

**ENGLISH 12 FIRST PEOPLES
SAMPLE PASSAGES AND QUESTIONS
PART A: SIGHT TEXTS
INFORMATIONAL**

INSTRUCTIONS: Read the following selection, “Yuquot, the Centre of The World,” and answer the multiple-choice questions. For each question, select the **best** answer and record your choice on the **Answer Sheet** provided.

Yuquot, the Centre of The World

by Mowachaht–Muchalaht First Nations

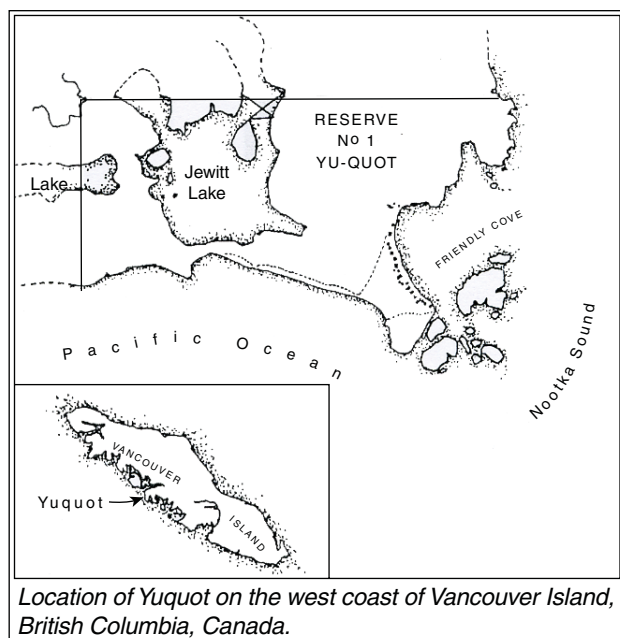
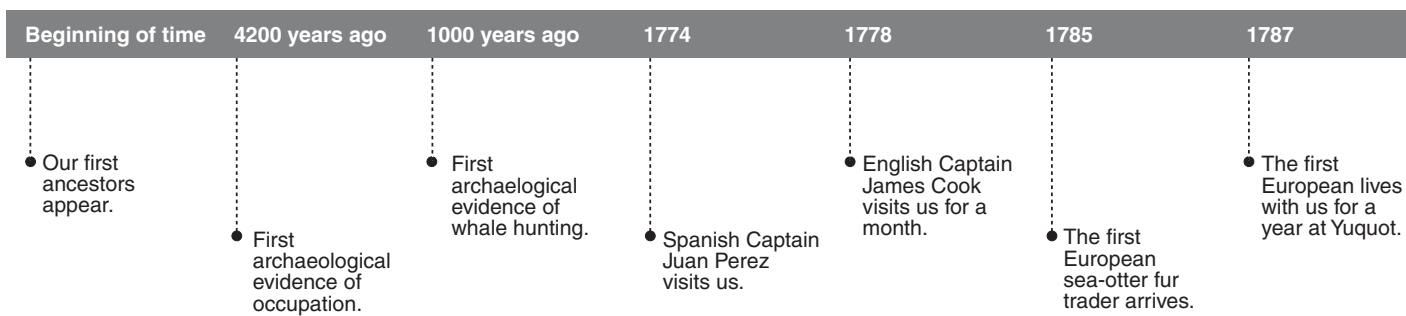


Figure 1

1 Yuquot. It is the centre of the world. The name of our village, meaning “where the wind blows from all directions,” acknowledges the central nature of the place given to us by the Creator. During the winter when the powerful winds sweep unhindered from the southwest across the open ocean, we wonder why some of the rocks on the beach don’t blow away. In the spring, it arrives from the west with news of the sea, of the arrival of the herring and whales. In the summer, the wind comes from the southeast, following the shores of Vancouver Island and warming the land. This is the breeze that guided men like Cook, Bodega y Quadra, Malaspina and Meares who, with their ships, visited our harbour over two hundred years ago. In the

CHRONOLOGY OF SIGNIFICANT EVENTS AT YUQUOT



fall, the wind brings the first storms and heavy rains, beckoning the salmon to return to their river homes, signaling to our people the last great harvest of the year. Last, the wind comes from the north, twisting overland across the forest and mountains. This wind is filled with the scent and spirit of the cedar, fir and yew, of the mountains, inlets, streams, rivers and lakes that feed the richness of our territory.

2 Yuquot also is at the centre for gathering the resources which have nourished us through countless generations. It is ideally located between the land and the sea, between the outside and the inside, between the abundance and energy of the ocean and the majesty and richness of the forest and inlets. It is a place of power and change. We look to the outside, to the open Pacific, for the whales, sea lions and seals, to the fishing banks for halibut, cod and salmon, and to the rocky shorelines for mussels and barnacles. To the inside are the sheltered waters, providing us with clams, oysters and herring, and the forests which sustain us with cedar, alder, berries, plants, deer, elk and much more. Further inside, up the inlets, are the rivers that once were rich with spawning salmon, and trails that led up through the mountains across Vancouver Island to our neighbours with whom we have always traded.

3 To outsiders, Yuquot appears to be at the edge of the world. For us, it is the centre of the world. It is a place of unsurpassed beauty and natural wonders we wish all to witness. A place where one can share a beach with whales who come to rub in the surf, where one can feel the power of the great winds, experience Nature’s harmonies, and travel back in time to ponder people and events that once were.

4 Yuquot is also the centre of our history, a place of many stories, some of which we will share with you. Our history extends far back, to the very beginnings of time. One of our stories tells of the time when the Great Creator made the first woman in the wilderness at Yuquot. She, in turn, produced “Snot-Boy” who eventually grew to become the first man of our nation. Together, they produced the offspring of whom we are the direct descendants. Other stories document the early history of Yuquot, the origins of the many powerful tribes who once inhabited our territory, the wars and conflicts which took place, and the experiences of Yahlua, the father of the first Chief Maquinna. Some of our most important history lessons document the origins and development of the whaling power, and how the Whalers’ Washing House came to be the source of that power. All of our history demonstrates the

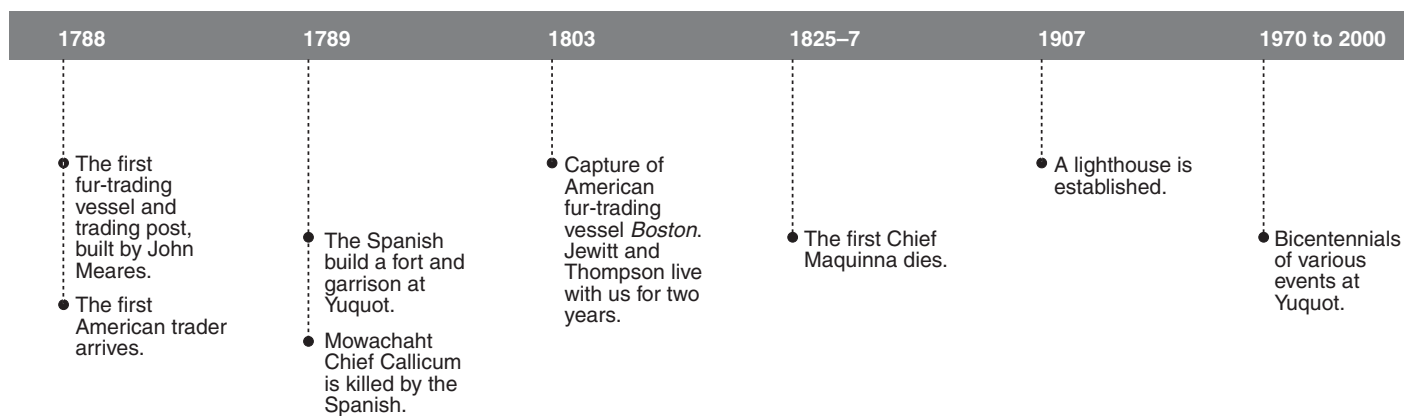


Figure 2

interconnectedness of life, and illustrates the deep spiritual bonds we have with our environment as a result of the experiences, adventures and keen observations of our ancestors.

- 5 Archaeologists undertaking excavations at Yuquot unearthed the remains of some of the foods our ancestors ate, tools they used, and

other items of house and hearth. From these few clues, they developed theories about our history and the development of our culture, and say they have proof we have lived at Yuquot for over 4300 years. We suspect that further research will prove we have been there much longer, and will reveal much more information about our way of life.

(Retrieve Information)

1. During which season did European explorers arrive in Yuquot?
- A. spring
 - * B. summer
 - C. fall
 - D. winter

(Interpret Texts)

2. Why do the writers consider Yuquot to be the “centre of the world”?
- * A. It is important to the people.
 - B. It has rich archaeological sites.
 - C. Its resources are significant to the global economy.
 - D. It is the site of the historical meeting between Chief Maquinna and Captain Vancouver.

(Interpret Texts)

3. With reference to the time line (Figure 2), which phrase best describes Yuquot’s history during the years 1787–1803?
- A. European colonization of Yuquot
 - B. Spanish trading monopoly with First Nations
 - * C. increased hostility between Europeans and First Nations
 - D. sustained violence between Europeans and First Nations

PART A: SIGHT TEXTS
POETRY

INSTRUCTIONS: Read the following poem, “The Crow Hop,” and answer the multiple-choice questions. For each question, select the **best** answer and record your choice on the **Answer Sheet** provided.

The Crow Hop

by Garry Gottfriedson

he flew in from unknown places
before the sun could hide
behind the mountain tops

5 i was a cynical youngster
sitting on the banks
of the tk’kum loop river
and grappling with mixed thoughts
as a young man does

10 he smiled and spoke to me
in his gravelly experienced voice
saying, “i’d make a good dancer”
asking, if i’d like to see it done?

15 i laughed in the setting sun
but soon became trapped
in my own laughter
as i witnessed the magic
an old dance held to an ancient beat

20 he weaved and hopped
on the shore’s edge
all the while singing a song his grandfather knew

as i stared at this mystery
i too, began to move
to the rhythm of rippling waves
that stole sand
25 as the tempo of time
faded in the gray of night
like the passing story of coyote and crow
who once danced on a river's edge
and before the moon could comfort the night sky,
30 he left as he came
but i stayed to become a dancer

(Retrieve Information)

1. What provided the beat for the speaker?

- A. his own laughter
- B. the tempo of time
- * C. the rippling waves
- D. his grandfather's song

(Recognize Meaning)

2. Which literary device is used in "before the moon could comfort the night sky" (line 29)?

- A. paradox
- B. hyperbole
- C. symbolism
- * D. personification

(Interpret Texts)

3. How is the speaker changed by the crow hop?

- A. He suspends his cynicism for a time.
- B. He has a greater appreciation for nature.
- * C. He is inspired to connect with his culture.
- D. He understands the significance of drumming.

PART A: SIGHT TEXTS
LITERARY PROSE

INSTRUCTIONS: Read the following excerpt from “This Is a Story,” and answer the multiple-choice questions. For each question, select the **best** answer and record your choice on the **Answer Sheet** provided.

This Is a Story

by Jeanette C. Armstrong

- 1 It came to me one morning early, when the morning star was up shining so big and bright, the way she does in the summers. It was during the women’s gathering at Owl Rock. It was the same year that the Red Star came so close to the earth that it was mentioned in the papers.
- 2 I had been sitting up with the fire. One woman had to sit up with it at all times during the gathering. One friend had stayed up with me to help keep me awake. It had been cold and I was wrapped up in a Pendleton blanket. It was the second to last night of the gathering. I was getting very sleepy when George said, “Tell me a story.” “Okay,” I said. “This story happened a long time ago. It’s real.”
- 3 Kyoti (Coyote) was coming up the river, from the great Columbia River up to the Okanagan River. Kyoti had come up through there before. One time before that I know of. That time Kyoti came up the Okanagan River which runs into the Columbia River. That was the time when Kyoti brought salmon to the Okanagan. Everywhere Kyoti stopped at the Peoples’ villages, salmon was left. It made everyone happy. It was a great gift. Kyoti did that a long time ago.
- 4 Now, after waking up from an unusually short nap, Kyoti was walking along upstream, wanting to visit with the People in the Okanagan. These were Kyoti’s favourite people. Visiting them always meant a real feast with salmon. Kyoti was partial to salmon.
- 5 While walking along, Kyoti noticed a lot of new things. A lot of things changed since that last trip through here. There sure were a lot of Swallow people¹, and they had houses everywhere, but Kyoti couldn’t find any People, or even the villages of the People. Things looked very strange.
- 6 Eventually, Kyoti came to a huge thing across the river at Grand Coulee². It was so high it stretched all the way across the water and blocked it off. Kyoti stopped and looked at it for a while not having any idea what it might be. It didn’t look good, whatever it was. Something was worrisome about it. Kyoti had thought of going up to the Kettle Falls to where the Salmon Chief stayed, but there didn’t seem to be any way salmon could get past that thing, no matter how high they jumped. Kyoti was pretty hungry by then, not having seen any People. Just to make sure, Kyoti decided to go up the Okanagan River to where the People had been real happy to get the salmon brought to them.
- 7 It was a good thing Kyoti didn’t go up to Kettle Falls anyway. Kyoti didn’t know, yet, that all the People had moved away when the Falls had disappeared under the new lake behind Grand Coulee.

¹ Swallow people: *those who are not from the culture of the Okanagan People*

² Grand Coulee: *the location of a large dam*

- 8 So Kyoti went back down the river and started up the Okanagan. Kyoti kept going along the river and, sure enough, what Kyoti was afraid of came true. There was another one of those things right there at Chief Joseph. But this time there were a couple of People fishing there. They were the first People Kyoti had seen anywhere along the river. They were directly below that huge thing that stretched way up and across the river.
- 9 So Kyoti went up to them and waited for a greeting and some show of respect. Like an invite to eat. After all Kyoti was respected in these parts. Kyoti had brought the salmon to these People.
- 10 Kyoti waited for a while but neither of the young men said anything. They just kept on fishing. Kyoti got tired waiting for them to speak first and said, “How is the fishing?”
- 11 They both just looked at Kyoti, like they didn’t understand.
- 12 Kyoti again spoke, slower and louder this time, “Is the fishing good? I bet there are some big ones this time of year.”
- 13 One of them shrugged and tried to say in Swallow talk that they didn’t know the language.
- 14 That was how Kyoti found out that they couldn’t understand the language of the Okanagan People!
- 15 Kyoti couldn’t figure that one out, but since Kyoti knew all the languages, Kyoti talked to them in Swallow talk. Kyoti asked them again how the fishing was.
- 16 They looked at Kyoti and one of them answered, “We been here two days, nothing yet.”
- 17 Well Kyoti was pretty disappointed. Kyoti was hoping to eat a couple of salmon for lunch. Kyoti thought that maybe it wasn’t a lost cause after all. People in their village might have food, maybe even salmon, since this was fishing season.
- 18 Kyoti waited around for a while and finally asked, “Where are all the People?”
- 19 One of them answered by asking what Kyoti meant.
- 20 “Well, I would like to talk to your headman,” Kyoti said very seriously.
- 21 Actually Kyoti just wanted to eat. Kyoti was starving.
- 22 They both laughed. “What headman. Hey, man, where’d you come from?” one of them asked.
- 23 Kyoti kinda got mad then and answered, “I came walking up the river. I never saw any People. All I been seeing is those Swallows and they sure got lots of houses. Now you talk to me in their talk and laugh at me. I’m hungry and you don’t even offer me anything to eat.”
- 24 Well that shamed them guys out. Even though they weren’t quite sure of what Kyoti was talking about. One of them said, “Cheeze, you coulda just said that in the first place. We’re Indians³. Come on, we’ll go over to the house and feed you up.”

³ Indian: *First Peoples*; “Indian” is not the preferred term

- 25 So that was how Kyoti got to Nespelum. Kyoti got to meet one old person there that talked right. All the rest of the People just kept talking Swallow talk. They used words in Swallow that didn't have a meaning that Kyoti could figure out.
- 26 What was the most surprising was that all the people lived in Swallow houses and ate Swallow food. A whole lot of things were pretty strange.
- 27 Kyoti had looked and looked for somebody who could talk in the People's language. Kyoti asked the one person who could talk proper, how this had all happened.
- 28 The person was a very old woman. Kyoti recognized her name and knew which family and village her People were from. She was from an old headman family.
- 29 She looked at Kyoti for quite a while and recognized Kyoti. Then she cried and cried for a long time. "Kyoti," she said, "I never thought you was ever going to come back. Things haven't been good for quite a while now. I kept hoping you would show up. Them Swallows came. We don't know what happened. They did lots of things. They built that thing across the river again, like when they were Monster people and you broke their dams to bring the salmon up. I don't think it's made out of spit and clay like that other time, but it's made something like that. They did lots of other worse stuff. How come you never came back for a long time? Now look what happened."
- 30 Kyoti was quiet for a while. "Well I guess I went to sleep for a while. You know sometimes I oversleep a little," Kyoti joked, trying to make her feel better.
- 31 Actually Kyoti was well known for oversleeping all the time. And actually Kyoti always used that as an excuse for being too late for something important.
- 32 But the old woman just kept crying. She kept on talking, saying, "Nobody listens to me. Nobody knows you anymore."

(Recognize Meaning)

1. Which word best describes the voice established in paragraphs 1–3?

- A. didactic
- * B. informal
- C. humorous
- D. passionate

(Interpret Texts)

2. Which word best describes the attitude of the two People toward Kyoti throughout paragraphs 8–23?

- A. hateful
- B. mocking
- C. disgusted
- * D. disrespectful

(Interpret Texts)

3. Which sentence best explains why the old woman is crying?

- A. She feels threatened by the Swallow people.
- B. She is frustrated with Kyoti’s lazy behaviour.
- C. She regrets being the last of the People who know their language.
- * D. She is saddened by the changes that occurred during Kyoti’s absence.

PART B: SYNTHESIS OF TEXTS

Question 1 is based on the poem “The Crow Hop” and the literary prose passage “This Is a Story.”

INSTRUCTIONS: In paragraph form and in at least **150 words**, answer question 1 in the **Response Booklet**. Write in **ink**. Use the **Organization and Planning** space to plan your work. The mark for your answer will be based on the appropriateness of the examples you use as well as the adequacy of your explanation and the quality of your written expression.

(Analyze Texts)

1. Contrast the speaker’s response to cultural traditions in “The Crow Hop” with the characters’ responses to cultural traditions in “This Is a Story.” Support your response with specific references to **both** texts.

KEY:

“The Crow Hop”	“This Is a Story”
<p>The speaker is transformed from being a troubled youth to becoming a proud traditional dancer:</p> <ul style="list-style-type: none">• the speaker begins as cynical and confused, and he laughs at the dancer (lines 4–15)• the dancer is experienced and knows traditional ways well (lines 9–12, 20)• the speaker is changed by “the magic,” “an old dance,” and an “ancient beat” (lines 16 and 17)• The speaker stares “at this mystery” (line 21), understands the “tempo of time” (line 25), reconnects with his tradition: “stays to become a dancer” (line 31)	<p>The People appear oblivious to their traditions because of the many changes brought about by the “Swallow people”:</p> <ul style="list-style-type: none">• as Kyoti sleeps there is an absence of guidance for their traditions (various references)• few know the language (various references)• many of the People had moved away when the dam was built and the Falls disappeared (paragraph 7)• they no longer have the salmon (paragraphs 9–24)• the two who are fishing show Kyoti a lack of respect (paragraphs 23 and 24)• they do not live the same way they used to (paragraphs 23–27)• Kyoti sees that the old woman is very distraught over the changes (paragraphs 30–33)

Other responses are possible.

PART C: RESPONSE TO TEXTS

INSTRUCTIONS: Using standard English, write in the **Response Booklet**, a coherent, unified, multi-paragraph (**3 or more paragraphs**) response of at least **300 words** on the **prompt** below. Write in **ink**. Use the **Organization and Planning** space to plan your work. The mark for your answer will be based on the appropriateness of the examples you use as well as the adequacy of your explanation and the quality of your written expression.

(Analyze Texts)

2. Humour often plays an important role in the literature and other media created by First Peoples.

Support this statement by discussing at least two works. At least one of these works must come from the List of Examinable Texts (on next page). **Do not use Sight Passages from Part A of the examination in your answer for Part C.**

LIST OF EXAMINABLE TEXTS

Choose at least one of the following works from the List of Examinable Texts to support your response for Part C.

Novels and Autobiographies

- *Half Breed*
- *Keeper'n Me*
- *Monkey Beach*

Films

- *Hank Williams First Nation*
- *Rabbit-Proof Fence*
- *Whale Rider*

Plays

- *Smoke Signals*
- *Only Drunks and Children Tell the Truth*
- *The Witch of Niagara*

Essays

- *The Truth About Stories*

Note to teachers:

- The learning resources listed above must be locally approved for classroom use.
- Please refer to the learning resources annotations for the List of Examinable Texts available in the Teachers' Resource Guide for English 12 First Peoples provided by the First Nations Education Steering Committee.

PART D: COMPOSITION

INSTRUCTIONS: Using standard English, write in the **Response Booklet**, a coherent, unified, multi-paragraph (**3 or more paragraphs**) composition of at least **300 words** on the **topic** below. In your composition, you may apply any appropriate method of development including exposition, persuasion, description, and narration.

Use the **Organization and Planning** space to plan your work.

(Writing)

3. Write a multi-paragraph composition on the **topic** below. In addressing the **topic**, consider all possibilities. You may draw support from the experiences of others or from any aspect of your life: your reading and your experiences. Remember, you do not have to accept the basic premise of the statement.

Topic:

Learning from others can enrich our lives.

ACKNOWLEDGEMENTS

Armstrong, Jeanette C. "This Is a Story." *All My Relations: An Anthology of Contemporary Canadian Native Fiction*. Toronto: McClelland and Stewart Ltd. 1990.

Gottfriedson, Garry. "The Crow Hop." *Voices of the First Nations*. McGraw-Hill Ryerson. © 1995.

"Yuquot Agenda Paper" © Mowchaht-Muchalaht First Nations, 2000. A longer version of this paper was presented to the Historic Sites and Monuments Board of Canada in 1997. In *Nuu-chah-nulth Voices, Histories, Objects and Journeys*. Victoria: Royal British Columbia Museum. 2000.