





5 | Module 1

Handed Down

How do communities sustain their cultures?

Name



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Knowledge Statements





Lessons





excerpt from

Coyote and the Monster

Coyote would be able to defeat this monster, so Meadowlark flew as fast as he could to find Coyote. Three days later, he came to Fox's den, and Meadowlark hollered, "Coyote, Coyote, come quick!"

Coyote came rushing out of Fox's den and asked Meadowlark what was going on. Meadowlark told Coyote about this huge monster that was devouring all of the animal people. So Coyote came up with a plan to defeat this monster.

He went to the trees, and he began to gather pitch. When he had enough pitch, he made a large ball and he put that in his sack. Then Coyote gathered five stone knives. He wrapped them in clean buckskin, and he put those in a sack. Then Coyote gathered hemp, and Coyote braided this hemp into good, strong rope. He bundled that up, and he put that in his sack.







L2 | Notice and Wonder Chart

“Coyote and the Monster” | Write what you notice and wonder about the video.

Notice

Wonder

Notice	Wonder



L2 | Notice and Wonder Chart

Work of Art 1 | Write what you notice and wonder about the work of art.

Notice





Wonder

Notice	Wonder



L3 | Story Map

“Coyote and the Monster” | Complete each box and write a summary.

<p>Characters </p>	<p>Setting </p>
<p>Problem </p>	<p>Resolution </p>

Summary



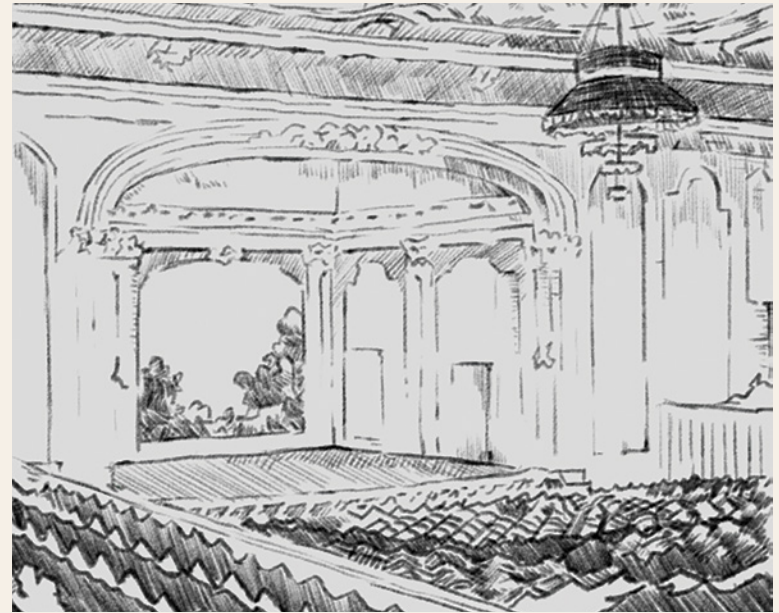
excerpt from

Lincoln Hall Speech

by Chief Joseph

Washington, DC, January 14, 1879

- 1 My friends, I have been asked to show you my heart. I am glad to have a chance to do so. I want the white people to understand my people. Some of you think an Indian is like a wild animal. This is a great mistake. I will tell you all about our people, and then you can judge whether an Indian is a man or not. I believe much trouble and blood would be saved if we opened our hearts more. I will tell you in my way how the Indian sees things. The white man has more words to tell you how they look to him, but it does not require many words to speak the truth. What I have to say will come from my heart, and I will speak with a straight tongue. Ah-cum-kin-i-ma-me-hut (the Great Spirit) is looking at me, and will hear me.
- 2 Our fathers gave us many laws, which they had learned from their fathers. These were good. They told us to



Artist's rendering of Lincoln Hall

treat all men as they treated us; that we should never be the first to break a bargain; that it was a disgrace to tell a lie; that we should speak only the truth; that it was a shame for one man to take from another his wife, or his property without paying for it. We were taught to believe that the Great Spirit sees and hears everything, and that he never forgets; that hereafter he will give every man

a spirit-home according to his deserts: if he has been a good man, he will have a good home; if he has been a bad man, he will have a bad home. This I believe, and all my people believe the same.



Chief Joseph, ca. 1877

- 3 At last I was granted permission to come to Washington and bring my friend Yellow Bull and our interpreter with me. I am glad we came. I have shaken hands with a great many friends, but there are some things I want to know which no one seems able to explain. I cannot understand how the government sends a man out to

fight us, as it did General Miles, and then breaks his word. Such a government has something wrong about it. I cannot understand why so many chiefs are allowed to talk so many different ways, and promise so many different things. I have seen the Great Father Chief; the Next Great Chief; the Commissioner Chief; the Law Chief; and many other law chiefs and they all say they are my friends, and that I shall have justice. But while all their mouths talk right I do not understand why nothing is done for my people. I have heard talk and talk but nothing is done.

I am tired of talk that comes to nothing.

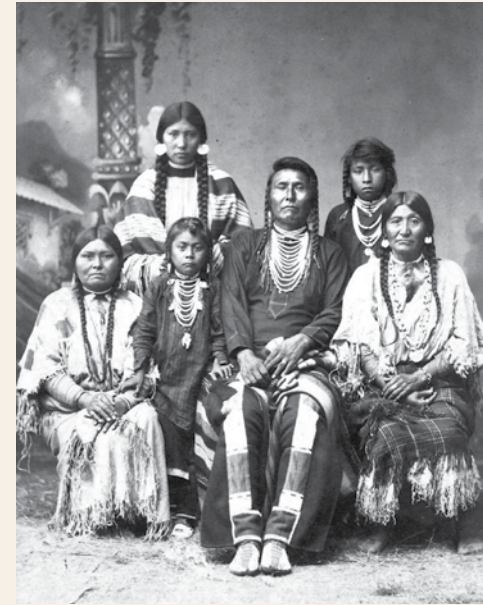
- 4 Good words do not last long unless they amount to something. Words do not pay for my dead people. They do not pay for my country now overrun by white men. They do not protect my father's grave. They do not pay for my horses and cattle. Good words do not give me back my children. Good words will not make good the promise of your war chief, General Miles. Good words will not give my people a home where they can live in peace and take care of themselves. I am tired of talk that comes to nothing. It makes my heart sick

when I remember all the good words and all the broken promises. There has been too much talking by men who had no right to talk.

- 5 Too many misrepresentations have been made, too many misunderstandings have come up between the white men and the Indians. If the white man wants to live in peace with the Indian he can live in peace. There need be no trouble. Treat all men alike. Give them all the same law. Give them an even chance to live and grow. All men were made by the same Great Spirit Chief. They are all brothers. The earth is the mother of all people, and all peoples should have equal rights upon it.

- 6 You might as well expect the rivers to run backward as that any man who was born a free man should be contented when penned up and denied liberty to go where he pleases. If you tie a horse to a stake, do you expect he will grow fat? If you pen an Indian up on a small plot of earth and compel him to stay there, he will not be contented, nor will he grow and prosper. I have asked some of the Great White Chiefs where they get their authority to say to the Indian that he shall stay in

one place, while he sees white men going where they please. They cannot tell me.



Chief Joseph and family, ca. 1880

- 7 I only ask of the government to be treated as all other men are treated. If I cannot go to my own home, let me have a home in some country where my people will not die so fast. I would like to go to Bitter Root Valley. There my people would be healthy; where they are now they are dying. Three have died since I left my camp to come to Washington.

- 8 When I think of our condition, my heart is heavy. I see men of my own race treated as outlaws and driven from country to country, or shot down like animals. I know that my race must change. We cannot hold our own with the white man as we are. We only ask an even chance to live as other men live. We ask to be recognized as men. We ask that the same law work alike on all men. If an Indian breaks the law, punish him by the law. If a white man breaks the law, punish him also.
- 9 Let me be a free man—free to travel, free to stop, free to work, free to trade where I choose, free to choose my own teachers, free to follow the religion of my fathers, free to think and talk and act for myself—and I will obey every law or submit to the penalty. Whenever the white man treats the Indian as they treat each other, then we will have no more wars. We shall all be alike—brothers of one father and one mother, with one sky above us and one country around us, and one government for all. Then the Great Spirit Chief who rules above will smile upon this land, and send rain to wash out the bloody spots made by brothers' hands from the face of the earth. For this time the Indian race is waiting and praying. I hope that no more groans of wounded men and women

will ever go to the ear of the Great Spirit Chief above, and that all people may be one people. In-mut-too-yah-lat-lat* has spoken for his people.

*Chief Joseph's Nez Perce name, meaning "Thunder Traveling over the Mountains."



L7 | Notice and Wonder Chart

excerpt from “Lincoln Hall Speech” | Write what you notice and wonder about the text.

Notice

Wonder



A Surrender

by Audrey DeAngelis and Gina DeAngelis

1 **B**orn about 1840, Hin-mah-too-yah-lat-kekt (“Thunder Rolling from the Mountains”) was given the Christian name “Joseph” after his father. Young Joseph grew up in the Wallowa Valley in present-day Oregon. He was taught to respect the land and to guide his Nez Perce (Nimiipuu) people.



The Wallowas from Mount Howard: Sacajawea Peak (behind, left), Hurwal divided (top, center), Chief Joseph Mountain (far right)

2 Like many Native Americans, the Nez Perce believed that the earth was their spiritual mother. They didn’t believe a person could own land.

3



Chief Joseph or Young Joseph (1840–1904), leader of the Wal-lam-wat-kain (Wallowa) band of Nez Perce, a Native American Tribe (left) with Nelson Appleton Miles (1839–1925), a US soldier

4

The Nez Perce’s traditional homeland was in the Pacific Northwest. It included parts of present-day Washington, Oregon, Idaho, and Montana. In 1855 and 1863, the US government and a few Nez Perce

But westward-moving white settlers did believe in owning land. They demanded that the US government prevent Native Americans from roaming freely throughout the West. The federal government sent the US Army to restrict the movement of Native Americans. Throughout the 1800s, the United States broke promises and crafted

dishonest treaties with many Native nations.



Original Nez Perce territory (yellow) and the reduced reservation of 1863

Reservations are tracts of land set apart by the federal government for the specific use of Native Americans.

leaders signed two treaties. They created *reservations* out of small sections of Nez Perce land. Most of the Nez Perce homeland was taken away. Even though only some leaders had signed, US officials claimed that the treaty applied to all Nez Perce. Chief Joseph tried unsuccessfully to negotiate for his people to keep their homeland.

- 5 Many Native American nations found themselves on the losing side of treaties. Some fought back. In June 1876, Sitting Bull led his Lakota Sioux and Northern Cheyenne and Arapaho allies in an astonishing victory

over the US Army. He defeated Lieutenant Colonel George A. Custer's 7th Cavalry in the Battle of the Greasy Grass. It is more famously known as the Battle of the Little Bighorn.

- 6 In May 1877, the nontreaty Nez Perce were given 30 days to get to a reservation at Lapwai in present-day Idaho. The army threatened to use force, if necessary. Chief Joseph and his band of Nez Perce reluctantly set out. As they approached Lapwai, more than 700 Nez Perce from different bands gathered for a final celebration.
- 7 Lean Elk, Looking Glass, White Bird, and other Nez Perce leaders decided to resist being forced to live on the reservation. They hoped the Crow Indians would help them. When that failed, they decided to seek aid from Sitting Bull. Sitting Bull had fled to Canada with his people.
- 8 The Nez Perce spent the next five months in a race to the border. They traveled more than 1,100 miles from Oregon across Idaho and through Montana. The US Army followed, picking fights along the way. Some Nez Perce struck back. At least twice, the army forced the Nez Perce out of their camps. Families fled for their lives, abandoning clothing, blankets, food, and equipment.

- 9 Finally, the Nez Perce camped at Bear Paw, only 40 miles from Canada. There, Colonel Nelson A. Miles and his soldiers attacked the camp. About 200 Nez Perce escaped and rode north. Others fled to nearby mountains to hide. A blizzard hit that night. The Nez Perce resisted starting fires because it would reveal to the soldiers where they were.
- 10 After a nearly weeklong siege, Chief Joseph ended his people's flight to freedom. His brother, Ollokot, and several chiefs had been killed. He had no supplies. His band of mostly women, children, and elders could not reach Canada. Through a messenger, Chief Joseph informed Miles, "I am tired of fighting."
- 11 Chief Joseph and about 400 Nez Perce were taken to reservations in Kansas and Indian Territory (present-day Oklahoma). Chief Joseph later traveled to Washington, DC, to plead for his people's return to the Wallowa Valley. In 1884, the Nez Perce moved to a reservation in Washington State.
- 12 Government officials had mistakenly believed that Chief Joseph commanded all the Nez Perce. But Chief Joseph was not a warrior. He was the leader and spokesman of one band of the Nez Perce. In talks with US officials, however, Chief Joseph earned the respect of many Americans. He spoke for his people with eloquence and dignity.

"Tell General [Oliver O.] Howard that I know his heart. What he told me before, I have in my heart. I am tired of fighting. Our chiefs are killed. Looking Glass is dead. Toohoolhoolzote is dead. The old men are all dead. It is the young men who say yes and no. He who led the young men is dead. It is cold and we have no blankets. The little children are freezing to death. My people, some of them, have run away to the hills and have no blankets, no food; no one knows where they are—perhaps freezing to death. I want to have time to look for my children and see how many I can find. Maybe I shall find them among the dead. Hear me my chiefs. I am tired; my heart is sick and sad. From where the sun now stands I will fight no more forever."

—Chief Joseph, surrender to US Army, October 5, 1877



Chiefs Joseph, Looking Glass, and White Bird in the spring of 1877







L8 | Timeline

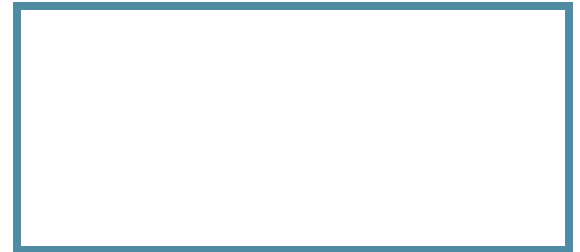
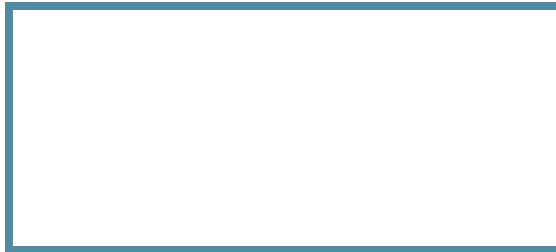
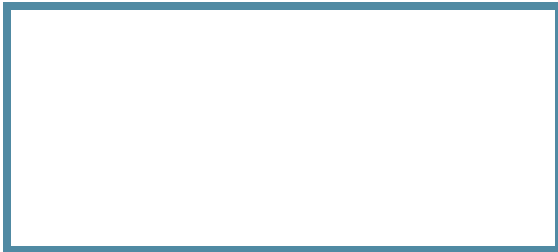
“A Surrender” | Write the date, name of the event, and details from the article in chronological order.

Events

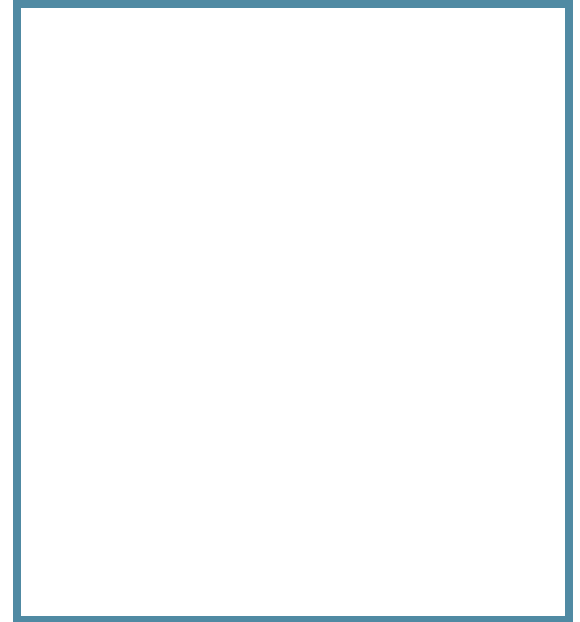
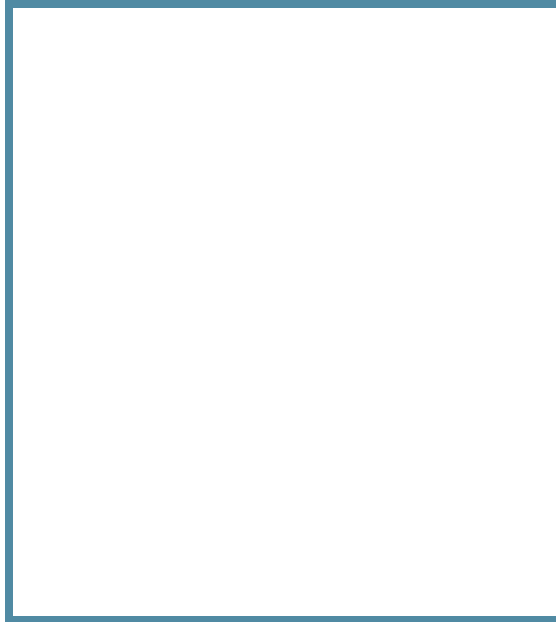


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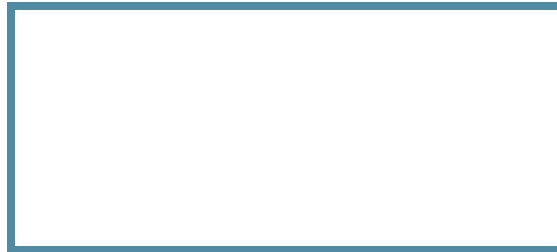
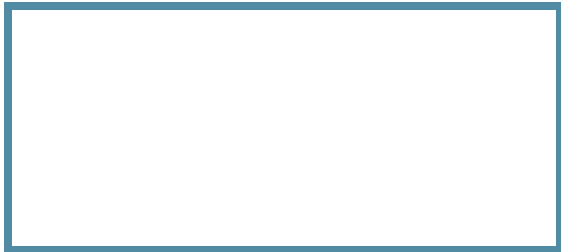
Events



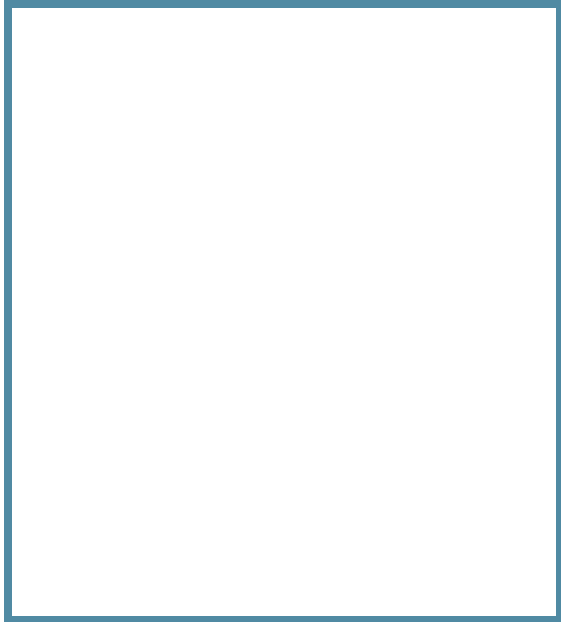
Details



Events



Details





L9 | Notes Chart

excerpt from “Lincoln Hall Speech” | Write repeated words, phrases, and ideas in the Repetition column and Chief Joseph’s ideas in your own words in the Notes column.

Repetition

Notes



Nez Perce Tribe Purchases 148 Acres in Joseph, Oregon

by Kayeloni Scott

- 1 Joseph, Oregon- On December 9, 2020, the Nez Perce Tribe (Tribe) completed the purchase of Am'sáaxpa, Place of Boulders, a 148-acre property located in Joseph, Oregon. Nez Perce Tribal Executive Committee (NPTEC) Chairman, Shannon Wheeler and Secretary, Rachel Edwards were there to complete the paperwork.
- 2 “This has been a project in the works for some time and there were several people involved in making this purchase a reality,” stated Chairman Wheeler. “This



Nez Perce riders in a procession returning to Am'saaxpa in Oregon's Wallowa Valley

purchase is a wonderful step in the reestablishment of a Nez Perce presence in the homeland of our people. We know our ancestors are smiling to see us returning home.”

- 3 The property, previously known as the Hayes Property, is located behind the rodeo grounds. The property includes $\frac{3}{4}$ miles of Wallowa River frontage with certain water rights. It consists of farm and riparian land, with a pristine view of the Wallowa Mountain range.



The Wallowa River below the Wallowa Lake Dam, Wallowa Valley, Oregon



Snake River near Dug Bar, Hells Canyon

4 This site, known as a traditional Nez Perce village site, is overlooked by a ridge known as a council site for Chief Joseph. During the spring of 1877, Chief Joseph and his band were forced out of the Wallowa Valley. His band at this point consisted of about 400, with approximately only 60 warriors. They headed for the Nez Perce reservation in Idaho, crossing the Snake River at what is now Dug Bar in Hells Canyon. At

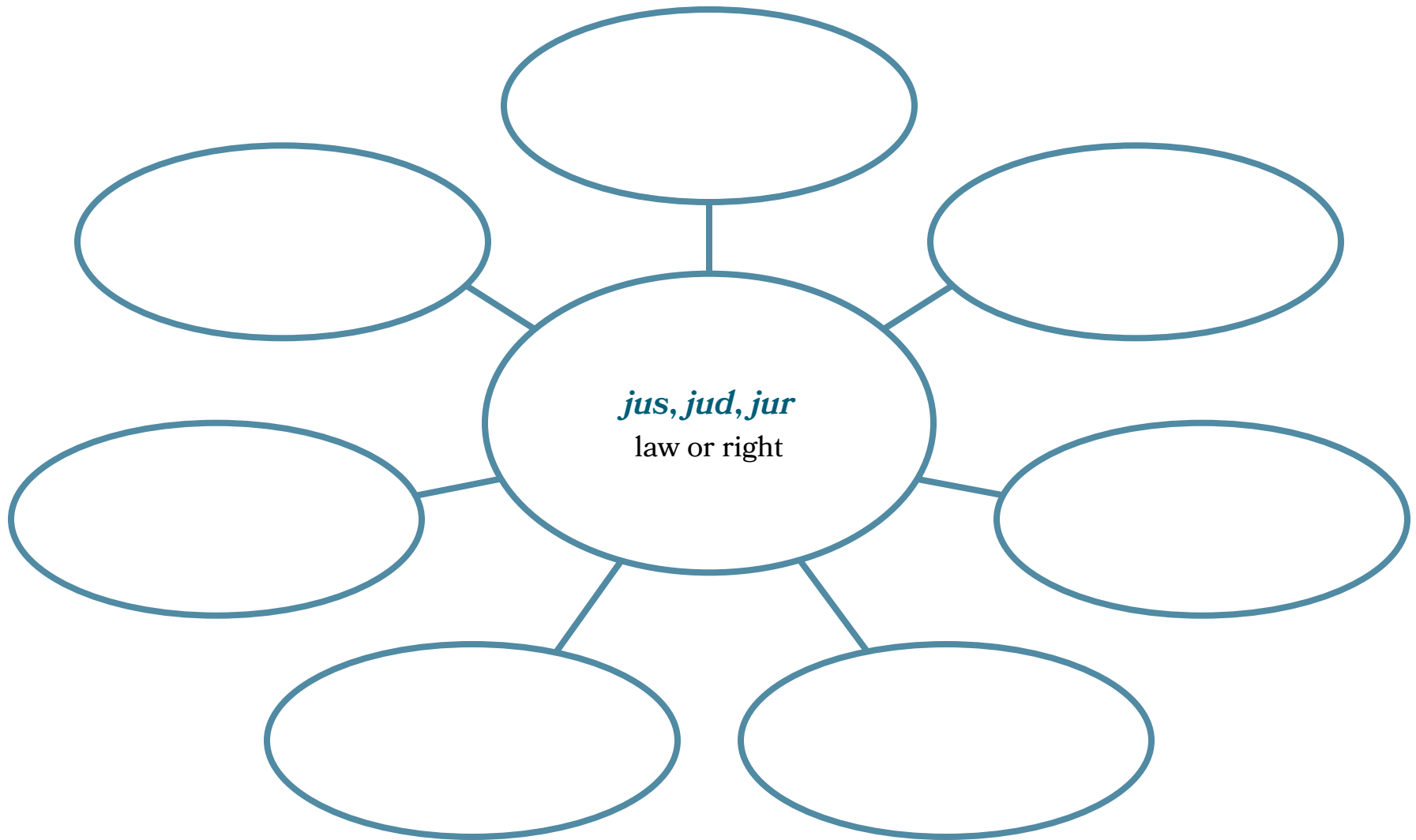
the time they did not know it, but Joseph's band would never be allowed to return to their homeland again. Acquisition of this property will allow the Tribe to continue its efforts to preserve its footprint in this area.

“...My son, never forget my dying words. This country holds your father's body. Never sell the bones of your father and your mother. I pressed my father's hand, and told him I would protect his grave with my life. My father smiled and passed away to the spirit land. I buried him in that beautiful valley of Winding Waters. I love that land more than all the rest of the world.”
– Chief Joseph



L14 | Word Parts Web

jus, jud, jur | In the ovals, write words that contain the root *jus, jud, or jur*.





L15 | Notice and Wonder Chart

The Birchbark House | Write what you notice and wonder about the text.

Notice

Wonder

Notice	Wonder





L16 | Story Map

The Birchbark House | Add notes about the characters and settings in chapters 1 and 2. List the events.

Characters 

Setting 

Event 1

Event 2

Event 3

Event 4

Event 5

Event 6

Event 7

Event 8





L17 | Character T-chart

The Birchbark House | Add notes about Omakakiins's interactions with her brothers.

Niiwo

Pinch



L18 | Inference Chart

The Birchbark House | For each passage, take notes on Omakakiins's thoughts and actions. Then make an inference based on your notes.

Passage 1: Thoughts and Actions	Inferences
Passage 2: Thoughts and Actions	Inferences
Passage 3: Thoughts and Actions	Inferences





L20 | Summary

The Birchbark House | In the left column, list what the character wanted, the challenges they face, what they do in response to them, and the result. Under Summary, use your notes from the left column to summarize what happens to the character in chapter 6.

Somebody

Wanted

But

So

Summary

Somebody

Wanted

But

So

Summary





L24 | Notice and Wonder Chart

Work of Art 4 | Write what you notice and wonder about the work of art.

Notice

Wonder

Notice	Wonder

excerpt from

“COUNTRIES AND THEIR CULTURES: OJIBWE”

by Lorie Roy

TRADITIONAL CULTURE

- 1 **C**ultural values such as generosity, honesty, strength of character, endurance, and wisdom were instilled through education, religious practice, and by example within the Ojibwe community. The Ojibwe counted time by 24-hour intervals (nights), months (moons), and years (winters). Each month had a name, denoting some natural feature or event. For example, the month of September, when tribes harvested wild rice along the lake shores, was called *manoominikegizis*, or “ricing moon.” October was “falling leaves moon.”
- 2 Precontact culture was heavily influenced by the natural terrain as the Ojibwe adapted their lifestyle to survive in a heavily forested land traversed by a

network of lakes and rivers. The Ojibwe lived a seminomadic life, moving a number of times each year in order to be close to food sources. The portability of Ojibwe lodging—the wigwam—enabled such moves to be made quickly and easily. Wigwams could be built in a day by bending peeled green ironwood saplings into arches; lashing the arches into a circular or oval shape with basswood fiber; and weaving birchbark strips or rush, cedar bark, or cattail mats



Wigwam, or wikuwam, a traditional Native American birchbark structure in a forest habitat

around the saplings. The dwelling had two openings, a door and a hole on top to emit smoke from the cooking



Birchbark

fire located directly below. When they moved to another camp, the Ojibwe left the frame, taking the lightweight birchbark strips and rush mats. During warm months the Ojibwe slept

on cedar bough mattresses, each person wrapped in a bearskin or deerskin robe.

- 3 Ojibwe lived in hunting camps in late fall and winter. In winter, men trapped and hunted. Families could become isolated during the winter months, and women occupied their time by tanning hides and sewing, while families engaged in storytelling. Many tales centered on Nanabush, a half-human, half-spirit trickster, who was often entangled in humorous scrapes and brought innovations, such as medicine, to humankind from the spirits (Nanabush went by many other names: Naanabozho, Nanibush, Nenabozho, Manabozho,

Minabozho, Waynaboozhoo, Wenabozho, Wenabozhoo, Wenebojo, Winabojo, or Winneboshoo).

- 4 Before the Ojibwe began to trade with Europeans and Americans, they wore clothing made from animal hides, primarily from tanned deerskin. The women wore deerskin dresses, leggings, moccasins, and petticoats made of woven nettle or thistle fibers. The men wore leggings, breechcloths, and moccasins. Girls and women decorated the clothing in geometric designs with bones, feathers, dyed porcupine quills, shells, and stones, using bone or thorn needles and thread made from nettles or animal sinew. Jewelry was made from animal bones, claws, or teeth strung into necklaces.



Two Native American birchbark canoes on the lake

- 5 Birchbark was a versatile natural product from which the Ojibwe created many items, including canoes, toboggans, and storage containers. The Ojibwe built canoe frames from wood and covered the frame with sewn birchbark strips, sealing the seams with pine or spruce gum. Toboggans also had curved wooden frames covered with birchbark. The Ojibwe decorated birchbark baskets with porcupine quills, sweet grass, birchbark cutouts, or bitten designs that were created by folding thin pieces of birchbark in half and biting them.

TRANSFORMATION OF CULTURE

- 6 Traditional life was altered through contact with non-Native people. Fur trading resulted in the Ojibwe becoming reliant on traded goods rather than the clothing, utensils, and weapons they had constructed.
- 7 Ojibwe culture is currently experiencing a renaissance as Native and non-Native people are studying Ojibwe botany, crafts, myths, and religion. Wild ricing by canoe is still a valued, even sacred, part of the culture, despite the fact that the once bountiful harvest has been reduced and the Ojibwe must now compete with commercial growers. Making maple sugar is still popular as well, although the sap may be collected in plastic bags rather than in birchbark

baskets. Communal festivities such as the “Honor the Earth” powwows held every July at Lac Courte Oreilles have become a focal point of modern day Ojibwe culture and hundreds of dancers of all ages participate.



Native Americans from across North America gather to sing, dance, and drum, 39th annual Lac Courte Oreilles Ojibwe “Honor the Earth” Pow Wow, near Hayward, Wisconsin, July 20–22, 2012







L27 | Characters' Actions Chart

The Birchbark House | Using details from chapter 11, write the names of the characters, their actions, and how these actions help the family endure the winter season.

Characters	Actions	Help

Characters	Actions	Help



L28 | Stories Comparison Chart

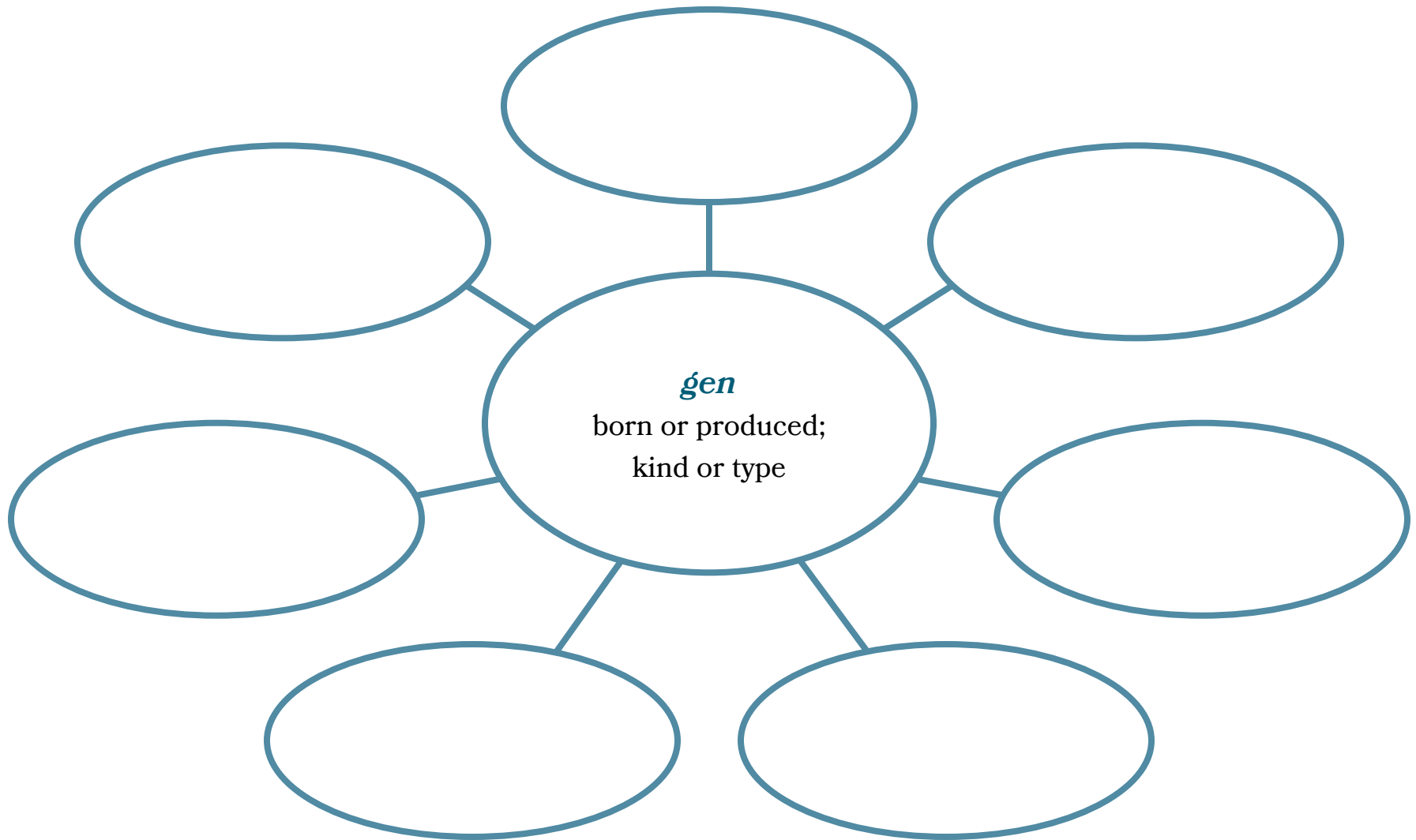
The Birchbark House | Write details about each story in the appropriate columns.

Story	Speaker and Audience	Reasons	Messages
“Dede’s Ghost Story”			
“Grandma’s Story: Fishing the Dark Side of the Lake”			
“Wenabozho and Muskrat Make an Earth”			



L35 | Word Parts Web

gen | In the ovals, write words that contain the root *gen*.





Talking Tool







Listen Closely

What do you mean by _____?
Can you tell me more about _____?
What evidence supports your idea?
How does your idea relate to _____?



Share What You Think

I think _____ because _____.
First, _____. Also, _____. In addition, _____. Finally, _____.
Based on _____, I think _____.
I hear you say that _____. This makes me think that _____.
I hear you say that _____. However, _____.



Support What You Say

In the text, _____.
For example, _____.
According to the author, _____.
One reason is _____. Another reason is _____.
This evidence shows _____.
This evidence means _____.
This evidence is important because _____.



Writing





Introduction

catches the reader's attention, gives some background context

Thesis

point # 1

point # 2

Proof Paragraph # 1

(evidence)

transition

Proof Paragraph # 2

(evidence)

Conclusion

What? (restate your thesis)

So What? (reflect)

Key: ∷ red, ▣ green, ≡ yellow, ||| blue





On-Target Writing Model

Prompt: How does “Coyote and the Monster” demonstrate aspects of Nez Perce culture?

“Coyote and the Monster” is a Nez Perce story that tells how the Nez Perce and other Native American tribes were created. In the story, a monster eats all the animals. Coyote decides to save his friends and get rid of the monster. He develops a plan to trick the monster into eating him. By following his plan, he saves all the animals, kills the monster, and creates several Native American tribes. “Coyote and the Monster” demonstrates that the Nez Perce value their connection to their homeland and the tradition of storytelling.

The Nez Perce tribe is deeply connected to their homeland. In the story “Coyote and the Monster,” Coyote squeezes the blood from the heart of the monster into the soil. The Nez Perce people were created from the place where the blood hits the ground. This is important because the Nez Perce homeland is the land Coyote used to create the tribe. Also, the heart of the monster turned to stone. It is still in the valley. The big stone is still there to remind the Nez Perce that they come from the land.

Notes 

Notes

In addition to showing that the Nez Perce value their connection to their homeland, “Coyote and the Monster” shows the importance of storytelling. The Nez Perce value the story “Coyote and the Monster” because it explains the Nez Perce’s origin. When talking about stories, the storyteller J. R. Spencer says, “This is how the knowledge of the people is passed down from generation to generation.” Nez Perce stories describe how their homeland, animals, and world came to be. Also, at the end of the story, Coyote creates other people by throwing parts of the monster to different places. The Nez Perce learn where different tribes live based on this story.

“Coyote and the Monster” is a Nez Perce story that explains the tribe’s strong connection to their homeland and shows the importance of storytelling. These are two important aspects of Nez Perce culture. “Coyote and the Monster” teaches each generation about the Nez Perce. Without these stories and people to tell them, their culture might be lost.





On-Target Writing Model

Prompt: How does “Coyote and the Monster” demonstrate aspects of Nez Perce culture?

“Coyote and the Monster” is a Nez Perce story that tells how the Nez Perce and other Native American tribes were created. In the story, a monster eats all the animals. Coyote decides to save his friends and get rid of the monster. He develops a plan to trick the monster into eating him. By following his plan, he saves all the animals, kills the monster, and creates several Native American tribes. “Coyote and the Monster” demonstrates that the Nez Perce value their connection to their homeland and the tradition of storytelling.

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Notes 

Notes

In addition to showing that the Nez Perce value their connection to their homeland, “Coyote and the Monster” shows the importance of storytelling. The Nez Perce value the story “Coyote and the Monster” because it explains the Nez Perce’s origin. When talking about stories, the storyteller J. R. Spencer says, “This is how the knowledge of the people is passed down from generation to generation.” Nez Perce stories describe how their homeland, animals, and world came to be. Also, at the end of the story, Coyote creates other people by throwing parts of the monster to different places. The Nez Perce learn where different tribes live based on this story.

“Coyote and the Monster” is a Nez Perce story that explains the tribe’s strong connection to their homeland and shows the importance of storytelling. These are two important aspects of Nez Perce culture. “Coyote and the Monster” teaches each generation about the Nez Perce. Without these stories and people to tell them, their culture might be lost.





Advanced Writing Model

Prompt: How does “Coyote and the Monster” demonstrate aspects of Nez Perce culture?

Do you know your origin story? For the Nez Perce, the story “Coyote and the Monster” tells them how their tribe and other Native American tribes were created. Also, this story teaches the Nez Perce important lessons about their surroundings, beliefs, and values. In the story, there is a monster who devours all the animals. Coyote plans to trick the monster into eating him too. By following his plan, he saves all the animals, kills the monster, and creates several Native American tribes. “Coyote and the Monster” demonstrates that the Nez Perce value their connection to their homeland and the tradition of storytelling.

The Nez Perce tribe is very connected to their land. In the story “Coyote and the Monster,” Coyote squeezes the blood from the heart of the monster into the soil at the place that becomes the Nez Perce homeland. This is important because the Nez Perce homeland is the land Coyote used to create them. Also in an interview, the storyteller J. R. Spencer shows the big stone that is the Heart of the Monster and says that the story reminds the Nez Perce that they come from the land. The Nez Perce’s

Notes 

Notes

connection to their land is demonstrated by this story because the land where they live is the land where the tribe was created.

“Coyote and the Monster” not only shows that the Nez Perce value their homeland, but it also shows the importance of storytelling. The Nez Perce value the story “Coyote and the Monster” because it explains the Nez Perce’s origin. When talking about stories, the storyteller J. R. Spencer says, “This is how the knowledge of the people is passed down from generation to generation.” Nez Perce stories describe how their homeland, animals, and world came to be. Likewise, he even says, “If you tell these stories in a certain order, you can get anywhere you want to go in Nez Perce country and you could tell where you were by the story that was being told.” Storytelling helps the Nez Perce travel their land. Also, at the end of the story, Coyote creates people by throwing parts of the monster to different places. The Nez Perce learn where different tribes live based on this story.

Nez Perce stories are not told just for fun. “Coyote and the Monster” is a Nez Perce story that explains the tribe’s strong connection to their homeland and shows the importance of storytelling. These are two important aspects of Nez Perce culture. “Coyote and the Monster” passes

important knowledge from generation to generation. This ensures that future generations of Nez Perce continue to learn about their culture.

Notes 



Advanced Writing Model

Prompt: How does “Coyote and the Monster” demonstrate aspects of Nez Perce culture?

Do you know your origin story? For the Nez Perce, the story “Coyote and the Monster” tells them how their tribe and other Native American tribes were created. Also, this story teaches the Nez Perce important lessons about their surroundings, beliefs, and values. In the story, there is a monster who devours all the animals. Coyote plans to trick the monster into eating him too. By following his plan, he saves all the animals, kills the monster, and creates several Native American tribes. “Coyote and the Monster” demonstrates that the Nez Perce value their connection to their homeland and the tradition of storytelling.

The Nez Perce tribe is very connected to their land. In the story “Coyote and the Monster,” Coyote squeezes the blood from the heart of the monster into the soil at the place that becomes the Nez Perce homeland. This is important because the Nez Perce homeland is the land Coyote used to create them. Also in an interview, the storyteller J. R. Spencer shows the big stone that is the Heart of the Monster and says that the story reminds the Nez Perce that they come from the land. The Nez Perce’s

Notes 

Notes

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Nez Perce stories are not told just for fun. “Coyote and the Monster” is a Nez Perce story that explains the tribe’s strong connection to their homeland and shows the importance of storytelling. These are two important aspects of Nez Perce culture. “Coyote and the Monster” passes

important knowledge from generation to generation. This ensures that future generations of Nez Perce continue to learn about their culture.

Notes 

Checklist

Writing Model | Prompt: How does “Coyote and the Monster” demonstrate aspects of Nez Perce culture?

	Review 1	Review 2
Knowledge		
shows knowledge of Nez Perce culture	<input type="checkbox"/>	<input type="checkbox"/>
shows knowledge of how “Coyote and the Monster” demonstrates Nez Perce values	<input type="checkbox"/>	<input type="checkbox"/>
Writing		
uses a hook to catch the reader’s attention	<input type="checkbox"/>	<input type="checkbox"/>
uses context to help readers understand the topic	<input type="checkbox"/>	<input type="checkbox"/>
has a clear thesis with two points	<input type="checkbox"/>	<input type="checkbox"/>
writes about each point in a proof paragraph	<input type="checkbox"/>	<input type="checkbox"/>
uses a transition word or phrase to begin proof paragraph 2	<input type="checkbox"/>	<input type="checkbox"/>
uses a topic sentence to begin each proof paragraph	<input type="checkbox"/>	<input type="checkbox"/>

	Review 1	Review 2
uses evidence from “Coyote and the Monster” or the J. R. Spencer interview to support each point	<input type="checkbox"/>	<input type="checkbox"/>
uses at least one elaboration sentence to develop each piece of evidence	<input type="checkbox"/>	<input type="checkbox"/>
uses a transition word or phrase to connect ideas within proof paragraphs	<input type="checkbox"/>	<input type="checkbox"/>
has a concluding paragraph that answers the <i>so what?</i> question	<input type="checkbox"/>	<input type="checkbox"/>
Language		
uses topic-specific vocabulary to explain the topic	<input type="checkbox"/>	<input type="checkbox"/>
uses a comma after introductory words and phrases	<input type="checkbox"/>	<input type="checkbox"/>
underlines, italicizes, or uses quotation marks for text titles	<input type="checkbox"/>	<input type="checkbox"/>
spells grade-level-appropriate words correctly	<input type="checkbox"/>	<input type="checkbox"/>

Checklist

Module Task 1 | Prompt: What values does Chief Joseph share in his “Lincoln Hall Speech”? Write proof paragraph 1 and proof paragraph 2 to complete the essay.

	Review 1	Review 2
Knowledge		
shows knowledge of Nez Perce values	<input type="checkbox"/>	<input type="checkbox"/>
shows knowledge of how “Lincoln Hall Speech” reflects Nez Perce values	<input type="checkbox"/>	<input type="checkbox"/>
Writing		
writes about each point in a proof paragraph	<input type="checkbox"/>	<input type="checkbox"/>
uses a transition word or phrase to begin proof paragraph 2	<input type="checkbox"/>	<input type="checkbox"/>
uses a topic sentence to begin each proof paragraph	<input type="checkbox"/>	<input type="checkbox"/>
uses evidence from “Lincoln Hall Speech” to support each point	<input type="checkbox"/>	<input type="checkbox"/>
uses at least one elaboration sentence to develop each piece of evidence	<input type="checkbox"/>	<input type="checkbox"/>
uses a transition word or phrase to connect ideas within proof paragraphs	<input type="checkbox"/>	<input type="checkbox"/>

Review 1

Review 2

Language

uses topic-specific vocabulary to explain the topic

underlines, italicizes, or uses quotation marks for text titles

spells grade-level-appropriate words correctly

Review 1 Comments

Review 2 Comments

Evidence Organizer

Module Task 1 | Collect evidence to support each point in your thesis. Elaborate on your evidence.

Prompt: What values does Chief Joseph share in his “Lincoln Hall Speech”? Write proof paragraph 1 and proof paragraph 2 to complete the essay.

Thesis: In his “Lincoln Hall Speech,” Chief Joseph explains that the Nez Perce value honesty and respect.

Source: _____

Point	Evidence	Elaboration

Point	Evidence	Elaboration

Point	Evidence	Elaboration



The island sustains the family by providing natural resources for food. When Omakakiins walks home from Old Tallow's house, she eats a maple sugar candy made from maple trees and collects heartberries from a bush. The plants on the island provide food for the family. Also, Old Tallow hunts and fishes to give Omakakiins's family food such as venison, fish, and even bear meat. The animals that live on the island are a food source for the family.

In addition to having natural resources to provide food, the island provides the family with resources to meet other needs. In the book, the author writes, "As soon as the earth warmed, the birchbark house always

took shape under Nookomis's swift hands." The birchbark trees provide the resources needed to build a shelter near the water. In addition, the narrator says, "Omakakiins knew how important it was to tan the skin, how her mother would cut up the soft smoked hide and sew on the winter's makizinan all summer." The family can use parts of the animals on the island to protect themselves from the cold weather.

Checklist

Module Task 2 | Prompt: How do natural resources on Moniingwanekaaning-minis sustain Omakakiins and her family? Write the introductory paragraph and the concluding paragraph to complete the essay.

	Review 1	Review 2
Knowledge		
shows knowledge of the setting in <i>The Birchbark House</i>	<input type="checkbox"/>	<input type="checkbox"/>
shows knowledge of Ojibwe use of natural resources	<input type="checkbox"/>	<input type="checkbox"/>
Writing		
uses a hook to catch the reader's attention	<input type="checkbox"/>	<input type="checkbox"/>
uses context to help readers understand the topic	<input type="checkbox"/>	<input type="checkbox"/>
has a clear thesis with two points	<input type="checkbox"/>	<input type="checkbox"/>
has a concluding paragraph that answers the <i>so what?</i> question	<input type="checkbox"/>	<input type="checkbox"/>
Language		
uses a comma after introductory words and phrases	<input type="checkbox"/>	<input type="checkbox"/>
spells grade-level-appropriate words correctly	<input type="checkbox"/>	<input type="checkbox"/>

Review 1 Comments

Review 2 Comments

Stories teach important Ojibwe beliefs. When Nookomis tells the story, “Wenabozho and Muskrat Make an Earth,” she is sharing a teaching story of how the earth began. The story explains how Muskrat brought grains of earth from the bottom of the water, and how Wenabozho used the grains to create an island that grew to become the earth. “Fishing the Dark Side of the Lake” teaches a belief in an afterlife. In the story, Nookomis tells about meeting the spirit of her grandmother.

Checklist

Module Task 3 | Prompt: What role do stories play in Omakakiins’s family? Write the introductory paragraph, proof paragraph 2, and the concluding paragraph to complete the essay.

	Review 1	Review 2
Knowledge		
shows knowledge of the stories in <i>The Birchbark House</i>	<input type="checkbox"/>	<input type="checkbox"/>
shows knowledge of storytelling tradition	<input type="checkbox"/>	<input type="checkbox"/>
Writing		
uses a hook to catch the reader’s attention	<input type="checkbox"/>	<input type="checkbox"/>
uses context to help readers understand the topic	<input type="checkbox"/>	<input type="checkbox"/>
has a clear thesis with two points	<input type="checkbox"/>	<input type="checkbox"/>
uses a transition word or phrase to begin proof paragraph 2	<input type="checkbox"/>	<input type="checkbox"/>
uses a topic sentence to begin proof paragraph 2	<input type="checkbox"/>	<input type="checkbox"/>
uses evidence from <i>The Birchbark House</i> to support the point	<input type="checkbox"/>	<input type="checkbox"/>

	Review 1	Review 2
uses at least one elaboration sentence to develop each piece of evidence	<input type="checkbox"/>	<input type="checkbox"/>
uses a transition word or phrase to connect ideas within proof paragraph 2	<input type="checkbox"/>	<input type="checkbox"/>
has a concluding paragraph that answers the <i>so what?</i> question	<input type="checkbox"/>	<input type="checkbox"/>
Language		
uses topic-specific vocabulary to explain the topic	<input type="checkbox"/>	<input type="checkbox"/>
uses a comma after introductory words and phrases	<input type="checkbox"/>	<input type="checkbox"/>
underlines, italicizes, or uses quotation marks for text titles	<input type="checkbox"/>	<input type="checkbox"/>
spells grade-level-appropriate words correctly	<input type="checkbox"/>	<input type="checkbox"/>

Review 1 Comments

Review 2 Comments



Evidence Organizer

Module Task 3 | Write your thesis in response to the prompt using the provided proof paragraph 1 and the role you chose for proof paragraph 2. Collect evidence to support point 2 in your thesis. Elaborate on the evidence.

Prompt: What role do stories play in Omakakiins's family? Write the introductory paragraph, proof paragraph 2, and the concluding paragraph to complete the essay.

Thesis: _____

Source: _____

Point	Evidence	Elaboration

Point	Evidence	Elaboration

Checklist

End-of-Module Task | Prompt: How does Louise Erdrich share Ojibwe cultural values through *The Birchbark House*?

Write an essay to explain.

	Review 1	Review 2
Knowledge		
shows knowledge of <i>The Birchbark House</i>	<input type="checkbox"/>	<input type="checkbox"/>
shows knowledge of Ojibwe culture	<input type="checkbox"/>	<input type="checkbox"/>
Writing		
uses a hook to catch the reader's attention	<input type="checkbox"/>	<input type="checkbox"/>
uses context to help readers understand the topic	<input type="checkbox"/>	<input type="checkbox"/>
has a clear thesis with two points	<input type="checkbox"/>	<input type="checkbox"/>
writes about each point in a proof paragraph	<input type="checkbox"/>	<input type="checkbox"/>
uses a transition word or phrase to begin proof paragraph 2	<input type="checkbox"/>	<input type="checkbox"/>
uses a topic sentence to begin each proof paragraph	<input type="checkbox"/>	<input type="checkbox"/>

	Review 1	Review 2
uses evidence from <i>The Birchbark House</i> to support each point	<input type="checkbox"/>	<input type="checkbox"/>
uses at least one elaboration sentence to develop each piece of evidence	<input type="checkbox"/>	<input type="checkbox"/>
uses a transition word or phrase to connect ideas within proof paragraphs	<input type="checkbox"/>	<input type="checkbox"/>
has a concluding paragraph that answers the <i>so what?</i> question	<input type="checkbox"/>	<input type="checkbox"/>
Language		
uses topic-specific vocabulary to explain the topic	<input type="checkbox"/>	<input type="checkbox"/>
uses a comma after introductory words and phrases	<input type="checkbox"/>	<input type="checkbox"/>
underlines, italicizes, or uses quotation marks for text titles	<input type="checkbox"/>	<input type="checkbox"/>
spells grade-level-appropriate words correctly	<input type="checkbox"/>	<input type="checkbox"/>

Review 1 Comments

Review 2 Comments



Evidence Organizer

End-of-Module Task | Collect evidence to support each point in your thesis. Elaborate on the evidence.

Prompt: How does Louise Erdrich share Ojibwe cultural values through *The Birchbark House*? Write an essay to explain.

Thesis: _____

Source: _____

Point	Evidence	Elaboration

Point	Evidence	Elaboration

Point	Evidence	Elaboration



Sentence Strategies

Module 1

Strategy 1: Use prepositional phrases to make writing precise.

Examples: *across, at, before, by, for, from, in, on, to, with*

Sample Sentence: **In** “Coyote and the Monster,” Coyote creates the Nez Perce people **from** the heart of the monster.

Your Turn

Coyote goes to the sweat lodge **before** _____.

Meadowlark flew **to** _____.

With _____, Coyote creates people.

Strategy 2: Use coordinating conjunctions to combine ideas.

Examples: *and, but, for, nor, or, so, yet*

Sample Sentence 1: Chief Joseph wants peace, **but** he says there cannot be peace until the US government treats Native Americans fairly.

Sample Sentence 2: Chief Joseph believes that all men are brothers **and** have equal rights upon the land.

Your Turn

Chief Joseph surrendered **but** _____.

Chief Joseph surrendered **and** _____.

US leaders promised Chief Joseph justice for his people **yet** _____.

US leaders promised Chief Joseph justice for his people **so** _____.

Strategy 3: Use subordinating conjunctions to connect ideas.

Examples: *although, because, unless, until, while*

Sample Sentence 1: Although tanning the moose hide is an important job, Omakakiins does not want to do it.

Sample Sentence 2: Pinch becomes a trickster **because** he realizes laughter helps his family.

Your Turn

Omakakiins does not feel peace about Niiwo's death **until** _____.

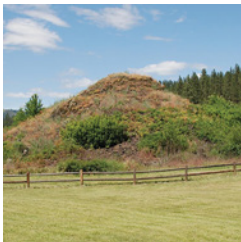
While the family walks back from the field, _____.

Nookomis would not tell stories **unless** _____.

Fluency







Fluency Practice

excerpt from “Coyote and the Monster”

1. Ask a friend or adult to listen to you read.
2. Read aloud the fluency passage three to five times.
3. Focus on the day’s fluency element as you read.
4. Ask the listener to initial and comment below.

	Initials	Comments
Day 1 Accuracy		
Day 2 Phrasing		
Day 3 Expression		
Day 4 Rate		
Retelling		

Fluency Elements

Accuracy: Correctly decode the words.

Phrasing: Group words into phrases, and pause for punctuation.

Expression: Use voice to show feeling.

Rate: Read at an appropriate speed.

excerpt from “Coyote and the Monster”

as told by J. R. Spencer

Coyote would be able to defeat this monster, so Meadowlark flew as fast as he could to find Coyote. Three days later, he came to Fox’s den, and Meadowlark hollered, “Coyote, Coyote, come quick!”

Coyote came rushing out of Fox’s den and asked Meadowlark what was going on. Meadowlark told Coyote about this huge monster that was devouring all of the animal people. So Coyote came up with a plan to defeat this monster.

He went to the trees, and he began to gather pitch. When he had enough pitch, he made a large ball and he put that in his sack. Then Coyote gathered five stone knives. He wrapped them in clean buckskin, and he put those in a sack. Then Coyote gathered hemp, and Coyote braided this hemp into good, strong rope. He bundled that up, and he put that in his sack.



Fluency Practice

excerpt from “Lincoln Hall Speech”

1. Ask a friend or adult to listen to you read.
2. Read aloud the fluency passage three to five times.
3. Focus on the day’s fluency element as you read.
4. Ask the listener to initial and comment below.

	Initials	Comments
Day 1 Accuracy		
Day 2 Phrasing		
Day 3 Expression		
Day 4 Rate		
Retelling		

Fluency Elements

Accuracy: Correctly decode the words.

Phrasing: Group words into phrases, and pause for punctuation.

Expression: Use voice to show feeling.

Rate: Read at an appropriate speed.

excerpt from “Lincoln Hall Speech”

by Chief Joseph

Good words do not last long unless they amount to something. Words do not pay for my dead people. They do not pay for my country now overrun by white men. They do not protect my father’s grave. They do not pay for my horses and cattle. Good words do not give me back my children. Good words will not make good the promise of your war chief, General Miles. Good words will not give my people a home where they can live in peace and take care of themselves. I am tired of talk that comes to nothing. It makes my heart sick when I remember all the good words and all the broken promises. There has been too much talking by men who had no right to talk.



Fluency Practice

The Birchbark House, passage 1

1. Ask a friend or adult to listen to you read.
2. Read aloud the fluency passage three to five times.
3. Focus on the day's fluency element as you read.
4. Ask the listener to initial and comment below.

	Initials	Comments
Day 1 Accuracy		
Day 2 Phrasing		
Day 3 Expression		
Day 4 Rate		
Retelling		

Fluency Elements

Accuracy: Correctly decode the words.

Phrasing: Group words into phrases, and pause for punctuation.

Expression: Use voice to show feeling.

Rate: Read at an appropriate speed.

The Birchbark House, passage 1, pages 5–6

by Louise Erdrich

She was named Omakakiins, or Little Frog, because her first step was a hop. She grew into a nimble young girl of seven winters, a thoughtful girl with shining brown eyes and a wide grin, only missing her two top front teeth. She touched her upper lip. She still wasn't used to those teeth gone, and was impatient for new, grown-up teeth to complete her smile. Just like her namesake, Omakakiins now stared long at the silky patch of bog before she gathered herself and jumped. One hummock. Safety. Omakakiins sprang wide again. This time she landed on the very tip-top of a pointed old stump. She balanced there, looking all around. The lagoon water moved in sparkling crescents. Thick swales of swamp grass rippled. Mud turtles napped in the sun. The world was so calm that Omakakiins could hear herself blink. Only the sweet call of a solitary white-throated sparrow pierced the cool of the woods beyond.



Fluency Practice

The Birchbark House, passage 2

1. Ask a friend or adult to listen to you read.
2. Read aloud the fluency passage three to five times.
3. Focus on the day's fluency element as you read.
4. Ask the listener to initial and comment below.

	Initials	Comments
Day 1 Accuracy		
Day 2 Phrasing		
Day 3 Expression		
Day 4 Rate		
Retelling		

Fluency Elements

Accuracy: Correctly decode the words.

Phrasing: Group words into phrases, and pause for punctuation.

Expression: Use voice to show feeling.

Rate: Read at an appropriate speed.

The Birchbark House, passage 2, page 82

by Louise Erdrich

“Gaygo, Pinch!”

Everyone gasped. This time it was Andeg who spoke!

Terrified at the crow’s harsh croak, Pinch nearly threw himself out of the canoe, nearly tipped them all over in his panic to get to Mama, who yelled, of course, “Gaygo, Pinch!” causing Andeg to flap his wings and say again, “Gaygo, Pinch!” which made Pinch cry, an embarrassment he never quite got over. From then on he regarded Andeg with stubborn awe, treated the bird with reserved respect, and in fact behaved just a little better, for just a little while, as Nookomis told him that his rascal ways annoyed even the animals!

“Wait until you hear what Mukwah, the bear, says, or Grandfather Owl! Think of that!” Nookomis scolded.

Pinch didn’t want to.



Fluency Practice

The Birchbark House, passage 3

1. Ask a friend or adult to listen to you read.
2. Read aloud the fluency passage three to five times.
3. Focus on the day's fluency element as you read.
4. Ask the listener to initial and comment below.

	Initials	Comments
Day 1 Accuracy		
Day 2 Phrasing		
Day 3 Expression		
Day 4 Rate		
Retelling		

Fluency Elements

Accuracy: Correctly decode the words.

Phrasing: Group words into phrases, and pause for punctuation.

Expression: Use voice to show feeling.

Rate: Read at an appropriate speed.

The Birchbark House, passage 3, pages 122–123

by Louise Erdrich

When Nookomis finished, no word was spoken. Omakakiins could say nothing because stiff hairs prickled at the back of her neck. She couldn't get the sight of that hand, reaching out of the water, from her mind! Ten Snow and Angeline were wiping tears from their eyes. Mama sighed and continued her work, slowly, carefully, on Angeline's shawl. Perhaps she was thinking of the big gathering, where Angeline might meet someone and go away with him, far from her mother's gaze. Although she didn't want that to happen, it was inevitable, and Yellow Kettle's fond look said all that was in her heart. How deeply she loved her children. How dear they were to her, the center of her life. Being naturally cheerful and bold, though, she soon grinned and joked. Yellow Kettle could not help turning the mood her way and soon everyone was laughing over Niiwo's tumbling and Andeg's playful squawks as Niiwo followed him, grabbed for him. Andeg knew how to stay just out of reach of those chubby, curious fingers!



Fluency Practice

The Birchbark House, passage 4

1. Ask a friend or adult to listen to you read.
2. Read aloud the fluency passage three to five times.
3. Focus on the day's fluency element as you read.
4. Ask the listener to initial and comment below.

	Initials	Comments
Day 1 Accuracy		
Day 2 Phrasing		
Day 3 Expression		
Day 4 Rate		
Retelling		

Fluency Elements

Accuracy: Correctly decode the words.

Phrasing: Group words into phrases, and pause for punctuation.

Expression: Use voice to show feeling.

Rate: Read at an appropriate speed.

***The Birchbark House*, passage 4, pages 209–210**

by Louise Erdrich

Omakakiins walked toward the strongest center of their music, and then, on a patch of thawed grassy ground, she lay back in the sun, her head against the bark of a fallen log. The birds, the whole earth, the expectant woods seemed to wait for her to understand something. She didn't know what. It didn't matter. Drowsily, she whistled along with the tiny sparrows. *Ingah beebabee. Ingahbeebabee.* Those sweet, tiny, far-reaching notes were so brave. The little birds called out repeatedly in the cold dawn air, and all of a sudden, Omakakiins heard something new in their voices.

She heard Niiwo.

She heard her little brother as though he still existed in the world. She heard him tell her to cheer up and live. *I'm all right*, his voice was saying, *I'm in a peaceful place. You can depend on me. I'm always here to help you, my sister.* Omakakiins tucked her hands behind her head, lay back, closed her eyes, and smiled as the song of the white-throated sparrow sank again and again through the air like a shining needle, and sewed up her broken heart.

Volume of Reading





Volume of Reading Questions

Module 1 | After reading or listening to a text, add to your Reading Log for Module 1. Then follow your teacher's instructions for which questions to answer in your journal.

Wonder	What do I notice and wonder about this text?
Organize	What is happening in this text?
Reveal	What does a deeper look at character relationships reveal? What does a deeper look at text structure reveal?
Distill	What is a central idea in this text?
Know	How does this text build my knowledge?
Essential Question	How do communities sustain their cultures?
Your Knowledge	What have you noticed about the role of stories or art in your community?



Reading Log

After reading or listening to a text, write the date and text title. If you did not read a whole text, write the page numbers for the section that you did read.

Date	Title	Pages

Date	Title	Pages

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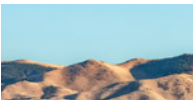
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Date	Title	Pages

Glossary





Glossary

Module 1 | Parts of Speech Key: **(n.)** noun, **(v.)** verb, **(adj.)** adjective

aadizookaan (n.)

a traditional story that often helps explain how to live as an Ojibwe



Notes 

abstract art

a work of art that does not try to show the world as it actually is but still uses line, color, shape, form, texture, value, and space; includes works that evoke or react to other ideas or images

abstract perspective

an artistic technique that creates a sense of unrealistic or flattened space in a two-dimensional work of art

awareness (n.)

knowledge and understanding based on information or experience



context (n.)

information necessary for readers to understand a topic

culture (n.)

the shared beliefs, traditions, language, and way of life of a particular group of people



depth of field

how much of an image is in focus, specifically the distance between the nearest and farthest in-focus parts of an image

devour (v.)

1. to quickly eat all of something, especially in a way that shows that you are very hungry
2. to destroy something completely

Notes 

empire (n.)

a group of countries or regions that are controlled by one ruler or one government

encounter (n.)

a meeting that is not planned or expected

fluency (n.)

the ability to read with accuracy, phrasing, and expression at an appropriate rate

foreshadow (v.)

to give a suggestion of something that has not yet happened

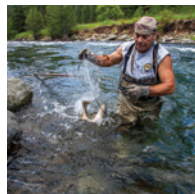
generation (n.)

1. the period of time between the births of parents and the births of their children
2. the people born during the same time period



homeland (n.)

a person's native land; the native land of one's ancestors



horizon line

in a work of art, the horizontal line where the ground or sea appears to meet the sky

justice (n.)

fair treatment



natural resource

a part of the environment that a plant, human, or other animal can use for what it needs to live



one-point perspective

an artistic method that shows objects appearing to get smaller the closer they are to the single vanishing point on the horizon line

oral tradition

the stories, knowledge, beliefs, and values that a group of people pass down to future generations by sharing stories aloud

perspective (n.)

the technique an artist uses to realistically depict three-dimensional space on a two-dimensional surface; how an artist gives the idea of space and depth even on a flat surface

portentous (adj.)

trying to seem important, serious, or impressive

sacred (adj.)

worthy of religious or spiritual respect



subject (n.)

the object, scene, figure, or event that a work of art shows

surrender (n.)

an agreement to stop fighting, hiding, resisting, etc. because you know that you will not win or succeed

sustain (v.)

to provide what is needed for something or someone to exist or continue



tradition (n.)

a way of thinking, behaving, or doing something that has been used by the people in a particular group, family, society, etc. for a long time



value

1. (n.) a strongly held belief about what is important or acceptable
2. (v.) to think that someone or something is important or useful



vanishing point

the point on the depicted horizon line where receding parallel lines seem to meet

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F. M. Sargent

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every child
is capable of
greatness