CREATING A SENSE OF PLACE:
CRATER LAKE NATIONAL PARK
By Tabitha Richards

Overview:
Students will use primary and secondary sources to explore this lesson which will facilitate student exploration of the understanding and importance of a sense of place in relation to National Parks, specifically Oregon’s Crater Lake.

National Geography Standards:
Standard 4: The physical and human characteristics of places
Standard 6: How culture and experience influence people’s perceptions of places and regions

Oregon Geography Content Standards:
Standard 7: Locate and examine physical and human characteristics of places and regions, their impact on developing societies, and their connections and interdependence.

HS.16. Analyze the interconnectedness of physical and human regional systems (e.g., a river valley and culture, water rights/us in regions, choice/impact of settlement locations) and their interconnectedness to global communities.

Connections to Common Core:
9-10.RH.1: Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.

Objectives:

Essential Question: How do National Parks affect the human sense of place?

Standard 4: The interaction of physical and human systems result in the creation of and changes to places: Therefore, the student is able to explain:

How physical or human characteristics interact to create a place by giving it meaning and significance, as exemplified by being able to:
Describe and clarify how community identities are formed by the characteristics of a place, Crater Lake, as a destination and recreational area.

Explain how human mythology can create special meaning and significance to Crater Lake.

How physical or human characteristics interact to change the meaning and significance of places, as exemplified by being able to:

Explain how the physical features in Southwest Oregon made it a favorable location to designate as a National Park.

Grade Levels: 9-12

Time: Three to Four 55 minute class periods = 165 - 220 minutes total
Materials: As long as you have access to the internet you can use the Prezi at [https://prezi.com/boenshnqhsc9/crater-lake-national-park/](https://prezi.com/boenshnqhsc9/crater-lake-national-park/), if not see the following and attached.

For Students:
- **Mazama: Legend of the Pacific Northwest.** Uxbridge Community Concert Band. Composed by Jay Chattaway – not included in this document, follow link [https://www.youtube.com/watch?v=RbvJpjaR-5g](https://www.youtube.com/watch?v=RbvJpjaR-5g)
- AudioVisual Analysis Tool – included
- **Crater Lake, Ore. C, 1909 – 8 X 10 included or [https://www.loc.gov/item/2007662708](https://www.loc.gov/item/2007662708) for projection**
- Image Analysis Tool - included
- Primary Source Document Outlining Crater Lake National Park’s physical area – 8 X 10 included or [https://archive.org/details/reportonwindcave00unit](https://archive.org/details/reportonwindcave00unit) for projection
- Document Analysis Tool - included
- Crater Lake National Park Map - 8 X 10 included or [https://www.loc.gov/item/97684223](https://www.loc.gov/item/97684223) for projection
- Map Analysis Tool – included
- Crater Lake History – 8 X 10 included or [https://www.nps.gov/crla/planyourvisit/upload/2010-history.pdf](https://www.nps.gov/crla/planyourvisit/upload/2010-history.pdf) for projection or print out
- If no internet *Historic Resource Study, Crater Lake National Park, Oregon, 1984* for background information - included

For Teacher:
- Blank Primary Source Analysis Tool – included or [http://www.loc.gov/teachers/primary-source-analysis-tool/](http://www.loc.gov/teachers/primary-source-analysis-tool/) to have students work online
- Official Writing Scoring Guide Work Sample Scoring/Feedback Form – included or [http://www.ode.state.or.us/wma/teachlearn/testing/resources/es_worksample_feedback-form-writing.pdf](http://www.ode.state.or.us/wma/teachlearn/testing/resources/es_worksample_feedback-form-writing.pdf)

Background:
What is sense of place? Geography and history help define our sense of place; how people view earth’s processes adds myth and legend to the land surrounding us. This is a stand alone lesson to connect the importance of our sense of place to our National Parks

Procedures:
Day 1:
1. Share the Theodore Roosevelt quote: “It is to be hoped that the days of mere wasteful, boastful slaughter are past, and that from now on the hunter will stand foremost in working for the preservation and perpetuation of the wild life, whether big or little.” (Lunde, 81)
   Through a class discussion have the students participate in a knowledge check on how humans had been interacting with the natural environment, especially in the western United States.
2. After the knowledge check discussion define sense of place: “Either the intrinsic character of a place, or the sis meaning peopple give to it, but, more often, a mixture of both. Sense of place…is an umbrella concept that includes all the other concepts—attachment to place, national identity, and regional awareness…The messages transmitted are not neutral, but rather they refle the subjective senses of the beholder or the perceptions of ‘society’.” (Sense of Place - Oxford Reference)

3. In order to prompt students to begin thinking and making connections ask the question: How do National Parks affect the human sense of place?


5. Following, share U.S. National Park Service history of Crater Lake https://www.nps.gov/crla/planyourvisit/upload/2010-history.pdf. Discuss the information, then have students write responses to: a. Describe and explain how community identities are formed by the characteristics of a place, Crater Lake as a destination and recreational area, and b. Explain how human mythology have created special meaning and significance in connection with Crater Lake.

Day 2:
1. Review Day 1.


4. Show National Park Service primary source map Crater Lake. Have students fill out Map Analysis Tool with a Geographic Lens. Follow-up: Have students explain how the physical features in Southwest Oregon made it a favorable location to designate as a National Park.

Day 3 and beyond:
See Summative assessment in Assessment section below.
Assessment:
Formative assessments are the Primary Source Analysis Tools, and use of the Analysis tools as Exit Tickets. Summative assessment: Students will use completed Analysis tools and responses to the Standards prompts to answer the Essential Question in an essay.

- How do National Parks affect the human sense of place? Describe and clarify how community identities are formed by the characteristics of a place, Crater Lake, as a destination and recreational area. Explain how human mythology can create special meaning and significance to Crater Lake. Explain how the physical features in Southwest Oregon made it a favorable location to designate as a National Park.

This assessment will be scored using the Official Writing Scoring Guide Work Sample Scoring/Feedback Form (attached) and following the Oregon Department of Education Official Writing Scoring Guide (attached). This essay may be used as a writing piece to meet requirements for graduation if done in class under supervision.

Extensions and/or Adaptations:
Extension:
Standard 6: People can view places and regions from multiple perspectives Therefore, the student is able to explain:
How and why people view places and regions differently as a function of their ideology, race, ethnicity, language, gender, age, religion, politics, social class, and economic status, as exemplified by being able to
- Explain how and why people are willing to pay to use and/or maintain National Parks.
- Explain how and why groups of people may view Crater Lake National Park differently (e.g., Harney Peak, South Dakota, viewed by the Lakota Sioux or the US Forest Service; Mount Fuji viewed by Japanese citizens or foreign tourists).

Adaptations:
For younger students, remove questions from or require fewer questions to be responded to on the Primary Source Analysis Tools. Have them respond to the Standards prompts, but do not require an essay, or simply have them respond in paragraphs.
Sources:


## Audio-Visual Analysis Tool with a Geographic Lens

Teachers should select the questions that best fit the reason for geographically analyzing this audio-visual resource. Students should cite evidence as they answer the questions. Choose 4 from each column to answer.

<table>
<thead>
<tr>
<th>Observe</th>
<th>Reflect</th>
<th>Question</th>
</tr>
</thead>
<tbody>
<tr>
<td>What is the title of this audio-video?</td>
<td>Are there clues in the audio-video that can tell you where and when it was recorded?</td>
<td>Why is the audio-video geographically significant or important?</td>
</tr>
<tr>
<td>Who is the author of this audio-video?</td>
<td>What do you know about this time period? What do you know about this place during that time?</td>
<td>What sources may have been used to make this audio-video?</td>
</tr>
<tr>
<td>What type (documentary, CD, movie, YouTube, and other types) of audio-video is this?</td>
<td>What do other dates on this audio-video represent?</td>
<td>How does this audio-video illustrate human, physical, economic, societal, cultural, and political conditions for the time when the audio-video was made?</td>
</tr>
<tr>
<td>What sounds do you hear (such as animals, music, noise and other sounds)?</td>
<td>Describe the spatial patterns illustrated on this audio-video (movement, connections, ecosystems, other geographic themes). What features on the audio-video determine place, region, and/or theme?</td>
<td>How does this audio-video connect to other primary, secondary, or tertiary resources?</td>
</tr>
<tr>
<td>Are there any pieces of information on this audio-video that you could not get from another source?</td>
<td>How does this audio-video represent world culture? Regional culture? Local culture?</td>
<td>Do you see any bias / perspective in this audio-video? Why does the audio-video have a bias or point of view?</td>
</tr>
<tr>
<td>Does the audio-video mention, show or refer to aspects of physical geography (landforms and weather)?</td>
<td>Find the place(s) referred to in the audio-video on a map.</td>
<td>How can you use this audio-video to explain the themes of geography and the geography standards?</td>
</tr>
<tr>
<td>Does the audio-video refer to or name specific geographic features or locations (such as a city or a mountain)?</td>
<td>What was the motivation of the organization or person making the audio-video?</td>
<td>What else did you observe about the audio-video? What questions do you have about this audio-video?</td>
</tr>
<tr>
<td></td>
<td>How does this audio-video compare to current recordings of this place? How does this recording prepare people today to deal with issues today?</td>
<td>What other questions do you have about the geography of the audio-video?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Can you identify any audio-video pieces today that address a similar issue? What might those be? Why are they similar?</td>
</tr>
</tbody>
</table>
Find original scanned at https://www.loc.gov/item/2007662708
**Image (Photo, Print, Painting, etc.) Analysis Tool with a Geographic Lens**

Teachers should select the questions that best fit their reasons for geographically analyzing this image. Students should cite evidence as they answer the questions. Choose 4 from each column to answer.

<table>
<thead>
<tr>
<th>Observe</th>
<th>Reflect</th>
<th>Question</th>
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</thead>
<tbody>
<tr>
<td>What is the form of the image (painting, print, photograph, drawing)?</td>
<td>What languages do the words represent?</td>
<td>How do the clothing, buildings, transportation and/or landscape reflect the economic, political, or societal conditions for the time when the image was created?</td>
</tr>
<tr>
<td>Can you determine who created the image?</td>
<td>If there is no date, when do you think the image was made?</td>
<td>What was the likely motivation of the creator of the image?</td>
</tr>
<tr>
<td>What words are on the image?</td>
<td>What place or region does this image show?</td>
<td>What is the bias or point of view of this image?</td>
</tr>
<tr>
<td>What dates are on the image?</td>
<td>Can you identify a geographic theme (region, place, movement, physical system, human environment interaction, etc.) for this image?</td>
<td>How is this image connect to other documents, maps, recordings, images, or artifacts?</td>
</tr>
<tr>
<td>Is the image black and white or in color?</td>
<td>Describe the spatial patterns illustrated in this image. These patterns might be in the people, transportation, buildings, or landscape.</td>
<td>Why is this image significant?</td>
</tr>
<tr>
<td>Describe who is in the image.</td>
<td>What is the most likely purpose (audience) for this image?</td>
<td>Why would certain people or characteristics of the landscape be missing from this image?</td>
</tr>
<tr>
<td>What types of buildings are in the image?</td>
<td>How does this image compare to current image on the same topic?</td>
<td>What geographic questions would you like to ask the creator of this image?</td>
</tr>
<tr>
<td>What types of transportation are in the image?</td>
<td>What seems to be missing from the image?</td>
<td>Would it be difficult to find the location of this image? Explain why or why not.</td>
</tr>
<tr>
<td>Are there objects in the image? Do you recognize them? What are they used for?</td>
<td>What inferences or connections can you make from the image?</td>
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</tr>
<tr>
<td>Describe the landscape and physical features in the image.</td>
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<tr>
<td>What geographic event / issue / problem does this image illustrate?</td>
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</tbody>
</table>
CRATER LAKE NATIONAL PARK.

By the act of Congress approved May 22, 1902 (32 Stat. L., 202), the tract of land bounded on the north by the parallel 43° 4’ north latitude, south by 42° 48’ north latitude, east by the meridian 122° west longitude, and west by the meridian 122° 16’ west longitude, having an area of 249 square miles, in the State of Oregon, and including Crater Lake, has been reserved and withdrawn from settlement, occupancy, or sale under the laws of the United States, and dedicated and set apart forever as a public park or pleasure ground for the benefit of the people of the United States, to be known as “Crater Lake National Park.”
# Document Analysis Tool with a Geographic Lens

Teachers should select the questions that best fit their reasons for geographically analyzing this document. Students should cite evidence as they answer the questions. Choose 4 from each column to answer.

<table>
<thead>
<tr>
<th>Observe</th>
<th>Reflect</th>
<th>Question</th>
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</thead>
<tbody>
<tr>
<td>What type of document is this?</td>
<td>What is the purpose of this document?</td>
<td>Why is this document significant?</td>
</tr>
<tr>
<td>Have you seen a document like this before?</td>
<td>If you can identify who created the document,</td>
<td>What is the point of view of this document?</td>
</tr>
<tr>
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<td>what do you know about the creator?</td>
<td>Is this point of view biased? How can you tell?</td>
</tr>
<tr>
<td>When was this document written?</td>
<td>Can you tell what was an important issue or event at the</td>
<td>What is the main idea of the document?</td>
</tr>
<tr>
<td></td>
<td>time this document was made?</td>
<td>If you created this document today, what would be similar or different?</td>
</tr>
<tr>
<td>What is the title of the document?</td>
<td>What was important in the political, cultural, economic,</td>
<td>What do you wonder about for this document?</td>
</tr>
<tr>
<td>Who created this document?</td>
<td>or physical situation at the time this document was made?</td>
<td>What have you read that has been similar?</td>
</tr>
<tr>
<td>Where was this document produced?</td>
<td>In what context was this document created?</td>
<td>What question would you ask the author that is unanswered in the document?</td>
</tr>
<tr>
<td>Does this document refer to a specific</td>
<td>What can or did you learn from the document?</td>
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<tr>
<td>location?</td>
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</tr>
<tr>
<td>What are the text features of the</td>
<td>If this document was created today, what would be similar or</td>
<td></td>
</tr>
<tr>
<td>document?</td>
<td>different?</td>
<td></td>
</tr>
<tr>
<td>Is this a primary or secondary source?</td>
<td>Can you identify any events or actions that this document</td>
<td></td>
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<tr>
<td>What geographic references are made in the</td>
<td>is influenced by or connected to?</td>
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<td>document?</td>
<td>Who is the intended audience for the document?</td>
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<td>Is there an event that triggered the creation of this</td>
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<td>document?</td>
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<td></td>
<td>What facts can be learned from the document?</td>
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</table>
### Map Analysis Tool with a Geographic Lens

Teachers should select the questions that best fit their reasons for geographically analyzing this map. Students should cite evidence as they answer the questions. Choose 4 from each column to answer.

<table>
<thead>
<tr>
<th>Observe</th>
<th>Reflect</th>
<th>Question</th>
</tr>
</thead>
<tbody>
<tr>
<td>What is the title of this map?</td>
<td>What was the most likely purpose for this map? How do you know?</td>
<td>Why is the map significant or important?</td>
</tr>
<tr>
<td>Who is the author or cartographer of this map? Who produced this map?</td>
<td>Does this map illustrate or describe spatial patterns (movement, connections, etc.)?</td>
<td>If you were the cartographer, how could you change this map? How could you use this map to understand the present?</td>
</tr>
<tr>
<td>What is the orientation of this map? How can you tell directions on this map?</td>
<td>Describe the spatial patterns illustrated on this map (movement, connections, ecosystems, etc.).</td>
<td>How does this map illustrate human, physical, economic, societal, cultural, and political conditions for the time when the map was made?</td>
</tr>
<tr>
<td>Are there words on this map? If the words are not in English, can you identify what language is used?</td>
<td>What was the motivation of the organization or person making the map?</td>
<td>What sources may have been used to make this map?</td>
</tr>
<tr>
<td>What kinds of symbols are on this map?</td>
<td>Have you ever seen a map similar to this one?</td>
<td>How could you (as an individual) use this map?</td>
</tr>
<tr>
<td>What kinds of labels are on this map?</td>
<td>What features on the map represent place, region, and/or theme?</td>
<td>What else do you think should be included on the legend for this map?</td>
</tr>
<tr>
<td>What colors are on the map?</td>
<td>What does the map show (physical characteristics, human patterns)?</td>
<td>How can you use this map to connect with situations today and predict what might happen in the future?</td>
</tr>
<tr>
<td>Is there a legend on the map?</td>
<td>How does this map represent and/or illustrate geographic themes (places, regions, human-environment interaction, movement, physical systems, etc.)?</td>
<td>How does this map connect to other primary, secondary, or tertiary resources?</td>
</tr>
<tr>
<td></td>
<td>What other information can you infer from the map?</td>
<td>What else did you observe about the map?</td>
</tr>
</tbody>
</table>

What sources may have been used to make this map?

How could you (as an individual) use this map?

What else do you think should be included on the legend for this map?

How can you use this map to connect with situations today and predict what might happen in the future?

How does this map connect to other primary, secondary, or tertiary resources?

What else did you observe about the map? What questions do you have about this map? What other information do you need to make sense of this map?

About what does this map leave you curious?
### PRIMARY SOURCE ANALYSIS TOOL

**http://www.loc.gov/teachers/primary-source-analysis-tool/**

<table>
<thead>
<tr>
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</table>

**FURTHER INVESTIGATION**

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**http://www.loc.gov/teachers/primary-source-analysis-tool/**
A legendary look at

Many generations for
Crater Lake has long attracted the wonder and admiration of people all over the world. The deep blue water, deep 1,949 feet (593 meters) makes it the deepest lake in the United States. In fact, the deep water is one of the deepest lakes in the world. How deep is it? Imagine placing the entire contents of the Great Lakes into the top of Crater Lake and still have 1,949 feet of water left. The fascinating history of Crater Lake is filled with stories that are as colorful as they are true. Some stories are based on oral traditions of Native American tribes, while others are the result of scientific exploration.

A few favorite stories:

1. The Legend of the Three Brothers: A story passed down through generations among the Native Americans, it tells of three brothers who were cursed by a witch. The curse was that they would appear only at night and would eventually turn to stone if they were not able to break the curse. The three brothers are said to be the three peaks of the Three Brothers mountain range.

2. The Legend of the Black Bear: This story is said to have originated from the Makah tribe. It tells of a black bear who had stolen a young girl from a nearby village. The village was visited by a wise old man who advised the villagers to appease the bear by offering it a feast of salmon. The bear was appeased and returned the girl, and the village was saved.

3. The Legend of the Mysterious Man: This story is said to have originated from the Klamath tribe. It tells of a mysterious man who appeared suddenly one day and disappeared without a trace. Some say he was a wizard, while others say he was an angel.

Despite these legends, the true history of Crater Lake is steeped in scientific exploration and discovery. The first successful drive into the caldera was made in 1930 by the United States National Park Service. This trip revealed the true nature of Crater Lake and its surroundings, providing valuable insights into the geology and biology of the park. Since then, the park has continued to attract visitors from around the world, who come to witness the beauty and wonder of this natural wonder.
The writing lacks a central idea or purpose. The writing is

6

Ideas and Content

Official Scoring Guide, Writing
Oregon Department of Education
Organizational writing refers to the manner in which ideas are presented to achieve a specific purpose. Effective organizational writing is based on a clear thesis statement and logical transitions between ideas. The following are characteristics of effective organizational writing:

1. **Read in order**: Organize your ideas in a logical sequence to ensure clarity and coherence. The thesis statement should be clear, and the main points should follow logically from the supporting evidence.

2. **Read in steps**: Organize your ideas into sections or paragraphs to create a cohesive flow. Each section should focus on a single idea, and the paragraphs should be logically connected.

3. **Read in layers**: Organize your ideas into layers of detail to provide depth and complexity. Each layer should build upon the previous one, creating a textured and nuanced argument.

4. **Read in specific**: Organize your ideas into specific examples or case studies to illustrate your points. These examples should be relevant and engaging, providing concrete evidence to support your argument.

5. **Read in contrast**: Organize your ideas into contrasting perspectives to highlight differences and similarities. This approach can provide a more nuanced understanding of the topic and challenge assumptions.

6. **Read in comparison**: Organize your ideas into comparative analyses to examine similarities and differences. This approach can help identify patterns and trends, and provide a more comprehensive understanding of the topic.

In summary, effective organizational writing requires careful planning, clear expression, and logical structure. By organizing your ideas in a coherent and engaging manner, you can enhance the reader's understanding and make your argument more persuasive.
<p>| | |</p>
<table>
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<tbody>
<tr>
<td>2</td>
<td>Language is meandering, lacking focus, and the message is unclear. The writing is characterized by monotony and repetition, often obscuring the main ideas. Words do not effectively communicate the intended message.</td>
</tr>
<tr>
<td>3</td>
<td>Language lacks precision and style, and may be cluttered with jargon. The writer does not use a variety of words or phrases. The writing is characterized by a lack of variety and style, and may be cluttered with jargon.</td>
</tr>
<tr>
<td>4</td>
<td>Words effectively convey the intended message. The writer employs a variety of words that are functional and appropriate to audience and purpose. The writing is characterized by words that do not particularly enrich the writing but do not particularly detract from it.</td>
</tr>
<tr>
<td>5</td>
<td>Words convey the intended message in an interesting, precise, and clear manner. The writing is characterized by precise, fresh, and expressive words where appropriate for tone and purpose. Words may be used with careful choice and are not overdone.</td>
</tr>
</tbody>
</table>

**Word Choice**

| 6 | Words convey the intended message in an exceptionally interesting, precise, and clear manner. The writing is characterized by precise, fresh, original expression; these words are appropriate for tone and purpose. Words are carefully chosen and have been carefully placed for impact. The writing is characterized by precise, fresh, and expressive words where appropriate for tone and purpose. Words may be used with careful choice and are not overdone. |

**Official Scoring Guide, Writing**

- Words effectively convey the intended message. The writer employs a variety of words that are functional and appropriate to audience and purpose. The writing is characterized by words that do not particularly enrich the writing but do not particularly detract from it.
- Words convey the intended message in an interesting, precise, and clear manner. The writing is characterized by precise, fresh, original expression; these words are appropriate for tone and purpose. Words may be used with careful choice and are not overdone.
- Words convey the intended message in an exceptionally interesting, precise, and clear manner. The writing is characterized by precise, fresh, original expression; these words are appropriate for tone and purpose. Words are carefully chosen and have been carefully placed for impact. The writing is characterized by precise, fresh, and expressive words where appropriate for tone and purpose. Words may be used with careful choice and are not overdone.
The writing is difficult to follow or read:

- Sentences that are disjointed, confusing, or rambling.
- Sentences that are fragmentary, fragments, or rambling.
- Sentences that are contorted, disjointed, or unclear.
- Sentences that are confusing, disjointed, or unclear.
- Sentences that are disjointed, confusing, or rambling.
- Sentences that are fragmentary, fragments, or rambling.
- Sentences that are contorted, disjointed, or unclear.
- Sentences that are confusing, disjointed, or unclear.
- Sentences that are disjointed, confusing, or rambling.
- Sentences that are fragmentary, fragments, or rambling.
- Sentences that are contorted, disjointed, or unclear.
- Sentences that are confusing, disjointed, or unclear.

The writing is characterized by:

- The writer has organized the text, and the sentences flow smoothly.
- The writer has used all punctuation marks correctly.
- The writer has used all punctuation marks correctly.
- The writer has used all punctuation marks correctly.
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Oregon Department of Education Official Writing Scoring Guide
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According to the Mythology of the Klamath and Modoc Indians, the chief spirit who occupied the mystic land of Gaywas, or Crater Lake, was La-o. Under his control were many lesser spirits, who appeared to be able to change their forms at will. Many of these were monsters of various kinds, among them the giant crawfish (or dragon), who could, if he chose, reach up his mighty arms even to the tops of the cliffs and drag down to the cold depths of Crater Lake any too venturesome tourist of the primal days.

The spirits or beings who were under the control of La-o, assumed the forms of many animals of the present day, when they chose to go abroad on dry land, and this was no less true of the other fabulous inhabitants of Klamath land who were dominated by other chief spirits, and who occupied separate localities; all these forms, however, were largely or solely subject to the will of Komoo'kumps, the great spirit.

Now on the north side of Mt. Jackson, or La-o Yaina (La-o's Mountain), the eastern escarpment of which is known as La-o Rock, is a smooth field, sloping a little towards the north, which was a common playground for the fabled inhabitants of Gaywas and neighboring communities.

Skell was a mighty spirit whose realm was the Klamath Marsh country, his capital being near the Yamsay River, on the eastern side of the marsh. He had many subjects who took the forms of birds and beasts when abroad on the land, as the antelope, the bald eagle, the bliwas or golden eagle, among them many of the most sagacious and active of all the beings then upon the earth.

A fierce war occurred between Skell and La-o and their followers which raged for a long time. Finally Skell was stricken down in his own land of Yamsay and his heart was torn from his body and was carried in triumph to La-o Yaina. Then a great gala day was declared and even the followers of Skell were allowed to take part in the games on Mt. Jackson, and the heart of Skell was tossed from hand to hand in the great ball game in which all participated.

If the heart of Skell could be borne away so that it could be restored to his body, he would live again, and so with a secret understanding among themselves the followers of Skell watched for the opportunity to bear it away. Eventually, when it reached the hands of Antelope, he sped away to the eastward like the wind. When nearly exhausted he passed it to the Eagle, and he in his turn to Bliwas, and so on, and although La-o's followers pursued with their utmost speed, they failed to overtake the swift bearers of the precious heart. At last they heard the far away voice of the dove, another of Skell's people, and then they gave up the useless pursuit.

Skell's heart was restored and he lived again, but the war was not over and finally La-o was himself overpowered and slain and his bleeding body was borne to the La-o Yaina, on the very verge of the great cliff, and a false message was conveyed to La-o's monsters in the Lake, that Skell had been killed, instead of La-o, and when a quarter of the body was thrown over, La-o's monsters devoured it, thinking it a part of the body of Skell. Each quarter was thrown over in turn, with the same result, but when the head was thrown into the lake, the monsters recognized it as the head of their master and would not touch it, and so it remains today, an island in the lake, to all people now known as Wizard Island. [17]

This version does not seek to provide a detailed explanation of the destruction of Mount Mazama and the subsequent formation of Crater Lake, but does try to explain the origin of the volcanic cone known today as Wizard Island. This story contains virtually no hint of the volcanic activity that startled the surrounding countryside several thousand years ago.
Another legend attributes the formation of Wizard Island to a battle waged between two mortals—a tale heard from a Klamath Indian but revolving around members of the Shasta tribe of northern California and southern Oregon:

Wimawita ["Grizzly Bear," a Shasta brave] was the pride of his family and tribe. He could kill the grizzly bear and his prowess in the fight was renowned even among those fierce braves who controlled the entrance to the Lake of the Big Medicine, where the black obsidian arrow-heads are found. But the chase no longer had pleasure for him and he wandered far up the slopes of Shasta, where the elk and deer abound, and they passed slowly by him down into the heavy growth of murmuring pines, as if knowing that his mission was of peace. Above was the line of perpetual snow, where the tamarack was striving hard for existence in the barren rock. From this great height Wimawita gazed upon the lodges in the prairie amongst the huge trees far below and then, suddenly descending, disappeared into the forest, advancing towards the east, where springs the great gushing sawul [large spring], the sources of the Wini-mim [McCloud River].

There, in a little hut, dwelt old Winnishuya [Forethought]. "Tell me, O mother," he said, "what can I do to regain the love of Tculucul [The Lark]? she laughs at me and the dog Tsileu [Red Flicker] wanders with her over the snow-clad mountain." "'tis well," answered the old woman; Tculucul still loves you, but since your brave deeds among the Klamaths your thoughts are far away and you long for further perils to chant your great exploits in the councils of the brave. Tculucul has noticed your neglect and distaste for the exploits in which you formerly took pleasure. Why, O Wimawita, do you not seek for greater glory? Know you not of the great lake far away and deep down in the mountain-top? The way is long and difficult and but few reach its rocky slopes. If you have the strength and courage to climb down and bathe in its crystal waters, you will acquire great and marvelous wisdom, Tculucul will look upon you with favor, and none will equal you among your own people. The Llaos (children of the Great Spirit) guard the lake, and far in the past one of our own tribe reached it, but not propitiating the spirits, they killed him and his body was sunk into the depths of the blue water."

As she spoke the old woman's strength increased. Wimawita, listening, caught her energy and said: "'tis well, my mother;—tomorrow, while all sleep, will I start upon this journey far away over the fields of lava, to the river where the Klamaths dwell. Then will I find the way to the wondrous lake and bathe in the deep water." While speaking, he noted not the parting of the brush, where Tculucul was concealed and in her fright almost betrayed her presence. Nor was Tsileu visible behind the granite rocks near by, eagerly watching and hearing all that happened.

[Wimawita started off at at dawn the next day, followed closely by Tculucul, dressed as a brave, and further behind by Tsileu, gliding stealthily in the tracks of the others. The three marched for many long days "over the prairies of Shasta and the dreary lava fields of Modoc, until Wimawita reached the great river of the Klamaths." Here Tculucul revealed herself and proposed to accompany him to "the great lake in the top of the mountain." Tsileu, "inwardly raging, cast a look of hate upon them and sped northward through the land of the Klamaths."]

. . . At last, after many weary days, they reached the lake and made camp upon the edge of the precipice. All night Wimawita chanted his song and early, when the sun was just lighting up the circular wall on the opposite side of the lake, fully seven miles away, he clambered down the steep and rocky walls and plunged into the deep, clear water. His spirit seemed to soar from him; but it required all his strength to climb back to the rim of the crater. Again the next day he attempted the same difficult feat, and on returning said: "Once more only, Tculucul, will I have to bathe in the crystal water. Then wisdom and strength will be mine, our tribe will be the grandest in the land, and you the greatest squaw among us. Thus will your faith and help to me be rewarded."

On the third morning he started. Just as he reached the last descent, near the water's edge, he beheld Tsileu, "Dog of Wimawita, we will here find who is the greater man. Defend yourself!" he cried. They swayed to and fro on the edge of the cliff, advancing and retreating, where a false step would cause death. Tculucul from the cliff above, powerless to aid, beheld the mighty encounter. Suddenly Wimawita slipped on the mossy rock and Tsileu, exerting all his strength, raised and hurled him far out into the lake. Then the Llaos rose and bearing fiercely down upon Tsileu tore his body to pieces and cast them upon the water. Before the ripples had subsided where the lark disappeared, the waves parted and the
lava burst out with a mighty noise. The Island of Llaos Nous [Wizard Island] rose up as a gasp of the dying crater, and here, "tis said, dwells the spirit of Wimawita, the brave, and Tcultur, the lark." [18]

Another legend not only explains the creation of Wizard Island but also suggests the manner in which the Crater Lake caldera became filled with water. Some new romantic elements have been added:

Llao, the master of everything living under the earth and water, dwelt in the fiery pit where Crater Lake now lies, and this was the only place he could come to the surface of the earth. Skell was master of all the animals that lived on the earth. Both were in love with the daughter of the chief of the Klamath Indians and both asked for her hand in marriage and were refused because her father was rearing her to be chief of the tribe when he died. Llao felt wronged when he was refused her hand and returned to his home on Llao Rock and brooded. Skell understood and pledged his help to the Indians if they needed it.

Then Llao commanded the chief to deliver his daughter to him in three days, or seven days of death and destruction would be launched against the Indians. The girl wanted to sacrifice herself for her people, but they wouldn't let her. They tied her in her tent and lay face downward awaiting destruction. Skell started to help the Indians, but Llao, seeing him go, hurled a flaming boulder across the skies and struck him dead. Then Llao's children took Skell's heart from his body and brought it to their father.

All of Skell's children gathered at a fountain where he drank and bewailed his fate. Llao sent a messenger to them proclaiming himself lord of everything above earth as well as underneath it.

After he left, the coyote said, "Since it is proclaimed that Skell's heart will live and his body live if his heart be returned, let us proceed to the home of Llao and declare ourselves his loyal subjects, awaiting the chance to restore the heart to our master."

Taunts greeted them as they arrived, and the weasel, brother of Llao, ran to the ballground with Skell's heart and began to toss it into the air. The coyote followed him to the ballground and began to chide him for not being able to throw it far. Other animals tried to toss it too but the coyote chided them all for not being able to throw it high into the air. Finally, Llao became angry at his taunts and stalked out and hurled it far into the air. It soared and soared and finally came to the ground on the far end of the baseball ground. The fox, who was hidden near, snatched it and rushed into the forest. As Llao's children were about to catch the fox, the antelope burst through the throng and took the heart and rushed on with it. The eagle swooped down and, taking the heart from the antelope, flew out of sight with it. A voice of a dove, sounding from a great distance, told them Skell lived again.

Brooding over this, Llao went to Skell's land and challenged him to a wrestling match. Skell knew that Llao was stronger, but decided to wrestle rather than appear cowardly before his children and the other gods. Llao threw him across his shoulder and started toward his home. When they were only a short distance from Llao's home, Skell said that a louse was biting him and he wanted to scratch. Llao taunted him saying, "What matter a little bite when I am soon going to cut you into pieces and feed you to my children?"

"But you will grant me this one last wish," pleaded Skell. Llao freed one of his hands and Skell pulled out his knife and cut off Llao's head. Then he sent word to Llao's children that Skell had been killed. They gathered around the pit beneath Lao's throne and ate the pieces of their master as they were thrown down to them. But when their master's head was tossed over, they were grieved and would not touch it. It remains today where it was thrown and is known as Wizard Island. Then the pit grew dark and the children wept, their tears falling into the dark pit which is today known as Crater Lake. [19]
Another explanation for the formation of the cavity, its flooding by water, and its inhabitation by demons involves internecine warfare among members of the Klamath tribe:

Long before the white man's coming, there was rebellion among the Klamath Indians. For days the battle raged fiercely until finally the weaker side took refuge on the highest mountain for miles around. Firmly entrenched among the rocks, they were able to withstand the assaults of the entire tribe. One attack after another was made, each ending in a repulse. Finally a council of war was held by the besieging party, and the medicine men were told to invoke the aid of the Great Spirit. For two days and two nights they kept up their chant; on the third morning their prayers were answered. A fearful rumbling shook the earth and with an awful roar the entire top of the mountain sank from sight, pulling with it every one of the rebellious braves. Scarcely had this disturbance ceased than water began rushing into the recess from a hundred crevices, and when finally the victorious party ventured near the rim they saw a vast lake lying before them. Then, as if to make amends for the fearful punishment, the Great Spirit converted the ghosts of the victims into huge, long-armed dragons which could reach up to the crater's rim and drag down any venturesome warrior. [20]

More graphic details of volcanic activity have been added to another version of the Crater Lake legend, where, in addition to the good against evil thesis and the romantic ingredient, there are allusions to volcanic eruptions and lava flows. This story also credits another spirit, Snaith, and mortal men with a hand in the formation of Crater Lake:

In the beginning—long-ago-time—according to Modoc myth and story, there was a high mountain, where now in a deep gulf reposes Crater Lake. It was La-o-Yaina, mountain of Llao, the mythical God, who with his Below-world subjects and terrible creatures rules these regions. About and upon this mountain was the land of Gay-was, where Llao resided and looked down upon the land of the Klamaths. But in fact Llao was discovered by three old religious men—medicine men—and revealed by Skell, the Upper-world god, to be no other than Kee-Kwil-ly Tyee Tah-o-witt, the Down Below-world Chief of fire and smoke and darkness in the middle of the earth never lighted by the sun. The destruction of La-o Yina was the result of a terrible conflict between Llao and Skell, when Skell came to the defence of the daughter of a great Klamath chief, with whom both had fallen in love. The fire-curse of the smoking mountain was only abated by the sacrifice of the three religious men, who knew the secrets of the gods, and afterward Skell caused Snaith, the storm, rain and cold chief, to fill up the caverns of the earth made by the bursting of Llao's throne, extinguishing the fires forever and thus was made the Lake. With the sacrifice of the three ancient men, the knowledge of the gods disappeared from among the Klamath tribes. [21]

This next version incorporates the sacrifice of the medicine men and also depicts violent activity by both Mount Mazama in Oregon and Mount Shasta in California. This suggests that there might have been a violent eruption of Mount Shasta at approximately the same time as Mazama's activity that caused the two volcanoes to become associated in one legend. [22] The entire process of the mountain falling in upon itself is clearly explained in this paraphrase of the story: before Crater Lake was formed, the volcanic mountain called Mazama served as the passageway between the domain below the earth and the world above. When La-o, chief of the world below, visited the surface, he could be seen as a dark form towering above the white snow. When Sahale Tyee, chief of the world above, appeared on earth, he rested atop Mount Shasta, south of Mazama. The day came when these two deities quarreled, and the anger of La-o shook the ground, sending thunder and burning ashes into the sky and spilling lava down the mountainside. The medicine men interpreted La-o's violence as a curse directed at least in part toward the tribe for their wickedness and errors. To make atonement they climbed to the top of Mount Mazama and threw themselves off as a sacrifice. The chief of the world above was so impressed by this that he renewed his war with La-o and finally drove him underground. As the chief of the world below retreated and disappeared, the mountain top fell in upon him and his door to the surface was sealed. Never again did La-o frighten the Indians. The crater of his mountain then filled with pure waters and became a scene of peace and tranquility. [22]
with the Curse of Fire. Hearing him, the chief of the sky spirits came down and stood on the summit of Mount Shasta. From their mountaintops the two powerful spirit chiefs began a furious battle, in which all the spirits of earth and sky took part.

Mountains shook and crumbled. Fire pouring forth from the mouth of the chief of the below-world spirits swept through the forests and reached the lodges of the people. Red-hot rocks and burning ashes fell for miles and miles. The people rushed into Klamath Lake and there prayed to the chief of the sky spirits to save them from the Curse of Fire. To appease the angry below-world spirits, two old shamans of the tribes offered themselves as a living sacrifice, and their sacrifice was accepted. One last time the mountain-that-used-to-be broke open and all the earth trembled. The below-world spirits were driven back into their home and the top of the mountain crashed down upon them.

Then came the spirit of storms. Rains that fell for many years wiped out the fires and partly filled the hole that was made when the mountaintop collapsed. Never again were the Klamath people visited by the chief of the below-world spirits, but through this story they were warned to keep away from the old mountain and the new lake. [24]

Evidently the warning was heeded, for this next legend concerns Crater Lake's "rediscovery" by the Indians, who had been avoiding it for many years. This version describes the lake's frequent use as a quest site:

A long time ago, long before the white man appeared in this region to vex and drive the proud native out, a band of Klamaths, while out hunting, came suddenly upon the lake and were startled by its remarkable walls and awed by its majestic proportions. With spirits subdued and trembling with fear, they silently approached and gazed upon its face; something within told them the Great Spirit dwelt there, and they dared not remain but passed silently down the side of the mountain and camped far away. By some unaccountable influence, however, one brave was induced to return. He went up to the very brink of the precipice and started his camp fire. Here he laid down to rest; here he slept till morn--slept till the sun was high in air, then arose and joined his tribe far down the mountain. At night he came again; again he slept till morn. Each visit bore a charm that drew him back again. Each night found him sleeping above the rocks; each night strange voices arose from the waters; mysterious noises filled the air. At last, after a great many moons, he climbed down to the lake and there bathed and spent the night. Often he climbed down in like manner, and frequently saw wonderful animals, similar in all respects to a Klamath Indian, except that they seemed to exist entirely in the water. He suddenly became hardier and stronger than any Indian of his tribe because of his many visits to the mysterious waters. Others then began to seek its influence. Old warriors sent their sons for strength and courage to meet the conflicts awaiting them. First they slept on the rocks above, then ventured to the water's edge, but last of all they plunged beneath the flood and the coveted strength was theirs. On one occasion the brave who first visited the lake killed a monster, or fish, and was at once set upon by untold numbers of excited Llaos (for such they were called), who carried him to the top of the cliffs, cut his throat with a stone knife, then tore his body in small pieces, which were thrown down to the waters far beneath, where he was devoured by angry Llaos. [25]

And finally, we have in the following the most pictorial representations of the spirit world of Crater Lake:

Tradition tells how two hunters, brave and skillful Nimrods of the Klamath tribe, ventured far beyond the realm of the living. Went where, the ancient doctor told, dwell the Great Spirit--where he had, when yet the nation was in its infancy, given vent to his rage in sending forth spouts of flame and smoke. The very fathers of the tribe had been issued from the land of spirits through a mighty cavern, which they said led into the regions of the uncanny. Here did they believe and teach that all men returned to dwell in spiritual form with their Maker. They described it as a place deep and bottomless as the very sky--a place where the mountains sank into the bottomless depth of the spiritual world. A peak, they said, arose from near the center of this unbounded depth, and this was the throne of the Almighty. Within this dome there was a furnace, from which issued the flame and smoke. About the glowing cloud at the mouth of the crater struggled winged salamanders, or "fire spirits," attempting to escape from their fiery prison, but bound by the will of the Great Spirit. These were the spirits of evil men doomed to suffer an eternal penalty of torture for their earthly wrongdoings. In the bottom of the abyss was a sheet of water as blue and deep as the sky which it reflected. Over the
surface of this lake and on its surrounding banks sported the spirits of the departed good. They sailed in gilded canoes over the glossy depths of the lake and in the tranquil shades of the surrounding forest they roamed in search of game; they sailed like birds from one pinnacle to another, and fished in the balmy blue waters. Here was the paradise, and in the crater the infernal regions.

The doctors of the tribe only were allowed by the Great Spirit to visit this holy retreat. Here they came and counseled with him; here they met the dead of the tribe and bore messages from them to the living; here did they procure medicine for the sick and charms to guide the fate of men. So did the doctors tell the people, and so did the people and do many yet believe. They said that it was the decree of the Great Spirit that any living man who should dare to intrude upon the sacred presence of the dead should die in consequence, and be doomed to the infernal furnace. Yet these warriors were brave. They feared not even the Great Spirit himself. They wore the scalps of mighty warriors at their belts. They had vanquished the fiercest beasts of the forest; they had overcome all enemies they had chanced to meet; they longed for fresh adventures—for more thrilling dangers, and they rivalled each other's courage. They at last determined to invade the realms of the supernatural. They entered the forest and traveled toward the sky-towering pinnacles of Crater lake. On they pressed, dauntless in their courage. They reached the regions of the uncanny. They climbed nearer and nearer the great abyss. At last they came to a break in the forest, and there before them lay the awful spectacle. It was as it had been pictured to them. They stood fixed to the spot. There, as the doctors had described, lay the lake. There before their eyes, with wings like birds, sported the spirits, and from the crater far below them in the lake burst forth flames and smoke and the agonizing cries of suffering men. The screams of the tortured mingled with the happy songs of the peaceful spirits. There the birds which once had fallen, pierced by lightning arrows, flew in spirit flocks. Fish once victims to the fraudulent fly sported in the lake, and deer and bear, whose skins had long since been worn for garments, browsed in the forest. Dogs followed their masters through space. Here they stood and gazed, unable to tear themselves away, till at last the Great Spirit, ever conscious of the movements of all men, issued from the fiery depths of the crater, and, summoning a huge monster from the bed of the lake, pointed to the two men on the shore. The great dragon, wont to do the bidding of his grim master, cut the tranquil surface of the lake with his thousand fins, and, clearing the high precipice with a gigantic leap, caught one of the warriors in his mighty arms and returned with him to the crater. The other warrior fled at the approach of the monster, and ran wildly down the mountain. Myriads of spirits, now disturbed, dashed after him, but he ran desperately on and reached safely the settlements on the Upper Klamath. He told them of what he had seen, of his adventures, and of the fate of his companion, and then, fulfilling the stern decree of the Great Spirit, yielded up his soul to undergo the tortures awaiting him in the fiery crater. But the Indians have not to this day forgotten his experience, and they still tell their children of that happy hunting ground where "their dogs shall bear them company." [26]

http://www.craterlakeinstitute.com/online-library/historic-resource-study/4d.htm