

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."

PART B: SYNTHESIS OF TEXTS

1 written-response question
Value: 20%

Suggested Time: 20 minutes

Question 1 is based on the poem “Falling Song” and the literary prose passage “Returning.”

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.

ENGLISH 12 FIRST PEOPLES
SCORING GUIDE FOR SYNTHESIS OF TEXTS (PART B)

This is a first-draft response and should be assessed as such.

The response is assessed holistically.

6

The six response is **superior**, demonstrating an insightful understanding of the texts. The response shows a sophisticated approach to synthesis, including pertinent references. The writing style is effective and demonstrates skillful control of language. Despite its clarity and precision, the response need not be error-free.

5

The five response is **proficient**, demonstrating a clear understanding of the texts at an interpretive level. The response clearly synthesizes the concepts within the texts. References may be explicit or implicit and convincingly support the analysis. The writing is well organized and reflects a strong command of the conventions of language. Errors may be present, but are not distracting.

4

The four response is **competent**. Understanding of the texts tends to be literal and superficial. Some synthesis is apparent. The response may rely heavily on paraphrasing. References are present and appropriate, but may be limited. The writing is organized and straightforward. Conventions of language are usually followed, but some errors are evident.

3

The three response is **barely adequate**. Understanding of the texts may be partially flawed. An attempt at synthesis is evident. References to the texts are not clearly connected to a central idea or may be repetitive. The response may show some sense of purpose, but errors may be distracting.

2

The two response is **inadequate**. While there is an attempt to address the topic, understanding of the texts or the task may be seriously flawed. Reference to only one text does not constitute synthesis. Errors are recurring, distracting, and impede meaning.

1

The one response is **unacceptable**. The response does not meet the purpose of the task or may be too brief to address the topic. There is a serious lack of control in the writing.

0

The zero response reflects a complete misunderstanding of the texts and/or the task, or is a restatement of the question.

*Any zero paper must be cleared by the section leader.

NR

A blank paper with no response given.