: Here at Onondaga it is used at any large gathering. We have it here at school, and it's at any kind of social dance where we are having a social dance for somebody's birthday, someone will open and close with the Thanksgiving, and the Chiefs, when they meet, will have an opening and a closing, and give their Thanksgiving Address before and aft their meeting. And if there is a wedding there will be a Thanksgiving Address at the beginning and end of that. So it's all through our culture and it happens all over today amongst the Haudenosaunee Territory.

Introduction

The Haudenosaunee give thanks daily, not just once a year. They give thanks for all things, from the water and sun to the insects and animals. Their thanksgiving address, called the Gano:nyok (ga-NYO-nyok), is a very important part of ceremonial and social gatherings. All social and ceremonial gatherings start and end with the Gano:nyok, which is sometimes called “the words that come before all else.” The Gano:nyok serves as a reminder to appreciate and acknowledge all things. The words express thanks for fellow human beings, Mother Earth, the moon, stars, sun, water, air, winds, animals, and more.

1- The People

Today we have gathered and we see that the cycles of life continue. We have been given the duty and responsibility to live in balance and harmony with each other and all living things. So now, we bring our minds together as one as we give our greetings and our thanks to one another as people. Now our minds are one.

Name: _____

Date: May 25th, 2021

BCCS-Girls

Spelman/Howard

Module 5: Unit 1a: Lesson 2

Learning Targets	I can use details and examples from the Haudenosaunee Thanksgiving Address when explaining what specific passages say or mean.
Assignment to Submit	Close-Reading Notes (Packet

Haudenosaunee Thanksgiving Address Continued

2- The Earth Mother

We are all thankful to our Mother, the Earth, for she gives us all that we need for life. She supports our feet as we walk about upon her. It gives us joy that she continues to care for us as she has from the beginning of time. To our mother, we send our greetings and our thanks. Now our minds are one.

3- The Trees

We now turn our thoughts to the Trees. The Earth has many families of Trees who have their own instructions and uses. Some provide us with shelter and shade, others with fruit, beauty and other useful things. Many people of the world use a Tree as a symbol of peace and strength. With one mind, we send our greetings and our thanks to the Tree life. Now our minds are one.

4- The Birds We put our minds together as one and thank all the Birds who move and fly about over our heads. The Creator gave them beautiful songs. Each day they remind us to enjoy and appreciate life. The Eagle was chosen to be their leader. To all the Birds — from the smallest to the largest — we send our joyful greetings and our thanks. Now our minds are one.

5- The Four Winds We are all thankful to the powers we know as the Four Winds. We hear their voices in the moving air as they refresh

us and purify the air we breathe. They help us to bring the change of seasons. From the four directions they come, bringing us messages and giving us strength. With one mind, we send our greetings and our thanks to the Four Winds. Now our minds are one.

Text/ Video Title and Author(s)	Summary	Themes/ Main Idea	Supporting Details

Name: _____
BCCS-Girls

Date: May 26th, 2021
Spelman/Howard

Module 5: Unit 1a: Lesson 3

Learning Targets	I can notice new ideas and wonder about how nations are created I can answer questions using specific details from a text. I can demonstrate what I know by contributing to discussions.
Assignment to Submit	Student-created graphic organizers (Packet)

I NOTICE	I WONDER

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Birth of the Haudenosaunee

By Dehowähda-dih - Bradley Powless, Eel Clan, Onondaga Nation

Journey of the Peacemaker

Over a thousand years ago on the shores of Onondaga Lake, in present day central New York, democracy was born. The Seneca, Cayuga, Onondaga, Oneida, and the Mohawk people had been warring against each other and there was great bloodshed. These five nations had forgotten their ways and their actions saddened the Creator.

The Creator sent a messenger to the people so that the five nations could live in peace. His name was the Peacemaker.

The Peacemaker carried powerful words of peace to the five nations. He traveled in a canoe of white stone to show that his words are true.

One of the first to join the Peacemaker's vision was an Onondaga named Hiawatha. Hiawatha was in mourning with the death of his daughters. The Peacemaker used Hiawatha's purple and white wampum strings to clear his mind to think clearly again. Together they traveled to the other nations persuading them to put down their weapons of war.

The Peacemaker then sought out the most evil people of the five nations. He knew that for peace to endure, these men needed to be turned into good-minded leaders.

The Peacemaker had already successfully convinced the Mohawks, Oneidas, Cayugas, and Senecas to join the Great Peace; however an Onondaga named Tadodaho stopped the completion of the vision. He was the most evil person of the time. Tadodaho was so evil that his body was twisted and snakes grew from his head.

The Peacemaker gathered all of the chiefs. They traveled together to convince him to join the peace. Only then did Tadodaho accept the Peacemaker's message and his special duty of caretaker of the council fire of the Haudenosaunee. His body and hair straightened and he became the last of the fifty chiefs. The five nations were united at last!

The Peacemaker showed them that one nation can be easily broken, like a single arrow; but five nations bound together, like five arrows, will become strong. The Peacemaker further symbolized this union of peace by selecting the white pine tree. The tree's pine needles are also bundled into groups of five to remind us of the Great Peace. The Peacemaker uprooted a great white pine tree leaving a great hole. Everyone then buried their hatchets of war and replanted the tree. The Peacemaker placed an eagle on top of the Tree of Peace. The eagle is there to warn the Haudenosaunee of any dangers to this Great Peace.

A wampum belt made of purple and white clam shells was created to record the event. Four squares (starting from the east) representing the Mohawk, Oneida, Cayuga and Seneca Nations with the Great Peace Tree (representing the Onondaga) in the center. This became known as the Hiawatha Belt which showed the union of the five Nations.

Coming Together

The Onondaga Nation is a sovereign nation with its own government. This began when the Peacemaker replanted the Great Tree of Peace. It has been in existence for countless centuries.

The entire Haudenosaunee (Ho-den-no-sho-ne) has fifty Hoyane (Ho-ya-nay) or chiefs among the five nations. The Hoyane are all considered equal. To show that they are leaders, the Peacemaker places the antlers of the deer on the Gustoweh (Gus-to-wah) or headdress of every Hoyane. When in council, every chief has an equal responsibility and equal say in the matters of the Haudenosaunee. The Peacemaker envisioned the chiefs holding arms in a large circle. Inside the circle are the laws and customs of our people. It is the responsibility of the Hoyane to protect the people within the circle and to look forward Seven Generations to the future in making decisions.

At Onondaga, there are fourteen Hoyane, including Tadodaho. Each chief works with his female counterpart, the Clan Mother. In council they are the voice of the people of their clan.

The council is divided into three benches or groups. Each bench must work together on decisions for the nation. When a decision by council has been agreed upon by all three benches, it comes with the backing of all of the chiefs in agreement. It is said that the Council is "Of One Mind". There is no voting.

Since that first meeting with the Peacemaker, the Onondaga Nation Chiefs and Clan Mothers continue to govern by the ways given by the Peacemaker. This makes the Haudenosaunee and the Onondaga Nation the oldest continuous democratic government in North America.


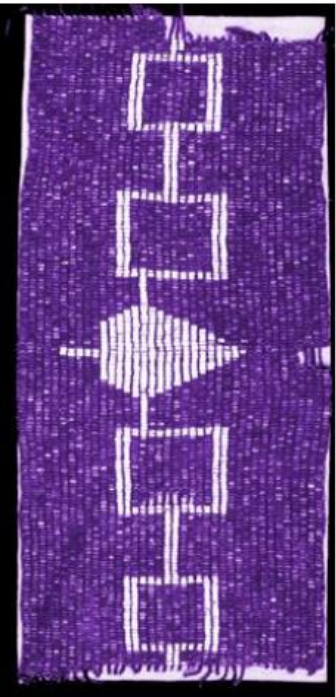
<p>“Birth of the Haudenosaunee”</p>	<p>Questions Day 1</p>
<p>The Council with Tadodaho at the Time the League Was Started, Painting by Ernest Smith. From the collections of the Rochester Museum & Science Center, Rochester, NY.</p>	<p>Why did the Creator send the Peacemaker to the five nations?</p> <p>Why did Hiawatha join the Peacemaker?</p> <p>Using evidence from the text, what three things do we find out about the Peacemaker?</p> <p>How does this illustration reflect what we have read in this section?</p>
<p>What is the purpose of the Hiawatha Belt?</p>	

Name: _____
BCCS-Girls

Date: May 27th, 2021
Spelman/Howard

Module 5: Unit 1a: Lesson 4

Learning Targets	I can answer questions using specific details from a text. I can compare a video to a text version of the same story. I can demonstrate what I know by contributing to discussions.
Assignment to Submit	Responses to video questions (Packet)

Symbols in "Birth of the Haudenosaunee"	Questions
 	<p>Label the Tree of Peace and the Hiawatha Belt based on what you read in Journey of the Peacemaker. How does the story explain the symbol of the arrows bound together?</p> <p>How do the Tree of Peace and the Hiawatha Belt symbolize the Haudenosaunee?</p> <p>Coming Together What do the antlers on the headdresses represent?</p> <p>Why would we want to look Seven Generations into the future when we make important decisions?</p> <p>Explain how the Council is "Of One Mind".</p>

Name: _____
BCCS-Girls

Date: May 28th, 2021
Spelman/Howard

Module 5: Unit 1a: Lesson 5

Learning Targets	I can make connections between texts. I can reread to find specific details. I can plan a symbol for my wampum belt.
Assignment to Submit	Revised PSA

Note Catcher:
Making Connections

Connecting Idea

Details from "Birth of the Haudenosaunee"

Details from Thanksgiving Address

How do the texts connect to the videos you saw (Stone Canoe and introduction to Thanksgiving Address)?

Application:

What do these texts tell you about the Haudenosaunee people? Use 2 pieces of textual evidence from the texts read earlier in today's lesson to support your claims.
