



# STEPPINGSTONE THEATRE

For Youth Development

## STUDY GUIDE FOR

### *Rainbow Crow*

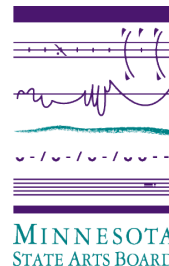
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# Welcome to SteppingStone

## A note to Teachers

Thanks for booking a SteppingStone show! In this guide, you will find a wide variety of activities, roughly geared to kindergarten through sixth grade age groups. Please use and distribute these activities to your students, fellow staff, and administrators.

Kristi Johnson, Education Director

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## About SteppingStone Theatre

SteppingStone Theatre has been producing high-quality theatre for children and youth for over 25 years.

The play you'll be seeing is the result of literally years of work. SteppingStone Theatre works with local playwrights to develop and write most of its plays, and premieres 3-4 shows each season.

The performers you'll see on stage are children and youth aged 9-18 who have been working in a professional setting with some of the Twin Cities' top theatre artists for six or more weeks.

They are chosen through an open audition process, and no previous experience is required. Please contact us if you'd like information about how your students can become involved.

## Thoughts to Share With Your Group When Preparing For Your SteppingStone Experience

Attending a live theatre performance is different from attending a movie or watching television.

At a theatre performance, audiences are active participants. Their quiet attention, their applause, and their laughter (both appropriate and inappropriate) are all heard by the young actors on stage, and affects the performance in good or bad ways. Respect is the watchword of appropriate response—if laughter and other audible responses are respectful, we love to hear it!

Because the performance occurs at the very time the audience is watching, it is important to be sensitive to other audience members and performers, and refrain from behavior that may be distracting or disruptive.

# Before the Play

## Cast of Characters

The Rainbow Crow  
A Squirrel  
A Skunk  
A Turtle  
A Moose  
A Rabbit  
A Timber Wolf  
A Deer  
A Bear  
A Cloud People/Snow Spirits  
Grandmother Moon  
The Sun  
Creator's Helpers  
The Creator  
Fire Spirit

The play *Rainbow Crow* was based on a Lenape Folktale. The following is the original story. How does it differ from the play that you are seeing?

### The Setting

(from the playwright)

The elements of this world such as Sun and Clouds and Sky seem to have a life, a vital force of their own, each understanding its duty and relationship to the earth. Some of these elements, such as the Sun and Clouds, are personified.

**Time** - Before humans were created.

**Place** - The forest, the sky, outer space, and the world beyond the universe.

## Rainbow Crow a Lenape folktale

It was so cold. Snow fell constantly, and ice formed over all the waters. The animals had never seen snow before. At first, it was a novelty, something to play in. But the cold increased tenfold, and they

began to worry. The little animals were being buried in the snow drifts and the larger animals could hardly walk because the snow was so deep. Soon, all would perish if something were not done.

“We must send a messenger to Kijiamuh Ka’ong, the Creator Who Creates By Thinking What Will Be,” said Wise Owl. “We must ask him to think the world warm again so that Spirit Snow will leave us in peace.”

The animals were pleased with this plan. They began to debate among themselves, trying to decide who to send up to the Creator. Wise Owl could not see well during the daylight, so he could not go. Coyote was easily distracted and liked playing tricks, so he could not be trusted. Turtle was steady and stable, but he crawled too slowly. Finally, Rainbow Crow, the most beautiful of all the birds, with shimmering feathers of rainbow hues and an enchanting singing voice, was chosen to go to Kijiamuh Ka’ong.

It was an arduous journey, three days up and up into the heavens, past the trees and clouds, beyond the sun and the moon, and even above all the stars. He was buffeted by winds and had no place to rest, but he carried bravely on until he reached Heaven. When Rainbow Crow reached the Holy Place, he called out to the Creator, but received no answer. The Creator was too busy think-



## Rainbow Crow: A Lenape Folktale (cont.)

ing up what would be to notice even the most beautiful of birds. So Rainbow Crow began to sing his most beautiful song.

The Creator was drawn from his thoughts by the lovely sound, and came to see which bird was making it. He greeted Rainbow Crow kindly and asked what gift he could give the noble bird in exchange for his song. Rainbow Crow asked the Creator to un-think the snow, so that the animals of Earth would not be buried and freeze to death. But the Creator told Rainbow Crow that the snow and the ice had spirits of their own and could not be destroyed.

“What shall we do then?” asked the Rainbow Crow. “We will all freeze or smother under the snow.”

“You will not freeze,” the Creator reassured him, “For I will think of Fire, something that will warm all creatures during the cold times.”

The Creator stuck a stick into the blazing hot sun. The end blazed with a bright, glowing fire which burned brightly and gave off heat. “This is Fire,” he told Rainbow Crow, handing him the cool end of the stick. “You must hurry to Earth as fast as you can fly before the stick burns up.”

Rainbow Crow nodded his thanks to the Creator and flew as fast as he could go. It was a three-day trip to Heaven, and he was worried that the Fire would burn out before he reached the Earth. The stick was large and heavy, but the fire kept Rainbow Crow warm as he descended from Heaven down to the bright path of the stars. Then the Fire grew hot as it came closer to Rainbow Crow's feathers. As he flew passed the Sun, his tail caught on fire, turning the shimmering beautiful feathers black. By the time he flew past the Moon, his whole body was black with soot from the hot Fire. When he plunged into the Sky and flew through the clouds, the smoke got into his

throat, strangling his beautiful singing voice.

By the time Rainbow Crow landed among the freezing-cold animals of Earth, he was black as tar and could only Caw instead of sing. He delivered the fire to the animals, and they melted the snow and warmed themselves, rescuing the littlest animals from the snow drifts where they lay buried.

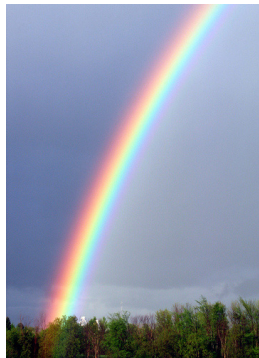
It was a time of rejoicing, for Tindeh-Fire had come to Earth. But Rainbow Crow sat apart, saddened by his dull, ugly feathers and his rasping voice. Then he felt the touch of wind on his face. He looked up and saw the Creator Who Creates By Thinking What Will Be walking toward him.

“Do not be sad, Rainbow Crow,” the Creator said. “All animals will honor you for the sacrifice you made for them. And when the people come, they will not hunt you, for I have made your flesh taste of smoke so that it is no good to eat and your black feathers and hoarse voice will prevent man from putting you into a cage to sing for him. You will be free.”

Then the Creator pointed to Rainbow Crow's black feathers. Before his eyes, Rainbow Crow saw the dull feathers become shiny and inside each one, he could see all the colors of the rainbow. “This will remind everyone who sees you of the service you have been to your people,” he said, “and the sacrifice you made that saved them all.”

And so shall it ever be.

# Science Activity-Separate Rainbow Crow's Colors



A long time ago a Chief spotted a crow in the sunlight and noticed many colors shining amongst its black feathers. It is said that the Chief told the Rainbow Crow story to his grandson to explain how all of the rainbow's colors could be found amongst all that black. This story has been told for generations and generations, filling many hearts with warmth and many minds with wonder.

## PURPOSE

The purpose of this activity is to have students separate the colors that are present in a black, water-soluble, wet-erase, marking pen, and thus to make a "Rainbow Crow."

## Materials

- Black Vis-a-Vis, water-soluble, wet-erase, marking pen
- Clear, colorless plastic tennis ball container
- 4" wooden skewer
- 5 cm x 18 cm strip of filter paper
- water
- one copy of Rainbow Crow story in this study guide

(materials are for one demonstration, or for each group of four students)

## Directions

1. Before reading or telling the story, draw a simple picture of a flying crow with a black Vis-a-Vis, wet-erase, marker about 2 cm up from the bottom of the 5 cm x 18 cm strip of filter paper.
2. Pour about 5 cm of water into a plastic tennis ball container or tall glass.
3. Put a short wooden skewer through the top of the filter paper so that you can hang the filter paper in the tennis ball container or glass. The water should touch the bottom of the filter paper, but do not let the water touch the drawing of the crow.
4. Put the tennis ball container or glass aside where it can't be seen easily, and then read or tell the story.
5. At the end of the story, lift the filter paper out of the tennis ball container or glass, and show it to the children. They will be delighted to see a large "Rainbow Crow" on the filter paper, as the black ink will have separated into several different colors.

## Explanation

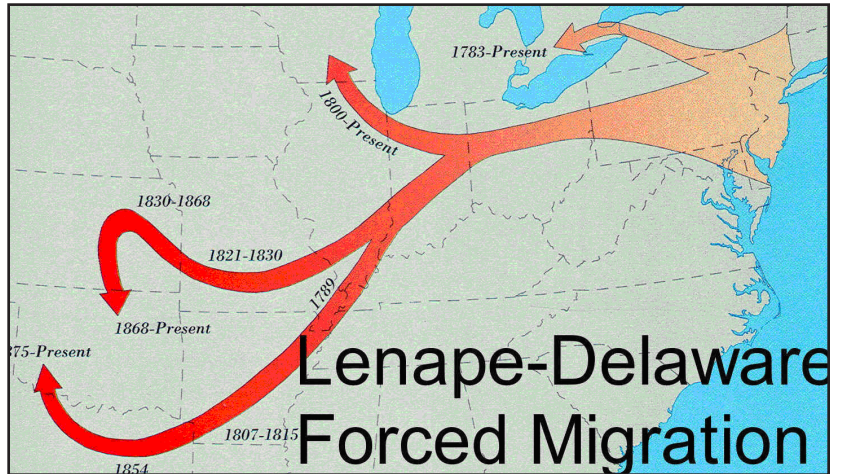
The color pigments used in water-soluble marking pens appear to be made up of only one color. However, most pigments, except the primary colors, are made up of mixtures of colors. For example, the color black is made up of all the colors of the rainbow. As water travels up the filter paper, it carries all of the colors out of the black ink, but at different speeds. Each color has a different attraction for the water and the filter paper. How fast or slow a color moves depends upon its attraction for water versus the filter paper. Colors that bind more tightly to the water travel upward faster whereas colors that bind more tightly to the filter paper travel upward slower. As a result the crow grows much larger as it separates upward into Rainbow Crow. This process is called "Chromatography," and scientists use this process to separate the different substances which compose a mixture, just as we have separated the different colors from the color "black".

Taken from [www.kids.union.edu/rainbowCrow.htm](http://www.kids.union.edu/rainbowCrow.htm)



# The Lenape

The Lenape are Native American people also known as the Lenni Lenape (“true people”) or the Delaware Indians (after the Delaware River) who lived in the Delaware River area for centuries until they were ravaged by European diseases and forced to move west by British and European-American expansion. Many believed that the Lenni Lenape were extinct; however, this is not true. There are 11,000 Lenape people living in Oklahoma, 5,000 living in New Jersey and Pennsylvania, 3,000 Munsee Delawares in Ontario and Wisconsin, and 1,000 Nanticokes in Delaware.



Partial map of the Lenape people’s forced migration.

## The Lenape Language

### *What language do the Lenape speak?*

Lenape people primarily speak English today. Originally, however, the Lenape people spoke one of the three Lenape languages, depending upon where they lived.

Some Lenape people spoke Unami Delaware, some spoke Nanticoke or Southern Delaware, and some spoke Munsee Delaware. There are no fully fluent speakers of Unami Delaware or Southern Delaware alive today. Munsee Delaware, on the other hand, is still spoken by elders in Ontario. In an attempt to insure the survival of the Lenape language, activists are attempting to combine the Unami and Munsee languages.



See the **Lenape Counting Worksheet** in this study guide, and learn to count from one to 10. (p. 9-10)

# The Lenape

## Where did the Lenape live?

Lenape people lived in longhouses, which are basically long wigwams. Wigwams, also known as birchbark houses, are small Native American houses used by people in the woodland regions. Although wigwams were not portable, their easy construction made them perfect homes for people who stayed in the same place for a number of months out of the year. Six to eight feet tall, wigwams are made of wooden frames covered with woven mats or sheets of birchbark and held together by rope. These frames can be domed, coned or rectangular. Here are a few pictures of different types of wigwams.

Today, Lenape people live in homes that look much like yours.

## Four different types of wigwams



The Longhouse at Ganondagan State Historic Park near Victor, NY

## Wigwam vs. Longhouse

### How are longhouses different from wigwams?

Longhouses are Native American homes used by the Iroquois and some Algonquian tribes. They have an elm bark covering and can be as long as 150 feet long, 20 feet wide, and 20 feet high. Up to 60 people could live in one longhouse.

## Make a Wigwam

Now that you know a little about wigwams, it is time to make your very own model. See the page titled "Make a Wigwam" in this study guide. (p. 8)



# Art Activity - Make a Wigwam



Here is an adaption of a craft from Nativetech.org. You can adapt the materials and steps to adjust for the age of the students.

## Directions

1. Draw a circle on the cardboard base, leaving room along the edges.
2. Using a ruler, measure every two inches along the circle and mark the spacing with a pencil.
3. Place one end of the pipe cleaner on one of the markings that you made on the circle and bend it over to in a dome-like fashion, so that the other end of the pipe cleaner is touching a mark on the opposite side of the circle. If the pipe cleaner is too small, then attach another pipe cleaner to the previous one and cut off the excess with a scissors.
4. Take another pipe cleaner and bend it over the previous one in a criss-cross fashion. Each end of the pipe cleaner should touch a marking on opposite sides of the circle.
5. Using a twist tie, lash the arches together at the point at which they criss-cross.
6. Continue this process until all of the markings on the circle have a pipe cleaner touching it.
7. Using the pipe cleaners, make two hoops. One should be large enough to fit around the wigwam near the base. The other hoop, should be smaller and fit around the wigwam near the middle.
8. Using glue, attach the ends of the pipe cleaners to the circle on the cardboard.
9. Tear the paper bag into irregular shapes and glue them to the outside of the wigwam. (The paper bag represents the bark that Lenape people used for their homes).
10. Spaces should be left for a doorway (or two) and a smoke-hole at the top of each wigwam.



## Materials

A bag of pipe cleaners  
(basket-making reeds can also be used)

Twist ties

Paper grocery bags

A piece of card board  
(base for the wigwam)

A pencil

A circular object a little  
smaller than the cardboard  
base

A ruler

A bottle of glue





# Lenape Counting Worksheet



nkwëti

Learn how to count in Lenape! To the left are the words used to count from 1 -10. Look below for information on pronunciation.



niša

## Pronunciation

The charts below show the pronunciation for the Lenape spellings we have used on our site, as well as some alternate spellings that you may find in other books and websites. You may also like to visit our Algonquian languages homepage to see how Lenape relates to other languages from the Algonquian family.



naxa



newa



nalan



nkwëtaš

<u>Character</u>	
<u>We Use:</u>	<u>How To Pronounce It:</u>
a	Like the <i>a</i> in <i>father</i> .
à	Like the <i>a</i> in <i>what</i> .
e	Like the <i>e</i> sound in Spanish, similar to the <i>a</i> in <i>Kate</i> .
aw	Like <i>ow</i> in English <i>cow</i> .
ay	Like English <i>eye</i> .
è	Like the <i>e</i> in <i>net</i> .
ë	Schwa sound like the <i>e</i> in <i>roses</i> .
i	Like the <i>i</i> in <i>police</i> .
ì	Like the <i>i</i> in <i>pit</i> .
ò	Like the <i>au</i> in <i>caught</i> .
u	Like the <i>u</i> in <i>tune</i> .
ù	Like the <i>u</i> in <i>put</i> .



nišaš



xaş



pèškunk



tèlën

More pronunciation charts on Page 10

# Lenape Counting Worksheet

(Continued from P. 9)

## Consonant Voicing

Some pairs of consonants that are distinct in English are merged in Lenape. These pairs of consonants are:

- k and g
- p and b
- t and d
- s and z
- c and j

When they come after an m or n, these consonants are always pronounced voiced (as g, b, d, z, and j.) Anywhere else in a word, these consonants are pronounced voiceless (as k, p, t, s, and č.)

For example:

- tun is pronounced “tun”
- ntun is pronounced “ndun”
- mēpi is pronounced “mēpi”
- mpi is pronounced “mbi”

In the southern Lenape dialect today, n’s and m’s are not usually pronounced when they appear in consonant clusters at the beginning of a word. So the word ntun is simply pronounced dun by those speakers, and the word mpi is simply pronounced bi. When the word is pronounced in a sentence after a vowel, however, the n or m is still pronounced, such as nēmēne mpi, I drink the water, which is pronounced nēmēne mbi, the same as the northern dialect.

## Consonant Pronunciation

<b>Character</b>	<b>We Use:</b>	<b>How To Pronounce It:</b>
č		Like <i>ch</i> in <i>char</i> or <i>j</i> in <i>jar</i> (see Voicing, below).
h		Like <i>h</i> in English <i>hay</i> .
k		Like <i>k</i> in <i>skate</i> or <i>g</i> in <i>gate</i> (see Voicing, below).
kw		Usually it is pronounced like <i>qu</i> in English <i>queen</i> , but at the end of a word, it is pronounced more like a <i>k</i> with a puff of air after it.
l		Like <i>l</i> in English <i>light</i> .
m		Like <i>m</i> in English <i>moon</i> .
n		Like <i>n</i> in English <i>night</i> .
p		Like <i>p</i> in <i>spill</i> or <i>b</i> in <i>bill</i> (see Voicing, left).
s		Like <i>s</i> in <i>Sue</i> or <i>z</i> in <i>zoo</i> (see Voicing, left).
š		Like <i>sh</i> in <i>shy</i> or <i>ge</i> sound at the end of <i>mirage</i> (see Voicing, left).
t		Like <i>t</i> in <i>sty</i> or <i>d</i> in <i>die</i> (see Voicing, left).
w		Like <i>w</i> in English <i>way</i> .
x		Guttural sound that doesn’t exist in English. Like <i>ch</i> in German <i>ach</i> or <i>g</i> in Spanish <i>saguaro</i> (see Voicing, left).
y		Like <i>y</i> in English <i>yes</i> .

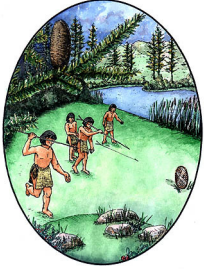
### Voicing, Stress

Lenape has less pronounced word stress than English does. In English, unstressed vowels are often weakened to schwas, which makes the stress sound very strong. (An example of this is the word “rebel.” When “rebel” is a noun, the stress is on the first syllable and the word is pronounced REH-bəl. When “rebel” is a verb, the stress is on the second syllable and the word is pronounced rə-BELL.) But in Lenape, all vowels are pronounced fully regardless of stress. If you weaken an unstressed vowel to

a schwa you will often change the meaning of the word, so be careful not to do this!

Although stress is less pronounced than it is in English, it is still present. A stressed syllable is usually pronounced with slightly higher pitch in Lenape. Generally speaking, the stress is on the second to last syllable of an Lenape word. However, there are many exceptions, and some modern Lenape orthographies mark a word’s stress with an acute accent, like á, or by underlining the stressed vowel, like a.

# Lenape Hoop and Bean Bag Game



You can learn a lot about people by the games that they play. Strength, speed, and precision were important skills for Lenape men to have. Boys played many games to hone these skills. The hoop game and the straw game were both played by the Lenape boys. The objective was to prepare Native American boys for hunting and fishing.

## Directions for preparing the two hoops:

1. Divide each hoop by attaching masking tape (or different colored string) across the center of the hoop. Create any pattern you like, but dividing in four quarters is simplest (see image on right.)
2. If using tape, color the tape with permanent markers.

## Directions for playing the game

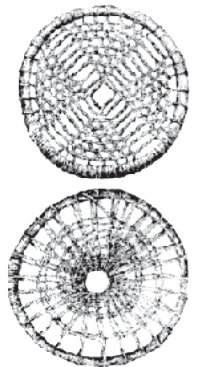
1. One child rolls the hoop quickly across the ground.
2. The other three children, at an equal distance from the path of the hoop, try to see if they can throw the bean bags through the divided parts of the hoop.
3. The score is determined by which colored section that the bean bag goes through.
4. If it goes through the very center hole of the hoop, that is the best score.

## Note

This game was originally played with an arrow and today could be played with sticks or javelins. For safety purposes, however, we recommend using bean bags.

## Materials

- Open outdoor area
- One hula hoop
- One small hoop about 6 inches in diameter
- 3 bean bags
- 3 different colored rolls of duct tape



Example of Lenape Hoops

taken from [www.native tech.org/scenes/playing.html](http://www.native tech.org/scenes/playing.html)

# Discussion Questions

## Comprehension Questions

What is the big problem that needs to be solved in Rainbow Crow?

What keeps the other animals from listening to Rainbow Crow when he says he wants to help?

How do the snow spirits' talents affect the other animals? How do your talents affect people?

How do the animals feel about being snowed in? Discuss a time when you were snowed in.

Why won't the snow spirits stop making snow?

How does this problem eventually get solved?

Why don't the other animals recognize Rainbow Crow when he returns from speaking to the Creator? How does Rainbow Crow feel about his transformation?

What special gifts did the Creator give Rainbow Crow to protect him against humans? What special gifts have you been given?



## Reflection Questions

What are ten adjectives that you would use to describe how Rainbow Crow feels about being ignored?

Tell your classmates about a time when you were ignored. How did you feel? Who finally listened to you?

What do you think is the moral of the story?



# Reading List

## For Teachers

### ***The Indians of New Jersey: Dickon Among the Lenapes.***

by M.R. Harrington, 1938, Reprint, New Brunswick: Rutgers University Press, 1963.

A fictional account of an English boy who is shipwrecked and lives among the Lenape Indians of New Jersey. Written by an anthropologist. Contains an accurate account of the Lenape culture, although some of the illustrations are inaccurate.

### ***The Indians of Lenapehoking (The Lenape or Delaware Indians).***

by Herbert C. Kraft and John T. Kraft  
South Orange: Seton Hall University Museum, 1985.

A companion volume to *The Lenape Indians of New Jersey* with more detailed descriptions, written for advanced elementary-school students and middle-school students.

### ***The Lenapes. (Indians of North America Series.)***

by Robert S. Grumet  
New York and Philadelphia: Chelsea House, 1989.

A simple summary of Lenape Indian history with accurate, glossy illustrations, maps, photographs, and prints. Written at a high-school level, with an emphasis on history rather than archeology.



## For Students

### ***The Lenape Indians of New Jersey***

by Herbert C. Kraft with illustrations by John T. Kraft and Susan E. Finn. South Orange, N.J.: Seton Hall University Museum; Reprinted under the title *The Lenape or Delaware Indians* (1991).

A description of the Lenape Indians from prehistoric times to the present, based on the work of archaeologists. Contains accurate illustrations. Written at the fourth-grade reading level.

### ***The Delaware Indians: Eastern Fishermen and Farmers.***

by Sonia Bleeker, New York: William Morrow, 1953.

Written at the elementary-school level with chapters on wampum, the doll ceremony, summer activities, the harvest ceremony, the Delaware Chief Tamanend, and the Walking Purchase. More oriented to Pennsylvania than New Jersey. Some inaccuracies in the illustrations, e.g., Mohawk haircuts and pitched roof wigwams.