



# English 12 First Peoples

## Examination Booklet

### 2009/10 Sample Examination

# Form A

**DO NOT OPEN ANY EXAMINATION MATERIALS UNTIL INSTRUCTED TO DO SO.**  
**FOR FURTHER INSTRUCTIONS REFER TO THE RESPONSE BOOKLET.**



You have **Examination Booklet Form A**. In the box above #1 on your **Answer Sheet**, fill in the bubble as follows.

Exam Booklet Form/ Cahier d'examen	<input checked="" type="radio"/> A	<input type="radio"/> B	<input type="radio"/> C	<input type="radio"/> D	<input type="radio"/> E	<input type="radio"/> F	<input type="radio"/> G	<input type="radio"/> H
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## PART A: SIGHT TEXTS

### INFORMATIONAL

15 multiple-choice questions

Value: 20%

Suggested Time: 35 minutes

**INSTRUCTIONS:** Read the following selection, “Matthew Coon Come,” and answer the multiple-choice questions. For each question, select the **best** answer and record your choice on the **Answer Sheet** provided.

#### Matthew Coon Come

from *Honour Song: A Tribute* (1996)

by Barbara Hager

- 1 There is a family story that Matthew Coon Come has heard his mother and father tell many times since he was a child. Years ago Coon Come’s grandmother and mother were out on the family trapline. His grandmother came out of the tent early one morning and went down to the edge of the lake. She looked out at the landscape, still untouched by modern development, and said, “I see the trees being eaten away by something. I see our rivers made to flow backward. Even the water that we drink we’ll have to pay for.”
- 2 In 1991 Coon Come’s mother took him to the edge of the lake where his grandmother had spoken about the land. They looked across the lake and saw that the forest had been clearcut. Coon Come’s mother asked him if he had seen the rivers flow backward. Indeed, Coon Come had observed that many of the rivers in northern Quebec had been forced to flow in new directions, as a result of being diverted by dams and reservoirs built for the La Grande hydro-electric project.
- 3 With a soft-spoken, yet relentless leadership style, Coon Come has tirelessly worked to protect the ancestral territory of the Cree from industrial development that will harm the land and the natural resources his people need to survive. He has earned the respect and admiration of political, environmental, and traditional leaders in Canada, the United States, and Europe for his passionate support of the inherent right of all Aboriginal people to determine their own futures and control their traditional land.
- 4 Coon Come was six years old when the RCMP and an agent from the federal Department of Indian and Northern Affairs arrived in Mistassini by plane to take him and 60 other Cree children to residential school in Moosonee, Ontario. The separation of families was painful, especially for the younger children and their parents. Coon Come recalls crying himself to sleep every night for months. He spent most of his childhood away from home at a church-run

1974

• The Grand Council of the Crees, created to protect Cree rights, negotiates with the Quebec and Canadian governments.

1991

• Grand Chief Matthew Coon Come leads a protest of the Great Whale project in New York City.

1992

• A new Cree village, Oujé-Bougoumou, is created following agreements with the governments of Canada and Quebec.

residential school, coming home only for brief periods in the summer. Coon Come was the only one in that group of 60 children to complete high school and go on to university.

- 5 After graduating from high school at 16, Coon Come studied political science, economics, and Native studies at Trent University. Determined to become a great Native lawyer, he enrolled in the law program at McGill University. His parents had told him many times that he would need the tools and words of the non-Aboriginal world to help his people.
- 6 Before he could complete his law studies, though, a group of elders came down from Mistassini to tell him they needed him back home to run for deputy chief. “They told me about our community problems. When they talked, they stirred up something in me.” Although he was reluctant to leave his university studies for a job that paid \$300 a month, he went home and easily won the election, with the support of the elders. He went on to serve two terms as band chief, and in 1987 was elected grand chief of the Cree of Quebec, a nation made up of nine communities with a total population of 12 000. As grand chief, Coon Come’s responsibilities in Cree communities involve domestic issues such as education, economic development, and health services, as well as larger political issues such as the inherent right of Aboriginal people to determine their future.
- 7 One of Coon Come’s greatest legacies is his leadership in the Quebec Cree opposition to

phase two of the James Bay hydro-electric project, known as Great Whale. The first phase of the project had been launched with the consent of the Cree through the signing of the James Bay and Northern Quebec Agreement in 1975, a treaty signed by Quebec, Canada, and the Aboriginal governments of the Cree and Inuit. No one, however, had anticipated the damaging effects that the initial phase of the project would have on Cree land and people. Besides the dislocation of entire Cree village sites that were submerged by the reservoirs, the project caused alarmingly high mercury levels in the fish that were consumed by the Cree, and loss of wildlife to habitat changes and drowning. The Great Whale Project had the potential of destroying more Cree ancestral land and further harming the environment in northern Quebec.

- 8 “We Cree do not think of borders as sacred. We are part of the land. There is no other place where everything, every hill, every stream, every fork in the river is named in Cree. Eenu Astchee is the centre of Cree civilization, and it is inconceivable that we would cease to care for it,” Coon Come wrote in an essay in the Aboriginal magazine *Akwesasne Notes* in 1995. In the same way that he claims the Cree will never cease to care for the land, it is inconceivable that Matthew Coon Come will ever cease to fight for his people, their traditional land, and their rightful place in Canada.

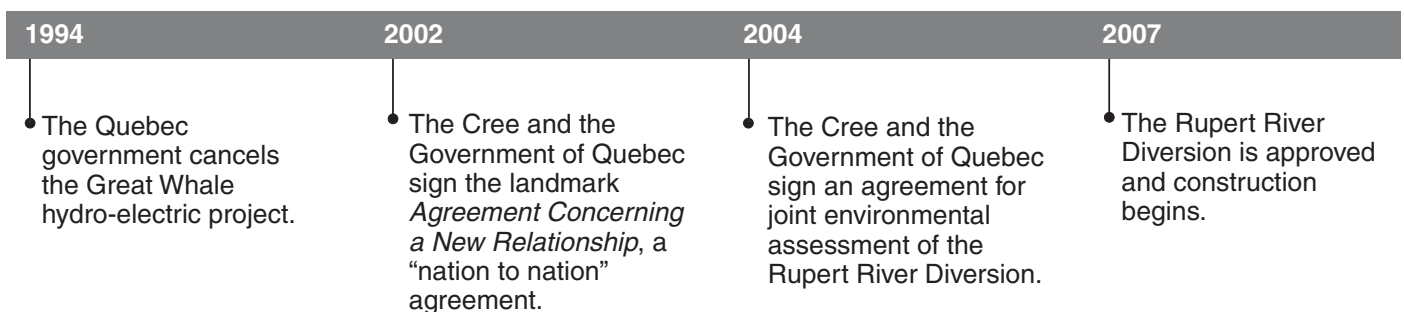


Figure 1

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1. What does Coon Come most want to achieve for the Cree people?
  - A. self-determination
  - B. improved health care
  - C. economic development
  - D. educational opportunities
  
2. What is the grandmother's purpose in telling the story (paragraph 1)?
  - A. to foretell what will occur
  - B. to describe what she is viewing
  - C. to express her anger at modern development
  - D. to demonstrate the importance of the oral tradition
  
3. According to the article, which word best describes Coon Come's leadership style?
  - A. traditional
  - B. aggressive
  - C. determined
  - D. understated
  
4. Which statement best describes why Coon Come left his university studies?
  - A. He aspired to be elected grand chief of the Cree.
  - B. He was inspired to support the Mistassini community.
  - C. He wanted to expand his experience in legal matters.
  - D. He wanted to reconnect with the culture of his community.
  
5. Which word best describes the tone of the article?
  - A. nostalgic
  - B. objective
  - C. sentimental
  - D. complimentary
  
6. With reference to Figure 1, which statement best describes the time line?
  - A. a record of key events leading to Cree self-government
  - B. a summary of Coon Come's career and accomplishments
  - C. a series of negotiations between the Cree and other governments
  - D. a history of Cree protests against Quebec's hydro-electric development

## PART A: SIGHT TEXTS

### POETRY

**INSTRUCTIONS:** Read the following poem, “Falling Song,” and answer the multiple-choice questions. For each question, select the **best** answer and record your choice on the **Answer Sheet** provided. You may wish to refer to the topic in “Part B: Synthesis of Texts” before reading this selection.

#### Falling Song

by Daniel David Moses

There was the sweet but reedy  
honking of geese coming down  
this morning with rain over  
rush hour streets, coming  
5 through like bells that celebrate.

I got right up, pushing up  
close to the sooty window  
pane. I peered out and up through  
the weather, imagining  
10 that that line of winged dots would

be shifting as if waves moved  
easily through them, as if  
waves floated them south. I wanted  
to catch them riding, spots on  
15 the wake of the wind, marking

the certain direction of  
their migration. But I got  
no satisfaction. Mist kept  
them mysterious, quickly  
20 dampening their call. Leaning

over the sill, I gaped at  
a window shade dull sky, at  
a hollow city, and felt  
like I'd missed a parade I  
25 would have wanted to follow.



7. Which literary technique is used in stanza 1 (lines 1–5)?
- A. allusion
  - B. paradox
  - C. imagery
  - D. hyperbole
8. Which quotation best depicts the speaker’s attitude toward his environment?
- A. “rush hour streets” (line 4)
  - B. “sooty window / pane” (lines 7 and 8)
  - C. “a window shade dull sky” (line 22)
  - D. “a hollow city” (line 23)
9. What does the “line of winged dots” (line 10) represent for the speaker?
- A. the passage of time
  - B. an escape to freedom
  - C. a direction to the future
  - D. the feeling of belonging
10. Which word best expresses the mood at the end of the poem?
- A. angry
  - B. regretful
  - C. resentful
  - D. uncertain

**PART A: SIGHT TEXTS**  
**LITERARY PROSE**

**INSTRUCTIONS:** Read the following excerpt from “Returning,” and answer the multiple-choice questions. For each question, select the **best** answer and record your choice on the **Answer Sheet** provided. You may wish to refer to the topic in “Part B: Synthesis of Texts” before reading this selection.

**The narrator who cannot speak or read English has a friend, Joseph, read a letter that states the fate of her nephew Xavier in World War I. In the letter, the identities of Xavier and Elijah have been confused.**

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**Returning**

by Joseph Boyden

- 1 As soon as I saw the brown letter, the English words written upon it, I knew what it contained. I sat down beside the fire and stirred at it with a stick while Joseph read, first out loud and in his stumbling English, then for me in our language.
- 2 “ ‘Serial No. 6711. Deeply regret to inform you, Private First Class Xavier Bird, infantry, officially reported died of wounds in the field, November 3, 1918. Director of Records.’ ”
- 3 I waited for more, but that was all. When Joseph left, I was alone.
- 4 Many moons later, when the winter ice was leaving and travel was difficult, Joseph came back with another letter. He explained that it was in reference to Elijah, and that Old Man Ferguson had given it to him to give to me since I was the closest thing to a relation that Elijah had.
- 5 The letter said that Elijah had been wounded, that he had only one leg now, that he had tried to rescue another soldier, was given a medal for bravery. It said that although weak, he had healed enough to travel and was expected to arrive in the same town from which he and Xavier had left so long ago.
- 6 I had Joseph explain to me how the *wemistikoshiw* calendar worked, what month I was to be there, and I made careful preparations to journey by canoe to that town where Elijah would arrive. I left early in the summer and paddled up the river. It was difficult. I am older now, but I travelled light. Joseph had asked to come along, but I told him no.
- 7 I went alone.
- 8 I watch the beast pull up and give one last great sigh, as if it is very tired from the long journey, smoke pouring from its sides. People wave from the windows and people on the ground wave back, just as I have watched them do for days. Then men and women and children who have arrived start stepping down into the arms of others. I see a few soldiers and search among them for Elijah’s face with his sly grin. The crowd begins to thin, and once again I do not see an Indian<sup>1</sup> soldier with one leg.
- 9 I am turning to leave when I see through one of the windows the silhouette of a man inside. He walks slowly along the aisle, on crutches, in uniform, a small bag slung over his shoulder. I step away from the shadow of the wall.

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<sup>1</sup> Indian: *First Peoples*; “Indian” is not the preferred term

- 10 He wears a hat, just like the *wemistikoshiw* do, but this one is of their army and I cannot see his face for his looking down as he slowly makes his way down the steps on his crutches. He is an old man, I think. So skinny. This cannot be the Elijah I know. One leg of his pants is pinned up and hangs down a little way, empty.
- 11 When he is off the steps I begin to back away, thinking it is not him. He looks up and I see his face, thin and pale, high cheekbones, red ears sticking out from beneath his hat. I stumble a little, the blood rushing away from my head. The ghost of my nephew Xavier looks at me.
- 12 He sees me at the same moment, and I watch as his eyes take a long time to register what they see, but when they do he begins to rock back and forth on his crutches. He falls to the ground. I rush up to him, kneel beside him, grab his warm hands. He is no ghost. I hold him to me. His heart beats weakly. I am struck suddenly that he is very ill.
- 13 “Nephew,” I whisper. “You are home. You are home.”
- 14 I hug him, and when he opens his eyes, I look into them. They are glassy. Even in the shadows of the station his pupils are pinpricks.
- 15 “I was told you were dead, Auntie,” he whispers.
- 16 “And I was told you were, too,” I say.
- 17 We sit on the ground for a while, both of us too weak for the moment to get up. We are crying, looking at one another. A small group of *wemistikoshiw* gathers and stares at us. I help Nephew up so that we can get away, get to the river where he can drink water and I can better protect him.
- 18 We do not stay in the town long. It makes me too nervous. Automobiles, they are everywhere. We must cross the dusty road that they travel upon before we can get to the river where I keep my canoe. Nephew walks slowly on his crutches, his eyes cast down. People stare at us, at him. There was a time before he left that he would have stared back, he and Elijah both, not intimidated by them.
- 19 What of Elijah? If they made a mistake about Nephew’s death, maybe they made one about Elijah. I want to ask, but will wait until he is ready to speak.
- 20 We try to cross the road but an automobile honks like a goose and swerves around. I watch carefully and must wait a long time until I can judge that we can cross safely.
- 21 I lead Nephew down to the riverbank. I have left the canoe a good walk down the rocky shore. I tell him that it is best for him to wait while I go ahead and get it. He doesn’t respond, just sits heavily on the bank. Quickly as I can, I make my way. I am silly to worry about leaving him alone for a few minutes. In the last years he has experienced more danger than anyone should experience in a hundred lives. But I worry anyway.
- 22 I feel better once he is in the canoe and we are paddling away from the town. It smells the same as Moose Factory, the scent of burning wood not quite masking another decaying smell below it. He paddles for a while, but he is listless.
- 23 I tell Xavier to lie back on his pack and rest, that we are heading north and I have the current with me for once and it is easy going. He does not seem to hear me. I touch my paddle tip to his shoulder. He turns. I say it again and he watches my mouth intently. He lies back without speaking, and I paddle us back into the bush, looking every once in a while at his thin face in the sunlight, this face that has grown old too quickly. He sleeps, but his sleep is not restful. He twitches and his hands shake. He calls out and this wakes him up. He sits and dips his hand in the river, runs it across his face. His shirt is

soaked through with sweat. He is very sick. Some fever is burning him up from the inside. I push down the river in silence.

- 24 I take my time, find it pleasant not to have to work constantly, not to fight the current. Only a couple of days ago I battled with every stroke until my arms were dead things and my lower back felt broken. Now paddling home I have the luxury of the current that runs north with me to the Great Salt Bay, to the place the ones who took my nephew call Hudson Bay. It cost me a week of hard work to make my way up the river, but with the wind and weather in my favour, the river is a three-day paddle home. I have many questions for Xavier, and I am like a child inside, waiting to ask them. But I am patient. I am good at waiting.
- 25 We do not get far before the sun lets me know that it is time to prepare a camp. I want to go easy with him anyway. No rush. It is summer.
- 26 We beach the canoe and I busy myself collecting wood. Nephew tries to help but his crutches sink into the soft sand and he grows frustrated. I want to cry, watching him from the corner of my eye as he bends and tries to pick up wood and then finally sits and pulls rocks to him slowly, making a fire circle.
- 27 I cut long saplings with my axe and drag them to him, tie them together at one end and construct the frame for a small teepee. I pull a length of canvas from the canoe and tie it to the frame. The sky right now looks like it will give a starry night, but the wind tells me something different. We are not so far away from the bay that a storm can't rush up on us. Once I have dragged our few belongings into the teepee, I pull food from a pack and lay it out. Nephew has gotten a nice fire started.
- 28 On one rock I place salted fish, on another some moosemeat and on a third, blueberries picked fresh from the bush. I take a stick and sharpen its end. Nephew stares at the river. I lace a length of meat onto the stick and heat it by the flame. He turns his head in recognition when it begins to warm and its scent comes up.
- 29 "I have not smelled that in a long time," he says, smiling shyly. These are the first words he has said since the town.

11. Which word best describes the narrator's character in paragraphs 3 to 6?
- A. wise
  - B. optimistic
  - C. protective
  - D. independent
12. Why are the narrator's thoughts about Xavier ironic (paragraph 21)?
- A. She has not seen him in years, yet she leaves him.
  - B. She takes charge of the situation, yet he has a medal for bravery.
  - C. She is reluctant to briefly leave him alone, yet he has survived the war.
  - D. She is taking him home, yet he seems unfamiliar with his environment.
13. Which item best symbolizes the narrator's anticipation of the journey home?
- A. the wind
  - B. the canoe
  - C. the current
  - D. the moosemeat
14. In this passage, what is the narrator's primary role in her relationship with Xavier?
- A. guide
  - B. mentor
  - C. advisor
  - D. nurturer
15. Which literary term best describes the overall feeling of the passage?
- A. pathos
  - B. suspense
  - C. anti-climax
  - D. melodrama

You have **Examination Booklet Form A**. In the box above #1 on your **Answer Sheet**, ensure you filled in the bubble as follows.

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**PART B: SYNTHESIS OF TEXTS**

**1 written-response question**  
**Value: 15%**

**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.

1. Assess which text, “Falling Song” or “Returning,” shows the natural world as having greater importance. Support your response with specific references to **both** texts.

**Organization and Planning**

Use this space to plan your ideas before writing in the **Response Booklet**.

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## PART C: RESPONSE TO TEXTS

1 written-response question  
Value: 35%

Suggested Time: 30 minutes

**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 **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.

2. The literature and other media of First Peoples is often a response to the domination of one group over another.

Support this statement with specific reference to at least two works studied in this course. At least one of these works must come from the List of Examinable Texts (on opposite page). **Do not use Sight Passages from Part A of the examination in your answer for Part C.**

### Organization and Planning

Use this space to plan your ideas before writing in the **Response Booklet**.

**WRITING ON THIS PAGE WILL NOT BE MARKED**



## 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**

**1 written-response question**  
**Value: 30%**

**Suggested Time: 35 minutes**

**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.

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. You do not have to accept the basic premise of the statement.

**Topic:**

**We can draw strength from our relationships.**

**Organization and Planning**

Use this space to plan your ideas before writing in the **Response Booklet**.

**WRITING ON THIS PAGE WILL NOT BE MARKED**

**END OF EXAMINATION**

## **ACKNOWLEDGEMENTS**

Hager, Barbara. "Matthew Coon Come: Battling the Great Whale and Separation."  
*Honour Song: A Tribute*. Vancouver: Raincoast Books. 1996.

Moses, Daniel David. "Falling Song." *Viewpoints 11*. Toronto: Prentice Hall. 2001. Reprinted  
by permission of Harbour Publishing Co. Ltd.

Boyden, Joseph. "Returning." *Three Day Road*. Toronto: Penguin Canada. 2005.



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**Course Code = EFP 12**  
**2009/10 Sample Examination**

Exam Booklet Form/ Cahier d'examen    A   B   C   D   E   F   G   H  
                    

**Student Instructions**

1. Place your Personal Education Number (PEN) label at the top of this Booklet **AND** fill in the bubble (Form A, B, C, D, E, F, G or H) that corresponds to the letter on your Examination Booklet.
2. Use a pencil to fill in bubbles when answering questions on your Answer Sheet.
3. Use a blue- or black-ink pen when answering written-response questions in this Booklet.
4. Read the Examination Rules on the back of this Booklet.

Question 1

**Marker 1**

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Question 2

**Marker 1**

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Question 3

**Marker 1**

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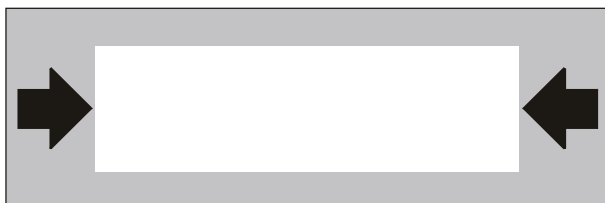
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**Course Code = EFP 12**

**English 12 First Peoples  
2009/10 Sample Examination  
Response Booklet**



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## Examination Rules

1. The time allotted for this examination is two hours.  
You may, however, take up to 60 minutes of additional time to finish.
2. Answers entered in the Examination Booklet will not be marked.
3. Cheating on an examination will result in a mark of zero. The Ministry of Education considers cheating to have occurred if students break any of the following rules:
  - Students must not be in possession of or have used any secure examination materials prior to the examination session.
  - Students must not communicate with other students during the examination.
  - Students must not give or receive assistance of any kind in answering an examination question during an examination, including allowing one's paper to be viewed by others or copying answers from another student's paper.
  - Students must not possess any book, paper or item that might assist in writing an examination, including a dictionary or piece of electronic equipment, that is not specifically authorized for the examination by ministry policy.
  - Students must not copy, plagiarize or present as one's own, work done by any other person.
  - Students must immediately follow the invigilator's order to stop writing at the end of the examination time and must not alter an Examination Booklet, Response Booklet or Answer Sheet after the invigilator has asked students to hand in examination papers.
  - Students must not remove any piece of the examination materials from the examination room, including work pages.
4. The use of inappropriate language or content may result in a mark of zero being awarded.
5. Upon completion of the examination, return all examination materials to the supervising invigilator.