



### ELA Common Core Content Standards

Reading Standards for Informational Text 1, 2, 3, 5, 6

Reading Standards Foundational Skills 4

Writing Standards 2, 7, 8

Speaking and Listening Standards 1, 2, 4

Language Standards 3

### Estimated duration:

2 sessions, 1 hour each

**Goal:** Retell the Karuk story of “Coyote’s Journey” and explain how this story helps teach many concepts, among which are geography, customs, and oral traditions.

**Background:** The Karuk way of life is known to us through **píkvaḥ** (origin stories) that have been told and re-told, heard and re-heard for countless generations. Listening to the stories together, we again re-imagine “the times before” human existence, “when the animals, plants, rocks were people.” These First People are called the **ikxaréeyav**<sup>1</sup> (or often in English, “Spirit People”). The stories are dramatic retellings of the ancient actions and interactions of these First Peoples. The Karuk, like most indigenous peoples, traditionally only tell stories when it is cold enough for snow to be in the high mountains. Please respect this tribal code.

These First People understood their responsibility to figure out how the yet-to-come humans should live. Hearing the stories, we learn that they fulfilled that responsibility through repeated sequences of contemplation, discussion, inspiration, and both collaborative and random experimentation. As human re-hearers, we inherit the same ancient responsibilities of the First People, each of us in our own way trying to figure out “how people should be living.” We also inherit their time-proven methods of proceeding as well.

Rehearing the stories, the lives of the First People function as thought-templates for the listeners, as examples (both good and bad) of how to think about our place and our conduct in the world. Káruk multi-species storytelling provides us with a shared imagined background for understanding complex relationships between ourselves and the many other creatures with which we still live today.

Origin Stories usually carry a great deal of cultural weight, sometimes melodramatically so. But many of the stories bear that weight lightly with the help of ironic humor.

<sup>1</sup> Pronounced, Ick-xah-RAY-yahv – the “x” is a “h” sound made at the very back of the throat. See Karuk Pronunciation Guide in Curriculum Binder.

The story we will learn also teaches us valuable lessons about other Karuk customs and restrictions, all of which are set in the socializing structure of traditional story. It also teaches us valuable lessons about another Karuk Oral Tradition: song. The Karuk, like many other Native Peoples, sing songs to protect themselves while traveling: either by foot or by boat, and nowadays by automobile and airplanes. In former times dangers were many, among which rattlesnake bites and drowning numbered. The songs could be personal ones, or communality “owned,” and are sometimes made up of texts, but perhaps more often are not comprised of words but rather only vocables. The songs sung by coyote and the “nephew” in this lesson are of this latter type.

Oral stories begin and end with formulaic phrases, and include a traditional prayer to close the story. Prayers are, and were, integral aspects of daily life as well as religious ceremonies. These, too, are both individual and communal, and there are many prayers that certain members of a tribal community must keep private, such as those known only by the **fatavéenaan** (priest in world-renewal ceremony). Literally translated, the title fatavéenaan refers to the priest’s enigmatic duties: “The person who prays that which is unknown.” For those of us who never hold this position, these duties will never be known – and to try to find them out goes not only against sacred tribal code, but will bring harm to those who cannot stem their curiosity.

There are as many different oral traditions, such as stories, song and prayer, and styles of performing as there are different cultures and peoples. In this lesson, the students will learn some concepts related to oral traditions, and how to demonstrate respect for others’ beliefs and styles of performing and offer them ways to analyze story elements, key ideas and details, and story sequence. In learning the story, students will practice identifying story sequence and will be encouraged to memorize this sequence in order to retell the story “by heart.”

The survival and flourishing of American Indian Peoples depends on their ability to know, retain, make use of, and pass on their special connections with their homelands. Traditions, origin stories, and prayers that provide a sense of tribal uniqueness and identity originate in special places, from land-related incidents or from natural gifts of the land. Additionally, Tribal nations were, and to differing extents, still are supported and sustained by their lands.

Many individuals consider their beliefs and ways of life as important everyday elements that contribute to rich tradition and cultural heritage. The stories and song that convey those of Native peoples are considered by many to be recounting truths, and not simply to be disregarded or labeled as “myths” or “fairy tales.” Respect for others’ beliefs and ways of life will make this lesson an experience that teaches appreciation of diverse communities.

<b>Theme/Big Idea:</b>	There is no place like home
<b>Big Questions:</b>	Who are we? Where are we? How should we treat one another?
<b>Vocabulary:</b>	story elements, plot, setting, conflict, resolution, character, protagonist, antagonist, minor characters, scene, sequence

**Materials:**

**Vocabulary Master** for story element and sequence discussion (included)

**Coyote’s Journey**, retold from Chester Pepper’s version (included)

**Map Templates Showing Area of Coyote’s Journey** (included)

Large paper and crayons, glue, markers, paints, etc., for the visual maps

**Comprehension Questions** and **Sequence** worksheets (included)

**Vocabulary Worksheet: Coyote’s Journey** (included)

**Preparation:** Copy the story **Coyote’s Journey** (1 copy per student)

Copy **Comprehension Questions** and **Sequence** worksheets (1 copy per student, unless your students have a workbook)

Copy the vocabulary for story element and sequencing analysis for a projector (or prepare large poster that the class can see easily)

**Session 1 – Discussion Circle:** Explain briefly what we mean by “oral traditions” – e.g., a system for preserving a group's beliefs, customs, and history, in which members of the group tell their children about them, and the children tell their children, and so on<sup>2</sup>. A traditional Karuk origin story, like many other traditional Native American stories, is only told in the winter. In our area, this means that these stories are told when it is cold enough for snow to be in the high mountains.

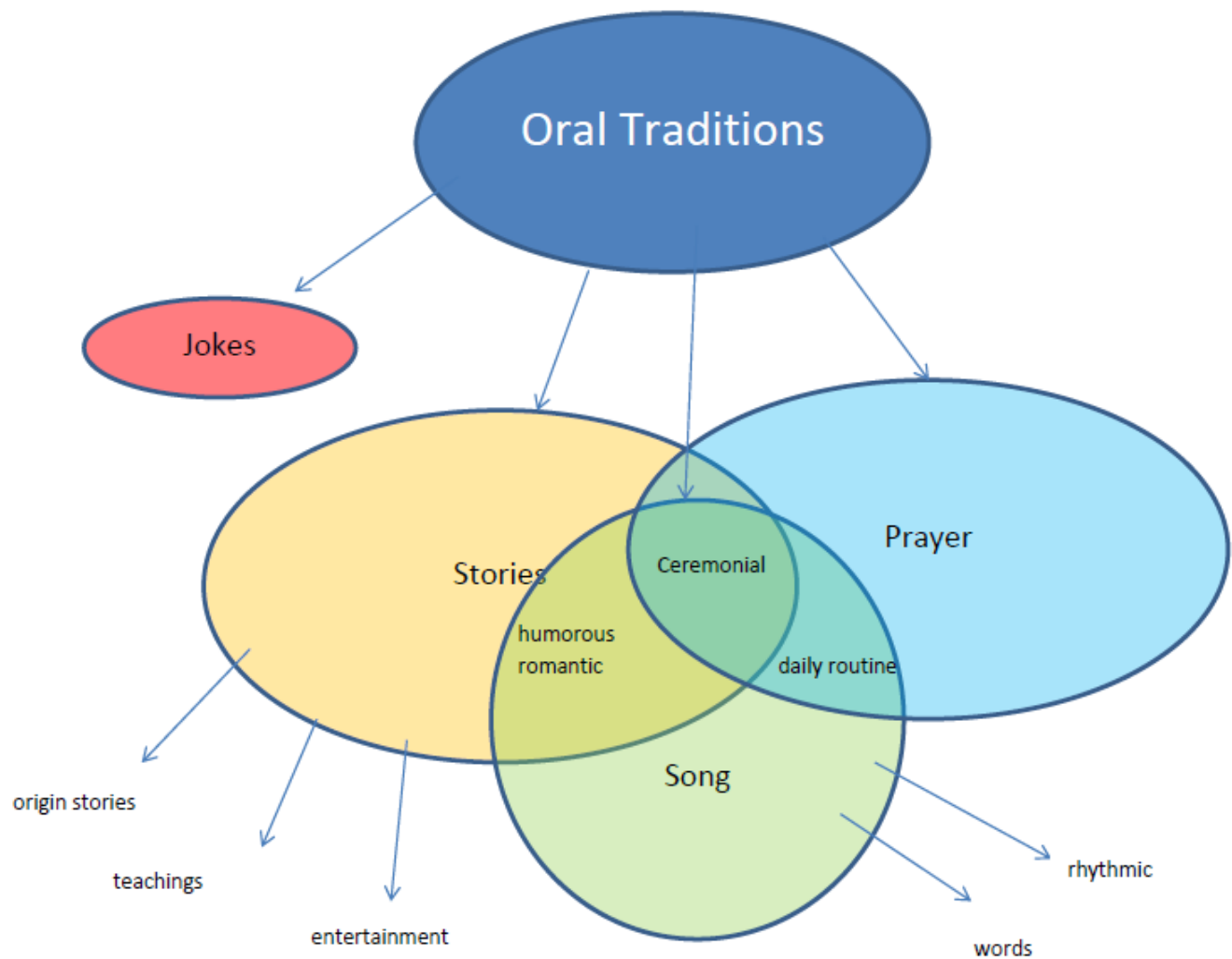
Explain that because Native Americans did not have a written language, there is no written history of the Native Americans. The record of Native American life comes to us in a large part through the writings of historians and anthropologists, but it can also be traced through the so-called oral traditions of each tribe. These are perhaps most important to Native Peoples, as they teach their origins, ways of life and beliefs from their own perspectives.

Write “Oral Traditions” up on the board to prepare for a discussion (and perhaps a Venn diagram as shown on page 3) about what forms oral traditions can take. Begin with “jokes” as a type of oral tradition and ask for other types from students. Answers can be stories, songs, chants, speeches, and prayers. Explain that these can be further broken down into separate categories, such as origin stories, myths, history, fairy tales and legends from “stories;” adjectives such as the sacred, teaching lessons, and humor can be used to describe many types of oral tradition. Note: This portion of the lesson will be repeated in a fourth grade lesson.

This is an example of a visual discussion:

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<sup>2</sup> Based on the definition found at: <http://dictionary.cambridge.org/us/dictionary/british/oral-tradition> [retrieved 11/30/15]



### Developing Vocabulary

\*story elements \*plot \*setting \*conflict \*resolution \*character \*protagonist  
 \*antagonist \*minor characters \*scene \*sequence

Display **Vocabulary Master** (included in this lesson) on the document reader. Read the words and their definitions and lead the class in a discussion of these story elements and sequencing words and help them understand the concepts. Draw from films and stories that your class is familiar with to identify elements and use the vocabulary.

**Independent Work:** Ask students to complete the **Vocabulary Worksheet** in their workbooks.

**Preparing to read:** Tell the students you are going to tell them a “coyote story.” Ask them if they know the Karuk word for this character (*pihnêefich*<sup>3</sup> – pronounced “peeHNAY-a-fitch” and translates also into “little widower” or “old man”). Explain that this character is very typical of Native American stories, and that there is a whole category that contains hundreds of stories, sometimes called “Trickster tales” because Coyote often tries to play a trick or two. Write “coyote stories” in your Venn diagram on the board. Tell the students that these stories are very popular, because Coyote is a very interesting character: while he is one of the Spirit People who understands the rules and ways of the Native People, he often decides not to follow these traditional ways and has to suffer the consequences. Most of these stories are humorous.

Explain to the students that it is a long story with a lot of repetition, but once the story begins, the students must be silent until the story is completed. The beginning of a story opens with the invocation: “*uknîi*,” which is pronounced something like “oohk-nee” and translates to something like, “and this is how it is.” The key word that signals the end of the story is “*kupánnakanakana*,” which is pronounced something like “cooPANakahnakahna” and translates to something like, “and that is how it was.”

Read the excerpt of the *Coyote’s Journey* (included in this lesson).

**Discussion Circle:** Ask the students what lessons, values and beliefs the story reveals (lessons in geography – upriver, downriver, Klamath Lakes; lessons in values - respect given to storytellers, the high value given to Karuk stories by not interrupting, and the consequences of disrespecting; gifts given to you; beliefs – that animals and humans once spoke to one another, and that intellectual property, such as a song – can be given and taken away).

What cultural knowledge and skills does the story teach? (The story teaches us about the home country of the Karuk People, where our homeland is, the value of money to the Karuk people, and what can happen when one disregards tribal law). This is a very important story for Karuk people, and has been recorded by many ethnographers from many informants. It clearly establishes the boundaries of the tribal homeland, and centers the birthplace of the Tribe in the Orleans and Somes Bar area. It is interesting to note that all Karuk people have ancestors who have come from these places.

**Independent Work:** Assign students comprehension questions for homework (included).

**Session 2- Preparing to read:** Tell the students you are going to repeat the “coyote story” you read the last lesson. Ask them if they remember the Karuk word for this character (*pihnêefich* – pronounced “peeHNAY-a-fitch” and translates also into “little widower” or “old man”). Ask them if they remember who to begin and end traditional Karuk stories (The invocation “*uknîi*” begins the story and signals for quiet and respectful listening. There is a traditional prayer often said at the end of the story, but the key word that signals the end of the story is “*kupánnakanakana*.”) You might ask them if they remember what these words mean.

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<sup>3</sup> sound files located at <http://linguistics.berkeley.edu/~karuk>

**Listening activity:** Read aloud Chester Pepper's version of Coyote's Journey (included).

**Discussion Circle:** Project vocabulary for story element and sequencing analysis again in preparation for a class discussion. Facilitate a discussion analyzing this story.

Possible prompts:

Who is the protagonist? Is there an antagonist? [Coyote's character is often both, but the lizard and the girls may be listed as antagonists]

How would you explain the plot of this story? Prompt students to use words and phrases like opening scene, closing scene, first, second/third, then in a sequence to help fellow students understand their explanation.

What part does the lizard play? [He or she is an antagonist, or a minor character, who is wronged by Coyote and who casts a curse on him in revenge]

What part does Coyote's thirst play? Why is Coyote thirsty? [Abstaining from food and drink is important when one is praying for something, so at first, Coyote is thirsty due to his adherence of tribal laws. Later, he is thirsty because of the curse Lizard has cast on him for going against tribal law which would forbid stealing from outside the sweathouse.]

Where is the setting for this story? [From the birthplace in Orleans up throughout Karuk Ancestral Territory along the Klamath River, then back down the river into Yurok country, and finally home again.]

How is this story similar or different from other Oral Traditions? [Venn diagram]

What can we infer about Coyote's decision to travel to *kahyúras*? [Coyote is greedy for money, or he simply needs money]

How can this story shape our behavior?

**Independent Work:** Assign students **Comprehension Questions** and **Sequence** worksheets included in this lesson.

**Project Work:** Drawing exercise. Divide the class into groups or have them work alone and choose one of the following exercises to "draw" the story using the template provided:

- Have students use the map template to depict the whole story: elements can be where Coyote started his journey, where he may have met Lizard, where he may have tried to drink from the creek and the river, where he fell into the water, his (unreached) destination, where he met the girls, and his journey back home.
- Project a magnified version of the map template on a white board and have students choose one scene of the story to represent and tape them into the projection accordingly.
- Assign or have students choose one character to draw, and tape pictures onto a magnified version of the map template.

Have the students give a brief explanation of their maps or pictures and how these images tell the story.

### Optional:

- Engage the students in a search for other renditions of this story. Students may obtain family stories, research a story at the library, or search the Internet.
- Students create a play. Identify the main characters. Outline the order of events. Create dialog, perhaps with a storyteller, Coyote, the Lizard, the two Maidens, the Creek and the downriver Indians. Have the students present their play to their classmates, or another class.
- Invite an Elder or other Cultural Practitioner to tell a version of this story.
- Invite speaker to teach Karuk formulaic language, such as the invocation and closing, and the final prayer used traditionally in stories like this.
- Have students try to learn how to tell this story by heart and let them perform them to the class if they would like.

### Evaluation:

- Evaluate the students’ discussion participation.
- Assess students’ respect for the similarities and differences between various ways of life, beliefs and oral traditions.
- Assess students’ ability to use the story element and sequencing analysis vocabulary to discuss the story.
- Assess the students’ ability to retell the traditional Coyote story through plot summary and/or through explaining their visual map story depiction.

### Resources:

*Karuk Literature:*

<http://linguistics.berkeley.edu/~karuk/links.php>

*Karok Myths*, A.L. Kroeber and E.W. Gifford, University of California Press 1980

Bright, William. 1954. "The Travels of Coyote: A Karok Myth". Kroeber Anthropological Society Papers 11:1-17. (Comparison of several versions.)

*Literature Analysis:*

<http://www.learner.org/interactives/story/characters.html> [geared to children]

<http://www.roanestate.edu/owl/elementslit.html>

**Karuk Vocabulary:** See Karuk Pronunciation Guide for tips (included in binder)

*cháem* – alright

*chiimûuch* – lizard

*chími* - soon

*ikxaréeyav* - Spirit Person

***ishkêesh*** - Klamath River

***ka'tim'îin*** – the center of the Karuk world, which is located in the ***yuh'iitíhirak*** (Somes Bar) area

***kahyúras*** - Klamath Lakes. *Literally:* 'upriver ocean.'

***kupánakanakana*** - a word used to signal “the end” or “and so it was”

***panámniik*** - Orleans

***pihnêefich*** - coyote

***uknamxánahich*** (name of a pond just upriver from Camp Creek; Long Lake. Literally: 'little long pond')

***uknîi*** – “and this is how it was” (used to begin stories)

***yoôtva*** – hurray! Also used in modern times to mean 'thank you.'

***yuh'iitíhirak*** (Somes Bar)



*vúra vaa u'áhoo pihnêefich*  
**Coyote's Journey<sup>4</sup>**

*Adapted from Chester Pepper's version told to William Bright in 1957*

*uknîi* – and this is how it is:

Coyote – better known as *pihnêefich* – grew up at Orleans, also known as *panámniik*. That is his home. One day he decided: "I'm going to travel upriver to get money at *kahyúras* (Klamath Lakes)!" And so he twined little strings out of iris root all winter long to make enough twine to string dentalium shells, which is money for the Karuk people.

Then he left and walked upriver on foot. He met lots of people, but said to them scornfully: "You-all are just nothings. I am leaving for *kahyúras*."

When *pihnêefich* reached *ka'tim'îin*, the center of the Karuk world, he saw that a person was sweating himself in a sweathouse. Outside the sweathouse were two baskets: one was filled with roasted grasshoppers, the other was filled with wild grape juice. *pihnêefich* thought, "Hmm...Let me taste those!" So he drank and ate just a little from each basket. They were very good-tasting. Finally, he drank and ate them both up and chewed up the baskets to boot. Before he left to continue his journey, he called to the person in the sweathouse: "Watch out! A monster outside here is going to eat you."

Later on that day, when *pihnêefich* was long gone, *chiimûuch* (Lizard) came out of the sweathouse cautiously. When he discovered that there was neither monster, nor monster tracks there, he thought to himself, "Ah, I'll bet Coyote has been around here! He's drunk up that juice of mine. Curse him! May he get really thirsty!" Then *chiimûuch* remembered, "*pihnêefich* loves roasted grasshoppers. Well, let him roast a bit himself!" And *chiimûuch* wished that a forest fire would prevent him to continue his journey.

Now *pihnêefich* knew he had been bad for stealing, and that would spoil his luck in getting money in *kahyúras*. He also knew that his luck would be better if he wouldn't eat or drink much while on his journey. And so when he saw the forest fire in front of him and all the grasshoppers lying around, roasted by the flames, he told himself he wouldn't eat them. After going a little ways, he thought, "Let me pick up just a few

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<sup>4</sup> Publication details: William Bright, *The Karok Language* (1957), pp. 170-177, Text 3

roasted grasshoppers." He ate some, then he ate some more, and finally he started gobbling all he could find. All of a sudden he recognized that no matter how much he ate, he wasn't getting full. He said out loud, "I think they're coming out of me in the rear as I eat." After thinking about how to solve this problem, he decided: "I'm going to seal up my *áfup* (buttocks)." He looked for and found some pitch on a tree and he sealed up his *áfup* with that. "There, it's closed up," he said, "Now I'll get full." So he ate.

Yet with the big forest fire and *pihnêefich* walking close by with pitch on his *áfup*, his behind started to burn. The sound of it all resembled thunder, and unaware that he was on fire he thought, "*Yôotva*- hurray! I must be almost to *kahyúras* - Klamath Lakes." He just heard that "Huhuhuhuhu" sound. When he finally realized what was happening, he dropped to the ground and rolled around to put out the fire. He was yelling in that way that is known to come from *pihnêefich*, "*átuhtuhtuhtuh!*" At last the fire extinguished, and he told himself: "Now I won't eat roasted grasshoppers again. That's all, I won't eat them."

Soon he was very thirsty, and didn't even mind that he'd somehow lost his twined strings. He looked off a little ways when he heard a creek flowing down to the river *ishkêesh*. But when he got there, the creek had dried up. He looked down the creek bed to wide river, and he told himself: "I won't drink river water – the Spirit People *ikxaréeyav* told us not to."

He had lost his twined strings, but still had his blanket. "Now when I see a creek," he said, "I'll throw my blanket at it. Then I can suck on the blanket to get the water." And the next time he saw a creek, he threw his blanket at it but it fell on dry ground.

Now he was really thirsty. "I won't drink river water," he reminded himself. Because of the big forest fire, there were trees falling out into the river. And he thought, "*cháem* – ok. I'll drink the river water, but I won't drink by the bank. I'll drink in the middle of the river." Finally he saw what he was looking for: a fir tree lying fallen out across-stream. And he thought, "Here I will drink water." So he walked out on the fallen tree trunk and in the middle of the river he stooped down to the water. Suddenly, he lost his balance and fell in.

So he floated back down the river from upstream. There were a lot of little sticks floating down from upriver. And Coyote thought, "Let me become a pretty stick! That way maybe someone will hook me out somewhere, since people like driftwood to make their fires."

He floated a long ways. Finally, he saw a group of women who were trying to hook out the sticks from the bank of the river. One of them said: "Oh, look, such a pretty stick has floated down from upstream!" Then another one said, "Watch out! Maybe it's Coyote. They said he had left for Klamath Lakes. He's no good, maybe that's him." They thought about it as the stick floated in circles at the water's edge. "Let's not fool with it," they decided. So they pushed it back out into the river.

"Ah," Coyote thought then, "now I think I've drowned." Everywhere people saw him, they pushed him back out into the river. Finally he floated into the ocean downriver. He floated to shore there. *pihnêefich* was just lost.

He got out of the water and walked around there. He saw a sweathouse standing there and he looked inside. He didn't see anyone, so he crawled in. And when he got inside and looked around, he saw that the people's seats were just chunks of fat. Their pillows and ladder were made of fat, too. Coyote was hungry and he thought, "I want to taste the pillows!" And when he tasted them, they were very good. Finally, he ate them all up, the seats and the ladder up too.

Suddenly he heard something and decided to hide behind the woodpile in the sweathouse. After some time, people crawled into tiny opening of the sweathouse. When they tried to sit up, they fell down. "Hmmm..." they thought. Then one of them said, "I think Coyote is wandering around here. That's who did that, he ate up all our pillows."

*pihnêefich* (Coyote) lay like that, he heard them talking about him. And they said, "Let's spend the night away from home, at *uknamxánahich* (a pond just upriver from Camp Creek; Literally: 'little long pond')

*pihnêefich* lay quietly when he heard them talking about him. Finally they said, "Let's spend the night away from home upriver."

And Coyote thought, "They're talking about my country." And he jumped out. "Nephew, my nephew, I'll go along." At first they were startled, but then they said, "All right, but don't open your eyes." *pihnêefich* agreed.

They told him to get into the boat. "When you hear gravel sound, you know we have arrived," they said. "Then you can open your eyes. But if you open your eyes before that, we won't get there. We'll float back to here."

"All right, I'll do that," *pihnêefich* promised. And so they paddled off. They told

Coyote, "Lie face down in the boat." When he did, they paddled off.

Finally, *pihnêefich* got tired of lying face down. Coyote thought, "I'm going to look out!" When he barely looked out, they all floated back to the ocean at the seashore.

Then they told Coyote, "Now you won't go with us again." But *pihnêefich* begged, cried and promised, "I won't do it again this time, nephew."

"All right, let's go." So they left once again. *pihnêefich* closed his eyes again, and finally after a very long time he heard the sound of gravel under the boat. And they told him, "Get out of the boat!"

When he got out and saw that he was back home, he cried out, "*nani'thívthaaneen* – my country! I've come back to my country!" Then he rolled around. "Hurray, I've come back to my country!"

*chéemyaach ík vúr ishyâat imshírihraavish.*

And so you must shine upriver quickly, Spring Salmon.

*vúra taneemchitátkoo.*

(My bones) just stick out of me.

*nanivássih vúra veekiniyâachha.*

My back has just become a perfect ridge.

*nayáavheeshik.*

And so you must hurry back to me.

*chéemyaach ík vúra ataychúkkinach i'uunúpraveesh.*

Little Spring Brodiaea, you must sprout up quickly!

[Closing] *kupánnakanakana* – that is how it was.

Name \_\_\_\_\_

**Comprehension Questions**

*vúra vaa u'áhoo pihnêefich*

**Coyote’s Journey**

1. Where does *pihnêefich* want to go?

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2. What does *pihnêefich* want to get?

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3. Why does *pihnêefich* steal Lizard’s food?

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4. Why does *pihnêefich* fall into the river?

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5. How does *pihnêefich* get back home?

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**Comprehension Questions - Key**

*vúra vaa u'áhoo pihnêefich*

**Coyote's Journey**

1. Where does *pihnêefich* want to go? **He wants to go to Klamath Lakes.**
2. What does *pihnêefich* want to get? **He wants money.**
3. Why does *pihnêefich* steal Lizard's food? **He is hungry.**
4. Why does *pihnêefich* fall into the river? **He wants to drink river water but loses his balance on the log.**
5. How does *pihnêefich* get back home? **Some downriver Indians take him home in a boat.**

Name \_\_\_\_\_

*vúra vaa u'áhoo pihnêefich***Coyote’s Journey - Sequencing**

Which scene happened first? Which next? Use the list of phrases and words to show the correct sequence of scenes:

Put these words in the correct order of sequence starting from the beginning:

Finally,	•
First,	•
Next,	•
Second,	•
Then,	•
Third,	•

Match these with the correct scenes that reflect the order of story events:

Coyote cries, “ <i>nani'thívthaaneen!</i> ”
Coyote falls into the river.
Coyote steals food from Lizard.
Coyote wants to go to Klamath Lakes.
He makes twine to string the money.
He pretends to be a piece of wood.

Now, put these words and phrases in the order of sequence! Don’t forget punctuation!

1.
2.
3.
4.
5.
6.

Name \_\_\_\_\_

**Answer Key***vúra vaa u'áhoo pihnêefich***Coyote's Journey- Sequencing**

Which scene happened first? Which next? Use the list of phrases and words to show the correct sequence of scenes:

Put these words in the correct order of sequence starting from the beginning:

Finally,

First,

Next,

Second,

Then,

Third,

• First,

• Second,

• Third,

• Second,

• Then,

• Third,

Match these with the correct scenes that reflect the order of story events:

Coyote cries, "*nani'thívthaaneen !*"

Coyote falls into the river.

Coyote steals food from Lizard.

Coyote wants to go to Klamath Lakes.

He makes twine to string the money.

He pretends to be a piece of wood.

Now, put these words and phrases in the order of sequence!

1. First, Coyote wants to go to Klamath Lakes.

2. Second, he makes twine to string the money.

3. Third, Coyote steals food from Lizard.

4. Then (or Next), Coyote falls into the river.

5. Next (or Then), he pretends to be a piece of wood.

6. Finally, Coyote cries, "*nani'thívthaaneen!*"



Name \_\_\_\_\_

Choose the best word from the vocabulary box to complete the sentences below.

*vúra vaa u'áhoo pihnêefich*

## Coyote’s Journey

### Vocabulary Worksheet

\*story elements   \*plot   \*setting   \*conflict   \*resolution   \*character  
 \*protagonist   \*antagonist   \*minor characters   \*scene   \*sequence

1. Coyote is the main character, also known as the \_\_\_\_\_.
2. Five \_\_\_\_\_ are plot, setting, conflict, resolution, and characters.
3. Some of the \_\_\_\_\_ are the girls and the downriver Indians.
4. The \_\_\_\_\_ of the story is in Karuk country.
5. The \_\_\_\_\_ where Coyote’s behind is on fire is funny.
6. The answer to Coyote’s thirst is the story’s \_\_\_\_\_.
7. The main \_\_\_\_\_ of the story is Lizard: he wishes bad on Coyote.
8. The order in which things happen is the story \_\_\_\_\_.
9. When Coyote steals Lizard’s food, the \_\_\_\_\_ happens.
10. The story’s \_\_\_\_\_ is about the things that happen on Coyote’s journey.
11. There are several \_\_\_\_\_ in this story, both animals and people.

## Vocabulary: Story Element and Sequence

**Story Element** - A story has five basic but important parts. These five elements are: the *characters*, the *setting*, the *plot*, the *conflict*, and the *resolution*. These elements help listeners or readers imagine the story and allow the action to develop in a way that the reader/listener can follow.

**Plot** – how the ideas or actions in the story are arranged.

**Setting** - the place or location of the action.

**Character** - a person, animal, or being that is doing something in the story.

- **Protagonist** - The character the story is about.
- **Antagonist** - A character or force that works against the protagonist.
- **Minor character** – Plays in the story, but not as important as the protagonist.

**Conflict** – an element that involves a struggle between two characters, usually a protagonist and an antagonist.

**Resolution** – the answer to the problem.

**Scene** - a part of a story in which a certain action or activity happens

**Sequence** - the order in which things happen. Example words are: first, second/third, then, next, later, and finally. Example phrases are: 'In the opening scene', and 'in the closing scene.'

## Maps Showing Area of Coyote’s Journey



