

Grade 5

Unit 6

Cultures and Histories: Native Americans

Take-Home Pages

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1.1

Take-Home

Excerpt from “A Long and Winding Road”

Read the following excerpt and complete the activities that follow.

Chapter 1

A Long and Winding Road

THE BIG QUESTION

How did European exploration and settlement of what is now the United States change the way Native Americans lived?

Imagine you were born three hundred years ago on America’s Great Plains. Back then, there were no big cities or highways. The landscape reveals only wide-open prairies with rolling hills, lazy rivers, and endless grassland.

Imagine the prairie is your home. Perhaps you are a young Lakota. This is where you were born, and you already know that you will live here all your life. Everything you need to survive is here, amid the grasses and low, rolling hills. Food, shelter, clothing, water, fire, friends, family, and sacred places—everything is here for you.

However, even if the prairie contains everything you need to survive, where on the grassy plains do you find food? What do you use to build a house or make a fire? Where do you find water? How can you survive the frigid, icy winters and the scorching summers?

The answers to these questions are easy to find, as long as you are willing to learn from those who came before you. The people, your people, have been here for some 10,000 years or more. The wisdom and stories of hundreds of generations is your **birthright**—the most precious thing you will ever own.

The elders tell you stories. They teach you about your place in the world, and they provide the wisdom that is passed down from one generation to another. Your ancestors were the first to walk this land, and they learned to survive here with only their brains, muscles, and courage to **sustain** them. They were the first to hear the winds and see the waving grass. They found the rivers. You believe their spirits are in the hills and grassy plains, and in the soil beneath your feet.

Most importantly, your ancestors learned to track and hunt the bison. The bison provide food, shelter, clothing, fuel for fires, and tools. Out here on the Great Plains, your tribe and all the tribes of the Great Plains depend on the bison for survival.



American Bison on plain

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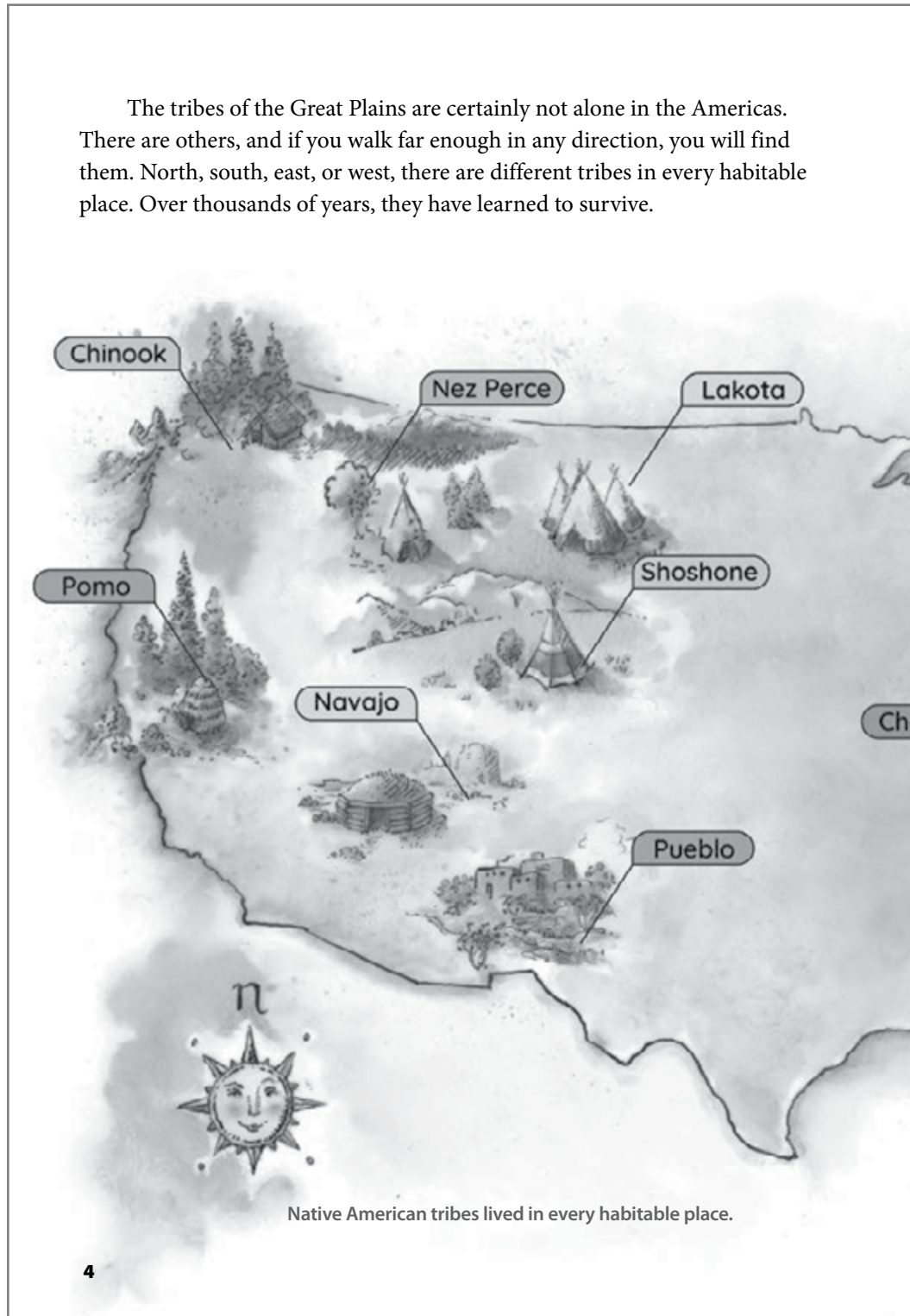
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The tribes of the Great Plains are certainly not alone in the Americas. There are others, and if you walk far enough in any direction, you will find them. North, south, east, or west, there are different tribes in every habitable place. Over thousands of years, they have learned to survive.



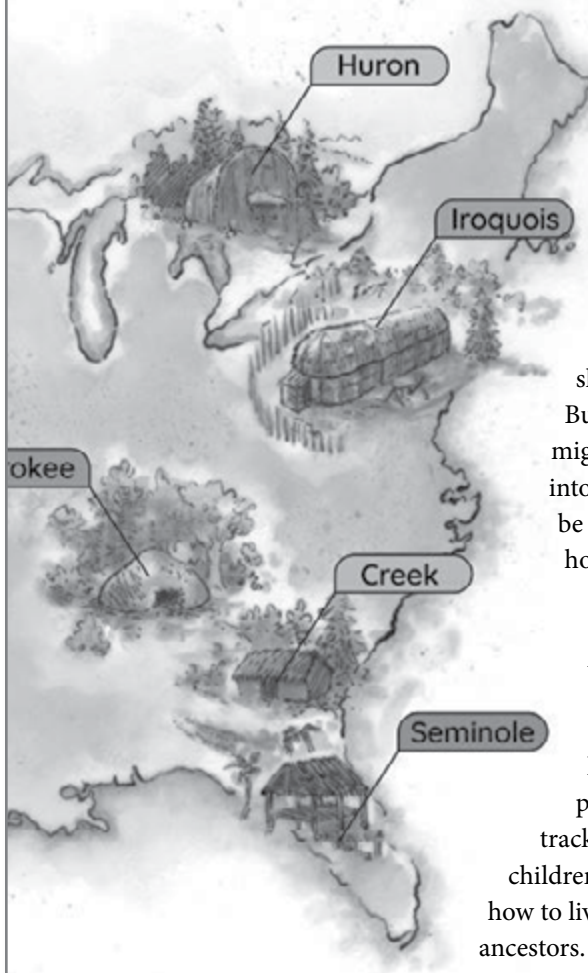
In the southwest, you will meet the Navajo, Pueblo, and all the other tribes of the canyons and deserts. Head southeast and you will find the Cherokee, Creek, and Seminole thriving in the humid woods and swamplands. In the dense, chilly forests to the northeast, there are the Huron and the Six Nations of the great Iroquois Confederacy. To the west, on the

dry, flat plateau between the snowy peaks of the Teton and Cascade Mountains, you will meet Shoshone and Nez Perce.

Farther west, where trees grow as tall as mountains, you may meet the Chinook, the Pomo, and all the other tribes nestled along the western coast.

Some of the people you meet may be friendly and offer to share stories and trade with you. But others may not be friendly. Some might even try to attack you if you go into their territory. So you will need to be prepared if you travel from your homeland.

If you are like most Native Americans living on the Great Plains, you will find that you do not need to wander too far from home. You can live here on the plains with your family and friends, tracking and hunting the bison, raising children of your own, and teaching them how to live according to the ways of your ancestors. Little changes, until it does . . .



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Take-Home

U.S. Regions Map

Label the Great Plains region on the map.



The following words were used in “A Long and Winding Road.” For each word, pick an activity and complete the chart below.

birthright elders ancestors sustain	Vocabulary Activities 1. Write a definition in your own words. You may use your glossary as a reference. 2. Provide a synonym (similar meaning). 3. Provide an antonym (opposite meaning). 4. Use the word in a sentence. 5. Provide another word that the word makes you think of and explain why. (<i>Apple</i> makes me think of <i>banana</i> because they are both fruits.) 6. Think of an example of the word and write about it. (An example of <i>fruit</i> is cantaloupe. It is a melon that is white on the outside and orange on the inside. It is really tasty in the summer.)
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Word	Activity	Activity Response

Glossary for *Cultures and Histories: Native Americans*

A

allies, *n.* supporters; people or groups who help another person or group toward achieving a common goal

animosity, *n.* hatred or hostility

atrocities, *n.* horrific, awful, or cruel events

B

birthright, *n.* a right someone has because they were born into a specific group or family, or because it is a right of all people belonging to that group

D

dispatched, *v.* sent for a specific purpose

distinguishing, *adj.* unique or different in a noticeable way

draft, *v.* to require people to join the military, usually during wartime

E

encroach, *v.* to gradually take something away from someone else

F

federal recognition, *n.* a country's formal acknowledgment of the political existence of a government, nation, or organization

foil, *v.* to prevent someone from doing something or achieving a goal

forced relocation, *n.* the act of making people move to a new place against their will

H

harpoons, *n.* long spears used to hunt large fish

I

identity, *n.* distinguishing qualities or characteristics that make a person or group who they are

ill-fated, *adj.* unfortunate or unlucky

immunity, *n.* the body's ability to resist or fight off a disease

industrialized, *v.* started using factories and machines to produce goods in large amounts

intercepted, *v.* stopped something or someone from reaching a particular place

isolation, *n.* a separation from other things or people

L

lean, *adj.* having few resources, such as food, fuel, and money

loincloth, *n.* a piece of cloth worn around the hips as clothing by men in certain cultures, usually in warm climates

longevity, *n.* long duration of life or existence

M

massacre, *n.* the killing of a large number of people or animals

meek, *adj.* quiet; gentle

N

nimble, *adj.* able to move quickly and gracefully

nonnative, *adj.* not originally from a specific place or country

P

phenomena, *n.* natural, often extraordinary events that can be observed or sensed

property deeds, *n.* official pieces of paper that show who legally owns a piece of property

property lines, *n.* boundaries, or borders, that indicate where one piece of property ends and another begins

prosper, *v.* to become rich and successful; to flourish

Q

quiver, *n.* a bag or case used to carry arrows

R

reckless, *adj.* careless; acting without considering the consequences

regalia, *n.* special clothing worn during ceremonies

remnants, *n.* leftover pieces; small parts of the whole

reservations, *n.* separate areas of land in the United States set aside for Native Americans to live on

resilience, *n.* ability to persist and adapt to difficult conditions

reveille, *n.* an early morning bugle or drum call signaling soldiers to report to duty

revitalization, *n.* process of reinvigorating, renewing, or restoring something

revive, *v.* to make someone or something strong, active, alive, or healthy again

S

sovereignty, *n.* power or authority of a group or person to govern themselves or make their own decisions

stalwartly, *adv.* in a dependable and courageous way

substantial, *adj.* large in quantity, amount, or size

supplement, *v.* to add or contribute another section or part to make something else complete

sustain, *v.* to keep alive

sustenance, *n.* food and drink that gives nourishment and keeps someone or something alive

T

tanning, *v.* changing animal skin into leather using a special process

tenacious, *adj.* holding firmly or determined; not easily giving up or letting go

tensions, *n.* discomforts felt when different people or groups disagree and feel anger toward each other; strains

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toll, *n.* the cost in health or life

tracts, *n.* areas or strips of land

transition, *n.* a change

tumult, *n.* chaos or disorder

W

wards, *n.* people who are under the care or control of the government

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Take-Home

“A Tale from the Great Plains”

Read the following excerpt and complete the activity that follows.

Chapter 3

A Tale from the Great Plains

THE BIG QUESTION

What do the themes in this story reveal about Comanche culture?

The image of a brave warrior on horseback gazing over his beloved prairie or canyon is perhaps one of the things that comes to mind when we think of Native Americans. Horses were, and remain, essential to many Native American cultures. But there was a time, long ago, when Native Americans did not know about horses.

When Native Americans first saw the Spanish conquistadors on their horses, they wondered if man and horse were one beast, for they had never seen a human riding any kind of animal. The Comanche soon realized this was not true, but many years would pass before they learned to talk to the horses and ride them like the Spaniards.

There was once a great horse that the Comanche feared. This horse ran wild on the prairies, and none of the Comanche would go near him, for he was fierce and powerful. They let him roam and never tried to catch him. The horse was easy to identify because he always wore a saddle and the **remnants** of a blue, silk blanket on his back. This is a story of how the horse with the blue blanket came to roam free on the prairie.

The Swift Blue One (Comanche)

One day, a brave young Comanche warrior was out hunting when he saw a Spanish soldier riding on a horse. The soldier wore heavy metal armor, and he carried a gun and a long, sharp sword. Perhaps this soldier was lost, or perhaps he was a scout **dispatched** to discover what was over the next hill. The young Comanche warrior and his people considered the Spanish soldiers to be enemies because those soldiers—with their guns, steel swords, and horses—sometimes attacked the Comanche camps.

Fear and **animosity** coursed through the Comanche's veins, and he rose from his hiding place in the tall grass and shot an arrow at the Spaniard. The arrow found its way through a crack in the soldier's armor, and he fell from his horse to the ground with a loud thud. Wounded, he moaned in pain. His horse remained **stalwartly** by him and did not move.



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The Comanche, intrigued by the Spaniard's peculiar weapons and armor, attempted to draw near, but the horse snorted defiantly and beat his front hooves on the ground. The Comanche was afraid of the horse and he backed away. He wanted the horse to leave, so he snarled and growled and yelled at him, but the horse still did not budge. The Comanche did not speak the horse language, and he did not know what to do next.

The Spaniard could see that the Comanche wanted to talk to the horse. Using signs, the Spaniard told the Comanche that he would teach him the horse language if the Comanche would spare his life. The Comanche agreed. The Spaniard taught the Comanche the words people use to make the horse go and stop, walk and gallop. The Comanche repeated the words again and again until he knew them and could say them to the horse.

The Comanche tried to save the Spaniard's life, but the arrow was too deep, and he died anyway. The horse had a soft blue blanket and a saddle on its back. The Comanche did not remove either because he thought the horse wanted them. Then the Comanche got onto the horse's back and spoke the horse language, and the horse dutifully carried him back to camp.

The other Comanche were amazed when they saw him. He told them his story and showed them how he had learned to make the horse go and stop, walk and gallop. After that, the Comanche warrior always rode the horse, and he became a fearsome warrior and a great hunter. He named the horse The Swift Blue One because he was as fast as the wind. The other warriors were afraid of the horse, and they thought he would ride over them and crush them with his big hooves.

*One **ill-fated** day, the warrior was killed in battle, but The Swift Blue One survived. The other Comanche were still afraid of the horse, so they set him free to roam on the prairie. They would see him out there sometimes, running as fast as the wind, with a saddle and blue blanket on his back.*

In time, more horses escaped from the Spanish soldiers, and these horses joined The Swift Blue One out on the prairie. He became their chief, and they followed him everywhere. The Swift Blue One's herd grew and grew, until there were too many horses to count. Eventually, other Comanche learned the horse language, and the horse culture spread. Many of the horses ridden by the Lakota, Apache, Pawnee, and other tribes of the Great Plains and beyond are the descendants of The Swift Blue One.



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Excerpt from “The Changing Landscape of California”

Read the following excerpt and complete the activity that follows.



It is impossible to know exact numbers, but best estimates are that there were around 300,000 Native Americans in California when the first Spanish settlers arrived. There were well over 100 different tribes and a wide variety of cultures, languages, and customs. Mostly, they lived in small villages ranging from a hundred to a thousand people. There were no formal borders or property lines, but each tribe was adapted to life in a specific area.

All the California tribes lived a hunter-gatherer lifestyle. Acorns were a major source of food throughout the region. Acorns are nuts from the oak tree. You would not want to eat an acorn raw because the taste is very bitter. But if you grind it up into flour and soak it, you can remove most of the bitterness and use it to make tasty bread. Fish were another major food source for many tribes. The tribes caught fish from the ocean, the rivers, and the lakes. Besides acorns and fish, each region had various animals and plants for people to hunt and gather, such as rabbits and deer, plus various roots, berries, and other gifts from nature.



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Trade was also an important part of tribal life in California. If they could not find what they needed in nature, the people could trade with a neighboring tribe. Coastal tribes had access to lots of fish, but they needed more acorns. Inland tribes had plenty of acorns but not always enough meat. Tribes in the central mountains had access to a special rock called obsidian, or volcanic glass, which was valuable for making razor-sharp arrowheads and knives. Obsidian was far more valuable to Native Americans than gold or silver. They did not find too much use for those metals, though they did know where to find them.

Canoes played an essential role in the culture and lifestyle of nearly every California tribe. Different regions made different kinds of canoes. In southern California, they built big *tomols* out of wooden planks. Only specially trained craftsmen could build them, and they never shared their secrets! *Tomols* could carry several paddlers and hundreds of pounds of trade goods. Best of all, the sturdy, speedy *tomols* were seaworthy, so southern tribes could paddle up the coast and trade with northern tribes.



Tomols carried several paddlers.

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In the Central Valley, the people made their canoes by weaving long, tough reeds, or river grass. There they did not need to paddle into the rough ocean. Instead, they had wide, lazy rivers and sparkling lakes. And all the way up north, where the great redwood trees grow up into the clouds, people made dugout canoes from hollowed-out logs. Dugout canoes were tough enough for the ocean but also **nimble** enough to survive the wild mountain rivers.

Daily life focused on securing enough food for everyone. Fortunately, California was a land of plenty, so if everyone worked hard there was usually enough food to go around. In good years, there was more than enough food, so the people had time for other things. Basket-weaving was common throughout California. Tribes of the Central Valley were highly skilled, producing a variety of colorful baskets in all shapes and sizes.



Weaving was an important skill.

There was also time for fun and games. In northern California, children enjoyed a game similar to soccer. The boys and girls all played together. Boys were only allowed to kick the ball, whereas the girls could kick it, throw it, or carry it into the goal. However, a boy was also allowed to pick up a girl and carry her into the goal with the ball!



Ball game not unlike soccer



A *tule* was a round, one-room hut.

Native Americans in California built their houses using the materials available in their home territory. Southern tribes used small trees and reeds to build *tules*. A *tule* was a round, one-room hut. Despite being made from reeds, *tules* were strong, able to withstand wind and rain, and cozy enough for mild, southern California winters. The Miwok people and other tribes of central and northern California preferred the *umacha*, which was shaped like a tepee but made of long wooden rails instead of bison hide. Farther north, in the redwood forests,

the Wiyot people and their northern neighbors built stout, sturdy houses out of redwood planks.

Roundhouses were the central feature in most villages. No matter what type of houses they built, and no matter whether the tribe was large or small, wealthy or poor, there was almost always a roundhouse in the middle of the village. The roundhouse was used for ceremonies and important meetings. The roundhouse was also where the tribal religious leaders, or *shamans*, carried out important rituals.

Religious beliefs reflected close connections to the cycles of nature and to animals. Tribes had different beliefs and rituals, but people generally believed they shared a special kinship or bond with other living things.

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Excerpt from “The Changing Landscape of California”

Read this excerpt aloud to a member of your household. You are reading this portion of the text for fluency, so you should read through it at least once from beginning to end without stopping.



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Ball game not unlike soccer

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6.1

Take-Home

Narrative Writing

On the back of this page, write a story about an adventure, real or imagined. Be sure to introduce the narrator and/or characters in your story. Your story should have at least three events and should include transitional words and phrases from the following box. When you have finished writing, go back and circle all the transitional words and phrases that show time.

first, second, third, etc.	once
for a second, minute, hour, day, etc.	previously
during the morning, day, week, etc.	then
shortly after that	next
at the same time	later
immediately	after
soon	afterwards
eventually	at last
at first	last
before	finally

[illegible]

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6.2

Take-Home

Spelling Words

The following is a list of spelling words. These words include the suffix –tion, the suffix –sion, or the root mem you have learned in morphology lessons. During Lesson 10, you will be assessed on how to spell these words. Practice spelling the words by doing one or more of the following:

- *spell the words out loud*
- *write sentences using the words*
- *copy the words onto paper*
- *write the words in alphabetical order*

When you practice spelling and writing the words, remember to pronounce and spell each word one syllable at a time.

- | | |
|-----------------|-----------------|
| 1. subtraction | 7. revision |
| 2. cancellation | 8. discussion |
| 3. prevention | 9. memento |
| 4. direction | 10. commemorate |
| 5. decision | 11. memorize |
| 6. extension | 12. memorial |

The following chart provides the meanings of the spelling words. You are not expected to know the word meanings for the spelling assessment, but it may be helpful to have them as a reference as you practice spelling the words.

Spelling Word	Definition
subtraction	(noun) the act of taking a part of something away
cancellation	(noun) the act of calling off something that was previously planned
prevention	(noun) the act of stopping something from happening
direction	(noun) information, instructions, or orders
decision	(noun) a choice
extension	(noun) additional length or time
revision	(noun) a change in something that makes it better
discussion	(noun) a conversation about something
memento	(noun) something one keeps to help recall or remember something
commemorate	(verb) to remember an important person or event with a special ceremony or other honorary event
memorize	(verb) to learn something by heart so you can recall it perfectly
memorial	(noun) something that helps people remember a particular person or event

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Take-Home

Sorting the Spelling Words

Sort the spelling words into categories based on the suffix or root in each word.

cancellation	memento	revision	commemorate
direction	discussion	subtraction	extension
memorial	decision	memorize	prevention

<i>suffix –tion</i>	<i>suffix –sion</i>	<i>root mem</i>

List the spelling words in alphabetical order. Remember to say and spell each word syllable by syllable.

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

7. _____

8. _____

9. _____

10. _____

11. _____

12. _____

Excerpt from “Stories from the Pacific Northwest”

Read the following excerpt and complete the activity that follows.

Thunderbird and Killer Whale

Thunderbird is a creature common in most Pacific Northwest cultures. It is also a common theme on totem poles or ceremonial regalia. In most stories, Thunderbird was a kind and powerful creature who often helped people. The story of Thunderbird and Killer Whale appears in many tribal storytelling traditions. Like many traditional stories, this one was used to explain aspects of nature or remember important events. There are two natural events, or **phenomena**, recalled in this story. Can you tell what they are?

One day Killer Whale arrived in the waters and attacked all the other fish. Killer Whale was hungry, and he ate many fish. The fish he did not eat were so scared they swam away to other waters. Then, the people could not find any fish for themselves and they began to starve.

Thunderbird was a big, mighty bird. His bright, colorful feathers were as long as canoe paddles, and his talons were like harpoons. When he flapped his great wings, the sound of thunder rumbled through the skies.

One day, Thunderbird was flying along the coast. He looked down and saw that the people were starving. This made Thunderbird sad, because he loved the people and did not want to see them suffer. He asked them why they did not have any fish, and the people told him about Killer Whale. This made Thunderbird very angry.

*Thunderbird found Killer Whale and swooped down out of the sky. Thunderbird grabbed Killer Whale with his talons and tried to carry him away, but Killer Whale put up a fight. He wrestled free from Thunderbird's **tenacious** grasp and fell down into the ocean with a great splash. The splash was so big that it shook all the waters and even the land. The waters rose up and covered the land. Trees were ripped from the soil, houses were shattered, and many people died before the ocean waters receded.*

Thunderbird and Killer Whale fought for many days. At last, Killer Whale knew he could not win, and he swam away. Gradually, the fish returned and the people had food again. Ever since, the people have never forgotten how Thunderbird helped them.

According to the story, Thunderbird's wings cause the sound of the thunder. This is common in most Thunderbird stories. But this story seems to recall something else. Many researchers believe this story is about a tsunami, or tidal wave, that struck the Pacific Northwest hundreds of years ago. Tsunamis are caused by earthquakes in the earth's crust, deep beneath the ocean surface. The vibrations from the earthquake create waves, and if the earthquake is strong enough, these waves can form a tsunami. Tsunamis are very destructive when they strike land. It is no surprise that the survivors would mark the event with a story like this.



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Write a paragraph summarizing this excerpt, using the core vocabulary words phenomena and tenacious.

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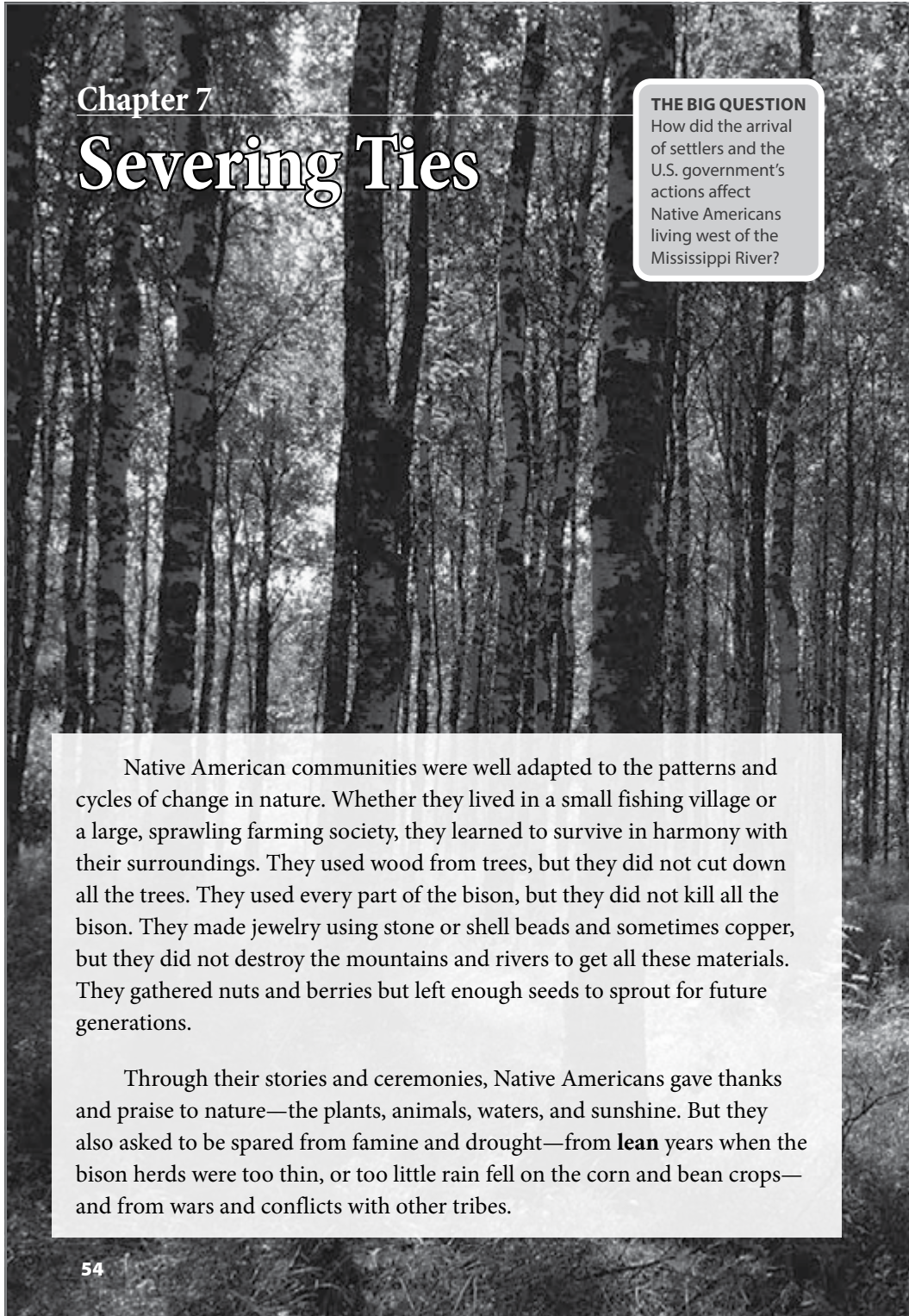
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8.1

Take-Home

Excerpt from “Severing Ties”

Read the excerpt and complete the activity that follows.



Chapter 7

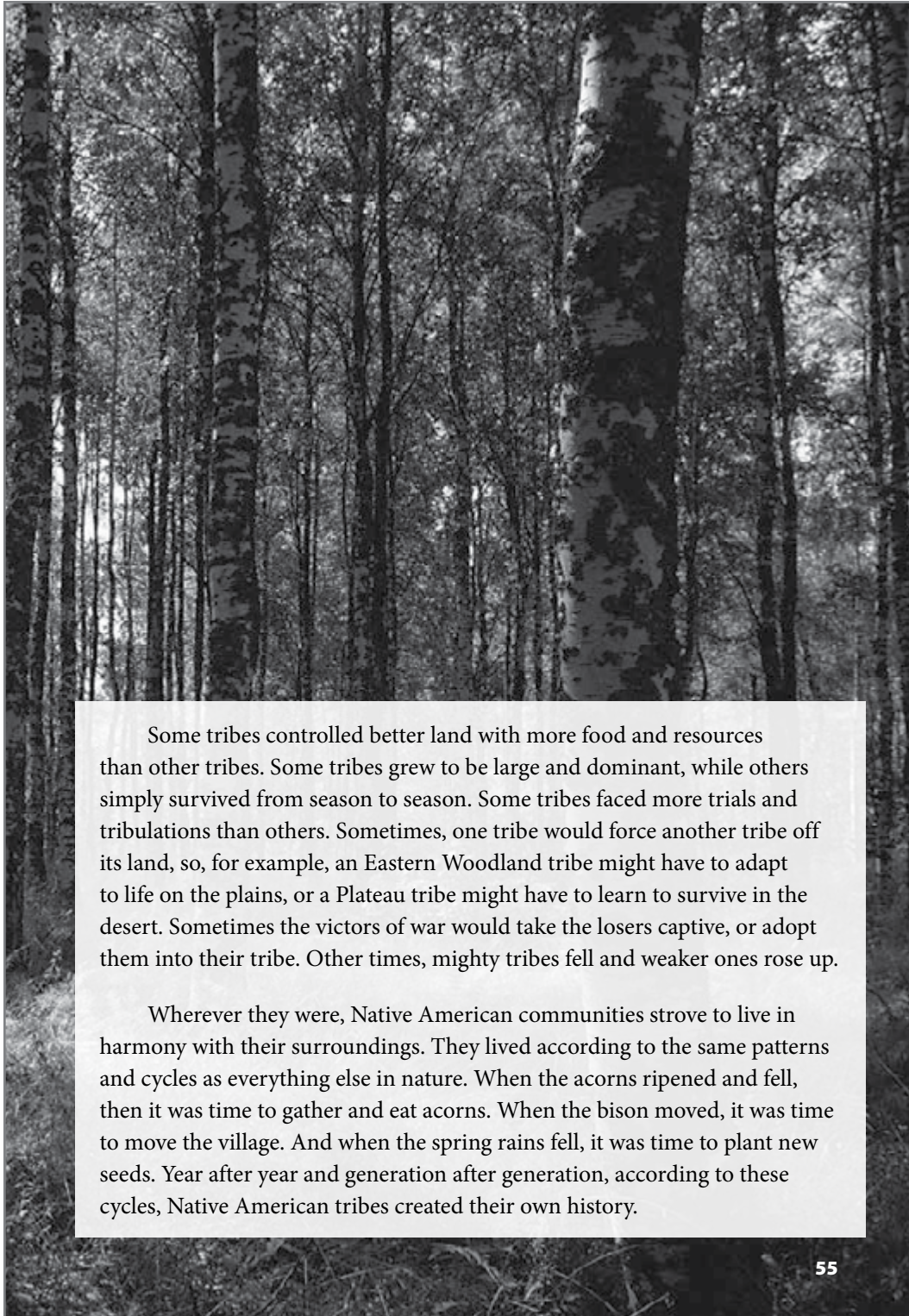
Severing Ties

THE BIG QUESTION
How did the arrival of settlers and the U.S. government's actions affect Native Americans living west of the Mississippi River?

Native American communities were well adapted to the patterns and cycles of change in nature. Whether they lived in a small fishing village or a large, sprawling farming society, they learned to survive in harmony with their surroundings. They used wood from trees, but they did not cut down all the trees. They used every part of the bison, but they did not kill all the bison. They made jewelry using stone or shell beads and sometimes copper, but they did not destroy the mountains and rivers to get all these materials. They gathered nuts and berries but left enough seeds to sprout for future generations.

Through their stories and ceremonies, Native Americans gave thanks and praise to nature—the plants, animals, waters, and sunshine. But they also asked to be spared from famine and drought—from **lean** years when the bison herds were too thin, or too little rain fell on the corn and bean crops—and from wars and conflicts with other tribes.

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Some tribes controlled better land with more food and resources than other tribes. Some tribes grew to be large and dominant, while others simply survived from season to season. Some tribes faced more trials and tribulations than others. Sometimes, one tribe would force another tribe off its land, so, for example, an Eastern Woodland tribe might have to adapt to life on the plains, or a Plateau tribe might have to learn to survive in the desert. Sometimes the victors of war would take the losers captive, or adopt them into their tribe. Other times, mighty tribes fell and weaker ones rose up.

Wherever they were, Native American communities strove to live in harmony with their surroundings. They lived according to the same patterns and cycles as everything else in nature. When the acorns ripened and fell, then it was time to gather and eat acorns. When the bison moved, it was time to move the village. And when the spring rains fell, it was time to plant new seeds. Year after year and generation after generation, according to these cycles, Native American tribes created their own history.

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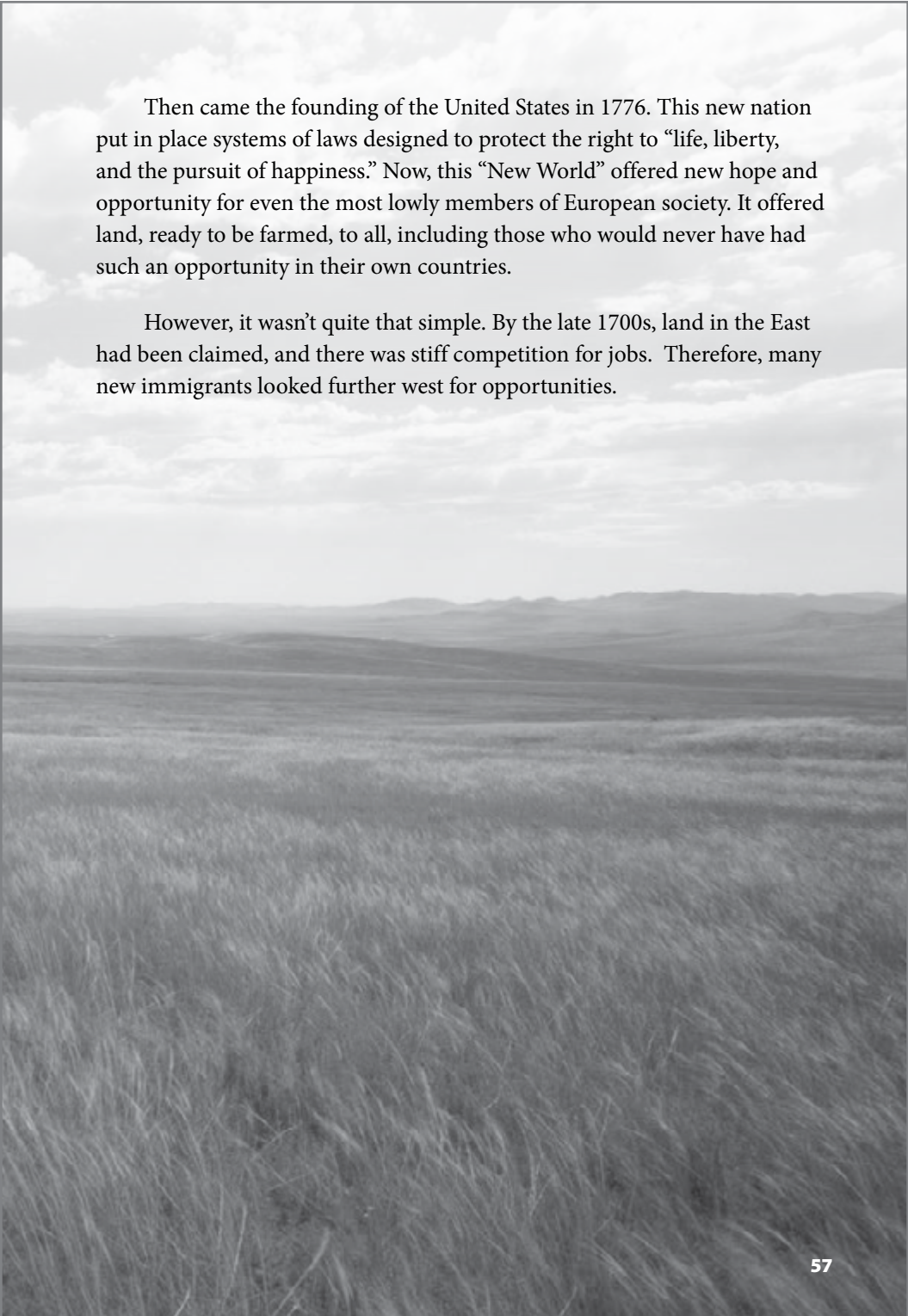
Take-Home

Europeans who migrated to the Americas did not share the same traditions and beliefs as Native Americans. Aside from their cultures, religions, and technologies, most Europeans had different beliefs regarding land ownership and individual rights and liberties. To understand just how very different they were, it is important to reflect on what life was like in much of Europe.

In the late 1400s, Western Europe was just emerging from the feudal systems of the Middle Ages. Most people who lived there were still tied to farming the land, the bulk of which was owned by rich, influential members of the nobility. There was no “free” land to explore and settle on. There was little social mobility. In the first centuries after Columbus’s journeys, the exploration and colonization of the “New World” brought incredible new wealth to some countries in Western Europe. However, for much of that time, a large part of that wealth went straight to the same royals and aristocrats who already owned all the land and resources in the “Old World.”

Wide-open prairie

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Then came the founding of the United States in 1776. This new nation put in place systems of laws designed to protect the right to “life, liberty, and the pursuit of happiness.” Now, this “New World” offered new hope and opportunity for even the most lowly members of European society. It offered land, ready to be farmed, to all, including those who would never have had such an opportunity in their own countries.

However, it wasn’t quite that simple. By the late 1700s, land in the East had been claimed, and there was stiff competition for jobs. Therefore, many new immigrants looked further west for opportunities.

NAME: _____

DATE: _____

8.1
CONTINUED

Take-Home

Lakota encampment

Broken Promises

Years later, a great Lakota chief named Red Cloud said this: “They made us many promises, more than I can remember, but they never kept but one: they promised to take our land, and they took it.” This quote summarizes what happened to Native Americans when the United States expanded across the West. Tribes had a connection to the land that non-Native Americans could not understand. Without land, it was extremely difficult for tribes to maintain their cultures and identities.

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We have been keeping a list in class of words and phrases describing perceptions of land and its use. Based on your reading, add any additional words or phrases that appear in these pages of the Reader.

Words and Phrases Describing Perceptions of Land and its Use	
Native Americans	European Explorers, Settlers, and U.S. Citizens
• boundaries set by nature (12) • land of their ancestors (13) • part of the land (13) • caretakers (13) • providing resources for daily life (43) • part of religion (46–47) • central to culture (47–49; 51)	• colonies (12) • to own land (13) • papers (13) • property deeds (13) • property lines (13) • titles (13)

NAME: _____

DATE: _____

11.1

Take-Home

Spelling Words

The following is a list of spelling words. These are content words related to the Reader, Cultures and Histories: Native Americans. During Lesson 15, you will be assessed on how to spell these words. Practice spelling the words by doing one or more of the following:

- *spell the words out loud*
- *write sentences using the words*
- *copy the words onto paper*
- *write the words in alphabetical order*

When you practice spelling and writing the words, remember to pronounce and spell each word one syllable at a time.

- | | |
|---------------|----------------|
| 1. lifestyle | 6. heritage |
| 2. survive | 7. generation |
| 3. ceremony | 8. landscape |
| 4. immigrant | 9. reservation |
| 5. assimilate | 10. spiritual |

The following chart provides the meanings of the spelling words. You are not expected to know the word meanings for the spelling assessment, but it may be helpful to have them as a reference as you practice spelling the words.

Spelling Word	Definition
lifestyle	(noun) the way a person or group of people lives
survive	(verb) to live on or stay alive even through difficulties or dangers
ceremony	(noun) a formal event done for a specific reason or occasion
immigrant	(noun) someone who leaves their own country to live in another country
assimilate	(verb) to become part of a society or culture
heritage	(noun) the traditions and beliefs of a group that are handed down from generation to generation
generation	(noun) a group of people born in the same time period
landscape	(noun) the area of land that you can see at one time
reservation	(noun) a separate area of land in the United States set aside as a place for Native Americans to live
spiritual	(adjective) relating to the soul, spirit, religion, or the sacred

NAME: _____

DATE: _____

11.2

Take-Home

Practice Spelling Words

List the spelling words in alphabetical order. Remember to say and spell each word syllable by syllable.

spiritual	heritage	ceremony	assimilate	lifestyle
reservation	survive	immigrant	generation	landscape

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

7. _____

8. _____

9. _____

10. _____

Sort the spelling words into categories based on the part of speech of each word.

noun	verb	adjective

Excerpt from “Battle of the Little Bighorn”

Read the excerpt and complete the activity that follows.

Chapter 8

Battle of the Little Bighorn

THE BIG QUESTION

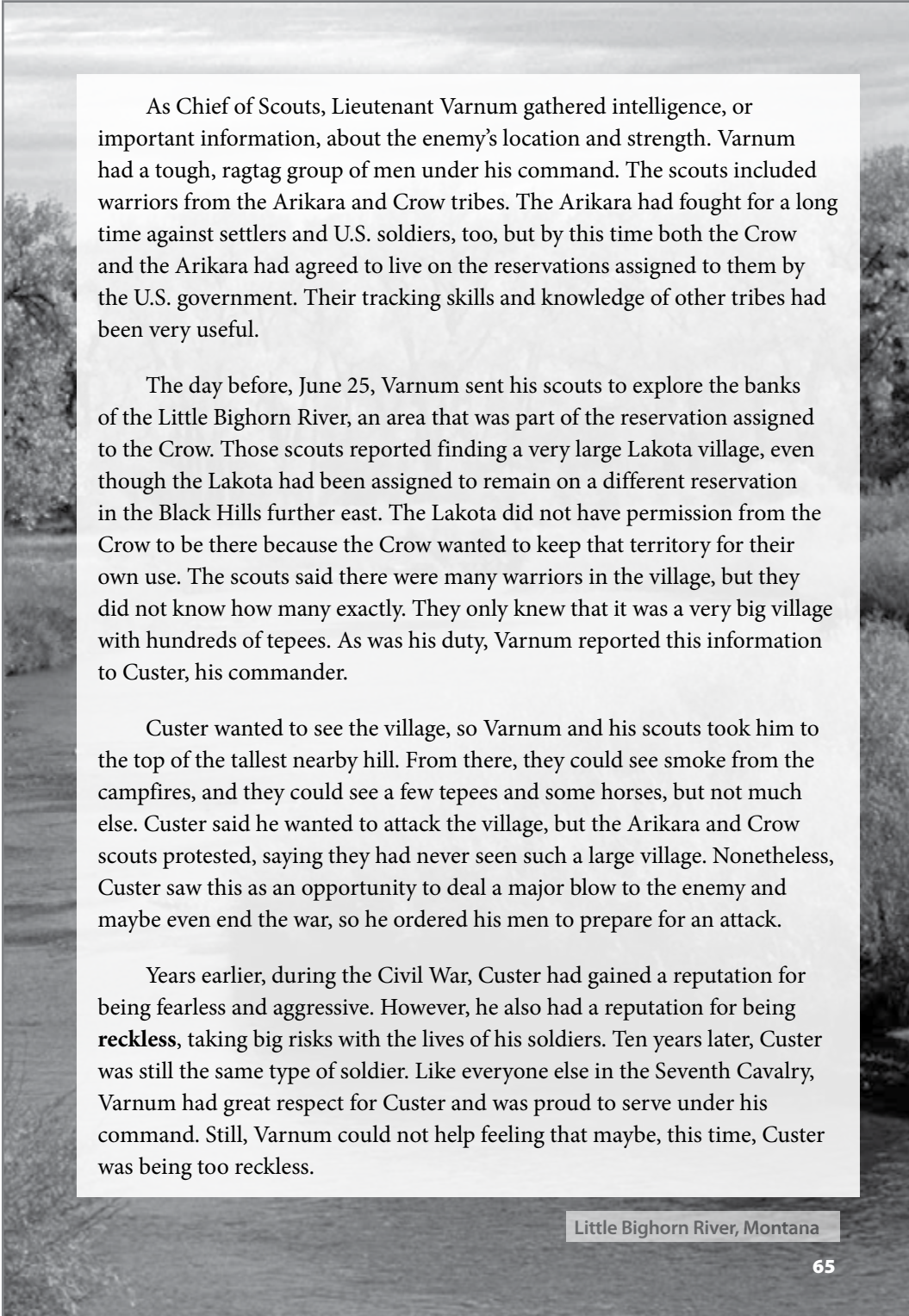
Why was the Battle of the Little Bighorn important in the shared history of settlers and Native Americans?

In previous chapters you read about conflicts between Native Americans and settlers moving west. This is the story of the Battle of the Little Bighorn. It is an event that stands out in the history of these conflicts.

Lieutenant Charles Varnum was awake long before **reveille** that morning. In fact, he had not slept at all the night before, and he was not alone, for there was going to be a battle that day, and everyone knew it. He watched the sunrise and light fog drifting across the wide prairies of southern Montana. This was a pleasant place to be in the summertime, even if you had to wear a heavy wool uniform like Varnum and his fellow cavalrymen.

The troops were camped in a little river valley. The day before, Varnum had noticed silvery rainbow trout in the nearby creek, and perhaps the thought had crossed his mind that it would be nice to spend the day fishing beside that little creek. However, Varnum knew very well that this day would hold no time for leisure or relaxation. They were at war, and the enemy was near. In fact, according to his scouts, the enemy was just on the other side of that river.

The war became known as the Black Hills War, because much of the fighting was in or around the Black Hills of South Dakota. Lieutenant Varnum was in the Seventh Cavalry Regiment, commanded by Lieutenant Colonel George Armstrong Custer. This was only one of many “Indian Wars” and other bloody conflicts between Native Americans and U.S. forces.



As Chief of Scouts, Lieutenant Varnum gathered intelligence, or important information, about the enemy's location and strength. Varnum had a tough, ragtag group of men under his command. The scouts included warriors from the Arikara and Crow tribes. The Arikara had fought for a long time against settlers and U.S. soldiers, too, but by this time both the Crow and the Arikara had agreed to live on the reservations assigned to them by the U.S. government. Their tracking skills and knowledge of other tribes had been very useful.

The day before, June 25, Varnum sent his scouts to explore the banks of the Little Bighorn River, an area that was part of the reservation assigned to the Crow. Those scouts reported finding a very large Lakota village, even though the Lakota had been assigned to remain on a different reservation in the Black Hills further east. The Lakota did not have permission from the Crow to be there because the Crow wanted to keep that territory for their own use. The scouts said there were many warriors in the village, but they did not know how many exactly. They only knew that it was a very big village with hundreds of tepees. As was his duty, Varnum reported this information to Custer, his commander.

Custer wanted to see the village, so Varnum and his scouts took him to the top of the tallest nearby hill. From there, they could see smoke from the campfires, and they could see a few tepees and some horses, but not much else. Custer said he wanted to attack the village, but the Arikara and Crow scouts protested, saying they had never seen such a large village. Nonetheless, Custer saw this as an opportunity to deal a major blow to the enemy and maybe even end the war, so he ordered his men to prepare for an attack.

Years earlier, during the Civil War, Custer had gained a reputation for being fearless and aggressive. However, he also had a reputation for being **reckless**, taking big risks with the lives of his soldiers. Ten years later, Custer was still the same type of soldier. Like everyone else in the Seventh Cavalry, Varnum had great respect for Custer and was proud to serve under his command. Still, Varnum could not help feeling that maybe, this time, Custer was being too reckless.

Little Bighorn River, Montana

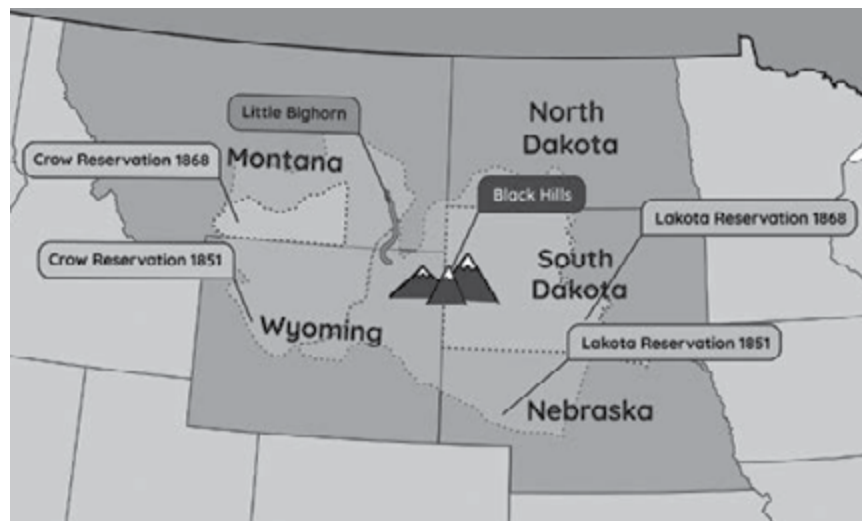


Pretty Nose was an Arapaho war chief who participated in the Battle of the Little Bighorn.

Custer could not see the whole village from the top of that hill because it extended several miles along the river valley. He only saw the very edge of the village. Beyond that, there were at least 10,000 Lakota camped along the river, including as many as 2,000 warriors. And the Lakota were not alone. Their **allies**, the Arapaho and Cheyenne, were there, as well. In the past, the tribes had often gathered in this valley of the Little Bighorn River because it was good hunting ground and there was plenty of water nearby. In 1876, with war raging all around, they were all gathered in this place. Amongst the thousands gathered together were a famous Lakota holy man

named Sitting Bull, along with a great warrior-chief named Crazy Horse.

Although their traditional way of life was migratory, many members of the Lakota had tried to live on the reservation in the Black Hills that had been assigned to them. They had signed treaties with the federal government. The



Map of the Black Hills and shrinking Crow and Lakota reservations (1851-1868).



Sitting Bull was a Lakota holy man.

treaties said that the reservation was their land and nobody else's. But settlers moved in anyway, and so their reservation kept getting smaller and smaller. At last, the Lakota left that reservation. They packed up their tepees and traveled across the plains onto the lands assigned to the Crow, where they could hunt bison. However, the federal government tried to get the Lakota to go back to the reservation assigned to them, ordering them to return by midnight on January 31, 1876, or there would be war. The Lakota did not return to that reservation, and the Black Hills War started the next day.

Sitting Bull was a famous spiritual leader, known among all the Lakota and their allies. He told his people to have courage in their war against the *Wasichu*. That is what the Lakota called the soldiers and settlers: *Wasichu*. The true meaning of this word is not certain, though some have concluded that it means "person who takes the fat," or someone who is greedy. Anxious and uncertain of their future, the tribes gathered in this valley in the early summer of 1876, because Sitting Bull was going to perform a Sun Dance. The Sun Dance was an ancient, sacred ritual. During the Sun Dance, Sitting Bull prayed for a vision of the future. He asked the spirits what would happen to his people. Sitting Bull predicted that the Lakota would win a great victory in battle.

Sitting Bull was not the only important leader in the great village on the Little Bighorn that day. Crazy Horse was there, as well. In some ways, Crazy Horse was a little like Custer, bold and reckless. In battle, he rode straight at the enemy, but no arrow or bullet ever found him. Warriors were happy to follow Crazy Horse wherever he went, because he always found victory.



Chief Crazy Horse

NAME: _____

DATE: _____

12.1
CONTINUED

Take-Home

The following words were used in “Battle of the Little Bighorn.” For each word, pick an activity and complete the chart below.

conflict	Vocabulary Activities 1. Write a definition in your own words. 2. Provide a synonym (similar meaning). 3. Provide an antonym (opposite meaning). 4. Use the word in a sentence. 5. Provide another word that the word makes you think of and explain why. (<i>Apple</i> makes me think of <i>banana</i> because they are both fruits.) 6. Think of an example of the word and write about it. (An example of <i>fruit</i> is cantaloupe. It is a melon that is white on the outside and orange on the inside. It is really tasty in the summer.)
veille	
reckless	
allies	

Word	Activity	Activity Response

Excerpt from “Taking the Land”

Read the following excerpt aloud to a member of your household, beginning with the first full paragraph on page 77. You are reading this excerpt for fluency, so you should read through it at least once from beginning to end without stopping.

the total land owned by Native American tribes has risen slightly, to about 55 million acres. That is only about 2 percent of the total land in the United States, but it was enough for Native American tribes to **revive** and renew the core of their cultural identities—the connection to the land on which the tribe depends. That revival continues to this day, nearly 100 years later.

The Dawes Act

The most important part of the Dawes Act involved the division, or allotment, of land to individual owners. As long as the Dawes Act was in effect, no tribe was allowed to claim ownership of any land. Instead, the land was divided into individual lots and given to individual owners.

Besides breaking the cultural connection between tribes and the lands where they lived, Native Americans also lost even more land as a result of the Dawes Act. Many simply sold their land to anyone who was willing to buy it. Others lost their allotments because they went into debt after borrowing money to try to make ends meet. Some allotments were never given to Native Americans at all but simply handed over to homesteaders.

Hopi Petition

In March of 1894, the Hopi people in the Arizona Territory sent a petition to “the Washington Chiefs” in response to the Dawes Act of 1887. They had observed U.S. Agents marking their land and were worried about the effect the Dawes Act would have on their way of life. Thomas Keam, owner of a trading post, transcribed the Hopi petition.

“During the last two years strangers have looked over our land with spy-glasses and made marks upon it, and we know but little of what this means. As we believe you have no wish to disturb our possessions, we want to tell you something about this Hopi land.

None of us were asked that it should be measured into separate lots and given to individuals for this would cause confusion.”

The Hopi’s land was arid and a difficult place to grow crops and, over hundreds of years, they had learned to adapt to the environment.

“...our fields are numerous but small, and several belonging to the same family may be close together, or they may be miles apart, because arable localities are not continuous.”

They shared farmland among families and moved their farms when winds blew the fertile sands across the land.

“The American is our elder brother and in everything he can teach us, except in the method of growing corn in the waterless sandy valleys, and in that we are sure we can teach him.”

They did not want to lose their cooperative way of life or the freedom to move their farms as needed.

*“We most earnestly desire to have one continuous boundary ring enclosing all the Hopi lands, and that it shall be large enough to afford **sustenance** for our increasing flocks and herds.”*

The Bureau of Indian Affairs never sent a response to the petition.

Grade 5

Answer Key

TAKE-HOME ANSWER KEY

NAME: _____
DATE: _____

6.3

Take-Home

Sorting the Spelling Words

Sort the spelling words into categories based on the suffix or root in each word.

cancellation	memento	revision	commemorate
direction	discussion	subtraction	extension
memorial	decision	memorize	prevention

suffix -tion	suffix -sion	root mem
cancellation	discussion	memorial
direction	decision	memento
subtraction	revision	memorize
prevention	extension	commemorate

Unit 6 Take-Home Pages

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List the spelling words in alphabetical order. Remember to say and spell each word syllable by syllable.

1. cancellation
2. commemorate
3. decision
4. direction
5. discussion
6. extension
7. memento
8. memorial
9. memorize
10. prevention
11. revision
12. subtraction

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Unit 6 Take-Home Pages

NAME: _____
DATE: _____

11.2

Take-Home

Practice Spelling Words

List the spelling words in alphabetical order. Remember to say and spell each word syllable by syllable.

spiritual	heritage	ceremony	assimilate	lifestyle
reservation	survive	immigrant	generation	landscape

1. assimilate
2. ceremony
3. generation
4. heritage
5. immigrant
6. landscape
7. lifestyle
8. reservation
9. spiritual
10. survive

Unit 6 Take-Home Pages

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Sort the spelling words into categories based on the part of speech of each word.

noun	verb	adjective
heritage	assimilate	spiritual
ceremony	survive	
lifestyle		
reservation		
immigrant		
generation		
landscape		

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Unit 6 Take-Home Pages

Acknowledgements

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