



AND SO IT GROWS

CHRIS COLLINS

COVID-19 even got in the way of fruit canning

Best laid plans ...
As I sat down to ponder the end of the fall harvest and the Thanksgiving holiday, I began to wonder how many times I'd written a garden column that started with those three words.
Not that many as it turns out.
But this year, as we all can attest, has provided more apt circumstances than most to apply the phrase.
My plans were well laid until many things in our world seemingly went awry.
But as the growing season progressed, our garden was the least of those concerns. As usual, we grew a bumper crop of tomatoes, the harvest of Italian prunes from our backyard tree was one of the best we could remember and the green beans were bountiful as well.
As our crops began to mature and I had placed an order with Eagle Creek Orchard for peaches to preserve, I began to gather supplies.
Peach canning was set in stone for Labor Day weekend. The peaches were ordered, my canning assistant had set aside time for a long-awaited visit and I knew I had plenty of canning jars for the upcoming work session.

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BETWEEN THE ROWS

WENDY SCHMIDT

Gardens can help reduce stress levels

It is understandable why many people do not have pets; they can be an irritation and a lot of work. Even so, people with pets live longer. It is heartbreaking that they have lives much shorter than ours. But no one has a guaranteed life span.
Gardens are also precious and take on a sentimental meaning when part of the garden space becomes a cemetery for those family members that own part of our hearts.
Creating a solemn area in a corner of your garden gives you a place for a bench or chair. A place for quiet contemplation, reading, and peace. It becomes a little private garden room; a space for remembrance, special plants, or statuary.
Many churches and monasteries have areas set aside for quietness. Watching the movement of fish in a pond, birds at a feeder, butterflies on blossoms; all these bring us "back to nature" and give appreciation for the living world outside ourselves. The world is bigger than just us.

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Traditional Boiled Cornbread Recipe



Nelvin C. Cepeda/The San Diego Union-Tribune-TNS

Three Sisters Boiled Cornbread is a traditional Haudenosaunee recipe, shared here in honor of Native American Heritage Month.

THE TASTES OF TRADITION

■ The Three Sisters features a trio of foods that are staples in many Indigenous cultures

By **Lauren J. Mapp**
The San Diego Union-Tribune

As the late autumn air grows colder, I find myself wanting to prepare corn, beans and squash more often as a way to connect to my Indigenous heritage.

Known as the Three Sisters, they are food staples in many Indigenous cultures of the Western Hemisphere, including my own: the Kanien'keha:ka or Mohawk nation, part of the Haudenosaunee or Iroquois Confederacy of present-day New York and southeastern Canada.

The prevalence of corn, beans and squash predates European contact, and their creation is found in our traditional, oral origin stories. It is said that when the daughter of Skywoman (who fell from the sky and made our continent, known as Turtle Island) died during childbirth, five plants grew where she was buried. From her heart grew strawberries; from her head, tobacco; corn from her breast; beans from her kidney; and squash from her navel.

The Three Sisters are eaten in the longhouse — the long, communal dwelling — at many of our Haudenosaunee ceremonies and festivals, including the O'rotsheri (green bean), Okahsero:ta (green corn), Kanen'shon:a (seed) and Ka'khowanen (harvest) ceremonies. The longhouse, which was the multifamily clan living space for the Haudenosaunee in the time before European

"The Three Sisters in the Mohawk language is Kiohekwén, which literally means, 'They give us life.'"

— **Lorraine Kaneratokwas Gray**

contact, is now predominantly used for ceremonial purposes.

Today, there are still many Haudenosaunee farmers who harvest the Three Sisters together using traditional, companion planting techniques. Through companion planting, specific plants are grown together to produce higher yields, better distribute nutrients and prevent soil erosion, among other benefits. The beans help convert atmospheric nitrogen into a form in the soil that all the plants can use. The corn acts as a support for the beans to climb, and the broad squash leaves help maintain soil temperature and hold in moisture.

My ista (mother), Lorraine Kaneratokwas Gray, continues to grow these plants together on her farm in New Mexico.

"The Three Sisters in the Mohawk language is Kiohekwén, which literally means, 'They give us life,'" Gray said. "That's pretty much it in a nutshell. Corn, beans and squash — along with wild game, strawberries and maple sap — were the main sustenance of the Mohawk people. Without them, there would be no life."

In areas like the Southwest, where rainfall

can be a rare commodity during many growing seasons, farmers may plant the Three Sisters in a sunken spot to help collect rainwater and dew to nourish the plants. Regions that typically experience excessive rainfall in the summer — like the Northeastern states — would traditionally grow these plants in mounds to keep the roots from getting oversaturated and "drowning."

Some communities, like the Wampanoag Nation of Massachusetts, place a fish in the mound with the seeds as a fertilizer. When the body of the fish deteriorates, the soil becomes fertilized as nitrogen is released.

Once the corn is fully grown, picked and dried, it is later processed in one of two ways for eating.

The first method traditionally involved pounding the corn kernels using a large mortar, made from a hollowed-out tree stump, and a pestle to break the dried kernels into corn flour. I learned this traditional, albeit labor-intensive process, during the summer of 2004, when I worked as a cultural interpreter at what was then called Plimoth Plantation in Plymouth, Massachusetts. The living history museum, now renamed Plimoth Patuxet, features reenactments of the English colony that sprang up there after colonists landed in 1620, and the Wampanoag tribe who already lived there.

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Exploring Sherry's Theatre's 2nd story

By **Ginny Mammen**

In our last article we examined only the street level of the Sherry's Theatre building at 1106 (B) Adams Ave. and those individuals who were involved with its history. With further research there seemed to be quite a story about the people of the second story of that building that needed to be shared.

We begin in the fall of 1916. When the building was originally constructed the intent was for the second floor to be used as

a club room for the Moose Lodge. It is hard to identify just when the lodge moved out, but they had relocated to the top floor of the Foley Building across the street by 1916. In October of that year an advertisement "For Rent" appeared in The Observer. It was placed there by a young man named James Kapellas who ran the Cigar Store and Shine parlor next to Sherry's Theatre.

He had advertised "fine club rooms or lodge rooms; also

dancing hall." Either he was an impatient man or just a young 22-year-old entrepreneur full of ideas, we don't know, but by the end of October an article in The Observer reported that the former Moose Lodge was to be soon a new rooming house. It seems that James decided to lease the entire upper floor and create a "rooming house, equipped with a cozy lobby and all appurtenances for an up-to date establishment." This was to be in addition to his Cigar store and Shine parlor.

By the middle of November it was announced that the Kapellas Brothers had opened a new hotel. This was the beginning of the Imperial Hotel in La Grande. For years the favorite hotel in Portland for La Grande visitors had been the Imperial and now La Grande had one of its own. There were "20 fine rooms, well heated, hot and cold water, electric lights, well furnished with baths, etc."

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Larry Fry Collection

The Imperial Hotel opened in 1916.