
SONOMA COUNTY MUSEUM EDUCATION



La Frontera del Norte

A Celebration of Latino Heritage

Educator Guide

Kindergarten-Grade 12

September 12, 2008-January 11, 2009

La Frontera del Norte

Introduction

***La Frontera del Norte* is the first major exhibit created by the SCM documenting the history and culture of Latinos in Sonoma County. *La Frontera* is part of a two-year project called *Sonoma Stories: Latino History*, supported in part by a grant from the Irvine Foundation. Among the goals of this project are to create a record of the social, political and economic history of the Latino community in our region; to give voice and perspective to this community; to promote better understanding between Latinos and non-Latinos; and to expand the museum’s audience throughout the broader community.**

In the twenty-first century, Sonoma County has one of the fastest growing Latino populations in California—a population whose voice and influence is increasing along with its numbers. The early Latino population of Sonoma County, however, faced vastly different circumstances. The missionaries, soldiers and settlers who pushed north into what is now Sonoma County established a society perched precariously on the northern frontier of Mexican California, what the Mexican government designated *La Frontera del Norte*. Swallowed up in the on-rush of American expansionism and waves of 1849 Gold Rush immigrants, California Latinos, including those in Sonoma County, persisted nonetheless. They stayed connected through the Spanish language press, participated in mutual aid societies such as the Juntas Patrioticas and continued to support families on a new cultural landscape. In essence, they participated in a broader Latino community that has often been ignored. The descendants of these early families still form an important part of the community.

At the turn of the twentieth century, an imagined “Spanish” past became a prominent symbol of the leisurely and gracious life that many Californians used to promote their regions. The explosion of nostalgia for the days of missions and ranchos resulted in colorful imagery that revealed more about the context in which it was created, than about true Latino heritage. The Spanish/European emphasis also overlooked (then as it does now) the presence of indigenous, African and Asian cultures within the Mexican *mestizo* population.

In the middle of the twentieth century, a new era for Sonoma County Latinos began as the first “Braceros” arrived to work on the ranches and farms. The arrival of these Mexican contract workers was the beginning of significant changes for Sonoma County. In the coming years labor, increasing population, political activism and a growing sense of identity would redefine the Latino community.

The goal of *La Frontera del Norte* is to draw the thread from the earliest Latino population—small and precarious—to today’s growing community. *La Frontera del Norte* reveals there is a deep legacy and a broader political perspective that is essential for greater understanding among the county’s diverse residents.

EARLY POPULATION

Missionaries and soldiers, bearing the cross and the sword, advanced the northern frontier of Alta California, a province of New Spain and later of Mexico, in the late 18th and early 19th centuries. In 1810, Spanish Lieutenant Gabriel Moraga led an expedition into the area that is now Sonoma County in pursuit of rumors that the Russians were settling on the Northern Frontier. In August of 1811, following Moraga’s reports, priests from the mission Asistencia or outpost of Mission Dolores at San Rafael traveled north escorted by eleven Spanish soldiers. This

vanguard of the early Latino population in upper California visited an Alaguali Coast Miwok village in the Sears Point area of Southern Sonoma County where they baptized two sick elders. With this single visit, the mission system officially arrived into the area that is now Sonoma County.

Almost thirteen years later, after Mexico had won its independence from Spain, and several months after selection of the site, Mission San Francisco Solano was dedicated at Sonoma on April 4th, 1824. Sonoma Mission was the northernmost and the last of the Franciscan Missions established in Alta California and its presence north of Bay encouraged non-indigenous settlement as conversion efforts and disease weakened the local Native American communities. Although Sonoma would become the center of Latino settlement, the pace of change was slow and by the end of 1835, as the era of the mission was ending, Sonoma was populated by only sixty to seventy people, excluding the remaining Indian neophytes. These men, women, and children represented a very small Latino population on an evolving frontier



Grace Carpenter Hudson
Rosa, 1924
Oil on canvas
Private Collection

Did the Baptism of the Indian girl Rosa, depicted in this painting, lead to the naming of Santa Rosa in 1829? Rosa, it turns out, is a myth, but the true account of the naming of Santa Rosa reveals something about how the missionaries advanced the northern frontier into Sonoma County:

“On the 3rd of September 1824, finding myself in the village of Gualomi, the captain of that place ...presented me with their people, among them various elders. I told them how good it would be if they were to make themselves Christians. They responded that they were not able to walk far because they were old, that they wanted to be baptized right there. They were given basic instructions...and their village was given the name of Saint Rose de Lima in Gualomi.” – Baptismal record from Mission San Rafael

THE RANCHOS

When the Spanish empire collapsed in the early nineteenth century, California became part of an independent Mexico and the land north of San Francisco Bay remained a borderland in need of stabilization. Particularly troubling to the new Mexican government were the Russians and the Aleuts at Bodega and at Fort Ross. The challenge of gaining firmer control was addressed by the adoption of land-granting policies, which encouraged the growth of a pastoral ranching economy and the rise of a property-owning class. Much of the land for the ranchos was found through the secularization program adopted in the 1830s, which stripped the

missions of their property, leaving a landless Indian population of potential laborers available to an emergent property-owning class.

Between 1822 and 1846, twenty-seven rancho grants were made within the present boundaries of Sonoma County. These grants represented a new effort to command the land and the importance of family connections was clear in the numerous grants made to relatives of the powerful Mariano Vallejo. The Northern Frontier took on distinctive shape as the Ranchos emerged. Settlers were desperately needed to secure the land and alongside Latino grantee names like Torres, Bojoroques and Piña, were Cooper, Leese and Wilson. Rancho society throughout California developed its own identity, connected to Mexico but distinctive in its own right. The residents of California would be called *Californios*, denoting their regional identity. The large ranchos supplied hides and tallow (cattle fat) to an international trade circuit that included Peru, Hawaii, China and the eastern United States. The elite rancho owners were able to trade for coveted goods such as cloth, ready-made clothes, musical instruments and furniture, maintaining a somewhat refined lifestyle on the frontier.



Reata (rawhide throwing rope), ca 1850

Ranching techniques and tools are a distinctive legacy of the early Latino population in California. Americans adopted the refined techniques of Mexican and Indian *Vaqueros* who worked the ranchos. One indication of the cross cultural influence of Latino ranching practices is found in the adoption of Spanish terminology by English speakers. One of many examples is the word "Reata" in Spanish, which became the word "lariat" (*la Reata*) in English.

AMERICAN CONQUEST

The prelude to the Mexican American War in California began in the pueblo of Sonoma in the early morning hours of June 14, 1846. Thirty-three Americans rode into Sonoma from the Sacramento Valley and took General Mariano Vallejo prisoner, removed the Mexican flag from the town plaza and raised a new one depicting a crudely rendered bear in its place.

The American rebels claimed unjust treatment including the denial of access to land and unfettered commerce by Mexican officials in California. The American action and its justification

reflected the views of the increasing number of property-oriented and individualistic immigrants from Europe and the United States that reached California in the 1840s. Americans were at the height of expansionist zeal and willing to justify the conquest of territory. They viewed Mexican California through the lens of their own culture, judging Catholic worship as idolatrous, the men as lazy, the women as drudges and the Indians as savages.

Only days after the revolt, news arrived that Mexico and the United States were at war, and what became known as the “Bear Flag Revolt” would be overshadowed by larger events. The war ended in 1848 under the Treaty of Guadalupe Hidalgo and the aftermath brought widespread discrimination to Spanish speaking Californians. Although the treaty guaranteed former citizens of Mexico the right to retain their property, language, religion, culture, and customs, these rights were often violated. As decade’s end brought a flood of people to California with the cry of “gold on the American River,” Latinos were increasingly marginalized. The 1850 Foreign Miners Tax squeezed Latinos, mainly recent arrivals from northern Mexico and South America, out of the race for gold. The rancho acreage slowly passed to Anglos as litigation associated with the land grants and federal Land Commission of 1851 dragged on, making lawyers wealthy, impoverishing many Latino land owners, and encouraging squatters.

Squatters, who quickly outnumbered land grantees and their families, were difficult to remove and a problem for most land holders. In 1850 English writer Frank Marryat wrote of a squatter named Bill Elliott who had “planted a small garden of vegetables” and lived near the Carrillo Adobe in the Santa Rosa Valley. Elliott arrived in California in 1845, and like many other pioneering Americans, set up residence without rent, title, or any legal claim.



Alexander Edouart
The Chase, 1857
Oil on canvas

This painting depicts Henry L. Ford, a participant in the Bear Flag Rebellion, being pursued by Mexican lancers. The artwork promotes the perspective of individualistic Americans resisting what they regarded as an inadequate government and its people. In fact, much of what Americans found objectionable stemmed from the lack of resources available to California’s inhabitants. The *Californios* tried their hardest to develop their land, increase its productivity and to construct a modern, Mexican identity based on law and republican forms of government. The American conquest cut their efforts short.

PERSISTENCE

In the aftermath of the American conquest, Latinos in Sonoma County faced many challenges. Land ownership and much of the political power passed to Anglos and the presence of Latinos became less apparent on the new cultural landscape. Nonetheless, Latino residents persisted. On the family level, many descendants of Latino-Anglo mixed marriages identified, at least partially, with the heritage of their Latino parent, as evidenced by their given names. Guadalupe West, the daughter of Scottish land grantee William Marcus West and Guadalupe Vasquez is one of several examples. In the 1850s, marriages between Latinos continued to occur, though in

small numbers— less than ten recorded marriages. Among them were Marta and Joaquin Carrillo, who were married in August of 1855 and lived on Fourth Street in Santa Rosa.

Many Latinos throughout the state participated in mutual aid societies such as the *Juntas Patrioticas* and the *Sociedad Hispano-Americana de Beneficencia Mutua*, founded in San Francisco in June of 1860. Many of the *Juntas Patrioticas*, including one in Sonoma, formed in response to the events of Mexico's Battle of the Puebla in 1862. There were nine Sonoma members, most from Mariano Vallejo's family. The combined efforts of California *Juntas* succeeded in raising money to send a ceremonial sword to Ignacio Zaragoza, the victorious Mexican army general. The continuing efforts of the *Juntas* would lead to the establishment of *Cinco de Mayo* celebrations in the United States, a tradition that continues on today more prominently than in Mexico. The *Juntas* and committed members like Mariano Vallejo show that not only did Latinos persist in this period of cultural transformation, they were active in supporting each other through a larger network of individuals who identified strongly with Mexico, rather than hiding their heritage in the face of rapid cultural transformation.



Family of Marta and Joaquin Carrillo, ca 1900

Latinos had to find ways to persist on the changing cultural landscape of American California. Marta Carrillo, daughter of original land grantee Maria Carrillo, lost much of her land as Latinos faced enormous disadvantages in the American system. Her family lived in Santa Rosa and persisted partly with the support of her son Juan who went to Mexico and became a successful businessman.

FANTASY PAST

In the 1880s, Southern Californians employed an idealized view of pre-American California in the promotion of their region. With the publication of the popular novel *Ramona* by Helen Hunt Jackson in 1884, the increasing stream of tourists arriving on the railroad lines and the need to establish an appealing regional identity, Southern California towns capitalized by producing parades, fiestas, and historic pageants that celebrated a semi-mythical "Spanish" past.

The trend would appear in Sonoma County in later years as Northern California also strove to attract visitors. In 1900 an article appeared in the *San Francisco Bulletin* entitled "Sonoma Valley: Before the Gringos Came." With a powerful air of nostalgia, the article

described the days when the cattle of the Carrillo family roamed over the wide-open landscape of the Rancho Cabeza de Santa Rosa.

In 1937, the Redwood Empire Association Convention met at the Sonoma Mission Inn. The stated goal of the gathering of representatives from nine counties of northern California was to make the Redwood Empire “a year around mecca for tourists.” The chairman of the convention, A.R. Grinstead, emphasized one of the region’s strongest tourist draws in his planning of the evening’s events that included, “An all-Spanish program of entertainment, in keeping with the motif and atmospheric background of the convention.” The entertainment included Spanish dances by Ramona Carrillo, songs by José Ramos, all overseen by R.R. Emparan, the grandson of Mariano Vallejo.

Even as the nostalgia continued in the 1930s, Latinos in various parts of California suffered harassment and deportation. An estimated 500,000 Mexicans, both those with documents and those without, were deported during the 1930s and the turmoil of the Great Depression.



Reenactment of the Raising of the Bear Flag, Sonoma, 1924

This photograph is an example of the Fantasy Heritage or romanticized view of 1840s California. Idealized imagery of the days of missions and ranchos served to promote tourism and regional identity in the late nineteenth and twentieth century.

BRACEROS

Many areas of California experienced waves of Latino immigration, some during the Mexican Revolution. Between 1910 and 1917 Mexican political refugees made their way into California, but not many came north of San Francisco. During World War II, however, the shortage of agricultural workers resulting from the war prompted Congress to create the Bracero Program, bringing temporary workers into the United States from Mexico. Ranchers and farmers could work with designated labor contractors to supply workers from across the border for specified periods of time. With soldiers shipped overseas and Japanese-Americans, who provided a significant portion of agricultural contract labor, interned in camps, Sonoma County faced a desperate labor shortage by 1942.

Talmadge “Babe” Wood was likely the first Sonoma County rancher to bring in Braceros- 125 men contracted to pick hops, pears, prunes and apples along the Wood family’s River Road ranch. Many more would follow. In the 1950s round-ups and deportations of Latino laborers who were not here legally would be repeated within Sonoma County and Northern California many times. The Bracero Program caused strong feelings on many levels, anger over the sudden raids and round-ups, frustration over the strict rules, concern over treatment of migrant laborers who had almost no protection or recourse, and fear among some that Mexican workers were displacing Americans from jobs.

The Bracero program left a lasting imprint on Sonoma County as an estimated 5,000 former Braceros would eventually take up long-term residence in the county. The program ended in 1964 amidst heated debate over its impact on farm worker unionizing efforts and future sources of labor for the county’s agricultural industry.



Braceros in a Prune Orchard, Healdsburg, ca 1953
The Bracero Program, enacted in 1942 due to wartime labor shortages, brought Mexican nationals into California as contract workers. The program was a turning point for Sonoma County. Several thousand Mexican braceros would eventually make their home in Sonoma County, forming the early foundation of the modern Latino community.

GAINING A VOICE

The 1960s saw the end of the Bracero Program and the beginning of a greater sense of power and identity among Sonoma County’s Latino population. Much of the early organization in the community took place through the catholic churches. Local priest Jerry Cox, a monsignor with the Santa Rosa Diocese, led early efforts. George Ortiz, a trained social worker who had moved to Sonoma County in 1964, connected with Reverend Cox to rally the Latino community. Ortiz, the Latino social worker originally from East Los Angeles and Cox, the activist priest, worked together to establish Latinos Unidas del Condado de Sonoma in 1966.

Meanwhile, a nascent Chicano movement caused reverberations throughout the state and beyond. George Ortiz traveled to Los Angeles and attended a gathering of Latino leaders from throughout California where he met Cesar E. Chavez, then a young community organizer. Inspired, Ortiz increased his activities in Sonoma County. In 1967 he established the California

Human Development Corporation, serving the local needs of immigrants and agricultural laborers. In 1968 he became the president of the Mexican American Political Association and led a local boycott of table grapes in support of vineyard workers. Soon a committed corps of activist minded Latinos were working hard on behalf of migrant farm workers, students and families.

The 1960's brought community organization and a conscious struggle for voice and dignity to Sonoma County's Latino community. Though many Latinos have achieved great success in Sonoma County and the population has topped 100,000, the struggle for full recognition as a vital part of the community continues to this day in the form of voter registration efforts, Cinco de Mayo marches, the ongoing efforts of California Human Development Corporation and in many other ways.



Protest and boycott of table grapes at Safeway in Santa Rosa, 1968

The 1960s brought a new generation of leaders to the Sonoma County's Latino Community, including George Ortiz, who organized the protest pictured here.

SAMPLE ACTIVITY Language Arts/ History/Geography Grades 2-4

Our Country's Hispanic Heritage

National Hispanic Heritage Month is celebrated from September 15 – October 15. During this month, the United States celebrates the traditions, ancestry and experiences of residents who trace their roots to Spain, Mexico, and the Spanish-speaking nations of Central America, South America and the Caribbean.

This lesson will provide information on Hispanic Heritage Month as well as Hispanic Americans in the United States. Students will have the opportunity to learn important facts relating to Hispanic culture and will be introduced to four important Hispanic Americans and their achievements.

Objectives:

- Students will consider the significant contributions Hispanic Americans have made to the United States.
- Students will explore the influence of Hispanic culture and language in the United States.
- Students will understand that many U.S. cities and states have names rooted in the Spanish language.
- Students will identify the location of the U.S. in relation to Spanish-speaking countries like Cuba, Puerto Rico, the Dominican Republic and Mexico.

Materials:

- Related activity sheets: **Maya & Miguel's Latin Fun Fiesta.**
- **A Hispanic Heritage Map**, showing the U.S., Mexico, and Puerto Rico.
- Short biographies of the following 4 famous Hispanic Americans:
 - **Rita Moreno**, actress, singer, and dancer
 - **Pat Mora**, writer
 - **Jorge Posada**, baseball player
 - **Mario Molina**, scientist

Instructions: (Session One)

1. Allow students to share what they currently know about Hispanic Heritage Month. Ask students if they know why it is celebrated. Ask them what they think the word "Hispanic" means. Write down answers for students to view on a chart.

Add important facts to the list. Include the following: According to the United States Census Bureau, on July 1, 2006, it was estimated that the Hispanic population of the United States was **44.3** million people. This makes people of Hispanic origin the nation's largest ethnic or race minority. The Bureau also notes that the projected Hispanic population of the United States as of July 1, 2050, will be 102.6 million. According to this projection, Hispanics will constitute 24 percent of the nation's total population by that date.

2. Pass out the first page of the Maya & Miguel activity sheet, Latin Fun Fiesta (see attached). Review it together. Ask students what other historical facts they learned. Add these to the class chart.
3. Ask students if they can name any famous Hispanics. Do they know any English words that come from the Spanish language? Allow time for students to share their ideas. Pass out the second page of the handout, and review as a group. Were there any surprises?

(Session Two)

Note: Prior to the session, please copy the attached four short biographies of the Hispanic Americans featured in this session and pass them out to each students.

1. Review the information provided from Session One on Hispanic Heritage Month to activate prior knowledge. Ask the students to fold a large piece of paper into fourths. (Demonstrate for the students with a sheet of paper in front of the class.) Write one of the following names in each section: Rita Moreno, Pat Mora, Jorge Posada and Mario Molina. Each box will have a different name. Solicit students to see if they know any information about the four people. If so, ask students to write their responses in the appropriate box with the matching name. (If students are younger, allow them to draw pictures to represent their knowledge.)

2. Arrange students into four groups. Provide each group with the biography of one of the famous Hispanic Americans. Ask the groups to discuss the biographies amongst themselves. Then, ask each group to create a poster or chart illustrating the important accomplishments of the person they've discussed. Ask each group to share the information gathered.

(Session Three)

1. Print out the Hispanic Heritage Map. Discuss which area is the United States. Which areas are other countries? Where are the United States and other countries featured on map in relation to each other? (For younger students, you may wish to keep the discussion to the United States.) Which countries and U.S. states have Spanish names? Ask the students why they chose those countries and states? Was it by the sound of their names, or from another source? (If there's time, you may wish to ask students to color and mark on their maps the countries, and states they've identified.)

2. If time permits, work in small groups to match famous Hispanic Americans students learned about in Session Two with the places they were born and/or currently live on the map. (**Key: Rita Moreno: Berkeley, CA; Pat Mora, Santa Fe, NM; Jorge Posada, New York, NY; Mario Molina, both San Diego, CA and Mexico City, Mexico.**) Come back to the large group to compare their answers and discuss why these people might live where they currently live. Ask the students if they know other famous Hispanic Americans who live in other places?

Adapted from content at:

<http://pbskids.org/mayaandmiguel/english/parentsteachers/lessonplans/hispanicheritage.html>

National Standards

Language Arts

- Uses the general skills and strategies of the reading process to decode and identify unknown words
- Uses listening and speaking strategies for different purposes in group discussion

History

- Understands how historical figures in the U.S. and in other parts of the world have advanced the rights of individuals and promoted the common good, and the character traits that made them successful
- Understands the historical events and democratic values commemorated by major national holidays
- Understands the people, events, problems, and ideas that were significant in creating the history of their state or region

Geography

- Understands the spatial organization of places through such concepts as location, distance, direction, scale, movement, and region

SAMPLE ACTIVITY Social Studies/State History Grades 6-12

History of the Local Community

In America the history of the "West" has always intrigued people of all ages. The "West" has been depicted in countless movies and books. But if people actually study the "West" and its past history, they discover there were many reasons besides land for bringing people to what is today the Central Plains, and as many reasons as there are people for them staying.

The Central Plains has developed into an area with economic activities and problems distinct only to it. Yet the area has much in common with other parts of the U.S. By studying the history, economy and government of a local community a person can learn much about a whole area.

Goal:

The purpose of this activity package is to provide students with activities which will familiarize them with the local area they live in and develop an awareness of how their local community has been influenced by history. The activities also help them become aware of how the local community influences their lives today.

Objectives:

- Identify and list the founding fathers of your city, and describe at least one contribution of each to the local community.
- Identify at least five people who influenced the development of your city and county.
- Identify at least five economic activities that have contributed to the growth of your city, county, and state, both past and present, and give examples how at least two have changed the area.

Instructions:

1. Using materials from the local library and historical society, the students do research and write reports about how the founding fathers established your city.
2. Arrange a field trip to the county historical museum to see pictures and artifacts surrounding the early history of the area. The curator for the museum can give students individual help on projects and inform the group about historical information.
3. Interview local citizens who have lived in your city for a long period of time.
4. Using information from the Historical Society and Chamber of Commerce, students do reports or posters about famous people who have influenced the growth of your city and county.

Adapted from content at:

www.eduref.org/Virtual/Lessons/Social_Studies/State_History/STH0001.html

SAMPLE ACTIVITY Art/Language Arts Grade: 3-5, 6-8

Create a Folktale

Objectives:

Students will

- Define the word *folktale*,
- Demonstrate creative thinking and writing skills to create a folktale,
- Work together in cooperative groups.

Materials:

- Teacher selected library sources of folktales from Hispanic cultures, printouts from the website Magic Tales of Mexico, <http://www.g-world.org/magictales/magictales.shtml>
- Paper
- Pencils

Instructions:

1. Discuss the meaning of the word *folktale*
2. Bring in examples of folktales from Hispanic cultures. The site listed above is a place to start.
3. Read a few examples to students and discuss the stories with them.
4. Divide the class into small groups. Copy attached printouts of the Rabbit Stories. Distribute one story to each group.

5. Invite students to read the story aloud to one another. Then challenge students to read the story aloud to work together to create a new short folktale, using the examples heard and reads as models.

6. Have students read their completed folktales to the class. (Students can also act them out)

Adapted from content at:

http://www.educationworld.com/a_lesson/00-2/lp2160.shtml

National Standards:

NL-ENG.K-12.1

NL-ENG.K-12.6

NL-ENG.K-12.2

NL-ENG.K-12.9

NL-ENG.K-12.3

NL-ENG.K-12.4

NL-ENG.K-12.5

***Two folktales follow on following pages: *The Rabbit and the Ram*, and *The Rabbit and the Crab*.**

THE RABBIT AND THE RAM

There was once a ram who liked to roam in a bean patch. He was very mischievous, and when they weren't paying attention, he would abandon his companions and end up eating in the bean patch. One day he stayed there enjoying eating the bean plants when the sun set. His stomach was full but he kept on eating. When it got dark he wanted to go back but his horns had become tangled up in the bean tendrils. He kept trying to free himself, but the tendrils wouldn't release him. He was beginning to move from one side to the other among the bean plants when the rabbit arrived.

"What's the matter, friend?" the rabbit asked the ram.

"Just look at what happened to me, just because I was looking for food. I'm in a real predicament," said the ram.

"Don't worry, my friend, I'm going to untangle you right now. There's no problem. After all, aren't we friends?" asked the rabbit.

"Thanks, friend, if you hadn't come, who knows what would have happened to me," said the ram.

The rabbit finished setting him free and then told him this: "Let's go and eat far from here at a place I know where there's food." The rabbit took the ram to that place. After they were through eating, they looked for a place to spend the night.

"Listen, my friend, we're going to look for a good place to sleep, so we won't have any problems and nothing will happen to us tonight, for there are some people who hate us. Not everyone is kind," said the rabbit. They were near a big rock. "It's a good idea to get on top of that rock," they said.

They got on top of the rock to sleep. At midnight some big animals began to approach the foot of the rock that they had climbed onto: the lion, the jaguar and the coyote.

"My friend, what's going to happen to us? Maybe they'll finish us off."

"Don't move, because if you move they'll know someone is up here," said the rabbit.

The ram felt the need to pass water. "I feel like passing water, friend, I'm going down to pass water, so as not to wet myself up here," said the ram.

"Something could happen to us, friend. Maybe you ought to leave well enough alone. If they hear you climbing down, that'll be the end of us. Lie on your back and relieve yourself that way. Look how thick your wool is: the wetness will

disappear into your wool. If I were like you, I wouldn't have to worry about that," said the rabbit.

"I'm going to try now," said the ram. The ram tried to lie on his back, but he didn't have any hands to hold on with and he fell down among those who were at the foot of the rock. They were all asleep when the ram fell among them and they all fled out of fear. The rabbit and the ram spent the night in the other animals' house.

When dawn came those who had been sleeping at the foot of the rock came back. From afar they were looking to see if the rabbit and the ram were still there. They saw that the rabbit was moving his paws from side to side, and beginning to lick them.

So they said to each other: "The little one is the most rascally one, and the big one keeps saying 'yes, sir; yes, sir.' When they look at us, it is as if they're telling us that they're going to knock us down. They're gesturing with their hands," they said.

They were all very frightened. But the rabbit was just shooing away flies. That's why he was moving his hands to and fro, and the ram was just complaining. Later they went to eat some more where they had eaten the previous afternoon. The other animals had fled out of fear that night and they never saw them again.

After they had gone out to eat again, the ram's master arrived. When the ram realized that he was out looking for him, he said to the rabbit:

"Now, my friend, we're going to part company, they're coming for me, take care. We'll meet another time," said the ram.

"All right, my friend, you take care of yourself too." And so they parted. This is what happened to these two animals, the ram and the rabbit.

THE RABBIT AND THE CRAB

Once upon a time the rabbit teamed up with the crab to grow some carrots. They worked for several days together in harmony. First they chose the seed and then they planted it. Then they took care of the young plants, the two of them always in agreement. They harvested the crop and separated the tops from the carrots.

But the arguments began when the time came to divide the crop. The rabbit wanted to deceive the crab with sweet talk: "See? We have two piles there, a big one and a little one. You can have the big one and I'll take the small one."

After seeing that the big pile was of tops and the small one was of carrots, the crab answered: "Thank you very much, my dear friend, but I like to be fair. Let's divide the two piles in half, I'll divide and you choose, or you divide and I'll choose, as you

prefer. What do you say?"

"No, no! I can't agree," said the rabbit. Let's walk some thirty paces from here and we'll come back running. The first one to get there gets the carrots and the other one gets the tops. What do you say?"

"Well, all right, it seems fair to me," answered the crab.

"Finally we're in agreement!" said the rabbit. He was very happy, because he was sure he was going to win: "I'm so pleased about this, that if you win, I'm prepared to give you all the carrots and all the tops. Do you agree?"

"I agree!" repeated the crab.

"There's one other thing," said the rabbit, "since I know you're slower than me, I'm going to give you a ten-pace handicap."

"No, that's too much! I can't accept that," said the crab, pretending that he didn't want to take advantage of him. "You're the one that ought to have a ten-pace handicap. I won't take no for an answer."

"I accept, I accept," the rabbit hastened to answer, not wanting to contradict him, and glad to do what he asked. That way the other fellow wouldn't get angry, and he threw himself in behind the crab.

With this agreement they went together in a friendly fashion to the place where the race was going to start. The rabbit went ahead to take the ten-pace handicap. But, as soon as he turned his back, the crab, who was neither slow nor lazy, seized the rabbit's tail with his claws, without him realizing it.

When they came to where the carrots were, the rabbit turned around thinking that he had left the crab far behind. But then the crab opened his claws and fell real quietly on top of the carrots.

"Where are you, friend?" the rabbit asked happily when he didn't see him anywhere.

"Here I am!" answered the crab behind him.

The rabbit jumped with surprise and then stood frozen in his tracks, not believing what he saw. There was the crab, climbing over the piles of carrots: "Here I am! And I got here before you did!"

That day was the first time ever that the rabbit lost. He was very sad because he could not understand how the crab got ahead of him. That's how the crab got to keep the carrots. This was the story of the rabbit and the crab.

SAMPLE ACTIVITY Art/Language Arts Grade: 3-12

Students create tinfoil self-portraits in the style of Frida Kahlo, a famous Mexican painter.

Objectives:

Students demonstrate abilities in using common materials to create self-portraits in the style of Frida Kahlo.

Materials:

- Printouts of the first page of Frida Kahlo: The Bold Artist
- 12-inch by 18-inch cardboard (one per student)
- Tinfoil
- Soap Flakes or Liquid Hand Soap
- Tempura Paint
- White Glue
- Student-chosen items

Instructions:

A self-portrait is a painting by an artist of him- or herself. The painting tells us something about who the artist is. It gives us clues about what is important to the artist. We can guess what the artist loves by what is in the painting.

1. Cover the cardboard with a large piece of tin foil. Smooth out the foil. If the foil will not stay flat on the cardboard, tape it down on the back.
2. Mix the tempera paint. Follow the directions on the jar. Add enough liquid soap or soap flakes to make the paint thick. The paint should be as thick as pudding. The soap makes the paint stick to the tin foil.
3. Paint your own self-portrait. You will be the main person -the focus- of the painting. You do not need to paint your whole body. You can paint only your head and shoulders. You might want to paint a silhouette of yourself. A silhouette is a side view.
4. Let your painting dry completely. Now add bits of collage items to your self-portrait. Add things that are important to you. Include things that you love. Use photos, pictures cut from magazines, letters, or schoolwork. You will have other ideas of things to use. Stick them on with white glue.
5. Do not cover all the tin foil. Make sure that you can see some of the tin foil when you have finished. The shiny tin will make your painting look like a retablo.
6. Make a retablo gallery in your classroom. Invite your friends and family to see your work. Can they guess which one is yours?

Adapted from content at:

http://www.educationworld.com/a_lesson/00-2/lp2153.shtml

National Standards:

Language Arts

NL-ENG.K-12.1

NL-ENG.K-12.2

NL-ENG.K-12.9

Fine Arts

NA-VA.K-4.1

NA-VA.K-4.2

NA-VA.K-4.3

NA-VA.K-4.4

NA-VA.5-8.1

NA-VA.5-8.2

NA-VA.5-8.3

NA-VA.5-8.4

NA-VA.9-12.1

NA-VA.9-12.2

NA-VA.9-12.3

NA-VA.9-12.4

FRIDA KAHLO: THE BOLD ARTIST

Background: Frida Kahlo (FREE dah CAW lo) was a famous Mexican painter. She loved Mexico and its folk art. Frida often used ideas from Mexican folk art traditions in her own artwork.

One Mexican folk art tradition is the *retablo*. A *retablo* is usually a painting of a saint or holy person. *Retablo* artists often paint on tin. Sometimes they add bits of paper or cloth to the painting. The artist leaves part of the tin showing. This makes the painting shiny and special.

Frida Kahlo did many self-portraits in *retablo*-style. She painted herself in Mexican costumes. Her colors were bold and eye-catching.

When Frida was 18, she was hurt in a bus accident. Her spine, pelvis, and foot were broken. After the accident, Frida was in constant pain. She found the courage to live by painting. She painted the things that were important to her - special days, dreams, and the world of her imagination. Frida painted with the same bold courage that helped her to survive.

SAMPLE ACTIVITY Art/Language Arts Grades 6-12

Travel Guides

Students design travel guides for countries where Spanish is the official language.

Objectives:

- Students research information about countries where Spanish is the official language.
- Students use researched information to create travel guides about Spanish-speaking countries.

Materials:

- samples of travel guides or brochures
- student-researched library sources or computers with Internet access
- student-selected materials for creating travel guides

Instructions:

1. Prior to the lesson, contact a local travel agency to get several samples of travel guides or brochures.
2. Define the term *travel guide* for students. Show students samples of travel guides. Discuss the kinds of information included in each sample.
3. Have students choose or assign each student one of the following countries where Spanish is the official language: Argentina, Bolivia, Chile, Colombia, Costa Rica, Cuba, Dominican Republic, Ecuador, El Salvador, Equatorial Guinea, Guatemala, Honduras, Mexico, Nicaragua, Panama, Paraguay, Peru, Puerto Rico, Spain, Uruguay, Venezuela.
4. Tell students to use library sources or the Internet to research information about their chosen or assigned countries. Tell students their guides must include general background information about the country, places of interest, and activities for visitors.
5. After students complete their research, have them design and create the guide using any materials they choose.

Adapted from content at:

http://www.educationworld.com/a_lesson/00-2/lp2150.shtml

National Standards:

Language Arts

NL-ENG.K-12.1

NL-ENG.K-12.3

NL-ENG.K-12.6

NL-ENG.K-12.7

NL-ENG.K-12.8

NL-ENG.K-12.9

Fine Arts

NA-VA.5-8.1

NA-VA.9-12.1

Social Sciences

NSS-G.K-12.2

NSS-G.K-12.4

GLOSSARY OF TERMS

Spanish Place Names:

Alamo: meaning "cottonwood." This tall softwood tree gave its name to a number of U.S. places, including the memorable chapel-fort in Texas and the town of Los Alamos in New Mexico, where atomic bombs were produced.

Alcatraz Island (California): from "álcátraces," pelican. A sizable pelican population once lived on this rocky island in the San Francisco Bay.

Boca Raton (Florida): from "boca de ratones," a Spanish term applied to nearby inlets. It translates as "mouth of the mouse" (not "rat," which is "rata") and may refer to the jagged rocks at these inlets. It has also been suggested that "ratones" was a term used for the pirates who might hide in such a place.

California: The state was named for a mythical land described in a popular Spanish novel from around 1500, *Las sergas de Esplandián* (The exploits of Esplandián) by Garcia Ordóñez de Montalvo.

Cape Canaveral (Florida): from "cañaveral," canebrake. The promontory NASA made famous takes its name from the thickets of cane that grow in sandy areas.

Colorado: "reddish." The state is named for the reddish color of mud found in the Colorado River.

El Paso (Texas): "passage." The border city of El Paso lies at a small gap between the Rockies and the Juarez Mountains of Mexico. This narrow passage has made the city a hub for both north-south and east-west travel.

Florida: "Flowery." Some say that Spanish explorer Ponce de Leon named the land for the Spanish term for Easter, Pascua de Florida (Flowery Feast), because he first saw the land during the Easter season. Others believe he named it for the area's lush flowers.

Fresno (California): "ash tree." The central Californian city and county are named for their abundant ash trees.

La Brea (California): "tar." The tar pits in this famous part of Los Angeles have yielded amazing fossils for more than 100 years.

Las Cruces (New Mexico): "crosses." The city is named for the burial ground of some 40 travelers who were killed by Apaches in 1830.

Las Vegas (Nevada): "meadows." Before casinos and neon lights defined Las Vegas, the area was noteworthy as a desert oasis with artesian springs.

Los Angeles (California): "angels." In 1781 Spanish settlers founded El Pueblo de Nuestra Señora la Reina de Los Angeles de Porciúncula (The Town of Our Lady the Queen of the Angels of Porciúncula). It became known as La Ciudad de los Angeles (City of Angels), and then just as Los Angeles.

Los Gatos (California): "cats." At the time this western California city was founded, many wildcats

roamed the area.

Montana: from "montaña," mountain. Representative James M. Ashley of Ohio suggested using the Spanish word in honor of the territory's mountainous western part.

Nevada: "snow-covered." The mountains in this western state are often capped with snow.

San Antonio (Texas): "Saint Anthony" (of Padua). On the feast day of St. Anthony in 1691, Spanish explorers found and named the eponymous river. Later the name was given to the city, which was founded in 1718.

San Francisco (California): "Saint Francis" (of Assisi). The city by the bay was once a Mexican village named Yerba Buena (Good Grass). In 1846, during the Mexican War, Commodore John Sloat captured and renamed the settlement for its San Francisco de Asís mission (better known as Mission Dolores), which was founded in 1776.

Sangre de Cristo Mountains (Colorado and New Mexico): "blood of Christ." This mountain range was named for the red glow cast on it by the setting sun.

Santa Fe (New Mexico): "holy faith." Spanish settlers founded this oldest U.S. capital nearly 400 years ago, as La Villa Real de la Santa Fe de San Francisco de Asís (The Royal City of the Holy Faith of Saint Francis).

Adapted from content at:
www.factmonster.com/spot/sapnishanmes.html

English Borrowings from Spanish:

Tomato: tomate

Alligator: *el lagarto*, the lizard

Booby: *bobo*, silly or selfish, from the Latin for stammering, balbus

Bronco: meaning wild or rough

Cafeteria: *cafetería*, a coffee shop

Cargo: *cargar*, to load

Cigar, Cigarette: *cigarro*

Comrade: *camarada*, old Spanish for barracks company or roommate

Guerrilla: a small raiding party or fighting force

Hoosegow: from *juzgado*, a tribunal or courtroom, past participle of *juzgar*, to judge

Mustang: *mestengo* or *mesteño*, a stray animal

Patio: courtyard in Spanish

Peccadillo: a form of *pecado*, to sin

Renegade: *renegado*, deserter or outlaw

Savvy: *saber*, to know

Tornado: *tornar*, to turn, *tronada*, thunderstorm

Vamoose: *vamos*, let's go

Adapted from content at:
www.factmonster.com/spot/spanishwords1.html

Web Resources

The American Federation of Teachers, teacher resources
<http://www.aft.org/teachers/hispanic-fighting.htm>

The Congressional Hispanic Caucus Institute
<http://www.chci.org/chciyouth/>

Center for Multilingual, Multicultural Research
<http://www-bcf.usc.edu/~cmmr/Latino.html>

KQED, Community Link
<http://www.kqed.org/topics/history/heritage/latino/resources.jsp>

Reach Every Child, heritage resource
<http://www.reacheverychild.com/feature/hispanic.html#1>

Teacher's Vision, teacher resources
<http://www.teachervision.fen.com/multiculturalism/hispanic-heritage-month/47778.html?detoured=1>

