



The Tiger, the Brahman, and the Jackal

4

✔ **Lesson Objectives**

Core Content Objectives

Students will:

- ✔ Demonstrate familiarity with the folktale, “The Tiger, the Brahman, and the Jackal”
- ✔ Describe the characters, plot, and setting of the folktale, “The Tiger, the Brahman, and the Jackal”
- ✔ Identify trickster tales as a type of fiction

Language Arts Objectives

The following language arts objectives are addressed in this lesson. Objectives aligning with the Common Core State Standards are noted with the corresponding standard in parentheses. Refer to the Alignment Chart for additional standards addressed in all lessons in this domain.

Students will:

- ✔ Ask and answer questions requiring literal recall and understanding of the facts and/or details of the fiction read-aloud, “The Tiger, the Brahman, and the Jackal” (RL.2.1)
- ✔ Answer questions that require making interpretations, judgments, or giving opinions about the fiction read-aloud, “The Tiger, the Brahman, and the Jackal” (RL.2.1)
- ✔ Recount the Indian folktale, “The Tiger, the Brahman, and the Jackal” (RL.2.2)
- ✔ Describe the different characters’ opinions about whether it is fair and just for the tiger to eat the Brahman (RL.2.3)
- ✔ Describe the overall structure of the story, including the characters, setting, and plot, while using sequenced images from the read-aloud (RL.2.5)

- ✓ Use information gained from the illustrations and words in “The Tiger, the Brahman, and the Jackal” to demonstrate understanding of its characters, setting, or plot (RL.2.7)
- ✓ Compare and contrast two versions of the folktale, “The Tiger, the Brahman, and the Jackal” (RL.2.9)
- ✓ With assistance, categorize and organize facts and information from the lesson, “Hinduism,” onto an Early Asian Civilizations Chart (W.2.8)
- ✓ With assistance, sequence images from “The Tiger, the Brahman, and the Jackal” (W.2.8)
- ✓ Ask questions to clarify multi-step instructions (SL.2.3)
- ✓ Determine the meaning of new words when the prefix *un-* is added to a known word (L.2.4b)
- ✓ Use known root word, *trick*, to determine the meaning of *trickster tales* (L.2.4c)
- ✓ Identify real-life connections between words—*devour*, *opinion*, and *unjust*—and their use (L.2.5a)

Core Vocabulary

on the contrary, *n.* The opposite of what was previously stated

Example: Manuel was sure his sister made a mistake, but, on the contrary, her homework was completed correctly.

Variation(s): none

devour, *v.* To eat very quickly; to gobble up

Example: When I feed my dog his dinner, he will usually devour it in a few minutes.

Variation(s): devours, devoured, devouring

distracted, *adj.* Unable to focus or concentrate on something

Example: Olivia had a hard time finishing her homework because she was distracted by all the noise around her.

Variation(s): none

pious, *adj.* Religious

Example: Trudy’s grandmother was a pious woman who prayed many times a day.

Variation(s): none

unjust, *adj.* Not right or fair

Example: Melissa claimed that she was innocent and that her punishment was unjust.


Variation(s): none

Vocabulary Chart for The Tiger, the Brahman, and the Jackal			
Core Vocabulary words are in bold . Multiple Meaning Word Activity word is <u>underlined</u> . Vocabulary Instructional Activity words have an asterisk (*). Suggested words to pre-teach are in <i>italics</i> .			
Type of Words	Tier 3 Domain-Specific Words	Tier 2 General Academic Words	Tier 1 Everyday-Speech Words
Understanding	Brahman buffalo jackal pious	devour distracted freed <i>opinion</i> pounced unjust*	cage eat promised understand tiger
Multiple Meaning			fair
Phrases	banyan tree go in one ear and out the other licking his chops the way of the world trickster tale	lost his patience on the contrary second opinion the usual way	perfectly fair
Cognates	búfalo chacal pío(a)	devorar distraído <i>opinion</i> injusto(a)* por el contrario	prometió tigre

Image Sequence

This is the order in which Flip Book images will be shown for this read-aloud. It uses the same sequence as the *Tell It Again! Read-Aloud Anthology*.

1. 4A-1: Tiger in cage talking to Brahman
2. 4A-2: Tiger ready to eat Brahman
3. 4A-3: Brahman asking buffalo
4. 4A-4: Brahman asking banyan tree
5. 4A-5: Brahman explaining to the jackal
6. 4A-6: Tiger, Brahman, and jackal talking
7. 4A-7: Tiger frustrated with the jackal
8. 4A-8: Jackal tricking the tiger into the cage

<i>At a Glance</i>	Exercise	Materials	Minutes
<i>Introducing the Read-Aloud</i>	What Have We Learned?	Image Card 4; Early Asian Civilizations Chart	15
	Introducing “The Tiger, the Brahman, and the Jackal”	Instructional Master 4A-1	
	Vocabulary Preview: Devour, Opinion		
	Purpose for Listening		
<i>Presenting the Read-Aloud</i>	The Tiger, the Brahman, and the Jackal		15
<i>Discussing the Read-Aloud</i>	Comprehension Questions		10
	Word Work: Unjust		
 Complete Remainder of the Lesson Later in the Day			
<i>Extensions</i>	Sequencing the Story	Instructional Master 4B-1; paper; scissors; glue or tape	20
	Domain-Related Trade Book		

Advance Preparation

Make a copy of Instructional Master 4A-1 for each student. Refer to it as Response Card 3 (The Tiger, the Brahman, and the Jackal). Students can use this Response Card to discuss, review, and answer questions about this folktale.

Bring in another version of the folktale, “The Tiger, the Brahman, and the Jackal,” to read aloud to the class.



The Tiger, the Brahman, and the Jackal

4_A

Introducing the Read-Aloud

15 minutes

What Have We Learned?

	Cities	Jobs	Leaders	Writing	Religion
Early Indian Civilization	Image Card 2 Mohenjo-daro	Image Card 1 farmers grain traders	priests	Image Card 3 [check mark]	Image Card 4 Hinduism
Early Chinese Civilization					

- Review the information already listed on the chart. Remind students that a civilization has cities, different kinds of jobs, leaders, some form of writing, and religion. Have students tell their partner about the information they have on their individual charts.
- Ask students which column has not been filled in yet.
 - Religion
- Explain that religion is one component of a civilization. Ask students what religion they heard about in the previous lesson.
 - Hinduism
- Show students Image Card 4 (Array of Hindu Gods) and ask what they see on the Image Card. Tell students that you are going to place the Image Card on the chart, in the *Religion* column, to remind them that people in ancient India had a religion with many gods called Hinduism. Write *Hinduism* on the chart and have students write *Hinduism* in the corresponding box on their chart.

Introducing “The Tiger, the Brahman, and the Jackal”

- Tell students that today’s read-aloud is a folktale from India, a country on the continent of Asia.
- Invite students to point out the continent of Asia and the country India on a map. Remind students that ancient India includes both present-day India and Pakistan. Point out India and Pakistan on a map to show that the area is larger than India by itself.

- Ask students if they remember what a folktale is.

Note: Students who participated in the Core Knowledge Language Arts program in Kindergarten and Grade 1 should be familiar with folktales. (A folktale is a story that someone made up a long, long time ago. A folktale is told orally—by word of mouth—over and over again.)

- Tell students that today’s folktale is a special type of story called a trickster tale.

Note: Students who used the Core Knowledge Language Arts program in Grade 1 heard an Anansi trickster tale in the *Fables and Stories* domain.

- Have students say *trickster tale* with you three times.
- Point out that the word *trickster* has the work *trick* in it. Have students tell their partner what kind of story they think trickster tales are. Share with students that a trickster tale is a type of folktale where the trickster is a character in the story that is clever and funny. The trickster thinks of ways to trick others.

Picture Walk

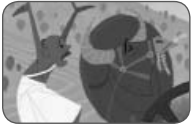
- Tell students that you will take a picture walk through this story together. Explain that a picture walk is when they look at the pictures from the story to become familiar with the story, see the characters of the story, and make predictions about what might happen in the story.



← **Show image 4A-2: Tiger ready to eat Brahman**

- Have students point out the characters in this picture: the tiger and the Brahman.
- Ask students if they remember hearing the word *Brahman* in an earlier lesson, and ask them what *Brahman* means.
 - Brahman is the spiritual force that Hindus believe is the source of all existence. All Hindu gods and goddesses represent Brahman.
- Tell students that there are some priests—or spiritual leaders—in Hinduism who are also called Brahmins. The man in this picture is a Brahmin. The word *Brahmin* for priests, such as the priest in this story, is different from *Brahman*, the spiritual force.
- Tell students tigers are found in many parts of Asia, particularly in India.

- Have students tell their partner what is happening in this picture. Have partner pairs think of why the tiger is pouncing—or jumping—on the Brahman.
- Tell students there are three other characters in this story. Name each one as you show their image.



← **Show image 4A-3: Brahman asking buffalo**

- Tell students that this is a buffalo.



← **Show image 4A-4: Brahman asking banyan tree**

- Tell students that this is a banyan tree. The banyan tree is considered a scared tree in Hinduism.



← **Show image 4A-5: Brahman explaining to the jackal**

- Ask students what kind of animal the jackal looks like. Explain that a jackal is a wild, dog-like animal. Golden jackals are found in India.
- Give students Response Card 3 (The Tiger, the Brahman, and the Jackal) from Instructional Master 4A-1. Have students describe what they see in the pictures. You may wish to have them write down the names of the characters they see— *tiger, Brahman, jackal*— as you write them down on the board.

Vocabulary Preview

Devour

1. In today's folktale, the tiger wants to *devour* the Brahman.
2. Say the word *devour* with me three times.
3. *Devour* means to eat very quickly; to gobble up.
[Act out *devour* and have students do the same.]
4. When kids are very hungry, they will devour whatever is on their plate. Do you think the tiger will devour the Brahman?
5. What would you devour if you were very hungry? [Suggested sentence frame: "I would devour a/an _____."]

Opinion

1. In today's folktale, the Brahman asks the tiger to let him ask three other animals and plants for their *opinion* to see whether they think it is fair for the tiger to eat the Brahman.

2. Say the word *opinion* with me three times.
3. An opinion is what someone thinks about something.
4. When someone asks for your opinion, they want to know what you think or how you feel about something.
Rosa's mother asks Rosa for her opinion about how her new dress looks.
5. Has anyone asked you for your opinion about something before?
Have you ever asked someone else for their opinion?

Purpose for Listening

Remind students that they will hear an Indian folktale called, "The Tiger, the Brahman, and the Jackal." It is a trickster tale. Have students predict who they think will be the trickster in this tale. Ask students whether they think the tiger will devour the Brahman.

By the end of the lesson, students should be able to:

- ✓ Demonstrate familiarity with the folktale, "The Tiger, the Brahman, and the Jackal"
- ✓ Describe the characters, plot, and setting of the folktale, "The Tiger, the Brahman, and the Jackal"
- ✓ Identify trickster tales as a type of fiction



The Tiger, the Brahman, and the Jackal

← Show image 4A-1: Tiger in cage talking to Brahman

Once upon a time, a tiger was caught in a trap. He clawed—and scratched—and gnawed—and chewed—at the bars of his cage, but he could not escape. While the tiger was struggling to escape, a Hindu holy man happened to pass by.

The tiger called out to the holy man: “Oh **pious** Brahman—you are a good and holy Hindu—help me! Let me out of this cage!”

Now, the Brahman believed in being kind and gentle to everyone he met, and it was part of his religion to treat animals like brothers. But, at the same time, he saw the danger of letting the tiger out.

[Ask students, “What is the danger of letting the tiger out?”]

- The tiger might eat the Brahman.

“Why should I let you out?” asked the Brahman. “If I do, you will probably **devour** me—and eat me up!”

“No, no!” said the tiger. “I swear I won’t do that. **On the contrary**—I will do the opposite of what you think—for I will be forever grateful to you and serve you forever!”

The tiger sobbed and sighed and wept so piteously that the **pious**—good and holy—Brahman’s heart softened, and at last he agreed to open the door of the cage.



← Show image 4A-2: Tiger ready to eat Brahman

As soon as he was out of the cage, the tiger pounced—in one jump—on the Brahman.

“What a silly man you are!” said the tiger. “What is to prevent—or stop—me from **devouring** and eating you up right now?”

“Nothing,” said the Brahman. “Nothing at all. But, Brother Tiger, consider what it is you are about to do. Isn’t it **unjust**—and unfair—to eat me when I have done you a good turn by letting you out of the cage? Do you think it is fair to eat me up when you promised that you would not do so?”

[Have students tell their partner whether they think it is fair for the tiger to eat the Brahman after the tiger promised not to do so.]

“It is perfectly fair,” said the tiger. “Ask anyone and they will tell you that this is the way of the world.”

“Will they?” said the Brahman. “Suppose we ask the next three animals or plants we see? Will they agree that it is fair for you to eat me?”



← **Show image 4A-3: Brahman asking buffalo**

Now there happened to be an old buffalo standing a little way off, by the side of road. The Brahman called out to him, “Brother Buffalo, what do you think? Is it fair for Brother Tiger here to **devour** me when I have freed him from his cage? Is it just, or fair, for him to eat me when he has promised not to do so?”

“When I was young and strong,” said the buffalo in a hoarse, tired voice, “I served my master well. I carried heavy loads and carried them far. But now that I am old and weak, how does he reward me for my years of service? He leaves me here by the side of the road, without food or water. I say, let the tiger eat the Brahman, for these men are an ungrateful bunch.”

“Aha!” said the tiger. “You see that the buffalo’s judgment is against you!”

[Ask, “Does the buffalo think it is fair for the tiger to eat the Brahman?”]

- yes

“Indeed, it is,” said the Brahman. “But let us hear a second opinion.”



← **Show image 4A-4: Brahman asking banyan tree**

A few yards away, there was an ancient banyan tree that cast a shadow on the road.

“Brother Banyan,” said the Brahman. “What do you think? Is it fair for Brother Tiger here to eat me when I have freed him from his cage? Is it just for him to do this when he promised he would not?”

The banyan tree looked down and sighed. “In the summer,” said the banyan tree, “when it is hot, men take shelter from the sun in the shade I supply. But, when the sun goes down, they break off my branches and burn them in their fires. I say, let the tiger eat the Brahman, for these men are selfish and think only of themselves.”

[Ask, “Does the banyan tree think it is fair for the tiger to eat the Brahman?”]

- yes

“You see that the banyan tree agrees with the buffalo,” the tiger said.

“Indeed, he does,” said the Brahman. “But let us hear one more opinion.”

Mid-story Check-In

1. *Literal* Which characters have you met so far?
 - I have met the tiger, the Brahman, a buffalo, and a banyan tree.
2. *Literal* How does the Brahman help the tiger?
 - The Brahman helps the tiger by letting him out of the cage.
3. *Literal* What does the tiger want to do to the Brahman?
 - The tiger wants to eat the Brahman.
4. *Literal* Who does the Brahman ask for an opinion about whether it is fair for the tiger to eat him?
 - The Brahman asks a buffalo and a banyan tree for their opinion.



◀ **Show image 4A-5: Brahman explaining to the jackal**

The Brahman looked down the road and spotted a jackal jogging along the edge of the woods.

“Brother Jackal,” he called out. “What do you think? Is it fair for Brother Tiger here to eat me when I have freed him from his cage?”

“I’m sorry,” said the jackal. “I’m afraid I don’t quite understand. Would you mind explaining exactly what happened?”

The Brahman explained what had happened. He told the whole story, from start to finish. When he was done, the jackal just shook his head in a **distracted** sort of way—as if he was having a hard time paying attention and understanding the Brahman’s story.

“It’s very odd,” he said. “I hear what you are saying, but I can’t seem to understand it. It all seems to go in at one ear and out at the other. Could you take me to the place where all of this happened? If I can see where these things happened, perhaps I will be able to understand what exactly took place. Then I can give you my opinion.”



← **Show image 4A-6: Tiger, Brahman, and jackal talking**

So the Brahman led the jackal back to the cage, with the tiger trailing along behind them, licking his chops in anticipation of a tasty meal.

[Explain that the tiger is “licking his chops” or licking his lips because he is excited about something. Ask students why the tiger is licking his chops.]

“So this is the cage?” said the jackal.

“Yes,” said the Brahman.

“And what happened, exactly?”

The Brahman told the whole story over again, not missing a single detail.

“Oh, my poor brain!” cried the jackal, wringing its paws. “Let me see! How did it all begin? You were in the cage, and the tiger came walking by—”

[Ask, “Did the jackal get the story right?”]

- no

[Ask, “What is the correct story?”]

- The tiger was in the cage and the Brahman came walking by.

“Poo!” interrupted the tiger. “What a fool you are! I was the one in the cage.”

“Of course!” cried the jackal. “That is very helpful. So let’s see: I was in the cage. . . . But, wait a minute. That doesn’t make any sense. I was never in the cage, was I? . . . Let me see . . . the tiger was in the Brahman, and the cage came walking by—no, that’s not it, either! Oh, dear! I fear I shall never understand!”

[Ask, “Is the jackal getting the story right?”]

- no



← **Show image 4A-7: Tiger frustrated with the jackal**

[Point to the character as you say their lines.]

“You are not listening to me!” roared the tiger. “It’s so simple! Look here—I am the tiger—”

“Yes, my lord!”

“And that is the Brahman—”

“Yes, my lord!”

“And that is the cage—”

“Yes, my lord!”

“And I was in the cage—do you understand?”

“Yes—no—please, my lord—”

“Well?” cried the tiger impatiently.

“Excuse me, my lord! But how did you get in?”

“How?! Why, in the usual—or normal—way, of course!”

“Oh, dear me—I am getting confused again! Please don’t be angry, my lord, but what is the usual way?”



← **Show image 4A-8: Jackal tricking the tiger into the cage**

At this the tiger lost his patience. He ran into the cage, bellowing, “This way! Now do you understand how it was?”

“I think I am beginning to understand,” said the jackal. “But why did you not let yourself out?”

“Because the gate was closed!” moaned the tiger.

“This gate?” said the jackal.

“Yes!” roared the tiger.

Then the jackal gave the gate a little nudge, and it swung closed with a clicking sound.

“And that clicking sound?” said the jackal. “What does that mean?”

“That means the cage is locked,” said the Brahman.

“Does it?” said the jackal. “Does it, really? Well, in that case, Brother Brahman, I would advise you to leave it locked. And as for you, my friend,” he said to the tiger, “I suspect it will be a good while before you can find anyone to let you out again.”

Then the jackal made a little bow to the Brahman and went on his way.

Comprehension Questions

If students have difficulty responding to questions, reread pertinent lines of the read-aloud and/or refer to specific images. If students give one-word answers and/or fail to use read-aloud or domain vocabulary in their responses, acknowledge correct responses by expanding students' responses using richer and more complex language. Ask students to answer in complete sentences by having them restate the question in their responses. Model answers using complete sentences as necessary.

1. *Literal* What is the title of today's story? What type of special folktale is it?
 - The title of today's story is "The Tiger, the Brahman, and the Jackal." It is a trickster tale.
2. *Evaluative* Is today's trickster tale fiction—a make-believe story, or nonfiction—a true story? How do you know?
 - Today's trickster tale is fiction because animals and trees cannot really talk.
3. *Inferential* Who is the trickster in this tale? Who does the trickster fool or trick?
 - The jackal is the trickster in this tale. The jackal fools the Brahman and the tiger.

Were your predictions about which character would be the trickster correct?

- Answers may vary.
4. *Inferential* What country is the setting for this trickster tale? How do you know?
 - The setting for this trickster tale is India. I know because this is an Indian folktale; there is a Brahman, a Hindu priest, and Hinduism is practiced in India; tigers live in India; etc.
 5. *Inferential* Why does the Brahman agree to let the tiger free from the cage? What does the tiger do in return to the Brahman?
 - The Brahman agrees to let the tiger free because the Brahman feels sorry for the tiger; the Brahman was taught to treat animals like brothers; the tiger sobbed and sighed and wept; and the tiger promised not to eat him. In return, the tiger wants to eat the Brahman.

6. *Inferential* Which characters think the tiger’s decision to eat the Brahman is fair and just? Why do they think it is fair and just for the tiger to eat the Brahman?
 - The buffalo and the banyan tree think the tiger’s decision to eat the Brahman is fair and just. They think it is fair and just because they have been mistreated by the people they have helped.
7. *Inferential* What does the jackal trick the tiger into doing? How does the jackal fool the tiger?
 - The jackal tricks the tiger into getting back into the cage. The jackal fools the tiger by pretending to be confused and distracted.

[Please continue to model the *Think Pair Share* process for students, as necessary, and scaffold students in their use of the process.]

I am going to ask a question. I will give you a minute to think about the question, and then I will ask you to turn to your partner and discuss the question. Finally, I will call on several of you to share what you discussed with your partner.

Sentence Frames:

Is this a happy ending for the tiger/the Brahman? (Yes/No)

I think the _____ feels _____.

The _____ feels _____ because . . .

8. *Evaluative Think Pair Share:* How do you think the tiger, the Brahman, and the jackal each feel at the end of this story?
9. After hearing today’s read-aloud and questions and answers, do you have any remaining questions? [If time permits, you may wish to allow for individual, group, or class research of the text and/or other resources to answer these questions.]

Word Work: Unjust

1. In the read-aloud you heard, “Isn’t it *unjust* to eat me when I have done you a good turn by letting you out of the cage?”
2. Say the word *unjust* with me three times.
3. *Unjust* means not right or unfair.
4. Benji thought it was unjust that his sister got to go play when she didn’t even finish her homework and he didn’t get to go play.
5. Do you think the tiger’s actions in the story are just—or right and fair— or are his actions unjust? Why? [Ask two or three students. If necessary, guide and/or rephrase the students’ responses: “I think the tiger’s actions are _____ because . . .]
6. What’s the word we’ve been talking about?

Use a *Word Parts* activity for follow-up. Directions: What smaller word do you hear contained within the word *unjust*? [Explain to students that they hear the word *just* and the prefix *un-*.] A prefix is a set of letters, such as the letters ‘u’ and ‘n’ to make *un-*, attached to the beginning of a word. A prefix changes the meaning of the word. The prefix *un-* means “not.” When added to the word *just*, it means *not* right or *not* just.

Now I’m going to say several pairs of words to you; the second word will contain the prefix *un-*. Tell me how the prefix *un-* changes the meanings of the following words:

1. cooked/uncooked
2. harmed/unharmmed
3. happy/unhappy
4. locked/unlocked
5. changed/unchanged
6. pack/unpack



Complete Remainder of the Lesson Later in the Day



The Tiger, the Brahman, and the Jackal

4B

Extensions

20 minutes

10 Sequencing the Story (Instructional Master 4B-1)

- Give students a copy of Instructional Master 4B-1. Explain to students that this worksheet has pictures of events from the plot of “The Tiger, the Brahman, and the Jackal.”
 1. First, have students look at the pictures and think about what is happening in each picture.
 2. Next, have students cut out the six pictures.
 3. Then, students should arrange the pictures in their correct order to show the proper sequence of events.
 4. When they think they have the pictures in the correct order, they should ask an adult or check with their partner to see if their order is correct.
 5. Have students glue or tape the pictures on paper once they have been sequenced.

Checking for Understanding

Note: Before students begin this activity, check to make sure the directions are understood.

- Say to students, “Asking questions is one way to make sure that everyone knows what to do. Think of a question you can ask your partner about the directions I have just given you. For example, you could ask, ‘What should I do first?’ Or, ‘What do I do when I think I have the pictures in the correct order?’”
- Be sure that students understand the five-part instructions to this activity.
- Have students write a sentence about the sequence of events using the sound-spelling correspondences taught thus far. Or, have students choose two pictures and write one or two sentences describing the plot.

- As students complete this activity, have them work with their partner or home-language peers to retell the story referring to their sequenced pictures.

Domain-Related Trade Book

- Refer to the list of recommended trade books in the Introduction and choose another version of “The Tiger, the Brahman, and the Jackal” to read aloud to the class.
- Tell students the name of the author of the book. Explain to students that the person who makes the pictures for the book is called an illustrator. Tell students the name of the illustrator. Show students where they can find this information on the cover of the book or the title page.
- As you read, use the same strategies that you have been using when reading the read-aloud selections—pause and ask occasional questions; rapidly clarify critical vocabulary within the context of the read-aloud; etc.
- After you finish reading the trade book aloud, lead students in a discussion to compare and contrast the two versions of the same story.