



Core Knowledge®

HISTORY AND GEOGRAPHY

Native Americans

Moon mask

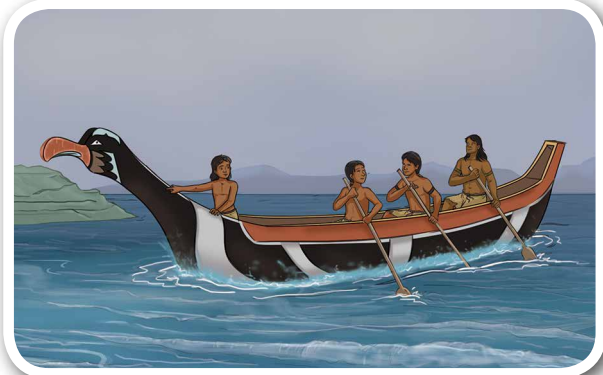


Teacher Guide

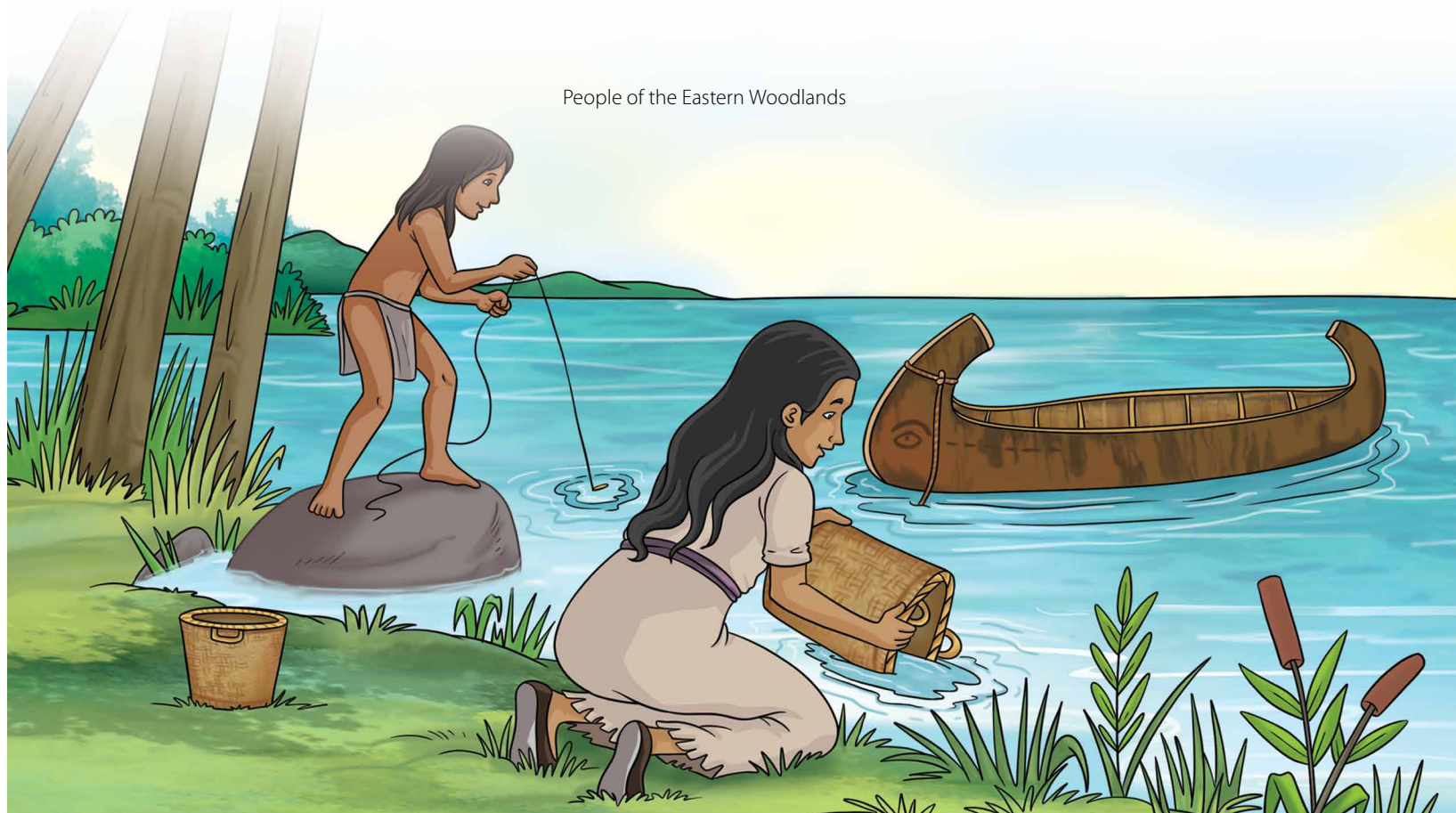
The Ancestral Pueblo of the Southwest



Native Americans of the Pacific Northwest



People of the Eastern Woodlands



Native Americans

Teacher Guide



Core Knowledge®

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Native Americans

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Native Americans

Teacher Guide

Core Knowledge History and Geography™ K

UNIT 2

Introduction

ABOUT THIS UNIT

The Big Idea

Native American cultural practices were influenced by geographical location and how people obtained their food.

Hundreds of years ago, many Native American peoples lived on the continent of North America. Each group had its own language and culture, although traits were shared among groups living in similar settings. This unit teaches about three representative tribes: the Abenaki (/ah*buh*NAH*kee/) of the Eastern Woodlands, the Ancestral Pueblo (/PWEB*loh/) of the Southwest, and the Kwakiutl (/kwah*kee*OO*tul/) of the Pacific Northwest.



A SPECIAL NOTE ABOUT *THE PATHWAY TO CITIZENSHIP*

A critical goal of the *Core Knowledge Curriculum Series™*, of which these materials are a part, is to ensure that students acquire the foundational knowledge needed to become literate citizens able to contribute to a democratic society.

We have therefore included important content in our American history units that will help students deepen their understanding of U.S. history, laws, and government. In Grades 3–6, we denote content related to this civics instruction with an American flag icon. For Grades K–2, we have shaped each American history unit as a whole to provide basic, foundational information key to civics instruction.

In choosing the specific content in our American history units, we have been guided by the *Core Knowledge Sequence*. The *Sequence* topics align well with the civics test developed by the U.S. Citizenship and Immigration Services, which is required for all immigrants wishing to become naturalized American citizens.

Students who have used our American history materials throughout the *Core Knowledge Curriculum Series™* have the opportunity to take an analogous citizenship test to demonstrate that they have acquired the knowledge fundamental to becoming a participatory American citizen.

Use this link to download the CKHG Online Resources for this unit, where the specific link for the USCIS Citizenship Resource Center may be found:

www.coreknowledge.org/ckhg-online-resources

What Students Should Already Know

Students in Core Knowledge schools should be familiar with the following:

- what maps and globes represent and how they are used
- rivers, lakes, and mountains: what they are and how they are represented on maps and globes
- the locations of the Atlantic and Pacific Oceans
- the locations of the North and South Poles
- the meaning of some basic terms of spatial orientation necessary for working with maps
- the names and relative locations of the seven continents
- some familiar features of each continent, such as wildlife, landmarks, etc.

What Students Need to Learn

The cultures of the Eastern Woodlands, American Southwest, and Pacific Northwest Native Americans:

- how they lived
- what they wore and ate
- what their homes were like
- what their beliefs and stories were/are
- what their status is today

Note to Teacher: As students progress through the grades of the *Core Knowledge Sequence*, they will continue to learn about many different Native American peoples in many different regions (such as Pacific Northwest: Kwakiutl, Chinook; Plateau: Nez Perce; Great Basin: Shoshone, Ute; Southwest: Diné, [Navajo], Hopi, Apache, Zuni; Plains: Blackfoot, Comanche, Crow, Kiowa, Dakota, Lakota [Sioux], Cheyenne, Arapaho; Eastern Woodlands: Huron, Iroquois, Haudenosaunee, Mahican, Delaware [Lenni Lenape], Susquehannocks, Massachusetts, Wampanoag, Powhatan; Southeast: Cherokee, Seminole).

AT A GLANCE:

The most important ideas in Unit 2 are:

- Anthropologists classify Native American peoples into culture regions.
- A culture region is a geographic area in which people adapt to and use their environment in similar ways.
- Within culture regions, there are different kinds of shelters and clothing, as well as different means of obtaining food.

While the term *culture region* is used in explaining the important ideas of this unit to teachers, Kindergartners are not expected to understand or use the term.

WHAT TEACHERS NEED TO KNOW

Background: Setting the Stage

Scholars differ on how to group culture regions. Recent research has led to a difference between the *Core Knowledge Sequence* grouping of Native American cultures and how they are presented here.

Most anthropologists have categorized Native American peoples into culture regions in order to study and understand the groups. However, even within culture regions, groups still retain certain individual characteristics. For the purpose of presenting information to Kindergarten students, the diversity of the groups within areas need not be discussed. For the most part, the emphasis in this section is on generalizations that apply to many peoples and nations within a culture region.

There is no definite way to know the human population of North America when Columbus first landed in the Caribbean. Some recent studies suggest that there may have been seven million people spread across the continent. Of these, some five million are thought to have lived in what is today the contiguous United States and another two million in Canada and Alaska. Many died of disease and starvation in the 1700s and 1800s as Europeans took over the Native American lands.

According to the U.S. Census, there were about five million Native Americans living in the United States in 2010. Today, Oklahoma, California, Arizona, New Mexico, and Alaska are the states with the largest Native American populations.

Native American Beliefs

According to Alvin M. Josephy, an American historian who focused on Native Americans, “The life of almost all Indian* societies was colored by a deep faith in supernatural forces that were believed to link human beings to all other living things. . . . Each animal, each tree, and each manifestation of nature had its own spirit with which the individual could establish supernatural contact. . . .” Alongside this was the sense that there was a balance, or harmony, in nature that people should respect. Native Americans believed that disturbing this balance resulted in sickness, pain, and death.

Note to Teacher: Talking About Beliefs and Religion

As noted above, students will learn that Native Americans explained naturally occurring phenomena and what was happening in the world around them as the result of actions by various supernatural forces.

Core Knowledge History and Geography™ (CKHG™) instructional materials introduce students to various beliefs of different cultures and religions in the context of their impact on events throughout history. The purpose is not to explore matters of theology but to provide a basic vocabulary for understanding many events and ideas in history.

The goal is to familiarize, not proselytize; to be descriptive, not prescriptive. The tone should be one of respect and balance; no religion should be disparaged by implying that it is a thing of the past.

To avoid any misunderstanding as to what you will introduce to students in this unit and why, we strongly recommend that you communicate the content and goals of the unit with your students' families in advance of starting instruction. You may choose to use Letter to Family (AP 1.1), on page 101, which we have provided for your convenience, or you may prefer to write your own letter.

Horses and Native Americans

Students may have a stereotypical view of Native Americans as buffalo hunters on horseback. However, only people living on the Plains and those from the Basin and Plateau areas, who acquired horses and moved onto the Plains to hunt buffalo, fit this description. The Eastern Woodlands, American Southwest, and Pacific Northwest Native Americans addressed in this unit did not use horses for hunting.

***Note About Terminology:** Native Americans were first called *Indians* by Christopher Columbus, when he mistook the large landmass in the Western Hemisphere for the eastern edge of Asia. That term is no longer in general use, and in this unit, both in the Student Book and in the Teacher Guide, we have used the terms *Native American* and *indigenous peoples* wherever possible. The term *Indian* will still be used when quoting works from the past.

UNIT RESOURCES

Teacher Components

Native Americans Teacher Guide—This Teacher Guide includes a general unit introduction, followed by specific instructional guidance. Primary focus objectives, geographical and/or historical background information for teachers, Core Vocabulary, a lesson introduction, and the Student Book text to be read aloud—in the form of replicated Student Book pages—are included for each chapter. The Read Aloud sections of the Student Book are divided into segments so that the teacher can pause and discuss each part of the Read Aloud with students. It is important to discuss the images that accompany the text with the students too.

The instructional guidance for each chapter also includes a Check for Understanding and, when appropriate, Additional Activities, such as virtual field trips, short film clips, and art activities, that may be used to reinforce students' understanding of the content. These Additional Activities are intended to provide choices for teachers and should be used selectively.

A Culminating Activity, Unit Assessment, Performance Task Assessment, Student Activity Pages, and instructions for My Passport for each student are included at the end of this Teacher Guide in Teacher Resources, beginning on page 71. The Activity Pages are numbered to correspond with the chapter for recommended use and also indicate the recommended order. For example, AP 1.1 is a letter to parents designed to be used at the start of this unit.

- » The Culminating Activity is a multistep activity that provides students an opportunity to review unit content knowledge prior to the Unit or Performance Task Assessments. Students will have a chance to play a unit-related game, learn and sing a song about the unit, or create a collaborative classroom mural and/or museum of craft projects they have made to represent artifacts from the time period and culture studied. At the end of the Culminating Activity, students will also assemble and discuss a mini-book version of the Student Book that they can take home to share with family members.
- » The Unit Assessment tests knowledge of the entire unit, using a standard testing format. The teacher reads aloud multiple-choice questions or fill-in-the-blank statements, and students are then asked to answer these questions by circling a picture representing the correct response on the Unit Assessment Student Answer Sheet.
- » The Performance Task Assessment allows students to apply and demonstrate the knowledge learned during the unit by drawing and talking about images representing key content.
- » My Passport is a tangible reminder and souvenir of the various places and events that students using the CKHG series at their grade level will have visited and learned about over the course of the school year. Note that prior to reading Chapter 1 of each unit aloud, you will be prompted to ask your students to pretend that they are boarding an airplane in real time to travel to a particular place in the world; this approach will be used in units that focus on modern-day cultures, including geography. For units that focus on historical events, you will be prompted to ask students to pretend they are boarding a “time machine” to travel “back in time” with you to visit each historical period and culture studied. Guidance will be provided at the end of every unit, directing teachers how to assist students in creating and updating their passport. The passport template can be downloaded from www.coreknowledge.org/ckhg-online-resources. Teachers will need to make sufficient copies for each student before conducting the passport activity.
- » The Activity Pages are designed to reinforce and extend content taught in specific chapters. The Teacher Guide lessons provide clear direction as to when to use specific Activity Pages. Teachers will need to make sufficient copies of the Activity Pages they choose to use for all students in their class.

Optional: *Core Knowledge Curriculum Series™* Art Resource Packet for Grade K—art resources that may be used with the cross-curricular art activities described in the Additional Activities of Chapter 7 if classroom internet access is not available. You can purchase the Grade K Art Resource Packet, available at:

www.coreknowledge.org/store

Student Component

The *Native Americans* Student Book includes seven chapters, intended to be read aloud by the teacher as the students look at images on each page.

As you will note when you examine the Student Book, minimal text is included on each page. Instead, colorful photos and engaging illustrations dominate the Student Book pages. The design of the Student Book in this way is intentional because students in Kindergarten–Grade 2 are just learning to read. At these grade levels, students are learning how to decode written words, so the complexity and amount of text that these young students can actually read is quite limited.

While some advanced students may be able to read words on a given page of the Student Book, as a general rule, students should not be expected or asked to read aloud the text on the Student Book pages. The text in the Student Book is there so that teachers and parents can read it when sharing the Student Book with students.

The intent of the Grades K–2 CKHG lessons is to build students’ understanding and knowledge of specific historical time periods, people, and events, as well as of associated geographical concepts and skills. It is for this very reason that in Grades K–2 CKHG, the historical and geographical knowledge of each lesson is delivered to students using a teacher Read Aloud, accompanied by detailed images. Cognitive science research has clearly documented the fact that students’ listening comprehension far surpasses their reading comprehension well into the late elementary and early middle school grades. Said another way, students are able to understand and grasp far more complex ideas and text that they hear read aloud than they would ever be able to read or comprehend when they read to themselves. For a more thorough discussion of listening and reading comprehension and the underlying cognitive science research, teachers may want to refer to Appendix A of the Common Core State Standards for English Language Arts, noting in particular the Speaking and Listening section of the appendix.

Use this link to download the CKHG Online Resources for this unit, where the specific link to this appendix can be found:

www.coreknowledge.org/ckhg-online-resources

USING THE TEACHER GUIDE

Pacing

The *Native Americans* unit is one of four world and American history and geography units in the Grade K CKHG series that we encourage teachers to use over the course of the school year. We have intentionally left the pacing and timing needed to teach the content presented in the Teacher Guide and Student Book very flexible. Teachers can choose how much they read aloud and discuss in a single instructional period, as well as how often each week they use the CKHG materials.

In many instances, it is likely that the teacher will be able to read aloud and discuss a complete chapter from the Student Book in a single instructional period. At other times, teachers may choose to spread the Read Aloud and discussion of a longer chapter over two instructional periods.

At the end of this unit introduction, you will find a blank Pacing Guide on page 10 that you may use to plan how you might pace reading aloud and discussing each chapter, as well as when to use the various other resources in this unit. We strongly recommend that you preview this entire unit and create your pacing guide before teaching the first lesson. As a general rule of thumb, we recommend that you spend no more than fifteen to twenty days teaching the *Native Americans* unit so that you have sufficient time to teach the other units in the Grade K CKHG series.

Reading Aloud

Within each Read Aloud, the text to be read aloud to students is in roman text in the Teacher Guide (like this); instructions intended only for the teacher are in boldface (**like this**). Core Vocabulary words appear in boldface color (**like this**). You may sometimes wish to preview one or two of these vocabulary words before a segment of the Read Aloud. In most instances, however, it may be more effective to pause and explain the meaning of the words as they are encountered when reading aloud.

It is important to note that students at this grade level are not expected to give definitions of the Core Vocabulary words. Rather, the intent is for the teacher to model the use of Core Vocabulary in the Read Aloud and in discussions about the Read Aloud to expose students to challenging, domain-specific vocabulary. If students hear these words used in context by the teacher over the entire unit, they will gain an increasingly nuanced understanding of these words. With support and encouragement by the teacher, students may even begin to use these same words in their own oral discussions of the unit.

Interspersed throughout the Read Aloud, you will note instances in which instructional guidance is included. This guidance may call the teacher's attention to Core Vocabulary and idiomatic or figurative language that may be confusing and therefore require explanation. In other instances, Supports may direct the teacher to call attention to specific aspects of an image—as shown on a page in the Student Book. And, in some instances, a Challenge, usually a more demanding task or question, may be included for teachers' optional use.

You will also notice within the Read Aloud segments that the Teacher Guide directs you to pause occasionally to ask questions about what students have just heard. By using this carefully scaffolded approach to reading aloud and discussing a portion of the content a bit at a time, you will be able to observe and ensure that all students understand what they have heard before you proceed to the next section of the Read Aloud.

Turn and Talk

Specific instances in the Read Aloud portion of the lesson are designated as Turn and Talk opportunities. During these times, teachers should direct students to turn and talk to a partner to discuss specific things. These types of discussion opportunities will allow students to more fully engage with the content and will bring to life the topics and events being discussed.

Big Questions and Core Vocabulary

At the beginning of each Read Aloud segment in the Teacher Guide, you will find a Big Question. The answer to each Big Question is included as part of the text read aloud in each chapter of the Student Book. At the end of each Read Aloud segment, you will be prompted to formally reask the Big Question for students to discuss during the Check for Understanding. Key vocabulary, phrases, and idioms are also identified in each lesson of the Teacher Guide.

Read Aloud Chapters	Big Questions	Core Vocabulary
Chapter 1: Little Rabbit of the Eastern Woodlands	How did Little Rabbit's family get food and clothes?	woodlands, longhouse, hunting, white-tailed deer, animal furs, feast
Chapter 2: Little Rabbit Goes Fishing	What does the story of Little Rabbit tell you about what he and his family did every day?	canoe, paddles
Chapter 3: Una and Len of the American Southwest	What was Una's home like?	apartment buildings, corn, crop
Chapter 4: Una and Len Celebrate Spring	Who was Kokopelli, and why was he important to the Ancestral Pueblo?	soil, seeds, rows, squash, bean, rain god, flute, harvested, stored, yucca, ached
Chapter 5: Hilki of the Pacific Northwest	What tools did Hilki and his family use to get food?	hatchets, spear, spearfishing
Chapter 6: Hilki Goes Fishing	How did Hilki, his father, and his brothers catch the king salmon?	king salmon, sunset, village, smoked, stored
Chapter 7: Hilki and the New Totem Pole	Why were totem poles important to Hilki and his people?	totem poles, potlatch, face masks

Activity Pages

Activity Pages



AP 1.1

AP 1.2

AP 1.3

AP 4.1

AP 7.1

The following activity pages can be found in Teacher Resources, pages 101–105. They are to be used with the lesson specified for additional class work. In some instances, they may be sent home to be make parents aware of what students are studying. Be sure to make sufficient copies for your students prior to conducting the activities.

- Chapter 1—Letter to Family (AP 1.1)
- Chapter 1—World Map (AP 1.2)
- Chapters 1–6—Map of Native American Areas (AP 1.3)
- Chapter 4—Ancestral Pueblo Homes (AP 4.1)
- Chapter 7—Totem Pole (AP 7.1)

Additional Activities and Website Links

An Additional Activities section, related to material the students are studying, may be found at the end of most chapters in this Teacher Guide. Even though there are multiple suggested activities, it is advised that you choose activities based on your students' interests and needs, as well as on the instructional time available. Many of the activities include website links, and you should check the links prior to using them in class.

CROSS-CURRICULAR CONNECTIONS

Visual Arts

Sculpture

- Pacific Northwest Native American totem pole

Books

Ashrose, Cara. *The Very First Americans*. New York: Grosset and Dunlap, 1993.

Erdrich, Lise. Illus. by Lisa Fifield. *Bears Make Rock Soup and Other Stories*. New York: Lee & Low Books, 2002.

Goble, Paul. *The Girl Who Loved Wild Horses*. New York: Simon and Schuster Books for Young Readers, 1993.

Gorsline, Douglas. *North American Indians*. New York: Random House Books for Young Readers, 1978.

Kirk, Connie Ann. Illus. by Christy Hale. *Sky Dancers*. New York: Lee & Low Books, 2004.

Knight, P. V. *Native American Homes: From Longhouses to Wigwams (Native American Cultures)*. New York: Gareth Stevens, 2018.

McDermott, Gerald. *Coyote: A Trickster Tale from the American Southwest*. San Diego: Voyager Books/Harcourt, 1994.

McDermott, Gerald. *Raven: A Trickster Tale from the Pacific Northwest*. San Diego: Voyager Books/Harcourt, 2001.

McCain, Becky Ray. *Grandmother's Dreamcatcher*. New York: Albert Whitman, 1998.

Mikoley, Kate. *Native American Ceremonies and Celebrations: From Potlatches to Powwows (Native American Cultures)*. New York: Gareth Stevens, 2018.

Oughton, Jerrie. *How the Stars Fell into the Sky: A Navajo Legend*. New York: Houghton Mifflin, 1996.

Shofner, Melissa Raé. *Native American Food: From Salmon to Succotash (Native American Cultures)*. New York: Gareth Stevens, 2018.

Step toe, John. *The Story of Jumping Mouse: A Native American Legend*. New York: HarperTrophy, 1989.

Stoltman, Joan. *Native American Art: From Totems to Textiles (Native American Cultures)*. New York: Gareth Stevens, 2018.

Swamp, Chief Jake. Illus. by Erwin Printup Jr. *Giving Thanks: A Native American Good Morning Message*. New York: Lee & Low Books, 1995.

NATIVE AMERICANS PACING GUIDE

_____ 's Class

Note to Teacher: *Native Americans* is intended to be taught as the second unit of Grade K CKHG.

Week 1

Day 1

Day 2

Day 3

Day 4

Day 5

Native Americans

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Week 2

Day 6

Day 7

Day 8

Day 9

Day 10

Native Americans

--	--	--	--	--

Week 3

Day 11

Day 12

Day 13

Day 14

Day 15

Native Americans

--	--	--	--	--

Week 4

Day 16

Day 17

Day 18

Day 19

Day 20

Native Americans

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CHAPTER 1

Little Rabbit of the Eastern Woodlands

Primary Focus Objectives

- ✓ Understand how one people of the Eastern Woodlands lived. (SL.K.2)
- ✓ Understand how one people of the Eastern Woodlands used their environment for food, clothing, and shelter. (SL.K.3)
- ✓ Locate the area where the Eastern Woodlands people lived on a map showing three Native American groups—Eastern Woodlands, Southwest, and Pacific Northwest Native Americans. (SL.K.2)
- ✓ Understand the meaning of the following domain-specific vocabulary: *woodlands*, *longhouse*, *hunting*, *white-tailed deer*, *animal furs*, and *feast*. (L.K.4, L.K.5)

Materials Needed

Activity Pages



AP 1.1

AP 1.2

AP 1.3

- globe
- individual student copies of *Native Americans* Student Book
- individual student copies of Letter to Family (AP 1.1)
- teacher and individual student copies of World Map (AP 1.2)
- teacher and individual student copies of Map of Native American Areas (AP 1.3)
- green markers, crayons, or colored pencils
- images of a bow, arrow, and someone using a bow

Use this link to download the CKHG Online Resources for this unit, where the links to these images can be found:

www.coreknowledge.org/ckhg-online-resources

What Teachers Need to Know

Eastern Woodlands

Geographic Area: The Eastern Woodlands are also called the Northeast Woodlands. The region stretches from the Great Lakes and the Saint Lawrence River south to South Carolina and from the East Coast west to the Mississippi River. All parts of the region have the full change of seasons. The physical environment includes coastal plains, river valleys, mountains, and lush forests.

Tribes: Many tribes made the vast Eastern Woodlands their home. The Ojibwe, Menominee, Potawatomi, Illinois, Miami, Huron, and Erie are some of the peoples who lived in the western Great Lakes area. The region of what is now upstate New York was the home of the Iroquois nations—Seneca, Cayuga, Onondaga, Oneida, Mohawk—and of the Mahican. The Powhatan, Pamlico, and Tuscarora originally lived along the coast of what became Virginia and North Carolina. The Susquehannocks and Delaware came from what is now Pennsylvania and New Jersey. New England was home to a large number of tribes, including the Penobscot, Abenaki, Wampanoag, Narraganset, and Pequot.

Note to Teacher: The specific Eastern Woodlands people who students will be hearing about in the Student Book are from the Abenaki tribe, but students are not expected to know the name *Abenaki*. They should simply be able to identify this group as an Eastern Woodlands tribe.

Food Sources: Most Eastern Woodlands people participated in agriculture, especially in the growing of corn, beans, and squash. Gathering was also important. Wild fruits, vegetables, herbs, nuts, and mushrooms were part of the Eastern Woodlands diet. In addition, they hunted small game and fowl, as well as larger game, such as deer and moose. These animals, along with fish, were also important sources of food.

Housing: Common dwellings among Eastern Woodlands people were built of poles covered with woven mats or bark. They varied in shape, from longhouses built in the shape of a rectangle to wigwams (also known as wickiups) that were round structures with a cone- or dome-shaped roof. Some villages had wooden stockade fences around them.

Clothing: Eastern Woodlands people made clothing from animal skins and woven green grass.

Beliefs: The belief structures of Native Americans focused on spirits of nature that were related to the objects and forces around them. The Supreme Being was the most powerful spiritual figure within these beliefs.

THE CORE LESSON

Introduce *Native Americans* and Chapter 1: “Little Rabbit of the Eastern Woodlands”

Tell students that Native Americans are the people who were already living on the continent of North America before people who were originally living in Europe came to settle and live in North America as well.

Activity Page



AP 1.2



SUPPORT—Help students to locate the continents of North America and Europe on the World Map (AP 1.2), after first demonstrating the locations of these same continents on the globe.

Continue to explain that many different groups of Native Americans lived in different parts of the continent. Tell students that in this unit, they will be learning about the different groups of Native Americans who lived in the United States long ago. Each of these different groups had its own language and way of life.



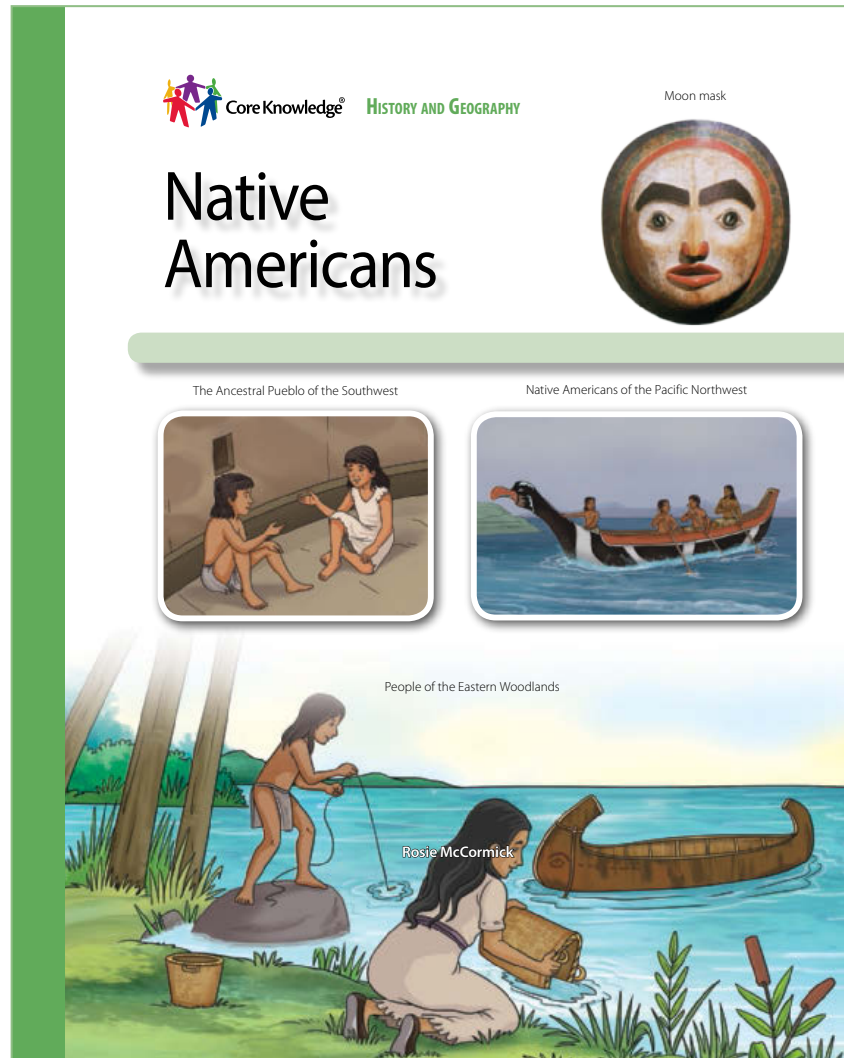
SUPPORT—Ask students to try to find the location of the United States on the continent of North America on the World Map (AP 1.2), as you demonstrate its location on the globe.

It is important for students to understand that Native Americans still live in the United States today. Tell students that Native Americans today speak English and live a modern life similar to other people living in the United States.

But they still remember and respect the ancient practices of their relatives who lived long, long ago.

Explain that in this unit, students will meet Native Americans who lived long, long ago.

Distribute copies of the Student Book to the class. Ask students to look at the cover and describe what they see.



 **Tell students that they are going to learn about the Native American people who lived many years ago in parts of what is now the United States.**

Activity Page



AP 1.3

Distribute Map of Native American Areas (AP 1.3), pointing out that it is a map of what would become the United States. Point out and explain that three general areas have been outlined on this map. Explain that these three places show where three different Native American groups lived in the United States long ago.

Point to the area with an eastern border along the Atlantic coastline on AP 1.3. Tell students that this area of the United States was where Native Americans known as the Eastern Woodlands people lived long, long ago.

Have students color the Eastern Woodlands area on AP 1.3 green.

Tell students that they are going hear first about some Eastern Woodlands people who lived long ago. Explain you are going to pretend that you have a special time machine so that you can all travel back in time to visit the Eastern Woodlands in the northeastern part of what is now the United States.

Ask students to close their eyes and make sure that they are “buckled in” so that they can travel back in time. Count backward, saying, “3 . . . 2 . . . 1 . . . Back to the Eastern Woodlands of long, long ago!” and then ask students to open their eyes.

Big Question

How did Little Rabbit’s family get food and clothes?

Core Vocabulary

woodlands

longhouse

hunting

white-tailed deer

animal furs

feast

Chapter 1: “Little Rabbit of the Eastern Woodlands”


Ask students to turn to page 2 of the Student Book and look at the images as you read aloud. Tell them that the title of this chapter is “Little Rabbit of the Eastern Woodlands.”


SUPPORT—Explain that Native Americans often choose names that come from nature because nature is important to Native American beliefs. Other Native American names are family names. These names indicate which family or clan a person belongs to, similar to the use of last names in other cultures.

CHAPTER
1

Little Rabbit of the Eastern Woodlands

One sunny day, Little Rabbit was chopping wood outside his family’s longhouse. His father, his uncle, and his brother had gone hunting. Little Rabbit wasn’t old enough to go with them. He was always sad when he was left behind.





A longhouse was made out of wood. Often, many families lived in one longhouse.

2

CORE VOCABULARY—Explain that **woodlands** are lands that are wooded—or that have many trees. *Woodlands* is a compound word made up of two smaller words, *wood* and *lands*.

CORE VOCABULARY—Explain that a **longhouse** was a long building in which several families lived. Use the image on the bottom of page 2 to illustrate what a longhouse looked like.

CORE VOCABULARY—Explain that **hunting** means looking for animals to catch them and eat them as food.

SUPPORT—Ask students to point to where Little Rabbit is in the top illustration. Assist students in understanding what the other people in the illustration are doing. (*One person seems to be stirring something in a pot over a fire; two other people seem to be doing something to an object that is stretched out and hung up.*) Explain that as they listen to this story, students will find out more about what these people are doing.

Ask students the following questions:

LITERAL—What is Little Rabbit doing at the beginning of the story?

- » Little Rabbit is chopping wood.

CHALLENGE—Why do you think Little Rabbit is chopping wood? How will the wood be used?

- » Little Rabbit is chopping wood so that it can be used to make a fire. Native Americans used fires for cooking and to provide heat to stay warm when it was cold outside.

EVALUATIVE—Why do you think Little Rabbit had to be older to go hunting?

- » Answers will vary. Little Rabbit's mother and father might have thought that it was too dangerous for him, he might not yet have the right skills to hunt, or he might have trouble keeping up with the others.

EVALUATIVE—What do you think it would be like to live in a longhouse? Would you like it?

- » Answers will vary. Some students may point out that it might have been crowded, living with several families in one longhouse; some may point out that it would not have been as comfortable and convenient as living in the modern houses we have today. Others may say that it would have been fun to live with lots of other children!

Now ask students to look at the images on page 3 as you read aloud.

Sometime later, Little Rabbit heard the sound of voices. Little Rabbit looked deep into the woodland and saw his brother, his father, and his uncle returning from the hunt. His father and uncle were carrying a white-tailed deer, while his brother held a turkey in each hand.



Native Americans used the meat from the animals they hunted for food. They used animal furs to make blankets. They used the skins to make clothes and shoes.



3

CORE VOCABULARY—Explain that a **white-tailed deer** is a large, wild animal that lives in North America. The bodies of white-tailed deer are brown, but when they flick their tails you can see the white fur underneath.

SUPPORT—Ask students to examine the bottom-left image on page 3, showing them what a **white-tailed deer** looks like. Then have students find the deer in the top image on the page. (*It is hanging upside down from the stick carried by the father and uncle.*)

SUPPORT—Direct students to look at the bottom-right image on the page. Explain that the image shows a turkey. Have students find the turkeys in the top image on the page. (*Two turkeys are being carried upside down by Little Rabbit's brother.*)

CORE VOCABULARY—Explain that **animal furs** are the skins with fur from animals' bodies, which are cleaned and used to make clothing or blankets.

SUPPORT—Explain that the skin is the part of the animal's body covering that remains after the fur is removed. Ask students to look back at the illustration on page 2. Point out that it is an animal skin that is stretched out and hung up in front of the two women. Explain that the two women are preparing the skin so that it can be made into clothing.

Ask students the following questions:

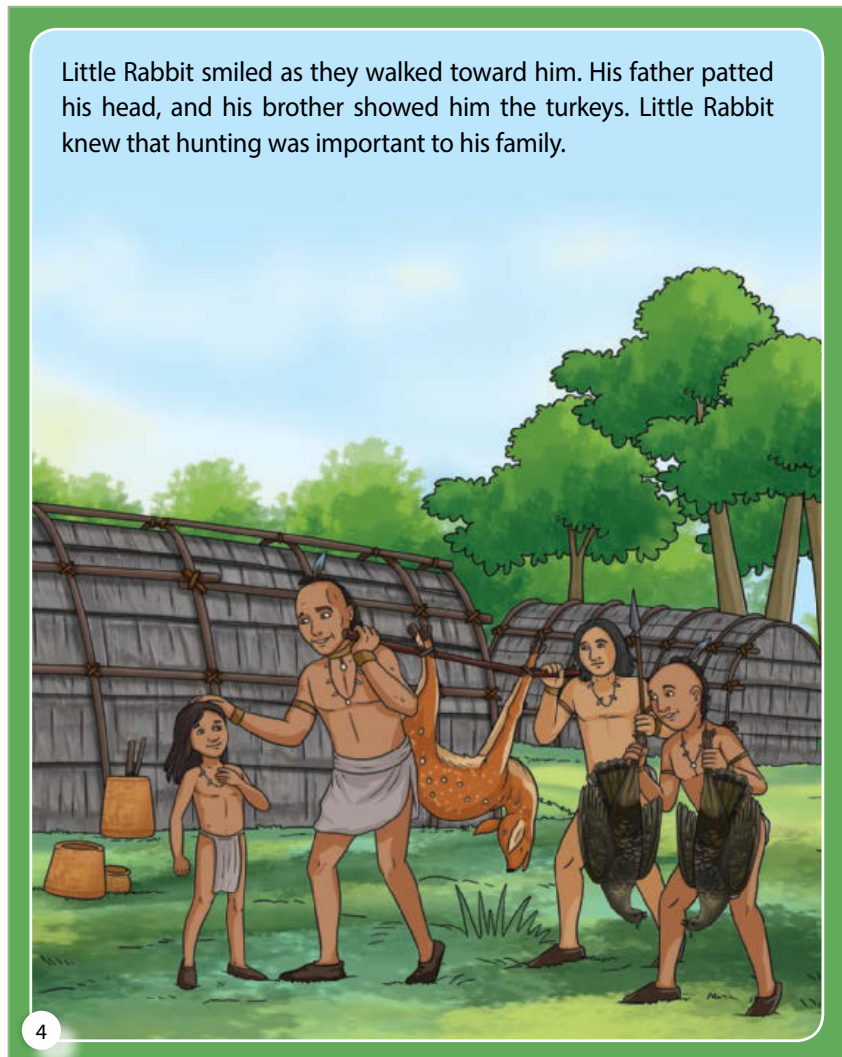
LITERAL—What did the men and Little Rabbit's brother bring back from the hunt?

- » They brought back a deer and two turkeys.

LITERAL—How will the animals caught by Little Rabbit's father, uncle, and brother be used?

- » The meat will be eaten as food. Also, the animal's fur might be used to make blankets, and its skin might be used to make clothes and shoes.

Ask students to look at the image on page 4 as you read aloud.

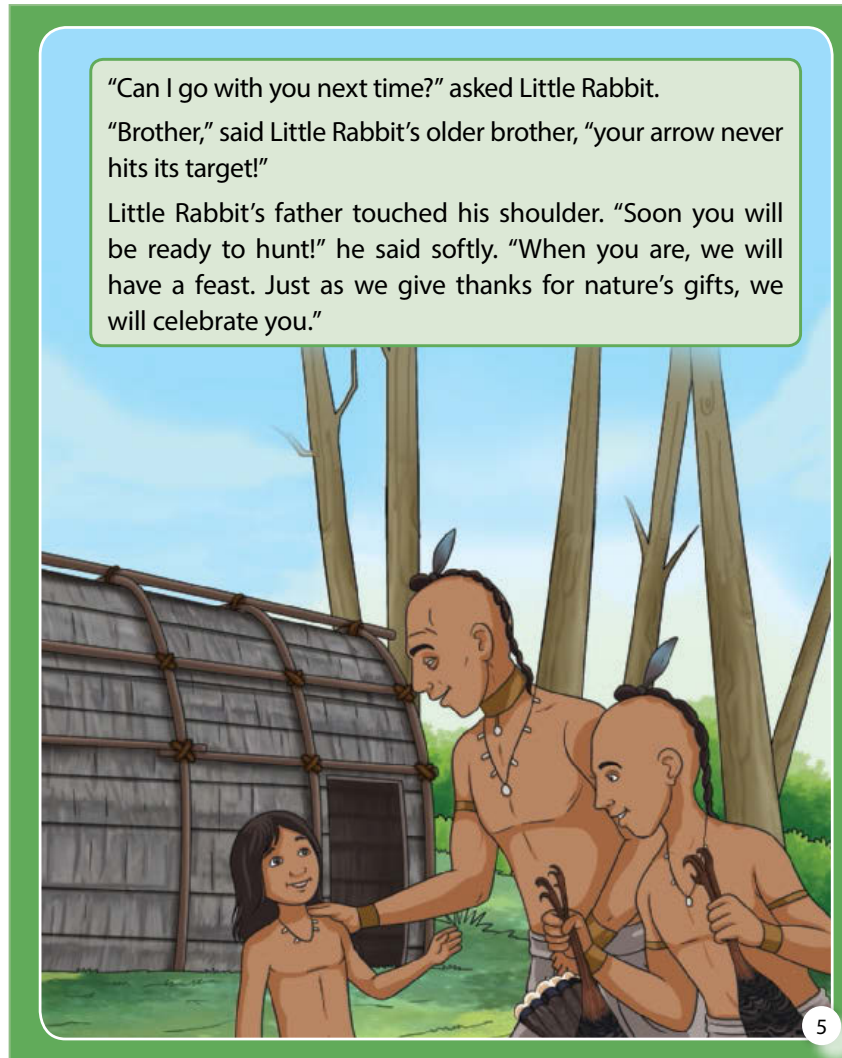


Ask students the following question:

LITERAL—Why was hunting important to Little Rabbit's family?

- » Hunting was important because Little Rabbit's family could eat an animal's meat as food and could use the fur and skin to make blankets and clothing.

Now ask students to look at the image on page 5 as you read aloud.



SUPPORT—Show students the image of a bow and arrows, as well as the image of someone using a bow and arrow, from the CKHG Online Resources. Explain that Native Americans used bows and arrows to catch and kill the animals that they were hunting. Demonstrate and act out how to use a bow and arrow; have students copy your actions, explaining that it requires a great deal of practice and skill to use a bow and arrow.

SUPPORT—Explain that when Little Rabbit's brother says, "Your arrow never hits its target!," he means that Little Rabbit is not very good yet at using a bow and arrow; his arrow never hits what he is aiming for!

CORE VOCABULARY—Explain that a **feast** is a large meal with lots of food to eat.

SUPPORT—Little Rabbit's father says that they will have a feast when Little Rabbit is ready to hunt. Explain to students that when an Eastern Woodlands boy became old enough to hunt and take on other responsibilities, his family and other people who lived nearby celebrated and had a party for the boy.

SUPPORT—Explain that when Little Rabbit’s father talks about giving thanks for “nature’s gifts,” he is talking about being grateful for the things, such as plants and animals, that are readily available where they live. People do not need to do any special work to help these things live or grow. They just need to find whatever plants and animals might be useful!

SUPPORT—Tell students that in Native American religion, giving thanks was an important part of the hunt. Many Native American groups thanked the animals they had killed for giving their lives so that the people could eat.

Ask students the following questions:

LITERAL—What does Little Rabbit ask his father?

- » Little Rabbit asks if he can go on the next hunt.

LITERAL—How does Little Rabbit’s father answer Little Rabbit?

- » Little Rabbit’s father says he will be ready to hunt soon and that, when he is, there will be a celebration and a feast.



CHECK FOR UNDERSTANDING: BIG QUESTION

TURN AND TALK—How did Little Rabbit’s family get food and clothes?

- » Little Rabbit’s family hunted white-tailed deer and turkeys for food. They used animal furs to make blankets and animal skins to make clothes and shoes.

Activity Page

Note to Teacher: Distribute copies of Letter to Family (AP 1.1) for students to take home.



AP 1.1

Additional Activities



Draw the Eastern Woodlands (SL.K.5)

Materials Needed: sufficient copies of the *Native Americans* Student Book, blank paper, crayons or markers

Review with students what they learned about the physical features of the Eastern Woodlands in Chapter 1. Start with the definition of *woodlands* (*lands that are wooded—or that have many trees*). Then have students refer to the images in the *Native Americans* Student Book to identify some of the animals that live in the woods. List the features on the board or chart paper: lots of trees, deer, turkeys.

Distribute the paper and crayons or markers. Have students draw what the Eastern Woodlands look like—a place with a lot of trees and deer and turkeys. Encourage students to refer to their Student Books as needed as they draw.



Make a Longhouse (SL.K.5)

Materials Needed: sufficient copies of the *Native Americans* Student Book; shoeboxes; brown construction paper, cut into strips; scissors; glue or glue sticks; black or dark brown crayons or markers; pipe cleaners or popsicle sticks (for alternate longhouse craft activities)



Background for Teachers: Before conducting this activity, cut out a rectangle from one end of each shoebox. This rectangular cutout will serve as the entrance to the shoebox longhouse.

Use this link to download the CKHG Online Resources for this unit, where the specific links to a longhouse video and to videos with instructions for alternate activities may be found:

www.coreknowledge.org/ckhg-online-resources

Alternate Art Activities: Longhouses can also be made from pipe cleaners or popsicle sticks, if students have the fine motor coordination to manage this. Links to the instructions for each of these projects can be found in CKHG Online Resources.

Direct students to the image of the longhouse on page 2 of the *Native Americans* Student Book. Ask students what they notice about the shape of building. (*Possible responses: It's long. It's like a rectangle.*) Ask them to describe other features of the building, such as color and texture. (*Possible responses: It's brown. It's rough.*)

Show students the longhouse animation video (0:30), which shows how the pieces and parts of a longhouse are put together.

Tell students that they are going to make their own longhouses. Organize students into pairs or trios. Give each group a shoebox, strips of brown construction paper, a pair of scissors, glue or glue sticks, and brown or black crayons or markers.

Have students create their shoebox longhouses according to these directions:

- Have students find the rectangular cutout that has been cut from one end of their shoebox. This will be the entrance to their longhouse.
- Using the glue or glue sticks, cover the shoebox with strips of brown construction paper. Remind students not to cover the entrance.
- Once the glue has dried, have students use the markers or crayons to draw lines on the side of the longhouse to make it look like tree bark. Encourage students to refer to the image on page 2 of the Student Book as they draw.

Wise Owl: A Legend of the Eastern Woodlands (SL.K.2)

Materials Needed: downloaded slideshow of the Wise Owl retelling, capability to display slideshow to the class



Background for Teachers: Before beginning this activity, download and preview the slideshow with the legend of Wise Owl. The link to download the slideshow is at the end of the story on the web page.

Use this link to download the CKHG Online Resources for this unit, where the specific link to the site with the downloadable slideshow may be found:

www.coreknowledge.org/ckhg-online-resources

Tell students that the people of the Eastern Woodlands told stories to explain what they saw in nature. Students in Core Knowledge schools may be familiar with these kinds of tales. Remind students of the African tale, “How the Leopard Got Its Spots,” if they have heard the story in their CKLA studies. Explain that Native Americans have similar stories. This story about the Wise Owl is one of them.

Show students the images of the great horned owl. Ask students to describe how the owl looks. *(Possible responses: It has big eyes. It has feathers that stick up and out like ears. It has a small beak. It has brown and white feathers.)*

Explain that you are going to read a story that explains why owls look this way. Display the slideshow as you read the story of Wise Owl. Pause after reading the title to explain that *wise* means “smart.” Then continue with the rest of the story.

After reading the story, show students the great horned owl again. Ask students to point out on the image what the Everything Maker did: made Owl’s neck disappear, made Owl’s eyes widen, and pulled Owl’s ears until they stuck out from his head.

CHAPTER 2

Little Rabbit Goes Fishing

Primary Focus Objectives

- ✓ Understand how one Eastern Woodlands people lived. (SL.K.2)
- ✓ Understand how one Eastern Woodlands people used their environment for food, clothing, and shelter. (SL.K.3)
- ✓ Understand the meaning of the following domain-specific vocabulary: *canoe* and *paddles*. (L.K.4, L.K.5)

Materials Needed

Activity Page



AP 1.3

- individual student copies of *Native Americans* Student Book
- teacher and individual student copies of Map of Native American Areas (AP 1.3)
- images of a fishing net

Use this link to download the CKHG Online Resources for this unit, where the links to these images can be found:

www.coreknowledge.org/ckhg-online-resources

What Teachers Need to Know

Prior to European contact, the Abenaki people of the Eastern Woodlands lived in the area that is now Northern New England and Quebec, touching on parts of what is now New York, Massachusetts, and New Brunswick, Canada.

The Abenaki lived and traveled in bands of extended family. They traveled primarily by birchbark canoe and settled near rivers for good fishing and farming in the summer, and farther inland in winter. Similar to their canoes, their housing was made with supple saplings covered by birch bark or woven mats. There were two shapes of buildings: wickiups, round, domed dwellings, and longhouses, long rectangular structures, which were used for shelter.

The Abenaki got their food through hunting, fishing, gathering, and—for some groups—agriculture. Moose, deer, seals, dolphins, fish, berries, nuts, mushrooms, and maple syrup were among the foods eaten routinely. Corn, beans, and squash were grown as well.

Abenaki women used the resources around them to make clay pots and weave baskets. These vessels were useful for cooking, storing, and carrying food and water.

When European settlers came, many Abenaki began to trap furs for trade. Unfortunately, many Abenaki also died—victims of the diseases Europeans brought with them. In time, many Abenaki moved

north to Canada. Today, the Abenaki are primarily located in Canada, Vermont, and Maine. In the 2016 Canadian census, 9,775 people claimed Abenaki ancestry. In the 2010 U.S. Census, 6,209 people claimed Abenaki ancestry.

THE CORE LESSON

Introduce “Little Rabbit Goes Fishing”

Activity Page



Remind students where the Eastern Woodlands are located by showing the classroom copy of Map of Native American Areas (AP 1.3).

AP 1.3

Ask students what they learned about Little Rabbit and his family in the first chapter of the story; i.e., where and how they lived.

If needed, remind students that Little Rabbit and his family lived in a longhouse with other families. In the first chapter, Little Rabbit was chopping wood while his father, uncle, and brother were hunting. Little Rabbit’s father, uncle, and brother succeeded in catching and killing a deer and turkeys that would be used both for food and to make clothing and other things. Little Rabbit was frustrated because he was not yet old enough to go hunting.

Tell students that they are going to learn more about Little Rabbit and his family in this chapter.

Big Question

What does the story of Little Rabbit tell you about what he and his family did every day?

Core Vocabulary

canoe paddles



Chapter 2: “Little Rabbit Goes Fishing”

Distribute copies of the Student Book. Ask students to turn to page 6 of the Student Book and look at the images as you read aloud. Tell students that the title of this chapter is “Little Rabbit Goes Fishing.”


**CHAPTER
2**

Little Rabbit Goes Fishing

Early the next day, Little Rabbit went to the river with his mother. He may not have been allowed to hunt, but he knew how to fish with a line and a hook made from deer bone. The river water was icy cold. His mother began to fill a large basket with water for drinking and cooking.



Native Americans sometimes fished with a line and hook. Something tasty for the fish to eat was attached to the hook.



6

SUPPORT—Ask students to point to the image of the hook on the bottom right of page 6.

Ask students the following questions:

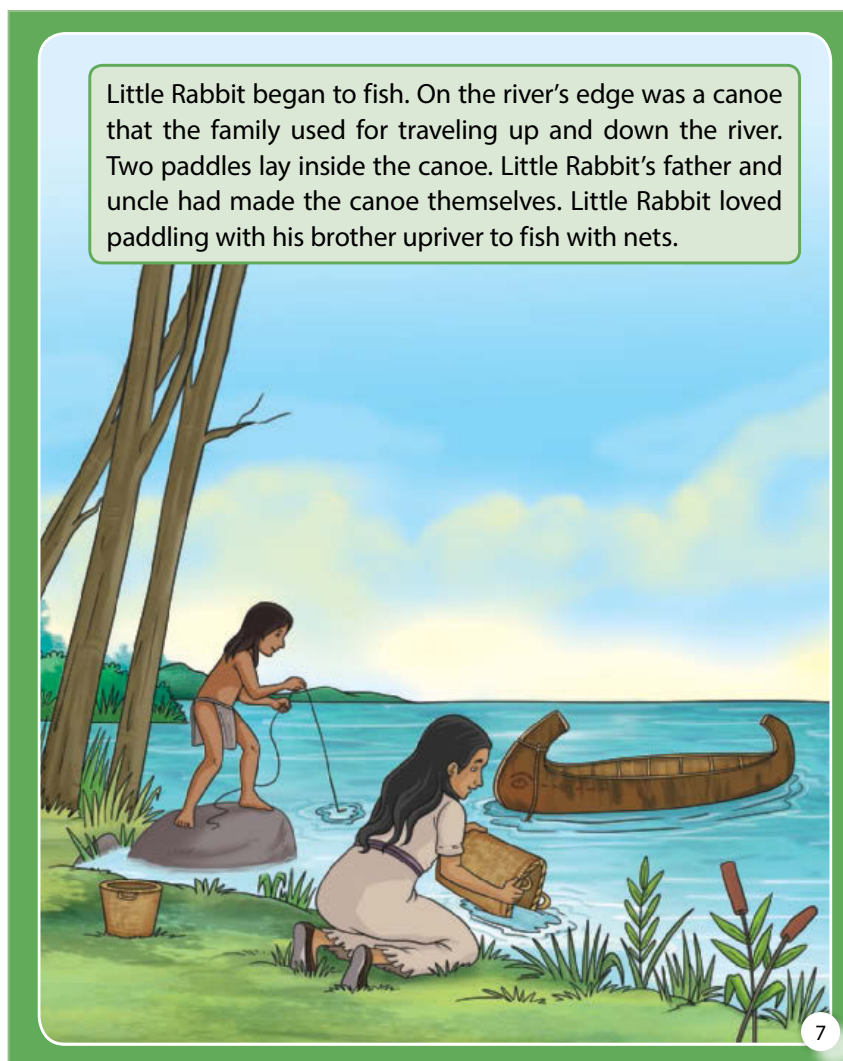
LITERAL—Why did Little Rabbit’s mother go down to the river?

- » Little Rabbit’s mother went down to the river to get water for drinking and cooking.

INFERENTIAL—Why do you think Little Rabbit went down to the river with his mother?

- » Answers may vary but may include that Little Rabbit went to the river to help his mother carry back the water needed for drinking and cooking, as well as that he was hoping that he might be able to catch a fish with his line and hook.

Now ask students to look at the image on page 7 as you read aloud.



CORE VOCABULARY—Explain that a **canoe** is a long, narrow boat.

CORE VOCABULARY—Explain that **paddles** are wide, flat tools with narrow handles that are used to make a boat, such as a canoe, move through the water.

SUPPORT—**Show students images of fishing nets.** The images can be found in the CKHG Online Resources for this chapter.

Ask students the following questions:

LITERAL—What did Little Rabbit do while his mother was getting water from the river?

» Little Rabbit put his line and hook in the water to try to catch a fish.

LITERAL—How did Little Rabbit's family travel up and down the river?

» Little Rabbit's family traveled up and down the river in the canoe.

LITERAL—Who made the canoe?

- » Little Rabbit's father and uncle made the canoe.

LITERAL—When Little Rabbit and his family used the canoe to go fishing, how did they catch fish?

- » When they were fishing from the canoe, they used nets to catch fish.

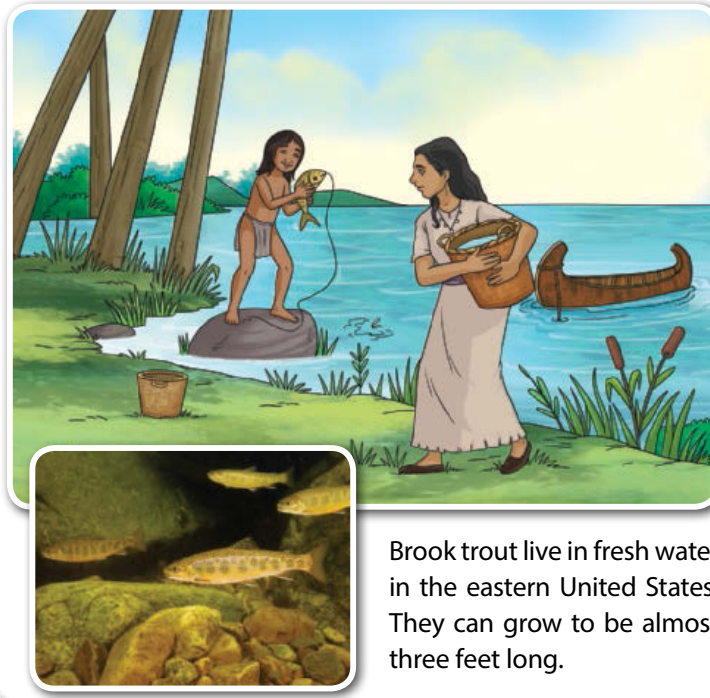
Now ask students to look at the images on page 8 as you read aloud.

When Little Rabbit's mother was ready to leave, she turned to him and called out his name.

"Little Rabbit," she said, "it is time to go back."

Just as his mother spoke, Little Rabbit hooked a large trout fish. Little Rabbit smiled to himself.

"I am coming!" he replied.



Brook trout live in fresh water in the eastern United States. They can grow to be almost three feet long.

8

SUPPORT—Ask students to point to the trout in the top and bottom images on page 8.

Ask students the following questions:

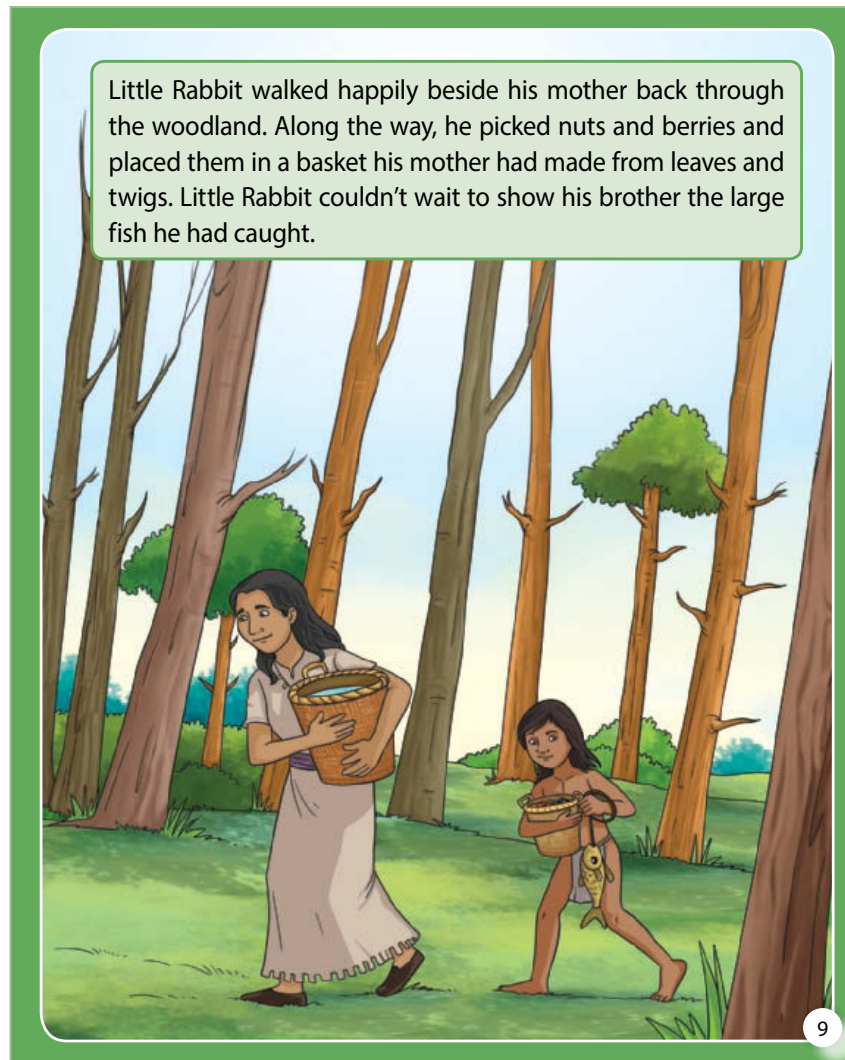
LITERAL—Why did Little Rabbit smile?

- » Little Rabbit smiled because he caught a fish.

INFERENTIAL—How do you think Little Rabbit felt when he caught a fish?

- » Little Rabbit felt proud that he caught a fish to help feed his family.

Ask students to look at the image on page 9 as you read aloud.



SUPPORT—Explain that Native American women, girls, and young children gathered nuts and berries to help feed their families.

Ask students the following questions:

LITERAL—What did Little Rabbit find as he walked back home with his mother?

- » Little Rabbit found nuts and berries that he put in a basket.

INFERENTIAL—Why do you think Little Rabbit couldn't wait to show his brother the fish he had caught?

- » Little Rabbit wanted to show his brother that even though he was too young to go hunting, he could still get food for the family.



CHECK FOR UNDERSTANDING: BIG QUESTION

TURN AND TALK—What does the story of Little Rabbit tell you about what he and his family did every day?

- » Little Rabbit and his family spent a lot of time hunting, catching, and looking for food for the family to eat.
- Help students summarize what they have learned about the Eastern Woodlands Native Americans in the last two Read Alouds by first asking students to refer to their copies of Native American Areas (AP 1.3). Ask students to name the Native American Area that they have been learning about (Eastern Woodlands) and to point to the area on AP 1.3 where the Native Americans of the Eastern Woodlands lived long ago.
- Then ask students to individually recall one fact that they learned about the Eastern Woodlands Native Americans. If needed, prompt with questions about the types of houses in which the Eastern Woodlands people lived, what they ate, and their way of life. Allow students to look back at the images in their book if needed. Possible responses include:
 - Eastern Woodlands people lived in longhouses.
 - Eastern Woodlands people hunted deer and turkeys for food.
 - Eastern Woodlands people used animal furs and skins to make blankets and clothing.
 - Eastern Woodlands people gave thanks to nature for what they hunted.
 - Eastern Woodlands people made canoes.
 - Eastern Woodlands people fished.
 - Eastern Woodlands people made and used baskets to collect water, nuts, and berries.

Additional Activities

Video: *The Wampanoag Way* (SL.K.2)

Materials Needed: internet access; capability to display video in classroom



Background for Teachers: Use this link to download the CKHG Online Resources for this unit, where the specific link to the video may be found:

www.coreknowledge.org/ckhg-online-resources

Review with students what they learned in Chapter 1 of the Student Book about how Little Rabbit's people lived. (*They lived in longhouses. They hunted for food. They used animal furs to make blankets and animal skins to make clothing. They gave thanks to nature for what they hunted.*)

Explain that Little Rabbit's people were not the only ones who lived in the Eastern Woodlands long, long ago. Many different Native American groups lived there.

Introduce the video *The Wampanoag Way* (07:26) by telling students that they are going to watch two Native American girls learn about how their ancestors lived in the Eastern Woodlands long, long ago. As students watch, they should look for things that are similar to those experienced by Little Rabbit's family.

Show the video, and then guide students to identify similarities between Little Rabbit's way of life and the way of life experienced by the girls in the video.

Similarities: the use of animal furs and skins, living in a house made of tree branches and bark, hunting birds for food, using a boat made from a tree

CHAPTER 3

Una and Len of the American Southwest

Primary Focus Objectives

- ✓ Describe the Southwestern United States where the Ancestral Pueblo lived. (SL.K.3)
- ✓ Understand how one Southwest people—the Ancestral Pueblo—lived. (SL.K.2)
- ✓ Understand how one Southwest people—the Ancestral Pueblo—used their environment for food, clothing, and shelter. (SL.K.3)
- ✓ Understand how the seasons affected Ancestral Pueblo life. (SL.K.2)
- ✓ Locate the area in which Southwest peoples lived on a map showing three Native American groups—Eastern Woodlands, Southwest, and Pacific Northwest Native Americans. (SL.K.2)
- ✓ Understand the meaning of the following domain-specific vocabulary: *apartment buildings*, *corn*, and *crop*. (L.K.4, L.K.5)

Materials Needed

Activity Page



AP 1.3

- individual student copies of *Native Americans* Student Book
 - teacher and individual student copies of Map of Native American Areas (AP 1.3)
 - globe
 - brown crayons, markers, or colored pencils
 - an ear of corn, if available
 - images of apartment buildings
- Use this link to download the CKHG Online Resources for this unit, where the links to these images can be found:

www.coreknowledge.org/ckhg-online-resources

What Teachers Need to Know

Southwest

Geographic Area: The Southwest culture region covers what is now Arizona and western New Mexico and extends to parts of Utah, Colorado, and Texas. A variety of geographic environments are encompassed in the Southwest culture region, including plateaus, mountains, valleys, and deserts. Despite the different features, the area has a very dry climate with little or no rainfall.

Food Sources: Residents of the Southwest culture region, including the people we now call the Ancestral Pueblo, farmed where possible and built extensive irrigation systems for their fields. Crops were corn, squash, beans, cotton, tobacco, and gourds. Among some groups in the Southwest culture region, such as the Apache and Navajo, hunting and gathering was the norm rather than farming.

After the introduction of sheep by the Spanish, the Navajo (Diné) became shepherds and relied on sheep for both their meat and their wool.

Housing Style: Housing styles in the Southwest culture region depended a great deal on geographical location and food sources. Sedentary farmers, such as the Ancestral Pueblo, lived in permanent structures made of stone, clay, and timbers. Those who were primarily hunter-gatherers, such as the Apache and Navajo, lived in homes that could be easily assembled and disassembled as groups moved with their food sources.

Clothing: The Navajo (Diné) wore clothes made from buckskin and cotton. After the introduction of sheep by the Spanish, the Navajo began to wear brilliantly colored woven clothing.

The Apache primarily wore clothing made from animal skins harvested from the animals that were their primary food source.

The Ancestral Pueblo wore intricately woven sandals made of yucca-fiber yarn, as well as animal hides and robes made of cloth and feathers.

Beliefs: Belief systems varied between the cultural groups in the area. But most were based on beliefs in supernatural beings with ties to the natural world. Ancestral Pueblo beliefs emphasized the importance of rain—a reflection of lives as farmers in a dry land. These beliefs are described in more detail in Chapter 4.

Note to Teacher: The Ancestral Pueblo are sometimes called the Anasazi. *Anasazi* is a Navajo word that means “ancestors of my enemies.” Contemporary Pueblo peoples object to that name, preferring instead the term “Ancestral Pueblo”—which is used in this unit—or the Hopi word *Hisatsinom*.

THE CORE LESSON

Introduce “Una and Len of the American Southwest”

Remind students that they learned that Little Rabbit and his family were part of the Eastern Woodlands Native Americans. Little Rabbit and his family lived in a longhouse and spent much of their time getting food for the family. They hunted, fished, and gathered berries and nuts.

Activity Page



AP 1.3



Tell students that the next group of Native Americans they will learn about lived in the southwestern part of what is now the United States. On a globe or wall map, point out the southwestern part of the United States; i.e. the Four Corners area, where Colorado, New Mexico, Arizona, and Utah meet, as well as Texas. Then use the Map of Native American Areas (AP 1.3) to point out the outlined area of the Southwest. Have students find the area on their own copies of the map and color it brown.

Tell students that this region was the home of the Ancestral Pueblo people. Explain that the word *ancestral* comes from the word *ancestor*. Ancestors are all the people in a family who are no longer living and who lived long, long ago. The Ancestral Pueblo are Native Americans who lived long, long ago. The Ancestral Pueblo were good farmers, and they lived very differently from the Native Americans of the Eastern Woodlands.

Big Question

What was Una's home like?

Core Vocabulary

apartment buildings corn crop



Chapter 3: "Una and Len of the American Southwest"

Distribute copies of the Student Book. Ask students to turn to page 10 of the Student Book and look at the images as you read aloud. Tell students that the title of this chapter is "Una and Len of the American Southwest."

CHAPTER
3

Una and Len of the American Southwest

Long, long ago in a place now called New Mexico, there lived Native American people who were part of a group called the Ancestral Pueblo. The Ancestral Pueblo built homes there that were a little like apartment buildings. There were many different rooms for different families, including community rooms called kivas. Most of the rooms were part of the same building. In one of these buildings lived a girl named Una.



For hundreds of years, the Ancestral Pueblo lived in Chaco Canyon, in northern New Mexico. Today, you can visit what was once their home.

10

CORE VOCABULARY—Explain that **apartment buildings** are large buildings that have separate places, or apartments, on different levels or floors, where different families can live.

SUPPORT—Show students images of modern apartment buildings from the CKHG Online Resources. Have them compare those images with the top image on page 10.

SUPPORT—Call students' attention to the details of the top image on page 10, and ask them to describe what they see. Students may mention the image of the girl and indicate that this is probably Una. They may also mention that it looks as if she is making something. Some students may indicate that she is probably making a basket since there are other baskets near where she is seated.

Ask students the following questions:

LITERAL—In what ways were Ancestral Pueblo houses like apartment buildings today?

- » They had many rooms in one building and many families living in one building.

INFERENTIAL—What do you think the ladders that you see in the image were used for?

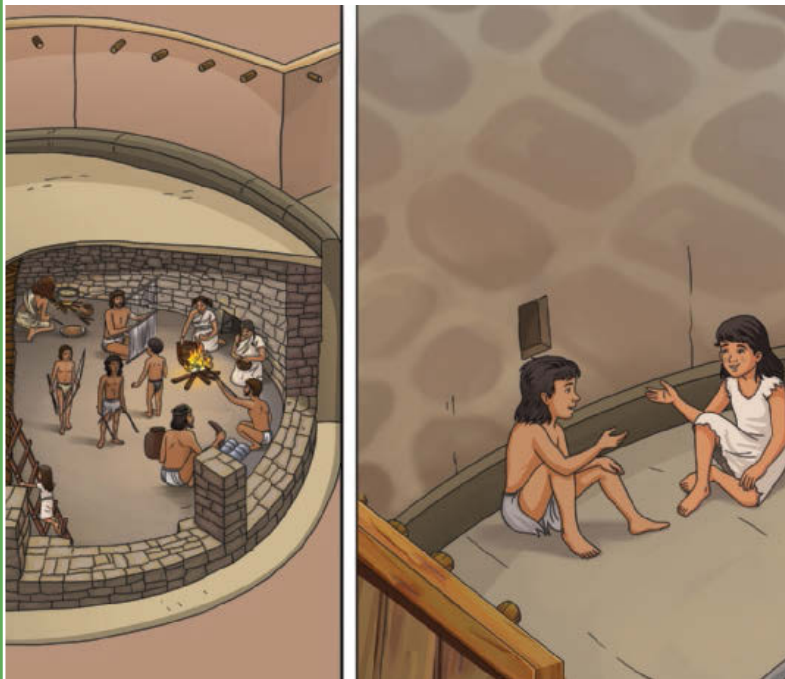
- » The ladders were probably used to climb up and down between the different levels of the Ancestral Pueblo houses.

CHALLENGE—What do you think the buildings in Una's home were made of?

- » The buildings look like they were made of something hard, such as stone or dried clay. There are also ladders in the picture that were probably made of wood.

Now ask students to look at the images on page 11 as you read aloud.

Una loved to go from floor to floor visiting her friends, climbing up and down the wooden ladders as fast as she could.



In the wintertime, Una and her cousin Len would sit and lean against the stone walls that were warmed by the sun. There they would tell each other stories.

Ask students the following questions:

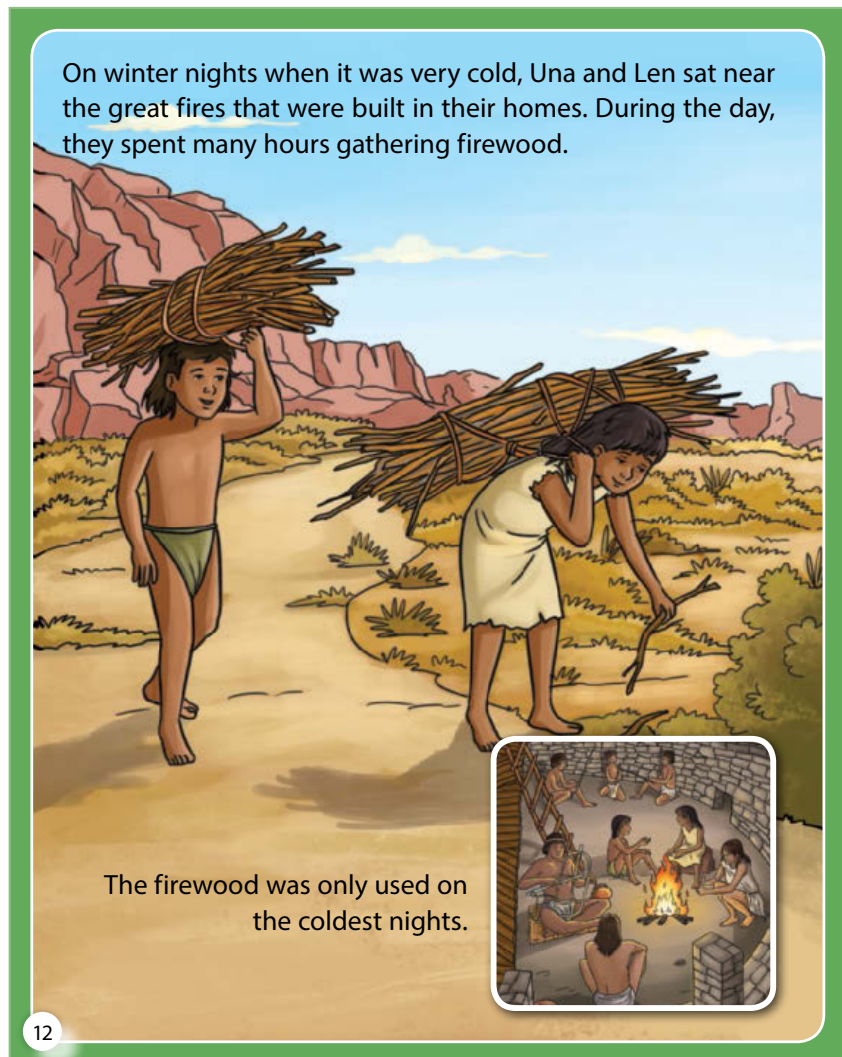
LITERAL—How did Una get from floor to floor to visit her friends?

- » Una climbed up and down wooden ladders to visit her friends.

INFERENTIAL—What was the weather like in winter during the day where Una and the Ancestral Pueblo lived?

- » It was warm and sunny during the day. The book says that Una and her cousin Len liked to sit outside in the sun during the day in the winter.

Ask students to look at the images on page 12 as you read aloud.



SUPPORT—The story states that Una and Len collected firewood for fires that kept the houses warm on the coldest nights. Fire was also of daily importance to the Ancestral Pueblo as their only means to cook food. Point out to students that the Ancestral Pueblo did not have electricity or gas stoves to cook their food—only fires.

Ask students the following questions:

LITERAL—How did Una and Len spend many hours each day?

- » Una and Len spent many hours gathering firewood.

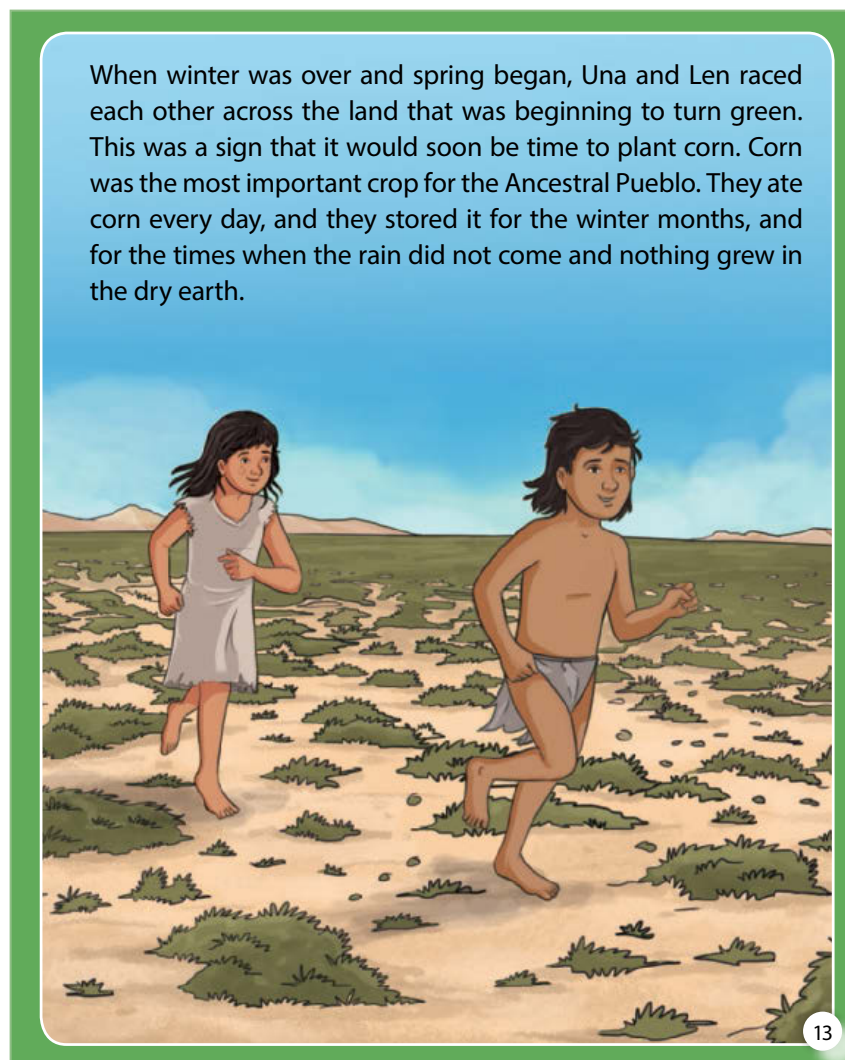
INFERENTIAL—What was the weather like in winter at night where Una and the Ancestral Pueblo lived?

- » It could be cold outside at night.

LITERAL—Why was gathering firewood important?

- » When it was cold outside, fires were burned to warm the houses.

Now ask students to look at the image on page 13 as you read aloud.



CORE VOCABULARY—Explain that **corn** is a plant that has yellow or white seeds, or kernels, that can be eaten by people and some animals. The kernels can be eaten fresh on the cob or dried and ground to make bread and other cooked foods.

SUPPORT—If available, show students an ear of corn. Peel back the husk so that students can see the kernels of corn.

CORE VOCABULARY—Explain that a **crop** is a plant that is grown in large amounts. Crops are harvested or picked to eat as food.

SUPPORT—Tell students that the Ancestral Pueblo planted all their own vegetables and corn and that they lived in a place that could be very dry. Remind students that plants need water to grow and that when there was little rain, the crops didn't grow well. If their crops didn't grow well, people had no food to eat and were hungry.

Ask students the following question:

LITERAL—What was the most important crop for the Ancestral Pueblo?

- » Corn was the most important crop for the Ancestral Pueblo.



CHECK FOR UNDERSTANDING: BIG QUESTION

TURN AND TALK—What was Una's home like?

- » Una's home was like an apartment building with rooms for different families. She could use ladders to go see friends who lived in the rooms above and below. In the wintertime, if it was cold at night, she would have a fire inside her home.

Additional Activities



A Visit with the Ancestral Pueblo (RI.K.1, SL.K.2)

Materials Needed: internet access, capability to display internet in classroom



Background for Teachers: Use this link to download the CKHG Online Resources for this unit, where the specific link to the website may be found:

www.coreknowledge.org/ckhg-online-resources

Take students on a virtual field trip of an Ancestral Pueblo community in the Mesa Verde region located in the Four Corners area of the Southwest, where Colorado, Utah, Arizona, and New Mexico meet. Use the Map, Food, Houses, and Artifacts buttons at the top right of the header for the Pueblo II period to navigate through the information on the Ancestral Pueblo during the period from 900–1150 CE.

Note to Teacher: Considerable written text and information is provided regarding the map, food, houses, and artifacts. Shorten and paraphrase the information provided in a way that Kindergartners will be able to understand.

Invite students to look closely at the picture of the Ancestral Pueblo.

Ask: What are the Ancestral Pueblo in the picture doing?

- » There are many people carrying pots; some women are cooking, and others are peeling corn. There is a person climbing a ladder and another with a flock of turkeys. In the distance, there are people working in the fields.

Click on and look at the map of the area where the Ancestral Pueblo lived. Point out Mesa Verde, the area you're visiting in the field trip. Note that the arrows show that the Ancestral Pueblo people spread out from the area to build new villages and cities.

Before clicking on the Food button, **ask:** What types of food do you think Una and her family eat?

- » Students may recall from the Read Aloud that Una and her family planted and ate corn. Accept any reasonable response.

Now click on the Food button to learn about foods that the Ancestral Pueblo ate.

- » The Ancestral Pueblo ate corn, beans, squash, turkeys, and other wild plants and animals.

Be sure to click on the question in the middle of the Food page: What other domesticated animal did Ancestral Pueblo people have in ancient times? What animal was it?

- » The Ancestral Pueblo people also had dogs.

To learn more about Ancestral Pueblo buildings, click on the Houses link.

Finally, click on the Artifacts link to learn about the tools the Ancestral Pueblo made and the trade goods they exchanged.

Coyote: A Trickster Tale from the Southwest (SL.K.2)

Materials Needed: internet access, capability to display video in classroom



Background for Teachers: Use this link to download the CKHG Online Resources for this unit, where the specific link to the photo and video may be found:

www.coreknowledge.org/ckhg-online-resources

Introduce the legend of Coyote to students. Show students the photo of a coyote, and explain that a coyote is a wild animal that looks like a dog.

Coyote is a popular character in stories of Southwest Native Americans. In the stories, he is a trickster—a character who is smart and who breaks the rules or plays tricks to get what he wants. This story is a fable about how coyotes got their color.

Show students the video *Coyote by Gerald McDermott* (04:53).

Ask students the following questions:

- What did Coyote want?
 - » He wanted to fly.

- How did the crows try to help Coyote?
 - » They gave him some of their feathers.
- How did Coyote act when he got the feathers?
 - » He became rude and boastful.
- What did the crows do to Coyote?
 - » They took their feathers back, which made Coyote fall to the ground.
- Why are coyotes the color of dust to this day?
 - » Coyotes are the color of dust because Coyote fell in the dirt.

CHAPTER 4

Una and Len Celebrate Spring

Primary Focus Objectives

- ✓ Describe the Southwestern United States where the Ancestral Pueblo lived. (SL.K.2)
- ✓ Understand how the Ancestral Pueblo built shelter and got food. (SL.K.3)
- ✓ Understand how the seasons affect Ancestral Pueblo life. (SL.K.2)
- ✓ Understand the meaning of the following domain-specific vocabulary: *soil, seeds, rows, squash, bean, rain god, flute, harvested, stored, yucca*, and *ached*. (L.K.4, L.K.5)

Materials Needed

Activity Pages



AP 1.3
AP 4.1

- individual student copies of *Native Americans* Student Book
- teacher and individual student copies of Map of Native American Areas (AP 1.3)
- images of squash, beans, and yucca plants

Use this link to download the CKHG Online Resources for this unit, where the links to these images can be found:

[www.coreknowledge.org/
ckhg-online-resources](http://www.coreknowledge.org/ckhg-online-resources)

What Teachers Need to Know

By about two thousand years ago, the Ancestral Pueblo had settled in what is known today as the four corners area of the Southwest; that is, where Arizona, New Mexico, Colorado, and Utah meet. Northern New Mexico, where the story of Una and Len takes place, was a major center of Ancestral Pueblo culture between 900 and 1150 CE. Today, it has the densest concentration of pueblos in the region and is a UNESCO World Heritage Site.

Originally hunters and gatherers, the Ancestral Pueblo turned to farming by around 1000 CE. Their crops were primarily maize (corn), beans, and squash.

The Ancestral Pueblo believed a god named Kokopelli controlled the rain. The weather can be very dry in the Southwest, and rain is important for drinking water and for growing food. The Ancestral Pueblo believed that they could ask Kokopelli for rain when they needed it. Kokopelli's picture was painted many times on pottery and walls, showing how important he was to the people who lived there.

Another important figure to the Ancestral Pueblo was the Grandmother. The Ancestral Pueblo believed that the Grandmother led them up from the underworld and told them where to live on Earth's surface. The Ancestral Pueblo chose where to live according to the teachings of the Grandmother, choosing a spot that was in the center of the resources they needed: water, land for fields, game, building materials, and firewood.

The first houses of the Ancestral Pueblo were pit houses constructed belowground. By 1100 CE, however, the Ancestral Pueblo were building cliff dwellings, multistoried stone buildings with many rooms similar to today's apartment buildings. The buildings were set into mountainsides, as was shown in Chapter 3.

By the late 1200s, for unknown reasons, the Ancestral Pueblo began to abandon their cliff dwellings. Possible reasons include drought, disease, pressure from invading groups such as the Apache, and internal dissension among villagers. Archaeologists have found no proof for any of these theories.

By the mid-1500s, when the Spanish arrived in the Southwest, there was no trace of the cliff dwellers. In their place were descendants, who lived in villages of adobe houses. These houses were built with a type of sun-dried brick made from clay. Both the clay and the bricks themselves are called adobe. The Spanish called these houses pueblos and applied the name to the villagers as well; hence, the Acoma, Zuni, and Hopi became known as the Pueblo Indians.

THE CORE LESSON

Introduce “Una and Len Celebrate Spring”

Activity Page



AP 1.3



Take out Map of Native American Areas (AP 1.3), and invite students to point out the area where the Southwest Native Americans lived. Remind students that this is the area where Una and Len and the Ancestral Pueblo lived long, long ago.

Remind students that Una and Len lived in buildings that were like apartment buildings. Each family had their own space, like a modern apartment.

The Ancestral Pueblo used ladders to climb up and down between the different floors of the buildings.

Also note that at the end of Chapter 3, it was spring and the land was becoming green where Una and the Ancestral Pueblo lived.

Big Question

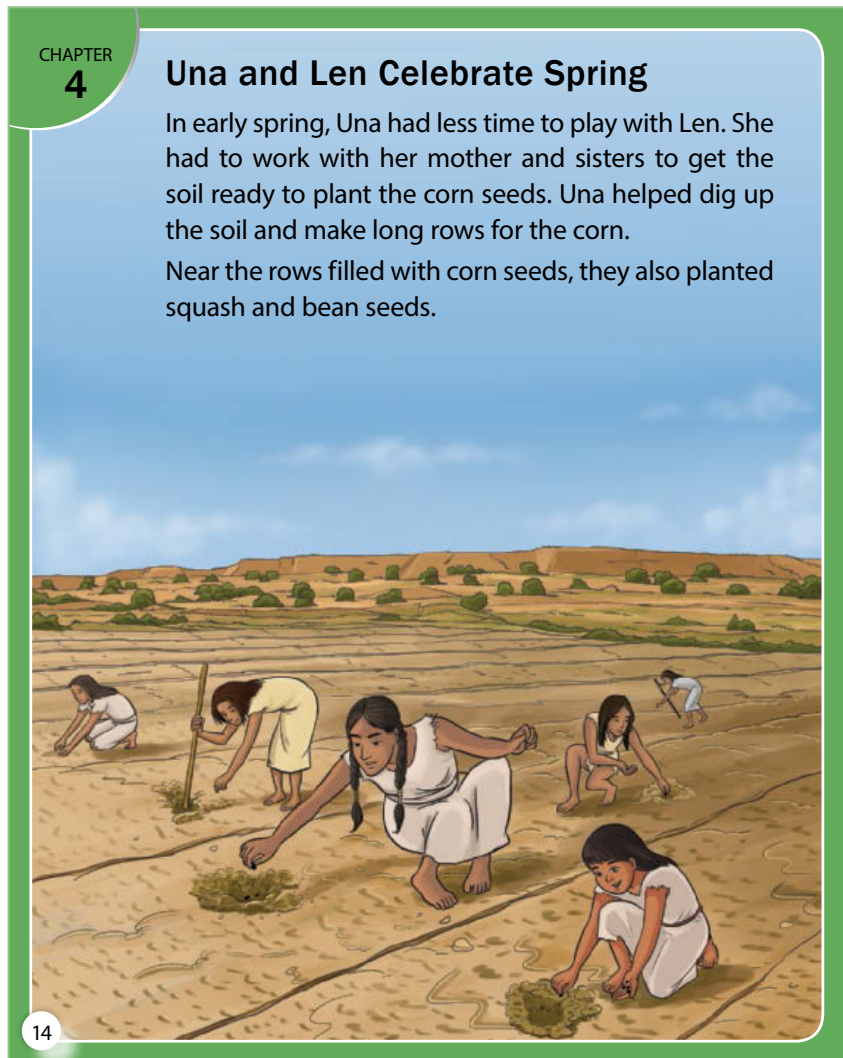
Who was Kokopelli, and why was he important to the Ancestral Pueblo?

Core Vocabulary

soil seeds rows squash bean rain god flute harvested
stored yucca ached

Chapter 4: “Una and Len Celebrate Spring”

Distribute copies of the Student Book. Ask students to turn to page 14 of the Student Book and look at the image as you read aloud. Tell students that the title of this chapter is “Una and Len Celebrate Spring.”



CORE VOCABULARY—Explain that **soil** is dirt.

CORE VOCABULARY—Explain that **seeds** are the parts of a plant that can be put in the ground to grow new plants. Corn seeds are called kernels.

CORE VOCABULARY—Explain that **rows** are straight lines. Seeds planted in rows are planted in straight lines.

CORE VOCABULARY—Explain that **squash** are types of vegetables that grow on vines. Squash come in many shapes and colors.

CORE VOCABULARY—Explain that a **bean** is a plant seed that we can eat. Beans are usually dried and cooked in soups and stews.

SUPPORT—Show the images of squash and beans from the CKHG Online Resources, if available. You might also use the bottom image on page 17 of the Student Book.

Ask students the following questions:

LITERAL—Why did Una have less time to play in early spring?

» Una had less time to play because she had to help prepare the soil and plant the corn seeds.

LITERAL—Who planted the seeds in the fields?

» Una, her mother, and her sisters worked in the fields and planted the seeds.

LITERAL—What other types of food did Una and the others plant?

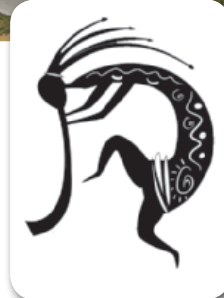
» Una and the others also planted squash and bean seeds.

Now ask students to look at the images on page 15 as you read aloud.

After planting, the Ancestral Pueblo celebrated and thanked Kokopelli, the rain god, for his help. The Ancestral Pueblo believed that Kokopelli played a magic flute, which brought rain to the fields.



Len had once told Una that when the wind blew through the canyons in springtime, it was really the sound of Kokopelli's flute. Now, each spring, Una listened for the sound of the flute.



15

CORE VOCABULARY—Explain that the Ancestral Pueblo believed in a **rain god** who could bring rain if they asked for it.

CORE VOCABULARY—Explain that a **flute** is a musical instrument.

Point out the picture of Kokopelli on the bottom of page 15. The Ancestral Pueblo paid attention to the nature around them. They believed that gods controlled nature. For example, the Ancestral Pueblo believed that a god named Kokopelli controlled the rain. Kokopelli's picture was painted many times on pottery and walls, showing how important he was to the people who lived there. Today, we learn about Kokopelli by studying the drawings left behind by the Ancestral Pueblo people. There are paintings of Kokopelli on rocks, and there are designs showing Kokopelli on pots and baskets.

SUPPORT—According to the beliefs of the Ancestral Pueblo, Kokopelli played a magic flute and wandered from village to village, bringing rain to the fields. They said that when the wind blew, you could hear him playing his flute. They believed that if they prayed to Kokopelli, more rain would come, and their crops would grow.

Ask students the following questions:

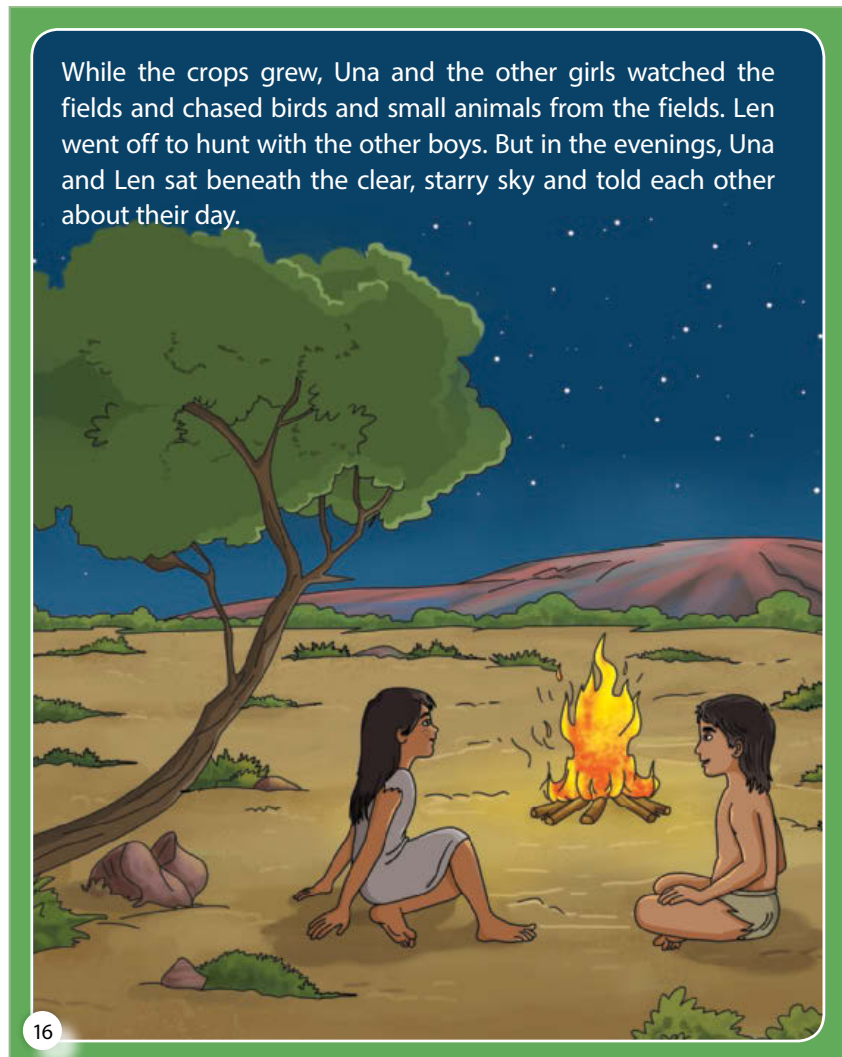
LITERAL—Who did the Ancestral Pueblo thank after planting, and why?

- » The Ancestral Pueblo thanked Kokopelli, the rain god. They hoped he would bring rain so that the seeds they planted would grow.

LITERAL—Why did Una listen for the sound of the flute each spring?

- » Una listened for the sound of the flute because Len had once told her that when the wind blew through the canyons in springtime, it was really the sound of Kokopelli's flute.

Ask students to look at the image on page 16 as you read aloud.



Ask students the following questions:

LITERAL—What did Una and Len do during the day while the crops were growing?

» Una chased birds and small animals from the fields; Len went off to hunt.

INFERENTIAL—Why did Una and the other girls chase birds and small animals from the fields?

» Birds and small animals might eat the seeds they had planted or the tiny growing plants. Una and the others protected the crops by chasing the birds and animals away.

Now ask students to look at the images on page 17 as you read aloud.

When the crops were finally ready to be harvested, everyone helped in the fields. The crops were gathered and stored. Some of the crops were stored in beautiful baskets made from plants, such as yucca, that the women and girls made. The rest were placed in large storerooms. After the harvest, there was a big feast. Then Una and Len ate until their tummies ached.



Corn, squash, and beans were important foods for the Ancestral Pueblo. These crops are sometimes called, “the three sisters.”



17

CORE VOCABULARY—Explain that foods that are **harvested** are picked and collected from the fields to eat.

CORE VOCABULARY—Explain that when something is **stored**, it is put away to use or eat later.

CORE VOCABULARY—Explain that **yucca** is a plant that has long, pointed, sword-shaped leaves. Yuccas produce large white flowers. The flowers, fruit, and seeds of the yucca can be eaten.

SUPPORT—Show the image of a yucca plant from CKHG Online Resources, if available.

SUPPORT—Remind students that a feast is a large meal with lots of food to eat.

CORE VOCABULARY—Explain that **ached** means was hurting or felt sick. Una and Len ate so much that their tummies felt sick.

Ask students the following questions:

LITERAL—Who helped in the fields when the crops were ready to be harvested?

- » Everyone helped with the harvest.

INFERENTIAL—Why was there a feast after the harvest?

- » There was a feast after the harvest to celebrate having good food to eat through the winter.



CHECK FOR UNDERSTANDING: BIG QUESTION

TURN AND TALK—Who was Kokopelli, and why was he important to the Ancestral Pueblo?

- » The Ancestral Pueblo believed that Kokopelli was a god who could bring rain. He was important to the Ancestral Pueblo because they believed he brought rain to the fields to help their crops grow.

Additional Activities

Ancestral Pueblo Homes (SL.K.5)

Activity Page



Materials Needed: sufficient copies of Ancestral Pueblo Homes (AP.4.1); crayons, markers, or colored pencils

Distribute Ancestral Pueblo Homes (AP 4.1).

AP 4.1

Tell students that this is a picture of an Ancestral Pueblo home with some details missing. Tell them that you will read to them about the picture and that it is their job to fill in the details of the picture. Read the directions to the students as they draw on their activity pages:

1. Look at the picture of the house.
2. To climb from the ground level to the second floor, the Ancestral Pueblo used ladders. Draw one ladder from the ground level of the house to the second floor.
3. Fire was used for cooking. Draw a fire near the man.
4. Women made pots to hold food. Draw a pot near the woman.

CHAPTER 5

Hilki of the Pacific Northwest

Primary Focus Objectives

- ✓ Understand how one people of the Pacific Northwest lived. (SL.K.2)
- ✓ Understand how one people of the Pacific Northwest used their environment for food, clothing, and shelter. (SL.K.3)
- ✓ Locate the area in which the Pacific Northwest people lived on a map showing three Native American groups—Eastern Woodlands, Southwest, and Pacific Northwest Native Americans. (SL.K.2)
- ✓ Understand the meaning of the following domain-specific vocabulary: *hatchets*, *spear*, and *spearfishing*. (L.K.4, L.K.5)

Materials Needed

Activity Page



AP 1.3

- individual student copies of *Native Americans* Student Book
- teacher and individual student copies of Map of Native American Areas (AP 1.3)
- yellow markers, crayons, or colored pencils
- images of a hatchet and cedar trees

Use this link to download the CKHG Online Resources for this unit, where the links to these images can be found:

[www.coreknowledge.org/
ckhg-online-resources](http://www.coreknowledge.org/ckhg-online-resources)

What Teachers Need to Know

Pacific Northwest

Geographic Area: The Pacific Northwest culture region covers a narrow strip of coast in what is today the United States and Canada, from Prince William Sound to northern California. The area has high annual rainfall, lush forests, and a moderate climate.

Food Source: The people of the Pacific Northwest fished for salmon, halibut, shellfish, and cod, which were an important part of their diet. In addition, they hunted for whales in the ocean and game on land. They also gathered berries, another important part of the diet.

Housing Style: The people of the Pacific Northwest lived in rectangular houses made of wooden planks.

Clothing: The clothing popular in the region included ceremonial attire made from shredded cedar bark, animal skin robes for cold weather, and woven cone-shaped hats with wide brims that protected against rain.

Beliefs: The Kwakiutl people of the Pacific Northwest believed in spirit beings in the animal world, especially the eagle, beaver, raven, bear, and whale. These beings appeared as design motifs in their carvings, especially on totem poles.

The potlatch ceremony was a celebration in which a wealthy member of the community gave away most of his or her belongings to show his or her extreme wealth or importance. In this hierarchical society, social status was of primary importance. The potlatch confirmed a community member's rank in the social structure of the community.

Note to Teacher: The specific people of the Pacific Northwest who students will be hearing about in the Student Book are the Kwiakiutl, but students are not expected to know the name *Kwiakutl*. They should simply be able to identify them in the Student Book as a tribe of the Pacific Northwest.

THE CORE LESSON

Introduce “Hilki of the Pacific Northwest”

Review with students what they have learned about the Abenaki of the Eastern Woodlands and the Ancestral Pueblo of the Southwest.

Activity Page



Take out teacher and student copies of Map of Native Americans Areas (AP 1.3). Point to the area where the Eastern Woodlands people lived.

AP 1.3

Ask students to share what they remember about Little Rabbit's life:

- » Little Rabbit lived in a longhouse surrounded by trees. The men and older boys hunted for food with bows and arrows and fished from canoes. Little Rabbit caught a fish on a hook and also helped the women find nuts and berries to eat.

Point to the area where Native Americans of the Southwest lived. Ask students to share what they remember about Una's life:

- » Una lived in a stone building that was like an apartment building. She used a ladder to climb from floor to floor. She helped her mother in the fields, where they grew corn, beans, and squash. Una believed that Kokopelli brought rain to the fields.

Now help students find the area on the map where the Pacific Northwest Native Americans lived. Ask students to color that area yellow. Explain that today, they will learn about Hilki, a boy from a Kwakiutl (/kwah*kee*OO*tul/) community in the Pacific Northwest.

Big Question

What tools did Hilki and his family use to get food?

Core Vocabulary

hatchets spear spearfishing

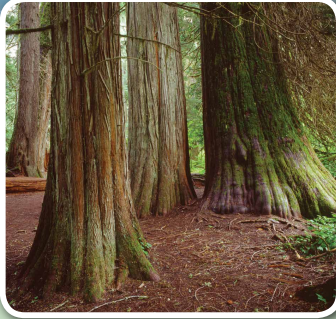
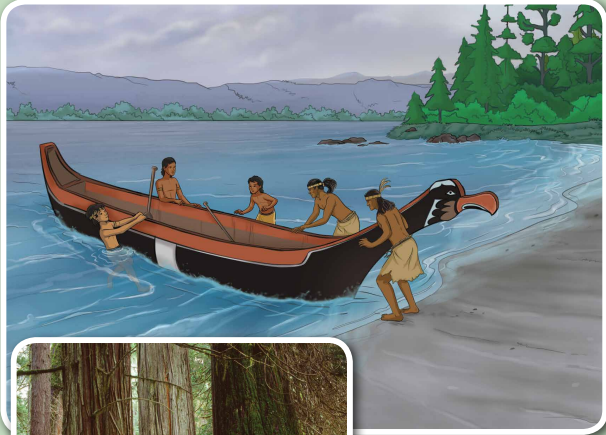
Chapter 5: “Hilki of the Pacific Northwest”

Distribute copies of the Student Book. Ask students to turn to page 18 of the Student Book and look at the images as you read aloud. Tell students that the title of this chapter is “Hilki of the Pacific Northwest.”

CHAPTER
5

Hilki of the Pacific Northwest

Hilki ran to the beach. His father, uncle, and brothers were pushing their new canoe into the ocean water. Hilki waded into the water and grabbed onto the side of the canoe. The men had spent many days using their hatchets to turn the tall trunk of a cedar tree into a beautiful canoe. Now it was ready.



Native Americans of the Pacific Northwest often made canoes from red cedar trees.

18

SUPPORT—Ask students to point to the canoe in the illustration on page 18.

CORE VOCABULARY—Explain that **hatchets** are small axes with a handle and a sharp edge used for cutting and chopping wood. **Show the image of a hatchet from the CKHG Online Resources, if available.**

SUPPORT—Tell students that a cedar tree is a tall evergreen tree that has needles instead of leaves. **Show the image of cedar trees from the CKHG Online Resources, if available, or direct students to the bottom image on page 18 and point to the trunk of the tree.**

Ask students the following questions:

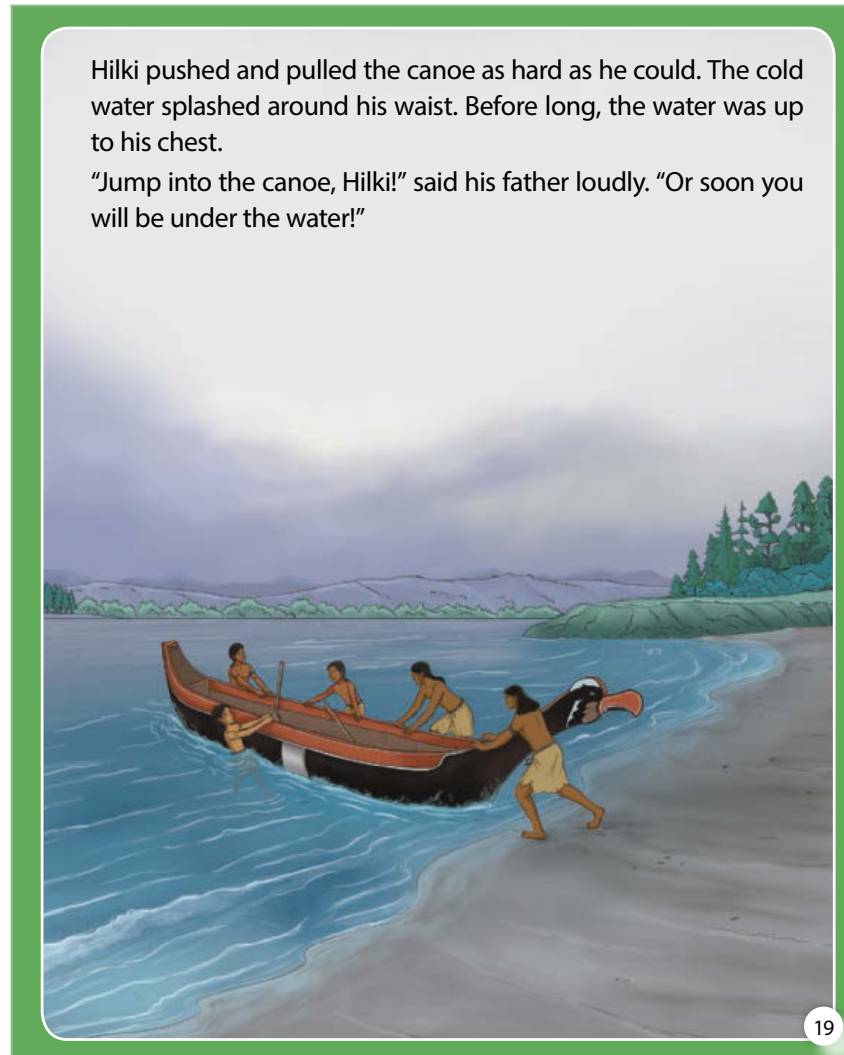
LITERAL—What was the canoe made of?

» The canoe was made from the trunk of a cedar tree.

CHALLENGE—How did the men make the canoe from the trunk of the cedar tree?

- » The men used their hatchets to chop wood out of the tree trunk to make space so they could sit inside.

Now ask students to look at the image on page 19 as you read aloud.



Ask students the following questions:

LITERAL—Why did Hilki's father tell him to jump into the canoe?

- » The water was getting deeper and deeper. If Hilki didn't jump inside the canoe, the water would soon be over his head.

LITERAL—The Eastern Woodlands Native Americans used their canoes in rivers. Where did the Pacific Northwest Native Americans use their canoes?

- » The Pacific Northwest Native Americans used their canoes in the ocean.

Ask students to look at the images on page 20 as you read aloud.

Hilki rolled into the canoe headfirst. Moments later, his brothers jumped in beside him. Hilki loved this canoe because his father had carved the head of a raven on the front. Ravens were a sign of good luck. He hoped the raven would help his family catch a lot of fish.



Ravens are smart birds. They can copy the sounds humans make.



20

SUPPORT—Call students' attention to the photograph of the raven in the bottom image.

Then call students' attention to the illustration at the top of the page, and ask them to point to the part of the canoe that looks like a raven.

Ask students the following question:

LITERAL—How did Hilki hope the raven on his family's canoe would help them?

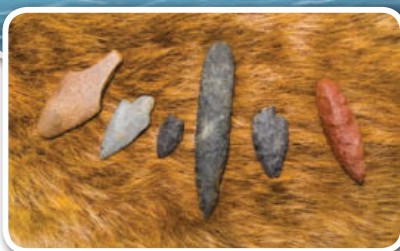
- » Hilki hoped that the raven would bring his family good luck and that they would catch a lot of fish.

Now ask students to look at the images on page 21 as you read aloud.

"Who's ready to fish?" asked Hilki's father as he, too, jumped into the canoe. Hilki's uncle had stayed behind to hunt.

"I am!" replied Hilki loudly. "May I use a spear?" he asked hopefully.

Hilki's father nodded his reply. Hilki smiled and reached for a spear. This would be his first time spearfishing.



Native Americans of the Pacific Northwest used different kinds of stone spearheads.

21

CORE VOCABULARY—Call students' attention to the illustration at the top of the page, and point out the **spear** that Hilki is holding in his hand. Note especially the pointed end of the spear, more clearly visible in the bottom photograph. Explain that a **spear** is a tool with a sharpened end, used for fishing. Tell students that Hilki will use the spear to catch a fish. **Spearfishing** is a way of catching a fish by poking the sharp point at the end of the spear into the fish's body.

Ask students the following questions:

LITERAL—What tool did Hilki hope to use to fish?

» Hilki hoped to use a spear.

EVALUATIVE—How do you think Hilki feels about his father allowing him to fish with a spear?

» Hilki probably feels proud and excited about being able to try spearfishing.



CHECK FOR UNDERSTANDING: BIG QUESTION

TURN AND TALK—What tools did Hilki and his family use to get food?

- » Hilki and his family used canoes and spears with sharp points to fish. They would poke the sharp end of the spear into the fish's body to catch it.

Additional Activities

Raven: A Trickster Tale of the Pacific Northwest (SL.K.2)

Materials Needed: internet access, capability to display video in classroom, sufficient copies of the *Native Americans* Student Book, a copy of *Raven* by Gerald McDermott (HarperCollins, 1993) (optional)



Background for Teachers: Use this link to download the CKHG Online Resources for this unit, where the specific link to the video may be found:

www.coreknowledge.org/ckhg-online-resources

Note to Teacher: In the video, kids read the story aloud, which students might find distracting. Therefore, we suggest turning off the audio and reading the text on each page to the class. You might also forgo the video completely and read the book itself, if one is available.

Use the bottom image on page 20 to remind students about what a raven is. Explain that students are going to hear a Native American story about a character named Raven.

Tell students that in Pacific Northwest Native American stories, Raven is a trickster character—like Coyote in Southwest Native American stories. That means that Raven is smart and breaks rules or plays tricks to get what he wants.

Show the video *Raven: A Trickster Tale from the Pacific Northwest* (05:14), or read the book.

Ask students the following questions:

- What was the world like when Raven came?
 - » The world was in darkness when Raven came.
- What did Raven decide to do?
 - » Raven decided to search for light.
- Where did Raven find the light?
 - » Raven found the light at the edge of the water, in the house of the Sky Chief.
- Where did Raven-child find the light in the Sky Chief's house?
 - » Raven-child found the light in a large box that was carved and painted with colors.
- What was the light in the box?
 - » The light in the box was the sun.
- What did Raven do after the Sky Chief gave him the sun?
 - » Raven turned back into a bird and hung the sun in the sky.

CHAPTER 6

Hilki Goes Fishing

Primary Focus Objectives

- ✓ Understand ways one people of the Pacific Northwest depended on the environment. (SL.K.3)
- ✓ Understand the importance of fishing and smoking fish among the people of the Pacific Northwest. (SL.K.3)
- ✓ Understand the meaning of the following domain-specific vocabulary: *king salmon*, *sunset*, *village*, *smoked*, and *stored*. (L.K.4, L.K.5)

Materials Needed

Activity Page



AP 1.3

- individual student copies of *Native Americans* Student Book
- teacher and individual student copies of Map of Native American Areas (AP 1.3)

What Teachers Need to Know

The Kwakiutl are noted for their fine carvings of animals. These were rendered in various natural materials, including wood, slate, and shells. The Kwakiutl carved the figures, in part, because the figures represented animals that were a large part of their diet. In addition, they believed in animal spirits, supernatural beings that were aligned with family groups.

Houses were made from cedar planks and were very long, ranging from fifty to one hundred feet. Members of the same extended family shared a house.

Clothing and jewelry were important ways for the Kwakiutl to show their standing in the community. Blankets were especially important and worn as clothing. Blankets were also used as currency. Jewelry made from bones, shells, and copper was popular, but certain materials, such as abalone, could only be worn by royalty.

When Europeans arrived in the Pacific Northwest, the Kwakiutl numbered approximately fifteen thousand. Today, 6,100 fishermen and farmers live on small reserves in the United States and British Columbia, Canada.

THE CORE LESSON

Introduce “Hilki Goes Fishing”

Remind students that in the last chapter, Hilki, his father, uncle, and brothers set out to go fishing in a canoe in the ocean. Hilki hoped that the Raven carved on the front of the boat would help them catch many fish. Hilki was happy because his father said he could use a spear to fish for the very first time.

Activity Page



Use the teacher copy of Map of Native American Areas (AP 1.3) to remind students of the area where the Kwakiutl and Hilki’s family lived.



AP 1.3

Big Question

How did Hilki, his father, and his brothers catch the king salmon?

Core Vocabulary

king salmon sunset village smoked stored

Chapter 6: “Hilki Goes Fishing”

Distribute copies of the Student Book. Ask students to turn to page 22 of the Student Book and look at the image as you read aloud. Tell students that the title of this chapter is “Hilki Goes Fishing.”

CHAPTER 6

Hilki Goes Fishing

Hilki’s brothers paddled hard, moving the canoe farther out into the ocean. Then they changed direction, and the fishermen headed north.



Sometime later, they stopped to fish. Hilki slowly raised his spear.

“Keep still and be patient!” Hilki’s father said.

Hilki did as his father asked. He stood up and stared at the calm, blue water. A large king salmon came into view.

22

CORE VOCABULARY—Explain that a **king salmon** is a large ocean fish.

Ask students the following question:

LITERAL—After Hilki raised his spear, what did his father tell him to do?

» Hilki’s father told him to keep still and be patient.

Now ask students to look at the image on page 23 as you read aloud.

Hilki gulped and moved his spear quickly. But the salmon was faster than Hilki. Hilki fell forward toward the water. Just in time, his father saved him.



Ask students the following questions:

LITERAL—What happened when Hilki tried to spear and catch the king salmon?

» Hilki started to fall toward the water.

LITERAL—How did Hilki's father save him?

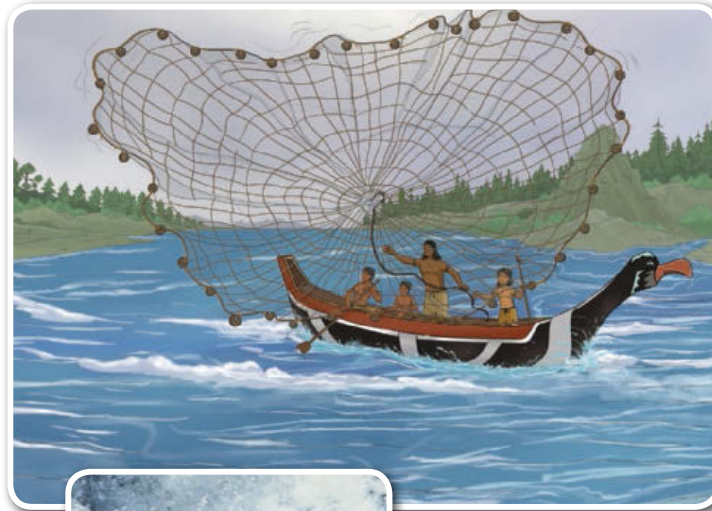
» Hilki's father saved Hilki by stopping him from falling into the water.

Ask students to look at the images on page 24 as you read aloud.

"It takes time to learn how to spear a fish," said Hilki's father.
"Be patient."

Hilki nodded his head. But he felt sad.

"Come, Hilki. Let's use the net!" said Hilki's father. Hilki helped his father throw the net into the water. Before long, they had caught many large king salmon.



Native Americans of the Pacific Northwest stored king salmon to eat in the wintertime.

24

SUPPORT—Direct students to look at the bottom image on page 24, and identify the fish as a king salmon.

Ask students the following questions:

LITERAL—Why did Hilki feel sad?

- » Hilki felt sad because he missed the fish he tried to spear.

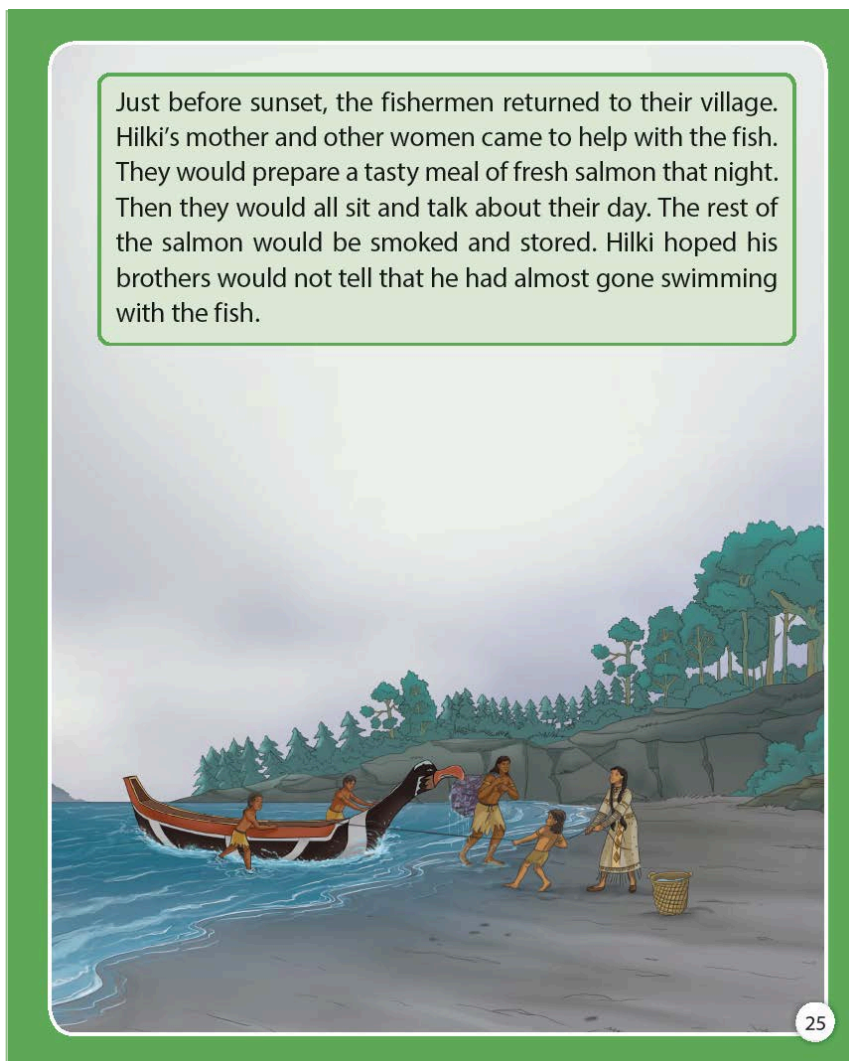
LITERAL—What other tool did Hilki and his family use to catch fish?

- » Hilki and his family used a net to catch fish.

EVALUATIVE—Which method of fishing—using spears or using nets—worked best?

- » Hilki and his family caught the most fish using the net. They didn't catch any fish that day using spears.

Now ask students to look at the image on page 25 as you read aloud.



CORE VOCABULARY—Explain that **sunset** is the time in the evening when the sun goes down.

CORE VOCABULARY—Explain that a **village** is a place where a small group of people live.

CORE VOCABULARY—Explain that **smoked** means slowly dried out in the smoke from a fire. Tell students that the Pacific Northwest Native Americans smoked the fish that they did not eat right away by letting them slowly dry out in a fire's smoke. Smoking the fish this way kept the fish from becoming rotten. Then explain that **stored** means put away and saved for another time. Tell students that these Native Americans stored the smoked fish, saving it to eat later.

CHALLENGE—Ask students to think of something we now use to keep food fresh, allowing us to save food for several days to eat later. If students need prompting, ask them where their family puts meat and fish they may buy from the store. (*the refrigerator or freezer*)

Ask students the following question:

LITERAL—What would Hilki's family do with the salmon?

- » They would eat some of the salmon that night, and they would smoke and store the rest of the salmon.



CHECK FOR UNDERSTANDING: BIG QUESTION

TURN AND TALK—How did Hilki, his father, and his brothers catch the king salmon?

- » Hilki, his father, and his brothers used a net to catch the king salmon.

CHAPTER 7

Hilki and the New Totem Pole

Primary Focus Objectives

- ✓ Understand the importance of woodcarving to the Pacific Northwest Native Americans. (SL.K.2)
- ✓ Recognize a totem pole. (RI.K.7)
- ✓ Describe a Pacific Northwest potlatch. (SL.K.2)
- ✓ Understand the meaning of the following domain-specific vocabulary: *totem poles*, *potlatch*, and *face masks*. (L.K.4, L.K.5)

Materials Needed

- individual student copies of *Native Americans* Student Book

What Teachers Need to Know

A totem is a symbol of a family and a reflection of that family's ancestry. In the Pacific Northwest, totem poles depict animals that signify the lineage of the head of a household.

Totem poles may tell stories through the depiction of several animals. A storyteller who knows the details of the story and the family history can pass the story on to those who do not already know it.

Totem poles are carved from cedar trees, which are plentiful in the Pacific Northwest and can withstand the damp weather there well. Each animal carved on the totem pole is always represented in the same way, using standard carving techniques so that it is instantly recognizable. Once carved, a totem pole is painted and displayed. Totem poles may mark property lines, identify the owner of a house, or even be used as a grave marker.

Introduce “Hilki and the New Totem Pole”

Remind students that in the story they have heard about Hilki, he went fishing with his father, uncle, and older brothers. Hilki was excited to try spearfishing for the first time, but it didn’t go quite the way he planned.

Ask: What happened when Hilki tried to spear a fish?

» Hilki missed the fish and nearly fell in the water. Luckily, his father caught him.

Ask: How did Hilki and his family catch the fish they brought home?

» Hilki’s family got out a net and caught many salmon that way.

Tell students that in this chapter, they will find out what a totem pole is and why it was important to the Pacific Northwest Native Americans.

Big Question

Why were totem poles important to Hilki and his people?

Core Vocabulary

totem poles potlatch face masks

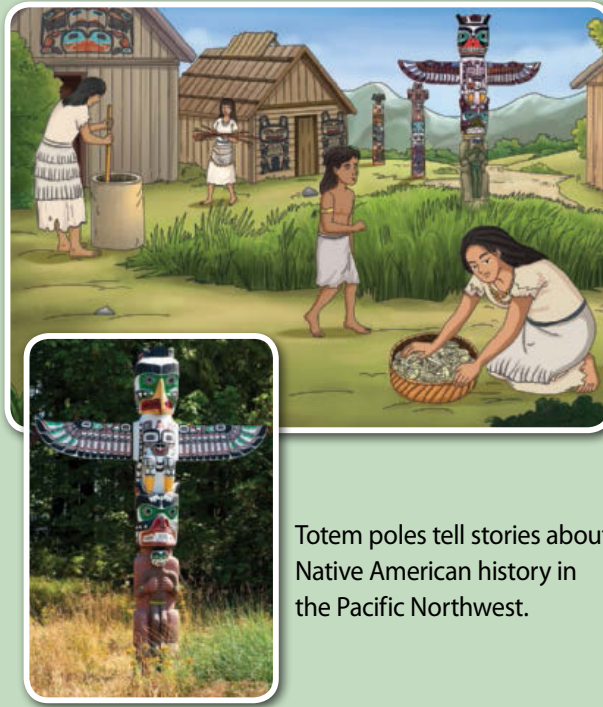
Chapter 7: “Hilki and the New Totem Pole”

Distribute copies of the Student Book. Ask students to turn to page 26 of the Student Book and look at the images as you read aloud. Tell students that the title of this chapter is “Hilki and the New Totem Pole.”

CHAPTER 7

Hilki and the New Totem Pole

Several days later, as the sun was rising in the morning sky, Hilki rolled up his sleeping mat and stepped outside. As he walked through his village, he passed by many totem poles.



Totem poles tell stories about Native American history in the Pacific Northwest.

26

CORE VOCABULARY—Explain that **totem poles** are tall, colorful objects carved by Pacific Northwest Native Americans from the trunks of trees. After they cut down a tree, people used knives to carve and cut out different shapes from the trunk, such as people in the family, animals, and other things. They painted these carved shapes in many colors.

SUPPORT—Call students’ attention to the image of a totem pole at the bottom of the page. Native American groups of the Pacific Northwest held animals in special regard. The Kwakiutl thought of certain animals as representing certain relatives, or people in their family. They used totem poles to tell family stories.

Ask students the following question:

LITERAL—What did Hilki see when he went outside?

» He saw many totem poles.

Ask students to look at the image on page 27 as you read aloud. Point out the totem pole in the image.

That day, the village was planning a gathering called a potlatch. This potlatch was being held to show the new totem pole that Hilki's Uncle Mahwa had made. The women of the village would cook a wonderful feast. Many gifts, such as blankets and food, would be given by the chief to the people who gathered.



Hilki found his uncle looking at the new totem pole.

"Is it almost finished?" Hilki asked.

"We need to paint it," said Mahwa. "Would you like to help me?"

27

CORE VOCABULARY—Explain that a **potlatch** is a special feast and celebration in which the host, the person giving the party, gives many gifts to the people he has invited to the feast.

Ask students the following questions:

LITERAL—What was the village gathering called?

» The village gathering was called a potlatch.

LITERAL—What would happen at the potlatch?

» There would be a feast, and the chief would give gifts to the people gathered there.

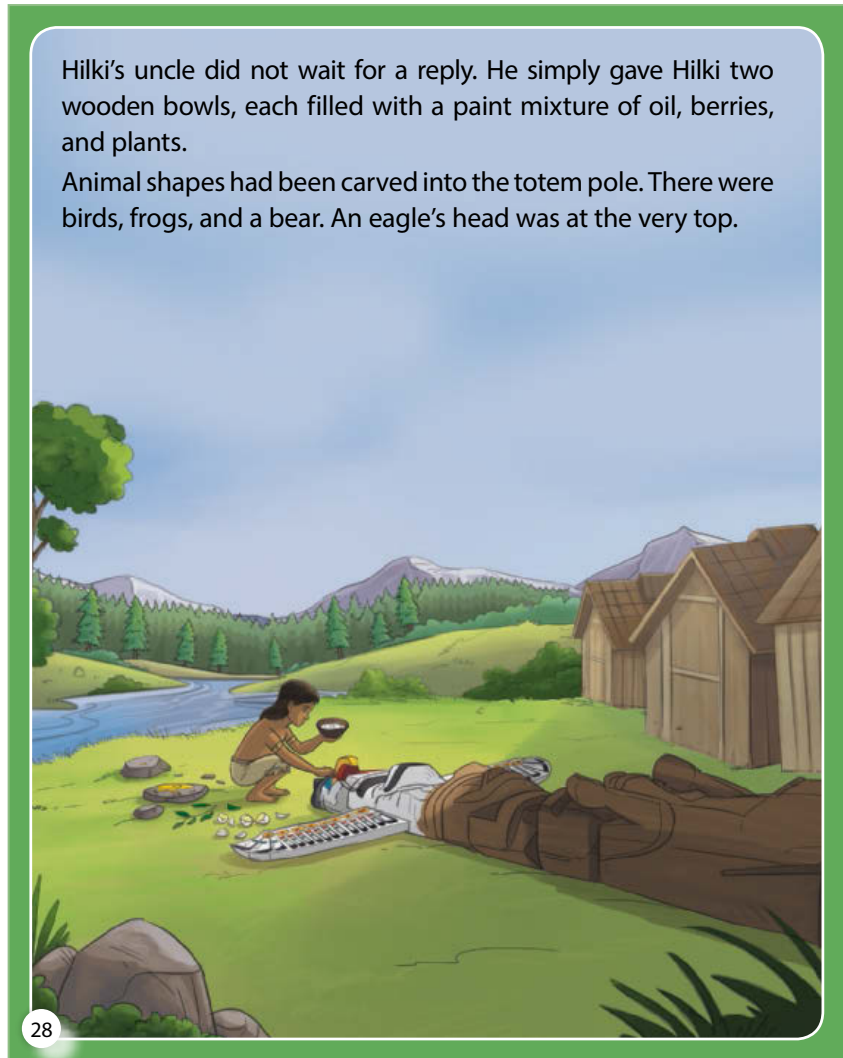
LITERAL—Why was this potlatch being held?

» This potlatch was being held to show a new totem pole that Hilki's Uncle Mahwa had made.

Now ask students to look at the image on page 28 as you read aloud.

Hilki's uncle did not wait for a reply. He simply gave Hilki two wooden bowls, each filled with a paint mixture of oil, berries, and plants.

Animal shapes had been carved into the totem pole. There were birds, frogs, and a bear. An eagle's head was at the very top.



Ask students the following question:

LITERAL—What animal shapes were carved on the totem pole?

» The totem pole had shapes of birds, frogs, and a bear, with an eagle's head at the top.

Ask students to look at the images on page 29 as you read aloud.

For the rest of the day, everyone in the village got ready for the potlatch. Hilki knew there would be lots of food, dancing, gift giving, and storytelling. Some people would wear specially carved face masks as they danced. Hilki was excited.



This is a carved and painted wooden mask of the moon. To some Native Americans, the moon is the protector of Earth.

29

CORE VOCABULARY—Explain that **face masks** are coverings that go over all or part of people's faces. In the United States today, people sometimes wear decorated face masks on Halloween as part of a costume.

SUPPORT—Have students look at the face mask on the bottom of page 29, and tell them that Native Americans of the Pacific Northwest made such masks out of wood.

Ask students the following questions:

LITERAL—What would Hilki, his family, and his neighbors do at the potlatch?

» The people of the village would eat, dance, give or receive gifts, and tell stories at the potlatch.

LITERAL—When would people wear face masks?

» They would wear face masks when they danced.

Now ask students to look at the image on page 30 as you read aloud.

Finally, as the sun began to set, the people of the village gathered around the great fire. Suddenly, the sound of music could be heard in the still evening air.



Hilki sat next to his mother, and together they watched the raising of the totem pole as the flickering flames burned brightly.

30

Ask students the following question:

LITERAL—What is the difference between the totem pole pictured on pages 27 and 28 and the totem pole pictured on page 30?

- » On pages 27 and 28, the totem pole is lying on the ground, but the totem pole pictured on page 30 is standing up.



CHECK FOR UNDERSTANDING: BIG QUESTION

TURN AND TALK—Why were totem poles important to Hilki and his people?

- » Totem poles were important to Hilki and his people because they were used to tell stories about Native American history in the Pacific Northwest.

Additional Activities



Pacific Northwest Native American Totem Pole

Materials Needed: internet access, sufficient copies of the *Native Americans* Student Book, image of one of Ellen Neel's Northwest Coast Native American totem poles



Background for Teachers: Ellen Neel (1916–1966) was a Pacific Northwest Native American who became the first woman to professionally carve totem poles. She was from British Columbia, Canada. The totem pole used in this activity stands in Stanley Park in Vancouver.

Use this link to download the CKHG Online Resources for this unit, where the specific link to an image of an Ellen Neel totem pole may be found:

www.coreknowledge.org/ckhg-online-resources

Alternate Art Activity for Pacific Northwest Native American Totem Pole: If you do not have classroom access to the internet, you can purchase the *Core Knowledge Curriculum Series™* Art Resource Packet for Grade K, available at:

www.coreknowledge.org/store

Use the art resource to discuss key features of a Pacific Northwest Native American totem pole as outlined in the following activity.

Review what students learned about totem poles in the story of Hilki and his family. (*Possible responses: Totem poles tell stories about the history of Native Americans in the Pacific Northwest. Totem poles have animal shapes. Totem poles are painted.*)

Show students Ellen Neel's totem pole, and ask the following Looking Questions:

- Where might you see this totem pole?
 - » Students should identify the Pacific Northwest.
- Is this a two-dimensional or a three-dimensional work?
 - » This is a three-dimensional work.
- (If using the color photograph) What colors are used on the totem pole?
 - » The totem pole is painted in white, black, blue, yellow, red, green, and brown.
- What kinds of faces do you see on the totem pole?
 - » Students should recognize the figure of a bird at the top of the pole. They may also see the figures of a person, a wolf, and a frog.

- Tell students that the totem pole is taller than the average person. Ask them what it would feel like to stand at the foot of this tall pole.
 - » Answers will vary.
- How did the artist make the pole?
 - » She carved it from a tree and then painted the images.



Totem Pole (SL.K.5)

Activity Page



AP 7.1

Materials Needed: sufficient copies of Totem Pole (AP 7.1); crayons, markers, or colored pencils; construction paper; scissors; glue sticks; weighted cans (for alternate activity below)

Distribute copies of Totem Pole (AP 7.1) and crayons, markers, or colored pencils. Read the instructions aloud, allowing time for students to complete each step before the next instruction is read.

1. The Kwakiutl people carved totem poles. The totem poles had animals that were important to them.
2. In the boxes, draw four things that are important to you.
3. Cut out the boxes.
4. Place the boxes in a tall row, in any order you like. The boxes should be one above the other, like the images on a totem pole.
5. Put a piece of construction paper next to your tall row of boxes.
6. Glue the boxes onto the construction paper in the same order in which you have them lined up.
7. Now you have a totem pole!

Note to Teacher: Not all Kindergartners have the motor skills to cut out the boxes. You may need to do the cutting for your class.

If time permits, allow students to share their totem poles with their classmates, describing what they drew and why it is important to them.

Alternative Activity: Instead of having students glue their boxes on a piece of construction paper, have them tape the boxes to cans and stack the cans to form a totem pole.

Teacher Resources

Culminating Activity: *Native Americans*

- Native American Games 72
- My Book About *Native Americans* 72

Unit Assessment: *Native Americans*

- Unit Assessment Questions: *Native Americans* 91
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Performance Task: *Native Americans*

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My Passport

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- My Passport Activity for *Native Americans* 100

Activity Pages

- Letter to Family (AP 1.1) 101
- World Map (AP 1.2) 102
- Map of Native American Areas (AP 1.3) 103
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- Totem Pole (AP 7.1) 105

Answer Key: *Native Americans*—Unit Assessment 106

Looking for more teaching ideas using CKHG or to connect with other teachers? Check out the Core Knowledge Community at <https://www.coreknowledge.org/community/>. You will find a Teacher Workroom with ideas for different activities, chat rooms where you can communicate with other Core Knowledge teachers, and a map of the United States so that you can see who else may be using Core Knowledge near you!

Culminating Activity: *Native Americans*

Native American Games

Materials Needed: badminton shuttlecock

Tell students that just like children do today, Native American children who lived long, long ago played games. Have students play any or all of the following Native American games.

Scream and Run (Pacific Northwest): Have students line up at a starting line. Have them take a deep breath and run as far as they can while yelling. When someone runs out of breath, he or she must stop and stand still. The runner who goes the farthest before running out of breath wins.

The Laughing Game (Pacific Northwest): Arrange students in pairs, and have each pair of students sit facing each other. Each student tries to make his or her partner laugh. The first partner to succeed wins.

The Silent Game (Eastern Woodlands): Have students sit in silence for as long as they can. The last one to speak wins the game.

Sep (Eastern Woodlands): In this variation of the Silent Game, have students listen as you sing a song (the funnier the better). Students may sing along, but they need to listen carefully. Without warning, stop singing. When you stop singing, students need to sit silently until you start singing again. If a student makes a sound during the silent time, he or she is out of the game. The student who stays in the game the longest wins.

Crab Race (Pacific Northwest): Have students line up at a starting line. Designate a finish line. Then have students get on all fours with their stomachs facing up and race, moving sideways like a crab. The first students to the finish line win.

Corn Husk Shuttlecocks (Southwest): Southwest Native Americans used shuttlecocks made of corn husks and feathers. For this game, a badminton shuttlecock will work. Arrange students in a circle. Have students use their hands to bat the shuttlecock around the circle, passing the shuttlecock to the person on their right.

My Book About *Native Americans*

Materials Needed: sufficient copies of *My Book About Native Americans* (see pages 75–90), crayons for each student, stapler

Note to Teacher: To save instructional time, you may want to preassemble and staple a book for each student prior to class.

Distribute a copy of *My Book About Native Americans* and crayons to each student. Explain that this is a mini-book version of the Student Book that they have been using in class.

Tell students that they will have a chance to personalize the cover of the book by writing their name and drawing a picture on the cover. Ask students to think about the different things that they have learned about Native Americans that they might draw on the cover. Prompt students (if needed) to consider drawing any of the following images:

- a canoe and paddles
- a longhouse

- a pueblo
- a totem pole
- a fish
- a deer
- corn
- a pot
- a basket

Allow students approximately ten to fifteen minutes to draw their cover.

Then divide students into seven groups. Assign one chapter to each group of students, telling each group of students that they should look at just the chapter images and quietly talk about what is depicted, as well as any information they heard read aloud.

Tell students that they will have about five minutes to talk to one another in a small group and that then you will call the entire class back together, asking one member from each group to explain their chapter to the rest of the class. All students should follow along in their own book as the images and pages for each chapter are discussed.

Prompt and elaborate on what students say about each chapter to make sure the following points are made:

Chapter 1

- Little Rabbit's father, uncle, and older brother had gone hunting.
- Little Rabbit wanted to hunt with them.
- Little Rabbit's family returned with a white-tailed deer and two turkeys.
- The meat from the animals would be used for furs, the animal furs would make blankets, and the skins would make clothes and shoes.
- Little Rabbit's father said soon he would be old enough to go hunting and then there would be a celebration.

Chapter 2

- When Little Rabbit went to the river with his mother, he brought his fish hook and line.
- While he fished, he looked at the canoe his family used to travel up and down the river.
- Little Rabbit hooked a large trout.
- Little Rabbit was excited to show his brother the fish he had caught.

Chapter 3

- Una lived in a home that had many rooms in one big building.
- Una climbed up and down wooden ladders to visit friends.
- When nights were cold, fires were built inside the homes.
- When the land began to turn green, Una and Len knew it would soon be time to plant corn.

Chapter 4

- Una worked with her mother and sisters to dig up the soil and make long rows for the corn.
- When planting was finished, they all had a celebration to thank Kokopelli, the rain god.
- The girls watched the fields to keep animals and birds away from the growing crops.
- Everyone helped to harvest the crops and store them away for eating for the rest of the year.

Chapter 5

- Hilki went to help his father, uncle, and brothers push their new canoe into the water.
- He pushed until he was deep in the water.
- Hilki rolled into the canoe.
- Hilki asked to try fishing with a spear.
- His father said he could.

Chapter 6

- Hilki kept patient and still as he stood and watched for a fish.
- When he saw a king salmon, he moved his spear quickly.
- He almost fell in, but his father saved him.
- The fishermen brought out a net and caught many king salmon.
- They returned to their village, where the women came to help with the fish.

Chapter 7

- The images on totem poles were important because they told the story of Hilki's people.
- The village was planning a potlatch to show the new totem pole.
- During the day, Hilki helped his uncle by painting the totem pole.
- There would be food, dancing, gift giving, and storytelling at the potlatch.
- The villagers gathered around the great fire and watched the raising of the totem pole.

Tell students that they may take their book home. Encourage students to talk about the book at home with their family in the same way that they have in class.

My Book

About

Native Americans

by _____

Little Rabbit of the Eastern Woodlands

One sunny day, Little Rabbit was chopping wood outside his family's longhouse. His father, his uncle, and his brother had gone hunting. Little Rabbit wasn't old enough to go with them. He was always sad when he was left behind.

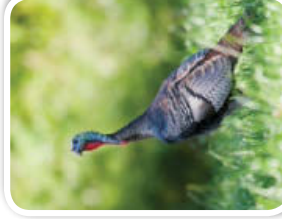
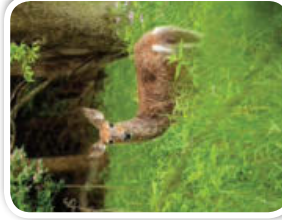


A longhouse was made out of wood. Often, many families lived in one longhouse.

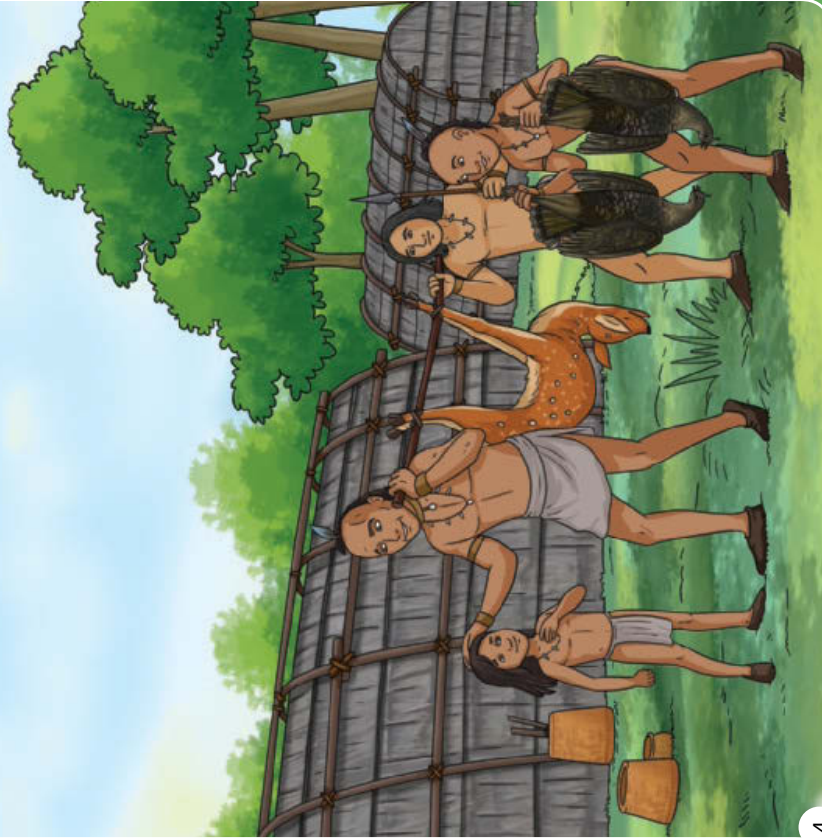
Sometime later, Little Rabbit heard the sound of voices. Little Rabbit looked deep into the woodland and saw his brother, his father, and his uncle returning from the hunt. His father and uncle were carrying a white-tailed deer, while his brother held a turkey in each hand.



Native Americans used the meat from the animals they hunted for food. They used animal furs to make blankets. They used the skins to make clothes and shoes.



Little Rabbit smiled as they walked toward him. His father patted his head, and his brother showed him the turkeys. Little Rabbit knew that hunting was important to his family.

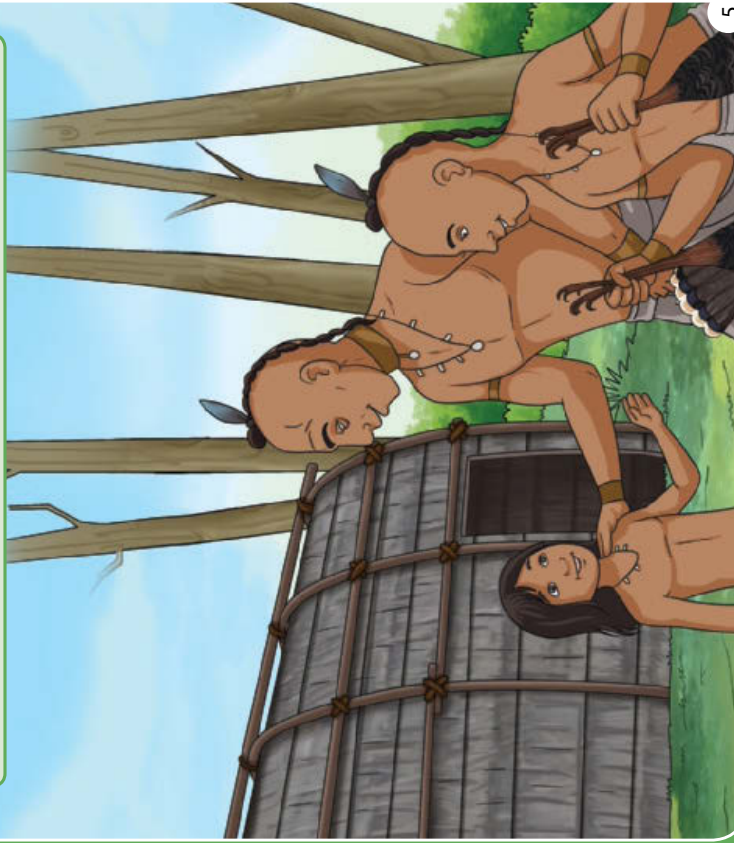


4

"Can I go with you next time?" asked Little Rabbit.

"Brother," said Little Rabbit's older brother, "your arrow never hits its target!"

Little Rabbit's father touched his shoulder. "Soon you will be ready to hunt!" he said softly. "When you are, we will have a feast. Just as we give thanks for nature's gifts, we will celebrate you."



5

Little Rabbit Goes Fishing

Early the next day, Little Rabbit went to the river with his mother. He may not have been allowed to hunt, but he knew how to fish with a line and a hook made from deer bone. The river water was icy cold. His mother began to fill a large basket with water for drinking and cooking.



Native Americans sometimes fished with a line and hook. Something tasty for the fish to eat was attached to the hook.



Little Rabbit began to fish. On the river's edge was a canoe that the family used for traveling up and down the river. Two paddles lay inside the canoe. Little Rabbit's father and uncle had made the canoe themselves. Little Rabbit loved paddling with his brother upriver to fish with nets.

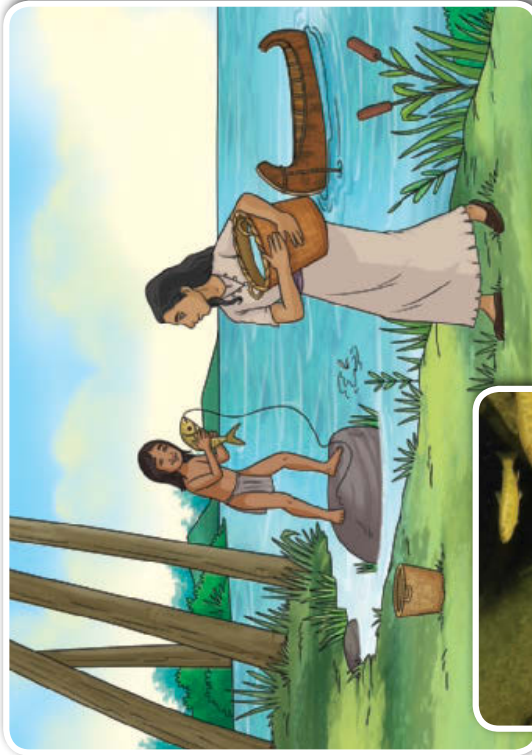


When Little Rabbit's mother was ready to leave, she turned to him and called out his name.

"Little Rabbit," she said, "it is time to go back."

Just as his mother spoke, Little Rabbit hooked a large trout fish. Little Rabbit smiled to himself.

"I am coming!" he replied.



Brook trout live in fresh water in the eastern United States. They can grow to be almost three feet long.

8

Little Rabbit walked happily beside his mother back through the woodland. Along the way, he picked nuts and berries and placed them in a basket his mother had made from leaves and twigs. Little Rabbit couldn't wait to show his brother the large fish he had caught.



9

Una and Len of the American Southwest

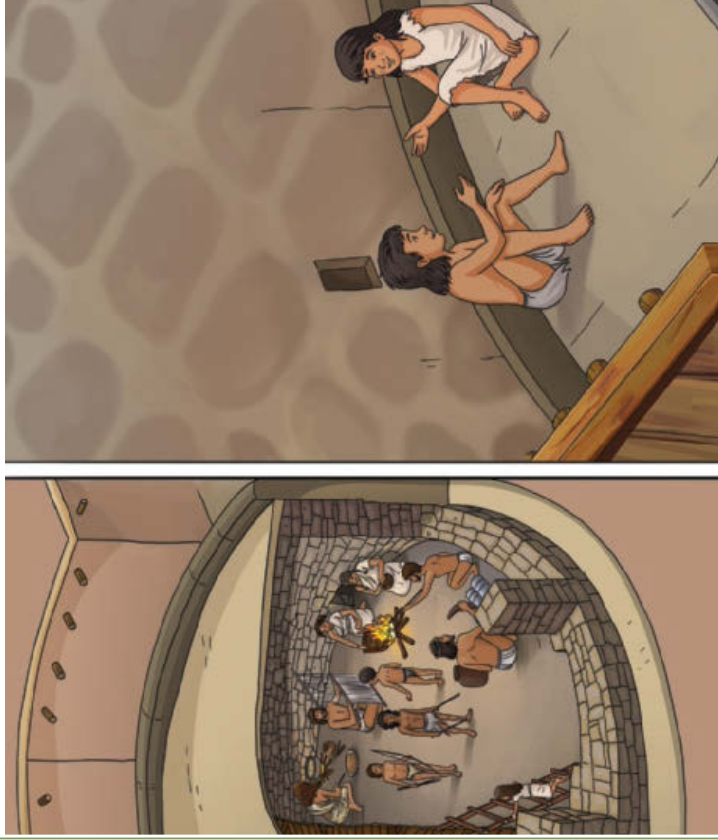
Long, long ago in a place now called New Mexico, there lived Native American people who were part of a group called the Ancestral Pueblo. The Ancestral Pueblo built homes there that were a little like apartment buildings. There were many different rooms for different families, including community rooms called kivas. Most of the rooms were part of the same building. In one of these buildings lived a girl named Una.



For hundreds of years, the Ancestral Pueblo lived in Chaco Canyon, in northern New Mexico. Today, you can visit what was once their home.

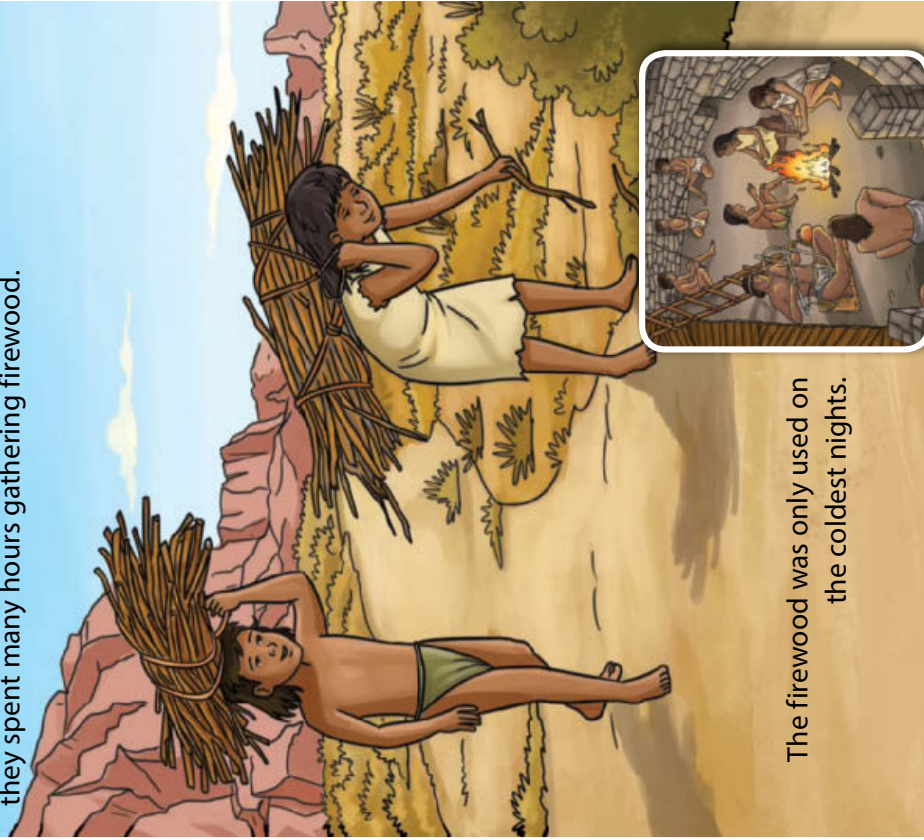


Una loved to go from floor to floor visiting her friends, climbing up and down the wooden ladders as fast as she could.



In the wintertime, Una and her cousin Len would sit and lean against the stone walls that were warmed by the sun. There they would tell each other stories.

On winter nights when it was very cold, Una and Len sat near the great fires that were built in their homes. During the day, they spent many hours gathering firewood.



The firewood was only used on the coldest nights.

12

When winter was over and spring began, Una and Len raced each other across the land that was beginning to turn green. This was a sign that it would soon be time to plant corn. Corn was the most important crop for the Ancestral Pueblo. They ate corn every day, and they stored it for the winter months, and for the times when the rain did not come and nothing grew in the dry earth.



13

Una and Len Celebrate Spring

In early spring, Una had less time to play with Len. She had to work with her mother and sisters to get the soil ready to plant the corn seeds. Una helped dig up the soil and make long rows for the corn.

Near the rows filled with corn seeds, they also planted squash and bean seeds.



14

After planting, the Ancestral Pueblo celebrated and thanked Kokopelli, the rain god, for his help. The Ancestral Pueblo believed that Kokopelli played a magic flute, which brought rain to the fields.



Len had once told Una that when the wind blew through the canyons in springtime, it was really the sound of Kokopelli's flute. Now, each spring, Una listened for the sound of the flute.

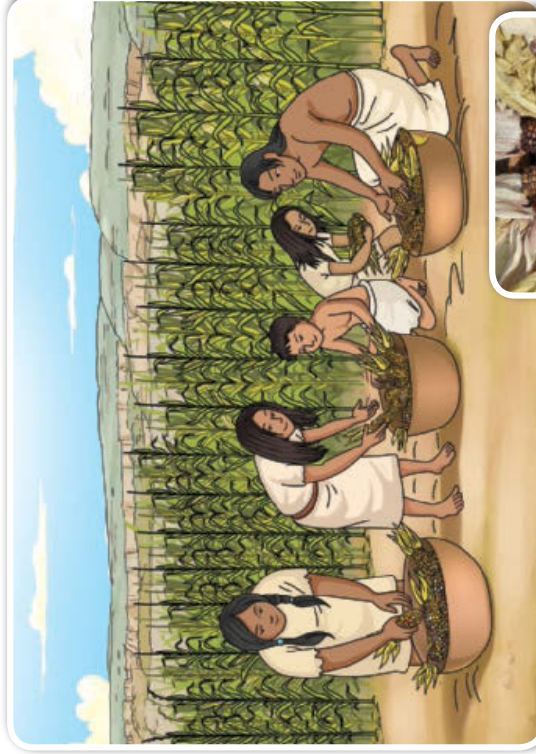
15

While the crops grew, Una and the other girls watched the fields and chased birds and small animals from the fields. Len went off to hunt with the other boys. But in the evenings, Una and Len sat beneath the clear, starry sky and told each other about their day.



16

When the crops were finally ready to be harvested, everyone helped in the fields. The crops were gathered and stored. Some of the crops were stored in beautiful baskets made from plants, such as yucca, that the women and girls made. The rest were placed in large storerooms. After the harvest, there was a big feast. Then Una and Len ate until their tummies ached.

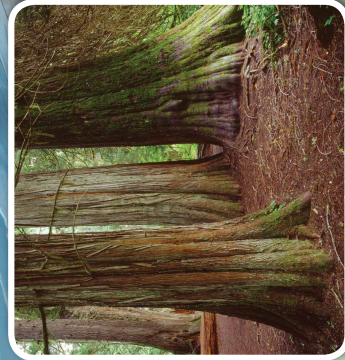
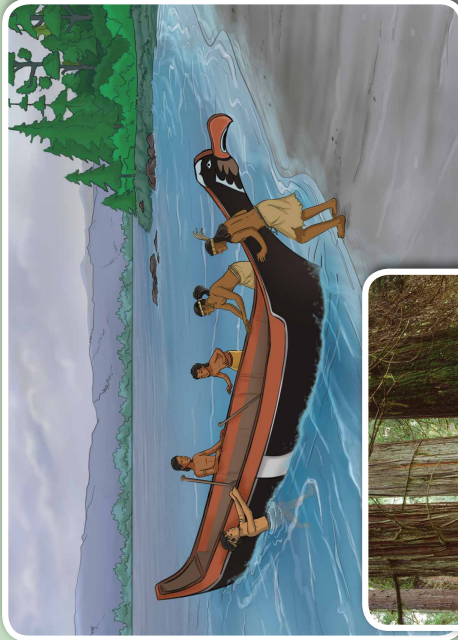


Corn, squash, and beans were important foods for the Ancestral Pueblo. These crops are sometimes called, "the three sisters."

17

Hilki of the Pacific Northwest

Hilki ran to the beach. His father, uncle, and brothers were pushing their new canoe into the ocean water. Hilki waded into the water and grabbed onto the side of the canoe. The men had spent many days using their hatchets to turn the tall trunk of a cedar tree into a beautiful canoe. Now it was ready.



Native Americans of the Pacific Northwest often made canoes from red cedar trees.

Hilki pushed and pulled the canoe as hard as he could. The cold water splashed around his waist. Before long, the water was up to his chest.

"Jump into the canoe, Hilki!" said his father loudly. "Or soon you will be under the water!"



Hilki rolled into the canoe headfirst. Moments later, his brothers jumped in beside him. Hilki loved this canoe because his father had carved the head of a raven on the front. Ravens were a sign of good luck. He hoped the raven would help his family catch a lot of fish.



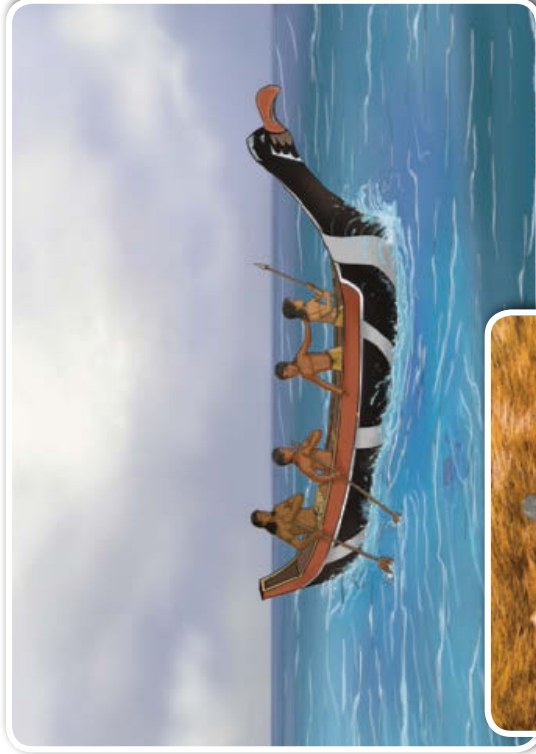
Ravens are smart birds. They can copy the sounds humans make.



20

"Who's ready to fish?" asked Hilki's father as he, too, jumped into the canoe. Hilki's uncle had stayed behind to hunt. "I am!" replied Hilki loudly. "May I use a spear?" he asked hopefully.

Hilki's father nodded his reply. Hilki smiled and reached for a spear. This would be his first time spearfishing.



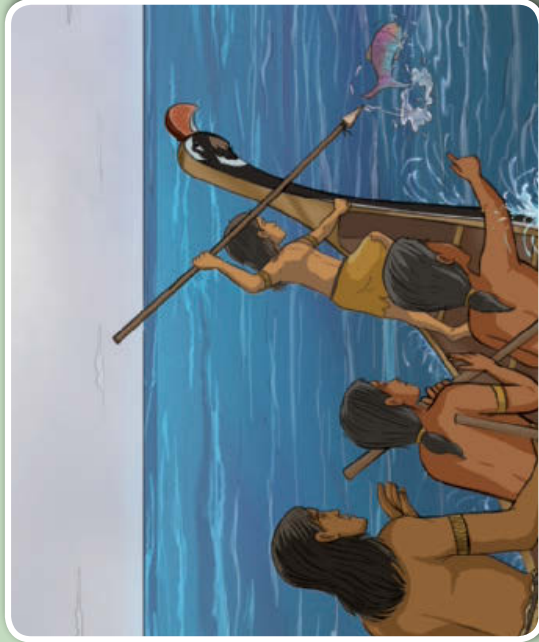
Native Americans of the Pacific Northwest used different kinds of stone spearheads.



21

Hilki Goes Fishing

Hilki's brothers paddled hard, moving the canoe farther out into the ocean. Then they changed direction, and the fishermen headed north.



Sometime later, they stopped to fish. Hilki slowly raised his spear.

"Keep still and be patient!" Hilki's father said.

Hilki did as his father asked. He stood up and stared at the calm, blue water. A large king salmon came into view.

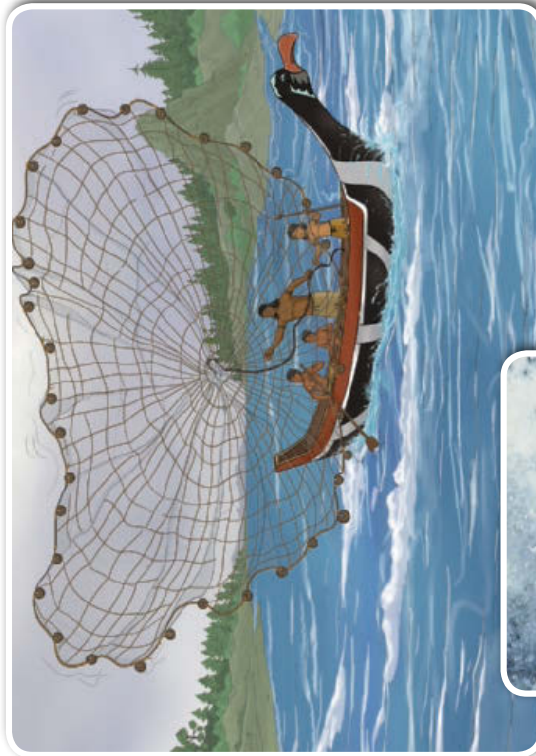
Hilki gulped and moved his spear quickly. But the salmon was faster than Hilki. Hilki fell forward toward the water. Just in time, his father saved him.



"It takes time to learn how to spear a fish," said Hilki's father.
"Be patient."

Hilki nodded his head. But he felt sad.

"Come, Hilki. Let's use the net!" said Hilki's father. Hilki helped his father throw the net into the water. Before long, they had caught many large king salmon.



Native Americans of the Pacific Northwest stored king salmon to eat in the wintertime.



24

Just before sunset, the fishermen returned to their village. Hilki's mother and other women came to help with the fish. They would prepare a tasty meal of fresh salmon that night. Then they would all sit and talk about their day. The rest of the salmon would be smoked and stored. Hilki hoped his brothers would not tell that he had almost gone swimming with the fish.



25

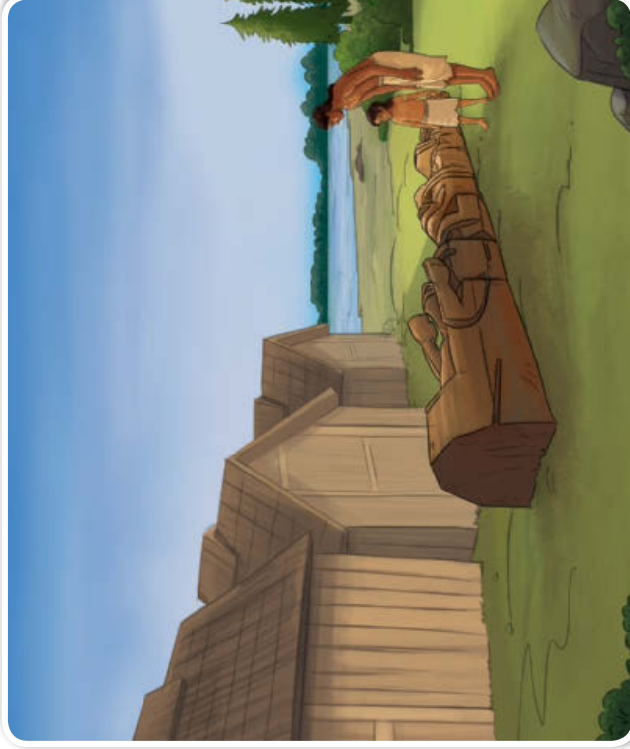
Hilki and the New Totem Pole

Several days later, as the sun was rising in the morning sky, Hilki rolled up his sleeping mat and stepped outside. As he walked through his village, he passed by many totem poles.



Totem poles tell stories about Native American history in the Pacific Northwest.

That day, the village was planning a gathering called a potlatch. This potlatch was being held to show the new totem pole that Hilki's Uncle Mahwa had made. The women of the village would cook a wonderful feast. Many gifts, such as blankets and food, would be given by the chief to the people who gathered.



Hilki found his uncle looking at the new totem pole.

"Is it almost finished?" Hilki asked.

"We need to paint it," said Mahwa. "Would you like to help me?"

Hilki's uncle did not wait for a reply. He simply gave Hilki two wooden bowls, each filled with a paint mixture of oil, berries, and plants.

Animal shapes had been carved into the totem pole. There were birds, frogs, and a bear. An eagle's head was at the very top.



28

For the rest of the day, everyone in the village got ready for the potlatch. Hilki knew there would be lots of food, dancing, gift giving, and storytelling. Some people would wear specially carved face masks as they danced. Hilki was excited.



This is a carved and painted wooden mask of the moon. To some Native Americans, the moon is the protector of Earth.



29

Finally, as the sun began to set, the people of the village gathered around the great fire. Suddenly, the sound of music could be heard in the still evening air.



Hilki sat next to his mother, and together they watched the raising of the totem pole as the flickering flames burned brightly.

Unit Assessment Questions: *Native Americans*

Make sufficient copies of the Student Answer Sheet for each student; see pages 93–95 of this Teacher Guide. Read each sentence or question aloud with the answer choices. Instruct students to point to each picture on the answer sheet as you read the choice aloud. Reread the question or sentence and answer choices aloud a second time, and tell students to circle the picture that shows the correct answer.

1. What did the Eastern Woodlands people use for traveling on rivers?
 - a) longhouses
 - b) canoes
 - c) baskets
2. What type of food did Eastern Woodlands people get from the river?
 - a) corn
 - b) turkeys
 - c) fish
3. What kind of buildings did Eastern Woodlands people live in?
 - a) stone buildings
 - b) longhouses
 - c) plank houses
4. What did the Ancestral Pueblo use to go from floor to floor, to reach their homes and visit each other?
 - a) a canoe
 - b) a ladder
 - c) a totem pole
5. What type of weather did the Ancestral Pueblo believe Kokopelli would bring?
 - a) rain
 - b) snow
 - c) sunshine
6. What kind of buildings did the Ancestral Pueblo live in?
 - a) stone buildings
 - b) longhouses
 - c) plank houses

- 7.** What tool did the Pacific Northwest people use to make their canoes?
 - a)** a basket
 - b)** a hatchet
 - c)** a deerskin
- 8.** How did the Pacific Northwest people keep fish for the winter?
 - a)** They smoked it over a fire and stored it.
 - b)** They kept it in the river.
 - c)** They put it in a refrigerator.
- 9.** What was carved on the Pacific Northwest people's totem poles?
 - a)** canoes
 - b)** flowers
 - c)** animals
- 10.** What was a potlatch?
 - a)** a tool for making animal skin clothing
 - b)** a type of canoe
 - c)** a special feast or celebration

Name _____ Date _____

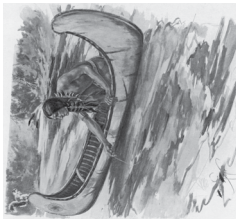
Unit Assessment Student Answer Sheet: *Native Americans*

1.

a.



b.



c.



2.

a.



b.

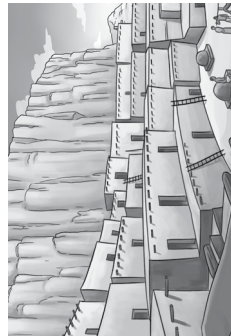


c.



3.

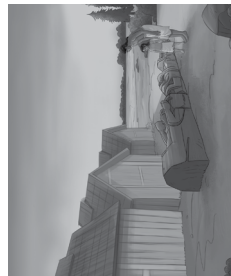
a.



b.

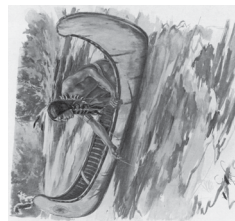


c.

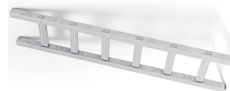


4.

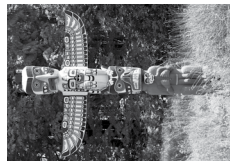
a.



b.



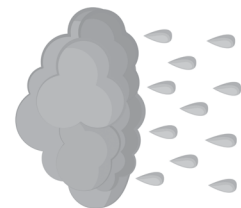
c.



Name _____ Date _____

Unit Assessment Student Answer Sheet: *Native Americans*

5.

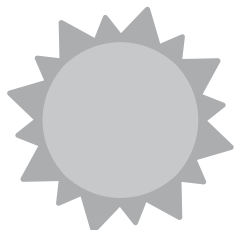


a.

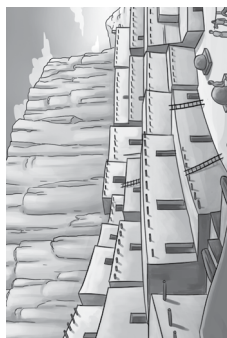
b.



c.



6.

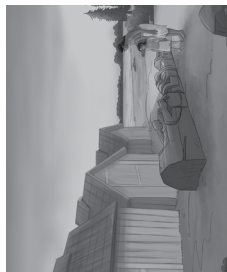


a.

b.



c.



7.



a.

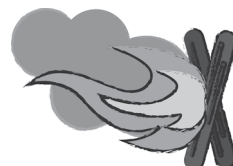
b.



c.



8.

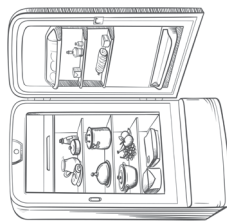


a.

b.



c.



Name _____ Date _____

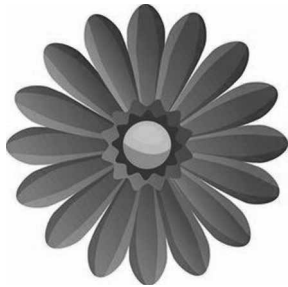
Unit Assessment Student Answer Sheet: *Native Americans*

9.

a.



b.



c.



10.

a.



b.



c.



Performance Task: *Native Americans*

Materials Needed: three blank 5" × 8" index cards per student, pencils, assorted thin-tipped colored markers, individual student copies of the *Native Americans* Student Book

Teacher Directions: In this unit, students learned about Native Americans—their dependence on hunting and gathering and some agriculture for sustenance. They learned that children were involved in working with the community and that some tasks were reserved for teens and adults. They learned that Native Americans were skilled at using the materials around them to build shelter, build boats for transportation, and make necessary items such as baskets, pots, and clothing. They also learned that Native American societies celebrated together and that their spiritual beliefs related to the natural world around them.

Have students reflect on what they learned during this unit by flipping through the pages of the Student Book. Tell students to imagine they are traveling back in time to visit Native Americans in the Eastern Woodlands, Southwest, and Pacific Northwest. They will share the sights, sounds, and smells of these areas with their friends and family back home by creating three different postcards on 5" × 8" index cards. Remind students that postcards are like condensed versions of large travel posters. The postcards should show the most important or most interesting details about Native American groups in these three areas. Students should identify in their postcards the most important aspects of Native American life in the Eastern Woodlands, Southwest, and Pacific Northwest that they have learned about that make these places exciting to visit and think about.

Have students draw images of Native American life on one side of each card and dictate a brief message about Native American life for the other side.

Note to Teacher: We suggest that you allocate two instructional periods for the completion of this performance-based assessment. Students will work at different paces. The teacher should circulate throughout the room and be available to discuss each card and take dictation as individual students finish each postcard.

Prompt each student to talk about his or her drawing by saying, "Tell me about what you drew and what it tells about life for Native Americans." It is not necessary for the teacher to write verbatim what the student says but rather to capture bullet points that can later be used with the Performance Assessment Rubric that follows.

Performance Task Scoring Rubric

Note to Teacher: Students should be evaluated on the basis of their postcard drawings, along with what they say that they have drawn and why, using the rubric.

Above Average	<p>Response is accurate and detailed. Student demonstrates strong understanding of Native Americans, identifying four of the following details in drawing and/or dictation:</p> <ul style="list-style-type: none">• Eastern Woodlands people lived in longhouses.• Native Americans hunted for food to eat.• Eastern Woodlands children might catch fish and collect nuts and berries.• Eastern Woodlands people used canoes to fish in rivers.• The Ancestral Pueblo lived in buildings like apartment buildings with ladders to climb between floors.• The Ancestral Pueblo planted crops in fields, such as corn, beans, and squash.• The Ancestral Pueblo believed in Kokopelli, the rain god.• Pacific Northwest Native Americans used canoes to fish on the ocean.• Totem poles were an important way Pacific Northwest Native Americans shared stories about their history.
Average	<p>Response is mostly accurate and somewhat detailed. Student demonstrates solid understanding of Native Americans, noting three of the details listed above.</p>
Adequate	<p>Response is mostly accurate but lacks detail. Student demonstrates a very basic understanding of Native Americans, noting two of the details listed above.</p>
Inadequate	<p>Response is incomplete and demonstrates a minimal understanding of the content in the unit, noting only one of the details listed above.</p>

Directions for Making My Passport

If this is the first Grade K CKHG unit you have completed with your students, please download and print the Grade K My Passport. Use this link to download the CKHG Online Resources for this unit, where the specific link to the passport PDF may be found:

www.coreknowledge.org/ckhg-online-resources

To save instructional time, prepare a passport for each student in advance. Download and print the Passport PDF pages. Photocopy the pages back to back, according to the specifications on your printer. Staple pages together.



Introducing My Passport to Students

Materials Needed: sufficient folded copies of Grade K My Passport, pencils, glue sticks, thin-tipped markers*, an actual passport if available

Use this link to download the CKHG Online Resources for this unit, where the specific link to My Passport may be found:

www.coreknowledge.org/ckhg-online-resources

*If you prefer, you may take a photograph of each student and print a small copy to distribute to each student instead of having them use the markers to draw a picture of themselves.

Tell students that when people travel, especially to countries outside of the United States, they bring a little booklet with them that is called a passport.

Show students an actual passport, if available, as you continue to explain that a passport has many pages inside. On the first page, there is usually a photograph of the person to whom the passport belongs, as well as personal identification information, such as when the person was born and where the person lives. Explain that as people visit each new place/country, they show the page with their identification information to an official as they visit each place and then receive a stamp in their passport to show that they have visited that place.

Explain to students that today they are going to make a pretend passport that they will use as they “travel” to different places and times in history this year using CKHG. Distribute materials to each student. Examine and discuss the cover of the passport.

Have students turn to the first page inside, and tell them that this page has space for their own personal identification information. Explain each portion of this page, guiding students in personalizing their passport by either drawing a picture of themselves or gluing a photograph in the designated space. Guide students in completing the remaining information, such as their name, date of birth, and remaining information.

SUPPORT—Provide prompts for students as needed by writing examples of their correct date of birth and how to spell the name of their town, state, country, and continent.

Next, have students examine the remaining passport pages as you read the titles at the top of each page. Explain that each page lists the name of one of the places they will “visit” as they use the Grade K CKHG materials this year. Tell students that once they finish each unit, they will have a chance to place small pictures of the place they visited in their passport as a reminder or souvenir of the places they have visited.

Collect all passports, and keep them in a safe place until you are ready to have students complete the passport page for *Native Americans*.

My Passport Activity for *Native Americans*

Materials Needed: personalized copies of Grade K My Passport for each student, sufficient copies of the *Native Americans* Passport Images, pencils, and glue sticks for each student

Note to Teacher: Please download and print the *Native Americans* Passport Images. Use this link to download and print the CKHG Online Resources for this unit, where the specific link to the *Native Americans* Passport Images may be found:

www.coreknowledge.org/ckhg-online-resources

You will need to print sufficient copies of each page and then cut the images apart on the dotted lines prior to class.

Tell students that today they will each complete the page in their passport that is about Native Americans. Ask students to turn to page 9 of their passport.

Show students the individual *Native Americans* Passport Images, and ask students to name or describe each image. Explain that you will give each student a copy of every image. Direct students to use their glue sticks to carefully glue each image onto the *Native Americans* page of the passport in whatever order they would like.

As students finish, encourage them to share their passport with a partner, showing and describing the images on the Native Americans page and what they represent. Suggest students talk to one another about what they saw and what they liked best about their travel to meet Native Americans of long ago.

If time permits, encourage partners to look back at the images on the passport pages for previous units to discuss similarities and differences between those places and Native American cultures.

Be sure to collect the passports and keep them in a safe place until students complete the next Kindergarten CKHG unit.

Activity Page 1.1

Use with Chapter 1

Letter to Family

Family Member,

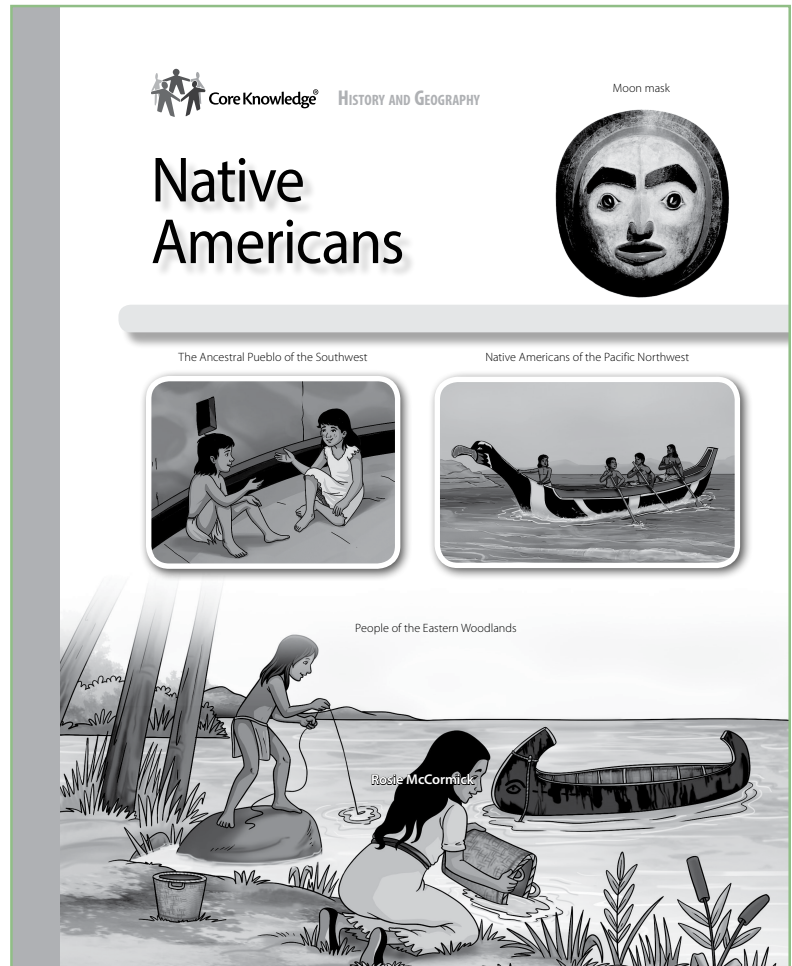
During the next few weeks, as a part of our study of Core Knowledge History and Geography, your child will be learning about the cultures of three Native American groups.

Students will learn about the physical geography of the regions where these Native American groups lived. They will learn about the relationship each group had with its environment. They will learn about the houses these groups built, the foods they ate, the crafts they created, and their beliefs about the world.

These beliefs and practices are presented as historical and cultural information in an age-appropriate way rather than in a manner that suggests the value or correctness of any particular set of beliefs. The goal is to build knowledge about life in other times and places and to foster understanding and respect for practices and beliefs that may be different from those with which students are familiar.

Sometimes students have questions regarding how the beliefs or practices they are learning about relate to themselves and their own experiences. In such instances, we will encourage each student to discuss such topics with you. We recognize that the best place to find answers to those types of questions is with your family and the adults at home.

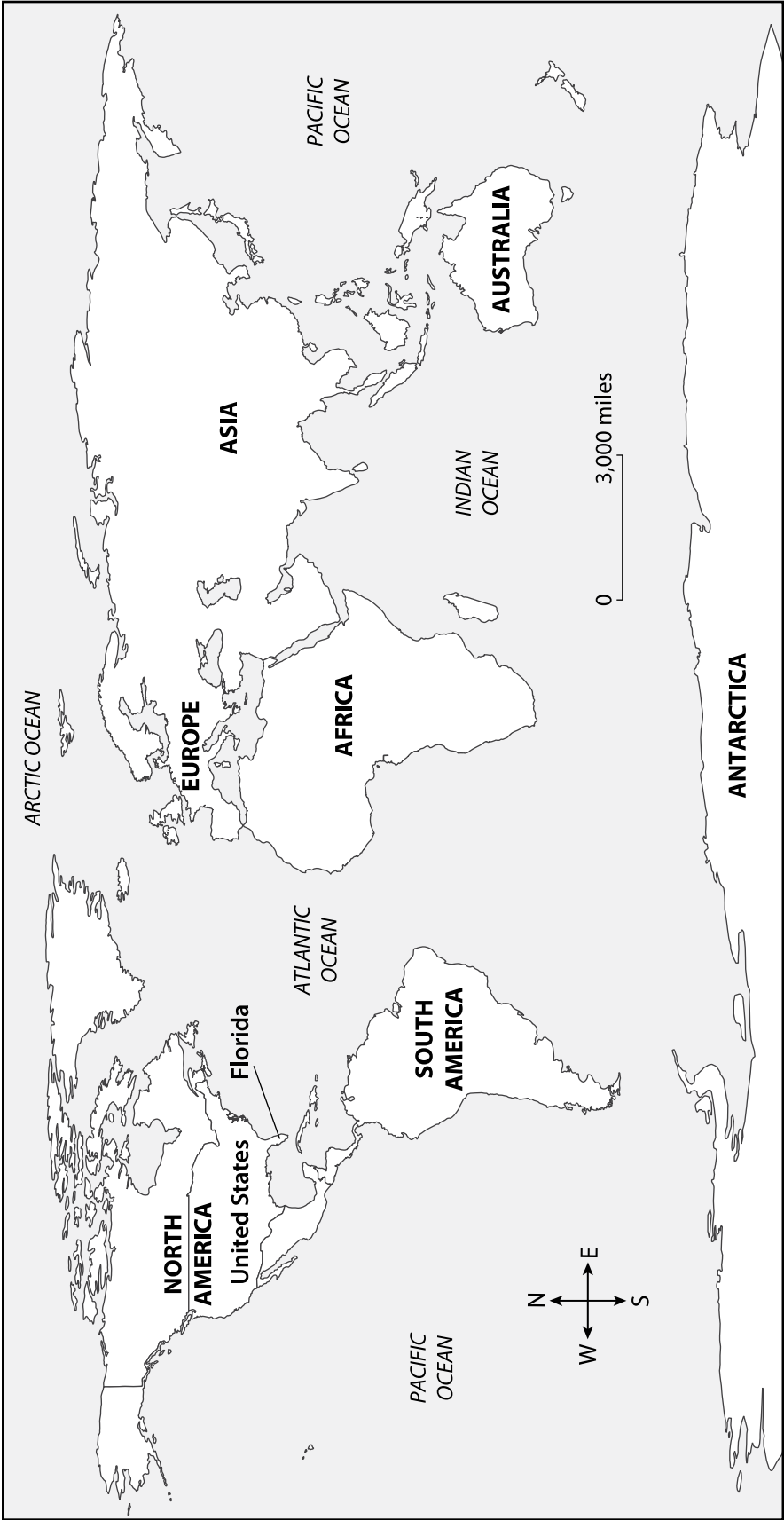
Please let us know if you have any questions.



Name _____

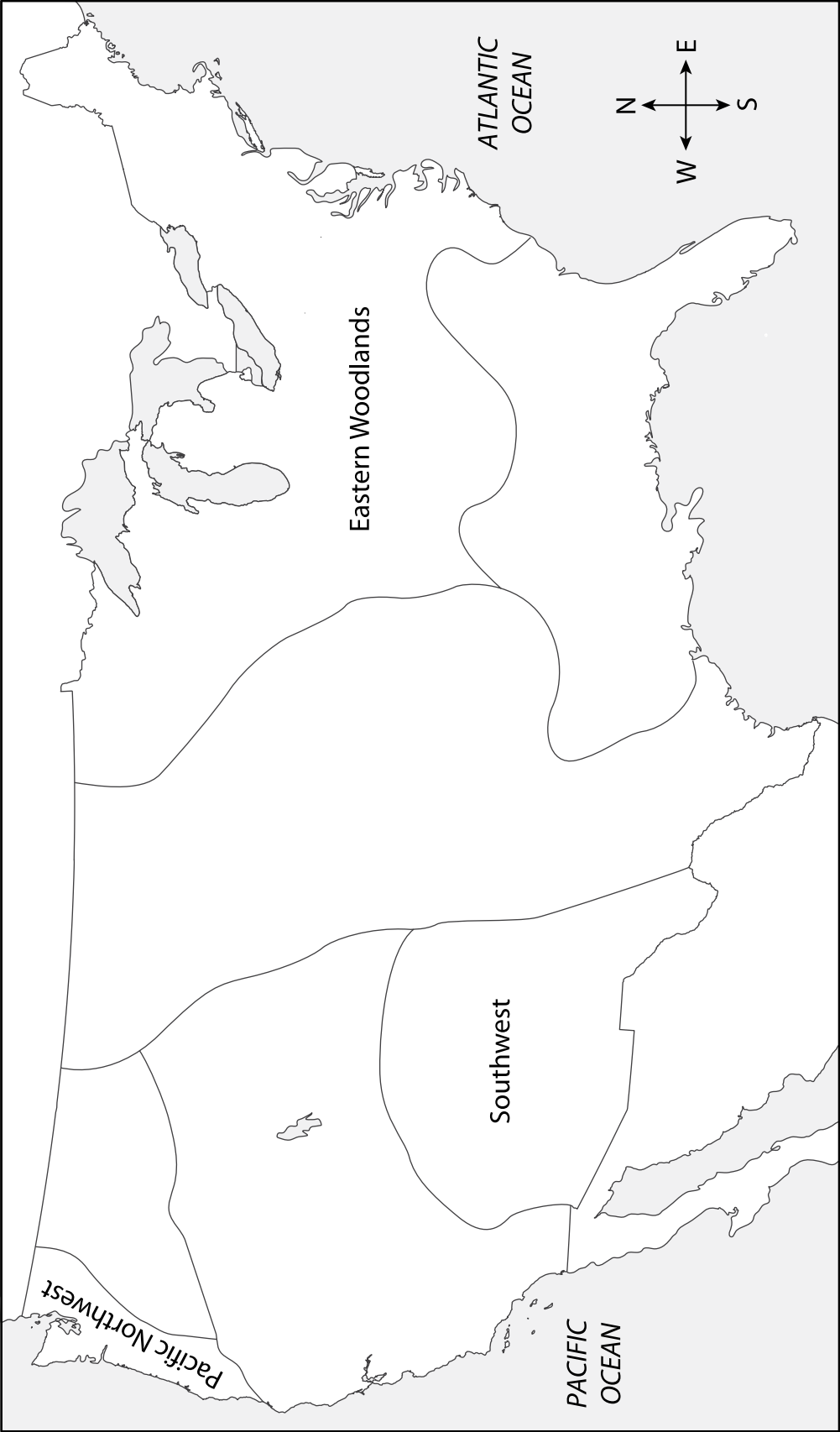
Date _____

World Map



Name _____ Date _____

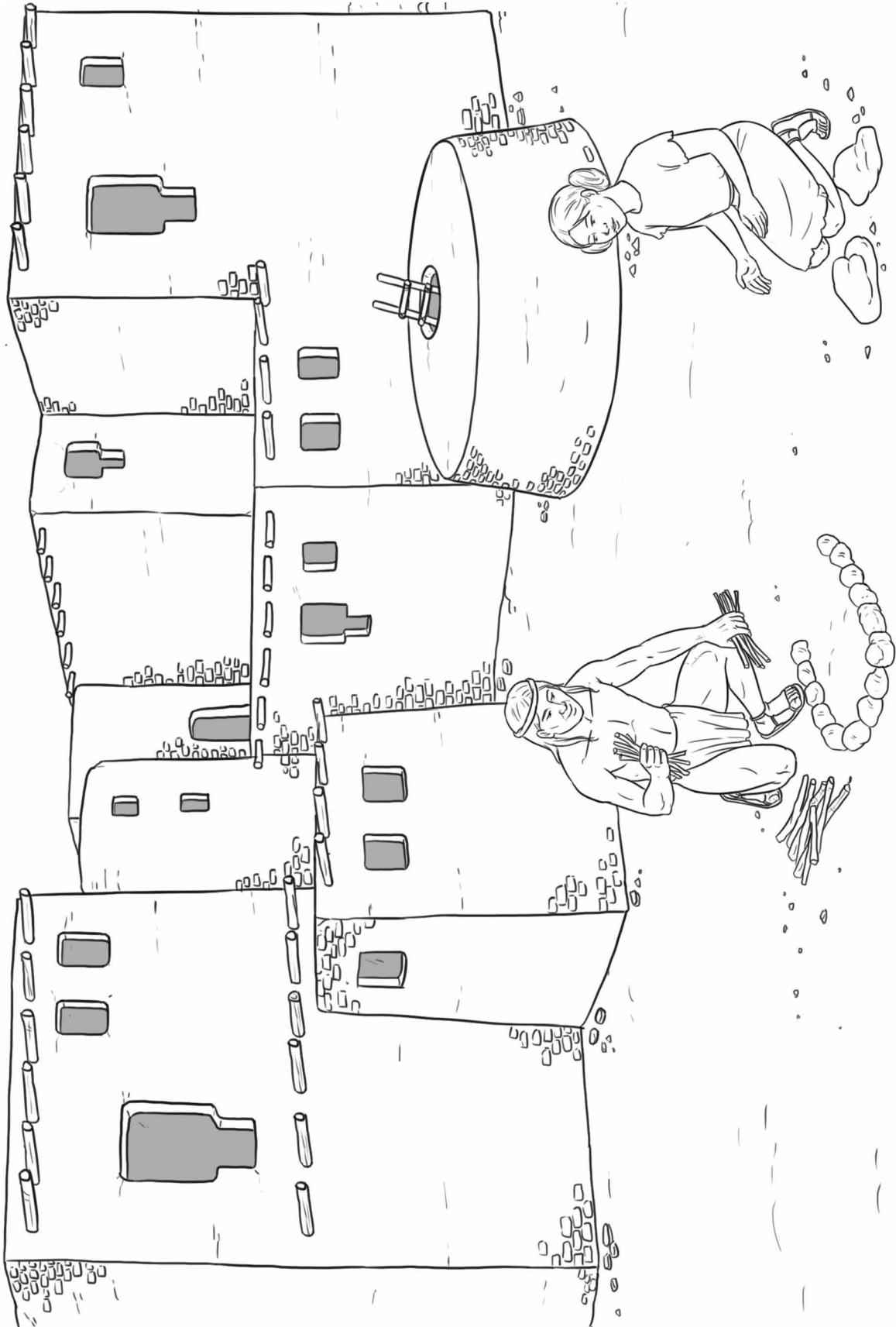
Map of Native American Areas



Name _____

Date _____

Ancestral Pueblo Homes



Name _____

Date _____

Activity Page 7.1

Use with Chapter 7

Totem Pole

Answer Key: *Native Americans*

Unit Assessment (pages 91–92)

1. b 2. c 3. b 4. b 5. a 6. a 7. b 8. a 9. c 10. c



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E. D. Hirsch Jr.

Editorial Directors

Linda Bevilacqua and Rosie McCormick

Subject Matter Expert

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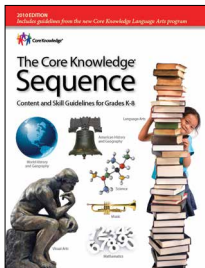
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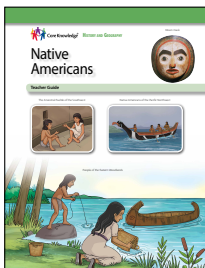
Native Americans

Core Knowledge History and Geography K



What is the *Core Knowledge Sequence*?

The *Core Knowledge Sequence* is a detailed guide to specific content and skills to be taught in Grades K–8 in language arts, history, geography, mathematics, science, and the fine arts. In the domains of world and American history and geography, the *Core Knowledge Sequence* outlines topics that build chronologically or thematically grade by grade.



For which grade levels is this book intended?

In general, the content and presentation are appropriate for students in the early elementary grades. For teachers and schools following the *Core Knowledge Sequence*, this book is intended for Grade K and is part of a series of **Core Knowledge HISTORY AND GEOGRAPHY** units of study.

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