

ELAN 4400
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Rationale for Researching the World

For centuries, mythology has been a part of educational systems across the globe. The writings of Homer, Aeschylus, and Euripides became sources of Latin Education, European literature, dramatic arts, and law school training. I will use mythology to “teach the world.” Myths that come from all parts of the world provide insight into each individual culture’s social structure. Students will study myths from around the world to provide a social and cultural awareness of, and respect for, others different from themselves within our melting pot society. Cater Brooks best captures the effectiveness of teaching mythology:

it is a lens through which we continue to see ourselves...it can be understood as a story that contains a set of implicit instructions from a society to its members, telling them what is valuable and how to conduct themselves if they are to preserve the things they value.

Not only will this unit provide an awareness of other cultures, it will provide an awareness of values within the students’ immediate cultural society.

Gwinnett County’s ninth grade curriculum requires the reading of Homer’s “The Odyssey.” Though we like to criticize the “old dead white guys” in the canonical literature, they play a vital role in the development of curriculums worldwide. Like it or not, this European patriarchal literature (with heavy Greek characteristics) greatly influences curriculums in the U.S.. This is the central text of the unit; however, myths from many other cultures surround the text in order to avoid ideas that Greek myths are superior to other cultures’ myths. Multicultural myths provide a “reoccurrence of

themes, archetypes, and motifs unique to cultural signatures or influences of each culture on its myths” (VanVickle). Including Greek mythology in this multicultural unit provides a familiar basis for students to understand allegories in other works of literature that they encounter in later English classes. It is important for students to understand these influences; as America “becomes more independent on other societies, it is critical that students be taught to appreciate, respect, and value the contributions of all cultures” (Handy 1).

A myth of creation exists within all cultures in some way, shape, or form. Each culture’s view of how the world came to be effects both the social and cultural beliefs that influence that culture’s ways of living. The National Education Association agrees “an educator shall not reasonably deny students access to varying points of view” (Bird p.419). Based on the Supreme Court’s decision of “balanced teaching,” the court ruled that “teachers are free to teach any and all facets of this subject, of all scientific theories about the origins of humankind” (trueorigin.com). Creationism: a touch subject in most classrooms. I approach these stories as, what the Supreme Court calls, “creation science.” “Creation science need be nothing other than a collection of scientific data supporting the theory that life appeared on earth” (Edwards vs. Aguillard p. 549). Jerry Bergman reminds us “sixty percent of teachers feel that teaching creation does not mean teaching religion, it can be taught from a non-sect point-of-view” (trueorigin.com). In teaching these myths of creation, I hope students will understand differences in cultures and the way these cultures “own” history. I will avoid creating an environment in which students’ cultures appear less superior to any other. Students will learn the equality of all cultures and belief systems.

Beginning the unit by playing a game of telephone facilitates discussion on how myths passed down verbally before they were recorded in writing. The discussion involves how myths evolve through time and create social and cultural changes. Students split into groups; each group receives a written version of a culture's creation myth. These myths range from Australian Aboriginal, to Islamic, to Christian and Jewish myths. The group must present their myth to the class using a form of visual aid. As a class, we create a chart that compares and contrasts the different creation myths while discussing what factors may influence similarities and differences. I will segue into a discussion on folklore and how it evolves within cultures (recipes, family customs, religions, etc.). After this introductory activity, students receive a project assignment in which they find a piece of folklore from their cultural heritage for a class presentation. This multicultural approach empowers the students with gifts from their own cultural and social backgrounds and involves family and community within the project.

Students may have a difficult time relating to, and understanding, some of the ancient folklore; therefore, I intend to teach the unit with elements of pop culture. Pop culture, in my definition, is the use of modern day aspects that appear in the students' lives on a regular basis. In watching "Oh Brother Where Art Thou," a modernized version of The Odyssey, creating a modern-day folklore book, and using technology to teach the classics, students will have the ability to relate what they are learning to their own lives. Students will also study the evolution of Cinderella within the American culture using Grimm's version, the Disney cartoon, and Brandy's live action version. Also, a section on urban legends as a form of verbal folklore will help students relate folklore to teenage life. By the end of the unit, students will write their own pieces of

folklore. Dr. Brooks Landon from the University of Iowa supports my intention with the inclusion of pop culture:

those who pass through the horizon of modern culture put their experience into familiar words and images because the languages they have inherited are inadequate to the new world they inhabit...they express themselves in metaphors, paradoxes, contradictions, and abstractions rather than their language... they are incoherent collages using fragments of the old to create enigmatic symbols of the new (uiowa.edu).

In creating their own myths and artifacts of folklore, students find this connection between "the old" and "the new."

In researching the world, students experience the world through other lenses and others' experiences. Each individual's ideas are challenged and questioned throughout the unit. Students learn to open their minds to other cultures and social systems. They see beyond their immediate world and into a perspective of universality. Students have the power to become multicultural advocates as well as world learners.

Works Cited

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Unit Goals

My intentions in teaching a unit on “researching the world” fall within fulfilling the requirements of Georgia’s Quality Core Curriculum and Gwinnett County’s AKS. However, my greatest goal is to endow ninth graders with the knowledge they need to be more aware of the world around them as well as their immediate culture. Throughout the unit, students will produce their own pieces of folklore, find folklore within their own culture, produce a multimedia presentation on Greek gods and goddesses that exist throughout literature, create a vocabulary that provides basis for foreign languages, and learn to appreciate and respect people of other cultures. Students will complete the unit by producing a folklore project representative of many different cultures and religions. Project descriptions and rubrics are provided throughout the unit lesson plan.

Inventory

For notes on Greek mythology, Homer, and The Trojan War, I will use Edith Hamilton's third edition of Mythology.

During the section on Legend, I will use "The Hobbit" by

For explanations on language, I will use "Romeo and Juliet" by William Shakespeare, The New Cambridge Shakespeare Version edited by Jay L. Halio.

To find poetry by William Wordsworth and Samuel Taylor Coleridge I will use The Norton Anthology of English Literature, seventh edition.

Grammar sources come from the fifth edition of the MLA Handbook for Writers of Research Papers and the fifth edition of The St. Martin's Handbook.

"The Odyssey" excerpts will come from The Elements of Literature third edition pages 890-945.

Any notes or pieces of folklore taken from websites are cited within the lesson plans.

Students will watch pieces of Disney's Cinderella, the cartoon version and the live action version with Brandi and Whitney Houston.

Students will watch excerpts from the Emmy award winning movie "Oh Brother Where Art Thou?"

Class Discussions

Throughout the unit, many class discussions will take place. The questions mentioned in the lesson plans will be questions that I will put out onto the floor to begin class discussion. Students will completely carry the discussion. I intend to be a quite observer; however, I will require them to raise their hands and wait for me to call on them. I will not respond to comments; I want students to form their own opinions of what others are saying. If the discussion veers off track to a preposterous point (meaning the high school dance etc.), I will bring them back to the last comment made that was on the intended topic.

Before each discussion, I will remind students of the following discussion rules that are posted in the front of the room:

1. You must raise your hand and wait until you are called on to speak
2. Respect your classmates and their opinions. Due to different cultural and religious beliefs, we will have many differences of opinions. Everyone is entitled to sharing their opinion without being patronized for doing so. If any disrespect occurs, you will be taken completely out of the discussion.
3. No yelling, name calling, talking out of turn, etc.
4. Stay on the topic at hand. Do not stray to what is happening Friday night.
5. If you are not talking to the group, you are not talking at all. NO side conversations allowed, they are disrupting to those who are speaking. In short, only one person should be speaking in the entire classroom.
6. If you break any of these rules, you will be asked to write a brief essay about the rule you broke and what you will do to avoid doing so again.

One Week Lesson

Day One

- I. Grammar will be on the board when students enter. They are to write down the word and define the word. Day one's word is "homonym." We will briefly discuss the word. (5 minutes)
- II. Introduction Activity: Telephone Activity (30 minutes)
- III. Notes on Folklore (20 minutes)
- IV. Weekly definitions will be put on the overhead. They are to be defined for homework. (5 minutes)
Legend, myth, fairytale, tall tale, urban legend, hyperbole

Day Two

- I. Grammar (5 minutes)
We will distinguish between their, there, and they're
- II. Creation Myth Activity (55 minutes)
- III. Hand out Urban Legends and Ghost Stories for homework.



"Northwest Creation Story"

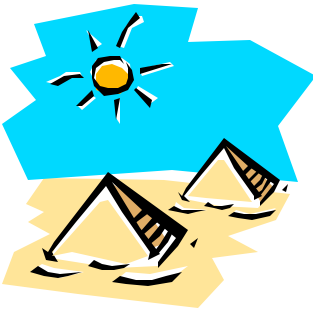
Raven was so lonely. One day he paced back and forth on the sandy beach feeling quite forlorn. Except for the trees, the moon, the sun, water and a few animals, the world was empty. His heart wished for the company of other creatures. Suddenly a large clam pushed through the sand making an eerie bubbling sound. Raven watched and listened intently as the clam slowly opened up. He was surprised and happy to see tiny people emerging from the shell. All were talking, smiling, and shaking the sand off their tiny bodies. Men, women, and children spread around the island. Raven was pleased and proud with his work. He sang a beautiful song of great joy and greeting. He had brought the first people to the world.



Greek Creation Myth

Long before the world existed, there was Chaos--immeasurable, dark, and wild. Out of Chaos came Night and Erebus (AIR-a-bus), a dim place. All was still, black, silent, and without end until Love emerged. Love brought Light and Day, which then produced Earth. No one can recall just how any of this happened. Then Earth, called Gaea (JEE-ah), produced the boundless blue Heaven, called Uranus (YUR-a-nus). The union of Heaven and Earth produced gigantic monstrous children with overwhelming power. Among their children were the one-eyed Cyclops (SIGH-clops), the 100-handed Hecatoncheires (hec-a-TAHN-churs), and the mighty natural forces, the Titans.

Six female and six male Titans ruled the universe. One of them was called Oceanus because he ruled the great river Ocean that encircled the earth and formed its outermost limits. Oceanus and his Titan wife, Tethys (TEH-thees), had 3,000 sons and 3,000 daughters. Their sons were the spirits of the rivers. Their daughters, known as Oceanids, were spirits of streams and springs. Eventually, the Titans' children destroyed their parents and became the gods of the Greek world.



Egyptian Creation

Long, long ago the Egyptian sun god, Re (RAY), created virtually everything that existed in the world. Simply by speaking the name of something, Re created it. As he named birds, animals, and things, they appeared. Because Re made all things, he also controlled them. More powerful than anyone, he ruled both heaven and earth.

Isis, a clever god gifted in the arts of magic, envied Re's power. She desired to know Re's secret Great Name, because it was the key to his magic and would give her greater power. Isis spent a lot of time wondering how she could obtain Re's secret. As Re grew older and weaker, she devised a plot. Whenever Re drooled, the wily Isis gathered up his spit. Kneading the spit with soil, she created a serpent. Although the serpent came forth from Re, he had not created it, so it was outside of his control. Isis molded the serpent into the form of a dart and placed it on Re's daily walking path across the sky. When Re passed by, the serpent reared up and stung him.

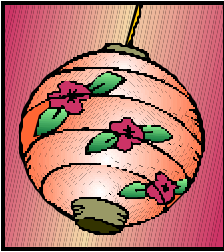
Soon, Re began to burn with the serpent's venom. He was baffled by the creature's behavior and dismayed to discover that he had no power over it.

He could not cure his body of the terrible pain. Re called to his children for help, but they could not end his suffering.

Then Isis came forth and offered to work her magic to end Re's pain.

However, she insisted she could cure Re only if he revealed his secret Great Name. Re offered a variety of nicknames, but clever Isis was not fooled.

Fearing for his life, Re finally gave in and transmitted the Great Name from his heart to Isis's. That is how Isis successfully learned the secret of Re's all-powerful magic.



The Beginning of the World Japan

Before the heavens and the earth came into existence, all was a chaos, unimaginably limitless and without definite shape or form. Eon followed eon: then, lo! out of this boundless, shapeless mass something light and transparent rose up and formed the heaven. This was the Plain of High Heaven, in which materialized a deity called Ame-no-Minaka-Nushi-no-Mikoto (the Deity-of-the-August-Center-of-Heaven). Next the heavens gave birth to a deity named Takami-Musubi-no-Mikoto (the High-August-Producing-Wondrous-Deity), followed by a third called Kammi-Musubi-no-Mikoto (the Divine-Producing-Wondrous-Deity). These three divine beings are called the Three Creating Deities.

In the meantime what was heavy and opaque in the void gradually precipitated and became the earth, but it had taken an immeasurably long time before it condensed sufficiently to form solid ground. In its earliest stages, for millions and millions of years, the earth may be said to have resembled oil floating, medusa-like, upon the face of the waters. Suddenly like the sprouting up of a reed, a pair of immortals were born from its bosom. These were the Deity Umashi-Ashi-Kahibi-Hikoji-no-Mikoto (the Pleasant-Reed-Shoot-Prince-Elder-Deity) and the Deity Ame-no-Tokotachi-no-Mikoto (The Heavenly-Eternally-Standing-Deity). . . . Many gods were thus born in succession, and so they increased in number, but as long as the world remained in a chaotic state, there was nothing for them to do. Whereupon, all the Heavenly deities summoned the two divine beings, Izanagi and Izanami, and bade them descend to the nebulous place, and by helping each other, to consolidate it into terra firma. "We bestow on you," they said, "this precious treasure, with which to rule the land, the creation of which we command you to perform." So saying they handed them a spear called Ama-no-Nuboko, embellished with costly gems. The divine couple received respectfully and ceremoniously the sacred weapon and then withdrew from the presence of the Deities, ready to perform their august commission. Proceeding forthwith to the Floating Bridge of Heaven, which lay between the heaven and the earth, they stood awhile to gaze on that which lay below. What they beheld was a world not yet condensed, but looking like a sea of filmy fog floating to and fro in the air, exhaling the while an inexpressibly fragrant odor. They were, at first, perplexed just how and where to start, but at length Izanagi suggested to his companion that they should try the effect of stirring up the brine with their spear. So saying he pushed down the jeweled shaft and found that it touched something. Then drawing it up, he examined it and observed that the great drops which fell from it almost immediately coagulated into an island, which is, to this day, the Island of Onokoro. Delighted at the result, the two deities descended forthwith from the Floating Bridge to reach the miraculously created island. In this island they thenceforth dwelt and made it the basis of their subsequent task of creating a country. Then wishing to become

espoused, they erected in the center of the island a pillar, the Heavenly August Pillar, and built around it a great palace called the Hall of Eight Fathoms. Thereupon the male Deity turning to the left and the female Deity to the right, each went round the pillar in opposite directions. When they again met each other on the further side of the pillar, Izanami, the female Deity, speaking first, exclaimed: "How delightful it is to meet so handsome a youth!" To which Izanagi, the male Deity, replied: "How delightful I am to have fallen in with such a lovely maiden!" After having spoken thus, the male Deity said that it was not in order that woman should anticipate man in a greeting. Nevertheless, they fell into connubial relationship, having been instructed by two wagtails which flew to the spot. Presently the Goddess bore her divine consort a son, but the baby was weak and boneless as a leech. Disgusted with it, they abandoned it on the waters, putting it in a boat made of reeds. Their second offspring was as disappointing as the first. The two Deities, now sorely disappointed at their failure and full of misgivings, ascended to Heaven to inquire of the Heavenly Deities the causes of their misfortunes. The latter performed the ceremony of divining and said to them: "It is the woman's fault. In turning round the Pillar, it was not right and proper that the female Deity should in speaking have taken precedence of the male. That is the reason." The two Deities saw the truth of this divine suggestion, and made up their minds to rectify the error. So, returning to the earth again, they went once more around the Heavenly Pillar. This time Izanagi spoke first saying: "How delightful to meet so beautiful a maiden!" "How happy I am," responded Izanami, "that I should meet such a handsome youth!" This process was more appropriate and in accordance with the law of nature. After this, all the children born to them left nothing to be desired. First, the island of Awaji was born, next, Shikoku, then, the island of Oki, followed by Kyushu; after that, the island Tsushima came into being, and lastly, Honshu, the main island of Japan. The name of Oyashi- ma-kuni (the Country of the Eight Great Islands) was given to these eight islands. After this, the two Deities became the parents of numerous smaller islands destined to surround the larger ones.



I. Mande Creation Myth African

The creation myth of Mande-speaking people of southern Mali is an example of what is called a "cosmic egg myth." As reflected in their culture, the creation myth has elements of an imperfect creation as a result of incest. Here, we present one of many versions of the creation myth as told to us by Professor Bastain in our AFS/ANT267 class.

In the beginning, there was only Mangala. Mangala is a singular, powerful being who is perceived to be a round, energetic presence. Within Mangala existed four divisions, which were symbolic of, among many things, the four days of the week (time), the four elements (matter), and the four directions (space). Mangala also contained two sets of dual gendered twins. Mangala was tired of keeping all of this matter inside, so the god removed it and compiled it into a seed. The seed was his creation of the world. The seed however did not hold together well and blew up. Mangala was disappointed with this and destroyed the world he created.

Mangala did not lose hope; the creator began again, this time with two sets of twin seeds. Mangala planted the seeds in an egg shaped womb where they gestated. Mangala continued to put more sets of twin seeds in the womb until he had 8 sets of seeds. In the womb, the gestating seeds transformed themselves into fish. The fish is considered a symbol of fertility in the Mande world. This time, Mangala's creation was successful. This is important, because it illustrates the idea of dual gendered twinship, an idea that permeates Mande culture.

Mangala tried to maintain this perfect creation, but chaos crept in; one of the male twins became ambitious and tried to escape from the egg. This chaotic character is called Pemba. He is a trickster figure who symbolizes the mischievousness of humans. Pemba's first trick was to steal a piece of the womb's placenta and throw it down. This action made the earth. Pemba then tried to refertilize what was left of the womb, committing incest against his mother, the womb. Mangala decided to sacrifice Pemba's brother Farro to save what was left of his creation. He castrated him and then killed in order to raise him from the dead. Mangala took what was left of the placenta and transformed it into the sun, thus associating Pemba with darkness and the night. Farro was transformed into a human being and was taught the language of creation by Mangala. Farro's knowledge of words is very

powerful and the tool he used to defeat Pemba's mischief. Farro and his newly created twins came to Earth and got married (not to each other) and became the horonw. This is the basis for the foundation of exogamy in Mande.

Next, an unknown being named Sourakata arrived from the sky with the first sacred drum, hammer, and the sacrificed skull of Farro. Sourakata began to play on the drum and sung for the first rain to come. Sourakata is a magical being who can control nature, and he taught Farro and his followers. He is the origin of the nyamakalaw.

As one can see from the origin myth, the horonw are the people of the earth. They were destined to become farmers and well-bred aristocracy. The nyamakalaw, on the other hand, were destined to be primal and mysterious. They understand nature and are able to use it to their benefit. These roles are exactly what we see in the horonw and nyamakalaw relations in Mande society today.



Chinese

In the beginning, the heavens and earth were still one and all was chaos. The universe was like a big black egg, carrying Pan Gu inside itself. After 18 thousand years Pan Gu woke from a long sleep. He felt suffocated, so he took up a broadax and wielded it with all his might to crack open the egg. The light, clear part of it floated up and formed the heavens, the cold, turbid matter stayed below to form earth. Pan Gu stood in the middle, his head touching the sky, his feet planted on the earth. The heavens and the earth began to grow at a rate of ten feet per day, and Pan Gu grew along with them. After another 18 thousand years, the sky was higher, the earth thicker, and Pan Gu stood between them like a pillar 9 million li in height so that they would never join again.

When Pan Gu died, his breath became the wind and clouds, his voice the rolling thunder. One eye became the sun and the other the moon. His body and limbs turned to five big mountains and his blood formed the roaring water. His veins became far-stretching roads and his muscles fertile land. The innumerable stars in the sky came from his hair and beard, and flowers and trees from his skin and the fine hairs on his body. His marrow turned to jade and pearls. His sweat flowed like the good rain and sweet dew that nurtured all things on earth. According to some versions of the Pan Gu legend, his tears flowed to make rivers and radiance of his eyes turned into thunder and lightning. When he was happy the sun shone, but when he was angry black clouds gathered in the sky. One version of the legend has it that the fleas and lice on his body became the ancestors of mankind.

The Pan Gu story has become firmly fixed in Chinese tradition. There is even an idiom relating to it: "Since Pan Gu created earth and the heavens," meaning "for a very long time." Nevertheless, it is rather a latecomer to the catalog of Chinese legends. First mention of it is in a book on Chinese myths written by Xu Zheng in the Three Kingdoms period (CE 220-265). Some opinions hold that it originated in south China or southeast Asia.

There are several versions of the Pan Gu story.

Among the Miao, Yao, Li and other nationalities of south China, a legend concerns Pan Gu the ancestor of all mankind, with a man's body and a dog's head. It runs like this: Up in Heaven the God in charge of the earth, King Gao Xin, owned a beautiful spotted dog. He reared him on a plate (*pan* in Chinese) inside a

gourd (*hu*, which is close to the sound *gu*), so the dog was known as Pan Gu. Among the Gods there was great enmity between King Gao Xin and his rival King Fang. "Whoever can bring me the head of King Fang may marry my daughter," he proclaimed, but nobody was willing to try because they were afraid of King Fang's strong soldiers and sturdy horses.

The dog Pan Gu overheard what was said, and when Gao Xin was sleeping, slipped out of the palace and ran to King Fang. The latter was glad to see him standing there wagging his tail. "You see, King Gao Xin is near his end. Even his dog has left him," Fang said, and held a banquet for the occasion with the dog at his side.

At midnight when all was quiet and Fang was overcome with drink, Pan Gu jumped onto the king's bed, bit off his head and ran back to his master with it. King Gao Xin was overjoyed to see the head of his rival, and gave orders to bring Pan Gu some fresh meat. But Pan Gu left the meat untouched and curled himself up in a corner to sleep. For three days he ate nothing and did not stir.

The king was puzzled and asked, "Why don't you eat? Is it because I failed to keep my promise of marrying a dog?" To his surprise Pan Gu began to speak. "Don't worry, my King. Just cover me with your golden bell and in seven days and seven nights I'll become a man." The King did as he said, but on the sixth day, fearing he would starve to death, out of solicitude the princess peeped under the bell. Pan Gu's body had already changed into that of a man, but his head was still that of a dog. However, once the bell was raised, the magic change stopped, and he had to remain a man with a dog's head.

He married the princess, but she didn't want to be seen with such a man so they moved to the earth and settled in the remote mountains of south China. There they lived happily and had four children, three boys and a girl, who became the ancestors of mankind.



Norweigen Creation Myth

In the beginning were only Tepeu and Gucumatz. These two sat together and thought, and whatever they thought came into being. They thought earth, and there it was. They thought mountains, and so there were. They thought trees, and sky, and animals. Each came into being. Because none of these creatures could praise them, they formed more advanced beings of clay. Because the clay beings fell apart when wet, they made beings out of wood; however, the wooden beings caused trouble on the earth. The Gods sent a great flood to wipe out these beings, so that they could start over. With the help of Mountain Lion, Coyote, Parrot, and Crow they fashioned four new beings. These four beings performed well and are the ancestors of the Quiché.



Australian Aboriginal

In the beginning the earth was a bare plain. All was dark. There was no life, no death. The sun, the moon, and the stars slept beneath the earth. All the eternal ancestors slept there, too, until at last they woke themselves out of their own eternity and broke through to the surface.

When the eternal ancestors arose, in the Dreamtime, they wandered the earth, sometimes in animal form -- as kangaroos, or emus, or lizards -- sometimes in human shape, sometimes part animal and human, sometimes as part human and plant.

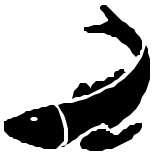
Two such beings, self-created out of nothing, were the Ungambikula.

Wandering the world, they found half-made human beings. They were made of animals and plants, but were shapeless bundles, lying higgledy-piggledy, near where water holes and salt lakes could be created. The people were all doubled over into balls, vague and unfinished, without limbs or features.

With their great stone knives, the Ungambikula carved heads, bodies, legs, and arms out of the bundles. They made the faces, and the hands and feet. At last the human beings were finished.

Thus every man and woman was transformed from nature and owes allegiance to the totem of the animal or the plant that made the bundle they were created from -- such as the plum tree, the grass seed, the large and small lizards, the parakeet, or the rat.

This work done, the ancestors went back to sleep. Some of them returned to underground homes, others became rocks and trees. The trails the ancestors walked in the Dreamtime are holy trails. Everywhere the ancestors went, they left sacred traces of their presence -- a rock, a waterhole, a tree. For the Dreamtime does not merely lie in the distant past, the Dreamtime is the eternal Now. Between heartbeat and heartbeat, the Dreamtime can come again.



Christian Creation Myth

^{1:1}In the beginning [God](#) created the heavens and the earth. ^{1:2}Now the earth was formless and empty. Darkness was on the surface of the deep. God's Spirit was hovering over the surface of the waters. ^{1:3}God said, "Let there be light," and there was light. ^{1:4}God saw the light, and saw that it was good. God divided the light from the darkness. ^{1:5}God called the light Day, and the darkness he called Night. There was evening and there was morning, one day. ^{1:6}God said, "Let there be an expanse in the midst of the waters, and let it divide the waters from the waters." ^{1:7}God made the expanse, and divided the waters which were under the expanse from the waters which were above the expanse, and it was so. ^{1:8}God called the expanse sky. There was evening and there was morning, a second day. ^{1:9}God said, "Let the waters under the sky be gathered together to one place, and let the dry land appear," and it was so. ^{1:10}God called the dry land Earth, and the gathering together of the waters he called Seas. God saw that it was good. ^{1:11}God said, "Let the earth put forth grass, herbs yielding seed, and fruit trees bearing fruit after their kind, with its seed in it, on the earth," and it was so. ^{1:12}The earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit, with its seed in it, after their kind: and God saw that it was good. ^{1:13}There was evening and there was morning, a third day. ^{1:14}God said, "Let there be lights in the expanse of sky to divide the day from the night; and let them be for signs, and for seasons, and for days and years; ^{1:15}and let them be for lights in the expanse of sky to give light on the earth," and it was so. ^{1:16}God made the two great lights: the greater light to rule the day, and the lesser light to rule the night. He also made the stars. ^{1:17}God set them in the expanse of sky to give light to the earth, ^{1:18}and to rule over the day and over the night, and to divide the light from the darkness. God saw that it was good. ^{1:19}There was evening and there was morning, a fourth day. ^{1:20}God said, "Let the waters swarm with swarms of living creatures, and let birds fly above the earth in the open expanse of sky." ^{1:21}God created the large sea creatures, and every living creature that moves, with which the waters swarmed, after their kind, and every winged bird after its kind. God saw that it was good. ^{1:22}God blessed them, saying, "Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply on the earth." ^{1:23}There was evening and there was morning, a fifth day. ^{1:24}God said, "Let the earth bring forth living creatures after their kind, cattle, creeping things, and animals of the earth after their kind," and it was so. ^{1:25}God made the animals of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind. God saw that it was good.

^{1:26} God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the sky, and over the cattle, and over all the earth, and over every creeping thing that creeps on the earth." ^{1:27} God created man in his own image. In God's image he created him; male and female he created them. ^{1:28} God blessed them. God said to them, "Be fruitful, multiply, fill the earth, and subdue it. Have dominion over the fish of the sea, over the birds of the sky, and over every living thing that moves on the earth." ^{1:29} God said, "Behold, I have given you every herb yielding seed, which is on the surface of all the earth, and every tree, which bears fruit yielding seed. It will be your food. ^{1:30} To every animal of the earth, and to every bird of the sky, and to everything that creeps on the earth, in which there is life, I have given every green herb for food." And it was so.

^{1:31} God saw everything that he had made, and, behold, it was very good. There was evening and there was morning, the sixth day.

^{2:1} The heavens and the earth were finished, and all the host of them. ^{2:2} On the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. ^{2:3} God blessed the seventh day, and made it holy, because he rested in it from all his work which he had created and made.

^{2:4} This is the history of the generations of the heavens and of the earth when they were created, in the day that Yahweh God made earth and the heavens. ^{2:5} No plant of the field was yet in the earth, and no herb of the field had yet sprung up; for Yahweh God had not caused it to rain on the earth. There was not a man to till the ground, ^{2:6} but a mist went up from the earth, and watered the whole surface of the ground.

^{2:7} Yahweh God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. ^{2:8} Yahweh God planted a garden eastward, in Eden, and there he put the man whom he had formed. ^{2:9} Out of the ground Yahweh God made every tree to grow that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. ^{2:10} A river went out of Eden to water the garden; and from there it was parted, and became four heads. ^{2:11} The name of the first is Pishon: this is the one which flows through the whole land of Havilah, where there is gold; ^{2:12} and the gold of that land is good. There is aromatic resin and the onyx stone. ^{2:13} The name of the second river is Gihon: the same river that flows through the whole land of Cush. ^{2:14} The name of the third river is Hiddekel: this is the one which flows in front of Assyria. The fourth river is the Euphrates. ^{2:15} Yahweh God took the man, and put him into the garden of Eden to dress it and to keep it. ^{2:16} Yahweh God commanded the man, saying, "Of every tree of the garden you may freely eat: ^{2:17} but of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eat of it you will surely die."

^{2:18} Yahweh God said, "It is not good that the man should be alone; I will make him a helper suitable for him." ^{2:19} Out of the ground Yahweh God formed every animal of the field, and every bird of the sky, and brought them to the man to see what he would call them. Whatever the man called every living creature, that was its name. ^{2:20} The man gave names to all cattle, and to the birds of the sky, and to every animal of the field; but for man there was not found a helper suitable for him. ^{2:21} Yahweh God caused a deep sleep to fall on the man, and he slept; and he took one of his ribs, and closed up the flesh in its place. ^{2:22} He made the rib, which Yahweh God had taken from the man, into a woman, and brought her to the man. ^{2:23} The man said, "This is now bone of my bones, and flesh of my flesh. She will be called Woman, because she was taken out of Man." ^{2:24} Therefore a man will leave his father and his mother, and will join with his wife, and they will be one flesh. ^{2:25} They were both naked, the man and his wife, and were not ashamed.

^{3:1} Now the serpent was more subtle than any animal of the field which Yahweh God had made. He said to the woman, "Yes, has God said, 'You shall not eat of any tree of the garden?'"

^{3:2} The woman said to the serpent, "Of the fruit of the trees of the garden we may eat, ^{3:3} but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat of it, neither shall you touch it, lest you die.'"

^{3:4} The serpent said to the woman, "You won't surely die, ^{3:5} for God knows that in the day you eat it, your eyes will be opened, and you will be like God, knowing good and evil."

^{3:6} When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit of it, and ate; and she gave some to her husband with her, and he ate. ^{3:7} Both of their eyes were opened, and they knew that they were naked. They sewed fig leaves together, and made themselves aprons. ^{3:8} They heard the voice of Yahweh God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of Yahweh God among the trees of the garden.

^{3:9} Yahweh God called to the man, and said to him, "Where are you?"

^{3:10} The man said, “I heard your voice in the garden, and I was afraid, because I was naked; and I hid myself.”

^{3:11} God said, “Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?”

^{3:12} The man said, “The woman whom you gave to be with me, she gave me of the tree, and I ate.”

^{3:13} Yahweh God said to the woman, “What is this you have done?”

The woman said, “The serpent deceived me, and I ate.”

^{3:14} Yahweh God said to the serpent, “Because you have done this, cursed are you above all cattle, and above every animal of the field. On your belly shall you go, and you shall eat dust all the days of your life.

^{3:15} I will put enmity between you and the woman, and between your offspring and her offspring. He will bruise your head, and you will bruise his heel.”

^{3:16} To the woman he said, “I will greatly multiply your pain in childbirth. In pain you will bring forth children. Your desire will be for your husband, and he will rule over you.”

^{3:17} To Adam he said, “Because you have listened to your wife’s voice, and have eaten of the tree, of which I commanded you, saying, ‘You shall not eat of it,’ cursed is the ground for your sake. In toil you will eat of it all the days of your life. ^{3:18} Thorns also and thistles will it bring forth to you; and you will eat the herb of the field. ^{3:19} By the sweat of your face will you eat bread until you return to the ground, for out of it you were taken. For you are dust, and to dust you shall return.”

^{3:20} The man called his wife Eve, because she was the mother of all living. ^{3:21} Yahweh God made coats of skins for Adam and for his wife, and clothed them.



3

^{:22} Yahweh God said, “Behold, the man has become like one of us, knowing good and evil. Now, lest he put forth his hand, and also take of the tree of life, and eat, and live forever...” ^{3:23} Therefore Yahweh God sent him forth from the garden of Eden, to till the ground from whence he was taken. ^{3:24} So he drove out the man; and he placed Cherubs at the east of the garden of Eden, and the flame of a sword which turned every way, to guard the way to the tree of life.



Hawaiian

For many months Pele followed a star from the northeast, which shown brighter than the rest, and migrated toward it. One morning, Pele awoke to the smell of something familiar in the air. In the distance could be seen a high mountain with a smoky haze hiding its peak. Pele knew she had found her new home. She named the island Hawai'i.

Pele, carrying her magic stick Pa'oa, went up to the mountain where a part of the earth collapsed into the ground. She placed the stick into the ground. Pele called this place Kilauea. Inside the Kilauea Crater was a large pit. She named it Halema'uma'u, maumau being the fern jungle surround the volcano. Halema'uma'u would be her new home.

There was a fire God living on Kilauea named 'Ailaa (forest-eater). He and Pele both wanted Kilauea for their home. They started throwing fire balls at each other, causing considerable damage. 'Ailaa fled and still hides in the caverns under the earth. Pele alone would rule the Island of Hawai'i. The people of the island loved and respected the Goddess Pele. The egg her mother gave Pele hatched into a beautiful girl. Pele named her new sister, Hi'iaka'i-ka-poli-o-Pele (Hi'iaka of the bosom of Pele). Kamohoali'i, the shark God taught Hi'iaka the art of surfing.

Pele fell in love with a man she saw in a dream. His name was Lohi'au, a chief of the island of Kaua'i. Pele sent her sister Hi'iaka to fetch Lohi'au on Kaua'i to bring him back to Hawai'i to live with Pele. Hi'iaka would have forty days to bring Lohi'au back or Pele would punish the girl by hurting Hi'iaka's girl friend Hopoe. Upon reaching Kaua'i, Hi'iaka found Lohi'au dead. She quickly rubbed his body with herbs and chanted to the

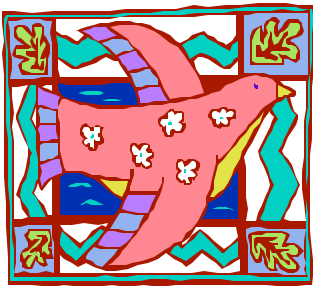
Gods for help; bringing the young chief of Kaua'i back to life. Grateful for Hi'iaka's help, Lohi'au agreed to return with her to the Big Island.

The forty days had passed. Pele suspected that Hi'iaka and Lohi'au had fallen in love and were not coming back. In her fury, Pele caused an eruption which turned Hopoe into stone. On her return to Hawai'i with Lohi'au, Hi'iaka found Hopoe, a statue in stone.

Hi'iaka, filled with sadness and anger decided to take revenge. Leading Lohi'au to the edge of the Halema'uma'u crater where Pele could see them, Hi'iaka put her arms around Lohi'au and embraced him. Furious, Pele covered Lohi'au with lava and flames.

The two sisters, anger subsided, were remorseful. One lost a friend, the other a lover. Pele decided to bring Lohi'au back to life to let him choose which sister he would love. Pele was sure Lohi'au would choose her. Lohi'au chose Hi'iaka. Pele, with aloha, gave the two lovers her blessing and Hi'iaka and Lohi'au sailed back to Kaua'i.

Pele still lives on Hawai'i where she rules as the fire Goddess of the volcanoes. The smell of sulphur reminds the natives that she is still there in her home, Halema'uma'u, her fiery lava building a new island to the south, still submerged, named Loahi.



Hindu

This universe existed in the shape of darkness, unperceived, destitute of distinctive marks, unattainable by reasoning, unknowable, wholly immersed, as it were, in deep sleep.

Then the Divine Self-existent, himself indiscernible but making all this, the great elements and the rest, discernible, appeared with irresistible power, dispelling the darkness.

He who can be perceived by the internal organ alone, who is subtle, indiscernible, and eternal, who contains all created beings and is inconceivable, shone forth of his own will.

He, desiring to produce beings of many kinds from his own body, first with a thought created the waters, and placed his seed in them.

That seed became a golden egg, in brilliancy equal to the sun; in that egg he himself was born as Brahma, the progenitor of the whole world....

The Divine One resided in that egg during a whole year, then he himself by his thought divided it into two halves;

And out of those two halves he formed heaven and earth, between them the middle sphere, the eight points of the horizon, and the eternal abode of the waters.

From himself he also drew forth the mind, which is both real and unreal, likewise from the mind ego, which possesses the function of self-consciousness and is lordly.

Moreover, the great one, the soul, and all products affected by the three qualities, and, in their order, the five organs which perceive the objects of sensation.

But, joining minute particles even of those six, which possess measureless power, with particles of himself, he created all beings.

Day Three

- I. Grammar (5 minutes)
Review homonyms from day two and discuss the difference between your and you're.
- II. Notes on Urban Legends and Ghost Stories and discuss how these characteristics fit the stories read for homework. How does this provide a basis of truth? Have you heard this in any other forms before? Does this provide an element of horror? Do you gain a moral from reading the legend? Do the ghost stories provide an attraction of frightening events? Are the characters secluded in any way?(55 minutes)
- III. Hand out versions of Cinderella and Tall Tales for homework (5 minutes)

Day Four

I. Grammar (5 minutes)

Review homonyms and discuss difference between bare and bear

- ### II.
- Notes on Fairy Tales and Tall Tales and discuss what characteristics appeared in last night's readings. Were there exaggerations in the tall tales? Did this explain an unexplainable event? Discuss what the different versions of Cinderella reflect by watching pieces of Disney's Cinderella and Brandi's Cinderella (i.e. changes in time, culture, etc.) Did you find any laws of twins, evil vs. good, etc.? (55 minutes)

Day five

I. Grammar: Review all homonyms (10 minutes)

Assign: students bring in a paragraph using all the homonyms for tomorrow

II. Discussion on traditional and cultural folklore Talk about how different countries celebrate Christmas (Hanukkah, Kwanza, etc.)

Show the differences in family traditions from certain cultures (i.e. the pickle hidden in the tree, signing around the Christmas tree, Easter egg hunting, fasting, etc.). What traditions do you and your family share? How are they different from anyone else? (45 minutes)

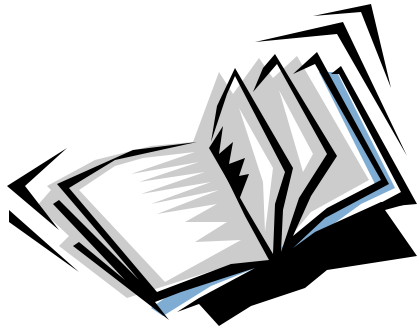
III. Homework: Bring a paragraph describing a personal piece of folklore. Show them my piece of folklore as an example. (10 minutes)



Introductory Activity

1. Students will form a circle around the room.
2. The teacher will whisper "All is well and done in the land of OZ" into the ear of the student directly to her right (she may only whisper the sentence once).
3. That student will whisper what they hear into the ear of the student to their right and so on around the circle.
4. The last person will announce out-loud what message she got.
5. This is a typical game of telephone; the message is expected to make drastic changes by the end of the "student telephone."
6. The class will discuss how things change as they are passed from person to person verbally. What accounts for these changes? Students throughout the middle of the telephone will share the message that they received to see how the message changed throughout the telephone.
7. After the discussion, the teacher will require every student to get out a scratch sheet of paper and something to write with. She will then write, "at midnight, the coach will change back into a pumpkin" on her sheet of paper. She will then show this sheet of paper to the person directly to her right. That person will record what she saw on her sheet of paper and will share her message with the person to her right. The message will be passed all the way around the circle in the same manner.
8. The last person will read her message aloud. The message should be the same.
9. The class will discuss how things can stay the same over time if they are written down.
10. This will lead into a discussion on folklore. Folklore was originally passed down through generations verbally. Do we think that some of this folklore may have changed? The folklore that was passed down in a written form remains somewhat more consistent.

*If messages do not get the outcome expected, talk about what "could have happened" and why it did not. What factors influence the transfer of the message, etc.?



Notes on Folklore

Folk tale

A short narrative in prose, of unknown authorship, which has been transmitted orally; sometimes such prose narratives do have known authors. The folk tale is a broad category that includes fables, fairy tales, legends, and myths (Webster's Dictionary)

B. Oring

"Although the word 'folklore' is regularly employed in our everyday speech, it's precise definition presents a problem. The term is clearly a compound made up of 'folk,' implying some group of people, who have something called 'lore'... the eminent folklorist Alan Dundes attempts to simplify the issue for the introductory student: "'Folk" can refer to any group of people whatsoever who share at least one common factor'

(www.inkspell.homestead.com)

Folklore is common to all people. Understanding, appreciating and sharing another culture's folklore transcends race, colour, class, and creed more effectively than any other single aspect of our lives and, as an element of our past and present society it is something we can all relate to. Its value is no less than any other part of our history and heritage and as such must be documented and preserved as a legacy for our future.

British Folklore Society

Social Customs:

“**M**arriage Customs, involving stag nights, bridal showers, and bedroom lore, and wedding anniversaries Skipping Games and hopscotch.

Funeral Customs that include such things as putting pennies on the eyes or in the mouth of corpses so that they can pay the ferryman to carry them across to the other side.

Birthing Rites: Coming of Age Ceremonies and Graduation Ceremonies

including ten-year and twenty-year reunions, etc.

Household Celebrations and Festivals and Calendar Customs."

Material Culture

"is a branch of folklife that includes such things as:

Quilting, pottery, woodworking, wood and stone sculpting and general crafts, the full extent of which can best be seen in books on folkart"

Oral Literature includes:

"Ballads, Chants, Cries, specialized Work Language & Dialect Speech, Folk Song"

Occupational Folklore

"is a branch of folklife that deals with:

Blacksmithing, boat building, farming, and silviculture (tree planting and tending) and other work-related lore. Commercial and recreational fishing practices are very largely based on oral traditions, so it is easy to see here how all the different aspects of folklore are linked."



Creation Myths Activity

1. Students get into pairs (there may be some groups of three).
2. Each group receives a creation myth from the stack of blue papers.
3. The group is to read the myth out loud together.
4. After reading the myth, the group is to share the following information with the class
 - Culture
 - Beliefs of creation
 - Name of the Deity
 - Creation of Humans
 - Creation of nature and the earth
 - Any other interesting facts

*Each group will be given an overhead marker to circle any important details, write notes to the side, etc.
5. After each group has presented, the class will discuss similarities and differences in each myth. This activity is to show the importance of being aware of cultural differences including religious practices.

Notes on Folklore Genres

"An urban legend:

- appears mysteriously and spreads spontaneously in varying forms
- contains elements of humor or horror (the horror often "punishes" someone who flouts society's conventions).
- makes good storytelling.
- does NOT have to be false, although most are. ULs often have a basis in fact, but it's their life after-the-fact (particularly in reference to the second and third points) that gives them particular interest."

Ghost Stories

With their evocative settings amid mists and shadows, in ruinous houses, on lonely roads and wild moorlands, in abandoned churches and over-grown gardens, ghost stories have long exercised a universal fascination.

Responding to people's overwhelming attraction to anything frightening

Characteristics of Fairytales

repetition of words, phrases, chants

fortunes & misfortunes of a hero adventures, often supernatural events

"once upon a time" & "happily every after"

often set in rural and forest areas

magic, charms, disguises, spells, tricks

numbers play important roles

number 3 is especially common

transformations

stock characters, such as the witch

ogres and giants

wee people

wise old woman

a lost child

child swallowed whole

miraculous birth of child

childless couple

suitor searching for bride

royalty and castles

time passes quickly

fairies and witches

tests and trials

appearances & disappearances

journeys and quests

animals play important roles, such as the

wolf, the snake, and birds
good & evil are clearly identified
problems are overcome through bravery,
cleverness, and other virtues
abused & persecuted people
contains a lesson about life or a moral tag

Tall Tales

- outdoes someone's descriptions of certain experiences
- hyperboles
- first began as a reaction to the Westward Expansion
- vivid, exaggerated imagery
- frame tale narration
- use of a central character
- humorous tone
- use of episodes
- building a climax

Urban Legends from inskspell.com

Baby-sitter Legend

A young couple living in a large isolated house had gone out to a dinner party one evening and left the baby-sitter in charge of their two children. The children had been put to bed and the baby-sitter was watching the television when the phone rang. She answered but all she heard was a man laughing hysterically and then a voice saying, "I'm upstairs with the children, you'd better come up." Thinking it was "one of those phone calls" or a practical joke she slammed down the receiver and turned the television sound up. A short time later the phone rang again and, as she picked it up, the unmistakable hysterical laughter came down the line and the voice once again said "I'm upstairs with the children, you'd better come up."

Getting rather frightened she called the operator and was advised they would notify the police and, should he phone again, could she keep him talking in order to give them time to trace the call and have him arrested. Minutes after she replaced the receiver the phone rang again and, when the voice said, "I'm upstairs with the children, you'd better come up," she tried to keep him talking. However, he must have guessed what she was trying to do and he put the phone down.

Only seconds later the phone rang again, this time it was the operator who said, "Get out of the house straight away, the man is on the extension." The baby-sitter put down the phone and just then heard someone coming down the stairs. She fled from the house and ran straight into the arms of the police. They burst into the house and found a man brandishing a large butcher's knife. He had entered the house through an upstairs window, murdered both the children and was just about to do the same to the poor baby-sitter.

Roommate Christmas

These two girls in Corbin had stayed late over Christmas vacation. One of them had to wait for a later train, and the other wanted to go to a fraternity party given that night of vacation. The dorm assistant was in her room -- sacked out. They waited and waited for the intercom, and then they heard this knocking and knocking outside in front of the dorm. So the girl thought it was her date and she went down. But she didn't come back and she didn't come back. So real late that night this other girl heard a scratching and gasping down the hall. She couldn't lock the door, so she locked herself in the closet. In the morning she let herself out and her roommate had had her throat cut, and if the other girl had opened to door earlier, she would have been saved.

Necking Teenagers

Two students had gone out to neck in a car on an isolated country road. Afterwards, the car wouldn't start. The girlfriend got spooked. The boyfriend said he would walk for help, but suggested she first get down on the floor of the car in the back and put a blanket over her so no one looking in would see her... and told her not to look out or get out until he returned and told her to, no matter what she heard. Then he walked off, leaving her hidden.

He didn't return, and he didn't return, and then she heard a strange tap-tap-tap sound on top of the car. Tap-tap-tap. Despite her growing panic, she didn't get out and remained huddled there, all night long, listening to the irregular tapping sounds.

Finally, the day grew light outside and she heard someone walking up to the car. A man's voice called out "Is anyone in there?" It was the local sheriff. She peeked out and he told her to get out of the car, walk down the road to the waiting sheriff's car, and whatever she did, not to look back at the car. She walked down the road to the sheriff's car but looked back at the last minute and saw her boyfriend's head impaled on the CB antenna, dripping blood onto the car.

Georgia Ghost Stories from theshadowlands.net

Savannah Lighthouse

A Mr. Martus was the keeper of the old lighthouse on Elba Island, which helped guide the ships into and out of the port of Savannah; his sister Florence lived there and helped him in what would otherwise have been a pretty lonely life. Florence kept a little garden, weather records, and became quite accurate at predicting the weather and forecasting storms approaching off the Georgia coast. Their only company was a dog, which they always kept.

One day Florence had gone into Savannah for supplies, and while there she met a handsome young sailor from a distant port (some say Greece or Italy), and it was love at first sight. During the few days the sailor had to spend in Savannah, he and Florence saw as much of each other as possible (this was in the 1880's)...he asked her to marry him upon his return to Savannah, then sailed off into the horizon. She never saw him again, but took up the practice of waving her long apron to greet each ship, which entered Savannah's harbor. This went on for years, and in all types of weather.

The lighthouse became fully automated in 1931, and Mr. Martus retired; he and his sister moved into the city. The Propeller Club presented Florence a plaque of gratitude and named her "Savannah's Sweetheart" at a testimonial dinner in 1938. Death came to Florence Martus in 1943...but that's not the end of the story. To this day, on occasion, as ships entering the Savannah River pass the old lighthouse, they are sometimes greeted by a woman (sometimes she only appears as a fluttering cloth) waving an apron and with her dog at her side. A statue of Florence Martus was erected on the Riverfront on River Street in Savannah. This story is very well documented.

Grocery Store Manager

I'm 45 years old and I am the manager of a grocery store in Georgia. It's a family business owned by my best friend's family. We have two stores around the Atlanta area. I have worked for this grocery chain for 30 years and my story starts when I was 16.

My best friend's family has owned a grocery store since the early 1900's and when we turned 16 we both went to work for them. It is a big store but the incidents always happened after closing at around 6 PM we would mop the floors and all of a sudden you would see footprints where you have just mopped and I would never see anyone walk over it. Baskets would all of a sudden start to roll down the aisles with no one pushing them. On one occasion me and my friend's uncle who was then the manager were locking up the store when we heard screaming that scared the pants off of us. I have worked there all my life and when I was assistant manager we were robbed and three of our workers were killed. We still don't know what causes this now I am the manager of the store and my friend is president of the chain. Our other store never experiences any problems like this but we still do last week I walked down an aisle and apple juice started falling off the shelf and onto the floor I looked on the other aisles to see if a stock boy was playing a joke but no one was there. I can't figure out what is doing this. Other employees even customers notice the incidents.

Augusta

Little-noticed remnant of Augusta's past stands on the sidewalk at the intersection of Broad and Fifth streets.

It's tall, dark and haunted, some say.

It's a pillar, all that's left of the farmer's market that straddled Broad Street at Center (now Fifth) Street from 1830 until Feb. 7, 1878, when it was destroyed by a rare winter tornado.

The pillar, unmarked and about 10 feet tall, now stands next to several empty buildings on Broad Street and catty-cornered to the Augusta Police Department's Mounted Patrol station.

The "haunted" part is a local legend.

“Everyone who grew up here always learned about the pillar as part of Augusta's history,” said Aquinas High School graduate David Bradberry, 31. “It's a tale with mystique to it.”

Move the pillar, try to destroy it or even touch it and you die, legend goes.

It's made enough of an impression on Mr. Bradberry. He started Haunted Pillar Records to promote local bands and local lore.

That lore attributes many sources to the curse. According to one story, a traveling preacher was denied permission to evangelize at the market and put a curse on the bazaar.

The preacher stood in the middle of the square, and “... threatened that a great wind would destroy the place except for one pillar and that whoever tried to remove this remaining pillar would be struck dead,” according to the Year Book of the City Council of Augusta, Georgia of 1977.

The storm is said to be the result of the preacher's curse.

“Clear tones of the market bell were heard for the last time as it struck 1 a.m.,” say accounts of the time.

“The cyclone narrowly missed Richmond Academy, uprooting a large China tree in the rear and knocking down a brick wall.”

Judging from stories in The Augusta Chronicle the following week, people were glad to see the building destroyed.

“Now that the Market House is in ruins, we think it may be opportune to suggest that it never be rebuilt upon the same spot. It was, at best, an unsightly edifice and marred the grand boulevard, upon which it was mistakenly located,” an article opined.

The stories of the haunted pillar have been passed down through generations, but its ominous reputation might be greatly exaggerated.

In 1935, an automobile struck the pillar and “reduced it to a pile of brick and cement,” according to The Chronicle. The driver was unhurt and the pillar was rebuilt by a local market owner.

The column was moved a year later to the southwest corner of Broad and Fifth streets. On a Friday the 13th in 1958, the column was toppled by an oversized bale of cotton on a passing truck. The driver was not injured.

Afterward, it was moved eight feet back from the curb, which should help keep it around for Augustans like Mr. Bradberry.

His Haunted Pillar Records gained notice in 1993 when Mr. Bradberry released Haunted Pillar Presents. It's a compilation of tunes from local bands such as 100-Year Sun and Burning Bush.

Mr. Bradberry is continuing his marriage of local music and history with a compilation of regional bands to be released in May in a benefit for the endangered, historic Butt Memorial Bridge in Augusta.

Problem is, while wayward drivers have suffered no ill effects from encounters with the pillar, musicians may not be immune to the curse, Mr. Bradberry said with a grin. A number of the bands on the Haunted Pillar Presents compilation have broken up since the original recording, including Smile and Blah.

“It really has done well for everyone involved,” Mr. Bradberry said. “Bands may have broken up but those people are still playing music.”

Cinderella, or The Little Glass Slipper

(New York WM Mather 1800's)

On Cinderella's bridal day,
The Prince he gave a grand gala,
Drest in the splendor of the East,
The guests assembled at the feast,
The lovely fair one is here seen,
With modest and becoming mien,
Kind fortune did at last prevail,
But I'll relate the pleasing tale.
In early years of sire bereft,
To her step sisters she was left,
But they cruelly did use her,
Made her a slave and oft abus'd her,
Each night they at the ball or play,
Would go drest out so fine and gay,
While she would to the cinders creep,
There sit down to sigh and weep.
There was a splendid ball at court,
To which the sisters did resort,
Poor Cinderella wish'd to go,
In fact she told the tyrants so,
She ask'd them for to lend a dress,
But they did cruel scorn express,
Yet she good natur'd did not pout,
And help'd to deck their persons out,
Scarce had they gone when there came in,
Her Godmother the Fairy Queen,
Said she I your desires know,
Cease to weep and you shall go.
The wand was raised and then behold,
A pumpkin is a Coach of Gold,
Six mice are stately horses made,
A rat as coachman is displayed.
The footmen are from lizards got,
Found behind the watering pot,
No equipage more fine could be,
I can't go in these rags said she.
The words scarce spoke when in a trice,
No princess could appear more nice,
And the whole for to complete,
Glass slippers did adorn her feet.
Her beauty did the court delight,
She went again another night,
But on the third the simple maid,
Forgot what her Godmother said,
Return before tis twelve at night,
Or you'll be in your former plight,

But the King's son so charm'd her mind,
That she all prudence left behind.
In anxious haste to get away,
She lost her slipper I heard say,
The prince who sought for her in vain,
Fell sick nor could he health regain,
The King he caused a proclamation,
To be made thro'out the nation,
That she who could the slipper wear,
Should soon espouse the royal heir.
It fitted none but Cinderella,
Who produced its tiny fellow,
Again touch'd by the fairy wand,
She shone in jewels very grand.
The prince receiv'd the lovely fair,
And bade adieu to sad despair,
The sisters did for pardon crave,
Which she sweetly to them gave.

My Folklore Experience

Every Christmas Eve, my family gathers around the tree and opens one present.

We also have a pot of chocolate fondue to dip marshmallows, strawberries, and bananas in.

Each family member picks what gift the other family member will open. Usually, we all open my Aunt Nan's gifts that night. They are always the tackiest things. We poke fun for awhile.

After fondue, we have some warm cider and go to bed.

I always sleep on the floor in my brother's room on Christmas Eve.

My brother and I are the first ones up. We took turns each year on who had to wake up mom and dad and who woke up Granny and Papa.

We would gather at the fireplace and pillage our stockings first.

We would open our presents from Santa.

Finally, the entire family opened presents from each other.

After all the presents, Granny cooked a large, greasy breakfast. My brother and I napped.

When we awoke, we called our friends that we grew up with to find out what we all had gotten.

That night, we gather in the cul-de-sac of the neighborhood and show off our new toys.

Researching The World

Melanie Kee
The University of Georgia



A Six Week Unit on Folklore and Mythology

Week 2

Day One

- I. Common Spelling Errors (5 minutes)
i before e except after c (Example receive)
Can you think of any words with this same rule?
- II. Notes on Legends (15 minutes)
- III. Read The Hobbit "Gandolf's Tale" and the legend of the Loch Ness monster aloud. Why are these considered "legends?" Have you heard different versions? What does it mean if a person is a legend? Give examples of Babe Ruth, Charles Manson, Michael Jordan. (40 minutes)
- IV. Vocabulary for the week. Write them down and define them tonight for homework.
Tradition, Ur version, folklore, repetition, legend

Notes on legends

Legend: a traditional story or myth

A famous or remarkable person or event

Explanation of symbols used

Folklore, fable, tradition, tale, epic, saga

Immortal, hero, great, luminary, giant, god, goddess, deity; celebrity, idol, superstar

Motto, slogan, wording, key, code, table

Legends often exist within a particular culture

They explain unexplainable events (for example, the Loch Ness Monster is a legend intended to explain the disappearance of boats and fishermen in Loch Ness)

Legends usually form around a particular person or event

Week two

Day two

- I. Common spelling errors (5 minutes)
When to use -s and -es to make words plural, also when to change -f to -v
(example knife to knives)
- II. Discuss how to write a proposal for a project. Do a mock proposal together.
(20 minutes)
- III. Spend the remainder of the period writing your own proposal for changing a school rule, get individual help. (30 minutes)

How to write a proposal for a project

1. specify the project that has been assigned to you
2. Tell how you will complete the assignment
What methods will you use? (Ex. Library, Internet, writing a paper, performing for the class, etc.)
Who will help you?
What specifically will you do?
What materials will you need to accomplish the project?
Create a timeline of when you will do what in order to avoid procrastination
3. Why are you choosing this particular route? Be able to defend why your project is a valid representation of the project assigned.
4. Write down any questions, concern, or comments you may have on the assignment.

Mock proposal: We need to write a proposal on how we will stop teenagers from smoking.

1. The assignment: We are to find a way to stop teenagers from smoking
2. How will we complete the assignment?
 - We will research statistics of teenage health problems brought on by smoking
 - The library will provide us with books on the harmful effects of smoking
 - Our intention is to make posters and hang them around the school using the information we find in our research.
 - All of the administration and faculty will help us by hanging the posters in the classrooms and outside in the hallways, especially in areas where students frequent (hallways, lunchroom, library, etc.)
 - Materials we need are posters, markers, crayons, pencils, construction paper, and double-sided tape
 - Timeline: Monday we will go to the library to find books on the effects of smoking, Tuesday we will go to the computer lab to find statistics on the Internet, Wednesday we will compile all of our facts we found to put slogans on the posters, Thursday we will make our posters, and Friday we will hang our posters.
3. This is the best way to stop teenagers from smoking because it is right in their face, everywhere they go. If they are always reminded of what will happen to them when they smoke, they may not want to smoke as much. By including the faculty, we may help to lower smoking among adults as well.

4. Will all of the faculty participate? How do I ask them, how do I get a hold of them without disturbing their class? Where can I find the supplies I need?

Week two

Day three

- I. Common Spelling Errors (5 minutes)
Take errors from their proposals the day before
- II. Notes on mythology (15 minutes)

Mythology

By
Edith Hamilton

Notes on the Introduction to Classical M

- * Greek and Roman mythology is supposed to show race thought and felt ages ago
- * Civilized man removed from nature Greeks moved of being in touch with and closer to nature
- * There was little distinction between the real and ur
- * Imagination was vividly alive and not checked by r
- * The myths show how high the Greeks had risen al and fierceness
- * We do not know when these stories were first told
- * The myths are the creation of great poets
- * The first written record of Greece is the Iliad
- * Greek mythology begins with Homer 1000 years b

- * "the Greek miracle" --- the new birth of the world with Greece, mankind became the center of the universe
- * the Greeks made the gods in their own image
- * all the art and all the thought of Greece centered in it
- * Laughter in the presence of an Egyptian Sphinx was perfectly natural in Olympus and it made the gods companionable
- * The miracle of Greek mythology is a humanized world freed from the paralyzing fear of an omnipotent unknown
- * The world of Greek mythology was not a place of terror and spirit
- * A very limited sense of right and wrong prevailed in it and for a long time after
- * Greek mythology is largely made up of stories about gods and goddesses, but it must not be read as a type of Greek religion.
- * A real myth has nothing to do with religion; it is an account of something in nature (how things came into existence)
- * Myths are early science as well as early literature
- * Most of the books about the stories of classical mythology are based chiefly upon the Latin poet Ovid
- * The Iliad and The Odyssey contain the oldest Greek myths. There is no way to accurately date them
- * The Theogony by Hesiod is an account of the creation of the world and the generations of the gods

- ✿ Homeric Hymns were written to honor various gods
- ✿ Pindar was the greatest lyric poet of Greece, he wrote the victors in the games at festivals, in all of his poems alluded to
 - ✿ Aeschylus (the oldest of the three tragic poets)
 - ✿ Sophocles
 - ✿ Euripides
 - ✿ Aristophanes—great writer of comedy

- III. How does mythology play into literature? (20 minutes)
 - Show examples from Romeo and Juliet alluding to the moon
 - Discuss the book "Ulysses" by James Joyce as alluding to mythology
 - Do you know any other things that allude to mythology? For example, the bible, bring in poetry by Wordsworth and Coleridge to show their allusions to Eve.
- IV. Review the vocabulary for the week. Discuss definitions and how they tie into what we have already learned. (20 minutes)
- V. Give out God and Goddess assignments (10 minutes)

Week Two

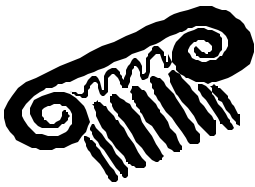
Day four

I. Common Spelling Errors (5 minutes)

Correct the following passage:

Today, my bestfriend and I went to the suprmarkit. We boght brocoli, bannannas, and onyons. We recived a free glas of catchup with our purchas.

II. Draw Gods and Goddesses for project (10 minutes)



III. Begin proposal for the project (15 minutes)

IV. Begin Research from books that I will bring from the library into the classroom. (30 minutes)

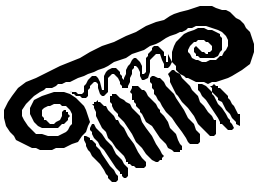
Assessment 1: Greek Gods and Goddesses

Goal: Students will present a Greek God/Goddess to the class through a PowerPoint presentation.

The presentations must include the following.

- 1) Pick a piece of paper from the bowl. Each piece of paper contains the name of a God/Goddess from Greek mythology. This will be your figure to research.
- 2) We will go to the library for two days and the computer lab for two days. You are to find information on these deities.
- 3) You must find the following answers about your God/Goddess.
 - What is their symbol?

- What is their origin?
 - What do they preside over (i.e. love, beauty, earth, etc.)?
 - Who is their family? You may draw a family tree if you wish.
 - How were they created (i.e. from the foam of the sea, out of Zeus's head, etc.)?
 - Find a picture of them.
 - Find one Greek myth that involves your God/Goddess.
 - Who is their counterpart in Roman mythology? What is their name? Is there anything different about the Roman counterpart?
 - Find any other information that may be interesting to the class.
- 4) After the research is complete we will be in the computer lab for three days. You will create a PowerPoint presentation on your God/Goddess using the information you found above. I will be in the lab to provide help.
 - 5) Your presentation must include ten slides, graphics, color, creative backgrounds, and readable print. Be careful not to create too much distraction from the information.
 - 6) You will be assigned days to present your PowerPoint to the class. Be



careful not to read from the slides, provide useful information, and keep the attention of your audience.

Rubric for Gods and Goddess PowerPoint Presentation (Worth 56 points)

Has all required information (18 points)

- What is their symbol? _____
- What is their origin? _____
- What do they preside over? _____
- Who is their family? _____
- How were they created? _____
- Did you provide a picture? _____

- Is there one myth that involves the God/Goddess? _____
- Who is their counterpart in Roman Mythology? _____
- Did you provide extra information? _____

PowerPoint Presentation (30 points)

- has ten slides _____
- used color _____
- is readable _____
- contains graphics, _____
- and shows proper use of the English language _____
(spelling, grammar, mechanics).

Class Presentation (8 points)

- provided useful information _____
- did not read directly from the slides _____
- kept attention of audience, _____
- and showed enthusiasm for the subject. _____

Total out of 56 _____

50-56=A 34-39=D
45-49 =B 0-33 =F
39-44 =C

Week Two

Day Five

- I. Common Spelling Errors (5 minutes)
Fix the following sentence: Maria and David wint to git some toults to fix the laundry machin. The cloths were all wet, so mom had to dri them on the back pourch.
- II. Workshop on Power Point (30 minutes)
 1. Show them how to open the program from the program menu
 2. Show them how to start a slide show
 3. Demonstrate how to add and delete slide
 4. Demonstrate the different slide formats available
 5. Show them how to cut and past images
 6. Show how to create bulleted lists
 7. Show how to cite a quote
 8. Show how to run the show for the presentation
- III. Begin Internet research for information (35 minutes)
The following search engines must be used before using one of your own: altavista.com, askjeeves.com, yahooligans.com, yahoo.com, netscape.com, glc.k12.ga.us.edu

Week three

Day one

- I. Turn in proposals
- II. Vocabulary- copy them down and define them at home tonight (5 minutes)

Greek roots

- III. Common punctuation rules (15 minutes)

Comma Rules

1. Use a comma before a coordinating conjunction (and, but, for, nor, or, yet, so) joining independent clauses in a sentence.
2. Use commas to separate words, phrases, and clauses in a series of words.
3. Use a comma between coordinate adjectives- that is, adjectives that separately modify the same noun.
4. Use commas to set off parenthetical phrases if it is brief and closely related to the rest of the sentence.
5. Use a comma after a long introductory phrase or clause.
6. Use commas to set off alternative or contrasting phrases.
7. Do not use a comma between subject and verb.
8. Do not use a comma between verb and object.
9. Do not use a comma between the parts of a compound subject, compound object, or compound verb.
10. Do not use a comma between two parallel subordinate elements.

11. Use a comma in a date whose order is month, day, and year.
12. Do not use a comma between a month and a year or between a season and a year.
13. Use a comma to set off a nonrestrictive modifier that is not essential to the meaning of the sentence.

IV. Library Research on Gods and Goddesses(40 minutes)

The librarian will give a brief run-down of where to find things in the library and how to look for what you need.

I will walk about giving help where needed and going over problems in their proposals.

Week three

Day two

I. Common punctuation (10 minutes)

Semicolon Rules

1. Use a semicolon between independent clauses not linked by a conjunction
2. Use semicolons between items in a series when the items contain commas.
3. Do not use the semicolon where a comma is needed.

II. Go over Greek roots and explain how they can be used to help identify word definitions on the SAT. (20 minutes)

SAT word preparation

Go over words 1-23 (affixes)

Give the following examples to explain the combination of parts of words to form a definition.

Aesthetic, androgynous, anarchy, caution, cranium, chiropractic, critical, cytoplasm, etymology, monogamy, germ, hepatitis, lexical, narcolepsy, necrophilia, neurology, pleura, political, rhinoplasty, schizophrenia, somatic, atop

III. Computer Lab Research on Gods and Goddesses (30 minutes)

Week three

Day three

I. Common punctuation rules (10 minutes)

Hyphen rules:

1. Use a hyphen in a compound adjective beginning with an adverb such as *better, best, ill, lower, little, or well* when the adjective precedes a noun.
2. Do not use a hyphen in a compound adjective beginning with an adverb ending in *-ly* or with *too, very, or much*.
3. Use a hyphen in a compound adjective ending with the present participle or the past participle of a verb when the adjective precedes a noun.
4. Use a hyphen in a compound adjective formed by a number and a noun when the adjective precedes a noun.
5. Use hyphens in other compound adjectives before nouns to prevent misreading.
6. Do not use a hyphen in familiar unhyphenated compound terms when they appear before nouns as modifiers.
7. Use hyphens to join coequal nouns.
8. Do not use hyphens after prefixes.

Colon Rules

1. Use a colon to introduce a list, an elaboration of what was just said, or the formal expression of a rule or principle.
2. Use a colon to introduce a quotation that is independent from the structure of the main sentence.

II. Greek roots-SAT prep (20 minutes)

Go over words 24-29 (prefixes)

Give the following examples to explain the combination of parts of words to form a definition.

Asexual, oligarchy, orthodontist, paraplegic, pseudo-girlfriend, telephone

III. Final day of computer lab (40 minutes)

Students should finish all research by the end of the period. They should have all answers to their questions.

Week three

Day four

I. Common punctuation errors (10 minutes)

Apostrophe Rules

1. To form the possessive of a singular noun, add an apostrophe and an s.
 2. To form the possessive of a plural noun ending in s, add only an apostrophe.
 3. To form the possessive of an irregular plural noun not ending in s, add an apostrophe and an s.
 4. To form the possessive of nouns in a series, add a single apostrophe and an s if the ownership is shared.
 5. To form the possessive of any singular proper noun, add an apostrophe and an s.
 6. To form the possessive of a plural proper noun, add only an apostrophe.
 7. Do not use an apostrophe to form the plural of an abbreviation or a number.
- II. Greek roots and SAT prep. (20 minutes)

Go over words 30-35 (suffixes)

Give the following examples to explain the combination of parts of words to form a definition.

Nostalgia, democracy, tonsillitis, creationism, panorama, thyroid

III. Vocabulary review of last three weeks. (35 minutes)

The review game will be like a spelling bee. The students will sit if they miss a definition. The last standing gets an award.

Week three

Day five

I. Vocabulary quiz (20 minutes)

II. Read around of folklore project (40 minutes)

Students will sit in a circle and pass their pieces of folklore to the right. This will give them an opportunity to read everyone's work. I will ring a bell every three minutes for them to pass the paper.

Vocabulary Quiz
(20 minutes)

1. The original version of a myth or piece of folklore is called the
 - a. New version
 - b. Ur version
 - c. Original version
 - d. Shin version
2. A description with exaggerated imagery, humorous tone, and hyperboles is called
 - a. fairy tale
 - b. ghost story
 - c. tall tale

- d. legend
- 3. The Loch Ness Monster is a piece of Irish
 - a. ghost stories
 - b. legend
 - c. tall tale
 - d. stories
- 4. Using "The Three Little Pigs," tell me why this is an example of a fairytale.
- 5. How is it that people like Babe Ruth can be considered legends?
- 6-10. Using your knowledge of Greek prefixes, roots, and suffixes, define the following nonsense words.
 - 6. cytoetym
 - 7. necroneur
 - 8. thanattop
 - 9. parathanas
 - 10. gamyoid

Week four

Day One

- I. Compound and Complex writing (10 minutes)
 - 1. Ask students to write a two-word sentence on their paper. (Ex. He ran)
 - 2. Ask them to add an adverb. (Ex. He ran quickly)
 - 3. Add an adjective. (Ex. He happily ran quickly)
 - 4. Add another word.
 - 5. Add another word.
 - 6. Add another word.

7. Explain the use of compound and complex uses of writing by simply adding description.
- II. Vocabulary for the week: formidable, mustered, savage, profusion, nectar, sage, adversary, stealth, circe, rancor (5 minutes)
- III. God and Goddess Power Point Presentations (45 minutes)

Week four

Day two

- I. Compound/ Complex Writing (10 minutes)
Ask students to take out the sentence from yesterday. Ask them to add another sentence to this on in the same way. By the time they are done, they should have two extremely descriptive sentences.
- II. God and Goddess Presentations (50 minutes)

Week four

Day three

- I. Compound/ Complex description (10 minutes)
Ask students to take out sentences from yesterday. Ask them to add at least two more sentences to make a descriptive paragraph.
Explain how scaffolding writing like this helps to produce strong, descriptive stories.
- II. Notes on Homer, Trojan War and The Odyssey (30 minutes)
Notes on Greek Classics

Homer—Life and Background

- Ω There is no question that the writer of the Iliad and the Odyssey was one of the greatest poets in the history of Western Europe
- Ω Homer made his living as a bard, or rhapsode, an itinerant singer of verses
- Ω He probably lived in the 8th or 9th centuries BC and came from the island of Chios
- Ω Tradition has visualized Homer as blind, but there is no real evidence for this belief. It is based on the portrayal of Democodus, a blind minstrel in the Odyssey, who sings a poem about the fall of Troy
- Ω Homeric Question--- Did Homer write the Iliad, the Odyssey, Homeric Hymns, The Battle of Frogs and Mice, and Margites himself? There are differences in style and grammar that most scholars attribute the differences to the different times in Homer's life rather than to another writer or writers.

Homer and the Epic

- ✎ As a literary form, the epic began early in human history as an expression of belief in superhuman heroes who strove to achieve some worthy undertaking for the benefit of society
- ✎ Epics fall into 2 distinct classifications --- folk and art
- ✎ Folk epics are long poems of obscure origin that have been patched together from oral folk tales of separate authorship
- ✎ Art, or literary epics, are composed by a single author in imitation of earlier models
- ✎ Epics contain common traits that set them apart from other narrative poetry
 - ✎ Strict unity
 - ✎ Grand simplicity
 - ✎ Serious moral tone
 - ✎ Focus on exploits of a male character who is usually larger, stronger, more intelligent or more resourceful than other men
- ✎ The hero springs from noble parentage and performs a dangerous feat that is crucial to national survival or tribal pride (such as the recovery of Queen Helen, who was abducted from Sparta by the Trojan prince Paris)
- ✎ A unified retelling of the epic hero's adventures and accomplishments takes place against a vast setting, sometimes extending beyond national boundaries and even into the cosmos

- ✎ The actions of an epic encompasses valorous deeds against terrible odds, often in conflict with supernatural

forces or the gods themselves, such as Odysseus' battle for survival against Poseidon, god of the sea

- ✎ Epic language is sonorous and weighty, held together by dignified meter
- ✎ Homer and his imitators used dactylic hexameter, a long line composed of 18 syllables divided into three's
- ✎ Epic poets often invoke some supernatural power seeking divine assistance in recalling and narrating the story
- ✎ Epic writers may begin at the most crucial point in the story/conflict (in medias res) and recounting at a later time the events which led to the situation
- ✎ Long lists or catalogues of ships, warriors, or gods may be included
- ✎ An epic question as to the nature and cause of the conflict is followed by a short response
- ✎ Lengthy descriptions
- ✎ Eloquent speeches and great debates
- ✎ Elongated, ornate similes
- ✎ Homer's emphasis on humanistic values—honor, truth, compassion, loyalty, devotion to family and gods—gives

The Iliad

Background of the Trojan War

- ☞ The Iliad covers only a few months during the 10th year of the Trojan War.
- ☞ Homer's audience would have already been familiar with the events leading up to this year of war.

- ☞ The legend begins with the building of the city of Troy. It was a city under the protection of Zeus.
- ☞ King Laomedon decided to build a huge wall around Troy for protection. This is the wall that the Greeks were not able to penetrate for nine years—the point at which the Iliad begins.
- ☞ Poseidon volunteered to help build the wall but said that he would have to be compensated for his efforts.
- ☞ When the wall was completed, the Trojans thought that it was so impenetrable that they refused to compensate Poseidon. Poseidon then withdrew his protection and the unprotected city was vulnerable to attack.
- ☞ At the time of the Trojan War, Troy was ruled by King Priam who was married to Hecuba, who according to legend bore him 49 children, including the noble Hector, the prophetess Cassandra, and the handsome Paris
- ☞ Hecuba dreamed that Paris would be the cause of Troy's destruction so she agreed to abandon her baby on Mount Ida. A shepherd saved him and adopted him as his own.
- ☞ Just before the beginning of the Trojan War, Zeus arranges a marriage between Thetis (a goddess) and Peleus (a human); they became the parents of Achilles.
- ☞ At the wedding Eris, the goddess of discord, threw a golden apple into the crowd of party guests. The golden apple had the words, "for the fairest" carved on it.
- ☞ Hera, Athena, and Aphrodite all claimed the apple and asked Zeus to serve as judge. Zeus appointed Paris to be the judge.
- ☞ Each goddess tried to bribe Paris.
- ☞ Hera promised him a rich kingdom and power
- ☞ Athena offered him wisdom and military success
- ☞ Aphrodite offered him love and the most beautiful woman in the world

III. Read The Odyssey Part I (30 minutes)

Students will be assigned parts to read for the day

Week four

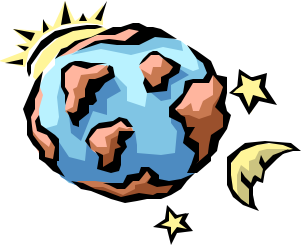
Day four

- I. Compound/ Complex sentence assignment (20 minutes)
Students are to write a very detailed paragraph on a particular action that they do during the day. (Ex. Brushing their teeth, combing their hair, eating cereal, etc.)
- II. Review the beginning of the Odyssey (5 minutes)
- III. Read Lotus Eaters and Cyclops (20)
- IV. Discuss the implications of the Cyclops. How does the escape benefit the parties involved? How do the Lotus Eaters function as good and as evil? Predictions of what will happen next. (15 minutes)

Week four

Day five

- I. Review the week's vocabulary (15 minutes)
- II. Share and critique compound/ complex writings in reading groups (15 minutes)
- III. Read Witch Circe and Land of the Dead (20 minutes)
- IV. Discuss the progression of Odysseus's epic. What is left for him to encounter? What is the Circe? Who is in the land of the dead? Why are they important? (7 minutes)
- V. Assign the Capstone Project (3 minutes)



Unit Assessment: Researching the World

(104 points)

Goal: Students will create their own folklore compilation for children.

- 1) Break into groups of no less than four and no more than five.
- 2) Your group is a publishing group hired to create a children's picture book on folklore. You will create a book with a cover, pieces of folklore, descriptions of those types of folklore, and pictures to accompany the text.
- 3) You must include the following in your book.
 - a. You need a front cover with title, authors names, and graphics.
 - b. You must include ten pieces of folklore from at least five different genres that we have studied. You do not have to include the entire text, just a description of that piece of folklore (i.e. the Christmas tree, the fairytale Cinderella, the Urban Legend of the teenagers in the car, etc.).
 - c. You need a description as to why this piece fits that certain genre (i.e. Cinderella has twins: the stepsisters, opposites: stepmother and Cinderella, etc.).
 - d. You must have pictures to accompany the stories and descriptions. Make the pictures appealing and colorful as well as descriptive. Some children learn more from the pictures than the words. Look at the Children's books I have in the front of the room for examples and ideas.
 - e. All text must be typed and double- spaced.
- 4) You have three weeks from today to finish your book. You will be given a total of four class hours to work on your project. Each member of the group must take one of the following jobs to fulfill.
 - a. The editor checks for the group's progress, corrects errors, keeps continuity of the elements of the book, and compiles finished work.
 - b. The illustrator creates graphics and illustrations for the book.

- c. The publisher approves final products, helps group members with their parts, and communicates with the teacher on questions and group progress
 - d. The entire group is responsible for writing and compiling examples. The writer assigns the genres, approves works to be used, and writes the justifications for using each work in that particular genre (see part c on number three). If you have a group of five, two people can share this job.
- 5) At the end of the three weeks, we will visit classes at the elementary school and read our books to the classes.
- 6) Make sure to sight the sources you use when borrowing literature. You will be required to turn in a bibliography.



Researching the World Rubric

(Rubric created on rubistar.com)

CATEGORY	4	3	2	1
Requirements (x4)	All requirements are met and exceeded.	All requirements are met.	One requirement was not completely met.	More than one requirement was not completely met.
Originality (x3)	The product shows a large amount of original thought. Ideas are creative and inventive.	The product shows some original thought. Your work shows new ideas and insights.	You use other people's ideas (giving them credit), but there is little evidence of original thinking.	You use other people's ideas, but do not give them credit.
Attractiveness (x2)	The project makes excellent use of font, color, graphics, effects, etc. to enhance to presentation.	The project makes good use of font, color, graphics, effects, etc. to enhance to presentation.	The project makes use of font, color, graphics, effects, etc., but occasionally these detract from the presentation content.	There is use of font, color, graphics, effects etc., but these often distract from the presentation content.
Content (x3)	You cover the topic in-depth with details and examples. Subject knowledge is excellent.	The work includes essential knowledge about the topic. Subject knowledge appears to be good.	Work includes essential information about the topic but there are factual errors.	The content is minimal OR there are several factual errors.
Organization (x3)	The content is well organized using headings or bulleted lists to group related material.	The work uses headings or bulleted lists to organize, but the overall organization of the topics appears flawed.	Content is logically organized for the most part.	There was no clear or logical organizational structure, just lots of facts.
Oral Presentation (x3)	The presentation is interesting, well-rehearsed with smooth delivery that holds audience attention.	The presentation is relatively interesting, rehearsed with a fairly smooth delivery that usually holds audience attention.	Your delivery is not smooth, but able to hold audience attention most of the time.	Your delivery is not smooth and audience attention lost.
Workload (x4)	The workload is divided and shared equally by all team members.	The workload is divided and shared fairly by all team members, though workloads may vary from person to person.	The workload was divided, but one person in the group is viewed as not doing his/her fair share of the work.	The workload was not divided OR several people in the group are viewed as not doing their fair share of the work.
Sources (x2)	Source information collected for all graphics, facts and quotes is adequate. All documentation is in desired format.	Source information was collected for all graphics, facts and quotes. Most documented is in desired format.	Source information was collected for graphics, facts and quotes, but documented is not in desired format.	Very little or no source information was collected.
Mechanics (x2)	There were no misspellings or grammatical errors.	There are few misspellings and/or mechanical errors.	Misspellings and/or grammatical errors distract from the content.	Errors in spelling or grammar cause too much distraction.

90-104A 0-58 F

79-89B

69-78 C

59-77 D

Week five

Day one

I. Grammar (15 minutes)

-Nouns: can name a person, place, thing or idea

-Proper nouns: name specific persons, places, things, or ideas (Bill, Iowa, Supreme Court, Buddhism) They are capitalized

-Common nouns: a general person, place, thing, or idea (street, boy, desk, love)

-Collective nouns: names a group (flock, team, jury)

-Singular noun- naming one person, place, thing, or idea (girl)

- Plural noun- naming more than one person, place, thing, or idea (girls)
- Mass nouns-cannot be made plural because they name something that cannot easily be counted (dust, peace, prosperity)
- Possessive noun- by adding an apostrophe to a plural noun and an 's to a singular noun to show ownership (Bob's car or The girls' houses)
- II. Read "Sirens" and watch the excerpt from "Oh Brother Where Art Thou" (30 minutes)
- III. How did the writers and producers change the concept for a more modern-day approach? What things are alike, what are different? What happens to Odysseus and his men at this moment? How are they forever changed? (10 minutes)
- IV. Vocabulary for the week
Implacable, abominably, ardor, tumult, adversities, adorn, revelry, restitution, glowered, epic

Week five

Day two

- I. Grammar (15 minutes)
 - Verbs: show action (jump), occurrence (become), or a state of being (be, live).

- Verbs change to show time (walk, walked), person (she walks, I walk), number (one person works, two people work), voice (she asks, she asked), and mood (we see, if we saw)
 - Auxiliary verbs/helping verbs: combine with other verbs to create a verb phrase. They include the forms of be, do, and have (can, could, may, might, must, shall, should, will, and would)
 - Action verb: simply shows the action in the sentence, normally a physical movement (run, jump, play)
 - Linking verb/ predicate noun: links or joins a subject with a subject complement (Christine is a single mother).
 - Intransitive verb: expresses action that is not directed toward an object (The Braves won.)
 - Transitive verb: expresses action that is directed toward a noun or pronoun/ direct object of the verb (I will analyze three poems.)
- II. Read Beggar and the Faithful Dog and The Great Bow (35 minutes)
 - III. Discuss the reading. What is the faithful dog? What did he do? Who is the beggar, what did he do? Who holds the great bow? What does the great bow do to Odysseus? How far has then journey come until now? Let's trace back the previous events that led to the great bow. (10 minutes)

Week five

Day three

I. Grammar (10 minutes)

Adjectives: modify the meaning of nouns and pronouns by describing, identifying, or quantifying those words.

- Adjectives are used to describe or make comparisons
- Adjectives may end in -er or -est to show comparisons
- Some pronouns may function as adjectives (That is a huge plane)
- II. Read Death at the Palace (20 minutes)
- III. Discussion: Who's death was at the palace? Who ordered the death? Which characters did this death effect? (10 minutes)
- IV. Group discussion (20 minutes)
Students will break into small groups of four to five. They will form open-ended questions for the class to discuss based on all previous readings of the Odyssey.

Week five

Day four

- I. Grammar (10 minutes)
Adverbs: modify verbs, adjectives, other adverbs, or entire clauses
-Many have an -ly ending

- Adverbs often answer the questions when, where, why, how, to what extent?
- Conjunctive adverbs: modify an entire clause and express the connection in meaning between that clause and the preceding clause (or sentence) (however, furthermore, therefore, and likewise)
- II. Go over discussion questions raised by groups from day three (20 minutes)
- III. Read Odysseus and Penelope (20 minutes)
- IV. Discussion (10 minutes) How is this relationship unique for the culture of the time? How does it compare to other relationships that we have studied?

Week five

Day five

- I. Grammar: Structuralist grammar lesson (10 minutes)
How can we tell what parts of speech are which by simply looking at the structure of the sentence?

Examples: The blah blah blahblahed its blah.

What are these parts of speech, how do we know this?

When Goo and Goo googedly googooed, they googed.

How are the parts of speech in this sentence evident?

Look at Shakespear: Oh Romeo, Romeo, where for art thou Romeo?

How are these parts of speech evident?

- II. Wrap up any loose ends in The Odyssey. Ask for any questions. (10 minutes)
- III. Students will get into groups of four or five. Each group is responsible for producing a character web tying together relationship in the play. (20 minutes)
- IV. Review vocabulary for the week. Discuss characteristics of an epic that are in The Odyssey. (10 minutes)

Week six

Day one

- I. Grammar (15 minutes)

Pronoun: functions as nouns in sentences and often take the place of specific nouns, serving as short forms so that we do not have to repeat a noun that has already been mentioned

-Antecedent: a specific noun that a pronoun replaces or refers to

- Personal pronouns: refer to specific persons or things (I , me, mine)
 - Reflexive pronouns: refer to the subject of the sentence or clause which they appear. They end in -self or -selves
 - Intensive pronouns: do not refer to specific nouns, although they may refer to identifiable persons or things. They express the idea of quantity (all, some, any, none)
 - Demonstrative pronouns: identify or point to specific nouns (this)
 - Interrogative pronouns: are used to ask questions (who, which)
 - Relative pronouns: introduce dependent clauses and relate the dependent clause to the rest of the sentence (who, which, that)
 - Reciprocal pronouns: refer to the individual parts of a plural antecedent (each other, one another)
- II. Discuss character webs (20 minutes)
 - III. Get into groups and write a proposal for capstone projects (25 minutes). Due at end of period.

Week six

Day two

- I. Grammar (15 minutes)
 - Subject: who or what the sentence is about
 - simple subject: consists of one or more nouns or pronouns
 - complete subject: consists of the simple subject and its modifiers

- Example: Sailing over the fence, the ball crashed through the window. (ball is the simple subject, the underlined part is the complete subject)
 - Compound subject: contains two or more simple subjects joined with a coordinating conjunction (and, but, or) or a correlative conjunction (both...and, either...or, neither...nor)
 - In imperative sentences, the subject is implied as "you"
Example: Keep your eye on the ball. The subject is implied as You, keep your eye on the ball.
- II. Students will use the remaining time to work on their capstone projects. (45 minutes)

Week six

Day three

I. Grammar (15 minutes)

Predicate: tells about the subject

-simple predicate: is the main verb and any auxiliaries

- complete predicate: includes the simple predicate and any modifiers.
- Example: Both of us are planning to major in english. "are planning" is the simple predicate/ verb and the underlined part is the complete predicate.
- predicate adjective: if it describes the complement of the sentence
- predicate noun: if it identifies the subject, the complement is a noun or pronoun/ predicate noun

II. Work on capstone projects (45 minutes)

Week six

Day four

I. Grammar (10 minutes)

Identify the complete subject in the sentences by highlighting them yellow. Highlight the complete predicate green. Circle the simple subject. Underline the simple predicate.

Yesterday, David and Gary went to the pool to go swimming. They left all of their sunscreen in the house. Both laid out for six hours. When they came home and looked in the mirror, two red lobsters were looking back at them.

- II. Work on projects (50 minutes) This is the last day to work on projects. Projects are to be completed by tomorrow.

Week six

Day six

- I. The entire period will be spent sharing capstone projects. The students will each take a turn reading their books to each other. This is a practice for reading to the younger children. This will be the day that I take grades.