

**WISDOM OF THE ELDERS RADIO: SERIES 3, PROGRAM 7
HONORING GRAND RONDE
GRADES 4-6 * STORYTELLING**

Lesson plan written by Esther Stutzman.

SUBJECT AREAS

History
Anthropology
Language arts

Art
Writing
Drama

SKILLS

Research
Interpretation
Analysis
Oral skills

Writing
Technology
Manipulation

LEARNING OBJECTIVES

Upon completion of the activities and lessons, students will:

- Understand basic forms of traditional and contemporary stories
- Learn about western Oregon Indians, past and present
- Understand importance of storytelling traditions and why they should be preserved

INTRODUCTION

In the thousands of years before the coming of the Europeans, the Indians of western Oregon had established a rich and diverse culture. The coast and inland valleys of Oregon provided abundant food and natural resources that enabled the Native people to live a comfortable life.

These lessons plans are designed to show the history and background of western Oregon Indian people as well as the variety of storytelling arts that developed within regions.

Overview

The following five lessons begin with storytelling as a basis for “how things came to be” and include lesson plans for classroom storytelling; provide information about the historical landscape; include storytelling analysis and language; provide a historical description of the western Oregon people and ultimately, the

contact with European cultures; provide information for students to create their own stories that reflect the culture clash; explore how individuals impacted tribal and personal lives since the coming of the Europeans and how the stories were important to the Indian people; and conclude with contemporary information.

Classroom storytelling performance is presented; lessons encourage students to do critical thinking about how storytelling has preserved traditions, and include activities to enhance literature, writing, speaking and listening, and reading standards.

Lesson 1: Stories as History and Tradition

Lesson 2: Historical Landscape

Lesson 3: Tribal Groups and the Reservation Experience

Lesson 4: Historical Figures and their Impact

Lesson 5: Stories of Today

GUIDING QUESTIONS

- Why are stories told?
- Who tells the stories?
- Why are they important?
- What kinds of stories were told before the coming of the Europeans?
- What kinds of stories remain and are being preserved?
- Why is preservation of the art of storytelling important to Native people?

PREPARING TO TEACH THIS LESSON

- Make copies of the attached stories from the Kalapuya tribe. These may be used in reading sessions.
- Set aside a time for the class to visit the computer lab (online access is required) to listen to the Kalapuya Creation Story at <http://archaeologychannel.com/>. Click on “Kalapuya Creation Story” on the left under the heading of “Audio.”
- Download and print a copy of the Kalapuya calendar at http://www.grandronde.org/pr/past_articles/2002/1115/indian_calendar.html.
- Make available supplies to make paper masks for acting out a story. (Thick paper, crayons/paints, hole punch, string, glue.)
- Set aside some time each day for the following project. It is suggested that this activity may overlap into writing/language arts/spelling/reading activities. The project should be completed by the end of Lesson 5.
- Divide the class into five groups. Assign a research project to each group to find as much information as they can about any of the following tribal groups who are represented on the Grand Ronde reservation:

1. Kalapuya
2. Umpqua

3. Molalla
4. Chasta
5. Rogue River

Sources could be the school library, public library, computer (if school has internet access) or community members who are knowledgeable about one of the tribal groups.

SUGGESTED ACTIVITIES

Lesson 1: Stories as History and Tradition

Standards

ENGLISH LANGUAGE ARTS

- EL.06.RE.05—Demonstrate listening comprehension of more complex text through class and/or small group interpretive discussions across the subject areas.
- EL.06.RE.06—Listen to, read, and understand a wide variety of informational and narrative text.
- EL.06.WR.10—Write for different purposes and to a specific audience or person, adjusting tone and style as necessary.
- EL.06.WR.23—Write fictional narratives.

CD Segments to Play

Background

We call them “stories” because that’s what our ancestors call them. We don’t use the words “myth” or “legend” because both words have a connotation that the content is not true. Our grandmothers told us that the stories are true. Storytelling is an art.

Because there was not a written language, tribal history, traditions and important events were passed on through stories. In each tribe, certain people were recognized as carriers of stories and these people were the ones who re-told the stories in order to keep the memories alive.

Each tribe had its own set of “rules” for storytelling. For example, among the central and southern Kalapuya, only certain stories could be told during certain seasons of the year. (Reference the downloaded copy of the Kalapuya Calendar.) Some stories were only told by men and others were only told by women. For many tribes, stories and songs are private property. It is considered disrespectful to tell another tribe’s story or sing their song.

Among the Kalapuya, the storytellers insisted on respect.

- It was considered disrespectful to stand up when a story was being told. You could become hump-backed: “*Bunda-yuu.*”
- Also, a person must never lay down when a story is being told. Anyone who does will become crippled or, in the case of a child, never grow as tall as they should be.
- Storytellers told the children to look at them at all times. To look around indicates the listener is not interested and that is disrespectful.
- Some stories were told with certain “signals” to prompt the audience to respond with a sound or a word, just to ensure that the people were paying attention.

Stories are carried on today as reminders of tribal life and to show that the lessons of yesterday are valid in today’s world.

Suggested Strategies

Activities

1. Listen

Have the students listen to the Kalapuya Creation Story online at <http://archaeologychannel.com/>.

2. Discuss

Ask these questions of the class:

- Why was this story told?
- What does it explain?
- Is Quartux, Mother Wolf, a good or bad figure?
- How does the image of Quartux compare to the images we know of wolves, i.e. Peter and the Wolf, The Three Little Pigs, Little Red Riding Hood..?

3. Writing exercise

Hand out copies of the two Kalapuya stories included in this curriculum unit. (May be used as part of a reading exercise.) On the basis of the stories, ask the class to write their own “creation” story about:

- How the deer got its antlers
- Why wolf howls
- How the skunk got its bad smell
- Why crows steal food
- How the raccoon got his face mask

Have the students read their stories to the class.

4. Put on a play

Choose one of the Kalapuya stories to act out in class later in the week. In preparation of this, prepare for an art activity in which the students will make paper masks to wear during the play. The masks should be of an animal figure and students should use their own imagination to create the masks from paper. When completed, punch holes on each side and tie with string to secure the mask.

Lesson 2: Historical Landscape

Standards

ENGLISH LANGUAGE ARTS

- EL.06.RE.01—Read aloud grade-level narrative text and informational text fluently and accurately with effective pacing, intonation, and expression.
- EL.06.RE.05—Demonstrate listening comprehension of more complex text through class and/or small group interpretive discussions across the subject areas.
- EL.06.RE.06—Listen to, read, and understand a wide variety of informational and narrative text.
- EL.06.SL.08—Use effective rate, volume, pitch, and tone, and align non-verbal elements, including eye contact, to sustain audience interest and attention.
- EL.06.RE.26—Draw conclusions about reasons for actions or beliefs based on an analysis of information in the text.

CD Segments to Play

Background

Many tribes have special landmarks and places that are special to them. In the Kalapuya Creation story, the stone mountains and outcroppings that are mentioned are still revered by Kalapuya. Among the people of the Lower Rogue, sites along the Rogue River have special and spiritual meanings. Many Alsea descendants honor places in the high bluffs along the Oregon coast.

Spirit Mountain near the Grand Ronde is important to many western Oregon tribes. Grand Ronde Elder Michael Riebach would talk of Spirit Mountain with the youngsters. The mountain allows ancestors and the coming generations of the tribe to connect. He said that when the people passed on, their spirits would be sent to Spirit Mountain to inhabit the Creation up there. He also said:

“And when I say that, I mean inhabit the deer, the elk, the bear, and the fern, and the trees, and the water, and the grasses and all of life there. And so to walk lightly and to walk respectfully when one goes there.”

Many tribes today are involved in protecting certain sacred sites. Construction and development often endanger sites that are used by Indian people as places of honor and respect for the ancestors.

Not only are landmarks and places important to Indians of western Oregon, animals have a special significance.

At one time, there was a large sea otter population. On the Pacific coast, the sea otter was used and traded for food as well as for the thick and rich fur. Trade routes between the coast and the inland valleys of western Oregon were established to take advantage of fur trading as well as trade for other items such as acorns, camas, shellfish and tools. The Chinook name for sea otter is “*elakha*”. The Kalapuya people of the Willamette Valley called him “*wul-hyat*.”

Captain James Cook, Lewis and Clark and other early explorers recognized that the fur of the sea otter was a prized commercial item and their stories initiated the European and Russian quest for sea otter hides. More than a million sea otters were killed by the time the first pioneers came to Oregon before 1850. **The last known sea otter** was killed near Newport, Oregon in 1906.

Suggested Strategies

Activities

1. Discuss

Questions for the class:

- Why are landmarks and certain places important?
- Why is Spirit Mountain an important place to the Grand Ronde people?
- If you were to pick a certain place, what is the most important place for you and why?
- Why are stories told about certain places?
- Why is it important to remember stories about places?

2. Discuss

Discuss the otter and why it was important to western Oregon tribes.

- If you were a Kalapuya Indian, what item would you trade with the people of the coast?

- If you were from a coastal tribe, what would you trade with people of the inland valleys?
- Why is trade important?
- What could be made from the fur of a sea otter?

3. Read

Read the attached story of *Otter and the Sea Urchin*.

Questions:

- Describe the behavior of Otter. Was it good or bad behavior?
- What do you think would be a good trade item today instead of *dentalia*? (*Dentalium* is a tusk-like shell that was used for trade.)
- What is the lesson from this story?
- Was “something” created as a result of Otter and Coyote’s actions?

4. Put on a play

Re-create the story in class. Select one or two students to be “storytellers” who will take turns reading the story of *Otter and Sea Urchin*. Then choose students to be Coyote and Otter. The “actors” do not have to learn the dialogue but simply act out the motions. Allow time for the class to practice the Kalapuya story.

Lesson 3: Tribal Groups and the Reservation Experience

Standards

ENGLISH LANGUAGE ARTS

- EL.06.RE.05—Demonstrate listening comprehension of more complex text through class and/or small group interpretive discussions across the subject areas.
- EL.06.WR.02—Discuss ideas for writing with classmates, teachers, and other writers, and develop drafts alone and collaboratively.
- EL.06.WR.10—Write for different purposes and to a specific audience or person, adjusting tone and style as necessary.
- EL.06.WR.30—Use a variety of resource materials to gather information for research topics (e.g. books, magazines, newspapers, dictionaries, schedules, journals, phone directories, web resources).

CD Segments to Play

Background

As many as 15,000 Kalapuya people once lived in the area now known as the Willamette Valley and Upper Umpqua Valley. Their neighbors on the Oregon coast.... The Coos, Lower Umpqua, Siuslaw, Coquille, Tututun-dine, Alsea, Tillamook and many others, also numbered in the thousands. Each tribal group was rich in the traditions of storytelling and history and each also had their great leaders who were well respected.

When the first sailing ships came into the Columbia River before 1700, diseases came also. With the subsequent exploration by trappers, traders and pioneers, more sickness came to villages in western Oregon. Soon, the population was decimated by disease.

By the mid-1800s, tribes were shattered and vulnerable to the offers of treaties. Beginning in 1856, western Oregon tribes were literally rounded up and taken to reservations at Grand Ronde and Siletz. While on the reservations, the Indian way of life was forbidden, with tribal members forced to learn English and to abandon traditional lifestyles.

The impact of this change took its toll. Basketry and arts were nearly forgotten and in their place, the people learned farming, blacksmithing, and other European methods. Unfortunately, storytelling was an art that nearly vanished.

Of the thousands of traditional stories once told in western Oregon lodges, only handfuls remain. Most stories today are told in English because that is how they were remembered for generations after the reservation experience.

Suggested Strategies

Activities

1. Discuss

After hearing about the people's reservation experiences, ask the class:

- Why weren't more stories told when the people were on the reservation?
- Did the stories change?
- How did telling the stories in English change the stories?
- Did the people start to tell "new" stories?

2. Role play

Divide the class into four groups. Each group will play the part of tribal members on the reservation. Remember that nearly all traditional customs were forbidden. (Part 1)

Allow sufficient time for the group to discuss the topic. After discussions, ask each group to tell the class what would be the most important thing to remember to tell their children about life before the reservation. (for example: how to hunt deer, how to fish, how to tan a hide). Ask each student why that example was chosen. (Part 2)

Each group will write a story about the example they chose (for example: “How I caught the biggest fish in the Willamette” or “The time the biggest deer got away.”)

- Could this be exactly “true” or was it embellished?
- How would this story become “traditional” and passed down to other generations... or could it?
- What similar family stories are there in your family? Select a few students to relate their stories.
- Ask the class: Do you believe they are true?

3. Interview

For a homework assignment, have each student “interview” a member of their family to find out about the family history. Share the results during Lesson 5.

4. Discuss

Suggested questions:

- What country did the family come from?
- If they immigrated to America, approximately what year was it?
- Where did the family first settle?
- Who is the oldest person in the family?

5. Put on a play

Allow time for the class to practice the Kalapuya storytelling.

Lesson 4: Historical Figures and their Impact

Standards

ENGLISH LANGUAGE ARTS

- EL.06.RE.01—Read aloud grade-level narrative text and informational text fluently and accurately with effective pacing, intonation, and expression.
- EL.06.RE.05—Demonstrate listening comprehension of more complex text through class and/or small group interpretive discussions across the subject areas.

- EL.06.SL.02—Match the purpose, message, occasion, and delivery to the audience.
- EL.06.WR.30—Use a variety of resource materials to gather information for research topics (e.g. books, magazines, newspapers, dictionaries, schedules, journals, phone directories, web resources).

CD Segments to Play

Background

We celebrate many historical figures today: George Washington, Abraham Lincoln, Martin Luther King, Jr. But little is known or publicized about the important historical figures in American Indian history.

Here in Oregon there are many “famous” Indian people of many different tribes, each with their own story. (The stories of Martha Sands and Camafeema are included at the end of this lesson. Read them to the class to prompt discussion of historical figures.)

In addition, many pioneers and Indians interacted in a positive manner. Their collective stories are also important to the preservation of family stories. The following narrative told by pioneer descendant Shannon Applegate is an example:

“Salista (daughter-in-law of the Kalapuya Headman, Camafeema) often worked for the Applegate family. She helped with the ironing and gardening and also helped to tend the babies. One summer while the men were in the fields, Salista was helping the Applegate women can some of the garden produce. The big kitchen woodstove was hot in order to heat the water for canning. The stove flue caught on fire and the house went up in a blaze. The women ran out of the house with the children. Salista was the only one with the presence of mind to go back in the house repeatedly, carrying out the canned jars in her apron to insure that the family at least had food to eat after their house was gone. She became a hero to all of us.”

Suggested Strategies

Activities

1. Analyze

Review the archival photos.

2. Read

Read aloud the stories of Martha Sands, Salista and Camafeema.

3. Discuss

- Why was that certain person remembered by the tribes?
- Is there a lesson to be learned from this person
- Does this person's story make a good story to tell to future generations? Why?
- Discuss how storytellers learn their art. How repetition is important in learning a story. As an activity, play the following game to show how repetition and remembering are both important in order to tell a story and not just read it.

4. Play a game

The following game is a demonstration of how stories might be learned.

- Have the class make two circles, sitting down (gym or cafeteria is ideal space).
- Select one person in each circle group to start the game by saying "This is my tribal story" and at the same time, clapping hands once.
- The second person says the same thing, clapping hands once and then adding another motion such as crossing their arms.
- The next person says the same thing and repeats the two previous motions... clapping, crossing the arms and then adds another simple motion.
- See how far the circle goes around before someone forgets all the previous motions.

This is a good example of how much effort it takes to remember a story. It must be repetition and concentration to make a good storyteller.

5. Put on a play

Set aside time for the class to practice the Kalapuya storytelling.

Lesson 5: Stories of Today

Standards

ENGLISH LANGUAGE ARTS

- EL.06.RE.26—Draw conclusions about reasons for actions or beliefs based on an analysis of information in the text.

- EL.06.SL.08—Use effective rate, volume, pitch, and tone, and align non-verbal elements, including eye contact, to sustain audience interest and attention.
- EL.06.SL.03—Organize information using supporting details, reasons, descriptions, and examples.
- EL.06.WR.02—Discuss ideas for writing with classmates, teachers, and other writers, and develop drafts alone and collaboratively.
- EL.06.WR.25—Write research reports.

CD Segments to Play

Background

Although the Native people of western Oregon endured a history of European contact, relocation and a great loss of culture, the tribes have endured.

Refusing to be assimilated into the majority culture, many tribes in the 1960s began to organize to seek Federal recognition and restoration. The people of Grand Ronde gathered yearly at the community cemetery to honor those who passed over and at those gatherings, they began to plan their work of attaining Federal recognition. With the persistence of several tribal elders, making trips to Washington, D.C. and collecting thousands of documents, the tribe was recognized by the Federal government in 1983.

One Grand Ronde tribal member relates:

“We catch the midnight plane to New York or Washington, D.C. We’d get there early enough in the morning to get off the plane, go to the meeting and never had enough money for a hotel. They’d do all their work in one day, get back on the plane and fly back. And those weren’t just young kids. These were elders.”

And so tribes such as the Grand Ronde, Coquille, Cow Creek, Coos, Lower Umpqua and Siuslaw worked toward gaining Federal recognition to ensure that the people were equal partners in economic development, health and education.

Although it is “modern times” now, tribes are involved in researching and learning more about the traditions that have almost been forgotten. Language, storytelling, basketry, carving, shell work are all important in retaining the culture.

Suggested Strategies

Activities

1. Discuss

- Why do you think the Indian people did not want to be assimilated into the majority culture? Discuss what assimilation means.
- Why is it important to remember traditions?
- What kind of stories might be told about the people's struggle to be federally recognized? Why are these stories important?

2. Put on a play

Present the play based on the Kalapuya story. It can be performed for another class or as a mini-assembly for several grades.

After the performance, discuss how the play went, i.e. were people nervous, did they forget to do something, etc...

3. Share

Share the results of the family interviews. On a world map, place a marker where each child's family originated.

Questions:

- Why did people come to America?
- What kind of stories did they bring?
- Are those stories preserved?

4. Report

Ask one spokesperson from each of the five research groups to give a report on what the group found out about the tribes they researched.

Questions to think about:

- What information can be found and was it easy to find?
- What were the sources?
- Did you find any stories or narratives that people tell about modern day tribal life? (example: Michael Riebach's story of hunting on Spirit Mountain: Series 3, Program 7)
- Are there traditional arts that are still remembered?
- What old historical stories are still told?

EXTENDING THE LESSON/REFERENCES

1. Any and all parts of the storytelling/arts lessons can be used in other class activities. Reading, writing, oral literature, drama.

2. Books containing stories of American Indians are useful in understanding many aspects of the culture: how lessons are learned, how history is passed down, etc.
3. During regular reading periods, choose a book that contains Indian stories and reference previous learning about storytelling.
4. In writing segments, repeat the activity of students writing their own Creation stories.

Websites

Kalapuya Creation Story:

<http://archaeologychannel.com/>

The Confederated Tribes of Grand Ronde

<http://www.grandronde.org/>

Confederated Tribe of Siletz Indians

<http://ctsi.nsn.us/>

Confederated Tribes of the Coos, Lower Umpqua and Siuslaw

<http://www.ctclusi.org/>

Cow Creek Band of Umpqua Indians

<http://www.cowcreek.com/>

Coquille Indian Tribe

<http://www.coquilletribe.org/>

Photos

Courtesy of the Komemma Cultural Protection Association of Yoncalla, OR and private collections of the Fearn and Stutzman families.

Attachments

Otter and Sea Urchin

The Story of Martha Sands

The Story of Crow Lady

OTTER AND THE SEA URCHIN

Wul-hyat, Otter, was hungry. He had eaten all the mussels, crab and fish he could find. Still, he looked for more food.

“What a beautiful flower that is,” he said as he approached the shore.

Sure enough, growing on the shore was a large purple flower with long petals and a fragrance that filled the air.

“I will swim quietly and then jump on the shore and eat that flower. It must be as good as it is beautiful,” thought Wul-hyat.

And so he swam very quietly and just as he reached the sandy shore, he gave a huge leap that put him right beside the beautiful purple flower.

Suddenly Coyote appeared. “You are looking hungry, Wul-hyat. Are you going to eat my purple flowers?”

“Oh, the flowers are yours?” said Wul-hyat. “Share them with me and I will pay you many dentalia for them.”

Coyote thought about it and said, “Bring me five dentalia and you can have one purple flower for yourself.”

So Wul-hyat dove into the ocean looking for the dentalia. He was gone a very long time and at last found five dentalia. When he went back onto the shore, Coyote was nowhere to be found.

“Oh,” he said “I will take the purple flower, then, and Coyote will not know the difference.”

So he picked the flower and ate it. And he ate another one and another one. The flowers were so delicious, Wul-hyat ate all of them that he could find.

“Wul-hyat!!!! What are you doing?” screamed Coyote as he ran from behind a log where he was sleeping.

“Oh,” said Wul-hyat, “I only ate one very small flower.”

“But they’re all gone,” said Coyote. “The flowers were my special flowers I use to make medicine. Now there are none.”

Wul-hyat, who is very clever, had an idea. He ran as fast as he could over the next mountain and there he found more of the purple flowers. He picked five of them and came back to Coyote. “Here are five purple flowers and I will pay you the five dentalia,” said Wul-hyat.

“That will do no good,” said Coyote. “Only the flowers that grow here are for the medicine. So now I have none.”

Coyote was so angry he took the flowers from Wul-hyat and he took the dentalia and rolled them all up in his hands. When he opened his hand, the purple flower was a small round ball with the dentalia stuck into the sides. He threw all of them into the ocean and said, “There, now you can have all these worthless purple flowers you want. But if you like them, you will have to work for them each time.”

And so it is, the Otter dives to get the purple flowers and works to take off the spines that were once the dentalia. We now call those flowers of the sea. Sea Urchin and that’s what Wul-hyat eats.

THE STORY OF MARTHA SANDS

From Wisdom of the Elders Radio Series 3, Program 7

Martha Sands was an Indian woman who was removed to the Grand Ronde reservation. This is one person's story of her accomplishment.

"Many Kalapuya were rounded up by the U.S. Army then marched to the Grand Ronde region from a site called Table Rock, a journey made 265 miles north in the winter time. They kept the men together and they kept the women together. And the women were treated a little bit better, although it was abhorrent treatment by any standard. The children were left to the women to take care of. And all that you might have is that prayer, you know. That's all. That's your meat. Your food is that prayer. And some faith in the God. And they were tested.

And so enter Martha Sands. Martha Sands knew that our people would be dying from this trip from exposure and from lack of sustenance. And she would hunt and gather for that whole journey. And she would come down and disperse the food amongst the women and the children and then they would give it to the men. And I've heard that she would hide in beaver dams.

How could she do this to sustain so many people? And I thought, well, she had to have that prayer. She had to be shown some. 'Course she's walking the earth like that and knowing that the earth will provide in a good way, you know.

Every year we celebrate that. We bow our heads by having our children walk from the elementary school to the Community Center. It's just a mile. But when they get up there then we tell them why; what that was about.

And they have this bust of Martha (*in the Spirit Mountain Casino*) and she's weaving a basket. And her granddaughter is also weaving, looking on, attentive and learning how to weave the baskets.

And the bust does portray that she was a teacher. So Martha Sands has taught me about perseverance. If she was focusing on hate and something to avenge and hurt the dominant culture, she wouldn't have been able to help her people. She's a hero to me because without her we wouldn't have all the people that we have today."

Michael Reibach, Grand Ronde Elder

THE STORY OF CROW LADY

Once there was a beautiful bird. She had feathers of yellow, red, green, blue and gold. She would fly through the forest and everyone would say,

“There goes CROW LADY.”

She was beautiful and she knew it. She thought she was too beautiful to do any work. And she got into a bad habit. She started stealing food from other animals.

She flew to the forest and landed in a tree above the village of the GRIZZLY BEARS.

They had baskets and baskets of berries. She loved berries but she would never pick them. She'd get her feathers stained. So she'd fly down and steal a basket of berries and take them up into the tree and eat them. Then she'd clean her beak and fluff her feathers because she was so beautiful.

If she was still hungry she'd fly up the river and over the mountain where there was a big lake right by the village of the BEAVERS.

They had baskets of roots that they'd dug up and steamed and peeled. She loved roots but she'd never dig them. She'd get dirty and she was too beautiful for that. So she'd fly down and grab a basket of roots, take them up into the tree and eat them. Then she'd clean her beak and fluff her feathers because she was so beautiful.

If she was still hungry, she'd fly over the mountains until she came to the ocean and out over the rocks to the village of the SEA LIONS.

They had baskets and baskets of fish. She loved to eat fish but she'd never go fishing because she'd get sandy and wet and dirty. So she'd fly down and steal a basket of fish and take it upon a rock and eat them. Then she'd clean her beak and fluff her feathers because she was so beautiful.

It wasn't long before all the animals were tired of her. They wondered what to do. They finally decided to ask the advice of the wisest person in the forest and his name is COYOTE.

They all said to that wise person, “What can we do? We work hard for our food and someone always steals it from us and her name is CROW LADY”

She steals berries from the GRIZZLY BEARS

And roots from the BEAVERS

And fish from the SEA LIONS

“What can we do?” they all asked.

That wise old man said, “I have a plan.”

So they all sneaked down very quietly until they came to the village of the GRIZZLY BEARS.

They found a basket and put huckleberries inside. Then they put sticky pitch on the outside of the basket and put that basket right in the center of the village. Then they all went to hide behind the trees.

Sure enough, flying through the forest so beautiful with all her colorful feathers, came CROW LADY.

She landed in a tree and saw the basket of berries. She was a little hungry so she flew down, grabbed the basket and took it up to a tree.

But when she tried to take her claws off the basket, they were stuck. And she was pulling and pulling and losing her balance in the tree.

All the animals rushed to the tree and started shaking it. That bird lost her balance and fell out of the tree right into a puddle of mud.

The animals rushed up to her and started rolling her in the mud. Then someone lit a fire in the smokehouse and tossed her in. The fire got hotter and smokier and finally she blew right out the top of the smokehouse.

She landed on the ground. “Oooh, I’ve hurt my leg. Oooh, my feathers are all smoky. Why did you do this? Why, why, why?” she said.

Then all of the animals said, “This is your punishment for stealing food. Your feathers will always be flat and smoky. You will always steal from people and animals. . No one will like you.”

And that’s why she looks like she does today.

But if you hold one of her feathers up to the sunlight, you will see rainbows of many colors because that’s what her feathers used to look like.

And that’s her story.

A Komemma Kalapuya story from the Fearn family