

Social Studies

April 27 to May 8

RECOMMENDED PACING GUIDE:

Monday April 13: Read Native Americans of the Plateau and Review vocabulary

Tuesday April 14: Answer questions on Native Americans of the Plateau

Wednesday April 15: Read Native American Homes and The Pueblo Revolt

Thursday April 16: Answer questions for Native American Homes and Pueblo Revolt

Friday April 17: Finish work for this week

Monday April 20: Read The Mysterious Dark Day

Tuesday April 21: Answer Text Set

Wednesday April 22: Read Life in Colonies

Thursday April 23: Answer Text Set

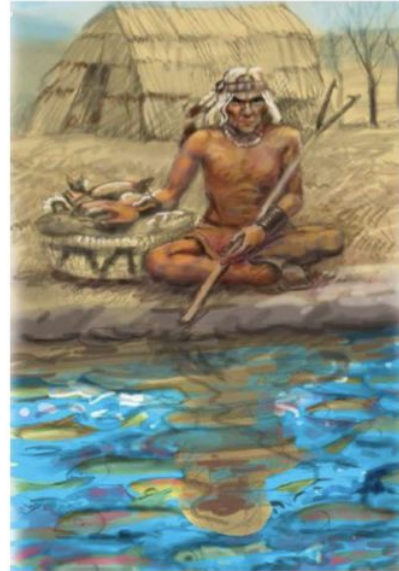
Friday April 24: Finish work for this week

Native Americans of the Plateau

This text is adapted from an original work of the Core Knowledge Foundation.

The Native Americans of the 1800s lived across the western part of the continent, including in a area called the Plateau region. This region includes portions of the present-day states of Idaho, Oregon, Washington, California, Montana, and areas in Canada.

Native American tribes who lived in this region included the Kutenais (/koot*en*ayz/), the Walla Wallas (/wah*lah/wah*lahz/), the Coeur d'Alenes (/kur/del*aynz/), the Cayuses (/kye*yoos*uz/), and the Nez Perce (/nez/puhrs/).



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Plateau peoples were hunter-gatherers who lived off the land.



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The Plateau region includes parts of the present-day states of Idaho, Oregon, Washington, California, Montana, and areas in Canada.

The weather in the Plateau region is extreme. There are hot summers and cold winters. But the Plateau region also has water and abundant plants and animals. Like neighboring tribes in the Great Basin region,

Plateau peoples were hunter-gatherers. They traveled from place to place according to the availability of food during different seasons. Plateau Native Americans were highly skilled in living off the land. Men, women, and children all had special jobs to perform as groups worked together to find food. Like all other native groups, Plateau Native Americans respected and honored nature. They believed it had spiritual powers or forces. The Plateau people could draw on a much wide range of food sources compared to some other Native American tribes at the time.

In 1805, about six thousand Nez Perce or Nimipu (/nee*me*poo/) Native Americans lived in the Plateau area. Here is how you would have spent a year had you lived with them long ago.

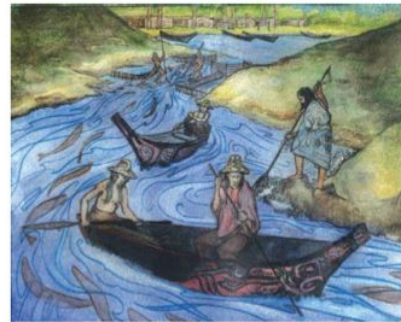
Spring

The snow has not yet melted, and all the dried food the Nez Perce have saved for the winter is gone. Now they must seek food. Those in the large villages break into smaller groups. Some Nez Perce put on snowshoes to hunt deer, bear, or caribou in the valleys. Others paddle their canoes down the Columbia River to catch the first salmon of the year as the fish travel upriver to spawning, or breeding, areas. Here, salmon is not only extremely important as a source of food, it is also sacred.

The Native Americans of the Plateau depend on the salmon to live. They eat it fresh. They also dry large amounts of it to trade and to eat during the months when they leave the rivers and head for the mountainsides. Salmon is so important that every man, woman, and child who is not sick or hunting deer and caribou joins in the salmon hunt. For the Nez Perce this is more than just a hunt. It is a religious ritual. Thousands of Nez Perce gather in river villages to catch and process these fish.

A shaman wades gingerly into the river. From the gurgling waters, he chooses a few salmon and catches them with his hands. These salmon are then cooked. Everyone eats a little piece and shares in the first catch of the salmon season. Then, the bones from the salmon are placed back into the river. The Nez Perce perform this ceremony to pay tribute to the river spirit and the salmon spirit. They believe that this ceremony will ensure that the salmon will return next year.

Then the hunt begins in earnest. Some Nez Perce fish with a hook and line; others try to spear salmon with harpoons or try to catch them with traps and nets. Afterwards, the people work together to clean the fish and hang them on racks to dry so they will not spoil.



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The Nez Perce depended on salmon to live.

Summer

By the middle of summer, the Nez Perce break up into smaller groups and move from the river villages to the mountainsides. There, they search for wild carrots, onions, bitterroot, celery, and parsnips. Some young Nez Perce search the bushes for huckleberries and blueberries. While the men are off on long hunting and

trading journeys, women have the main responsibility to find, harvest, and preserve plant foods. The life of the entire group depends on the women drying enough food for the winter months.

Autumn and Winter

In late summer and early fall, the Nez Perce build special homes to use in winter. They dig a pit about five feet deep, and anywhere from ten to forty feet wide. Next, they build a cone-shaped frame above the pit, covering it with brush and earth. The builders leave a hole in the top that allows smoke to escape. That hole is also used for entering and exiting the earth lodge. Residents climb in and out of these warm, cleverly designed homes on ladders or notched logs. These structures are called pithouses.

The pithouse is the perfect place to sit by the fire and listen to the older people tell stories and myths. In these stories and myths, animals, plants, rocks, rivers, and even stars come to life. Coyote, the "trickster," is a popular character. He is always getting into trouble or into odd situations. The Plateau Indians often tell stories about Coyote to teach lessons to the children.

During the winter, baskets are made, and nets are mended or woven. These will be used the following spring-again, for the salmon. This is a time to gather energy while waiting for another spring.

ritual rit · u · al

Advanced Definition

noun

1. an established and prescribed procedure for a ceremony, esp. a religious one.
2. a body of such established ceremonies; rites.
3. a pattern of behavior repeated in a fixed form and order as though prescribed by custom or authority.

his ritual of reading the mail from the bottom of the stack to the top

adjective

1. of or pertaining to a ritual or rituals.

ritual cleansing

Spanish cognate

ritual: The Spanish word *ritual* means ritual.

These are some examples of how the word or forms of the word are used:

1. OCD sufferers try to relieve those thoughts with **rituals** such as frequent hand-washing.
2. Today, the **ritual** of sending postcards has been somewhat supplanted by posting vacation pictures on Facebook, Instagram, and other social media sites.
3. What was a shaman's **ritual** like? A shaman is someone who it is believed can interact with spirits and speak in their voice.
4. Sometimes families did special **rituals**, like around the first moon of the Lunar New Year. But the most important rituals, called kut, would last for many hours.
5. A **ritual** is a set of actions that are done as part of a special event. The Egyptians' rituals were made to help the dead person go safely into the underworld.
6. Masks are often used during ceremonies and religious **rituals**, during which their intended function is multifaceted. The masks are usually worn by dancers, who are believed to take on the spirit of their ancestors.
7. The ancient Egyptians developed elaborate burial **rituals** and ornate tombs because they believed in a life after death. These **rituals** were designed to help the deceased travel safely into the netherworld and hopefully find paradise in the world beyond.
8. Like humans, elephants have their own **rituals**, or customs. After an elephant dies, the other family members cover the body with sticks and leaves and linger near the site for days. The animals often return to the site years later.
9. Before the tea ceremony begins, you wait in the building on the right to quietly prepare for the **ritual**. After a signal from the host, you walk slowly along the stone path to a mossy stone basin and wash your face and hands.

tribute trib · ute**Advanced Definition****noun**

1. something given, done, or said to express respect, admiration, or obligation.

a home-town tribute to the league champions

2. an evidence of the effectiveness or value of something.

Her success was a tribute to her hard work.

3. payment given by a subordinate person or power to a dominant one, or the obligation to do so.

Spanish cognate

tributo: The Spanish word *tributo* means tribute.

These are some examples of how the word or forms of the word are used:

1. "When the work is done, the King memorial will be a fitting **tribute** - powerful and hopeful and poetic - like the man it honors," Bush said at the ceremony.
2. [The new museum] is a living **tribute** to the first Americans, museum director W. Richard West Jr. told the crowd.
3. When Bell died on August 2, 1922 in Nova Scotia, Canada, the entire telephone system was shut down for one minute in **tribute** to the man who revolutionized communications.
4. Just a moment ago, you multiplied the honor with a moving **tribute**, and being only human, there's a part of me that would like to take credit for what we've achieved.
5. But tonight, before we do anything else, let us remember that **tribute** really belongs to the 245 million citizens who make up the greatest -- and the first -- three words in our Constitution: "We the People."
6. Vaughn wears number 42 as a **tribute** to Robinson.
7. A day when people of all races, religions, classes, and stations in life put aside their differences and join in a spirit of togetherness. A day for our Nation to pay **tribute** to Martin Luther King, Jr., who awakened in us the best qualities of the American spirit.

1. What are the different foods that the Nez Perce tribe eat?
2. What rituals were mentioned in the text?
3. What are the present day states that the tribe lived in?
4. What tributes were mentioned in the text?

Native American Homes

by ReadWorks



Before Columbus!

Before the arrival of European explorers and settlers, there were already incredibly diverse groups of Native Americans all across North America. This period in Native American life and culture is called the pre-Columbian era.

It is important to remember that Native Americans had established customs, beliefs, traditions, and general ways of living well before European influences began to spread across the continent.

It's a Bridge! A Land Bridge!

Most anthropologists who study pre-Columbian cultures believe that the ancestors of modern Native American peoples migrated from Asia, across the Bering Strait, and south through what

is present-day Alaska, Yukon, and British Columbia. This was possible because sea levels had dropped around 300 feet during the Ice Age, between 12,000 and 60,000 years ago.

Anthropologists call the prehistoric land bridge Beringia. They believe it was open at several points: 50,000 to 60,000 years ago, 40,000 to 45,000 years ago, 28,000 to 33,000 years ago, and 13,000 to 23,000 years ago.

How Did Native Americans Live?

Anthropologists are careful to consider the different cultural reasons why Native Americans built different styles of housing, as well as reasons having to do with available resources, climate, and the landscape.

All in the Family

The Iroquois living along the St. Lawrence River in the Northeast woodlands built longhouses hundreds of feet long so that all members of the same clan could live together. Clans were organized *matrilineally*, which means that when an Iroquois man and woman married, the new husband would join his wife's household. This is the opposite of most European societies, in which new wives would join their husbands' families. When a new Iroquois husband joined his wife's family, the clan simply made the longhouse longer by adding more bent saplings to the frame and elm bark slabs to the roof. A clan's family totem would be displayed on the doorway.

A House by the Sea

In the Pacific Northwest, Native American commitment to building with wood was much more extensive. Using different stone, bone, and shell tools, native peoples would cut, carve, and smooth red-cedar boards to be attached to heavy post and beam frames. Builders would include one or more rectangular levels as support for sleeping booths. The Haida people of the Pacific Northwest would stand totem poles in front of their houses as a way of displaying family histories and myths.

Move On Out!

The nomadic lifestyle of Native Americans on the Great Plains known as the Lakota people

encouraged the use of shelters that could be put up and taken down very quickly. Animal hides stretched over tent poles arranged in a cone, known today as *tipi* (meaning "to dwell" in the Lakota language), was the shelter of choice for hunting societies that required a greater range of mobility.

A Difference in Neighbors

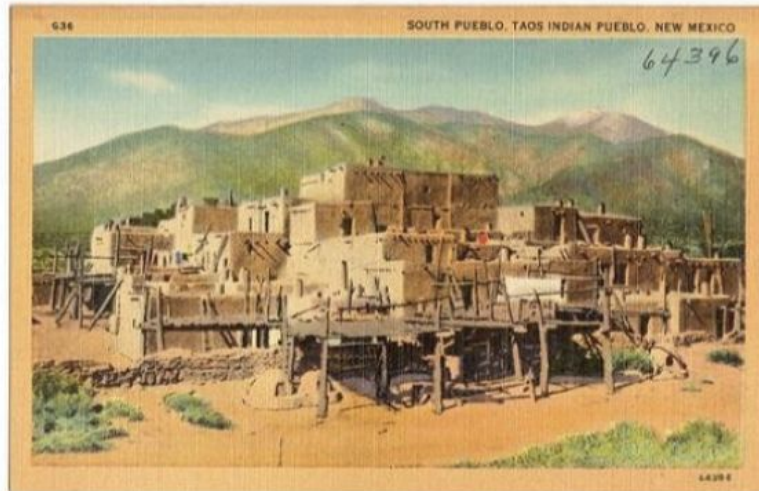
The American Southwest is a difficult environment to survive in, let alone live. The Pueblo Indians and the ancestors of present-day Navajos endured the harsh landscape in two very different ways.

The Pueblo peoples of what are now New Mexico and Arizona built brick and stone structures, three-to-five stories tall, clustered around plazas. The units could be circular or rectangular. Circular structures were generally free-standing, while rectangular structures were attached on different sides. Pueblo homes further to the east were built using mostly adobe clay; water was drawn from the Rio Grande, and bricks were dried in the sun. Homes further to the west were built using sandstone available in the drier climate.

By comparison, the ancestors of today's Navajo people were semi-nomadic and built family homesteads spread out across the Painted Desert of the American Southwest. At the center of these ranches was the hogan, an east-facing structure historically built with whatever materials were available, a tradition of adaptation continued well into the present day. It is easy to imagine that these Navajo homesteads might have inspired white settlers to build ranches of their own on the western frontier.

The Pueblo Revolt

by Jesse Kohn



New Mexico was a Spanish settlement founded in 1598. The first capital was San Juan de los Caballeros, and a few more towns were founded in the region in the following decade. However, the Spanish colony of New Mexico was relatively small, and only about 3,000 people lived there a century after its foundation. In 1675, the governor of New Mexico ordered the arrests of 47 Native American medicine men, religious leaders, and healers from the surrounding *pueblos*, or villages, where they lived. Of the four sentenced to death, only three faced the hangman—the fourth took his own life while waiting for his sentence to be served.

Ever since the Spanish colonists arrived in New Mexico in 1598, they had been working to suppress the ancient religion practiced by the Pueblo people. The colonial government had already outlawed festivals like the Kachina dances, where tribal members donned costumes of holy spirits. Precious religious icons such as Kachina dolls, ceremonial masks, and prayer sticks were seized and destroyed. These traditions and traditional objects were essential to the lives of the Pueblo people. Through them, they communed with their gods, honored the spirits that had dwelled beside them for thousands of years, and celebrated the land that had given them life. For the Pueblo people, to be forbidden from practicing their religion was like being separated from their own families and ancestors. The medicine men were the Pueblo people's most direct connection to their religious life. Although the Pueblo had, aside from a few small-

scale revolts, peacefully suffered many of the colonists' attempts to force the Roman Catholic religion upon them, there came a significant breaking point.

Several warriors banded together from the different pueblos surrounding Santa Fe and marched upon the capital to demand the medicine men be set free. Because the governor was afraid of a revolt, he agreed to free the prisoners. But it was too little, too late. The damage had been done, the seeds of revolt already sown.

One of the 47 medicine men imprisoned by the governor was a man named Popé. Popé was from a pueblo north of Santa Fe called *Ohkay Owingeh*, which means "place of the strong people" in the Tewa language. Not only was Popé strong; he was also intelligent and charismatic. Angered by his unjust imprisonment, the unwarranted deaths of the four medicine men, the torturous treatment undergone by all the prisoners, and most of all, the general degradation and destruction inflicted upon his people, Popé resolved to confront the violence of the colonists with violence of his own. After being set free from prison, Popé relocated to the Taos Pueblo and from there began to organize a large-scale revolt.

The Pueblo people were not a single unified group. In fact the name "Pueblo Indians" comes from the Spanish colonists who wanted to distinguish the type of Native Americans that lived together in villages and cultivated the land from the type of nomadic tribe that roamed about the region. Truthfully, the so-called "Pueblo Indians" were composed of many different nations, including the Tewa, Tiwa, Hopi, and Zuni. Each nation had its own language and customs. This disunity had long prevented the different Native American groups from successfully rising against the Spanish colonists. Individually, each tribe was too small to stand a chance in a conflict with the well-armed settlers. Popé recognized that only by working together could the Pueblo people challenge the colonial government.

Popé reached out across nations, spoke across languages, and summoned together a momentous surge of over 2,000 Pueblo warriors. They were united in their common desire to overthrow the colonial government and rid the unwelcome Spanish influence from the land. It took Popé five years to organize his plan. By August of 1680, the flame that Popé had ignited could not be stifled.

On August 10, Popé declared a revolt, and the united Pueblo people unleashed their forces. They struck the small, thinly populated settlements first; each Pueblo tribe targeting the settlements nearest to it. By August 13, every Spanish settlement in New Mexico had been destroyed. The Pueblo tribes convened to invade the capital together. Even in Santa Fe, the Spanish were largely outnumbered. Victory was swift and overwhelming. The Palace of the Governor was surrounded. Although the governor eventually escaped, both he and his men were pursued all the way to El Paso. About 400 Spanish men, women, and children were killed.

The rest were driven from the land.

With the colonists banished from the territory, Popé assumed leadership. His goal was to restore conditions to what the Pueblo people were accustomed to before the Spanish arrived. This meant outlawing the religious and agricultural practices the Spanish had imported. Even though many Pueblo people had embraced parts of the colonial lifestyle, Popé enforced his vision upon everyone. He ordered the burning of crucifixes, the destruction of livestock, and the upheaval of Spanish crops. Twelve years later, the Spaniards returned to recolonize a drought-impooverished and hunger-stricken land.

Use the article “Native American Homes” to answer question 1.

1. What groups of people were living across North America before the arrival of European explorers and settlers?

Use the article “The Pueblo Revolt” to answer questions 2 and 3.

2. What Native American nations were the “Pueblo Indians” composed of?
3. How does the author organize information about Pueblo Indians in this article? Support your answer with TEXT EVIDENCE. (Remember how we did this in class for FSA ELA Writing Practice).

Use both articles to answer question 4.

4. Compare the Native Americans described in “Native American Homes” with the Native Americans described in “The Pueblo Revolt”.

Name: _____ Class: _____

The Mysterious Dark Day

For just one day during the American Revolution, everything went dark in the northeastern American colonies.

By Lois Minder Huey
2016

One day during the American Revolution, the sky went dark over the northeastern American colonies. In this informational text, Lois Miner Huey discusses how people responded to this "dark day" and what caused it. As you read, take notes on how people reacted to the Dark Day.

May 18, 1780

- [1] The sky was a strange yellow color, the sun a dull red. For General George Washington, camped out in New Jersey, the clouds were "dark," "heavy & uncommon," and mixed with "a bright and reddish kind of light."

May 19, 1780

People in New England stared at the sky, amazed as the sun disappeared and a thick darkness gradually¹ fell. By midday, the sky was black as night and raining a thick, sooty-smelling rain.

Birds stopped singing.

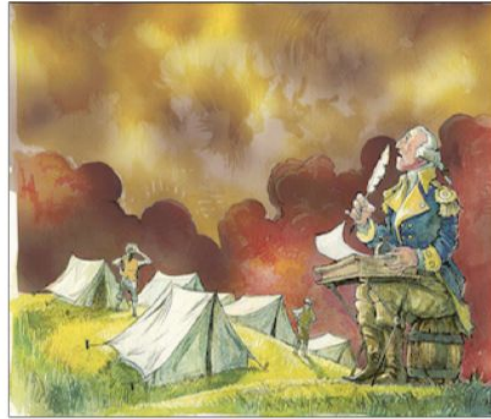
Flowers closed.

- [5] Cows headed for home.

And there was no light that night — the full moon was covered!

People panicked. Many rushed to churches. A lady in Boston sent her son to their minister to ask what was happening. "Tell your mother I am as much in the dark as she is," he explained.

Just the day before, there had been an eclipse of the moon.² Did these two events mean the end of the world? Many were sure that doomsday had arrived.



"The mysterious dark day" by Matt Faulkner is used with permission.

1. **Gradual (adjective):** taking place slowly, moving or changing by small amounts at a time
2. when the moon appears dark as it passes into the Earth's shadow

Some recorded their fears in diaries and letters. A judge remarked that when he held “a sheet of white paper... within a few inches of the eyes,” the writing was not visible. One man wrote: “This day was the most Remarkable day that ever my eyes beheld.” An American soldier noted that the day was “terrible indeed to all the beholders.”

- [10] The year 1780 was already a bad-luck year. The American Revolution still dragged on after four years, and the British were winning. Just one week before the Dark Day, the British had taken Charleston, South Carolina. Washington’s friend General Benedict Arnold had turned traitor earlier in 1780. And Washington had few troops left.

Perhaps the Dark Day meant doom for the war. No wonder people worried!

May 20, 1780

But the next morning, the sun came up. And people were talking. News about the Dark Day spread. Professors, amateur³ scientists, and the interested public suggested all kinds of reasons for the Dark Day.

Some believed the moon eclipse had caused it. Others said no — that kind of eclipse doesn’t cause days to go dark.

An eclipse of the sun, then? No, that wasn’t it, scientists replied.

- [15] Nor was the Dark Day caused by a comet or a planet passing between the Earth and the Sun, or a large mountain in space.

But at Harvard College in Massachusetts, Professor Samuel Williams had a thought. He believed that the Dark Day was brought on by “vapours,” something that absorbed and weakened the sunlight. Nearby in Ipswich, Massachusetts, a man who called himself Viator (meaning “wayfarer” or “traveler”) saw “quick flashes” in the west, like northern lights, on May 19. By 3:00 p.m., he reported that the air smelled terribly sooty. One of his friends thought nearby chimneys caused the odor; others thought it was burning leaves. Viator bent over and sniffed some standing water — the same strong, sooty smell stung his nostrils. Between his fingers, he rubbed the scum from the top of the water. He pronounced that it was made of black ashes and burned leaves. He suggested that “smoke from the woods” caused the problem.

But the mystery of the Dark Day remained unsolved.

June 2008

Until more than 200 years later!

In 2008, scientists at the University of Missouri announced that massive Canadian wildfires caused the mysterious Dark Day. Their study of tree rings in the mountains of southern Ontario and other places showed that a huge fire burned in the spring of 1780. Thick columns of smoke rose into the upper atmosphere and spread east.

3. **Amateur** (*adjective*): unskilled or unprofessional; taking part in activity for leisure or study



[20] The red sun and strange yellow sky reported by people like George Washington are typical of this condition. The smoke hung over the East Coast, shutting out the sun for many hours. (Today this is called an inversion and is common over major cities.) People had no way of knowing that the forests in Canada were burning so fiercely, but Professor Williams and Viator definitely had the right idea.

Text-Dependent Questions

Directions: For the following questions, choose the best answer or respond in complete sentences.

1. PART A: What are TWO main ideas expressed in the article?
 - A. People in the colonies were afraid on the Dark Day because they didn't know what caused it.
 - B. People in the colonies believed that every time the sky went dark it was a sign of bad luck.
 - C. People from the colonies were more amazed by the wildfires' effects on the sky than afraid of the darkness.
 - D. The exact cause of the Dark Day determined by modern scientists was similar to the suspicions of scientists from the colonies.
 - E. Modern scientists were able to determine that the Dark Day was caused by smoke, something scientists in the colonies never suspected.
 - F. Dark Days are more common in modern times due to the high number of wildfires and large amount of pollution today.

2. PART B: Which TWO details from the text best support the answers to Part A?
 - A. "People in New England stared at the sky, amazed as the sun disappeared and a thick darkness gradually fell." (Paragraph 2)
 - B. "People panicked. Many rushed to churches. A lady in Boston sent her son to their minister to ask what was happening." (Paragraph 7)
 - C. "The American Revolution still dragged on after four years, and the British were winning. Just one week before the Dark Day, the British had taken Charleston, South Carolina." (Paragraph 10)
 - D. "Some believed the moon eclipse had caused it. Others said no — that kind of eclipse doesn't cause days to go dark." (Paragraph 13)
 - E. "The smoke hung over the East Coast, shutting out the sun for many hours. (Today this is called an inversion and is common over major cities.)" (Paragraph 20)
 - F. "People had no way of knowing that the forests in Canada were burning so fiercely, but Professor Williams and Viator definitely had the right idea." (Paragraph 20)

3. How do paragraphs 3-5 contribute to the development of ideas in the text?
 - A. They emphasize how unbothered nature was by the Dark Day.
 - B. They show how plants and animals were affected by the Dark Day.
 - C. They stress why people thought the world was ending on the Dark Day.
 - D. They show that animals also thought the world was ending on the Dark Day.

4. Which statement best describes the ideas of scientists in 1780 and the findings scientists announced in 2008?
 - A. Modern scientists know more about how fire affects the sky than past scientists.
 - B. The ideas of scientists in 1780 were close to the findings of the 2008 research.
 - C. In 1780, few people trusted the ideas of scientists, and now many people do.
 - D. Scientists in 1780 agreed that a planet caused the darkness, and modern scientists proved them wrong.

Life in the Colonies

This text is adapted from an original work of the Core Knowledge Foundation.

By 1750, there were thirteen English colonies on the East Coast of what became the United States. All of them were strong and growing. Almost every week, a ship arrived with more immigrants.

More than nine out of ten colonial families lived on farms. They farmed their land by themselves. Every member of the family had a job to do. As a result, they produced nearly everything they needed to survive. They raised their own food. They made their own clothes and their own tools. They made their own furniture. Most of them even built the houses that they lived in. When the weather and the harvest were good, farmers sometimes had enough food left over to sell.



Colonists made almost everything they needed for themselves.

In the mid-1700s, there were still only four or five cities in all of the colonies, and just a handful of towns. These cities were small by today's standards, but they were growing quickly. In just a few short years, Philadelphia would become the second-largest city in the whole British Empire next to London, England.

What sparked this growth of towns and cities? Trade within the colonies and with other countries was the driving factor. From the docks of the cities on the East Coast, merchants sent lumber, fur, salted fish, flour, rice, indigo, and tobacco to many parts of the world. To those docks, ships returned with glass, paint, tea, wine, and other goods the colonists needed or wanted.

Trade also meant jobs. Men loaded and unloaded ships. They built boats. They made sails, rope, and barrels for shipping goods. The cities and towns offered other kinds of work, too. Men, and some women, ran stores and shops. Skilled workers baked bread and made pots and pans. Others printed newspapers or made fine shoes and clothes for other city dwellers.

colony col · o · ny**Definition****noun**

1. a place which is under the control of a distant country. People from that country often move to and live in the colony.

America was a colony of England before it became independent.

Advanced Definition**noun**

1. a territory governed by a distant country, often settled by citizens of that country.

Before its independence, America consisted of thirteen British colonies.

Many settlers died of starvation in the newly established colonies.

The Republic of the Congo, a nation in Central Africa, was once a French colony.

2. a distinct group of people of the same nationality, or a group of animals of the same species living closely together.

Brazil's Japanese colony is the largest in South America.

Their house is host to a colony of termites.

These are some examples of how the word or forms of the word are used:

1. Millions of ants can live in one **colony**!
2. Sometimes they fought the native people to establish a **colony**.
3. By the 20th century, Europe's African **colonies** began to seek their independence.
4. To survive, the Pilgrims would have to work together and create a **colony**.
5. In 1957, they were the first African **colony** to gain independence from Europe.
6. De Leon claimed the land for Spain so that it could set up a **colony**.
7. Before the Revolutionary War, there were thirteen **colonies** under British rule in North America.

Name: _____ Date: _____

1. What is a meaning of the word **colony**?

- A. the principal rafters of a roof, especially a pair of rafters taken together
- B. one of the 13 British colonies that formed the original states of the United States
- C. a reference book containing an alphabetical list of words with information about them

2. What is another meaning of the word **colony**?

- A. a swinging or sliding barrier that will close the entrance to a room or building or vehicle
- B. a place where a group of people with the same interest or occupation are concentrated
- C. an arbitrary sign (written or printed) that has acquired a conventional significance

Please use each answer choice only once. Choose the one word that best completes the sentence.

3. These families lived in North America in the _____ that would become the United States in 1776.

- A. colonies
- B. colony
- C. colonial
- D. colonization
- E. colonists
- F. colonials
- G. colonized

4. Georgia was founded in 1733 as a British _____.

- A. colonies
- B. colony
- C. colonial
- D. colonization
- E. colonists
- F. colonials
- G. colonized