

Book List Annotations

Division One (Kindergarten to Grade 3)

Ansloos, Shezza (2015). I Loved Her

This is a picture book that shares a young Métis girl's recollection of her wise and loving grandmother. From singing songs together at the piano to playing indoor games on rainy days, their bond was strong, and the young girl's treasured memories of her grandmother carry her forward.

Blondin, John and Translated by Sundberg, Mary Rose (2009). The Legend of the Caribou Boy

Written in both English and Dene, this simple story revolves around a young boy who is travelling with his extended family in the winter. Over several nights, when the family stops to rest, the boy has recurring dreams. During his sleep, he moans and groans but he forgets his dream upon awakening. The boy's parents and grandfather assist in discovering the issue. The grandfather uses his medicines to determine the problem but finds no answer. The next night, the parents wake to find their son missing. The family tracks the boy and discovers an amazing occurrence - the boy changes into a caribou before their eyes! The boy explains that he is being called to fulfill his destiny and that his transformation is a gift to his family and the Dene people. When the Dene people need food, they should call on him and he will ensure that the people have meat for their families.

Bouchard, David (2003). The Elders Are Watching

This poetic picture book is designed to illuminate the experiences of a boy who learns through his elders about his cultural roots, his connection to the land, animals, water, and sky. David Bouchard noticed Vickers' paintings and was moved to collaborate with him on this text as an effort to share the beauty of Indigenous culture and the need to respect the environment.

Bruchac, Joseph and Bruchac, James (2003). How Chipmunk Got His Stripes

This is an Iroquois original pourquoi tale that is retold by the author who recalls hearing it from a Mohawk storyteller and as a Cherokee tale. This picture book version of the tale is about how the brown squirrel got his stripes. It begins with the protagonist, Big Bear, who brags about being able to be so big and strong that he can do "anything," including stopping the sun from coming up in the morning. Brown Squirrel challenged Big Bear and said that he could not wish away the sun from coming up. It turned out that Brown Squirrel was correct, but instead of accepting his "win" graciously as his grandmother had advised, Brown Squirrel decided to taunt and tease Big Bear for being wrong. The result was that Big Bear caught Brown Squirrel with his claws as the squirrel tried to run away. The claw marks are what created what is now known by such indigenous communities as the reason why brown squirrels have their stripes.

Bruchac, Joseph and Bruchac, James (2005). Turtle's Race with Beaver

This charming fable of brains versus brawn is a great read for all young readers. Upon awakening, after her long winter nap, Turtle sees that her pond has been taken over by Beaver. Beaver challenges Turtle to a race: whoever wins can stay while the other must find a new home. The one who wins the race demonstrates courage and perseverance in the face of adversity.

Campbell, Nicola I. (2005). Shi-shi-etko

Shi-shi-etko is the protagonist of the story and she is about to leave her family to attend residential school. She spends her last days at home filling her heart with the treasures she is about to leave behind - the beauty of her surroundings (creek, grass, sun) and her family - mother, father and grandmother who each share valuable teachings and mentoring (gathering food, hunting, fishing, making medicine, making clothes) that they want her to remember. Shi-shi-etko finds comfort in the beauty around her even though she is about to endure a great loss.

Campbell, Nicola I. (2008). Shin-chi's Canoe

This is the picture book sequel to the award-winning, *Shi-shi-etko*. It tells the story of two children's experiences at residential school. Shi-shi-etko is about to return for her second year, but this time her six-year-old brother, Shin-chi, is going, too. Shi-shi-etko urges her brother to remember their surroundings as they make the long journey to the residential school. Upon their arrival, Shi-shi-etko gives him a tiny cedar canoe, a gift from their father. Shin-chi endures hunger, sadness, and loneliness but, finally, the salmon swim up the river and the children return home for a joyful family reunion. This text is much more explicit about what happened at the residential school (the expectations to use English names, to speak English, to hide treasures from home, to adopt new roles as males and females). It is based on Campbell's interviews of elders who are residential school survivors, so the text represents residential schooling experiences generally in North America.

Dorion, Leah (2009). The Giving Tree: A Retelling of a Traditional Métis Story

Based on a true story the author learned from Elder Frank Tomkins, this charming tale focuses on the boyhood reminiscences of Moushoom as he describes finding the "Great Giving Tree" with his mother and father. The book explains the concept of the giving tree where Métis travellers often left food packages or everyday utensils in a special tree along the trail. This was to ensure that future travellers would have adequate food supplies or necessary tools if required along the trail. The traveller could take something from the cache and in return was obliged to leave something for the next person. The story teaches about the sacred law of reciprocity and emphasizes Métis core values and beliefs including strength, kindness, courage, tolerance, honesty, respect, love, sharing, caring, balance, patience, and most importantly, the connection with the Creator and Mother Earth. The illustrations include representations of traditional Métis cultural symbols and lifestyle practices and integrate the vibrant colours historically used by Métis women in their beadwork and related designs. The book also includes an accompanying narration CD in English and Michif.

Dunphy, Madeleine (2007). Here is the Arctic Winter

This poetic cumulative tale describes the cold, barren Arctic winter and how the arctic wolf, hare, cod, fox, snowy owl, polar bear, ringed seal, and Peary caribou are interdependently linked to each other in the chain of life (food chain). The pattern of the text makes the book easy to recall and retell.

Dupuis, Jenny Kay and Kacer, Kathy (2016). I Am Not a Number

This picture book story is based on a true story about an eight year old girl named Irene who is sent to residential school. Despite being mistreated and having her identity challenged, Irene remembers her mother's words "to stay true to who she is." Her prayers are answered when she and her siblings are sent home for the summer. When it is time to go back to residential school and the Indian Agent comes, Irene and her family have a plan.

Einarson, Earl (2004). The Moccasins

Earl Einarson is a Kyunax First Nations author who writes about a protagonist, a small boy, who tells his story about feeling loved by his foster family. The moccasins that the boy wears become a symbol of the love that he felt while living in this family. He cherishes those moccasins so much that when his son is born, he puts the moccasins on a shelf to give to him when he gets big enough.

Eyvindson, Peter (2015). Kookum's Red Shoes

This is a picture book that compares the protagonist's experience to that of Dorothy in *The Wizard of Oz*, when Dorothy is whisked away by a tornado to Oz. Kookum draws this comparison to her experience throughout the story, from the time the green truck came "knifing" its way down a dirt road from the residential school to her home. A man grabbed her and tossed her into the back of the truck as a cloud of dust appeared around them (like the tornado in *The Wizard of Oz*).

Eyvindson, Peter (1996). Red Parka Mary

Red Parka Mary is about how a young Indigenous boy and an elderly woman build what initially appears to be an unlikely friendship. Originally, when the boy first saw Mary, he was skeptical about her because of her appearance (floppy moccasins lined with rabbit fur, thick grey wool socks, Montreal Canadian red toque and "her skin was brown and wrinkled"). Eventually, he came to know her as she gave him berries, and then his mother asked him to return a cup of sugar to Mary. Over time, they had more opportunities to share and to become good friends who exchanged Christmas gifts (a beautiful red parka for Mary and a beautiful red heart on rabbit fur for the boy). By the end of the story, we see a blossoming of an awkward friendship into a warm familial connection.

Goble, Paul (1987). Buffalo Woman

A talented young hunter draws his arrow against a buffalo cow drinking from a stream. Before he releases his arrow, the buffalo transforms into a beautiful and mysterious maiden, whom he knows he must marry. A son is born to the married couple, however, the hunter's tribe shun the Buffalo Woman because she is different and not considered one of them. The young bride and her son leave to return to her people. The hunter's heart compels him to follow, but he has been warned: The Buffalo Nation is angry at the Straight-up People. His love for his family is tested and if he cannot find his wife and son among the many buffalo, they will be lost to him forever. With the help of his son, the hunter passes his test and is given the honor of joining the buffalo. His bravery results in the union between his People and those belonging to The Buffalo Nation. In the telling of this legend, the close interdependent relationship between man and the buffalo is celebrated and the value of the hero sacrificing himself for his family and his people is taught to the next generation.

Hainnu, Rebecca and Ziegler, Anna (2011). A Walk on the Tundra

Rebecca Hainnu shares a glimpse into her own life on the tundra. She tells the story of Inuujaq who is bored, so she decides to join her Grandma for a walk on the tundra. To Inuujaq's amazement, the tundra is filled with interesting and useful plants. Her grandma tells her stories about each plant and different ways the plants can be used. Inuujaq comes to realize the wealth of knowledge that her grandmother holds and embraces the experience so much that she asks to join her again on their next walk. There is a glossary of Inuktitut words and phrases. In addition to an informative storyline that teaches the importance of Arctic plants, this book includes a plant glossary with photographs and scientific information about various plants found throughout the Arctic.

Holloway, Pam (2006). Berries

This is a simple predictable text intended to introduce students to different kinds of berries such as salmonberries, huckleberries, salalberries, and thimbleberries. Because numerous texts in this literature kit and others mention the importance of berries in Cree, Métis, Iroquois and other indigenous communities' medicine-making, ceremonial preparations, and cooking traditions, this text may compliment others that mention these traditions.

Ipellie, Alooook with MacDonald, David (2007). The Inuit Thought of It - Amazing Arctic Innovations

Alooook Ipellie and David MacDonald explore the amazing innovations of traditional Inuit and how their ideas continue to echo around the world. Some inventions are still familiar to us: the one-person watercraft known as a kayak (Inuit name). Other innovations have been replaced by modern technologies (e.g., slitted snow goggles protected Inuit eyes long before sunglasses arrived on the scene). Other innovations were necessary and reflective of Inuit ingenuity (e.g., using human-shaped stone stacks [Inunnguut] to trick and trap caribou). More than 40 Inuit innovations are explored, including: dog sleds, shelter, clothing, kids' stuff, food preservation, and medicine.

Jameson, Catherine (2006). Zoe and the Fawn

This is a story of a young girl and her father and their search for the mother of a visiting fawn. Each time they spot a new animal, Zoe wonders if that is the mother they are looking for. After a long search, they return home to a surprise. The repetitive text and illustrations make this book a great choice for young readers. Animal names are featured in both English and Okanagan Syilx.

Johnson, E. Pauline (2004). The Lost Island

This picture book portrays a boy learning from an elder about a legend from hundreds of years ago about how Sagalie Tyee, a medicine man, who had a vision that the "Island of the North Arm" would no longer exist and "pale faces" would create huge buildings on the coast (what is now Vancouver) and camp there. The elder makes a plea that extends from this Chief Tyee, to never forget about the power of the island, its animals, the water, and the Earth. This legend is about lamenting the loss of land, animals, traditions, and culture as well as courage and perseverance.

Jordan-Fenton, Christy and Pokiak-Fenton, Margaret (2014). Not My Girl

Two years ago, Margaret left her Arctic home for the outsiders' school. Now she has returned and can barely contain her excitement as she rushes towards her waiting family, but her mother stands still as a stone. This strange, skinny child, with her hair cropped short, can't be her daughter. "Not my girl!" she says angrily. Margaret's years at school have changed her. Now ten years old, she has forgotten her language and the skills to hunt and fish. She can't even stomach her mother's food. Her only comfort is in the books she learned to read at school. Gradually, Margaret relearns the words and ways of her people. With time, she earns her father's trust enough to be given a dogsled of her own. As her family watches with pride, Margaret knows she has found her place once more. *Not My Girl* is a poignant story of a determined young girl's struggle to belong.

Jordan-Fenton, Christy and Pokiak-Fenton, Margaret (2013). When I Was Eight

This picture book memoir begins with Olemaun living on the land with her family. Her older sister has attended residential school and brought back a special book about a girl named Alice. Olemaun wants to attend this school too. Reluctantly her father agrees. A rude awakening occurs when Olemaun's long braids are cut off and her warm Inuk clothing is replaced by thin clothes and scratchy underwear. Even her name is taken and she is now known as Margaret. Hard work scrubbing floors and overseen by black-robed nuns was how the students passed their time in this school. Finally, the students are taken to a classroom and Margaret now believes she will at last learn to read. Overcoming her inability to speak English and dealing with the harsh discipline of the nuns, Margaret finally succeeds. She can read her precious book about a magical world and a girl named Alice. Readers can identify with this Inuk girl whose courage and determination help her to overcome the challenges of a foreign culture and learn to read.

Jumbo, Sheyenne and Willett, Mindy (2009). Come and Learn with Me

Nine-year-old Sheyenne lives in Sambaa K'e (Trout Lake), Northwest Territories, and she is the co-author of this text about her life experiences being mentored by the many adult role models in her life (mother, father, grandfather, aunties, uncles). She takes the reader on a journey through her eyes as she re-lives what her community is like in the fall, the season of moose, over two weeks while school is out. This is the fourth book in the popular series *The Land Is Our Storybook* and features the Dehcho region of the Dene.

Krensky, Dr. Stephen (2009). How Coyote Stole the Summer

This is a trickster tale about the protagonist, Coyote, tricking an "Old Woman" and her children into sharing her magic black bag containing summer. Coyote meets Raven who shares this information about the "Old Woman" having a bag containing summer and suggesting a plan for how Coyote might trick her to get the bag away from her. Coyote follows this plan, and to that end, gathers his friends: Wolf, Moose, Elk, Stag, and Antelope to make a plan to steal summer. Although Coyote gets the bag of summer away from the "Old Woman", he decided that instead of enduring "war", he negotiated sharing summer for part of the year. This proposal was deemed to be "fair" and that is how the season of summer came to be understood by Eastern Shoshones indigenous peoples in Wyoming and the grassy plains of the Rocky Mountains.

Kusugak, Michael Arvaarluk (1998). Arctic Stories

In the prologue, the reader learns that in the summer of 1958, U.S., Canadian, and Russian scientists, who were studying ice in a large black helium-filled airship, "ZPG-2", toured Alaska and northern Canada. The problem was that residents of the Arctic Circle (Repulse Bay) had never seen anything like this airship and mistook it for a threat. This book is a collection of stories told from the perspective of Agatha, the protagonist, who lives in Repulse Bay. The author weaves a tapestry of simply told stories, each of which, by skillful use of detail, manages to bring to life the experience of growing up in a small Inuit community. The last story details Agatha's experience of being flown into Chesterfield Inlet to attend residential school.

Mack, Terri (2013). We Greet the Four Animals

The Medicine Wheel is a guide to living a healthy life. People use it all around the world. There are four parts to the Medicine Wheel that teach us many different things. There are four animals in each of the four directions that are respected. In this short, colourful text the reader learns about thanking the Eagle, Bear, Wolf, and Buffalo. Their gifts teach us the skill of setting goals for ourselves; the courage to learn, share, and teach; the joy of life, laughter, and love; and the importance of being a good friend. This book lends itself to movement and further exploration of the meaning of the medicine wheel.

McDermott, Gerald (2001). Raven: A Trickster Tale from the Pacific Northwest

This is a mythic creation tale in a picture book format about how the sun was brought to world. It begins with the protagonist and trickster, Raven, a central and recurring character in myths of the Pacific Northwest. He roams Earth and discovers that the world is blanketed in darkness. He decides to bring light to the world and in his search for light, the Raven uncovers Sky Chief's house, which has light beaming from the windows. To gain access to it, Raven turned himself into a pine needle and was swallowed by the Sky Chief's daughter and reborn as her son. While Raven was her son, he played with some nested boxes and inside the last box was the sun. Once he came into contact with the sun, he was transformed back to his raven form and flew away to give the world the sun. The end pages (beginning and end of the book) contain important information about the Pacific Northwest and trickster tales as part of the culture and history of Pacific Northwest indigenous peoples.

Meuse, Theresa (2003). The Sharing Circle

Sharing Circle is a compilation of seven children's stories about First Nations culture. Each of the seven stories, *The Eagle Feather*, *The Dream Catcher*, *The Sacred Herbs*, *The Talking Circle*, *The Medicine Wheel*, *The Drum*, and *The Medicine Pouch* explore First Nations cultural practices and teaches children about Mi'kmaq beliefs and heritage. Matthew, the protagonist, shares his special treasures that remind him of his First Nations culture. One of his favourite treasures is the medicine pouch that his grandfather made for him. In it, he keeps sacred herbs his mother gave him, which remind him to be grateful for nature's gift; an eagle feather from his father, which is a symbol of the spiritual strength of his culture; and a dream catcher that Matthew gave to his friend Dustin to help him not have bad dreams.

Munsch, Robert (2017). Blackflies

Blackflies is set on a reserve in northern Alberta, and it is a picture book narrative written in the repetitive style of Robert Munsch. It is about a young girl named Helen, whose sister and father have been swept up by a swarm of blackflies.

Native Northwest/Garfinkel Publications (2010). Learn the Alphabet with Northwest Coast Native Art

A board book that has traditional symbols and Northwest Coast art for letters of the alphabet. The format is simple; each page teaches a letter, a word and features an illustration. **E** is for a bright magenta **Eagle** and **R** is for a dynamic red, black and white **Raven**. Other images relate to Indigenous culture.

Nelson, S.D. (2007). Coyote Christmas - A Lakota Christmas

In this picture book, the protagonist, Coyote, wants to find some people "to trick" in order to get a hot meal on Christmas Eve. Sneaky Coyote is known in this Sioux traditional tale as a trickster, and he is aware that there's one character people can't refuse on Christmas Eve - Santa Claus! Using straw for a jolly belly and wool for his Santa's beard, Sneaky Coyote fools a family into welcoming him into their

home for a Christmas meal. But just when he thinks he's gotten away with his ruse, taking their food and leaving the family with nothing, he's foiled by a strange occurrence. Raven has been observing Coyote's antics and decides to outdo him with her own powers. Unbeknownst to Coyote, she turns the straw into gifts. When the family asks Coyote to open gifts with them, he starts to run to the door and trips over the bag. Coyote is astounded by the gifts that spill out. The little girl and her parents open theirs and find terrific items. The boy opens his, but it is empty. In a panic, Coyote runs from the house. The family - including the boy - races after them. Raven's gift to the boy was the ability to walk again. From atop a fence in the farmyard, Coyote waves back at them, loses his balance and, falls. Raven and the farm animals laugh as Sneaky Coyote slinks into the snowy night.

Nicholson, Caitlin Dale and Morin-Neilson, Leona (2008). Niwechihaw/I Help

This simple story told simultaneously in Cree and English explores a young child's relationship to his Kokhom. As the young child follows his Kokhom on a walk, he absorbs the rich cultural traditions and values of his Cree heritage. The traditions involved him in "listening, picking, praying, eating . . . just as she does." Beautiful paintings help illustrate many of the cultural traditions and evoke the beauty of the relationship between this boy and his Kokhom.

Olsen, Sylvia and Martin, Robert (2007). Which Way Should I Go?

Joey is a happy Nuu-chah-nulth boy, eager to help and quick to see the bright side of things. Joey's grandma was his favourite person in the whole world. But when he loses his beloved grandmother, the sun goes out in his world. Joey grieves the loss of his grandmother and has a difficult time enjoying activities and things he previously loved. Fortunately, Grandma has left something of herself behind - a song, which keeps knocking on Joey's heart, and a dance, which urges him to get up on his feet and embrace life again.

Olsen, Sylvia (2013). Yetsa's Sweater

A beautiful real life narrative of connection between three generations: Yetsa, her mother, and her grandmother. Through the creation of each unique Cowichan sweater, from sheep herding to teasing, carding and spinning, the story of tradition is explored. *Yetsa's Sweater* describes the symbols that are knit into the design that tell a personal story. The text is vibrant and rich in imagery: "cloud mountain", "witch's stew", "wool is heavy and hot", "swishing in the spring breeze", "wound as big as soccer balls". At the end of the story is a short history of the Cowichan Sweater.

Pokiak, James and Willett, Mindy (2010). Proud to be Inuvialuit: Quviahuktunga Inuvialuugama

This true narrative is told by James, who lives in the hamlet of Tuktoyuktuk, North West Territories, which is above the Arctic Circle on the shore of the Arctic Ocean. James grew up on the land, learning the traditional values and survival skills of his people. He is now passing on those traditions to his children. James and his daughter Rebecca share their Inuvialuit culture and history by explaining the importance of and taking part in the beluga whale harvest.

Robertson, David A. and Flett, Julie (2016). When We Were Alone

This picture book is a gentle introduction to residential schools and the difficult time that indigenous children and their families had during this time in Canadian history. This picture book shares a loving connection between a young girl and her grandmother. As they tend to the grandmother's garden together, the little girl asks questions about why the grandmother is the way she is. The grandmother shares sad historical truths that have shaped her identity. Cree language is interspersed throughout the story. She shares how she and other children attended school far away from their families, that they were required to cut their hair against their wishes, and that they were required to dress the same, and that they children were not allowed to speak their Cree language. What was hardest was that children and their families were separated.

Royston, Angela (2009). Life Cycle of a Salmon

This is a nonfiction text that reviews the life cycle of a salmon in a very colourful set of pictures depicting the salmon's life span for a decade.

Savageau, Cheryl (2006). Muskrat Will Be Swimming

This picture book is a layered text, with a story about the protagonist, a young girl named Jeannie, and the Sky Woman creation story of the Haudenonsaunee, People of the Longhouse, also known as the Iroquois. In the primary story, Jeannie laments being called "Lake Rat" by her elementary classmates. She explains her frustration to her grandfather. Her grandfather helps Jeannie understand that her identity as a Métis person is rooted in a spiritual relationship with the land and water. He illuminates this teaching using his own story about being called "frog" in school because of his French and Indigenous background. He then tells Jeannie a creation story about "Sky Woman" falling through a hole in the sky and the sea animals gathering together to bring Earth to her feet so that she would have somewhere to stand in the water. This book is about embracing one's cultural roots and identity.

Scholastic Canada (2010). First Nations Moving Forward and The Territories

First Nations Moving Forward is a text that introduces students to the overall timeline and events of historical significance in Canada that highlight how indigenous peoples are diverse and have managed tensions with European communities since the 1800s. Scholastic published a second text, *The Territories: Aboriginal Peoples* in the same series. This text provides an overview of the same period of history and details information about the three Canadian territories and the diverse cultural groups who live there. Both texts are helpful background information resources to help teachers and students in primary grades to develop a general timeline of changing relationships between Indigenous and non-indigenous peoples in Canada.

Sloat, Teri and Huffmon, Betty (2004). Berry Magic

This is a pourquoi tale "origin" story that explains how the protagonist, Anana, listens to an older women complaining as they pick the "hard, dry crowberries". During berry picking, Anana thinks up a

plan to give them pleasure. She sews four dolls, each with a different color pelatuuk, or head scarf. After carrying them to the hills, she sings a special song and dances, transforming each doll into a berry girl who speckles the fields with cranberries, blueberries, raspberries, and salmonberries. The rich language enlightens readers to different elements of the Eskimo culture such as reindeer-skin bags, muskrat parkas, and the "ice cream" called akutaq.

Sloat, Teri (2002). There Was an Old Lady Who Swallowed a Trout!

This picture book is a circle story and patterned after the traditional poem, "I Know an Old Lady Who Swallowed a Fly!", but, in this book, this old lady swallows a salmon, an otter, a seal, a walrus, and more, until eventually she swallows the entire sea and the trout swims free! Beautiful illustrations in this story capture the scenery and wildlife of the Pacific Northwest based on the author's experiences living and working along the Bering Sea in Alaska teaching and learning alongside varied indigenous communities.

Spalding, Andrea and Scow, Alfred (2009). Secret of the Dance

In 1885, the Canadian government passed a law forbidding indigenous people to hold ceremonies, including the Potlatch. But these ceremonies were the essence of indigenous culture and so were continued in secrecy. This story, although fiction, is based on an incident in the life of the child Watl'kina, now known as retired Judge Alfred Scow. The young boy in the story travels with his family to honour their tradition, defying the Indian agent and government rulings regarding ceremony. The boy sneaks into a forbidden potlatch and sees his father dance for the first and last time. Time passes and the boy grows older. Each time he steps in procession and wears the regalia that was once forbidden, he remembers his father and rejoices.

Wheeler, Jordon (2009). Chuck in the City

This is a picture book about a little boy, Chuck, who visits the city for the first time with his mom. He finds that his exploration leads him to see things he hasn't seen before (alley cats, sewer rats, big stray dogs). He gets lost and eventually is found by the city police. This is a rhyming picture book with limited references to Chuck's background except that he mentions his kookum now lives in a city and he imagines that her life must be like his exploration.

Wiebe, Ruby (2006). Hidden Buffalo

This is a wondrous tale of the buffalo based on an ancient Cree legend. As the Cree people watch summer drift into autumn, they search the Prairie for the great buffalo herds that will provide food for the coming winter. But they find none and grow desperate with hunger. Sky Running wants to help his people. One night he has a vision that reveals to him where the great herds are in the Badlands to the south, the territory of his tribe's fiercest rivals. The tribe must risk venturing into enemy territory to survive. The story shows the connections between Elders and thanking the Creator for the bounty of the buffalo.

Yerxa, Leo (2012). Ancient Thunder

This wonderfully lyrical text is inspired by the author's love of horses and the traditional clothing of the Plains People. Each page is a work of art. The compositions feel more akin to cave paintings and evoke a sense of wonder. A must have for aspiring artists interested in native cultures and teaching the art curriculum, particularly: fabric arts, representing texture, creating foreground and background.