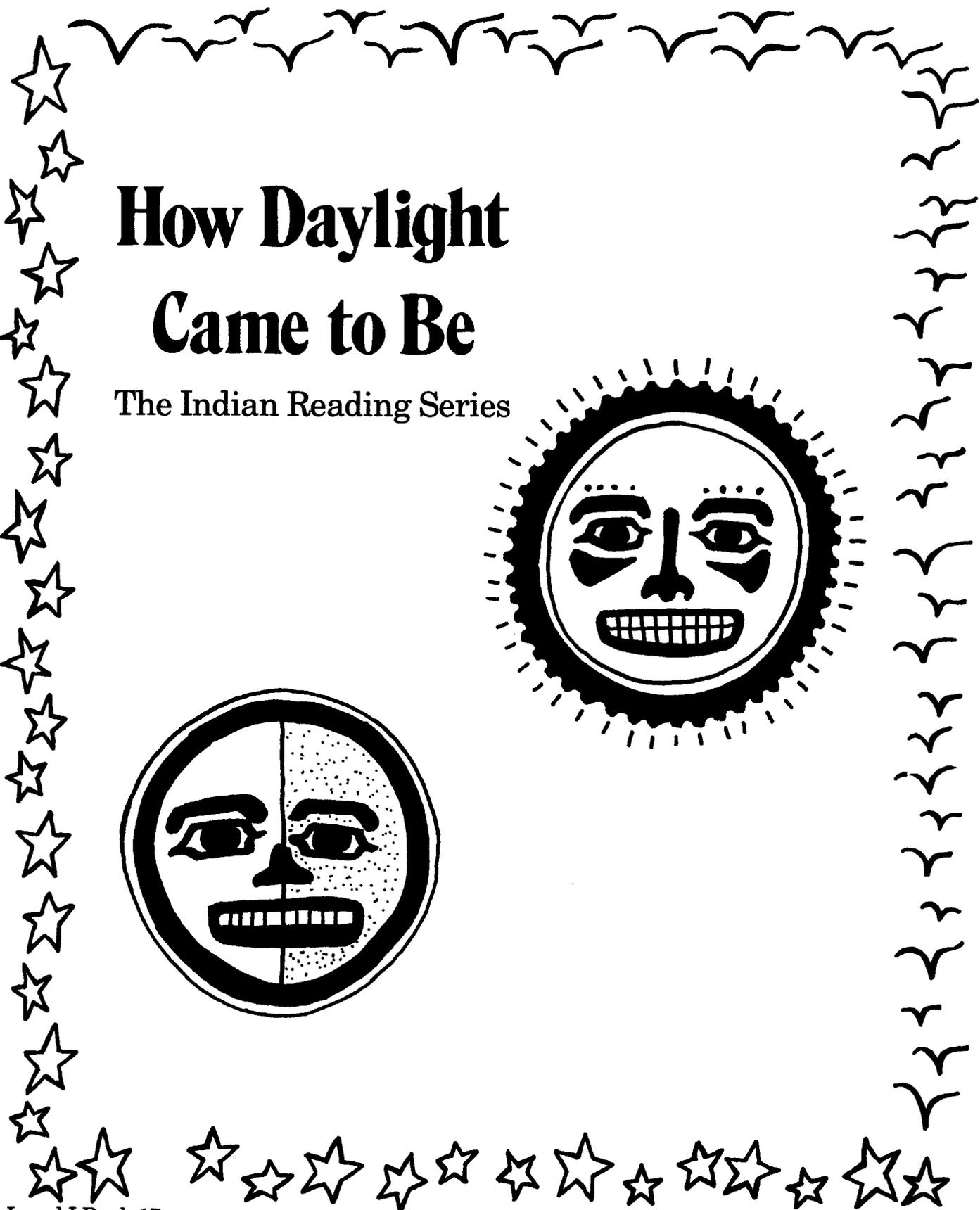
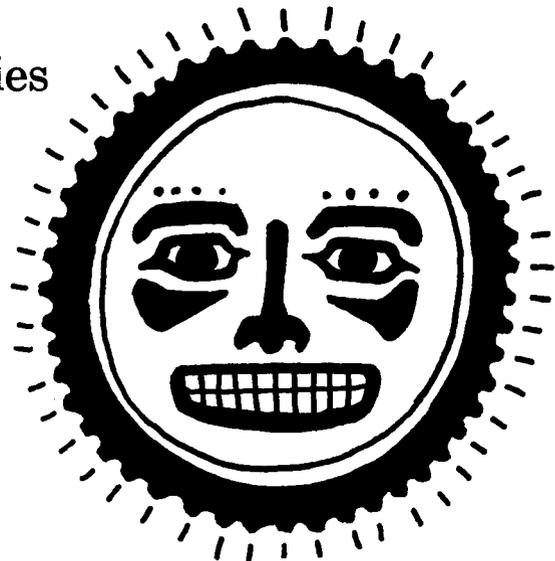


# How Daylight Came to Be

The Indian Reading Series



***THE INDIAN READING SERIES: Stories and Legends of the Northwest*** is a collection of authentic material cooperatively developed by Indian people from twelve reservations. Development activities are guided by a Policy Board which represents the Indian community of the Pacific Northwest. The Pacific Northwest Indian Reading and Language Development Program Policy Board members are:

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**THE INDIAN READING SERIES:**  
Stories and Legends of the Northwest

## **How Daylight Came to Be**

Level I Book 17

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A Skokomish Legend

As told by Emily Miller

Illustrated by Bruce Miller

Joseph Coburn, Director

Pacific Northwest Indian Program

Northwest Regional Educational Laboratory

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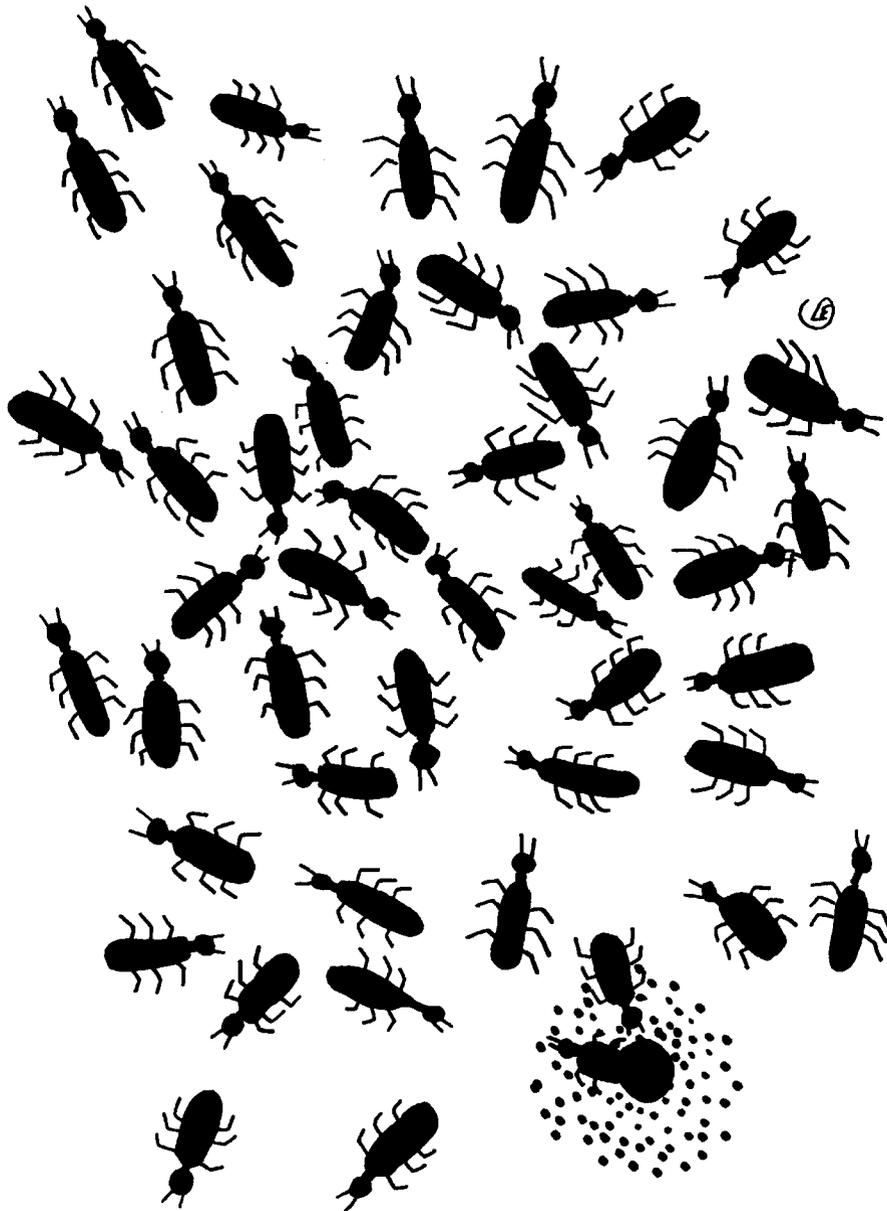
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In the beginning there was only dark — no light.  
During this time, ant people had a hard time.  
Many times they became lost and couldn't find  
their way home.

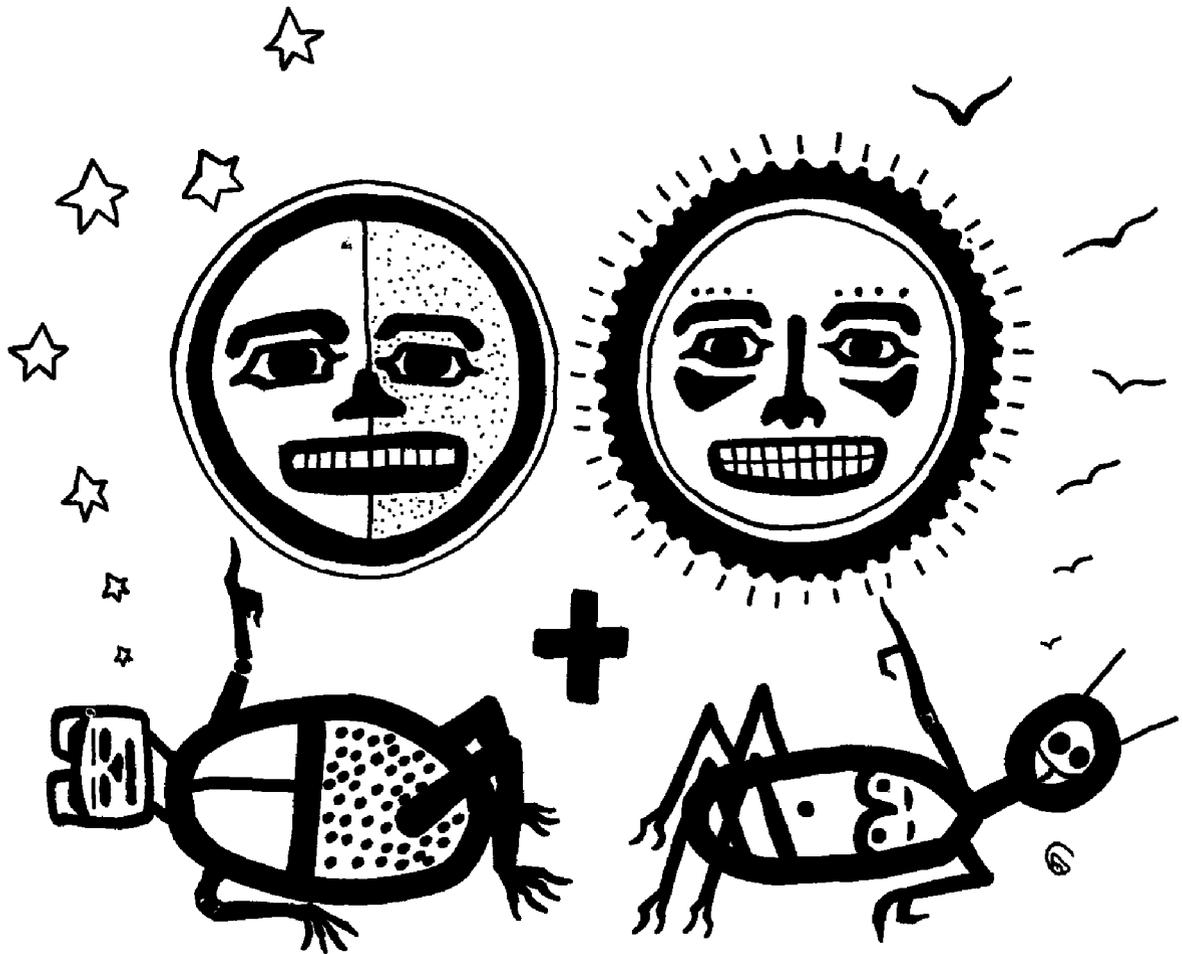


Ant decided to ask Dokweebah, the Changer,  
for some daylight.

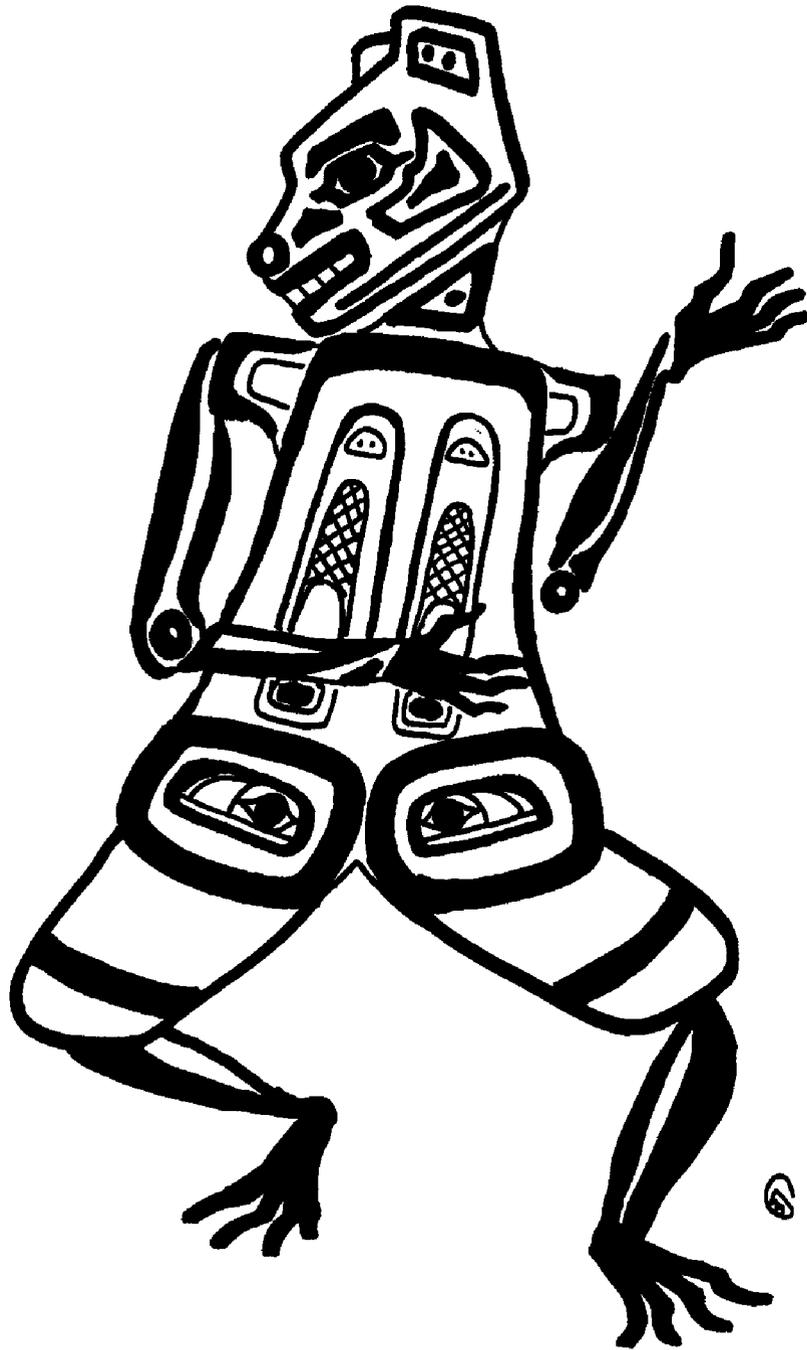
Yes, for her daylight was the answer.



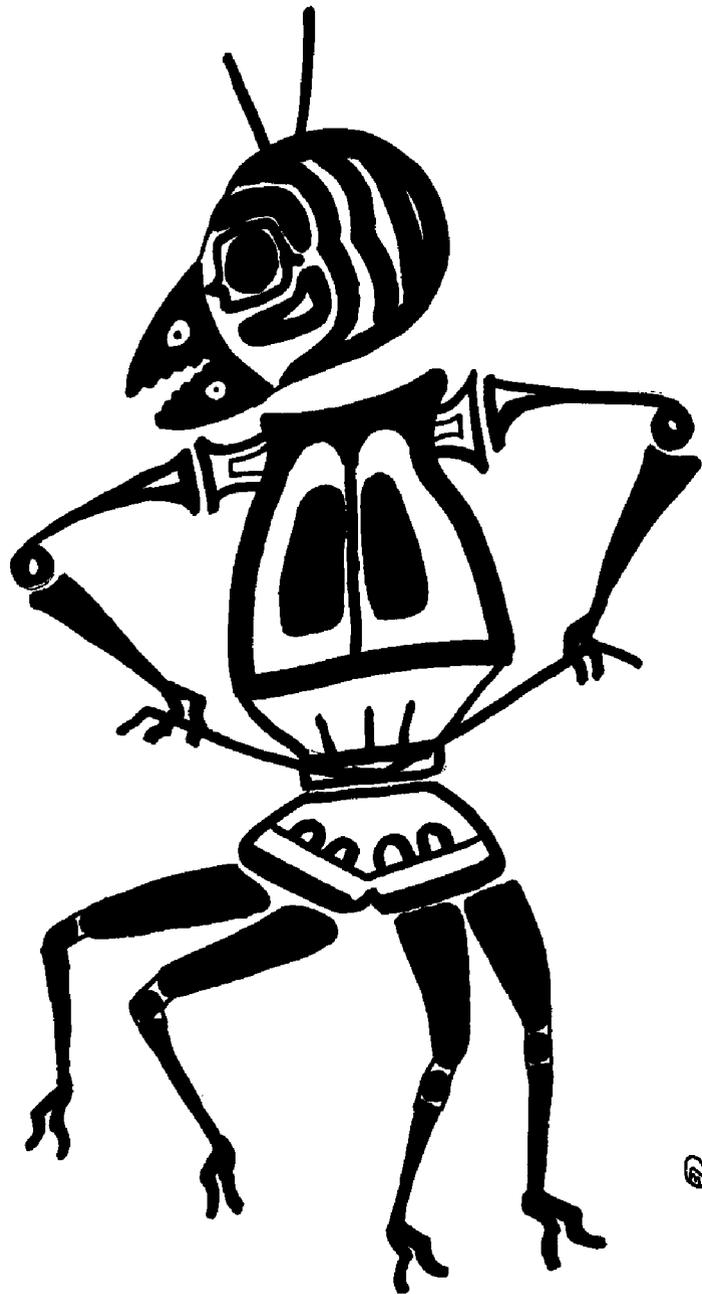
Bear heard of Ant's desire and became angry.  
He would go to Dokweebah, also.  
Night was what he wanted.  
Bear loved to sleep.  
Yes, for him night was the answer.



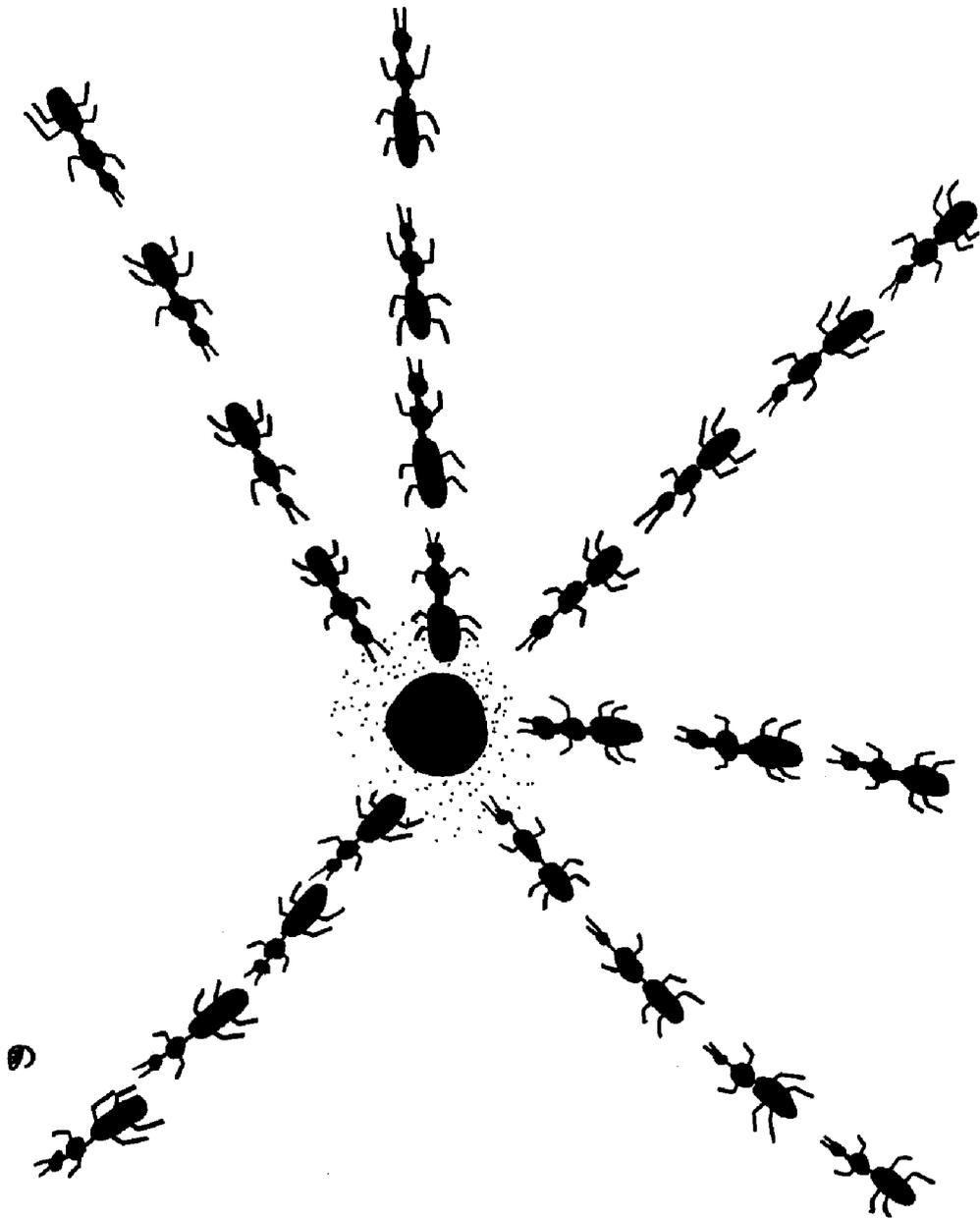
When Ant and Bear reached Dokweebah,  
they made their wishes known.  
Dokweebah made his decision.  
There would be a dance.  
The winner's wish would be the prize.



Bear danced, oh, so slow.  
If only he could sleep or maybe eat a little.  
Hmmm.  
He danced a little while, then sneaked a snooze.



Then it was Ant's turn.  
She put forth all her energy.  
She didn't eat between dances.  
Every time she danced, she tightened her belt.  
The tight belt made her stomach seem full.



Because of her dedication, Ant won her wish.  
She would have some daylight  
in order to carry on her tasks.  
And to this day, the Twana (Skokomish) call her  
Kla Klu Tsup (Cinched Waist).



And Bear — he was given only the winter months  
for his long sleep.



## JEANNE EVERNDEN

Jeanne Evernden is a Skokomish Indian and was born and raised on the Skokomish reservation near the Hood Canal in Washington. She graduated from Irene S. Reed High School in Shelton and attended Haskell Indian School for two years, where she took commercial courses. She has managed the Tribal Smoke Shop and is now actively involved in the Skokomish Language Project, which is developing an unbridged Skokomish dictionary. She also is the mother of eight children and hopes The Indian Reading Series will become a permanent part of the schooling system because "Indian history and involvement are very important to our young people."



## BRUCE MILLER

Bruce Miller, a Skokomish Indian, has held art exhibitions in Europe, South America and throughout the United States. He was nominated for the Indian Arts Commission Board for the Washington State Arts Commission, won the Washington Bicentennial Playwrite Award for his play *Changer*, and recently completed a screenplay, *The Lord of the House of the Maimed*, to be aired as an EXXON special on the CBS network. He presently is Director of the Skokomish Tribal Learning Center, has served as Coordinator for the Skokomish Title IV Program and was Human Relations Specialist and Counselor for the Seattle Public Schools. He also has acted with theater groups such as Native American Theater Ensemble (New York) and Red Earth Performing Arts Company (Seattle). He attended the Institute of American Indian Arts, California College of Arts and Crafts, and University of California at Berkeley. In addition, he has received special training in stage direction and acting technique from, among others, Geraldine Page, Peter Brook (three time winner at Cannes Film Festival for best direction) and Tom O'Horgan (director of *Godspell*, *Hair* and *Jesus Christ Superstar*).



## WILMA PETTY

Wilma Petty, a Skokomish Indian, was born and raised on the Skokomish reservation. She graduated from Chemawa Indian School in 1938 and has taken advanced coursework in child psychology. She has served as Home School Coordinator for Project Head Start and Supervisor of the Skokomish Summer Recreation Program. For the past five years she has been a Teacher's Aide at Hood Canal School and is currently involved in the Skokomish Language Project, which is developing a dictionary of the Skokomish language. As the mother of five children, she "would like to see The Indian Reading Series in public schools for non-Indian as well as Indian children."

Booklets available in the Level I sequence are listed below. Numbers refer to the planned sequence of use as outlined in the *Teacher's Manual*. Materials developed by these tribes and others in the Northwest will appear in the Levels II and III sequence.

- |   |   |
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