

Context:

Southeast Asians & other newcomers in California's classrooms
January/February 1997, Volume 17, No. 125

Context is published five times during the academic year as a way to provide staff with information and ideas concerning their newcomer students and parents. While the focus is on Southeast Asians, most articles and resources apply to other newcomer groups as well. District staff with LEP students receive a free subscription (contact Nguyet Tham at the Transitional English office). Compliance file clerks should place a copy in CON24. EIEP coordinators receive a free subscription. Other outside subscribers pay \$10 per year to cover mailing and handling costs.

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Ox people were born:

6 Feb 1913 – 25 Jan 1914
24 Jan 1925 – 12 Feb 1926
11 Feb 1937 – 30 Jan 1938
29 Jan 1949 – 16 Feb 1950
15 Feb 1961 – 4 Feb 1962
3 Feb 1973 – 22 Jan 1974
20 Feb 1985 – 8 Feb 1986
7 Feb 1997 – 27 Feb 1998

Year of the Bovine

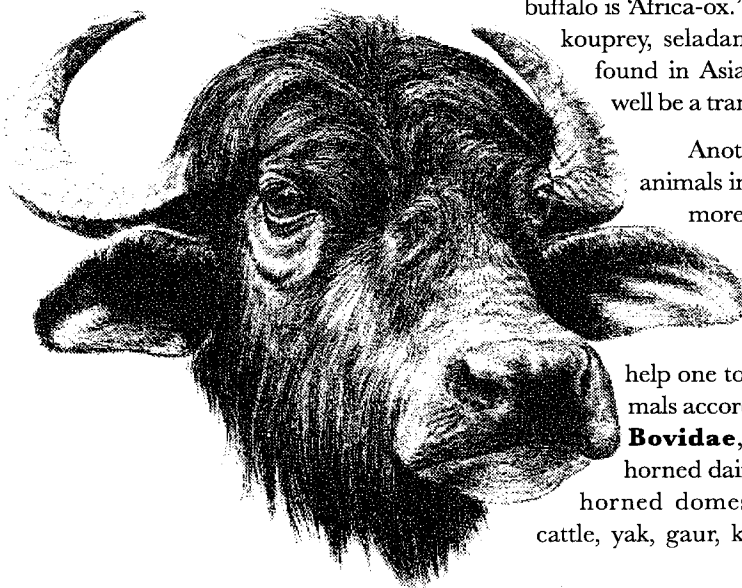
A recent caller asked us: "Is this the *year of the water buffalo* or year of the *ox*?" We found out that Vietnamese call the upcoming year "Year of the Water Buffalo" while the Chinese call it "Year of the Ox." Why? The answer lies in the fact that the Chinese use a general term for "ox" (niú in Mandarin), and think of the water buffalo as a 'water-ox' (shui niú). The Vietnamese, on the other hand, have different words for "ox" (bò) and "water buffalo" (trâu). The Hmong also separate "nyuj" ('ox') from "twm" ('water buffalo'). Our attempt to "line up" conceptual groups across languages illustrated the relationship between language, culture, and perception of reality. It also highlighted issues that are central to developing reading comprehension among English learners while not overly disrupting communication between parents and children.

One problem in translation between languages is that no one region is home to all kinds of oxen, so names for animals were never developed. Terms were created from native words once the language groups intermingled, or words were borrowed from another language and pronounced with native sounds. For example, the Chinese word for musk ox is "fragrant-ox," and the Vietnamese term simply spells the Chinese words in Vietnamese, "xạ hương ngưu," rather than using a Vietnamese term for "fragrant" and their native word for 'ox,' "bò." The bison, found only in North America and Europe, is named 'America-ox' by the Chinese, and the Cape buffalo is 'Africa-ox.' English borrows native words—

kouprey, seladang, and banteng—for wild oxen found in Asia. In fact, "water buffalo" could well be a translation of the Chinese 'water-ox.'

Another issue is that of classification of animals into semantic groups. Which is the more general term in English—cattle, oxen, buffalo, bovine? Dictionary entries are not especially helpful in clarifying the issue. Scientific classification does

help one to understand the grouping of animals according to Latin: the general group is **Bovidae**, which comprises **Bos** (short-horned dairy and beef domestic cattle, long-horned domestic cattle, Brahman domestic cattle, yak, gaur, kouprey, and banteng), **Bubalis**



(go to page 6)

Cave painting from France, showing the ox ancestor, the **aurochs**.



Short-horned cow



Brahman ox (zebu)



Musk ox



Gaur



Bison



Kouprey

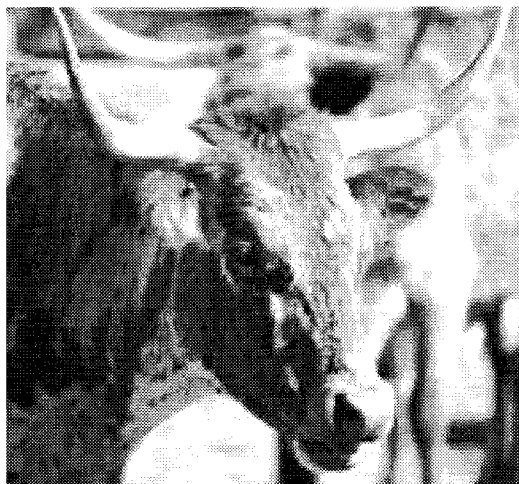
English	Latin	Chinese	Hmong	Vietnamese	Spanish
shorthorn cattle, longhorn cattle	<i>Bos taurus</i>	牛 ox	nyuj ox	bò ox	la vaca (milk cow) el ganado (cattle) el toro (bull) el becerro (calf)
Brahman cattle (zebu)	<i>Bos indicus</i>	黃牛 yellow-ox	nyuj ox, cow	bò ox, cow	
cow		母牛 female-ox	maum nyuj female-ox	bò cái ox-female	
bull		公牛 male-ox	txiv nyuj male-ox	bò đực ox-male	
calf		牛仔 (犢) ox-son (calf)	menyuam nyuj child-ox	bê (North) nghé (South)	
gaur, seladang	<i>Bos gaurus</i>		twm ntswg twg water buffalo-nose-smash	bò Ấn-độ (ox-India)	
kouprey	<i>Bos sauveli</i>				
banteng	<i>Bos javanicus</i>				
yak	<i>Bos grunniens</i>	犛牛 mountain-ox	nyuj qus (ox-wild)	bò Tây-tạng (ox-Tibet)	el yac
musk ox	<i>Ovibos moschatus</i>	麝香牛 fragrant-ox	nyuj qus (ox-wild)	xạ-hương ngưu (fragrant-ox)	
water buffalo	<i>Bubulis bubalis</i>	水牛 water-ox	twm	trâu, sừu	el búfalo
American bison	<i>Bison bison</i>	美洲野牛 America-ox	nyuj qus (ox-wild)	bò rừng (ox-forest)	el búfalo
Cape buffalo	<i>Syncerus caffer</i>	非洲野牛 Africa-ox			



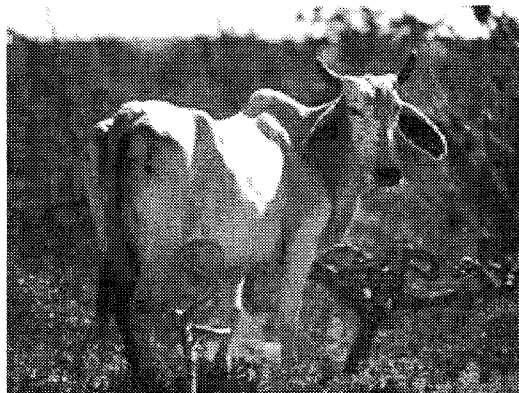
Water buffalo



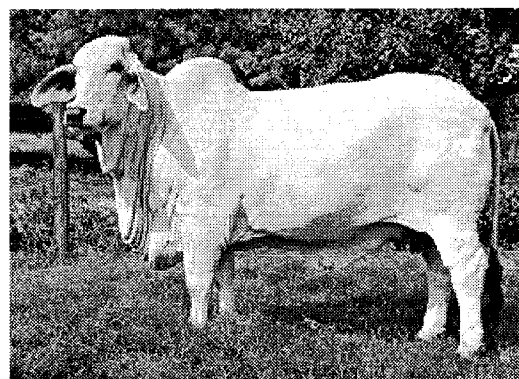
Cape buffalo



Longhorn (domestic) cattle, brought to North America from Spain in the late 1400s, almost gone by early 1900s. (Texas Longhorn Breeders' Association of America, Ft Worth TX 76164).



Brahman, originally from India, spread to Asia and Africa; imported to North America in 1849, by a rancher who had served in Turkey and seen the cattle there.



Crossbreeding has produced this modern American version of the Indian Brahman cattle (American Brahman Breeders Assoc., Houston TX.)



Shorthorn (domestic cattle) brought to North America by the colonists.

Only the musk ox and the bison are native to North America. The world's other oxen (family Bovidae) include domestic cattle, water buffalo, carabao, brahman (or zebu), yak, banteng, and gaur.

In Europe, the ancestor animal is the *aurochs* ('giant' 'ox', *Bos taurus primigenius*). From the aurochs came the short-horned domestic cattle seen in the United States today. The Vikings may have brought some short-horned cattle with them, but certainly they were an important part of the colonists' cargo in the early 1600s.

The Texas longhorns are descendants of the Spanish domestic oxen (originally from northern Africa) brought by Columbus to the West Indies on his second voyage in 1493. From there the longhorns were brought to Mexico, then to Texas. The Texas longhorn, adapted over 400 years of life on the Great Prairie, was cross-bred with European cattle to become nearly extinct by 1900.

Domestic cattle in the United States today can be traced to five types of cattle raised for their meat and five kinds raised for their milk.

Beef cattle

Shorthorn (England to US, 1783)

Hereford (England to US, 1817)

Brahman (India/China to US, 1849)

Aberdeen Angus (Scotland, 1873)

Charolais (France, 1936)

Dairy (milk) cattle

Holstein (Netherlands to US, 1795)

Ayrshire (England to US, 1822)

Guernsey (England to US, 1831)

Jersey (England to US, 1850)

Brown Swiss (Switzerland to US, 1869)



Vietnamese domestic ox, "yellow ox" to the Chinese.



Water buffalo



The Water-Buffalo and the Tiger

Vietnamese Tale

A farmer was plowing his fields. "Why are you so lazy?" he asked the water-buffalo pulling the plow. "You are very slow and you have no strength. Look how quick and strong the tiger is! If only you could be like that."

"Do you really think the tiger is stronger than I? Take me to one now and I shall show you," replied the water-buffalo. He was angry that his master thought he was lazy.

A few days later, the farmer took him to meet a tiger. The tiger roared when he saw the buffalo coming. "What a nice meal!" he thought.

"Mr. Tiger," said the water-buffalo, "let us see who is stronger. You can bite me three times if you will allow me to butt you three times."

The tiger agreed. While the tiger sharpened his teeth, the water-buffalo sharpened his horns. The water-buffalo then rolled in the mud and covered himself with leaves. The tiger could not understand why. He asked the water-buffalo but the water-buffalo did not answer him.

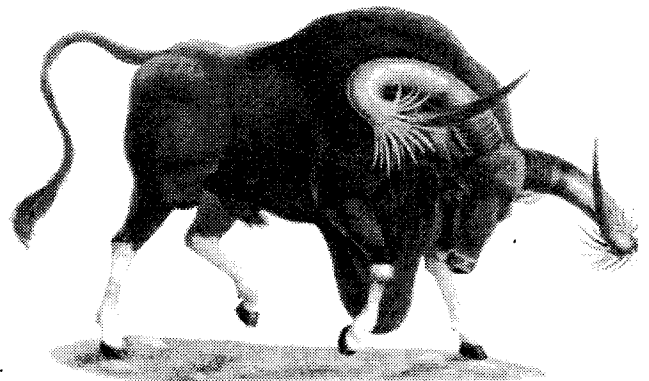
"Come, Mr. Tiger," called the water-buffalo, "you can bite me first." The tiger bit him three times but he could not get his teeth through the mud and leaves. The water-buffalo then butted the tiger. With the first butt, he tossed the tiger over his shoulder. With the second butt, he killed him.

After that the farmer treated the buffalo very well. He did not dare call him lazy and useless again.



Water buffalo, Vietnam. The buffalo boy (kẻ chvín trâu) shown here is the well-known folktale character hero of "clever orphan" stories.

Thai painting of the "koupreng," a wild ox (*Bos*) rather than a water buffalo (*Bubalis*). Found in Cambodia, Laos, and Vietnam. It's on the "critically endangered list" and will be featured on a Cambodian postage stamp.



How the Buffalo Were Released on Earth

A native American tale

In the first days a powerful being named Humpback owned all the buffalo. He kept them in a corral in the mountains north of San Juan, where he lived with his young son. Humpback would not release any buffalo for the people on earth, nor would he share any meat with those who lived near him.

Coyote decided that something should be done to release the buffalo from Humpback's corral. He called the people to a council. "Humpback will not give us any buffalo," Coyote said. "Let us all make a plan to release them."

They camped in the mountains near Humpback's place, and after dark they made a careful inspection of his buffalo pen. The stone walls were too high to climb, and the only entrance was through the back door of Humpback's house.

After four days Coyote summoned the people to another council, and asked them to offer suggestions for releasing the buffalo. "There is no way," said one man. "To release the buffalo we must go into

Humpback's house, and he is too powerful a being for us to do that."

"I have a plan," Coyote said. "For four days we have secretly watched Humpback and his young son go about their daily activities. Have you not observed that the boy does not own a pet of any kind?"

The people did not understand what this had to do with releasing the buffalo, but they knew that Coyote was a great schemer and they waited for him to explain. "I shall change myself into a killdeer with a broken wing," Coyote said. "In the morning when Humpback's son goes down to the spring to get water, he will find me. He will want me for a pet and will take me back into the house. Once I am in the house I can fly into the pen, and the cries of a killdeer will frighten the buffalo into a stampede. They will come charging out through Humpback's house and be released upon the earth."

The people thought this was a good plan, and the next Morning when Humpback's son came down the path to the spring he found a killdeer with a crippled wing. As Coyote had foreseen, the boy picked up the bird and carried it into the house.

"Look here, Father," the boy cried. "This is a very good bird!"

"It is good for nothing!" Humpback shouted. "All the birds and animals and people are rascals and schemers."

"It is a very good bird," the boy repeated.

"Take it back where you found it!" roared Humpback, and his frightened son did as he was told.

As soon as the killdeer was released it returned to where the people were camped and changed back to Coyote. "I have failed," he said, "but that makes no difference. I will try again in the morning. Perhaps a small animal will be better than a bird."

The next morning when Humpback's son went to the spring, he found a small dog there, lapping at the water. The boy picked up the dog at once and hurried back into the house. "Look here!" he cried. "What a nice pet I have."

"How foolish you are, boy!" Humpback growled. "A dog is good for nothing. I'll kill it with my club."

The boy held tight to the dog, and started to run away crying.

"Oh, very well," Humpback said. "But first let me test that animal to make certain it is a dog." He took a coal of fire from the hearth and brought it closer and closer to the dog's eyes until it gave three rapid barks. "It is a real dog," Humpback declared. "You may keep it in the buffalo pen, but not in the house."

This of course was exactly what Coyote wanted. As soon as darkness fell and Humpback and his son went to sleep, Coyote opened the back door of the house. Then he ran among the buffalo, barking as loud as he could. The buffalo were badly frightened because they had never before heard a dog bark. When Coyote ran nip-

ping at their heels, they stampeded toward Humpback's house and entered the rear door. The pounding of their hooves awakened Humpback, and although he jumped out of bed and tried to stop them, the buffalo smashed down his front door and escaped.

After the last of the shaggy animals had galloped away, Humpback's son could not find his small dog. "Where is my little dog?" he cried.

"That was no dog," Humpback said sadly. "That was Coyote the Trickster. He has turned loose all our buffalo."

Thus it was that the buffalo were released to scatter over all the earth to provide food and clothing for the people.



The American Buffalo is not a true buffalo like the Cape Buffalo of Africa or the Water Buffalo of Asia.

(from page 1)

(water buffalo), **Bison** (bison), **Ovibos** (musk ox), and **Syncerus** (African buffalo). Precisely, then, “bovine” is the general class, equivalent to the more common “ox”; “cattle” are a kind of oxen; and cattle come in “domestic” and “wild” varieties. (A problem is that “cow” is informally used to mean “cattle, singular” as well as a “female bovine.”) The chart on page 2 shows Chinese, Vietnamese, Hmong, and Spanish equivalents for oxen, and it is easy to see that the conceptual groups are not the same across languages.

Communicating meaning across languages is important to reading comprehension and translation, and concept development tied to language and culture. Children learning English are shown a picture of Bossy, one of the short-horned dairy cattle, and are told “cow.” A child then develops the concept of “cowness” by looking at a variety of European short-horned dairy and beef cattle of both genders. They seldom see long-horned cattle typical of Spain, Mexico, and Africa, or Asian Brahman cattle, koupreys, bantengs, or yaks. When they talk to their parents about cows (or cattle), do parents visualize a different concept than do the children? While confusion about cattle may not be very significant, it illustrates the miscommunication that can arise, for example, when parents demand “respect.” Children offer behavior that is consistent with respect as they have learned it in American schools and society, but which is very different from the parents’ concept. (Teachers say, “Look at me when I talk to you.” Parents think, “Respectful children lower their eyes.” Teachers think: “Why does this child call me ‘teacher’? I have a name!” Parents teach: “Never use a respected elder’s personal name, but use a term of respect.” Teachers beam when children are interested enough to ask questions; parents frown at questions as disrespectful.)

Teachers provide experiences and information that develop concepts in English learners. The smallest of examples can provide opportunities for multilingual/multicultural comparison and contrast.

Farmer Chin and the Ox

Long ago, Farmer Chin had a very small field of hard soil in which nothing had grown for years. He bought an ox, a big, gentle creature. Seeing the poverty of Farmer Chin’s family, the good, kind ox was determined to do all he could to help. The ox and the farmer worked from dawn to dusk. The ox’s power and strength broke the soil, its manure was used as fertilizer for the young plants.

Fifteen years later, the farmer was wealthy and had a large house full of servants. But the old ox still lived in his little pen, ate poor food, and had to work very hard. One day the ox broke a leg. “What use is that ox to me now?” said Farmer Chin, and ordered that it be slaughtered.

An old man suddenly approached and said, “This ox has helped you make your fortune. Can’t you now allow him to rest?” Farmer Chin ignored the old man. As the ox’s throat was cut, Farmer Chin felt a terrible pain in his neck. He fell immediately to the ground, dead, and the ox and the old man disappeared.

The farmer’s soul was grasped and dragged into a courtroom. In the courtroom was the old man, who was King Ch’in-kuang, ruler of the first hell. Beside him stood the old ox, now transformed into an official of the court of hell.

The ox took Farmer Chin to a mirror. “Look within,” boomed the king. “See all the creatures whose lives you have taken for food or sport.” All the animals and birds the farmer had ever eaten or killed appeared in the mirror, including the old ox. The king ordered that Farmer Chin be thrown into the most terrible pit for his lack of compassion for all creatures, but most especially for the kind ox.

Example of background knowledge

吳牛喘月

Wu-ox-pant-moon

Emperor Wu’s ox pants at the sight of the moon

Here is a Chinese idiom. If you could read the characters, what does it mean? Who is Wu? What does panting at the sight of the moon mean? Like many Chinese phrases and idioms, there is a story:

在古時候，水牛只生長在吳國（長江，淮河一帶）故稱吳牛，後來人們將水牛帶到天氣很熱的江南，但水牛很怕熱，牠們在南方的晚上見到月亮便以為是太陽，朗怕得立即氣喘起來。

Long ago the water buffalo existed only in the realm of Wu (the part of China ruled by Emperor Wu). Later people took the water buffalo to the south, where it was very hot. One night the water buffalo saw the full moon and began to pant. He thought the moon was the sun.

Meaning: overreaction

牛衣對泣

ox-dress-face-cry

crying under a straw cape

An “ox dress” is the straw rain cape worn by a cowherd. This idiom refers to the story of a poor man sitting with his wife under the straw cape, crying to her about his miserable life.

miserable, complaining

Aesop on Oxen

The Oxen and the Axle-Trees

A HEAVY WAGON was being dragged along a country lane by a team of Oxen. The Axle-trees groaned and creaked terribly; whereupon the Oxen, turning round, thus addressed the wheels: "Hullo there! why do you make so much noise? We bear all the labor, and we, not you, ought to cry out." (Those who suffer most cry out the least.)

The Heifer and the Ox

A HEIFER saw an Ox hard at work harnessed to a plow, and tormented him with reflections on his unhappy fate in being compelled to labor. Shortly afterwards, at the harvest festival, the owner released the Ox from his yoke, but bound the Heifer with cords and led him away to the altar to be slain in honor of the occasion. The Ox saw what was being done, and said with a smile to the Heifer: "For this you were allowed to live in idleness, because you were presently to be sacrificed." ('Heifer' originally meant any young cattle, but current usage limits it to a female who has not yet borne a calf.)

The Man, the Horse, the Ox & the Dog

A HORSE, Ox, and Dog, driven to great straits by the cold, sought shelter and protection from Man. He received them kindly, lighted a fire, and warmed them. He let the Horse make free with his oats, gave the Ox an abundance of hay, and fed the Dog with meat from his own table. Grateful for these favors, the animals determined to repay him to the best of their ability. For this purpose, they divided the term of his life between them, and each endowed one portion of it with the qualities which chiefly characterized himself. The Horse chose his earliest years and gave them his own attributes: hence every man is in his youth impetuous, headstrong, and obstinate in maintaining his own opinion. The Ox took under his patronage the next term of life, and therefore man in his middle age is fond of work, devoted to labor, and resolute to amass wealth and to husband his resources. The end of life was reserved for the Dog, wherefore the old man is often snappish, irritable, hard to please, and selfish, tolerant only of his own household, but averse to strangers and to all who do not administer to his comfort or to his necessities.

The Lion and the Three Bulls

THREE BULLS for a long time pastured together. A Lion lay in ambush in the hope of making them his prey, but was afraid to attack them while they kept together. Having at last by guileful speeches succeeded in separating them, he attacked them without fear as they fed alone, and feasted on them one by one at his own leisure. (Union is strength.)

The Flea and the Ox

A FLEA thus questioned an Ox: "What ails you, that being so huge and strong, you submit to the wrongs you receive from men and slave for them day by day, while I, being so small a creature, mercilessly feed on their flesh and drink their blood without stint?" The Ox replied: "I do not wish to be ungrateful, for I am loved and well cared for by men, and they often pat my head and shoulders." "Woe's me!" said the flea; "this very patting which you like, whenever it happens to me, brings with it my inevitable destruction."

The Gnat and the Bull

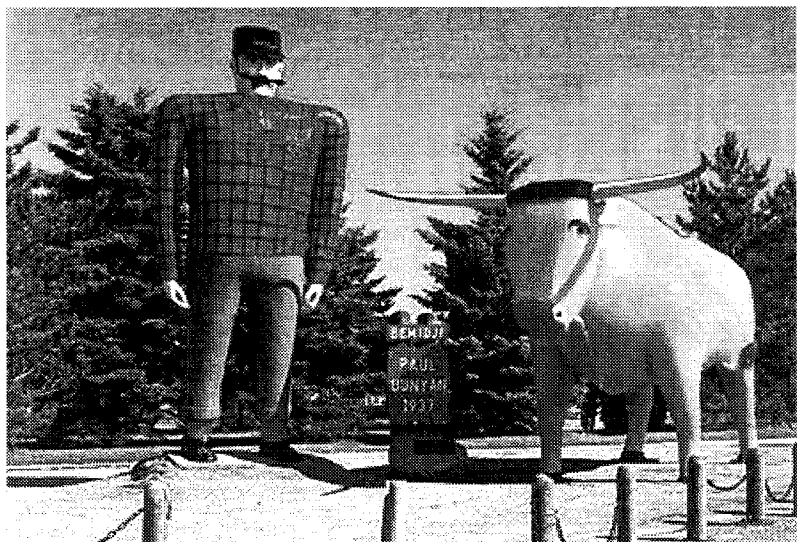
A GNAT settled on the horn of a Bull, and sat there a long time. Just as he was about to fly off, he made a buzzing noise, and inquired of the Bull if he would like him to go. The Bull replied, "I did not know you had come, and I shall not miss you when you go away." (Some men are of more consequence in their own eyes than in the eyes of their neighbors.)

Background Knowledge

- Aberdeen
- Buffalo Bill
- "bull in a china shop"
- bull market
- Battle of Bull Run
- Paul Bunyan
- "cock and bull"
- constellation (taurus)
- genus, species
- "worship the golden calf"
- "The grass is always greener on the other side of the fence."
- herbivore
- John Bull
- Sitting Bull
- "take the bull by the horns"
- "until the cows come home"

(Hirsch, "Cultural Literacy," items related to oxen. It's important that students know these bits of background so they can better understand what they hear and read.)

Tall Tales—Babe the Blue Ox



Babe the Blue Ox was the companion of Paul Bunyan, North American hero of tall tales originally told by loggers during cold evenings in the logging camp.

Ox proverbs & idioms

...to kill the ox while straightening its horns (Japanese).

If you lie down after eating, you'll turn into an ox (Korean, Japanese).

A cow must graze where it is tied (West Africa).

A donkey went seeking horns and lost its ears (Arabic)

A frog wanted to be an ox and swelled up until he burst (Greek).

You cannot get milk from a male buffalo, nor butter from churning water (Hindi).

Go to court for a cow and lose your sheep (German).

He cannot manage the calf yet he wants to carry the bull (Italian).

You can't make an ox bend his head if he doesn't want to drink (Chinese).

A fool will pair an ox with an elephant (Ethiopia).

A home without a woman is like a barn without cattle (Ethiopia).

If there were no elephant in the jungle, the buffalo would be a great animal (Ethiopia).

A cow that has no tail should not try to flick away flies (Guinea).

A man who has once been tossed by a buffalo, when he sees a black ox, thinks it's another buffalo (Ivory Coast).

Because a man has injured your goat, do not go out and kill his bull (Kenya).

If the bull would throw you, lie down (Nigeria).

Horns do not grow before the head (Nigeria).

A cow must graze where she is tied (Sierra Leone).

The end of an ox is beef, and the end of a lie is grief (Madagascar).

The ox when weariest treads surest.

An old ox makes a straight furrow.

An old ox will find a shelter for himself.

Chinese**牛刀殺雞**

ox-knife-kill-chicken

use an ox-knife to kill a chicken

Use a powerful solution to a simple problem (to make a big deal of something).

牛鬼蛇神

ox-ghost-snake-spirit

group of no-good people

牛頭不對馬嘴

ox-head-not-match-horse-mouth

not relevant

初生之犢不畏虎

newborn-calf-not-fear-tiger

innocent, naive, inexperienced

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**People born in the Year of the Ox**

are honest, placid, deliberate, and considerate. They may be slow to start but they continue long after others are tired or bored. They are sure of their own minds and seldom follow trends or fads. They tend to resist advice and can be intolerant or stubborn. Once provoked, their temper can be furious. They dislike change, but are able to cope well. In relationships, they do not indulge in romantic displays of passion but are enduring and caring. They are well-suited to careers in agriculture, military, teaching, and the food industry. They enjoy boxing, wrestling, rugby, skiing, and wining and dining.

Vietnamese

Bụng trâu làm sao, bụng bò làm vậy.

stomach-water buffalo-function-how,
stomach-ox-function-same

What's true for the buffalo is true for the ox.

Trâu bò h c nhau, ruồi muỗi chết oan.

water buffalo-ox-fight with horns-
fly-mosquito-dead-innocently

The powerful fight, the less powerful are casualties.

Trâu chậm uống nước đục,
trâu ngơ v n cỏ héo.

water buffalo-late-drink-water-muddy,
water buffalo-slow-eat-grass-wither

Late water buffalo drinks muddy water,
Slow water buffalo eats yellow grass.

(Early bird catches the worm.)

...trâu cày ghét bò buộc.

water buffalo-plow-hate-ox-tether

The water buffalo pulling the plow
hates the ox tethered to a tree.

...envious

...trâu cổ cò, bò cổ giải.

water buffalo-neck-stork, ox-neck-sea turtle

... irresponsible, offspring not well-tended

đầu bò đầu bướng

head-ox-head-stubborn
stubborn, bull-headed

đầu trâu mặt ngựa

head-water buffalo-face-horse
cruel, evil

Lao

ນາແລ້ວຂ້າຄວາຍເບີກ

paddy-finish-kill-water buffalo-male

ເສີກແລ້ວຂ້າຄົນຫານ

-war-finish-kill-person-brave

Paddy's done, then slaughter the male water buffalo
War's done, then kill the brave man.

Hmong

Nyuj laug nyuj kub kawb

Nraug laug nraug suab hawb.

Ntoo laus ntoo yoog kav,

Neeg laus lawm los tseem xav-xav.

ox-old-ox-horn-crooked

man-old-man-voice-creaky

tree-old-tree-many twigs

person-old-already-but-still-think-think

Old ox, crooked horns

Old man, creaky voice

Old tree, many twigs

Old man, but still many ideas.

Nyuj tsis pom nyuj ntab

Neeg tsis pom hiab xab.

cow-not-see-cow-dewlap

person-not-see-face.

A cow cannot see under its chin,

A person cannot see his own face.

Nyuj tuag tshuav kub,

Txiv tuag tshuav tub.

ox-die-leave-horn

man-die-leave-son

An ox dies and leaves its horns,

A man dies and leaves his son.

Nyuj ntsuag tsis tuag, nyuj ntsuag hlob tiav pwj,

Tub ntsuag tsis tuag, tub ntsuag hlob ciaj xeev txwj.

Qaib ntsuag tsis tuag, qaib ntsuag hlob tiav lau,

Tub ntsuag tsis tuag, tub ntsuag hlob ciaj hau.

ox-orphan-not-die-ox-orphan-grow up-bull

boy-orphan-not-die-boy-orphan-grow up-warlord

chicken-orphan-not-die-chicken-orphan-grow up-rooster

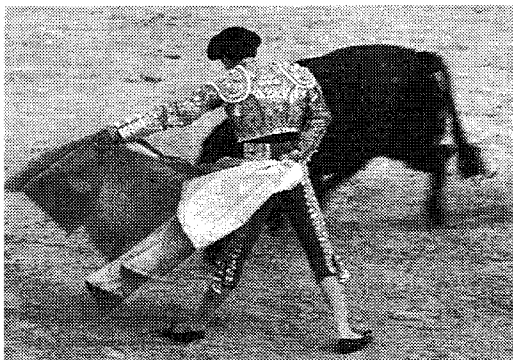
boy-orphan-not-die-boy-orphan-grow up-village chief

If an orphaned calf does not die, it may become a bull,

If an orphaned boy does not die, he may become a warlord

If an orphaned chicken does not die, it may become a rooster,

If an orphaned boy does not die, he may become a village chief.



El Toro

- el ganado (cattle)
- el ganadero (cattle owner)
- la vaca (cow)
- el vaquero (cowherd, cowpuncher)
- la vaca lechera (milk cow)
- el toro (bull)
- el toro de lidia (fighting bull)
- la corrida de toros (bullfight)
- el torero (bullfighter)
- charlar (shoot the bull)
- coger al toro por los cuernos (take the bull by the horns)
- el buey (ox)
- el toro castrado (bullock, ox)
- el búfalo (buffalo)
- el bisonte (bison)
- el yac (yak)
- jugar al alza (to bull the market, i.e., stocks)

Language and culture

Once the denotation of words is sorted out (page 1), what about connotations? Is an ox the symbol of strength in different cultures, as is "el toro" in Latin cultures? Do other cultures think of patience and endurance when thinking of an ox? Is "cow" a less-than-complimentary reference for a person?

Brainstorm—across cultures—attributes of "cow," "bull," "ox," "bison," and "water buffalo." Look in e-texts (electronic texts) online to find occurrences of "bull" or "cow" or "ox," etc. What human characteristics do they symbolize in literature and folklore? What are the similarities and differences between cultures and languages? How does language choice reflect culture?

Emergency Immigrant Education Program

Middle Grades Learning & Teaching Division,
Academic Support Office, California Department of Education, Hector
Burke, (916) 657-4681, Fax (916) 657-5112

Information Workshops, FY 1997-98 Funding

- | | |
|------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| March 4, 1997
9:30–11:30 a.m. | California Dept of Education
721 Capitol Mall, Room 166B
Sacramento CA 95814
Contact: DeAnna Novoa, (916) 654-6966 |
| March 5, 1997
9:30–11:30 a.m. | Fresno County Office of Education
1111 Van Ness Street, Room 301
Fresno CA 93721
Contact: Aggie Swift, (209) 265-3081 |
| March 6, 1997
9:30–11:30 a.m. | San Jose Unified School District
855 Lenzen Avenue, Board Room
San Jose CA 95126-2196
Contact: Cathie Masters, (408) 535-6551 |
| March 11, 1997
9:30–11:30 a.m. | Montebello Unified School District
123 South Montebello Blvd., Board Room
Montebello CA 90640
Contact: Janet Torncello (213) 887-7900 x2242 |
| March 12, 1997
9:30–11:30 a.m. | Newport-Mesa Unified School District
Davis Education Center, Multipurpose Room
1050 Arlington Drive
Costa Mesa CA 92626
Contact: Rosemarie Bodrogi,
Kathy Rogers, (714) 760-3300 |
| March 18, 1997
9:30–11:30 a.m. | Riverside County Office of Education
3939 13th Street, Conference Room
(Enter through 12th and Almond entrance).
Riverside CA 92502
Contact: DeAnna Novoa, (916) 654-6966 |
| March 19, 1997
9:30–11:30 a.m. | San Diego County Office of Education
6401 Linda Vista Road, Room 408
San Diego CA 92120
Contact: Rosa Torres, (619) 569-5378 |

The Emergency Immigrant Education Program is part C of the federal Title VII program. Funds are provided on the basis of a census of students in grades K-12 who were born outside the country and who have attended US schools fewer than 3 years. Funds are used to ensure that limited-English proficient students have the same opportunities to achieve high standards as other children.

Saturday, March 15, 1997 • Sacramento City College • 8:00 to 4:00

Luck across cultures

Amulets, Omens & Talismans

13th annual Immigrant Education Faire

AMULETS, OMENS & TALISMANS

Crosscultural understanding emerges from looking at the different ways in which people deal with the same human concerns. This year presenters will examine the notion of luck: how do cultures explain the good and bad things that occur in the course of living? What are ways in which people try to increase the good and prevent the bad? What misunderstandings might occur as the result of differing beliefs?

George Rich. Superstitions. **Mory Ouk.** Cambodians (one session in English, one in Khmer*). **Khamchong Luangpraseut.** Lao (one session in English, one in Lao*). **Huynh Dinh Te.** Vietnamese. **Helen Goh.** Chinese feng shui. **Lue Vang.** Hmong geomancy (one session in English, one in Hmong*). **Kal Phan.** lu-Mienh. **Jay Crain.** Crosscultural body decoration. **Gayle Morrison.** Hmong evacuation of Long Cheng, Laos in May 1975. **Youd Sinh Chao.** lu-Mienh background and new lives (one session also in Mienh*). **Elk Grove Staff.** Newcomers' names—pronunciation, with a focus on names that bring good fortune.

SOCIETY, CULTURE, CLASSROOM

Immigrant and refugee children and their families undergo differing degrees of acculturative stress during their first few years in American communities. These sessions provide background information on immigrant groups, community issues, and crosscultural teaching ideas.

Hach Yasamura & Linda Claramo-Green: Welfare reform & SSI for legal immigrants. **Gang Prevention Unit:** Trends in youth "misfortune." **African Refugee Center:** African refugees and immigrants. **Yuri Lavrenov:** Peoples from the former Soviet Union. **Peter Whittlesey:** Hyperstudio project demonstration, K-14 LEP. **Rosalie Giacchino-Baker:** Romeo & Juliet crossculturally—the Story of Mah. **Fred Baker:** I-POLY international high school. **Leslie Iverson:** CASAS: adult ESL assessment. **Van LE:** Parenting handbook for Vietnamese, Lao, Cambodian, and Hmong. **Elk Grove's Twilight Program.** **Make-It-and-Take-It lesson demos—Musical Instruments, Silk-screening, Rice, Noodles, "Myth"scapes, Kites, more** (request "MITI" when ordering).

READING FOR K-3 ENGLISH LEARNERS

California teachers and administrators of K-3 classes, especially those with 20 students, are required under the AB3482 professional development program to receive training in specific areas related to comprehensive balanced reading instruction. Few available programs address the needs of English learners in mainstream classrooms. While it is better for English learners to learn to read the language they know, there are probably 50,000 students of 100 language backgrounds who are expected to learn to read English first. Six to eight workshops will provide information that will enable teachers to adapt recommendations to English learners.

Phoneme comparison: Sounds in English compared to other languages. **Hmong and African American First Graders:** All reading by January. **California Reading Initiative:** Implications for English Learners. **Comprehension for K-3 English learners.** **Saturday School of Ukrainian Studies:** Extended week primary language literacy program. **Yer & the Tiger:** Bryte School Afterschool Hmong Literacy Class. More.

\$45. Make purchase orders and checks payable to **Refugee Educators' Network** and mail to 2460 Cordova Lane, Rancho Cordova CA 95670. Phone: (916) 635-6815. Fax: (916) 635-0174. **Deadline for registration will be March 7, 1997.** Programs will be mailed 4-5 days prior to the event. No refunds. Some workshops have limited seating, require a small materials fee, and are on a first-come, first-serve basis. Request MITI when registering. Request vegetarian lunch when registering. **STUDENT RATE:** \$25 with copy of a valid student ID. Includes breakfast snack, lunch, and packet of materials. Displays and vendors. No refunds. Refugee Educators' Network is a nonprofit corporation under section 501(c)(3). *Selected sessions in primary languages will be open to the community without charge after 1:00 p.m.

South east Asia

Community
Resource
Center

13th annual

Immigrant Education Faire

March 15, 1997

Refugee Educators' Network

This group of educators
meets at the above address
5 times per year
to share information
and plan an annual conference,
the Southeast Asian Education Faire—
9:00-11:30, **2nd Thursdays** (a change
from previous years).

Join us!

February 13, 1997

May 8, 1997

Make payable to Folsom Cordova USD/SEACRC—

- #9616 *Taum Lostsua's Mus (Out of Laos: A Story of War and Exodus, Told in Photographs)*. Roger Warner. English/Hmong. \$18.56 per copy, \$89.10 per 6-pack, \$445.48 per carton of 40. Shipping/handling \$2.00 per copy, 10% for 6-pack and carton.
- #9613 *Introduction to Vietnamese Culture* (Te, 1996. \$5.00. Carton price \$4.00).
- #9512 *Handbook for Teaching Armenian Speaking Students*, Avakian, Ghazarian, 1995, 90 pages. \$7.00. No carton discount.
- #9411 *Parent Involvement in School: A Handbook for Language Minority Parents & School Personnel (Vietnamese Glossary & Summary)*, Huynh Dinh Te, 1994. \$5.00. No carton discount.
- #9410 *Amerasians from Vietnam: A California Study*, Chung & Le, 1994. \$7.00. No carton discount.
- #9409 *Proceedings on the Conference on Champa*, 1994. \$7.00. No carton discount.
- #9308 *Selected Resources: People from Cambodia, Laos & Vietnam*. Lewis, ed. \$5.00. No carton discount.
- #9207 *Minority Cultures of Laos: Kammu, Lua', Lahu, Hmong, and Mien*. Lewis; Kam Raw, Vang, Elliott, Matisoff, Yang, Crystal, Saepharn. 1992. 402 pages \$15.00 (carton discount \$12.00, 16 per carton)
- #S8801 *Handbook for Teaching Hmong-Speaking Students* Bliatout, Downing, Lewis, Yang, 1988. \$4.50 (carton discount for lots of 58: \$3.50)
- #S8802 *Handbook for Teaching Khmer-Speaking Students* Ouk, Huffman, Lewis, 1988. \$5.50 (carton discount for lots of 40: \$4.50)
- #S8903 *Handbook for Teaching Lao-Speaking Students* Luangpraseut, Lewis 1989. \$5.50 (carton discount for lots of 42: \$4.50)
- #S8904 *Introduction to the Indochinese and their Cultures* Chhim, Luangpraseut, Te, 1989, 1994. \$9.00. Carton discount: \$7.00.
- #S8805 *English-Hmong Bilingual Dictionary of School Terminology* *Cov Lus Mis Kij Txhais ua Lus Hmoob* Huynh D Te, translated by Lue Vang, 1988. \$2.00 (no carton price)
- #S9006 *Vietnamese Language Materials Sourcebook* Huynh Dinh Te, 1990. \$2.00 (no carton discount)

Add California tax if applicable. For orders under \$30.00 add \$2.00 per copy shipping and handling. For orders over \$30.00, add 10% shipping/handling. If you wish UPS for quantity orders, please request it.

#S9999 CONTEXT: Southeast Asians & other newcomers in California, annual subscription. \$10.00.

Make payable to Refugee Educators' Network

#R001	Lao Alphabet Pstr	\$3.50	#R004	Lao 2nd Gr. Reader	\$5.50
#R002	Lao Primer	\$4.00	#R005	Lao 3rd Gr. Reader	\$6.50
#R003	Lao 1st Gr. Reader	\$5.00	#R006	Hmong Primer	\$4.00

Includes tax; \$1.00 per item shipping/handling up to \$30.00. Over \$30.00, 10% s/h.

Context:

Refugee Educators' Network, Inc.
c/o Folsom Cordova Unified School District
Transitional English Programs Office
2460 Cordova Lane
Rancho Cordova CA 95670

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