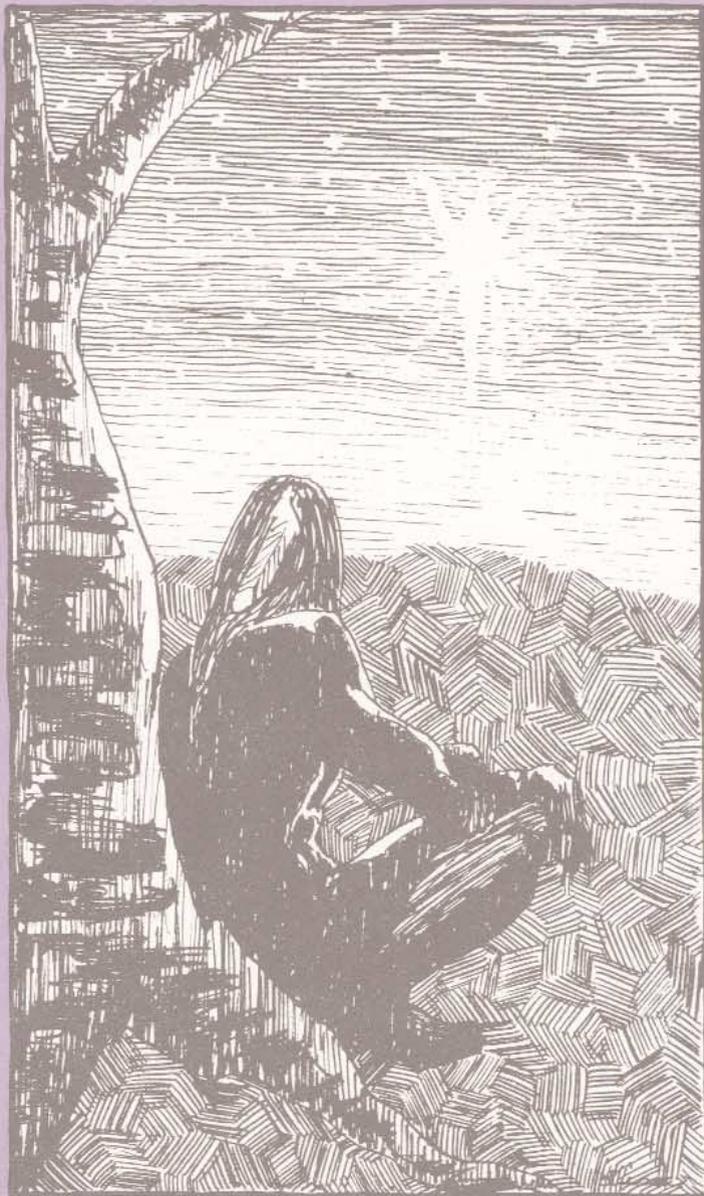


How the Morning and Evening Stars Came to Be

The Indian Reading Series



Level III Book 7

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:

- **Warren Clements** — Warm Springs
Chairman
- **Morrie Jimenez** — Klamath
- **Joan Kennerly** — Blackfoot
- **Walter Moffett** — Nez Perce
- **Emmett Oliver** — Quinault
- **Bob Parsley** — Chippewa
- **Lloyd Smith** — Warm Springs
- **Max Snow**
- **Jeanne Thomas** — Yakima



THE INDIAN READING SERIES:
Stories and Legends of the Northwest

How the Morning and Evening Stars Came to Be

Level III Book 7

An Assiniboine Story

As told by Jerome Fourstar

Illustrated by Lisa Ventura

**Joseph Coburn, Director
Pacific Northwest Indian Program
Northwest Regional Educational Laboratory**

Developed by the Pacific Northwest Indian Reading and Language Development Program
Northwest Regional Educational Laboratory, 710 Southwest Second Avenue, Portland, Oregon 97204

Copyright ©1978 by the Assiniboine and Sioux Tribes of the Fort Peck Reservation
All rights reserved.

The work upon which this publication is based was performed pursuant to Contract
No. 400-76-0048, with the Educational Equity Group/Multicultural/Bilingual Division
of the National Institute of Education. It does not, however, necessarily reflect the
views of that agency.

This publication is not printed at the expense of the Federal Government.

Published by Educational Systems, Inc., 2360 Southwest 170th Street, Beaverton, Oregon 97005

Printed and bound in the United States of America

Before the white man came, Indians followed Indian time. They had no clocks then. When they saw the morning star, they knew it was time to get up. The evening star meant it was time to go to bed.

This Assiniboine story tells how two brothers became the morning and evening stars in order to be useful to their people. It tells how they stopped an old lady witch, who could turn herself into a cow elk, from luring hunters into the woods and turning them into trees.

A long time ago, a man and his wife
and their twin sons lived in a tepee in the woods.
The man would go hunting
and the woman tanned hides and made clothes.



One day when the boys were about 17 years old,
their father told them
they had to go on a long journey.
Their mother prepared pemmican, dried meat,
rosebuds and grease for their journey.
Each boy also had a dog and a horse,
which looked the same as his brother's.



The two boys left the next morning at daylight.
They went southeast, traveling while the sun
 was high and straight over their heads.
They came to a fork in the trail.
One of the young men said to the other,
 “You take one of the trails,
 and I will take the other.
Every so often we will look at our knives.
If the blade of the knife is rusty,
 we will know that one of us is dead.”
So they both went off on different trails.



At sundown, the boy who took the left trail
came to a tepee.

The woman who lived there
asked him where he was going.

He told her he was going on a journey
to explore the country.



The woman said he could stay and sleep there
that night.

So the boy tied his horse to a tree, fed his dog
and went to bed.

Early the next morning he had breakfast,
packed his buffalo robe on the horse
and continued his journey.



That afternoon the boy saw a cow elk
and chased it into the woods.
When he entered the woods,
it immediately became dark
and he lost the cow elk.



The boy tied his horse to a tree
and gathered some dry wood.
He made a bonfire and started to eat his lunch.
All of a sudden,
he heard something coming through the brush.
Out came an old lady!
She said, "Grandson, I am cold.
Can I sit by the fire and keep warm?"



The boy told her she could sit by the fire
and keep warm.

He offered her some of his food,
but she said she wasn't hungry, just cold.

She said, "Grandson, if you get sleepy,
you can go to sleep.

I will sit here and keep up the fire all night."

So the boy covered himself with a buffalo robe
and went to sleep.



After a long while, the old lady tried to find out
if the young man was asleep.
She said, "Look out, Grandson!
The sparks are jumping toward you!"
But he did not move.
She took some of the fire and threw it toward him.
Again she said, "Look out, Grandson!
The sparks are jumping toward you!"
But still he did not move,
so she knew he was asleep.



The old lady took a stick and put one end of it
into her mouth to wet it.

Then she took out her medicine pouch
and stuck the stick into it.

She touched the young man with the stick.

He turned into a tree.

Then she went out and touched the dog and horse.

They also turned into trees.



About this time the other twin looked at his knife
and saw the rusty blade.
He knew that his brother was dead.
The boy turned his horse around
and started back to the fork in the trail.
When he got there, he started on the trail
his brother had taken.



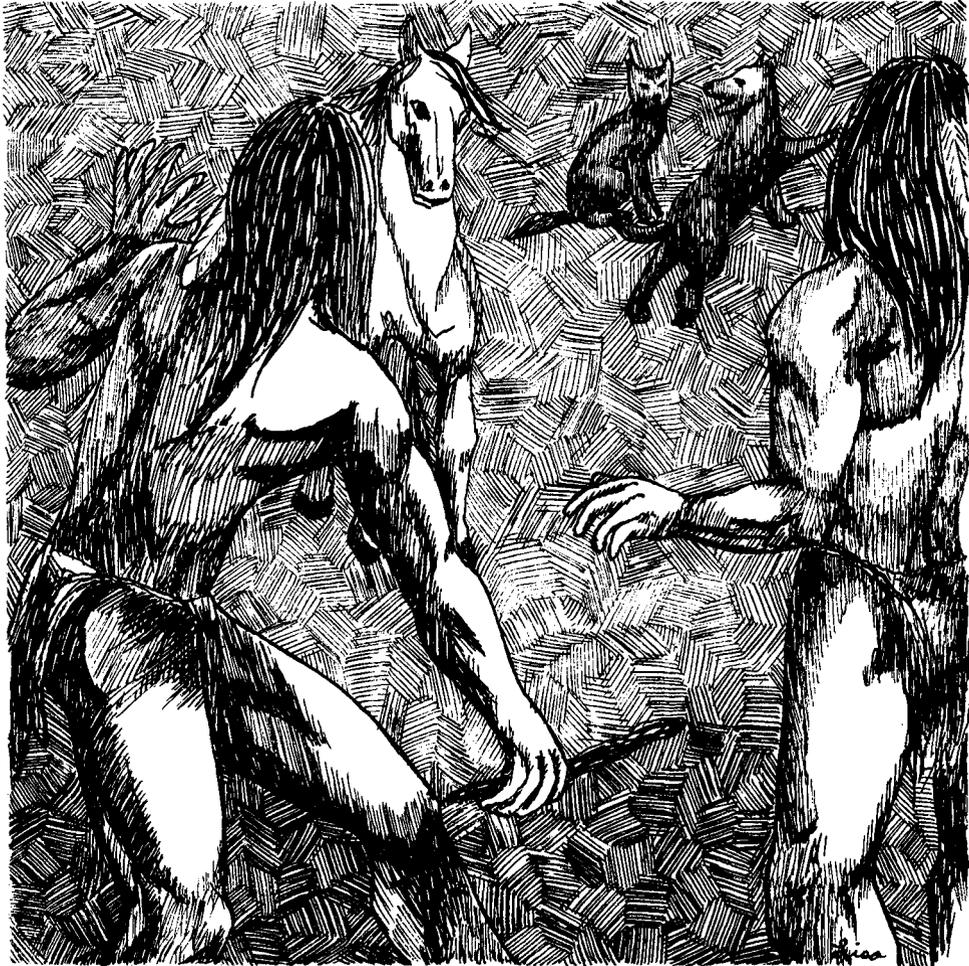
The young man went the very same way
his brother had gone,
with his dog leading the way.
He stayed that night at the woman's camp
and left early in the morning.
He chased the cow elk into the woods
and again it turned dark.
He made camp at the very same place his brother had.
Again, the old lady came, asking to warm herself.
But he didn't trust her,
and while pretending to sleep,
he watched her through a hole in his buffalo robe.
When she threw the sparks at him, he did not move.



He saw the old woman put a stick
 into her medicine pouch.
She was about to touch him,
 when he jumped out of the way.
He grabbed the stick and touched her with it.
She turned into an old, crooked tree.



Then the boy told his dog to look for his brother.
The dog went sniffing from tree to tree.
Suddenly, the dog stopped and wagged its tail.
The young man took the stick
 and touched the tree with it.
It turned out to be his brother.
The dog began sniffing again
 and stopped by another tree.
This time it was the horse.
The dog stopped by still another tree.
So again the young man touched the tree
 with the stick.
This time it was the dog.



After that, he took the stick
and touched the other trees.
They all turned out to be men
and told the same story.
They had all chased the cow elk into the woods
and had met the old lady.
The young twins told the other men
what had happened
and that the old lady was a witch.
All the men went back to where they had come from.



On their way home,
the two brothers stopped at the tepee
where the first woman had told each of them to stay.
When she saw them both together,
she knew they were twins.
They stayed there that night,
and started home the next morning.

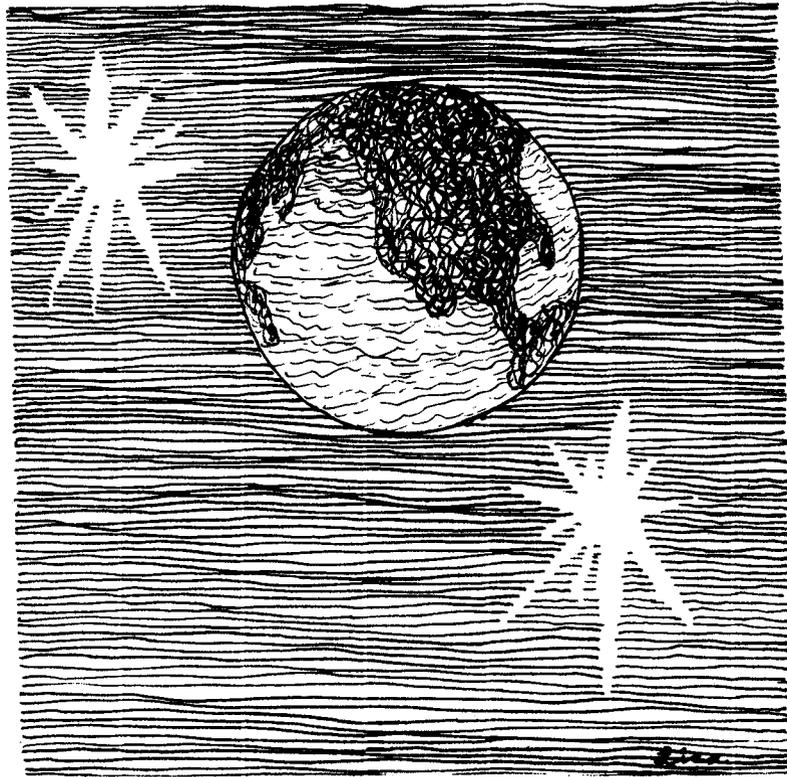


By sundown the twins were home.
They told their parents what had happened.
Their father told them, "From this day on,
 you two are going to be useful to the people."
He said to one son, "You will go in the direction
 where the sun comes up.
There you will stay.
You will be the morning star.
The people will know it is time to get up
 when they see you."



He told the other boy, "You will go
toward the direction that the sun sets.
And that is where you will stay.
You will be the evening star.
The people will watch you at dusk.
When you disappear on the horizon,
the people will know it is time to go to bed."

That is how the morning star and the evening star
came to be in the sky.
And from that day on,
nobody turned people into trees.





JEROME FOURSTAR

Jerome Fourstar is an Assiniboine Indian who was born and raised on the Fort Peck Indian Reservation in Montana. He attended elementary school in Frazer, Montana, and received his G.E.D. from Glasgow High School. He served in the Montana National Guard and for many years worked as a carpenter and supervisor of electrical, plumbing and construction work. After taking college coursework in bilingual education, he served as a bilingual teacher at Wolf Point (Montana) High School. For the past five years he has taught Indian culture and religion in the Wolf Point public schools. He has served as a cultural and spiritual leader for both on-reservation and urban Indian groups and for Morning Star, Inc., which trains rehabilitated alcoholics. He also taught youth and served as a spiritual and cultural leader at an ecumenical conference of medicine men in Morley, Alberta, and each summer he is director of a youth camp in Billings.



EUNICE BIRTHMARK

Eunice Birthmark is a Sioux Indian who was raised on the Fort Peck Indian Reservation in Montana. She spends much of her time teaching Indian singing, dancing and culture, and serves on the Plains Area Curriculum Development Committee for the Pacific Northwest Indian Program. For three years she also worked as a bilingual teacher in Brockton Public School, in Poplar, Montana.

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

- | | |
|--|---|
| 1 <i>Story of the Seasons</i>
The Confederated Tribes of the
Warm Springs Reservation of Oregon | 11 <i>How the Milky Way Got into the Sky</i>
The Confederated Tribes of the
Warm Springs Reservation of Oregon |
| 2 <i>The Beginning of the Earth</i>
The Confederated Tribes of the
Warm Springs Reservation of Oregon | 12 <i>Inkdomi and the Buffalo</i>
Assiniboine and Sioux Tribes of the
Fort Peck Reservation |
| 3 <i>The Blacktail Dance</i>
Blackfeet Tribe | 13 <i>Medicine Horse</i>
Shoshone-Bannock Tribes of the
Fort Hall Reservation |
| 4 <i>How Marten Got His Spots</i>
Kootenai Cultural Committee of
The Confederated Salish and
Kootenai Tribes of the Flathead
Reservation | 14 <i>The Good Hunter and Fisherman</i>
Jamestown-Clallam Tribe |
| 5 <i>Lost in the Fog</i>
Jamestown-Clallam Tribe | 15 <i>The Wild Buffalo Ride</i>
Blackfeet Tribe |
| 6 <i>How to Be a Friend</i>
The Confederated Tribes of the
Warm Springs Reservation of Oregon | 16 <i>I Am a Rock</i>
Crow Tribal Historical and Cultural
Commission |
| 7 <i>How the Morning and Evening Stars
Came to Be</i>
Assiniboine and Sioux Tribes of the
Fort Peck Reservation | 17 <i>The Man Who Loved Shell Money</i>
Skokomish Tribe |
| 8 <i>Raccoon's Black Eyes and Ringed Tail</i>
Shoshone-Bannock Tribes of the
Fort Hall Reservation | 18 <i>Old Man Napi</i>
Blackfeet Tribe |
| 9 <i>Coyote and Old Lady</i>
Shoshone-Bannock Tribes of the
Fort Hall Reservation | 19 <i>The Turtle Who Went to War</i>
Assiniboine and Sioux Tribes of the
Fort Peck Reservation |
| 10 <i>Coyote and Trout</i>
Kootenai Cultural Committee of
The Confederated Salish and
Kootenai Tribes of the Flathead
Reservation | 20 <i>Coyote and the Mean Mountain Sheep</i>
Salish Cultural Committee of
The Confederated Salish and
Kootenai Tribes of the Flathead
Reservation |

For order information and prices of the above booklets and the *Teacher's Manual*, contact the publisher:

Educational Systems, Inc.
2360 Southwest 170th Street
Beaverton, Oregon 97005
(503) 649-7516



THE INDIAN READING SERIES:
Stories and Legends of the Northwest