

Grade 5

Unit 6

Assessment Guide: Unit Assessment

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Spelling Assessment

Write the spelling words as your teacher calls them out.

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

7. _____

8. _____

9. _____

10. _____

Write the sentence as your teacher calls it out.

Unit Assessment—*Cultures and Histories: Native Americans*

Reading Comprehension

Today you will read two selections about Native Americans. After reading the first selection, you will answer several questions based on it. Then, you will read the second selection and answer several questions based on it.

The National Museum of the American Indian

- 1 The National Museum of the American Indian (NMAI) opened in Washington, D.C., in 2004. It is one of the Smithsonian Institution Museums. Other Smithsonian Institution Museums include the Museum of Natural History, the Air and Space Museum, the American Art Museum, and many others. The museum boasts an unmatched collection of indigenous American art and artifacts. It includes objects from many different cultures in North, Central, and South America.
- 2 There are many fine, smaller museums all over the United States with great collections of Native American artworks and artifacts. The founders of the NMAI did not necessarily think these other museums were bad. But they were bothered by one thing that seemed to be very common. These museums often presented the artifacts as if they came from lost or dead cultures. However, the founders of the NMAI wanted to create a different kind of museum. They were successful. Outside and inside—from the architecture and landscaping to the layout and design of the exhibits—the NMAI is unique. In fact, it is nothing like other museums on the National Mall, or anywhere else for that matter.

- 3 The founders of the NMAI knew that Native American culture is not dead. Lifestyles and everything else have changed. But the traditions and beliefs live on among the Native American tribes and nations of today. The objects in the collections at the NMAI are not meant to be viewed as mere artifacts or relics gathered by archaeologists and scholars. These are not just old things dug up out of the ground or discovered in ancient burial mounds or abandoned cities. Instead, they are sacred objects from cultures that continue to live and thrive today.
- 4 The museum's founders invited representatives from all tribes to choose the objects and decide how the museum exhibits should be displayed. The tribal representatives chose objects that best reflect their tribes' traditions and beliefs. They also decided exactly how to explain the meaning and importance of these objects. As a result, visitors to the museum learn about the objects from the Native American perspective, not from the perspective of archaeologists or historians.
- 5 Also, many objects in the NMAI continue to play an important role in Native American tribal life. This is unlike objects in most other museums. Although the objects are held in safekeeping by the museum, they actually still belong to the tribes themselves. For instance, some tribes come and "check out" or use certain objects for important religious ceremonies. In that sense, it is more like a library than a museum. In fact, if tribes request them, the museum will return objects to the tribes on a permanent basis. It was not always this way. This represents a very important change from the way these objects were once treated by society.

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- 6 In the past, many of these objects were bought and sold by various collectors, just like any other art or artifact. They were treated as the property of whoever happened to find them or buy them. However, to many Native Americans, these objects were basically stolen. That does not necessarily mean that those who sold and collected them were bad or evil in some way. But those people were wrong to think that nobody cared about the objects anymore. These objects were not created as products to be bought and sold. Everything the Native American ancestors made was an extension of their close relationship to the natural environment. Everything came from the earth, from their clothing and tools to the objects they used in religious ceremonies. Today, we can see that these objects are quite beautiful and unique. But to many Native Americans, these objects are not mere artifacts. They are more like messages passed down from the ancestors. They cannot be owned by individuals. They belong to the tribes, just like the ancient stories, languages, and customs. The difference is these things can be seen and touched. (Visitors can see them, but besides museum staff and trained curators, only tribal members can actually hope to touch them.)
- 7 Objects of Native American culture have been highly prized by collectors all over the world because they are so beautiful and unique. This has been true from the time of the earliest European explorers until today. For hundreds of years, as Native Americans were killed and forced from their land, their sacred objects became scattered, like leaves in the wind. Now, many of those objects have finally been returned to their rightful owners. This was not easy. The founders of the NMAI worked very hard to secure the many thousands of pieces now held by the museum.

- 8 There was a time when the U.S. government tried to destroy Native American cultures. Today, the majority of funding for the Smithsonian Institute, and therefore the NMAI, comes from that same government. The museum itself is a symbol of how much has changed in the way Native American cultures are valued and respected by the rest of American society.

Questions

1. What one thing bothered the founders of the National Museum of the American Indian (NMAI) that was common among other museums with Native American collections?
 - A. These museums often asked tribes to create artifacts they use today.
 - B. These museums often allowed visitors to see and touch the artifacts on display.
 - C. These museums often presented the artifacts as if they came from lost or dead cultures.
 - D. These museums often did not pay enough money to purchase Native American artifacts.

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The following question has two parts. Answer Part A and then answer Part B.

2. **Part A:** What role did tribal representatives play in creating exhibits? Circle all that apply.

- A. They decided how the museum exhibits should be displayed.
- B. They had no role in exhibit creation.
- C. They chose objects that best reflect their tribes' traditions and beliefs.
- D. They decided exactly how to explain the meaning and importance of these objects.

Part B: What is the result of the role tribal representatives played in exhibit creation?

The following question has two parts. Answer Part A and then answer Part B.

3. **Part A:** What does the word *relics* mean in the following sentence from paragraph 3?

The objects in the collections at the NMAI are not meant to be viewed as mere artifacts or *relics* gathered by archaeologists and scholars.

- A. ideas
- B. stories
- C. myths
- D. remains

Part B: Underline the words and phrases in the original text that helped you determine the meaning of *relics*.

4. What two ideas from the selection reflect how the museum helped change views about Native American culture?
- A. Tribes sell objects to the museum.
 - B. Objects in the museum actually belong to the tribes themselves.
 - C. The majority of the museum funding comes from the U.S. government, which at another time in history tried to destroy Native American cultures.
 - D. The objects are meant to be viewed as artifacts or relics gathered by archaeologists and historians.

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5. Using evidence from the text, describe three ways the National Museum of the American Indian (NMAI) is unique compared to other museums.

Reading Comprehension Informational Score: _____ /5 points.

The Gray Chieftain

Adapted from “The Gray Chieftain” by Ohiyesa (Charles A. Eastman)

A little before dawn, two Dakota hunters left their camp and climbed their way through the rocky and treacherous Badlands, toward Cedar Butte.

“I think, my friend, that you’ve mistaken the territory of the spoonhorn ram,” Wacootay remarked as they reached one of the lower terraces.

“This is his home—I know it,” replied Grayfoot. “Animals, much like us, are creatures of habit. They won’t abandon their homes unless forced to, either by lack of food or overwhelming danger.”

The men tiptoed along a narrow ledge, when they suddenly heard a metallic “tap, tap, tap.”

“Look, he’s chipping his horns!” exclaimed Grayfoot, overjoyed to spot the shadow of a great spoonhorn. “Poor beast, his horns are too long and he can’t feed on the grass. Sadly, many spoonhorn rams die of starvation, when they are too old and weak to shorten their horns. Come, let’s watch him.”

There stood, in all his regality, heightened by the wild grandeur of his surroundings, the gray chieftain of Cedar Butte! Entirely unsuspecting of danger, he stood on a pedestal-like terrace as he surveyed the surrounding country.

The best time for the spoonhorn chief to make his daily observations is at sunrise and sunset, when the air is clear and objects appear distinct. Between these times, his clan feeds and settles down to chew their cud and sleep, yet some are always on the alert to catch a passing stranger. But the old chief spoonhorn pays very little attention. His duty is done. He may be nestled in a gulch just big enough to hold him, either sound asleep or leisurely chewing his cud. The younger members of the clan take their positions on the upper terraces and under the shade of projecting rocks, after a whole night of feasting and playing on the plain.

Wacootay broke the silence. “I have never seen an animal stand so still for so long. I think he is the largest ram I have ever seen.”

“I am sure he did not chip where he stands now,” remarked Grayfoot. “His chipping-place is a secret, sacred to the chiefs of the spoonhorn tribe, so he must conduct his chipping discreetly. I have more than once approached the spot, but could never find the secret entrance.”

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“Shall I shoot him now?” whispered Wacootay.

“No, don’t. He is a real chief. He looks mysterious and noble. Besides, I never shoot an animal while he is giving me a chance to learn from him,” explained Grayfoot. “We have plenty of bison meat and are not hungry. We’ll only need a sheep or two so we can make spoons and ladles from their horns. As long as we can outwit them, we’ll catch one.”

Wacootay, typically driven by a hunger for meat, was intrigued by this new approach to hunting. Though unfamiliar with this perspective, he nodded in agreement.

The hunters continued along the trail until they noticed the tracks of a large ewe leading down toward an impassable gulch.

“Ah, she must have some secret down there!” remarked Grayfoot. “Let’s follow her!”

Carefully, Grayfoot and Wacootay followed in the ewe’s footsteps, down, down into the gulch. Suddenly, a faint “Ba-a-a!” came from almost under their feet. They saw a puff of dust as the little creature called for her mother. Wacootay dug into the rocky soil until he uncovered a little lamb. “Ba-a-a!” she cried again, and quick as a flash, the ewe appeared, stamping the ground in wrath.

Wacootay grabbed an arrow and fitted it to the string.

“No, no, my friend! Remember, we don’t need skin or meat, and this ewe doesn’t have horns for ladles and spoons. Let’s leave them be.”

The hunters silently retreated, and the ewe ran swiftly to the spot and took her lamb away.

“So,” said Grayfoot, after a long silence, “we have a common connection with all the tribes of the earth, including the spoonhorn. Although they do not speak our language, we often grasp their thoughts and feelings. It is not right to take the life of any of them unless necessity compels us to do so.”

“I understand,” said Wacootay. “I have seen ewes teach the young spoonhorns of the tribe to escape from their enemies by leaping from terrace to terrace. At first, the yearlings hesitate, but the mother makes them repeat the exercise until they have accomplished it to her satisfaction. It’s no wonder that the spoonhorn are so well-adapted to life in such a harsh landscape.”

“Yes, and how often we are outwitted by the animals we hunt!” responded Grayfoot. Their very design allows them the chance to escape from us hunters. In fact, I’m sure the ewe has warned her clan about us.”

But there was one member of the clan that she could not warn. The old, gray chief, hidden in his secret chipping-place, was unaware of the impending danger.

The two hunters found and carefully examined the tracks of the fleeing clan. The old ram was not among them. As they followed the trail along the terrace, Grayfoot stopped and kneeled to examine the ground below.

“Ho!” he exclaimed, “the old chieftain has gone down this trail but has not returned. He is lying down near his chipping-place, I am sure of it.”

Both men followed the secret pass to the rocky terrace where they had first seen the old ram. There he was, fast asleep.

Wacootay pulled an arrow from his quiver.

“Yes,” said Grayfoot. “Shoot now. A warrior is always a warrior—and we are looking for horn.”

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“My friend, the noblest of chiefs, is dead,” said Wacootay, as he stood over him, in great admiration for the gray chieftain.

Questions

The following question has two parts. Answer Part A, and then answer Part B.

6. **Part A:** Which statement best describes Grayfoot’s attitude toward hunting?
- A. Grayfoot believes in hunting any and all animals for the thrill of the challenge.
 - B. Grayfoot considers hunting a necessary evil for survival but does not enjoy it.
 - C. Grayfoot only hunts when necessary for food or specific resources, and embraces learning from animals.
 - D. Grayfoot views hunting as a necessary activity to prove his bravery and skill to his tribe.

Part B: Which statement best supports your answer to Part A?

- A. “This is his home—I know it,” replied Grayfoot. “Animals, much like us, are creatures of habit. They won’t abandon their homes unless forced to, either by lack of food or overwhelming danger.”
- B. “No, don’t. He is a real chief. He looks mysterious and noble. Besides, I never shoot an animal while he is giving me a chance to learn from him,” explained Grayfoot. “We have plenty of bison meat and are not hungry.”
- C. “Look, he’s chipping his horns!” exclaimed Grayfoot, overjoyed to spot the shadow of a great spoonhorn. “Poor beast, his horns are too long and he can’t feed on the grass. Sadly, many spoonhorn rams die of starvation, when they are too old and weak to shorten their horns.”
- D. “Yes, and how often we are outwitted by the animals we hunt!” responded Grayfoot. “Their very design allows them the chance to escape from us hunters. In fact, I’m sure the ewe has warned her clan about us.”

The following question has two parts. Answer Part A and then answer Part B.

7. **Part A:** What does the word *regality* mean in the following sentence?

There stood, in all his *regality*, heightened by the wild grandeur of his surroundings, the gray chieftain of Cedar Butte!

- A. majesty or royalty
- B. simplicity or plainness
- C. intelligence or wisdom
- D. wildness or ferociousness

Part B: Underline the words and phrases in the original text that helped you determine the meaning of *regality*.

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8. How does Wacootay's perspective on hunting change throughout the story? Provide textual evidence to support your answer.

9. What is a central theme in "The Gray Chieftain," and how is it conveyed through the actions and words of the characters? Include at least two quotes to support your answer.

10. Why does Grayfoot say “A warrior is always a warrior” at the end of the story? How does this statement relate to his ideas about hunting?

Reading Comprehension Literacy Score: _____/5 points

Reading Comprehension Total: _____/10 points

To receive a point for a two-part question (e.g., 2, 3, 6, and 7), students must correctly answer both parts of the question.

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The following statement appears in “The National Museum of the American Indian”: “However, the founders of the NMAI wanted to create a different kind of museum. They were successful.” Do you agree or disagree with this statement? Include a claim, reasons, and at least two pieces of evidence from the text to support your opinion. Write your response on the lines provided.

[illegible]

Writing Prompt Score: /4 points

Grammar

Read each set of sentences. If the verb tenses are the same and correct, put a ✓ (check mark). If there is an inappropriate shift in verb tense, put an X on the line. Rewrite the sentence(s) marked with an X with the correct verb tense(s).

1. _____ At one time, massive bison herds ruled the Great Plains. There will be millions of them, and the earth will tremble beneath their thundering hooves.

Rewrite sentence(s), if needed:

2. _____ Many tribes in the Pacific Northwest pass totems from one generation to the next. They still host potlatches to celebrate the great events in life and all the gifts of nature.

Rewrite sentence(s), if needed:

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Fill in the blanks with the best transitional words or phrases that help make the sentences flow together.

3. Thunderbird and Killer Whale fought for many days. (*First/At last*) _____, Killer Whale knew he could not win, and he swam away.
4. Some people wanted to help Native Americans assimilate and become part of a rapidly changing nation. (*Next/In the end*) _____, Pratt's efforts did not help in the way he had hoped.

Insert a comma in the correct place in the following sentences.

5. Yes I can help you rake the leaves.
6. Today is the first day of the festival isn't it?
7. Yasmin I need you to find all the library books we checked out.

Circle the correct way to type the following titles.

8. Chapter "A Long and Winding Road" A Long and Winding Road
9. Book "Cultures and Histories: Native Americans" *Cultures and Histories: Native Americans*
10. Work of Art Raphael's "The School of Athens" Raphael's *The School of Athens*

Grammar Score: _____ /10 points

Morphology

Write the correct word to complete each sentence.

1. With the _____ of my scheduled appointment, I no longer had any plans for the day.
(cancel, cancellation, direct, direction)
2. He had the _____ to carry an umbrella with him when he went out, which came in handy as it started to rain.
(sight, foresight, tell, foretell)
3. I tried to _____ the poem so I could recite it later.
(memorize, memoir, memorable, memorial)
4. Have you made a _____ about what you'd like to eat for your birthday dinner?
(revise, revision, decide, decision)
5. All the signs _____ that a snowstorm was on the way.
(bode, forebode, father, forefather)
6. Do you _____ the many times we went on the Ferris wheel?
(commemorate, memory, memento, remember)

Morphology Score: _____ /6 points

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Answer Key

UNIT ASSESSMENT ANSWER KEY

- 8 There was a time when the U.S. government tried to destroy Native American cultures. Today, the majority of funding for the Smithsonian Institute, and therefore the NMAI, comes from that same government. The museum itself is a symbol of how much has changed in the way Native American cultures are valued and respected by the rest of American society.

Questions

- What one thing bothered the founders of the National Museum of the American Indian (NMAI) that was common among other museums with Native American collections?
 - These museums often asked tribes to create artifacts they use today.
 - These museums often allowed visitors to see and touch the artifacts on display.
 - ☒ These museums often presented the artifacts as if they came from lost or dead cultures.
 - These museums often did not pay enough money to purchase Native American artifacts.

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The following question has two parts. Answer Part A and then answer Part B.

- Part A:** What role did tribal representatives play in creating exhibits? Circle all that apply.
 - ☒ They decided how the museum exhibits should be displayed.
 - ☐ They had no role in exhibit creation.
 - ☒ They chose objects that best reflect their tribes' traditions and beliefs.
 - ☒ They decided exactly how to explain the meaning and importance of these objects.

Part B: What is the result of the role tribal representatives played in exhibit creation?

Visitors to the museum learn about the objects from the Native American perspective, not from the perspective of archaeologists or historians.

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The following question has two parts. Answer Part A and then answer Part B.

- Part A:** What does the word *relics* mean in the following sentence from paragraph 3?

The objects in the collections at the NMAI are not meant to be viewed as mere artifacts or *relics* gathered by archaeologists and scholars.

- ideas
- stories
- myths
- ☒ remains

Part B: Underline the words and phrases in the original text that helped you determine the meaning of *relics*.

Paragraph 3

- What two ideas from the selection reflect how the museum helped change views about Native American culture?
 - Tribes sell objects to the museum.
 - ☒ Objects in the museum actually belong to the tribes themselves.
 - ☒ The majority of the museum funding comes from the U.S. government, which at another time in history tried to destroy Native American cultures.
 - The objects are meant to be viewed as artifacts or relics gathered by archaeologists and historians.

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- Using evidence from the text, describe three ways the National Museum of the American Indian (NMAI) is unique compared to other museums.

Answers may vary, but should include three of the following: the museum architecture and landscaping; the layout and design of exhibits; the objects are sacred objects from cultures that continue to live and thrive today; tribal representatives chose the objects and decided how exhibits should display them and explain the meaning and importance of them; the objects actually still belong to the tribes themselves and can be checked out from the museum for use in important religious ceremonies; if tribes request the objects be returned permanently, the museum will do so.

Reading Comprehension Informational Score: _____ /5 points.

The Gray Chieftain

Adapted from "The Gray Chieftain" by Ohiyesa (Charles A. Eastman)

A little before dawn, two Dakota hunters left their camp and climbed their way through the rocky and treacherous Badlands, toward Cedar Butte.

"I think, my friend, that you've mistaken the territory of the spoonhorn ram," Wacootay remarked as they reached one of the lower terraces.

"This is his home—I know it," replied Grayfoot. "Animals, much like us, are creatures of habit. They won't abandon their homes unless forced to, either by lack of food or overwhelming danger."

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"My friend, the noblest of chiefs, is dead," said Wacootay, as he stood over him, in great admiration for the gray chieftain.

Questions

The following question has two parts. Answer Part A, and then answer Part B.

6. **Part A:** Which statement best describes Grayfoot's attitude toward hunting?
- A. Grayfoot believes in hunting any and all animals for the thrill of the challenge.
 - B. Grayfoot considers hunting a necessary evil for survival but does not enjoy it.
 - ☒ C. Grayfoot only hunts when necessary for food or specific resources, and embraces learning from animals.
 - D. Grayfoot views hunting as a necessary activity to prove his bravery and skill to his tribe.

Part B: Which statement best supports your answer to Part A?

- A. "This is his home—I know it," replied Grayfoot. "Animals, much like us, are creatures of habit. They won't abandon their homes unless forced to, either by lack of food or overwhelming danger."
- ☒ B. "No, don't. He is a real chief. He looks mysterious and noble. Besides, I never shoot an animal while he is giving me a chance to learn from him," explained Grayfoot. "We have plenty of bison meat and are not hungry."
- C. "Look, he's chipping his horns!" exclaimed Grayfoot, overjoyed to spot the shadow of a great spoonhorn. "Poor beast, his horns are too long and he can't feed on the grass. Sadly, many spoonhorn rams die of starvation, when they are too old and weak to shorten their horns."
- D. "Yes, and how often we are outwitted by the animals we hunt!" responded Grayfoot. "Their very design allows them the chance to escape from us hunters. In fact, I'm sure the ewe has warned her clan about us."

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The following question has two parts. Answer Part A and then answer Part B.

7. **Part A:** What does the word *regality* mean in the following sentence?

There stood, in all his *regality*, heightened by the wild grandeur of his surroundings, the gray chieftain of Cedar Butte!

- ☒ A. majesty or royalty
- B. simplicity or plainness
- C. intelligence or wisdom
- D. wildness or ferociousness

Part B: Underline the words and phrases in the original text that helped you determine the meaning of *regality*.

Answers may vary, but they could include: heightened by the wild

grandeur of his surroundings; chieftain; pedestal-like terrace; chief.

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8. How does Wacootay's perspective on hunting change throughout the story? Provide textual evidence to support your answer.

Answers may vary, but they could include that although Wacootay is typically driven by a hunger for meat, he "was intrigued" by Grayfoot's thoughtful approach to hunting. The text says, "Though unfamiliar with this perspective, he nodded in agreement." Although he prepares to shoot the ewe without thinking, he changes and becomes a more thoughtful hunter. At the end of the story, he shows respect for the gray chief when he says, "My friend, the noblest of chiefs, is dead."

9. What is a central theme in "The Gray Chieftain," and how is it conveyed through the actions and words of the characters? Include at least two quotes to support your answer.

Answers may vary, but they could include respect for nature and life. Grayfoot shows this when he says, "I never shoot an animal while he is giving me a chance to learn from him." He also shows this when he says, "It is not right to take the life of any of them unless necessity compels us to do so." Grayfoot uses hunting as a way to learn about animals, not just to get food or make things.

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10. Why does Grayfoot say "A warrior is always a warrior" at the end of the story? How does this statement relate to his ideas about hunting?

Answers may vary, but they could include that Grayfoot means that even though they respect the animals, they still need to hunt when it's necessary for their own survival. This ties back to Grayfoot's earlier statements about hunting only out of necessity and not for sport. Although they kill the ram for his horns, he maintains an underlying tone of respect and admiration for the ram.

Reading Comprehension Literacy Score: ____/5 points

Reading Comprehension Total: ____/10 points

To receive a point for a two-part question (e.g., 2, 3, 6, and 7), students must correctly answer both parts of the question.

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Grammar

Read each set of sentences. If the verb tenses are the same and correct, put a ✓ (check mark). If there is an inappropriate shift in verb tense, put an X on the line. Rewrite the sentence(s) marked with an X with the correct verb tense(s).

1. X At one time, massive bison herds ruled the Great Plains. There will be millions of them, and the earth will tremble beneath their thundering hooves.

Rewrite sentence(s), if needed:

There were millions of them, and the earth trembled beneath their thundering hooves.

2. ✓ Many tribes in the Pacific Northwest pass totems from one generation to the next. They still host potlaches to celebrate the great events in life and all the gifts of nature.

Rewrite sentence(s), if needed:

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Fill in the blanks with the best transitional words or phrases that help make the sentences flow together.

3. Thunderbird and Killer Whale fought for many days. (First/At last) At last, Killer Whale knew he could not win, and he swam away.
4. Some people wanted to help Native Americans assimilate and become part of a rapidly changing nation. (Next/In the end) In the end, Pratt's efforts did not help in the way he had hoped.

Insert a comma in the correct place in the following sentences.

5. Yes I can help you rake the leaves.
6. Today is the first day of the festival isn't it?
7. Yasmin I need you to find all the library books we checked out.

Circle the correct way to type the following titles.

8. Chapter "A Long and Winding Road" A Long and Winding Road
9. Book "Cultures and Histories: Native Americans" Cultures and Histories: Native Americans
10. Work of Art Raphael's "The School of Athens" Raphael's The School of Athens

Grammar Score: _____ /10 points

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Morphology

Write the correct word to complete each sentence.

1. With the cancellation (cancel, cancellation, direct, direction) of my scheduled appointment, I no longer had any plans for the day.
2. He had the foresight (sight, foresight, tell, foretell) to carry an umbrella with him when he went out, which came in handy as it started to rain.
3. I tried to memorize (memorize, memoir, memorable, memorial) the poem so I could recite it later.
4. Have you made a decision (revise, revision, decide, decision) about what you'd like to eat for your birthday dinner?
5. All the signs forebode (bode, forebode, father, forefather) that a snowstorm was on the way.
6. Do you remember (commemorate, memory, memento, remember) the many times we went on the Ferris wheel?

Morphology Score: _____ /6 points

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Acknowledgements

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Amplify CKLA

Amplify staff and contributors, who have worked on this edition of CKLA as well as prior editions of CKLA. This product reflects their expertise, passion, and dedication.



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Educators across the country who have provided essential feedback on previous editions of CKLA, helping us to make the program better for teachers and students.

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