



The Voyages of Kennewick Man, Gilgamesh, Ashoka, Leif Eriksson, Li Qingzhao, and Ibn Battuta

Curriculum Unit 07.02.10

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Rationale

This unit was crafted to address several curriculum needs of my students, namely reading for information using primary and secondary sources including maps, research-based writing with instruction on avoiding plagiarism, and reflective journal writing eliciting personal insights into each traveler's journey. As a teacher of seventh and eighth grade Language Arts at John S. Martinez School in New Haven, Connecticut, I am charged with the responsibility of ensuring that my students want to be and become life long learners. Demographically, my students are predominately Black and Hispanic. Many of them are bilingual learners. Reading and writing are at the core of this exigent task.

Non-fiction and primary source reading is increasingly stressed within our curriculum. This unit will carry my students on an interdisciplinary exploration journeying with travelers such as the Kennewick Man, Gilgamesh, Ashoka, Leif Erickson, Li Qingzhao and, finally. Ibn Battuta, all who moved through different regions and times. They will determine how and why civilizations spread, how each saw the role of women, how trade was central to existence, and how religion impacted lives. Beginning with the hands-on design and creation of personal journals, my students will record questions they may want answered or insights they may gain as they read about each adventurer. They will look at the many forms that journals took along the way. This understanding of the evolution of writing is a key theme in world history. They will develop traveler boards as a graphic organizing tool and an artistic expression, pulling important facts out of our selected readings. Finally they will write and present a final project designed to incorporate their individual understandings of our selected travelers.

Teaching the Inner City Student

When discussing the inner city student, it is a standard assumption that this child has little in the way of background knowledge. Perhaps this is true. The next assertion that is made is that it is impossible to teach such a child higher order thinking skills or complex concepts unless the teacher is willing to spend weeks,

months, or even years laying the ground work. This, of course, leads to the notion that teachers have to dumb down material, teach below grade level, and lower expectations because the effort to complete the latter seems far too harrowing. There is a rapid spiral downward. Perhaps a change in perspective is what's really needed. Perhaps teachers need to switch from the idea that the problems are too great and complex to overcome to one where they revel in the fact that they have an opportunity to beginning with an absolutely fresh, clean canvas to create an uncharted masterpiece. Perhaps we need to expect MORE not less of this student. When our choices are endless, their rewards and joys can be infinite. It would certainly create a win-win situation. This is the success I am seeking.

As with any success, it's all in the planning. Teaching is no different. Deliberate planning of a unit such as this, exposes a teacher to reflection at the onset so that mistakes can be avoided, individual needs of students can be met, and creativity can be incorporated. It helps the teacher align the unit with district curriculum demands and as well as state standards. It also influences a teacher to seek new and exciting materials that he or she might not otherwise have considered. With all this in place, the teacher can actually enjoy the teaching process as it unfolds in the classroom.

Overview of Strategies

Journals for Today and Records from Yesterday

As a motivating tool, each student will assemble his or her own journal using cardboard, cloth for the cover, paper, and a quilting needle and thread. Creating this journal from scratch will instantly instill ownership and pride and which will, hopefully, create excitement as we move forward. This journal will serve as a reflection log, planner, note-taking record, and map-making diary documenting our journey through the lives of a number of travelers, both men and women, who moved through history. Understanding the evolution of writing materials will be interlaced throughout the unit as it is a key theme in world history. As we explore the history and background of individual travelers, we will ask an essential question and attend to a different focus - from simple fact gathering to tablet making to map reading to intertwining art and poetry. As we journey along with these travelers, I will have them work with clay and a stylus to make tablets, placing them in clay envelopes as was done by the scribes in Gilgamesh. I will have my students pay a visit to Ulla Kasen at the Sterling Library at Yale where they can view the clay envelopes from Babylonia. Photos of Ashoka's inscriptions will provide helpful visuals of his writings on stone. Silk and rice paper will be used to create individual poems fashioned after the poetry of Li Qingzhao and we will also come to understand how Ibn Battuta used paper which spread from China, to Islamic world, and then to Europe. Finally, I will show them parchment, scraped animal skin, when we trek along with the Vikings, all this so as to provide my students with the relevant background knowledge. Bulleted areas are questions for journals.

Traveler Boards

The purpose of these boards is to provide a visual, running record of each traveler as he or she begins on a journey from one place to the another searching for fame, fortune, ideas, salvation, or adventure. These boards will allow students to gather information using short phrases so that when they begin their culminating activity, plagiarism can be avoided. This strategy has been invaluable to me as I work my students away from the cut and paste conundrum. The board can be designated to a specific area around the room, a bulletin

board dedicated to each traveler, or tri-fold board holding the same information. The location of them is not important; the information is.

Each board will be headed by the traveler's name, the time period of his or her trek or life, and place or places of importance. Each board should contain several columns. In the first column, students will have to list any information they unearth after completing the chosen readings with regard to the historical information of time: kings, rulers, or leaders in power, wars ensuing, political unrest, laws being enacted, etc. In the second column, social issues of the time such as social unrest, population issues, and health concerns will be recorded. The third column should document the issues dealing with the economy; trade, trade routes, products, and reason for establishing/ ending such business practices. Finally, the class will be asked to inventory any personal information they gather about the explorer: age, marriage status, religious affiliation, reasons for the voyage, self-discoveries along the way, reflections, etc. As more boards are created, students will be asked to observe, discuss, and journal any contrasting ideas.

Gilgamesh - 2700 B.C. E. - 2500 B.C.E. Uruk

Historical/Political | Social | Economic | Personal

Placing the information on the boards could be assigned to different groups, i.e. a history group which would enter the historical information; the social group, the social concerns; etc. These groups could change with each traveler. Information could also be entered as a whole class activity as the readings are completed, or as an end-of-class activity, "Things I Have Discovered Today." Another way to complete these boards is to assign the culminating groups at the beginning of the unit and have each culminating group responsible for their own board from the outset of the unit.

Maps

Another dimension to this unit would be to keep a record of each traveler's route as he or she journeys through the world. This could easily be accomplished by beginning with a blank World Map. As the class studies the individual explorations, they could color pin each traveler stringing the voyage with that color as the traveler moves. Gilgamesh could be designated using the color red. As the class follows his route they would take red string and actually map his route using that string. Mylar overlays could be used to superimpose the map of the world during traveler's time over the current world map.

The Vinland Map

The class will have an interesting time looking at this cartographic representation at this terrific website <http://www.econ.ohio-state.edu/jhm/arch/vinland/vinland.htm>. A visit to the Beinecke Library at Yale to see the actual map should be arranged.

Piri Reis Map

In 1929, a group of historians found a map drawn on a gazelle skin drawn in 1513 by Piri Reis, a famous admiral of the Turkish fleet in the sixteenth century. I would use this map to discuss map authenticity. The authenticity of both the Vinland and Piri Reis maps has been questioned. This website provides opposing views on this most controversial issue.

<http://www.uwgb.edu/dutch/PSEUDOSC/PiriRies.htm>

It would be exciting to have students explore *this site* on the internet.

A Road Map

After creating their individual travel journals, my students will be asked to collect and record information in various ways. First, given selected background information pieces on each traveler, they will be required to record all factual information on traveler boards, listing the historical, sociological, geographical, religious, and personal facts we unearth about each traveler. These visual displays will provide for the comparing and contrasting of ideas and will incorporate maps as well. Films and maps will be used for information gathering as well. They will be asked to read and write poetry incorporating art. They will also be asked to contemplate and record their thoughts and questions in their journals beginning with the origins of man and subsequently give the many reasons for which people travel. Lesson plans are embedded within the explanations of each traveler

1 The Origins of Man (approximately 4-7million years ago)A discussion about archeology and evolution will surely bring about heated debate as many of my students have deep-seated religious views. This strategy of raising awareness through the use of intense discussion will serve as impetus as we begin.

2 The Kennewick Man : (discovered 1996, dated 9400 years old)Using the NOVA film, "Mystery of the First Americans" - the Kennewick Man, I plan to show my students that archeology and CSI are blood relatives. Understanding the process of dating of materials will contribute to their understanding and will surely raise many questions in their minds.

3 Gilgamesh : (ca 2650)We will next read selected excerpts from mythical The Epic of Gilgamesh, translated by Ben Foster, in an attempt to understand how a real ruler's life took on an added "aura" as his story was retold in epic poetic form.

4 Ashoka : (reigned ca. 273-232 B.C.), Moving east from Mesopotamia, we will journey down the Silk Road investigating India, Ashoka the Great, and Buddhism. Romila Thapar's, *Asoka and the Decline of the Mauryas*, will explain Ashoka's decision to foresake senseless war and turn instead to Buddhism, a decision that marked a crucial turning point in Indian history and the Buddhist religion. A very useful website for historical background for my students, <http://www.answers.com/topic/asokaa> will be used.

5 Leif Ericson : (ca.960-1020)Traveling north into Scandinavia, Leif Ericson will provide my students with information that will shatter their understanding of the discovery of America, using *The Vinland Sagas* as a fascinating piece of human drama. We will also discuss the merits of the Vinland Map and compare it to the Piri Reis Map - are they real or fake?

6 Li Qingzhao : (ca.1084-1150) Leaving the Fertile Crescent and Scandinavia, we will explore the charming poems of remarkable female poet of the Song Dynasty, Li Qingzhao. I plan on providing my students with some paintings from this era to expand their understanding of art to include the art of the China. I will also ask them to explore calligraphy as a writing/ art experience.

7 Ibn Battuta : (1304-1369)Our final traveler will be Ibn Battuta who is best known as an explorer whose journeys covered almost the entirety of the known Islamic world, extending from present-day West Africa to Pakistan, India, the Maldives, Sri Lanka, Southeast Asia and China. His account documents his travels and excursions over a period of almost thirty years, covering some 75,000 miles.

As we read, my students will analyze the author's craft or what it is that a writer' voice is trying to capture, record, or impart, make connections to their own lives, predict what each traveler will do and say, visualize the places and events we visit, create maps that diagram the routes taken by each traveler, and reflect on what the individual journeys mean to them. The culminating activity will find individual teams of students, selected at the beginning of this unit, choosing one traveler to present as a creative oral presentation (a written version must also be submitted). Skits, poetry, monologues, or even scroll creations are just some ways the information can be presented. This presentation will incorporate those maps, photos, and factual information displayed on their "traveler board". A rubric will be developed so students understand the parameters of the experience and should be developed by the students in an effort to help them determine what the information is important.

Book Binding Directions

1. 11" x 18" sheets of white drawing paper. When sheets are folded in half, the inside of your book will be 5 1/2" x 9".
2. Needle - with a large eye
3. Twine, crochet thread, carpet thread, or quilting thread
4. Two pieces of cardboard or corrugated paper. This material should be 1/2" larger than the pages in your book.
5. Wallpaper, leather, contact paper, felt, or cotton fabric.
6. White glue, rubber cement, or wallpaper paste.

Each of the 11" x 18" sheets of paper will become four pages of the book, when folded. Therefore, you will need the number of pages desired divided by four sheets plus *two* extra sheets. When you have determined the number of sheets you will need, stack and fold them within each other. Put paper clip on all four corners to hold the book together. Mark and pierce the center fold in the following manner. Beginning 1/2" from the top of the fold, measure off an even number of intervals about one inch apart. Pierce each mark with the needle or a small nail. For a larger number of pages consider sew small groups together. Beginning at the back, sew the book. Tie both ends with a knot on the outside. It is suggested that the book be finished before sewing or attaching the cover. After the book is sewn, the edges may need to be trimmed. Use the paper cutter.

Begin the cover by placing the cover material face down on a flat surface. Place the two pieces of cardboard

on top of the material, leaving a gap of 1/8" to 1/4" (or larger) between them. Mark the position of the two pieces of cardboard on the material with a pencil. Lift the cardboard away and cut the material to measure one inch around the entire outside from the pencil marks. Apply glue to cardboard and place within pencil marks on the materials. Apply glue to the 1" margin of material. Fold in the four corners and glue down. Fold in the four sides.

After the cover is finished and dried, place cover open on a flat surface. Cut two pieces of paper large enough to cover the inside front cover and the first page of the book. These papers will measure 11" x 9". Center the book pages into the center of the cover on the fold. *Apply paste to the inside front cover as well as the first page of the book Lay the 11" x 9" paper onto the paste. This will join the front cover and the book pages together. Close book and let dry. You may wish to paste down just the front half of the book and then the back half. Close the book, place under a weight, and leave it to dry for several days.

Overarching Questions for the Traveler's Log

1. What is evolution?
2. What is archeology?
3. Where do scientists think human beings come from?
4. How long ago do they think human beings evolved?
5. What clues are available to help us learn about our history as human beings?
6. What is genetics? What fields of study are being changed by genetics?
7. How do scientists decide if others' theories and methodologies are valid?
8. What is repatriation?
9. Do you think scientists working with very different data (languages, archaeological finds, DNA samples etc.) will ever be able to agree on the history of humanity?
10. Would you prefer to work as an archaeologist, geneticist, or linguist? Why?
11. Why do you think human beings left their original "spot" and traveled the earth?
12. Why did human beings settle where they did?
13. What types of scientists study the origins of man?
14. What new kind of evidence are scientists now able to use to understand the early migration of peoples? How is this evidence different from what has traditionally been used in the past for such research?
15. What is mitochondrial DNA, and how does it help scientists track the migration of men and women separately?
16. What is the significance of the findings of genetic mutations in early peoples?
17. Why might it be difficult to correlate archaeological data and genetic data?
18. What is carbon dating?
19. Why is archaeological evidence the only "rock-solid" evidence when it comes to establishing the dates of events and developments in early human history?
20. What is linguistics, and what does the study of language lend to our understanding of early peoples? How does linguistic data relate to genetic data?
21. Why do you think we have so many languages?
22. How are these travelers similar? Different?
23. What were their motivating reasons to travel?
24. What part did religion play in their lives?

25. What part did women play in society?

The Travelers

So Where Did Man Come from Anyway? (Fact Extrapolation from Research)

(image available in print form)

Hominid Species Time Line- Washington State University

In order to present my students with a sense of time and evolution of man, I will ask them to glue a copy of this graphic time line in their journals, introduce vocabulary such as evolution, archeology, DNA, and genetics, and pose several of the travel log questions. Using this website

http://www.wsu.edu:8001/vwsu/gened/learn-modules/top_longfor/timeline/timeline.html

we will read, note take, and discover the answer to: So where did we come from anyway? The answer to this question will take them on a wild ride through archeology, geography, genetics, mathematics, industry, religion, anthropology, astronomy, meteorology, literature, politics, social stratification, and even to a time when man wasn't man as we know him today. Using Valerie Hansen's Voyages in World History (Chapter 1) as well as the website:http://www.mnh.si.edu/anthro/humanorigins/ha/ances_start.html), this is what I expect

them to extrapolate.

Two species, humans and chimpanzees, appear to have descended from a lost species some 7 million years ago in central Africa. This is why the **DNA**, the genetic material found in the nuclei of cells in both humans and chimpanzees, overlaps about 98.4 percent of the time. Archeology is the science by which we study past human life and culture by the recovering and examining the remains of material evidence, such as graves, buildings, tools, and pottery. Through this study and many others, scientists have discovered much about the origins of man. **Hominids**, the term attributed to all humans and their ancestors, left Africa almost 2 million years ago and very slowly evolved into **Homo sapiens sapiens**, (genus-Homo, meaning "person"; species-sapiens, meaning "intelligent"; and sub-species-sapiens) also known as modern man. This growth, development, and change is described scientifically as evolution.

Evolution is the process by which all life came to be and by which life changed from one form into another. In order for change to be activated, a **natural selection process** occurs. Most notable for the identification of this natural selection process was the 19th century scientist, Charles Darwin. He observed the variations or genetic mutations that exist within a species and determined that certain variations increased the likelihood that an individual would survive. We call this survival of the fittest. Survival meant the reproduction of more offspring who would also carry the same advantageous or valuable variants. Natural selection acts on the phenotype, or the observable characteristics of an organism. This process of hominid change extended over millions of years and continues today. Our oldest ancestors belonged, not to the genus, Homo, but rather to **Australopithecus**, a genus whose main characteristic was **bipedalism**, the walking upright on two feet. Paleontologist John de Vos from the Naturalis Museum in Leiden, the Netherlands, explains it this way:

For the Australopithecus, eating meat was not so much a choice, as a necessity caused by evolution. Three million years ago a long drought occurred in eastern Africa, the cradle of humanity. The rain forest turned into savannah. Then two things happened at once; Man started walking upright and eating meat. 'Australopithecus had to travel greater distances on the Savannah, which prompted him to walk upright. This cost more energy, which is easier to obtain from meat than from vegetable matter. 'On top of that, there was less food to find on the Savannah than there was in the jungle. They had no choice.

The next genus that actually survived (because some did not) was **Homo habilis**, whose defining characteristics were the making of simple tools, ones from chipped stones used to scrape meat from bones, and also a diet of available fruits and vegetables. About 1.9 million years ago, a brain, double the size of earlier hominids, appeared in **Homo erectus**. These ancestors moved about with greater ease migrating from Africa to Asia, arming themselves with axes, and probably using simple boats. Homo erectus was also believed to have control over fire, with several archeological sites providing evidence of charred wood in different layers of earth. Having the ability to use fire allowed our ancestors to cook meat much more easily thus providing the body and brain with more protein and strong development. Homo erectus ventured into Europe which was off limits up to this point due to harsh conditions. Fire and meat played a part in this journey. By 500,000, B.C. archaic **Homo sapiens** gradually, and in parallel to Homo erectus, emerged. The advanced thinking of humans living in Europe during the Paleolithic Period, also known as the late Stone Age, allowed **Cro Magnon Man** to take great strides in almost every area. They could hunt for different things during different seasons, build better housing and advance better clothing. Art was found on cave walls. From here Homo sapiens began to spread across Eurasia and Australia.

By 100,000 B.C. we see evidence of a belief in **religion**, a belief in a divine power that controlled the environment and guided or proscribed their lives. The dead were buried but language and writing were not in place. It is thought that speech actually became part of the human existence around 100,000-50,000 B.C. although the **larynx**, the human voice box, appeared about 50,000 years earlier. It is difficult to know this for certain for what evidence is there of human speech?

Because man was able to hunt much more effectively and efficiently, he was able to move about more freely as well. Australia was one such place homo sapiens traveled to, although how they got there is not known. Scientists believe that some sort of water raft or boat was used but there is no evidence of this mode of transportation. While there, they moved inland because a burial site has been found in Mungo. Mungo Man has been buried and the site covered with red ochre powder, while a short distance away, Mungo Woman's charred remains have been found. This evidence of cremation suggests that they hoped their souls would travel to the next life. It is thought that by 25,000 B.C. all other species died out leaving Homo sapiens as our sole human species on earth. Today, much of our dating from archeological sites depends on **Carbon- 14**, an isotope found in organic material with a half life of 5700 years that can be used to determine the age of an archeological sample.

The Kennewick Man -How Does Science and Film Help Our Understanding?

Viewing the Nova film, "Mystery of the First Americans" with a graphic organizer and questions 1-19 from the traveler's log questions detailing crucial information to be sought from the film, my students will come to learn the following information for their traveler board. (This traveler board will have a slightly different set up as we know little about where or how he traveled. This site will be helpful in understanding the scientific information <http://www.cr.nps.gov/archeology/kennewick/>. For historical background: http://www.mnh.si.edu/arctic/html/kennewick_man.html) as well as Ancient Encounters: Kennewick Man and the First Americans by James Chatters.

Kennewick Man 7400 B.C.E

Location | Description | Science | History | Controversy

The controversy over how man first came to America was ignited by the discovery of skeletal remains found by two college students on July 28, 1998 in the Columbia River in Kennewick, Washington. At first it was thought that these were bones of a murder victim but, after closer inspection by Coroner Floyd Johnson and Dr. James Chatters, forensic anthropologist and archeologist, opinions changed. After a month of further investigation in the reservoir mud, 350 additional bones, in unusually good condition, were found. Controversy arose when Armand Minthorn, Board of Trustees member and religious leader with the Confederated Tribes of the Umatilla Indian Reservation, explained that his people believe that they have occupied the land where Kennewick Man was found since the beginning of time, and that scientific study of the remains would have little value for them. They insisted that the skeleton be turned over to them for repatriation and proper burial. Finally in 2004, after years of court battles, the remains were turned over for further investigation

The skeleton lacked definitive characteristics of the classic mongoloid stock to which modern Native Americans belonged. There appeared to be no flattening of the head from cradle board use, unusually light

wear on his teeth, and minimal arthritis, features consistent with more recent peoples in the region. Chatters explains that suspicions were raised after the team found a leaf-shaped, gray projectile point partially healed in the right abdomen(Kennewick Man 1) With this discovery, radiocarbon and DNA analysis was ordered. It was determined to be a male, 40-55 years old, approximately 5'5" tall, missing only a few small bones in the hands and feet as well as the sternum. The isotopic- corrected age placed him at approximately 9400 years old. The Kennewick discovery, along with other recent finds, may significantly alter conventional views of how, when, and by whom the Americas were peopled. The "Pe-on Woman III", now the oldest skull from the New World, was found near the Mexico City International Airport in 1959. It was reported in Discover Magazine that, after viewing the skull in a museum, Dr. Silvia Gonzalez believed that the Pe-on Woman died anywhere from 12,700 to 13,000 years ago at the age of 27.

- Does viewing a film help or hinder your understanding of this material?

Gilgamesh -The Epic Poem- What is Fact and What is Fiction?

It will be important to provide my students with some brief geographic and historic background of this epic before reading the chosen excerpts. To this end I would present the following summary, asking them to underline the important information. The book

Foster, Benjamin. *The Epic of Gilgamesh: A Norton Critical Edition*. New York: W. W. Norton & Company, 2001 is an excellent source for this material.

Gilgamesh is one of the oldest stories in the world recorded in various Sumerian versions. The traditional story was based on a king who ruled during the latter half of the third millennium. It is said that he was fifth in line of the First Dynasty as the ancient King of Uruk whose name is on the Sumerian King List. He was supposed to have reigned for 126 years. The Sumerian city of Uruk was located in Babylonia, an ancient state in the south part of Mesopotamia comprised of the territories of Sumer and Akkad. This geographical area is today located in southern Iraq. Mesopotamia is actually Greek for "between two rivers," the Tigris and the Euphrates. Uruk was closer to the Euphrates. This area underwent rapid changes during this period turning villages into cities with temples, palaces, and diversity of labor. Rulers sought what they needed from near and far, things like gold and lumber for building. Tensions sometimes ran high as conflicts arose between cities and the outlying countryside as the king's wishes were honored.

Without the benefit of written texts, oral storytellers sometimes enhanced the story of the king. Stories were passed on for thousands of years, varying from bard to girot, adapting as they went along. The names of kings, places, and people were added and subtracted to meet the needs and interests of a current audience. Perhaps this was the beginning of "spinning" a story. The story of Gilgamesh does not appear to be part of such an oral tradition. Rather it was thought to be a scholarly endeavor for the more educated people of the time. After a long history of varying versions, the story was finally recorded in a standardized Akkadian version as Sumer was conquered by the Akkadians in the seventh century B.C. It was stored in the famous library of King Assurbanipal who reigned ca.669 B.C to ca.627 B.C. The pieces of the recorded story survived thousands of years. Many of the versions were written on clay tablets then fired. Although many of the tablets were broken over time, the story has been pieced together to form the standard version we have today. Had it

been written on papyrus, parchment, leather, or wood it would not have survived. Many of the versions were written using a set of symbols we call **cuneiform**, a script very difficult to learn so that when it was rewritten by scribes it was done with great precision. With Gilgamesh, the accuracy is much more complicated. Since the manuscripts span thousands of years and there are many variants, it becomes very difficult to translate the material. The original author is unknown but the latest and most complete version yet found, composed no later than around 600 B.C., was signed by a Babylonian author and editor who called himself Sin-Leqi-Unninni. Sin-Leqi-Unninni was a scholar living in the second half of the second millennium and member of a distinguished family of Babylonia who wrote the eleven-tablet version. The twelfth tablet was later added as it seem relevant and useful to the story.

Some say that the story is a snapshot of a time and place, but a snapshot freeze that time and space forever. An epic poem such as Gilgamesh is constantly open to interpretation as more information becomes available. There are many snapshots in this poem and all of them bring out comparisons, inconsistencies, and philosophic considerations for the scholar who wishes to learn something of human history. There are several ideas that are central to any examination of this narrative: theme, structure, conventions of language, the gods, the flood, and the nature of the heroes. From these a tremendous discourse will surely follow.

Reading the Text - Benjamin Foster The Epic of Gilgamesh: A Norton Critical Edition. New York: W. W. Norton & Company, 2001.

Before actually reading the text I would ask my students to answer following questions in their journals: (All bulleted areas are to be answered in their journals)

- What is a hero? What is heroic? What is a villain? What is villainous? How can we determine what is fact and what is fiction?

Tablet One: The poem opens in lines 1-10 (p.3) with our discovery that the narrator has transcribed an oral story into verse as told by Gilgamesh to him. He invites us in the next lines 11-27 to view the great city, its high walls, its masonry work, its great cedar gates, and its lapis lazuli stone craved with Gilgamesh's exploits. "Is not its masonry of kiln-fired brick? . . . One square mile of city, one square mile of gardens. . .Take up and read from the lapis tablet".

- I would ask my students to render a drawing of the city from this description.

We find out in lines 48- 76 (p.4-5) that Gilgamesh is two-thirds god, son of the goddess Ninsun and one-third human, his father being a high priest of Kullab, a mortal. He is essentially spiritual yet not fully divine. He is young, blessed with beauty, famous, super strong, and mistreats his people. Already the author has set in motion a conflict that has no resolution.

- What conflicts might arise as a result of the fact that he is part god and part man?

Upon a plea from the people, Anu, the sky god and chief god of Uruk, creates Enkidu, a wild man who lives in the forest and serves as a counterbalance to Gilgamesh, lines 100-115 (p.6) When Enkidu is discovered, Shamhat, a temple harlot is sent to morally corrupt him.

- What are the similarities/differences between Enkidu and Gilgamesh?
- What is gained and lost as one goes from primitive to civilized?
- Was it a dirty trick to send Shamhat to seduce Enkidu? Why/why not?
- Does this show a weakness in Enkidu or civilization in general?

Immediately after this happens, he loses his strength but in its place he gains understanding and knowledge.

- Is the trade off worth it?

Saddened by his lost, Shamhat offers to bring him to the city to meet Gilgamesh, the only man worthy of his friendship.

Tablet Two: Shepherds teach Enkidu the ways of civilization: how to eat, to tend sheep, to speak properly, and how to dress. As Enkidu enters the city he discovers that Gilgamesh has human weakness and after a fierce fight, Enkidu concedes to Gilgamesh's superiority and the two become devoted to each other. lines 95-115 (p.16)

Tablet Three: Both soon become lazy, so Gilgamesh proposes that they journey to the great cedar forest to claim the cedar trees. Enkidu knows that Humbaba the Terrible guards the forest so he tries in vain to convince Gilgamesh that they should not go.

- Show photos of Humbaba and have student predict what will happen.

Tablet Four and Five: They advance toward the forest and meet Humbaba. Gilgamesh becomes somewhat skeptical as is seen in lines 38-40 (p.40). Encouraged by Enkidu, Gilgamesh fights Humbaba and can overtake him but has second thoughts. Enkidu says, "My friend ! Do not listen to what Humbaba [says]" line 76 (p.41). Humbaba realizes he is doomed and begins to curse, but in the end is killed by Gilgamesh. They proceed to cut down the trees, building a gigantic cedar door to travel on down the Euphrates and later bestow it on Enlil as a gift.

Tablet Six: Gilgamesh washes and dresses and attracts Ishtar, the goddess of love, whom he rejects because she has left her past loves in ruins. Angered, Ishtar pleads with her father, Anu, to send a bull to destroy

Enkidu and Gilgamesh. "Father, Gilgamesh has said outrageous things about me"(p. 48). The bull comes down and tries to destroy the Euphrates. Enkidu restrains the bull while Gilgamesh stabs it. They offer the heart to Shamash, condemn Ishtar, and hang the immense horns in Gilgamesh's bedroom as a trophy. After overcoming Humbaba and the bull, we learn that Enkidu is in the story to die. The Council of the gods, Anu, Enril, Ea, and Shamash, decided that since the bull and cedar trees were cut down, one of the two heroes must die.

Tablet Seven: Enkidu falls ill and curses the cedar door when he realizes that it is he who must die. Gilgamesh tries to comfort him saying that death is harder on those left behind. Enkidu continues to curse his circumstance by blaming the hunter and harlot for his predicament. He prays to Shamash asking that a curse be placed upon the hunter and the harlot, the two people he blames for his destiny. Still, he must and does die.

- Why is it that Enkidu must die and not Gilgamesh?

Tablet Eight: Gilgamesh grieves the loss of Enkidu, lines 1-55 (p.60-61).and commissions a statue be built in his honor.

- Why do we put up statues to honor the dead?
- What does Gilgamesh now realize about himself in Tablet 9?
- What would your friends say about you, if they had to eulogize you?

Tablet Nine: Grief has overtaken Gilgamesh and his life is left to fall apart. He reverts back to the wild much like Enkidu, failing to bathe or take care of personal hygiene. Suddenly he is also taken with panic as he realizes that he, too, must die. Knowing that Utnapishtim and his wife are the only mortals to be granted eternal life by the gods, he decides to journey to Far-Away, near the mouth of the rivers at the end of the world. Gilgamesh arrives at Mount Mashum and is met by the scorpion monsters, who try to discourage his travels because no one can traverse the tunnel through the mountains in twelve hours. Still they let him pass. He knows that he must race through the tunnel and arrive before the sun rises. He arrives before the sun.

- Have students read lines 82-120 (p.62-63) and write about how the narrator achieves suspense.

Tablet Ten: Gilgamesh visits the tavern owned by Siduri who is frightened by his ragged appearance. She questions why a King would visit so remote an area. Gilgamesh explains his adventures and loss of Enkidu and asks how he can find Utnapishtim.

- Siduri asks Gilgamesh why he is in such a hurry. Have students find her words of warning. Lines

77-92 (p.75)

- What is Gilgamesh seeking? Why is it impossible for him to be seeking eternal life?

She tells him to find Ur-Shanabi, Utnapishtim's boatman. Gilgamesh, without provocation, just advances toward him and in the process smashes the stone charms which are needed to journey to Utnapishtim. The ferryman tells him that he can not take him there because the stone charms are smashed but he also tells him to cut down several trees in order to use them as punting poles. These poles will guide Gilgamesh through the Waters of Death because if he touches the water, he will die. Upon reaching the other side, Gilgamesh encounters another man who tells Gilgamesh that death is a necessary fact willed by the gods.

Tablet Eleven: Gilgamesh realizes that his anger and violent behavior are no longer necessary. Instead he needs knowledge. He discovers that this ordinary, old man is, in fact, Utnapishtim, the world's wisest man. He wants to know how he alone escaped death and became immortal. Utnapishtim tells him how the Enlil, the god of the living, had sent a great flood because the overpopulated human race was too much for him to deal with. Enki, god of wisdom and water, tried to thwart attempts to reduce the population then warned Utnapishtim about the flood.

- Have students read the flood passage lines 9-180 and ask them to decide if there is a relationship between this story and one they know. A copy of the biblical flood story (Genesis 6:14) would help in this comparison.

Gilgamesh is challenged by Utnapishtim to go without sleep for a week but instantly falls asleep and stays asleep for a week. His wife urges Utnapishtim to have mercy on him after he is shown the loaves of bread as proof of his sleep. Gilgamesh gives up in despair and is told to return home. As he and the ferryman are about to embark on their journey, Utnapishtim's wife asks her husband to intervene. He tells Gilgamesh of a plant which will not give him eternal life but rather youth. Gilgamesh dives for the plant much like pearl divers. When he rises from the water he is on the other side of the ocean where he started. He decides to test the plant back in Uruk on an old man. As he bathes, a snake eats the plant, shedding its skin and rejuvenating itself.

- After reading this section lines 275-322 (p.93-94) ask the students to decide if this story is similar to any that they have heard before.

Now Gilgamesh is without the plant, a shaft, or a boat, so he can not return. He completes his journey home, inviting Ur-Shanabi, the ferryman, to inspect the city walls with its lapis lazuli stones on which Gilgamesh's accounts of his exploits are carved.

- Is there a moral to this story?
- Have is fact and what is fiction?

Finally, students will fill in the traveler board information.

Ashoka - How Did He Come to Buddhism? The Evolution of Writing forms

The website <http://www.answers.com/topic/asokaa>, as well as <http://www.britannica.com/eb/article-9009884/Asoka> will be important sources of background information as my students begin their understandings of Ashoka. It will help in developing the vocabulary necessary for this understanding as well as give them the information needed for their traveler boards. It is during this study that my students will (1) pay a visit to the Yale Art gallery and see the stone Buddhas in the Asian section , (2)use Romila Thapar's "Asoka and the Decline of the Mauryas," as a source for insight into the influence of Buddhism during this time period, and (3) see writing as a central topic in history. The central understandings are as follows.

Ashoka, meaning "without sorrow" in Sanskrit, was born in 304 B.C. and ruled the Maurya Empire from 268B.C. to 232B.C. At its height, the Maurya Empire covered most of India, South Asia, and beyond. The son of Emperor Bindusara and his mother, Dharma, a lowly consort in a harem, Ashoka became a shrewd statesman and fierce warrior. As the Buddhist lore goes, Prince Ashoka attacked Pataliputra, killed his brothers and became known as a heartless murderer. His early reign included many bloodthirsty conquests adding to his empire and his wealth. His last conquest was at Kalinga on the east coast of India. It was thought that one of his brothers might have escaped to Kalinga to seek refuge which enraged Ashoka. He asked the royalty to submit to his supremacy but when they refused, Ashoka launched one of the greatest attacks in Indian history until then. It was said that over 100,000 people were slaughtered and 150,000 people were deported during this campaign. He was so disgusted by the cruelty and horror of war, by the burnt houses and corpses, by the brutality of what he saw, that he denounced all war and made a decision that would affect all of world history. He would have no more of it.

Instead, he adopted the peaceful doctrines of Buddhism, declared that henceforth his conquests should be the conquests of religion, and he made Buddhism the official state religion. He would lead by example. His reign of twenty eight years was one of the brightest interludes in the troubled history of mankind. He organized a great digging of wells in India and the planting of trees for shade. He abolished the slaughtering of animals. He founded hospitals and public gardens and gardens for the growing of medicinal herbs. He created a ministry for the care of his subjects. He made provision for the education of women. He made vast benefactions to the Buddhist teaching orders, and tried to stimulate them to a better and more energetic criticism of their own accumulated literature. He renovated major roads throughout India. Missionaries went from Asoka to Kashmir, to Persia, to Ceylon and Alexandria. He established "ceremonial states" where he sponsored religious observances and contributed to the construction of religious edifices in hopes that the residents would recognize his generosity and honor him as their ruler.

The concept of **dharma**, the teachings of the Buddha or, in broader terms , laws of correct conduct , appear consistently on the Major Rock Edicts, the Minor Rock Inscriptions, and the Pillar Edicts ordered placed throughout his empire. They can be summed up in the Four Noble Truths.

The Four Noble Truths in Buddhism http://www.khandro.net/Bud_doctrines.htm

1. SUFFERING is universal (to be born is to suffer) 2. The CAUSE of suffering is desire (desire propels the cycle of Samsara) 3. Suffering CAN be eliminated (through man's own untiring efforts)
4. There is a PATH to the cessation of suffering. (the practice of Dhamma)

Ashoka was far in advance of his age. He believed in abstinence from killing and non-injury of living beings, deference to relatives, Brahmans and sramanas, obedience to mother and father, and obedience to elders

He left no prince and no organization of men to carry on his work, though, and within a century of his death in 232 B.C. the great days of his reign had become a glorious memory.

- 1 How did Buddhism come to the Mauryan Empire?
- 2 What effect did it have on the people?

Leif Eriksson - What do the Maps Add? Using Maps

Using the Vinland Sagas as our best source for our traveler boards, it is important to remember that it is not a strictly historical or geographical treatise. Instead it should be used to help us understand the history of its people. It is a saga or an adventure that is described within its pages. Reading excerpts from pages 76-104 of Erik's Saga will help my students understand this humanity. A middle school friendly version of Leif's travels can be located at <http://www.mnc.net/norway/LeifErikson.htm> . This will provide us with some of the historical information needed.

What might be more intriguing to my students are mysteries of the maps mentioned above. When considering the validity of the Vinland Map, an excellent source is:

<http://www.econ.ohio-state.edu/jhm/arch/vinland/vinland.htm> . This, along with a copy of the map itself, can engage my students in a discussion on the merits of the map. At this time I would also present them with a copy of the *Piri Reis Map* (explaining that this is a fake) and these websites:http://www.world-mysteries.com/sar_1.htm <http://www.uwgb.edu/dutchs/PSEUDOSC/PiriRies.HTM> asking them the following:

- 1 What do maps tell us?
- 2 What are they drawn on? Why was this medium used?
- 3 Can this material be placed in that time period?
- 4 How do we decide whether a map is authentic?
- 5 Why they are controversial?

Li Qingzhao -What is Her Voice Really Saying? Reflecting on Poetry and Art

As we begin our study of Li Qingzhao (old spelling Li Ch'ing-chao) I would present my students several historical background pieces including the one listed here. From these, the traveler board information would be written. For background information use:

<http://www.melanconet.com/lib/knowl/history/china/song/north.html>.

Historically, during feudal years in China, women, their talents and intelligence, had no place in society. Li Qingzhao, broke through the feudal ethical code and established a rightful place for herself in literary history.

Li Qingzhao was born in 1084 in Ji ?nan, Shandong province in northern China into a family of scholars and officials. Her father was a professor at the Imperial Academy and a noted prose writer and her mother was a skilled poetess and highly educated. This favorable environment afforded her opportunities in classic scholarship; literature, history, calligraphy, painting, and music. Her sheltered life was rich in intellectual refinement and opulence.

In 1101, at the age of eighteen, Li married 21 year old, Zhao Mingcheng (Chao Ming-Ch'eng) who came from another family of academics and officials. He, too, was a brilliant student interested in epigraphy, the study of the form and content of inscription writing that is cut, scratched, or impressed on any durable material such as stone or metal. He was also interested in archeology, art and antiques. Sharing common passions, their marriage was filled with happiness as is evidenced in Li's poetry. They collected unique, Chinese art and artifacts which Zhao began to record in a book entitled, *Record of Bronze and Stone*. Much of the money from his employment as an official in the Song (Sung) government went into their collections.

In 1127, the Northern Song regime felled to the Jin Tartars, a minority nationality in the north, in the notorious Jing Kang Invasion. The Zhaos suffered untold hardships fleeing from the invaders, seeking refuge south of the Yangtze. Much of their collection of books, scrolls, and curios was left behind in the war. Two years later, Li lost her husband to malaria while making his way to an official post in the newly established Song government in Hangzhou(Hong-Zhou). Alone, Li never managed to find peace in any one spot. She wandered from place to place. She had to sell her books for income and much of what remained was stolen from her or her brother-in-law, to whom she sent some of Zhao's things.

In 1132, she settled in Hangzhou, where she finished the *Record of Bronze and Stone*, started by her husband and wrote an epilogue to this book which served as a brief memoir. Her writings were now filled with monosyllabic words such as "cold," "pain," "moan," "grief," and "alone," all showing her state of mind and heart.

Next she moved to Jin-hua in the Zhejiang province for writing assignments for the new court. She remarried then divorced and lived quietly until her death. Very little is recorded of her death but it is generally accepted that she died somewhere around 1150-1155. Li published seven volumes of *shi*, traditional poetry written in essay form, and six volumes of *ci* lyrics (*tz'u*). Sadly only about 15-17 *shi* and 50 *ci-poems* have survived, some as fragments. (See Chapter 12 in draft text)

Li Qingzhao's *ci* -poetry, master of *tz'u*

<http://home.infionline.net/~ddisse/liquinzh.html> provides a wonderful resource for Li Qingzhao's *Ci* poems as

well as Chinese art. After inserting the following information on our traveler board, I would ask my students to create on rice paper, their own poetry in the style of Li, having as a backdrop the Chinese art so beautifully visible on this website. They should be shown a piece of silk as well. A visit to the Yale Art Gallery to view the Chinese art might be possible or visit the following websites: <http://artgallery.yale.edu/>,

<http://www.metmuseum.org/home.asp>, <http://www.mfa.org/home.htm>

Ci was originally a kind of melody tuned to folk music which later evolved into a new form of written verse consisting of lines of different lengths. Although the origin of *ci* dates back to the Sui Dynasty (581-618) no *ci* -poems now exist. The great Li Bai of the Tang Dynasty (618-907) is now credited with having composed the first two *ci* -poems in Chinese literature. But it was not until the end of the Five Dynasties (907-960) and the beginning of the Song Dynasty (960- 1279) that *Ci* made rapid strides.

Li lived at a time when *Ci* as a literary genre embodied two schools widely different in style and tone: the bold romantic style and the elegant restrained style. Undoubtedly, Li belonged to the latter. But when it comes to the question of her status among the *ci* -poets, critics fall to the extremes. While some laud her as the greatest writer of *ci* -poetry that China has ever produced, others deny her even the privilege of ranking among the major Song *ci* -poets.

She seldom relied on classical allusions to achieve effect. Instead metaphor and the simile were her preference. Her comparisons have had a freshness all their own owing to her innovation of comparing inanimate objects, animals and birds to human beings instead of comparing human beings to these in the conventional way. Li Qingzhao was also a gifted user of personification using simple, everyday expression to create a literary flavor with deep meaning and sometimes musical rhythm. Ingeniously repetition often served as a powerful prelude to the nature's images: tantalizing weather, flavorless wine, petals fallen and leaves of their company sorrowfully deprived, howling evening wind, vanishing wild geese, clouds and mist, faded chrysanthemums strewn neglected on the ground, lamentation for autumn, fine rain dripping lugubriously on the leaves of parasol-trees, and even the author's own wizened self at the window in the deepening twilight.

Li Qingzhao laid down hard and fast rules in her celebrated *Essay on Ci-poetry* to define the difference between *ci* and *shi* , two forms of poetry different in their aims. While *shi* expresses the will, *ci* conveys the feelings.

Her poems were mostly written to satirize the Northern Song emperors' capitulationist policy. In *Lines On a Summer's Day*, the poet reveals a clearcut, satirical stand against the North Song emperor who fled with his ministers to the South of the Yangtze when pursued by the Jin invaders. It is evident that these *shi* -poems, though important from a political point of view as her favorite medium for expressing her political ideas, were different from her *ci* -poems. The refined elegance and charm of her *ci* -poems are truly where the essence her great fame lies.

Rumeng ling

Last night: spare rain, sudden wind--unthinned dreams couldn't put out the last of the wine.

We shall ask the curtain-rolling maid-- Why, the begonias are as before.

Don't you, then, know the necessity This season: plush leaves, and flowers, thinly.

Ibn Battuta - Why Do We Know So Little? What Does Islam Offer the World? Using All the Tools

It is my hope that my students will come to understand why Ibn Battuta's contribution to geography and history is not well documented by western historians and cartographers. I would raise this as my first question.

- How could it be that someone who traveled so far for so long has not been more widely recognized in our country?

It would be impossible to include the 75,000 mile, 29 year journey he undertook. One of the most comprehensive sites for historical, geographic, and artistic background on Ibn Battuta is:
http://www.sfusd.edu/schwww/sch618/Ibn_Battuta/Ibn_Battuta_Rihla.html

As we begin reading from this site, I will present my students with a world map so that they can actually chart his adventures and travels, keeping in mind the information needed for our traveler board. This traveler will afford us the opportunity to incorporate all of the above focuses to build background knowledge: fact extrapolation, using science and film, determining fact from fiction, voice in writing, and importance of maps.

- Vocabulary: hajj, pilgrimage, Islam, caravan, qadi, Mamluks, amirs, monotheism, Mosques, Kaaba, Arafat, Genghis Khan, Persia, Iraq,

Mecca, Medina, Baghdad dhow, Swahili, steppes, Bubonic Plague

- What did he eat along the way?
- What were his outfits like?

Standards (City of New Haven)

A. Forming a General Understanding - Developing Background information

- 1 To select and use relevant information from the text in order to summarize events
- 2 and/or ideas in the text.
- 3 To use information from the text to make prediction based on what is read.
- 4 To use context clues to determine meanings of unknown/multiple meaning words.

B. Developing an Interpretation

- 1 To identify or infer the author's use of structure/ organizational patterns.
- 2 To use stated or implied evidence from the text to draw and support conclusions.

C. Connecting and Responding

- 1 To make connections between the text and personal experiences and knowledge.
- 2 To select, synthesize and use relevant information in a personal response to the text

D. Connecting Structure and Content

- 1 To analyze and evaluate the author's craft, including the use of literary devices and textual elements
- 2 To select, synthesize, and use relevant information within a written work to extend or evaluate work.
- 3 Demonstrate awareness of the author's customs and beliefs included in the text.

References

Chatters, James. *Ancient Encounters: Kennewick Man and the First Americans*. New York: Simon & Schuster, 2001.

Information on the First Americans, how they got here, and especially the Kennewick Man.

Dixon, James *Bones, Boats, and Bison: Archeology and the First Colonization of Western North America*. Albuquerque: The University of New Mexico Press, 1999.

This book asserts that the first Americans were fishermen who arrived by boat some 2,000 years before the first Clovis settlers in North America. It is a direct challenge to the theory of the Bering Land Bridge.

Dunn, Ross. *The Adventures of Ibn Battuta*. Berkeley: University of California Press, 1986.

This book is a personal interpretation of the author of the life of Ibn Battuta with the cosmopolitan tendencies within the Islamic civilization as its primary theme.

Foster, Benjamin. *The Epic of Gilgamesh: A Norton Critical Edition*. New York: W. W. Norton & Company, 2001

A translation of the original Epic of Gilgamesh based on the study of ancient manuscripts with criticism and comment from William Moran, Thorkild Jacobsen, and Rivkah Harris.

Magnusson, Magnus, and Hermann Palsson. *The Vinland Sagas, The Norse Discovery of America*. New York: Penguin Books, 1965.

Two medieval Icelandic sagas translated into a story about the discovery and attempted colonization of America five centuries before Columbus.

Thapar, Romila. *Asoka and the Decline of the Maurya*. Delhi: Oxford University Press, 1973.

Thomas, David. *Skull Wars: Kennewick Man, Archaeology, and the Battle for Native American Identity* New York: Basic Books, 2000.

This book examines the ongoing conflict between Native American tribes and the scientific community over the Kennewick Man and who owns the rights to archeological finds.

Hansen, Valerie. *Voyages in World History* Boston: Houghton Mifflin, forthcoming 2009.

General Information Website Information

http://www.animalfreedom.org/english/column/desirable_meat.html Information about the correlation of meat and increase brain size in the evolution of man. Dr John de Vos, paleontologist, provides insight into this aspect of evolution.

(<http://www.anth.ucsb.edu/projects/human/>) --A Science Odyssey, Interactive Activity

<http://www.bcvideo.com/> -Documentary videos about the origins of man -controversial NBC video, "The Mysterious Origins of Man" included.

(<http://cgi.pbs.org/wgbh/aso/tryit/evolution/>) --Human Evolution: A Look At Our Ancestors

<http://discovermagazine.com/2005/jan/first-americans-from-australia> brief article on the Peñon Woman III

<http://www.econ.ohio-state.edu/jhm/arch/vinland/vinland.htm>* Long, detailed explanation of the controversial Vinland map.

<http://www.freedict.com/onldict/onldict.php> - a translation Dictionary, easy to use.

(<http://www.humboldt.edu/~mrc1/>) --Overview of Human Evolution

<http://www.innerexplorations.com/catsimple/exped10.htm>- a little dated but great archeological photos and extensive background information on the Clovis people

http://www.mnh.si.edu/anthro/humanorigins/ha/ances_start.html) --The Institute of Human Origins, Science page

http://www.mnh.si.edu/arctic/html/kennewick_man.html - Excellent article by Dr. James Chatters on his discovery and evaluation of the Kennewick Man

<http://nchs.ucla.edu/bha.html> - Bring History Alive- two sourcebooks for teaching U.S. and World History in Grades 5-12 classrooms offering teachers a treasury of ideas for bringing history alive in the classroom.

http://www.nytimes.com/learning/teachers/lessons/20001115wednesday.html?searchpv=learning_lessons- * Excellent site for lessons plans on the origins of man to begin this unit. Great opening questions

www.pgcps.pg.k12.md.us/~univpark/bookbinding.html - Book Binding Techniques

www.en.wikipedia.org/wiki/listofdianarists Definitions and alphabetical list of more famous diarists

http://www.world-mysteries.com/sar_1.htm - *Piri Reis Map (1513) with letter to Professor Charles Hapgood. Interesting site

(http://www.wsu.edu:8001/vwsu/gened/learnmodules/top_longfor/overview/overvw1.html) --The Smithsonian Institution's Hall of Human Ancestors

http://www.wsu.edu:8001/vwsu/gened/learn-modules/top_longfor/timeline/timeline.html

*Excellent site for origin of man information

Ashoka and the Qin Empire Website Information

<http://www.ancientworlds.net/aw/City/286736> - difficult site to gather information. Some good color art photos

<http://www.ancientworlds.net/aw/Article/550508> - brief history of Ashoka

<http://www.answers.com/topic/asokaa> - middle school friendly history of Mauryan Empire and Ashoka

<http://www.britannica.com/eb/article-9009884/Asoka> middle school friendly version

<http://www.cs.colostate.edu/~malaiya/ashoka.html#FOURTEEN> - list of Ashoka's Edicts; excellent site

http://www.khandro.net/Bud_doctrines.htm - Four Noble Truths

Gilgamesh

<http://www.wsu.edu/~dee/MESO/GILG.HTM>- a some times misleading site on historical background and tablet explanation of Gilgamesh

<http://www.ancienttexts.org/library/mesopotamian/gilgamesh/> - explanation of tablets in epic

Ibn Battuta Website Information

http://www.sfusd.k12.ca.us/schwww/sch618/lbn_Battuta/lbn_Battuta_Rihla.html - Great site. Provides students with a virtual tour of Battuta's travels.

http://www.ummah.net/history/scholars/ibn_battuta/ middle school friendly site giving brief history of this great and traveler.

Kennewick Man Website Information

<http://www.cr.nps.gov/archeology/kennewick/> An excellent site with great information on the scientific investigations including DNA, physical examination, and carbon-dating.

http://www.mnh.si.edu/arctic/html/kennewick_man.html - Brief history by James Chatters, forensic archeologist who was called in to work on the skeletal remains of the Kennewick Man. Pre case resolution

<http://www.pbs.org/wgbh/nova/first/> - very good site answering, "Does race exist?"

http://pcwww.liv.ac.uk/~Sinclair/ALGY399_Site/kennewick_man.html - Layout of Case

Leif Erikson Website Information

www.barnstablepatriot.com/cccompanion/chapter1.html Cape Cod Companion- the history and mystery of Old Cape Cod- a folklore story of Leif Erikson

www.pc.gc.ca/lhn-nhs/nl/meadows/index_E.asp - L'Anse aux Meadows National Historic Site of Canada

www.sacred-text.com/neu/nda/nda19.htm- Voyages of Leif Erikson

www.scandinavica.com/culture/hisatory/vinland.htm Leif Ericson, ~970/~1020 brief history for middle school students

www.viking.no/e/people/leif/e-leiv.htm -Leif Ericsson, a simple read for elementary school students

www.vinlandsite.com/index.htm - chronicles of 30 years of research on Vinland, lots of information on a variety of interesting topics having to do with Erikson and other travelers.

Li Qingzhao Website Information

<http://www.chinapage.com/liqing-poetry.html> -Copies of Li's poems

www.chinavoc.com/history/song/lqzh.htm brief article on Li Qingzhao

www.sino-platonic.org/abstract/spp013_ci_poetry.html-23k - excerpt from the Sino-Platonic Papers- nice background information on Ci-poems and Li Qingzhao

<http://home.infionline.net/~ddisse/liquinzh.html> -wonderful resource of Li Qingzhao's Ci poems

www.answers.com/topic/liqingzhao - quick overview to introduce Li Qingzhao

http://people.ucsc.edu/~myrtreia/essays/doulbe_nine.html notes on *Double Nine* and *Wuling Spring* by Li Qingzhao

<http://www.melanconet.com/lib/knowl/history/china/song/north.html>. condensed version of history of the Song Dynasty. Middle-school friendly

Films/TV Programs

"Mystery of the First Americans." NOVA. February 2000.

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