

**8th Grade
Lesson Plan
Packet**

4/13/2020-4/17/2020

Remote Learning Packet

NB: Please keep all work produced this week. Details regarding how to turn in this work will be forthcoming.

April 13 - April 17, 2020

Course: 8 Art

Teacher(s): Ms. Frank clare.frank@greatheartsirving.org

Weekly Plan:

Monday, April 13

Using a piece of paper (full or half) as a picture plane, arrange your collected objects to demonstrate two principles of design. Record your layout in your sketchbook as a beautifully drawn design.

Tuesday, April 14

Texture studies

Wednesday, April 15

Texture studies of found objects

Thursday, April 16

Texture studies of found objects

Friday, April 17

Read over project description.

Draw four 3x4 inch thumbnail sketches for the project

Statement of Academic Honesty

I affirm that the work completed from the packet is mine and that I completed it independently.

I affirm that, to the best of my knowledge, my child completed this work independently

Student Signature

Parent Signature

For all assignments in art this week use a pencil and your sketchbook. Remember to write your name, grade, and the date on all pages. Exercises from the last two weeks and this week are building to a project, which you will begin at the end of this week.

Monday, April 13

1. Take a piece of plain paper to use as a picture plane. Arrange your collected objects* on it to demonstrate two of the principles of design listed below. Choose different principles than you demonstrated last week. Consider the negative space in your arrangement. If it would improve your design, fold the paper.
2. Once you have determined your arrangement, draw a composition based on it in your sketchbook, simplifying the forms.
 - The arrangement of items on the paper will be your tableau, and the paper is your picture plane.
 - Remember to begin your drawing by drawing the picture plane, using the same proportions as in your tableau.
 - Sketch the layout, attentive to the shapes, placement and proportion and to the negative shapes.
 - Simplify the forms of the still life items - you may abstract them; though you may, you do not need to draw them naturalistically.
3. Use a creative mixture of shading and cross-contour linework in the objects and background to increase visual interest and create a dynamic sense of space.
 - If you wish you may also incorporate topographical linework and mark-making.
4. Write the name of the demonstrated principles of design underneath your drawing.

Principles of Design to Choose from:

Illusion of Movement	Repetition	Emphasis
Contrast	Visual Grouping	Gravity
Asymmetrical Balance (not using gravity)	Approximate Symmetry (almost symmetrical)	

** If you lost your collected organic objects from last week collect a fresh set. You may also expand your collection. Keep them in a container of some sort, as you will be referring to them on and off over the next two weeks. This is one reason dried rather than fresh leaves or blossoms were recommended!*

Tuesday, April 14

1. (2 min.) Take a look at the examples of texture studies on page 4-5. Turning to a fresh page in your sketchbook, with a blank page facing it, draw a chart. You could use a grid, rows or columns, but use most of the sketchbook page and have a neat, orderly layout with 9-15 segments.
2. (13 min.) Choosing 3-5 types of texture, use a combination of lines, dots, marks, shadings and patterns to represent each texture. You can look at real objects or photographs of things. Notice that while there is pattern, there is variation within that pattern, whether of size, density, or value. Label the textures (ex: pebbly shore, lion's fur...)

Wednesday, April 15

1. Have your collected organic objects ready to draw from today. Have a folded piece of plain paper to keep between your hand and your drawings as you work, so you don't smear the work. Turn to the texture studies from yesterday, and prepare to resume drawing.
2. (15 min:) Observe your found objects to select 2-5 distinctly different textures. Make a texture study from each of these objects, and fill the cell or segment of your chart with the texture. Label your textures (ex: gumball from sweetgum tree, withered hydrangea leaf...)

Note the distinction: you are drawing the texture, not the object. As you discovered yesterday, you will use a combination of lines, dots, marks, shadings and patterns to represent each texture. Notice that while there is pattern, there is variation within that pattern, whether of size, density, or value.

Thursday, April 16

1. Return to the texture studies from yesterday, and prepare to resume drawing from your collected organic objects.
2. (15 min.) Observe your found objects to select another 2-5 distinctly different textures. Make a texture study from each of these objects, and fill the cell or segment of your chart with the texture.

Remember, you are drawing the texture, not the object. Label the textures (ex: exterior of acorn cap).

Friday, April 17

1. **Today you will begin a drawing project** that incorporates the techniques from the last few weeks. This drawing will be an artwork that incorporates observational drawing, composition, and imagery in a way that is expressive, poetic, or graphically compelling.

___ You will devise a composition that incorporates seven or more organic objects. In addition to the objects you have collected, you could include your hands or feet. (You can collect additional items to meet your concepts.)

___ Use strong positive/negative shape relationships and actively incorporate 2-3 principles of design to make strong, unified and visually interesting composition.

___ Employ strong craftsmanship in your media application and manipulation, attending to varied weight of line, fluidity of line, line quality, and consistency and transitions in shading.

___ Employ a variety of linework, value and texture texture techniques, including cross-contour linework and topographical mark-making.

___ Create a work that challenges and stretches your skills, and that communicates to the viewer as expressive, poetic, or graphically compelling. It may suggest a narrative, have a contemplative quality, pose a dramatic tension, or simply be a graphically strong, effective design.

2. (2 min.) **Today you will brainstorm:** Lightly draw the borders for 4 picture planes, each approximately 3x4 inches, on a pair of facing pages in your sketchbook. Consider varying orientation, so that some are vertical and some are horizontal. I often change the orientation of a picture plane mid-sketch, depending on what would strengthen a composition. By working lightly you keep your options open.

3. (2-4 min. each) **Thumbnail Sketches:** Within each of the picture planes sketch a composition. Set up your objects to help you envision for at least one of the compositions as you begin. Once you've made two sketches you'll find you'll come up with new solutions more readily. There may be a common thread, but there should be significant differences between the designs. Once you reach compositional resolution, reinforce the compositions with a heavier weight of line to help with clarity.

Helpful thoughts:

We call these compositional sketches “thumbnail sketches”, though they're clearly larger! Thumbnail sketching is a type of visual brainstorming, and is meant to be a quick way to work out compositional possibilities. Draw lightly and quickly, keeping your pencil moving and your imagination flexible.

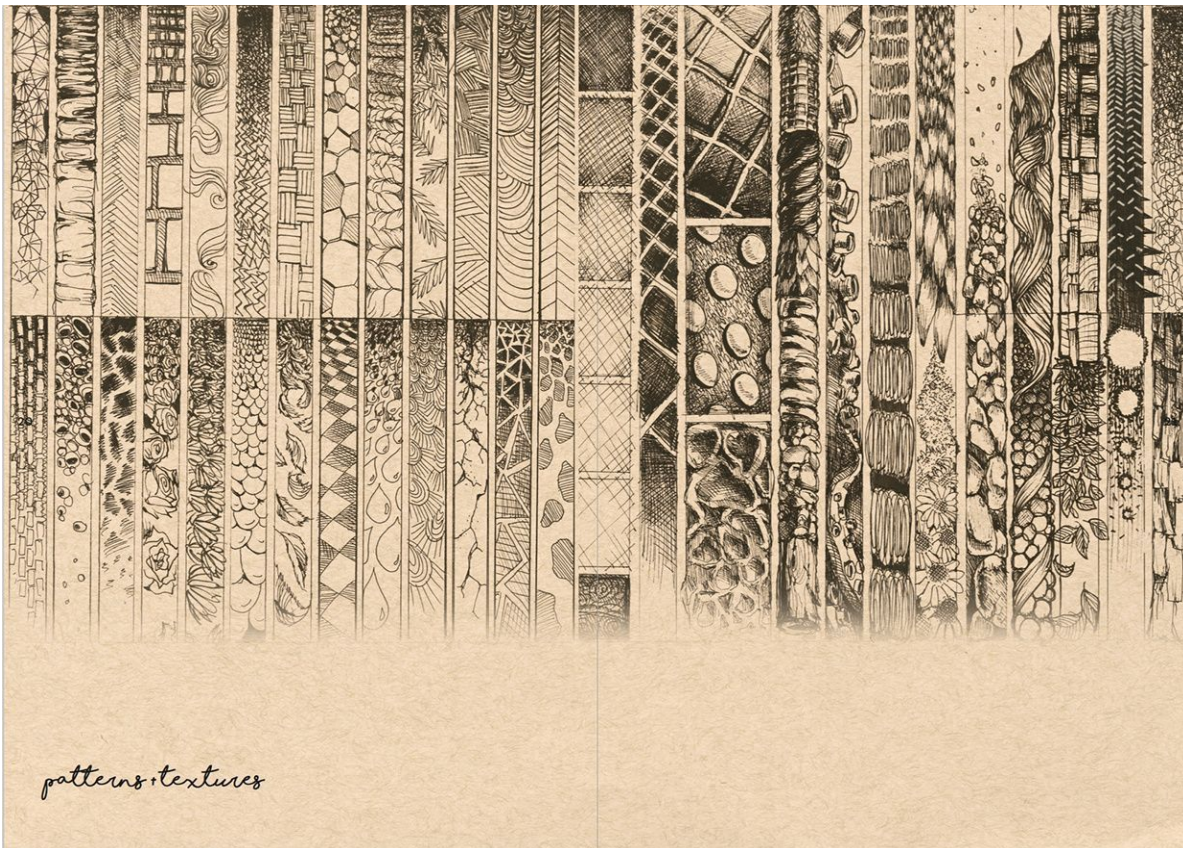
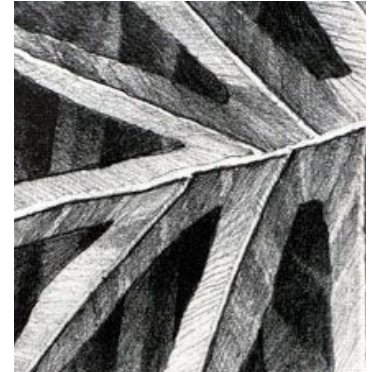
While there are multiple possible solutions, some guidelines that can be relied upon. Keep the following considerations in mind and use them to help your decision-making at various stages of drawing: entry and exit points from the composition, areas of emphasis, placement of the most important emphasis points, direction and movement, and proportion and rule of thirds. (Note that every line or shape affects the others. Really? Yes, think about it: proximity and grouping changes, the shape of the negative space is altered, the visual weight is redistributed and movement and balance are rearranged. The list goes on...

Supplemental Materials

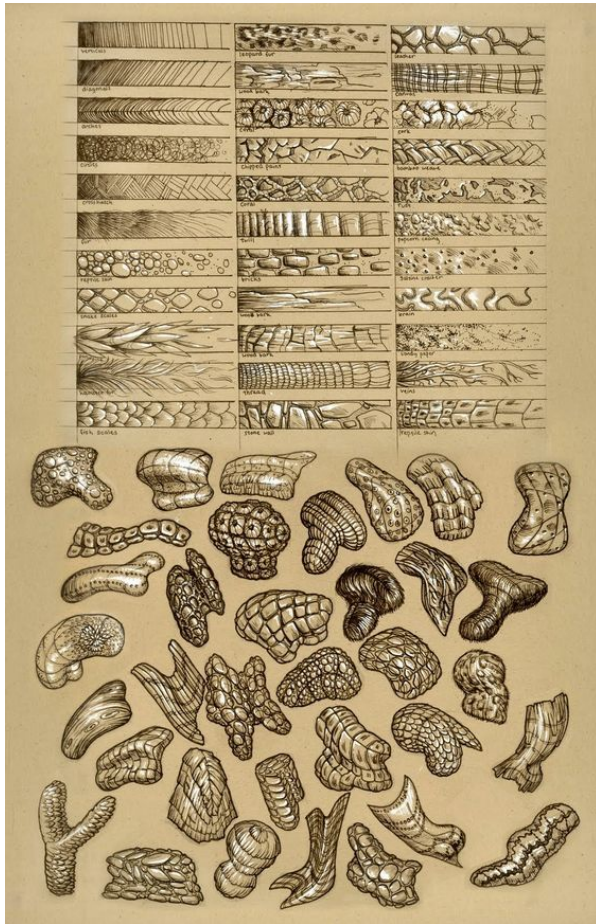
Texture: An Element of Art? Texture is the art element that evokes your sense of touch. It's tactile. As an element of art, there is something odd about texture. It's rather obviously an element of art in 3D art, where the materials themselves are textural. Imaging a chair, the back and seat of which is made from the chunky bark of an oak tree, or a checkerboard which, instead of alternating dark and light brown wood, alternates polished stainless steel with the fur of a beaver. Okay, yes. But how is it a 2D element? Often in 2D art texture is implied; it is the effect of pattern and variation, with value, lines, shapes and dots. In drawing it takes elements of art and principles of design working together to make texture.

We will compromise and consider texture an element of art.

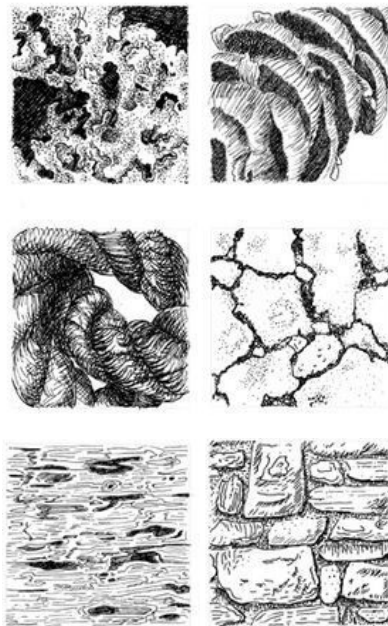
Look at the examples of texture studies below and in the next few pages. You may use them to help you problem-solve your methods for representing texture.



I rather like this texture study below left, and how the artist has taken the textures and applied them to these organic forms below, making them look 3D.



The bark of a tree: observe shape, and how in some shapes the same mark-making direction and pattern is used, but in other shapes the pattern and direction changes.



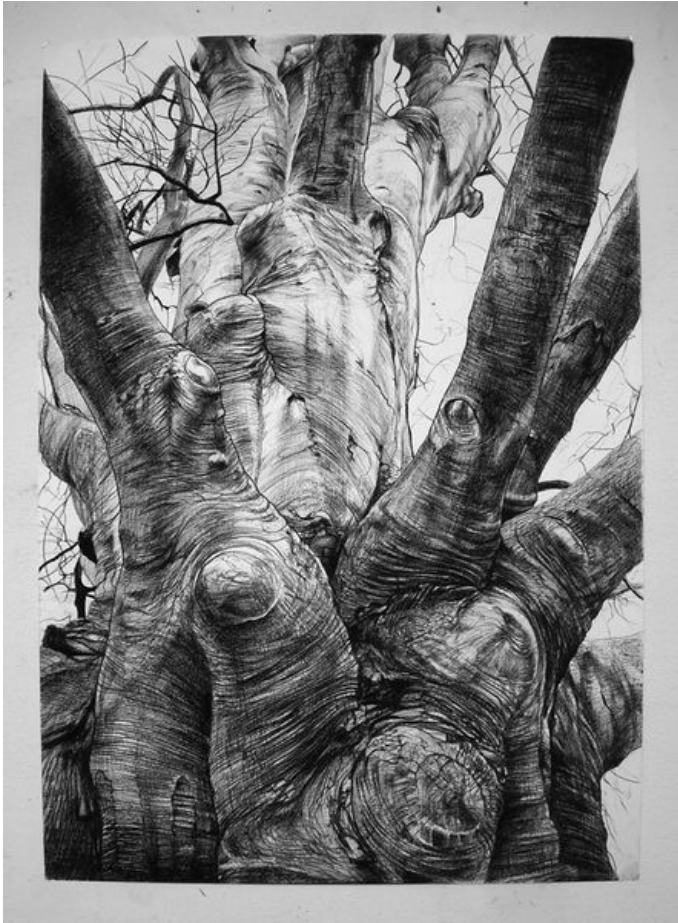
And a few other examples:

The works on this page are examples of designs incorporating patterns observed in nature or human crafted objects. Notice the roles of movement and contrast. Observe the shape relationships, and visual entrances and exits from the picture plane. Some of these are graphically compelling, even mesmerizing.



These works and those on the next page are intended not as examples of your project (obviously they don't meet the criteria), but as examples of beautifully composed and drawn works incorporating patterns, textures and lineworks you might abstract from nature.

These images are simply beautiful drawings or prints. Look at them for how the artist uses line, texture, and mark-making. What do these works express to you?



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April 13-17, 2020

Course: U.S. History

Teacher(s): Mrs. Jimenez (margaret.cousino@greatheartsirving.org)

Weekly Plan:

Monday, April 13

- Read and annotate Slavery in the United States Lesson
- Answer questions on Lesson (worksheet)
- Complete and correct U.S. Expansion Map

Tuesday, April 14

- Read Chapter 16 Lesson 2 (pgs. 458-464)
- Make outline of chapter
- Answer questions on Lesson (worksheet)

Wednesday, April 15

- Read and annotate Underground Railroad Lesson
- Answer questions on Lesson (worksheet)

Thursday, April 16

- Read and annotate Abolitionist Lesson
- Answer questions on Lesson (worksheet)

Friday, April 17

- Read and annotate "What to a Slave is the Fourth of July?"
- Answer questions on the speech (worksheet)

Statement of Academic Honesty

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I affirm that, to the best of my knowledge, my child completed this work independently

Student Signature

Parent Signature

Monday, April 13

1. Read and annotate today's lesson, Slavery in the United States.
2. Answer the questions on these readings in this week's worksheet for Monday. Restate the question and respond in complete sentences. If you are not able to print the sheet, you may write your answers on a piece of lined paper. Be sure to include your heading and clearly mark the lesson name/questions numbers.
3. Complete the U.S. Expansion Map on your own, then check it for correctness. Use the map we completed in class or the map on page 396.
4. If you can, check out this gif of the expansion of free and slave states over the course of U.S. growth:
https://simple.wikipedia.org/wiki/Slave_states_and_free_states#/media/File:US_Slave_Free_1789-1861.gif

Tuesday, April 14

1. Read the assigned reading (pgs. 458-464)
2. Make an outline of the lesson for your notes just like last week. Follow these guidelines, striving to imitate the way we have been organizing our class notes all year:
 - a. Continue the notes for this lesson under the title of Chapter 16: "The Spirit of Reform (1820-1860)"
 - b. Today's notes should be titled for the Lesson, "The Abolitionists"
 - c. Each of the red section titles in the textbook will be your main bullet points
 - d. Under each section bullet point, write 2-3 bullet points in your own words, summarizing the main ideas of each paragraph/section in the textbook
 - e. Be sure to include **dates** and **names** in your bullet points, along with the main idea(s) of each section
3. Answer the questions on these readings in this week's worksheet for Tuesday. Restate the question and respond in complete sentences. If you are not able to print the sheet, you may write your answers on a piece of lined paper. Be sure to include your heading and clearly mark the chapter/lesson/questions numbers

Wednesday, April 15

1. Read and annotate today's lesson, The Underground Railroad.
2. Answer the questions on these readings in this week's worksheet for Wednesday. Restate the question and respond in complete sentences. If you are not able to print the sheet, you may write your answers on a piece of lined paper. Be sure to include your heading and clearly mark the lesson name/questions numbers.

Thursday, April 16

1. Read and annotate today's lesson, Abolitionists.
2. Answer the questions on these readings in this week's worksheet for Thursday. Restate the question and respond in complete sentences. If you are not able to print the sheet, you may write your answers on a piece of lined paper. Be sure to include your heading and clearly mark the lesson name/questions numbers.

Friday, April 17

1. Read the excerpts from Frederick Douglass's speech, "What to a Slave is the Fourth of July?"
2. Answer the questions on these readings in this week's worksheet for Friday. Restate the question and respond in complete sentences. If you are not able to print the sheet, you may write your answers on a piece of lined paper. Be sure to include your heading and clearly mark the lesson name/questions numbers

Name/Section:
U.S. History
Mrs. Jimenez
April 13-17, 2020

Abolitionist Reading Questions

Restate the question and respond in complete sentences.

Monday: Slavery in the United States

1. Why did slavery grow as an institution in the South but fade out in the North?

2. How did Southern views on slavery change? Why?

Tuesday: Chapter 16 Lesson 2 (458-464)

1. What concern about ending slavery did the American Colonization Society seek to address?

2. How did free African Americans help the abolitionist movement gain strength?

3. How did Northerners and Southerners view abolition differently?

Wednesday: Underground Railroad

1. Why was the Underground Railroad started? How did it help slaves?

2. What contributions did Harriet Tubman make to the Abolitionist movement and the Underground Railroad?

Thursday: Abolitionists

1. How were Sojourner Truth and Harriet Beecher Stowe similar in their efforts to abolish slavery?
How were they different?

2. Do you think John Brown’s idea about fighting and killing in the name of abolition is justified?
Why or why not?

Friday: What to a Slave is the Fourth of July?

1. Describe Douglass’s tone in this part of his speech.

Monday's Lesson: Slavery in the United States

Slavery arrived in North America with the founding of the British colonies in North America in 1619 when the first 20 slaves arrived on a Dutch merchant ship in Jamestown, VA. Slavery was legal in both northern and southern states for many years; northern states began gradually outlawing slavery due to religious/moral convictions and due to the industrialization of the economy which did not require slave labor. In other words, the changing industrial economy in the North allowed northerners to not be economically dependent on slave labor and could therefore ban the practice. Conversely, the Southern economy grew to depend more and more on slave labor as their economy failed to industrialize and as plantation owners expanded their production of cotton. The South became like a colony to the North in the way of the mercantilist system--the South exported raw materials to the North and imported Northern manufactured goods. Debates about slavery in the U.S. began with the Declaration of Independence and continued in the Constitutional Convention. Following the provision in the Constitution, the international slave trade was outlawed in the U.S. in 1808 although the domestic slave trade and slavery continued. The issue afflicted our nation throughout the 1800s until war finally broke out in 1861.

The South

The South was a vast land of many different areas with different climates, different soils, different societies. It included tidewater Virginia with its dignified old families, the jungles and everglades of Florida where Seminole Indians still lived, and states west of the Appalachian Mountains that were more west than south. One thing drew all these states together. It was not so much that they were southern states, but that they were *slave* states.

Southern Social Structure

The Southern economy was primarily agricultural. Typically when we think of the **Antebellum** South (the South before the Civil War), we often think of massive plantations owned by white families and worked by black slaves. Although these plantations were characteristic of the South, only a small percent of whites in the south actually owned plantations. Many people owned and worked their own farms to feed themselves and their families and perhaps to sell excess crops for profit. These were known as **yeoman** farmers, living the ideal of an agrarian society that Thomas Jefferson envisioned for the United States. They typically owned 50-200 acres and lived in the Upper South and owned few or no slaves. They were the "middle class" of the South. Tenant farmers rented land from landowners to grow crops for their families. The poorest and most numerous class of white Southerners were the rural poor, people who lived in small wooden cabins and did what they could to provide for themselves.

Plantation owners made up about 4% of the population; they owned most of the lands and most of the slaves. A plantation needed at least 20 slaves and the larger ones had 50 or more slaves. Despite being only a small percent of the southern population, it was the wealthy plantation owners who controlled the money, the politics, the economy, and the culture in the antebellum South. Furthermore, most white people, regardless of their social status and whether or not they owned slaves, were racist and supported slavery because it was part of Southern culture. Most considered people of African descent to be of an inferior race than those of European descent and so believed slavery was justified as an institution. Even poor whites considered themselves superior to blacks. Southerners claimed that their way of life was only possible with slavery.

King Cotton

Before the American Revolution, the South grew five main **cash crops**: rice, indigo, tobacco, sugar, and cotton. After the Revolution, demand for cotton grew while demand far beyond demand for the others and soon became an *extremely* valuable commodity for the southern economy. It became the “king” of the cash crops thanks to Eli Whitney’s invention of the cotton gin. As we talked about before, it seems that the invention of this simple machine to separate the cotton seeds from the fiber would mean that *less* slave labor was necessary as the machine took the place of slaves hand-picking the seeds out. However, it actually led to *more* slavery as the cotton gin allowed more cotton to be sold faster and plantation owners expanded their cotton fields which required more slaves to work in those extensive fields.

Not only did the South rely on cotton, many factories in the North were **textile** factories. They would buy southern cotton, spin it into thread, weave the thread into fabric, and then make clothes and other cotton-cloth products. This meant that many Northerners voted in support of slavery for the sake of their own economic interests.

Life as a Slave

Slaves worked from dawn to dusk, planting, tending, and harvesting their master’s crops, constructing fences and buildings, cutting wood, caring for animals, taking care of the household, or working as skilled **artisans** (blacksmiths, carpenters, tanners, etc.). They were often under the supervision of overseers or slave drivers, rather than the plantation owner himself. If they did not work hard enough or failed to meet an expectation, a whipping was often in store for them. Slaves were considered chattel, just a piece of property to be bought and sold. Although it would be in the master’s best interest to make sure his slaves were healthy and cared for, slaves were nevertheless absolutely at the mercy of their owners, who could beat, confine, chain, or sell them at their whim. The prospect of being sold and separated from family and friends at any time made slaves’ lives very insecure. Southerners claimed their slaves were happy, yet they lived in constant fear of slave revolts. They suppressed their slaves through “slave codes” so they would be less likely to revolt. Some of these measures included making it illegal to teach them to read and write, preventing slaves from getting married legally, and forbidding slaves to gather in large groups.

Despite the horrors of slavery, slaves formed their own communities and culture. Most slaves were Christians, at the **behest** of their masters, but they found hope in their religion and the promises of the Bible. They developed their own practices of Christianity incorporating elements of their ancestors’ African culture, making their own ceremonies, songs, and prayers. Religious folk songs, **spirituals**, became an important part of slave culture, giving them hope and also providing a way for secret communication with each other. Family was very important to them and they celebrated marriages according to their own **rites** (since legal marriage was banned) and welcomed the birth of children. Together they mourned the passing of loved ones. They depended on the network of extended family as nuclear families were often broken up and grandparents or aunts and uncles would care for children.

Southern Position: The “Peculiar Institution”

Many Southerners during the decades that followed the Revolution and Constitutional Convention saw slavery as a “necessary evil”--a practice they recognized as morally wrong but that was economically and politically necessary for the well-being of the South. Thomas Jefferson, for instance, wrote things against slavery yet owned slaves himself whom he never freed. In the earlier days, it was not uncommon

for masters to free slaves or to allow them to work for money with which they could buy their freedom. Many Founding Fathers feared the economic consequences of ending slavery outright, yet they hoped that the practice of slavery would not expand and that eventually it would “fade out.” Slavery actually was decreasing until the invention of the cotton gin.

With the dawn of the Cotton Kingdom and as the North became spoke out more against slavery, the South became more defensive of the institution of slavery and claimed it was a “positive good” which benefitted not only the Southern economy, but the slaves themselves. They made stricter laws against freeing slaves or allowing slaves to buy their freedom. Southerners dubbed slavery their “peculiar institution.” Senator John C. Calhoun of South Carolina, one of the most outspoken leaders of the South, state’s rights, and slavery, wrote: “Many in the South once believed that [slavery] was a moral and political evil; that folly and delusion are gone; we see it now in its true light, and regard it as the most safe and stable basis for free institutions in the world.” Calhoun is asserting that the enslavement of some people is the basis for institutions that allow other people to be free. Pro-slavery advocates used religion and “science” to justify slavery: Southern ministers said the Bible required that black people be slaves and Southern “scientists” said black people were an inferior race and only suitable to serve the white race.

The South also claimed that their institution of slavery was better than the Northern factory system because slave masters provided food, clothing, and shelter for their slaves and cared for them when they were too old or sick to work. They claimed that factory owners in the North treated their poor employees (often immigrants) far worse with their long hours, barely livable wages, and job insecurity. Factory owners did not care for workers who got injured on the job or care for them in retirement.

Northern Positions

Although northern states could afford to ban slavery and opposed the institution as immoral and unnecessary, most Northerners in the 19th century were still racist and considered black people--slave or free--to not be full citizens and they often practiced segregation in schools and public places and did not grant black people all the rights of citizens. Many working class white Americans feared that working class blacks would take their jobs away. Northerners held a variety of positions on slavery: some thought each state had the right to decide for itself and that the North should not interfere with the South’s right to practice slavery; others held the government could not interfere with citizens’ property, which included slaves. Some wanted to stop the spread of slavery into new territories but respected the right of the current slaveholders and slave states--they hoped slavery would gradually fade out as a practice. Others wanted to end slavery but to transport the African Americans back to Africa, deeming them unfit for white American society. Finally, there were those who saw slavery as a *moral* issue and not just a political or legal one and argued against the practice as objectively evil.

This last group of people, small but powerful, were inspired by the Second Great Awakening to fight for slaves’ freedom: the Abolitionists. Some Abolitionists were inspired by religious convictions, others were freed or runaway slaves who fought for the freedom of their families and fellow slaves. Some fought political battles, others physical battles; some wrote books and articles, others helped smuggle slaves to freedom. We will spend the rest of the week learning about some of the heroic abolitionist leaders and their noble attempts to fight for the end of slavery in the United States.

Sources:

Boorstin, Daniel J. and Brooks Mather Kelley. A History of the United States. Prentice Hall Classics. United States History to 1877.

Baning Slavery by State

Note: Most Northern states passed laws of *gradual emancipation* during the year listed. This looked different state to state, but they usually stated that children born to slaves after a certain year would be free. Rarely did the states completely emancipate all slaves at once. Abraham Lincoln's Emancipation Proclamation (1863) immediately freed all slaves legally, but not until the Civil War was over and the Southern states re-joined the Union did Congress pass the 13th Amendment to the Constitution which once and for all outlawed the practice of slavery. Many Northern states that joined after 1787 never had slavery at all so are not listed here.

State	Year Slavery Abolished	State	Year Slavery Abolished
Vermont	1777	Maryland	1865 (13th Amendment)
Pennsylvania	1780	Virginia	1865 (13th Amendment)
New Hampshire	1783	North Carolina	1865 (13th Amendment)
Massachusetts	1783	South Carolina	1865 (13th Amendment)
Rhode Island	1784	Georgia	1865 (13th Amendment)
Connecticut	1784	Alabama	1865 (13th Amendment)
Ohio, Michigan, Indiana, Illinois, & Wisconsin	1787 (Northwest Ordinance forbids slavery new territory)	Mississippi	1865 (13th Amendment)
New York	1799	Florida	1865 (13th Amendment)
New Jersey	1804	Texas	1865 (13th Amendment)
Maine	1820 (Missouri Compromise)	Kentucky	1865 (13th Amendment)
California	1850 (Compromise of 1850)	Tennessee	1865 (13th Amendment)
Oregon	1857	Missouri	1865 (13th Amendment)
Kansas	1860	Louisiana	1865 (13th Amendment)
		Arkansas	1865 (13th Amendment)

Vocabulary:

Antebellum: occurring or existing before a particular war, especially the American Civil War.

Cash Crops: a crop produced for its commercial value rather than for use by the grower.

Spirituals: a religious song of a kind associated with black Christians of the southern US, and thought to derive from the combination of European hymns and African musical elements by black slaves.

Artisans: a worker in a skilled trade, especially one that involves making things by hand.

Rite: a religious or other solemn ceremony or act.

Behest: a person's orders or command.

Yeoman: a man holding and cultivating a small landed estate; a freeholder.

Textile: relating to fabric or weaving.

Name/Section:
U.S. History
Mrs. Jimenez

U.S. Expansion Map

Label this map with the following territories the U.S. gained. Answer on your own, then check and correct your work with the map we completed in class or pg. 396 in your textbook.



1. Thirteen Original States (1787)
2. Oregon Country (1846)
3. Mexican Cession (1848)
4. Land from Webster- Ashburton Treaty (1842)*
5. Louisiana Purchase (1803)
6. Gadsden Purchase (1853)
7. Convention of 1818
8. Florida Cession (1821)
9. Texas Annexation (1845)
10. United States (Treaty of Paris 1783).

*Not marked on map; you have to draw it in.

Wednesday's Lesson: The Underground Railroad

The Underground Railroad was a network of people, African American as well as white, offering shelter and aid to escaped slaves from the South. It developed as a convergence of several different **clandestine** efforts. The exact dates of its existence are not known, but it operated from the late 18th century to the Civil War, at which point its efforts continued to undermine the Confederacy in a less-secretive fashion.

What Was the Underground Railroad?

The earliest mention of the Underground Railroad came in 1831 when slave Tice Davids escaped from Kentucky into Ohio and his owner blamed an “underground railroad” for helping Davids to freedom. In 1839, a Washington newspaper reported an escaped slave named Jim had revealed, under torture, his plan to go north following an “underground railroad to Boston.”

Vigilance Committees—created to protect escaped slaves from bounty hunters in New York in 1835 and Philadelphia in 1838—soon expanded their activities to guide slaves on the run. By the 1840s, the term Underground Railroad was part of the American vernacular.

How the Underground Railroad Worked

Most of the slaves helped by the Underground Railroad escaped border states such as Kentucky, Virginia and Maryland. In the deep South, the Fugitive Slave Act of 1793 made capturing escaped slaves a lucrative business, and there were fewer hiding places for them. **Fugitive** slaves were typically on their own until they got to certain points farther north.

People known as “conductors” guided the fugitive slaves. Hiding places included private homes, churches, and schoolhouses. These were called “stations,” “safe houses,” and “depots.” The people operating them were called “stationmasters.” There were many well-used routes stretching west through Ohio to Indiana and Iowa. Others headed north through Pennsylvania and into New England or through Detroit on their way to Canada.

Fugitive Slave Acts

The reason many escapees headed for Canada was the Fugitive Slave Acts. The first act, passed in 1793, allowed local governments to **apprehend** and **extradite** escaped slaves from within the borders of free states back to their point of origin, and to punish anyone helping the fugitives. Some Northern states tried to combat this with Personal Liberty Laws, which were struck down by the Supreme Court in 1842. The Fugitive Slave Act of 1850 was designed to strengthen the previous law, which was felt by southern states to be inadequately enforced. This update created harsher penalties and set up a system of commissioners that promoted favoritism towards slave owners and led to some freed slaves being recaptured. For an escaped slave, the northern states were still considered a risk.

Meanwhile, Canada offered blacks the freedom to live where they wanted, sit on juries, run for public office and more, and efforts at extradition had largely failed. Some Underground Railroad operators based themselves in Canada and worked to help the arriving fugitives settle in.

Who Ran the Underground Railroad?

Most Underground Railroad operators were ordinary people, farmers and business owners, as well as ministers. Some wealthy people were involved, such as Gerrit Smith, a millionaire who twice ran for president. In 1841, Smith purchased an entire family of slaves from Kentucky and set them free. One of the earliest known people to help fugitive slaves was Levi Coffin, a Quaker from North Carolina. He started around 1813 when he was 15 years old. Coffin said that he learned their hiding places and sought them out to help them move along. Eventually, they began to find their way to him. Coffin later moved to Indiana and then Ohio, and continued to help escaped slaves wherever he lived.

End of the Line

The Underground Railroad ceased operations about 1863, during the Civil War. In reality, its work moved above ground as part of the Union effort against the Confederacy. Harriet Tubman played a significant part by leading intelligence operations and fulfilling a command role in Union Army operations to rescue the emancipated slaves.

Harriet Tubman (ca. 1820-1913)

“I had reasoned this out in my mind; there was one of two things I had a right to, liberty or death; if I could not have one, I would have the other; for no man should take me alive.”

Harriet Tubman was a leading Abolitionist before the Civil War and is the most famous conductor of the Underground Railroad, leading hundreds of slaves to freedom. She was born a slave in Maryland, named Araminta Ross. From early childhood she worked variously as a maid, a nurse, a field hand, a cook, and a woodcutter. She later adopted her mother’s first name, Harriet, and took her last name from John Tubman, her free husband, after they married in 1844.



In 1849, on the strength of rumours that she was about to be sold, Tubman fled to Philadelphia, leaving behind her husband, parents, and siblings. In December 1850 she made her way to Baltimore, Maryland, whence she led her sister and two children to freedom. That journey was the first of some 19 increasingly dangerous **forays** into Maryland in which, over the next decade, she conducted upward of 300 fugitive slaves along the Underground Railroad to Canada. By her extraordinary courage, ingenuity, persistence, and iron discipline, which she enforced upon her charges, Tubman became the railroad’s most famous conductor and was known as the “Moses of her people.” It has been said that she never lost a fugitive she was leading to freedom.

Rewards offered by slaveholders for Tubman’s capture eventually totaled \$40,000. Abolitionists, however, celebrated her courage. John Brown, who consulted her about his own plans to organize an antislavery raid of a federal armoury in Harpers Ferry, Virginia (now in West Virginia), referred to her as “General” Tubman. About 1858 she bought a small farm near Auburn, New York, where she placed her aged parents (she had brought them out of Maryland in June 1857) and herself lived thereafter. From 1862 to 1865 she served as a scout, as well as nurse and laundress, for Union forces in South Carolina. For the Second Carolina Volunteers, under the command of Col. James Montgomery, Tubman spied on Confederate territory. When she returned with information about the locations of warehouses and ammunition, Montgomery’s troops were able to make carefully planned attacks. For her wartime service Tubman was paid so little that she had to support herself by selling homemade baked goods.

After the Civil War Tubman settled in Auburn and began taking in orphans and the elderly, a practice that eventuated in the Harriet Tubman Home for **Indigent** Aged Negroes. The home later attracted the support of former abolitionist comrades and of the citizens of Auburn, and it continued in existence for some years after her death. Upon her death in 1913, the outpouring of condolences reached across all racial lines, economic divisions, and from around the world. During her lifetime, Harriet Tubman had dreamed that one day all men of all colors would come together and be as one.

Sources: <https://www.britannica.com/biography/Harriet-Tubman>;
<https://www.history.com/topics/black-history/underground-railroad>

Clandestine: kept secret or done secretly, especially because illicit.

Fugitive: a person who has escaped from a place or is in hiding.

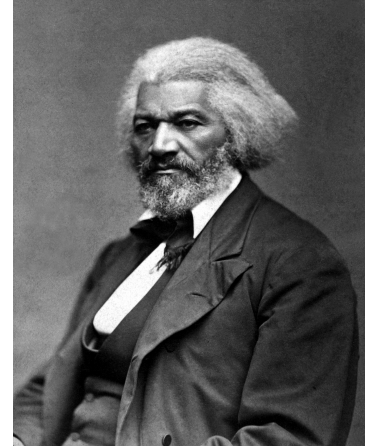
Extradite: hand over (a person accused of a crime) to the jurisdiction of the foreign state in which the crime was committed.

Apprehend: arrest (someone) for a crime.

Indigent: poor; needy.

Frederick Douglass (1818-1895)

Frederick Douglass was one of the most eminent human rights leaders of the 19th century. His **oratorical** and literary brilliance thrust him into the forefront of the U.S. abolition movement, and he became the first black citizen to hold high rank in the U.S. government.



Douglass was born in 1818, though the month and day are uncertain; he later opted to celebrate his birthday on February 14. Separated as an infant from his slave mother (he never knew his white father), Frederick lived with his grandmother on a Maryland plantation until he was eight years old, when his owner sent him to Baltimore to live as a house servant with the family of Hugh Auld, whose wife defied state law by teaching the boy to read. Auld, however, declared that learning would make him unfit for slavery, and Frederick was forced to continue his education **surreptitiously** with the aid of schoolboys in the street. Upon the death of his master, he was returned to the plantation as a field hand at 16. Later he was hired out in Baltimore as a ship **caulker**. Frederick tried to escape with three others in 1833, but the plot was discovered before they could get away. Five years later, however, he fled to New York City and then to New Bedford, MA, where he worked as a labourer for three years, **eluding** slave hunters by changing his surname to Douglass.

At a Nantucket, Massachusetts, antislavery convention in 1841, Douglass was invited to describe his feelings and experiences under slavery. These **extemporaneous** remarks were so **poignant** and eloquent that he was unexpectedly catapulted into a new career as agent for the Massachusetts Anti-Slavery Society. From then on, despite heckling and mockery, insult, and violent personal attack, Douglass never flagged in his devotion to the abolitionist cause.

To counter skeptics who doubted that such an articulate spokesman could ever have been a slave, Douglass felt impelled to write his autobiography in 1845, revised and completed in 1882 as *Life and Times of Frederick Douglass*. Douglass's account became a classic in American literature as well as a primary source about slavery from the bondman's viewpoint. To avoid recapture by his former owner, whose name and location he had given in the narrative, Douglass left on a two-year speaking tour of Great Britain and Ireland. Abroad, Douglass helped to win many new friends for the abolition movement and to cement the bonds of humanitarian reform between the continents.

Douglass returned with funds to purchase his freedom and also to start his own antislavery newspaper, the *North Star*, which he published from 1847 to 1860 in Rochester, New York. The abolition leader William Lloyd Garrison disagreed with the need for a separate black-oriented press, and the two men broke over this issue as well as over Douglass's support of political action to supplement moral persuasion. Thus, after 1851 Douglass allied himself with the faction of the movement led by James G. Birney. He did not countenance violence, however, and specifically counseled against the raid on Harpers Ferry, Virginia (October 1859).

During the Civil War (1861–65) Douglass became a consultant to President Abraham Lincoln, advocating that former slaves be armed for the North and that the war be made a direct confrontation against slavery. Throughout Reconstruction (1865–77), he fought for full civil rights for freedmen and vigorously supported the women's rights movement. He died of a heart attack on February 20, 1895 at the age of 77, one of the most remarkable abolitionists and advocates for equal civil rights.

<https://www.britannica.com/biography/Frederick-Douglass>

Poignant: evoking a keen sense of sadness or regret.

Oratorical: relating to the art or practice of public speaking.

Surreptitiously: secretly

Extemporaneous: spoken or done without preparation

Elude: evade or escape from, in a skillful or cunning way.

Caulker: a person who fills gaps of ships with a waterproof sealant.

Thursday's Lesson: Abolitionists

Today we will continue learning about more Abolitionists and the various actions each decided to take in the fight against slavery: John Brown's militant action, the power of Harriet Beecher Stowe's words, and Sojourner Truth's political activism. This is only a sampling of the many people who fought for the abolition of slavery, but it gives you a taste of the breadth, complexity, and different approaches to the common mission.

John Brown (1800-1859)

John Brown was born on May 9, 1800, in Torrington, Connecticut, to Ruth Mills and Owen Brown. Owen, who was a **Calvinist** and worked as a **tanner**, ardently believed that slavery was wrong. As a 12-year-old boy traveling through Michigan, Brown witnessed an enslaved African American boy being beaten, which haunted him for years to come and informed his own abolitionism. Initially, Brown studied to work in the ministry, but instead he decided to take up his father's trade. Brown married and became the father of 12 children.

Ardent Abolitionist

Brown's first militant actions as part of the abolitionist movement took place during Bleeding Kansas, when pro-slavery and anti-slavery settlers were trying to win the majority to determine whether or not Kansas would be slave state. Two of his sons had moved to Kansas and were involved in the abolitionist movement there. His sons summoned their father, fearing attack from pro-slavery settlers. Confident he and his family could bring Kansas into the Union as a "free" state for black people, Brown went west to join his sons. After pro-slavery activists attacked at Lawrence, Kansas, in 1856, Brown and other abolitionists mounted a counterattack. They targeted a group of pro-slavery settlers called the Pottawatomie Rifles and massacred five of them on May 25, 1856. John Brown's legend as a militant abolitionist was only just beginning. He traveled all over the country to raise money and obtain weapons for the cause. In the meantime, Kansas held elections and voted to be a free state in 1858.

Harpers Ferry Attack

John Brown is most well-known for his attack on a U.S. military armory at Harpers Ferry, VA (now WV). By early 1859, Brown was leading raids to free slaves in areas where forced labor was still in practice, primarily in the present-day Midwest. At this time, he also met Harriet Tubman and Frederick Douglass, activists and abolitionists both, and they became important people in Brown's life. With Tubman, whom he called "General Tubman," Brown began planning an attack on slaveholders, as well as the armory at Harpers Ferry, using armed freed slaves. He hoped the attack would help lay the groundwork for a slave revolt.

Brown recruited 22 men in all, including two of his sons and several freed slaves. The operation began on October 16, 1859, when they raided Harpers Ferry to seize both weapons and pro-slavery leaders in the town. Key to the raid's success was seizing the armory before officials in Washington, D.C., could be informed and send reinforcements. But the townspeople and local militia began to fight back, successfully capturing a bridge over the Potomac River, cutting off an important escape route for them.

Late in the afternoon of October 17, President James Buchanan ordered a company of Marines under the command of Colonel Robert E. Lee to march into Harpers Ferry. The next morning, Lee attempted to get Brown to surrender, but the latter refused. Ordering the Marines under his command to attack, the military men stormed John Brown's Fort, taking all of the abolitionist fighters and their captives alive. In the end, John Brown's raid on Harpers Ferry ended in failure but raised important questions about the evils of slavery and which direction the abolitionist cause might take.

In November, a jury found Brown guilty of treason against the Commonwealth of Virginia. In a speech to the court before his sentencing, Brown stated his actions to be just and God-sanctioned. Debate ensued over how Brown should be viewed, deepening the divide between North and South. Brown was hanged on December 2, 1859, at the age of 59 and became a martyr for the abolitionist cause.

Harriet Beecher Stowe (1811-1896)



Abolitionist author, Harriet Beecher Stowe rose to fame in 1851 with the publication of her best-selling book, *Uncle Tom's Cabin*, which highlighted the evils of slavery, angered the slaveholding South, and inspired pro-slavery copy-cat works in defense of the institution of slavery.

Stowe was born on June 14, 1811 in Litchfield, Connecticut, the seventh child of famed Congregational minister Lyman Beecher and Roxana Foote Beecher. Stowe's mother died when she was five years old and her sister Catherine became the most pronounced influence on young Harriet's life. At age eight, she began her education and later, in 1824, she attended Catherine Beecher's Hartford Female Seminary, which exposed young women to many of the same courses available in men's academies.

Stowe's **proclivity** for writing was evident in the essays she produced for school.

Stowe became a teacher, working from 1829 to 1832 at the Hartford Female Seminary.

In 1832, when Stowe's father accepted the position of president of the esteemed Lane Seminary in Cincinnati, Ohio, she went with him. There, she met some of the great minds and reformers of the day, including noted abolitionists. In 1836, she met and married Calvin Stowe, a professor at the Lane Seminary. He encouraged her writing, they had seven children, and weathered financial and other problems during their decades-long union. Stowe would write countless articles, some were published in the renowned women's magazine of the times, Godey's Lady's Book. She also wrote 30 books, covering a wide range of topics from homemaking to religion in nonfiction, as well as several novels.

The turning point in Stowe's personal and literary life came in 1849, when her son died in a cholera epidemic that claimed nearly 3000 lives in her region. She later said that the loss of her child inspired great empathy for enslaved mothers who had their children sold away from them. The passage of the Fugitive Slave Act of 1850, which legally compelled Northerners to return runaway slaves, infuriated Stowe and many in the North. This was when Stowe penned what would become her most famous work, the novel, *Uncle Tom's Cabin; Or, Life Among the Lowly*. Originally **serialized** in the National Era, Stowe saw her tale as a call to arms for Northerners to defy the Fugitive Slave Act. The vivid characters and great empathy inspired by the book was further aided by Stowe's strong Christianity.

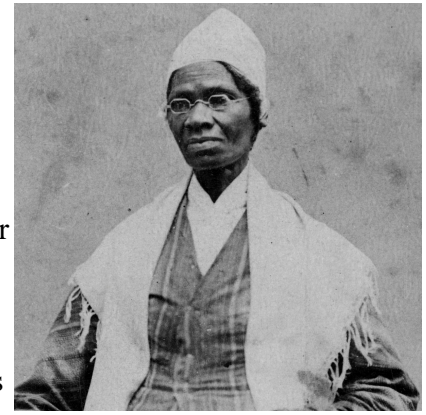
Uncle Tom's Cabin was released as a book in March 1852, selling 300,000 copies in the US in the first year. It was later performed on stage and translated into dozens of languages. When some claimed her portrait of slavery was inaccurate, Stowe published *Key to Uncle Tom's Cabin*, a book of primary source historical documents that backed up her account, including the narratives of notable former slaves Frederick Douglass and Josiah Henderson. Southern pro-slavery advocates banned the sale of the novel in the South and countered with books of their own, such as Mary Henderson Eastman's *Aunt Phillis's Cabin; Or, Southern Life as It Is*. This work and others like it attempted to portray slavery as a benevolent institution, but never received the acclaim or widespread readership of Stowe's.

Stowe used her fame to petition to end slavery. She toured nationally and internationally, speaking about her book and donating some of what she earned to help the antislavery cause. She also wrote extensively on behalf of abolition..

During the Civil War, Stowe became one of the most visible professional writers. For years, popular folklore claimed that President Abraham Lincoln, upon meeting Stowe in 1862, said, "So you're the woman who wrote the book that started this great war." In 1873, Stowe and her family moved to Hartford, Connecticut, where she remained until her death in 1896, summering in Florida. She helped breathe new life into the Wadsworth Atheneum Museum of Art, and was involved with efforts to launch the Hartford Art School, later part of the University of Hartford.

Sojourner Truth (1797-1883)

A former slave, Sojourner Truth became an outspoken advocate for abolition, temperance, and civil and women's rights in the nineteenth century. Her Civil War work earned her an invitation to meet President Abraham Lincoln in 1864.



Truth was born Isabella Bomfree, a slave in Dutch-speaking Ulster County, New York in 1797. She was bought and sold four times, and subjected to harsh physical labor and violent punishments. In her teens, she was united with another slave with whom she had five children, beginning in 1815. In 1827—a year before New York's law freeing slaves was to take effect—Truth ran away with her infant Sophia to a nearby abolitionist family, the Van Wageners. The family bought her freedom for twenty dollars and helped Truth successfully sue for the return of her 5-year-old-son Peter, who was illegally sold into slavery in Alabama.

Truth moved to New York City in 1828, where she worked for a local minister. By the early 1830s, she participated in the religious revivals and became a charismatic speaker. In 1843, she declared that the Spirit called on her to preach the truth, renaming herself Sojourner Truth.

As an **itinerant** preacher, Truth met abolitionists William Lloyd Garrison and Frederick Douglass. Garrison's anti-slavery organization encouraged Truth to give speeches about the evils of slavery. She never learned to read or write. In 1850, she dictated what would become her autobiography—*The Narrative of Sojourner Truth*—to Olive Gilbert, who assisted in its publication. Truth survived on sales of the book, which also brought her national recognition. She met women's rights activists, including Elizabeth Cady Stanton and Susan B. Anthony, as well as temperance advocates—both causes she quickly championed.

In 1851, Truth began a lecture tour that included a women's rights conference in Akron, Ohio, where she delivered her famous "Ain't I a Woman?" speech. In it, she challenged prevailing notions of racial and gender inferiority and inequality by reminding listeners of her combined strength (Truth was nearly six feet tall) and female status. Truth ultimately split with Douglass, who believed suffrage for formerly enslaved men should come before women's suffrage; she thought both should occur together.

During the 1850's, Truth settled in Battle Creek, Michigan, where three of her daughters lived. She continued speaking nationally and helped slaves escape to freedom. When the Civil War started, Truth urged young men to join the Union cause and organized supplies for black troops. After the war, she was honored with an invitation to the White House and became involved with the Freedmen's Bureau, helping freed slaves find jobs and build new lives. While in Washington, DC, she lobbied against segregation, and in the mid 1860s, when a streetcar conductor tried to violently block her from riding, she ensured his arrest and won her subsequent case. In the late 1860s, she collected thousands of signatures on a petition to provide former slaves with land, though Congress never took action. Nearly blind and deaf towards the end of her life, Truth spent her final years in Michigan.

Calvinist: an adherent of the Protestant theological system of John Calvin and his successors.

Tanner: a person who tans animal hides, especially to earn a living.

Proclivity: a tendency to choose or do something regularly; an inclination or predisposition toward a particular thing.

Serialized: publish or broadcast (a story or play) in regular installments.

Itinerant: traveling from place to place.

Sources:

<https://www.biography.com/activist/john-brown>

<https://www.womenshistory.org/education-resources/biographies/harriet-beecher-stowe>

<https://www.womenshistory.org/education-resources/biographies/sojourner-truth>

Friday: “What to a Slave is the Fourth of July?” - Frederick Douglass (excerpts) July 5, 1852 - Rochester, NY

Frederick Douglass gave this speech to the Rochester Ladies' Anti-Slavery Society in Rochester, NY. The occasion was a celebration of Independence Day, a black man speaking to a white audience. Here are only excerpts from this lengthy and powerful speech. He begins with an overview of the American Revolution and the courage and nobility of the Founding generation. But then he points out the major problem: a nation that proclaims liberty and equality for all persists in the practice of slavery.

(1) This, for the purpose of this celebration, is the 4th of July. It is the birthday of your National Independence, and of your political freedom. This, to you, is what the **Passover** was to the **emancipated** people of God. It carries your minds back to the day, and to the act of your great deliverance; and to the signs, and to the wonders, associated with that act, and that day. This celebration also marks the beginning of another year of your national life; and reminds you that the Republic of America is now 76 years old....

(2) Fellow-citizens, pardon me, allow me to ask, why am I called upon to speak here to-day? What have I, or those I represent, to do with your national independence? Are the great principles of political freedom and of natural justice, embodied in that Declaration of Independence, extended to us? and am I, therefore, called upon to bring our humble offering to the national altar, and to confess the benefits and express devout gratitude for the blessings resulting from your independence to us?

(3) Would to God, both for your sakes and ours, that an affirmative answer could be truthfully returned to these questions!.. But, such is not the state of the case. I say it with a sad sense of the **disparity** between us. I am not included **within the pale** of this glorious anniversary! Your high independence only reveals the immeasurable distance between us. The blessings in which you, this day, rejoice, are not enjoyed in common. — The rich inheritance of justice, liberty, prosperity and independence, bequeathed by your fathers, is shared by you, not by me. The sunlight that brought life and healing to you, has brought stripes and death to me. This Fourth [of] July is *yours*, not *mine*. *You* may rejoice, *I* must mourn. To drag a man in fetters into the grand illuminated temple of liberty, and call upon him to join you in joyous anthems, were inhuman mockery and sacrilegious irony. Do you mean, citizens, to mock me, by asking me to speak to-day? If so, there is a parallel to your conduct. And let me warn you that it is dangerous to copy the example of a nation whose crimes, **lowering** up to heaven, were thrown down by the breath of the Almighty, burying that nation in irrecoverable ruin! I can to-day take up the **plaintive** lament of a **peeled** and woe-smitten people!...

(4) Fellow-citizens; above your national, tumultuous joy, I hear the mournful wail of millions! whose chains, heavy and grievous yesterday, are, to-day, rendered more intolerable by the jubilee shouts that reach them. If I do forget, if I do not faithfully remember those bleeding children of sorrow this day, “may my right hand forget her cunning, and may my tongue cleave to the roof of my mouth!” To forget them, to pass lightly over their wrongs, and to chime in with the popular theme, would be treason most scandalous and shocking, and would make me a reproach before God and the world. My subject, then fellow-citizens, is AMERICAN SLAVERY. I shall see, this day, and its popular characteristics, from the slave’s point of view. Standing, there, identified with the American bondman, making his wrongs mine, I do not hesitate to declare, with all my soul, that the character and conduct of this nation never looked blacker to me than on this 4th of July! Whether we turn to the declarations of the past, or to the

professions of the present, the conduct of the nation seems equally hideous and revolting. America is false to the past, false to the present, and solemnly binds herself to be false to the future. Standing with God and the crushed and bleeding slave on this occasion, I will, in the name of humanity which is outraged, in the name of liberty which is **fettered**, in the name of the constitution and the Bible, which are disregarded and trampled upon, dare to call in question and to denounce, with all the emphasis I can command, everything that serves to perpetuate slavery — the great sin and shame of America! “I will not **equivocate**; I will not excuse;” I will use the severest language I can command; and yet not one word shall escape me that any man, whose judgment is not blinded by prejudice, or who is not at heart a slaveholder, shall not confess to be right and just.

(5) But I fancy I hear some one of my audience say, it is just in this circumstance that you and your brother abolitionists fail to make a favorable impression on the public mind. Would you argue more, and denounce less, would you persuade more, and rebuke less, your cause would be much more likely to succeed. But, I submit, where all is plain there is nothing to be argued. What point in the anti-slavery creed would you have me argue? On what branch of the subject do the people of this country need light? Must I undertake to prove that the slave is a man? That point is conceded already. Nobody doubts it. The slaveholders themselves acknowledge it in the enactment of laws for their government. They acknowledge it when they punish disobedience on the part of the slave. There are seventy-two crimes in the State of Virginia, which, if committed by a black man, (no matter how ignorant he be), subject him to the punishment of death; while only two of the same crimes will subject a white man to the like punishment. What is this but the acknowledgement that the slave is a moral, intellectual and responsible being? The manhood of the slave is conceded. It is admitted in the fact that Southern statute books are covered with **enactments** forbidding, under severe fines and penalties, the teaching of the slave to read or to write. When you can point to any such laws, in reference to the beasts of the field, then I may consent to argue the manhood of the slave. When the dogs in your streets, when the fowls of the air, when the cattle on your hills, when the fish of the sea, and the reptiles that crawl, shall be unable to distinguish the slave from a brute, *then* will I argue with you that the slave is a man!...

(6) Would you have me argue that man is entitled to liberty? that he is the rightful owner of his own body? You have already declared it. Must I argue the wrongfulness of slavery? Is that a question for Republicans? Is it to be settled by the rules of logic and argumentation, as a matter beset with great difficulty, involving a doubtful application of the principle of justice, hard to be understood? How should I look to-day, in the presence of Americans, dividing, and subdividing a discourse, to show that men have a natural right to freedom? speaking of it relatively, and positively, negatively, and affirmatively. To do so, would be to make myself ridiculous, and to offer an insult to your understanding. — There is not a man beneath the canopy of heaven, that does not know that slavery is wrong *for him*.

(7) What, am I to argue that it is wrong to make men brutes, to rob them of their liberty, to work them without wages, to keep them ignorant of their relations to their fellow men, to beat them with sticks, to flay their flesh with the lash, to load their limbs with irons, to hunt them with dogs, to sell them at auction, to **sunder** their families, to knock out their teeth, to burn their flesh, to starve them into obedience and submission to their masters? Must I argue that a system thus marked with blood, and

stained with pollution, is *wrong*? No! I will not. I have better employments for my time and strength than such arguments would imply.

(8) What, then, remains to be argued? Is it that slavery is not divine; that God did not establish it; that our doctors of divinity are mistaken? There is blasphemy in the thought. That which is inhuman, cannot be divine! Who can reason on such a proposition? They that can, may; I cannot. The time for such argument is passed.

(9) At a time like this, scorching irony, not convincing argument, is needed. O! had I the ability, and could I reach the nation's ear, I would, to-day, pour out a fiery stream of biting ridicule, blasting reproach, withering sarcasm, and stern rebuke. For it is not light that is needed, but fire; it is not the gentle shower, but thunder. We need the storm, the whirlwind, and the earthquake. The feeling of the nation must be quickened; the conscience of the nation must be roused; the **propriety** of the nation must be startled; the hypocrisy of the nation must be exposed; and its crimes against God and man must be proclaimed and denounced.

(10) 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 denunciations of tyrants, brass fronted **impudence**; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade, and solemnity, are, to him, mere **bombast**, fraud, deception, impiety, and hypocrisy — a thin veil to cover up crimes which would disgrace a nation of savages. There is not a nation on the earth guilty of practices, more shocking and bloody, than are the people of these United States, at this very hour. ... For revolting barbarity and shameless hypocrisy, America reigns without a rival.

Source and full text: <https://teachingamericanhistory.org/library/document/what-to-the-slave-is-the-fourth-of-july/>

Vocabulary

Passover: the major Jewish spring festival which commemorates the liberation of the Israelites from Egyptian slavery.

Emancipated: freed, liberated.

Disparity: a great difference.

Within the pale: within the area or limits.

Lowering: the action of moving someone or something in a downward direction; behave in a way that is perceived as unworthy or debased.

Plaintive: sounding sad and mournful.

Peeled: the outer covering or skin being removed from.

Fettered: restrained with chains or manacles, restricted, confined.

Equivocate: use ambiguous language so as to conceal the truth or avoid committing oneself.

Enactments: the process of passing legislation.

Sunder: split apart.

Propriety: the state or quality of conforming to conventionally accepted standards of behavior or morals.

Sham: a thing that is not what it is purported to be, bogus, false, fake.

Impudence: the quality of not showing due respect for another person; impertinent.

Bombast: high-sounding language with little meaning, used to impress people.

Remote Learning Packet

NB: Please keep all work produced this week. Details regarding how to turn in this work will be forthcoming.

April 13-17, 2020

Course: Latin II

Teacher(s): Ms. Silkey erin.silkey@greatheartsirving.org

Ms. Mueller mariel.mueller@greatheartsirving.org

Supplemental Link: [CLC Unit 3 Dictionary](#)

Weekly Plan:

Monday, April 13

- Complete the “Stage 29 Vocabulary” crossword puzzle
- Review Stage 29 vocabulary words

Tuesday, April 14

- Read “Massada I” on pages 150 and 151
- Complete page 1 of the “Stage 29: Masada Part 1 Storyboard”

Wednesday, April 15

- Complete page 2 of the “Stage 29: Masada Part 1 Storyboard”
- Check answers to last week’s “Stage 29 nox” worksheet against key provided and make corrections

Thursday, April 16

- Read “About the language 2: more about the passive voice” on p. 152
- Complete “Stage 29: Present and Imperfect Passive Continued” grammar sheet, check answer key, and make corrections

Friday, April 17

- Check answers to last week’s sentence translations against the key provided and make corrections
- Translate sentences a, b, d, and e (p. 152)

Statement of Academic Honesty

I affirm that the work completed from the packet is mine and that I completed it independently.

I affirm that, to the best of my knowledge, my child completed this work independently

Student Signature

Parent Signature

Monday, April 13

1. Referring to the Stage 29 vocabulary list, complete the “Stage 29 Vocabulary” crossword puzzle. It is preferable to complete the puzzle on the worksheet itself, but if a printed copy is not available to you, you may write out the answers on a separate piece of notebook paper. Please be sure to use a full heading, and if writing the answers on notebook paper, include the title “Stage 29 Vocabulary Crossword.”
2. Review Stage 29 vocabulary quizzing yourself on the English meanings of the words. Please be sure to review the English meanings of the verbs *placet*, *decet*, *taedet*, and *oportet* in addition to the words on page 166 of your textbook.

Tuesday, April 14

1. Read “Masada I” on pages 150 and 151. This first read through is for understanding; do NOT translate the story into English. Avoid the temptation to look up words in the dictionary and use only the glossary of words provided on the same page this first time through.
2. Complete page 1 of the “Stage 29: Masada Part 1 Storyboard” (captions 1-6). In each square, you are illustrating the Latin captions taken from the “Masada I” passage. Please note that your illustrations do not need to be intricate. Stick figures will do, but make sure your illustration conveys clearly the important action of the Latin caption below it.

*Note that students who were new to Latin this year may complete only 3 out of the 6 illustrations on page 1.

Wednesday, April 15

1. Complete page 2 of the “Stage 29: Masada Part 1 Storyboard” (captions 7-12). Again, in each square, you are illustrating the Latin captions taken from the “Masada I” passage. Please note that your illustrations do not need to be intricate. Stick figures will do, but make sure your illustration conveys clearly the important action of the Latin caption below it.
2. Correct your answers to last week’s “Stage 29 nox” worksheet in a different color pen using the answer key provided.

*Note that students who were new to Latin this year may complete only 3 out of the 6 illustrations on page 2.

Thursday, April 16

1. Read “About the language 2: more about the passive voice” on p. 152 of the textbook.
2. Based on the reading on p. 152, fill in the missing information on the “Stage 29: Present and Imperfect Passive Continued” grammar sheet and complete the conjugation practice for present and imperfect passive verbs.
3. Check your answers on the grammar sheet against those given on the answer key and make corrections as needed.

Friday, April 17

1. Correct your answers to last thursday's sentence translations (sentences a, b, d, and e in number 4 on p. 149) in a different color pen using the answer key provided.
2. On a sheet of notebook paper, translate sentences a, b, d, and e in number 3 on p. 152. Translations of sentences c and f are available on the answer key below for reference.

*Note that students who were new to Latin this year may translate only 2 sentences, but must choose one sentence from a and b and one sentence from d and e.

Answer Keys

Wednesday, April 15th

See separate answer key for "Stage 29 nox"

Thursday, April 16th

See separate answer key for "Stage 29: Present and Imperfect Passive Continued"

Friday, April 17th

About the Language 1: active and passive voice (p.149)

Sentence Translations from last week:

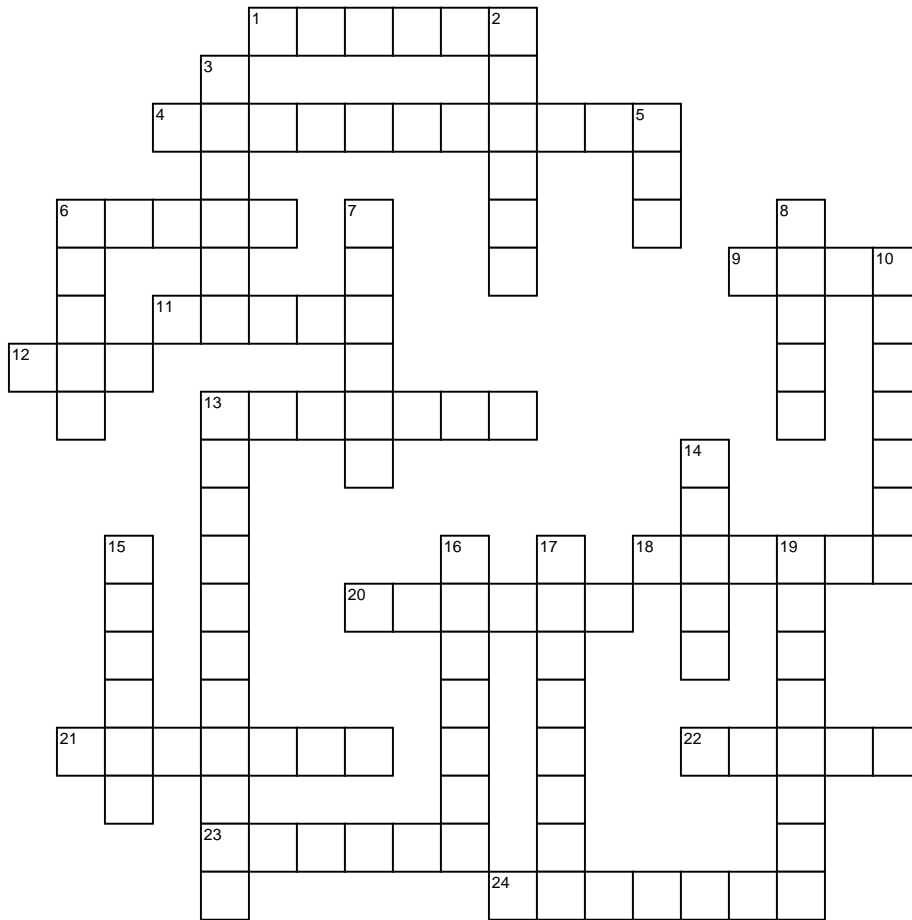
- a. cēna nostra ā coquō nunc **parātur**. *Our dinner is prepared/is being prepared now by the cook.*
- b. multa scelera in hāc urbe cotīdiē **committuntur**. *Many crimes are committed/are being committed everyday in this city.*
- d. candidātī ab amīcīs **salūtābantur**. *The candidates were being greeted by their friends.*
- e. fābula ab āctōribus in theātrō **agēbātur**. *A play was being acted/put on by actors in the theater.*

About the Language 2: more about the passive voice (p. 152)

Sentence Translations:

- c. **accūsor**; **īnstruuntur**; **docēmur**, **laediminī**; **comprehenderis**; **oppugnātur**.
I am accused; they are instructed; we are taught; y'all are harmed; you are arrested; s/he is attacked.
- f. **ēligēbantur**; **vītābāris**; **extrahēbāmur**; **adiuvābāminī**; **arcessēbātur**; **līberābar**.
They were being chosen; you were being avoided; we were being pulled out; y'all were being helped; s/he was being summoned; I was being freed.

Stage 29 Vocabulary



Constructed at PuzzleMaker.com

ACROSS

- 1 crime
- 4 surround
- 6 it is proper
- 9 prefer
- 11 alive, living
- 12 light, daylight
- 13 climb, rise
- 18 it pleases
- 20 it is tiring
- 21 boldness, audacity
- 22 earlier
- 23 march, stride
- 24 people

DOWN

- 2 despise, reject
- 3 children
- 5 I hate
- 6 dreadful
- 7 your
- 8 safety, health
- 10 it is right
- 13 some ... others; N.B. each dot is one box
- 14 grief, pain
- 15 everywhere
- 16 defend
- 17 finish
- 19 prisoner, captive

Nomen:

Stage 29: Masada Part I Storyboard

Classis:

Diēs:

Directions: Create an illustration in each of the boxes for the sentence(s) given. Use the story and vocabulary on pages 150 and 151 of the textbook to help you.

Lines 1-24

<hr/> <p>1. ex carcere, ubi captīvī custōdiēbantur, trīstēs clāmōrēs audiēbantur. duae enim fēminae Iūdaeae fortūnam suam lūgēbant.</p>	<hr/> <p>2. ūnā cum eīs in carcere erant quīnque līberī, quōrum Sīmōn nātū maximus sōlācium mātrī et aviae ferre temptābat.</p>
<hr/> <p>3. “dē morte patris vestrī,” mater inquit, “prius narrāre nōlēbam. nunc tamen audeō vōbīs tōtam rem patefacere quod nōs omnēs crās moritūrī sumus.</p>	<hr/> <p>4. “nōs Iūdaeī contrā Rōmānōs trēs annōs pugnāre cōgēbāmur. annō quārtō iste Beelzebub, Titus, urbem Ierosolymam expugnāvit.</p>
<hr/> <p>5. numquam ego spectāculum terribilius vīdī: ubīque aedificia flammīs cōnsūmēbantur;</p>	<hr/> <p>6. ubīque virī, fēminae, līberī occīdēbantur;</p>

Lines 24-36

<hr/> <p>7. Templum ipsum ā mīlitibus dīripiēbatur; tōta urbs ēvertēbatur.</p>	<hr/> <p>8. in illā clade periērunt multa mīlia Iūdaeōrum; sed nōs, quamquam ā mīlitibus infestīs circumveniēbāmur, cum circiter mīlle superstitibus ēffūgimus.</p>
<hr/> <p>9. duce Eleazārō, ad rūpem Masadam prōcessimus: quam ascendimus et occupāvimus. ibi nōs, mūnitiōnibus undique dēfēnsī, Rōmānīs diū resistēbāmus.</p>	<hr/> <p>10. intereā dux hostium, Lūcius Flāvius Silva, rūpem castellīs multīs circumvēnit.</p>
<hr/> <p>11. deinde mīlitēs, iussū Silvae, ingentem aggerem usque ad summam rūpem exstrūxērunt.</p>	<hr/> <p>12. postrēmō aggerem ascendērunt, magnamque partem mūnitiōnum ignī dēlēvērunt.</p>

*This introduction is a good description of **Urbs Rōma** by night. Read through the story on pages 146–147; notice the Latin adjectives and adverbs used to describe the feelings and atmosphere; answer the questions below:*

nox I

- lines 1–3: It is a special night in AD. 81. Describe what Rome is like this particular evening. Mention at least three items.
The moon and the stars are shining in the calm sky. In Rome there was no rest. There was no silence.
- lines 4–7: In this story Rome is revealed as a city of contrasts. Write a translation for this paragraph which describes what the **dīvitēs** are accustomed to doing.
In large houses, where the wealthy people were living, impressive dinners were being eaten. Expensive food was being offered by the slaves; excellent wine was being poured by the slave girls; songs were being sung by very skillful cithara players.
- lines 8–12: Where do the **pauperēs** live? Describe what they are doing. Mention at least four items.
They live in high apartment buildings. Nearly exhausted by hunger, the poor were living a very miserable life. Some were writing letters to their patrons to seek their help, others were preparing to commit crimes and thefts.
- lines 13–23: From a general “panorama view” of Rome, the story shifts to a “close-up” of the **Via Sacra** in the **Forum Rōmānum** where the Arch of Titus is being completed. List six details of sound and/or sight found in this paragraph. Who is having the Arch of Titus built? How is this person related to Titus? What motive does he have for sponsoring this building project?
A loud din was being heard. For a magnificent arch was being built in the Sacred Way. A huge crane was hanging over the arch. Some workmen were sculpting figures on the arch; others were writing an inscription on the front of the arch; others were raising marble to the top of the arch. The Emperor Domitian wanted to dedicate this arch in honor of his dead brother Titus. He wanted to win the favor of the Roman people, who had been very fond of Titus.



nox II

- 5 lines 1–7: What are Haterius and our good friend, Salvius, doing at the site of the Arch of Titus? List five Latin words which reveal their mood and feelings.

Haterius was in charge of the project. He was furiously urging on the workers. Salvius was Haterius' patron and was putting pressure on him to have the work completed by daylight.

furēns (furiously), **anxius** (worried), **incitābat** (he was urging on), **identidem imperāvit** (he repeatedly ordered).

- 6 lines 8–12: Glitus, the foreman of the workmen, tries to soothe Haterius. Translate his words, lines 9–12.

“Look, master! We are being helped by the workmen who have almost completed the arch already. The last letters of the inscription are being carved now; the last statues are being sculpted; the last marble blocks are being raised to the top of the arch.”

- 7 lines 13–14: The Arch is finished. The city falls silent.

N/A

- 8 lines 14–18: Another section of the **Forum Rōmānum**. What is happening here? What are the two women singing/praying?

A worker heard the sad shouts of two women. They were in jail singing, “My God! My God! Look at me! Why have you deserted me?”.

Stage 29: Present and Imperfect Passive Continued

Study the following examples:

ego dē cōnsiliō dīrō nārrāre **cōgor**.

I am forced to talk about a dreadful plan.

cūr tū lacrimīs **opprimeris**?

Why are you overwhelmed by tears?

nōs ā mīlitibus īfestīs **circumveniēbāmur**.

We were being surrounded by hostile soldiers.

tū frātrēsque obstinātiōne nimium **afficimīnī**.

You and your brothers are affected too much by stubbornness.

We have now met many of the passive forms for the present and imperfect tenses. Compare the present and imperfect passive forms with their active forms for the 1st conjugation verb *portō*, *portāre*:

PRESENT TENSE

Present Active

portō *I carry/am carrying*
portās *you carry/are carrying*
portat *s/he carries/is carrying*
portāmus *we carry/are carrying*
portātis *y'all carry/are carrying*
portant *they carry/are carrying*

Present Passive

portor *I am carried/am being carried*
portāris *you are carried/are being carried*
portātur *s/he is carried/is being carried*
portāmur *we are carried/are being carried*
portāminī *y'all are carried/are being carried*
portantur *they are carried/are being carried*

IMPERFECT TENSE

Imperfect Active

portābam *I was carrying*
portābas *you were carrying*
portābat *s/he was carrying*
portābāmus *we were carrying*
portābātis *y'all were carrying*
portābant *they were carrying*

Imperfect Passive

portābar *I was being carried*
portābaris *you were being carried*
portābātur *s/he was being carried*
portābāmur *we were being carried*
portābāminī *y'all were being carried*
portābantur *they were being carried*

In comparing these forms, we notice that while the active forms use the personal endings *-ō/m*, *-s*, *-*, *-mus*, *-*, *-nt*, the passive forms use the personal endings *-r*, *-*, *-tur*, *-*, *-minī*, *-*.

Practice:

Complete the following **present passive** verb conjugations by filling in the missing personal endings then translate the form. **Note the change in the stem vowel** for verbs of different conjugations:

Nota Bene: to test that you have translated your verb passively, add the phrase “by my mother.” If it works, your translation is passive; if it doesn’t, your translation is active (e.g. “*he is being carried by my mother*” works because the verb is passive. “*he is carrying by my mother*” does not work because the verb is active):

1. doceō, docēre (2nd conjugation)

	<i>Form</i>	<i>Translation</i>
<i>1st Person Sing.</i>	doceo_____	
<i>2nd Person Sing.</i>	docē_____	
<i>3rd Person Sing.</i>	docē_____	
<i>1st Person Pl.</i>	docē_____	
<i>2nd Person Pl.</i>	docē_____	
<i>3rd Person Pl.</i>	doce_____	

Before moving on to number 2, check your work for number 1 against the answer key.

2. trahō, trahere (3rd conjugation)

	<i>Form</i>	<i>Translation</i>
<i>1st Person Sing.</i>	traho_____	
<i>2nd Person Sing.</i>	trahe_____	
<i>3rd Person Sing.</i>	trahi_____	
<i>1st Person Pl.</i>	trahi_____	
<i>2nd Person Pl.</i>	trahi_____	
<i>3rd Person Pl.</i>	trahu_____	

3. audiō, audīre (4th conjugation)

	<i>Form</i>	<i>Translation</i>
<i>1st Person Sing.</i>	audio_____	
<i>2nd Person Sing.</i>	audī_____	
<i>3rd Person Sing.</i>	audī_____	
<i>1st Person Pl.</i>	audī_____	
<i>2nd Person Pl.</i>	audī_____	
<i>3rd Person Pl.</i>	audiu_____	

Complete the following **imperfect passive** verb conjugations by filling in the missing personal endings then translate the form. **Note the change in the conjugation vowel** (i.e. the vowel before the “-ba-”) for verbs of different conjugations:

N.B. Don't forget to test your translation by adding the phrase “by my mother”

4. doceō, docēre (2nd conjugation)

	<i>Form</i>	<i>Translation</i>
<i>1st Person Sing.</i>	docēba_____	
<i>2nd Person Sing.</i>	docēbā_____	
<i>3rd Person Sing.</i>	docēbā_____	
<i>1st Person Pl.</i>	docēbā_____	
<i>2nd Person Pl.</i>	docēbā_____	
<i>3rd Person Pl.</i>	docēba_____	

Before moving on to number 5, check your work for number 4 against the answer key.

5. trahō, trahere (3rd conjugation)

	<i>Form</i>	<i>Translation</i>
<i>1st Person Sing.</i>	trahēba_____	
<i>2nd Person Sing.</i>	trahēbā_____	
<i>3rd Person Sing.</i>	trahēbā_____	
<i>1st Person Pl.</i>	trahēbā_____	
<i>2nd Person Pl.</i>	trahēbā_____	
<i>3rd Person Pl.</i>	trahēba_____	

6. audiō, audīre (4th conjugation)

	<i>Form</i>	<i>Translation</i>
<i>1st Person Sing.</i>	audiēba_____	
<i>2nd Person Sing.</i>	audiēbā_____	
<i>3rd Person Sing.</i>	audiēbā_____	
<i>1st Person Pl.</i>	audiēbā_____	
<i>2nd Person Pl.</i>	audiēbā_____	
<i>3rd Person Pl.</i>	audiēba_____	

Stage 29: Present and Imperfect Passive Continued

Study the following examples:

ego dē cōnsiliō dīrō nārrāre **cōgor**.

I am forced to talk about a dreadful plan.

cūr tū lacrimīs **opprimeris**?

Why are you overwhelmed by tears?

nōs ā mīlitibus īfestīs **circumveniēbāmur**.

We were being surrounded by hostile soldiers.

tū frātrēsque obstinātiōne nimium **afficiminī**.

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We have now met many of the passive forms for the present and imperfect tenses. Compare the present and imperfect passive forms with their active forms for the 1st conjugation verb *portō*, *portāre*:

PRESENT TENSE

Present Active

portō	<i>I carry/am carrying</i>
portās	<i>you carry/are carrying</i>
portat	<i>s/he carries/is carrying</i>
portāmus	<i>we carry/are carrying</i>
portātis	<i>y'all carry/are carrying</i>
portant	<i>they carry/are carrying</i>

Present Passive

portor	<i>I am carried/am being carried</i>
portāris	<i>you are carried/are being carried</i>
portātur	<i>s/he is carried/is being carried</i>
portāmur	<i>we are carried/are being carried</i>
portāmini	<i>y'all are carried/are being carried</i>
portantur	<i>they are carried/are being carried</i>

IMPERFECT TENSE

Imperfect Active

portābam	<i>I was carrying</i>
portābas	<i>you were carrying</i>
portābat	<i>s/he was carrying</i>
portābāmus	<i>we were carrying</i>
portābātis	<i>y'all were carrying</i>
portābant	<i>they were carrying</i>

Imperfect Passive

portābar	<i>I was being carried</i>
portābaris	<i>you were being carried</i>
portābātur	<i>s/he was being carried</i>
portābāmur	<i>we were being carried</i>
portābāmini	<i>y'all were being carried</i>
portābantur	<i>they were being carried</i>

In comparing these forms, we notice that while the active forms use the personal endings *-ō/m, -s, -t, -mus, -tis, -nt*, the passive forms use the personal endings *-r, -ris, -tur, -mur, -mini, -ntur*.

Practice:

Complete the following **present passive** verb conjugations by filling in the missing personal endings then translate the form. **Note the change in the stem vowel** for verbs of different conjugations:

Nota Bene: to test that you have translated your verb passively, add the phrase “by my mother.” If it works, your translation is passive; if it doesn’t, your translation is active (e.g. “*he is being carried by my mother*” works because the verb is passive. “*he is carrying by my mother*” does not work because the verb is active):

1. doceō, docēre (2nd conjugation)

	<i>Form</i>	<i>Translation</i>
<i>1st Person Sing.</i>	doceor	<i>I am taught/am being taught</i>
<i>2nd Person Sing.</i>	docēris	<i>you are taught/are being taught</i>
<i>3rd Person Sing.</i>	docētur	<i>s/he is taught/is being taught</i>
<i>1st Person Pl.</i>	docēmur	<i>we are taught/are being taught</i>
<i>2nd Person Pl.</i>	docēminī	<i>y'all are taught/are being taught</i>
<i>3rd Person Pl.</i>	docentur	<i>they are taught/are being taught</i>

Before moving on to number 2, check your work for number 1 against the answer key.

2. trahō, trahere (3rd conjugation)

	<i>Form</i>	<i>Translation</i>
<i>1st Person Sing.</i>	trahor	<i>I am pulled/am being pulled</i>
<i>2nd Person Sing.</i>	traheris	<i>you are pulled/are being pulled</i>
<i>3rd Person Sing.</i>	trahitur	<i>s/he is pulled/is being pulled</i>
<i>1st Person Pl.</i>	trahimur	<i>we are pulled/are being pulled</i>
<i>2nd Person Pl.</i>	trahiminī	<i>y'all are pulled/are being pulled</i>
<i>3rd Person Pl.</i>	trahuntur	<i>they are pulled/are being pulled</i>

3. audiō, audīre (4th conjugation)

	<i>Form</i>	<i>Translation</i>
<i>1st Person Sing.</i>	audior	<i>I am heard/am being heard</i>
<i>2nd Person Sing.</i>	audīris	<i>you are heard/are being heard</i>
<i>3rd Person Sing.</i>	audītur	<i>s/he is heard/is being heard</i>
<i>1st Person Pl.</i>	audīmur	<i>we are heard/are being heard</i>
<i>2nd Person Pl.</i>	audīminī	<i>y'all are heard/are being heard</i>
<i>3rd Person Pl.</i>	audiuntur	<i>they are heard/are being heard</i>

Complete the following **imperfect passive** verb conjugations by filling in the missing personal endings then translate the form. **Note the change in the conjugation vowel** (i.e. the vowel before the “-ba-”) for verbs of different conjugations:

N.B. Don't forget to test your translation by adding the phrase “by my mother”

4. doceō, docēre (2nd conjugation)

	<i>Form</i>	<i>Translation</i>
<i>1st Person Sing.</i>	docēbar	<i>I was being taught</i>
<i>2nd Person Sing.</i>	docēbāris	<i>you were being taught</i>
<i>3rd Person Sing.</i>	docēbātur	<i>s/he was being taught</i>
<i>1st Person Pl.</i>	docēbāmur	<i>we were being taught</i>
<i>2nd Person Pl.</i>	docēbāminī	<i>y'all were being taught</i>
<i>3rd Person Pl.</i>	docēbantur	<i>they were being taught</i>

Before moving on to number 5, check your work for number 4 against the answer key.

5. trahō, trahere (3rd conjugation)

	<i>Form</i>	<i>Translation</i>
<i>1st Person Sing.</i>	trahēbar	<i>I was being pulled</i>
<i>2nd Person Sing.</i>	trahēbāris	<i>you were being pulled</i>
<i>3rd Person Sing.</i>	trahēbātur	<i>s/he was being pulled</i>
<i>1st Person Pl.</i>	trahēbāmur	<i>we were being pulled</i>
<i>2nd Person Pl.</i>	trahēbāminī	<i>y'all were being pulled</i>
<i>3rd Person Pl.</i>	trahēbantur	<i>they were being pulled</i>

6. audiō, audīre (4th conjugation)

	<i>Form</i>	<i>Translation</i>
<i>1st Person Sing.</i>	audiēbar	<i>I was being heard</i>
<i>2nd Person Sing.</i>	audiēbāris	<i>you were being heard</i>
<i>3rd Person Sing.</i>	audiēbātur	<i>s/he was being heard</i>
<i>1st Person Pl.</i>	audiēbāmur	<i>we were being heard</i>
<i>2nd Person Pl.</i>	audiēbāminī	<i>y'all were being heard</i>
<i>3rd Person Pl.</i>	audiēbantur	<i>they were being heard</i>

Remote Learning Packet

NB: Please keep all work produced this week. Details regarding how to turn in this work will be forthcoming.

April 13-17, 2020

Course: 8 Literature & Composition

Teacher(s): Mr. Garner ben.garner@greatheartsirving.org

Mr. McKowen robert.mckowen@greatheartsirving.org

Weekly Plan:

Monday, April 13

Read, annotate, and take notes on *Death, Be Not Proud*.

Tuesday, April 14

Choose a theme in the poem and write a 2-3 paragraph analysis.

Wednesday, April 15

Imitate *Death, Be Not Proud*.

Thursday, April 16

Read, annotate, and take notes on Sonnet 19.

Friday, April 17

Choose a theme in the poem and write a 2-3 paragraph analysis.

Nota Bene: Space will be provided in this packet to complete the exercises. However, you may use your notebooks as well if you need more space to think and write.

Statement of Academic Honesty

I affirm that the work completed from the packet is mine and that I completed it independently.

I affirm that, to the best of my knowledge, my child completed this work independently

Student Signature

Parent Signature

Monday, April 13

Please read, annotate, and take notes on the following poem. *Hint: Read it aloud a few times.*

Holy Sonnets: Death, be not proud

BY JOHN DONNE

Death, be not proud, though some have called thee
Mighty and dreadful, for thou art not so;
For those whom thou think'st thou dost overthrow
Die not, poor Death, nor yet canst thou kill me.
From rest and sleep, which but thy pictures be,
Much pleasure; then from thee much more must flow,
And soonest our best men with thee do go,
Rest of their bones, and soul's delivery.
Thou art slave to fate, chance, kings, and desperate men,
And dost with poison, war, and sickness dwell,
And poppy or charms can make us sleep as well
And better than thy stroke; why swell'st thou then?
One short sleep past, we wake eternally
And death shall be no more; Death, thou shalt die.

Thursday, April 16

Please read, annotate, and take notes on the following poem. *Hint: Read it aloud a few times.*

NB: Another famous title for this poem is “On His Blindness.” This other title may assist you in your musings...

Sonnet 19: When I consider how my light is spent

BY JOHN MILTON

When I consider how my light is spent,
Ere half my days, in this dark world and wide,
And that one Talent which is death to hide
Lodged with me useless, though my Soul more bent
To serve therewith my Maker, and present
My true account, lest he returning chide;
“Doth God exact day-labour, light denied?”
I fondly ask. But patience, to prevent
That murmur, soon replies, “God doth not need
Either man’s work or his own gifts; who best
Bear his mild yoke, they serve him best. His state
Is Kingly. Thousands at his bidding speed
And post o’er Land and Ocean without rest:
They also serve who only stand and wait.”

Remote Learning Packet

NB: Please keep all work produced this week. Details regarding how to turn in this work will be forthcoming.

April 13th - April 17th, 2020

Course: Algebra I

Teacher(s): Mr. Mapes steven.mapes@greatheartsirving.org

Ms. Frank leslie.frank@greatheartsirving.org

Weekly Plan:

Monday, April 13

- Chapter 7, Extra Practice: Skills, page 651-652: Problems 9-63, mod 3
- Chapter 7, Problem Solving, page 671 (7-3, 7-4 and 7-5) “Solve” 2 and 4 for each section

Tuesday, April 14

- Chapter 9, Extra Practice: Skills, page 656-657: Problems 8-30, evens
- Chapter 9, Problem Solving, page 676-677 sect.: 9-4 #3, 6; 9-5 #2, 5; 9-6 #2, 6

Wednesday, April 15

- Read pg. 478-479 and go through the examples given
- Pg. 480-481 WE #2, 3, 6-32 even

Thursday, April 16

- Read pg. 482-483 and go through the examples given
- Pg. 485 WE #2-30 even

Friday, April 17

- Read pg. 486-487 and go through the examples given
- Pg. 488 WE #1-22 all

Statement of Academic Honesty

I affirm that the work completed from the packet is mine and that I completed it independently.

I affirm that, to the best of my knowledge, my child completed this work independently

Student Signature

Parent Signature

For all review assignments

For Monday and Tuesday's assignment, if you're having difficulty remembering how to do the problems, **the lesson in which they were taught is posted on the right side of the page.** Turn back to that lesson and review it for help in your textbook. If you have reviewed the lesson and still don't understand, please continue on to the next problem, until you have tried to work each one. For the new topics, it might be necessary to work some of the odd problems (if not part of the assignment) on your own and compare them with answers in the back of the book to prepare for the even problems. Remember you must always justify your answers through your work to receive full credit. Please use lined, loose-leaf paper and make sure to include a heading for each assignment. As always, feel free to email me during the schooldays with questions.

Monday, April 13th

Things to remember from Section 7-2 to 7-9

Definition of a^{-n}

If a is a nonzero real number and n is a positive integer,

$$a^{-n} = \frac{1}{a^n}$$

Definition of a^0

If a is a nonzero real number,

$$a^0 = 1$$

The expression 0^0 has no meaning.

Summary of Rules of exponents (let m and n be any integer, and let a and b be any nonzero integers)

1. Products of powers $b^m b^n = b^{m+n}$
2. Quotients of powers $b^m \div b^n = b^{m-n}$
3. Power of a power $(b^m)^n = b^{mn}$
4. Power of a product $(ab)^m = a^m b^m$
5. Power of a quotient $\left(\frac{a}{b}\right)^m = \frac{a^m}{b^m}$

Tuesday, April 14th

Things to remember from Chapter 9

Make sure to reacquaint yourself with the various methods of solving systems of equations (mainly substitution and elimination) from our previous studies. Your textbook gives great examples to follow, or if you need any online help refer to this link for the Khan Academy <https://www.khanacademy.org/math/algebra-basics/alg-basics-systems-of-equations> for a plethora of examples. As always feel free to contact me with questions.

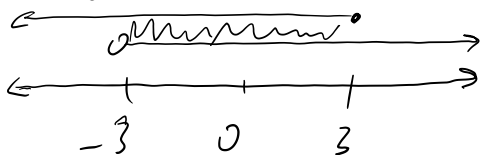
Wednesday, April 15th

Section 10-4

Conjunction - "and", to solve for a given variable, find the values for the variable that will make "both" sentences true (overlapping sets).

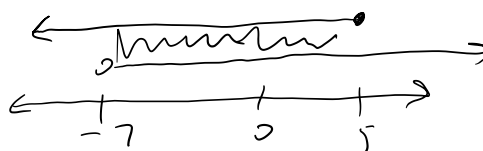
Disjunction - "or", to solve for a given variable, find the values for the variable in which "at least one" of the sentences is true.

1. conjunction: $x > -3$ and $x \leq 3$



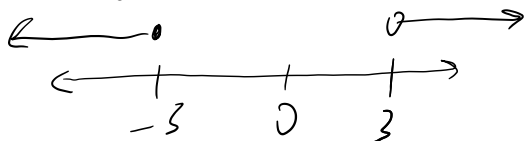
$$-3 < x \leq 3$$

2. $x \leq 5$ and $x > -7$

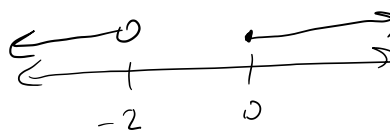


$$-7 < x \leq 5$$

3. disjunction: $x > 3$ or $x \leq -3$



4. $x < -2$ or $x \geq 0$

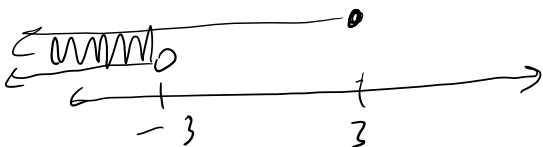


5. $-2 < m + 1 \leq 4$

Conjunction, so the answer must be $m < -3$ to make both true

$$-2 < m + 1 \quad m + 1 \leq 4$$

$$\frac{-1 = -1}{-3 < m} \quad \frac{-1 = -1}{m \leq 3}$$



5. $1 + 5y \leq -4$??? $4y > y + 9$

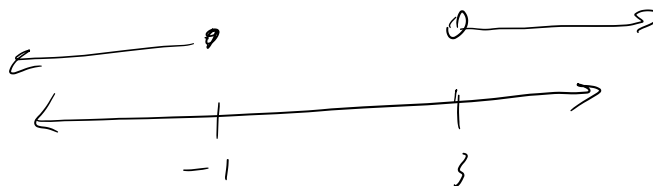
If this is a conjunction (and), there is no solution to make both true. If this is a disjunction $y \leq -1$ or $y > 3$ will make either inequality true

$$1 + 5y \leq -4 \quad 4y > y + 9$$

$$\frac{-1 = -1}{5y \leq -5} \quad \frac{-y = -y}{3y > 9}$$

$$\frac{5y \leq -5}{5} \quad \frac{3y > 9}{3}$$

$$y \leq -1 \quad y > 3$$



Thursday, April 16th
Section 10-5

Examples:

Solve.

1. $|r + 4| = 1$

$$\begin{aligned} r + 4 &= 1 \quad \text{or} \quad r + 4 = -1 \\ \underline{-4} & \quad \quad \quad -4 &= -4 \\ r &= -3 \quad \text{or} \quad r = -5 \end{aligned}$$

2. $|w + 2| < 3$

$$\begin{aligned} -3 &< w + 2 < 3 \\ -3 &< w + 2 \quad w + 2 < 3 \\ -5 &< w \quad w < 1 \end{aligned}$$

A number line with arrows at both ends. There are tick marks at -5, 0, and 1. A shaded region is drawn between -5 and 1, with a wavy line above it. The number 0 is also marked with a tick mark.

Only real numbers between -5 and 1 will solve this inequality

3. $|x - 3| > 1$

$$\begin{aligned} -1 &> x - 3 > 1 \\ -1 &> x - 3 \quad x - 3 > 1 \\ 2 &> x \quad x > 4 \end{aligned}$$

A number line with arrows at both ends. There are tick marks at 2 and 4. Two shaded regions are shown: one to the left of 2 and one to the right of 4. There are small circles above the tick marks at 2 and 4.

Only real numbers less than 2 or greater than 4 will solve this inequality

- a. Translate the equation or inequality into a word sentence about the distance between numbers.
- b. State a conjunction or disjunction equivalent to the given sentence.

1. $|x + 7| = 2$

- a. The solution must be a number whose distance from -7 is 2.
- b. $x + 7$ must equal 2 or -2.

$$\begin{aligned} x + 7 &= 2 & x + 7 &= -2 \\ x &= -5 & \text{or} & x = -9 \end{aligned}$$

2. $|t + 6| > 9$

- a. The distance between t and -6 must be no more than 9.
- b. $t + 6$ must be greater than 9 or less than -9.

$$\begin{aligned} t + 6 &> 9 & t + 6 &< -9 \\ t &> 3 & \text{or} & t < -15 \end{aligned}$$

Written Ex.

2. $|y + 2| = 2$

5. $|n - 4| \leq 1$

$$y + 2 = 2 \quad y + 2 = -2$$

$$y = 0 \quad \text{or} \quad y = -4$$

$$n - 4 \leq 1 \quad -1 \leq n - 4$$

$$n \leq 5 \quad \text{and} \quad 3 \leq n$$

$$3 \leq n \leq 5$$

You will find that when the absolute value of the variable or variable expression is less than a number you will have a conjunction, but when it is greater than a value, you will have a disjunction.

21. $|6 - p| \leq 2$

$$6 - p \leq 2 \quad -2 \leq 6 - p$$

$$\frac{-p \leq -4}{-1} \quad \frac{-8 \leq -p}{-1}$$

$$p \geq 4 \quad 8 \geq p$$

$$4 \leq p \leq 8 \quad (\text{conjunction})$$

32. $8 - |1 - x| > 7$

$$-8 = -8$$

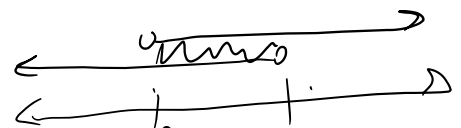
$$(-1)(-|1 - x|) > (-1)(-1)$$

$$|1 - x| < 1$$

$$-1 - x < 1 \quad \text{and} \quad -1 < 1 - x$$

$$-x < 0 \quad -2 < -x$$

$$x > 0 \quad 2 > x$$



Since I multiplied both sides by a negative, what once looked like a disjunction became a conjunction

Friday, April 17th

Section 10-6

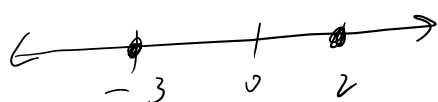
Solve each open sentence and graph its solution set.

1. $|2x + 1| = 5$

$$2x + 1 = 5 \quad 2x + 1 = -5$$

$$2x = 4 \quad 2x = -6$$

$$x = 2 \quad x = -3$$

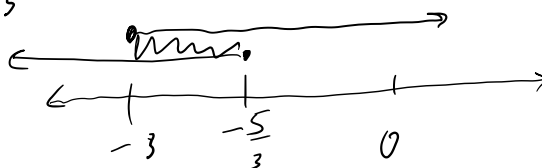


2. $|3k - 2| \leq 7$

$$-7 \leq 3k - 2 \text{ and } 3k - 2 \leq 7$$

$$-5 \leq 3k \quad 3k \leq 9$$

$$-\frac{5}{3} \leq k \quad k \leq 3$$



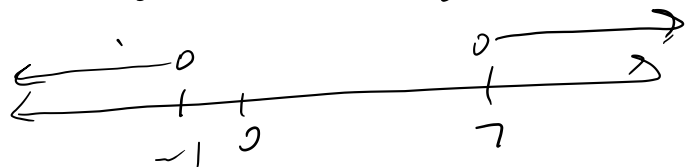
$$-3 \leq k \leq -\frac{5}{3}$$

3. $|4y - 12| > 16$

$$-16 > 4y - 12 \text{ or } 4y - 12 > 16$$

$$\frac{-4}{4} > \frac{4y}{4} \quad \frac{4y}{4} > \frac{28}{4}$$

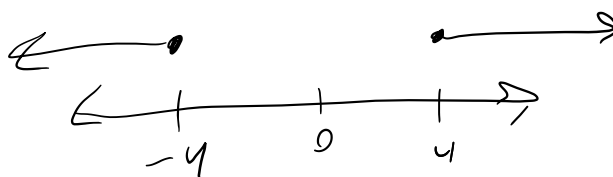
$$-1 < y \text{ or } y > 7$$



4. $|\frac{y}{4}| \geq 1$

$$-1 \geq \frac{y}{4} \quad \frac{y}{4} \geq 1$$

$$-4 \geq y \text{ or } y \geq 4$$



Remote Learning Packet

NB: Please keep all work produced this week. Details regarding how to turn in this work will be forthcoming.

April 13 - 17, 2020

Course: Physical Education

Teacher(s): James.Bascom@GreatHeartsIrving.org
John.Bascom@GreatHeartsIrving.org
Joseph.Turner@GreatHeartsIrving.org

Weekly Plan:

Monday, April 13

Mobility Routine

Tuesday, April 14

Workout

Wednesday, April 15

Mobility Routine

Thursday, April 16

Workout

Friday, April 17

Mobility Routine

Statement of Academic Honesty

I affirm that the work completed from the packet is mine and that I completed it independently.

I affirm that, to the best of my knowledge, my child completed this work independently

Student Signature

Parent Signature

Monday, April 13

General Mobility Routine (15-20 minutes)

All students are expected to complete Part I. 9th Graders are expected to continue the workout and complete Part II (any middle school student that would like an extra challenge is more than welcome).

Note: no equipment is required for this workout and only a minimum of space. If space is a challenge make modifications as necessary.

PART I:

1. Warmup by running for 2 minutes.
2. Then begin in a resting squat for 30s
3. Bear crawl forwards about 5 feet then straight back.
4. Step back into a pushup position
5. Perform 5 pushups
6. Downdog for 30s
7. Updog for 30s
8. Return to a pushup position
9. Perform 5 pushups

10. Stand up & perform 20 jumping jacks, 10 squats, 10 lunges, and 5 burpees
11. Return to a resting squat for 30 seconds
12. While in resting squat, perform 2 shoulder screws forwards, then 2 backwards, both sides
13. Bear Crawl sideways about 5 feet then return straight back
14. Step back into a pushup position
15. Step your right foot up directly outside your right hand
16. Then reach straight up toward the sky with your right hand & hold for 30s
17. Return to pushup position
18. Step your left foot up directly outside your left hand
19. Then reach straight up toward the sky with your left hand & hold for 30s

20. Return to pushup position
21. 5 pushups
22. Step your feet up to your hands and return to a resting squat
23. Remaining in the squat, grab your left ankle with your right hand and reach straight up toward the sky with your left hand & hold for 30s
24. Remaining in the squat, grab your right ankle with your left hand and reach straight up toward the sky with your right hand & hold for 30s

25. Hands down behind you Crab Walk forwards about 5 feet then straight back
26. Stand up & perform 20 jumping jacks, 10 squats, 10 lunges, and 5 burpees
27. Perform 3 slow Jefferson Curls
28. Rolling Bear Crawl x1 revolution one direction
29. Back Bridge for about 10-15 seconds
30. Rolling Bear Crawl x1 revolution in the opposite direction
31. Find a low hanging branch, pullup bar, ledge, rings, etc. to hang from for as long as you can hold

PART II:

1. Get into a plank
2. Alternate touching opposite elbow and knee for a total of 10 touches
3. Gorilla Hop x2 to the right
4. Gorilla Hop x 2 back to the left
5. Stand and perform 10 steam engine squats (fingers locked behind your head, every time you stand up from a squat touch opposite knee/elbow)
6. Hurdler's walk x6 steps forward
7. Hurdler's walk x6 steps backward
8. Frog Hop x2 forwards
9. Frog Hop x2 backwards

10. Get into a long lunge position
11. Keeping front foot flat on the ground, without touching the back knee to the ground, and trying to keep torso straight up and down slowly lower hips toward the ground. Hold for 15 seconds
12. Switch legs and repeat (hold for 15 seconds)
13. 3 slow Jefferson Curls
14. Rolling Bear Crawl x1 revolution one direction
15. Back Bridge for about 10-15 seconds
16. Rolling Bear Crawl x1 revolution in the opposite direction
17. Find a low hanging branch, pullup bar, ledge, rings, etc. to hang from for as long as you can hold

Tuesday, April 14

Warmup:

1. 3 minute warmup jog
2. 10 jumping back, 5 squats, 1 pushup x3

Workout:

The workout today is a High Intensity Interval Training (HIIT) workout. All this means is that during each set you will be doing as many exercises as possible at maximum intensity for a set amount of time then resting for a set amount of time. It will be up to you to choose exactly what your work/rest times are, but these are our recommendations: 6th grade - 30 seconds work / 30 seconds rest; 7th - grade 35 seconds work / 25 seconds rest; 8th grade - 40 seconds work / 20 seconds rest; 9th grade - 45 seconds work / 15 seconds rest. Remember, these are just guidelines. The harder you make this workout for yourself the better for you it will be.

Set 1. Shuttle run - sprint back and forth between two lines approximately 10 meters apart

Set 2. Burpees

Set 3. One legged hops - using the same two lines, 10 meters apart, hop on one leg one direction and the other leg back

Set 3. Alternate 6 squat jumps, 6 jump lunges, 6 jumping jacks

REPEAT THIS SEQUENCE AT MAXIMUM INTENSITY FOR 12 MINUTES

Nota Bene: Depending on what equipment you have available there are a lot of fun options you could throw in: Box jumps, box jump burpees, jump rope, slam ball exercises, hitting a tire with a sledge hammer. Feel free to add any of these or similar high intensity exercises to this workout.

Wednesday, April 15

Repeat *General Mobility Routine (15-20 minutes)*

Thursday, April 16

Warmup:

6 minute jog

Workout:

6th grade: rest 45 seconds in between each round

7th grade: rest 30 seconds in between each round

8th grade: rest 15 seconds in between each round

9th grade: no rest in between each round

Round 1	Round 2	Round 3	Round 4
10 second plank	15 second plank	20 second plank	30 second plank
Bear crawl 5 meters	Bear Crawl 10 meters	Bear Crawl 5 meters	Bear Crawl 10 meters
5 pushups	Max reps pushup set	5 pushups	Max reps pushup set
10 second plank	Bear Crawl 10 meters	20 second plank	Bear Crawl 10 meters
10 jumping jacks	Crab Walk 10 meters	20 jumping jacks	Crab Walk 10 meters
	50 jumping jacks		100 jumping jacks
	Crab walk 10 meters		Crab Walk 10 meters

Friday, April 17

Repeat *General Mobility Routine (15-20 minutes)*

Remote Learning Packet

NB: Please keep all work produced this week. Details regarding how to turn in this work will be forthcoming.

April 13-17, 2020

Course:

Teacher(s):

Weekly Plan:

Monday, April 13

- Practice the Star-Splitter
- Why maps and kinds of maps

Tuesday, April 14

- Practice the Star-Splitter
- How to read a map/features of maps
- Reading Maps exercise

Wednesday, April 15

- Practice the Star-Splitter
- Make a map

Thursday, April 16

- Practice the Star-Splitter
- How to read a topographic map

Friday, April 17

- Practice the Star-Splitter
- Reading a Topographic Map Worksheet

Statement of Academic Honesty

I affirm that the work completed from the packet is mine and that I completed it independently.

I affirm that, to the best of my knowledge, my child completed this work independently

Student Signature

Parent Signature

Monday, April 13

- Starting from “don’t call it blamed...” spend 5-10 minutes reciting the Star-Splitter and try to get to the line “we don’t cut off from our church suppers.”
 - Reminder: Continue to use and add in the personality of each character as you learn new lines.
- Try to find a map in your home or in your book, and write down what features it contains on a sheet of notebook paper (you may be able to find maps in fiction books such as Lord of the Rings or the Chronicles of Narnia)
- Read through the “Why maps” section below. On the same sheet of paper write down the different kinds of maps and what information they convey.
 - Write a sentence identifying what kind of map is the map you found (it might fit into more than one category).

Tuesday, April 14

- Starting from “don’t call it blamed...” spend 5-10 minutes reciting the Star-Splitter and try to get to the line “Uneaten, unworn out, or undisposed of.”
- Read through the section below titled “Reading Maps.” Take notes on the key features of a map.
- Complete the “Reading Maps Exercise” section of the packet on the same sheet of notebook paper.

Wednesday, April 15

- Starting from “don’t call it blamed...” spend 5-10 minutes reciting the Star-Splitter and try to get to the line “Beyond the age of being given one for Christmas gift.”
- Complete the “Making a Map” exercise

Thursday, April 16

- Starting from “don’t call it blamed...” spend 10-15 minutes reciting the Star-Splitter and be sure to get to the line “He took a strange thing to be roguish over”
- Read through the “Reading a topographic map” section below and take notes .

Friday, April 17

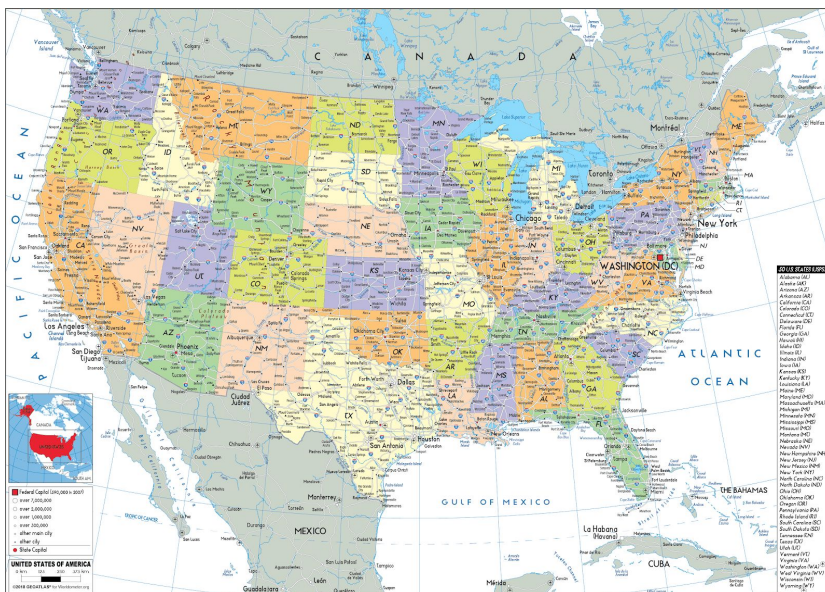
- Starting from the very beginning, spend 5-10 minutes reciting the Star-Splitter, trying to recite up to “He took a strange thing to be roguish over” without looking at the poem.
- Complete the “Reading a Topographic Map” Worksheet, omitting 25, 26, and 33.

Why Maps

Recall Brad Mclaughlin's words that "the best thing that we're put here for's to see." He uses a telescope to help him see places and things he normally can't see. Maps serve a similar function. With a map we can see places we've never been or call to mind places we've seen but are far away. They aid us in finding our way in unfamiliar territory. Maps help us to understand the people that live in a certain place and the history of that location and those people; J.R.R. Tolkien famously started writing Lord of the Rings with a map, and made the story fit.

There are several different kinds of maps, and each type conveys important information about a place. Listed below are some of the most common types of maps.

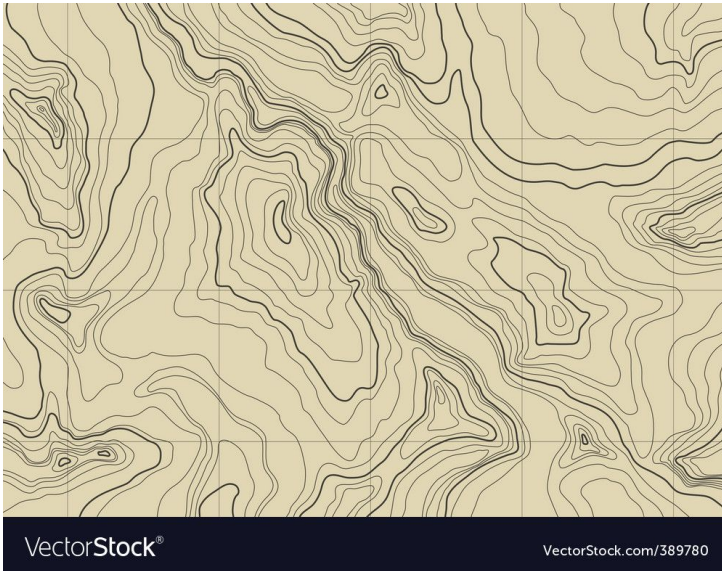
1. Political Maps- These maps convey information about national, state, county, or city borders, include the locations of major cities or buildings, and usually do not include many or any features of the terrain. Example:



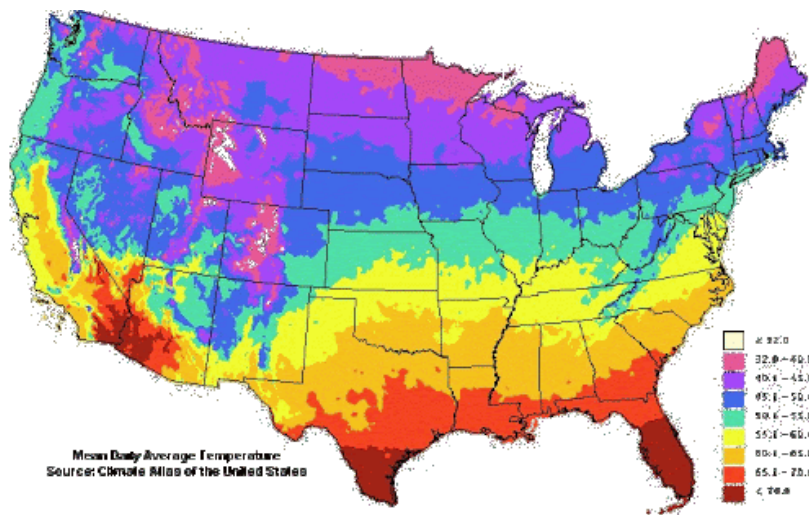
2. Physical Maps- These kinds of maps usually include some of the information found in political maps, but primarily convey information about the terrain of a particular place; locations of forests, rivers, deserts, lakes, and other features are found on these kinds of maps. Example:



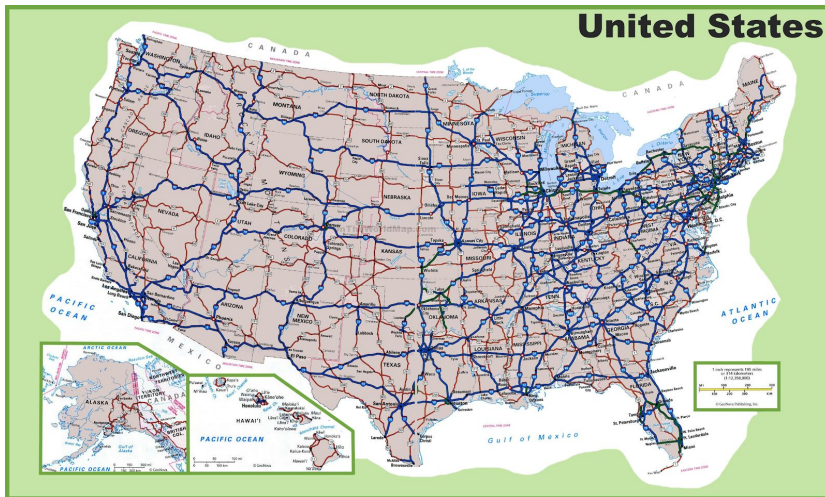
3. Topographic Map- these maps include detailed information of the elevation (height above sea level) of a place and how it changes; lines called contour lines provide a means to show three-dimensional elevation on a two-dimensional map. Example:



4. Climate Map- these maps convey information about the climate of a location, showing differences in average rainfall, average temperature, number of days of sunshine, and other features of the climate. Example:



5. Road Map- these maps convey information about the major and minor roads and highways, and often include the location of major travel hubs such as airports, train stations, and bus stations.
Example:



There are other kinds of maps as well. Maps can show population, economic status of individuals or sovereignties, voting patterns, and much else. The 5 types listed above are just some of the most common ones.

Reading Maps

A map is a symbolic representation of selected characteristics of a place, usually drawn on a flat surface. Maps present information about the world in a simple, visual way. They teach about the world by showing sizes and shapes of countries, locations of features, and distances between places. Maps can show distributions of things over Earth, such as settlement patterns. They can show exact locations of houses and streets in a city neighborhood.

Mapmakers, called cartographers, create maps for many different purposes. Vacationers use road maps to plot routes for their trips. Meteorologists—scientists who study weather—use weather maps to prepare forecasts. City planners decide where to put hospitals and parks with the help of maps that show land features and how the land is currently being used.

Some common features of maps include scale, symbols, and grids.

Scale

All maps are scale models of reality. A map's scale indicates the relationship between the distances on the map and the actual distances on Earth. This relationship can be expressed by a graphic scale, a verbal scale, or a representative fraction.

The most common type of graphic scale looks like a ruler. Also called a bar scale, it is simply a horizontal line marked off in miles, kilometers, or some other unit measuring distance.

The verbal scale is a sentence that relates distance on the map to distance on Earth. For example, a verbal scale might say, "one centimeter represents one kilometer" or "one inch represents eight miles."

The representative fraction does not have specific units. It is shown as a fraction or ratio—for example, $1/1,000,000$ or $1:1,000,000$. This means that any given unit of measure on the map is equal to one million of that unit on Earth. So, 1 centimeter on the map represents 1,000,000 centimeters on Earth, or 10 kilometers. One inch on the map represents 1,000,000 inches on Earth, or a little less than 16 miles.

The size of the area covered helps determine the scale of a map. A map that shows an area in great detail, such as a street map of a neighborhood, is called a large-scale map because objects on the map are relatively large. A map of a larger area, such as a continent or the world, is called a small-scale map because objects on the map are relatively small.

Today, maps are often computerized. Many computerized maps allow the viewer to zoom in and out, changing the scale of the map. A person may begin by looking at the map of an entire city that only shows major roads and then zoom in so that every street in a neighborhood is visible.

Symbols

Cartographers use symbols to represent geographic features. For example, black dots represent cities, circled stars represent capital cities, and different sorts of lines represent boundaries, roads, highways, and rivers. Colors are often used as symbols. Green is often used for forests, tan for deserts, and blue for water. A map usually has a legend, or key, that gives the scale of the map and explains what the various symbols represent.

Some maps show relief, or changes in elevation. A common way to show relief is contour lines, also called topographic lines. These are lines that connect points that have equal elevation. If a map shows a large enough area, contour lines form circles.

A group of contour line circles inside one another indicates a change in elevation. As elevation increases, these contour line circles indicate a hill. As elevation decreases, contour line circles indicate a depression in the earth, such as a basin.

Grids

Many maps include a grid pattern, or a series of crossing lines that create squares or rectangles. The grid helps people locate places on the map. On small-scale maps, the grid is often made up of latitude and longitude lines. Latitude lines run east-west around the globe, parallel to the Equator, an imaginary line that circles the middle of the Earth. Longitude lines run north-south, from pole to pole. Latitude and longitude lines are numbered. The intersection of latitude and longitude lines, called coordinates, identify the exact location of a place.

On maps showing greater detail, the grid is often given numbers and letters. The boxes made by the grid may be called A, B, C, and so on across the top of the map, and 1, 2, 3, and so on across the left side. In the map's index, a park's location might be given as B4. The user finds the park by looking in the box where column B and row 4 cross.

Other Map Features: DOGSTAILS

Along with scale, symbols, and grids, other features appear regularly on maps. A good way to remember these features is DOGSTAILS: date, orientation, grid, scale, title, author, index, legend, and sources.

Title, date, author, and sources usually appear on the map though not always together. The map's title tells what the map is about, revealing the map's purpose and content. For example, a map might be titled "Political Map of the World" or "Battle of Gettysburg, 1863."

“Date” refers to either the time the map was made or the date relevant to the information on the map. A map of areas threatened by a wildfire, for instance, would have a date, and perhaps even a time, to track the progress of the wildfire. A historical map of the ancient Sumerian Empire would have a date range of between 5,000 B.C. and 1,000 B.C.

Noting a map’s author is important because the cartographer’s perspective will be reflected in the content. Assessing accuracy and objectivity also requires checking sources. A map’s sources are where the author of the map got his or her information. A map of a school district may list the U.S. Census Bureau, global positioning system (GPS) technology, and the school district’s own records as its sources.

Orientation refers to the presence of a compass rose or simply an arrow indicating directions on the map. If only an arrow is used, the arrow usually points north.

A map’s index helps viewers find a specific spot on the map using the grid. A map’s legend explains what the symbols on a map mean.

Source: National Geographic

Reading Maps Exercise

Instructions: Use the map below to answer the following questions in complete sentences.



1. Which of the five types of maps discussed does this map most closely resemble?
2. What is the primary purpose of this map?
3. What symbols are used in this map?
4. In this map, which direction is North (up down left or right)?
5. What major feature(s) are present on this map? Which ones are missing?

Making a Map

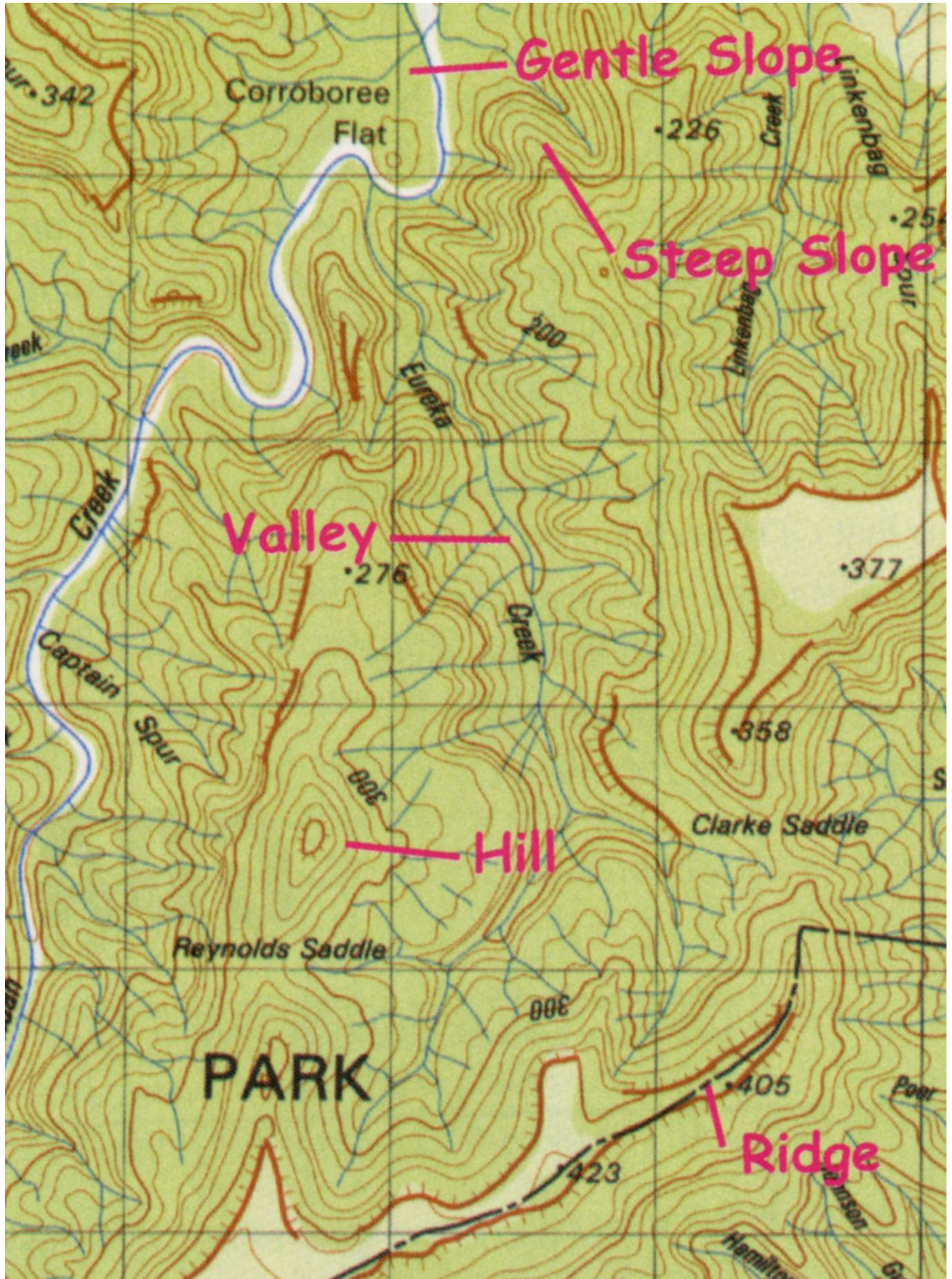
Procedure:

1. Choose a room in your house or a location outside to make a map of.
2. On a clean sheet of paper (printer paper, graph paper, or notebook paper), begin by putting your name and the date in the upper left hand corner. Put a title for the map in the center of the top of the page based on what you chose to map. Then, begin the map by drawing the border of the room or location you are mapping.
3. Draw lines to separate your map into a grid and label the columns with numbers and the rows with letters.
4. Take note of the major features and objects in the room and draw them on your map using different symbols for different kinds of objects and features.
5. Make a legend, identifying the symbols with the type of object or feature that it represents.
6. On the back of the paper, label what important objects or features are in which square on the grid.
7. Optional: use a tape measure, ruler, or eyeball estimate to make a scale for your map. Measure the length of one of the borders of the room, and then measure how long it is on your map. Divide the second measurement by the first one to get your scale. For instance, if one edge of the room is 15 feet, and it is 5 inches long on your map, then your scale is 1 inch = 3 feet ($5\text{in}/15\text{feet} = 1\text{in}/3\text{ft}$).

Reading a Topographic Map

As we learned earlier, topographic maps contain a number of lines called contour lines which convey information about the elevation of the terrain being mapped. Contour lines show where on the map the elevation is the same; everything that lies on a single contour line is at the same elevation. There are several important principles to keep in mind when reading a topographic map:

1. The change in elevation between contour lines is equal. Going from one contour line to another adjacent contour line represents the same amount of elevation change no matter where you are looking on the map. This is important for being able to map the steepness of changes in elevation (see #3).
2. Contour lines never cross. Remember that everything along a contour line has the same elevation; if two lines crossed, then a single place would be said to have two different elevations, which cannot be true.
3. The closer together contour lines are, the steeper the slope. Going from one contour line to the other means that your elevation is changing, and it's always changing the same amount from one contour line to the next. If the vertical distance you are going is the same, but the horizontal difference is changing, then the steepness is changing. You can think of the difference between a staircase and a ramp; they both go the same distance up, but the horizontal distance it takes to get there is different. The stairs are steeper because they cover the same vertical distance in less horizontal distance.
4. A contour line which forms a U or V shape is either a ridge or a valley. If it is a ridge, then the contour lines on either side should be going down in elevation; if it is a valley, they should be going up. The V always points uphill for a valley and downhill for a ridge. This should help identify which direction water is flowing, as water always flows downhill.
5. Contour lines close; that is, they often take irregular paths but the end will meet up at the beginning so that they form a loop.
6. The elevation between contour lines is never more than the elevation of the higher contour line.
7. The smallest loops represent either peaks or valleys. If the tick marks on the contour line go out from the loop, then the small loop is a peak; if they point inwards, then it is a valley.



Gentle Slope

Steep Slope

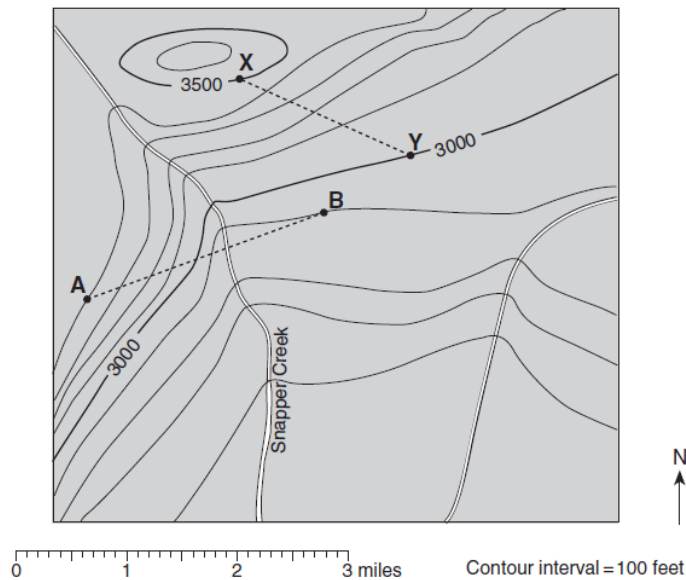
Valley

Hill

Ridge

Topographic Map Reading Worksheet

Use the following topographic map to answer questions 1-8.

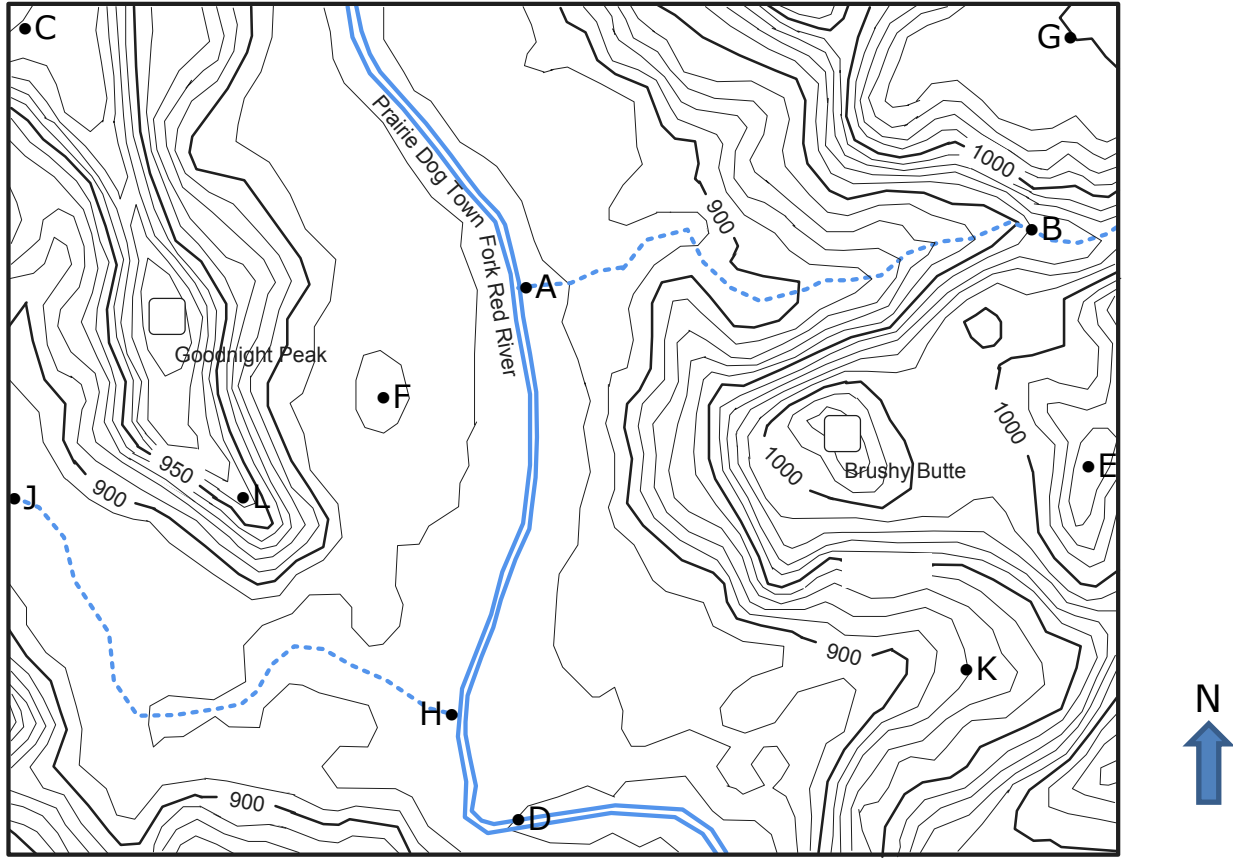


1. What is the elevation at point A? _____
2. What is the elevation at point B? _____
3. What is the elevation at the point on line A-B where it crosses Snapper Creek?

4. If you walked from point A to point B along line A-B, would you be walking downhill or uphill, or both? In what direction would you be walking? Explain your answer, stating the elevations at point A, Snapper Creek and point B.

5. What is the elevation of the highest point shown on the map? _____
6. What is the elevation at point X? _____
7. What is the elevation at point Y? _____
8. If you walked from point X to point Y along line X-Y, would you be walking downhill or uphill, or both? In what direction would you be walking? Explain your answer, stating the elevations at point X and point Y. _____

Use the following topographic map from Palo Duro Canyon State Park in west Texas to answer questions 9 - 33.



Contour Interval = 10 meters
↔ 1.0 km ↔

9. What is the elevation of Goodnight Peak? _____
10. What is the elevation of Brushy Butte? _____
11. What is the elevation of point A? _____
12. What is the elevation of point B? _____
13. If you walked along the creek from point A to point B, what would be the total change in elevation? _____ In what direction would you be walking? _____
14. What is the elevation of point C? _____
15. What is the elevation of point D? _____
16. What is the elevation of point E? _____
17. What is the elevation of point F? _____

18. What is the elevation of point G? _____
19. What is the elevation of point H? _____
20. What is the elevation of point J? _____
21. If you walked along the creek from point H to point J, what would be the total change in elevation? _____ In what direction would you be walking? _____
22. What is the lowest labeled point on the map? _____
23. What is the highest labeled point on the map? _____
24. In what direction is the river at the center of the map flowing? _____
25. Put a small star on the map where the slope is the steepest.
26. Put a small triangle on the map where the slope is the flattest.
27. Is point K in a valley or a ridge? _____
28. Is point L in a valley or a ridge? _____
29. What is the distance from point A to point F, to the nearest tenth of a kilometer?

30. What is the distance from point H to point D, to the nearest tenth of a kilometer? _____
31. What is the distance from point B to point E, to the nearest tenth of a kilometer? _____
32. What is the distance from Goodnight Peak to point L, to the nearest tenth of a kilometer? _____
33. If you could travel in time and visit the park shown on the map 100,000 years in the future, what changes do you think will have taken place to the elevations of Goodnight Peak and Brushy Butte? Explain your answer. _____

