Grade 4: Module 1: Unit 1: Lesson 3
“Birth of the Haudenosaunee”: The Creation of a Nation
GRADE 4: MODULE 1A: UNIT 1: LESSON 3
“Birth of the Haudenosaunee”
The Creation of a Nation

Long-Term Targets Addressed (Based on NYSP12 ELA CCLS)
I can explain what a text says using specific details from the text. (RL4.1)
I can engage effectively in a collaborative discussion. (SL4.4)

Supporting Learning Targets | Ongoing Assessment
--- | ---
• I can notice new ideas and wonder about how nations are created
• I can answer questions using specific details from a text.
• I can demonstrate what I know by contributing to discussions.
• Student-created graphic organizers

Agenda | Teaching Notes
--- | ---
1. Opening
   A. Engaging the Reader: Mystery Activity (10 minutes)
2. Work Time
   A. Getting Started Reading about the Haudenosaunee: Vocabulary Instruction and Map (10 minutes)
   B. Masterful Reading and Close Reading of “Birth of the Haudenosaunee” (30 minutes)
3. Closing and Assessment
   A. Debrief and Exit Ticket (10 minutes)
4. Homework

Lesson Vocabulary | Materials
--- | ---
details, contribute, discussion, notice, | • I Notice/I Wonder note-catcher for Gallery Walk (one per student, and one to project on document camera)
### Grade 4: Module 1A: Unit 1: Lesson 3

**“Birth of the Haudenosaunee”**

The Creation of a Nation

---

**Opening**

<table>
<thead>
<tr>
<th>wonder, oral tradition, wampum, Iroquois, nations, symbol, Haudenosaunee democracy, mourning, sought, vision, caretaker, persuading, endure, symbolized, uprooted</th>
</tr>
</thead>
</table>

- Gallery Walk images (see Supporting Materials)
- Document camera
- Vocabulary Power Point slides and guidance (see Supporting Materials)
- Student copies of “Birth of the Haudenosaunee”
- “Birth of the Haudenosaunee” Text-Based Answers handout
- NYS County Map [http://www.nysl.nysed.gov/genealogy/counties.htm](http://www.nysl.nysed.gov/genealogy/counties.htm)
- Highlighters or colored pencils
- Index cards
- Video: “What is wampum?”

---

**Meeting Students’ Needs**

- Modeling provides a clear vision of the expectation for students. Teacher may model by saying: “I notice white squares on the picture,” or “I wonder why the background is purply-blue.”

---

**A. Opening: Engaging the Reader: Gallery Walk (10 minutes)**

- Share the learning targets:
  - “I can answer questions using specific details from the text.”
  - “I can show what I know by contributing to discussions.”
  - “I can notice new ideas and wonder about how nations are created.”
- Help students understand the meaning of “specific details,” “showing what they know,” “contributing,” and “discussions.” Tell students that at the end of the lesson they will share how they did moving toward the learning target.
- Distribute the I Notice/I Wonder note-catcher to each student and project it on a document camera (or make a chart of it on chart paper or on your board).
- Model Notice and Wonder for students. (“I notice that this flag is purple I wonder what the white markings mean?”)
- Begin Gallery Walk, and as the students move in groups of three or four, encourage them to ask questions and record ideas on their note-catchers.
- Ask students to Think-Pair-Share about some of the images. Students may add any new notices or wonders from their partners to their own note-catcher. Each student pair should select one notice or wonder and be prepared to share with the
class. Call on several pairs of students to add one notice and several pairs to share one wonder to the projected note-catcher.

- Explain to students that symbolism is giving special meaning to objects, things, relationships or events. So when they see something like a red heart, what does that symbolize or represent? Ask students if they recognize the flags. Ask, “What do they symbolize?” Call on students for responses. Debrief on where and when we see symbols and why they are important.

- The Haudenosaunee symbols will likely not be as familiar. Inform students that these symbols will begin to be explained in the readings that we do throughout the module, and are sacred symbols to the Haudenosaunee people. If students are familiar with these symbols, encourage them to share their meanings.
## Work Time

### A. Getting Started Reading about the Haudenosaunee: Vocabulary Instruction and Map (10 minutes)
- **Vocabulary** - Use the Vocabulary PowerPoint to teach the definitions of the challenging words from “Birth of the Haudenosaunee”. All of the words do not have to be reviewed. You may choose to teach the words that you feel will most benefit your students. See guidance in Supplemental Materials for how to use the PowerPoint.
- Using a document camera or Smart board, display the map of NYS labeled “1722” found in Supplemental Materials. This map indicates the territory of the Haudenosaunee in 1722 in the area that is now New York. Display the map of NYS’s counties and ask them to identify where they live in the state. Give students a moment to compare what is similar or different about the labels for each region. If students recognize a connection to the names, explore the connection briefly as a class. Explain that before Europeans came to this continent there were people already living in what is now New York, and we are going to hear about some of their nations in the reading today and throughout the module. Say the names with the students, correcting pronunciation of Mohawk, Onondaga, Cayuga, Seneca, Oneida and Tuscarora.

### B. Masterful Reading and Close Reading of “Birth of the Haudenosaunee” (35 minutes)
- Inform students that they are going to read this story at least twice and some sections of it even a few times. Point out to students that strong readers almost always reread in order to understand a text more fully. They will be practicing this a lot this year. Sometimes our understanding of a text can change as we learn more about it.
- Distribute copies of “Birth of the Haudenosaunee” to each student.
- Read aloud entire “Birth of the Haudenosaunee” while students follow along.
- Place students into pairs.
- Hand out the worksheet for Lesson 1 “Birth of the Haudenosaunee” Text-based Answers.
- Instruct student pairs to re-read the section of the text called “Journey of the Peacemaker”. Students should underline or highlight details they think are important and circle words they do not understand. They should then answer the questions on the worksheet with their partners and also try to figure out any unknown words together. Circulate to provide assistance as students work.
- Before reviewing the text-based questions, ask: “Are there additional vocabulary words that you and your partner are stuck on?” Help students to define the words. Make sure students answer the following questions and share out/discuss as a class before moving forward:

## Meeting Students’ Needs

- Graphic organizers engage students more actively and the necessary scaffolding that is especially helpful for learners with lower levels of language proficiency
- It may be helpful to model a think-pair-share with another student to show how the process works
- It may be helpful for some students to use a straight edge to follow along the lines in the text. This can also serve as an indication to teachers regarding student comprehension. Model this process if you think it would support your students.
- Consider having students circle or highlight words that they cannot figure out as they reread the text with their partner. This activity should not happen during the masterful read because we want students to focus on what they do know and not be focusing on what
**GRADE 4: MODULE 1A: UNIT 1: LESSON 3**

“Birth of the Haudenosaunee”

The Creation of a Nation

| Why did the Creator send the Peacemaker to the five nations? |
| Why did Hiawatha join the Peacemaker? |
| Using evidence from the text, what three things do we find out about the Peacemaker? |
| How does this illustration reflect what we have read in this section? |
| What is the purpose of the Hiawatha Belt? |

- End the class with a brief discussion about the type of person the Peacemaker was and how he helped to unite the five nations clarifying for students as needed.
- The remainder of the “Birth of the Haudenosaunee” will be read in Lesson 2.

### Closing and Assessment

**A. Debrief and Exit Ticket (10 minutes)**

- Ask the students if they have met the learning targets “I can contribute to class discussions” and “I can answer questions using specific details from the text.”
- Students can use the **Fist to Five protocol**. This self-assessment helps students to rate themselves on a continuum from zero (fist), meaning far from the target, to five (five fingers), having solidly met the target. Call on a few students to provide evidence for the rating they gave themselves.
- Distribute one index card to each student. Show students the video “What is Wampum?” Then ask, “How does this video enhance your understanding of the Peacemaker?” Students will write their responses on the index cards and hand it in at the end of the class.
- Review student responses to make sure they can make connections between the video and the text. If necessary, show the video again at the beginning of the next lesson and lead a class discussion on how the text and video connect.

### Meeting Students’ Needs

- One way to assess student fluency and comprehension at this point in the year is to have them whisper read the first paragraph in pairs together, which allows you as you move around the class to notice fluency and comprehension, and will create a more consistent pace in the class.

### Homework

- Students should continue their independent reading related to this unit.
Grade 4: Module 1A: Unit 1: Lesson 3
Supplemental Materials
| I notice... | I wonder... |

Two Row Wampum Renewal Campaign
Images for the Gallery Walk

http://nmai.si.edu/sites/1/files/pdf/education/HaudenosauneeGuide.pdf

Tree of Peace
Seal of the Haudenosaunee
Haudenosaunee Guide for Educators, Smithsonian, National Museum of the American Indian, George Gustav Heye Center, 2009
From the NYS Museum
Images for the Gallery Walk


Heart symbol from Wikipedia

http://en.wikipedia.org/wiki/File:Heart_corazon%C3%B3n.svg
Images for the Gallery Walk

American flag from Wikipedia

Canadian flag from Wikipedia

Japanese flag from Wikipedia
http://www.nysl.nysed.gov/genealogy/counties.htm
A NOTE ON VOCABULARY INSTRUCTION
One way to Align Vocabulary Instruction to the Common Core

For an example of research based vocabulary instruction, refer to Dr. Anita Archer’s video example with a sixth grade class: http://explicitinstruction.org/?page_id=317. This will support your use of the PowerPoint for vocabulary in Unit 1 Lesson 3. Taking the time to emphasize and ensure student comprehension of vocabulary saves time down the road and strengthens student foundations of background knowledge and vocabulary acquisition.

This curriculum does not provide PowerPoints and comprehensive activities for vocabulary in every lesson or unit, but teachers can use Dr. Archer’s example, the instructions below, and the PowerPoint that corresponds to Unit 1 Lesson 3 to create vocabulary lessons that will engage students and leave them better prepared to tackle complex reading passages.

When presenting vocabulary, it is important to address the following steps. Follow these steps when implementing the PowerPoint for Unit 1 Lesson 3 Vocabulary. It may be helpful to practice ahead of time.

1. Pronounce the word when you teach it. It may be helpful to pronounce it and have students repeat it chorally several times.
2. Share a student-friendly definition or explanation of the word, and make sure the words you use to provide the definition or explanation are familiar to the students with whom you are working.
3. Use examples (additional sentences) to clarify the word or provide the word in different contexts.
4. Ask students questions about the vocabulary word. Use non-examples of the word.
5. Note word relatives (for “righteousness,” you may use “right” “righteous” “righteously” and call attention to how the word “right” may help students make meaning of “righteous”)
6. Have students keep a word journal that posts the definition or a synonym that helps students remember the word.
Birth of the Haudenosaunee

Journey of the Peacemaker

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

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

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

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

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

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

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

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

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

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

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

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

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

Since that first meeting with the Peacemaker, the Onondaga Nation Chiefs and Clan Mothers continue to govern by the ways given by the Peacemaker. This makes the Haudenosaunee and the Onondaga Nation the oldest continuous democratic government in North America.
<table>
<thead>
<tr>
<th>“Birth of the Haudenosaunee”</th>
<th>Questions Day 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iroquoismuseum.org</td>
<td>Why did the Creator send the Peacemaker to the five nations?</td>
</tr>
<tr>
<td>How does this illustration reflect what we have read in this section?</td>
<td>Why did Hiawatha join the Peacemaker?</td>
</tr>
<tr>
<td></td>
<td>Using evidence from the text, what three things do we find out about the Peacemaker?</td>
</tr>
<tr>
<td></td>
<td>What is the purpose of the Hiawatha Belt?</td>
</tr>
</tbody>
</table>