

History-in-a-Box

History's Mysteries Teacher Guide

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History's Mysteries: Exploring the Past with Your Senses **Designed for Grades K-4**

Become a history detective! This History-in-a-Box kit contains real artifacts for students to examine and an activity guide for teachers.

Activity Snapshot: Students will determine the purpose of objects contained in the History-in-a-Box kit and understand the day-to-day activities of farm families in the early to mid-1800s.

Learning Objectives

Students will:

1. Understand that in the early 1800s most people in western North Carolina lived on small farms. To provide for their basic needs they farmed, hunted, and raised animals. They would also trade for other items with neighbors and shopkeepers.
2. Appreciate the hard work necessary to provide for a family's basic needs.
3. Learn that details such as material, weight, size, and shape of an object can give clues as to its purpose.
4. Observe and analyze artifacts and make inferences about their uses.
5. Learn the basic principles of material culture.

NC Standards Correlations and Key Terminology

With History's Mysteries, students identify objects important in United States and North Carolina history. This History-in-a-Box aids students in meeting many of the North Carolina standards including:

Kindergarten

K.H.1 Understand change over time

- .1 Explain how people change over time.
- .3 Explain the impact of how life events bring change (a new sibling, moving to a new house, a new job, a new school, etc.)

K.G.2 Understand the interaction between humans and the environment

- .2 Explain ways people use environmental resources to meet basic needs and wants (shelter, food, clothing, etc.)

K.E.1 Understand basic economic concepts.

- .1 Explain how families have needs and wants.

K.C.1 Understand how individuals are similar and different.

- .2 Explain the elements of culture (how people speak, dress, foods they eat, etc.)

K.V.1 Use the language of visual arts to communicate effectively.

- .4 Understand characteristics of the Elements of Art, including lines, shapes, colors, and texture.
- .5 Recognize characteristics of the Principles of Design, including repetition and contrast.

K.V.2 Apply creative and critical thinking skills to artistic expression.

- .3 Create original art that does not rely on copying or tracing.

K.V.3 Create art using a variety of tools, media, and processes, safely and appropriately.

- .3 Use the process of drawing, painting, weaving, printing, collage, mixed media, sculpture, and ceramics to create art.

K.CX.2 Understand the interdisciplinary connections and life application of the visual arts.

- .1 Identify examples of functional objects of art in the immediate environment, including home and school.

Key Terminology

- **Life events** - any major change in a person's circumstances that affects interpersonal relationships and/or work-related, leisure or recreational activities

- **Adapt** - to change or tailor something to fit, humans change their environment or their way of doing something to fit their current needs or goals.
- **Fair Play** - Respect for the rules or equal treatment of all concerned.
- **Citizen** - the importance of law, order, and rules with regard to any society or group of individuals

First Grade

- 1.H.1 Understand that history tells a story of how people and events changed society over time
 - .1 Explain how and why neighborhoods and community change over time.
- 1.G.2 Understand how humans and the environment interact within the local community.
 - .2 Explain how people use natural resources in the community.
- 1.C&G.1 Understand the importance of rules
 - .1 Explain why rules are needed in the home, school and community
- 1.V.1 Use the language of visual arts to communicate effectively.
 - .4 Understand characteristics of the Elements of Art, including lines, shapes, colors, textures, form, and space.
 - .5 Understand characteristics of the Principles of Design, including repetition, emphasis, contracts, and balance.
- 1.CX.1 Understand the global, historical, societal, and cultural contexts of the visual arts.
 - .1 Recognize how visual arts are used in customs and traditions of various cultures.
- 1.CX.2 Understand the interdisciplinary connections and life applications of the visual arts.
 - .1 Identify the role of functional art in various communities around the world.

Key Terminology

- **Historical thinking** - a set of reasoning skills that students of history should learn as a result of studying history that enable students to interpret, analyze and use information about past events.
- **Folklore** - consists of legends, music, oral history, jokes, popular beliefs, fairy tales and customs that are traditions of that culture or group.

Second Grade

- 2.G.2 Understand the effects of humans interacting with their environments.
 - .1 Give examples of ways in which people depend on the physical environment and natural resources to meet basic needs.
- 2.V.1 Use the language of visual arts to communicate effectively.
 - .4 Understand characteristics of the Elements of Art, including lines, shapes, colors, textures, form, space, and value.
- 2.CX.1 Understand the global, historical, societal, and cultural context of the visual arts.
 - .1 Exemplify visual arts representing the heritage, customs, and traditions of various cultures.

Key Terminology

- **Chronological thinking** - refers to the way that historians make sense of events by placing them in their order of occurrence in time.
- **Primary sources** - provide a first-hand account or direct evidence concerning a topic under investigation. They are created by witnesses or recorders who actually experienced the events or conditions being documented. While these sources are often created at the time when the events or conditions are occurring, primary sources may also include autobiographies, memoirs, and oral histories recorded later. Some other examples of primary sources are letters, diaries, maps, drawings, laws, and statutes.
- **Secondary sources** - pertain to those sources that historians use to interpret and reconstruct the past that are the interpretations of events and developments that are not first-hand observations
- **Historical figure** is a person from the past who has made a significant and lasting impact on society both during his/her time and/or in the present.
- **Cultural values** - the behaviors and beliefs characteristic of a particular social, ethnic, or age group.

Third Grade

3.H.2 Use historical thinking skills to understand the context of events, people, and places.

.1 Explain change over time through historical narratives (events, people, and places).

3.V.1 Use the language of visual arts to communicate effectively.

.4 Understand characteristics of the Elements of Art, including lines, shapes, colors, textures, form, space, and value.

Key Terminology

- **Primary sources** - any document or artifacts that is direct evidence of historical events including clothing, furniture, homes, recordings, documents and photographs.
- **Primary source documents** - original documents that help us learn about past people or events (e.g., letters, diaries, maps, drawings, laws, statutes, etc.).
- **Secondary sources** - pertain to those sources that historians use to interpret and reconstruct the past that are the interpretations of events and developments that are not first-hand observations.
- **Multiple Perspectives**, in historical analysis and interpretation, entails viewing history through the lens of many different viewpoints, representations and roles in order to create the most accurate historical narrative that encompasses differing and sometimes heterogeneous points of view.
- **Community** - a group of people living together.

Fourth Grade

4.H.1 Analyze the chronology of key historical events in North Carolina history.

.3 Explain how people, events and developments brought about changes to communities in various regions of N.C.

4.G.1 Understand how human, environmental, and technological factors affect the growth and development of North Carolina.

.3 Exemplify the interactions of various peoples, places and cultures in terms of adaptation and modification of the environment.

4.C.1 Understand the impact of various cultural groups on North Carolina.

.1 Explain how the settlement of people from various cultures affected the development of regions in North Carolina (languages, foods, and traditions).

Key Terminology

- **Colony** - A group of emigrants or their descendants who settle in a distant territory but remain subject to or closely associated with the parent country.
- **Region** - an area that shares common characteristics. Regions can be physical regions; land formations and climate; human traits that make up a region such as language, religion, history and political boundaries.
- **Notable** - Worthy of note or notice; remarkable; characterized by excellence or distinction.
- **Historical significance** - the importance of a property to the history, architecture, archeology, engineering or culture of a community, State, or the nation.
- **Natural resources** - anything from the natural environment that people use to meet their needs. They are “gifts of nature” that are present without human intervention.
- **Cultural groups** - A group of people who share one or more unique characteristics such as race, national origin, ethnicity, or religion.
- **Cultural heritage** - language, customs, ideas or experiences.

Career and College Ready (CCR) Anchor Standards

R.1 – Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.

How to use this History-in-a-Box

Though this activity can be done in many ways, the following has worked best for us at the Swannanoa Valley Museum & History Center.

1. We generally introduce this lesson by talking about what life might have been like if each student had been born 200 years ago in the Swannanoa Valley and how they and their families would have provided for their basic needs of food and shelter.
 - a. Included in this guide are excerpts from a story told from the perspective of Elizabeth Patton Crockett, second wife of Davy Crockett, who was born in Swannanoa in 1788. These excerpts aim to give students an idea of how early settlers in the area met their needs.
 - b. At the end of this guide are two coloring activities that can be done while reading Elizabeth's story aloud or as separate supplemental activities.
2. People created tools to help them stay warm and fed more easily. In this activity, we have grouped objects into two categories, "Staying Warm" and "Staying Fed." There are also a few "Just for Fun" objects. It wasn't all hard work! (Though there was a lot of it!)
3. Talk with students about how they might be able to determine what an object was used for. (See the list of sample questions below.) Define inference for them.
4. Split the classroom into two roughly equal groups seated on the floor or around a table in a circle.
5. Give one group the "Food" objects and the other group the "Shelter" objects.
6. Allow each group to handle the objects for 5-10 minutes.
7. After 5-10 minutes, have each group place their artifacts back in the center of the circle, stand up, and switch circles.
8. Once students have had an opportunity to handle all the objects, have them bring them to the front of the classroom and return to their seat.
9. Ask the class if which group of objects was food and which was shelter. Hold up each object and have the class tell you what they think it was used for and why. Give more clues to help students figure out what the object was made to do.

This activity makes use of inference. For students: Inference is using what you already know plus context clues to figure out what an object may have been used for. Just like a detective!

Encourage students to use inferencing by asking these questions with each object:

- Is it heavy?
- Does it smell?
- Is it smooth? Rough?
- What is it made out of? Why might it be made of this material?
- What color is the object? Why might it be this color?
- Does it have a texture or pattern? Was this pattern created by the object's maker or over time?
- What is the wear pattern of the object? Darker areas indicate where the object was held due to oils on the person's hands. This indicates how/where the object was used.
- Is there any writing on the object? Who would have written on the object?
- What do you think this object was used for?
- Why do you think it could be used for that?
- Do we still use these today? If so, how is it different? If not, what do we use instead?

What would life have been like if I had been born 200 years ago?

From the NC Museum of History

North Carolina's Final Frontier: Settlement of the Mountain Region, 1775 to 1838

by Ron Holland

With some of the oldest and most complex geographical formations on earth, the Mountain Region of western North Carolina has many of the highest summits in eastern America. In fact, Yancey County's Mount Mitchell, in the Black Mountain range, is the highest point east of the Mississippi River. The Mountain Region consists of many mountain ranges, including the Blue Ridge, Black, Great Smoky, Balsam, and Nantahala Mountains. This beautiful land of peaks and valleys and forests and flowers was the last area of North Carolina to be settled by European Americans.

European Migration

The most prominent Native Americans to settle in the mountains of western present-day North Carolina were the Cherokee Indians. Their first known contact with Europeans occurred in 1540, when Spanish explorer Hernando de Soto and his men came to the mountains in search of gold. Following this brief encounter, the Cherokee and Europeans had limited contact until the late 1600s. A thriving trade developed between the Cherokee and White settlers in the early 1700s.

Many Whites passed through the northwestern mountains and became permanent residents of the Watauga settlements (now in Tennessee) in the 1770s. But perhaps some of the earliest permanent White settlers in the North Carolina Mountain Region came to the Swannanoa area of what is now Buncombe County about 1784.

As more Whites immigrated into the area just west of the Blue Ridge Mountains in the late 1700s, the Cherokee who were living there [were forced to move] west. As a result, White migration into present-day Buncombe, Henderson, and Transylvania Counties grew rapidly for a while.

The new settlers in the Mountains found it difficult to travel the steep, rough, and muddy roads back and forth to their county seats in Rutherford, Burke, and Wilkes Counties. They had to go to these county seats to pay taxes, buy or sell land, go to court, or carry on other business. The settlers began to ask the legislature to establish new counties so they would not have to travel so far to county seats. In response, the legislature established Buncombe and Ashe Counties in 1792 and 1799 respectively. Morristown, or Moriston (present-day Asheville), was founded as the county seat of Buncombe County because it was centrally located at a major crossroad. Jefferson was named the county seat in Ashe County.

The settlers who came to the Mountains were primarily of English, Scotch-Irish, and German descent. They came to buy, settle, and farm the cheap, fertile bottomlands and hillsides in the region. Some migrated from the North Carolina Piedmont and the Coastal Plain. They came by foot, wagon, or horseback, entering the area through gaps such as Swannanoa, Hickory Nut, Gillespie, and Deep Gaps.

Other English, Scotch-Irish, and German settlers came from Virginia, Maryland, and Pennsylvania. They traveled down the Great Wagon Road to the Piedmont Region of North Carolina and then traveled west to reach the mountains.

The Buncombe Turnpike and Gold!

Problems with travel and trade changed with the completion of the Buncombe Turnpike in 1827. The turnpike followed the French Broad River north of Asheville to reach Greeneville, Tennessee. South of Asheville, the turnpike continued to Greenville, South Carolina. The turnpike was a better road than

previous roads in the Mountain Region, which usually had been steep, narrow paths. It connected the North Carolina Mountain Region with other, larger markets.

Drovers were now able to drive surplus hogs, geese, or turkeys to markets outside the Mountain Region. Farmers could now use their wagons to transport crops to market. Tourists could now reach the mountains more easily. They could come in wagons, carriages, or stagecoaches, rather than on foot or horseback.

Daily Life

The majority of North Carolinians in the early part of the 1800s were families living on small farms. They ate what they could raise, kill, or gather themselves. Corn was a dietary staple, and most people had access to apple trees. Working in the family garden included plowing, planting, watering, weeding, removing insects by hand, and harvesting the vegetables and preserving them for the winter months by drying or pickling. The entire family was expected to help in the garden. Even the youngest child could help plant and remove damaging worms from the plants.

Horses, mules, and oxen were extremely important animals on a farm. These draft animals were needed to pull plows in the fields and draw wagons full of crops to market. They also helped clear land for farming by hauling sleds of cut timber and pulling stumps from the ground. Draft animals were valuable assets and required daily maintenance. Every family member helped take care of them and keep them healthy.

Butchering day was often a community experience where families and neighbors gathered together to share the work, enjoy each other's company, and teach children a skill they would need in the future. Everyone in the family helped, and community was a necessity when there was so much hard work to do to put food on the table.

For many farm families in 1800s North Carolina, soap making was a necessity because they were not able to easily travel to market to purchase soap, nor did they often have the money to purchase it. Families usually made soap in the fall months after butchering season, when they had plenty of fat from hogs. They cooked the fat down to make lard. To the lard they added lye made from wood ash. Lye water was then carefully added to the hot, melted lard. This process neutralized the lye, making it safe to use. The concoction was cooked outside for hours in a large kettle over a fire until it began to harden. The soap was molded and allowed to dry before being cut into bars. Additional curing time made the bars of soap hard and dry. The entire process took a very long time, but was usually done only once a year.

Washing day in a large household involved hard manual labor, often completed by women and older children. Laundry was first soaked in hot, soapy water over a fire. Excess water was wrung out of the clothes by hand, and the items were transferred to the washboard, where they were scrubbed against the metal ridges so the soap could better work into the fabric. The items were then rinsed and hung to dry.

African-American Settlement

By the staff of the Swannanoa Valley Museum

Enslaved African-Americans were brought into the Mountain Region by Whites to work the larger farms. Robert Love of Haywood County, for example, enslaved one hundred people to work his land. In addition, some Whites enslaved African-Americans for the daily work of running smaller farms and serving in early hospitality and tourism industries in the mountains. However, many farms in the mountains were self-sufficient, and did not have any slaves. Largely because traveling and getting crops to market was difficult and expensive on the rough, muddy roads, most farmers did not grow excess crops for trade and so did not enslave African-Americans for this additional work. Thus, although the numbers of enslaved people varied from farm to farm, enslavement was part of the daily reality and economy of mountain culture.

Cherokee Presence in Western North Carolina, 18th and 19th century

From NCPedia, <https://www.ncpedia.org/history/early/native-settlement>
by Stephen R. Claggett

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Tar Heel Junior Historian Association, NC Museum of History

In the Mountain Region lived the Cherokee. At the start of the French and Indian War (1754–1763), they joined the British and the colonists in fighting the French. But when some Cherokee were killed by Virginia settlers, the Cherokee began attacking White settlements along the Yadkin and Catawba Rivers. They were defeated and made peace in 1761.

In return for this peace, the British promised that no White settlements would be allowed west of the Appalachian Mountains. But land-hungry Whites ignored this promise and continued to settle on Cherokee land.



Mother and Child on Qualla Boundary, 1941

During the American Revolution (1775–1783), the Cherokee sided with the British. They thought that if the British won, the British government would protect their land from further settlement. They also hoped to gain back some of the lands they had lost to the Whites. During the war, Cherokee and Creek Indians attacked White settlements. Colonists sent troops that defeated the Indians. In a 1777 treaty, the Cherokee gave up all lands east of the Blue Ridge Mountains.

Conflicts continued into the 1790s. A 1792 treaty created a boundary between Cherokee and White settlers. The United States government promised to protect the Cherokee land from further settlement. But as White settlement continued, the federal government began thinking about removing the Cherokee and other Native Americans living east of the Mississippi River. In 1838 President Martin Van Buren acted on a policy established earlier by Andrew Jackson and sent federal troops to forcibly remove the Cherokee to the newly established Indian Territory in present-day Oklahoma. About twenty thousand Cherokee were forced to leave. The path they took has been called the Trail of Tears because so many died on this journey west.

Some Cherokee avoided the troops and stayed behind in North Carolina. They joined the Oconaluftee Cherokee Indians, who, because of an 1819 treaty, were allowed to stay in North Carolina. Together, their descendants make up the Eastern Band of the Cherokee and now live in the Qualla Boundary, a reservation in five different counties in western North Carolina. Several other modern Native American groups, such as the Lumbee, the Haliwa-Saponi, and the Coharie, live in North Carolina. They are direct descendants of prehistoric and early historic inhabitants.

One Woman's Story

(excerpts from Helen Ogden Widener and Tad Browning's book, *Elizabeth Patton Crockett, wife of Alamo Hero, David Crockett*, 2008.)

Activity Note: For student groups that need something to do with their hands during the read aloud, there are two coloring activities provided at the end of this guide.

Elizabeth Patton was born May 22, 1788 in Swannanoa, North Carolina. She was the fifth child of Robert Patton and Rebecca Cathey. Robert was a blacksmith and wagon maker whose shop was located on the old Bull Mountain Road that runs between Black Mountain and Rims Creek. Robert was very helpful in supplying wagons and wagon repairs during the American Revolution for which he got a large land grant.

Women of the 18th and 19th century had no rights of ownership. Any possessions or inheritances, upon their marriage, became property of their husband. Little information can be gathered on most of the women who lived in that time period. However, through historical documents and writings of their husbands, we see just how important women were to Frontier Life. Based on historical documents, history of the time period, family background, and a writer's imagination and remembrance of my own Scots-Irish grandmother, I have tried to give a voice to Elizabeth as I feel she may have thought about life as it unfolded before her.

For read-aloud about Elizabeth's life (Edited for length and clarity):

Page 13 – 1788, Swannanoa

Elizabeth's birth

Two sisters, Rebecca and Margaret Patton, worked together to bring Rebecca's fifth child into the world. The beautiful Swannanoa valley and the lovely May weather allowed Mary Burgin, another sister, to take the older children away from the house, into the woods to gather berries and wild greens. She promised the children a special treat of blackberry cobbler.

[There was no doctor, so the sisters delivered the baby.] They each knew the use of special herbs, which grew in the mountains and eased pain. Herbs were always gathered and dried during the summer months to preserve the strength of the herb.

Robert [Elizabeth's father] was busy at his forge, and the sisters could hear the repeated hammer of iron against iron with echoes across the valley. Sometimes, they could hear the hiss of the heated metal being plunged into cold water.

The children return to find the bed curtain pulled open, so they could see the new baby. Names for the baby girl flowed rapidly from tiny lips. It was Margaret's two-year-old son James, who would lisp out the name Elizabeth for the tiny baby girl. Elizabeth Patton, called "Betsy," became the newest red-headed addition to the Patton clan.

Page 15 – 1809, Swannanoa

Elizabeth's first marriage to James Patton, 21 years old

I married James Patton. Our marriage was performed at the Patton Meeting House [in Swannanoa, predecessor to the Swannanoa Presbyterian Church], which was used for worship and social gatherings for our Scots-Irish Presbyterian family, as well as the surrounding community. Papa built the meeting house himself, to ensure that his family had a place to keep our religious faith.

After the wedding ceremony, we all danced to the tunes of our beloved bagpipes, fiddles, and harps. We also had competition games such as being the best shot with a rifle and a favorite game of pitching horseshoes to fall around a peg in the ground.

Our community gathered for weddings during the summer months, when roads were less muddy and rutted. People came from far and wide to attend any important social occasion bring pickled and spiced meats, home-preserved vegetables, mince pies, and cake to share. People cooked in the open and slept around their wagons, packed with quilts for the families' comfort and the communities' admiration.

Page 17 – 1810, Moving to Tennessee, 22 years old

It took until the end of the summer for the men of the family to build the farmstead [in Tennessee] where James and I would move with our new baby son, George, who arrived in the spring.

Our families arrived to the newly built cabins and, with a few belongings, settling in took a very short time. There were crops ready to harvest and pack away for the coming winter. We women milked the cows, made butter and preserved the meats. We kept the fires in the cook house going to feed our families and travelers that were always passing by.

The farm was prosperous and had a mill for grinding of grains as well as James' blacksmith shop which provided services and income for our family and small community.

Page 19 & 21 – 1813, James Patton goes to War, 25 years old

In the first days of October, James left me with the care of our small son and daughter to go to war.

Time passed slowly even with the daily chores to be done. All the crops were stored away before James left. I pickled barrels of meats, some sauerkraut and stored mounds of potatoes in the ground to keep them from freezing. We had plenty of corn hominy for grits. Sugar and salt cured hams were hanging in the smoke house. Our larder was full. I spent my lonely nights before the fire, piecing a quilt, making garments or repairing those things we used every day.

From time to time men hunting in the area would drop in to eat and exchange news of the war.

Just before Christmas we received a visit from Mr. Davy Crockett, a neighbor who lived over on Bean Creek. It was the sad look on Mr. Crockett's face, rather than his words, that told me of my husband's death. The little ones were clinging to my skirts, but I asked him to come on in the cabin. He slid off his horse, took a deer from behind and laid it out on the porch. Food in times of grieving brings comfort.

I gathered my children to me as watched Mr. Crockett as he disappeared into the forest.

Page 23 & 25 – 1815, Going Home to Swannanoa, 27 years old

It had now been two lonely winters with my children, George now age 5 and Margaret age 4, since the loss of my husband, James. It was late in July, and I was making preparations for a trip to Swannanoa, NC, to see my folks as was usual this time of the year. We would stay through the month of August and return in time to put away the crops and prepare for the winter. We were, in the early hours of the morning, packing the horses for our trip, when to my surprise, I saw my neighbor, Mr. Davy Crockett coming through the trees.

He asked if we were leaving for a spell. I told him "yes," we were heading up the wagon road into North Carolina to see my family. He rather casually remarked that he had thought to go along that way himself. I readily invited him to come along with us, as it was safer for more people to travel together.

By the time we reached North Carolina, I could tell Mr. Crockett was aiming for a marriage. Little Polly, his wife, had died only three months before. I knew the grief his children must feel. On the frontier, we all did the best we could.

Papa and Momma were happy to see our little family, but were somewhat suspicious of the gentleman who traveled with us. However, it was easy to see that we had grown fond of each other.

Page 27 – 1816, Wedding, 28 years old

Our community magistrate was now in the area, so Davy and I made our announcements and invited all our families and neighbors to a wedding that would take place on Saturday. A person had to get married when the magistrate was in the area.

Our guest sat all around the cabin and some outside. Before I could come from the other room, where I had put on my best dress, I heard a commotion with lots of laughter and giggling. Peeking around the door, I saw the funniest sight. Our old pet pig, Hook, had wandered in through the cabin door giving a most entertaining show. Old Hook was grunting around all the folks. Davy, all calm and solemn took Old Hook by the ear and led him outside. With a sheepish grin he said, “Old Hook from now on, I’ll do the grunting around here.” I waited until all was quiet and then opened the door and joined by husband-to-be in front of our magistrate.

Page 31 & 33 & 35 – 1817, 1818 Tennessee, 30 years old

In the spring, David was determined to find us a new place to live. He [found a place on Shoal Creek] and put up a cabin and returned for our six children and me. We packed all our goods, settled the children in to the oxen drawn wagon, and in less than two weeks were pulling up to our wonderful new cabin. We planted a big garden and plenty of corn. I kept the girls in the cabin helping with the baking candle making, and spinning.

David ran and was elected as the new Colonel for a regiment in the area. Our standing in the community took a great rise, and our grist mill was bringing in a substantial income for us. We had a man who ran the mill, but it was a job in which all the family took part. I packed and stacked many sacks of cornmeal as well as helped with the distillery and the making of gun powder which we sold.

The mill was sitting by the creek with a trough that brought water pouring over the wheel that turned the grinding stones to grind the grains. We made wonderfully fine cornmeal and flour.

Page 37 - 41 – 1821, Spring & 1822, 34 years old

Davy was elected to the Tennessee State Legislature, so he packed his new white shirts and new wool trousers and left to go to the State House. He would be there for three months.

This time of year was mighty busy, with the hunting to refresh our meat supplies, planting the garden, and putting in the crops. It was also a time of melting snows and lots of rain. Our creeks were running so full as to threaten to overrun their banks.

We could see heavy clouds late one evening. Before morning, the roar of water coming down the river awakened me. By the sounds I was hearing, I knew our grist mill was under attack. The [flood waters] swept away our grist mill and our source of good income.

After the destruction of the mill there was nothing to do by sell everything in hopes of starting again. [My father gave us 800 acres in Gibson County, Tennessee, and Davy built us a new house.]

Page 43 – 1825, Bear Hunting, 27 years old

[In our new home,] bear hides, as well as bear fat and meat, were a ready source of income. That year, Davy killed 105 of Tennessee's abundant population of black bears. At least two of them weighed more than 600 pounds.

[After the bear was killed it had to be load on a sled pulled by a horse, cut up, and hauled] back to the cabin where the hard work really began. The hide had to be tanned, the fat removed, and the meat cut into smaller pieces. I had the fire going all day around the clock and the old black put bubbling over the fire to render out the bear fat. We packed most of the fat into barrels to sell, some I used to make lye soap and some softer soap scented with wild honeysuckle which we cut, wrapped in bars and also sold. We preserved some of the meat in brine and spices and sold that too. It was a winter of very hard work and an abundance of food. Bear was not all that Davy hunted; he killed any creature that was good for food. We had fried squirrel, deer, and plenty of pork. We sometimes had turkey, duck, or goose.

Page 45 – 1826, Making Barrel Staves, 28 years old

Our older boys were now big strapping young men adept at felling trees, chopping and splitting them into wood. Davy thought to replenish our finances with the beginning of a barrel stave company. The woods around us had unlimited supplies of trees, free and there for the man who would work to bring them in. We could sell enough staves to refill our empty pockets.

Page 61 – 1836, The Alamo, 38 years old

[Davy decided to move our family to Texas were there was free land for new settlers. At that time, Texas was a part of Mexico. When it declared its independence there was fighting, and my husband Davy, died a hero during a battle at "The Alamo."]

Page 65 – 1836-1850, 38 – 62 years old

After Davy died, I was out on my horse almost daily helping with the birthing of a baby or tending the sick. The families were always pressing me to take chickens and pork, legs of venison or fruits and vegetables. This is the only way people could express their thanks for my help. We were very poor, but the needs of our minds and bodies were well met.

In 1852, the long awaited news came that the heirs of Davy Crockett would receive a league of land [in Texas]. My children had already determined that we would claim the land when it was available.

Page 67 & 69 – 1854, Gone to Texas, 66 years old

[Texas] was to be a new beginning for me and for my children. We started out in covered wagons drawn by oxen. It was a hard, tough trail that we followed. We lived out of our wagons until the men could put up some cabins for the families. We all helped each other, for that was the only way to survive in the wilderness of the country.

Texas was a hard land. The amount of work that went into the tilling of the land and the building of our cabins was more than I could ever have imagined. The grounds were broken and crops planted only to be nearly burned to death by the hot Texas sun before they could be harvested.

Severe hardships and age began to take its toll on me.

Elizabeth passed away on January 31, 1860 at 72 years old in Texas with her family by her side.

Staying Fed

In the field



Hoe Blade

A wooden handle was inserted through the hole in this blade, which was used in the garden to make straight rows to plant seeds, to remove weeds, and to harvest root vegetables like potatoes.



Horse Bit

A bit, also called a snaffle bit, is a mouthpiece connected by rings to a bridle and reins. It rests on the back gums and across the tongue of the horse, thus not causing harm to the animal, but the rider can apply enough pressure to signify commands. A rider uses a bit to communicate direction to a horse. There are many different types of bits.



Hog Scraper

Hogs were usually butchered on a cold day to prevent contamination from flies or spoilage of the meat. After a hog was killed and bled, it was scalded in a large wooden trough filled with boiling water to loosen the hog's hair and make it easier to remove. The hog was then placed on a sturdy table, where the hair was scraped from the hog's body using a scraper like this one. Once the hair was removed, the hog was hung from a tree. The belly was cut open, and all the organs were removed. The intestines were cleaned, to be used for sausage casings. The carcass was cut into parts to be processed into hams, loins, chops, sausage, liver mush, headcheese, pickled pig's feet, bacon, and lard.



Well Pulley

The hook hung from the top of the well house and a rope was strung over the pulley with one end attached to the bucket so that the bucket could be lowered down, dipped into the water, and brought back up full of water.

In the Kitchen



Butter Paddle

Cows were milked daily. The milk was set aside in a bucket after each milking so that the cream could rise to the top. The cream was then placed inside a butter churn and stirred until the cream turned into butter. Butter paddles could be used to scoop the butter out of the churn and pat it into a rectangular shape or insert it into a decorative mold.



Pot Lid Lift

When food was cooked in a cast iron pot with a lid over a fire or on a cast iron stove, the pot and pot lid were too hot to touch. The lid lift would hook the notch on the top of the pot lid and lift it off the pot.



Toaster

This early toaster was placed on the eye of a stove. Four pieces of bread could then be placed on each side. Be careful flipping the bread over to toast the other side. It's hot!



Ice tongs

Ice tongs were used to easily transport large blocks of ice for iceboxes by both delivery people and homeowners. The ice box was a standard piece of kitchen equipment from the mid-1800s until the 1930s when the modern refrigerator came into use. If you've seen the movie, *Frozen*, then you've seen these in use in the opening scene.

Staying Warm

Shelter



Primitive stone axe blade

Stones were often used to make tools, such as axes. Why is this axe not sharper? It is very difficult to make a stone sharp. Also, this blade has been softened from lots of use and from being left out in all kinds of weather.



Log Splitting Wedge

Many people heat their homes by burning wood in a wood-burning stove. Big logs had to be split to fit in the stove and an axe was too small to split the wood properly. People would tap the wedge into place and then hit the wedge on the head with a hard swing of a mallet or sledgehammer.



Plumb Bob

The heavy, pointed weight at the end of the string is the plumb bob. Using gravity, the plumb bob can help a builder make a vertical straight line.



Saw Swage

Before saw mills, many people lived in log cabins built with whole logs rather than flat boards. In sawmills, a blade needs to be very sharp to cut through wood. But, blades are expensive, and dirt from logs as well as heat from the milling process can quickly damage a blade. To fix a blade and extend its life, a hammer swage can be used. To use it, place one of the indentions on the bottom against the point on one of the teeth and hit it with a hammer – continue doing this all the way around the blade. Notice how you can tell where the top of this swage has been repeatedly hit with a hammer. This saw swage was used at the Burnette Sawmill in Bee Tree. To see a full-size blade from the Bee Tree Sawmill, come visit the Museum!

Clothing



Wooden Shuttle for Weaving

In weaving (either on a home loom or in a textile factory) a shuttle was filled with yarn on a spindle. The spindle would spin around inside the shuttle and release yarn so that the weaver could create a weft (the horizontal strings on a loom) between the warp (the vertical strings on a loom). The weaver slides the shuttle full of yarn back and forth, creating a new line of fabric with each pass through the warp. A very time consuming process to make one piece of fabric!



Sock Darners

You put a sock darning into the toe or heel of the sock to make it easier to stitch a neat repair: not too tight, not too loose.



Iron Trivet

Before electric irons, plain metal irons were heated by a fire or on a stove. You also had to be careful to not make the iron too hot, otherwise it would burn your clothes! This trivet provided a safe place to set down your iron when it was hot.



Cobblers' Shoe Last

A last is a form in the approximate shape of a human foot, used by shoemakers in the manufacture and repair of leather shoes. The last would fit upside down on a cast iron stand. The hole in the top of the last is the same size on all sizes of shoe lasts so that the shoemaker could switch sizes as needed.

Just for Fun!



Roller Skate

This roller skate would strap right to your shoes!



Curling Iron

Used like modern electric curling irons, this antique curling iron is heated on the stove. Because it was difficult to test the temperature of the curling iron, it often resulted in singed hair.



Biscuit Cutter

Ever wonder how to get a perfectly shaped biscuit, well this is it! This tool is used to cut the evenly round shapes from biscuit dough when they are being prepared for baking.



Glass Insulator

Glass insulators were first produced in the 1850's for use with telegraph lines. As technology developed insulators were needed for telephone lines, electric power lines, and other applications. Their purpose is to insulate the electrical wires they carry, so that electricity (or telephone calls) don't all leak into the pole and into the earth. Without insulators, it would be fairly impossible to transmit electricity to homes and businesses, and telephone calls wouldn't go more than a few hundred feet before you couldn't hear the other person anymore. In the mid 1960's a few people began collecting these antique glass insulators.

Supplemental Activities

These activities can be done while students listen to the Elizabeth Patton Crockett read-aloud or as activities before or after History's Mysteries.

Make a Classroom Quilt!

Quilts tell many stories and are integral to many events and eras in history. Often, quilts were constructed during a quilting bee. Individuals created squares using a designated pattern and colors, and then the squares were assembled and back by all the participants at the quilting bee.

This activity is designed for each student to make a square and then for the class to have a quilting bee and assemble the squares to make a classroom "quilt." When the squares come together, the overall pattern emerges.

There are numerous wonderful examples of handmade quilts and patterns in the *Elizabeth Patton* book included in the trunk.

The **Friendship Star Quilt** is designed for younger students and has larger squares and only two colors.

The **Ring Bearer Quilt** is for older students and has smaller spaces and six colors.

Have fun!

Color and Learn

Below are three coloring pages that you may reproduce for your students - provided by Black Mountain resident, Jerry Pope, taken from *An Early Appalachian Coloring Book*.