The South Coast Region of California is known for its sandy beaches, scrub brush, chaparral, grassy valleys, woodlands, and forests. The Gabrielinos lived in this area in present-day Los Angeles and Orange Counties, south of the Chumash territory. They also occupied the southern channel islands including Santa Catalina. The Fernandeño people lived north of the Gabrielinos, but historians include them under the Gabrielino Tribe.

Historians named the people of this region after the San Gabriel Mission. Nowadays, some Gabrielinos prefer to call themselves the Tongva, or “earth.”

THE LEADER
Normally, each small village had its own leader. However, when several small villages were grouped near a big one, one powerful chief became the leader. The chief was in charge of keeping religious objects, settling disputes, and collecting taxes.

CLOTHING
Like most California Indians, Tongva men and children did not wear clothing during mild weather. If the men wore anything, it was just an animal skin around the hips. The women wore skirts made of thin strips of bark, tule grasses, or leather. During colder seasons, women and men wore capes made of animal hides or fur. Usually, the Tongva went barefoot. However, if they lived in the mountains, they wore sandals made from yucca plant fibers. Lastly, in order to appear more beautiful, they sported tattoos of blue-black lines on their foreheads and chins. The women oftentimes wore flowers in their hair.

HOUSES
The Tongva built dome-shaped houses. Some measured 59 feet in diameter and sheltered three to four families. The frames were made from willow tree branches planted into the ground in a circle. The tops of these poles were then bent toward the center creating a domed ceiling. Tule rushes and other stiff grasses were layered and tied to the frame. The homes had at least one door and sometimes a window.
The Tongva sweathouse was also a dome-shaped structure, and it was covered with tule reeds and packed dirt. Men went inside to sweat away illnesses and to talk.

FOOD
Typical of life by the ocean, seafood like kelp, shark, and clams was abundant. On land, the Tongva also hunted with boomerangs, or makanas, and bows and arrows. This work provided squirrel, rabbit, and deer meat. Women gathered acorns, cattails, and chia plants to be ground up and made into cakes.

JOBS
There were many jobs to be done in a Tongva village. One was basket weaving with a variety of tule rushes and other grasses. Baskets were used for many purposes such as serving food and storing supplies. Some were even used as cooking pots. By layering a basket with asphalt, a sticky tar found on the beach, the weaver could make watertight containers for holding liquids.

Building canoes was another specialized job. The craftsman tied wooden planks together and layered them with tar to prevent leaks. This occupation was very important, because reliable boats were needed for fishing on the ocean and for conducting trade.

TRADE
The Tongva of Santa Catalina Island managed a soapstone quarry, an open pit in which chunks of the relatively soft rock could be removed. This commodity was very valuable. It was needed to carve bowls, beads, fishhooks, shovels, and smoking pipes. The Tongva traded soapstone with other tribes in the region. The Tongva also traded seeds, fish, furs, and animal skins. Sometimes they used money made from discs of clam shells.

RELIGION
The Tongva believed in a religion named after their creator: Chingichnish. Artists designed sand portraits representing the universe in front of alters dedicated to the creator. Both women and men could be shamans, and they were the religious leaders and healers of the tribe. It was believed that they had special powers to heal the sick and to change their shape from human to animal.
The Cahuilla lived in the southern desert region of California in a landscape of scrub, chaparral, and woodland. While they had permanent settlements, they moved to temporary camps throughout the year in order to obtain the resources they needed to survive.

THE CAHUILLA VILLAGE
The main leader in the Cahuilla village was called a net. The net resolved disputes, managed trade, and led hunting expeditions. Each tribe also had a doctor, or Shaman, who had healing powers. Like the Yurok tribe of northern California, the Shamans were usually woman.

HOMES
Cahuilla homes varied in shape and size. Usually, they were 15 to 20 feet across. Sometimes, they were dome-shaped. Other times, they had a rectangular base, walls of tule reeds, and a gabled, or A-shaped, roof made with palm fronds and more tule. Extending from the entrance was a shaded porch, or ramada, held up by a post. Indoors, a hearth, or fireplace, smoldered in the middle of the room, and the smoke rose out through a hole in the ceiling.

The Cahuilla used similar materials to make stand-alone ramadas, structures with a roof but no walls. Most stationary daytime activities were performed in those areas.

The village also had dome-shaped sweathouses in which men sweated away illnesses.

CLOTHING
Cahuilla men did not usually wear clothing. Women wore short skirts made of tule reeds, deerskin, or bark. In cold weather, blankets made of rabbit skins provided warmth. Unlike most other Californian tribes, the Cahuilla made moccasins with hard soles for mountain journeys and sandals made with agave or yucca fibers for daily use. Similar to the Gabrielinos on the west coast, the Cahuilla tattooed their foreheads chins.
FOOD AND OTHER RESOURCES
The Cahuilla traveled throughout the year to gather the resources they needed to survive. In the spring, they harvested agave, a plant that looks like a head of cabbage with a 10 foot stem sticking out. It contains sweet sap. The cooks roasted the heads and stems for two days to make a tasty treat.

Mojave yucca was harvested in a similar way as agave. Yucca was roasted, dried, and then pounded into a mush cakes. The roots were used for soap, and the stiff leaves provided strands of fiber used for making rope, baskets, and sandals.

During the summer, the Cahuilla journeyed to Honey Mesquite groves. They ate the flowers and the sweet, yellow-tan fruit. They also dried some of the fruit in the sun, ground them into flour, and made cakes. They even ate the grasshoppers that lived in the groves. Mesquite trees also provided firewood, wood for bows and arrows, and fibers to make string.

Another multipurpose tree was the California Fan Palm. They ate the date-like fruits. They also collected the seeds to make rattles, which were musical instruments. They gathered palm fronds for their houses and ramadas.

In order to promote the continued growth of mesquite trees and Palm Trees, the Cahuilla lit controlled fires in the groves. These fires cleared away the undergrowth and killed harmful insects.

In the fall, the Cahuilla moved to the mountains to harvest acorns and pine nuts.

Finally, the Cahuilla also ate rattlesnakes, rabbits, mule deer, and squirrels.

BASKETS AND CLAY POTS
In terms of color, the Cahuilla baskets were similar to those of the Chumash and Yokuts. They were made from tan, yellow, white, red, and black tule rushes. Leaching baskets were particularly important because they were used to wash away the bitter flavor of tannic acid in acorn flour. As water was poured over the flour, the water and tannic acid leaked through the basket. The left over flour was then ready to use for mush, soup, or cake.

Lastly, like Yokuts to the north, the Cahuilla crafted clay bowls. They also added designs of varying red colors.

Written by Theresa L. Miller for The History Project
Dominguez Hills
The **Yokuts** Territory was in central California along the San Joaquin Valley.

Yokuts territory was located in the San Joaquin Valley south of the San Joaquin River and north of the Tehachapi Pass. They were part of the Great Central Valley and Sierra Nevada Region, a landscape of valleys, grasslands, woodlands, marshes, chaparral, forests, and meadows.

**YOKUTS VILLAGES**
Each village had Chief, a Shaman, and a Clown. Occasionally, women became chiefs or shamans, though usually those roles went to men. The clowns made jokes about ceremonies and acted silly.

**HOUSES**
Yokuts villages had houses, assembly houses, sweat houses, ramadas, and granaries. Because the region was so large, not all of the houses looked the same. Some were dome-shaped and covered with tule reeds or cattails. Some multi-family structures looked like a series of five A-shaped, single-family dwellings set in a row. A ramada, or shaded porch, stretched out in front of the row.

Ceremonial events took place in assembly houses. These wood frame structures were partially underground and covered with tule mats and packed dirt. During ceremonies, flutes, rattles, and singing made music for the dancers. People chanted prayers as well. The following prayer was recited when there was an eclipse (Kroeber, Handbook, p. 509):

*Leave me a little of the sun!*
*Do not devour it altogether from me!*
*Leave me a little!*

Sweathouses were structures in which men could sweat out illnesses. For the Yokuts, they were not places for social gatherings.

**CLOTHING**
Men and children didn’t usually wear clothes during mild weather. Women wore skirts made of willow bark, long grasses, or animal skin. For ceremonies, women sewed owl and eagle feathers into dance skirts and magpie and crow feathers into headdresses.

Women pierced the cartilage between their nostrils and wore nose rings made of decorated bone. Yokuts women tattooed their chins with designs of lines, zigzags, and dots.

**FOOD**
The Yokuts engaged in communal hunts for deer, rabbits, and squirrels. They also hunted chipmunks by setting traps or by setting fires to flush them out of the underbrush. Their freshwater river meats included crayfish, mussels, and salmon.

Women gathered acorns, dried them, ground them into flour, washed away the bitter tannic acid, and made acorn mash with raw clover leaves. They also ground up cattail roots and made yellow flour for bread. The Yokuts also ate wild strawberries.

**BASKETS AND POTTERY**
Yokuts baskets were similar to Chumash and Cahuilla baskets in terms of color. The backgrounds were reddish with repeating black designs. Yellow or white weaves outlined the patterns.

Southern Yokuts made clay pottery just as the Cahuilla did. It is not known how they used the pottery, since all of the cooking was done in baskets.

**MORTAR AND PESTLE**
Mortars are platforms upon which seeds and nuts are ground into powdery flour. Pestles are oblong tools used to grind the product. In many Yokuts villages, the mortar was a giant granite boulder under a ramada. There was enough space for several women to grind up their seeds, nuts, and acorns at the same time; so, they talked and sang while they worked. For traveling purposes, the Yokuts also made portable mortars of white oak.

**BOATS**
Like the Coast Miwok tribe, Northern Yokuts near Tulare Lake made boats out of bundles of tule reeds. Each one could hold 3 to 4 men plus a hearth, or fireplace.

**ART**
While the Chumash created rock art with paints, the Yokuts made rock art with engravings. The Birdwell Rock Petroglyph Site near Fresno shows images of people with full torsos, legs, and arms. The design also includes small dots lined in rows.

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Written by Theresa L. Miller for The History Project
Dominguez Hills
COAST MIWOK

The Coast Miwok Territory was in the central coast of California north of the San Francisco Bay and around Point Reyes.

The Coast Miwok lived in the Central Coast Region of California, in a landscape of beaches, rocky coastline, marshes, prairies, chaparral, forests, woodlands, and grasslands. Their territory stretched from the northern part of San Francisco Bay to Point Reyes. Families usually lived along the ocean or rivers during most of the year. In the winter, they moved to their inland villages.

HOUSES
The Coast Miwok constructed summer huts along the ocean, bays, and rivers. Sometimes, they had walls of tule reeds that allowed the air to breeze through. Other times, they simply built ramadas, four posts with a grassy roof.

The dome-shaped winter houses were made of tule reeds, marsh grasses, and ferns. Sometimes, cedar bark was also used. Other times, the house shapes resembled cones rather than domes. Eagle feathers hung in the homes for good luck. The winter villages also had sweathouses. Men sweated before a hunt in order to reduce their human scent.

Ceremonies happened in large, cone-shaped assembly houses. Inside, there was a pit with a large foot drum. One man played the drum with his feet while singers stood around and sang. In fact, men made many musical instruments, like drums, flutes, and whistles.

CLOTHING
Men usually wore no clothes, and if they did it was just a bit of leather tied around the hips. Women wore leather or tule grass skirts decorated with shells. In cold weather, women and men wore capes made from animal skins and fur. For ceremonies, capes and dance skirts were made of feathers from California Condors, crows, and ravens.

FOOD
The Coast Miwok went on communal hunting expeditions for deer, elk, geese, and rabbits. In terms of seafood, they harvested seaweed, dried it, ground it, and mixed it in with the acorn mush. Clams were dug up at low tide using digging sticks; they were roasted over a fire before opening the shell. The men caught salmon while singing songs for luck. They also hunted sea lions and otters.
In terms of fruit, the Coast Miwok ate wild strawberries and elderberries.

Every year, they hosted acorn dances in order to pray for a healthy crop. The Tan-Oak was a type of tree that bore the tastiest acorns. However, all acorns contain tannic acid, a substance that tastes bitter. To get rid of the tannic acid, the women ground up the acorns into flour. Then, they poured water over the flour to leach out, or rinse away, the acid. Finally, they used the flour to make a tasty mush or bread.

Lastly, women collected Miners Lettuce and set the leaves near red ant hills. As the ants crawled on the leaves, they left behind a vinegar-tasting liquid that became the dressing for their salads.

**CRAFTS**
Like the Yokuts, the Coast Miwok built canoes made of tule reeds. These grasses absorbed water, though; so, the boats could only be used for short trips before they started to sink. They rowed their boats with double blades, meaning a large stick with a paddle on each end.

Women made baskets with a variety of materials, including the bark fibers from California Hazelnut trees and California Quail feathers.

**THE STORY OF FIRE**
Once upon a time, Hummingbird flew north and stole some fire from the people who lived there. Carrying it under his throat, he returned to the Coast Miwok people and gave it to them. This is how the ancestors discovered fire. This story may have evolved due to the shimmering red-orange feathers under the beaks of many hummingbirds.

**SPIRITUALITY**
The Coast Miwok believed that all living creatures had spiritual value. So, they apologized to animals and plants whenever they did anything that hurt them or affected their way of life.

**MONEY**
The Coast Miwok used clamshells as their source of money. Like beads, they strung the shells on lengths of string. Magnesite, a crystal-looking rock, was more valuable than a clamshell. One bead of magnesite was worth 6 feet of clamshell money.

Written by Theresa L. Miller for The History Project
Dominguez Hills
The Yurok lived in the Northwest Coast Region of California, in an area of coastland, prairies, forests, and woodlands. They were near the Trinity River and the Pacific Ocean in parts of present-day Humboldt and Del Norte Counties.

HOUSES
Like Hupa houses, Yurok homes were built above rectangular-shaped pits. The walls and slanted roofs were made with planks of redwood or cedar. The women slept and socialized in the main houses.

Sweathouses looked similar to the main houses, though they were smaller in area and shorter in height. The men slept and socialized in the sweathouses.

WEALTH IN A YUROK VILLAGE
The village leader was usually a wealthy man. Wealth came in different forms. First, the northwestern California tribes used dentalium shells for money. Dentalia looked like long, hollow beads. They were strung on a cord about 3 feet long. Second, woodpecker scalps with their decorative red feathers were another form of wealth. Third, obsidian knife blades that looked like black or red glass were another form of wealth. To illustrate, one large canoe cost two strings of dentalia and ten large woodpecker scalps.

Occasionally, some Yurok people broke tribal laws. As punishment, they paid fines. Killing a man cost 15 strings of dentalia, 1 large woodpecker scalp, 1 red obsidian blade, and 1 daughter. If a person could not pay the price of their punishment, then they could become a slave until they worked off the debt.

CLOTHING
If the men wore clothes, they usually wore animal skin garments around the hips. Women wore skirts made from thick layers of long grasses. Wealthy women also wore many strands of long shell necklaces. Like the Hupa, Yurok women wore basket hats, and they also tattooed lines upon their chins. In cold weather, women and men wore deerskin capes and moccasins. For ceremonial clothing, wealthy men wore head dresses made with woodpecker scalps.

TRANSPORTATION
The Yurok’s 18-foot canoes were made from redwood tree trunks. Carvers split the long trunks lengthwise in half. Bit by bit, they burned the inside core of the half log and carved away the blackened debris. The final shape had a scooped look with thick, curved walls and seats. Finally, they used pitch, or tar, to waterproof the wood. To row the boat, they made single-bladed oars, sticks with one paddle at one end.

**FOOD**

The Yurok rowed to nearby islands to hunt for sea lions and seals. Along the ocean’s surf, they fished by dipping nets into the on-coming waves. During low tide when the ocean waters receded, they collected shellfish from the tidal pools.

On land, the Yurok hunted elk, deer, and eagles with bows and arrows. As gatherers, the Yurok harvested berries. Red and yellow salmonberries tasted great with seaweed and lamprey fish. They also dug up potatoes and roots. The roots of the Sweet Cicely plant were dried and chewed to cure headaches.

Lastly, the Yurok gathered acorns from oak trees. In the fall, Yurok families traveled to their favorite oak groves and set up camp. After collecting the acorns, women ground them into flour. Then, they put the flour in a cloth and poured water over it. As the water seeped through the flour and the cloth, the tannic acid was washed away. This took away the bitter taste. Once done, the flour was used to make bread or soup.

**BASKETS**

Baskets were used to cook food and store water, seeds, nuts, and other materials. Like the Yokuts, Yurok and Hupa weavers did not worry about creating patterns with continuous lines. Weavers from other California tribes feared that unbroken lines caused blindness.

**RELIGION**

In the fall and spring, the Yurok and Hupa both celebrated *World Renewal Ceremonies*. These were religious events in which they prayed for an ample food supply and protection from disasters.

Shamans were religious healers, or doctors. Among the Yurok, both women and men could be shamans. Their abilities came from dreams.
The Hupa, or Hoopa, were one of the tribes living in the Northwest Coast Region of California, an area containing coastland, prairies, forests, and woodlands. Unlike their Yurok neighbors who lived along the ocean, the Hupa lived inland along the Trinity River.

HOUSES
The tribes in northwest California built houses that were very similar. First, the Hupa dug a rectangular pit about 4 feet deep. The bottom of the pit was leveled out creating the floor of the house. Second, on the ground level around the pit, about a foot beyond the pit’s perimeter, four walls were erected. The walls were made from wooden boards. That ground-level rim between the pit’s perimeter and the wall’s perimeter became an indoor shelf to store household goods. Third, they built a wood plank roof that looked like a flattened capital A. The house entrance was a circular door about 2 feet in diameter. Flat river stones formed a porch outside the entrance.

Sweathouses looked similar to the main houses, though one entered through a rectangular hole in the roof. Unlike the Yokuts Tribe of central California who only used sweathouses for purifying the body, Hupa men slept and socialized in the sweathouses; they did not sleep in the main houses with their wives.

FOOD
The Hupa fished for salmon in the Trinity River. The Shaman, or religious leader, managed the whole process. Twice a year, salmon swam from the ocean to the river; they went upstream as far as they could go to lay their eggs. The Shaman did not allow any fishing to start until many of salmon passed through. In this way, he made sure that a good number of salmon were able to lay their eggs. This guaranteed that there would be more salmon in the following year. Once the Hupa began fishing, they captured the salmon in their nets. The women cooked some of the fish to be eaten fresh. Other fish were slow-cooked over hot smoke to dry out and eat later.

On land, the Hupa gathered grapes, berries, roots, and Indian Potatoes. They also collected nuts from the pine trees and acorns from the oak trees. Lastly, the Hupa hunted deer, elk, and other animals.

CLOTHING
Men wore deerskin garments around their hips. They also wore leggings. For ceremonies, rich men wore capes decorated with shells and woodpecker scalps. Woodpeckers are birds with soft red and black feathers on their heads. The people of the northwestern California valued them like money. So, to decorate a cape with these scalps showed that one was wealthy and important.

Women wore skirts made from tree bark or deerskin. For ceremonies, their skirts were decorated with dentalium and abalone shells. Women also wore dome-shaped hats made from the same fibers as baskets. Lastly, they had lines tattooed on their chins and around their mouths.

The Yurok sometimes wore moccasins. The soles were made with thick elk hide.

BASKET WEAVING
Women wove baskets using a variety of plants like ferns and Bear Grass. Different plants provided the different colored threads. A woman’s dome-shaped hat oftentimes had black lines circling the entire hat and patterns of triangles. Like the Yurok and Yokuts tribes, the Hupa oftentimes used continuous lines in their designs. Basket weavers from other tribes feared that lines without breaks caused blindness.

MONEY AND TRADE
Like most of the northwestern California tribes, the Hupa used dentalium shells for money. The Hupa traded animal hides and acorns with the Yurok. In return, the Yurok traded dugout canoes, dried mussels, and seaweed.

HUPA SORCERERS
The Hupa believed that some people had the power to make other people sick or die. These sorcerers, or witches, could be women or men. In order to prevent being cursed by a jealous or offended sorcerer, people behaved with polite caution when dealing with each other.

THE WORLD RENEWAL CEREMONY
The Hupa and Yurok both celebrated World Renewal Ceremonies in the fall and spring. These were religious events in which the Hupa prayed for an ample food supply and protection from disasters.

Written by Theresa L. Miller for The History Project Dominguez Hills
The North East Region of California is home to many freshwater lakes, rivers, streams, and marshes, as well as woodlands, forests, sagebrush, and chaparral. The climate is hot and dry in the summer and cold, rainy, and snowy in the winter. Modoc Territory resided in northeast California and south central Oregon. Many of their settlements were along the marshlands of Tule Lake.

**HOUSES**

In winter, the Modoc lived permanent villages. The cone-shaped houses were made with four pine poles and tule mats. The outside was layered with packed dirt. In size, the houses ranged from 16 to 49 feet in diameter and as much as 20 feet tall. Up to 8 families lived in these main houses.

Each village had one or more sweat houses. While most California tribes had indoor fires to heat up their sweat houses, the Modoc used hot steam. Rocks were heated in an outdoor fire and then brought indoors. Water was poured over the scorching rocks to create hot steam.

From spring to fall, the Modoc traveled to their favorite harvesting and hunting grounds. They built temporary, dome-shaped houses made with willow branch frames. Tule mats were tied to the frames.

**LIFE IN A MODOC VILLAGE**

The men hunted, fished, wove nets, and made tools. The women cooked, gathered plants, and made baskets, cords (string), and clothes. Children spent most of their time playing games. Girls danced, raced, wove baskets, and made dolls with tule reeds. Boys played hide-and-go-seek, swam, wrestled, and practiced hunting.

**CLOTHING**
With deerskin as the main material, men wore shirts, hip garments, and leggings; women wore shirts, skirts, dresses, and capes made of bark, tule, or sagebrush. Both women and men wore dome-shaped basket-hats. For fighting, men wore helmets made of elk hide and armored vests made of wooden rods.

For footwear, they made moccasins of tule or deerskin. For hikes in the marshes or snows, they wore shoes made with flat wooden hoops, or circles. Several ropes of animal skin were tied across each hoop, and the foot was strapped in the center of the hoop. The hoop shape prevented the walker from sinking into the muddy marsh or snow.

CRAFTS
The Modoc used tule grasses to make sleeping mats, rafts, baskets, hats, and baby cradles. Mahogany trees provided hard wood, perfect for making spears for fishing and digging sticks for unearthing roots. Similar to the Yurok who carved dugout canoes from redwood trees, the Modoc carved their canoes from fir trees. Modoc and Yurok canoes were different, though. Modoc canoes were light in weight. That shape was more suitable for paddling through marshes and calm lakes.

FOOD
The Modoc did not live near enough oak trees to gather many acorns; so, unlike other California tribes, the acorn was not part of their food supply. Instead, Yellow Pond Lilies grew abundantly in the marshlands, and they bore seeds called wokas. These seeds became the major food staple for the Modoc. The wokas were gathered, dried, and shelled. While some seeds were boiled in breakfast stews, others were roasted and eaten dry (like sunflower seeds).

The Modoc also harvested plums, berries, cherries, and prunes. They hunted ducks, geese, squirrels, rabbits, deer, and elk. Small animals were boiled in a basket containing hot rocks. Large animals were roasted over a large fire pit.

They also fished for Rainbow Trout and Sacramento Suckers. Sometimes, fish were cooked and eaten fresh. They could also cut away the meat and hang it in the sun to dry. This prevented the meat from spoiling so it could be stored in baskets and eaten during the winter.

ROCK ART
Like the Chumash and Yuroks, the Modoc created rock art. Sometimes they used paint; other times they scraped or engraved images into rocks. The images included geometric shapes like dots and circles. Some shapes looked like humans and animals.

Written by Theresa L. Miller for The History Project
Dominguez Hills
## Writing Rubric
### Compare/Contrast Native California Tribes

<table>
<thead>
<tr>
<th>Content</th>
<th>Grammar</th>
</tr>
</thead>
<tbody>
<tr>
<td>✓ Each paragraph has an excellent topic sentence.</td>
<td>✓ Indented paragraphs and all of the margins are correct.</td>
</tr>
<tr>
<td>✓ Specific details very clearly explain the topic sentence.</td>
<td>✓ Capitalization is correct in all sentences.</td>
</tr>
<tr>
<td>✓ The conclusion summarizes important facts and/or gives the author’s opinion.</td>
<td>✓ Punctuation is correct in all sentences.</td>
</tr>
<tr>
<td>✓ The organization of the sentences and paragraphs makes sense.</td>
<td>✓ Grammar is correct in all sentences (subject/verb agreement, irregular verbs and plurals, conjunctions, and prepositions).</td>
</tr>
<tr>
<td>✓ The information is grouped together correctly.</td>
<td>✓ The student writes using simple and compound sentences.</td>
</tr>
<tr>
<td>✓ The author uses fourth-grade and higher vocabulary.</td>
<td>✓ All words are spelled correctly, with the exception of words beyond what is expected in fourth grade.</td>
</tr>
<tr>
<td>✓ The student made an extra effort to do their best!</td>
<td></td>
</tr>
</tbody>
</table>

### A Exceeds Grade-Level Standards (9-10 points each)
| ✓ Each paragraph has a topic sentence. | ✓ Indented paragraphs and margins are correct, but there might be one paragraph that runs into another one. |
| ✓ Details clearly explain the topic in each paragraph. | ✓ Capitalization is correct in most sentences. |
| ✓ The conclusion summarizes important facts and/or gives the author’s opinion. | ✓ Punctuation is correct in most sentences. |
| ✓ The organization of the sentences and paragraphs makes sense. | ✓ Grammar is correct in most sentences (subject/verb agreement, irregular verbs and plurals, conjunctions, and prepositions). |
| ✓ The information is grouped together correctly. | ✓ The student writes using complete sentences. |
| ✓ The author uses fourth-grade vocabulary. | ✓ Most words are spelled correctly, but there might be a few spelling mistakes (two per paragraph or less). |
| ✓ The student made an extra effort to do their best! | |

### B Meets Grade-Level Standards (8 points each)
| ✓ One paragraph doesn’t have a topic sentence. | ✓ Indented paragraphs and margins are correct, but there might be paragraphs with less than five sentences. |
| ✓ One or two details might be confusing (huh?). | ✓ Capitalization is correct in many sentences, but there might be a mistake, especially with proper nouns. |
| ✓ One of the details was repeated more than once. | ✓ Punctuation is correct, but commas might be incorrect, or there might be one incomplete sentence. |
| ✓ The conclusion might be missing. | ✓ Grammar is mostly correct, but there are mistakes (subject/verb agreement, irregular verbs and plurals, conjunctions, and prepositions). |
| ✓ The organization of the sentences and paragraphs makes sense, but there might be some information grouped together incorrectly. | ✓ Words are mostly spelled correctly, but there might be several spelling mistakes (three-five per paragraph). |
| ✓ The author uses third-grade vocabulary. | |
| ✓ The student completed their work and followed instructions. | |

### C Partially Meets Grade-Level Standards (7 points each)
| ✓ More than one paragraph doesn’t have a topic sentence. | ✓ Only the first paragraph is indented. |
| ✓ Two or more details might be confusing (huh?). | ✓ There are a few mistakes with the margin. |
| ✓ Two or more facts are repeated more than once. | ✓ Capitalization is incorrect in several sentences. |
| ✓ There needs to be more details. | ✓ Punctuation is incorrect in several sentences. |
| ✓ There is no conclusion. | ✓ Grammar is incorrect, but there are many mistakes (subject/verb agreement, irregular verbs and plurals, conjunctions, and prepositions). |
| ✓ The organization of the sentences and paragraphs is confusing, and information needs to be reorganized. | ✓ Words are spelled correctly, but there might be several spelling mistakes (more than five per paragraph). |
| ✓ The author uses second-grade vocabulary or lower. | |
| ✓ The student chose to make little effort. Sad face. 😞 | |

### D Does Not Meet Grade-Level Standards (6 points each)
| ✓ There are no topic sentences in the paper. | ✓ No paragraphs are indented. |
| ✓ Sentences do not fit together into a paragraph. | ✓ The margin is incorrect. |
| ✓ There is very little information about the topic. | ✓ Capitalization is correct in few or no sentences. |
| ✓ The information is wrong. | ✓ Punctuation is correct in few or no sentences. |
| ✓ Language is confusing. | ✓ Grammar is correct in few or no sentences, including incorrect letter shapes or word order in sentences. |
| ✓ The paper was copied from another source. | ✓ There are many spelling mistakes. |
| ✓ Someone else wrote the paper. (Mom and dad can help, but they can’t do it for you!) | ✓ There are generally ten or more mistakes per paragraph. |
| ✓ Student did not try, which makes me sad. 😞 | |

### F Not Acceptable (5 points each)