

Threads & Themes Grade 7, Unit 4, Investigation 1 Summative Assessment (Teacher Edition)

Focus Standards: RI.7.2, RI.7.3, RI.7.4, RI.7.9, RL.7.2, RL.7.3, RL.7.4, RL.7.5, L.7.1.a, L.7.1.b, L.7.4.a, L.7.4.d, L.7.5.a

PASSAGE 1

Carriers of Culture: How Heritage Languages Travel Between Generations —

Lexile: 1050L | Informational

(1) A heritage language is a language a person learns at home or from family members that differs from the dominant language of the wider community. In the United States, Spanish is the most widely spoken heritage language, but the list is long and growing. Families pass along Korean, Tagalog, Vietnamese, Arabic, Haitian Creole, Navajo, and many other languages across kitchen tables, conversations with grandparents, and the quiet corners of daily life. For some young people, a heritage language can be many things. It could be the sound of a lullaby, a list of dishes for a family gathering, or a voice on the end of a long-distance call. Researchers say it is also one of the most fragile forms of cultural knowledge a family carries.

(2) Linguists who study how languages move between generations describe a pattern called intergenerational transmission. In a typical case, grandparents arriving in a new country speak the heritage language fluently. Their children, raised between two worlds, often grow up bilingual. But they lean more heavily on the dominant language at school and work. By the third generation, the heritage language often narrows to a smaller set of uses: greetings, food words, prayers, terms of affection. Without purposeful effort, the language can fade within three generations. Sociolinguists call this the “three-generation rule.”

(3) Still, fading is not the only possibility. Across the country, families and communities are actively reshaping the arc. In Korean American households, weekend schools called *hagwon* have grown into a wide network where children practice reading and writing in Korean. In Mexican American communities, some families speak Spanish in the home as a matter of principle. They treat the language as a daily promise rather than a holiday tradition. Haitian American families in Miami and Boston have built community centers where Kreyòl is spoken in homework clubs, cooking classes, and radio shows. In Navajo Nation schools, Diné bizaad—the Navajo language—is now taught through immersion programs. Tribal educators designed these programs to restore what boarding-school policies once tried to erase.

(4) These efforts reflect a shift in how families think about their languages. For much of the twentieth century, teachers and doctors often told immigrant parents that speaking a heritage language at home would confuse children and slow their English. Research from the last thirty years has largely overturned that advice. Large studies have found that children who grow up speaking more than one language tend to develop strong academic skills when both languages

are supported. Linguists now argue that bilingualism is not a burden on learning. It is a resource that can strengthen it.

(5) One feature of heritage-language life that researchers find especially interesting is code-switching. Code-switching includes the practice of moving between two languages in a single conversation, sometimes in a single sentence. A Vietnamese American teenager might text a cousin in a blend of both languages, each one carrying a different shade of meaning. Linguists once dismissed this kind of switching as a sign of weak ability. Most now see it as a skilled form of communication. It allows speakers to signal closeness, humor, identity, and audience all at once.

(6) Another pattern involves what researchers call receptive bilinguals. These are people who understand a heritage language but do not always speak it back. A young person may nod along to a conversation in Arabic or Tagalog, pick up the jokes, and track the gossip, while answering in English. Linguists note that receptive bilingualism is not failure. It is a stage on a longer path. Many adults who grew up as receptive bilinguals return to active speaking later in life, often when they become parents themselves.

(7) Heritage languages also shape what families remember. Certain ideas, like particular forms of politeness or terms of respect, live more comfortably in one language than another. The Korean term *jeong* describes a deep emotional bond between people and has no exact English equivalent. The Arabic phrase *inshallah*, meaning “if God wills,” carries layers of meaning that translation cannot fully capture. When a heritage language weakens, these cultural tools can weaken with it.

(8) Researchers studying how languages are kept across communities agree on one key finding. Heritage languages are not preserved by accident. They travel only when families, schools, and communities choose, again and again, to carry them forward. The language a grandparent speaks at the dinner table is not merely a link to the past. For the children listening, it can become a resource for the future.

ITEMS — PASSAGE 1

Item 1 — RI.7.4 | Word Meaning (Informational) | DOK 2 | Multiple Choice

Read this sentence from paragraph 1 of “Carriers of Culture: How Heritage Languages Travel Between Generations.”

Researchers say it is also one of the most fragile forms of cultural knowledge a family carries.

What does the word fragile mean as it is used in paragraph 1?

- A) easy to lose
- B) hard to share
- C) kept at home

D) passed on by families

Item 2 — L.7.4.d | Verify Meaning with Dictionary | DOK 2 | Multiple Choice

Read this sentence from paragraph 2 of “Carriers of Culture: How Heritage Languages Travel Between Generations.”

Linguists who study how languages move between generations describe a pattern called intergenerational transmission.

Read the dictionary entry below.

transmission (*noun*)

1. the act of passing something from one person, place, or thing to another
2. a series of gears by which an engine sends power to the wheels
3. the broadcast of a radio or television signal
4. the spread of a disease from one person or animal to another

Which definition BEST matches the meaning of transmission as it is used in the passage?

- A) definition 1
- B) definition 2
- C) definition 3
- D) definition 4

Item 3 — RI.7.3 | Interactions of Ideas | DOK 3 | Sorting/Matching (TEI)

The author describes the “three-generation rule” and offers counterexamples to that rule. Drag each detail into the column that MATCHES the idea it supports.

- 1) Supports the “Three-Generation Rule”
- 2) Counterexample to the Rule

- A) Korean American families send children to weekend *hagwon* schools.
- B) Children who are raised bilingual tend to use the dominant language at school and work.
- C) Navajo Nation immersion programs restore Diné bizaad.
- D) People arriving in a new country speak their heritage language fluently.
- E) The heritage language may be used mainly for greetings and food words.
- F) Haitian American community centers use Kreyòl in homework clubs.

Item 4 — L.7.1.a | Function of Phrases and Clauses | DOK 1 | Multiple Choice

Read this sentence from paragraph 4 of “Carriers of Culture: How Heritage Languages Travel Between Generations.”

For much of the twentieth century, teachers and doctors often told immigrant parents that speaking a heritage language at home would confuse children and slow their English.

What is the function of the phrase “For much of the twentieth century” in this sentence?

- A) It tells who was giving the advice.
- B) It identifies when the claim was common.
- C) It explains why parents listened to the advice.
- D) It shows what the teachers and doctors believed.

Item 5 — RI.7.3 | Interactions of Ideas | DOK 3 | Multiple Choice

How do paragraphs 4 and 5 MAINLY develop the author’s argument about heritage languages?

- A) They tell why bilingual children may tend to struggle at school.
- B) They give examples of communities that keep heritage languages alive.
- C) They describe how researchers have changed their views on bilingualism.
- D) They explain that some people can communicate in two languages at once.

Item 6 — RI.7.2 | Objective Summary | DOK 2 | Multiple Choice

Which option provides the BEST objective summary of paragraph 6 of “Carriers of Culture: How Heritage Languages Travel Between Generations”?

- A) Receptive bilinguals are people who can understand a language they do not speak. These people may eventually learn how to speak their heritage language, which is really cool.
- B) Receptive bilinguals are people who can understand jokes in a language they do not speak. This is not a failure, and it is actually okay.
- C) Receptive bilinguals are people who can understand a heritage language they do not speak. These people may return to speaking the language later in life, typically when they have their own children.
- D) Receptive bilinguals are people who can pretend to understand a language they do not speak. This is an expected stage for people whose parents and grandparents speak a heritage language.

Item 7 — RI.7.2 | Central Idea | DOK 3 | Multiple Choice

Which statement BEST expresses the central idea of “Carriers of Culture: How Heritage Languages Travel Between Generations”?

- A) Spanish is the most common heritage language in the United States.
- B) Heritage languages survive when speakers choose to keep them alive.
- C) Bilingual children learn more slowly than children without an additional heritage language.
- D) Most heritage languages fade over time in the United States.

The Second Chop — Lexile: approx. 860L | Literary

(1) The onion sat on the cutting board like a small, stubborn moon. Nour stared at it. Behind her, the kitchen smelled of warm cardamom and lamb, and Baba was humming something low and off-key, the way he did every evening in Ramadan when the sun had not quite finished setting. On the counter, the clock told her there were forty minutes until *iftar*. The onion was calling to her now.

(2) “Like this,” Mona said, appearing at Nour’s shoulder with the quiet authority of a thirteen-year-old who had been allowed to use the big knife for two whole summers. She picked up the knife—the one with the dark handle that their mother had brought from Beirut—and held it the way Teta had shown her, thumb curled against the blade, fingers tucked back like a little cave. “Your hand is a turtle. The turtle protects itself.”

(3) Nour tried. The knife felt heavier than she remembered, heavier than it had any right to be. The turtle of her left hand was too brave, flattening instead of curling. Mona reached over and folded Nour’s knuckles gently.

(4) “Slower,” Mona said. “You are not chopping. You are listening to the onion.”

(5) That was something Teta used to say, back when she still came to stay for Ramadan, back before the long flight from Beirut became too hard on her knees. Teta used to stand at this counter and chop onions so thin they curled like wood shavings. Her knife would hover over the board like a bird deciding whether to land. When she finally brought it down, the sound was one clean note. Tak. A promise kept.

(6) Nour’s first cut was not a promise. It was a thud. The knife slid, the onion rolled, and a crescent of it skidded across the board toward the edge.

(7) “It’s fine,” Mona said, catching it. She did not laugh, which was kinder than laughing would have been. “Try again. The second chop is always better than the first.”

(8) The second chop was better. Barely. The third was better still. By the tenth, Nour had found something like a rhythm—not Teta’s rhythm, which had been a song, and not Mona’s, which was confident and quick, but her own: careful, uneven, determined. The onions piled up in soft, translucent ribbons that she could see through and made her eyes sting.

(9) “You are crying,” Mona said, teasing now.

(10) “I am not. It is chemistry.” Nour had learned this in fifth grade from a teacher who loved explaining things. When you cut an onion, the cells release a compound that drifts up and irritates the eyes. It was science. It was not sadness.

(11) And yet, as she blinked through the sting, Nour thought about Teta’s hands—the thin gold ring she always wore, the small scar on her thumb from a long-ago knife, her skin softer than cotton. Teta had taught Mona to chop onions last summer, the summer she had been comfortable flying. On a video call two days ago, Teta had sat in her kitchen in Beirut and held up

a lemon, rotating it slowly in front of the camera so Nour could see how to slice it for the lentil soup.

(12) “Mona,” Nour said, her voice smaller than she meant it to be, “do you think Teta would say I’m doing it right?”

(13) Mona looked at the board for a long moment. She considered the uneven ribbons, the crescents that had almost escaped, the little turtle of Nour’s left hand that was finally, stubbornly, remembering.

(14) “I think,” Mona said slowly, “that Teta would say your hands are learning to remember her.”

(15) Nour kept chopping. The kitchen kept its warm, patient noise—the oil murmuring, Baba humming, the refrigerator’s small breath. Somewhere in Beirut, maybe, her grandmother was slicing a lemon and thinking of them. Somewhere in the pan behind her, the lamb was becoming dinner. Her turtle hand held its shape. The knife, steady now, made its small and imperfect promises.

(16) Tak. And then, a little later, tak again.

ITEMS — PASSAGE 2

Item 8 — RL.7.4 | Word Meaning (Literary) | DOK 2 | Multiple Choice

Read this sentence from paragraph 6 of “The Second Chop.”

The knife slid, the onion rolled, and a crescent of it skidded across the board toward the edge.

What quality of the onion does the word crescent refer to?

- A) the way the onion smells
- B) the size of the piece of onion
- C) the shape of the piece of onion
- D) the way the onion feels

Item 9 — L.7.5.a | Figurative Language | DOK 2 | Multiple Choice

Read this sentence from paragraph 2 of “The Second Chop.”

“Your hand is a turtle.”

What is the meaning of this metaphor?

- A) Nour’s hand is turning green.
- B) Nour is feeling shy.
- C) Nour’s hand should be rounded.
- D) Nour is moving slowly.

Item 10 — RL.7.5 | Text Structure | DOK 3 | Sorting/Matching (TEI)

In paragraph 5, the narrator shifts backward in time to show Teta chopping onions. Drag each statement into the column to indicate whether or not it describes the role of this paragraph.

Table Headings:

- 1) Describes the Role of Paragraph 5
 - 2) Does Not Describe the Role of Paragraph 5
- A) It establishes the ideal Nour is trying to match.
 - B) It introduces a new character who appears later in the story.
 - C) It connects Mona’s current instruction to Teta’s past instruction.
 - D) It explains how many hours away Beirut is from where Nour lives.
 - E) It shows Teta performing the skill with ease before Nour attempts it.
 - F) It compares Teta flying in a plane to a bird flying above the board.

Item 11 — RL.7.4 | Word Choice | DOK 2 | Multiple Choice

Read this excerpt from paragraph 6 of “The Second Chop.”

Nour’s first cut was not a promise. It was a thud.

What does the author’s choice of the word thud MOST likely suggest about Nour’s first cut?

- A) It was light.
- B) It was clumsy.
- C) It was careful.
- D) It was confident.

Item 12 — L.7.4.a | Context Clues | DOK 2 | Multiple Choice

Read this sentence from paragraph 8 of “The Second Chop.”

The onions piled up in soft, translucent ribbons that she could see through and made her eyes sting.

Which context clue from the sentence BEST helps the reader determine the meaning of translucent?

- A) “piled up”
- B) “soft”
- C) “ribbons”
- D) “see through”

Item 13 — RL.7.3 | Character | DOK 3 | Multiple Choice

How does Nour change from the beginning to the end of “The Second Chop”?

- A) She learns to master Teta’s technique by the final paragraph.
- B) She becomes a faster and cleaner chopper than her sister.
- C) She decides to stop chopping and let Mona finish the onions.

D) She moves from an unskilled first cut to a steady rhythm of her own.

Item 14 — L.7.1.b | Sentence Types | DOK 1 | Multiple Choice

Read this sentence from paragraph 7 of “The Second Chop.”

She did not laugh, which was kinder than laughing would have been.

What is the structure of this sentence?

- A) simple sentence
- B) complex sentence
- C) compound sentence
- D) compound-complex sentence

Item 15 — RL.7.5 | Text Structure | DOK 3 | Multiple Choice

The word tak appears in paragraph 5 and again in paragraph 16. What does this structural choice MOST likely accomplish?

- A) It links Teta’s chopping to Nour’s growing skill.
- B) It reminds the reader that Nour’s chopping is noisy.
- C) It suggests that Nour has become as skilled as her grandmother.
- D) It shows that Teta is a more important character in the story than Nour.

Item 16 — RL.7.2 | Summary | DOK 2 | Multiple Choice

Which detail would be MOST important to include in a summary of “The Second Chop”?

- A) The kitchen smells like cardamom and lamb.
- B) Baba hums while preparing the Ramadan dinner.
- C) Mona shows Nour how to hold the knife.
- D) Chopping onions can irritate the eyes.

Item 17 — RL.7.2 | Theme | DOK 3 | Multiple Choice

Which statement BEST expresses a theme of “The Second Chop”?

- A) Cooking together is an important family tradition.
- B) People should listen to the advice of their older siblings.
- C) It is meaningful to pass skills through family even if they change over time.
- D) Learning something well takes many years of deliberate practice and effort.

ITEMS — BOTH PASSAGES

Item 18 — RI.7.9 | Compare Across Texts | DOK 3 | Multi-Select (TEI)

How do “Carriers of Culture: How Heritage Languages Travel Between Generations” and “The Second Chop” DIFFER in how they describe the way information is passed between generations? Select the TWO statements that BEST describe a difference between the passages.

- A) “Carriers of Culture” focuses on language transmission; “The Second Chop” focuses on a physical skill.
- B) “Carriers of Culture” describes a broad research-based pattern; “The Second Chop” describes one family’s scene.
- C) “Carriers of Culture” argues against maintaining family cultures; “The Second Chop” argues in favor of maintaining them.
- D) “Carriers of Culture” suggests that formal learning is most effective; “The Second Chop” recommends informal ways of learning.
- E) “Carriers of Culture” focuses on the role of younger family members; “The Second Chop” focuses on the responsibilities of older people.

Item 19 — RI.7.9 | Compare Across Texts | DOK 3 | Multiple Choice

Which statement correctly compares how the two passages describe what it takes to pass a heritage on?

- A) Both passages claim that family traditions will fade over time.
- B) Both passages argue that grandmothers value passing on traditions more than other family members.
- C) “Carriers of Culture” argues that languages are too difficult to preserve; “The Second Chop” argues that traditions be maintained without change.
- D) “Carriers of Culture” focuses on purposeful preservation efforts; “The Second Chop” shows that imperfect practice can still carry a tradition forward.

SPELLING

Administrator note: Read the word, then read the sentence, then repeat the word clearly, and pause for students to write.

Item 20 — Spelling | Spelling | DOK 1 | Fill-in-the-Blank

belonging

A sense of **belonging** often comes from feeling known by your family and community.

belonging

Write the spelling word you heard:

Item 21 — Spelling | Spelling | DOK 1 | Fill-in-the-Blank

ancestor

My grandmother told me stories about the **ancestor** who first came to this country.

ancestor

Write the spelling word you heard:

Item 22 — Spelling | Spelling | DOK 1 | Fill-in-the-Blank

kinship

We feel a deep **kinship** with people who share our history and values.

kinship

Write the spelling word you heard:

Item 23 — Spelling | Spelling | DOK 1 | Fill-in-the-Blank

resemblance

The **resemblance** between the two sisters surprised everyone at the family reunion.

resemblance

Write the spelling word you heard:

ANSWER KEY

#	Answer	Standard	Skill	DOK	Type
1	A	RI.7.4	Word Meaning (Info.)	2	MC
2	A	L.7.4.d	Dictionary	2	MC
3	1) B, D, E 2) A, C, F	RI.7.3	Interactions of Ideas	3	TEI – Sorting
4	B	L.7.1.a	Phrase Function	1	MC
5	C	RI.7.3	Interactions of Ideas	3	MC
6	C	RI.7.2	Objective Summary	2	MC

7	B	RI.7.2	Central Idea	3	MC
8	C	RL.7.4	Word Meaning (Lit.)	2	MC
9	C	L.7.5.a	Figurative Language	2	MC
10	1) A,C,E 2) B,D,F	RL.7.5	Text Structure	3	TEI – Sorting
11	B	RL.7.4	Word Choice	2	MC
12	D	L.7.4.a	Context Clues	2	MC
13	D	RL.7.3	Character	3	MC
14	B	L.7.1.b	Sentence Types	1	MC
15	A	RL.7.5	Text Structure	3	MC
16	C	RL.7.2	Summary	2	MC
17	C	RL.7.2	Theme	3	MC
18	A, B	RI.7.9	Compare Texts	3	TEI – Multi Select
19	D	RI.7.9	Compare Texts	3	MC
20	belonging	Spelling	Spelling	1	FITB
21	ancestor	Spelling	Spelling	1	FITB
22	kinship	Spelling	Spelling	1	FITB
23	resemblance	Spelling	Spelling	1	FITB

RATIONALE APPENDIX

Item 1 — RI.7.4

✓ **Correct: A)** easy to lose — Paragraph 1 pairs “fragile” with cultural knowledge “a family carries,” and paragraph 2 explains how heritage languages “can fade within three generations” without purposeful effort; the meaning that fits is something easily lost.

✗ **Incorrect: B)** hard to share — The passage shows heritage languages are actively shared; fragile does not describe difficulty of sharing.

✗ **Incorrect: C)** kept at home — Paragraph 3 shows heritage languages taught in schools and community centers, not only at home.

✗ **Incorrect: D)** passed on by families — This describes how heritage languages travel, not the meaning of fragile.

Item 2 — L.7.4

✓ **Correct: A)** Definition 1 — The passage uses transmission to describe how languages move between generations, matching “the act of passing something from one person, place, or thing to another.”

✗ **Incorrect: B)** Definition 2 — The vehicle-gear meaning does not fit the linguistic context.

✗ **Incorrect: C)** Definition 3 — The broadcast-signal meaning refers to electronic communication, not language passed within families.

✗ **Incorrect: D)** Definition 4 — Disease spread is a medical context; the passage concerns cultural knowledge, not infection.

Item 3 — RI.7.3

Correct placement: 1) Three-Generation Rule → B, D, E | 2) Counterexample to the rule → A, C, F

A) Korean hagwon (2) — Specific community-preservation example introduced in paragraph 3

B) Beginning of loss of heritage language (1) — Core claim of the three-generation rule in paragraph 2

C) Navajo immersion (2) — Institutional preservation example in paragraph 3

D) Grandparents arrive fluent (1) — Starting point of the fading pattern described in paragraph 2

E) Third generation narrows to greetings (1) — Core claim of the three-generation rule in paragraph 2

F) Haitian community centers (2) — Preservation example from paragraph 3

Item 4 — L.7.1

✗ **Incorrect: A)** It tells who — The subject “teachers and doctors” identifies who, not the target phrase.

✓ **Correct: B)** It identifies when the claim was common — “For much of the twentieth century” is a prepositional phrase functioning adverbially, specifying the time period.

✗ **Incorrect: C)** It explains why — The sentence gives the content of the advice, not a reason parents listened.

✗ **Incorrect: D)** It shows what — The content belief appears in the noun clause “that speaking a heritage language at home . . .”

Item 5 — RI.7.3

✗ **Incorrect: A)** Children struggle with two languages — This is the old view the passage explicitly rejects in paragraph 4.

✗ **Incorrect: B)** Community examples — Community preservation examples appear in paragraph 3, not paragraphs 4–5.

✓ **Correct: C)** Research has changed views on bilingualism and code-switching — Paragraph 4 shows research has “overturned” earlier advice; paragraph 5 applies the same pattern to code-switching (“once dismissed . . . Most now see it as a skilled form of communication”).

✗ **Incorrect: D)** Vocabulary contribution list — The passage does not list vocabulary contributions; this is an off-topic foil.

Item 6 — RI.7.2

✗ **Incorrect: A)** The inclusion of “which is really cool” prevents this from being an objective summary.

✗ **Incorrect: B)** This is an incomplete summary and also expresses a nonobjective idea (“it is actually okay”).

✓ **Correct: C)** This is a complete objective summary of the paragraph.

✗ **Incorrect: D)** This summary includes misunderstandings of the paragraph. For example, receptive bilinguals “nod along” to a conversation not because they are pretending to understand it, but because they actually do understand what is being said.

Item 7 — RI.7.2

✗ **Incorrect: A)** Spanish most common — This is a single fact from paragraph 1, not the central idea.

✓ **Correct: B)** Heritage languages survive when speakers choose to keep them alive — This is developed across paragraphs 2, 3, and 8; paragraph 8 makes this idea explicit (“Heritage languages are not preserved by accident”).

✗ **Incorrect: C)** Bilingual children learn more slowly — This is a misunderstanding of a supporting detail from paragraph 4.

✗ **Incorrect: D)** Most fade over time— This is only one side of the passage’s argument; paragraphs 3 and 8 actively push back on this as a universal outcome.

Item 8 — RL.7.4

✗ **Incorrect: A)** The description of the crescent of onion is not referring to its smell.

✗ **Incorrect: B)** Although the crescent refers to the piece that is skidding across the board, it is not referring to the size of that piece.

✓ **Correct: C)** “Crescent” is a description of the shape of an object, in this case the onion.

✗ **Incorrect: D)** Although the onion may be slippery, “crescent” does not refer to how it feels.

Item 9 — L.7.5

✗ **Incorrect: A)** This is a literal interpretation of the sentence.

✗ **Incorrect: B)** This is not the quality of a turtle that is being referred to in the story.

✓ **Correct: C)** This metaphor is being used to help Nour envision the proper position for her hand.

✗ **Incorrect: D)** This is a literal interpretation of the sentence.

Item 10 — RL.7.5

Correct placement: A, C, E → Describes paragraph 5’s role; B, D, F → Does NOT describe paragraph 5’s role

A) Establishes the ideal → Describes. Teta’s chopping is “one clean note. Tak. A promise kept”—the ideal against which Nour’s imperfect chops are measured.

B) Introduces a new character → Does NOT. Teta is already introduced in paragraph 2 (“the way Teta had shown her”); paragraph 5 deepens, not introduces.

C) Connects Mona’s and Teta’s instruction → Describes. Mona’s “You are not chopping. You are listening to the onion” is linked in paragraph 5 as “something Teta used to say.”

D) Explains how far away Beirut is → Does NOT. Although the paragraph says that Teta lives a long flight away in Beirut, it does not offer any details about how many hours it would take to travel from there.

E) Shows Teta performing with ease → Describes. Teta’s knife “would hover over the board like a bird deciding whether to land” in paragraph 5.

F) Comparing Teta to a bird → Does NOT. The knife is being compared to a bird, not Teta.

Item 11 — RL.7.4

✗ **Incorrect: A)** light — A thud is not light; it is heavy and flat.

✓ **Correct: B)** clumsy — A thud is a heavy, dull sound—the opposite of Teta’s “one clean note” in paragraph 5. The contrast “not a promise. It was a thud” signals unskilled weight.

✗ **Incorrect: C)** careful — A thud is not careful; the word suggests a lack of precision.

✗ **Incorrect: D)** confident — Nour’s first cut is a failure, not a triumph; thud carries clumsiness, not confidence.

Item 12 — L.7.4

✗ **Incorrect: A)** “Piled up” suggests the amount of onion slices, not transparency

✗ **Incorrect: B)** “Soft” describes texture—softness describes texture, not transparency.

✗ **Incorrect: C)** “Ribbons” suggests long, thin pieces—ribbons implies shape and thinness but less directly than paragraph 5’s explicit “so thin.”

✓ **Correct: D)** “See through” suggests onion slices thin enough to let light pass through.

Item 13 — RL.7.3

✗ **Incorrect: A)** masters Teta’s exact technique — Paragraph 8 explicitly says her rhythm is “not Teta’s rhythm”; she finds her own.

✗ **Incorrect: B)** becomes faster and cleaner than Mona — The passage compares but does not show Nour surpassing Mona.

✗ **Incorrect: C)** stops chopping — She continues chopping through paragraphs 15–16.

✓ **Correct: D)** moves from a clumsy first cut to a steady rhythm of her own — Paragraph 6 describes her first cut as a thud; paragraphs 8, 13, and 15 show her finding “careful, uneven, determined” rhythm that closes with “The knife, steady now, made its small and imperfect promises.”

Item 14 — L.7.1

✗ **Incorrect: A)** simple — A simple sentence has only one clause; this sentence has two.

✓ **Correct: B)** complex sentence — One independent clause (“She did not laugh”) plus one dependent adjective clause (“which was kinder than laughing would have been”) = complex sentence.

✗ **Incorrect: C)** compound — A compound sentence has two or more independent clauses; the “which” clause is dependent, not independent.

✗ **Incorrect: D)** compound-complex — This type of sentence requires two or more independent clauses AND at least one dependent clause; there is only one independent clause here.

Item 15 — RL.7.5

✓ **Correct: A)** links Teta’s chopping to Nour’s growing skill — The word tak appears in paragraph 5 as Teta’s “one clean note. Tak. A promise kept” and again in paragraph 16 as Nour’s chopping close. This structural bookend connects the ideal to Nour’s developing skill, echoing the “promise” language that threads through paragraphs 5, 6, and 15.

✗ **Incorrect: B)** chopping onions is noisy — Chopping noise is a literal detail; the repeated tak across the passage is a structural motif, not background sound.

✗ **Incorrect: C)** Nour has become as skilled as her grandmother — Paragraph 15 describes Nour’s chopping as “small and imperfect,” distinct from Teta’s “one clean note.”

✗ **Incorrect: D)** Teta is the real main character — Nour is the central character throughout; Teta is a significant but offstage figure recalled through memory.

Item 16 — RL.7.2

✗ **Incorrect: A)** This is a detail and is not critical to understanding the main idea of the text, so it is not most important to include in a summary of the story.

✗ **Incorrect: B)** This is a detail and is not critical to understanding the main idea of the text, so it is not most important to include in a summary of the story.

✓ **Correct: C)** This detail conveys an important element of the story—Nour learning from Mona.

✗ **Incorrect: D)** This is a detail and is not critical to understanding the main idea of the text, so it is not most important to include in a summary of the story.

Item 17 — RL.7.2

✗ **Incorrect: A)** Cooking together is an important family tradition — Cooking is the setting, not the theme; the theme is about transmission.

✗ **Incorrect: B)** People should listen to older siblings — The passage is not a moral lesson about sibling obedience.

✓ **Correct: C)** Skills passed through family can be carried forward imperfectly — The story develops this theme from Nour’s “thud” first cut (paragraph 6) to her “small and imperfect promises” (paragraph 15). The line “your hands are learning to remember her” (paragraph 14) captures the theme directly.

✗ **Incorrect: D)** Takes many years of practice — Practice matters, but the specific theme is about family transmission, not generic persistence.

Item 18 — RI.7.9

✓ **Correct: A)** language vs. physical skill — “Carriers of Culture” describes linguistic transmission; “The Second Chop” depicts Nour learning knife technique, a physical skill.

✓ **Correct: B)** broad pattern vs. one family’s scene — “Carriers of Culture” presents research findings and many community examples; “The Second Chop” is a focused narrative of one family’s Ramadan preparation.

✗ **Incorrect: C)** argues against/in favor — Neither passage argues against transmission. “Carriers of Culture” argues languages are a resource; “The Second Chop” portrays transmission positively.

✗ **Incorrect: D)** formal vs. informal learning — “Carriers of Culture” discusses both informal and formal learning contexts. “The Second Chop” presents an informal learning scenario but is not recommending one type of learning over another.

✗ **Incorrect: E)** older people vs. younger people — Both passages address older and younger generations.

Item 19 — RI.7.9

✗ **Incorrect: A)** traditions will fade — Neither passage claims this; “Carriers of Culture” gives counterexamples, and “The Second Chop” celebrates continued transmission.

✗ **Incorrect: B)** grandmothers — Neither passage limits transmission to older relatives; both involve multiple generations.

✗ **Incorrect: C)** cannot be preserved / should not change — “Carriers of Culture” does not claim languages cannot be preserved; “The Second Chop” does not argue against change.

✓ **Correct: D)** purposeful preservation vs. honored imperfection — “Carriers of Culture” emphasizes that heritage languages “travel only when families, schools, and communities choose, again and again, to carry them forward” (paragraph 8). “The Second Chop” shows Nour’s imperfect chopping as “your hands are learning to remember her” (paragraph 14).

SPELLING ANSWER KEY

Item 20: belonging

Common errors: inserting an extra letter (“belonging”); doubling the n (“belongning”).

Item 21: ancestor

Common errors: misspelling the second vowel (“ancester”) due to schwa ambiguity.

Item 22: kinship

Common errors: adding a d (“kindship”) from phonetic confusion with “kind.”

Item 23: resemblance

Common errors: replacing the second a with e (“resemblence”); misplacing the b (“resemblance”).