

# Context:

Southeast Asians & other newcomers in California's classrooms  
Volume 18, No. 129, December 1997- January 1998

## Year of the Tiger

**Context** is published five times during the year as a way to provide staff with information and ideas concerning their immigrant, refugee, and sojourner students and parents. While the focus is on Southeast Asians, most articles and resources apply to other newcomer groups as well. District "qualified staff" and others receive a free subscription (contact Nguyet Tham at the Transitional English office). Outside subscribers pay \$10 per year to cover mailing and handling.

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Thanks to Nguyet  
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Gridyushko, Lue Vang,  
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A person born in the Year of the Tiger is independent, competitive, optimistic and a little wild. A tiger is sensitive, emotional, and capable of great love, but tends to become too intense. It is also territorial, possessive, and challenged to practice moderation. The Tiger Year brings prosperity.

### Subgroups of Tiger

(Each type of tiger has its own characteristics. Other influences include the month of birth and the hour of birth (for example, 3 am to 5 am is the "tiger hour.")

**28 Jan 1998 to 15 Feb 1999**

Tiger Passing through the Mountains

**9 Feb 1986 to 28 Jan 1987**

Tiger in the Forest

**23 Jan 1974 to 10 Feb 1975**

Tiger Standing Still

**5 Feb 1962 to 24 Jan 1963**

Tiger Passing through the Forest

**17 Feb 1950 to 5 Feb 1951**

Tiger Going Down the Mountain

**31 Jan 1938 to 18 Feb 1939**

Tiger Passing through the Mountains

**13 Feb 1926 to 1 Feb 1927**

Tiger in the Forest

**26 Jan 1914 to 13 Feb 1915**

Tiger Standing Still

**8 Feb 1902 to 1928 Jan 1903**

Tiger Passing through the Forest

The tiger person is rarely afraid to take a risk. Strong leadership qualities make it difficult for a tiger to work for other people, and a tiger daughter-in-law is not very desirable. The tiger is a daring fighter, and stands up for what is right. Tigers can be very unpredictable, tense and in a hurry. Because the tiger is the urgent type, it wants to get things done right, and usually prefers to work alone.

A tiger person is compatible with the Horse and Dog, but not with the Monkey.

Tiger occupations include businessman, politician, adventurer, explorer, and pioneer. Tiger leisure activities include picnicking, traveling, singing, classic games (like chess), and relaxing. There are tiger symbols: green; sour foods like the cranberry, and the compass.



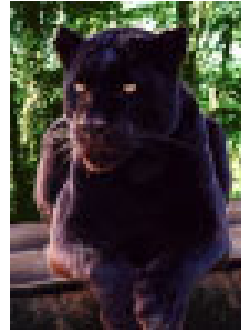
Smithsonian Institute ([www.si.edu](http://www.si.edu))



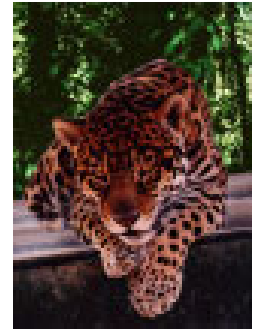
Smithsonian Institute (www.si.edu)



Smithsonian Institute (www.si.edu)



LA Museum (www.lam.mus.ca.us)



LA Museum (www.lam.mus.ca.us)

**English**

<b>tiger</b>	<b>lion</b>	<b>leopard</b>	<b>black jaguar; panther</b>	<b>jaguar</b>
Asia	Africa, Asia	Africa, Asia	Americas; Africa, Asia	SW US to S. America

**Latin (scientific classification)**

<i>Panthera tigris</i>	<i>Panthera leo</i>	<i>Panthera pardus</i>	<i>Panthera onca/pardus</i>	<i>Panthera onca</i>
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**Spanish**

el tigre	el león	el leopardo	el pantera	el jaguar
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**Hmong**

tus tsov	tus tsov ntxhuav	tus tsov txaij	tus tsov dub	tus tsov txaij
<i>tiger</i>	<i>tiger-hairy</i>	<i>tiger-spotted</i>	<i>tiger-black</i>	<i>tiger-spotted</i>

**Vietnamese**

hổ (north)	sư tử	báo đốm	báo đen	báo châu mỹ
cọp (south)	<i>lion</i>	<i>leopard-?</i>	<i>leopard-black</i>	<i>leopard-America</i>
hùm				

**Chinese**

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<i>tiger</i>	<i>lion</i>	<i>leopard</i>	<i>black-leopard</i>	<i>America-leopard</i>
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**Russian and Ukrainian**

Тигр	Лев	Леопард	Пантера	Ягуар
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**Armenian**

Վազիր	Առյուծ	Հովազ	Սև հովազ	Հարազ Ամերիկյան հովազ
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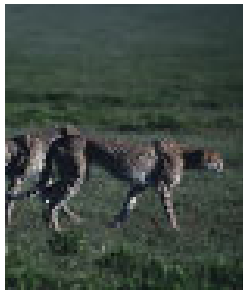
Languages classify experience into different categories. Because Western-style education relies heavily on use of semantic tools in reasoning

activities (e.g., outlining, writing, reading comprehension), it's useful to build categorization and association activities into lessons. Simply grouping

felines into groups and comparing names (translated into English) provides some fascinating looks at the ways in which different peoples think

Comprehension of English newspapers, books, and everyday speech requires background knowledge, which is seldom emphasized in English-learner

programs. Examples of tiger-related background knowledge (Hirsch, 5000 essential items) are: Aesop's fables, animal kingdom (genus, species,



LA Museum (www.lam.mus.ca.us)

**cheetah**

(*chitalr*: Hindi)

Asia, Africa

**cougar**

mountain lion

Americas

**lynx**

bobcat

n hermisphere

*Acinonyx jubatus*

*Puma concolor*

*Lynx rufus*

--

el puma

el lince

--

tus tsov pom-txwv  
*tiger- ?*

tus tsov tshw-miv  
*tiger-cat*

báo

*leopard*

báo

*leopard*

mèo rừng

*cat-forest*

印度豹

*India-leopard*

山獅

*mountain-lion*

美洲野貓

*America-wildcat*

Гепард

Пума

Рись

Բնձառ յուծ

Վաստկառ յուծ

Լուսան

capital letter), anthropomorphism, balance of nature, black cat, carnivore (herbivore, omnivore), lion's den, "thrown to the lions," ecosystem,

ecological niche, habitat, "let the cat out of the bag," northern hemisphere, proverb, "more than one way to skin a cat," "variety is the spice

of life," vertebrate, warm-blooded, wildcat strike, countries of the Americas, Indochina, Asia, and cultures that are indigenous to the regions.

### Tiger & Lion Proverbs

(Assignment: Discuss the meanings of proverbs and then use cross-linguistic groups to find the greatest number of different ways to say the same thing. Use parent interviews to uncover more examples. Illustrate, display results.)

Even a hare will insult a dead **lion** (Latin).

When the **leopard's** away, his cubs are eaten (Rwanda).

Speak of the **tiger** and it will surely appear (Korea).

While a man is driving a **tiger** from his front door, a wolf is entering by the back (China). (out of the frying pan and into the fire)

No sooner do you escape a deer than you meet a **tiger** (Korea).

Do not seek to escape a flood by clutching a **tiger's** tail (China).

Serving the powerful is like sleeping with a **tiger** (China).

Pom tsov yuav tuag, pom nom yuav pluag.  
*See tiger, will die; see official, will be poor.* (Hmong)

Dựa hơi **hùm**, vênh râu cáo  
*rely on-breath-tiger, flaunt-whisker-fox*  
With a tiger alongside even a fox acts powerful..

Unless you enter the **tiger's** den you cannot take his cubs (China, Japan). (To make an omlette, you have to break eggs.)

騎虎難下

*ride-tiger-difficult-down*

He who rides a **tiger** is afraid to dismount (China).

To have a tiger by the tail (can't stop until it's done)

Cưỡi trên lưng **hổ**  
*ride-on-back-tiger*

**Chinese Proverbs**

Ruthanne L. McCunn  
San Francisco:  
Chronicle Books, 1991

**Proverbs from  
Around the World**

Norma Gleason, ed.  
New York: Carol  
Publishing (Citadel  
Press), 1992

**Proverbs  
East and West**

Kim Yong-chol  
New Jersey and Ko-  
rea: Hollym Interna-  
tional, 1991

**Eyes That See  
Do Not Grow Old**

Guy A. Zona  
New York: Simon &  
Schuster (Touch-  
stone), 1996

**African Proverbs**

Charlotte/Wolf Leslau  
White Plains NY:  
Peter Pauper Press,  
1962, 1985

**Cassell's Book of  
Proverbs**

Patricia Houghton  
London: Villiers  
House, 1992

You can tell the **lion** by its paw.

By the claw you may know the **lion**  
(Mexico).

Rain beats a **leopard's** skin, but it does not  
wash out the spots (Ashanti).

Can the Ethiopian change his skinne? or the  
**leopard** his spots? (Bible, Jeremiah  
xiii.23)

Their olde condycyons wyll they change,  
when the blacke-moreaene change hys  
skynne, and the **catte of the mountayne**  
her spotted (England, 1546, Bale)

**Pardus maculas** non deponit (a **leopard**  
does not change his spots) Latin.

Those who hunt deer sometimes raise **ti-  
gers** (India). (Let sleeping dogs lie.)

Before dinner, let us explore the southern  
plains and climb the northern mountains;  
after dinner, there are snakes in the  
southern plains and **tigers** in the northern  
mountains (China).  
(Necessity is the mother of invention.)

A living dog is better than a dead **lion**.  
(Bible, Ecclesiastes ix.4).  
Rather a live dog than a dead **tiger**  
(Korea).

For the sake of its young the **tiger** journeys  
out and back a thousand miles in a single  
day (Japan).

Even the **tiger** sometimes falls into a doze  
(China). (Opportunity knocks but once.)

虎頭蛇尾  
*tiger-head-snake-tail*

To start off with the head of a **tiger** and to  
end with the tail of a snake (China).  
(all bark and no bite)

A roaring **lion** kills no game (Uganda).

When the **tiger's** away, the rabbit is master  
(Korea).  
(When the cat's away the mice will play.)

A **tiger** strikes terror even when dead  
(China).

Тигр и в клетке остаются тигром.

A **tiger** in a cage is still a tiger  
(Ukrainian).

To spare the **leopard** is an act of injustice to  
the sheep (Persia).

If a **lion's** skin will not do, we must sew on  
that of the fox (Latin). (Honey attracts  
more flies than vinegar.)

Не всякий, кто в тигровой шкуре,  
храбрый.

Not everyone who wears a **tiger** skin is  
brave (Ukrainian).

**Tigers** and deer do not walk together  
(China).

Не ищи у тигра правды, когда он  
видит лань.

When a **tiger** sees a deer, he doesn't ask it  
for honesty (Ukrainian).

Dữ như cạp  
*cruel-as-tiger*

Dưỡng hổ di họa  
*raise-tiger-cause-harm*  
Raise a tiger cub, bring yourself harm.

Hùm dữ không ăn thịt con  
*tiger-cruel-not-eat-flesh-son*  
Even a cruel tiger will not harm his son.

虎毒不吃兒  
*tiger-cruel-no-eat-son*

虎父無犬子  
*tiger-father-have not-dog-son*

The child of a **leopard** is a **leopard** (Africa).

Hổ phụ sinh hổ tử  
*tiger-father-produces-tiger-son*  
The acorn doesn't fall far from the tree.

Cú góp cạp ăn  
*owl-gather-tiger-eat*  
The powerful take what they want.

為虎作倀  
*a ghost controlled by the tiger*



### Some fun

Try to figure out a language you don't know. Look at the Hmong text and find the words for the following:

- tiger
- hot pepper
- river
- I
- you (2; >2)
- we (2; >2)
- he
- she
- wife
- Yer

Think about what your brain was doing as you tried to figure out these words. What had you learned previously that helped you pull meaning from unfamiliar text? The brain is always "seeking" generalizations that describe patterns; it is this characteristic that underlies second language acquisition (as well as first language acquisition, acculturation, learning to read, "doing" science, and so on). What ways could this Hmong passage be made more understandable to non-Hmong fluent individuals? Coincidentally, this story is the basis of the many stitched story-cloths that show a tiger putting on a man's clothes, etc. Now turn the tables: if you have an ESL student attempting to understand a story or chapter in English, how might you arrange the learning situation so that the text is more comprehensible?

Hais rau kuv tsev neeg kom tuaj tamsis no."  
 Ces tus noog txawm mus hais rau nws tsev neeg.  
 Tsov rovqab los tsev, hais rau Ntxawm tias, "Nqis los."  
 Ntxawm rov ntov kuatxob rau tsov qhov muag.  
 Tsov quaj, "Mlow!"  
 Ces tsov rov mus ntxuav muag rau nram havdej dua.  
 Ntxawm tsev neeg tuaj txog.  
 Lawv nug hais tias, "Tsov nyob qhov twg?"  
 Ntxawm teb hais tias, "Nws nyob nram havdej.  
 Kuv mam li hu nws."  
 Ntxawm hu hais tias, "Tsov aws, tsov aws!"  
 Kuv tsev neeg nyob ntwam no.  
 Lawv xav nrog koj tham.  
 Kuv yuav ua koj tus pojniam."  
 Tsov teb hais tias, "Zoo ntau!"  
 Tsov rov los hauv tsev thiab nrog lawv tham.  
 Tiamsis Ntxawm cov nus qee leej tau tawm mus sab nraud.  
 Lawv mus khawb qho rau nram kev.  
 Lawv muab khaub thiab nplooj tsuab lub qho.  
 Lawv hais rau tsov hais tias, "Me tsov, koj lub qhov muag mob mob no ces mus ntxuav muag lawm nram havdej."  
 Ob tug nus hais tias, "Wb pab tau koj.  
 Wb pab tuav koj mus lawm nram havdej."  
 Ces ob tug nus txawm nrog tsov mus.  
 Tsov taug kev tuaj hauv nrub nrab.  
 Tsov tsuj saum khaub thiab nplooj ntoos.  
 Tsov poob qhov.  
 Nkawd muab tsov tua.  
 Lawv coj Ntxawm rov los nrog nws tsev neeg nyob.

*Tell my family to come right now."  
 So the bird went to tell her family.  
 The tiger come back, and said to Yer, "Come down."  
 Yer threw more hot pepper into the tiger's eyes.  
 The tiger cried, "OOOOOW!"  
 And he ran to wash his eyes down at the river.  
 Yer's family came.  
 They asked, "Where is the tiger?"  
 Yer answered, "He's down at the river.  
 I'll go call him."  
 Yer called, "Tiger, tiger!  
 My family is here.  
 They want to talk to you.  
 I will be your wife."  
 Tiger answered, "Good!"  
 He came to the house and talked to the family.  
 But some of Yer's brothers went outside.  
 They dug a hole in the path.  
 They put branches and leaves over the hole.  
 They said to the tiger, "Dear tiger, your eyes hurt so let's go wash your eyes down at the river."  
 The two brothers said, "We will help you.  
 We will lead you down to the river."  
 So the two brothers went with the tiger.  
 The tiger followed the path walking right in the middle.  
 The tiger stepped right on the branches and leaves.  
 The tiger fell into the hole.  
 The two killed the tiger.  
 The family took Yer home to live with them.*

## 狐假虎威

老虎在森林中捉住了一隻狐狸，便要吃它。狡猾的狐狸對老虎說：我是天帝派到森林裡來做獸王的，你不能吃我。老虎不相信，狐狸便說：你如果不相信，就跟我到處走一趟，看看野獸怕不怕我。老虎同意了。狐狸走在前面，老虎跟在後面一路走去，森林中的野獸，看見它們來了，都嚇拼命地逃跑。狐狸便對老虎說：你看，它們看見我這個獸王，都嚇得逃跑了。老虎便信狐狸是天帝派來的獸王，其實百獸怕的是老虎，不是狐狸。

### The Fox Borrowing the Tiger's Might

The tiger caught a fox in the forest and was about to devour it when the crafty fox said, "You can't eat me, for I have been appointed King of the Beasts by the Heavenly Emperor." Seeing that the fox was such a small animal, the tiger could not very well believe its words.

"If you don't believe me," said the fox, "you can go with me into the forests and see if the animals do not flee from me." Agreeing to this, the tiger followed the fox into the woods. All the beasts ran away in fright at the sight of the tiger. "Now you can see for yourself," boasted the fox, "there's no animal that is not afraid of me." (*Said of a person who bullies others because of powerful connections.*)



## 苛政猛於虎

孔子路過泰山腳下，看見一婦人正伏在一座新墳痛哭，孔子便命子路問原因，婦人哭答道：幾年前，我的家翁被老虎咬死，後來我的丈夫也被老虎咬死了，現在我的兒子又被老虎咬死了，我怎能不悲傷呢？孔子聽後便問：這裡有老虎吃人，為何不搬走呢？婦人答道：因為這裡沒有苛政。孔子嘆了口氣，對學生們說：你們記住，苛刻的政治比吃人的老虎還兇猛啊！。

### A Tyrannical Government Is More Fearful Than Tigers

When Confucius was passing the foot of Mount Taishan in a horse cart, he saw a woman bending over a new grave, crying brokenheartedly. He stopped the cart and asked his disciple Zi Lu to go up and find out what had happened. Zi Lu walked up to the grave and asked, "Madam, we heard you cry. Something very sad must have happened." The woman raised her head and, still sobbing, said, "A few years ago my father-in-law was killed by a tiger. Later my husband was also killed by a tiger. Now it is my son who was killed by a tiger. How could I not feed sad?" Since there are tigers here, why didn't you move somewhere else?" The woman answered, "This is an out-of-the-way place. The tyranny of the government cannot reach us." Confucius sighed, and said to his disciples, "You must remember: A tyrannical government is worse than tigers." (Han, 206 BC-AD 24)

### Tiger as Symbol

Human social groups have symbols for the wild, uncontrollable, dangerous aspects of life. Chinese parents say to a rude child, "Respect ancestors or the tiger will come to get you." A Russian parent might say to a whiny child, "Shh, the wolf will hear and eat you up." American children grow up with Little Red Ridinghood and the Three Little Pigs. *An assignment:* build a chart of various cultures and identify how each symbolizes the wild, dangerous, uncontrollable elements of life.

Are there patterns? *Another assignment:* read legends, myths, folktales or watch television and films to identify symbols for the wild, dangerous, uncontrollable parts of modern life.

Symbolic dangers are useful in a couple of ways. One: if a human can defeat the symbol of danger in a story, there is a feeling of greater control and increased safety. Two: groups of unrelated people strengthen their social bonds by uniting in a real or symbolic fight against danger. What happens when the "tiger" is another person or group of people?

How could awareness of how human groups use symbols of danger be used to forge closer ties and cooperation between diverse groups of people?

### The Jaguar and the Little Skunk

The FolkArt & Craft Exchange proudly presents this Mayan Folktale translated from Q'anjob'al Maya language of Guatemala by Fernando Peñalosa.

Once there was a gentleman **jaguar** and a lady skunk. Mrs. Skunk had a son, who was baptized by Mr. Jaguar, so Mrs. Skunk became his comadre (godmother). And as Mr. Jaguar had baptized the little skunk, he was Mrs. Skunk's compadre (godfather).

Mr. Jaguar decided to go looking for food and came to Mrs. Skunk's house.

"Well, compadre, what are you looking for? What have you come here for?" the skunk asked the jaguar.

"Comadre, what I have come to do is to look for some food," said Mr. Jaguar.

"Oh," said Mrs. Skunk.

"I want my godson to come with me so that he can learn to hunt," said Mr. Jaguar.

"I don't think your godson ought to go; he's still very small and something could happen to him. He better not go, compadre," said Mrs. Skunk. But the little skunk protested:

"No, mother, I had better go. What my godfather says is true. I need to get some practice, if I'm going to learn to hunt," said the little skunk.

"But if you go, you'll be so far away," said Mrs. Skunk.

"I'm going, I'm going. Come on, let's go." So they set off on a long walk.

"We're going to where there's a river. That's where we're going," Mr. Jaguar explained to the little skunk, his godson.

"When are we going to get there?" asked the little skunk.

"We're getting close. Follow me so you won't get lost," said Mr. Jaguar.

"All right," answered the little skunk. They finally came to the river.

"This is where we're going to eat," said Mr. Jaguar to the little skunk.

"All right," said the little skunk.

"Come on over here. I'm going to sharpen my knife," said Mr. Jaguar.

"All right," said the little skunk, looking at his godfather.

Mr. Jaguar sharpened his claws, which he called his "knife."

"I sharpened my knife. Now you're going to be on guard, because I am going to sleep. When you see them come, wake me up," said Mr. Jaguar.

"All right," said the little skunk, "all right, godfather."

Then Mr. Jaguar told him: "Don't shout. Just scratch my belly when they come. Scratch my belly, so I won't alarm them. But don't wake me up if just any little old animals without antlers come along, only when the one with big antlers gets here. That's when you'll wake me up."

"All right," said the little skunk. Then the one with the big antlers came, and the skunk awakened Mr. Jaguar. He scratched his belly, and pointed out the deer to Mr. Jaguar, who attacked the animal with big antlers. He went after him and seized him.

"All right, my godson, let's eat. We're going to eat meat," said the jaguar.

"All right," said the little skunk. And so they ate and ate.

"Now we're going to take whatever leftovers there are to your mother," said the jaguar.

"Since we are full, we can take something to your mother. Your mother will have meat to eat, just as we did. We will take some to your mother," said the jaguar.

When they came back to the mother's house, he told the lady: "Look at the food here. Look, we've brought you some food, the food that we hunted. Eat your fill of the meat, comadre," the jaguar said to Mrs. Skunk.



"All right," said the skunk, and ate the meat.  
"I'm full," she said.

"It's good that you're satisfied. I've seen that you are, so I'll be leaving now," said Mr. Jaguar to Mrs. Skunk. And so he left.

After the jaguar left, the little skunk stayed with his mother. When they ran out of meat, Mrs. Skunk said to her son: Dear, our meat is all gone."

"Yes, the meat is all gone. I better go and get us some more food," said the little skunk.

"How can you, son? Do you think you're big enough? You're very small. Don't you think you'll be killed?" asked Mrs. Skunk.

"No, mother, I already know how to hunt, my godfather taught me how,"

replied the little skunk. "I'm leaving now."

He left, and Mrs. Skunk was very worried.

Her son came once more to the river, the place to which he had come with his godfather to get the meat.

"This is how my godfather did it. Why shouldn't I be able to do the same

thing?" said the little skunk.

"This is how you sharpen a knife," said the little skunk. He sharpened his "knife."

"This is the way my godfather did it. I'm not going to hunt the little animals, I'm just going to hunt the one with the great big antlers. I'm going to hunt one for myself just like the one I ate with my godfather. I have my knife here and I'm going to sleep for a little while." The little skunk lay down to sleep, but then he awakened. He was waiting for the one with the big antlers, and when he came, he attacked him, thinking he was as strong as his godfather. But he just hung from the neck of the one with big antlers. His claws had dug into his skin. He was hanging from his neck and was carried far away and fell on his back. He was left with his mouth wide open.

Since he had not come home to his mother, she wondered: "What could have happened

to my son? Why hasn't he come back yet? Something must have happened to him. I better go and look for him."

And so Mrs. Skunk went as far as the bank of the river. She was looking everywhere for her son, but couldn't find him. She began to cry when she found the tracks where the one with the big antlers had come by running.

"They must have come by here," said Mrs. Skunk, and began to follow the

tracks. She came to the place where her son had been left lying on his back. When the mother caught sight of him, she noticed that his teeth were showing and shouted at him: "Son, what are you laughing at? All your teeth are showing," she said to him before she had gotten very close. When she did get close she told him: "Give me your hand. I've come to get you, but you're just laughing in my face." She put her hand on him, thinking that he was still alive, but when she noticed that he was already dead, she began to cry.

*Tales and Legends of the Q'anjob'al Maya*, published by Yax Te' Press, copyright 1995. This 178 page book is illustrated and may be ordered from Yax Te' Press, 3520 Coolheights Drive, Rancho Palos Verdes, CA 90275, U. S. A. for \$10.95 postpaid if you mention the FolkArt & Craft Exchange. (Foreign postage add \$2.00)



## Why the Tiger has Stripes

*Five Vietnamese Folktales, a Children's Reader.*  
 Nguyen thi Hong,  
 illustrations by Ngan Di.  
 Australia: Phillip Institute  
 of Technology, 1985.

One day, a long time ago, when animals still spoke the same language as people, there was a tiger wandering from the forest into a field. Unexpectedly, he heard a farmer in the field shouting and beating his buffalo. The tiger was surprised and asked himself: "Why can such a small man command and beat such a big buffalo?"

At noon, both the farmer and the buffalo had a break. While the buffalo was eating grass, the farmer sat beneath a shady tree to have his lunch. The tiger went and spoke to the buffalo. The tiger asked: "Eh! you, buffalo! Why must such a big animal as yourself obey such a small man?"

Sighing, the buffalo replied: "Men are small but their minds are so very clever, much cleverer than mine."

The tiger was very uneasy and asked himself: "What is the mind? Why can a man with a mind have power over animals?"

Immediately, the tiger went to see the farmer. Showing off his strength, the tiger shouted: "Eh! you, man! Where is your clever mind? Show it to me. If not, I will eat you and your buffalo."

The farmer was very afraid and perhaps, in that short time, his man's mind worked furiously. After a short moment, the farmer calmed down, and wisely replied: "Unfortunately, I have left it at home."

So the tiger ordered: "'Go home and bring it back to me."

The farmer responded: "If I go home, I am afraid you will eat my buffalo. If you agree, I will tie you to a tree, then I will feel safe to go home and bring my mind back to show you."

Being an animal with no mind, the tiger trusted the farmer by allowing himself to be tied to a tree. After carefully tying up the tiger, the farmer



Ngày xưa, thuở loài vật còn biết nói tiếng người, một hôm, có một con cọp lang thang từ rừng núi về đồng bằng. Tình cờ cọp ta trông thấy một nông dân đang hò hét và đánh đập một con trâu trong lúc anh ta cày ruộng. Cọp ngạc nhiên và tự hỏi: "Tại sao con người nhỏ bé thế kia lại có thể sai bảo và đánh đập một con trâu to lớn như vậy?"

Đến trưa, cả người lẫn trâu nghỉ ngơi. Trong lúc trâu ăn cỏ thì người nông dân ngồi ăn trưa dưới một bóng cây. Cọp mới lần la đến nói chuyện với trâu. Cọp hỏi: "Này, anh trâu! Tại sao anh to lớn như vậy mà chịu khuất phục một con người nhỏ bé thế kia?"

Thở dài, trâu bảo: "Con người tuy bé nhỏ, nhưng họ có trí khôn hơn ta."

Cọp vô cùng thắc mắc và tự hỏi: "Trí khôn là gì? Tại sao con người có trí khôn lại làm chủ được loài vật?"

Tức thì, cọp tìm đến gặp anh nông dân. Nhằm phô trương sức mạnh của mình, cọp ra lệnh: "Tên người kia, trí khôn của mày ở đâu? Hãy đưa cho ta xem trí khôn của mày đi, Nếu không, ta sẽ ăn thịt cả người lẫn trâu."

Anh nông dân hoảng hốt và có lẽ lúc này, trí khôn của anh hoạt động mạnh mẽ nhất. Phút chốc sau, lấy lại bình tĩnh, anh khôn ngoan trả lời: "Tiếc quá, tôi đã bỏ quên nó ở nhà rồi."

Cọp liền ra lệnh: "Hãy về nhà lấy cho ta xem."

Anh nông dân dè dặt: "Nếu tôi về nhà thì tôi sợ anh ăn mất trâu của tôi. Nếu anh chịu để tôi buộc anh vào gốc cây kia thì tôi sẽ an tâm về nhà lấy trí khôn ra cho anh xem."

Vốn không có trí khôn, cọp tin ngay bằng cách để cho người nông dân trói mình vào gốc cây.

Sau khi đã cột kỹ, anh nông dân mới chỉ tay vào cọp mà nói: "Đây, trí khôn của con người là đây. Tao đã thắng mày."

Xong, anh châm lửa đốt gốc cây. Cọp

pointed to him and said: "Here you are, you see the human mind. I have beaten you."

Then the farmer set the tree alight. In pain, the tiger gave an ear-splitting roar. The flames gradually burnt through the rope and the tiger escaped and ran off into the deep forest.

Since that day, the skin of the tiger has had black stripes. Nowadays, it is believed that the black stripes on the tiger's skin are the remaining traces of the time when the farmer burnt the tiger.

### **Puma and the Bear**

(Native American lore, Stonee's WebLodge on the internet)

One day Puma took his son hunting with him. The Bear came to Puma's tent and saw his wife there, and immediately fell in love with her. "I wish to have her for my wife," he thought. Then he went in to where she was sitting. In only a short time, he proposed that she run away with him. She consented and ran away with Bear.

When Puma returned, he could not find his wife. "I wonder if she could have eloped with that Bear?" he wondered. At first he and his son saw no tracks, but eventually they picked up the couple's trail. Angry now, Puma followed the Bear tracks.

A high wind began to blow, obliterating most of the tracks. The next day Puma found them again and followed on. "Perhaps they are in that cedar wood," he thought. As he moved closer, he heard voices and recognized his wife and Bear.

He sent his son to circle the wood, approaching from the other side to force Bear out towards Puma. The woman said, "Puma is very strong."

đau đớn gâm thét vang rền. Ngọn lửa cháy một hồi làm đứt hết dây buộc, cọp mới chạy thoát được vào rừng.

Từ đó, da của cọp có những vằn đen. Ngày nay người ta bảo đó là dấu tích ngày xưa cọp bị người nông dân đốt.

"But I am stronger," said the Bear, seizing a cedar tree and pulling it from the ground.

"He is stronger than that," said the woman.

The Bear had his moccasins off when Puma's son attacked. Quickly the Bear put on his moccasins, but in his haste he put them on the wrong feet. Then, not knowing who was coming behind him, he ran forward, right into Puma. The two grappled and Puma threw the Bear to the ground. The Bear rose up again and charged at Puma, who threw the Bear down against a rock and broke the Bear's back.

Then Puma sent his wife away into the woods, letting her know that he did not want her for his wife again. Puma and his son left on another hunting trip to find a new wife and a new home for themselves.

(Russian)

### Учёный кот, или О пользе знания иностранного языка

Все чердаки обойдя и задворки, Кот возвратился, лишь выглянул день. И увидел он, что спряталась в норке Мышка, мелькнув, словно серая тень.

«Ах, ты играть со мной вздумала в прятки!»

Замер поблизости кот неспроста. Мышь усмехнулась: «Всё те же порядки, Так поступал ещё прадед кота.»

Дом в тишину погружён был, однако В комнате вдруг у соседней стены Громко залаяла чья-то собака И не осталось клочка тишины.

Мышка решила, что, дрогнувший в драке, Через порог в приоткрытую дверь Кот убежал от свирепой собаки И безопасна прогулка теперь.

Глупую мышку учёный пройдоха Съел и, присев на ковёр-пуховик, Гордо подумал: «А всё же неплохо Знать хоть один иностранный язык!»

### The Kingdom of the Lion

The beasts of the field and forest had a **Lion** as their king. He was neither wrathful, cruel, nor tyrannical, but just and gentle as a king could be. During his reign he made a royal proclamation for a general assembly of all the birds and beasts, and drew up conditions for a universal league, in which the Wolf and the Lamb, the **Panther** and the Kid, the **Tiger** and the Stag, the Dog and the Hare, should live together in perfect peace and amity. The Hare said, "Oh, how I have longed to see this day, in which the weak shall take their place with impunity by the side of the strong." And after the Hare said this, he ran for his life. (Aesop)

*Hope for the best but prepare for the worst.*

### Educated Cat

(or The Benefit of Knowing Another Language)

After making the round of attics and backyards, the cat came back just as the morning arrived. He saw a mouse which concealed itself in a hole after having flashed by like a gray shadow. "Oh! You dare to play hide and seek with me!" Here the cat stood still with some hidden scheme.

The mouse grinned, "Nothing new! The same rules. Even a cat's great-grandfather acted like this."

Stillness descended on the house. And all of a sudden at the adjacent wall of the room somebody's dog started to bark loudly, and not a bit of silence was left.

The mouse looked over the threshold through the slightly open door and thought that the cat had surely run from such a fierce dog, and safely it could go for a walk now.

The wise "old fox" (the cat) ate the silly mouse. The cat squatted on the puffy rug proudly. He thought, "It's not bad to know at least one foreign language!"

### The Lost Wig

A funny old **lion**, who had the misfortune to lose his mane, was wearing a wig as he was taking a stroll on a very windy day. Looking up, he spied one of the charming **Tiger** sisters across the street, and, wishing to make an impression, smiled blandly and made a beautiful low bow. At that moment a very smart gust of wind came up, and the consequence was that his wig flew off and left him there, feeling foolish and looking worse, with his bald head glistening like a billiard ball. Though somewhat embarrassed at first, he smiled at the Lady and said: "Is it a wonder that another fellow's hair shouldn't keep on my head, when my own wouldn't stay there?" (Aesop)

*"Wit always has an answer ready."*

(Russian)

**ХИТРЫЙ ШАКАЛ**

В джунглях жил огромный тигр - властитель всех джунглей. Когда ему хотелось есть, он выходил из своего логова и начинал громко рычать. Звери до того пугались его рыка, что не в силах были даже бежать. Тогда тигр набрасывался на зверей, убивал и пожирал их.

Наконец наступил такой день, когда в джунглях из всех зверей остались только два шакала. Они много раз убежали и прятались от тигра; со страху совсем похудели и ослабли. Однажды тигр совсем близко подобрался к ним. Перепуганная насмерть шакалица сказала шакалу.

— Беда, беда! Настала наша очередь. Теперь нам уж не уйти от тигра.

На это шакал ответил: — Не говори так. Давай лучше убежим подальше.

И на этот раз тигр не поймал шакалов. Но вот он вновь разыскал их. Шакалица заплакала, запричитала: — Ой, ой, горе мне! Я уже в пасти тигра!

— Не бойся, — отвечал ей шакал. — Делай только всё, что буду делать я. — И он смело направился прямо к тигру.

Как только тигр увидел шакалов, остановился и грозно зарычал: Ах, так это вы заставляете меня столько дней поджидать вас? Вы знаете, что для вас большая честь очутиться у меня в зубах? Быстрее бегите ко мне!

Тогда шакал издал вежливо поздоровался с тигром и сказал ему: — О великий властитель, не гневайтесь на нас! Мы давно пришли бы, но в джунглях появился такой огромный тигр, что...

Тут тигр так зарычал, что задрожали земля и небо: — Какой тигр?! В моих джунглях — тигр! Вы забыли, что здесь я — единственный властитель?

Хитрый шакал ответил: — О повелитель, я не лгу. Это был другой тигр. Он такой же огромный, как и вы. Да вы сами испугаетесь, если встретите его, — такой он сильный и свирепый!

— Я испугаюсь! Я, повелитель джунглей!.. Сейчас же отведи меня к этому тигру! Я съем вас троих: сначала его, а затем вас, — заревел тигр.

Шакалы побежали впереди тигра и привели его к глубокому водоёму, полному прозрачной воды.

Шакал сказал: — О повелитель, посмотрите внимательно сюда, вы увидите там того страшного тигра.

Тигр глянул в воду и увидел там другого тигра.

Разъярённый зверь оскалил зубы и замотал головой, но другой тигр тоже оскалил зубы и замотал головой. Тогда тигр совсем рассвирепел: он грозно зарычал и бросился на своего врага.

Бросился — да и утонул.

**The Cunning Jackal**

In a jungle a huge tiger lived—the ruler of all jungles. When he was hungry, he came out of his den and started to growl loudly. All the animals were so frightened by his roar that they were unable to run. So the tiger attacked them; killed and devoured them.

At last the day came when of all the animals only two jackals were left. Several times they managed to escape and hide, not to be reached by the tiger. Out of fear they grew quite thin and weak.

Once the tiger stole closely up to them, and frightened them nearly to death. The she-jackal said to he-jackal: "There's trouble! There's trouble! Our turn has come! Now it will be hard to escape from the tiger."

And to this the he-jackal answered: "Don't be afraid, let's run away as far as possible." This time the tiger did not catch the jackals, but eventually he found them again.

The she-jackal cried and lamented: "Oh! Oh! What am I going to do. I'm already in the tiger's mouth."

"Don't be afraid," answered the he-jackal. Just follow my directions, do what I do. And he bravely directed his steps towards the tiger.

As soon as the tiger saw the jackal, he stopped and growled threateningly, "Oh! So it's you who made me wait for so many days! Do you know it's a great honor for you to find yourself in my mouth? Hurry up to me quickly!"

At that time the jackal from a distance politely greeted the tiger and said, "Oh, mighty ruler, don't be angry with us! We would have come a long time ago, but there is another tiger in the jungle and it is so big..."

Here the tiger roared so loud that earth and heaven shook. "What tiger?! In my jungle—another tiger?! Do you forget that I am the only ruler here?"

The cunning jackal answered: "Oh! Sovereign, I'm not telling lies. It was another tiger. He is as huge as you are. You yourself will be frightened of him if you meet him, so strong and fierce he is!"

"I will not be frightened! I am ruler of the jungle! Take me to this tiger right now! I'll eat all three of you: first him and then you two," roared the tiger.

The jackal said, "Oh, Sovereign, look here attentively and you will see that terrible tiger."

The tiger looked down at the water and there he was another tiger. Infuriated, the beast bared his teeth and shook his head, but the other tiger just grinned and shook his head. Then our tiger became furious. He growled menacingly and threw himself upon his enemy.

Threw himself—and there he drowned.

## From NCBE Newsline

James Estes

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ERIC Clearinghouse on Urban Education,  
Institute for Urban and Minority Education,  
Box 40 Teachers College, Columbia University, New York, NY 10027, Phone: (800) 601-4868 or (212) 678-3433 Fax: (212) 678-4012

### Strategies for Identifying the Talents of Diverse Students

<http://eric-web.tc.columbia.edu/digests/dig122.html>

Suggestions for alternative means of assessing giftedness, from new standardized tests to portfolios. (Number 122, May 1997)

### The Education of Latino Students: Is School Reform Enough?

<http://eric-web.tc.columbia.edu/digests/dig123.html>

This digest offers a historical perspective on Latino students, discusses traditional educational strategies used with them, and offers alternatives that may prove more effective. Number 123, July 1997.

### Staff Development in Multilingual Multicultural Schools

<http://eric-web.tc.columbia.edu/digests/dig124.html>

This digest discusses professional development activities for principals and teachers who will work with student populations from different backgrounds and cultures, and recommends a staff development program based on Teachers' Learning Committees (TLCs), a model developed by the *Center for Research on the Education of Students* placed at risk. Number 124, July 1997.

### Unschooling Migrant Youth: Characteristics & Strategies To Serve Them

ERIC Digest ED405158, Mar. 97. [http://www.ed.gov/databases/ERIC\\_Digests/ed405158.html](http://www.ed.gov/databases/ERIC_Digests/ed405158.html)

### Less Commonly Taught Languages

<http://carla.acad.umn.edu/lctl/langindex.html>

This website, sponsored by the University of Minnesota Center for Advanced Research on Language Acquisition, offers an alphabetical index of programs in less commonly taught languages (LCTLs). Each language name links to a list of North American colleges and universities that teach the language, indicating the name, address, phone number and email of a contact person.

### The Whole Child (Spanish & English)

ANNENBERG/CPB PROJECT

In January, PBS will premiere a new bilingual video series and college telecourse from the Annenberg/CPB project. *The Whole Child: A Caregiver's Guide to the First Five Years* is a 13-part series on developmental education and care from birth to age five. Hosted by Joanne Hendrick, the series is available in both English and Spanish.

The programs, accompanied by Joanne Hendrick's textbook, *The Whole Child*, in addition to Faculty, Student, and Parent Guides (published in both Spanish and English) constitute a one-semester comprehensive course. Designed for CDA (Child Development Associate) certification, a childcare training tool for parents and professionals is also offered.

Check with your PBS station, local community colleges, or call 1-800-LEARNER for information on taking the class for credit or for purchasing the series.

### Secondary Newcomer Programs in the U.S.: 1996-97 DIRECTORY

Deborah J. Short & Beverly A. Boyson

The Directory contains profiles of 60 middle and high school newcomer programs in 18 states. These programs serve recent immigrant, secondary students with little or no English proficiency and often limited formal schooling. Each profile contains information concerning program location, size, and length of enrollment; student demographics; features of instruction and assessment; program staffing; other services offered; and program contacts. The Directory (228 pp.) costs \$15.00.

To order, send a check, money order, or purchase order, payable to CAL/CREDE, 1118 22nd Street NW, Washington, DC 20037-1214. Include 10% for shipping and handling. For more information, call 202-429-9292 ext. 258.

### Academic Achievement for Secondary Language Minority Students: Standards, Measures and Promising Practices.

K. Anstrom, 1997

This study focuses on the instruction of secondary-level language minority students in mainstream social studies, science, mathematics and language arts classes.

<http://www.ncbe.gwu.edu/ncbepubs/reports/acadach.html>

### The Gateway to Educational Materials

<http://gem.syr.edu>.

GEM is sponsored by the ERIC Clearinghouse on Information & Technology in association with the U.S. Department of Education's National Library of Education, is a one-year project designed to bring educators "one-stop access" to the wealth of lesson plans scattered across the Internet.

### Chinese Parents' Influence on Academic Performance

Shu Ya Zhang, Angela L. Carrasquillo

New York State Association for Bilingual Education Journal  
v10 p46-53, Summer 1995. <http://www.ncbe.gwu.edu/miscpubs/nysabe/vol10/nysabe106.html>

Some of their observations:

- US schools spent less time on academic activities than Chinese or Japanese schools;
- US teachers imparted less information;
- there was less emphasis on homework in US than in Chinese or Japanese schools.
- Asian families demand and expect their children:
  - to do well academically,
  - to obey authority figures, and
  - to be aware of the sacrifices their parents have made for them and the need to fulfill obligations.
- Chinese philosophy of classic realism (i.e., Confucianism) emphasizes an unchangeable social order, and presupposes the in-

herent inequality of most relationships, and thus prescribes codes of behavior for each encounter. Chinese students bring this cultural knowledge of behavior to the classroom, and are able to expend energy in other, more productive endeavors

- Of three forms of family identity (Kluckhorn, 1961), the Chinese fall into the third type, that of the *lineage*.

the individual, comprised of each member's perspective of the greater family unit;

the collective, a family unit's perspective on the larger society; and

lineage, the function of chronological relationships within a family.

- Asian culturally-influenced learning styles include:

\*a student seeks conformity, obedience, and group dependence;

\*perseverance and attention to task is essential;

\*the behaviors to be fostered are sharing, helpfulness, friendliness, cooperation, uniformity, and self-control;

\*punishment should be conducted privately in order to save "face;" likewise recognition and reward of individual performance is to be avoided;

\*the Chinese student also has a highly reflective response style that requires additional "wait-time" in order to respond to the particular question;"

\*Asian children tend to be field-dependent or structure-oriented learners.

\*Asian children require reinforcement, rather than subjective questioning or opinion-based instruction from teachers;

\*found that Asian children learn best in well structured, quiet environments (Yao 1985);

\*Asian students were less likely to reveal their opinions, tended to hide their abilities, and seldom challenged instructors;

\*Asian education emphasizes rote memorization and drill in the place of critical challenge and appreciation, so Asian students may not perform well in creative writing and opinion pieces;

Achievement consists of never giving up. If you start carving and then give up, you cannot even cut through a piece of rotten wood; but if you persist without stopping, you can carve or inlay metal or stone. Earthworms have no sharp claws or teeth, no strong muscles or bones, and yet above ground they feast on the mud, and below they drink at the yellow springs. This is because they keep their minds on one thing. If there is no dark and dogged will, there will be no shining accomplishment; if there is no dull and determined effort, there will be no brilliant achievement

—Chinese philosopher  
Hsun Tzu (Sun Zi)

\*Asian children are inclined to seek the teacher's approval and to make decisions based on the teacher's choices

\*members of the family, teachers, or a larger group are expected to hold some of the responsibility. to a student's achievement, and a student works towards goals important to the group;

\*Chinese culture emphasizes effort over innate ability, and it is this factor that Chinese believe accounts for differences in learning outcomes.

### New Mien Books

Box 10125, Berkeley CA 94709, (510) 845-7462

*In the Old, Old Days, Volume 3* (\$10.00), 22 stories in English. *Loz-Hnoi, Loz-Hnoi Wuov* (Mien language companion to volume 3—8 stories, \$9.00).. Also available for \$10.00 each are volumes one and two (English only).

### Hmong National Conference:

#### A "success incubator" for the future

The 4th annual gathering of the Hmong movers and shakers will take place in Denver Colorado April 16-18, 1998. Organized by the Hmong National Development, Inc., "Living the Dream" dares to ask, "Are you living your dream yet?." Featured speakers include Dr. Yang Dao (first Hmong Ph.D. and educational leader), Mr. Teng Lee (technology entrepreneur and businessman from the East Coast), Dr. Gary Yia Lee (anthropologist from Australia) and Anne Fadiman (author of "The Spirit Catches You....," 1997 book that illustrates cultural mismatches in world view and health care).

Agencies and schools with Hmong employees or students should make this conference a *high priority* It mirrors traditional ways of sharing knowledge, establishing networks, and finding roles to model.

Before March 15: \$150 general and \$50 student; after March 15: \$175 general and \$75 student. Adam's Mark Hotel: \$89-\$99 per night. Contact Gonou Ly, (303) 665-7790, for information.

### Recommended Books for the Reluctant Young Adult Reader

Compiled by a committee of the Young Adult Services Association of the American Library Association. David K. Brown (dkbrown@acs.ucalgary.ca)

Fiction and nonfiction published in the U.S. from late 1993 through 1994, that will stimulate the interest of reluctant teenage readers.

#### Nonfiction

Agee, Jon. *So Many Dynamos! And Other Palindromes*. Farrar (0-374-22473-0; \$12.21)

Ash, Russell. *The Top 10 of Everything*. Dorling Kindersley (1-56458-721-5; \$24.95)

Bachrach, Susan. *Tell Them We Remember: The Story of the Holocaust*. Little, Brown (0-316-69264-6; \$19.95)

Ballinger, Erich. *Detective Dictionary*. Lerner (0-8225-0721-8; \$14.21)

Beatty, Paul. *Joker, Joker, Deuce*. Penguin (0-14-058723-3; \$12.95)

Brandenburg, Jim. *Sand and Fog: Adventures in Southern Africa*. Walker (0-8027-8232-9; \$16.95)

Busenberg, Bonnie. *Vanilla, Chocolate & Strawberry: The Story of Your Favorite Flavors*. Lerner (0-8225-1573-3)

Butterfield, Moira. *Look Inside Cross Sections: Space*. Dorling Kindersley (1-56458-682-0; \$5.95)

Colman, Penny. *Toilets, Bathtubs, Sinks, and Sewers*. Atheneum (0-689-31894-4; \$14.95)

Cool Salsa: *Bilingual Poems on Growing Up Latino in the United States*, edited by Lori M. Carlson. Holt (0-8050-3135-9; \$14.95)

Drotar, David Lee. *The Fire Curse and Other True Medical Mysteries*. Walker (0-8027-8326-0; \$14.95)

Elfman, Eric. *Almanac of the Gross, Disgusting & Totally Repulsive*. Random House (0-679-85805-9; \$4.99)

Feeney, Rik. *So You Want to Move Out?* Richardson (0-9637991-0-X; \$14.95)

Filipovic, Zlata. *Zlata's Diary: A Child's Life in Sarajevo*. Viking (0-670-85724-6; \$16.95)

Fleming, Robert and Boyd, Robert. *The Big Book of Urban Legends: Adapted from the Works of Jan Harold Brunvand*. DC Comics/Paradox Press (1-56389-165-4; \$12.95)

Fletcher, Ralph. *I Am Wings: Poems About Love*. Bradbury (0-02-735395-8; \$12.95)

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