

# Grenada National Museum

Celebrating the Historical and Cultural Heritage of Grenada,  
Carriacou and Petite Martinique



## *Amerindian Heritage Teacher Kit*



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## Introduction for Teachers

*Getting the most out of these lesson plans and resources*

### Exciting Changes at the Museum

The Grenada National Museum is pleased to announce the release of the first installment of Teacher Kits to accompany a forthcoming exhibit on Amerindian Heritage.

The kits include lesson plans and activities for Grades 4 through Form 5 for use before, during, and after visiting the museum.

Additionally, a set of Field Trip Guides include similar lessons and activities for use at the Duquesne Beach Petroglyphs, Leaper's Hill, and Pearls Airport sites.

We hope you take the time to explore everything the new exhibits have to offer. These resources were designed to help you engage your students in using these exhibits to learn about Grenada's history, beginning with our early Amerindian ancestors. We hope you enjoy them.

### Mission of the National Museum

The GNM shall be the premier resource for residents, visitors, students and scholars who are interested in learning about the historical, natural and cultural heritage of Grenada, Carriacou and Petite Martinique. The GNM will collect, preserve, research, interpret and display the historical, natural and cultural heritage of Grenada, Carriacou and Petite Martinique through our exhibits, educational programs, and cultural and historical experiences that will foster an understanding and interest in the heritage of the people of Grenada.



## Educator Resources

*Grenada National Museum Teacher Kit—  
Amerindian Heritage Room*



### Lessons at a Glance

#### Amerindian Heritage Room

- Amerindian migrations
- Foods and agriculture
- Prehistoric tools
- Culture
- What is archaeology?

#### European Invasion Room

*(Coming Soon)*

- What's in a name?
  - Carib vs. Arawak monikers
  - Origin of the name 'Grenada'
- Where they cannibals?
- 1649 French Settlement
- Where did they go?

#### Other Field Trip Guides

- Pearls Airport
- Duquesne Beach Petroglyphs
- Leaper's Hill

### Our Values

*The Grenada National Museum is...*

- ❖ Passionate About History and Culture
- ❖ Open to New Ideas
- ❖ Respectful and Inclusive
- ❖ Supportive of Education and Learning

# Introduction for Teachers

## About this Teacher Kit

As you may determine from the Table of Contents (*Lessons at a Glance*), there are five major lessons to accompany each of our new exhibition rooms. Within these 5 lessons are numerous sub-topics and themes that you are encouraged to explore with your students as you navigate through the early Amerindian (Island-Carib/Arawak) history outlined in the social studies curriculum.

Many misconceptions abound about the "Arawaks" and "Caribs." As you go through the guides, discrepancies between our content here and current classroom texts will become apparent. Archaeological evidence over the past 50 years has given light to some of these issues, but many textbooks today (esp. those written before 1980) perpetuate common misconceptions. For instance, Caribs were not cannibals—at least not any more than a Catholic taking communion or praying to a relic is. They may not have been any more “war-like” than the Arawaks (it’s possible they were all descended from the same people).

Another big misconception is the flagrant misuse of the words *Carib* and *Arawak*. In the 19th Century, linguists analyzed the native dictionaries produced by priests of the early colonial period. They found that the languages were all Arawakan languages—that is, related to a large language family in South America named after a group by the same name. Similarly, Carib is another big language family derived from one group of Amerindians who call themselves Caribs. Unlike Arawak, however, "Carib" was widely used in early colonial times to describe any Amerindians who were belligerent or uncooperative with Europeans. Thus, it’s a colonial generalization reflecting European bias and stereotyping. At any rate, the linguist who discovered this in the 19th Century, and the archaeologists working in the Caribbean in the 1950s, used the term *Island-Arawak* and *Island-Carib* to denote the difference between mainland Arawaks and Caribs. Unfortunately for us all, the Island prefix never caught on and confusion ensues to this day!

Thus, come to these lessons with an open mind, ready to challenge previous beliefs with new knowledge. We hope you find this content to be meaningful, offering connections to topics and themes you currently teach your students. We present activities to encourage students to think critically, analyze and evaluate situations in a historical or archaeological context, and explore the world around them by examining the objects of their ancestral past.

We have designed these lessons around the use of out-of-class activities and museum resources to support effective learning of history, cultural heritage, and other topics outlined in the social studies curriculum. It is our hope that students will better understand our place in the modern world by learning background of social concerns and issues that still affect us today.

We feel these lessons are best taught with student-centered instruction, with the teacher acting as a guide and facilitator, providing information and clarifying ideas only when needed. The activities and discussion prompts are meant to engage students in becoming “investigators” of the past, not too different from how historians and archaeologists operate.

# Introduction for Teachers

Our lessons focus on the following foundations of learning, as identified in the K-6 Social Studies Curriculum:

**Build Knowledge:** inform students of issues and concepts to help them construct and organize their knowledge and experiences of the world; provide a foundational background of why they should care for the environment and learn of their heritage by studying groups that settled in the Caribbean;

**Build Skills:** Help students learn how to find information, develop thinking, analyzing, and cognitive skills, become better communicators of their ideas, and improve their ability to identify and solve problems.

**Build Values:** Help students develop the attitudes and values needed to become more tolerant of other cultures and groups, be positive members of society, value cultural differences, and respect differing points of view (especially when analyzing historical records and narratives with differing points of view).

**Build Social Participation:** Provide students with the knowledge, skills, and attitudes to understand their modern life through a solid understanding of history; this enables them to become active and informed participants in society and develop concern over their community, especially in the protection of archaeological dig sites containing precious artifacts.

**Provide Citizenship Education:** Help students develop the knowledge, skills, and attitudes needed to participate in society as responsible citizens, especially in their willingness to preserve Grenada's historical and cultural heritage.

## Lesson Formats

Lessons are prepared for 20-40 minutes of teaching time. Most lessons include a pre-visit lesson, a lesson or activity for students to complete during the visit, and a post-visit debriefing and wrap-up activity. Many lessons also contain Extension Activities for secondary students with more advanced learning activities.

### Lesson objectives

Each lesson will contain a primary learning objective, and may contain 1-3 sub-learning objectives. Some lessons may have recommended "entry skills" or lessons. Each lesson sidebar also contains useful tie-in themes and topics.

### Procedure

Step-by-step instructions for guiding the lessons are included. They may be altered, omitted, or shortened depending on your individual needs. Many of the procedures contain activation/introductory strategies to garner students' attention before launching into the main content, and reflective activities to help students construct knowledge about the content and connect it to prior knowledge. This ensures successful learning of content.

# Introduction for Teachers

## **Debriefing**

Each lesson contains a debriefing activity, usually in the form of addressing your class as a large group and discussing the prior activities or museum exhibit(s) that were explored. Debriefing exercises are very important in helping students make important connections of the content with knowledge they already have. These connections help expand their knowledge, skills, and attitudes in order to successfully integrate new material into their framework. We recommend teachers provide scaffolding for their students as they work through important lessons and concepts; provide them with clues, hints, or leading questions that help them arrive at correct conclusions and make important connections.

## **Adaptations for Struggling Students**

We do our best to include additional techniques and tips for students who struggle with material, or who may not have as advanced reading and writing skills. Typically, this involves pairing the struggling student with a more advanced learner, and having the other learner assist or tutor the student where appropriate.

## **We Want Your Feedback**

How do these lessons hold up in practice? How are the activities? What works, and what doesn't? Do you have any recommendations on how to improve these? We would love to hear from you. The museum website (<http://grenadamuseum.org>) includes a survey for teachers to provide systematic feedback to us. Additionally, you may email the museum at [gdamuseum@gmail.com](mailto:gdamuseum@gmail.com).

# Amerindian Migrations

*Students will identify entry points into the Caribbean and places of origin for ceramic peoples.*



## Amerindian Heritage

*Grenada National Museum: Teacher Kit*

### Before You Visit

#### Background

There is a long history of people living in the Caribbean. The first people to settle here likely came from Central and South America. The earliest known evidence of people migrating to the Caribbean dates back to between 3520-3020 BCE. We know this from archaeological findings in Cuba and Hispaniola (Haiti and the Dominican Republic) of the Greater Antilles. The first known group, the Casimiroid, originated in Central America near what is now Belize. These early hunter-gathers are believed to have migrated to fertile river valleys and coastal regions in search of food, later turning to fishing and agricultural settlement for survival.

These people were able to travel to Cuba thanks to a unique counter-current in the ocean, which ran from west to east. They adapted to island environments, which were rich with wild game, fruits and vegetation, and sea foods. Many native plant and animal species went extinct after these groups arrived, mostly as collateral damage.

Though these early settlers came as early as 3500 BCE, there is little evidence of settlement in the Windward Islands until as late as 500 BCE (the Ortoroids from Venezuela, however, did occupy Trinidad as early as 6220 BCE, but do not seem to have reached any other islands during that time). It is possible that the Casimiroid people found Cuba and Hispaniola to be so plentiful and large that there was no great push for exploring the smaller islands to the southeast. With some exceptions, the Caribbean would not see another major migration until 500 BC, with the arrival of the Saladoids from the Orinoco River Basin in Venezuela.

#### Grade Levels

- 4<sup>th</sup> +
- Extension Activities for Secondary Forms 1+

#### Duration

- Pre-Visit: 2 (20-30) minute periods
- Visit: 25 minutes
- Post-Visit: 15 minutes

#### Topics

- Human migration patterns
- Hunter-gatherer cultures and survival
- Humans, nature, and extinction

**Extensions/Linkages:** Pre-Clovis and Clovis peoples, Beringia route, Paleoindian peoples, extinction, archaic tools and cultures, role of archeology in understanding ancient history

**Entry Skills/Knowledge:** Understanding of time periods and time-keeping (BC/BCE, AD/CE, etc.)

#### Materials

- Globe or map of North America and map of Caribbean (optional)
- Clipboards or notebooks for students to press on
- Pencils for each student

#### Exhibit Tie-Ins

- Amerindian Exhibit Display: Peopling the New World
- Migration maps & displays

#### Objects of Interest

- Maritime objects (canoes, etc.)
- Hunter-gatherer tools

# Amerindian Migrations

Around 500 BCE, the Saladoid people from the Orinoco River Basin in Venezuela entered the Lesser Antilles and traveled northwest to Cuba. The reason for their migration may have been due to clashes with the Barrancoid people in Venezuela around 800 BCE, whose presence may have pushed the Saladoids out. These settlers are credited with advances in agriculture and their use of ceramics and pottery.

Despite their migration route, the earliest evidence of Saladoid culture in the Caribbean appears to be in Puerto Rico and the Dominican Republic. Though the earliest ceramic styles do appear further south, no radiocarbon dates taken at Saladoid sites in the Windward Islands show evidence of their settlement until about 500 years *after* the Greater Antilles. Competing theories try to explain this enigma: they either skipped over the islands instead of navigating them in a stepping-stone fashion, or there simply hasn't been enough archaeological work (esp. with radiocarbon dating) in the Windwards.

Much of our ability to place groups in regions during certain historical time periods lies in studying carefully unearthed artifacts, including tools and ceramic items. The earliest ceramic styles do show up in Grenada, so it's possible the Saladoid people were here from the beginning. However, the earliest radiocarbon dates are at Pearls, St. Andrews, around 100 AD (CE).

## Lesson objectives

SWBAT identify the entry points into the Caribbean and identify the places of origin of these early settlers.

- Students will list reasons why prehistoric groups migrated, and trace their general pattern into the Americas
- Students will explain how archaic peoples survived and populated the Central and South Americas and, later, the Caribbean
- Students will understand the concept of nonrenewable or "limited" natural resources and how this led a shift from migratory, hunter-gatherer cultures to agricultural, sedentary cultures

## Pre-Visit Lesson-Part I (30 minutes)

### Procedure

1. Give the students a few minutes to think about this scenario:

*The time is 3500 BCE, over 5,500 years ago. Pretend you are part of an ancient prehistoric tribe living in a dense jungle. The jungle has lots of lush vegetation and plant life, beautiful waterfalls, cool rivers, mountains and valleys. The jungle is your home. It is very dense and has a lot of wildlife and plants, but there is no one else around you except for your tribe of 11 other people—4 men, 3 women, and 4 small children and babies. You and these 11 people know you must have food and water to survive. **Create a list of tasks and things you would need in order to live.***

Have the students write answers to these questions either as individuals or in small groups (5 minutes):

- *What will you eat?*
- *What tools can you make out of things found in the jungle?*
- *Where can you find water?*
- *What else do you need to do in order to survive?*



# Amerindian Migrations

2. Review these questions and student answers as a class. Probe for answers relating to hunting, picking/gathering fruits and other plants to eat, collecting fresh water, making tools (spears, arrows, and axes made of stone, rope, baskets, ceramics, nets, etc.) for survival and hunting, and creating shelter from jungle vegetation, mud, wood, and other materials. Write down major items and jobs/tasks as they relate to **hunter-gatherer cultures** (hunting, picking fruits/seeds/vegetation, finding water, exploring, making tools, starting fires, finding shelter, etc.) on the blackboard as students name them.

3. Did students name agriculture/ farming? Domestication of animals? Better tools for hunting such as the bow and arrow? (Note: bow and arrow was a relatively “late” invention) Bones and animal hides for tools, clothing, and protection? Explain that all of these advances started to come around at this time, but in different *places* depending on where the people were living in the world. This development marks the beginning of **sedentary, agricultural societies**.

4. Explain that sometimes, hunter-gatherer groups left their territories in search of new lands. Pre-Clovis (Paleoindian) cultures from as long as 11,000 to 14,000 BCE (or longer) are believed to have settled the Americas from Asia via a land bridge across the Bering Strait (Beringia). As ice regions of North America started to melt away, larger migrations occurred, with groups populating downward along the western coastline and deeper mainland in present-day Canada and USA, gradually extending into Central and South America. **Using a map (if possible), trace these routes and have students note the time periods of each major migration area (See *Migrations* handout).**

Ask why people might leave their territories where they hunted and roamed. Probe for responses like running out of animals to hunt or fruit/vegetation to eat, following seasonal game, exploration and discovery of new, fertile lands to accompany advances in agriculture (e.g., river basins and valleys), population growth and competition with neighboring groups over hunting grounds, etc.

## Debriefing

Use this discussion to introduce the concept of “limited natural resources” and the transition to agriculture. Walk them through these details to help them construct meaning:

- When you harvest a patch of forest for specific plants, seeds, fruits, etc., you eventually have to move to another patch.
- Likewise, in parts of the world with four seasons, animals migrate as the temperature changes. If you depend on those animals, you must move with the animals.
- Thus, early humans in the New World (Paleoindians) were migratory and did not create big villages or towns, living rather in family clans.
- When you hunt a wild animal for food, that animal can no longer produce offspring. In fact, very large animals cannot produce more than 1-2 offspring a year, just like humans.
- The more people focused on specific animals, the less those animals could mate and grow their own population.
- With more and more people raising children, more food was needed. Thus, more animals and plants needed to be harvested, and in places where the animal population was small to begin

# Amerindian Migrations

- with, human hunting could have caused animals to disappear entirely (go extinct).
- No matter where you are, however, if there are enough humans (like today), animals can be hunted faster than they reproduce, causing extinction and creating scarcity.
  - Thus, hunter-gatherer groups migrated to where plants and animals were more plentiful. Unlike animals, however, plants have the opposite effect to being harvested: their seeds are dispersed.
  - The plants people like to eat were therefore thriving! (And other plants that might naturally be more plentiful were struggling. Basically, people were dropping fruit pits and seeds all over the place, dispersing their favorite plants everywhere they went.)
  - Whenever someone made the connection and started intentionally planting these seeds (which appears to have started and stopped at different points and places in history), the plants that sprouted were born into an already “domesticated” landscape as opposed to pristine/wild nature.
  - People realized they could simply plant the seeds of their favorite plants and stop migrating. In the New World, this appears to have happened in the Brazilian Amazon before moving across northern South America. Seasonal campsites became permanent villages and towns. As long as people produced enough plants, their populations continued to grow. Some people made useful tools, pottery, and art and traded with people that were farming (bartering). Thus, people began to *specialize* in different jobs (the basis for modern society). The first agricultural people to migrate into the Caribbean, the Saladoids, lived like this.

Bring students back to the scenario: Ask them, as members of their “tribe”, what would they have to do if their jungle started running out of fruit to pick or animals to hunt? Relate their responses to migrating groups covered in this lesson. Also have them think about how an island environment might cause further stress on animal populations (e.g. smaller area for both to coexist, environmental changes by humans, focus on fishing/marine resources could affect those animals, etc.).

In preparation for **Part II**, ask them to think about limited resources on an island vs. mainland. How does that affect group migration?

# Amerindian Migrations

## Pre-Visit Lesson-Part II (20 Minutes)

*Use Part II to build on the concepts of migration and limited resources for hunter-gatherer groups and explain how groups from the Central and South Americas expanded outward and along the coastal regions of their land before eventually entering the Caribbean. Tie migration patterns in with the gradual advancement of cultures (agriculture, population growth, development of canoes and maritime culture).*

Ask students to remember and think about some of the discussion from Part I, especially the reasons why some groups may need to travel great distances to survive and the concept of limited natural resources.

5. After living deep in the jungle for a long time, tell students that a member of their tribe has discovered a beach and ocean several kilometers east, with a shallow area full of shelled creatures, strange rocks, and very foul-tasting water. Have students discuss how this new beach/coastal land might affect their survival—what resources might they find there? Use this scenario to **explain how groups left the main lands of South and Central America for fertile river valleys and eventually coastal regions, before they ever entered into the Caribbean.**

6. Explain that, after living on the coast for a time, these people became a maritime culture ('sea culture') and learned to craft canoes in order to explore and navigate the sea around them. Build on topics covered in Part I, including how people migrated and explored lands far around them in search of more resources, after exhausting many of the animals and vegetation they relied on. Pair this migration concept with **advances in technology**, including the ability to **craft boats**, which helped expand their reach into the Caribbean.

7. Explain also that population growth created **competition and wars with other groups and tribes in neighboring regions**, who also traveled and salvaged for food. This threat was sometimes enough to drive groups to risk their lives crossing the sea in search of new lands.

Describe the Casimiroid people and their travels by small canoe from Central America to Cuba in search of additional hunting-gathering grounds and resources. **Trace their migration patterns to Cuba and Hispaniola using a map of the Caribbean (if available).** Ask students what they think the people found once they arrived in Cuba. Was it populated with other people? Ask students what else they may have found in Cuba. Probe for undisturbed/unsettled jungle, fertile land and vegetation, lots of wild animals for hunting, etc. Remind them of the period 3500 BCE, and that archaeologists believe they were the first to arrive, based on archaeological sites and evidence of their settlements dating back to that time period.

Next, describe a similar push for people to explore away from the northeastern regions of South America and north into the Caribbean. Similar competition with neighboring tribes along the Amazon and coastal region may have helped drive the Saladoids from the Orinoco River Basin in Venezuela into the Caribbean, but not until thousands of years later, in 500 BCE.

## Debriefing

Use these final questions to assess students' understanding of reasons why ancient civilizations needed to

# Amerindian Migrations

migrate in order to survive. Alternatively, this may be given as a **written assignment**.

- What are some of the limited resources that people needed to survive when living in a jungle?
- Why do these resources eventually run out over time?
- Why did people go through such trouble of moving around so much, including crossing the ocean to reach Cuba in the Caribbean?
- Identify on a map (or name) some of the areas of origins of the people who settled the Caribbean. Why did they leave these lands?

Summarize the lesson by recounting some of the major themes and topics you discussed, and conclude that migration patterns eventually changed because people became more “settled” thanks to advances in farming and domestication of animals.

The second theme, depletion of resources, ties into topics concerning limited resources and the need to migrate. Explain how human growth in population affects the resources around them, sometimes causing animal species to go extinct. However, not all extinction is caused by humans: other causes include the introduction of new species (predator) and the extinction of plant species (food) due to climate change.

## **Extension Questions (Secondary)**

How did geographical challenges affect migration patterns of ancient civilizations from the Americas? What major advances were needed to overcome these challenges?

Describe ocean currents and the counter-current mentioned in Background, which enabled the Casimiroid people to cross from the west.

Compare and contrast the concept of “nonrenewable resources” as they concerned ancient cultures with our own, present-day culture. How do limited natural resources affect human lifestyle choices and society? What challenges do present-day civilizations face, which ancient civilizations may not have faced?

## **Adaptations for Struggling Students**

- Rather than focus on specific groups and time periods, much of this lesson can focus on the major distinction between hunter-gatherer groups and agricultural groups (migrating vs. sedentary).

# Amerindian Migrations

## At the Museum

### *Exploring Migration Patterns*

#### Overview

Students will explore the Amerindian Room in pairs to identify migration patterns into the Caribbean, explore reasons for these migrations, and identify settlement patterns to determine why Amerindians chose certain areas for their homesteads.

#### Background Information

In the pre-lesson, we determined that gradual population growth and the search for depleting food sources caused some ancient groups to travel great distances in search of new places to inhabit. The gradual outward migration from inner lands in the Americas to coastal regions helped create sea-life cultures, which learned to craft small boats/canoes and explore the sea around them. By using ocean currents to cross channels in the Caribbean sea, the first settlers arrived on Cuban shores to a vast, uninhabited tropical island, full of lush vegetation and wildlife.

#### Lesson objectives

SWBAT identify the entry points into the Caribbean and identify the places of origin of these early settlers.

- Students will observe, through examination of artifacts and museum displays, the factors leading to successful entry and migration into the Caribbean, tracing migration routes from their points of origin
- Students will learn about the wealth of natural resources available to migrating peoples/early settlers

#### Procedure

1. If you completed the pre-visit lesson: Before the trip, ask students to recall the reasons why an indigenous group may need to leave its inhabited territory.

If you did not complete the pre-visit lesson, describe to students the possible reasons why tribes needed to migrate distances in search of food and resources. Mention the competition of neighboring tribes and cultures for limited hunting grounds and areas to collect fruit, plants, etc.

2. Use the Migration Handout or have each student complete the following activities in their exercise books, while exploring the exhibit:

- *Find a map on one of the museum displays. Use this map to draw your own map of the Caribbean onto a small section of your paper. Then, trace your own migration path to get from Grenada to Cuba. Where would you stop? How would you get there? How might the ocean currents help you or slow you down?*
- *What would you need to **bring with you** on your journey? Write down a few objects you see in the museum that will help you make the trip. Don't forget food!*
- *Next, name 3 things about these islands that will help your tribe survive if you settled there. What plants and animals are living there? Is there enough food and fresh water? What else do you*

# Amerindian Migrations

*observe about the islands that you think is important for your tribe?*

## Debriefing

After 15 minutes of exploration in pairs, gather students back together (preferably around the Migration Display and Map). Ask a few student pairs to retrace their own “migrations” from Grenada to Cuba, and have them explain why they chose that route. Probe for length of time at sea, things they would bring with them, number of stops at islands along the way, and how long they think it would take them. Ask them to describe things they saw in the museum to help them with their journey. Describe why these items are important.

Ask other student pairs to name some characteristics of the island that could help their tribe start a new life there. What characteristics, objects, and features of their new land would help them with survival?

## After Your Visit

### Extensions

Recount the experiences of Amerindian navigation to reach the Caribbean, and the different entry points used by groups from Central and South Americas. Despite its proximity, there has been no migration from Florida into the Caribbean, as previously believed. Describe some possible reasons why this is the case.

What information do historians rely on to determine migration routes and verify the past sites of ancient civilizations?

### Post-Visit Activities

Back in the classroom, have students return to their pair formations.

1. Ask student pairs to develop a detailed plan of their move to a new island. List a reason why they are moving, items to bring, method and route of travel, time estimate of travel, what their new home should have to settle there, and tasks to complete once they get there. **Optional:** Ask pairs present their plans.
2. Have students work individually on a journal entry of an Amerindian child describing life on the new island. What is the new island like? How is it different from where they used to live? What are members of the tribe doing to pass their time as they settle in? What was the journey like? **Optional:** Ask students to share experiences with classmates when finished.

### Post-Visit Reflection

- What can museums teach us about Grenada’s history? What does learning about ancient settlers of the Caribbean tell us about our own past and heritage?

# Amerindian Migrations

Handout: Maps of Migration Routes (by period)



# Amerindian Heritage

Grenada National Museum: Teacher Kit

Possible routes to the New World, with earliest migrations over Beringia from Asia, beginning approx. 22,000 BCE



Major migration paths into the Caribbean, beginning approx. 3600 BCE.



# Amerindian Foods

*Students will distinguish native foods from those transported here by Europeans.*



## Amerindian Heritage

*Grenada National Museum: Teacher Kit*

### Before You Visit

#### Background

*The Saladoids.* While the Saladoids are often thought to represent the movement of Arawak-speaking people into the Caribbean, their actual language and culture is unknown. Based on tools, pottery types, and past studies of ancient plants, however, we know the Saladoids were the first multi-crop cultivators of fruits and vegetables in the Caribbean. They also supplemented their diet with crabs, sea egg/urchins, sea turtles, lambie/conch, and fin fishes. Studies have shown numerous plants and animals to arrive during this time period (500 BCE), including: manioc/cassava, maize, beans, papaya, tobacco, peppers, peanuts, sweet potatoes, dogs, opossum, guinea pigs, shrews, and hutia (large rodents, similar to guinea pigs). They are considered the “parent” culture of later prehistoric Caribbean cultures such as the Taíno, as their way of life was the foundation for subsequent cultural changes.

*The Taíno.* When Columbus arrived in 1492, he met a people that came to be known as Taíno on the island of Hispaniola, in what are now present-day Haiti and the Dominican Republic. The foods they ate were very similar to their predecessors, the Saladoids. The Spanish observed their diet consisting of vegetables, fruit, meat, and fish. While large animals were unavailable in the West Indies, Taíno ate small animals such as hutia, lizards, turtles, birds, and other rodent-like mammals. They often caught fish using nets, spears, poison, weirs (small dam structures to catch fish in rivers), or hook and line. West Indian Manatees were also hunted with spears. The Taíno also used domesticated birds as decoys to lure wild parrots and often extracted iguanas from trees and other vegetation. Small animals were stored live—fish and turtles in weirs, and hutia in pens.

#### Grade Levels

- 4<sup>th</sup> +
- Extension Activities for Secondary Forms 1+

#### Duration

- Pre-Visit: 20 minutes
- Visit: 15 minutes
- Post-Visit: 15 minutes

#### Topics

- Native plants, animals
- Items transported by migrating groups
- How natural environments are affected by humans

**Extensions/Linkages:** Beringia route, Paleoindian peoples, ecosystems, species extinction, biology and horticulture, food chains

**Entry Skills/Knowledge:** Basic understanding of food chains and ecosystems

#### Materials

- A few printed copies of *Amerindian Foods* handout to pass around class (optional) for pre-visit lesson
- Clipboards or notebooks for students to press on
- Pencils for each student
- Copies of activity worksheet handout (optional) at museum

#### Exhibit Tie-Ins

- Amerindian Exhibit Display: *The Things They Carried; Foods*

#### Objects of Interest

- Maritime objects (canoes, fishing nets, etc.)
- Hunter-gatherer tools



# Amerindian Foods

*Foods of the New World.* Amerindian groups like the Taíno and Island Caribs relied on agriculture for a majority of their diet. Large fields were cultivated and managed for crops including manioc/cassava, an important staple food. Sweet cassava was often boiled or roasted and eaten as a vegetable, while a poisonous variant (bitter manioc) would be ground, strained, squeezed of its poisonous juices, and cooked into flat breads. Sweet potato (batata) was another important root crop. The fields were prepared by heaping up mounds of soil (conucos) and lining the sides of the mounds with vine plants and other “climbing” crops to improve the soil’s fertility, manage drainage, and guard against erosion. Most crops were grown year-round.

Other crops included arrowroot, yam, tannia, varieties of squash, beans, peppers, peanuts, pineapples, and other varieties of local vegetables and fruits. Maize/corn was grown but was considered a treat rather than a staple food crop. Unlike mainland American native cultures, it was eaten entirely off the cob rather than ground into cornmeal and baked into breads. Tobacco, calabashes, and cotton were grown around houses. Finally, palm nuts, guavas, and Zamia roots were among those fruits and vegetables collected in the wild.

## Before You Visit

### Lesson objectives

SWBAT describe what early Amerindian groups ate in the Caribbean and distinguish between foods transplanted here during Colonial times.

- Students will compare and contrast “New World” plants and animals native to the region and those from the “Old World” that were brought by Europeans.
- Students will describe the diets of pre-Columbian groups in the Caribbean, including the gradual replacement of hunter-gatherer practices with sedentary agricultural practices.
- Students will describe why plants/foods are so important to archeologists when studying a culture.

### Procedure

1. Begin by asking students to name their favorite types of “raw foods”, or foods derive from plants and do not require a lot of processing or cooking to make. Ask them to think of (1) Fruits, (2) Vegetables, (3) Nuts & Seeds, and (4) Spices. As students call out items, write these on the board, dividing them into these categories.
2. After listing at least 3-4 in each category, ask students to review the list and think aloud whether these items are native to the **New World** or the **Old World**. Place checkmarks next to the native items as they are identified. Ask students why they think this way—do the plants need a lot of sun? Water? Moist, humid environments?

You’ll find students will struggle with this activity. Explain that most (or even all) of the items listed grow very well in our environment, regardless of whether they are considered to be from the “New World” or “Old World”. This is because non-native plants brought over by Europeans that could *not grow* in our environment would not have lasted so long and become so common in our diets. Bananas and coconuts, for example, are common Caribbean foods introduced by Europeans in the late 15<sup>th</sup> /early 16<sup>th</sup> century.

# Amerindian Foods

3. Circle or underline the items that are native to the New World. Then, ask the students to think about these items in a “think aloud” activity:

New World Foods (Circle or underline any of these named by students on the blackboard):

Manioc/Cassava	Beans	Maize/corn
Sweet potato	Peppers	Palm nuts
Yam (and other starchy tuber crops)	Peanuts	Guava
Squash	Pineapple	Papaya

Think-Aloud Questions for Students:

- Describe some of the foods that Island Caribs and other Amerindian groups ate and grew in the Caribbean.
- Do you eat them? Are they filling? Do you feel full when you eat [manioc]? Etc.
- Do you think they were easy to grow? Which of these would you grow if you were a farmer? Do you think these crops can feed a lot of people?
- Would this be all you ate? What else would you need to eat?

Students may not know the answers to a lot of these questions. The key is to get them to actively think about and describe the characteristics of some of these crops using their memory or observational skills (**Note:** *the photos in the Amerindian Foods handout are recommended for younger students, or you could ask them to bring in a fruit or vegetable from home before starting this lesson*).

Encourage students to think critically about each item’s *usefulness* for human survival. Encourage them to think like these early cultures did, evaluating plants as a potential source of food and potential to be farmed as an agricultural crop. Would these plants need a lot of sun? Water? Fresh soil? Flat land? ...and so on.

Take this opportunity to review why manioc is a key staple crop:

## Manioc/Cassava:

- Extensively grown/Staple crop
- Starchy; good source of fiber and carbohydrates
- Very filling
- Does not need a lot of water (can survive in droughts)
- Can remain in the ground until needed (doesn’t ripen easily) and can be ground and stored for long periods
- Can grow in marginal soils (soil not typically good for farming)
- Juices of bitter manioc used to make thick sauces
- Also used to make alcoholic beverages and fermented beers
- Highly productive crop

Remind students that our earliest migrating groups did not learn to grow their food overnight. It took hundreds (even thousands) of years to develop a sedentary lifestyle sustained by agriculture, so they often relied on fruits and vegetables collected in the wild, as well as hunting small game and fish.

# Amerindian Foods

## 4. Introduce what early cultures ate in the Caribbean:

- *Archaic people (5500 BCE-400 BCE)* – A hunting, gathering, and fishing people; lived along coastal regions; Diet of shellfish, turtles, crabs, birds, and fish.
- *Early-Ceramic Saladoid (400 BCE) and Taíno people (1200 CE)* – Agricultural cultures; Diets are described in **Background**.
- In addition to agriculture, **Amerindians** often would rely on a mixture of fishing techniques like crabbing/diving for lobsters or conch, using plant poisons to stun fish, using fishing nets, or harpoons to catch sea food.
  - They often enjoyed land crab, which was part of a main dish with manioc and tamali sauce (made from bitter manioc juices)
  - They hunted with bow and arrows and dogs to capture agouti, opossum/manicou, and green iguana. These animals were often boiled in manioc water, roasted, or smoked in a boucan grill.
  - Birds like ducks and other water fowl were also eaten

Ask students to think about the major differences between **hunter-gatherer groups** and **agricultural farming groups**. What if our settlers always continued hunting-gathering instead of growing crops in the Caribbean? How did agriculture affect the Amerindian way of life and ability to thrive on islands?

## 5. Introduce foods brought into the Caribbean by Europeans:

Jump ahead to 1492 and the arrival of the Europeans, starting with Christopher Columbus. Christopher Columbus was initially looking for the East Indies in southern Asia, which was a rich area for unique foods and spices. He knew that sailing west would take him around the world to reach his destination, but he never knew he would find an entire continent this way.

When Columbus and later Europeans explored the Caribbean, they both *introduced* and *encountered* a number of different foods and crops, many of which were brought back to Europe or to other colonies in the Americas. Share a few major examples:

### Items **encountered** by Europeans:

Manioc/Cassava, beans, maize (corn), sweet potato, peppers, palm nuts, yam and other starchy tuber crops, peanuts, guava, squash, pineapple, papaya (paw-paw), plus other important crops like **tobacco**

### Items **introduced** by Europeans:

Bananas, mangoes, oranges, spices (nutmeg, cinnamon, clove, ginger, etc.), garlic, onions (except some wild varieties), carrots, lettuce, peas, coconuts, sugarcane, and livestock (cattle, pigs, goats, sheep)

**Fun fact:** Potatoes and tomatoes, two important staple crops that were instrumental to the growth of the Europeans throughout modern history were actually discovered by Spanish sailors exploring lands

# Amerindian Foods

in Central America, shortly after encountering the Caribbean.

## Debriefing

Did students struggle to identify New vs. Old World foods? Remind them that it is hard to determine where a crop came from through observation alone, because most of them share one characteristic: **they can grow and thrive in tropical environments and have thrived in the Caribbean for hundreds of years!**

You can use this opportunity to describe why plants/foods are so important to archeologists when studying a culture:

- We can gain insight into how people in that culture lived. You can understand how much time they needed to spend getting food; how reliable those foods were; the amount of energy (calories) available, and demographic information (health, diet diversity, mortality/life-expectancy, etc.)
- We can determine the nutritional quality of their diet. This can be helpful to modern nutritional science as most traditional diets were well balanced and perfectly suited to the local environment, meaning people got all their nutrients (protein, calories, vitamins, etc.) through local combinations.
- They help us determine where a group may have come from, for example, by determining if the same types of seeds, pods, plants, fruits are found in one region vs. another; (thus, you can trace migrations of groups)
- Sometimes we can date the materials found and study their botanical properties to determine their origins;
- We can identify potential areas where resource competition (food shortages) might have been a problem, causing tension among different groups and neighboring cultures

It's important to note just how *life-changing* it was for societies to be able to grow their own food and domesticate their own animals for food. This eliminated the migrating lifestyle, with small bands of groups traveling great distances to survive, and led to communal, sedentary lifestyles, where people lived in one place for a long time. The development of agriculture and farming practices led to civilizations being built and becoming more advanced in terms of culture, structure, and technological development.

## Extension Questions (Secondary)

How did introduction of new plant and animal species affect the ecosystems of the Caribbean islands? Research one instance of a new species being introduced and report on its effect on the local ecosystem and/or food chain. Support your report with credible sources found in books or online (encyclopedias, college or university websites, museum websites, scholarly papers and articles, and other educational websites). This includes modern invasive species like bamboo, (Old World) mosquitoes, or the current Lion Fish problem.

## Adaptations for Struggling Students

- If learners struggle with the comparing and contrasting of foods in the first exercise, pick one well-

# Amerindian Foods

known food from each category (New vs. Old World) and compare them together as a class. For example, manioc vs. carrots; pineapple vs. mangoes.

## At the Museum

### *Comparing our favorite foods*

#### **Overview**

Students will explore the Amerindian Room and identify characteristics of native vs. non-native foods that helped migrating groups thrive in their new environments.

#### **Background Information**

It is important to understand the foods that enabled cultures to adopt more sedentary lifestyles sustained by agriculture. Climate, land, soil properties, weather, temperature, proximity to water, and other characteristics were important in determining if plant-based foods could be cultivated by settling groups in the Caribbean. It was not just native plants, but plant species that were carried with these groups which helped ensure their survival, changing the landscape of the islands with their arrival.

Some plants were brought to the Caribbean by accident after seed-bearing fruit or flowers were transported with migrating groups. Others were quite intentional, as these groups depended on certain foods.

#### **Lesson objectives**

SWBAT compare and contrast New World and Old World foods available to early Amerindian and colonial groups in the Caribbean, noting their physical characteristics, potential to be cultivated, and perceived 'value' as a food source from the viewpoint of these groups.

#### **Procedure**

1. *Distribute the **Amerindian Foods handout** to students before their visit to the museum.*

*If handouts are unavailable, ask students to choose 2 foods to compare: (1) from Group A and (1) from Group B. Do not explain why they are separated into these two groups, yet. Then, ask students to copy the handout questions in their notebooks to answer at the museum.*

2. At the museum, have students investigate the exhibit and displays to find foods on their list, as well as any other characteristics of island life or the Amerindians that can help them answer the questions in the handout. Students may work as individuals or in small groups of 2-3 on this exercise. Encourage active and thorough exploration of the displays and objects shown in the exhibit, looking for clues that can support their answers to the questions.

# Amerindian Foods

## After Your Visit

### Debriefing

In a large group, review some of the key staples that Amerindians relied on for survival on the islands (Grenada and others in the Caribbean). How did advances in agriculture affect these groups' ability to live?

### Extensions

Discuss what foods and crops interested the Europeans upon their arrival in the 1400s, and what items were brought with them from Europe to the Americas, and vice versa. Emphasize differences in the environments of Europe (Spain, France), Africa, India, and the Caribbean.

### Post-Visit Activities

Ask students to write down the foods and meals they commonly eat, and then work in pairs or small groups to determine how much of their diet is Amerindian. For instance, many people have farine porridge (manioc) and cocoa tea for breakfast; both are Amerindian. Students may also suggest a pepper-pot, of which the idea or concept (but not the actual meat) is Amerindian. Also, people eat fish and lambie all the time. Our national dish, oil down, uses the same breadfruit Amerindians ate (though everything else is non-native to the region).

### Post-Visit Reflection

- How did changes in food/diet affect the overall development of pre-Columbian cultures? What about these early cultures' diets and food customs are still with us today?

# Amerindian Foods

Handout: Photos of New World foods



## Amerindian Heritage

Grenada National Museum: Teacher Kit

Here are photos of some common foods that were eaten by Amerindians in the New World.

What can you tell about them by how they look?

Would they be a good food source?

Do you eat any of these foods today?

**Manioc/Cassava**



**Beans**



**Maize/corn**



**Sweet potatoes**



**Peppers**



**Palm nuts (variety)**



**Yams (and other starchy tuber crops)**



**Peanuts**



**Guava**



**Squash**



**Pineapple**



**Papaya**



# Handout: Amerindian Foods

Student museum activity: Comparing our favorite foods



# Amerindian Heritage

Grenada National Museum: Teacher Kit

What are some of your favorite foods?

**Did you know** many of our “favorite” foods were brought to the Caribbean by Amerindians? However, there are many other foods that were brought here by European colonialists

**ACTIVITY:** Circle one of your favorite foods from each group below. Then, answer the questions about them shown in the table.

Group A—Choose a favorite! (circle one)	Group B—Choose another favorite! (circle one)
Manioc      Maize/Corn      Beans Papaya      Pineapple      Peanuts	Bananas      Oranges      Onions Mangoes      Coconuts      Sugarcane
Sketch each item:	
Write whether each item is a vegetable, fruit, plant, nut, seed, spice, or other:	
How is each food commonly eaten? Raw? Cooked? Both?	
Where or how do they grow? High on trees? Low to the ground? Underground? Describe:	
Describe their color, size, weight, and shape. Are they full of juices, or very dry? Soft or hard?	
Name 1 thing that is <b>different</b> about the items and 1 thing that is <b>the same</b> :	
Did the Amerindians eat these items? Were they important for their survival? Are these items “easy” to grow in the Caribbean? Why?	
This food is ___ From the New World ___ From the Old World	This food is ___ From the New World ___ From the Old World

Bring this with you to the museum to find evidence and clues that support your answers.



# Amerindian Tools

Students will make observations about pre-historic tools used by the Amerindians to gain an understanding of how they lived.

## Before You Visit

### Background

Tools and other artifacts recovered from archaeological sites are sometimes the only line of evidence we have to understand how certain groups or cultures lived. This is certainly the case in our study of Amerindians who lived in the Caribbean before written history (pre-1492 AD). Tools from these groups were made from stone, ceramic, and shell, including stone or shell axes; chisels/celts; hoes and other digging implements; grinders and mortars; griddles and flat plates for cooking; etc. Ceramics are fired clay artifacts (pottery), often found as tiny, broken “sherds.” Because of the Caribbean tropical climate, the remains of wood, clothing, baskets, and other organic items decay rapidly. Thus, the items that survive are all the more important to archaeologists.

Early hunter-gatherers were believed to have possessed limited knowledge of pottery and crop domestication, though some practical, low-fired pottery has been discovered. These cultures were primarily stone and shell workers who fashioned the majority of their tools from flint, marine shell and coral, as later cultures also did.

Beginning around 500 BCE, the Saladoids developed advances in agriculture, formation of societal structure, and advancement of technological sophistication which, especially in the Greater Antilles, continued to develop. Artifacts recovered from these societies reveal an evolving and complex Caribbean culture. Tools include stone grinders and mortars, griddles, woven baskets, graters, hunting tools and traps, weapons, and a variety of ceramic objects (household pots and jars, ceremonial vessels, figurines, etc.). Though it is believed that basket weaving and textiles were advanced and widely



# Amerindian Heritage

Grenada National Museum: Teacher Kit

### Grade Levels

- 4<sup>th</sup> +
- Extension Activities for Secondary Forms 1+

### Duration

- Pre-Visit: 30 minutes
- Visit: 25 minutes
- Post-Visit: 20 minutes

### Topics

- Artifacts for providing clues about a culture
- Tools used for agriculture, hunting, and other tasks
- The reliance (and advancement) of tools for human survival
- The Cabot & Amerindian lifestyle

**Extensions/Linkages:** Ceramic cultures, hunting and fishing techniques, trade with European sailors, archaeological dating of artifacts

**Entry Skills/Knowledge:** *Migrations* and *Foods* lessons; basic understanding of hunter-gatherer vs. sedentary/agricultural societies

### Materials

- *Ancient vs. Modern Tools* comparison Handout
- Clipboards or notebooks for students to press on
- Pencils for each student
- Copies of activity worksheet handout (optional) at museum

### Exhibit Tie-Ins

- Amerindian Exhibit Displays: *How Did They Live?*; *The Cabot*; *Old World Meets New* (Section on Trade)

### Objects of Interest

- Maritime objects (canoes, fishing nets, etc.)
- Hunter-gatherer tools
- Ceramic objects

# Amerindian Tools

used, few artifacts have been preserved due to natural deterioration in a tropical environment.

## *Tools for Agriculture.*

Digging and chopping implements included stone axes, chisels/celts, hoes (stone heads fastened to wooden sticks carved from tree branches); and shells for shoveling or scraping soil.

## *For Hunting, Gathering, and Fishing*

Woven baskets, spears, arrowheads, bows and arrows, rope, nets, fishing lines, harpoons, dams to trap fish, clubs (boutou), natural poisons, and slings.

## *For Combat*

Bow and arrows, slings, clubs (boutou), hot peppers (as a form of “biological weapon”), canoe/pirogue (used in raids; capable of holding 40-50 warriors).

## *For Cooking/Home Life*

Woven baskets, rope, sifters, stone graters/mortars, stone griddles, presses, ceramic pots, jars, plates and bowls, looms for textiles, adorned objects for ceremonies and rituals, and various natural materials for paints and dyes (e.g., red dye from the annatto plant, which may have also served as an insect repellent; a blue-black dye from fruit of the genep tree for tattoos/body painting; etc.).

## Before You Visit

### Lesson objectives

SWBAT make observations about pre-historic tools used by the Amerindians to gain an understanding of how they lived.

- Students will describe some of the tools used by Amerindians in their everyday life.
- Students will make a comparison between modern and pre-historic tools used by the Amerindians to gain an appreciation of how labor-intensive basic tasks were.

### Procedure

1. Begin with an introductory (or refresher discussion, if you completed *Foods* and/or *Migrations* lessons) discussion about how migrating groups slowly evolved from hunter-gatherers to sedentary societies focused primarily on farming and agriculture. With this transition came a long history of experiments and discoveries in crop domestication, leading to more organized, planned farming of food crops to sustain communities of people. An important aspect supporting this development was in the advancement of technology, or tools and objects used to help humans accomplish certain tasks.

2. Ask students what tools they might need to start a garden. Solicit suggestions from students, to include objects like shovels for digging (digging implements), hoes for tending to top soil, buckets or watering cans, seeds, pots, sticks and twine for attaching/supporting plants as they get taller, and so on. Write down objects on the blackboard as they are named in a matrix (table). The top row will be these tools (*Modern tools*). In the first column (far left), you will add *ancient tools* used for agriculture by Amerindians, listed above. As you

# Amerindian Tools

write in each ancient tool, ask students to match that tool to a modern one they named. If they have not named a modern tool that matches, solicit suggestions from the class until an appropriate tool is named.

Sample matrix to draw on blackboard: **Tools we use for gardening and cooking.**

		Modern Tools:								
		Metal Grater	Shovel	Metal Axe/saw	Bowl (plastic or ceramic)	Frying pan	Cooking pot	Metal Hoe/Plow	Knife	Hammer
Prehistoric Tools:	Ceramic Pot				X		X			
	Stone axe			X						
	Stone/Shell Scoop		X							
	Shell grater	X								
	Ceramic griddle					X				
	Hammer-stone									X
	Stone/Shell Celt							X		
	Stone blade								X	

As students call out modern tools that match the ancient tools you write on the board, place a check mark in the corresponding cell where they intersect by row and column. Then, explain how the Amerindians used each tool, and what materials these were typically made of. Ask students what materials modern tools are usually made of: iron, steel, or alloy metals for shovels, hoes, axes, frying pans, and pots; plastics or lightweight metals for watering cans; plastic, ceramic, or porcelain for bowls; and so on. Note the distinctions in how food is heated and cooked—stoves vs. fire pits; stone griddles vs. metal cookware/pans/cast-iron griddles; etc.

Lead students to guess a major difference between these materials. What did the Amerindians not have? Metal, including iron or modern-day alloys like steel, were not available to early Amerindians. Instead, they had to rely on natural materials available to them, such as specific types of stones, shells, coral, wood, clay, and plant fiber (stalks, leaves, vines, etc.) to make materials and tools.

When Europeans came, they traded with Amerindians. In exchange for crops such as corn, manioc, and other vegetables and fruits, Europeans provided iron griddles and other cookware and metal tools.

Review other objects and tools and their uses, as outlined in the Background, before turning to Ceramics.

**Ceramics.** Stress the importance of ceramics in understanding Amerindian cultures. Ceramics are a huge innovation during the transition to agriculture, and, along with stone tools, are the primary line of evidence we use to learn about these people.

We know that ceramics were extremely important tools for Amerindians, as they enabled them to carry and store water, food, seeds, ground plants/nuts/pods, beads, and other materials or small objects that needed to be collected or stored.

# Amerindian Tools

Ceramics were shaped and molded by skilled workers, then heated in open fire-pits to harden their shape. Clay requires a very high temperature to truly harden, however. When open fires were used, the objects were often not exposed to high enough temperature—we call these artifacts low-fired pottery. Low-fired pottery is usually very practical and simplistic, suggesting their owners may have been earlier groups, such as the Casimoroid (which is later confirmed through testing and analysis). **Note:** The museum has exhibit displays detailing how ceramics were made, as well as ceramic artifacts for students to explore.

As ceramic cultures evolved over time, so did their methods. To achieve higher temperatures, pottery would be fired or heated in underground pits that were efficient in trapping heat. Advanced ceramic cultures often decorated their pottery with intricate patterns and imprints using dyes and paints. For example, some pottery pieces have been imprinted with intricate woven basket patterns, suggesting these groups were expert basket-weavers, as well. The Salodoids were known for their painted pottery and intricate patterns, using white dyes to paint on dark red-colored clay pottery.

## Debriefing

As you can see, there are many parallels between modern-day tools and their ancient predecessors. Objects that we may take for granted were of significant importance to Amerindian cultures that needed them to grow their own food, cook, store items in domicile environments, and make their daily tasks and chores easier. Ask students to imagine what it would be like to tend a garden without a real shovel or hoe---how would they dig and plant seeds? How would they water plants during times of drought if they did not have a proper irrigation system, or pots and basins to use for collecting water?

It is easy to see how our materials used in manufacturing tools has changed—we now have access to heavy-duty and/or lightweight metals, plastics, man-made fibers and textiles, strongly-fastened handles and grips for things like axes, machine-sharpened blades for cutting, power-tools for making laborious jobs like construction easier, and so on.

However, the materials available to Amerindians could be quite sophisticated, given the time period and context—dyes and poisons extracted from plants, strong woven baskets and rope for nets, sharp shell and stone points for arrows and spears—all were essential to helping these cultures thrive in harsh environments. The ability to make shelters out of stronger, better materials was a very important development between Archaic Indians and their successors, especially because of hurricanes and tropical storms.

## Extension Questions (Secondary)

Compare and contrast how people are able to do the following tasks today compared to how Amerindians did them thousands of years ago: a) build a house, b) dig land, c) fish or hunt, d) cook or prepare food. Choose one task and create a chart to compare ancient vs. modern methods for this task.

## Adaptations for Struggling Students

- If learners struggle with understanding tools and their uses, some photos or illustrations may be useful—use our provided handout or search online for more photo examples to show students.
- Have learners create a three column table in their notes: Col. A for the ancient tool, Col. B for its use, and Col. C for its modern-day counterpart. This will help them link each tool to their purpose.

# Amerindian Tools

## At the Museum

### *Examining and Comparing Tools*

#### Overview

Students will explore the museum to observe and collect information about ancient tools used by Amerindians in order to make inferences about how they lived. They'll relate their observations to modern-day tools in order to connect Amerindian life with that of our own.

#### Background Information

Amerindian tools and objects on display at the museum are meant to showcase how these cultures lived and utilized natural resources available to them in order to survive. The tools help students gain an appreciation of the type of work they did (agricultural farming, shelter-building/camping, hunting-gathering, traveling, exploring, combating/defending, etc.) and of the struggles they faced using these tools compared to the technology available to us in modern times.

#### Lesson objectives

SWBAT make observations about pre-historic tools used by the Amerindians to gain an understanding of how they lived.

- Students will make connections between modern and pre-historic tools by examining artifacts at the museum, comparing their characteristics to help them understand how Amerindians lived and worked.
- Students will appreciate the importance of tools as *artifacts* to help us understand how societies lived.

#### Procedure

1. Invite students to explore the tools and artifacts on display in the exhibit. We suggest they approach each object with a structured, inquiry-based approach: students should be encouraged to make observations about the object's shape, size, color, materials, sturdiness, estimated weight, and any other observations that will help them understand the object's purpose and importance to Amerindians.

The **museum activity handout** provides structured questions to lead students through this learning activity. Students should be given approximately 20 minutes to explore, either as individuals or in pairs/small groups.

2. Next, gather the class together and review major sections of the Amerindian Heritage Room and displays: *How Did They Live?* and *The Cabot*. Review some of the tools, ceramics, and other artifacts on display there.

Ask students,

- How were these objects used in everyday life?
- How did some of the tools shown help Amerindians survive? What if they did not have them?
- How do you think these tools were made?

*[Point out individual objects on display to encourage specific answers to these questions]*

Ask students to select an object on display and share how it has changed in modern times. Is it still used?

# Amerindian Tools

## After Your Visit

### Debriefing

As you can see, the tools discovered at archaeological sites around Grenada and other parts of the Caribbean have helped us understand how Amerindians and other cultures lived. Since there are few other historical records or accounts of their lifestyle before the arrival of European sailors (whose accounts are useful, but also biased and silent on Amerindian history), the artifacts are the primary evidence we have to tell a story, or narrative, about our past.

Review some reasons why tools are important to archeologists when studying a culture:

- Tools help us determine **where** a group may have come from and **when** they lived. By determining the type of tool, the materials used, and the age of the tools, we can tell a lot about the people who used them. For example, if the same kind of tool is found in the Caribbean as in South America, we might conclude the group(s) using them had already begun to rely on trade with neighboring groups for tools and supplies. But if the tool in South America is much older and rudimentary, we might conclude that the people who made it later migrated to the Caribbean, making new, improved tools as they learned new ways to improve their craftsmanship.
- Sometimes we can **date** the materials found and study **how they were made**, as well as analyze what kinds of wood, vine or rope, stone, clay, or paints/dyes were used to determine their **origins**;
- Even the **methods** used to make tools (carving patterns, sharpening techniques, chopping patterns or other tool-making characteristics) can tell us about the groups who made and used them.
- We can learn about a cultures' level of sophistication as a society by how advanced their tools were, especially tools used for farming, building shelter, or doing other labor-intensive tasks.
- We can gain insight into how people in that culture lived. Tools made jobs easier, saving people time. If less time was needed to hunt and grow food or build and repair shelters, then people could focus on other aspects of life such as culture, ceremonies, games, and other activities.

### Extensions

- What are some historical factors or developments that caused tools to change and evolve over time?

### Post-Visit Reflection

- How did the availability of tools discussed in this lesson affect manual labor of Amerindians? How do you think new inventions found their way into Amerindian life? Who do you think "invented" new tools? Do you think villages/bands of Amerindians shared their inventions or discoveries with others?

# Handout: Amerindian Tools

Sample images/drawings of tools



## Amerindian Heritage

Grenada National Museum: Teacher Kit

Our artifacts	Their artifacts
 <p>AX (metal + wood)</p>	 <p>AX (stone + wood)</p>
 <p>KNIFE (metal + wood)</p>	 <p>KNIFE (stone)</p>
 <p>DRILL (metal + plastic)</p>	 <p>DRILL (stone)</p>
 <p>FOOD PROCESSOR (metal + plastic)</p>	 <p>FOOD PROCESSOR (stone)</p>

Some tools found in ancient archaeological sites tell us a lot about the people who lived there. Many of their tools are similar to ours, only they are made with different materials. What looks the same and what looks different among these tools?

### Similarities:

AX: \_\_\_\_\_

KNIFE: \_\_\_\_\_

DRILL: \_\_\_\_\_

FOOD PROCESSOR (or mortar & pestle): \_\_\_\_\_

### Differences:

AX: \_\_\_\_\_

KNIFE: \_\_\_\_\_

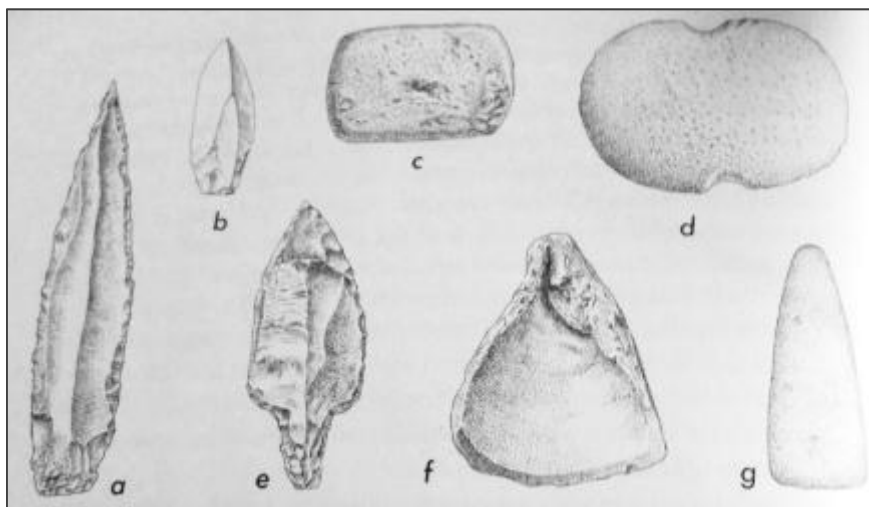
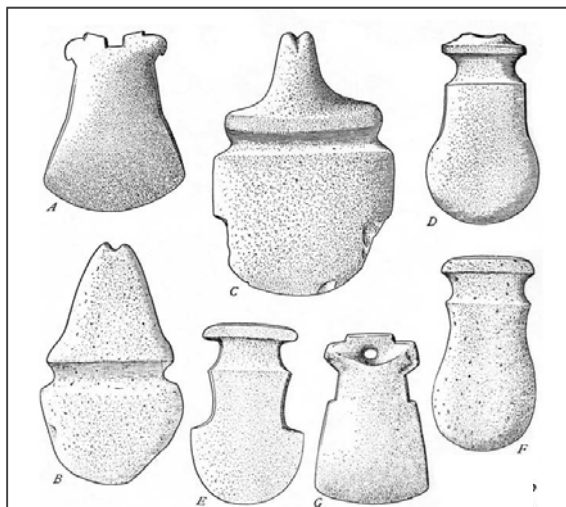
DRILL: \_\_\_\_\_

FOOD PROCESSOR (or mortar & pestle): \_\_\_\_\_

## Artifacts discovered in the Caribbean

These tools are for digging fields and chopping wood and other things.

From Left to Right: a) knife, b) simple flaked tool, c) hammer-grinder, d) double-bitted ax, e) spearhead, f) shell gouge (for scooping and digging), and g) conical pestle (for grinding herbs, seeds, and other foods).



# Handout: Amerindian Tools

Student museum activity: Examining and Comparing Tools



## Amerindian Heritage

Grenada National Museum: Teacher Kit

Today, we're going to explore some of the tools that Amerindians used to complete their everyday chores, like farming, hunting, building shelter, and making life easier for them on the island! Use this worksheet to investigate how some tools were used.

TOOL/OBJECT	Characteristics:
	<p>Size and Shape: _____</p> <p>Color: _____</p> <p>What is it made of? _____</p> <p>Is it: <u>  </u> Heavy <u>  </u> Light Estimate its weight: _____ lbs.</p> <p>Other notes: _____</p> <p>_____</p> <p>Location Found: _____</p> <p>Date/Year Found: _____</p> <p>What was it used for? _____</p> <p>_____</p> <p>Name a modern-day tool that is similar:</p> <p>_____</p>
	<p>Size and Shape: _____</p> <p>Color: _____</p> <p>What is it made of? _____</p> <p>Is it: <u>  </u> Heavy <u>  </u> Light Estimate its weight: _____ lbs.</p> <p>Other notes: _____</p> <p>_____</p> <p>Location Found: _____</p> <p>Date/Year Found: _____</p> <p>What was it used for? _____</p> <p>_____</p> <p>Name a modern-day tool that is similar:</p> <p>_____</p>



# Culture

*Students will identify features that all cultures share and decide which are visible and which are invisible.*



## Amerindian Heritage

Grenada National Museum: Teacher Kit

### Before You Visit

#### Overview

Culture has been compared to an iceberg. Just as an iceberg has a visible section (one-ninth of it) above the waterline and a larger, invisible section below the waterline, culture has some aspects that you can observe and others that you can only imagine or intuit. Like an iceberg, the part of culture that is visible (observable behavior) is only a small part of a much bigger whole.

#### Lesson objectives

SWBAT define culture and recognize their own cultural biases.

- Students will identify features that all cultures have in common.
- Students will understand that culture includes visible and invisible features.

#### Procedure

1. Draw a large iceberg floating in the sea on the board. Ask students: What do you know about icebergs? Emphasize the fact that most of the iceberg is hidden from view.
2. Ask students to look over the Features of Culture handout. Explain that this list presents some of the features all cultures have in common. Pictures of people involved in everyday activities in various parts of the world will help you illustrate this idea.
3. Ask students to identify those features from the list that they can see in the behavior of people and those that are invisible. As students share their ideas, record them above or below the waterline on your iceberg drawing.

#### Grade Levels

- 4<sup>th</sup> +
- Extension Activities for Secondary Forms 1+

#### Duration

- Pre-Visit: 30 minutes
- Visit: 30 minutes
- Post-Visit: 15-20 minutes

#### Topics

- Defining culture
- Iceberg metaphor
- Cultural observations
- “Visible” and “invisible” characteristics
- How archeologists learn about past cultures

**Linkages:** Race/Ethnicity, religious beliefs, holidays, ceremonies, ancient and modern-day cultures

#### Materials

- **Features of Culture 2** handout (see p. \_\_\_\_); Or, write the features on the board for students to copy into their exercise books BEFORE reaching the museum
- Clipboards or notebooks for students to press on
- Pencils for each student

#### Exhibit Tie-Ins

- Amerindian Exhibit Display: What is Archaeology?
- Various cultural artifacts: ceramics, tools, adornos, etc.

#### Objects of Interest

- Object 1 (in Display #) - description of item for teacher
- Object 2 (in Display #) - description of item for teacher
- Object 3 (in Display #) - description of item for teacher

# Culture, Continued

4. Point out that there is a relationship between those items that appear above the waterline and those that appear below it. In most cases, the invisible aspects of culture influence or cause the visible ones. Religious beliefs, for example, are "seen" in certain holiday customs, and notions of modesty influence styles of dress. Ask students to find other examples of this from the iceberg representation of culture.

## Debriefing

Use the following questions to help students understand how the "Features of Culture" can be used to enhance their understanding of other cultures.

1. Does it make sense to compare culture to an iceberg? Can you think of other things to which the visible and invisible features of culture can be compared?
2. A US Peace Corps Volunteer serving as a teacher in Mongolia had this to say about some photographs she sent to a group of students in the United States.

"Mongolians are very serious and composed in their expressions. In the city, this is beginning to change slightly. You'll see a number of my students smiling. But this is not traditional. When I first came here, my friends asked me why Americans smile so much. They felt that Americans smile even at people they don't like and that this was quite insincere." —Lisa Buchwalder

What does this tell you about the visible and invisible features of culture? Does it explain why people from different cultures sometimes misunderstand each other?

3. Can you match this description of American and Mongolian behaviors with any of the items on your list of cultural features?
4. How can a list such as "Features of Culture" help you understand differences among people? (Possible answer: Differences may seem less strange or unusual when we understand them as variations on fundamental characteristics that all cultures have in common.)

## Extension

1. For homework, have students use the Features of Culture handout or list as a guide to interview someone from another culture. They could present their findings or write a reflection on them.

## Adaptations for Struggling Students

- Have students work in pairs or small groups and assign a strong writer as the group's recorder. This will take the pressure off of writing while still allowing struggling writers to contribute their ideas.
- Give adequate 'think time' when asking questions. Some students need extra processing time to formulate their answers.

# Culture, Continued

## At the Museum

### *Culture Detectives*

#### **Overview**

Students will explore the Amerindian Room as Culture Detectives in order to fill in as much of the Features of Culture 2 handout as possible.

#### **Background Information**

Culture is a system of beliefs, values, and assumptions about life that guide behavior and are shared by a group of people. It includes customs, language, and material artifacts. These are transmitted from generation to generation, rarely with explicit instructions.

Culture has been compared to an iceberg. Just as an iceberg has a visible section (one-ninth of it) above the waterline and a larger, invisible section below the waterline, culture has some aspects that you can observe and others that you can only imagine or intuit. Like an iceberg, the part of culture that is visible (observable behavior) is only a small part of a much bigger whole.

#### **Lesson objectives**

SWBAT define culture and recognize their own cultural biases

- Students will learn about Amerindian culture through exploration of the exhibit

#### **Procedure**

1. Give students copies of the Features of Culture 2 worksheet, or have them copy the headings from the worksheet into their exercise books. They will need to record their ideas as they explore the exhibit so they should have a pencil and something to press on with them. *Alternatives: students could work in small groups or each student could be assigned a small number of headings from the worksheet.*
2. Before entering the exhibit, review the definition of culture with the class:

*Culture is a system of beliefs, values, and assumptions about life that guide behavior and are shared by a group of people. It includes customs, language, and material artifacts. These are transmitted from generation to generation, rarely with explicit instructions.*

3. If you completed the pre-visit lesson: *The Iceberg*, review the iceberg metaphor and remind students that only a small portion of culture is visible. If you have not completed the pre-visit lesson, briefly introduce students to the idea: Just as an iceberg has a visible section above the waterline and a larger, invisible section below the waterline, culture has some aspects that you can observe and others that you can only imagine or intuit. Like an iceberg, the part of culture that is visible (observable behavior) is only a small part of a much

# Culture, Continued

bigger whole.

4. Assign students to fill in as much of their worksheets as possible as they explore the exhibit while keeping in mind that only a small portion of the culture will be directly observable. They may be able to draw inferences about some of the 'invisible aspects' of the culture but many may require extra research or be unknown even to scholars. Give students about 30 minutes to complete this task.

## Debriefing

1. Bring the group back together, allow students to share their answers and discuss the difference between direct observations and inferences. Draw attention to any conflicting inferences.

## After Your Visit

### Extensions/Post Visit Activities

1. Assign students to attempt to answer any lingering questions about Amerindian culture through a research project.
2. Have students write a reflection on similarities and differences between contemporary Grenadian culture and Amerindian culture.
3. Have students write a short story or play as if they accidentally time-travelled to the time of the Amerindians. They should describe their reaction to the culture.

### Post-Visit Reflection

- How has what you learned through reading the 'Anthropology/Archaeology' poster influenced your impressions of Amerindian culture?

## Features of Culture

1. facial expressions
2. religious beliefs
3. religious rituals
4. importance of time
5. paintings
6. values
7. literature
8. child-raising beliefs
9. ideas about leadership
10. gestures
11. holiday customs
12. ideas about fairness
13. ideas about friendship
14. ideas about modesty
15. foods
16. eating habits
17. understanding of the natural world
18. concept of self
19. the importance of work
20. concept of beauty
21. music
22. styles of dress
23. general world view
24. concept of personal space
25. rules of social etiquette
26. housing



# What is Archaeology?

*Students will explore how archaeologists study ancient groups through the things they left behind and explain the importance of protecting archaeological sites to preserve our heritage.*

## Before You Visit

### Overview

Archaeologists play a critical role in our understanding of the past. In our history, entire civilizations have risen and fallen, leaving only objects behind for us to study and draw conclusions about their culture, way of life, environment, social structure, and technological sophistication. Archaeological dig sites are also sometimes our only way of knowing when certain peoples arrived in the Caribbean, making the careful excavation, dating and study of found artifacts one of our only links to understanding our heritage.

However, the archaeological sites (and those sites yet to be discovered) are at risk of being disturbed by unauthorized and illegal excavation and sales of artifacts, such as ceramics, on the black market. Even “innocent” digging and removal of found objects can pose a problem, since archaeologists rely on context to learn about the object—where exactly it was found, what objects were near it, how it was positioned in the ground, what might have been inside of it, the type of earth covering it, etc.

Therefore, it is crucial to share this unique part of historical “detective work” with students and stress the importance of leaving archaeological dig sites (or buried items) alone.

### Lesson objectives

SWBAT define archaeology, and explain their role in how we learn about our past.

- Students will identify how archaeologists explore and excavate objects from dig sites and study



## Amerindian Heritage

Grenada National Museum: Teacher Kit

### Grade Levels

- 4<sup>th</sup> +
- Extension Activities for Secondary Forms 1+

### Duration

- Pre-Visit: 30 minutes
- Visit: 30 minutes
- Post-Visit: 15-20 minutes

### Topics

- Defining archaeology
- Making observations and inferences about objects
- Using context to make inferences about the past
- Protecting dig sites and our cultural heritage

**Linkages:** Tools, ceramics, dig sites, Pearls Airport, carbon dating, chemistry, geology, anthropology

### Materials

- **Investigating Artifacts handout**; Or, write the features on the board for students to copy into their exercise books
- **Artifacts Crossword handout (optional/extension)**
- Clipboards or notebooks for students to press on
- Pencils for each student

### Exhibit Tie-Ins

- Amerindian Heritage Room Exhibit Displays: *What is Archaeology?* and *Protecting Our Cultural Heritage*

### Objects of Interest

- Various ceramics, tools, and other excavated objects that were important in telling us about Amerindian history

# Archaeology, Continued

these objects and their context to retell a story about the group/culture being studied.

- Students will understand the negative impact of looting and illegal selling of artifacts from dig sites around Grenada and see the importance of protecting them to help preserve our heritage.

## Procedure

1. A few days before this lesson, ask students to bring to class 3 small objects of personal importance. The personal objects might include a toy, an item they use to get ready in the morning, a craft or drawing they made, a piece of jewelry or article of clothing, a tool or household utensil, or anything that might describe them or their way of life. Students should bring their objects with them in a brown paper bag so that other students cannot see what the objects are. Make sure to tell students to keep their objects secret! They should not tell any of their classmates what they have chosen to bring.
2. On the day of the lesson, have your class-list handy, with a number next to each student's name. Collect the paper bags and number them accordingly as you go. Remember: students should not share which bags or items are theirs. In succession, invite a student to the front of the room, give them a bag that isn't their number, and have them draw just **one object** from it, revealing the object to the class.
3. Ask this student to describe the object using only **facts** from observation alone:  
*What size is it? Shape? Weight (heavy or light)? Color? What is it made of? What is it called?*
4. Next, introduce the concept of **inferences**, or things we might conclude or **guess** about the object based on the information we know from our observations.  
  
For example, if Object 1 is a hair brush, we might infer that whoever brought it could have longer hair, and may be female. Do we *absolutely know* the owner of the brush is female? No. This is an **inference**, and inferences can be incorrect without enough facts to support them.  
  
However, the more facts we can draw, the more our inferences might be correct. For example, if long strands of hair were found in the brush, we might feel more confident that its owner is female. If the object is found in a bag which **also** contains lipstick, we can be more confident in our inference (but still not certain).
5. Ask students to start making observations about the first object, including who might be the possible owner. What facts and inferences can they make based on their observations? Help students categorize each statement as "fact" or "inference" (or "guess" for younger students) so they can see the difference.
6. Next, reveal all of the remaining objects in the bag at once. With this added information, what new facts and inferences can be made? Are students closer to discovering who owns the items? Explore a bag together as a group if students need more practice identifying facts from inferences.
7. Now, ask pairs of students to come up and take one bag back with them to their desks. Student pairs should explore 1 object from the bag first, without looking at the remaining contents of the bag. Ask students

# Archaeology, Continued

to identify facts and inferences using the **Investigating Artifacts** handout. Students can also draw a dividing line on blank paper and label one column “Facts” and one column “Inferences” (“Guesses”) for this activity. After making some observations about the first **object**, including who might own it, student pairs should explore the remaining contents of the bag to see if their assessment changes.

8. Visit the pairs to examine the objects in their bags and the recorded facts and inferences made about them, providing corrective feedback if needed. Use this opportunity to pre-select 1 or 2 groups with good examples for the debriefing.

## Debriefing

Use the following questions to help students understand how their examination of facts and inferences can be used to learn about a person, group, society, or culture.

1. Review student guesses of who owns the bags. For any that are correct, ask the students what facts and inferences they made to make this “discovery.” Ask a few incorrect groups what inferences they made that led them to this decision.
2. Ask any of the groups if their guesses and inferences changed as they revealed the other items in the bag. How did the presence of these items change their conclusions? Explain that this is the power of context when studying objects—*the presence of information around the object is sometimes just as important (or more important) as the object itself*.
3. What can our observations tell us about people, groups, or cultures? How hard was this activity? If these objects were found in a person’s room next to many more objects, would that have made the job of guessing its owner easier or harder? Why?
4. Archaeologists take great care to ensure artifacts do not get damaged during excavation. What if the objects are disturbed, damaged, or missing pieces? How might that make the job of archaeologists harder?

Explain that archaeologists rely on the location and proximity of objects to others (*context*) in order to draw better inferences and conclusions about the items they find. If an object is looted or removed from an excavation site, this valuable information becomes lost forever!

## Extension

1. Students should explore the web for informative articles explaining how **radiocarbon dating** techniques help establish the age of objects. Ask students to explore websites to find out other techniques for analyzing artifacts. How does knowing the age of an object help historians? Search for “[Measuring age on Earth](#)” on [www.khanacademy.org](http://www.khanacademy.org) for great videos explaining the concept (Tie-ins: chemistry, atoms). Students could also explore the interactive “[Radioactive Dating Game](#)” from the University of Colorado, Boulder (<http://phet.colorado.edu/en/simulation/radioactive-dating-game>).
2. What can the Government of Grenada and other neighboring Caribbean islands do to counteract illegal excavation and looting of ancient artifacts? What policies are in place to protect these sites? What can citizens do if they see a potential site being disturbed?



# Archaeology, Continued

## At the Museum

### *Investigating Artifacts*

#### Overview

Students will explore the *Amerindian Heritage Room* and select an artifact for observational inquiry.

#### Background Information

Archaeologists have a tough job. They must do a lot of hard work digging and sorting the objects they find at an excavation site, while being very careful not to break or disturb any of the objects they are looking for in the process. The goal is to preserve these objects as best as they can while they are being excavated, cleaned, studied, and occasionally shown at museums. Furthermore, **illegal looting** of items has made their job even harder, since once an object is removed from its context, it becomes much harder to reveal anything about the people or groups who may have lived here! This creates a permanent loss of the rich history and cultural knowledge of our story of Grenada and the cultural heritage of its citizens.

The artifacts on display at the GNM are all real items recovered from the earth, unless otherwise mentioned on the object label. Some objects may be replicas, which are safer to display than the real item, especially if the item is fragile and could break or degrade due to the elements. Two posters, *What is Archaeology?* and *Preserving Our Cultural Heritage* should accompany this lesson/visit.

#### Lesson objectives

SWBAT use inquiry-based observation to examine an artifact and identify facts and inferences about it.

#### Procedure

1. Using the questions from the *Investigating Artifacts* handout, invite students to quietly explore the museum and select an object to observe and explore\*. They will carry out their investigation by viewing the object from different angles, observing its properties, measuring (estimating) the object's size and other physical characteristics, and recording observations. They can also read the object's label for additional clues and information. Once their observations and recording of facts are complete, they can make inferences about what the object was used for, who might have used it, where it might have been used, how it might have been made, and why it was useful to the people who owned it. Allow approx. 15 minutes to explore.

\* If you have not completed the pre-visit lesson, briefly introduce students to the idea of "facts" vs. "inferences" using a simple hair brush or household item as an example. Even a refuse bin/trash can tell us a lot about a person's way of life. For example, the type of snacks they eat, the papers and past correspondence or homework they discard, etc., can all provide an observer with a set of facts and assumptions (inferences) about the person living there. (Additionally, the order of the trash deposit gives a chronological sequence, something archaeologists call "stratigraphy.")

2. Walk around and examine student observations and inferences, providing feedback and clues if needed.

# Archaeology, Continued

Pre-select a few choice examples to review as a group in the debriefing.

## Extension/Alternate Activity

In lieu of the facts and inferences exercise, students can complete the *Artifacts Crossword* while exploring the museum. The crossword provides clues (facts and inferences) about particular objects in the museum. Students should be sure to read the object labels for additional clues to complete the crossword. (Time: approx. 15 minutes).

## Debriefing

1. Bring the group back together near the *What is Archaeology?* and *Protecting Our Cultural Heritage* poster displays. Ask students to identify ways archaeologists assess artifacts to help them arrive at conclusions about the people who used them.
2. Ask students how much we would know about Amerindians if it weren't for these artifacts. What if many of these objects were never found, or were stolen before they could be studied? What would we know about this part of our history? Review what we can do, as citizens, to protect our cultural heritage.

## After Your Visit

### Post Visit and Extension Activities

1. Work with students to start a letter-writing campaign, urging groups (businesses, art galleries, tourist companies, cruise line operators, government agencies, the airport, etc.) to help do their part by not disrupting sites or allowing artifacts to leave Grenada. Students can also make posters for display at the museum to urge tourists not to purchase artifacts being sold in certain parts of the country.
2. Have the class work (together or in small groups) to develop a policy or set of procedures that people should take if they discover a possible excavation site in Grenada. Who should they contact? What steps should be taken to protect and secure the area? Ask students to research government and organization websites (such as the museum) for appropriate contacts. Finally, have groups make brochures or posters with this information.
3. Ask students to research and present a past archaeological discovery in the Caribbean, explaining what was found, who found it, what was done with the site, and why it was important.

### Post-Visit Reflection

- How does our knowledge of the past help society in the present? Why do we care about history and past cultures that lived in Grenada? Is there only "one side" to history?

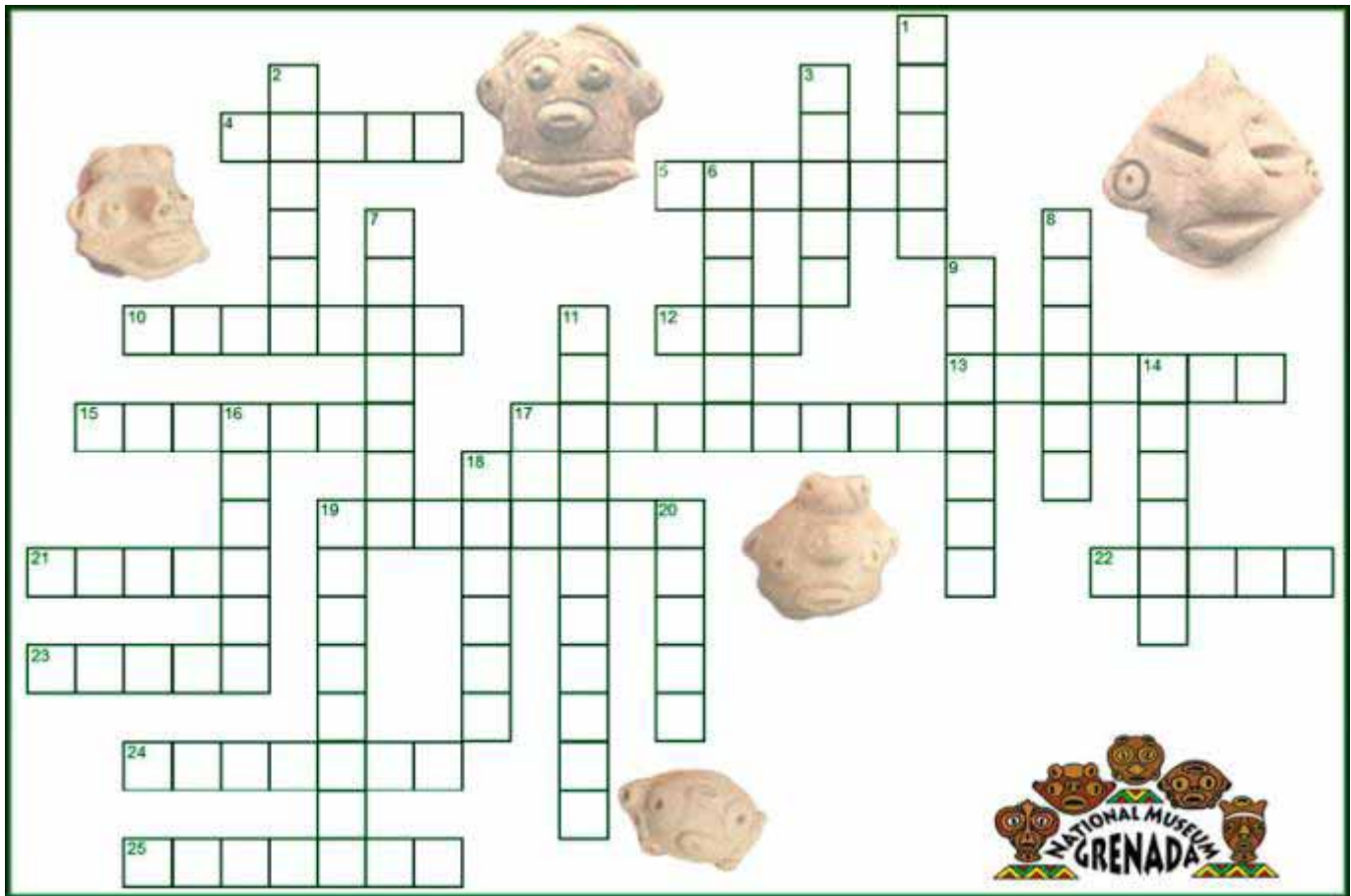
# What is Archaeology?

# Amerindian Heritage

Student Activity Handout: Crossword Puzzle (Extension)

Grenada National Museum: Teacher Kit

**Instructions:** Explore the museum exhibition and/or conduct research online for answers to these clues!



## ACROSS

- 4 The dark, organic layer of soil on the surface.  
 5 Containing No. 18 Down, many Grenadians eat this porridge for breakfast.  
 10 The taking of artifacts without proper recording of their context, often to be sold illegally  
 12\* "Orisha \_\_\_", meaning voo doo, an African "god of the head" used to enshrine the family spirit.  
 13 A fired clay object, commonly discovered and displayed as artifacts (examples include pottery, griddles, etc.)  
 15 A system of shared beliefs, meaning, and behavior by a group of people  
 17 A large stone carving left by Amerindians  
 19\* A dark red type of clay used for pottery (2 words).  
 21 Another word for flint, the preferred stone for making tools  
 22\* Feminine name for this "kicking" geologic structure, which may one day be her own island.  
 23 A stone fragment removed while making a stone tool, sometimes used as a tool in itself.  
 24 Called Rio \_\_\_\_\_, this delta is the source of the Saladoids who traveled here by at least 100 AD  
 25 Large, flat, ceramic plate for cooking manioc/cassava

## DOWN

- 1 Term for an Amerindian house  
 Type of canoe made from the trunk of a silk cotton tree over 200  
 2\* years ago; earlier versions played a large role in Amerindian migration and trade

- Perhaps the most complex culture of Amerindians living in the  
 3 prehistoric Caribbean, this group populated Puerto Rico and Hispaniola at the time of European contact.  
 6 Term for decorative attachments to pottery, often the faces of people and animals.  
 An important concept for archaeologists that considers the  
 7 location of an item in a site, and its relationship with other items in time and space.  
 8\* No. 12 Across is made of leather and this type of shell.  
 A general term for extremely ancient, pre-ceramic cultures. In the  
 9 Caribbean, this "period" marks the use of primitive stone points, flakes, grinders, and other stone (and sometimes bone and shell) tools  
 11 A more "correct" name for the indigenous people of the Caribbean, though we may have known them by other names.  
 14 A term for an ancient trash deposit  
 16 Effigy dating to around 200 AD, colored red with white paint resembling a big reptile  
 18 Considered the staple crop of the Amerindian diet, this plentiful food was first domesticated in the Amazon over 10,000 years ago.  
 The name for the earliest ceramic (pottery-making) culture in the  
 19 Caribbean. Their pottery is very distinct, often using white on red painting and crosshatching patterns.  
 20 A broken piece of ceramic

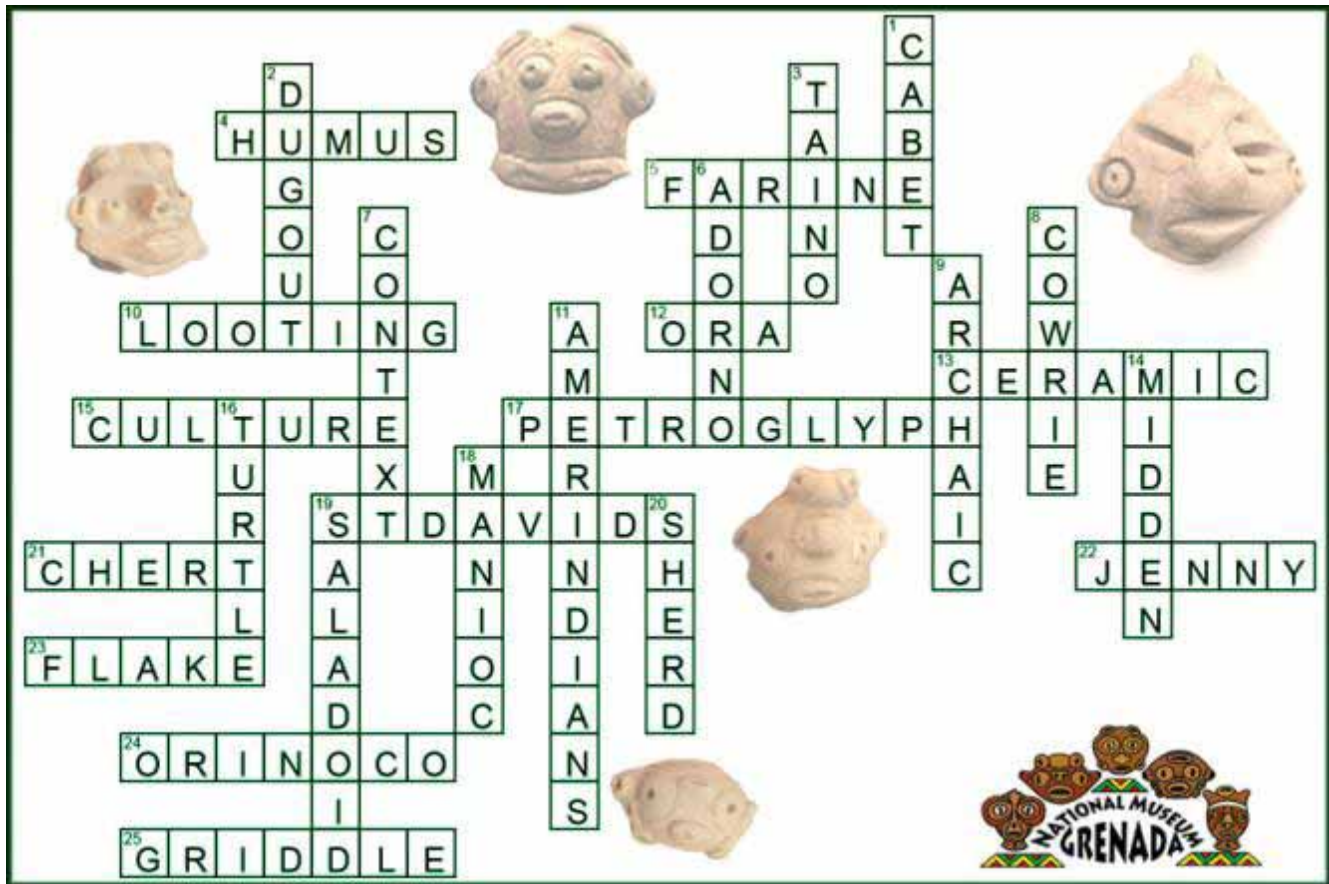
\* Denotes the item in the clue may be in another part of the museum aside from the Archaeology displays.

## Answer Key

Student Activity Handout: Crossword Puzzle (Extension)

## Amerindian Heritage

Grenada National Museum: Teacher Kit



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# Field Trip Guides



## *Adventures outside the museum*



# Pearls Airport

Discovering archaeological artifacts found at Pearls

## Address

- Pearls, St. Andrew

## Visiting Details

- Free admission; Explore land area opposite air strip



## Before You Visit

### *The Legend of Leaper's Hill*

#### Overview

Students will learn about artifacts found at Pearls and make inferences about what Amerindian society was like.

#### Background

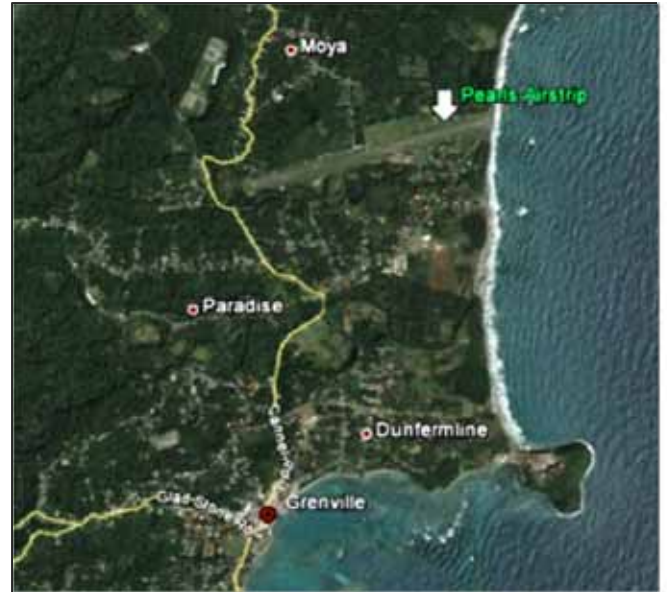
The Pearls airport presents two fascinating features of Grenada's history: its early Prehistory and the American Intervention in 1983 [Note: This lesson will only discuss the Prehistory aspect].

The area around Pearls may have been known as an Amerindian site before the airport, but it wasn't until the airport was built that it became widely known. When the construction crews bulldozed the area flat in **1941** (notice the "push-piles" on the sides of the airstrip) they found Amerindian artifacts all over the place. It turns out that Pearls was an enormous, thriving port in prehistory



# Field Trip Guide

Grenada National Museum: Teacher Kit  
Adventures Outside the Museum



## At A Glance

### Grade Levels

- 4<sup>th</sup> +
- Extension Activities for Secondary Forms 1+

### Duration

- Pre-Visit: 20 minutes
- Visit: 20-30 minutes
- Post-Visit: 10-15 minutes

### Topics

- Archaeology
- Ceramic artifacts
- Prehistoric Grenadian history

### Materials

- Copies of *Images of Pearls* Handout to pass around class
- Replica artifacts from Pearls (optional)

### Museum Exhibit Tie-Ins

- Amerindian Display: *What is Archaeology?* and *Protecting Grenada's Heritage*

# Pearls Airport

## Field Trip Guide

### Objectives

SWBAT identify the uses of various artifacts collected at Pearls, and gain a deeper understanding of what life in prehistory was like.

### Procedure

1. Tell the class you're going to look at some pictures of artifacts similar to the ones found at Pearls.
2. Show the class the first image of "Images of Pearls" (handout) and ask what they think it is. What was it used for? After a brief discussion, reveal its actual use.
3. Ask students what it means about the society that had that kind of artifact? (e.g. agricultural tools and griddles = farming, cooking over a fire; size of artifacts could mean communal vs. individual eating. Types of artifacts indicate full-time artists, etc.). What are the modern equivalents of these objects? Note that ceramics are still used for kitchenware, bathroom tiling, etc.
4. Repeat Step 3 for each image.

### Extension

Artifacts like the ones we were looking at can be found in and around Pearls and many other areas in the country. BUT, you should know that it is against the law to remove these objects from their resting place. This is because they are educational and cultural resources that, like many resources, are finite and limited.

### Debriefing

Have students choose one artifact that they saw during the lesson and write a brief journal entry describing its potential uses. They should consider the size, shape, and characteristics of the object (e.g., Is it water tight? Does it have handles?) to gather clues regarding the object's use.

### Adaptations for Struggling Students

- Have students work in pairs or small groups and assign a strong writer as the group's recorder. This will take the pressure off of writing while still allowing struggling writers to contribute their ideas.
- Give adequate 'think time' when asking questions. Some students need extra processing time to formulate their answers.

# Pearls Airport

Field Trip Guide

## At the Site

### Settlement Patterns

**WARNING:** You may see Amerindian artifacts on the ground at the old airport at Pearls. It is ILLEGAL and PUNISHABLE BY LAW to take objects from ancient sites in Grenada. Please advise your students against touching or taking artifacts they find. In connection with this, it is equally against the law to purchase LOOTED artifacts from persons selling in the area. (Note that there is a man that sells jade stone replicas on the road by the planes- these are legal and encouraged.)

#### Overview

Students will examine the terrain at Pearls and think about why Amerindians chose this area to be a major trading site.

#### Background

*What about this area would make it an ideal spot for a large town?*

Given its volcanic makeup and presence of mountains and valleys, there aren't many naturally flat areas in Grenada. Another famously flat area (Queens Park) was also a big Amerindian site. Lead students to the conclusion that flat land was chosen because it is perfect for agriculture.

#### Objectives

Students will be able to recognize that Pearls was an ideal site for agriculture (because it is flat) and trade (because of its location on the coast).

#### Procedure

Gather students and read the **Background** information aloud.

Organize students into groups of 4-6 and tell them to imagine they are Amerindian scouts from 2000 years ago, and are looking for a new location to settle their clan. They've just landed at Pearls. Have them look around and discuss with their group members why this site might suit their needs. They should be able to decide why or why not they would settle here. Give them 5 minutes.

Gather everyone back into a big group and ask student groups to share whether they would choose this site to settle and why. If they haven't come up with it by themselves, discuss the terrain's potential for agriculture and trade.

#### If you completed the pre-visit lesson

Look for Michael John, the craftsman who pounds replica stone artifacts by the planes, on the main road. Ask him to show the class a replica he's made based on real artifacts found in the area. He might also be willing to show students how he carves his artifacts from stone. Again, DO NOT BUY REAL CERAMIC POTTERY- IT IS AGAINST THE LAW. Only stone replicas are legal to buy.



# Pearls Airport

## Field Trip Guide

### Debrief

Back on the bus, have students again pretend to be Amerindian scouts looking for a new place to settle. Ask students compare Pearls to their own home village and discuss with their neighbor which they would choose, as ancient Amerindians, and why.

## After Your Visit

### Extensions/Post-Visit Activities

1. Visit the museum, and study the Heritage Trail map in the Amerindian Room. Have students compare natural resources and terrain features of the different Amerindian sites in the country. What do they notice about many of them?
2. Have students visit the website for the 1990 archaeological project at Pearls:  
<http://www.flmnh.ufl.edu/Caribarch/grenada.htm>

### General Reflection/Wrap-Up Questions

1. What types of artifacts have been found at Pearls?
2. What do those artifacts tell us about the ancient people who settled there?
3. Why is it against the law to purchase or dig up Amerindian artifacts in Grenada?
4. What makes a site potentially desirable for settlement?
5. What resources or terrain features would you look for if you were planning a new settlement?

# Pearls Airport

Student Activity Handout: Images of Pearls



Amerindian Heritage

Grenada National Museum: Teacher Kit

## Artifacts at Pearls

What do you think each artifact is, and what was it used for?



Photos 1 and 4 are similar to specific artifacts found at Pearls, though not the originals.

# Duquesne Beach Petroglyphs

*Understanding symbols and their meaning to the people who created them*

## Address

- Duquesne Beach, St. Mark's (southern end of beach)

## Visiting Details

- Free admission
- Car park at corner shop

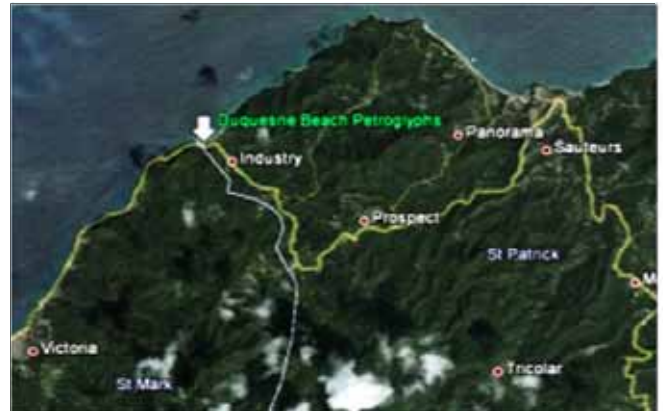
## Other Attractions in Area

- Leaper's Hill (below)



# Field Trip Guide

**Grenada National Museum: Teacher Kit**  
Adventures Outside the Museum



## Before You Visit

### Cultural Symbols

### Background

Symbols are representations of people, places, things, and ideas. The purpose of a symbol is to communicate meaning. For example, a red octagon may be a symbol for "STOP". Likewise, written language represents spoken language, which in itself conveys meaning about the world. The word "tree" is not a tree itself- it simply represents something in reality and achieves this purpose by conveying the image of a tree in your mind. Personal names are symbols representing individuals. On rocks throughout the Caribbean, Amerindians carved permanent symbols that still exist today. Their meanings are unknown, as their culture has been



## At A Glance

### Grade Levels

- 4<sup>th</sup> +
- Extension Activities for Secondary Forms 1+

### Duration

- Pre-Visit: 30-40 minutes
- Visit: 20-30 minutes
- Post-Visit: 15 minutes

### Topics

- Cultural symbols
- Petroglyphs
- Archaeology and history

### Materials

- Pictures of other petroglyphs (Handout)
- Symbols worksheet
- At the Site: Exercise books and pencils for each student

### Museum Exhibit Tie-Ins

- Amerindian Exhibit Displays: *Prehistoric Grenada 'Heritage Trail' Map*;
- *What is Archaeology?*

# Duquesne Beach Petroglyphs

## Field Trip Guide

lost in many ways. Archaeologists and others that have studied them believe most to be of religious/spiritual importance (images of gods, protection from evil spirits, etc.), but we don't know for sure. Scientists call these images "petroglyphs" [>petro=rock, >glyph=symbol] but many people just call them "rock art." The term "Carib stone" is used as well, but the word Carib (more correctly, *Island Carib*) refers to the people living in the Lesser Antilles during European colonization- not necessarily the same ones who created the stones. We simply do not know what these people called themselves, so archaeologists use the general term "Amerindian." At some sites, pottery has been found associated with rock art, and thus specific ceramic types (e.g. Saladoid, Suazoid, Troumassoid, etc.) can indicate a specific time period.

### Lesson objectives

SWBAT make a connection between the petroglyphs at Duquesne beach (and elsewhere) and the symbols we use in modern society.

### Procedure

1. Explain to students that they're going to look at symbols from the past and present. Ask students to define "symbol" and give an example of ones we use at school or in the country. Discuss.
2. Read the Background Information to the class.
3. Display the worksheet on the board, or pass out copies (if available).
4. Explain Section 1 and clarify any concepts students are unfamiliar with. Give them 5 minutes to complete this section. Discuss answers.
5. Explain directions for Section 2- students can work in pairs. Given them 5 more minutes.
6. Discuss students' answers. When done, reveal the true meaning of the image, and read the explanation on the Answer sheet.
7. Display images of other petroglyphs (attached) and discuss their possible meanings. Remind students that they were created by a very different culture, so it's difficult to understand their meaning.

### Adaptations for Struggling Students

- Have students work in pairs or small groups and assign a strong writer as the group's recorder. This will take the pressure off of writing while still allowing struggling writers to contribute their ideas.
- Give adequate 'think time' when asking questions. Some students need extra processing time to formulate their answers.

# Duquesne Beach Petroglyphs

Field Trip Guide

## At the Site

What Do You See?

### Overview

We are going to spend a few minutes on Duquesne beach, looking at the petroglyphs, drawing what you see, and discussing their possible meanings.

### Background Information

Duquesne beach is good place to get up close to a number of ancient petroglyphs. A petroglyph is a symbol engraved into rock. In the Caribbean, they represent an unanswerable puzzle for archaeologists. There was no system of writing before Columbus, so all we have to go on are the interpretations of early Europeans who wrote down what they understood. We can also compare rock art across the Caribbean and Amazon to see similarities. But the meanings we assign may have nothing to do with the original meaning.

The first, most obvious point of interest on Duquesne Beach are the twin faces side-by-side. Some archaeologists have supposed that each represents the radiant head of the rainbow serpent in Amazonian mythology. They appear here as twins, a common element in New World mythology. However, the combined meaning of twin rainbow serpents (if that is what they are), is unknown. On the bottom of the southern side of the same stone, more carvings can be seen (one is quite similar to the beach petroglyph just south of Gouyave). On the next stone to the South are the indented lines of a work stone- perhaps the same work stone used to sharpen the carver's tools! (Remember, they didn't have metal chisels.)

The name Duquesne was given by the French to the "Caribe" chief in the area. In 1994, archaeologists found evidence of a prehistoric site on the plantation to the West, but it's not known if this was associated with the rock drawings. Archaeologists who study petroglyphs in the Lesser Antilles believe this style of petroglyph to be from the Suazoid period (900-1200 AD). As with other petroglyphs on the island (excepting Mt. Rich), the beach location could represent the boundary between the world of the Sea and world of Land. Rock Art throughout the Caribbean is different from the images seen on Amerindian pottery, though a few figures such as bats (men) and frogs (women) do show up on both.

### Objectives

- SWBAT examine a real petroglyph, first hand, and create a sketch of it.

### Procedure

1. Gather the class in front of the Petroglyph (south end of the beach).
2. Ask someone to point out the two biggest drawings
3. Have students make some educated guesses about what they think it could mean
4. Read the **Background** Information aloud to the class

# Duquesne Beach Petroglyphs

## Field Trip Guide

5. Give students 5 minutes to make a quick sketch of the petroglyphs
6. Have a few volunteers share their drawings
7. Give them another 5 minutes to explore for other petroglyphs in the immediate area (sketch them if they find any). *Note: if the tide is low, you can find others in the rocks to the south.*

### If you completed the pre-visit lesson

Ask a student to summarize what they learned about symbols already. How can they compare the Maya monkey hieroglyph to the Duquesne Beach petroglyphs? (Answer: We can't understand either of them without more information about the society that created it. Just as a monkey is a common thing, this image could represent something common as well. It could also mean something nobody has thought of yet!)

### Debriefing

Back in class or on the bus, have students look at each other's drawings to notice similarities and differences in what they each saw. If you did not do the pre-visit lesson, ask a student now to summarize what they've learned about symbols and petroglyphs.

## After Your Visit

### Extensions/Post-Visit Activities

1. Imagine what life was like in Grenada 1000 years ago, long before the modern world. Now write a back-story to the Duquesne petroglyphs. Who and what are they? Are they twins? Are they married? What is something that happened to them in their life?
2. Research on the internet to learn about symbolism, language, and culture. A good starting point is in semantics, the word used to describe meaning in language. A short video on this can be found here: <http://www.youtube.com/watch?v=9ZDkp8dUWYw>

### General Reflection/Wrap-Up Questions

- What is a petroglyph?
- Who created the Duquesne petroglyphs? Why?
- How do we use symbols in modern life?
- Compare and Contrast our use of symbols to ancient uses.

# Duquesne Beach Petroglyphs



## Field Trip Guide

Grenada National Museum: Teacher Kit  
Adventures Outside the Museum

Student Activity Handout: Symbols

### Cultural Imagery

**Section 1:** Next to each symbol, write its meaning. Think about its context (where you usually see this symbol). What might someone think if they knew absolutely nothing about its physical or cultural context?



**Section 2:** This is a symbol from an ancient culture. What do you think it means?



# Answers

## *Student Activity Handout: Symbols*

### Section 1 Answers (left to right)

Slippery Surface	Grenlec
Firefox (internet browser icon)	Caution
Winding Road Ahead	No Diving
Facebook “Like” button	Love
Support for HIV/AIDS	Peace

### Section 2 Answers

This symbol is an ancient Maya hieroglyph that stands for “monkey.”

Tell Students: it’s hard to know the meaning of a symbol without being part of the society that created it. If you were to create a symbol that stands for “monkey,” you would probably come up with something a little different because we think about monkeys differently than the ancient Maya. Likewise, why does a “heart” stand for “love”? or a red ribbon for “HIV/AIDS” or a circle with an upside down Y for “peace”? We automatically recognize many of these symbols because they come from within our culture, but their meanings are much deeper than their simple imagery suggests.

### Extension Question (If You Completed the Culture Lesson):

- How do symbols relate to the iceberg example of culture?



# Leapers' Hill

*Learning the true story of Leapers' Hill*

## Address

- Sauteurs, St. Patrick's

## Visiting Details

- Free admission

## Other Attractions in Area

- Town of Sauteurs, Grave of Walter Noel (see *Info on Sickle-Cell* below)



## Before You Visit

*The Legend of Leapers' Hill*

### Overview

Students will learn about the “legend” of Leapers' Hill, as told by the 1660s Anonymous History of the Island of Grenada in America, 1649-59. Following repeated battles with the Island Caribs, the French sought ways to rid them from Grenada. That chance came when an Island Carib named Thomas revealed the place where many Island Carib men assembled. On the 30th of May, 1650, the French made their way to Duquesne and waited for nightfall. After confirming that the men were there, the French decided to attack. With their guns loaded and bayonets drawn, the French fell on the Caribs. With no other escape around 40 Island Caribs jumped over the cliff later called le Morne des Sauteurs to a watery grave.



# Field Trip Guide

*Grenada National Museum: Teacher Kit*  
Adventures Outside the Museum



## At A Glance

### Grade Levels

- 4<sup>th</sup> +
- Extension Activities for Secondary Forms 1+

### Duration

- Pre-Visit: 20 minutes
- Visit: 20-30 minutes
- Post-Visit: 15 minutes

### Topics

- Narrative history
- Amerindian resistance against European colonialization
- Grenadian local history

### Materials

- 5-6 copies of the Story of Leapers' Hill Handout (enough for student groupings of 4-5)
- At the Site: Exercise books and pencils for each student

### Museum Exhibit Tie-Ins

- European Invasion Displays: *French Settlement of 1649* “Bloody confrontations”

# Leapers' Hill

## Field Trip Guide

### Background

The *Historie de l'isle de Grenade en Amérique, 1649-59* is an anonymous, 17th century manuscript that details the first ten years of the French in Grenada and their battles with the Island Caribs for control of the island. It is believed to be written by Father Benigne Bresson who was a missionary in Grenada between 1656 and 1659. Amazingly, this manuscript went unknown to historians for over 200 years until a French librarian came across it in 1872. The Jesuit school where he found it, however, has since closed and the original document disappeared. But 100 years later, in 1972, a copy transcribed by the librarian was discovered in a Paris bookstore by a visiting professor from the University of Montreal. Realizing its significance, he bought the book and sent it to Jacques Petitjean Roget, a Caribbean historian in Martinique. Together they investigated the document's authenticity and history. Petitjean Roget then translated it to English and sent a copy to the Grenada National Museum. Historians believe that the information in this manuscript is more accurate than that written by later authors. Because of its obscurity, however, many authors continue to be unaware of its existence. Today you will read the Leapers' Hill story as recorded in that document.

### Objectives

SWBAT retell the true story of Leapers' Hill

### Procedure

1. Tell students they're going to read the Leapers' Hill story described in the "Anonymous History"
2. Make a KWL chart on board. Under K, record what students know about what happened at Leapers' Hill. Under W, ask them what they want to learn from the story.
3. Read the **Background** information aloud to the class.
4. Split the class into groups of 4-6 students, and give each group a copy of the story.
5. Have the groups read the story aloud in a round-robin format. Each student will read 1 paragraph and the pass until story is finished. They should read the story twice.
6. Have students come back to whole group. Ask: *Why did the French attack the Caribs? Who told the French that it was a good time to attack? Why did he tell them that?*
7. Return to KWL chart; ask students what they learned from the story. Did they look back at the W column and learn what they wanted to learn? If not, how could they get that information? Look back at K, do they have to revise what they thought they knew about the Leapers' Hill story.

### Debriefing

Have students point out the main differences between what they thought they knew about Leapers' Hill and what they learned.

### Adaptations for Struggling Students

- Have students work in pairs or small groups and assign a strong writer as the group's recorder. This will take the pressure off of writing while still allowing struggling writers to contribute their ideas.
- Give adequate 'think time' when asking questions. Some students need extra processing time to formulate their answers.

# Leapers' Hill

Field Trip Guide

## At the Site

### Using Narrative to Tell History

#### Overview

After having read the true story of Leapers' Hill (**Pre-Visit Activity**), students are going to create a narrative to share what happened while in the same setting that the story took place.

#### Objectives

SWBAT use their background knowledge of Leapers Hill to respond to a journal prompt.

#### Procedure

1. Gather the class at the Leapers' Hill monument. Ask a student to retell the story, as they learned from the Pre-Visit activity.
2. Tell students they'll have 10 minutes to respond to a journal prompt in their exercise books.

*Pretend you are a Carib at the party. You're having a great time, when all of the sudden you see armed French soldiers running towards you.*

Students can choose:

- a) Write what they see, think, feel, and do as the soldiers attack; or,
  - b) Sketch the scene they imagine as the French soldiers attack and prepare an oral narrative (spoken story) to go along with it.
3. Have one or two students share their work and tell their versions of the narrative.

#### Debrief

Back in class or on the bus, have students share their drawing or journal entry with their neighbor and discuss.

#### Extension

"Communal" suicide was not uncommon amongst Amerindians. The Spanish had seen this happen from their earliest attempts to enslave the Taino in Hispaniola. As Dr. Lennox Honeychurch has explained:

*"Kalinago society was one where the world of the here and now and the world of the spirit interwove with each other like the fibers of a basket. The shaman practicing his 'spells' and consuming local narcotics travelled out of this world and returned with solutions to the problems of the present. Armed with this perception of continuous life in different zones of reality, the Kalinago were more than a match for Europeans. Western domination relied on the concept that the enslaved person would do everything possible, including forced labour, to continue living regardless of the conditions. Faced with a society that was prepared to die rather than surrender, the colonizers conquered land but found it impossible to control the living people."*

(Honeychurch, 2002). **Discuss this sentiment.**

# Leapers' Hill

## Field Trip Guide

### Other activities in the Sauteurs Cemetery (for Secondary School students):

Have students search for the grave of Walter Clement Noel. Once someone finds the correct grave (watch the dates, there is more than one Walter Noel), gather the class and read the ***Sickle-Cell*** **handout**.

Additionally, the St. Patrick's Anglican Church was built between 1829 and 1831. It is the oldest Anglican church in St. Patrick and sits on the site of a previous palisade fort and coastal battery. The St. Patrick's Roman Catholic Church was built between 1841 and 1851. It is the oldest Catholic church in St. Patrick's, and was used as a reference to locate the Leapers' Hill precipice (early accounts note that the Catholic Church was built near the site). However, the original RC church (1664-1795) stood where the police station and courthouse is today. It had been confiscated by the Anglicans in 1784 and was subsequently burned down during Fedon's Rebellion (1795). Thus, the RC church noted in historical accounts was not located where the present one is. Might the smaller cliff north of the police station be the *actual* location of Leapers' Hill?

In 1994, archaeologists located an Amerindian site in St. Patrick's Bay, just west of Leapers' Hill that dates to the colonial era. It's likely the same village attacked by the French in 1650. If this was where the attack began, it's likely that the current location of Leapers' Hill is the correct one. Additionally, in 1613 Spanish sailors reported trading with Amerindians at this same location (see figure below).

## After Your Visit

### General Reflection/Wrap-Up Questions

- Why did the French attack the Island Caribs?
- Why weren't they all able to live peacefully in Grenada?
- Was the Carib's Leap event the end of the Island Caribs in Grenada?



Painting of the event by artist Freddy Paul



A 1614 sketch by Nicolas de Cardona depicting Spanish ships meeting Amerindian canoes at either Irvin's Bay or Sauteurs Bay itself

# Leapers' Hill

*Student Activity Handout:  
1660s Anonymous History*



## Field Trip Guide

*Grenada National Museum: Teacher Kit  
Adventures Outside the Museum*

### **1660s Anonymous History of the Island of Grenada in America, 1649-59**

The French settled Grenada in March 1649. Within eight months of settlement, they became embroiled in what would be a decade-long battle against the Island Caribs for control of the island. Following repeated clashes with the Island Caribs that resulted in the deaths of many colonists, the French sought ways to rid the island of its natives, or at least kill as many as they could. That chance came in 1650.

The story of Leapers' Hill begins with the Island Carib called "Thomas," who wanted to marry the daughter of "Captain Duquesne" (the chief). His love's brother (the chief's son), however, rejected the offer. Thomas tried to convince him to give in, but the man refused and in a fit of rage, Thomas killed him! Realizing what would happen to him when the Chief found out, Thomas ran away to Martinique. While in Martinique, he approached Governor Duparquet (governor of all the French colonies) and told him that if he wanted to rid Grenada of the Island Caribs, Thomas could "deliver" them. He said he knew of a place in the north of the island where many of them get together to drink. Believing God had sent him this favor, Du Parquet takes the Amerindian's advice and travels to Grenada. In the afternoon of Monday, 30 May 1650 a force of 60 men, including Thomas, sailed from Port Louis, along the west coast of the island, and on to the northern tip.

"They dropped anchor that evening near a hill called "aux Sauteurs" for the reason that I will tell, across from the bay Duquesne, where everybody landed under cover of night. But before going any further they sent the Savage [Thomas] with two Frenchmen to check if the Savages were there, what they were doing; in other words: the situation. They came back quickly, as if carried by the wings of the wind, and reported that it could never be better, but that they had to hurry to surround them all so no one could escape. They were drinking their wine and feasting, not thinking what might happen to them. This was done, and since they were all in their greatest gaiety, they [the French] discharged their muskets on them. This troubled their wine, and suddenly changed their joy into sadness. Who moved was lying on the ground, who stayed received no better treatment; any way they turned there was nothing but fire and slashing sword. Only one way was open to flee, but it ended on a high cliff that stopped them. What will they do? There is no quarter, they must die, and rather than by sword or by firing weapon, they jumped from the top to the bottom of this very steep hill, into the sea where they died by water while avoiding steel and fire. This is why it was given the name of "Morne aux Sauteurs" [Hill of the Jumpers]. Only eight or nine were killed on the spot; all the others jumped [about 40], and none escaped. None of ours were hurt, because when they were surprised their confusion was so great that they did not think at all about running to their weapons; they thought only about saving their lives by fleeing, since everything was lost. Then everything was destroyed and set on fire, although we preserved what could be of use to us."

Rather than offer an inglorious surrender, the Island Caribs committed an act that today is seen as a symbol of resistance to European domination. A number of writers have said this bloody attack against the Island Caribs represented the total destruction of their population in Grenada. It wasn't, and the Island Carib's survived into the mid-1700s, living on the fringes of colonial, plantation society. Symbolically, however, the Leapers' Hill incident was a turning point in their losing struggle against the French.

# Leaper's Hill

*Student Activity Handout:  
Sickle Cell Anemia Extension Activity*

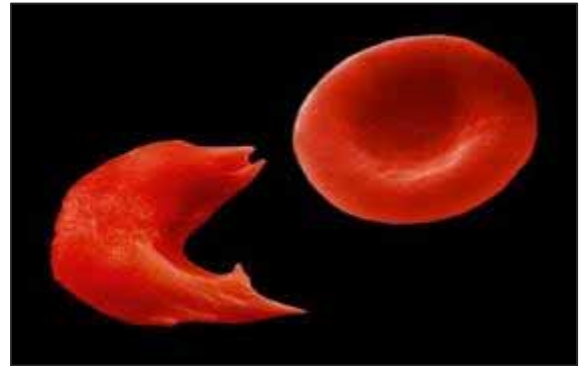


## Field Trip Guide

*Grenada National Museum: Teacher Kit  
Adventures Outside the Museum*

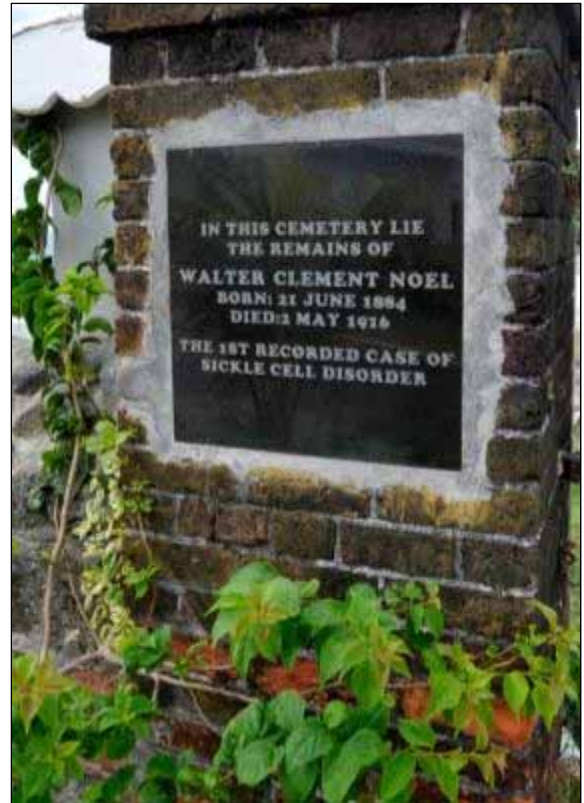
### Sickle Cell Anemia

Also in the Sauteurs Cemetery is the grave of Walter Clement Noel, the first ever diagnosed case of sickle-cell anemia. Sickle-cell is a genetic blood disorder characterized by abnormal, crescent-shaped blood cells. The disorder causes a number of blood-related problems and a shortened life span. However, in tropical climates where malaria is prevalent, the shape of these cells actually *prevents* malaria from infiltrating blood cells and hence, protects carriers from contracting malaria.



Over 100 years ago, in 1904, a boy by the name of Walter Clement Noel left Grenada to study dentistry in Chicago. He was 20 years old. After three months in Chicago, he came down with a severe flu and was admitted to the Chicago Presbyterian Hospital. The intern at the hospital treated Noel and took samples of his blood. Upon analysis, he told his supervisor, the cardiologist James B. Herrick, of the man's strange looking blood. Herrick presumed it was the result of parasitic blood infection. No parasites were found, however, and Herrick began keeping track of the patient. Noel did not appear to be all that affected by the strange blood in his body, except that he got respiratory infections very easily. Noel was readmitted several times over the next three years for a variety of colds and coughs, but always recovered well. In 1907, he completed his studies, returned home, and established a dental practice in the town of St. George.

A few years later, in 1910, Dr. Herrick published a landmark paper about Noel's "peculiar, elongated and sickle-shaped" blood cells. It's now known to be the first, definitive case of sickle-cell anemia.



As with other sufferers of sickle-cell, Walter Noel died of pneumonia in 1916, at the age of 32. He never learned of his disease, nor his contribution to medical history.

*[Note that there is at least one other "Walter Noel" in the Sauteurs cemetery. Watch the dates on the tombstone to find the right one.]*