

The Cardinal Points: Once upon a time in the West



Enseñanzas Oficiales de Idiomas Inglés Nivel Avanzado C1: Segundo curso

Lesson 2

The Cardinal Points: Once upon a time in the West

<http://www.youtube.com/embed/Yw-Av9BpC-w>

Video by Peliculas de YouTube on YouTube

Get Thinking

- Do you know this famous movie?
- Do you like Western films?
- Why do you think that most of these films have the same plot?
- What makes a film a Western?
- Why did they stop making Western movies?
- When did this type of films lose popularity?

Culture counts





Image by TomaszProszek in Pixabay under public domain

Have fun learning!

If you are a cinephile, [here](#) you have a list with some of the best westerns of all times. Choose a title and watch it at home. Then, think:

- What do westerns teach us?
- Have you ever seen a western from the colonised perspective?
- Which topics are dealt with in these movies?

1. Colonisation

COLONISATION

The year 1492 marks a watershed in modern world history. Columbus's voyage of discovery inaugurated a series of developments that would have vast consequences for both the Old World and the New. It transformed the diets of both the eastern and western hemispheres, helped initiate the Atlantic slave trade, spread diseases that had a devastating impact on Indian populations, and led to the establishment of European colonies across the Western Hemisphere.



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and various melons. Europeans also brought with them domesticated animals including horses, pigs, sheep, goats, and cattle.

Even the natural environment was transformed. Europeans cleared vast tracts of forested land and inadvertently introduced Old World weeds. The introduction of cattle, goats, horses, sheep, and swine also transformed the ecology as grazing animals ate up many native plants and disrupted indigenous systems of agriculture. The horse, extinct in the New World for ten thousand years, encouraged many farming peoples to become hunters and herders.

The exchange, however, was not evenly balanced. Killer diseases killed millions of Indians. The survivors were drawn into European trading networks that disrupted earlier patterns of life.

European Colonization

There were three distinct forms of European colonization in the New World: empires of conquest, commerce, and settlement. Spain regarded the Indians as a usable labor force, while France treated the Indians primarily as trading partners. The English, in contrast, adopted a policy known as plantation settlement: the removal of the indigenous population and its replacement with native English and Scots.

For more than a century, Spain and Portugal were the only European powers with New World colonies. After 1600, however, other European countries began to emulate their example. France's New World Empire was based largely on trade. By the end of the 16th century, a thousand French ships a year were engaged in the fur trade along the St. Lawrence River and the interior, where the French constructed forts, missions, and trading posts.

Relations between the French and Indians were less violent than in Spanish or English colonies. In part, this reflected the small size of France's New World population, totaling just 3,000 in 1663. Virtually all these settlers were men--mostly traders or Jesuit priests--and many took Indian wives or concubines, helping to promote relations of mutual dependency. Common trading interests also encouraged accommodation between the French and the Indians. Missionary activities, too, proved somewhat less divisive in New France than in New Mexico or New England, since France's Jesuit priests did not require them to immediately abandon their tribal ties or their traditional way of life.

English Colonization

During the 17th century, when England established its first permanent colonies in North America, a crucial difference arose between the southern-most colonies, whose economy was devoted to production of staple crops, and the more diverse economies of the northern colonies.

Initially, settlers in the Chesapeake colonies of Maryland and Virginia relied on white indentured servants as their primary labor force, and at least some of the blacks who arrived in the region were able to acquire property. But between 1640 and 1670, a sharp distinction emerged between short-term servitude for whites and permanent slavery for blacks. In Virginia, Bacon's Rebellion accelerated the shift toward slavery. By the end of the century slavery had become the basic labor force in the southern colonies.

In New England, the economy was organized around small family farms and urban communities engaged in fishing, handicrafts, and Atlantic commerce, with most of the population living in small compact towns. In Maryland and Virginia, the economy was structured around larger and much more isolated farms and plantations raising tobacco. In the Carolinas, economic life was organized around larger but less isolated plantations growing rice, indigo, coffee, cotton, and sugar.

Religious persecution was a particularly powerful force motivating English colonization. Some 30,000 English Puritans immigrated to New England, while Maryland became a refuge for Roman Catholics, and Pennsylvania, southern New Jersey, and Rhode Island, havens for Quakers. Refugees from religious persecution included Baptists, Congregationalists, and Presbyterians, to say nothing of religious minorities from continental Europe, including Huguenots and members of the Dutch and German Reformed churches.

European Expansion

During the mid- and late-15th century, Europe gained mastery over the world's ocean currents and wind patterns and began to create a European-centered world economy. Europeans developed astronomical instruments and trigonometrical tables to plot the location of the sun and stars; replaced oarsmen with sails; and began to better understand wind patterns and ocean currents.

The pioneer in European expansion was tiny Portugal, which, after 1385, was a united kingdom, and, unlike other European countries, was free from internal conflicts. Portugal focused its energies on Africa's western coast. It was Spain that would stumble upon the New World.

Columbus underestimated the circumference of the earth by one-fourth and believed he could reach Japan by sailing 2,400 miles west from the Canary Islands. Until his death in 1506 he insisted that he had reached Asia. But he quickly recognized that the new lands could be a source of wealth from precious minerals and sugar cane.

The Columbian Exchange

The 15th and 16th century voyages of discovery brought Europe, Africa, and the Americas into direct contact, producing an exchange of foods, animals, and diseases that scholars call the "Columbian Exchange."

The Indians taught Europeans about tobacco, corn, potatoes, and varieties of beans, peanuts, tomatoes, and other crops unknown in Europe. In return, Europeans introduced the Indians to wheat, oats, barley, and rice, as well as to grapes for wine

By 1700, Britain's North American colonies differed from England itself in the population growth rate, the proportion of white men who owned property and were able to vote, as well as in the population's ethnic and religious diversity. The early and mid-18th century brought far-reaching changes to the colonies, including a massive immigration, especially of the Scots-Irish; the forced importation of tens of thousands of enslaved Africans; and increasing economic stratification in both the northern and southern colonies. A series of religious revivals known as the Great Awakening helped to generate an American identity that cut across colony lines.

Between 1660 and 1760, England sought to centralize control over its New World Empire and began to impose a series of imperial laws upon its American colonies. From time to time, when the imperial laws became too restrictive, the colonists resisted these impositions, and Britain responded with a system of accommodation known as "salutary neglect."

During the late 17th and early and mid-18th centuries, the colonists became embroiled in a series of contests for power between Britain, France and Spain. By the 1760s after Britain had decisively defeated the French--the colonists were in a position to challenge their subordinate position within the British Empire.

Adapted from: <http://www.digitalhistory.uh.edu/era.cfm?eraID=2&smtid=1>

Do it yourself

1. Columbus' voyage marks...

- a great moment in his career.
- a turning point in history.
- a continuation of how life was in the East.

The year 1492 marks a watershed in modern world history. Columbus's voyage of discovery inaugurated a series of developments that would have vast consequences for both the Old World and the New.

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Solution

1. Incorrecto
2. Opción correcta
3. Incorrecto

2. Europeans became...

- experts on the patterns of winds and oceans.
- pioneers in reaching Africa.
- the first ones to discover that the Earth wasn't flat.

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Solution

1. Opción correcta
2. Incorrecto
3. Incorrecto

3. Columbus accepted that...

- he had been wrong about his calculations to reach Asia.
- he had reached Japan.
- he had discovered a wealthy land.

Until his death in 1506 he insisted that he had reached Asia. But he quickly recognized that the new lands could be a source of wealth from precious minerals and sugar cane.

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Solution

1. Incorrecto
2. Incorrecto
3. Opción correcta

4. The Columbian exchange...

- helped people share different recipes.
- brought lots of European deaths.
- entailed an exchange of produce and farming animals.

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Solution

1. Incorrecto
2. Incorrecto
3. Opción correcta

5. In the new world...

- France was the first country to introduce slavery.
- England started to plant seeds from the old world.
- Spain and Portugal were pioneer powers for more than a century.

There were three distinct forms of European colonization in the New World: empires of conquest, commerce, and settlement. Spain regarded the Indians as a usable labor force, while France treated the Indians primarily as trading partners. The English, in contrast, adopted a policy known as plantation settlement: the removal of the indigenous population and its

replacement with native English and Scots.

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Solution

1. Incorrecto
2. Incorrecto
3. Opción correcta

6. Slavery became the basic labor force...

- in colonies settled in the south.
- by the end of the 16th century.
- in northern colonies by the end of the 17th century.

But between 1640 and 1670, a sharp distinction emerged between short-term servitude for whites and permanent slavery for blacks. In Virginia, Bacon's Rebellion accelerated the shift toward slavery. By the end of the century slavery had become the basic labor force in the southern colonies.

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Solution

1. Opción correcta
2. Incorrecto
3. Incorrecto

7. One of the main reasons that increased colonisation was...

- religious oppression.
- the rapidly growing population.
- the success of the new plantations.

Religious persecution was a particularly powerful force motivating English colonization. Some 30,000 English Puritans immigrated to New England, while Maryland became a refuge for Roman Catholics, and Pennsylvania, southern New Jersey, and Rhode Island, havens for Quakers. Refugees from religious persecution included Baptists, Congregationalists, and Presbyterians, to say nothing of religious minorities from continental Europe, including Huguenots and members of the Dutch and German Reformed churches.

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Solution

1. Opción correcta
2. Incorrecto
3. Incorrecto

8. Salutary neglect was...

- a way to keep colonies obedient.
- a too restrictive way to push slavery.
- actions carried away in England to promote colonisation.

Between 1660 and 1760, England sought to centralize control over its New World Empire and began to impose a series of imperial laws upon its American colonies. From time to time, when the imperial laws became too restrictive, the colonists resisted these impositions, and Britain responded with a system of accommodation known as "salutary neglect."

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Solution

1. Opción correcta
2. Incorrecto
3. Incorrecto

1.1. Rodeos



Image by café in Pixabay under public domain

Get Talking

- Can you explain what happens at a rodeo?
- Why do you think rodeos are considered a wonderful spectacle?
- Is it a sport or a show? Why?
- Can anybody practice it? Would you like to give it a try?



Mediation

Student A will read Text 1 and will write down key words to tell student B a brief summary taking into account the most important information.

Student B will read Text 2 and will write down key words to tell student A a brief summary taking into account the most important information.

Remember to use your own words to inform your partner.

Text 1

Rodeos (from the Spanish *rodear*, "to encircle") grew out of the work and play of 19th-century American cowboys and their Spanish-Mexican antecedents. They evolved from a time when cowboys would gather together during seasonal roundups or in the "cow towns" at the end of cattle-driving trails and vie for the unofficial title of best bucking-horse rider, roper, and so on. As the cowboys' occupation was curtailed in scope by the railroads and by the fences that marked the end of the Open Range era, the contests became regular formal programs of entertainment. Many locales claim the distinction of being the first place to hold a rodeo in the United States—among them Cheyenne, Wyoming, in 1872 and Winfield, Kansas, in 1882—but such early contests were merely exhibitions of riding and roping skills and not the highly organized shows that modern rodeo became.

Starting in the 1880s, various Wild West shows presented "cowboy tournaments" around the United States, associating the demonstration of western open-range practices with sporting performance. Prescott, Arizona Territory, held the first annual rodeo on July 4, 1888. Organized by a town committee, it included public advertising, admission charges, and championship prizes, establishing the venue as a true competitive spectator

sport. Prescott was followed by major annual rodeo venues such as Cheyenne Frontier Days (1897), the Pendleton (Oregon) Round-Up (1910), and the Calgary Stampede (1912).

Under the management of promoters, contractors, and civic-minded local committees, rodeo emerged as a legitimate independent sport by 1910. It was among the most egalitarian of American sports in the early 20th century, often including Hispanic, African American, Native American, and female contestants in an era when race and gender discrimination were commonplace. For example, Mexican trick- and fancy-roper Vicente Oropeza and famed black bronc-rider and steer-wrestler Bill Pickett won acclaim in the arena, as did Native American bronc-riders Tom Three Persons and Jackson Sundown. A number of female competitors, such as Lucille Mulhall and Bertha Blancett, also won acclaim in the early days of rodeo, sometimes competing directly with men.

In 1929 the Rodeo Association of America, an organization of rodeo managers and producers, was formed to regulate the sport. The contestants themselves took a hand in 1936 after a strike in Boston Garden and organized the Cowboy Turtles Association—"turtles" because they had been slow to act. That group was renamed the Rodeo Cowboys Association (RCA) in 1945 and the Professional Rodeo Cowboys Association (PRCA) in 1975, and its rules became accepted by most rodeos.

After World War II, rodeo experienced an explosion in venues, monetary rewards, spectator attendance, and national publicity. The sport's competitor ranks grew through participation of athletes from the National Intercollegiate Rodeo Association (NIRA), founded in 1948, and as a result of the annual National Finals Rodeo (NFR), which was established in 1959 and became the richest and most prestigious rodeo in the world. At the turn of the 21st century, some 600 PRCA-sanctioned rodeos were held annually in some 40 U.S. states and three Canadian provinces. The sport's top-ranking, highly paid contenders compete to qualify for the National Finals and to win the title of world all-around champion cowboy, given to the PRCA participant earning the most prize money in a year.

Text 2

Rodeo, sport involving a series of riding and roping contests derived from the working skills of the American cowboy as developed during the second half of the 19th century to support the open-range cattle industry in North America. Although its development as a sport occurred mainly in northern Mexico, the United States, and western Canada, rodeo's popularity is global. In particular, many similar events and competitions can be found in South America, including the coleo of Venezuela and Colombia. The charreada of Mexico is a similar competition that evolved from the haciendas of colonial Mexico; its rodeo-like events are typically not timed but judged in terms of artistic merit.

Contemporary rodeos typically present five main events. Two of these—saddle-bronc riding and calf roping—represent the practical range work of the 19th-century cowboy. Three other primary contests—bareback-bronc riding, steer wrestling, and bull riding—appeared as feats of cowboy daring during the first decades of the 20th century. Most prominent rodeos also include women's barrel racing and team steer roping as regular program events. Steer roping, a traditional cowboy practice and a familiar rodeo event for several decades in the early 1900s, is today an infrequent competition because of considerations of animal welfare.

The competitions typically are defined as "judged," or "rough-stock," events (saddle-bronc riding, bareback-bronc riding, and bull riding) and "timed" events (steer wrestling, calf roping, team roping, barrel racing, and steer roping). In the former events, judges score the performance of contestants and animals alike for a potential total tally of 100 points per ride. In the latter events, competitors race against the clock through a series of go-rounds for the fastest (lowest) cumulative time. Most PRCA-sanctioned rodeos present in a specific order: bareback riding leads off, followed by calf roping, saddle-bronc riding, steer wrestling, team roping, barrel racing, and, as the grand finale, bull riding.

Rodeos for many years featured competitive events that are no longer a regular part of venue programming. Most prominent among those were trick and fancy roping and trick riding. Based on Wild West show antecedents, trick ropers and riders thrilled crowds at major rodeos for years, but they then dwindled from prominence as their skills were relegated to the status of contract performances in the early 1930s. Some rodeos still present those skills but as contract rather than as competitive events.

Although women competed in many rough-stock events at mixed-gender rodeos well into the 1930s, today they pursue those contests in rodeos organized by the Women's Professional Rodeo Association (WPRA), founded in 1948. Barrel racing is the sole women's event regularly practiced at most PRCA-sanctioned rodeos.

Adapted from: <https://www.britannica.com/sports/rodeo-sport>

Language Mechanics

Discourse markers

Discourse markers are words and phrases which we use to connect and organise our ideas, such as 'right', 'well' and 'anyway'. They can guide the listener by connecting ideas and telling the listener what information is coming up.

Here are eight discourse markers which are common in spoken language:

1. you know

Use: I'm going to tell you some information you already know.

You know, I was organising an amazing dinner party last night?

2. actually

Use: I'm going to give you some surprising information or I'm going to correct some information.

Actually, it was a complete disaster!

"You never do your homework." "**Actually**, I have done it this time."

3. mind you

Use: I've had an afterthought and it contrasts what I've just said.

Mind you, I did say 'turn up when you want'...

The restaurant was so busy we couldn't get a table ... **mind you**, it was Saturday night!

4. as I was saying...

Use: I'm going to return to the topic I was talking about before.

As I was saying, I burnt the meat...

5. come to think of it

Use: I'm going to add something I've just remembered/thought of at the moment of speaking.

Come to think of it, I completely forgot to serve dessert.

6. So **basically**, everyone went home hungry and disappointed.

Use: I'm going to summarise my points now.

So basically, everyone went home hungry.

7. Anyway

Use: I'm going to change topic, go back to the original topic or finish what I'm saying.

Anyway, how was your evening?

Anyway, I have to go now, speak again soon.

8. By the way

Use: I'm going change direction to talk about something that's not connected to the main conversation topic.

By the way, before I forget, it's my birthday next week...

Source: <https://www.bbc.co.uk/learningenglish/english/course/towards-advanced/unit-16/tab/grammar>

- [Exercises](#) to practice
- Now, try to retell all the information you've learnt using discourse markers. Every time you use one, tick it. Once you've finished, count your ticks and discover how many you were able to use.

1.2. The American dream

Get Thinking

http://www.youtube.com/embed/GNMU-y_InGc

Video by GeekWire on YouTube

Get Talking

- What is the American dream?
- Do you believe it is still alive?
- Do you think it's real? Do we have a Spanish dream?
- Why do so many people want to emigrate to the USA?
- If you could choose, what would you do: take the opportunity to become rich and successful thanks to low taxes or pay higher taxes from which the unemployed can benefit?

Language Mechanics

Revision and expansion of 'wish'

1. Wish for a present or past that isn't real

This use of wish is for **present** or **past** situations that we **want to change, but** we understand that they **can't**.

I wish I were taller. (I am not tall)

I wish I had eaten ice-cream for breakfast this morning. (I didn't eat ice cream for breakfast this morning)

I wish I were taller is an example of a present wish. It is 'wish' plus the past simple. We often use 'were' instead of 'was' for all pronouns because of the subjunctive (For example: *I wish I were, I wish you were, I wish he were...*). I could also say:

I wish I knew how to speak Chinese. (I don't know how to speak Chinese.)

I wish I had eaten ice-cream for breakfast this morning is an example of a past wish. This morning is a past time; we make a past wish. 'Wish' is followed by the past perfect, which is had plus the past participle. That indicates true past time.

Negatives and questions are also possible:

I wish you weren't so selfish.

I wish I hadn't left my keys at work.

Do you wish you knew how to drive?

Do you wish you had worked harder at school?

2. Wish for an irritation that can change

Another common form of wish is to use '**wish**' plus **would plus the bare infinitive** (verb without 'to'). And this is often in regards to **other people** and our **irritation**. For example:

I wish you would make the bed!

I wish people wouldn't throw litter on the street.

This is a present wish, but unlike the wishes I discussed before, this wish means 'I believe you can change, and something can be done.' Compare:

I wish you would make the bed means 'I think you can, but you don't, so please do.'

I wish you made the bed means 'you don't, and I don't think you ever will so...'

It is extremely uncommon to use a first person 'I' in this form of wish. This is because we have control over our own actions ourselves, so:

I wish I would stop talking means 'I want to stop talking, and I believe I can so why don't I?'

However, in terms of an illness or an addiction, this form is fine. When I say '*I wish I would stop smoking*' it means 'I don't want to smoke anymore, but I can't stop because I'm addicted.'

3. Wish = want

Wish followed by the full infinitive (to + verb) is a formal way of saying **want**. It's not very common, and only used in special circumstances, for example, when you want to make a polite formal complaint. For example: *I wish to see the manager.*

We can also use wish followed by 'for' to attach an object that you want. And this is most often used in the circumstances of magic. For example: *I wish for a pizza.*

4. Wish to send 'good vibrations'

We can use **the verb wish followed by two objects, the first** of which is most **often a pronoun**, to send 'good vibrations' to somebody. This is more common than hope and it is **used in fixed phrases** such as:

I wish you luck for your exam tomorrow.

We wish you a merry Christmas.

5. Wish for the future

This is a trick, because apart from sending good vibrations, as mentioned before, **we cannot use the verb wish in this way. We need another verb**, and the verb is **hope**. And this is usually followed by **will plus the bare infinitive** (verb without 'to'). So, for example:

I hope you will pass your exam.

Source: <https://www.bbc.co.uk/learningenglish/english/course/towards-advanced/unit-23/tab/grammar>

Here you have some practice:

- [Exercise 1](#)
- [Exercise 2](#)
- [Exercise 3](#)
- [Further practice](#)

2. The original inhabitants

The True Story of Pocahontas as not told by Disney

Pocahontas is remembered as the Native American Powhatan princess who saved the life of Englishman John Smith, married John Rolfe and fostered peace between English settlers and Native Americans. In 1995, Disney released an artistically beautiful animated film showing the supposed events that unfolded between John Smith and Pocahontas. Although Disney is known for creating fictional tales, many people believe that Disney's account of the life of Pocahontas was a true reflection of past events: the love between Pocahontas and John Smith, the bravery Pocahontas showed when saving John Smith's life, and the tragic ending when John Smith returned to England for medical treatment. However, this depiction is a far departure from the actual events that occurred, and from the real life of Pocahontas.

It is believed that Pocahontas was born around 1595 to a Powhatan chief. Her given name at birth was Matoaka, although she was sometimes called Amonute. "Pocahontas" was a derogatory nickname meaning "spoiled child" or "naughty one." Matoaka's tribe was a part of a group of about thirty Algonquian-speaking tribes located in Tidewater, Virginia.

During Matoaka's childhood, the English had arrived in the 'New World' and clashes between the colonizers and the Native Americans were commonplace. In 1607, John Smith, an Admiral of New England and an English soldier and explorer, arrived in Virginia by ship, with a group of about 100 other settlers. One day, while exploring the Chickahominy River, John Smith was captured by one of Powhatan's hunting parties. He was brought to Powhatan's home at Werowocomoco. The accounts of what happened next vary from source to source. In John Smith's original writing, he told of having a large feast, after which he sat and spoke with Chief Powhatan. In a letter written to Queen Anne, John Smith told the story of Matoaka throwing herself across his body to protect him from execution at the hands of Powhatan. It is believed that John Smith was a pretentious man who told this lie to gain notoriety. In the Disney version, Matoaka/Pocahontas is depicted as a young woman when she saved John Smith, but by his accounts, she was only a 10-year-old child when these events occurred, and therefore highly unlikely that there was any romance between them.

Matoaka often visited the settlement at Jamestown to help the settlers during times when food was in short supply. On 13th April, 1613 AD, during one of these visits, Samuel Argall captured Matoaka to ransom her for some English prisoners held by her father. She was held hostage at Jamestown for over a year. During her captivity, tobacco planter John Rolfe took a 'special interest' in the attractive young prisoner, and he eventually conditioned her release upon her agreeing to marry him. Matoaka was baptized 'Rebecca' and in 1614, she was married John Rolfe - the first recorded marriage between a European and a Native American.

Two years later, John Rolfe took Matoaka to England to use her in a propaganda campaign to support the colony of Virginia, propping her up as the symbol of hope for peace and good relations between the English and the Native Americans. 'Rebecca' was seen an example of a civilized 'savage' and Rolfe was praised for his accomplishment in bringing Christianity to the 'heathen tribes'.

While in England, Matoaka ran into John Smith. She refused to speak with him, turning her head and fleeing from his presence - a far cry from the undying love between the two as portrayed in the Disney movie. In 1617, the Rolfe family boarded a ship to return to Virginia. However, Matoaka would not complete this journey home. She became gravely ill - theories range from smallpox, pneumonia, or tuberculosis, to her having been poisoned - and she was taken off the ship at Gravesend where she died on March 21, 1617. It is believed she was 21 years old when she died. Sadly, there were no fairy tale endings for Matoaka.

The real story of 'Pocahontas' would make a greater movie than the one produced by Disney, as her tragic life.



Image by chrydsa in Pixabay under public domain

Source: <https://www.ancient-origins.net/history-famous-people/true-story-pocahontas-not-told-disney-002285>

Do it yourself

Read the text and decide if the following statements are True or False.

1. Pocahontas is believed to be an American settler who fostered peace at a time of colonisation.

Verdadero Falso

Falso

Pocahontas is remembered as the Native American Powhatan princess who saved the life of Englishman John Smith, married John Rolfe and fostered peace between English settlers and Native Americans

2. This princess was actually named Matoaka, but was called Pocahontas in a friendly way.

Verdadero Falso

Falso

It is believed that Pocahontas was born around 1595 to a Powhatan chief. Her given name at birth was Matoaka, although she was sometimes called Amonute. "Pocahontas" was a derogatory nickname meaning "spoiled child" or "naughty one."

3. According to some sources there's not much probability that Pocahontas fell in love with John Smith since she was just a child at that time.

Verdadero Falso

Verdadero

In the Disney version, Matoaka/Pocahontas is depicted as a young woman when she saved John Smith, but by his accounts, she was only a 10-year-old child when these events occurred, and therefore highly unlikely that there was any romance between them.

4. In one of her visits to the settlers she was kidnapped to blackmail her father.

Verdadero Falso

Verdadero

Matoaka often visited the settlement at Jamestown to help the settlers during times when food was in short supply. On 13 th April, 1613 AD, during one of these visits, Samuel Argall captured Matoaka to ransom her for some English prisoners held by her father.

5. She was set completely free after John Rolfe discovered they were both in love with each other.

Verdadero Falso

Falso

During her captivity, tobacco planter John Rolfe took a 'special interest' in the attractive young prisoner, and he eventually conditioned her release upon her agreeing to marry him. Matoaka was baptized 'Rebecca' and in 1614, she was married John Rolfe - the first recorded marriage between a European and a Native American.

6. Pocahontas was taken to England to advertise the colony in Virginia, showing that native Americans were no longer savage.

Verdadero Falso

Verdadero

Two years later, John Rolfe took Matoaka to England to use her in a propaganda campaign to support the colony of Virginia, propping her up as the symbol of hope for peace and good relations between the English and the Native Americans. 'Rebecca' was seen an example of a civilized 'savage' and Rolfe was praised for his accomplishment in bringing Christianity to the 'heathen tribes'.

7. John Rolfe took her to Virginia some time later where she came across John Smith.

Verdadero Falso

Falso

While in England, Matoaka ran into John Smith. She refused to speak with him, turning her head and fleeing from his presence – a far cry from the undying love between the two as portrayed in the Disney movie. In 1617, the Rolfe family boarded a ship to return to Virginia. However, Matoaka would not complete this journey home. She became gravely ill – theories range from smallpox, pneumonia, or tuberculosis, to her having been poisoned – and she was taken off the ship at Gravesend where she died on March 21, 1617. It is believed she was 21 years old when she died. Sadly, there were no fairy tale endings for Matoaka.

Working With Words

Read the following words and discuss with a partner the meaning of the following words:

- Teepee
- Handouts
- Ethnicity
- Gamble
- Headdresses
- Scalping

http://www.youtube.com/embed/GHdW_LVfn28

Video by Teen Vogue on YouTube

Remember you can click on "subtitles" if you need them.

Do it yourself

After watching the video and having seen the previous vocabulary in context, read the following definitions and match them to the correct term.

- : a piece of clothing or a decoration worn on the head on special occasions
- : a type of tall tent like a cone in shape, used by Native Americans in the past
- : the fact of belonging to a particular nation or people that shares a cultural tradition
- : to remove the skin and hair from the top of an enemy's head as a sign of victory
- : to risk money on a card game, horse race, etc.
- : food, money or clothes that are given to a person who is poor

Source: <https://www.oxfordlearnersdictionaries.com/definition/english/>

Comprobar respuesta **Mostrar retroalimentación**

Headdresses: a piece of clothing or a decoration worn on the head on special occasions
 Teepee: a type of tall tent like a cone in shape, used by Native Americans in the past
 Ethnicity: the fact of belonging to a particular nation or people that shares a cultural tradition
 Scalping: to remove the skin and hair from the top of an enemy's head as a sign of victory
 Gamble: to risk money on a card game, horse race, etc.
 Handout: food, money or clothes that are given to a person who is poor

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Culture counts

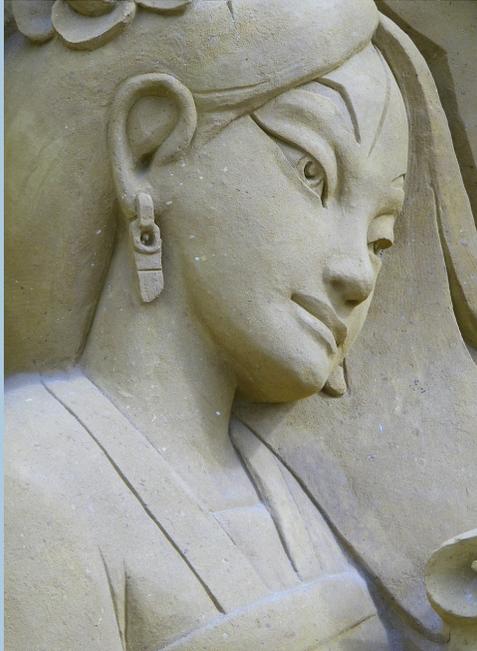


Image by chrydsa in Pixabay under public domain

Get Talking

- Were you in shock after reading about Pocahontas?
- What information did you find most surprising?
- What do you think about fairy tales and Disney movies now?
- Read more about [Pocahontas'](#) true [story](#) and discuss with a partner what you find most interesting.

2.1. Indian reservations

<http://www.youtube.com/embed/wD3-6JIUF7M>

Video by TED on YouTube

Remember you can click on "subtitles" if you need them.

Do it yourself

Watch and listen from the beginning to minute 6:23 and write from one to three words in each gap.

My name is Tara Houska, I'm [] clan from Couchiching First Nation, I was born under the Maple Sapping Moon in International Falls, Minnesota, and I'm happy to be here with all of you.

Trauma of indigenous peoples [] through the generations. Centuries of oppression, of isolation, of invisibility, have led to a [] understanding of who we are today. In 2017, we face this mixture of Indians in headdresses going across the plains but also the drunk sitting on a porch somewhere you never heard of, living off [] and casino money.

It's really, really hard. It's very, very difficult to be in these shoes, to stand here as a product of genocide survival, of genocide. We face this constant [] of unteaching the accepted narrative. 87 percent of references in textbooks, children's textbooks, to Native Americans are pre-1900s. Only half of the US states mention more than a single tribe, and just four states mention the [] era, the era that was responsible for my grandmother and her brothers and sisters having their language and culture beaten out of them. When you aren't viewed as real people, it's a lot easier to run over your rights.

Four years ago, I moved to Washington, DC. I had finished school and I was there to be a tribal [] and represent tribes across the nation, representing on the Hill, and I saw immediately why racist imagery matters. I moved there during football season, of all times. And so it was the daily [] of Indian heads and this "redskin" slur everywhere, while my job was going up on the Hill and trying to lobby for hospitals, for funding for schools, for basic government services, and being told again and again that Indian people were incapable of managing our own affairs. When you aren't viewed as real people, it's a lot easier to [] your rights.

And last August, I went out to Standing Rock Sioux Reservation. I saw resistance happening. We were standing up. There were youth that had run 2,000 miles from Cannonball, North Dakota all the way out to Washington, DC, with a message for President Obama: "Please [] . Please do something. Help us." And I went out, and I heard the call, and so did thousands of people around the world.

Why did this resonate with so many people? Indigenous peoples are impacted first and worst by climate change. We are impacted first and worst by the fossil-fuel industry. Here in Louisiana, the first US [] exist. They are Native people being pushed off their homelands from rising sea levels. That's our reality, that's what we live. And with these projects comes a slew of human costs that people don't think about: thousands of workers [] to build these pipelines, to build and extract from the earth, bringing crime and sex trafficking and violence with them. Missing and murdered indigenous women in Canada has become so significant it's [] a movement and a national inquiry. Thousands of Native women who have disappeared, who have been murdered. And here in the US, we don't even [] that. We are instead left with an understanding that our Supreme Court, the United States Supreme Court, stripped us, in 1978, of the right to prosecute at the same rate as anywhere else in the United States. So as a non-Native person you can walk onto a reservation and rape someone and that tribe is without the same level of prosecutorial ability as everywhere else, and the Federal Government declines these cases 40 percent of the time. It used to be 76 percent of the time. One in three Native women are [] in her lifetime. One in three.

But in Standing Rock, you could feel the energy in the air. You could feel the resistance happening. People were standing and saying, "No more. Enough is enough. We will put our bodies in front of the machines to stop this project from happening. Our lives matter. Our children's lives matter." And thousands of [] came to stand with us from around the world. It was incredible, it was incredible to stand together, united as one.

In my time there, I saw Natives being [] by police officers shooting at them, history playing out in front of my eyes. I myself was put into a dog kennel when I was arrested. But funny story, actually, of being put into a dog kennel. So we're in this big wire kennel with all these people, and the police officers are there and we're there, and we start [] like dogs. You're going to treat us like dogs? We're going to act like dogs. But that's the resilience we have. All these horrific images playing out in front of us, being an indigenous person pushed off of Native lands again in 2017. But there was such beauty. On one of the days that we faced a line of hundreds of police officers [] , pushing us off indigenous lands, there were those teenagers out on horseback across the plains. They were herding hundreds of buffalo towards us, and we were crying out, calling, "Please turn, please turn." And we watched the buffalo come towards us, and for a moment, everything stopped. The police stopped, we stopped, and we just saw this beautiful, amazing moment of [] .

Adapted from: https://www.ted.com/talks/tara_houska_the_standing_rock_resistance_and_our_fight_for_indigenous_rights/transcript?t=503030

Enviar

My name is Tara Houska, I'm bear clan from Couchiching First Nation, I was born under the Maple Sapping Moon in International Falls, Minnesota, and I'm happy to be here with all of you.

Trauma of indigenous peoples has trickled through the generations. Centuries of oppression, of isolation, of invisibility, have led to a muddled understanding of who we are today. In 2017, we face this mixture of Indians in headaddresses going across the plains but also the drunk sitting on a porch somewhere you never heard of, living off government handouts and casino money.

It's really, really hard. It's very, very difficult to be in these shoes, to stand here as a product of genocide survival, of genocide. We face this constant barrage of unteaching the accepted narrative. 87 percent of references in textbooks, children's textbooks, to Native Americans are pre-1900s. Only half of the US states mention more than a single tribe, and just four states mention the boarding-school era, the era that was responsible for my grandmother and her brothers and sisters having their language and culture beaten out of them. When you aren't viewed as real people, it's a lot easier to run over your rights.

Four years ago, I moved to Washington, DC. I had finished school and I was there to be a tribal attorney and represent tribes across the nation, representing on the Hill, and I saw immediately why racist imagery matters. I moved there during football season, of all times. And so it was the daily slew of Indian heads and this "redskin" slur everywhere, while my job was going up on the Hill and trying to lobby for hospitals, for funding for schools, for basic government services, and being told again and again that Indian people were incapable of managing our own affairs. When you aren't viewed as real people, it's a lot easier to run over your rights.

And last August, I went out to Standing Rock Sioux Reservation. I saw resistance happening. We were standing up. There were youth that had run 2,000 miles from Cannonball, North Dakota all the way out to Washington, DC, with a message for President Obama: "Please intervene. Please do something. Help us." And I went out, and I heard the call, and so did thousands of people around the world.

Why did this resonate with so many people? Indigenous peoples are impacted first and worst by climate change. We are impacted first and worst by the fossil-fuel industry. Here in Louisiana, the first US climate change refugees exist. They are Native people being pushed off their homelands from rising sea levels. That's our reality, that's what we live. And with these projects comes a slew of human costs that people don't think about: thousands of workers influxing to build these pipelines, to build and extract from the earth, bringing crime and sex trafficking and violence with them. Missing and murdered indigenous women in Canada has become so significant it's spawned a movement and a national inquiry. Thousands of Native women who have disappeared, who have been murdered. And here in the US, we don't even track that. We are instead left with an understanding that our Supreme Court, the United States Supreme Court, stripped us, in 1978, of the right to prosecute at the same rate as anywhere else in the United States. So as a non-Native person you can walk onto a reservation and rape someone and that tribe is without the same level of prosecutorial ability as everywhere else, and the Federal Government declines these cases 40 percent of the time. It used to be 76 percent of the time. One in three Native women are raped in her lifetime. One in three.

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In my time there, I saw Natives being chased on horseback by police officers shooting at them, history playing out in front of my eyes. I myself was put into a dog kennel when I was arrested. But funny story, actually, of being put into a dog kennel. So we're in this big wire kennel with all these people, and the police officers are there and we're there, and we start howling like dogs. You're going to treat us like dogs? We're going to act like dogs. But that's the resilience we have. All these horrific images playing out in front of us, being an indigenous person pushed off of Native lands again in 2017. But there was such beauty. On one of the days that we faced a line of hundreds of police officers pushing us back, pushing us off indigenous lands, there were those teenagers out on horseback across the plains. They were herding hundreds of buffalo towards us, and we were crying out, calling, "Please turn, please turn." And we watched the buffalo come towards us, and for a moment, everything stopped. The police stopped, we stopped, and we just saw this beautiful, amazing moment of remembrance.

Do it yourself

Watch from minute 6:23 to the end and decide if the following statements are True or False.

1. People from the Standing Rock Sioux Reservation came over in a hurry with attack dogs to stop it.

Verdadero Falso

Falso

The Standing Rock Sioux Reservation had told the courts -- there's an ongoing lawsuit right now -- they told the courts, "Here is a sacred site that's in the direct path of the pipeline. "On September 3rd, the following day, Dakota Access, LLC skipped 25 miles ahead in its construction, to destroy that site. And when that happened, the people in camp rushed up to stop this, and they were met with attack dogs, people, private security officers, wielding attack dogs in 2016.

2. The woman bitten by a dog is still taking part in another pipeline project.

Verdadero Falso

Verdadero

But I interviewed one of the women, who had been bitten on the breast by one of these dogs, and the ferocity and strength of her was incredible, and she's out right now in another resistance camp, the same resistance camp I'm part of, fighting Line 3, another pipeline project in my people's homelands.

3. The speaker stresses that most of us think no more of where we really come from.

Verdadero Falso

Verdadero

Because we are resilient, we are fierce, and we are teaching people how to reconnect to the earth, remembering where we come from. So much of society has forgotten this.

4. As an example of cultural survival she shows a musical instrument used at rain rituals.

Verdadero Falso

Falso

This was a baby's rattle. That's what they told the Indian agents when they came in. It was a baby's rattle.

5. They have cost this company five billion dollars without taking into account banks behind these projects.

Verdadero Falso

Falso

Five billion dollars we've cost them so far, hanging out with banks.

6. The speaker believes education is a paramount base to shape society.

Verdadero Falso

Verdadero

Education is foundational. Education shapes our children. It shapes the way we teach. It shapes the way we learn. In Washington State, they've made the teaching of treaties and modern Native people mandatory in school curriculum. That is systems change.

7. The speaker affirms that treaties are obeyed since they are the supreme law of the land.

Verdadero Falso

Falso

Treaties have been broken since the day they were signed. Are you meeting those requirements? That would change our lives, if treaties were actually upheld. Those documents were signed. Somehow, we live in this world where, in 2017, the US Constitution is held up as the supreme law of land, right? But when I talk about treaty rights I'm crazy. That's crazy. Treaties are the supreme law of the land, and that would change so much, if you actually asked your representative officials to appropriate those budgets.

8. The speaker states that her community is a young one.

Verdadero Falso

Verdadero

Forty percent of Native people are under the age of 24. We are the fastest-growing demographic in the United States.

Culture counts



Image by Free-Photos in Pixabay under public domain

Here you have ten extraordinary [Native American Sites protected](#) on public lands that are worth a visit.

3. Slavery



Image by café in Pixabay under public domain

Get Talking

Read the following quotes by some famous people and discuss with a partner what you think they mean.

- "Those who deny freedom to others, deserve it not for themselves"— Abraham Lincoln, Complete Works - Volume XII
- "I must get my soul back from you; I am killing my flesh without it."— Sylvia Plath, The Unabridged Journals of Sylvia Plath
- "Disobedience is the true foundation of liberty. The obedient must be slaves."— Henry David Thoreau
- "Today as always, men fall into two groups: slaves and free men. Whoever does not have two-thirds of his day for himself, is a slave, whatever he may be: a statesman, a businessman, an official, or a scholar."— Friedrich Nietzsche
- "Knowledge makes a man unfit to be a slave."— Frederick Douglass
- "You can't hold a man down without staying down with him."— Booker T. Washington

Get Writing

Write an argumentative essay giving your opinion on the following quote by Maya Angelou: "Elimination of illiteracy is as serious an issue to our history as the abolition of slavery". Write between 250-300 words.

Get Organized

An argumentative essay is a type of writing that presents the writer's position or stance on a specific topic and uses evidence to support that position. The goal of an argumentative essay is to convince your reader that your position is logical, ethical, and, ultimately, right. In argumentative essays, writers accomplish this by writing:

- A clear, persuasive thesis statement in the introduction paragraph
- Body paragraphs that use evidence and explanations to support the thesis statement
- A paragraph addressing opposing positions on the topic—when appropriate
- A conclusion that gives the audience something meaningful to think about.

Adapted from: <https://blog.prepscholar.com/how-to-write-an-argumentative-essay>

Properly Speaking

Now let's discover the mistakes Spanish speakers usually make when pronouncing in English. Grab a piece of paper to work with words.

<http://www.youtube.com/embed/cwk24w8Qsy8>

Video by Accent's Way English with Hadar on [YouTube](#)

Apart from the previously mentioned common mistakes we, Spanish, tend to have a monotone intonation when speaking, while in English, a varied intonation takes place. Watch the following video and practice all the sentences.

<http://www.youtube.com/embed/m35I59tMwk8>

Video by Accent's Way English with Hadar on [YouTube](#)

Remember you can click on "subtitles" if you need them

aug for gold along side other Californios, Native Americans, and a few Anglo Americans already in California.

Military governor Colonel Richard B. Mason, who toured the gold fields, wrote a report that contained astounding facts: two miners on Weber Creek gathered \$17,000 in gold in seven days; six miners with 50 Indians took out 273 pounds of gold; sales at Sam Brannan's merchandise store near the mines totaled \$36,000 in May, June and early July. Mason sent his report and a tin of gold to Washington, a trip of many months.

Word of the gold next reached places most accessible to the California coast by ship. Thousands of people from the Sandwich Islands (Hawaii), Oregon, Mexico, Chile, Peru and China headed for California in the summer and fall of 1848, before Americans on the East Coast had a clue of what was to come. Europeans would soon follow.

On the East Coast newspapers first published accounts of the gold discovery in mid-summer 1848. Skeptical editors downplayed the notion, despite letters from California like the one in the September 14 issue of the Philadelphia North American that read, "Your streams have minnows and ours are paved with gold." Not until President James K. Polk announced Colonel Mason's report in his December 5, 1848 State of the Union address did Americans become believers.

Suddenly, thousands of Americans (mostly men) borrowed money, mortgaged homes, or spent their life savings to take advantage of an opportunity they never dreamed possible. In a society that was becoming increasingly based on wage labor, the idea that a person could alter his destiny by collecting gold off the ground proved irresistible. Some American women, among them Luzena Wilson, went to California, but most stayed home. The women left behind took on responsibilities they had never anticipated, such as caring for families alone, running businesses, and managing farms.

By 1849, the non-native population of California had grown to almost 100,000 people. Nearly two-thirds were Americans. Upon arrival in California, immigrants learned mining was the hardest kind of labor. They moved rock, dug dirt and waded into freezing streams. They lost fingernails, got sick and suffered malnutrition. Many died of disease or by accident. Hiram Pierce, a miner from Troy, New York, conducted a funeral for a young man from Maine who died of gangrene after carelessly shooting himself in the leg.

Despite the relentless work, the promise of gold drew more miners west every year. Towns with names like Hangtown, Sucker Flat, and Murderers Bar sprouted in every promising crevice of the Sierras. Within a few years, the little port of San Francisco became a raucous frontier metropolis with a lively economy and California was named the 31st state.

An astounding amount of gold was pulled from the ground: \$10 million in 1849, \$41 million (\$971 million in 2005 dollars) in 1850, \$75 million in 1851, and \$81 million in 1852. After that, the take gradually declined until 1857, when it leveled off to about \$45 million per year. The fortunate bettered their circumstance, but mining required, above all, luck. And not everyone got lucky.

Part of the difficulty for the individual miner was competition. As the mining region grew more crowded, there was less gold to go around. Anglo-American miners became increasingly territorial over land they viewed as meant for them and forced other nationalities from the mines with violent tactics. As for California's native people, one hundred and twenty thousand Native Americans died of disease, starvation and homicide during the gold rush.

As the surface gold disappeared, individual miners found their dreams of cashing in on the gold rush growing more elusive. Many men went to work for the larger mining companies that invested in technology and equipment to reach the gold that lay below the surface. By the mid-1850s mining for gold had become less an individual enterprise and more a wage labor job.

The large mining companies were highly successful at extracting gold. Using a technique called hydraulic mining, they extracted \$170 million in gold between 1860 and 1880.

In the process, they devastated the landscape and choked the rivers with sediment. The sediment washed downstream and flooded farmlands, ruining crops.

A court ruling brought an end to hydraulic mining in 1884, and agriculture took over as the principal force behind the California economy.

Source: <https://www.pbs.org/wgbh/americanexperience/features/goldrush-california/>

Comprobar respuesta **Mostrar retroalimentación**

The California Gold Rush

Sandwiched between the Louisiana Purchase in 1803 and the Civil War in 1861, the California Gold Rush is considered by many historians to be the most significant event of the first half of the nineteenth century.

Get Rich Quick

The discovery of gold at Sutter's Mill on January 24, 1848 unleashed the largest migration in United States history and drew people from a dozen countries to form a multi-ethnic society on America's fringe. The promise of wealth forever altered the life expectations of the hundreds of thousands of people who flooded California in 1849 and the decade that followed. The gold also fired up the U.S. economy and fueled wild dreams like the construction of a cross-country railroad line.

War with Mexico

When the United States and Mexico went to war in 1846, California was under the loose control of the Mexican government. California's population consisted of about 6,500 Californios (people of Spanish or Mexican descent), 700 foreigners (primarily Americans), and 150,000 Native Americans, whose numbers had been cut in half since the arrival of the Spanish in 1769. The Californios lived on vast ranches that had been granted by the Mexican government.

The California lived on vast ranches that had been granted by the Mexican government.

Before the Discovery of Gold

After two years of fighting, the United States emerged the victor. On February 2, 1848, the Treaty of Guadalupe Hidalgo was signed, formally ending the war and handing control of California to the United States. Neither side knew that gold had recently been discovered at the sawmill Swiss immigrant John Sutter was building near Coloma.

Incredulity

When news of gold reached San Francisco first, it was met with disbelief. Then entrepreneur Sam Brannan marched through town waving a vial of the precious metal as proof. By mid-June, stores stood empty. Most of the male population of San Francisco had gone to the mines. The rest of California soon followed. That summer, men like Antonio Franco Coronel, of Los Angeles, dug for gold along side other Californios, Native Americans, and a few Anglo Americans already in California.

A Tin of Gold

Military governor Colonel Richard B. Mason, who toured the gold fields, wrote a report that contained astounding facts: two miners on Weber Creek gathered \$17,000 in gold in seven days; six miners with 50 Indians took out 273 pounds of gold; sales at Sam Brannan's merchandise store near the mines totaled \$36,000 in May, June and early July. Mason sent his report and a tin of gold to Washington, a trip of many months.

Spreading the Word

Word of the gold next reached places most accessible to the California coast by ship. Thousands of people from the Sandwich Islands (Hawaii), Oregon, Mexico, Chile, Peru and China headed for California in the summer and fall of 1848, before Americans on the East Coast had a clue of what was to come. Europeans would soon follow.

State of the Union

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Never Dreamt of Wealth

Suddenly, thousands of Americans (mostly men) borrowed money, mortgaged homes, or spent their life savings to take advantage of an opportunity they never dreamed possible. In a society that was becoming increasingly based on wage labor, the idea that a person could alter his destiny by collecting gold off the ground proved irresistible. Some American women, among them Luzena Wilson, went to California, but most stayed home. The women left behind took on responsibilities they had never anticipated, such as caring for families alone, running businesses, and managing farms.

A Rush of Gold Seekers

By 1849, the non-native population of California had grown to almost 100,000 people. Nearly two-thirds were Americans. Upon arrival in California, immigrants learned mining was the hardest kind of labor. They moved rock, dug dirt and waded into freezing streams. They lost fingernails, got sick and suffered malnutrition. Many died of disease or by accident. Hiram Pierce, a miner from Troy, New York, conducted a funeral for a young man from Maine who died of gangrene after carelessly shooting himself in the leg.

Sucker Flat

Despite the relentless work, the promise of gold drew more miners west every year. Towns with names like Hangtown, Sucker Flat, and Murderers Bar sprouted in every promising crevice of the Sierras. Within a few years, the little port of San Francisco became a raucous frontier metropolis with a lively economy and California was named the 31st state.

Millions in Gold

An astounding amount of gold was pulled from the ground: \$10 million in 1849, \$41 million (\$971 million in 2005 dollars) in 1850, \$75 million in 1851, and \$81 million in 1852. After that, the take gradually declined until 1857, when it leveled off to about \$45 million per year. The fortunate bettered their circumstance, but mining required, above all, luck. And not everyone got lucky.

White Men's Gold

Part of the difficulty for the individual miner was competition. As the mining region grew more crowded, there was less gold to go around. Anglo-American miners became increasingly territorial over land they viewed as meant for them and forced other nationalities from the mines with violent tactics. As for California's native people, one hundred and twenty thousand Native Americans died of disease, starvation and homicide during the gold rush.

Fading Dreams

As the surface gold disappeared, individual miners found their dreams of cashing in on the gold rush growing more elusive. Many men went to work for the larger mining companies that invested in technology and equipment to reach the gold that lay below the surface. By the mid-1850s mining for gold had become less an individual enterprise and more a wage labor job.

Invasive Technique

The large mining companies were highly successful at extracting gold. Using a technique called hydraulic mining, they extracted \$170 million in gold between 1860 and 1880.

In the process, they devastated the landscape and choked the rivers with sediment. The sediment washed downstream and flooded farmlands, ruining crops.

A court ruling brought an end to hydraulic mining in 1884, and agriculture took over as the principal force behind the California economy.

Source: <https://www.pbs.org/wgbh/americanexperience/features/goldrush-california/>

5. Bite size



Bitesize

Image by [Anonymous](#) in [Openclipart Share](#)

We established a number of expected results at the beginning of the lesson. Click [here](#) and download the outcomes list. In the blank columns, fill in your trouble areas or areas you need to work on. Pay special attention to:

- The speaking section, that is, being able to talk about complex topics using specific vocabulary.
- The writing section, in other words, whether you were able to write an argumentative essay using a quote given.
- Mediation, that is, whether you were able to understand a text to inform a partner using your own words.
- Your summarizing, paraphrasing and retelling skills.
- Pronunciation, being able to detect the most common mistakes made by Spanish speakers and aware of the difference between monotone and varied intonation.

Keep these pages as a reminder of the areas you need to polish up, they will come in very handy once you start preparing for your exam.