



Story Spinner<sup>™</sup>  
Native American Collection  
Silver

Introduction

Set Up Guide

Resources



APEL Education Consultancy  
2896 CR 225  
Durango, CO 81301  
[www.apelslice.com](http://www.apelslice.com)  
970-259-7313  
970-259-7312 (fax)

Dear Teacher,

Thank you for purchasing the Story Spinner™ Silver from our Native American Collection. We hope this innovative product, developed under the guidance of a veteran special education professional, provides your struggling readers with hours of enjoyment as they read and listen to the high quality books specially chosen for this collection.

Story Spinners™ utilize a multi-sensory approach by combining traditional print books with audio renditions of the text to help these students re-discover reading as a relaxing, entertaining experience. Students receive a print copy of all the books in the collection as well as an individual tablet pre-loaded with matching audio files of the stories. Then they simply follow along in the book while listening to the story being read aloud through headphones.

We offer Story Spinners™ for different age groups, cultural interests and educational needs. Our Native American and classic collections offer students grades 4-12 with supported and alternative access to high quality, age appropriate, culturally significant literature. The Aspen Story Spinner™ (RI) is a unique reading intervention for grades 3-6. Its creation was predicated on mounting evidence that using technology to support struggling readers improves their fluency, vocabulary and comprehension. Aspen also includes Student Assessment Booklets and a comprehensive Teacher Guide.

Read on!

[craig@apelslice.com](mailto:craig@apelslice.com)

[kayla@apelslice.com](mailto:kayla@apelslice.com)

[lynda@apelslice.com](mailto:lynda@apelslice.com)



## Set-Up Guide

This Set-up Guide outlines ten easy steps to get your students started with the Story Spinner™. The Resources that follow should be used to help spark their interest and deepen their appreciation of the stories they will be reading. Keep in mind that the ultimate goal of the Story Spinner™ is to foster—and restore—the love of reading for children with reading difficulties. And, your most important job is to delight in watching them embark on their very own independent reading adventure!

**Step 1: Select the students who will participate.**

- Due to copyright laws, some Story Spinners™ are restricted to students who qualify as having a “print disability.”

**Step 2: Decide the order in which the books will be read.**

- Have everyone read the same book at the same time if you want a “digital book club” with group discussions.
- Use a “buddy system” to pair or group students to reinforce instruction.
- Let students choose the book they want to help motivation.

**Step 3: Designate a re-charging station where tablets can be recharged.**

- A five port charger is included. Tablets come with usb cables for charging.\*
- You may make recharging the responsibility of the student.

**\*NOTE:** It is best to use the included five port charger. Tablets can be charged by plugging them into a running computer but will charge at a significantly slower rate.

**Step 4: Decide the “Rules of Use” for books and tablets.**

- How will students check out books and tablets?
- Can students take books and tablets out of your classroom?
- Can students take books and tablets outside the school?

**Step 5: Decide the reading schedule.**

- Students should read every day for at least 30 minutes per session.
- Commit 16-18 weeks for students to read, discuss and enjoy the books.

Step 6: **Decide whether or not students will be rewarded for reading.**

- Will students earn a reward for reading each day?
- Should students be rewarded for completing a book?
- Students can earn AR points for most Story Spinner books.

Step 7: **Review and sign the Story Spinner™ Student Agreement** (enclosed).

- Be clear with students about the decisions you've made in Steps 3-6.
- Have each student sign and date an agreement.

Step 8: **Book Orientation**

- Show student(s) the book they will be reading and tell them about it.
- Distribute the book and ask them to open to the first chapter.
- Demonstrate how you want them to FOLLOW along in the book **using either their finger or an index card** while listening to the story.
- Read the first page aloud and have students practice following along.

Step 9: **Tablet Orientation.**

- Distribute tablets.
- Familiarize students with how to start, stop, adjust volume, and locate the book and chapter on their players.
- Distribute headphones.
- Have students navigate to the book and first chapter on their tablets.

Step 10: **Start Reading!**

- Let students listen to the story and practice following along in their book using either their finger or an index card for one minute.
- Stop after one minute and check to see if students have successfully followed along with the audio file.
- Repeat practice if necessary.
- Have students return to the beginning of the first chapter in their book and navigate to the chapter on their tablet.
- Let the reading begin!

Tablets have a one year warranty. If any problems arise please contact us for basic troubleshooting. If a tablet is determined to be non functional we will send the tablet back to the manufacturer for repair or replacement.

Digital book files can be re-loaded by APEL Education Consultancy.



## Story Spinner™ Student Agreement

Student Name \_\_\_\_\_

Story Spinner™ is a learning tool that provides an assortment of Native American Books with a tablet that has been loaded with audio files of those books. It is a special privilege to be able to use the tablet and books provided. I agree to the following rules regarding the Story Spinner™;

1. I am responsible for keeping the books and tablet in GOOD condition.
2. I will store the tablet in the box provided when it is not in use.
3. I will not download or attempt to download other files onto the Story Spinner™ tablet.
4. I will return the tablet and books as agreed upon with my teacher.

\*\*Notes for return schedule \_\_\_\_\_  
\_\_\_\_\_

Student Signature \_\_\_\_\_

Date \_\_\_\_\_

Teacher Signature \_\_\_\_\_

Date \_\_\_\_\_



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\_\_\_\_\_

Student Signature \_\_\_\_\_

Date \_\_\_\_\_

Teacher Signature \_\_\_\_\_

Date \_\_\_\_\_

## Bearstone

**Synopsis:** A troubled Native American boy goes to live with an elderly rancher whose caring ways help the boy become a man.

**Type:** Fiction

**Interest Level:** Middle Grades

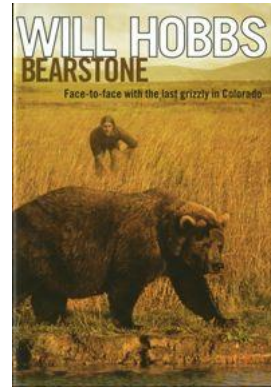
**Quiz No.** 5057

**Book Level:** 5.0

**Lexile Score:** 780

**AR Pts:** 6.0

**Word Count:** 37440



### Author, Hobbs, Will

Will Hobbs is the award-winning author of many popular adventure stories for young readers, including *Bearstone* and *Beardance*. His picture book, *Beardream*, illustrated by Jill Kastner, is a companion to these novels. Seven of his novels have been chosen by the American Library Association as Best Books for Young Adults. He is a graduate of Stanford University and former language arts teacher; he lives in Durango, Colorado, with his wife, Jean. Longtime backpackers and river runners, they have spent many years exploring the mountain and canyon settings of Will's stories.

### Other Will Hobbs books available through SLICE Classic:

Bear Dance	Level 5.0
Changes in Latitudes	Level 5.0
Crossing the Wire	Level 4.3
Down the Yukon	Level 5.4
Downriver	Level 4.9
Jason's Gold	Level 5.5
Kokopelli's Flute	Level 5.3
Leaving Protection	Level 5.2
River Thunder –	
The Companion to Down River	Level 5.0
The Maze	Level 5.0

For BEARSTONE and BEARDANCE:

By Will Hobbs

Will Hobbs has a wonderful website with loads of information on each of his books. Ideas for Bearstone and Beardance are listed below. Check out his website for more information.

<http://www.willhobbsauthor.com/WHhome.html>

**Topographic map** of the Weminuche Wilderness, the setting of both novels: Trails Illustrated Maps. Order map #140, Colorado Weminuche Wilderness. Phone 1-800-962-1643. Follow Cloyd and Walter up the Pine River (Los Pinos on the map), Snowslide Canyon, Rincon La Osa, the Rio Grande Pyramid and the Window. Work on reading distances, contour lines, etc.

**AAA road map** called "Indian Country," which includes most locations from the stories, as well as locations for DOWNRIVER, RIVER THUNDER, THE MAZE, and THE BIG WANDER. Ask your local AAA or order from: AAA, 1000 AAA Drive, Heathrow, FL 32746-5063. Look for White Mesa, Utah, where Cloyd is from, Durango, CO, etc.

— I've written a picture book called BEARDREAM, exploring through a young boy's experience how the ancient Utes learned the beardance from the bears. It's illustrated with stunning oil paintings by Jill Kastner, and is an excellent companion to the novels.

— About the Ute people: Visit the website of the Southern Utes ([www.southern-ute.nsn.us](http://www.southern-ute.nsn.us)) and the Two books you might order: People of the Shining Mountains by Charles Marsh, or Utes, The Mountain People by Jan Pettit.

— Clay fetishes: Kids can make their own clay fetishes, like Cloyd's bearstone. Have them select an animal they feel kinship with, then discuss those choices. These can be painted or made into necklaces. I've seen fetishes carved from blue soap too.

— Double entry diary: A great activity for studying point of view. Using side-by-side diaries written from two characters' points of view, describe key incidents in the story. Each entry is written first person, showing how two different people (Cloyd and Walter) are seeing the same incidents.

— Name the chapters: This is a painless way to get at "main idea." Give a title to each chapter in the story. This is great to work on in small groups, for the discussion.

— Grizzly bears: A wealth of material exists about **grizzlies** and their loss of habitat. Use both of these novels in connection with your study of endangered species.

# Dogsong

**Synopsis:** A fourteen-year-old Eskimo boy, who feels assailed by the modernity of his life, takes a 1,400-mile journey by dog sled across ice, tundra, and mountains seeking his own "song" of himself.

**Type:** Fiction

**Interest Level:** Middle Grades

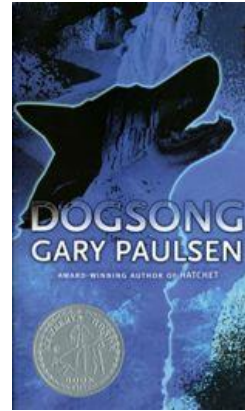
**Quiz No.** 360

**Book Level:** 5.2

**Lexile Score:** 930

**AR Pts:** 5.0

**Word Count:** 34815



**Author:** Paulsen, Gary

Gary Paulsen is an American Writer, who writes many young adult – coming of age stories about the wilderness. He is the author of more than 200 books, 200 magazine articles and short stories, and several plays, all primarily for young adults and teens. Among the books are *Dogsong*, *Harris and Me* and *The Winter Room*, which won the **Newbery Honor**. His books frequently appear on the best books lists of the American Library Association.

Paulsen lives in La Luz, New Mexico with his wife, Ruth Wright Paulsen, an artist who has illustrated several of his books. He also maintains a 40-acre spread north of Willow, Alaska where he breeds and trains sled dogs for the Iditarod.

## Awards and recognition

- Newbery Honor Book 1986 – *Dogsong*
- Newbery Honor Book 1988 – *Hatchet*
- Northeastern Minnesota Book Award 1989 – *The Winter Room*
- Newbery Honor Book 1990 – *The Winter Room*
- Western Writers of America Golden Spurs Award – *The Haymeadow*

## Other Gary Paulsen books available through SLICE Classic:

Hatchet	Level 5.7
Soldier's Heart	Level 5.7
The Boy Who Owned the School	Level 5.5
The Foxman	Level 4.9
The Night the White Deer Died	Level 5.7



# Navajo Code Talkers

**Synopsis;** The story of the Navajo Indians who served in World War II by using their ancient tribal language as a means of secret military communication.

**Type:** Nonfiction

**Interest Level:** Upper Grades

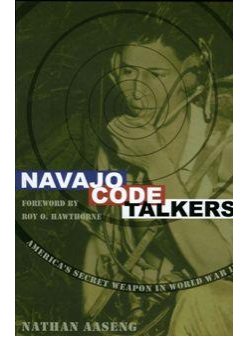
**Quiz No.** 8480

**Book Level:** 9.5

**Lexile Score:** 1170

**AR Pts:** 4.0

**Word Count:** 20971



**Author:** Nathan Aaseng

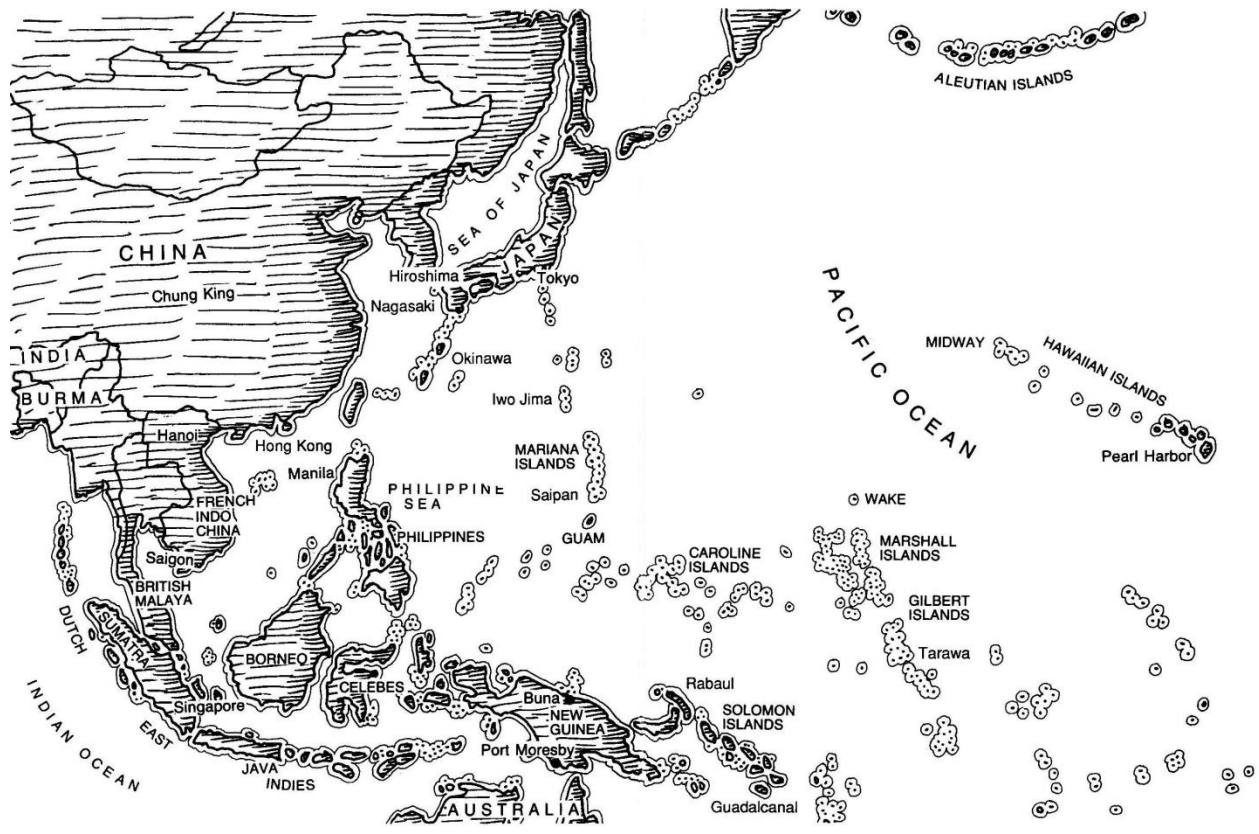
Nathan Aaseng is a prolific writer of juvenile nonfiction and fiction with over 130 titles to his credit. His varied interests have taken him from a study of invertebrates to Navajo code talkers in World War II; from a profile of the Olympian Bruce Jenner to an account of the O. J. Simpson murder trial. He lives in Eau Claire, Wisconsin, with his wife and four children.

**Forward:** Roy O. Hawthorne

Roy O. Hawthorne served as a Navajo code talker with the US Marine Corps in the Pacific during World War II. He is currently vice president of the Navajo Code Talkers Association.

## Other Books about the Navajo People available through SLICE Classic:

Dinetah, An Early History of the Navajo People	Level 6.4
Eagle Boy: A Traditional Navajo Legend	Level 4.2
Grandfather's Story of Navajo Monsters	Level 4.5
Kinaalda' A Navajo Girl Grows Up	Level 5.0
The Navajos	Level 5.7
The Navajo	Level 5.1
A Rainbow at Night	Level 4.8
Hosteen Klah	Level 9.6
Monster Birds	Level 5.5
Monster Slayer	Level 3.5
The Girl Who Chased Away Sorrow	Level 6.5
The Goat in the Rug	Level 3.9
Walks in Beauty	Level 5.4



# Pocahontas

**Synopsis;** This story, told from the viewpoints of Pocahontas and John Smith, describes their lives in the context of the encounter between the Powhatan Indians and the English colonists of 17th century Jamestown, Virginia.

**Type:** Fiction

**Interest Level:** Middle Grades

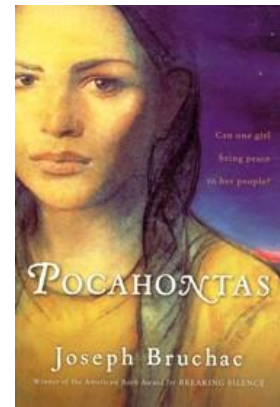
**Quiz No.** 71138

**Book Level:** 6.3

**Lexile Score:** 970

**AR Pts:** 7.0

**Word Count:** 41675



**Author:** Bruchac, Joseph

Much of Joseph Bruchac's writing draws on that land and his Abenaki ancestry. He holds a B.A. from Cornell University, an M.A. in Literature and Creative Writing from Syracuse and a Ph.D. in Comparative Literature from the Union Institute of Ohio. He has been a storyteller-in-residence for Native American organizations and schools throughout the United States including the Institute of Alaska Native Arts and the Onondaga Nation School. He discusses Native culture and his books and does storytelling programs at dozens of elementary and secondary schools each year as a visiting author.

## Selected List of Awards include:

American Book Award for Breaking Silence  
Scientific American Children's Book Award for The Story of the Milky Way  
Cherokee Nation Prose Award  
2005 Virginia Hamilton Literary Award  
2000 Parents Choice Gold Award for Crazy Horse's Vision  
1999 Lifetime Achievement Award from the Native Writers Circle of the Americas  
1998 Writer of the Year Award from the Native Writers Circle of the Americas  
1998 Storyteller of the Year Award from the Native Writers Circle of the Americas  
1997 Paterson Award for Dog People  
1996 Boston Globe Book Award for The Boy Who Lived with the Bears

## Other Joseph Bruchac Books available through SLICE Classic

Crazy Horses Vision	Level 4.0
The Dark Pond	Level 5.3
The Great Ballgame	Level 3.1
Keepers of the Earth	Level ALL
Sacajewea	Level 5.7
A Boy Called Slow	Level 4.3

# Pocahontas

## Author's Notes and Dictionaries;

### Early Seventeenth-Century English

The English spoken and written by John Smith and the other colonists was the same English used by William Shakespeare. (In fact, one of Shakespeare's plays, *The Tempest*, was drawn from a Virginia colonist's account of being shipwrecked in Bermuda.) The "gentleman planters" who came to Jamestown prided themselves on their knowledge of literature and their ability to write beautifully. So it is that in the midst of describing his first visit to Powhatan, John Smith includes two lines of poetry translated into English from the Latin of the ancient Roman poet Lucretius.

All of the John Smith chapters are drawn from his writing, though I have sometimes modernized the spelling, changed the punctuation, or paraphrased. Every event that happens in these chapters can be found in his writings or in the accounts of others then in Jamestown, including Smith's adversary Master Edward Maria Wingfield.

Smith wrote several different accounts of the first year in Jamestown, including *A True Relation of Such Occurrences and Accidents of Noate as Hath Happened in Virginia (1608)* and *The Generall Historie of Virginia, the Somer Ides, and New England (1623)*. I have used all of them as sources. Although Smith wrote most of his accounts in third person, referring to himself as "Smith," or "Captain Smith," I have chosen to put all of his chapters in the first-person voice of *A True Relation*. I also open each chapter with a relevant quote from a writer of his time.

As well as they wrote, some of the colonists' writing is a little difficult for us to understand today. Some of the words we use now had different meanings four hundred years ago. Planter, for example, means "colonist," while discover means "to explore." There are also some words that have totally vanished from modern English, such as watchet and woosel. Here is a selected glossary.

**adays** (adv.): by day

**Admiral** (n.): flagship, or the commander of the flagship **admire** (v.): wonder about

**ado** (n.): excitement

**adventure** (v.): to explore **adventurer** (n.): explorer or investor

**alarum** (n.): warning or cry of alarm

**ambuscado** (n.): ambush **barricado** (n.): fortification

**barrico** (n.): keg or barrel **bastinado** (n.): cudgel bent (v.): aimed

**bloody flux** (n.): dysentery **bought** (n.): river bend **bravery** (n.): fine attire

**break with** (v.): tell or divulge to

**bruit** (n.): loud noise or clamor **burthen** (n.): burden

**cape merchant** (n.): storehouse manager

**card or cart** (n.): chart or map **cautelous** (adv.): cautious

**champion** (n.): open, flat country **check** (n.): a reprimand

**chicqueenes** (n.): English spelling of the Italian word "zecchini," which were Venetian coins made of gold

**chirurgeon** (n.): surgeon or doctor

**conceit** (v.): to think or imagine; or a plan **conceit** (n.): a plan

**contrive** (v.): to design

**corn** (n.): originally, wheat, or any grain used for human food

**discover** (v.): to explore

**doth** (v.): does

**doubt** (v.): to fear  
**dryfats** (n.): storage  
**environ** (v.): surround  
**exception** (n.): criticism  
**falchion** (n.): sword  
**famous** (adj.): fair or beautiful, excellent  
**flight shot** (n.): an arrow shot  
**for that** because  
**garboil** (n.): contention or argument goodly (adj.): excellent  
**green wound** (n.): flesh wound  
**grudging** (v.): complaining  
**hap** (n.): a happening, an occurrence happy (adj.): lucky  
**height** (n.): latitude on a map or chart  
**hie** (v.): to hasten or hurry  
**hollow** (n.): a howl  
**howbeit**: although  
**humorist** (n.): an impulsive person, ruled by his humors or moods  
**impale** (v.): to fence in, to stockade  
**in fine**: in the end, eventually  
**jealous** (adj.): suspicious; also jealous in modern sense  
**lay by the heels**: to imprison or put in irons  
**lugged** (v.): burdened or encumbered  
**maintain** (v.): to defend  
**mariner** (n.): an experienced seaman, above a common sailor  
**marish** (n.): marsh  
**match** (n.): the fuse of a musket  
**meadow** (n.): a low marsh  
**methinks** (v.): I think, I believe  
**middest** (adj.) midst, midmost, middle  
**misdoubt** (v.): to disbelieve  
**murrey** (adj.): purplish-red color  
**natural** (n.): native person  
**offer** (v.): attempt, try to  
**pace** (n.): a passage through woods between bogs  
**pallisado** (n.): a defensive wall or palisade  
**patent** (n.): a charter or legal document issued by the king of England granting permission to establish a settlement in the New World  
**pennywhittle** (n.): a small knife  
**piece** (n.): gun  
**plant** (v.): to establish a settlement or colony  
**planter** (n.): a colonist or settler  
**popham side** (n.): north or north bank of a river (From the fact that "Virginia," as the English called the East Coast, was divided between two British joint-stock companies. These were the Plymouth Company to the north, the area now known as New England, headed by Lord Popham, and the London Company to the south, headed by Lord Salisbury.)  
**presently** (adv.): quickly  
**pretend** (v.): to intend  
**prevent** (v.): anticipate  
**privates** (n.): favorites or close friends  
**privities** (n.): one's private parts  
**pumpion** (n.): pumpkin

**putchamin** (n.): persimmon  
**relade** (v.): reload  
**resolution** (n.): decision  
**Salisbury side** (n.): south or south bank of a river  
**salvage** (n.): native person, savage  
**season** (v.): to grow accustomed to; used to describe the "seasoning" of the colonists, the period when many died as they tried to adapt to Virginia throughout the seasons  
**scape** (n.): escape  
**shamefast** (adj.): modest  
**so that** as long as  
**sound** (n.): swoon  
**stay** (v.): to delay, to defer  
**still** (adv.): always  
**subtle** (adj.): cunning, sneaky  
**target** (n.): a light, round shield  
**taxed** (v.): urged or ordered  
**temporize** (v.): to negotiate, "wheel and deal"  
**touchwood** (n.): tinder  
**treat** (v.): to negotiate  
**trencher** (n.): a platter of wood or metal  
**trial** (n.): investigation  
**trucking** (n.): trading  
**Tuftaffaty** (adj.): finely dressed  
**tug** (v.): to lug off or carry  
**victual** (n.): food  
**want** (n.): lack  
**watchet** (adj.): sky-blue color  
**wheat** (n.): Indian corn or any food grain  
**woosel** (n.): blackbird

### Powhatan Language

The language spoken by Pocahontas and her people is today referred to as Powhatan. It is an Algonquin language closely related to other Indian languages of the East Coast such as Lenape, Wampanoag, Mohegan, and Abenaki. Sadly, much of the Powhatan language has been lost, and it has not been in regular use for two centuries. Word lists were made by such people as John Smith and other colonists during the seventeenth century. A number of those words have, in slightly different form, entered the English language and are not recognized by most people as derived from Powhatan words. These include arakun, which became "raccoon"; apone or ponepope, which became "corn pone"; muscascus, which became "muskrat"; and, it seems, even waugh, which became "wow."

I have also included a list of the names of some places and actual Powhatan people of this period who appear in this book.

#### SELECTED WORDS

**accowpret** shears  
**Ahone:** creator and chief deity of the Powhatan world  
**amosens:** daughter  
**apasoum:** opossum  
**apone:** cornbread  
**apooke:** tobacco

**arakun**: raccoon; literally, "the one who scratches with his hand?"  
**assapanick**: flying squirrel  
**attasskuss**: reed, water weed  
**attawp**: bow  
**attone**: arrow  
**aumoughhogh**: shield case: how many?  
**Cattapeuk**: spring chammy: a close friend  
**chepsin**: land or earth  
**Cohattayough**: summer  
**Cohonk**: winter, probably from the sound of geese calling  
**copotone**: sturgeon  
**crenepo**: woman  
**hatto**: small village  
**Huskanaw**: rite of passage ceremony for boys  
**ka**: what  
**katōr**: truly  
**kekaten**: to tell  
**kekughes**: life  
**Kefgawes**: sun  
**Icwiokosulc**: minor deities  
**mache**: now, at present  
**macokos**: gourd  
**Mamanatowic**: paramount chief  
**mangoi**: large or great  
**Manguahaiān**: Great Bear or the Big Dipper constellation  
**maracocks**: passion fruit  
**marawanchesso**: boy  
**marrapough**: enemy  
**maslapow**: worst enemy  
**matah**: bad  
**matchcore**: skin or garment  
**matchqueon**: stone dust sprinkled onto body paint  
**mattasin**: copper; literally, "red stone"  
**mattoume**: large cane grass  
**mawchick chanunay**: best of friends  
**messamines**: fox grape  
**mockasin**: shoe  
**monacock**: batonlike weapon, a wooden "sword"  
**mowchick** I  
**musquaspenne**: bloodroot, dried root used as medicine or dye  
**muscasus**: muskrat  
**musses**: firewood, pieces of wood  
**nechaun**: child (my child)  
**neheigh**: to dwell nemarough: man nepawweshowgh: moon  
**Nepinough**: season of corn forming ears  
**nettoppew**: friend (my friend)  
**noughmass**: fish ocoughtanamins: chokecherry  
**Okeus**: stern god who governs human affairs on earth  
**osies**: heavens  
**pamesack**: knife  
**pausarowmena**: a dish made from boiled corn and beans; succotash

**pawcorance:** an altar stone  
**pawpecone:** flute  
**pemmenaw:** thread made of grass fibers  
**pokatawe:** fire  
**poketawes:** corn  
**ponepope:** cornbread or corn pone  
**Popanow:** winter  
**puccahiccora:** drink made from hickory nuts  
**puccon:** skin paint made from various plants such as bloodroot; literally "blood"  
**pummahumps:** star,  
**pummahumpal:** stars  
**pungwough:** powdered ashes of corn cobs, used as a seasoning  
**putchamins:** persimmon  
**quintans:** canoe;  
**quintansulc** canoes  
**quiyoughsokulc** priest, also a term for a minor deity; literally means "upright ones" or "just ones"  
**rawcomenes:** gooseberry  
**rawcosowgh:** day  
**rawrenock (roanoke):** white-shell beads  
**righcomoughes:** death  
**sacahocan:** picture writing  
**sawwehone:** blood  
**shacquohocan:** a stone  
**suckahanna:** water  
**tamehakan:** **tomahawlc;** literally, "chopper"  
**Taquitock:** autumn  
**Tassantassa:** newcomer or outsiders;  
**Tassantassulc** outsiders  
**tavvnor:** where  
**tockahack:** pickax  
**tockawhough:** green arrow arum, tuckahoe  
**tomahak** ax  
**toppquough:** night  
**tusson:** bed  
**ussawassin:** iron, silver, brass; literally, "yellow stone"  
**ustatahamen:** hominy  
**uttapitchewayne:** you lie  
**utteke:** you go  
**vetchunquoyes:** bobcat  
**wassacan:** something that tastes spicy  
**waugh:** Powhatan word to express wonder, pronounced "wow!"  
**weanok** sassafras  
**weghshaughes:** flesh or meat  
**werowance:** chief of a village; literally, "he is wealthy"  
**werowansqua:** female chief  
**wighwhip:** quickly  
**wingapo:** hello; literally, "good man"  
**wisakon or wighsakun:** medicine in general or a specific medicine made for "hurts and diseases" from milkweed  
**yihacan:** house  
**yowo:** this  
**yowrough:** far, far away



## PHRASES

**Casa cunnack, peya quagh acquintan uttasantasough?** In how many days will there come here any more English ships?

**Ka katorawincs yowo?**

What do you call this?

**Kator neheigh mattagh neer uttapitchewayne.**

Truly he is there, I do not lie.

**Kekaten Pokahontas patiaquagh ningh tanks manotyens neer mowchick rawrenock audowgh.**

Bid Pokahontas bring here two little baskets, and I will give her white beads for a necklace.

**Mache, neheigh yowrough, Orapaks.**

Now he lives far away at Orapaks.

**Mowchick woyawgh tawgh noetragh kaquere mecher?**

I am very hungry, what shall I eat?

**Spaughtynere keragh werowance Mawmarinough kekaten wawgh.**

Run you to the werowance Mawmarynough and bid him come here.

**Tawnor neheigh Powhatan?**

Where lives Powhatan?

**Uttapitchewayne anpechitchs nehawper werowocomoco.**

You lie, he stays at Werowocomoco.

**Utteke, e peya weyack wighwhip.**

You go, and come again quickly.

## NUMBERS

**necut:** one

**ningh:** two

**nuss:** three

**yowgh:** four

**paranske:** five

**comotinch:** six

**toppawass:** seven

**nusswash:** eight

**kekatawgh:** nine

**kaskeke:** ten

**ninghsapooeksu:** twenty

**nussapooeksu:** thirty

**yowghapooeksu:** forty

**parankestasspooeksu:** fifty

**comotinchtasspooeksu:** sixty

**toppawasstasspooeksu:** seventy

**nusswashtasspooeslcu:** eighty

**kekatawghtasspooeslcu:** ninety

**necuttoughtysinough:** one hundred

**necuttweunquaough:** one thousand

## PLACE NAMES

**Chesepiock:** Chesapeake Bay

**Chickahominy:** name of a river and also the Native people to the north of the Powhatans, not part of Powhatan's alliance

**Kecoughtan:** village at the head of the Chesapeake Bay Paspahegh: Powhatan village on whose hunting lands Jamestown is built

**Powhatan:** principal village of the Powhatans upriver on the "James River," near the falls, where the werowance is one of Powhatan's sons

**Rasawrack** literally, "in between" or "at the fork"; hunting camp where Smith is taken; also the name of the chief town of the Monacans

**Werowocomoco:** Powhatan's town, about fifteen miles north of Jamestown

## NATIVE PEOPLE

**Amocis:** Powhatan man sent to observe the English

**Naukaquawis:** Pocahontas's brother

**Nauiraus:** Appamattuck man who guides Smith

**Opechancanough:** youngest half brother of Powhatan

**Opitchapam:** Younger, lame brother of Powhatan

**Opposunoquonuske:** weroansqua of the Appamattucks

**Pocahontas/Matoaka/Amonute:** favorite daughter of Powhatan

**Powhatan/VVahunsonacock:** Mamanatowic (paramount chief) of the Powhatan people

**Rawhunt:** elderly aide to Powhatan

**Uttomatamakkin:** Powhatan priest

**Wowinchopunck:** werowance of Paspahegh

## The Birchbark House

**Synopsis:** Ojibway, a seven-year-old Native American girl of the Ojibwa tribe, lives through the joys of summer and the perils of winter on an island in Lake Superior in 1847.

**Type:** Fiction

**Interest Level:** Middle Grades

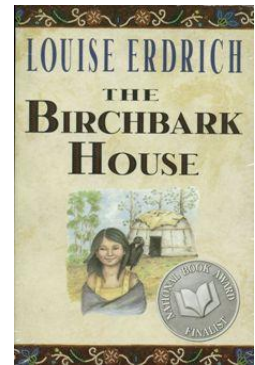
**Quiz No.** 36398

**Book Level:** 6.1

**Lexile Score:** 970

**AR Pts:** 7.0

**Word Count:** 43840



**Author:** Erdrich, Louise

Louise Erdrich, is a Native American author of novels, poetry and children's books. She is widely acclaimed as one of the most significant Native American writers in the Native American Renaissance who attempt to document--from a Native perspective--the history and colonization of the North American Continent and inspire public interest in Native cultures..

In April 2009, her novel *The Plague of Doves* was named a finalist for the Pulitzer Prize in Fiction. The book "The Birchbark House" was a National Book Award Finalist, Winner, YA Fiction, 2000 WILLA Award (Women Writing the West), A Jane Addams Children's Honor Book & National Cowboy Hall of Fame Western Heritage Award Winner.

### *Other Children's literature by Erdrich*

- *Grandmother's Pigeon* (1996)
- *The Birchbark House* (1999)
- *The Range Eternal* (2002)
- *The Game of Silence* (2005)
- *The Porcupine Year* (2008)

Other Louise Erdrich books available through SLICE Classic:

Grandmother's Pigeon      Level 4.9

# The Birchbark House

## AUTHOR'S NOTE ON THE OJIBWA LANGUAGE

Ojibwa was originally a spoken, not written, language, and for that reason spellings are often idiosyncratic.

There are also many, many dialects of Ojibwa in use. I apologize to the reader of Ojibwa for any mistakes and refer those who would like to encounter the language in depth to *A Concise Dictionary of Minnesota Ojibwa*, edited by John D. Nichols and Earl Nyholm, to the *Oshkaabewis Native Journal*, ed. Anton Treuer, and to the curriculum developed by Dennis Jones at the University of Minnesota.

## GLOSSARY AND PRONUNCIATION GUIDE OF OJIBWA TERMS

**adisokaan** (and-zoh-kahn): a traditional story that often helps explain how to live as an Ojibwa

**ahneen** (ah-NEEN): a greeting, sometimes in the form of a question **Akeeng** (ah-KEEN): the earth

**aniik** (ah-MIK): beaver

**anishaa** (ah-NISH-ah): a complex word used to begin an Ojibwa prayer, connoting humility in the mysterious greatness of creation

**Anishinabe** (AH-nish-in-AH-bay): the original name for the Ojibwa or Chippewa people, a Native American group who originated in and live mainly in the northern North American woodlands. There are currently Ojibwa reservations in Michigan, Wisconsin, Minnesota, North Dakota, Ontario, Manitoba, Montana, and Saskatchewan.

**Anishinabeg** (AH-nish-in-AH-bayg): the plural form of Anishinabe **apitchi** (ah-PITCH-ee): robin

**asema** (ah-SAY-mah): tobacco of the sort normally used for smoking, one of the four most sacred plants of the Ojibwa

**ashaageshinh** (ah-SHAH-geh-sheen): crayfish

**Awausesee** (ah-WUHS-suh-see): the catfish **doдем**, or clan, a group within the Ojibwa tribe. Other **doдемs** include **migizi** (eagle), **mahingan** (wolf), **mahng** (loon), and **mukwah** (bear)

**ayah** (ah-YAH): yes

**bekayaan** (beh-KAH-yahn): be quiet **biboon** (bih-BOON): winter

**booni**. (BOO-nee): leave it alone

**boozhoo** (boo-SHOE): an Ojibwa greeting invoking the great teacher of the Ojibwa, Nanabozho

**Bwaanug** (BWAHN-ug): the Dakota and Lakota people, another Native tribe, whose reservations spread across the Great Plains

**chimookoman** (chi-MOOK-oh-man): word meaning "big knife," used to describe white people or non-Indians

**chimookomanug** (chi-MOOK-oh-man-ug): the plural form of chimookoman

**daga** (dah-gah): please

**dagwaging** (dah-GWAG-ing): fall

**Deydey** (DAY-day): Daddy

**gaween** (gah-WEEN): no

**gaween onjidah** (gah-WEEN ohn-jee-dah): I don't mean to do this **gayay neen** (guy-AY neen): me too

**gaygo** (GAY-go): exclamation meaning "stop that"

**geget** (GEH-geht): surely, or for emphasis, truly or really

**geget chiwohningeyz** (gay-GET chi-who-ning-ehz): phrase meaning "good job" or "you did well"

**hiyn** (high-n): exclamation of sympathy or chagrin, meaning "that's too bad"

**howah** (HOW-ah): a sound of approval

**ishte** (ISH-tay): exclamation meaning how good, nice, pleasant

**kinnikinnick** (KIHN-ih-kih-ihk): type of smoking mixture made of the inner bark of dogwood or red willow, sometimes mixed with regular tobacco

**makazins** (MAH-kah-zinz): footwear usually made of tanned moose-hide or deerskin, often trimmed with beads and/or fur

**makuk** (mah-KUK): a container of birchbark folded and often stitched together with basswood fiber. Ojibwa people use these containers today, especially for traditional feasts.

**manidominenz** (mah-nih-DOH-min-eynz): tiny beads; the word means "little spirit seeds"

**manitous** (MAN-i-toos): spirits; beings who inhabit the Ojibwa world and often communicate in dreams

**manomin** (mah-NOH-min): wild rice; the word means "the good seed" maywizah (may-wih-zah): long time ago

**megwetch** (mee-gwetch): thank you

**Midewiwin** (mih-DAY-wih-win): religious gatherings

**mino aya sana** (mih-noh ah-YAH sah-nah): I wish you good health minopogwud (mih-noh-POH-gwud): delicious!

**Moningwanaykaning** (moh-ning-wah-NAY-kan-ing): Island of the Golden-Breasted Woodpecker, also known as Madeline Island, largest of the Apostle Islands in Southern Lake Superior, spiritual home of the Anishinabeg

**mukwah** (muh-kwah): bear

**n'dai** (en-die): my dog, my animal (often used also with a horse or car)

**Nanabozho** (nan-ah-boh-ZHO): the great teacher of the Ojibwas, who used his comical human side to teach lessons, often through hilarious mistakes

**neebin** (nee-bin): summer

**neshemay** (neh-she-may): little sister or little brother

**neshkey** (nesh-kay): look

**nindinaweymaganidok** (nin-din-a-WEY-mah-gah-ni-dohk): my relatives ninoonde wesin (noh-noon-day WEE-sin): I'm hungry

**nokomis** (no-KOH-mis): grandmother

**odaemin** (oh-DAY-min): strawberries

**ogema** (oh-geh-ma): queen

**ombay** (OM-bay): come here; let's go

**onagun** (oh-NAH-gun): birchbark bowl

**owah** (oh-WAH): exclamation of alarm or surprise, like "oh!" pakuks (pah-KUKZ): skeletons of children that fly through the air pikwayzhigun (pih-kway-zhi-gun): bread; literally "that which is cut"

**tikinagun** (tick-ih-NAH-gun): a cradle board made of lightweight wood, with a footrest on one end and a bow-shaped frame at the other. A baby is wrapped snugly into the tikinagun with cloth, blankets, and skins. The tikinagun can be carried on the mother's back, leaned against a tree or a wall, or safely hung from a tree branch. Small toys such as shells, dream catchers, or pieces of birchbark with bitten designs are often hung from the bow-shaped frame near the baby's head to amuse him or her.

**waboose** (WAH-booz): rabbit

**wakaigun** (wah-KAH-ig-gun): house

**weedookaow** (wee-doh-KOW): help

**weendamawashin** (ween-dah-MAHW-ih-shin): tell me wigwam (WIHG-wahm): a birchbark house

**windigo** (WIN-di-go): a giant monster of Ojibwa teachings, often made of ice and associated with the starvation and danger of deep winter

**wisikodevinini** (wiss-ih-koh-DAY-wih-ninni): "half-burnt wood"; a descriptive word for mixed-blood (part white) Anishinabeg

**zeegwun** (ZEEG-wun): spring

**Zhaganashimowin** (zha-gah-NAHSH-ih-moh-win): white man's language; Omakayas refers to English as taught by Protestant and Catholic missionaries

## The Dark Pond

**Synopsis;** After he feels a mysterious pull drawing him toward a dark, shadowy pond in the woods, Armie looks to old Native American tales for guidance about the dangerous monster lurking in the water.

**Type:** Fiction

**Interest Level:** Middle Grades

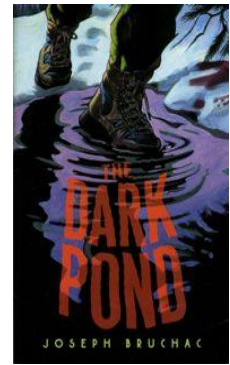
**Quiz No.** 80688

**Book Level:** 5.3

**Lexile Score:** 820

**AR Pts:** 4.0

**Word Count:** 24182



**Author:** Bruchac, Joseph

Much of Joseph Bruchac's writing draws on that land and his Abenaki ancestry. He holds a B.A. from Cornell University, an M.A. in Literature and Creative Writing from Syracuse and a Ph.D. in Comparative Literature from the Union Institute of Ohio. He has been a storyteller-in-residence for Native American organizations and schools throughout the United States including the Institute of Alaska Native Arts and the Onondaga Nation School. He discusses Native culture and his books and does storytelling programs at dozens of elementary and secondary schools each year as a visiting author.

### Selected List of Awards include:

American Book Award for Breaking Silence  
Scientific American Children's Book Award for The Story of the Milky Way  
Cherokee Nation Prose Award  
2005 Virginia Hamilton Literary Award  
2000 Parents Choice Gold Award for Crazy Horse's Vision  
1999 Lifetime Achievement Award from the Native Writers Circle of the Americas  
1998 Writer of the Year Award from the Native Writers Circle of the Americas  
1998 Storyteller of the Year Award from the Native Writers Circle of the Americas  
1997 Paterson Award for Dog People  
1996 Boston Globe Book Award for The Boy Who Lived with the Bears

### Other Joseph Bruchac Books available through SLICE Classic

Crazy Horses Vision	Level 4.0
Pocahontas	Level 6.3
The Great Ballgame	Level 3.1
Keepers of the Earth	Level ALL
Sacajewea	Level 5.7
A Boy Called Slow	Level 4.3