

Unit 3

Mississippi River History and Culture

Unit 3: Mississippi River History and Culture relies on the skills and knowledge students learned about life science in Unit 2 as the context for examining human history, migration, and settlement. The wall map is again used as a conceptual thread in this unit. Unit 3 emphasizes social sciences, language arts, and fine arts. Students are prompted to think about culture in the context of their own family traditions as a starting point for discussing human history on the Mississippi River.

3.0 Introduction to Mississippi River History and Culture: Pre- and Post-Assessment

Introduce students to the key concepts and prepare them to explore history and culture along the Upper Mississippi River by asking students to investigate their own cultural identity and family origins.

3.1 Mississippi River's Ancient Civilizations

Learn about the original inhabitants of the Mississippi River and imagine what life was like for ancient Americans by watching a video and writing poetry.

3.2 Where Worlds Meet: Early European Exploration

Discover what happened when the old and new worlds converged on the Mississippi River by plotting the courses of early European explorers and researching the Native American tribes they encountered.

3.3 Louisiana Purchase: Gateway to the Western Frontier

Explore the role of the Mississippi River as a primary motivation for the Louisiana Purchase and plan a trip of your own on the Upper Mississippi River.

3.4 Rivers of Human Migration: Settlement, Transportation, and Trade

Learn about the European-American migration of settlers as they moved from East to West in search of new land and opportunity by analyzing 19th-century primary sources and evaluating the geographic characteristics that influenced migration and settlement.

3.5 Mississippi River: Pathway to Freedom

Learn about the Underground Railroad and plan your escape to freedom.

Introduction to Mississippi River History and Culture



Unit 3 goal

Learn how communities and cultures develop to form civilizations

Lesson goal

Understand our own traditions and culture

Lesson objectives

- Discover your family culture
- Identify your family traditions
- Investigate how technology influences or changes traditions

Educational standards

- Social Science
- Language Arts

What you'll need

- Way to display family tree, timeline, or other visual aids

How long it will take

- *Activity 1:* 15 min.
- *Discussion:* 60 min.
- *Activity 2:* 45-90 min.

What's next!

Learn about the first civilizations along the Mississippi River.

Introduction

Unit 3 introduces the key concepts, facts, and vocabulary that students need in order to discover history and culture along the Upper Mississippi River. Students learn about abstract ideas such as culture, language, and social organization by exploring their own cultural identity and family origins.



STANDARDS CORRELATION

This introduction focuses on social studies and language arts standards, with an emphasis on how people create, learn, share, and adapt to culture. Students explore their own family or community culture to understand and identify cultural patterns, which prepares them for an in-depth examination of cultural continuity and change over time in the following lessons.



Serpent Mound in Adams County, Ohio



15 MINUTES

What you'll need

- Activity worksheet (page 138–139)

Pre- and Post-Assessment

Do This

1. Copy and distribute the Pre- and Post-Assessment activity worksheet on the following page.
2. Allow 15 minutes for students to complete the assessment.
3. Save the pre-assessments to compare with a post-assessment given after students complete all the lessons in this unit using this same activity worksheet.
4. Calculate each student's percent increase in knowledge.

Answer Key**Matching**

- | | |
|------|------|
| 1. g | 6. i |
| 2. f | 7. e |
| 3. a | 8. c |
| 4. h | 9. d |
| 5. b | |

Multiple Choice Questions

1. c
2. a
3. d
4. b
5. d

Definitions and Vocabulary

1. a
2. b
3. c
4. c
5. b

“To write history without putting any water in it is to leave out a large part of the story. Human experience has not been so dry as that.”

– Donald Worster, *Rivers of Empire*, 1985



Unit 3 Assessment

Name _____ Date _____

Matching

Draw a line from the word on the left to the correct definition on the right.

- | | |
|------------------------|--|
| 1. Tradition | a. A symbolic form of communication. |
| 2. Historic | b. Study of the origins, physical and cultural development, and social customs and beliefs of people. |
| 3. Written language | c. A set of shared attitudes, values, goals, and practices that characterizes a group of people. |
| 4. Archeology | d. Set of systems and institutions developed to meet basic needs, such as family, governments, languages, universities, hospitals, business corporations, and legal systems. |
| 5. Anthropology | e. Before the Common Era. |
| 6. CE | f. Term used to describe the period of time known about through records, such as written documents or oral traditions. |
| 7. BCE | g. Practice of handing down information, beliefs, or customs from one generation to another. |
| 8. Culture | h. Study of past human culture by the recovery and examination of remaining material evidence, such as burial sites, buildings, tools, and pottery. |
| 9. Social organization | i. Common Era. |



Multiple Choice

Circle the correct answer

1. Who was the first European to reach the Mississippi River?
 - a. Christopher Columbus
 - b. Juan Ponce de León
 - c. Hernando de Soto
 - d. Jacques Marquette
2. The Native American city of Cahokia was settled around:
 - a. 750 CE
 - b. 300 BCE
 - c. 100 CE
 - d. 600 CE
3. From which country did U.S. President Thomas Jefferson purchase the Louisiana Territory in 1803?
 - a. Spain
 - b. Mexico
 - c. England
 - d. France
4. The Corps of Discovery, commonly called the Lewis and Clark Expedition, departed from which place along the Mississippi River?
 - a. St. Louis, Missouri
 - b. Wood River, Illinois
 - c. St. Paul, Minnesota
 - d. Keokuk, Iowa
5. The Underground Railroad was:
 - a. The first subway in Chicago.
 - b. Secret organization of railway workers.
 - c. Movement to end slavery in Europe.
 - d. Secret routes and safe houses used by slaves to escape North.

Definitions and Vocabulary

Choose the BEST definition for the word

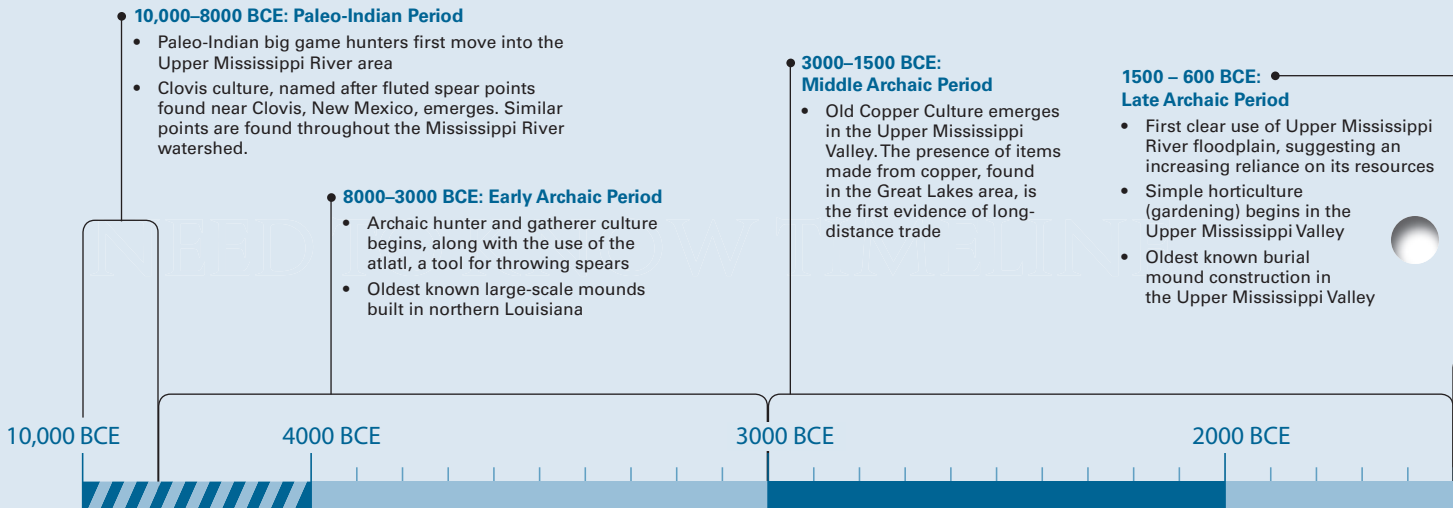
1. Migration
 - a. The relocation of an individual or group to a new place, usually in search of resources or opportunity.
 - b. The movement of trade items from one place to another.
 - c. Term used to describe recent history.
2. Multicultural
 - a. Someone who speaks many languages.
 - b. Many cultures coexisting in a similar time and place.
 - c. Large groups of people.
3. Mound builders
 - a. People who lived in homes made of sod.
 - b. People who built stone granaries to store corn.
 - c. People who built mound-shaped earthen monuments for their dead.
4. Timeline
 - a. Amount of time given to complete a task.
 - b. Line dividing one historic era from another.
 - c. Visual representation of the events of a certain era.
5. Chronology
 - a. Device used to tell time.
 - b. Organization of events in order of their occurrence.
 - c. Tool used to determine the date of an object.

Moments in History

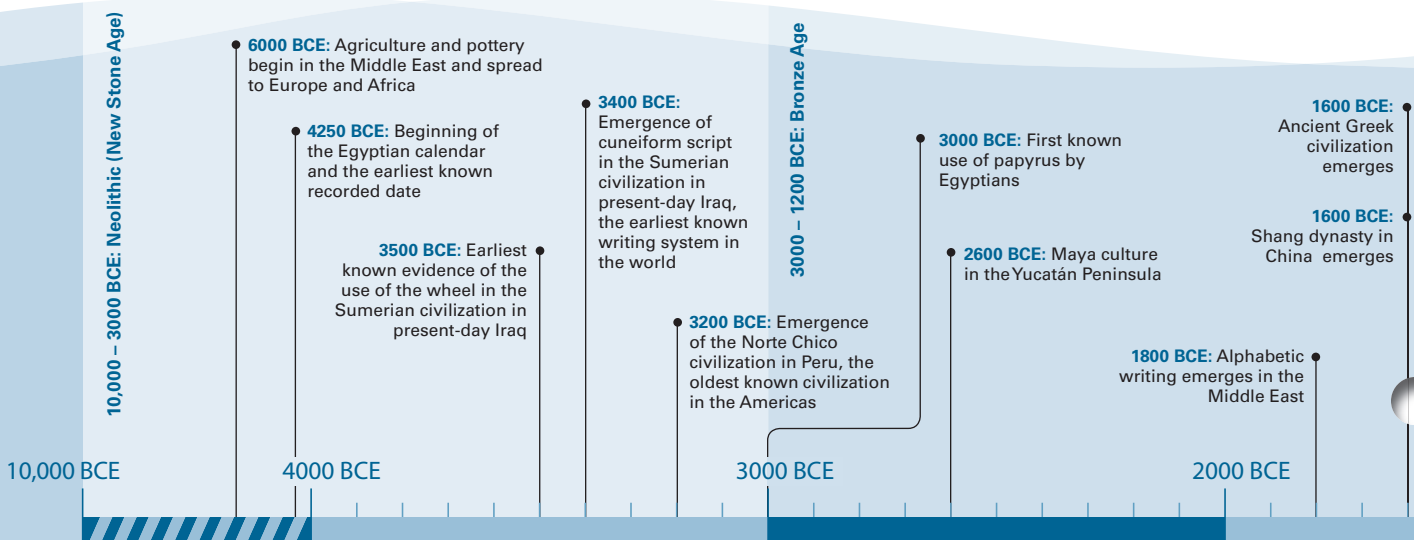
Archeologists divide history into developmental periods that describe times of continuity and change in cultural traditions. These periods varied from place to place, so all periods shown here are approximate.

Timelines help us to understand events and trends and how they change over time. Comparing the cultural history of the Mississippi watershed with world history helps place the cultural changes in the Mississippi watershed in a larger context.

Our Mississippi Timeline



Our World Timeline

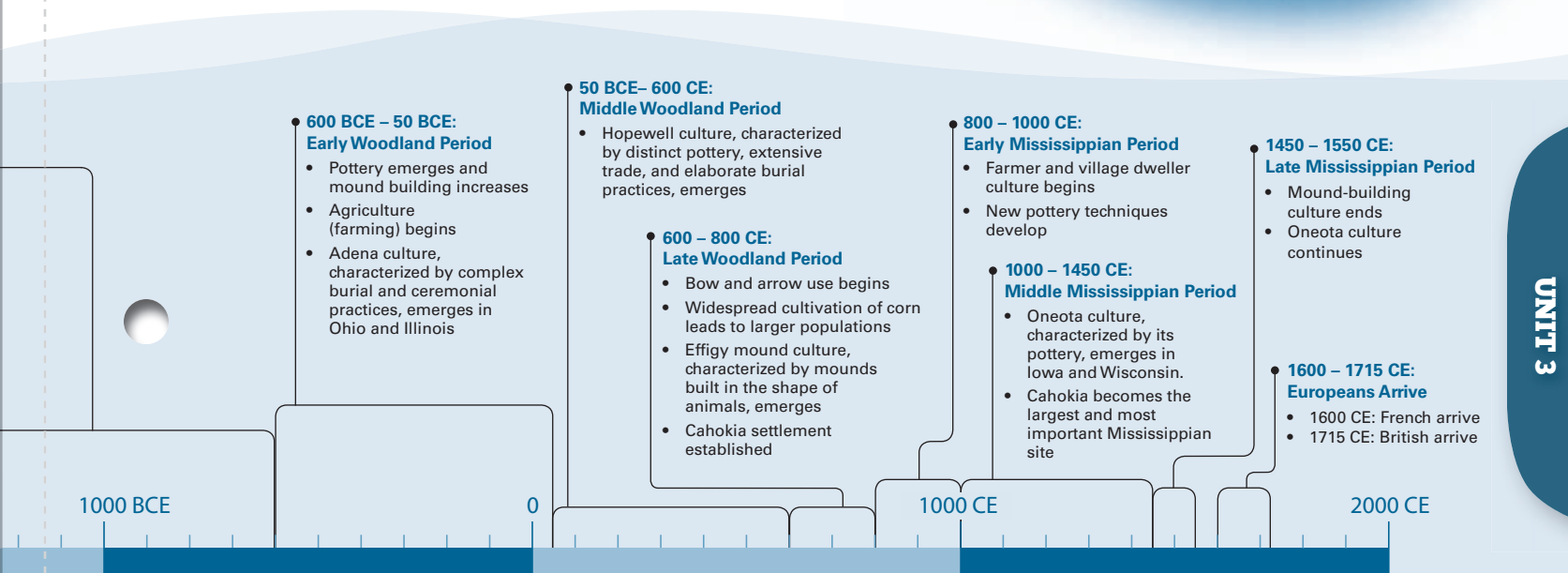


Cuneiform tablet believed to be from southern Iraq, circa 3100-3000 BCE.

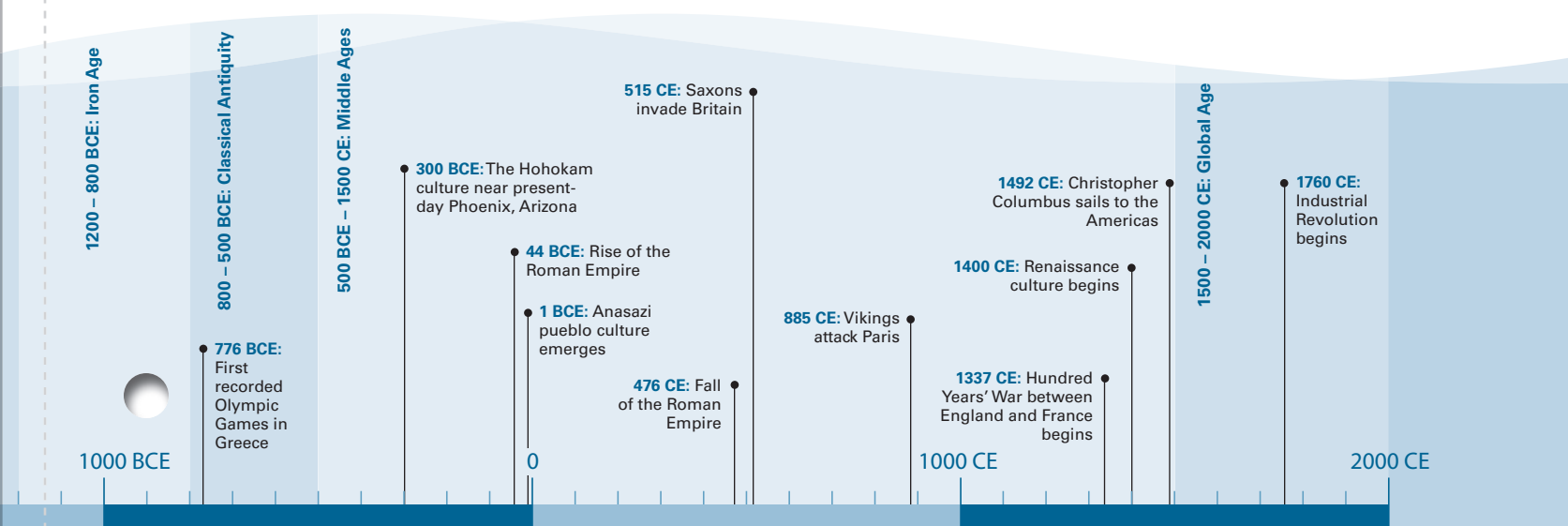


Common Era

Common Era, abbreviated as CE or BCE (Before the Common Era), is one of the designations for the world's most commonly used year-numbering system. Identical to the numbering used with Anno Domini (BC/AD) notation, it has been in use since the 1700s.



UNIT 3



Background

Who are we? Where do we come from? What makes us unique and yet similar? These are questions we explore through history, anthropology, and archeology.

The ability to create and transmit culture is what differentiates us from the rest of the animal world, but it's not that easy to find one definition that all anthropologists and archeologists agree on. In its broadest sense, culture can be defined as the thoughts, behaviors, languages, customs, and material items produced—along with the methods used to produce them—of a group of people.

Cultural formation and transmission

Cultures form when groups of people interact with their environment. Over time, they adapt their tools and methods to meet their basic needs to fit that environment. They also organize their society in ways that help each other meet basic needs, including families, governments, schools, occupations, medicine, legal systems, and come to share beliefs and symbols to understand and explain their world.

Culture is passed down from one generation to the next. It is dependent on the human ability to communicate. Language is a symbolic form of communication. The word *table*, for example, is nothing other than a symbol for the actual thing, a table.

Outside influences such as trade can cause cultures to change. Where cultures intersect and interact with each other, they share ideas and technologies. For example, it is uncertain exactly when or where the wheel was first invented, but its use spread rapidly. Hence, other cultures did not have to reinvent the wheel.

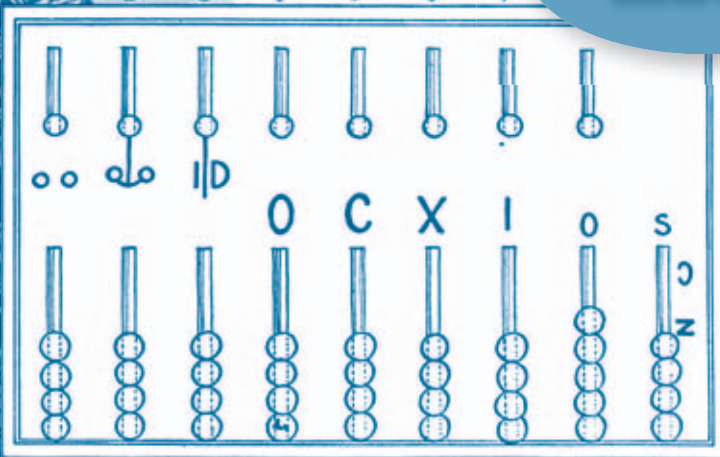
Mayan calendar

The ancient Mayans invented a calendar of remarkable accuracy and complexity about 500 BCE.

Need to Know

- **Anthropology:** Study of the origins, physical and cultural development, and social customs and beliefs of people.
- **Archeology:** Study of past human culture by the recovery and examination of remaining material evidence, such as burial sites, buildings, tools, and pottery.
- **Chronology:** Organization of events in order of their occurrence.
- **Timeline:** Visual representation of the events of a certain era, used as a tool for studying history and culture.
- **Prehistoric:** Term used to describe the period before recorded history.
- **Historic:** Term used to describe the period of time known about through records, such as written or oral traditions.
- **Culture:** Shared set of attitudes, values, goals, and practices that characterizes an institution, organization or group. Culture is a term used to describe a people's whole way of life, including arts, beliefs, customs, inventions, language, technology, and traditions.
 - Cultural patterns emerge in response to basic needs, such as food, clothing, and shelter, as well as technology, language, arts (including music), education, religion, and recreation.
 - The term **multicultural** describes a group or a place with several coexisting cultures.





Abacus

An instrument for making calculations by sliding counters along rods or in grooves, the abacus goes back to at least 2400 BCE. Many civilizations developed their own versions of the abacus.

- **Belief:** Feeling sure that something or someone exists or is true.
- **Value:** The idea that something, such as an object, goal, or belief, has worth.
- **Tradition:** The practice of handing down information, beliefs, or customs from one generation to another.
- **Civilization:** Similar to culture but commonly used to refer to a more complex or advanced form of organized life, including complex social, political, military, and religious values, goals, and practices.
- **Language:** A form of communication. Without language, people could not learn from one another across generations and culture could not be transmitted.
 - **Written language** is a symbolic form of communication.
- **Social organization:** Complex systems and institutions developed to meet basic needs, such as family, governments, languages, universities, hospitals, business corporations, and legal systems.

See the timelines on pages 140 – 141 for more terms and concepts.

Civilization

Over time, a culture may develop into a civilization, which is considered an advanced form of organized culture with more complex forms of social, political, military, and religious life. However, some people disagree about when a culture can be considered to have become a civilization. Also, *civilization* is a loaded term, one used to judge or contrast so-called civilized societies with so-called primitive ones. Although the term civilization is useful for describing a society's degree of complexity, it cannot be used to judge a society's beliefs, values, or quality of life.

Many of the world's greatest civilizations rose up on large rivers. The Shang Dynasty evolved along the Yellow River, the second-longest river in China after the Yangtze. It is considered the oldest continuous civilization in the world. The ancient Egyptian civilization that sprang up along the Nile River is older, but it was not continuous with modern Egyptian society.

Cahokia, a large city that flourished along the Mississippi across from St. Louis, Missouri, emerged during the Late Woodland culture. It is considered a civilization. Read more about Cahokia in the following lesson, 3.1: *Mississippi River's Ancient Civilizations*.

Discussion (60 minutes)

Introduce the key concepts in the Need to Know section using individual family or local community customs and traditions as context, but be sensitive to the fact that not all students are living with blood relatives or intact homes. Explain that customs are our usual way of doing things that are handed down from one generation to another.

Use the questions in the student activity worksheet titled "My Culture" to guide a discussion to get students thinking about their own family culture. Begin by sharing information about the culture of your own community, family, or ethnic group to help students brainstorm and feel comfortable doing the same. Then discuss those practices and beliefs in

relation to how cultural patterns emerge in response to basic needs, such as food, clothing, and shelter, as well as technology, language, arts (including music), education, religion, and recreation.

As American as...

- | | |
|----------------------------|--------------------------|
| <i>Apple pie</i> | <i>Jazz</i> |
| <i>Baseball</i> | <i>Route 66</i> |
| <i>Red, white and blue</i> | <i>Mickey Mouse</i> |
| <i>Rock 'n' roll</i> | <i>NASCAR</i> |
| <i>Chevrolet</i> | <i>Statue of Liberty</i> |
| <i>Coca-Cola</i> | <i>Uncle Sam</i> |
| <i>Hollywood</i> | <i>Disneyland</i> |
| <i>Hot dogs</i> | <i>Nike</i> |
| <i>McDonald's</i> | <i>Elvis Presley</i> |
| <i>Cowboys</i> | <i>Michael Jackson</i> |
| <i>Football</i> | <i>Starbucks</i> |



Activity 2



Grades
5-6

Individual or
group activity

40-90 MIN.

- 10–30 minutes for students to prepare timelines and family trees as visual aids.
- 30–60 minutes for students to read essays to the class

What you'll need

- Essay assignment activity worksheet (page 146–147)
- Way to display family tree, timeline, or other visual aids

My Culture

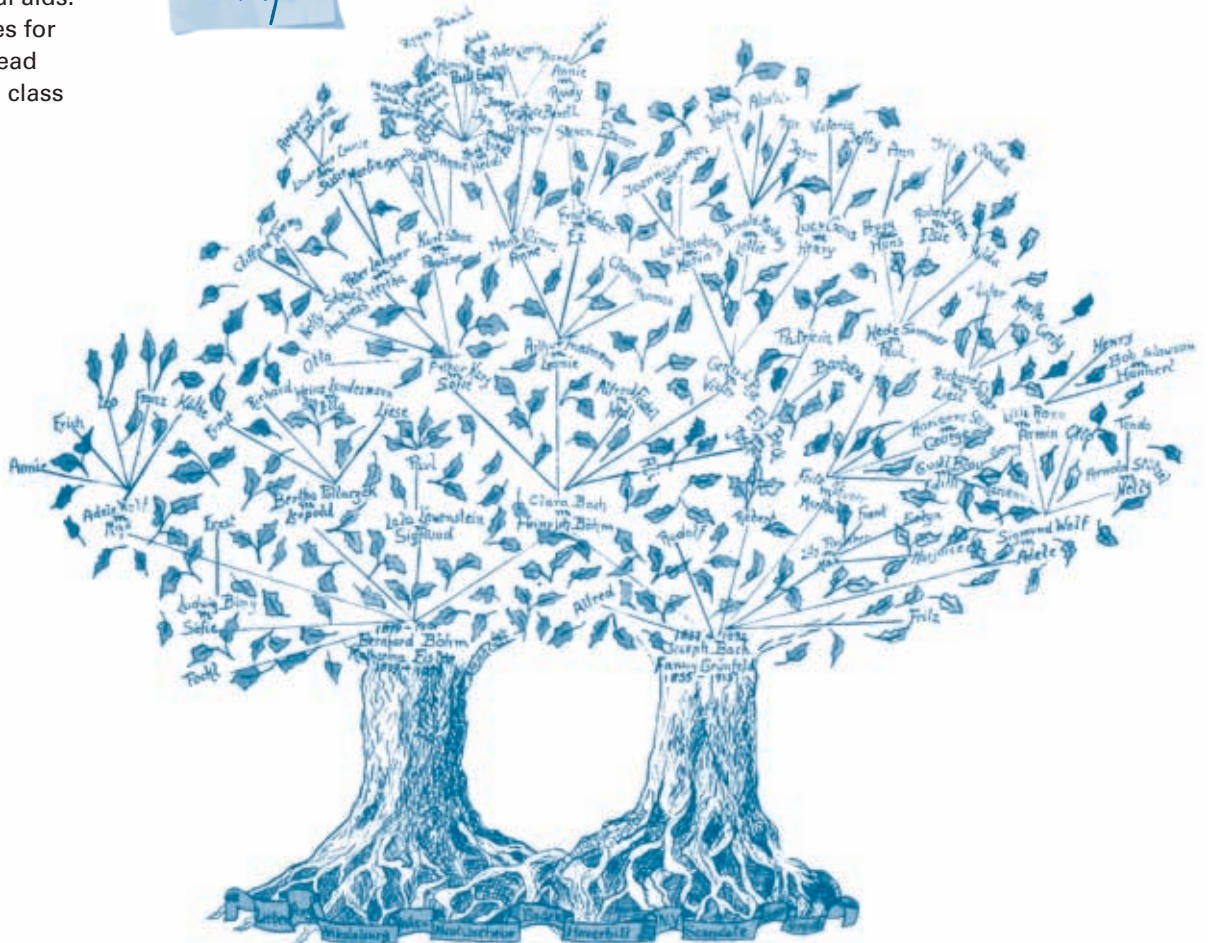
Students write a short essay about the culture of their community, family, or ethnic group, including its history, traditions, language, beliefs, and values and present it to the class. Essays should be accompanied by a timeline and diagram of their family tree.

Do This

1. Students present their essays and visual aids to the class.
2. Ask students to share their essays and visual aids with the class or post their materials online or on a bulletin board.

Teacher
Tip

Similarities help students feel a sense of belonging. Help them understand that uniqueness makes them special and individual.





Your Culture

Name _____ Date _____

Write an essay about your community, family, or ethnic group's culture, which you will present to the class. Include a timeline and family tree as visual aids for your presentation.

Your essay should include your culture's customs, traditions, beliefs, and values. You may need to interview your parents, grandparents, or neighbors to complete this assignment.

As part of your research, answer the following questions:

1. What part of the world do your ancestors (grandparents, great grandparents) come from? _____

2. What traditions are important to you? Do you do anything special for holidays such as Thanksgiving or New Year's? What other kinds of celebrations do you have? _____

3. What has your family or community taught you? What do you value most? _____

4. How do you communicate? Include languages spoken and technologies used to communicate with each other. _____

Introduction 3.0

“Rivers run through our history and folklore, and link us as a people. They nourish and refresh us and provide a home for dazzling varieties of fish and wildlife and trees and plants of every sort. We are a nation rich in rivers.” – Charles Kuralt, from *The Magic of Rivers*

Extension Suggestions

UNIT 3



~ Career launch

Invite a local **anthropologist** to speak to the class. Ask students to research the field and prepare questions in advance. See *A1: Career Launch* on page 312 for career information and professional associations.

~ Go “old school”

Have students make slate tablets and imagine what it was like to do their homework on these mini chalkboards instead of paper in a frontier school. Simple tablets can be made using cardboard and spray-on chalk paint (best done outdoors).

~ Express yourself!

- Write a letter to your grandparents and ask about their family traditions when they were growing up.
- Write a letter to your future grandchildren explaining what your life is like now.

~ Get out!

Visit a local historical site and participate in a living history event.

Welcome to Our Mississippi

File Edit View Favorites Tools Help



http://www.OurMississippi.org

~ Learn more online

Learn about culture from the [New York State Education Department \(www.nysed.gov\)](http://www.nysed.gov)
Search keywords: **what is culture**

Learn about the process of archeology from the [Mississippi Valley Archaeology Center at the University of Wisconsin—La Crosse \(www.uwlax.edu/mvac\)](http://www.uwlax.edu/mvac)
Search keywords: **archeology process**

Learn about archeology for kids from the [National Park Service \(www.nps.gov\)](http://www.nps.gov)
Search keywords: **archeology for kids**



Mississippi River's Ancient Civilizations

Introduction

Lesson 3.1 introduces students to the original inhabitants of the Mississippi River and invites them to imagine what life was like for ancient Americans by writing poems. They learn about mound-building Mississippian Cultures by watching a video about the ancient city of Cahokia and explore oral tradition and archeology.

STANDARDS CORRELATION

Students use language arts, history, and geography to understand the significance of early Native American cultures in the Mississippi River watershed.

Unit 3 goal

Learn how communities and cultures develop to form civilizations

Lesson goal

Learn about ancient Americans living along the Mississippi

Lesson objectives

- Explore early American civilizations
- Discover their customs and cultures
- Compare their cultures to yours

Educational standards

- Social Science
- Fine Arts
- Language Arts

What you'll need

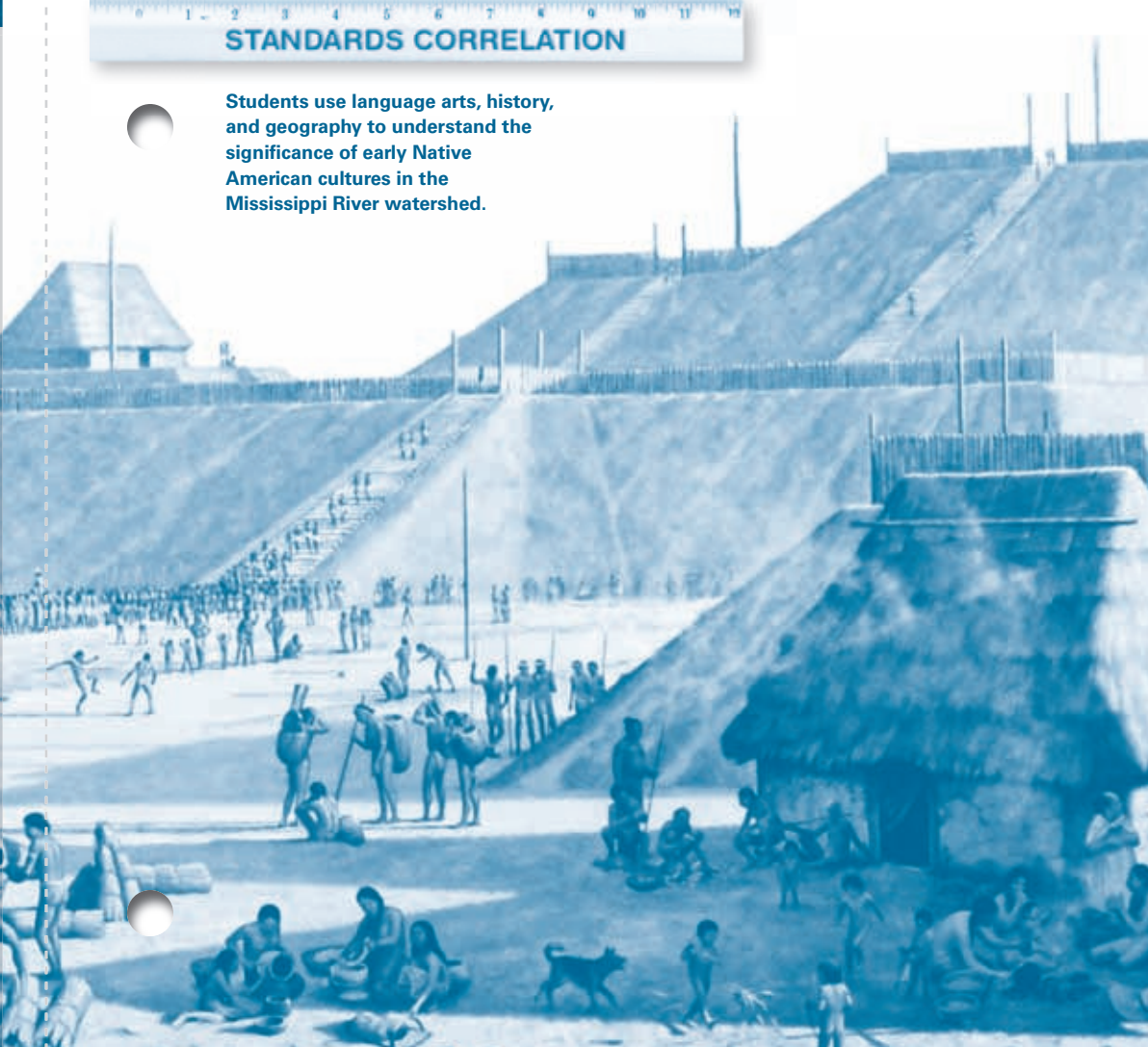
- Cahokia: City of the Sun online video
- Access to the Internet

How long it will take

- *Discussion:* 30 min.
- *Video:* 15 min.
- *Activity 1:* 45-60 min.

What's next!

Early European exploration and trade



Lesson 3.1

Background

The Mississippi River is possibly the most historic waterway on the North American continent. Its rich history started with Paleo-Indians.

Paleo-Indian Period: 10,000–8000 BCE

Archeologists believe early humans first came to North America 15,000 to 20,000 years ago across the Bering land bridge that once connected Asia and North America during the Ice Age. They were big-game hunters who followed now-extinct woolly mammoths and mastodons. Artifacts such as projectile points and stone and bone tools suggest that these people came to the Upper Mississippi area about 12,000 years ago.

Archaic Period: 8000–600 BCE


When the Ice Age ended, a wider variety of plant and animal resources became available, and cultural traditions began to change. Projectile points evolved and the atlatl, a tool for throwing spears, came into use.

As Archaic hunters and gatherers began utilizing local resources more, including deer, bison, clams, fish, and plant materials, they became less nomadic. Toward the end of the Archaic period, some hunter-gatherers began practicing agriculture, making pottery, and building burial mounds.

Woodland Period: 600 BCE–800 CE

The Woodland period was a time of rapid change brought about by population growth and increased contact between groups through trade. The Woodland period is characterized by the development of agriculture and pottery, the building of burial and ceremonial mounds, and the introduction of the bow and arrow.

As people gathered food in larger quantities, their communities grew larger and more complex. Different traditions evolved based on shared



Monks Mound, located at the Cahokia Mounds UNESCO World Heritage Site near Collinsville, Illinois, is the largest Pre-Columbian earthwork in America north of Mesoamerica.

Woodland and Mississippian cultures and settlements flourished along the Upper Mississippi River and its tributaries. See page 158 for a list of sites you can visit.

Legend

- ▲ Adena
- Hopewell
- Mississippian

practices, including burial, ceremonial, and artistic traditions. These include the Adena culture in Ohio and Illinois during the Early Woodland Period (600–50 BCE) and the Hopewell culture along the Ohio and Upper Mississippi Rivers during the Middle Woodland Period (50 BCE–600 CE).

Mississippian Period: 800–1550 CE

Between 800 and 1000 CE the Native American population exploded, which resulted in large towns and cities springing up along the Mississippi and its tributaries. This marked the beginning of the Mississippian period.

Cahokia

One of the largest ancient Mississippian cities was Cahokia. A bustling center of commerce and culture, it was larger than most European cities of its time, including London or Paris. This well

planned city included 120 ceremonial and burial mounds, several plazas, and wooden palisade walls nearly two miles long. At its peak between approximately 1050–1150 CE, up to 20,000 people may have lived here.

Corn was the mainstay of their diet, which they grew in the rich bottomlands along the Mississippi River. This high-yielding crop could be stored for long periods. They also grew beans, squash, and other seed-bearing crops.

By the time the European explorers arrived, the Cahokia region was deserted. Archeologists continue to study Cahokia and other mound sites in hopes of finding evidence that will help explain what happened.

Please review the timeline on pages 140–141 for more information.

Sources: *It Happened on the Mississippi River* by James A Crutchfield; *Historic Resources Study of the Mississippi National River and Recreation Area* by the National Park Service.

Lesson 3.1

Oral Tradition

Most of what we know about Native American culture before the arrival of Europeans comes from oral history and archeology.

Anishinabe-Ojibwe Migration Story

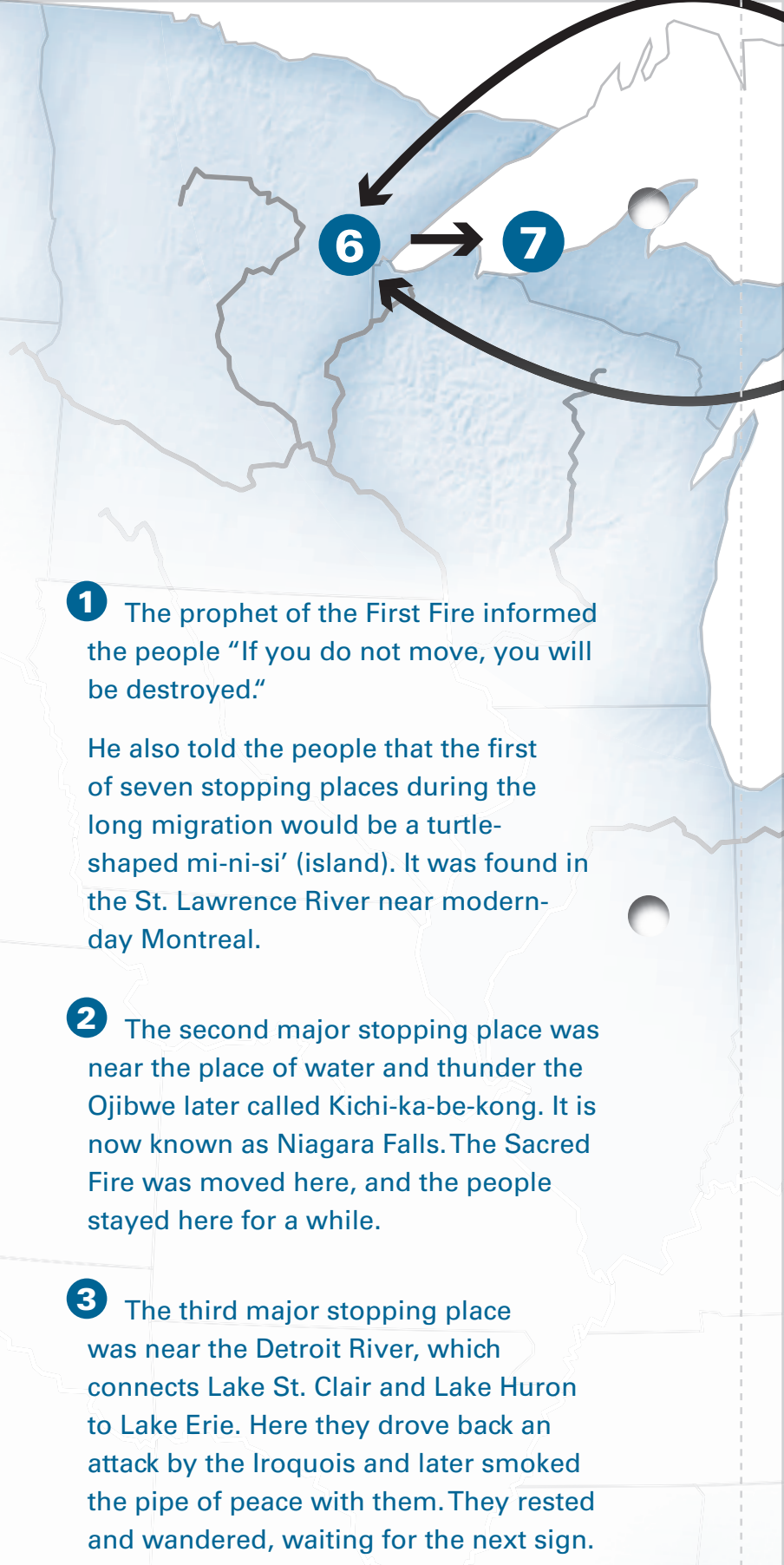
Oral tradition tells the story of the long migration of the Anishinabe-Ojibwe from the Atlantic Ocean to Spirit Island near Duluth, Minnesota. This epic journey lasted many generations and required a great deal of courage, determination, and faith. It probably began around 900 CE and took about 500 years.

In the Ojibwe language, "Anishinabe" means "one of the people." It is what they call themselves. The Ojibwe are part of a large language group of Native Americans known as the Algonquin family. They are one of the largest and most widespread tribes in North America.

"Seven prophets came to the Anishinabe. They came at a time when the people were living a full and peaceful life on the North Eastern coast of North America. These prophets left the people with seven predictions of what the future would bring. Each of the prophecies was called a fire and each fire referred to a particular era of time that would come in the future. Thus, the teachings of the seven prophets are now called the Seven Fires." –William Commanda, Elder of the Algonquin Nation

Migration of the Anishinabe

When the seven prophets came to the Anishinabe, the nation was living on the shores of the Eastern Great Salt Water. The people were so many that you could not see the end of the Nation, even if you climbed to the top of the highest mountain and look in all directions. They had plentiful food from the land, the sea, and the rivers. It was a time and a place of great plenty.



- 1 The prophet of the First Fire informed the people "If you do not move, you will be destroyed."

He also told the people that the first of seven stopping places during the long migration would be a turtle-shaped mi-ni-si' (island). It was found in the St. Lawrence River near modern-day Montreal.

- 2 The second major stopping place was near the place of water and thunder the Ojibwe later called Kichi-ka-be-kong. It is now known as Niagara Falls. The Sacred Fire was moved here, and the people stayed here for a while.

- 3 The third major stopping place was near the Detroit River, which connects Lake St. Clair and Lake Huron to Lake Erie. Here they drove back an attack by the Iroquois and later smoked the pipe of peace with them. They rested and wandered, waiting for the next sign.

The prophesy of the Third Fire said a boy would be born that would show them the right path to where the Anishinabe would find "the food that grows on



The northern group of Anishinabe went to the western end of what is now called Lake Superior and found Spirit Island. The Sacred Shell rose up to the people here. Parts of the southern group came here, too.

water.” Later a boy had a dream about stones leading across the water. The dream led the people to the islands that led across the great northern fresh water sea.

4 The Sacred Megis appeared on Manitoulin Island, the largest in a chain of islands in Lake Huron. This was the fourth major stopping place of the Anishinabe.

5 The fifth stopping place was Baw-wa-ting’, near Sault Ste. Marie. This was a place of plentiful food and, later, trade with the light-skinned people. The migration split into two groups here, one following the northern shore of Lake Superior and the other the southern shore.

6 The prophecy was fulfilled at Spirit Island (near Duluth, Minnesota) where the Anishinabe found “the food that grows on water,” or ma-no’-min (wild rice). It was the sacred gift from the chosen ground, and the sixth stopping place of the migration.

7 But the elders thought the journey wasn’t quite over. An ancient prophecy spoke of a turtle-shaped island at the end of the journey. When the southern group of Anishinabe found Mo-ning-wun’-a-kawn-ing (Madeline Island), the Sacred Shell rose out of the water, and tobacco was placed on its shore... The Sacred Fire was carried here and continues to burn brightly.

Adapted from *The Mishomis Book: The Voice of the Ojibway* by Edward Benton-Banai (University of Minnesota Press, 1988) and “Ojibwe Migration Story” at www.ojibwe.org.

Discussion (45 minutes)

Discuss the role of oral traditions in Native American culture and read the Ojibwe Migration story with the class. Then read the *Pipe of Peace* story and the excerpt from the *Song of Hiawatha* by Henry Wadsworth Longfellow. Both poems refer to a sacred place where pipestone, a soft, red rock used to make pipes, is found.

Explain that *Song of Hiawatha* is a long, epic poem based on the oral tradition of the Ojibwe. Written in 1855, it is an example of the type of American Romantic literature that helped create the stereotype of the noble savage.

The poem's title character reveals a lack of understanding about Ojibwe history and culture. Longfellow mistook Hiawatha as another name for the Ojibwe cultural hero Manabozho. Instead, Hiawatha was a leader of the Iroquois, a traditional enemy of Ojibwe.

Ask students to consider the similarities and differences between the story and the poem. Point out the use of repetition in both.

What might that tell us about the similarities between epic poetry and oral traditions? Would it help people memorize and transmit culture from one generation to the next?

The Pipe of Peace

"In the olden days, so they say, the Indians fought much. Always they followed the war trail. Then Gitche Manito, the Good Mystery, thought, 'This is not well. My children should not always follow the war trail.' Therefore he called a great council. He called all the tribes together. Now this was on the upper Mississippi."

"Gitche Manito stood on a great wall of red rock. On the green plain below him were the wigwams of his children. All the tribes were there. Gitche Manito broke off a piece of the red rock. He made a pipe out of it. He made a pipe by turning it in his hands. Then he smoked the pipe, and the smoke made a great cloud in the sky."

"He spoke in a loud voice. He said, 'See, my people, this stone is red. It is red because it is the flesh of all tribes. Therefore can it be used only for a pipe of peace when you cease to follow the war trail. Therefore it is the Place of Peace. To all the tribes it belongs.' Then the cloud grew larger and Gitche Manito vanished in it."

"Now therefore, because of the command of Gitche Manito, the Indians smoke the pipe of peace when they cease to follow the war trail. And because it is the Place of Peace, the tomahawk and the scalping knife are never lifted here."

"The Pipe of Peace" from *Myths and Legends of the Mississippi Valley and the Great Lakes*, edited by Katherine B. Judson and originally published in 1914.

Song of Hiawatha

On the Mountains of the Prairie,
On the great Red Pipe-stone Quarry,
Gitche Manito, the mighty,
He the Master of Life descending,
On the red crags of the quarry,
Stood erect and called the nations,
Called the tribes of men together.

"I am weary of your quarrels,
Weary of your wars and bloodshed,
Weary of your prayers for vengeance,
Of your wranglings and dissensions;

"Break the red stone from this quarry,
Mould and make it into Peace-pipes,
Take the reeds that grow beside you,
Deck them with your brightest feathers,
Smoke the calumet together."

- Henry Wadsworth Longfellow



Express Yourself Through Poetry

Grades

5-6

Class or small group activity

2 HOURS

- 30 min. for discussion
- 15 min. to watch video
- 30-45 minutes to write poem and create visual

What you'll need

- *Cahokia: City of the Sun* online video
- Access to the Internet
- Student activity worksheet (page 156)
- Teaching and Evaluating Haiku (page 157)

About the video

City of the Sun was produced by Donna Lawrence Productions, Inc. of Louisville, Kentucky. It won a Gold Medal Award at the 33rd Annual International Film and Television Festival of New York.

Get Ready

Read the Ojibwe story *Pipe of Peace* and the excerpt from the *Song of Hiawatha* by Henry Wadsworth Longfellow on page 154 to the class and discuss their similarities and differences. Explain that although the “Pipe of Peace” is said to be one of the original Native American stories *Hiawatha* was based on, it was published by someone who was not Native American. Ask students to think about the difference between listening to a story and reading one.

Do This

1. Watch the online video *Cahokia: City of the Sun*. Go to www.cahokiamounds.org and click on **Learn**. Then click on **Video Features**. You need Adobe Flash Player to view the video.
2. Discuss the video with students. Use the following questions to start the discussion.
 - Where does the name Cahokia come from? **Answer: From the Iroquois who settled in the area after Cahokia was deserted. We don't know what these people called themselves.**
 - What happened to them? **Answer: No one knows for sure. They could have dispersed into smaller societies throughout the Midwest. Archeologists are studying the mounds to learn more.**
 - What did they eat? Where did they get it? **Answer: They grew corn, beans, and squash.**
 - How did they build the mounds? **Answer: They dug the earth with stone tools and carried it in baskets.**
3. Ask students to write a Haiku poem about the Cahokia Mounds using the student activity worksheet on page 156. See Teaching and Evaluating Haiku on page 157 for more information.
4. Ask students to create a visual to go with the haiku, such as a photo, drawing, painting, or collage.



Express Yourself Through Poetry

Name _____ Date _____

1. Write a Haiku poem about the Cahokia Mounds.

2. Create a visual to go with your poem.

3. Writing a Haiku poem

The haiku is a very structured poetry form. Initially introduced by the Japanese, it is a three-lined poem containing five syllables in the first line, seven in the second, and five in the third.

*The Cahokia
were alive long, long ago
on the river banks.*



Evaluation Key for Activity Worksheet (page 156)

Express Yourself Through Poetry

Teaching and Evaluating Haiku

Short and imaginative, haiku are a great tool for combining natural history, social science, and language arts. Originating in Japan, haiku is a unique form poetry now popular across the world. It is a relaxing way to use reflection and creativity for self-expression.

Traditional haikus have 17 short sounds divided into three lines of a fixed five-seven-five pattern. However, we suggest allowing for some flexibility in the 5-7-5

syllable pattern in order to give students more freedom for self-expression and still achieve a concise, well-structured haiku. A general guideline requires that the poem be three lines with the middle line longer and totaling no more than 17 syllables.

Assess student haiku by the balance of their structure and the quality of the reflection.

Haiku examples

warm sun on my face
dragonfly on my finger
slow moving river

water falls from dam
framed by arch of busy bridge
rocks on river bank

on far river bank
gull tears into old fish flesh
two crows stand watching

precipitous bluffs
old shore of ancient river
memory remains

– excerpts from Michael Czarnecki's "Mississippi River Haiku"

Lesson 3.1

Pottery was a major innovation that spread during the Woodland period. Most was created using clay that was rolled and coiled into the shape of the pot. A rim was added to the top. The outside of the pot was often decorated with punctuated or cord-marked designs. The finished pieces were hardened in an open fire pit. Later, shells from the river were added to strengthen the clay, which also added different colors to the pottery.



Extension Suggestions

~ Career launch

Invite a local **archeologist**, **anthropologist**, or a **historian** to speak to the class.

Ask students to research the field and prepare questions in advance. See *A1: Career Launch* on page 312 for career information and professional associations.

~ Get out!

Visit an ancient mound site near you:

- Aztalan State Park, Lake Mills, Wisconsin
- Cahokia Mounds State Historic Site, Collinsville, Illinois
- Effigy Mounds National Monument, Harpers Ferry, Iowa
- Gull Lake Recreation Center, Brainerd, Minnesota
- Osterhout Mound Park, Hannibal, Missouri
- Toolesboro Mounds National Historic Landmark, Wapello, Iowa

~ Express yourself!

- Design and build a diorama of the Cahokia mounds with dwellings
- Get some craft clay and make pottery using the coil method. Decorate it and fire it in the oven. Use it to hold a keepsake that means something special to you.
- Write a play about what life might have been like in Cahokia.
- Create a timeline for the tribal groups in your area.

UNIT 3



Welcome to Our Mississippi

File Edit View Favorites Tools Help

<http://www.OurMississippi.org>

~ Learn more online

Learn about Native Americans from the [American Indian Heritage Foundation \(www.indians.org\)](http://www.indians.org)
Search keywords: **Resource Directory**

Learn more about pipestone from the National Park Service (www.nps.gov). Search keywords: **Pipestone National Monument**

Learn about Mississippi River history and culture from the [National Park Service \(www.nps.gov\)](http://www.nps.gov)
Search keywords: **Mississippi History and Culture** and/or
Search keywords: **Mississippi Archaeology Program**

Learn about past cultures of the Upper Mississippi River from the [U.S. Army Corps of Engineers–St. Paul District \(www.mvp.usace.army.mil\)](http://www.mvp.usace.army.mil)
Search keywords: **Historical Publications**



Where Worlds Meet:

Early European Exploration of the Mississippi River

Introduction

In lesson 3.2, students discover what happened when the old and new worlds converged on the Mississippi River by plotting the courses of early European explorers Louis Jolliet and Jacques Marquette and researching the Native American tribes they encountered.

STANDARDS CORRELATION

Students use language arts, history, geography, and mapping skills to understand the significance and impact of early European exploration and colonization.

~ Unit 3 goal

Learn how communities and cultures develop to form civilizations

~ Lesson Goal

Learn how new European settlements started along the Mississippi River

~ Lesson objectives

- Identify explorers of the Mississippi river and their sponsoring countries
- Discuss why many countries wanted to claim the Mississippi river
- Explain the importance of the Louisiana Purchase

~ Educational standards

- Social Science
- Fine Arts
- Language Arts

~ What you'll need

- Internet and library access
- Laminated wall map

~ How long it will take

- *Discussion*: several class sessions
- *Activity 1*: several class sessions

~ What's next!

Westward Ho!
The Louisiana Purchase

Oil painting by Wilhelm Lamprecht (1838–1906) of Father Jaques Marquette and the Indians at the Mississippi River

“As we were descending the river, we saw high rocks with hideous monsters painted on them and upon which the bravest Indian dare not look. They are as large as a calf, with claws and horns like a goat, their eyes are red, beard like a tiger’s and a face like a man’s. Their tails are so long that they pass over their bodies and between their legs under their bodies, ending like a fish’s tail. They are painted red, green and black, and so well-drawn that I could not believe that they were drawn by the Indians, and for what purpose they were drawn seems to me a mystery.”

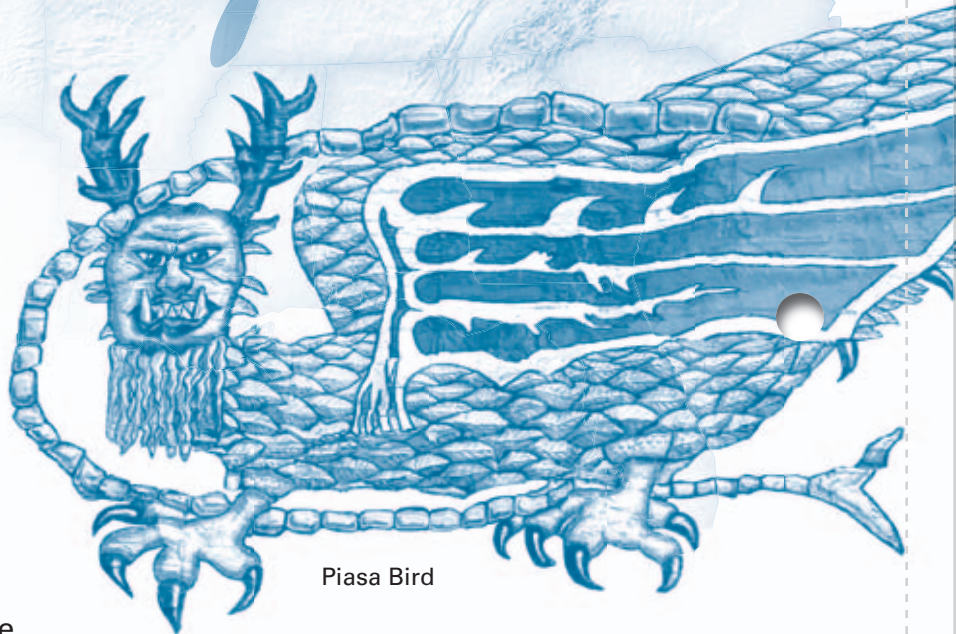
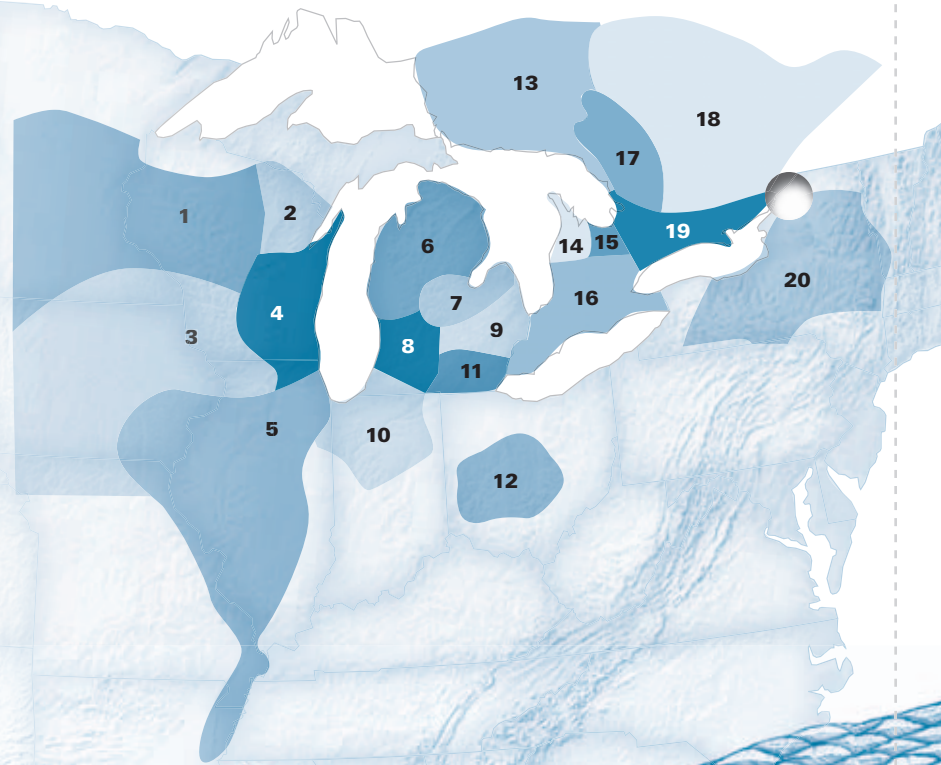
– Father Jacques Marquette

Background

European Exploration

In the 1500s, Europeans were on the move. France, Britain, and Spain had developed a taste for spices, sugar, silks, and other exotic goods from the Far East, and they were looking for a new, easier route to the east that would make these trade items cheaper. As they explored North America looking for the fabled Northwest Passage, they noticed this new world was a land of riches for the country that could claim, explore, map, and control it.

European explorers and traders soon learned that the Mississippi River was a major water route in the middle of this large continent. Like the Native Americans that had lived there for



Piasa Bird

centuries, European explorers began using the river as a major transportation route. In many ways, the Mississippi River is North America’s first major highway.

Native Americans

North America was anything but new to the Native Americans who had lived here for millennia. The tribes that lived along the river in the 1600s included the Dakotas, Illinois, and the Ioway. Other tribes that lived in the area in the 1600s

Indian Tribe Territories circa 1600

(map to the left)

- | | | |
|------------------|--------------|---------------|
| 1. Santee Dakota | 8. Mascouten | 15. Petun |
| 2. Menominee | 9. Fox | 16. Neutral |
| 3. Ioway | 10. Miami | 17. Nipissing |
| 4. Ho-chunk | 11. Kickapoo | 18. Algonkin |
| 5. Illinois | 12. Shawnee | 19. Huron |
| 6. Potawatomi | 13. Ojibwe | 20. Iroquois |
| 7. Sac | 14. Ottawa | |

were the Menominee, Ho-chunk, Fox, Kickapoo, Miami, Ojibwe, Potawatomi, Shawnee, Sac, Sioux, and Winnebago.

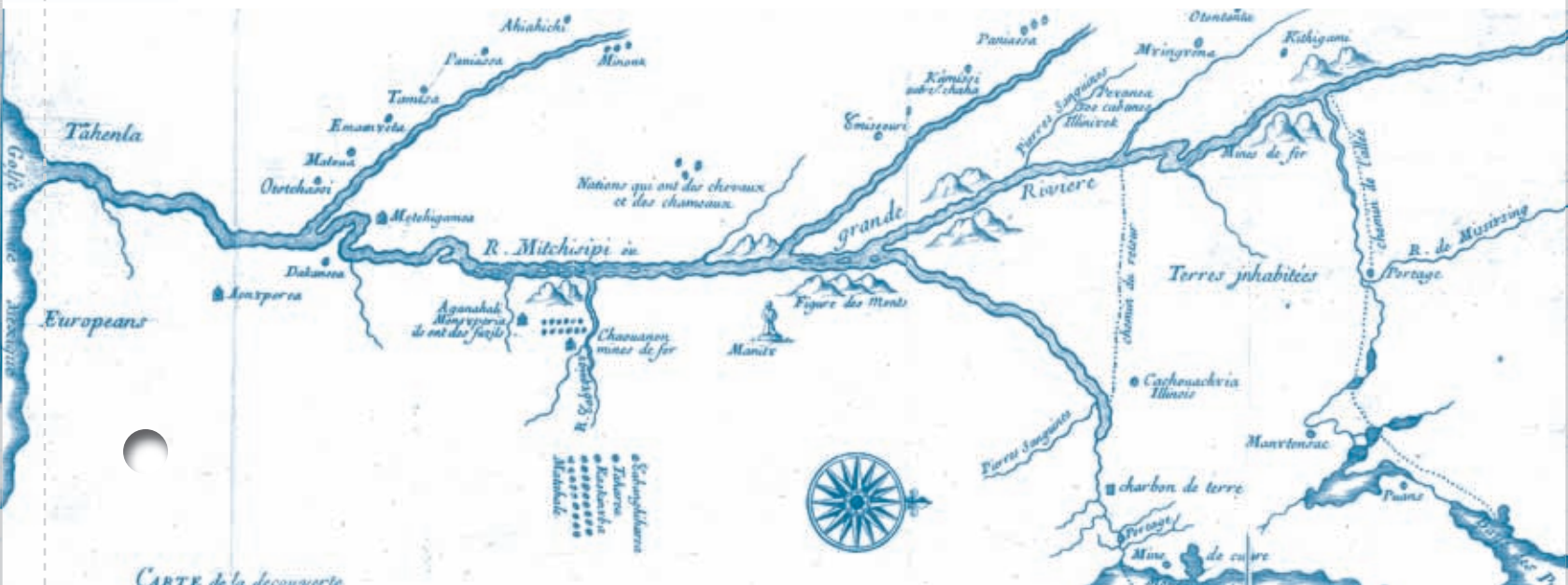
Europeans also noticed the many fur-bearing animals that inhabited the waterways of the upper Midwest, including beaver, otter, mink, bear, and deer. Many decided to settle in the Upper Mississippi River to invest in the rich fur trade, the success of which depended on Native American cooperation and assistance.

Jolliet and Marquette Expedition

The first Europeans to travel south on the Mississippi River were Louis Jolliet and Jacques Marquette. In 1673, they were searching for a water route that led to the Pacific Ocean, which would make the fur trade easier and more profitable.

Jolliet and Marquette travelled with five other men along Lake Michigan to Green Bay, canoed up the Fox River, and then went downstream on the Wisconsin River to the Mississippi River. They became the first non-natives to view the image of the Piasa bird on the bluffs near present-day Alton, Illinois. Marquette wrote about this Native American painting of a mythical spirit-being in his journal, making it one of the earliest written accounts of Native American rock art in eastern North America.

Jolliet and Marquette traveled downstream to the confluence of the Arkansas River before turning around in fear of hostile Indians and Spanish explorers. They returned to Lake Michigan via the Illinois River. Jolliet's journal and his maps were lost when his canoe overturned on the rapids of the Montreal River. Marquette's diary is all that remains of their journey.



Hernando de Soto (c.1496/1497–1542) was a Spanish explorer and conquistador who led the first European expedition deep into the modern-day United States, including parts of Florida, Georgia, Mississippi, Alabama, Louisiana, Arkansas, and Oklahoma, while searching for a water route to the Pacific. De Soto died in 1542 on the banks of the Mississippi River near southern Arkansas or northern Louisiana.



Louis Jolliet (1645 –1700) was a French Canadian fur trader, guide and mapmaker born in Québec City. He explored the Canadian wilderness and the Great Lakes area. After the expedition, Jolliet continued his efforts to expand the fur trade westward and did extensive mapping.

Father Jacques Marquette (1637 – 1675) was a Jesuit priest from France who came to Canada as a missionary. He sailed to Quebec in 1666 and started a Chippewa (Ojibwe) mission at Chequamegon Bay at the western end of Lake Superior in 1671. He traveled with Louis Jolliet in the hopes of converting Native Americans to Catholicism. Marquette died of dysentery shortly after the expedition.



Robert de La Salle (1643 – 1687) was a French explorer who traveled extensively throughout the Great Lakes. His mission was to explore and establish fur-trade routes along the river. La Salle was the first European to sail down the length of the Mississippi River to its mouth. In 1682 he claimed the entire Mississippi basin for France, naming it Louisiana in honor of the King Louis XIV.

Discussion (60-90 minutes)

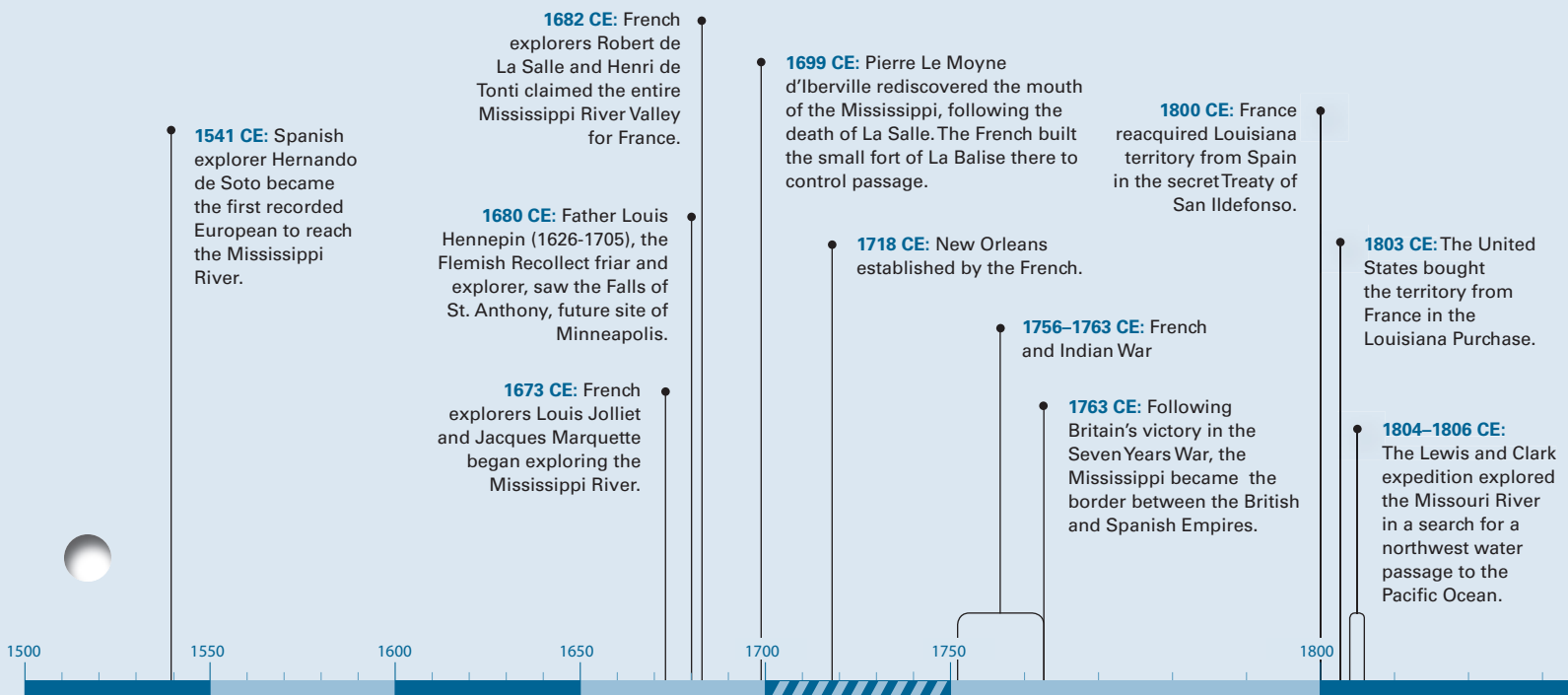
Introduce the timeline of European exploration. Discuss how many countries wanted to claim the Mississippi River and other parts of North America and why. Ask how the success of European expeditions depended on the cooperation and goodwill of the Native Americans they met along the way.

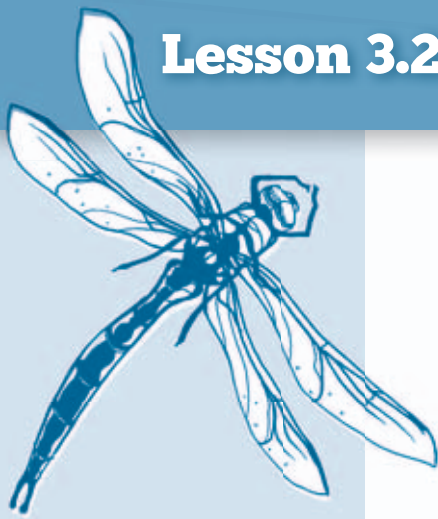
Who were the famous explorers of the Mississippi River? Where did they come from and what part of the Mississippi did they explore?

“ We were not long in preparing all our Equipment, although we were about to Begin a voyage, the duration of which Nie could not foresee. Indian Corn, with some smoked meat, constituted all our provisions; with these we Embarked - Monsieur Jollyet and myself, with 5 men in 2 Bark Canoes, fully resolved to do and suffer everything for so glorious an Undertaking. Accordingly, on The 17th day of may, 1673, we started from the Mission of St. Ignace at Michilimakinac, where I Then was. The joy that we felt at being selected for This Expedition animated our Courage, and rendered the labor of paddling from morning to night agreeable to us. ”

-from the journal of Father Jacques Marquette

European Exploration and Trade Timeline





Explorers and Traders

Grades

5-6

Class or small
group activity

1 HOUR

What you'll need

- Laminated wall map
- Markers
- Pictures either drawn or found of Mississippi River Indian tribes
- Activity worksheet (pages 165-166)



"Amiskweu"
(a Menominee warrior)



"Shau-Hau-Napo-Tinia"
(An Ioway chief)

Which Way Did They Go?

In this activity, students plot the routes of early European explorers and research the Native American cultures they encountered on the Upper Mississippi River.

Research

In preparation for the class activity, ask students to work in groups to research the journeys of Hernando de Soto, Jacques Marquette and Louis Jolliet, and Robert de la Salle.

Do This

1. Plot the routes of the European explorers and traders on the wall map. See page 167.
2. Using the map on page 167, plot the general location of some of the Native American tribes Jolliet and Marquette encountered on the wall map.
 - Dakotas, Illinois, and the Ioway lived along the river.
 - Some other tribes present in the area at the time were Menominee, Ho-chunk, Fox, Kickapoo, Miami, Ojibwe, Potawatomi, Shawnee, Sac, Sioux, and Winnebago.
3. Assign students, either individually or in small groups, to research a specific Native American group and answer the following questions:
 - Identify some unique cultural aspects of each tribe.
 - How did the Native Americans and explorers interact?



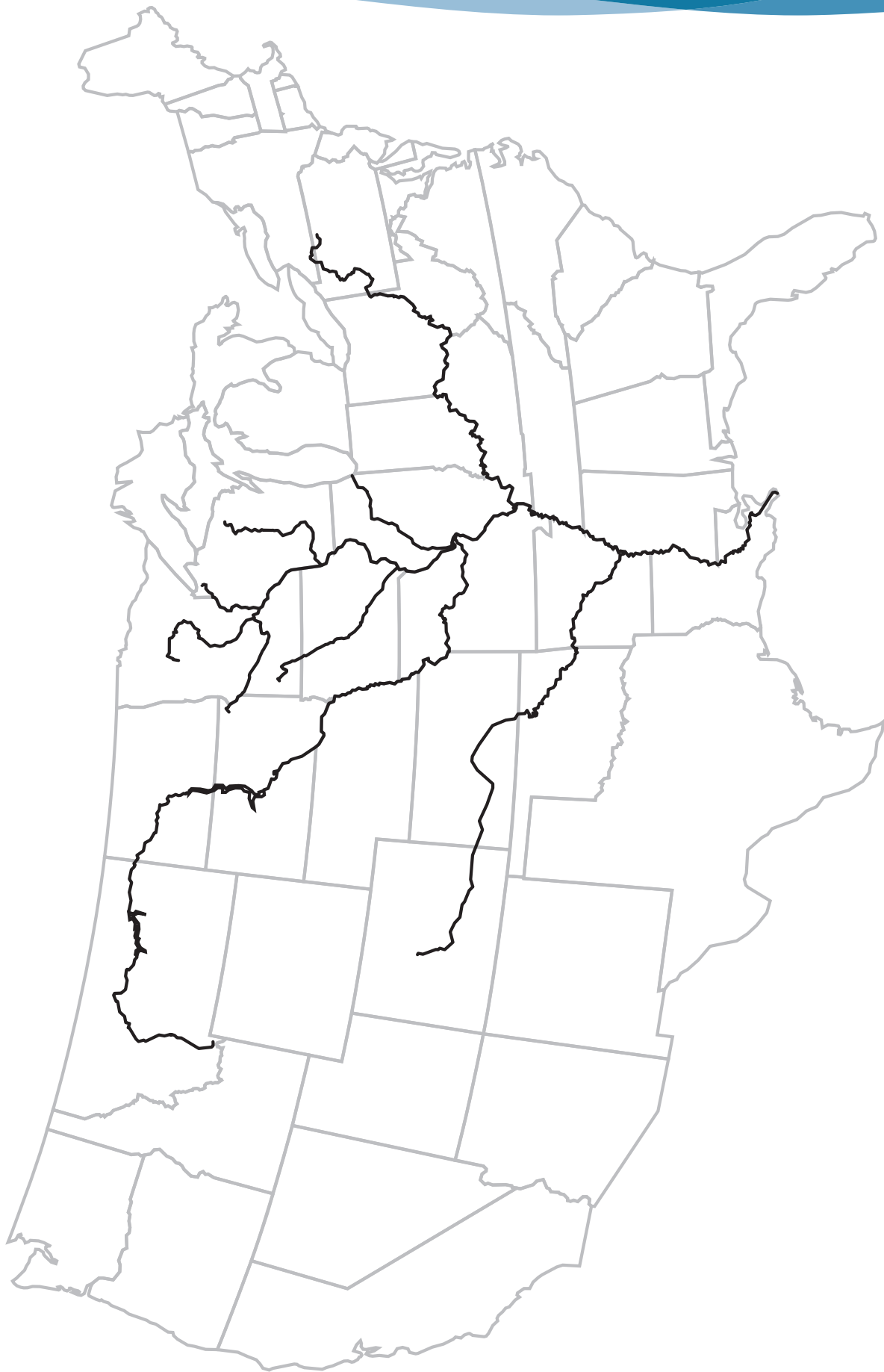
European Explorers and Traders

Which Way Did They Go?

Name _____ Date _____

1. Plot the routes of Hernando DeSoto, Robert de La Salle, and Jacques Marquette and Louis Joliet on the map on the other side of this sheet.
2. Research your assigned Native American tribe and plot its location on the map.
3. List three important cultural aspects of the tribe.

4. How did the tribe and explorers interact?





Answers for Activity Sheets (pages 165–166)

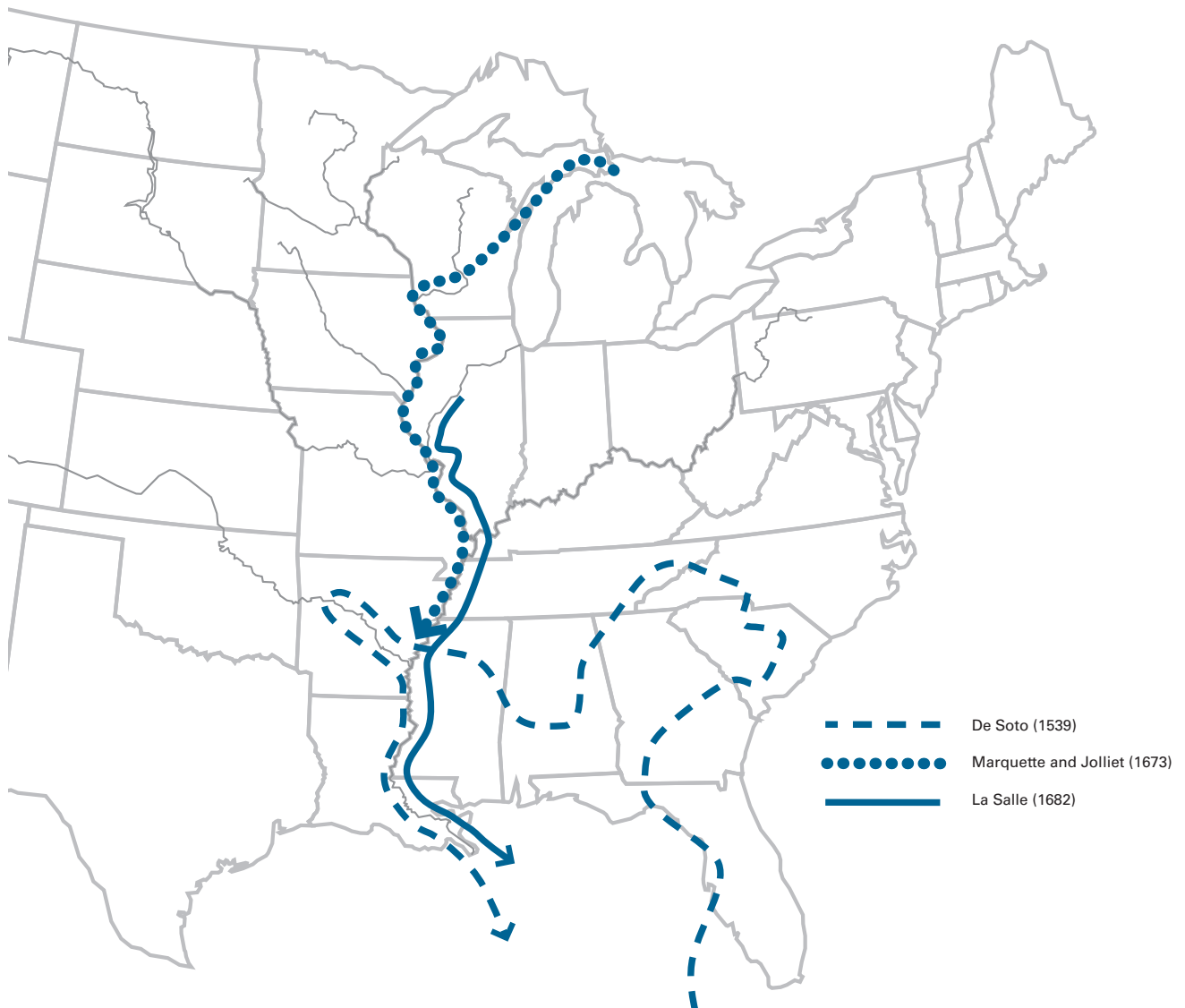
Which Way Did They Go?

3. List three important cultural aspects of the tribe.

Answers will vary depending on the tribe students select. Cultural aspects should focus on responses to basic needs, such as food, clothing, and shelter, as well as technology, language, arts (including music), education, religion, or recreation. Interaction with traders should focus on either cooperation or conflict.

4. How did the tribe and the explorers interact?

Answers will vary depending on the tribe students select. Interaction with traders should focus on either cooperation or conflict.



Lesson 3.2



“Upper Mississippi River” by George Catlin (1796 - 1872). Catlin was an American painter and author who traveled throughout the United States. In 1841, he published *Manners, Customs, and Condition of the North American Indians*.

Extension Suggestions

UNIT 3



~ Career launch

Invite a local **tribal spokesperson** to speak to the class. Ask students to research the tribe and prepare questions in advance. See *A1: Career Launch* on page 312 for career information and professional associations.

~ Get out!

Visit your local historical society to learn more about European explorers and Native American tribes in your area.

~ Express yourself!

Research the culture of one of the tribes encountered by Jolliet and Marquette and perform a play, song, or dance based on that culture. Make a dream catcher or wampum bag.

~ Explore primary resources

Read the journal of Father Jacques Marquette to learn about the journey in his own words. Available online at www.americanjourneys.org. Click on Find a Document and scroll down to 1673. Choose “The Mississippi Voyage of Jolliet and Marquette.”

Welcome to Our Mississippi

File Edit View Favorites Tools Help



<http://www.OurMississippi.org>

~ Learn more online

Learn about what the United States was like before Lewis and Clark from the [Library of Congress](http://www.loc.gov) (www.loc.gov)
Click button: **exhibitions**
Search keywords: **before Lewis and Clark**

Learn more about Hernando de Soto at www.floridahistory.com.

Learn more about Marquette and Jolliet from the [Wisconsin Historical Society](http://www.wisconsinhistory.org). Go to www.wisconsinhistory.org and search **Marquette** and **Jolliet**.

~ Grades K-4 extension



Play Native American children’s games online. Go to [NativeTech’s](http://www.nativetech.org) website (www.nativetech.org) Under Special Features, click button: **Games and Toys**



Louisiana Purchase:

Gateway to the Western Frontier

Introduction

Lesson 3.3 examines the role of the Mississippi River as a primary motivation for the Louisiana Purchase. It compares and contrasts the expeditions of Lewis and Clark and Zebulon Pike, and invites students to imagine the skill and courage required to plan and execute an expedition up the Upper Mississippi River by planning a trip of their own.

Background

The Louisiana Purchase was one of the most important events in American history. It gave the United States ownership and control of the Mississippi River and the vast western part of its watershed. A vital transportation route, the Mississippi River was key to the survival and expansion of a growing nation.

STANDARDS CORRELATION

This unit includes information and activities that address several key history and geography standards, including understanding U.S. territorial expansion in the early 1800s and the significance of the Louisiana Purchase. It also includes information on how the forces of cooperation and conflict among people influence the division and control of natural resources and trade routes, and how it affected relationships with Native Americans. Students also learn about the importance of maps and mapping skills for gathering information about people, places, and environments.



Unit 3 goal

Learn how communities and cultures develop to form civilizations

Lesson Goal

Understand the Mississippi River's role in the Louisiana Purchase

Lesson objectives

- Review the importance of the Louisiana Purchase
- Discuss the significance of Zebulon Pike's expedition on the Mississippi River
- Compare and contrast the Lewis and Clark and the Zebulon Pike expeditions.

Educational standards

- Social Science Math
- Fine Arts
- Language Arts

What you'll need

- Wall map
- Access to the Internet
- Journal for each student

How long it will take

- *Discussion:* 60-minutes
- *Activity 1:* Several 60-minute sessions over several days, plus trip time

What's next!

Rivers of human migration

Lesson 3.3

“ You are to proceed up the Mississippi River with all possible diligence. You will please to take the course of the river, and calculate distances by time, noting rivers, creeks, highlands, prairies, islands, rapids, shoals, mines, quarries, timber, water, soil, Indian villages, and settlements, in a diary... You will please to proceed to ascend the main branch of the river until you reach the source of it... You will endeavor to ascertain the latitude of the most remarkable places in your route, with the extent of the navigation, and the direction of the different rivers which fall into the Mississippi. ”

– Orders to Zebulon Pike from James Wilkinson, Commanding General of the U.S. Army, July 30, 1805.

In the 1800s, the Mississippi River was one of the most important geographic locations in North America. Whoever owned the Mississippi River controlled the movement of people and goods within the large expanse of land between the Appalachian and Rocky Mountains.

In 1802, farmers in Kentucky and the Mississippi Territory had sent more than a million and a half dollars' worth of produce through that channel, including over 1,000 hogsheads of tobacco (wooden barrels holding up to 1,000 pounds) and 100,000 barrels of flour, as well as large amounts of bacon, pork, lead, cordage, and apples. Of the 265 vessels that sailed from the Mississippi in 1802, more than half were American.

As Britain, France, and Spain squabbled over colonies in North America, the Louisiana Territory kept changing hands between France and Spain. In October 1802, Spain closed the mouth of the Mississippi to American vessels.

Petitions began to pour into Congress from the Western settlements for the defense of their commerce. Realizing the importance of the Mississippi River to farmers, trappers, and traders, U.S. President Thomas Jefferson negotiated with France to purchase the Louisiana Territory.

Fast Facts

◆ The Lewis and Clark Expedition

(1804–1806) was the first overland expedition undertaken by the United States to the Pacific coast and back.

- The expedition team was headed by the United States Army soldiers Meriwether Lewis and William Clark and assisted by Sacagawea and Toussaint Charbonneau.
- The expedition's goal was to gain an accurate sense of the resources being acquired in the Louisiana Purchase.
- The expedition laid much of the groundwork for the westward expansion of the United States.
- The expedition began May 14, 1804 and finished Sept. 23, 1806.
- The round-trip journey took two years, four months, and ten days.
- It started from Camp Wood on Wood River (River Dubois) near Alton, Illinois.
- It ended in St. Louis, Missouri.
- It covered 8,000 miles and cost \$38,722.
- It included 33 people and one dog in the "Permanent Party."

1806. Headed by the United States Army soldiers Meriwether Lewis and William Clark, it was the first overland expedition undertaken by the United States to the Pacific coast and back.

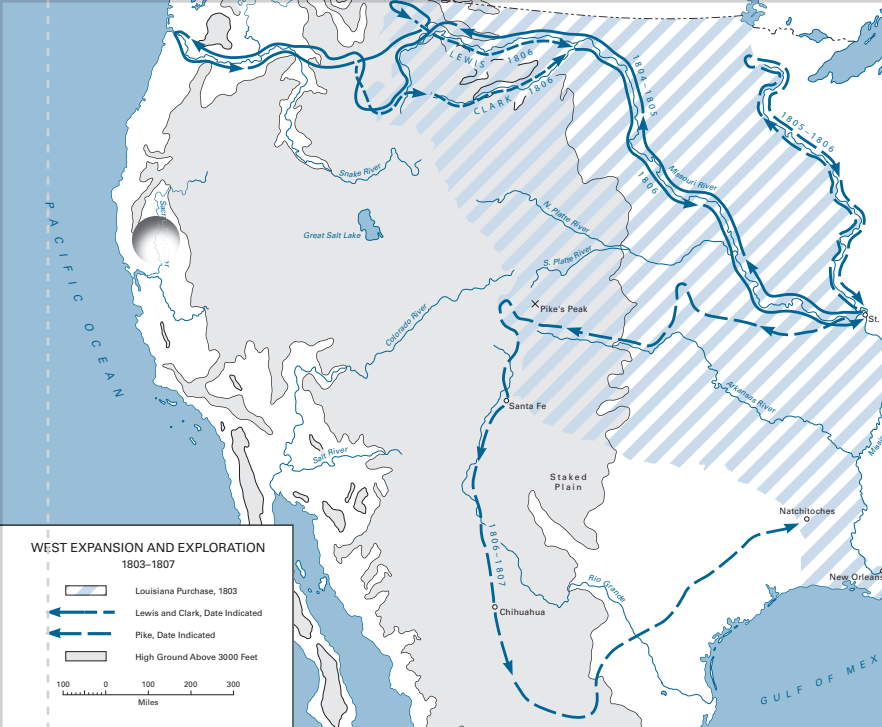
But Lewis and Clark were not the only explorers of the Louisiana Purchase. The young Army Lieutenant Zebulon Pike was chosen to explore the Mississippi River north of St. Louis, Missouri.

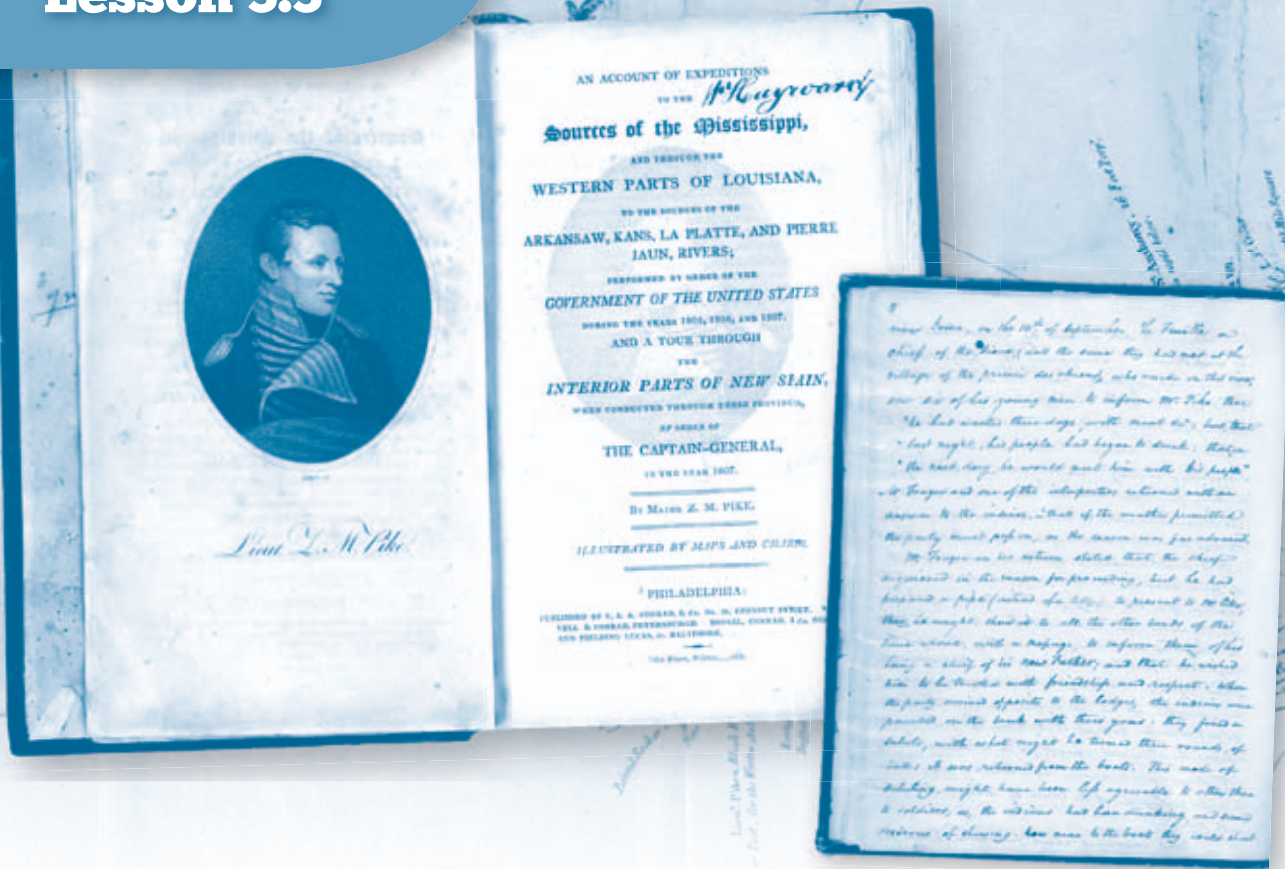
Venturing into Parts Unknown – the Lewis and Clark and Zebulon Pike Expeditions

The Louisiana Purchase was the best land deal in history. For the incredibly low price of just three cents an acre, the young United States bought all the lands drained by the Mississippi River, nearly doubling its size.

However, the Louisiana Purchase was unexplored territory. The only estimates of its actual size were based on the explorations of Robert LaSalle in 1682. The interior of North America was essentially a blank map. To settle the new territory and make use of its natural resources, the United States needed to map it and catalog its riches. It took about 50 years to complete the maps of the West as we know them today.

U.S. President Thomas Jefferson immediately began planning several missions to explore and chart the territory. The most famous of these was the Lewis and Clark Expedition of 1804–





Pike Expedition of the Upper Mississippi

Lewis and Clark were on their way back from the Pacific when Zebulon Pike left St. Louis, Missouri, on August 9, 1805 with twenty-three men to explore the Upper Mississippi River to present-day Minnesota. In their 70-foot keel boat they had supplies for four months, which they were expected to supplement by hunting.

Pike's orders were to locate the source of the Mississippi River, look for potential military post sites, inform people that the area now belonged to the United States, and notify British traders that their fur and trading operations were illegal. In addition, Pike was also expected to ask Native Americans for allegiance to the U.S. and make peace between the Ojibwe and Dakota Indians.

In 1810, Zebulon Pike published an account of his expeditions called *An Account of Expeditions to the Sources of the Mississippi, and Through the Western Parts of Louisiana, to the Sources of the Arkansaw, Kans, La Platte, and Pierre Jaun, Rivers*. It described the journeys he took at the request of the U.S. government between 1805 and 1807.

"From the Falls of St. Anthony to the Rum River, the Mississippi is almost one continued chain of rapids, with eddies formed by winding channels. The land on both sides consists of prairie, with scarcely any timber, excepting small groves of scrub oak. Rum river is about fifty yards wide at its mouth, and takes its source in Le Mille Lac, which is but thirty-five miles south of lower Red Cedar Lake. The small Indian canoes ascend this river quite to the lake, the ground in the neighborhood of which is considered one of the best hunting stations for some hundred of miles, and has long been a scene of contention between the hunting parties of the Sioux and Sauteaux [Ojibwe]."

—Zebulon Pike, Oct. 1, 1805.



This map of the Mississippi River from its source to the mouth of the Missouri River was drawn based on Zebulon Pike's notes from his journey.

Pike and his men constructed Fort Ripley, the first American fort west of the Mississippi River, on December 14, 1805. He also identified locations for a series of forts to protect the fur trade that were later constructed by the War Department between 1816 and 1819:

- Fort Madison, located at the head of the Des Moines River Rapids
- Fort Edward, located at the foot of the Des Moines River Rapids
- Fort Armstrong, located at the foot of the Rock Island Rapids
- Fort Crawford, located at Prairie du Chien, Wisconsin
- Fort Snelling, located at St. Paul-Minneapolis, Minnesota

Pike's expedition and the information he gathered strengthened the U.S. claim to the Louisiana Purchase and the fur trade. He published the most detailed account at the time of the cultures, animals, plants, waterways, settlements, and numerous other descriptions of the Upper Mississippi River. His book became required reading for all military explorers in the 19th century.

Discussion (60 minutes)

- Review the importance of the Louisiana Purchase.
- Outline the Louisiana Purchase on the wall map.
- Identify the current states that were part of the purchase.
- What was the purpose of the Lewis and Clark expedition? It was to find a practical, primarily water route across North America to the Pacific Ocean and to explore, map, and describe the people and the resources of the northwestern part of the Louisiana Purchase.
- What was the purpose of the Zebulon Pike expedition? It was to explore, map, and describe the people and the resources of the Upper Mississippi River to its headwaters.



Preparing for an Expedition

What Supplies Would You Need?

We don't know what supplies Zebulon Pike took with him on his nine-month journey on the Upper Mississippi River. However, we do know what Lewis and Clark took with them on their long, two-year journey.

Take a look at Meriwether Lewis' list of supplies. What would you take with you on such a long journey?

Mathematical Instruments

- surveyor's compass
- hand compass
- quadrants
- telescope
- thermometers
- 2 sextants
- set of plotting instruments
- chronometer (needed to calculate longitude)

Clothing

- 45 flannel shirts
- coats
- frocks
- shoes
- woolen pants
- blankets
- knapsacks
- stockings

Camp Supplies

- 150 yards of cloth to be oiled and sewn into tents and sheets
- pliers
- chisels
- 30 steels for striking to make fire
- handsaws
- hatchets
- whetstones
- iron corn mill
- two dozen tablespoons
- mosquito curtains
- 10 1/2 pounds of fishing hooks and fishing lines
- 12 pounds of soap
- 193 pounds of "portable soup" (a thick paste concocted by boiling down beef, eggs, and vegetables)
- three bushels of salt
- writing paper, ink, and crayons



Arms / Ammunition

- 15 prototype Model 1803 muzzle-loading .54 caliber rifles
- knives
- 500 rifle flints
- 420 pounds of sheet lead for bullets
- 176 pounds of gunpowder packed in 52 lead canisters
- 1 long-barreled rifle that fired its bullet with compressed air, rather than by flint, spark, and powder

Presents for Indians

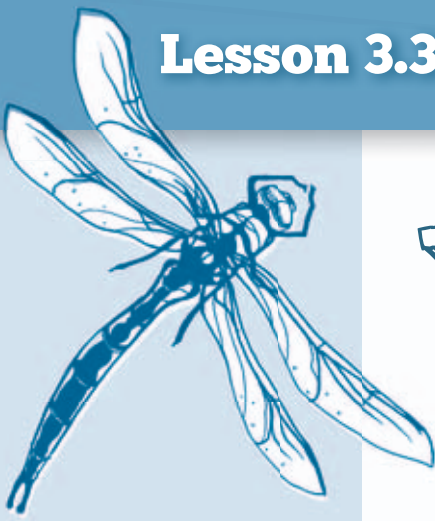
- 12 dozen pocket mirrors
- 4,600 sewing needles
- 144 small scissors
- 10 pounds of sewing thread
- silk ribbons
- ivory combs
- handkerchiefs
- yards of bright-colored cloth
- 130 rolls of tobacco
- tomahawks that doubled as pipes
- 288 knives
- 8 brass kettles
- vermilion face paint
- 33 pounds of tiny beads of assorted colors

Medicine / Medical Supplies

- 50 dozen Dr. Rush's patented "Rush's pills"
- lancets
- forceps
- syringes
- tourniquets
- 1,300 doses of physic
- 1,100 hundred doses of emetic
- 3,500 doses of diaphoretic (sweat inducer)
- other drugs for blistering, salivation, and increased kidney output

Traveling Library

- Barton's *Elements of Botany*
- Antoine Simon Le Page du Pratz's *History of Louisiana*
- Richard Kirwan's *Elements of Mineralogy*
- *A Practical Introduction to Spherics and Nautical Astronomy*
- *The Nautical Almanac and Astronomical Ephemeris*
- a four-volume dictionary
- a two-volume edition of Linnaeus (the founder of the Latin classification of plants)
- tables for finding longitude and latitude
- map of the Great Bend of the Missouri River



Trek Like Lewis and Clark

Grades

5-6

Class or small group activity

2 HOURS

Over several days, some may be homework assignments

What you'll need

- Access to the Internet
- Preparing for an Expedition handout (page 174-175)
- Trek like Lewis and Clark student activity worksheet (pages 178-179)

Get Ready

Review the list of items Lewis and Clark took on their two-year expedition. Compare and contrast that with what you might take today on a one-week canoe trip. What items would be similar? What items would be very different?

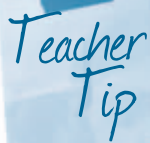
Do This

1. Discuss how important it is to carefully plan a week-long canoe trip. Explain that it will require everyone's input and assistance. Then divide students into planning teams, such as food, transportation, equipment, and safety.
2. Ask each group to brainstorm all the supplies needed for their area of responsibility. Each team should produce a supply list.
3. Ask each team to select a team leader and assign roles to make sure all necessary preparations are made.



Visit the Mississippi River Water Trail's website at www.greatriverwatertrail.org for information on trip planning, maps, and safety.




Teacher Tip

After the class has started the planning process, invite a river guide to talk to the class and assist in the planning. Have students prepare questions beforehand and summarize the guide's advice afterwards.

To get the class thinking, some questions to ask the students:

- How will you get the people and supplies to the river?
- How will you pay for the trip?
- What items can be loaned or donated to the class?
- How should the class organize themselves to plan the trip?

Plan Your Expedition

Here are a few team suggestions along with their main responsibilities and some questions and lists of items to brainstorm with students.

- Safety team:** **Think safety first!** Designate a safety team, but remind students that EVERYONE is on the safety team. This team is responsible for safety equipment and first aid supplies. *Don't forget first aid kits and life jackets.*
- Itinerary team:** Gathers water trail maps, plans the route and the stopovers as well as activities. How far can the class travel in one day? Where should we stop over at night? What will we do during the day? At night? Suggestions could include bird watching, stargazing, storytelling.
- Finance team:** Figures out the cost to buy or rent equipment and supplies and investigates loan and donation opportunities. How much will everything cost? How should the expense be shared?
- Food team:** Determines menus and supplies for the whole class. How will they prepare the food? What about drinking water and cooking water? Supply list should include cooking and cleaning supplies needed, such as camping stoves, waterproof matches, cooking pots, dishes, eating utensils.
- Supply team:** Determines supplies needed, including how many canoes, tents, sleeping bags, compasses, lanterns, as well as personal items that each person must bring, such as flashlights, whistles, all-weather clothing, backpack, jacket, rain gear, hiking shoes, socks, pants, shirts, underwear, toiletries (sunscreen, insect repellent, etc.), camera, journal.
- Disposal team:** How will we dispose of waste, including human waste, and trash. What can be reused? What can be recycled? How do you properly dispose of waste?
- Transportation team:** Figures out how to move people, equipment, and supplies to and from river. How many people per vehicle? Will they have to transport the canoes or will they be rented at the river entry point?



Trek Like Lewis and Clark

Name _____ Date _____

Plan a one-week trip on the Upper Mississippi River. Review the materials Lewis and Clark took on their two-year journey to help you brainstorm the supplies needed for your trip. Some items Lewis and Clark took:

- **Provisions:** rifles, writing books, dried and salted rations, fishing tackle, axes, clothes, medicine, cloth tent, mosquito netting, cooking pots, blacksmith's tools, lead for bullets
- **Trade goods:** glass beads, mirrors, blankets, needles, scissors, thread, knives, and trinkets

Where will YOU go and how will you get to the launch site?

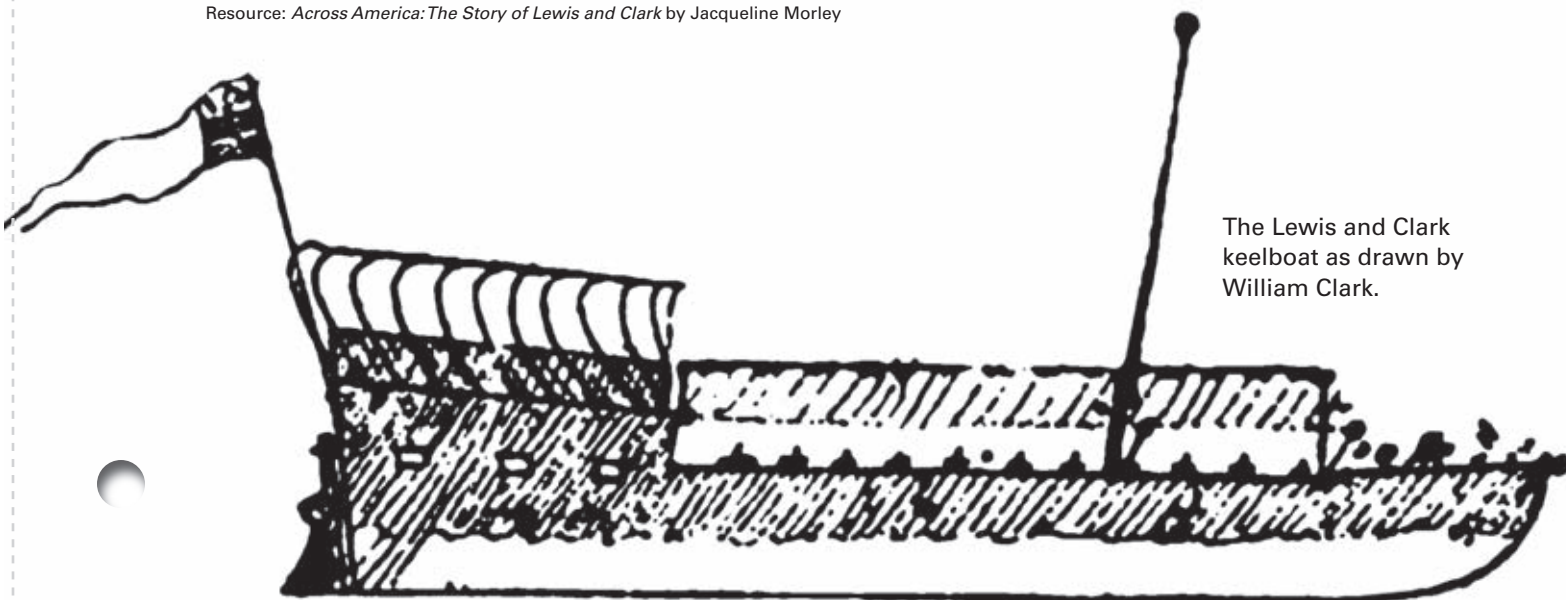
What kind and how much food do you need to take? (Remember you need enough for the whole class and the chaperones.) How much will you carry? How will you get more on the trip?



What kinds of equipment do you need (for canoeing, cooking, sleeping, wearing etc.)? What other things should you take?

What will it cost? Remember Lewis and Clark started with \$2,500 and ended up spending almost \$39,000.

Resource: *Across America: The Story of Lewis and Clark* by Jacqueline Morley



The Lewis and Clark keelboat as drawn by William Clark.

Lesson 3.3

UNIT 3



Extension Suggestions

The Lewis and Clark keelboat as drawn by William Clark.



~ Career launch

Career Launch: Invite a local **park ranger, river boat captain, river guide, boat designer/builder, or cartographer** to speak to the class. Ask students to research the field and prepare questions in advance. See *A1: Career Launch* on page 312 for career information and professional associations.

~ Express yourself!

Write Zebulon Pike, Meriwether Lewis, or William Clark a letter describing what you learned from their expedition and what else you would like to know.

~ Get out!

- Map your route from home to school and from home to the grocery store.
- Take a canoe or kayak trip with friends or family. Don't know how to paddle? Take lessons!
- Take a driving trip to trace the path of Zebulon Pike from St. Louis to Leech Lake, which he thought was the source of the Mississippi River.

~ Read all about it

- Read Zebulon Pike's book, *Exploratory Travels Through the Western Territories of North America*, published in 1811.
- Read the diaries of Meriwether Lewis and William Clark.

Welcome to Our Mississippi

File Edit View Favorites Tools Help



http://www.OurMississippi.org

~ Learn more online

Learn about Lewis and Clark Expedition from the [National Park Service \(www.nps.gov\)](http://www.nps.gov)
Search keywords: **Lewis and Clark Journey of Discovery**

Learn about Sacagawea from the [National Park Service \(www.nps.gov\)](http://www.nps.gov) and write a Haiku about her
Search keywords: **Corps of Discovery Sacagawea**

Learn about Mark Twain's Cave from the [National Geographic Xpeditions \(www.nationalgeographic.com\)](http://www.nationalgeographic.com)
Search keywords: **Mark Twain's Cave**

Was Zebulon Pike a failure? Read this article from the [Morrison County Historical Society in Minnesota](http://www.morrisoncountyhistory.org) and decide. (www.morrisoncountyhistory.org/history) Search keywords: **Was Pike a failure?**

Learn about Zebulon Pike's expeditions (www.zebulonpike.org)

~ Consult an expert

Use Teaching with Documents: The Lewis and Clark Expedition from [The National Archives and Records Administration \(www.archives.gov\)](http://www.archives.gov)
Search keywords: **education lessons Lewis and Clark**

Rivers of Human Migration:

Settlement, Transportation, and Trade

Introduction

In Lesson 3.4, students learn about the European-American migration of settlers as they move from east to west in search of new land and opportunity. They analyze primary sources written in the 1800s and evaluate the geographic characteristics that influenced migration and settlement.

Background

The Mississippi River represents an ideal focal point for examining the geographic factors in United States history, as well as patterns of change over time, especially in the form of geographic expansion, as the United States enveloped the land on both sides of the river.

This lesson uses language arts to explore state, regional, and national history. It addresses several key social science standards, especially geography and history, focusing on the eras of colonization and settlement through expansion and reform. Students read for perspective and multicultural understanding and apply language skills.

"Emigrants Crossing the Plains," painted by F. O. C. Darley in 1869.

Unit 3 goal

Learn how communities and cultures develop to form civilizations

Lesson Goal

Learn why people migrate and the river's role in migration

Lesson objectives

- Explore reasons for human migration
- Research your state
- Identify geographic characteristics that influenced migration and settlement

Educational standards

- Social Science
- Fine Arts
- Language Arts

What you'll need

- Local historian
- Internet and library access
- Wall map

How long it will take

- *Discussion:* 60-90 min.
- *Activity 1:* 30 min.
- *Activity 2:* 1 hr. 45 min.
- *Activity 3:* 1 hr. 30 min.

What's next!

The role of the Mississippi River in the Underground Railroad

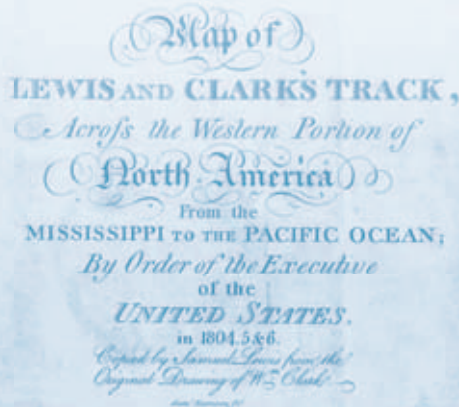
STANDARDS CORRELATION

America Expands

When the United States purchased the Louisiana Territory, it gave American farmers use of a vitally important waterway—the Mississippi River. Having free access to the river allowed American farmers and traders to move their goods to market much more quickly and easily. Between 1800 and 1850, the Mississippi River Valley went from being America’s frontier to its heartland.

The Louisiana Territory opened up vast expanses of land west of the Mississippi to settlers, who—thanks to maps produced from the Lewis and Clark Expedition of 1804-1806—now had a better idea of the geography and natural resources west of the Mississippi River. However, this land was already occupied by Native American tribes. President Thomas Jefferson believed that Indians would eventually follow the example of European American settlers and adopt a settled, agrarian lifestyle.

“When they withdraw themselves to the culture of a small piece of land, they will perceive how useless to them are their extensive forests, and will be willing to pare them off from time to time in exchange for necessaries for their farms and families.” –Thomas Jefferson, in a letter to Indiana Territory Governor William Harrison, 1803



Western Wagons

*They went with axe and rifle,
when the trail was still to blaze,
They went with wife and children,
in the prairie-schooner days,
With banjo and with frying pan—
Suzanna, don't you cry!
For I'm off to California
to get rich out there or die!*

*We've broken land and cleared it,
but we're tired of where we are.
They say the wild Nebraska
is a better place by far.
There's gold in far Wyoming,
there's black earth in loway,
So pack up the kids and blankets,
for we're moving out today!*

*The cowards never started
and the weak died on the road,
And all across the continent
the endless campfires glowed,
We'd taken land and settled—
but a traveler passed by—
And we're going West tomorrow—
Lordy, never ask us why!*

*We're going West tomorrow,
where the promises can't fail.
O'er the hills in legions, boys,
and crowd the dusty trail!
We shall starve and freeze and suffer.
We shall die, and tame the lands.
But we're going West tomorrow,
with our fortune in our hands.*

–Stephen Vincent Benét

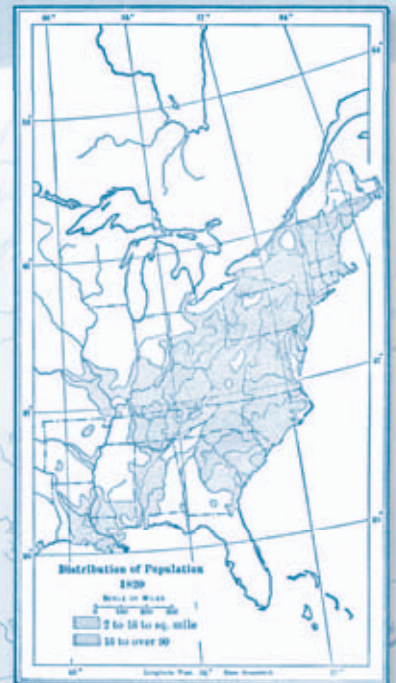
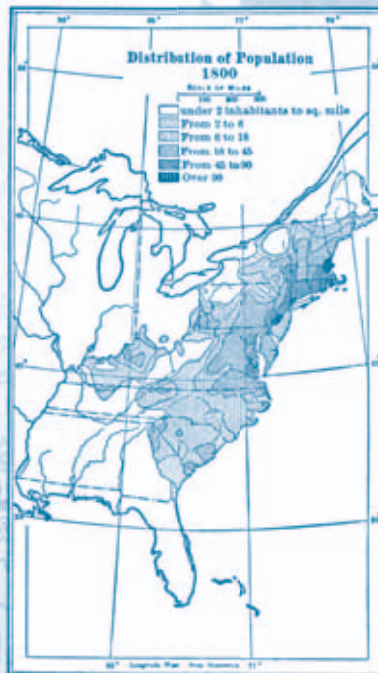




“The Pioneer’s Home,” by Currier & Ives, 1867

Settlement in the Mississippi River Valley

During the 1820s, pressure from a growing U.S. population pushed thousands of Americans westward in search of fertile land and a better life. Many people from Virginia, Kentucky, Ohio, and Pennsylvania settled in the Mississippi Valley. This influx of people, along with the advent of railroads and steamboats, made the Mississippi River Valley one of the nation’s most complex cultural and commercial regions. In 1821 Missouri became a state. The following year, St. Louis was incorporated as a city.



Need to Know

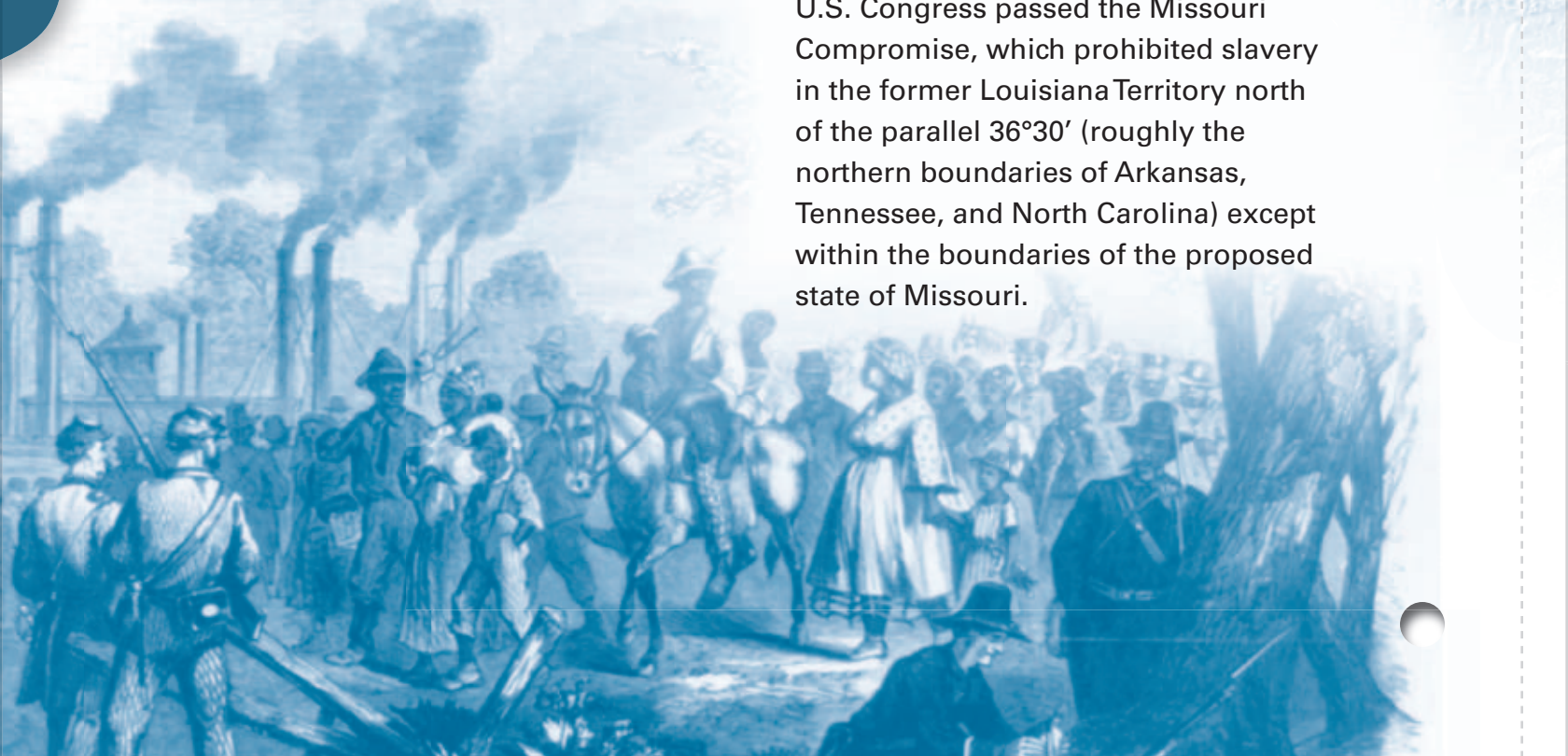
- **Migration:** Movement of people to new areas, usually in an attempt to find new opportunities or resources.
- **Settler:** Person who has migrated to an area and established residence there.
- **Settlement:** Permanent or temporary community in which people live.
- **Transportation:** Movement of people and goods from one location to another.
- **Trade:** Voluntary exchange of goods, services, or both. Trade is also called commerce. The original form of trade was barter, the direct exchange of goods and services without using money.






Crossroads of History

As the Mississippi River region became more crowded, settlers began to move even further west into what was now called the Missouri Territory. They followed Lewis and Clark's lead by starting their journey near St. Louis, Missouri, earning that city the title *Gateway to the West*.

Now the heart of a growing nation, the Mississippi River divided East from West. As tensions grew over slavery, it soon became divided North and South. Plantations along the Lower Mississippi River depended on slave labor to plant and harvest cotton and sugar cane as well as load it onto ships. In 1820, the U.S. Congress passed the Missouri Compromise, which prohibited slavery in the former Louisiana Territory north of the parallel 36°30' (roughly the northern boundaries of Arkansas, Tennessee, and North Carolina) except within the boundaries of the proposed state of Missouri.



Trail of Tears

-  Land route
-  Water route
-  Other major route



In 1830, Congress passed the Indian Removal Act, which forced all Indians living east of the Mississippi to move to barren land west of the Mississippi. Called the Trail of Tears, the forcible removal of many different Native American tribes included members of the Cherokee, Creek, Seminole, and Choctaw nations. Many Native Americans suffered from exposure, disease, and starvation during this long migration.

In all, Native American tribes signed 94 treaties, ceding thousands of square miles to the United States. In 1834, a special Indian territory was established in what is now the eastern part of Oklahoma.

Sources: Complete Book of United States History, Encyclopedia of American History, Northern Illinois University, U.S. State Department Bureau of International Information Programs.



Fast Facts

Discussion (60–90 minutes)

Begin a discussion about migration by asking students if they have ever lived somewhere else. How did they feel during and after their move to a new home (excited, sad, afraid, happy, bored)? Have students share the reason why their family moved to their current home.

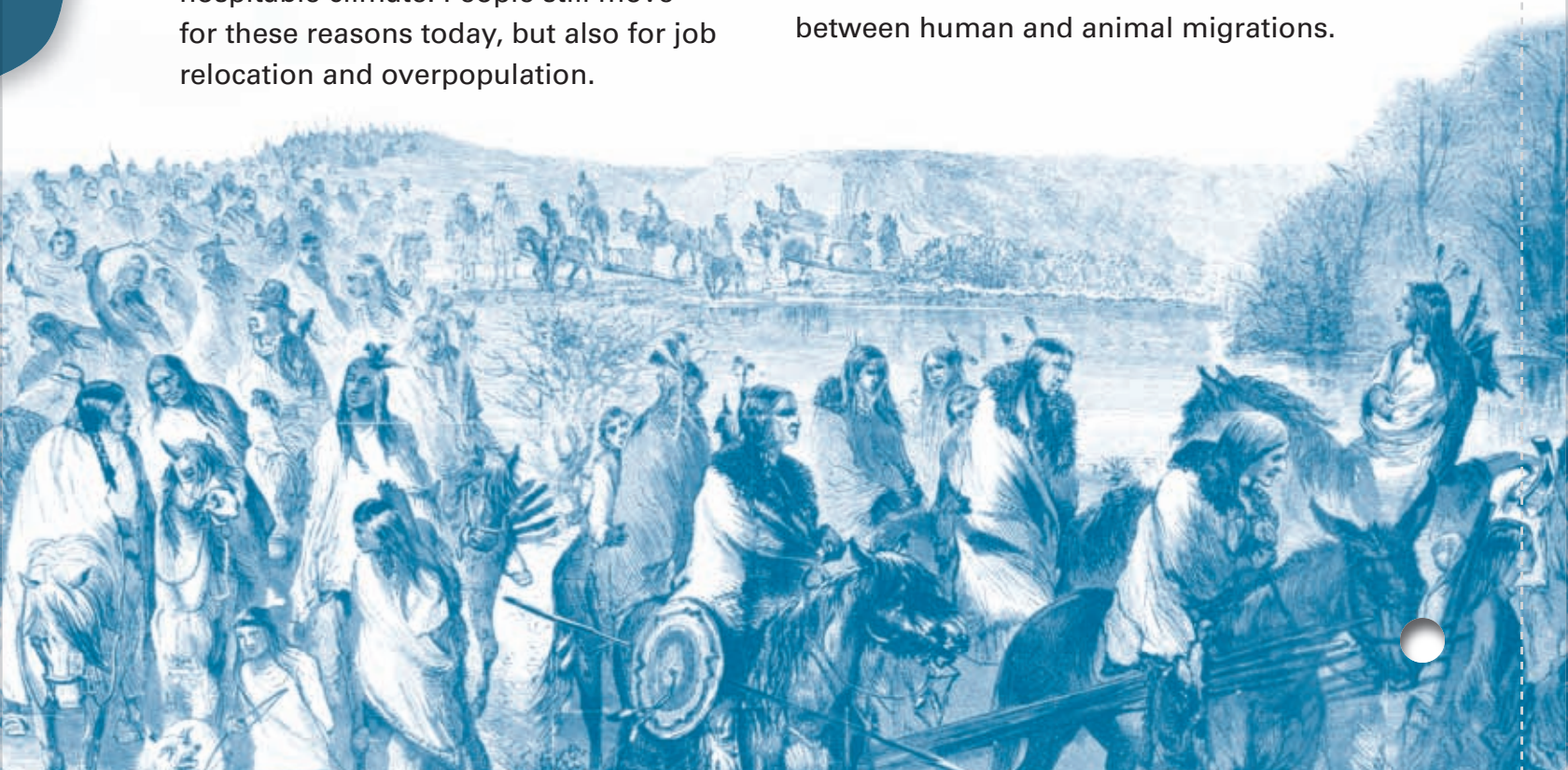
Poll students and record the results. How many have lived in more than one place? How many have lived in a different city? State? Country? What were some of the reasons? How did students feel about leaving familiar places?

Explain that before recorded history, humans migrated across continents in search of food, shelter, safety, and hospitable climate. People still move for these reasons today, but also for job relocation and overpopulation.

- ◆ Illinois comes from the Indian word “iliniwok,” meaning “warriors.”
- ◆ Iowa is named after the Iowa Indians. The Iowa tribal name “Ayuxwa” was spelled by the French as “Ayoua” and by the English as “Ioway.” The Ioway spelled it “Baxoje.”
- ◆ Minnesota is an Indian word for “cloudy water.”
- ◆ Missouri means “town of the large canoes.”
- ◆ Wisconsin means “grassy place” in the Ojibwe language.

Discuss the reasons why people move, focusing on the push/pull factors that lead to migration to and from different communities and regions. Relate migration patterns to economic, political, social, and environmental factors.

Ask students how they define migration, and record their answers. Students’ answers may relate to the migration of birds, butterflies, or other animals. Discuss similarities and differences between human and animal migrations.





Grades
5-6

Class or small
group activity

30 MINUTES

30 minutes, plus
reading and essay
writing time

What you'll need

- *Reminiscences of Pioneer Life*, written in 1872 by J.W. Spencer about his experiences settling along the Mississippi in Illinois in the 1820s, on pages 188-189
- *View of the Valley of the Mississippi* written by clergyman Robert Baird in 1834, on pages 190-191

Views of the Valley of the Mississippi

Students compare and contrast a mid-19th century source promoting settlement in the Mississippi Valley with an actual pioneer account of life there.

Do This

1. Ask students to read the excerpts from *View of the Valley of the Mississippi* and *Reminiscences of Pioneer Life* in class or as a homework assignment.
2. Discuss the similarities and differences between the two accounts with the class.
3. Write an essay comparing and contrasting the descriptions of emigrant life and opportunities in Illinois.

Teacher
Tip

The archaic language and compound-complex sentences of many 19th-century authors may be difficult for students to comprehend, but it also presents an opportunity to discuss how language changes over time.



UNIT 3

Activity Extension

~ The Indian village J.W. Spencer describes at Rock Island, Illinois, belonged to the Sac tribe. He also mentions Black Hawk, a famous Sac leader. Ask students to research and write a report about the Sac tribe or Black Hawk.

~ Discuss the 19th century style of these documents and how writing conventions and vocabulary change over time. Ask students to rewrite a section from one of the documents in a more modern style.





View of the Valley of the Mississippi

Read and Comprehend

Reminiscences of Pioneer Life

by J.W. Spencer

I was born in Vergennes, Addison County, Vermont, on the twenty-fifth of July, 1801, and after spending the early years of my life there, started, on the fourth of September, 1820, for Illinois, driving a two-horse team for a gentleman by the name of Brush.

Having an uncle in St. Louis county, Missouri, I went there, crossing the Mississippi River on the twenty-fifth of October, at St. Louis. This place had about five thousand inhabitants at that time. My uncle, and many more of the early settlers, were about leaving where they had settled, on account of Missouri becoming a slave state.

He and several of his neighbors had, early in the Fall of this year, visited the Illinois River country, and made some selections for farms, about thirty miles from the mouth of the river, at a settlement now called Bluffdale. In order to hold the lands they had selected, they were obliged¹ to make some improvement on them, which, having done, they returned to Missouri.

About the first of December, in company with my cousin, who was five or six years my senior, with his wife and two children, we started for the Illinois River, where my uncle and his party had made their claims the Fall before. On arriving there, we found on one of the claims a log cabin,



about fourteen feet square, about half built; it lacked a roof, a floor, and a door, which we soon added.

About the year 1826, there was great excitement in regard to the lead mines of the upper Mississippi. In 1827 I thought I would try my luck one season at the mines. I passed Rock Island, on my way up the river, about the last of March, returning late in the summer. This practice of going up the river in the spring and coming down in the fall, was so generally observed by the first settlers of Illinois, that they were called "Suckers."



In the fall of 1828, I removed² to Morgan county, about twelve miles from Jacksonville, on the Beardstown road. Mr. Rinnah Wells, in passing from the mines to the southern part of the state, stopped with me over night. In the course of the evening he told me that the Indians had left their old village at Rock Island³. Having seen the country along the Rock Island rapids, in passing to and from the mines, and being much pleased with it, in less than a week, accompanied⁴ by Loudon Case, Sr. I was on my way to ascertain⁵ if the Indians had left.

When about ten miles from Rock River, we met a Mr. Prince, who had brought a load of corn from his farm near Peoria, to feed Judge Pence's team, who was just then moving to the old Indian village at Rock River. We reached Rock River on the 9th of December. The river seemed alive with ducks. I do not think I have ever seen as many at one time since.

Getting on the track of Judge Pence's wagons we crossed to the Big Island. Here we found Judge Pence looking for a place to ford, which we found about sundown, between the upper bridge and mill dam, on the main stream.

Here we found several wigwams⁶, and took shelter in a large one for the night. Early in the morning Judge Pence started out, and returned about breakfast time, saying he would not unload his wagon here, as he had found a better wigwam, which proved to be Black Hawk's⁷.

These wigwams are very much the shape of a New England barn, sixteen or eighteen feet wide, and from twenty to fifty or sixty feet long. The largest were calculated for from two to four families. They were built by setting posts in the ground, and siding with bark from elm trees. This bark, cut about seven feet long, varied in width from two to four feet, according to the size of the tree taken from. They had rafters, and on these were laid small poles, upon the poles was placed the bark, making a roof that turned rain very well. These wigwams made a very comfortable Summer house.

Their wigwams for Fall and Winter use were very different, being of flags woven into matting, which could be rolled up, and enough to cover a wigwam carried on one horse. They made a frame of small poles, one end sharpened and stuck in the ground, the other bent over so as to form a circle of ten or twelve feet. Then they placed the matting around and over the poles, leaving a small opening in the top for the smoke. A little fire in the center would keep the wigwam warm. The Indians say "the white man makes a great fire, and stands a great way off, the Indian makes a little fire, and gets very near it." On our arrival here we found no Indians, it being the season of the year when they were absent on their winter's hunt. The settlers, as well as the officers of the garrison⁸, thought they would not return.

Spencer, J. W. *Reminiscences of Pioneer Life in the Mississippi Valley*. Davenport, IA: Griggs, Watson and Day, 1872.

1. required; 2. moved; 3. Sac Indian village; 4. in the company of; 5. to find out; 6. dome-shaped Indian dwelling; 7. Sac Indian leader; 8. military post



View of the Valley of the Mississippi

by Robert Baird

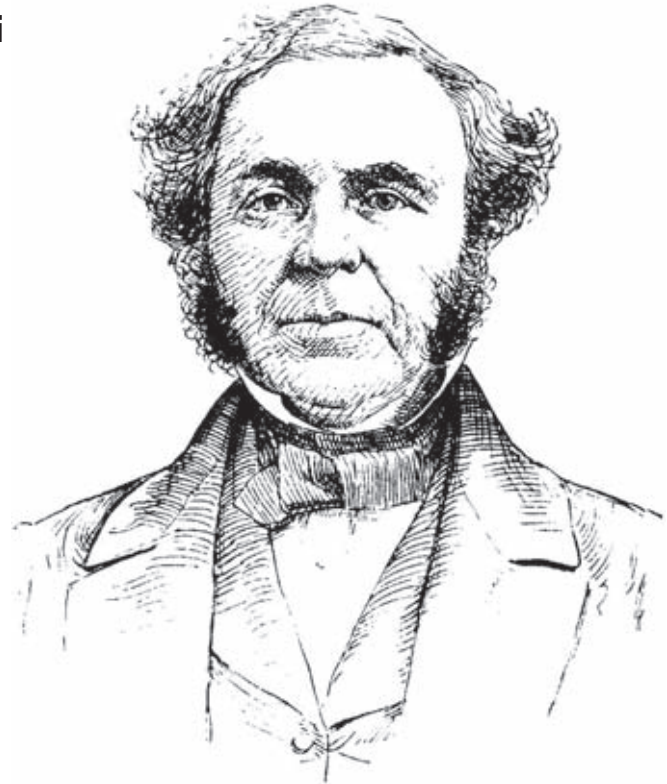
Illinois

This state proffers¹ many inducements² to those who are emigrating to the West.

There are 28,237,859 acres of public land in this state to which the Indian title has been extinguished³, yet to be sold; and 3,158,110 still belonging to the Indians, which will soon be in the market. For a treaty has very recently been proposed to the tribes in this state, by which they will probably sell their lands. The price of public land is \$1.25 per acre. No credit is allowed.

Farms, considerably cultivated, may be purchased from the early settlers who desire to purchase government lands again, at prices varying from \$2.50 to \$8 per acre.

In no part of our country is it possible to convert an uncultivated piece of land into a good farm, sooner than in this state. Let an emigrant purchase, as he may do in thousands of places, a quarter of a section (160 acres) of land, or the half of it, or a section, if he is able, on the borders of a fertile prairie, so that one half of his purchase may be wood-land and the other half prairie, or whatever other proportion he chooses. And let him fence the larger part of his prairie land, and retain the wood-land to furnish timber, and in a short time he may have an excellent farm under cultivation. He may soon raise as many cattle, hogs, horses, etc. as he may desire, or has corn



R. Baird.

and hay to feed them with in the winter. And there need be no want of these things, if he has two or three hands to help him to cultivate his fields and mow his prairie. The prairie and woodland will afford range enough for his cattle, hogs, and horses in the spring, summer, fall, and early winter.

The larger prairies, which are sometimes several miles across, are like the lakes in New York and other parts of our country, public property; and all who live around their borders, have a common right to send as many cattle into them as they choose. The prairie, when turned into fields, is difficult, for two or three years, to subdue⁴ completely. This is owing to



the unyielding grassy sward⁵ with which they are covered; and to plough⁶ which requires a strong team of horses or oxen.

The climate of Illinois is delightful, and unquestionably healthy. If emigrants will choose favourable situations, and be careful to have comfortable houses as soon as possible, and dress warmly when sudden changes from hot to cold weather are occurring, and not expose themselves to inclement⁷ weather, they will have good health. The summers and autumns are generally dry and warm,—more so than in the Atlantic states.

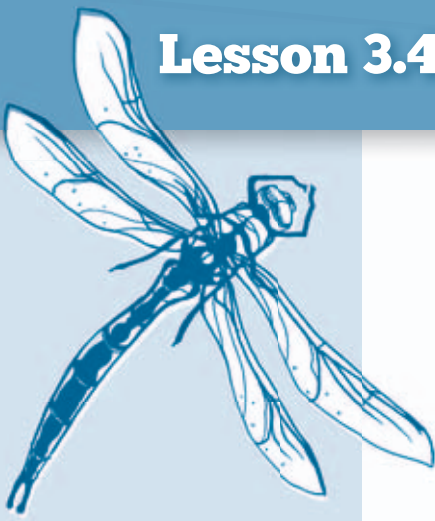
The diseases which prevail are those which are common in the western states in the same parallels of latitude⁸. Bilious fever⁹, in its various types, is the most noted. By timely attention, it is generally a manageable disease. It is far from being the case that even emigrants from the East, generally have a seasoning¹⁰ of sickness before they become accustomed¹¹ to the climate.

Taken as a whole, this state is one of great fertility of soil, and capable of sustaining a vast population. It has the finest situation of all the western states. It is sufficiently remote from the mountains which bound each side of the Valley, to have a climate little affected by them. It has milder winters than those states which border the mountainous ranges. This is a country of vast and beautiful plains, with noble streams.

The eastern emigrant will find warm-hearted friends in every neighbourhood¹² in this state. The people of the West have much plain and blunt, but sincere hospitality. And any emigrant who comes among them with a disposition¹³ to be pleased with the country and its inhabitants¹⁴,—to partake of their hospitality cheerfully,—to make no invidious¹⁵ comparisons,—to assume no airs of distinction¹⁶—and in a word, to feel at home in this region, where, of course, every thing is very different from what he has been accustomed to, will be truly welcome.

Baird, Robert. *View of the Valley of the Mississippi, or the Emigrant's and Traveller's Guide to the West. Containing a General Description of that Entire Country; and Also Notices of the Soil, Productions, Rivers, and Other Channels of Intercourse and Trade: and Likewise of the Cities and Towns, Progress of Education, and c., of Each State and Territory.* Philadelphia: H.S. Tanner, 1834.

1. offers
2. attractions
3. voided
4. conquer; bring under control
5. surface of land
6. plow
7. stormy
8. distance from the equator
9. illness that includes fever and nausea or vomiting
10. period of time lasting for one season (spring, summer, autumn, and winter)
11. used to
12. British spelling of neighborhood
13. tendency, mood, or inclination
14. people that live in a certain area
15. unpleasant or unkind
16. superior attitude



Get the Facts from the Expert

Grades

5-6

Class or small
group activity

1.75 HOURS

- 30 minutes to prepare questions
- 1 hour for the talk
- 15 minutes to write thank you notes

What you'll need

- Students complete activity 2 in preparation for activity 3
- Local historian
- Students to prepare questions

Teacher Tip

Be sure to have the students write thank-you notes and send them to the historian. They should mention at least one thing they liked or learned during their time together.





Grades
5-6

Class or small
group activity

1.5 HOURS

- 30 minute discussion to introduce activity
- 1 hour group session
- 1 hour to share findings with class

What you'll need

- Access to the Internet and school library
- Wall map
- *Trapper, Trader, Farmer, Sailor* activity worksheets (pages 194–197)

Teacher
Tip

Refer to Unit 1 and the comparison of cities in Lesson 1.4

People on the Move

Trappers, Traders, Farmers, Sailors

Warm-up Discussion

Ask students to think about a place they might like to move to when they are older. Have students brainstorm a list of reasons why they think they would like to move there. Then discuss why they chose that location. What would be the downside of moving? Create a chart on the board and have them record the pros and cons of moving to a new location.

Do This

1. Small group activity: Assign each group ONE of the five states along the upper Mississippi River.
2. Groups will research information on their assigned state and complete the Trapper, Trader, Farmer, Sailor table.
3. Individual activity: Write a letter to a family member living “back east” persuading them to come live with you. You may want to include a drawing showing the beauty of the area.



Trapper, Trader, Farmer, Sailor

Regional Analysis

Name _____ Date _____

Research the resources and opportunities available to settlers in your assigned state.

Circle your region: Minnesota Wisconsin Illinois Iowa Missouri

Geographic Conditions	Yes/No	Notes
Access to water		
Harbors		
Natural resources		
Fertile land		
Growing season		

1. Is this area better for a town site or a farm? Why?

2. What kinds of trades can be developed here?



3. What are the positive qualities of the area?

4. What are the negative qualities of the area?

5. Which natural resources were the most useful or helpful? Why?



Trapper, Trader, Farmer, Sailor

Letter Assignment

Name _____ Date _____

Try to persuade a family member from “back east” to join you in your new home. Write a friendly letter telling about life in your region of the Louisiana Territory and why your family member would love it here.

Be sure to include specific reasons from your research and why you like it here. You may want to include a drawing showing the beauty of the area.

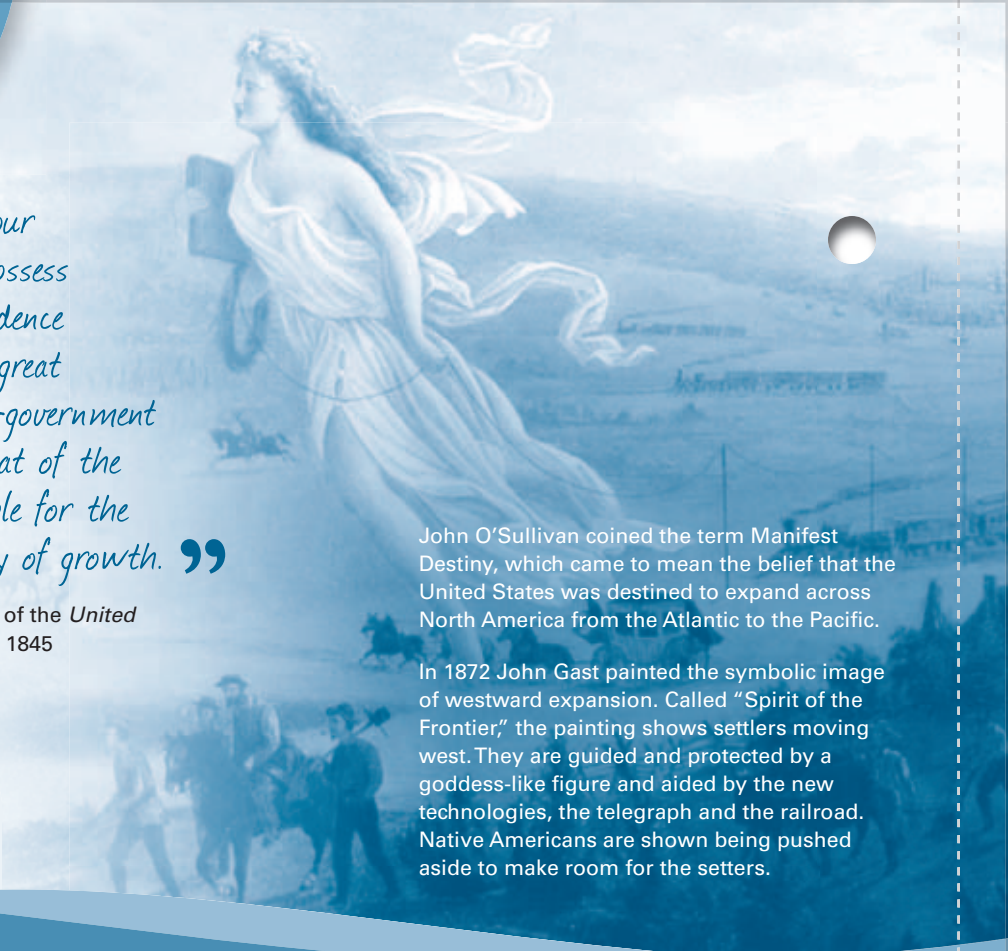


Draw your homestead below

Lesson 3.4

“The American claim is by the right of our manifest destiny to overspread and to possess the whole of the continent which Providence has given us for the development of the great experiment of liberty and federative self-government entrusted to us. It is a right such as that of the tree to the space of air and earth suitable for the full expansion of its principle and destiny of growth.”

– John O’Sullivan, a New Yorker and editor of the *United States Magazine and Democratic Review*, 1845



John O’Sullivan coined the term Manifest Destiny, which came to mean the belief that the United States was destined to expand across North America from the Atlantic to the Pacific.

In 1872 John Gast painted the symbolic image of westward expansion. Called “Spirit of the Frontier,” the painting shows settlers moving west. They are guided and protected by a goddess-like figure and aided by the new technologies, the telegraph and the railroad. Native Americans are shown being pushed aside to make room for the settlers.

Extension Suggestions



UNIT 3

~ Career launch

Invite a local **archeologist, anthropologist, or historian** to speak to the class. Ask

students to research the field and prepare questions in advance. See A1: *Career Launch* on page 312 for career information and professional associations.

~ Get out!

- Visit your local historical society or library.
- Participate in a living history event.
- Plan a living history event at your school.
- Interview a person who migrated to the community and create a written report or oral presentation about their experience.

~ Express yourself!

- Write a “Guide for New Students” giving advice and recommendations about your school and community for students who have just moved to the area.
- Read a biography written by a settler in your state and write a letter to that person describing what you learned from reading about his or her life.

Welcome to Our Mississippi

File Edit View Favorites Tools Help



http://www.OurMississippi.org

~ Learn more online

Learn about worldwide human migrations from the **National Geographic’s Interactive Atlas of the Human Journey** (www.nationalgeographic.com) Search keywords: **atlas of human journey**

Learn about river songs from **PBS** (www.pbs.org) Search keywords: **river of song**

Learn about the Black Hawk War from **Northern Illinois University** (<http://lincoln.lib.niu.edu/>). Click **Enter** and choose **Black Hawk War**.

Learn why the Mississippi River is called America’s First Interstate from the **National Scenic Byways Program** (www.byways.org) Search keywords: **mississippi river**

Mississippi River:

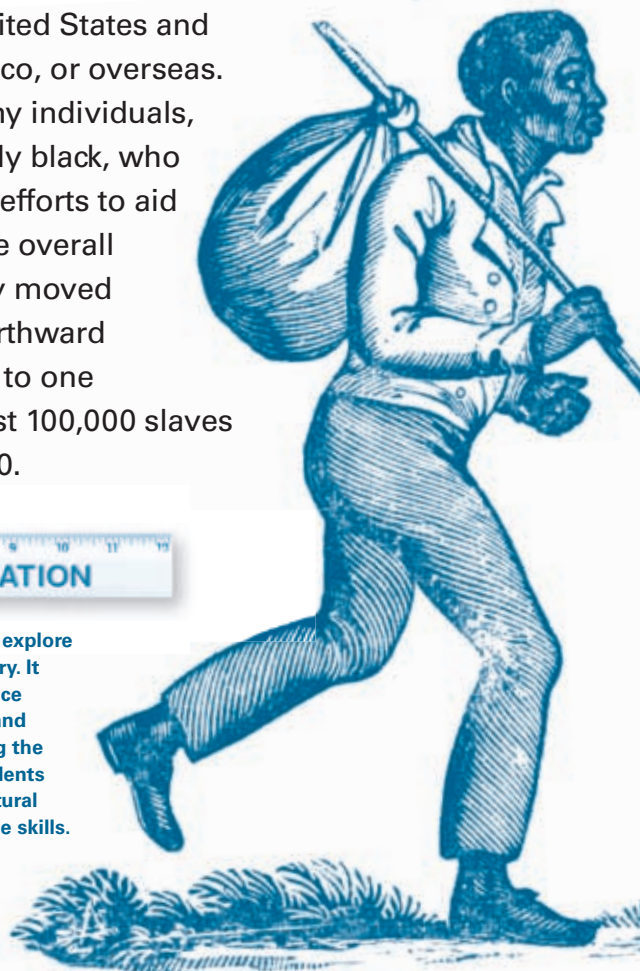
Pathway to Freedom

Introduction

In Lesson 3.5, students learn about the Underground Railroad and the efforts of abolitionists to free slaves. With groups of other students they plan routes of escape after researching safe house locations along the Mississippi River.

Background

The Underground Railroad was not an actual railroad or even a particular route to freedom. Instead, it was a codeword for a vast network of people who helped fugitive slaves escape to northern United States and Canada, south to Mexico, or overseas. It was made up of many individuals, some whites but mostly black, who knew only of the local efforts to aid fugitives and not of the overall operation. It effectively moved hundreds of slaves northward each year— according to one estimate, the South lost 100,000 slaves between 1810 and 1850.



STANDARDS CORRELATION

This lesson uses language arts to explore state, regional, and national history. It addresses several key social science standards, especially geography and history, focusing on slavery during the era of expansion and reform. Students read for perspective and multicultural understanding and apply language skills.



~ Unit 3 goal

Learn how communities and cultures develop to form civilizations

~ Lesson goal

Learn the role of the Mississippi River in the Underground Railroad

~ Lesson objectives

- Learn about key people in the Abolitionist Movement and the Underground Railroad
- Discover the routes of the Underground Railroad
- Become a railroad “rider”

~ Educational standards

- Social Science
- Fine Arts
- Language Arts

~ What you’ll need

- Internet and library access
- Laminated wall map
- Journal for escape narrative
- Presentation materials

~ How long it will take

- *Discussion:*
Two 60 minute sessions
- *Activity 1:*
Two 60 minute sessions

~ What’s next!

Unit 4: The River at Work

The system grew, and around 1831 it was dubbed “The Underground Railroad,” after the then-emerging steam railroads. The system even used terms used in railroading: the homes and businesses where fugitives would rest and eat were called “stations” and “depots” and were run by “stationmasters,” those who contributed money or goods were “stockholders,” and the “conductor” was responsible for moving fugitives from one station to the next.

Sources: Friends of the Underground Railroad, Indiana University, Library of Congress, National Geographic, National Park Service, National Underground Railroad Freedom Center, PBS (Public Broadcasting Service).



Need to Know

- **Slavery:** System in which people are the property of others and can be bought and sold.
- **Underground Railroad:** Informal network of secret routes and safe houses used by 19th-century African-American slaves in the United States to escape to free states and Canada with the aid of abolitionists who were sympathetic to their cause. The term was coined sometime in the 1830s. Members of the Underground Railroad often used specific jargon, based on the metaphor of the railway. For example:
 - People who helped slaves find the railroad were “agents” (or “shepherds”).
 - Guides were known as “conductors”.
 - Hiding places were “stations”.
 - Abolitionists would fix the “tracks”.
 - “Stationmasters” hid slaves in their homes.
 - Escaped slaves were referred to as “passengers” or “cargo”.
 - Slaves would obtain a “ticket”.
 - Just as in common gospel lore, the “wheels would keep on turning”.
 - Financial benefactors of the Railroad were known as “stockholders.”
- **Safe houses:** A place that provides a safe haven. Locations of safe houses are kept secret from all but a limited number of people, for the safety of those hidden within them.
- **Abolitionist:** One who works toward the termination of slavery in the United States.
- **Abolitionism:** Movement to end the slave trade and set slaves free.
- **Spirituals:** Religious songs which were created by African-American slaves. Some people believe they were coded with information to help slaves escape.
- **Fugitive slave:** One who flees; a runaway.
- **Free states:** States that had prohibited the institution of slavery (as of 1836): Indiana, Illinois, Michigan, Ohio, Pennsylvania, Rhode Island, Connecticut, New Jersey, New York, Massachusetts, New Hampshire, Vermont, Maine.
- **Slave states:** Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, Missouri, North Carolina, Tennessee, Texas, Virginia, West Virginia, Delaware, and Maryland. Slavery was also legal in the District of Columbia.
- **Freed slave:** A free African American who had purchased freedom or was freed by his or her owner.
- **Free negro:** A person born to a free African-American woman (the rights of the child was determined by the rights of the mother); rights restricted by laws intended for slaves.

Reverend Robert T. Hickman



Born a slave in Missouri in 1831, Robert T. Hickman was allowed by his master to learn to read and write and became a slave preacher. In 1863, he led a group of more than 50 fellow slaves to freedom. With the help of the Underground Railroad, they fled up the Mississippi River to St. Paul, Minnesota. Accounts of their escape vary, but they reportedly began their journey on a raft they built in secret and were later smuggled aboard the steamboat *War Eagle*. Hickman founded Pilgrim Baptist Church in St. Paul in 1866. Modern songwriter Charlie Maguire composed a song about Rev. Hickman.

Frederick Douglass

Born a slave in Maryland circa 1818, Frederick Douglass learned to read on his own from white children and by observing the writings of the white men that he worked for. He then taught other slaves to read. He escaped to New York in 1838 and became a minister, author, and reformer and gave speeches around the country. In 1852, he was asked to speak at an event commemorating the signing of the Declaration of Independence.



“What, to the American slave, is your 4th of July? I answer; a day that reveals to him, more than all other days in the year, the gross injustice and cruelty to which he is the constant victim. To him, your celebration is a sham; your boasted liberty, an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciation of tyrants brass fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanks-givings, with all your religious parade and solemnity, are to him, mere bombast, fraud, deception, impiety, and hypocrisy.” —Frederick Douglass

Harriet Tubman

Harriet Tubman was born a slave in Maryland in 1820 or 1821. She became one of the most well known of all the Underground Railroad's "conductors," who, in her words, "never lost a single passenger."

As a child in Maryland, Tubman was beaten and whipped by her various masters. She escaped to Philadelphia in 1849. Less than a year after gaining her freedom, Tubman risked capture by returning to Maryland several times to rescue her family one group at a time. In ten years, she made 19 trips into the South and escorted dozens, perhaps hundreds, of slaves to freedom.

When the American Civil War began, Tubman worked for the Union Army, first as a cook and nurse, and then as an armed scout and spy. After the Civil War, she helped the struggle for women's suffrage. She died in 1913.

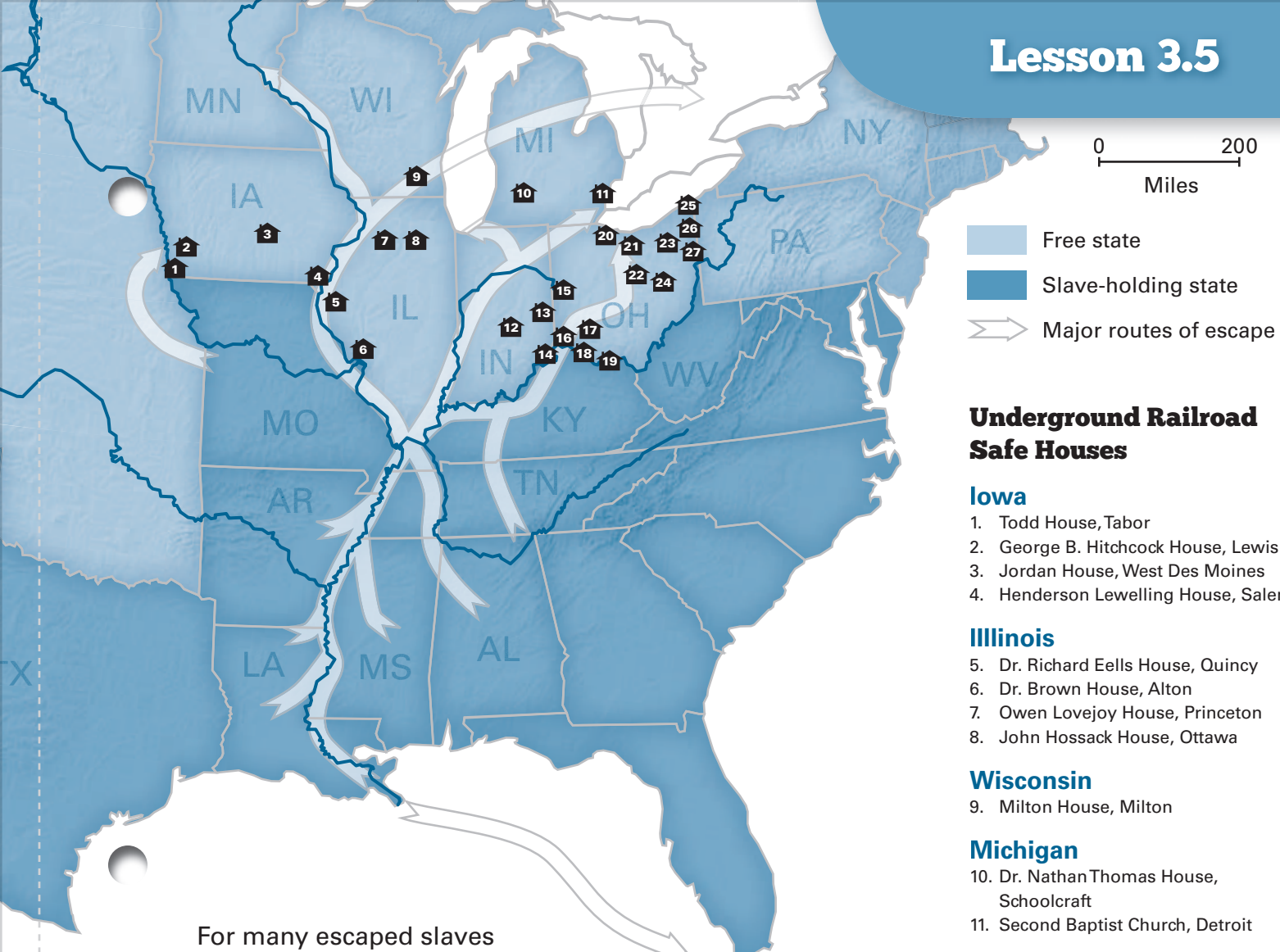


“ I had crossed the line of which I had so long been dreaming. I was free; but there was no one to welcome me to the land of freedom, I was a stranger in a strange land, and my home after all was down in the old cabin quarter, with the old folks, and my brothers and sisters. But to this solemn resolution I came; I was free, and they should be free also; I would make a home for them in the North, and the Lord helping me, I would bring them all there. ”

– Harriet Tubman, quoted [without dialect] in *Harriet, The Moses of Her People* (1886) by Sarah H. Bradford



Harriet Tubman helped abolitionist John Brown recruit men for the raid on the arsenal at Harpers Ferry, West Virginia, on Oct. 16, 1859. John Brown and his 21 men, who included freed and fugitive slaves, wanted weapons to begin a slave uprising in the South.



- Free state
- Slave-holding state
- Major routes of escape

Underground Railroad Safe Houses

Iowa

1. Todd House, Tabor
2. George B. Hitchcock House, Lewis
3. Jordan House, West Des Moines
4. Henderson Lewelling House, Salem

Illinois

5. Dr. Richard Eells House, Quincy
6. Dr. Brown House, Alton
7. Owen Lovejoy House, Princeton
8. John Hossack House, Ottawa

Wisconsin

9. Milton House, Milton

Michigan

10. Dr. Nathan Thomas House, Schoolcraft
11. Second Baptist Church, Detroit

Indiana

12. Bethel AME Church, Indianapolis
13. Levi Coffin House, Fountain City
14. Eleutherian College, Lancaster

Ohio

15. James and Sophia Clemens Farmstead, Greenville
16. Harriet Beecher Stowe House, Cincinnati
17. Samuel and Sally Wilson House, Cincinnati
18. John P. Parker House, Ripley
19. John Rankin House, Ripley
20. Rush R. Sloane House, Sandusky
21. Wilson Bruce Evans House, Oberlin
22. Reuben Benedict House, Marengo
23. Spring Hill, Massillon
24. Putnam settlement, Zanesville
25. Col. William Hubbard House, Ashtabula
26. Daniel Howell Hise House, Salem
27. Village of Mt. Pleasant Historic District, Mt. Pleasant

For many escaped slaves on the Underground Railroad, the Mississippi River and its tributaries were the main route to freedom and a new life. Major rivers provided a natural route to freedom, helping runaway slaves find direction, take cover, and evade bounty hunters and slave catchers.

Most escapes were by individuals and small groups. Although fugitives sometimes traveled on real railways, the primary means of transportation were on foot or by wagon. They traveled by night and hid in swamps and abandoned fields during the day. If they were lucky, they would find a “station” or safe house where “agents” would hide them and provide them with food, shelter, and information along their journey.

Although safe houses and Underground Railroad operatives were located in both the North and the South, most were located along the borders between free and slave states. The Ohio River, one of the tributaries of the Mississippi River, formed the border between free and slave states, and therefore was a major Underground Railroad route.

Discussion (60-90 minutes)

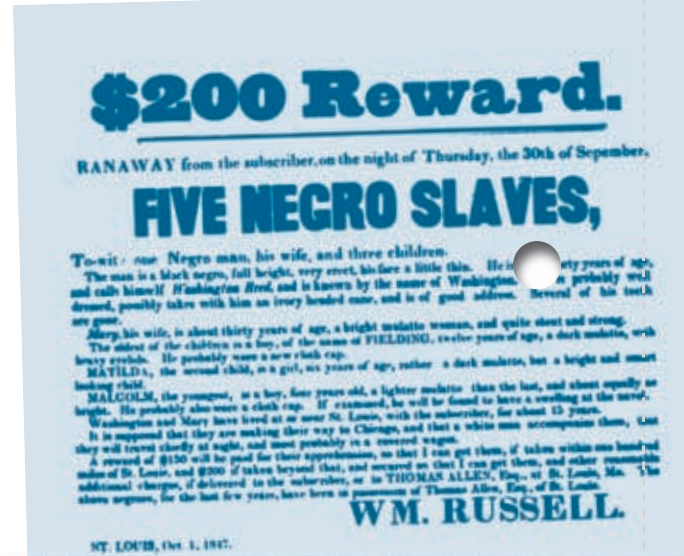
Begin the discussion by asking students to define what it means to be free. Then ask them to imagine what it would be like to be “owned” by another person.

Explain that runaway slaves often used rivers to find their way to freedom, including the Mississippi River and its tributaries, the Illinois and Ohio rivers. Ask students to think about how they would find their way north if they did not have a map. How would landscape features like rivers help them?

Introduce key concepts and vocabulary and explain that the Underground Railroad was not underground. Because escaping slaves and the people who helped them were technically breaking the law, they had to stay out of sight. They went “underground” in terms of concealing their actions.

Many clever and creative ideas helped slaves during their escape. When abolitionist John Fairfield needed to sneak 28 slaves over the roads near Cincinnati, he hired a hearse and disguised the group as a funeral procession. Henry “Box” Brown, a slave, had himself shipped from Richmond to Philadelphia in a box.

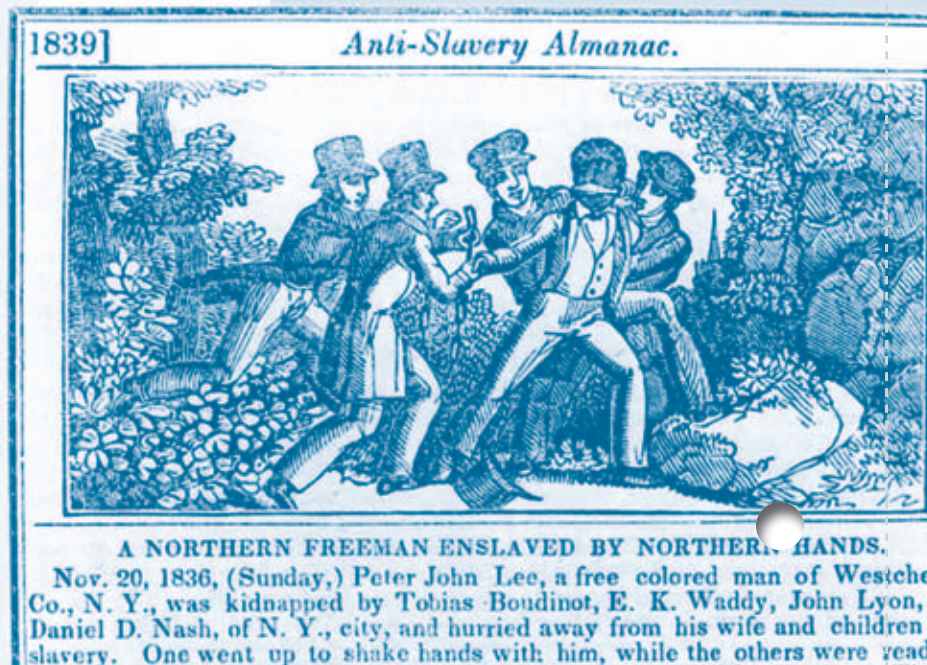
A reward poster for runaway slaves from 1847



A page from the Anti-Slavery Almanac

Fast Facts

- ◆ An estimated 100,000 African Americans escaped slavery between 1800 and 1860 using the Underground Railroad.
- ◆ Fugitive slave laws were passed by the United States Congress in 1793 and 1850 to provide for the return of slaves who escaped from one state into another or into a public territory.
- ◆ Slaves fled north to Canada and U.S. free states, south through Florida to the Caribbean Islands, and West through Texas to Mexico.
- ◆ Men in their early 20s were the most frequent travelers on the Underground Railroad.
- ◆ Fugitive slaves most often found help within the free black and Quaker communities.





Grades

5-6Class or small
group activity**2** HOURSGet Ready: 60 minutes
Go Underground:
60 minutes**What you'll need**

- Access to the Internet and school library
- Laminated wall map
- Blank map from lesson 1.4 (page 51)
- Activity worksheets (pages 206-207)

Go Underground

Do This**Step 1: Get Ready**

1. Use the laminated wall map to draw a line between slave and free states.
2. Discuss and highlight major Underground Railroad routes.
3. Have students research underground railroad routes and safe house locations along the Mississippi River.
 - If students need help finding safe houses, direct them to the list of safe houses by state on the National Park Service's website. Go to www.nps.gov and search for "safe houses."
4. Plot the safe houses on the wall map.
5. Organize students in groups and assign them a slave state along the Mississippi River to escape from: Missouri, Arkansas, Louisiana, Mississippi, Tennessee, or Kentucky.

Step 2: Go Underground

1. Have students plan their route to Canada and plot it on their maps.
 - Record their journey in a journal.
 - Present their journey to the class or act it out as a play.



Other waterways, especially the Ohio River, were also major Underground Railroad routes, depending on where a slave started. Consider assigning groups a specific place along the Mississippi River as a starting point if you want them to use it as their main route.



Go Underground

Plan your escape route to Canada

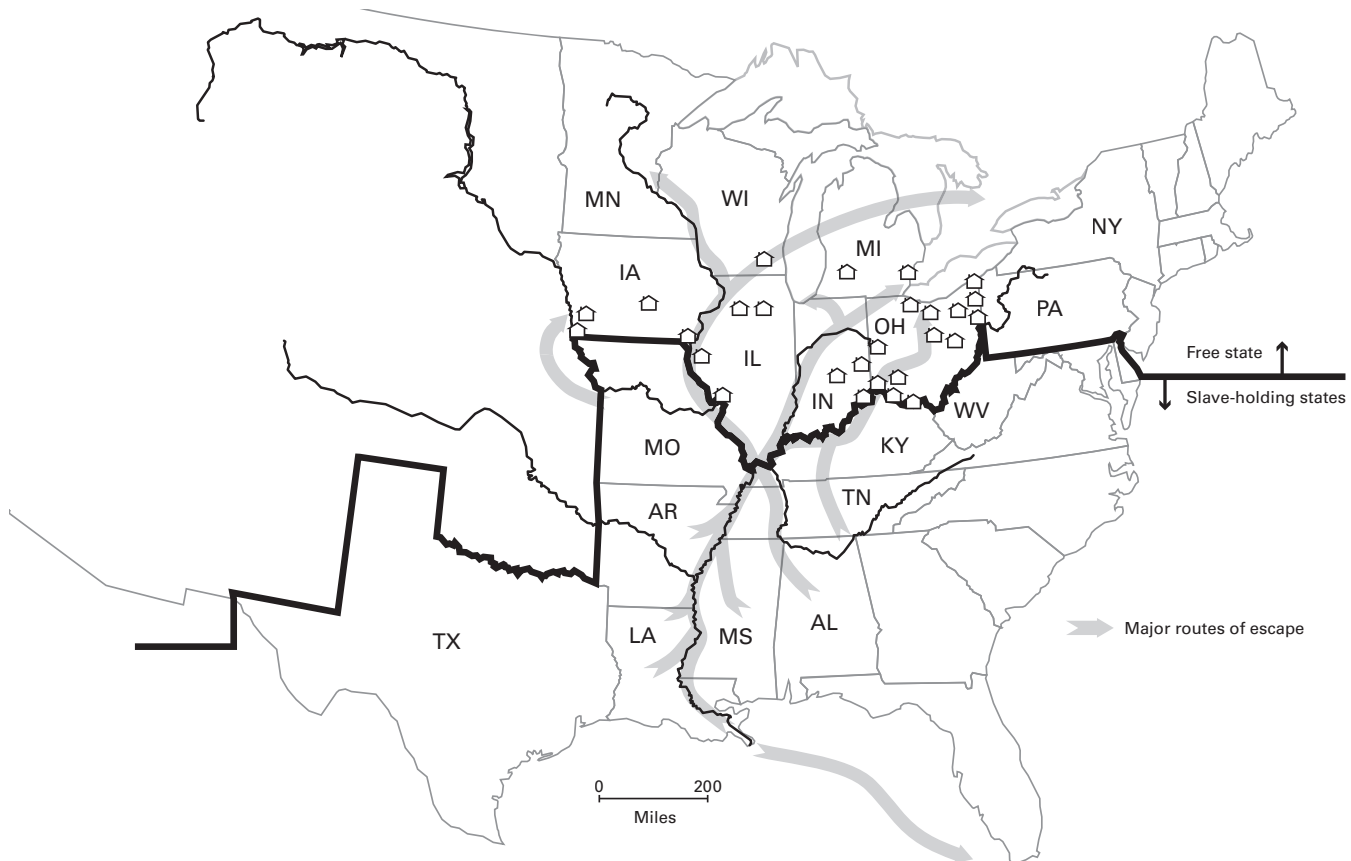
Name _____ Date _____

Starting place (circle one):

Arkansas Kentucky Louisiana Mississippi Missouri Tennessee

1. Pretend you and your classmates are a group of slaves escaping to free states in the north or Canada. How would you get there? What route would you take? Where would you sleep and eat?

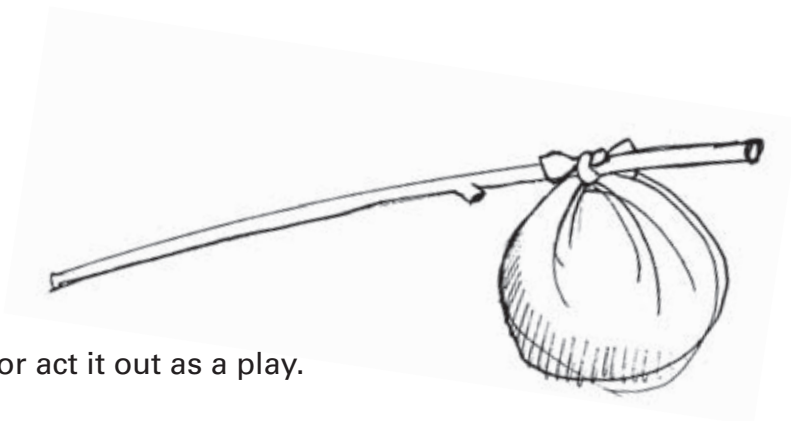
2. Search for sources about the Underground Railroad at the library and online and plan your route on the map. Be sure to note where safe houses are located. Plot your route on the map.





3. Imagine what it would be like to take the journey and write a narrative describing it.

4. Draw a place you might pass or stay at along the way.



5. Present your journey to the class or act it out as a play.



Fact or Fiction?

Name _____ Date _____

Read, analyze, and hypothesize

Many people have long believed that African-American spirituals (religious songs created by slaves) were coded with instructions to be used to guide slaves on the Underground Railroad. Others, however, have recently disputed that claim, saying there is no historic evidence to support it.

What do YOU think? Read and decide for yourself. Write an essay supporting your position.

Read Below

Evidence to Ponder:

One famous Underground Railroad song is "Follow the Drinking Gourd":

Verse 1

*When the Sun comes back
And the first quail calls
Follow the Drinking Gourd.
For the old man is a-waiting for
to carry you to freedom
If you follow the Drinking Gourd.*

Verse 2

*The riverbank makes a very good road.
The dead trees will show you the way.
Left foot, peg foot, traveling on,
Follow the Drinking Gourd.*

Verse 3

*The river ends between two hills
Follow the Drinking Gourd.
There's another river on the other side
Follow the Drinking Gourd.*

VERSE 4

*When the great big river meets the little river
Follow the Drinking Gourd.
For the old man is a-waiting for
to carry you to freedom
If you follow the Drinking Gourd.*

Many versions of this song exist, but the first one was published by H.B. Parks in 1928. The publication date is used by some historians to prove that it could not have been used as a coded song for the Underground Railroad, because it was written so long after the fact. Others disagree and say that the song was passed down orally for decades before H.B. Parks wrote it down, and that there is enough documentation to show that these codes and signals were actually used at the time.

According to those that believe the song was used as a code, the drinking gourd is a reference to hollowed-out gourds used by slaves and other rural Americans as a water dipper. It is a code name for the Big Dipper star formation, which appears in the North Sky.

Verse 1 suggests escaping in the spring (when the sun comes back and the quail calls during spring breeding season) and heading North to freedom.

The term "old man" is nautical slang for "Captain." According to Parks, "peg foot" in Verse 2 refers to an Underground Railroad operative named Peg Leg Joe, who was formerly a sailor. Verse 3 gives directions to rivers that lead to the Mississippi River.

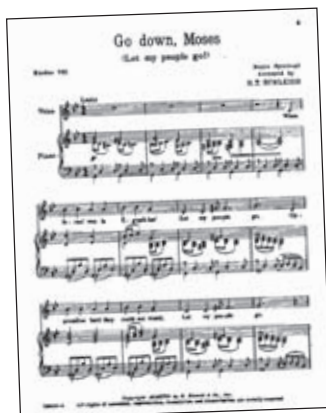
Verse 4 refers to where the Ohio runs into the Mississippi River at Cairo, Illinois. Here runaways would be met on the banks of the Ohio by the old sailor or other Underground Railroad conductor.



Article 1: In Support of Coded Underground Railroad Songs

Songs of freedom

City of Owen Sound, Ontario, Canada Website



The seemingly innocent spirituals, as the slave songs came to be known, were more than simple hymns of endurance and a belief in a better afterlife. As sung by slaves and their descendants, the spirituals allowed the slaves to communicate secret messages and information to each other about the Underground Railroad.

The spirituals and their lyrics were part of a sophisticated system that involved no incriminating evidence for plantation owners or overseers to find. Codes imbedded in the spirituals instructed slaves as to when, how and where to escape. They also included warning signals, such as the message of “Wade in the Water,” informing slaves to travel along the riverbank so the dogs giving chase would be thrown off their scent.

Most slaves could not read or write; in fact, it was against the law to teach slaves to read or write. The spirituals provided a means of verbal, coded communication understood only by those in the Underground Railroad. Outsiders generally interpreted the spirituals on a literal level, while slaves knew the meaning of the messages hidden within the words and phrases. Through the words, the refrains, the “call and response” method of singing, and the rhythmic sounds produced by dancing feet, slaves could decipher these hidden meanings.

Songs were a part of the slaves’ daily lives and were a survival tactic as well as a means of coded communication. Field slaves sang while they worked so the plantation overseer knew where they were, and could make sure that they were working.

Article 2: Disputes Coded Underground Railroad Songs

History’s tangled threads

*By Fergus M. Bordewich
New York Times, February 2, 2007*

Few aspects of the American past have inspired more colorful mythology than the Underground Railroad. It’s probably fair to say that most Americans view it as a thrilling tapestry of midnight flights, hairbreadth escapes, mysterious codes and strange hiding places.

Popular songs associated with the underground rarely withstand scrutiny, either. Recent research has revealed that the inspirational ballad “Follow the Drinking Gourd”—perhaps the single best-known “artifact” of the Underground Railroad—was first published in 1928, and that much of the text and music as we know it today was actually composed by Lee Hays of the Weavers in 1947. Nor do its “directions” conform to any known underground route.

Such fictions rely for their plausibility on the premise that the operations of the Underground Railroad were so secret that the truth is essentially unknowable. In fact, there is abundant documentation of the underground’s activities to be found in antebellum antislavery newspapers, narratives of escape written by former slaves, and the recollections of participants recorded after the Civil War, when there was no longer danger of reprisal.

Most successful fugitives were enterprising and well informed. The vast majority had little need for coded maps, since they came from the border states of Maryland, Virginia, and Kentucky, just a few days’ or hours’ walk from the nearest free state.

The Underground Railroad provided shelter, transportation, and guides, but through most of the North its work was hardly secret. Abolitionist newspapers reported news of fugitives in detail—their passage through town, the names of people who’d assisted them. In some places, activists distributed handbills announcing what they were doing and how many fugitives they had helped. Jermain Loguen, the African-American leader of the underground in Syracuse, advertised his address in local newspapers as an aid to freedom-seekers.



The larger importance of the Underground Railroad lies not in fanciful legends, but in the diverse history of the men and women, black and white, who made it work and in the far-reaching political and moral consequences of what they did. The Underground Railroad was the nation's first great movement of mass civil disobedience after the American Revolution, engaging thousands of citizens in the active subversion of federal law, as well as the first mass movement that asserted the principle of personal responsibility for others' human rights. It was also the nation's first interracial political movement, which from its beginning in the 1790s joined free blacks, abolitionist whites and sometimes slaves in a collaboration that shattered racial taboos.

Fergus M. Bordewich is the author of *Bound for Canaan: The Underground Railroad and the War for the Soul of America*.

Bordewich, Fergus M. "History's Tangled Threads." *New York Times*. 2 February 2007. Op-Ed.

Further Evidence to Ponder:

Here's another song that some historians believe contained coded messages to guide escaped slaves to freedom in the North.

"Go Down Moses" is a spiritual song that describes events in the Old Testament of the Bible. The first written mention of this song occurred in 1861, the year the Civil War started.

*When Israel was in Egypt's land
Let my people go
Oppressed so hard they could not stand
Let my people go*

*Go down, Moses, way down in Egypt's land
Tell old Pharaoh, Let my people go*

*So Moses went to Egypt's land
Let my people go
To make old Pharaoh understand
Let my people go*

*Thus spake the Lord, bold Moses said,
"Let my people go,
If not, I'll strike your first born dead
"Let my people go"*

In the song "Israel" represents the African-American slaves while "Egypt" and "Pharaoh" represent the slavemaster.



WRITING EXTENSION

Grades
7-12

Individual activity

Use the Fact or Fiction extension exercise starting on page 208 to help students realize that the study of history is not a static field. New information is discovered and established ideas are challenged regularly. By reading two accounts from reputable sources that disagree about the use of coded songs on the Underground Railroad, students learn that historians can sometimes disagree and it is up to the individual to decide what to believe after carefully considering the available evidence.



Harriet Beecher Stowe was an author and an abolitionist. Her novel *Uncle Tom's Cabin* described the horrors suffered by African Americans during slavery. Her influential book was considered an agent of social change.

Extension Suggestions



~ Career launch

Invite a local professor of African American studies or NAACP representative to speak

to the class. Ask students to research the field and prepare questions in advance. See *A1: Career Launch* on page 312 for career information and professional associations.

~ Express yourself!

- Learn a Spiritual song and perform it for other classes. Search online for "underground railroad songs," "antislavery songs," or "spirituals" to find your own or go to www.osblackhistory.com and click on "spirituals."
- Read a slave narrative and write a one-act play based on the story. Perform the play for your class.

~ Get out!

Travel to one of the Underground Railroad sites listed by states on the National Park Service website. Go to www.nps.gov and search for "safe houses."

UNIT 3

Welcome to Our Mississippi

File Edit View Favorites Tools Help



<http://www.OurMississippi.org>

~ Learn more online

Visit the National Underground Railroad Freedom Center (www.freedomcenter.org)

Learn more about the Underground Railroad from the City College of New York (www1.cny.cuny.edu)
Search keywords: **underground railroad experience**

Get more details from the National Geographic (www.nationalgeographic.com) and the National Park Service (www.nps.gov)
Search keywords: **Underground Railroad**