

# Three Rivers Federation

## Y-Indian Guides / Princesses

### Program Handbook







# **Three Rivers Federation**

## **Y-Indian Program Handbook**

### **Foreword**

The YMCA has a long history of bringing parents and children together for life enriching experiences. This history has left a legacy of strengthened relationships and close bonds in many families and communities around the country. We are thankful for all who have gone before us to lay the stones for our path today for we know that if we can see farther today it is because we stand on the shoulders of giants who came before us.

These materials are designed to assist new members and leaders in organizing an effective father-child program that is built on purpose. The activities and awards are the avenue for you and your child to spend more time together. Our growing friendship is the goal.

**Come, join us!**

***We build strong kids, strong families, and strong communities.***



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## **Dedication**

This handbook was developed to give basic, yet important information about the Y-Guide and Princess programs of the Three Rivers Federation of the Columbia Area YMCA. These programs are focused on kindergarten through third grade child and his/her dad.

As you embark on this adventure in father and child relationships, we wish you the very best. Your interest, enthusiasm and volunteer efforts make this program one of the best in the world.

In closing, we would like to extend our gratitude to the YMCA of the Triangle, Raleigh NC, for helping us find our way in this program.

Y-Indians Guides & Princesses Staff

Last Revised July, 2011

Scott Broam and Ed Gatzke





## **Introduction**

### **Program Purposes and Philosophy**

**YMCA Mission:** To put Christian principles into practice through programs which build a healthy spirit, mind, and body for all.

The YMCA is an Association of members. We come together in many different ways for the purpose of stimulating positive growth and development in all who participate. Whether on the basketball court or at a tribe meeting, our mission focuses us on:

#### **Spiritual Development**

We seek a deepening understanding of God and His world, expressing gratitude for all that is provided for us, and valuing the importance of friends and family to our well-being. In father-child programs, we accomplish this through personal reflection, prayer, group experiences, ceremonies, giving thanks and by showing respect for all of God's creation.

Often during meetings we refer to "The Great Spirit". The term fits the motif of the meetings and ceremonies but let us be clear about the meaning. We are simply talking about God who sent his son Jesus Christ into the world for us. The YMCA is a Christian organization and the Guides and Princess programs adhere to Christian principles of the YMCA.

#### **Mental Development**

Gaining fundamental life skills and being at home in our own neighborhood and the

outdoors, strengthening commitment to life ideals and values, gaining a greater understanding of nature and the interdependencies of all life, and an understanding of the principles of personal, family, and group leadership. In father-child programs, we accomplish this through storytelling, outdoor experiences, learning about our culture and history, and encouraging the sharing of values and beliefs between parent and child.

#### **Physical Development**

Children mature while acquiring physical skills, developing habits of promptness, healthy eating, and positive activity, taking responsibility for routine tasks and service to others, exercising self-control, and balancing rest with activity. In Father-Child programs, we accomplish this through camp activities and outdoor challenges, crafts, games, projects, and reporting on personal and family activities.

#### **Social Development**

Goals include: Acquiring fundamental social skills, learning courtesy and respect for others, living and sharing responsibilities in the local area and community, practicing good sportsmanship, and providing service with others. In father-child programs, we accomplish this through the small group design, encouraging shared decision making, hosting group meetings, and sharing experiences between parent and child.

## Supporting the Father-Child Relationship

The early elementary school years are a time of discovery and rapid learning. Children are becoming much more aware of the world around them. They are beginning to see things differently and to ask questions about who they are, where they came from, and why things are as they are. As parents, we are sought out as guide, teacher, and hero during this time. We protect and nurture our children. We learn how to talk with our child more than at them. We learn to ask open-ended questions which cause our child to think and move beyond simple yes/no responses. We learn to invite our child into challenges and opportunities and allow them to choose to enter in, face a fear, and celebrate an accomplishment.



The YMCA father-child programs are purposefully designed to accompany the parent and child on this journey of discovery. While we do not argue the importance of whole family activity, we see tremendous value in supporting and strengthening the ability of father and child to communicate at an early age in ways that are respectful, responsible, honest, and caring. We seek to encourage you as a parent to “get to know your kid while your kid is still a kid.”

## **"Friends Forever"**

This slogan of the Y-Guide and Y-Princess Programs is intended to describe a close and enduring relationship between fathers and their sons/daughters. This does not mean the relationship between equals, such as peers or friends. This does mean communication and understanding, a sense of companionship. This describes a satisfying and rewarding interaction between father and child, encouraging them to learn about each other and to achieve mutual respect for one another's differences.

Further, it is the quality time spent with one another that really count. The daily pressures of life are very real to parents and children, so that the time spent with each other should be qualitatively unsurpassed in listening carefully, never being excessively judgmental, and insofar as possible creating with each other an accepting and genuinely sharing environment for learning and growing together.

The special importance of doing all things together cannot be overemphasized. Tribal activities, even attendance at tribe meetings, must be done together. At Federation events, every step is taken to ensure that boys and girls and their dads undertake both structured and free time periods together. This is one of the unique characteristics of the program philosophy and practices. And while no handbook can even begin to describe the quality in the spontaneous joy of sharing natural, human interests that can occur between father and child, an attempt is made here to guide you into these relationships with tried and proven ways.




## Slogan, Aims, & Pledge

### Slogan

"Friends Forever"

### Aims

1. To be clean in body and pure in heart.	
2. To be "Friends Forever" with my father/son/daughter	
3. To love the sacred circle of my family.	
4. To listen while others speak.	
5. To love my neighbor as myself.	
6. To seek and preserve the beauty of the Great Spirit's work in forest, field and stream.	

### Pledge

"We, father and son/daughter, through friendly services to each other, to our family, to this tribe, to our community and country, seek a world pleasing to the eye of the Great Spirit."

## **Program History**

### **Y-Guides and Princess Program Origin**

The Y-Indian Guide Program was developed in a deliberate way to support the father's vital role as teacher, counselor and friend to his son. The program was initiated by Harold S. Keltner, Director of the YMCA in St. Louis. In 1926 he organized the first tribe in Richmond Heights, Missouri, with the help of his friend, Joe Friday, an Ojibwa Indian, and William H. Hefelfinger, chief of the first Y-Indian Guide tribe. Inspired by his experiences with Joe Friday, who was his guide on fishing and hunting trips into Canada, Harold Keltner initiated a program of father/son experiences that came to involve fathers and sons throughout the United States.

While Keltner was on a hunting trip in Canada his friend, Joe Friday, said to him as they sat around the campfire one evening, "The Indian father raises his son. He teaches his son to hunt, to track, to fish, to walk softly and silently in the forest, to know the meaning and purpose of life and all he must know, while the white man allows the mother to raise his son." These comments

struck home, and Harold Keltner arranged for Joe Friday to work with him at the St. Louis YMCA.

The Ojibwa Indian spoke before groups of YMCA boys and dads in St. Louis, and Mr. Keltner discovered that fathers as well as boys had a keen interest in the traditions and ways of Native Americans. At the same time, being greatly influenced by the work of Ernest Thompson Seton, great lover of the out-of-doors, Harold Keltner conceived the idea of a father-and-son program based on the strong qualities of American Indian culture and life, which involved dignity, patience, endurance, spirituality, feeling for the earth and concern for the family. Thus, the Y-Indian Guide Program was born eighty years ago. Though Harold Keltner died in the summer of 1986, his presence is felt today, and he will continue to affect the lives of fathers and children for years to come.

The Y-Indian Princess Program was an outgrowth of the Indian Guide Program. It enabled fathers and their daughters to participate together in a variety of activities that nurtured mutual understanding, love and respect. The first Y-Indian Princesses were formed in the Fresno, California YMCA in 1954. Today, as then, the Princess Program affords an unusual opportunity for the concerned and busy father to facilitate growth in a daughter's development and an understanding of the world around her. The father's role helps her in developing self-esteem, confidence in her peers, and appreciation for the differences in people and families. The inter-relationships of humor and discipline, love and anger, and successes and failures bode well for the continuing development of father and daughter or father and son.



## History of the program in Columbia

From Larry Moshell, who introduced the Indian Guide program to Columbia:

*In 1974, the first tribes were started at the Columbia YMCA with 8 fathers. They named themselves the Esaw Federation, taking the name from the Catawba word "river people", since they were near the Congaree, Saluda and Broad Rivers. The first Federation Chief was James Doyle. It was decided to divide the dads into 4 tribes, 2 families per tribe, and they were to recruit their own members. The program grew quickly and by 1978 there were 28 tribes with more than 300 members divided into two nations, the Peace Pipe and the Mattaponi, one in the west and one in the northeast areas of Greater Columbia. The program continued to grow, and in 1982 Running Gator(Larry Moshell) left the YMCA to become Youth Director at an Irmo church. The program slowly dwindled and finally disappeared until his return to the Y in 1992 when a new Catawba Federation was formed under the leadership of Ted Zanders, a father who had previous experience while living in Virginia.*

*I retired from the Y in the spring of 2002 while Norman (St. Onge) and Greg (Sommers) were leading as Catawba Federation Chiefs and Richard Spangler and Ronald Dawkins started organizing the Trailblazers. I hope this information is helpful. Heap How!*

*Larry Moshell, Running Gator*

The YMCA transitioned from Indian Guides to Adventure Guides programs; however the YMCA allowed groups to decide on a theme. The Columbia area group decided to return to the Native American theme, thus the old Catawba federation emerged with a new name as the Three Rivers Federation.

### Past Federation Chiefs

1992-1995	Ted Zanders "Odhwontonacht"
1996 -1998	Stuart Thompson "Cassique"
1999	Ricky Lundy "Blue Moon"
2000	Richard Barton "Tall Pine"
2001	John Chitty "Blue Dolphin"
2002	Normand St. Onge "Red Thunder Cloud"
2003	Greg Somner
2004	Ronald Dawkins "Steel Horse"
2005	Tom Clark – "Gray Eagle"
2006	Mark Fox "Balding Eagle"
2007	Keith Coats "Green Tiger"
2008	Michael Burkett "Night Sky"
2009	Ben Gies "Big Goose"
2010	John Bass "Firebird"
2011	Willie Glover "Little Wolf"

## **Program Overview**

“Tribes” are organized with groups of families, typically 5-10 families per tribe. Tribes typically have a 1-2 hour meeting about once per month and are organized by general geographic location. Meetings typically are held at a member family home, with the host family rotating among members. Tribe meetings generally consist of circle time where the children may share recent experiences with the other members. Usually, a tribe meeting also includes a craft or game. Tribe activities in addition to meetings can be organized periodically. These events include anything from a hike to a museum trip to a group family campout. Important tribe officers include the “chief” who directs the meetings and the “Talleykeeper” who keeps track of member advancement.

The Federation is made up of a group of tribes. While tribal events are fun, it’s the Federation Events that are incredible! Tribes of the Three Rivers Federation get together for the Federation Events listed below. All in attendance will receive a Federation event patch or bear claw depending on the event.

### **Federation Events**

#### **Fall Long House (October/November)**

As a first year tribe, this is one event that you’ll always remember. This event is held at the Lexington Family YMCA. Although Long house officially starts at noon on Saturday, many tribes will arrive Friday evening or early Saturday Morning for free time at the facility. Many tribes will take a two-mile hike during the free time, which will earn everyone their yellow feather patch. At noon Long house really gets started as father and child participate in events like canoeing, archery, and pellet guns. Pay attention for the discovery of “gold”. Large quantities of “gold” are found every year, which children collect and turn it in for candy and other treats. After dinner, every tribe performs a skit for the other tribes. At twilight there is a dramatic silent walk between lit torches for initiation into the mighty Three Rivers Federation. Both cabins and tent space available, with showers and restrooms available in the cabins.

#### **Kite Fly / Water Rocket Launch (October)**

Held at the Jeep Rogers YMCA, this family event is a lot of fun! Bring your homemade or store-bought kites. If the wind is calm, you can still launch water bottle rockets.

#### **Christmas Parade (November / Early December)**

Who doesn’t love being in a parade? Arrive early for hot chocolate and cookies.



**Polar Bear Swim (January)**

It's the middle of winter. Just the time for swimming! Held at the NW YMCA (Irmo), the Polar Bear Swim is a Federation favorite. Make sure you attend and receive your white bear claw.

**Bowling Night (March)**

Come out for a fun night of bowling with all the tribes.

**Spring Long House (May)**

There's nothing like Spring Long house! This event is held at the Lexington Family YMCA. Just like Fall Long house, but includes a pinewood derby race event.

## Awards

Recognition is important to children and parents alike. One way tribal accomplishments can be recognized is through words and expressions of praise. A smile from Dad or Mom, a pat on the back, a word of approval from the Chief – all can have real meaning. Another way tribe members can be recognized is through the granting of awards. Don't focus on the accumulation of awards, but on the opportunities to spend time together and grow.

### Years 1-4

Each of the first three years, you will be working on that year's patch. Requirements for these are described in detail in the chapters for the appropriate years.

1<sup>st</sup> year – Eagle and Feathers

2<sup>nd</sup> year – Indian Head with Headdress Feathers

3<sup>rd</sup> Year – Totem Pole Patch

4<sup>th</sup> Year – Thunderbird Patches

### Bear Claws

Bear Claw deeds are additional opportunities for you and your child to work in activities together and are stepping stones to the Thunderbird patches. These are listed in the Federation Deed Book and are divided into a variety of categories. You may also earn Bear Claws for performing any of listed 2<sup>nd</sup> and 3<sup>rd</sup> year activities that you cannot apply toward those years' patches. Bear Claws may be worn on your name necklace. A red Bear Claw can be used to represent ten normal Bear Claws.

### Bronze, Silver, and Gold Awards

Additional awards can be earned if desired by completing the following number of Bear Claw deeds toward the Bronze, Silver, and Gold patch awards. These awards may be earned without completing any other achievement awards.

<b>Bronze</b>	75*
<b>Silver</b>	90
<b>Gold</b>	110

(\*no more than 5 may be special activities approved by the Tribe Chief)

This program heartily encourages a parent and child to continue working on activities beyond the ones required to accomplish the Yearly Awards.

**Achievement of these patches is representative of the most fundamentally important aspect of the program: spending time with your child so that your relationship bond is strengthened.**

## The First Year

### First Year Tribal Responsibilities

1. **Monthly Chiefs' Meeting:** All Chiefs should attend the Monthly Chiefs' Meeting to receive information for their tribe members. The meeting is held in at 6:00 p.m. on the first Thursday of the month at the Downtown YMCA.
2. **Need Help?** All tribes are requested to notify the Program Office (359-3376 x 15) or kennymills@columbiaymca.org) if they need help/support in any area of tribal function. The Program Office can send a representative to any meeting to guide, support, or help in any way. The Program Office can provide outing suggestions and ideas for games, stories, crafts, tricks, songs, etc.
3. **Tribal Status:** Chiefs should report any changes in tribe status (i.e.: election of new officers, address change of tribe members, inactive status of any tribe member, or inclusion of a new member) during the Monthly Chiefs' Meeting. The Staff of the Program Office would be appreciative of news regarding illness, death, special awards, etc. concerning tribe members.
4. **Dues:** Annual dues should be paid by October 15. Most first year dads pay at the Dad's Training Meeting. Alternatively, you may pay by credit card by stopping by a local YMCA.
5. **Federation Events:** All tribes are encouraged to attend Federation Events. Some events require registration and advance payment. Your tribal Chief will be able to get this information from the Monthly Chiefs' meeting and disseminate it to the members of your tribe.



## **Before Your First Meeting**

Tribal Officer Selection: Dads must take the following positions and read material on their duties.

**Chief** – Leads meetings and organizes the tribe. Should provide the meeting agenda.

**Sachem** – “vice president” for the tribe. Aids chief in running meetings and organization.

**Talley Keeper** – Keeps track of advancement and is familiar with the advancement rules.

**Wampum Bearer** – Tribe treasurer collects dues and holds tribe money.

Indian Name Selection: Fathers and children should select appropriate Indian names.

Be respectful and avoid using well-known names (Geronimo, Sitting Bull)

Name Badge Necklace Supplies: Gather the materials needed to make name badge necklaces during your first meeting. Consider getting pieces of leather, pieces of wood, markers, cord, wooden beads.

Tribal Property: Usually a tribe will have a drum used to initiate and close the meeting. Some tribes also have a “talking stick” and a “coup stick.” Making these can be tribe craft projects.

Scheduling: Meetings typically are held at member family homes. Try to find a date and time that works for all members. Meetings are usually held 1-2 times per month and last 1-2 hours. The chief typically hosts the first meeting, then meetings rotate through member homes.

Hosting: Meeting hosts have a few duties to prepare for the meeting.

Invitations: The host family should try to get invitations out to all members. Ideally, this would be a small craft created by father and son with meeting details.

Refreshments: Usually the host provides some refreshments during the meeting.

Activity: The host may work with the chief to determine the activity. The first meeting activity should be creating the name badge necklace.

## **During Your First Meeting**

During roll call tribe members introduce themselves with their real name and program names.

Talley Keeper should explain the tasks for the seven feathers. Try to get an example vest to show to the tribe. Vests can be leather or cloth.

Wampum Bearer should explain what wampum is and how children can earn money to support the tribe.

The tribe should select a tribe name. Have two approved names for the tribe to vote on.

The craft project will be completion of the name badge necklace that will also be used to add on red attendance bead and bear claws.

## Typical Meeting Agenda

**Chief:** opens in prayer.

**Chief:** Sachem, please lead us in the pledge of Allegiance.

**Sachem:** leads Pledge of Allegiance

**All:** Say the Pledge of Allegiance

**All:** sit in a circle

**Chief:** Drum Beater, beat the drum to call the tribe to order. (Chief points talking stick at each member present.)

**Drum Beater: (Host Child):** *strikes the drum for each member present.*

**Chief:** What is a Y Indian Guide?

**Children:** A parent with a kid like me.

**Chief:** What is a Y Indian Brave?

**Parents:** A child with a parent like me.

**Chief:** What is the slogan of the Y-Indian Guides?

**All:** Friends Forever

**Chief:** What are our aims?

**All:**

1. To be clean in body and pure in heart
2. To be friends forever with my Dad/Son
3. To love the sacred circle of my family
4. To listen while others speak
5. To love my neighbor as myself
6. To seek and preserve the beauty of Great Spirit's work in forest, field, and stream

**Chief:** Sachem would you lead us in the Y-Indian Guide Pledge?

**All:** We, father and son, through friendly service to each other, to our family, to this tribe, to our community and country, seek a world pleasing to the eye of the Great Spirit.

**Chief:** Tally keeper, call the roll while the Wampum Bearer collects the dues.

**Tally keeper:** The talking stick is passed around and their name is called - the children describe how they earned their dues, turn in their dues, and relate any scouting reports.

**Tally keeper:** Chief, the roll is called.

**Wampum Bearer:** Chief, the dues are collected.

**Chief:** Are there any Deeds or other advancement to report?

**Members:** Present deeds to tribe. (Give copy of deed in writing to Tally keeper for the record)

**Tally keeper:** Presents red crow beads, feather patches and/or bears claws to members.



**At this point the tribe will participate in one or more activities, usually prepared by the host: a craft, game, song, tick, snack, and/or story.**

**Closing Circle**

**Chief:** Meeting summary and future plans.

**All:** Closing Prayer (with sign language)

**And Now,** (Point down)

**May the Great Spirit** (Circle upwards)

**Make** (Cup a ball of clay with your hands three times)

**The Sun Rise** (Arms folded, then raise one arm up)

**In** (Point your right hand into your left palm)

**Your** (Extend hand to all others)

**Heart.** (Place right hand on heart)

**Heap-How!**

**Drum Beater: (Host Child):** *strikes the drum for each member present.*

## Closing Prayer

And Now (Point down)



May the Great Spirit (Circle Upwards)



Make (Cup a ball of clay in hand three times)



The Sun Rise (Arms folded, then raise one up)



In (Point right hand into left palm)



Your (Extend hand to all others)



Heart. (Place right hand on heart)



Heap-How!

## First Year Program Details

**Meeting Invitations** are fun projects for the father and child hosting a meeting. Father and child should deliver crafted invitations before the upcoming tribe meeting. This allows for a wonderful time of sharing of experiences. Invitations should be simple, colorful decorations and designs, and encourage individual expressions.

**Crafts** should emphasize the making of common tribal items. Tribal equipment should add atmosphere. One dad with his son/daughter should assume responsibility for each: Campfire, Tom-Tom, Talking Stick, Wampum Bag, Tallykeeper's Book, and Tribal Standard Shield.

**Games** are very important at this age for development and growth both socially and personally. All games, songs, stories, and other activities should facilitate interesting and meaningful play, and at the same time encourage learning and cooperating with others. Sports, such as organized baseball, basketball, soccer, or football are marginally helpful. Skating, running, bicycling, and water games, along with social recreational games, are in order. Games and similar activities should allow children to share experiences with their dads.

**Tribal Outings and Federation Events** should foster new experiences and new ideas.

**Ceremonies and Rituals** are reassuring to the child during this first year. Reverence and group unity are goals of growth, with dads setting the example.





**Songs** with a great deal of action are most successful.

**Tricks** provide a father and child an opportunity to amaze their tribe, while giving the host a few extra minutes to prepare refreshments.



See the Resource volume for Crafts, Songs, Games, Tricks and Stories as well as ideas for Invitations and Outings.

## Tribal Officers

<p style="text-align: center;"><b>Chief</b></p> 	<p>The Chief sees that there is continuity in the meetings, conducts portions of the meetings, presides at "Dads Only" Meetings, delegates assignments and serves as the contact person for the tribe. The Chief also represents the tribe at the monthly chief's meetings and provides essential communications with the Program Office.</p> <p>The selection of the chief should not be taken lightly. The chief sets the tone for the success of the tribe. Pick a dad that exhibits leadership and organizational qualities. Remember, success just doesn't happen - You make it happen.</p>
<p style="text-align: center;"><b>Sachem</b></p> 	<p>The Sachem assumes the duties of the Chief in his absence. He should always have a story, trick or game in his back pocket in case another big brave forgets his assignment.</p>
<p style="text-align: center;"><b>Tallykeeper</b></p> 	<p>The Tallykeeper is responsible for keeping attendance at the tribal meetings. Each meeting, this father takes written notes, as well as presenting an oral Tallykeeper's report about the previous meeting. The Tallykeeper keeps record of and distributes attendance beads and earned awards.</p>
<p style="text-align: center;"><b>Wampum Bearer</b></p> 	<p>The Wampum Bearer is responsible for the collection, safe keeping, and reporting of all moneys and tribe equipment. Annual dues and Long house fees may be collected and forwarded to the Program Office by Tribal Chief and/or Wampum Bearer by the established deadlines.</p> <p>It's important that the Guide/Princess assist his/her father in the performance of his assigned duties. During the third year, Guides and Princesses may assume more and more responsibility for planning and conducting activities.</p>

**Wampum** is the Indian name for money (originally the Indians traded beads). It's an important aspect of the program. Wampum relates directly to the pledge; earning money for the tribe while performing a service for family or community. Dad and child perform the service together. Simple chores such as, "I cleaned my room", should be discouraged.

The collection of wampum can be one of the most effective portions of the tribal meeting for both child and Father. It gives the children a chance to learn about the value of money, to gain confidence in speaking before the tribe, to be inspired to do things for others, and to listen while other children report. Wampum is then given to the tribe for the good of the tribe (service to the tribe).



## First Year Awards

### *Arrowheads, Beads, Bear Claws, And Feathers*

One **red crow bead** is awarded each Big Brave and Guide/Princess for attendance at any tribal gathering. An **arrowhead** is awarded at the Spring Basecamp to each Brave, Guide or Princess that earns all their feathers for the year. The beads, patches and bear claws are provided by the Program Office.

Please see the chapter on Awards and the Three Rivers Federation Deed Book for additional awards that may be earned – these include bear claw deeds and higher level awards that represent achievement that may span several years of your time in the Y Indian program

### First Year Awards

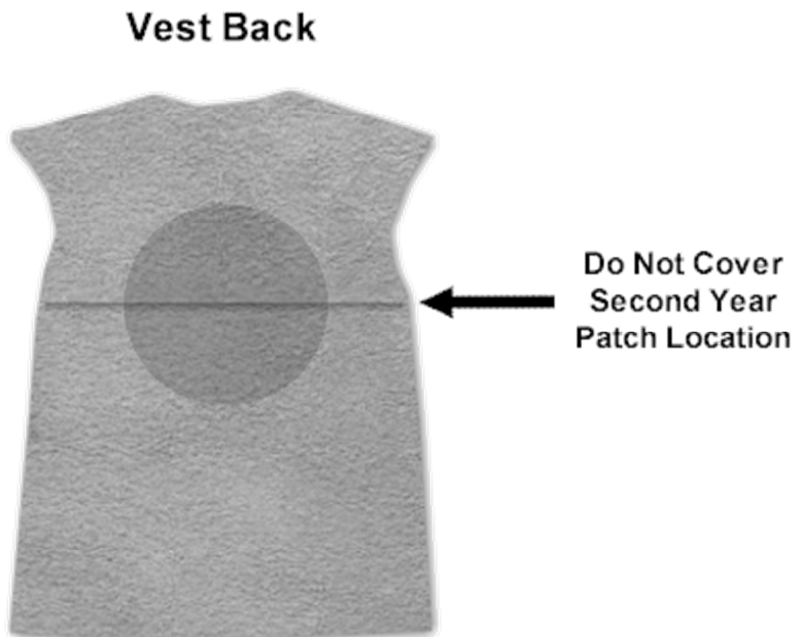
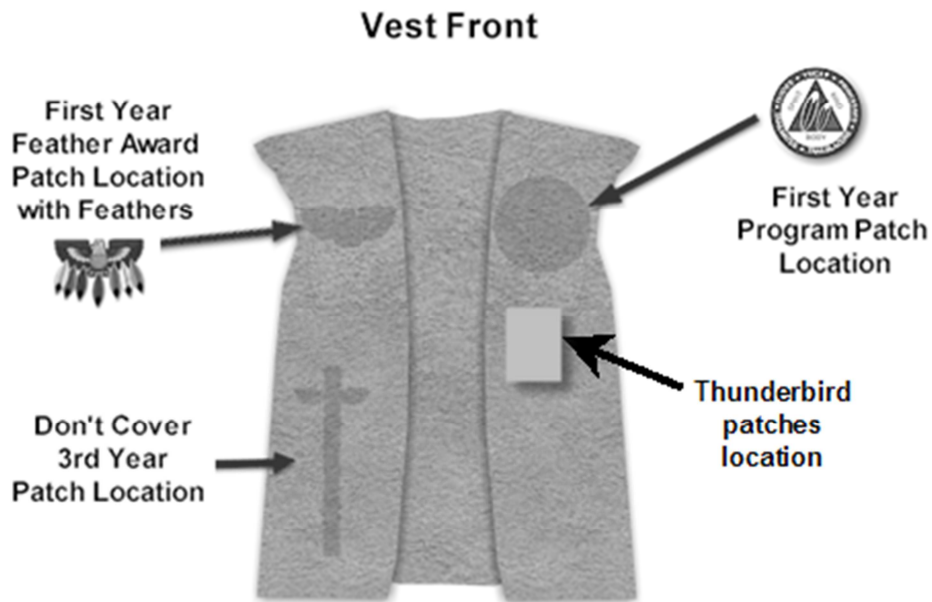
Colored feather patches are awarded, as per the requirements listed below, **at the rate of one per month**, with no definite order required. Only little Braves/Princesses earn the Red, Blue, and Turquoise Feathers, which require memory, work, with dad's coaching, of course. The remaining four feathers are earned by the Big and little Brave/Princess concurrently. Each patch is attached to the bottom of the feather award patch on your vest.



Feather	Deed
<b>Red</b>	Know and repeat before tribe all the real and program names of each Big and Little Brave/Princess.
<b>Blue</b>	Repeat all six parts of the Y-Guide/Princess AIMS before tribe individually
<b>Turquoise</b>	Recite the pledge of the Y-Guides and Princess program.
<b>Orange</b>	Arrange a night-off for mom/family member. Big and Little Brave/Princess plan, purchase, cook, and serve dinner. After serving dinner, Big and Little Brave/Princess do the dishes. To earn this feather, a statement in writing to the Tallykeeper must be furnished.
<b>Yellow:</b>	Complete a 2-mile walking hike with Big Brave. This can be a tribe outing such as the Fall Long house. A report should be made at the next tribe meeting, each Brave/Princess telling of interesting things observed.
<b>White</b>	Complete one overnight camping trip with Big Brave (Recommended as tribe outing. Long houses do not count).
<b>Green:</b>	Complete three craft projects with Big Brave. These can be completed over a period of time. The projects will be presented to the tribe upon completion. The three do not have to be presented at the same meeting. The Tallykeeper will keep an accurate record of the projects. (Crafts made at tribe meetings do not count).

## Vest Patch Locations

Indian vests are an important part of the program. Leather vest kids can be purchased at local leather supply stores or ordered online. These vests require minimal assembly. Alternatively, cloth vests can be purchased or made. Make sure you're saving space for your Federation program patches for all three years. While Federation event or Tribal event patches can be placed most anywhere, Federation program patches need to go in specific locations on your vest. Use the diagrams below to help you place your Federation program patches. Also, remember to make Father and child's vests as similar as possible.



## Suggested Activities for First Tribe Meetings

There is no set agenda for meetings. Tribes can modify the suggested meeting outline as they see fit. Songs, games, crafts can be included as desired. Here are a few suggestions for your first tribal events.

### Meeting 1

Introductions with Indian names, explanation of advancement goals and wampum, vote on tribe name, craft name badge necklaces.

### Meeting 2

Song (Friends Forever, If You're Happy), Craft the tribe coup stick and / or talking stick.

### Meeting 3

Game (Flying Feather, Follow the Leader, other?), Craft ankle bells or God's eye

### Meeting 4

Story (Coyote and the Fox, The other Fellow's Moccasins), Craft a tribal drum.

### Meeting 5

Meet for an event without typical ceremony. Consider a nature hike or a museum trip.



## Alternate Agenda for Tribal Meeting

This agenda is for all tribal meetings other than your tribe's first meeting.

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All braves and guides/princesses arrive on time for meeting (five minutes early!)

**Opening Ceremony** - Ceremony is begun with 12 beats of the Tom-Tom by host guide/princess. The host is responsible for the opening prayer. The unbroken circle is formed and the pledge, aims, and slogan are repeated and led by tribal chief.

**Tallykeeper's Report** - Little braves/princesses love to hear their names, so try to include them as much as possible. (page 23 and 24)

**Collection Of Wampum** - This is a good speaking experience for guide/princess.

**Awarding of Feathers** - Remember that the seven feathers should be earned at the rate of one feather per month for each child.

**Story** - Told by one of the Big Braves to the guides/princesses.

**Game Or Simple "Completed-In-One-Meeting Craft"** - Don't miss this, regardless of what else is included in the program. For dads and sons/daughters to have fun together is important. Games build character through cooperation, fair play, and consideration for others. Crafts should emphasize the imagination and creativity.

**Song or Trick** - Fun song or entertaining trick led by big brave.

**Refreshments** - During refreshments, dads should cover any major plans, next host, etc., of the responsibility chart. This part of the meeting should be as brief as possible. The best way to include the children would be a simple vote between two outing choices.

**Closing Ceremony** – Sign language prayer benediction or tribal prayer.

**Everybody Leaves For Home** - Please leave on time. This is just as important as arriving on time.



## **Agenda for Fall Dads-Only Meetings**

We recommend that the dads have a Dads-Only Meeting once in the fall and before Spring Long house. Try to meet in person and not just handle everything by email.

### **Remind the dads to be aware of:**

The importance of respect to others, especially when others are talking. Each father should **be responsible for the behavior of his child. No other dad should need to "call down" your child.**

Keeping "Dad's Talk" to a minimum. This includes business as well as "small talk."

**Planning Tribal Outings:** Hold on a regular basis, once a month, with different dads responsible for planning and execution.

**Federation Outings:** Review the upcoming schedule of events, including rules and details. Tribes typically volunteer to help organize one segment of federation events.

**Responsibilities:** Encourage dads to be thoughtful in their preparation of meeting responsibilities. Plan your year well in advance! Keep a responsibility chart up-to-date.

**Invitations:** Encourage dads to use invitation preparation and delivery as a dad and son/daughter activity. Don't rely on e-mail.

**Suggestions to Sachem:** Have a game or craft and a trick in reserve at all meetings in case one is forgotten or some member has a last-minute conflict which causes him to miss a meeting.

**Summer Meetings:** Try to meet once per month over the summer. Include families in events when appropriate.

**Elections:** In the spring, hold elections for the next year's tribal officers.

**Meeting Format:** The format for meetings should be interesting and brief due to age of the children, which are likely very interested in ceremony and have short attention spans.

Feel free to change the structure slightly to fit the needs of your tribe.

**Invitations:** Invitations are still very important for father-child. The special time involved in making and delivering invitations promotes closeness.

**Calendar:** Successful tribes continue to use responsibility charts and long range calendars.



## The Second Year

### Working Together

As the second year opens, the little braves and princesses will be excited to start another year. They have an expectation of the same experience and energy of the first year and there is no reason to disappoint them. The energy of the tribe's officers will be contagious to the other dads.

Planning is one of the most important steps toward making everyone comfortable throughout the year and allowing everyone to enjoy the tribe's activities. This starts with preparing for and having a Fall dads-only meeting. This meeting should be held before the first gathering of the tribe.

There's some preparation that will make the meeting more successful. First, bring your personal calendar, the school calendar and your family calendar so dates for monthly meetings and tribal outings like campouts can be set early and have calendar priority. Secondly, bring your checkbooks so your chief can take everyone's dues down to the Program Office and pick up your second year patches. Lastly, the second year meetings should keep the same format as the first so this is a good time to be sure your responsibility chart is filled out for the year.

In addition to the tribal planning some personal planning can also make this one of the best years. The feather patch award activities are more exciting this year. One thing that can enhance your experience is for your child and you to pick a couple of projects (perhaps one for Fall and one for Spring) that are of high interest and put an extra effort into making them more impressive than the others. These projects will be long remembered fondly.



## Second Year Awards

Second year awards are categorized into three different areas: **Physical, Mental, or Craft**. A feather patch, to be attached to the Second Year Award patch, is earned by fulfilling the requirement listed in one of the three areas. Out of the eight feathers earned, at least two must be earned from each area. This means that no more than four feathers can be earned from any one of the three areas.

Patches and feathers, as well as beads and bear claws, are provided by the Program Office. Remember that father and child complete the tasks together.



### Physical (Red and Blue Feathers)

1. Learn proper safety and care of an air rifle, .22, or shotgun and report to tribe.
2. Big and Little Brave/Princess swim at least 50 feet, tread water or float for three minutes.
3. Have a physical fitness program daily for 30 days with Big Brave working up to at least 25 sit-ups, 12 push-ups, 25 leg and head-ups while lying stomach down on floor, and 3 minutes running in place.
4. Plant a garden containing at least 3 different plants.
5. Rig a fishing line with hook, float, and sinker, and catch at least one fish.
6. Go horseback riding with Dad and report to tribe.
7. Participate in a YMCA or recreation team sports and have dad coach, keep score, or help the coach at practices and/or games. .
8. Make at least one hunting or fishing trip with Big Brave, making a report to the tribe (#5 cannot be accomplished in same trip).
9. Overnight camping trip (father & son/daughter or with tribe) and/or hike 3 miles (father & son/daughter or tribe).
10. Night off for Mother— Planning and preparing a meal and cleaning up afterwards.
11. Go on a family bike ride, observing safety rules.
12. While participating on an organized sports team, demonstrate good sportsmanship and report to the tribe how you did so.
13. Participate in a walk-a-thon or road race.
14. Take lessons together for a new hobby (tennis, golf, guitar, etc...)
15. Learn how to appropriately set a table and demonstrate this at a tribe meeting.

## **Mental (Turquoise and Orange Feathers)**

1. Learn and describe 5 fresh water fish found in our area, and draw or find a picture of each, making a report to the tribe.
2. Learn and describe 5 wild animals in our area, and draw or find a picture of their tracks, making a report to the tribe.
3. Identify 8 trees in South Carolina, and make a leaf and bark display of the trees, making a report to the tribe.
4. Visit 2 other tribes with Big Brave, Little Brave/Princess reporting to the tribe concerning visit (Permission of host tribe must be obtained in advance of visit).
5. Name the 8 planets in order from closest to farthest from the sun.
6. Using a compass, show the directions north, south, east and west.
7. With Big Brave's help, research and write a short paper (recommended 75-125 words) on the history of a Native American or tribe. Little Brave/Princess might also want to furnish a colored drawing illustrating the paper.
8. Using safety rules, Little Brave/Princess must build an outdoor fire using only material found in the forest. Matches may be used to start the fire. Little Brave/Princess will then cook a meal consisting of a meat and one vegetable for himself/herself and Big Brave.
9. Spend half day (work day) with your dad learning what he does at work, then talk about that day at your next meeting.
10. With Big Brave's guidance, Little Brave/Princess conducts daily family devotional (other than the meal blessing) for a week.
11. Prepare a display of 5 or more different rocks, and identify before tribe.
12. Learn and recite the YMCA mission statement (page 4 of this handbook) and the five values the YMCA promotes (Faith in God, Respect, Responsibility, Honesty and Caring).
13. Develop a plan for your family if an emergency occurs at your house.
14. Visit your local fire department or police station.





## **Craft (Yellow and Green Feathers)**

1. Make a birdhouse and report on birds using it.
2. Make a bird feeder and report on birds using feeder over a period of a week.
3. Make a homemade kite that will fly, and fly it.
4. Build a family bulletin board, and display its use to tribe at the time of meeting in your home.
5. Make a weather station containing weather vane, thermometer, and rain gauge. Make observations over a two-week period, and give report to tribe.
6. Do a sand painting design, bead design or leather design.
7. Build a model from a kit or original materials.
8. Make a photo display from photos taken by Little Brave/ Princess.
9. Make a holiday decoration (carved pumpkin, Christmas ornament, Valentines card, Easter egg), show it to the tribe, and display it in your home.
10. Learn to tie 5 knots and present them to the tribe at a meeting.

Two additional white feathers will be awarded in any of the three areas.



## **The Third Year**

### **Service to the Community**

The third year focuses on giving back to the community. By the third year many tribes are ready to have more tribal outings in place of one of the monthly home meetings. Even at the home meetings some tribes will find it natural to drop some of the ceremony of the first two years. Your tribe is your tribe and only you know what is best to keep your little braves and princesses excited and having fun. With two years behind you, you know by now that a dads-only meeting is necessary to kick the year off with a bang and keep the tribe going strong for the entire year.



## Third Year Awards

Awards for the third year focus on community service. By completing a community service activity, the Brave/Princess receives one-of-five patches that together form a totem pole. To earn the wings of the totem pole, your tribe must: 1) take an overnight camping trip and 2) take a four-mile hike. These can be earned on the same trip.

Community service awards can be earned for participation in any of the service projects suggested below. **You may participate in others.**

An **Eagle Claw** is awarded to a Brave/Princess who earns all their feathers and totem pole pieces for all three years. The eagle claw award winners are recognized during the awards ceremony at the third year Spring Base Camp.

### Suggested Community Service Activities

Participate in the YMCA's annual fundraising drive, "We Build People".

Participate in a fundraising walkathon, such as "Walk to Cure Diabetes".

Participate in a community clean-up of some kind (other than Park Clean-Up Day).

Visit a relative/family friend in a retirement community. Taking festive holiday decorations made by the tribe is also a good idea.

Provide a service for a "home-bound" person (rake leaves, help make and take dinner, run errand)

Collect canned goods for a food bank or homeless shelter.

Participate in a holiday service project (Angel Tree, Operation Christmas Child, etc.)

Father/child teaches a Sunday School class.

Write a letter of thanks to a service person overseas.

Serve dinner at the Salvation Army soup kitchen during Christmas.



## **Program Suggestions and Changes for Third Year Tribes**

### **Invitations**

Continue to hand deliver invitation during the third year. It's still important and a great way to spend time with your child. Don't rely on e-mail invitations since this doesn't involve your child.

### **Meetings**

Meetings still take place in the member's homes and continue to play a vital role in the third year.

### **Crafts**

Make sure that the crafts are appropriate for third graders. Choose crafts that are more difficult than the previous years, yet can be completed within the allotted time.

### **Games**

Games may now take the place of crafts at meetings. Keep an emphasis on fun rather than competition. Sports are now clearly team-oriented, but some children often show exceptional skill in individual performance, which should be encouraged.

### **Other Activities**

Other Activities, such as dramatics, musical performance or exceptional talent in any field should be included in tribe meetings whenever time and opportunity permits.

### **Outings**

Outings should focus on curiosity and the desire to learn and explore (i.e. museums, planetarium, nature preserves).

### **Ceremonies and Rituals**

Ceremonies and rituals may be developed around individual or tribal ideas, taking on a feeling for spiritual expression and intellectual creativity.



## The Fourth Year

### Fourth Year Awards

These are the highest awards in the Federation.

#### Thunderbird Patch

This is one of the most difficult titles to attain. The parent and child must:

Complete the yearly patches for years 1-3

Earn 5 additional bear claws, each activity from a different category.

Perform three activities from the Thunderbird deed list.

Present the achievement award record, complete and up-to-date, to the Federation Chief.

Appear before the Federation council to discuss and describe the activity performance. This is normally done at a Long House.



#### Golden Thunderbird Patch

This is the highest honor attainable in the program. The parent and child must:

Earn your Silver Thunderbird patch

Perform 6 additional activities from the Thunderbird deed list.

Present to the Golden Thunderbird Review Panel (Federation Council), in writing, the description of an original parent and child activity. Upon approval by the panel, perform this activity.

Present evidence of having promoted the Y Indian Guide Program during your time in the program. This includes recruiting new members, assisting in tribe formation & setting up displays on Indian Guide subjects.

Present the achievement award record, complete and up-to-date to the Federation Chief.

Appear before the Federation Council to discuss and describe activity performance, normally at a Long house.

## Thunderbird Deed List

Date	Deed
	Do a research project on a Native American tribe or world culture. Completed project should be 3- 5 pages; pictures and drawings should be included as part of the project, but do not count against page requirement.
	Canoe for 5 miles.
	Bicycle for 15 miles on the River Walk, Columbia Parks and Recreation bicycle trails or other trails.
	Set up a demonstration on a Native American subject at one of the Federation events.
	Keep a bird watching list and sight 25 different birds in their natural environment. Submit a written report to your Circle Chief on the sightings.
	Participate in a town parade or other special event (with the Federation Council's approval) as a Y-Indian Guide.
	Create a ceremonial costume; this could be Native American, or other traditional culture. (Authentic materials not required, but style and design must be authentic).
	Learn a Native American story in Indian sign language and present it at a circle meeting or other Indian Guide event.
	Visit an Indian archeological site and present a written report of to 5 pages to your Circle Chief on your experience.
	Write and publish an article (approximately 400-500 words) on Native American Lore or the Indian Guide Program in the federation newsletter, community newsletter or newspaper.
	Hike, bike and/or boat for at least 20 minutes and camp overnight.
	Make a piece of property for permanent display or use by the Federation (bead work, painted pottery, tools,). Authentic materials not required, but style and design must be authentic.
	Hike 10 miles at one time on the Appalachian Trail or on other recognized hiking trail.
	Swim for a distance of 1,000 yards with your parent in increments of 100 yards or more.
	Cross country ski for 5 miles or downhill ski for 4 hours.
	Participate in organized sports for at least 4 seasons.
	Perform all fitness category activities.
	Perfect attendance at school for one year or Sunday school for two years.
	Perform 8 hours work for a charitable organization in your community.
	Get out a camera. Take pictures of your circle in activities for the year. With help of parent, put the pictures in a photo album and keep it as a permanent record of your circle.
	Help parent set up a new circle. Work with parent as "Skajuna" assistant. Help circle have start up meeting and outings.
	Special Activity (approved by Nation Chief. Inform Federation Chief of each approved special Compass activity).
	Ride a horse into the wilderness for at least two hours and camp overnight. Horse must carry all supplies and gear and the return should be by a different route.
	Adopt a local (federal. state, regional) park or wilderness area and record at least 20 hours of voluntary service in cleanup or beautification.
	Become Red Cross certified as a Junior Lifeguard
	Complete a 5K or 10K race or training event.

## The Trailblazers Program

It is magic when parents and their children are having fun together - laughing, loving, growing, and learning together. These are memories that will last at least two lifetimes, and they can form a meaningful relationship that can last forever.

For those who have completed the Y-Indian Guide Programs and want to continue, there is a way to do so – through the Y-Trails programs, referred to as Trailblazers. The Y-Trail Programs make it possible for the father-son, father-daughter, mother-son, mother-daughter relationships to continue but in a different way, recognizing the needs of 9 year olds and up. Y-Trail Programs are aimed at helping the developing child grow toward independence without losing sight of the interdependence of family members. In these programs the youngsters take on more of a leadership role and greater responsibility for the programs. Parents who participate learn to appreciate their own changing roles, as their children grow older. It is not necessary to be a prior member of the Y-Indian Guide program to be a Trailblazer. Committing to time together with your child is valuable at any start point.

Y-Trail Programs are often a continuation of the Indian Guide and Princess Programs. All Guide and Princess tribes may enroll in the Trailblazer program after their fourth year (or individually at 4<sup>th</sup> grade or 9 years of age). Your tribe may continue in the program as long as you like. Interested participants, 9 years or older, can begin with the Trailblazer program also. Folks in the program experience the fun and excitement of exploring new worlds of interest in a spirit of adventure regardless.



## Ten Cultural Respect Guidelines for Teachers/Parents Of Young People

These guidelines come from: <http://www.native-languages.org/ymca.htm>

1. Avoid talking about Indians only in the past tense. American Indian history is interesting, but Indians are still alive today, too.
2. Indians from different tribes and nations may have some things in common, like a reverence for family and nature, but they do not all speak the same language, have the same traditions, or wear the same clothes, any more than all European people do. Use the Internet or some good books about Native Americans to learn about the tribe you are studying. Not all Indians lived in tepees. Not all Indians wear the same traditional clothes or headdresses. As much as possible, learn about one complete culture, not a hodge-podge.
3. Be sensitive to the difference between learning about a culture and mocking it. Every culture has some aspects which are fun and acceptable to copy, and others which are rude and racist. If you had a Chinese club, for example, you might learn some Chinese words, listen to Chinese folktales, have a stir-fry, or wear some old-fashioned wooden Chinese shoes. But you would not tape your eyes to be slanted, talk in broken English like "Me likely flied lice!", and mimic Buddhist religious rituals. For American Indians, cultural activities which are fun and not offensive include: reading books about Indians, learning an Indian language, listening to Indian music, attending Indian dances and cultural festivals, making Indian food (such as frybread), making non-religious Indian crafts (such as beadwork), reading, listening to, or telling Indian stories and legends, playing traditional Indian games. Cultural activities which are hurtful and inappropriate include: painting faces, mimicking Indian traditional dances (most of which are religious in nature), making war whoops, war dances, or playing at war, using broken English for "Indian Talk" ("me lyceum frybread"), or pretending to BE Indian. We know it is a fine distinction, but if you teach your child to say "I'm a Cherokee" when she is not, you will confuse her and devalue what it means to be Cherokee. You wouldn't tell your child in the French club that she was French. Instead, teach her to say "I'm a Y-Indian Princess from the Cherokee chapter. We learn all about Cherokees."
4. Plains Indian Sign Language is fun to learn, and many Indian people could understand this sign language. However, each tribe had a normal, spoken language as well. Learn a little about this language. (You can look at our site, Native Languages of the Americas, for a starting point for Indian languages.) It's easy and fun to learn to say "Hello," "Goodbye," and "Thank you" in any Indian language and it's more authentic and less insulting than saying "How How." For older kids, the Lord's Prayer has been translated into most Indian languages. Some languages, like Cree and Cherokee, have their own interesting writing systems, which are fun for kids to learn. Audio and video tapes of many Indian languages are also available, such as the Arapaho-language version of Disney's Bambi.



5. Find the tribal office of the Indians whose name you are using and ask them for information or if they are interested in a cultural exchange program. Many tribes will provide you with information, free or for a small charge. If you are nearby, a reservation makes a very good outing. If you are not, you may be able to arrange a pen pal for your children on the reservation of your tribal namesake. This is a fun way to learn about another culture!
6. If you are arranging an event with Indians from a tribe other than your namesake tribe, discuss differences between the two tribes with the children in advance. Before you meet any Indians, talk to your kids about modern Indian life so that they do not go into the meeting asking Indians if they know how to use toilets or something similarly offensive! (Laura's "tribe" was very rude to an older Lenni Lenape woman who came to talk to her group when she was a girl because the chapter parents didn't do this.)
7. When you choose special nicknames for fathers and daughters, avoid naming yourselves after historical Indians. In many Indian traditions, it is disrespectful or even sacrilegious to use a name that belongs to somebody else without permission. Invented names like "Princess Pretty Rainbow" or "Chief Falls-Off-His-Horse" may not be very authentically Indian, but neither are they cultural thievery, as "Sacagawea" or "Crazy Horse" would be.
8. Avoid making comments implying that Indians are less intelligent, more violent, or less civilized than white Americans. Comparing "wild Indians" with sophisticated modern Americans is not fair--white frontiersmen of the past were pretty wild, too, and modern-day Indians use computers and go to school just like your kids do. Avoid talking broken English to "imitate" Indians. Avoid the word "squaw," it was a frontier word for a prostitute and is not a good way to refer to any Indian woman \*or\* to your children's mothers!
9. If you have a website, encourage visitors to learn more about the real Indians by putting up a page with information on your namesake tribe's culture and history (a good project to involve your children in,) and/or links to your namesake's tribal homepage and other informative sites.
10. When you do charity events, consider an event that will raise money for the American Indian College Fund, or for a charity benefiting poor people in your namesake tribe--you can write to them and ask for suggestions. They are helping you--help them back!

## Serving the Federation

### Longbow Council

The Longbow Council is a group of dads and their children which serves the Y-Guides and Princesses program. Longbow Council activities are secondary to tribal activities and should not reduce the importance of the tribe. Longbow Council members display support of the rules and philosophies both verbally and through their actions by assisting at the first year orientation and several Federation Events. Longbow Council members serve one-year terms, although multiple terms are permitted. If you have a question during a Federation Event, feel free to stop any Longbow Council member for assistance.

If you're a dad who would like to volunteer for the Longbow Council, contact the Federation Chief (The one with the head dress at Long house).



## Program Symbols

### The Emblem

The Emblem for all Y-Guides programs is the Adventure Guides Compass.

The four main direction points on the compass are the essential components of the program.

- The **Family** is True North—the focal point of the program.
- **Nature** and the camping experience are integral parts of the program.
- The spirit of the program is experienced through belonging to a small **Community**, or a “Tribe”.
- **Fun** is the magic of the program.

The YMCA Core Values of **car**ing, **honesty**, **respect**, and **responsibility** make up the other directional points. Along the journey, adults should model, teach, and demonstrate these values as well as give children many opportunities to practice and celebrate them.



## Indian Guides Headband



The central theme of the Headband is the eye of the Great Spirit surrounded by the four winds of heaven. The feathered arrow designs which extend right and left from the central symbol represent the useful services of father and son. Whenever outstanding accomplishment existed, the Indians noted it. Its significance was recognized, often in the form of feathers. The fact that the father and son achievements are united in the center of the design is interpreted to mean that fathers and sons together, under the eye of the Great Spirit, are seeking to help each other in the services they render.

To the right is the symbol of the mother and home. A line connects the mother symbol with the teepee, or home symbol. The fact that it is a home symbol is shown by the fire in the teepee. These symbols add to the richness of the central theme for it is in service to mother and home that many of the more significant achievements of father and son will take place.

Far to the right are symbols of day and forest. Far to the left are symbols of mountain, lake, field, and stream, with the moon for night. Here again, these symbols tend to enrich the central theme, giving broader scope to services by centering the efforts of father and son in village and community life, and as the ritual says, "in forest, field and stream." Briefly stated, the headband may be interpreted in these words:

***"We, Father and son, through friendly service to each other, to our family, to this tribe, and to our community, seek a world pleasing to the eye of the Great Spirit."***

From: <http://www.yindianguides.org/headband.htm>

## Indian Princesses Headband



The Indian Princess Headband design displays significant symbols of Indian Princess principles and purpose. The central theme of the headband is the symbol of the eye of the Great Spirit. The crossed arrows to the left of the central symbol symbolize friendship. The circled heart to the right of the central symbol is the symbol for love. The fathers and daughters are symbolized next to the symbols for love and friendship which is interpreted to mean that fathers and daughters, under the eye of the Great Spirit, are seeking loving and friendly service to each other.

To the left are three teepees which is the symbol for community. The line that joins this symbol with the symbol for father and daughter indicates the happy work of father and daughter in the community. To the right is a single teepee, symbolizing home. Again, a line joins this symbol with the symbol for father and daughter, indicating happy work at home.

To the far right and left are symbols for day, night, forest, mountain, field, lake and stream. These symbols tend to enrich the central theme, giving a broader scope to the work of the father and daughter by centering their efforts in village and community life, and, as the ritual says, "In forest, field, and stream."

The meaning of the headband has been interpreted in the words of the Indian Princess Pledge:

***"We, Father and Daughter, through friendly service to each other, to our family, to this tribe, to our community, seek a world pleasing to the eye of the Great Spirit".***

From: <http://prairie.algonquinlonghouse.org/about.htm>

## Indian Lore

**Native Americans** (also **Aboriginal People**, **Aboriginal Americans**, **American Indians**, **Amerindians**, **Ameren**, **Indians**, **First Nations**, **First Peoples**, **Alaskan Natives**, **Native Canadians**, or **Indigenous Peoples of America**) are the people who were in North America, Central America, South America, and the Caribbean Islands when Europeans arrived. Christopher Columbus was travelling west, so he thought he was going to India. This is why he called the people "Indians". There are more than three million Native Americans in Canada and the U.S. combined.

Sometimes these people are called "Indians", but this is confusing, because it is the same word used for people from India. The words aboriginal or first people or indigenous people are also used. Other names for these for Native Americans are First Nations (in Canada) and "Red Indians" (this is not used much anymore). There are many different tribes of American Indian people, with many different languages.

Many American Indians died after the Europeans came to the Americas, from diseases that came with the Europeans that were new to the Indians, in wars with the Europeans, or because the Europeans made them work as slaves. Many of the American Indians were hurt or killed by settlers who wanted to take their lands.

Most people think that the ancestors of American Indians came to the Americas from Asia. Some of them may have come to America over 12,000 years ago when Alaska was connected to Asia by land. Some people think that they came to the Americas even before that. Some of their ancestors may have come along the coastline in small boats or canoes, because sometimes there were glaciers blocking the land between Alaska and Asia.

Some Indian tribes and languages of North America are Cherokee, Maya or Yucatán Maya, Aztecs, Navajo, and Sioux.

Some Indian tribes and languages of South America are Aymara, Guarani, Quechua, and Tupi.

The previous section adapted from [http://simple.wikipedia.org/wiki/Native\\_American](http://simple.wikipedia.org/wiki/Native_American) and the following information is based on <http://www.native-languages.org/kidfaq.htm>

**Q: What is the difference between "American Indian," "Native American," and "First Nations People"? Which one should I use?**

**A:** "American Indians," "Native Americans," and "First Nations people" are synonyms. They all refer to the same indigenous people. Indigenous means they have lived in a place for a long time and did recently move from somewhere else. Most indigenous people in the US use

"American Indian," and most indigenous people in Canada use "First Nations." "Native Americans" or "indigenous Americans" are frequently used to refer to people in both countries. Some native people have a preference for one term or the other, but none of them are offensive. Most Native Americans identify themselves primarily by their tribe (such as Cherokee) anyway.

It's better to avoid using "Red Indian," for two reasons: first, this name originally referred to a specific tribe, the Beothuks, who painted their bodies and faces with red ochre. So it may cause confusion if you use it to refer to all Native Americans. Second, the term "Red Indians" has been used by racists in the United States, so using it may hurt somebody's feelings or give them the wrong impression. Please do not call native people "savages," "primitives" or "redskins." Those are always rude words.

**Q: Are Inuit/Eskimos Native American? What about Hawaiians? What about the Metis?**

**A:** No. Like the Native Americans, these three groups are indigenous peoples of Canada and the United States. However, they have unique histories and cultures and consider themselves distinct from Native Americans. The Inuit are polar people who live in the far north of Canada, Alaska, and Greenland. (The word "Eskimo" is considered rude by many Inuit.) The Hawaiians are Polynesian people who are considered indigenous Americans for political reasons (the Hawaiian islands are very far from the North American mainland, but were annexed by the United States). The Metis are mixed-race people whose ancestors were primarily Cree Indians and French Canadians. They have developed a unique culture from these two influences.

The Native Americans, Metis, Inuit, and Hawaiians all face similar problems for their languages and cultures, but they consider themselves distinct peoples.

**Q: What were Native American cultures like in the past? What are they like now?**

**A:** There are hundreds of indigenous American cultures, from California to Maine, from the Yukon to Argentina. These cultures can be as different from each other as Chinese culture is from French. If you want to learn about Native American culture, the best idea is to pick a specific Native American tribe to learn about. Then, if you are very interested, you can learn about a second tribe and compare their societies and traditions.

**Q: What did Native Americans look like in the past? What were their clothes and hairstyles like?**

**A:** They didn't all look the same. For one thing, different tribes had different typical clothing styles. As you can imagine, Gwich'in people in Alaska didn't dress the same as Calusa Indians

in southern Florida! For another thing, individual Native American people in the same tribe often looked quite different from each other. All their clothes were made by hand, and they were usually decorated with designs, beadwork, and other art, so no two people in the tribe had the same dress.

**Q: What kinds of houses did Native Americans live in?**

**A:** Many different kinds. Each Native American tribe needed a type of housing that would fit their lifestyle and their climate. Tribes that moved from place to place needed houses that were portable or easy to build, while tribes that stayed in one place wanted to build houses that would last a long time. Tribes from cold areas needed houses that would protect them from the weather, while tribes in warm areas didn't have to worry about that.

**Q: How many Native Americans are there today?**

**A:** According to the census reports, there are about 2 million Native Americans in the United States and 1 million in Canada.

**Q: How many Native American languages are there, and how many people speak them?**

**A:** There are about 150 Native American languages in Canada and the United States, and another 600-700 languages in Central and South America. We don't know exactly how many languages there are because not everyone agrees on which languages are unique. If two languages are similar enough that speakers can usually understand each other, they are called dialects of the same language. For example, American English and British English are dialects. On the other hand, English and German are different languages, because even though they are related, an English speaker can't necessarily understand a German speaker. However, sometimes there are borderline cases. For example, Spanish and Italian speakers can often understand each other. And sometimes speakers of two dialects of English can hardly understand each other at all (especially when they're talking quickly!) So although most linguists consider East Cree and Plains Cree to be dialects of the same Cree language, some people believe they should count as two languages because Cree speakers can't always understand each other. So depending on how you count them, there are between 750-850 indigenous languages spoken in North, Central, and South America. There are about half a million speakers of indigenous languages in Canada and the US, and as many as 25 million speakers in Central and South America.



**Q: What is some good Native American arts and crafts project for my class?**

**A:** Please avoid projects that mimic Native American religious objects like kachinas or spirit masks. These objects are sacred to many Native Americans and making inaccurate imitations out of toilet paper tubes and paper mache is offensive to them. One of the best choices for a Native American art project for kids is making dream catchers. This traditional Ojibwa craft is an appropriate project for kids, is easy to make, and doesn't have a single culturally acceptable form (so kids can use their creativity.) There are some online instructions for making a dream catcher, but you can adapt it in many different ways. Corn husk dolls are another great choice that can be decorated in multiple ways. Finally, another possibility for older kids is trying their hand at Native American beading. Many Indian beadwork styles are too complicated for beginners, but even kids can often make a nice design on a square of suede or felt using the lazy stitch style, or you could try making simple jewelry with one of these styles.

**Q: How did Native Americans get to the Americas?**

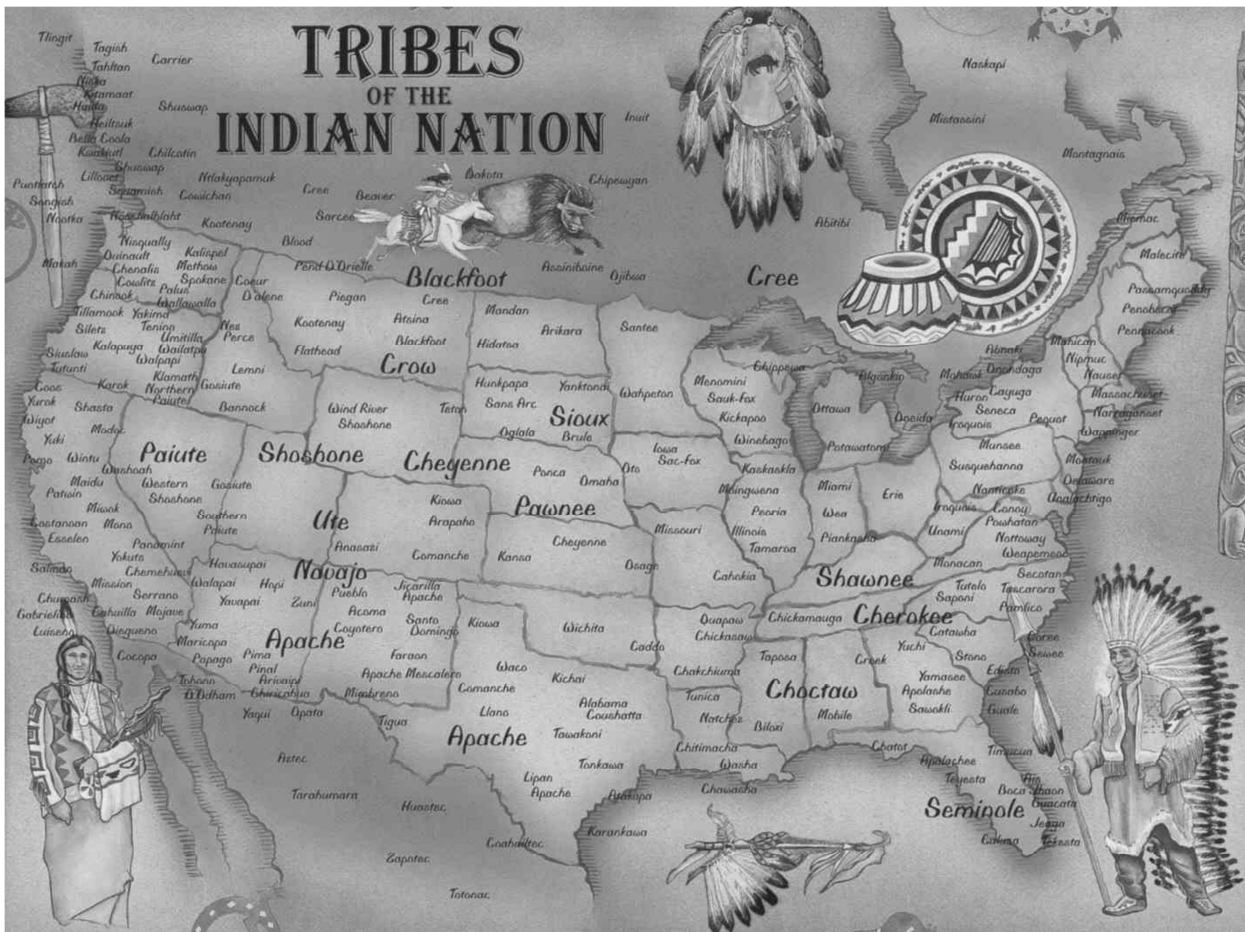
**A:** Native American tradition says that Indians were always here. Most of the scientific evidence suggests that Indian ancestors came from Asia in prehistoric times, either by foot over a land bridge or using ancient boats. This would have happened more than 20,000 years ago, and no human culture has good records of what it was doing 20,000 years ago, so perhaps we're both right.

**Q: Did Viking explorers meet the Native Americans before Columbus did?**

**A:** Yes. There are archaeological remains of their settlements in Newfoundland, and both Norse sagas and Indian oral history describe the encounter. The Indians the Vikings met were probably the Beothuk, though they may also have encountered the Micmac.

**Q: Where do Native Americans live today?**

**A:** Most still live in North America, in what are now Canada and the United States. Some Indians live in cities and towns with Americans and Canadians of other races, while others live on reservations or reserves--special villages and lands which are under Indian jurisdiction, and therefore have some different laws than the rest of the state or province. For example, on many Indian reservations, alcohol is illegal. On some gambling is legal. The Hopi reservation doesn't follow Daylight Savings Time. Tax laws are different. Native Americans living on reservations/reserves are citizens of the United States or Canada, obeying federal laws, voting, and serving in the armed forces, but they are also subject to tribal laws and elect tribal leadership.



**Q: Aren't there Native Americans in Central and South America, too?**

**A:** Definitely! In fact, there are many more indigenous people in Central and South America than there are in Canada and the United States. Here is a nice website about Central and South American Indian cultures.

**Q: Why don't Native Americans like sports teams with Indian mascots?**

**A:** Some Native Americans find the concept of using humans as mascots spiritually offensive, but most native people who object to sports teams are doing it because of specifically racist aspects of the teams. For example, "Redskins" and "Squaws" are such crude words I really hesitated to use them on this page at all, but major professional and college sports teams use them as their names. Other teams with non-offensive names, like "Indians" or "Warriors," still use offensive pictures (like the Cleveland Indian mascot) or have white dancers mimicking Native American religious rituals. These things are hurtful and make Indians feel angry, just as mocking pictures and names making fun of you would. Most Native Americans do not have a problem with sports teams that have non-offensive names and do not include rude pictures or religious insults. Some Native American tribes have welcomed local sports teams named in their honor when those teams treat them respectfully.

## Picture Writing

Indian picture writing can do much to add to the Indian atmosphere in your tribe. There are many varied symbols used by various Native American tribes. The following are just a few examples of picture writing symbols that you can use in your tribe. Adapted from y-guides handbook of North Alabama.



peace pipe  
or welcome



hike  
(packs on backs)



eagle



hawk



peace



camp out



buffalo



deer



war



plains



wolf



snake



all or  
everyone



mountains



owl



duck



swim



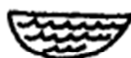
forest



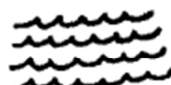
bear



horse



sea or  
lake



water



fish



beaver



man



friends



Chief



speak



woman



father and son



tribe



sing



child



we, us, they



village



teepee



I, me, mine



come



town



tracks or trail



meet



you, he, his, him



invite, call to council



council fire



wampum



eat



Medicine Man



camp fire



scout or look



Y-Indian Guides



drink



wise man



go





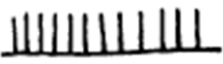





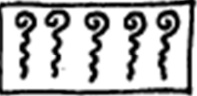










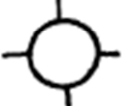




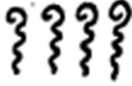






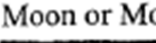


Tallykeeper



run



	January Snow Moon		Spring	I - 1		good	
	February Hunger Moon		Summer	II - 2 III - 3 IIII - 4		bad	
	March Crow Moon		Autumn or Fall	V - 5 VI - 6 VII - 7		heap or many	
	April Wild Goose Moon		Winter (snow)	VIII - 8 IX - 9 X - 10		evil	
	June Rose Moon		Sunrise		yesterday		fear
	July Thunder Moon		Sunset		tomorrow		sorrow or sadness
	August Green Corn Moon		sun or day		today		rain
	September Hunting Moon		night		snow		happiness
	November Mad Moon		Moon or Month		spirit above, Great Spirit		prayer
	December Long Night Moon		level				

## Crafts

Crafts are a traditional part of the Guide and Princess programs. Having an interesting and rewarding craft at every other meeting serves a valuable purpose:

### **For the Guide/Princess, crafts help achieve:**

Learning to use hands to make things

Making something to take home to show to others  
and to display in room

Spending time with and making something jointly  
with dad

### **For the Big Brave, crafts help achieve:**

Working with and teaching son/daughter

Having a learning experience

Improving skills in various areas



Advance preparation is the key to a successful craft project. Learn to utilize the craft at each meeting as a quick and concise portion of your meeting. It's important that all crafts are completed during the meeting (in usually 10-15 minutes) and do not need to be finished at home.

### **Some helpful suggestions!**

Have all materials necessary for project.

Have a sample. Make one at home in advance of meeting. This will give you an idea of the time involved.

Arrange distribution and method in detail.

Father and child togetherness during craft time keeps the focus on the craft.

Have all materials close at hand to permit quick start.

Don't be content with a poorly organized and conducted craft period.



## **Crafts for First Year Braves/Princesses**

Three words: “Keep It Simple”. Remember you want to have a craft that the Little Brave/Princess can do, or almost do, by himself/herself with assistance from Big Brave. It should be a craft that can be easily completed in a short period of time. The attention span for first year Braves/Princesses is not very long.

## **Crafts for Second Year Braves/Princesses**

Crafts for the second year Guide/Princess should be both challenging and rewarding. Remember the three words: Simple, Interesting, and Inexpensive. The craft for this age level should be simple enough for the kids to complete, yet a bit more challenging than last year. Big Braves should continue to help make all crafts with their children, hopefully with a bit less instruction. It’s necessary to use your imagination in selecting a craft. Without this, you will have a dull craft and a restless group. Be certain that the craft does not cost an excessive amount of money.

## **Crafts for Third Year Braves/Princesses**

Here are some suggestions to help in the planning of crafts for the Third Year Braves/Princesses:

**CHANGE** - Modify or change the craft procedure of the first and second years. The children are developing and need more difficult tasks. Dad's interest also lags if the routine of the first years is continued.

**MAINTAIN** - Keep the program theme. Father and child must participate together. Utilize crafts in support of other third year programs such as camping, service, or athletics.

**CUSTOM BUILD** - Develop a custom-themed project or two that takes the entire year to complete. Have each dad develop a project related to his business or hobby.

**SUCCESS** - Only with the interest of all the dads, will the craft be a success. Involve the fathers in the development of ideas and require constant side-by-side participation of fathers and sons/daughters.

## Tribal Crafts

Many of these items will be used or placed on display at the Federation Longhouse's. It is not necessary to have all of these for your first Longhouse, but try to have your name necklaces, Tiki Torch (even if undecorated), your Totem Head and your Display Board – these can all be “works in progress”.

### Name Necklace

**This is a great craft for one of your first meetings!** This will hold your Red Crow attendance beads & bear claws.

**Materials:** One 26” piece of string leather (adjust length of string depending on size of the individual), one round piece of wood with bark or a piece of leather cut to the shape of a arrowhead or custom design

**Instructions:** Cut a 1/2” cross section of a large tree branch 3-1/2” to 5-1/2” in diameter. Use a band saw or cut by hand. Drill a hole 3/8” to 1/2” from the edge of the piece of wood or the top of your leather design.

Put your real name and tribe name on one side and your Indian name on the other side. Be as creative as you want, paint Indian designs or pictures on your name tag. You are not limited to wood or leather. Put the leather string through the hole and tie a knot, add red crow beads and bear claws as you earn them by attending tribal meetings and Nation outings

### Tiki Torch

Tiki torches may be used in Federation Ceremonies. A simple bamboo tiki torch is a good starting point from which to start. Use your imagination to make your tiki torch one of a kind.

### Tribal Totem Head

At Federation Long Houses, we assemble a Federation totem pole from tribal totem sections. The program office will provide the “blank” section, a cut section of pine log about 1 foot tall with a dowel to fit it together with the other totem sections. Many tribes have drawn inspiration from the traditional totem poles of the Native peoples of the Pacific Northwest. Others have invented their own look.

## Tribal Standard or "Coup Stick"

**Instructions:** Tribes use the tribal standard to identify themselves at some Nation events, special ceremonies, and camp-outs. Each parent and child can help make and decorate the staff and shield or banner. Select a pole or sapling about 4' long for the standard and banner. Attach a plywood shield or cloth banner; then paint tribal emblems and history on the standard. A colorful, attractive standard is a symbol of the tribe's unity.

## Tribal Drum



The tribal drum is an indispensable piece of equipment for the tribe. Tribal participation in making the drum builds a strong feeling of ownership and teamwork. The drum is used regularly in meeting ceremonies, and it should not be considered a toy. The tribe should make and use it with care, for it is one of the principal Native American musical instruments.

The easiest way to build a tribal drum is to buy a kit.

## Council Fire

**Instructions:** Carefully cut out 2' wooden circle approximately 1/2" in thickness. This will be your base. Spray paint top and side black. Gather 10 to 12 sticks, 16" to 21" in length and 1" to 1.5" in diameter. They may be green or dry, depending on what you can find. (Do not cut down a live tree or bush for this purpose.)



Carefully bundle a strand of red or orange Christmas lights in the middle of your base, tacking them down every few revolutions. The lights should end up looking like a ball of lights approximately 8-10" in diameter and 6-7" in height. Do not go beyond the 6" from the center of the base.

About 4" inside the edge of the base form a teepee with your sticks, drilling and screwing them into each other at the top and into the base at the bottom using deck screws. It's a good idea to manually saw the bottom of each stick at an angle to "sit" on the base. Drill pilot holes first before screwing the sticks to each other and to the base.

Once all are secure, cut nine 4" Styrofoam balls in half. With a file, shape each half into the rough shape of a rock. Smear rocks with drywall compound. Sand lightly

when dry. Spray paint gray and black. Glue each “rock” around the edge of the base around the sticks. Paint some of the sticks black to give it them a burned look. Use an extension cord to connect to the council fire lights. Talking Stick

No two talking sticks are alike. This project can tap the creative imagination of the tribe. Using a strong stick found on a tribal hike, parents and children proceed to paint and decorate it with feathers, beads, leather, or other decorating materials.

The purpose of the talking stick is to grant a tribal member permission to speak at a meeting. The person who is speaking holds it in his or her hands. Everyone else must listen until that person finishes. The talking stick is then passed on to the next speaker.

### **Tribal Display**

At Long house, the tribes of the Federation set up displays to show off what they have been doing since the last Long House. This is where you can present your crafts, especially your tribal property, and pictures of activities. Most are designed to sit on a table or an area of floor no more than about 4-6’ wide. Other things you might include are photo albums or video presentations. Use your creativity!

### **Tribal Property Box**

This is a box for storing your tribal property in. This might be like a foot locker or treasure chest – it might even have wheels. Use your imagination!

## Meeting Crafts

### Ankle Bells

**Materials:** one 2"-7" piece of leather, one 18" leather string, 3 metal bells, paper hole puncher

**Instructions:** With dad's help, each child can punch holes with puncher, and lace bells.

### Bookmark

**Materials:** 1 1/2"x 10" piece of leather, cloth strips, paint or leather tools

**Instructions:** Together, father and child draw design on surface of material. They then paint design that harmonizes with the space involved. Leather can be tooled. Make the design personal, identifying something of personal meaning to the father and son/daughter.

### Christmas Tree

**Materials:** Green construction paper, white glue, cotton balls, confetti or sequins, colored beads

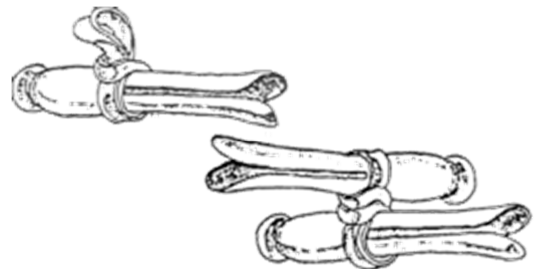
**Instructions:** Together, dad and child should make cone out of heavy paper. Using glue, cover outer surface with cotton balls. Dab cotton with white glue, then sprinkle tree with colored confetti or sequins. Glue colored beads here and there for final touch.

### Clothespin Wrestlers

**Materials:** 2 clothespins, 1 fat rubber band

**Instructions:** Father and child should decorate each of the clothespins a different color with the meanest looking faces they can draw. Round wooden clothespins work best. Look carefully at the illustration, and hook the rubber band around both clothespins as shown.

**How to play:** Wind up the wrestlers (but not too tightly) and carefully put them down. Now quickly let go. For a few seconds the wrestlers will knock each other all over the place, but in the end, one wrestler will land on top of the other and be the winner. Sometimes neither wrestler will win. Father can challenge child to wrestling matches!



## A "Glue'em - Build'em" Free-For-All

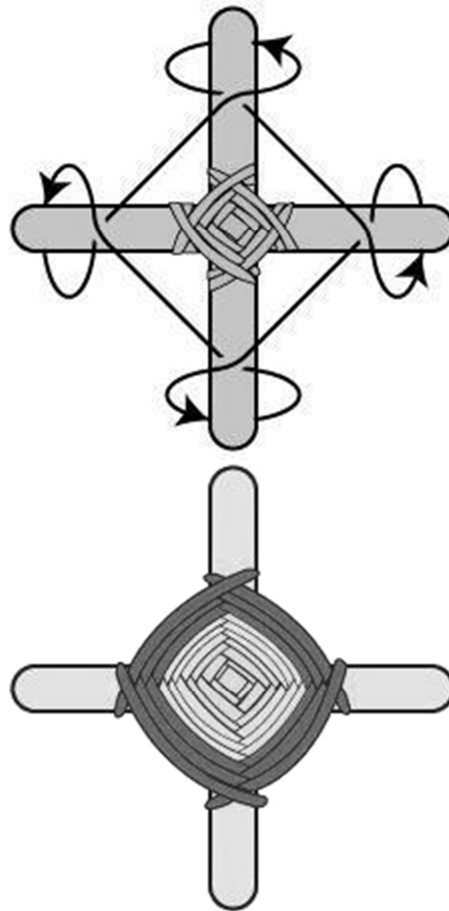
**Materials:** As many pieces, sizes and shapes of wood as possible (long, short, thin, fat, blocks, etc., etc., etc.), hammers and nails, white glue

**Instructions:** Turn the Braves/Princesses loose to build and construct anything their creative minds can think of (towers, bridges, etc.) Big Braves can help, too. After 10 to 15 minutes or so, have each child explain what he/she has built. Award prizes for best, tallest, oddest, etc.

**God's Eye** The eye of the Great Spirit or God's Eye is popular with the New Mexico Indians.

**Materials:** 2 sticks 1/4" diameter, 6" long, 5 yards of thick, brightly-colored yarn in three colors

**Instructions:** Each father/child team ties yarn together to make one piece, then ties twigs together to form a cross. Develop eye by stringing yarn from one branch of the cross to the next. Start in the center and work outward in a clockwise direction. Always go over top side of stick to top of next, around, and onto next stick. When all yarn is used, tie end to stick. Glue a loop of yarn to the top stick to make a hanger for your beautiful craft.



## **How To Build A Kite**

When building a kite, you want to have a kite with the largest exposed surface area and the lightest weight possible. This combination provides the greatest strength and the maximum amount of lift. Kites of moderate size are most likely to work well and are easy to assemble.

**Tying the Joints:** Never drive nails or tacks through the sticks as they will split under pressure. In smaller kites, tying will hold any stick crossing or joint very well. Tying will generally suffice for larger models if small notches are cut in the edges of each stick to hold the tie string firmly. Brushing glue over a tied joint will make it even firmer.

**Bracing:** When you graduate to larger box kites, tying the corners is not going to be sufficient to hold the sticks together. Gluing, under the pressure of clamps while the glue dries, is needed to make a joint strong.

**The Bow of the Cross Stick:** In small kites, where a bow is needed, it can be produced by attaching a cord shorter than the cross stick to the ends of this stick with a loop slipped over each end.

**Coverings:** After the frame is made, you should cut the covering to size leaving a border of material larger by a couple of inches than the actual kite size. This edge can be folded back around the border string of stick and be fastened to the covering with whatever adhesive is best for that material. Tissue paper is very good for small and medium kites. Cloth, particularly silk or nylon, is still very useful for large models, but cellophane and plastic, easily fastened with cellophane tape, work well.

## Backyard Kite

**Materials:** trash bags, 1/2" flat wood molding, kite string

**Instructions:** Each father/child team will be able to produce this kite during one long activity period. Take 2 pieces of the lightest weight molding you can buy one piece longer than the other. Place them perpendicular to each other and lash them together at the crossing. Cut a slot at each end (4 slots total). Using regular string, pass through each slot until you have created a kite shape without the fabric. Again using string ties one piece to the top of the kite, stretch it to the bottom and tie it onto the bottom. Do the same for the cross piece. Where these two strings cross, tie your kite string. Next, spread out a heavy plastic trash bag. Lay the kite shape face down (string up) on the plastic. Fold over the edges, trim and glue together.



## Pebble People

**Materials:** Small smooth stones from creek bed, acrylic or enamel paints and brushes, scrap felt, yarn, string, beads and seeds

**Instructions:** Allow Little Braves/Princesses to paint faces on stones. Dads should assist in gluing on felt, yarn, string, beads and/or seeds to enhance facial features.

## Pea And Toothpick Building

**Materials:** Round toothpicks, dried peas

**Instructions:** The peas must be prepared ahead of time. Pour a package of dried peas into a large bowl of water, making sure the water completely covers the peas. Let the peas soak overnight. Using round toothpicks, father and child stick them into the peas in their own creative design. The smaller peas hold best. The peas will dry out and shrink, holding construction together.

## Pine Cone Turkey

**Materials:** large pine cone, construction paper, pipe cleaners

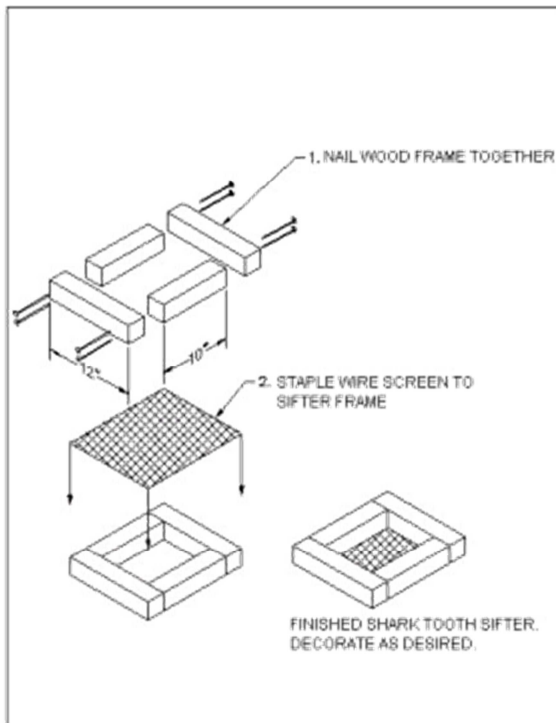
**Instructions:** Cut paper fan (for tail) from construction paper and attach to back of pine cone with white glue or hot glue. Use pipe cleaners to make legs and neck. Use colored paper for head.



## Shark's Teeth Sifter

**Materials:** Four 1"x2" pieces of wood 12" in length. 8 nails, 13"x13" piece of aluminum screen with holes approximately 3/16" to 1/4" in size, 20 U-shaped nails or heavy staples.

Make the frame by creating a square with the four pieces of wood. Use two nails to connect each wood side to each other. Attach screen to one side of wooden frame and connect to frame using the U-shaped nails or by stapling it. Cut excess screen off the sides. You may need to add bracing to two of the opposite corners.



## Dream catcher

The dream catcher has become a well-known craft associated with **American Indians** and the First Nations people of Canada. It's thought that the dream catcher originates with the **Ojibwa** people who settled in the Lake Huron area and surrounding parts of Michigan, Wisconsin, Minnesota and western Ontario. Legend has it that the center of the web allows only **good dreams** to enter a person's mind. Bad dreams become caught in the web and disappear when the sun comes up.



### Dream catchers - Materials

Strong thread (sinew is traditional but it might be hard to get a hold of).

Metal ring of any size

Suede lacing

Medium size beads

Feathers

### Dream catchers - How to Make It

**1.** Knot one end of the **suede lacing** on the metal ring. Make sure to leave four or five inches of lacing to hang the dream catcher before winding the suede tightly around the **ring** until it is entirely covered in suede.

**2.** Tie off the suede and knot the two

remaining ends together to form a loop to hang the dream catcher on.

**3.** Cut off **several feet** of thread or sinew. Tie one end to the top of the ring.

**4.** Now things get a little tricky. The webbing is made up of a net of "**half-hitch**" knots. To make the first knot, loop the thread over the hoop towards the back then bring sinew to the front again by pulling it up through the hole you've made between it and the hoop. Make sure to keep the thread pulled taut.

**5.** Going around the hoop, keep making these knots at seven or eight **evenly spaced** points.

**6.** When you get back to the top of the hoop, start the next round of **webbing** by making knots on the loops of thread from the first round.

**7.** Thread a bead into the webbing whenever you'd like.

**8.** You should have a **small hole** left when you finish the webbing. Tie a double knot and cut the rest of the thread off.

**9.** To make the **feather tassels** that hang off the dream catcher, cut a few lengths of suede to whatever length you'd like and tie them to the bottom of the dream catcher.

**10.** Push a few beads onto each piece of suede and tie knots in the suede to make sure they don't move. Push the ends of the feathers through the beads and voila - you've got a **dream catcher!**

## Corn Husk Dolls

### Materials:

Dried corn husks or tamale wrappers (available at grocery stores), Twine or string, Scissors, Pipe cleaners

Soak the dried corn husks (approximately 20 per doll) in warm water for about 10 minutes to soften them, and then blot them dry. Next, gather twenty 10-inch lengths of twine and tie an overhand knot at one end.

Trim the husks so that they are each about 8 inches long. Then sandwich the knotted twine between 4 or so husks and tightly tie another piece of twine around the bundle just above the overhand knot.

Make the doll's arms by rolling up a pipe cleaner in a husk (this will make the arms possible). Roll up 2 more husks (without pipe cleaners). Then braid the three together and tie the ends with twine.

Take the bundle from Step 2 and peel down the husks (as you would a banana) to create a head and expose the hair. Tightly tie the bundle where the neck should be, then insert the arms.

Braid together 3 rolled husks (without a pipe cleaner) for each leg. Then use 2 of the inner husk ends to tie the tops of the legs to the dolls. Trim the remaining husk ends an inch below where the legs are attached.

Snugly wrap a single husk around the doll's hips, tying the ends together to secure it. Trim the knot tails.

Now it's time to dress the doll. If making a girl, go right to Step 8. For a boy, create leggings by wrapping a single husk around each leg and tightly tying twine around the very top. Then fringe the leggings by making a series of short snips along the outer sides.

For a skirt, sandwich the doll's body from the hips up with a few husks and secure them to the waist with twine. Then peel down the husks. For a girl doll, leave the skirt long; for a boy, trim 1 1/2 inches from the waist. Finally, drape husks over the shoulders. Crisscross the ends in front and in back of the doll and sash them around the waist with twine.



## **Games**

Games are very important not only as fun but as an opportunity for observing, learning and understanding how to relate to each other.

Games should always be practiced before using, and to whatever extent possible, the Guide/Princess should be involved in the selection and testing of the game. Maximum involvement of all tribe members is as important as the selection of the game itself. The game should not be played unless both Big and Little Braves/Princesses participate. Be sure to explain the game clearly and completely, demonstrating any part of it as may be necessary. Let your own enthusiasm show, and have a clear starting point so that all will know when the game has begun.

### **Balloon Relay**

Have enough balloons blown up in advance of this game for each child to have one. Have two designated spots for sitting on the floor at the end of the room, then line up the players into relay teams. (Each Dad blows up balloons for himself and his child before the game begins.) Each player picks up a balloon, crosses room, puts balloon on floor, then sits on it until it pops. When popped, player runs back to other end of the room and tags the next team member who repeats the process until one team successfully pops all the balloons. Two times through should add time and excitement to this game!

### **Balloon Volleyball**

Like volleyball, except indoors using a string about waist high as a net, (string can be stretched across room and taped to the back of two chairs). Play in seated position or on knees, dads against children or dad/child team against dad/child team.

### **Blow' Em Out**

Each player gets a Mason jar and four one-inch squares of tissue paper. The squares are put into the jars which stand on a table. Upon receiving the signal to start, each player tries to blow his papers out of the jar without touching the jar in any way. Winner is the one who gets all four papers out first. More squares may be used for wide-mouthed jars. Children can compete against their fathers.

### **Bug House**

Each player is assigned a number. Chairs or mats are placed in a circle with one person (alternating dad and child) being designated "it". That person calls out two numbers; the people with those numbers must exchange positions without the "it" person getting that seat. The left over person becomes "it".

### **Button-Unbutton Relay**

This is played by using 2 identical coats, sweaters or jackets (with the same number of buttons). Each team member must button and unbutton the item before passing it on.

### **Clever Feet Relay**

Set up two chairs about three feet apart. In front of each chair draw two small circles one foot apart. An alternate is to use round pieces of paper about four inches in diameter. In one of the circles, put a milk bottle, pop bottle or bowling pin. Have a starting line 10-20 feet from the chairs. Divide the tribe into two teams. At a starting signal, the first player runs to his/her team's chair, sits on it, and with his/her feet, transfers the bottle from one circle to the other. The bottle must be standing completely within the circle. When the transfer has been made, the player must run back and around his group and tag the next player, who follows the same pattern. If the bottle falls, it must be picked up. To make game more exciting, dads play against children, but dads have to hop on one foot, while children get to run.

### **Cracker Race**

Two teams face each other. At the signal to go, the first brave on each team eats two Saltine crackers. As soon as he is finished, he whistles. The next teammate begins, but not until the former has whistled. The first team through wins.

### **Draw The Feather**

Set up a blackboard with a picture of an Indian on it (without feather). Blindfold the player; give him/her some chalk. Turn player around three times; then let him/her find the blackboard so that he/she can draw the feather on the Indian's head. Make sure dads get a turn, too.

### **Drumbeat Chairs**

This is the well-known game where a line of chairs is decreased by one each time the music stops. Fun comes when those remaining have to scurry to find a chair. Instead of music, this game is played by using a drum beat.

### **Duck, Duck, Goose**

Fathers and children sit in a circle. One person from the group is chosen to be "it". "It" runs around the outside of the circle tapping each player on the head GENTLY saying "duck" until he/she picks one player and says "goose". At this point the one who is tapped and called "goose" chases "it" around the circle. If "it" makes it back to the open space without being tagged, then the other player becomes "it" and starts over again. If "it" is tagged, then the other player sits down and "it" begins again.

### **Find It**

This is a good family observation game. Select a small object to be hidden, such as a fifty-cent piece or a book of matches. One person is selected to hide the object, and all other Braves/Princesses are sent from the room. "It" then hides the selected object, not too high, where it can be seen by everyone. The object may be behind something, but never under anything. Players are warned not to touch anything when they return to the room. As soon as a player sees the object, he/she sits down. The first one who found the object gets to hide it in the next game. A good place to hide the object is beside a chair leg or behind a lamp, or on top of a book. A good variation is to have the children all hide the object together and have all the dads look for it. Then reverse the procedure.

### **Flying Feather**

Parents kneel so that their heads are no higher standing than young members. Players join hands and try to keep a downy feather up in the air by blowing. Leader throws up the feather. Hands must be held at all times. Divide up into two teams and see which one can keep the feather up the longest.

### **Follow the Leader (with a twist)**

The tribe forms a circle with chairs fairly close together. A person is chosen as "it" and leaves the room. While gone, the group decides upon a person to be the leader. The leader then begins making body motions (such as slapping hands on knees, moving head up and down, stomping feet, etc...) and the person who is "it" is brought back to the room. The leader must then change the motions every 10 seconds and the group must follow. The idea is for "it" to find out who is the leader and starting the change of motion. The group should be careful not to give away the leader by looking directly at him/her, but rather should look out of the corner of their eye or watch someone across from them who is watching the leader. "It" has one guess for the leader each time the motion changes.

### **Guess Who**

Cut out animals or cars from magazines and pin them on the backs of each parent and child. By asking questions of other members, they discover who or what they are.

### **Keen Eyes**

Let children look around the room. Have them go into another room. Dads alter the room in some way. Bring children back in and let them try to list all the changes.

### **Magazine Scavenger Hunt**

Prepare a list of 10 items that could be found in a magazine, and give a copy to each father/child team. Have more magazines available than participants. The father/child team that finds the most items on the list in the time given wins.

**Example List:** Tomato, Girl smiling, Four-legged animal, Pie, Shoe. Bouquet of flowers, Picture of the President of the United States, Baby, Soap, Fruit juice

### **Magic Noise**

An object in the room is hidden. A selected person leaves the room while this occurs. This person returns to the room and he/she hunts for the hidden object using cues from the group. When he/she is far away from the object, there is a soft buzz (cold). When they are close (hot!), the noise gets louder.

### **Marble Relay**

Divide the group into two teams. Provide each team with a straw and a marble. At the word "Go," the first player of each team places his marble on the floor and rolls it to the other end of the room with his straw. Then he/she runs back with the straw, handing it to the starting point. Each step is repeated until all players have had a turn. The winning team is the team which finishes first. Dads can play against children or each team can consist of dads and children.

### **My Father Owns a Grocery Store**

Have the group sit in a circle, each dad seated beside his child. The lead player starting the game says, "My father owns a grocery store and sells something beginning with the letter "C" (or any other letter). The lead player will be thinking of a grocery store item which begins with the stated letter (such as cereal or crackers in this example). Each player is allowed three guesses in turn. If the right answer is not guessed at all, the player starts all over again with a new word. The person who guesses the correct answer has the next turn as leader. This game can be varied by using other kinds of stores (clothing, music, sporting goods, etc.).

### **Paper Fishing Tournament**

Give the players of each team a plastic straw and one small paper- shaped-like-a-fish for each team member, who must pick up a paper fish by suction through the straw and carry it to the opposite end of the room and deposit it in a dish or ashtray.

### **Pass The Grapefruit (Or Orange)**

Have the tribe form two circles. The captain of each circle is given a grapefruit or orange, which he/she places under his/her chin. On signal he/she passes it to the player next to him/her with the use of hands. The chin and neck are used as a means of manipulating the fruit. If the fruit drops on the floor, it must be given to the captain and started again. The circle that completes passing the grapefruit or orange around first wins the game. Fathers and children should stand next to each other.

### **Pass The Washer**

A small washer is placed on a string and passed from hand to hand as the children and fathers stand in a circle. One player stands in center and tries to determine who has the washer.

### **Peanut-on-Knife or Bean Race**

Two bowls of unshelled peanuts or hard uncooked beans are placed at one end of the room; dads and children may pair in teams or may compete against each other in any combination, by using an ordinary table knife to carry as many beans or peanuts as may be carried at a time to the other end of the room. Peanuts or beans may not be picked up if dropped en route, and the individual or team winner is determined by the most carried to the end.

### **Ping-Pong Blow**

This game is played by dividing the tribe into two groups (sometimes the fathers against the children) on each side of a suitable table, such as a ping-pong or rectangular dining table. No player may use hands or faces except to blow the ball to the opponent's side, using 5, 7 or 10 as top score. Ball starts in the middle and when it drops off opposite side, team scores.

### **Ping-Pong Pass**

Give each team a ping-pong ball and a plastic picnic spoon. On signal, the ball must be passed from one player to the next while holding the spoons in their mouths. Hands may not be used!

### **Potato Bowling**

A sheet of newspaper is spread on the floor. The little braves/princesses stand behind the line 6 feet away (or 10 feet for the big braves). Each member rolls a potato with the object of having it stop on the newspaper. Each member has three turns.

### **Random Access Memory**

Place a small number (no more than 10) of articles on a paper plate under a cloth. On signal, remove cloth for ten seconds. The winner is the one who remembers all items. Make sure dads have their turn.



### **Ring Toss**

Dad will hold clothes pin in hand while the child tries to ring it with some item as a jar ring or large curtain ring tossed towards him.

### **Scrambled Birch Bark**

Take two Sunday editions of a newspaper. They must be identical papers. Take each newspaper apart and mix up the sections thoroughly, but not with each other. Divide the tribe into two teams. Each team separates into two lines and sits cross-legged on the floor facing teammates (dads facing children). Give each team a disarranged newspaper. On the signal "Go" each team assembles its paper correctly. The first team to finish is the winner.

### **Soda Straw and Card Relay**

Make two lines about 10 feet apart, dads in one and children in the other. Relay card back and forth between lines by sucking on the soda straw to hold the card.



### **Spear the Lifesaver**

Divide tribe into two teams; put the teams into two lines facing each other. Give each player a toothpick, which he/she holds in mouth. On the toothpick of the first player, place a Lifesaver or metal washer. Dads and children clasp their hands behind their backs. At a signal from the leader, the first player must pass the Lifesaver to the toothpick of the next player without using his/her hands. If the Lifesaver falls, it can be picked up and must be given back to the person doing the transferring. If broken, the leader replaces it. The first team passing the Lifesaver to the last player wins. Be sure to snap end of toothpick to prevent any stabbing.

### **Stoneface**

A game for 2 at a time, the rest of the tribe watches as two children stand back to back in the center of the tribe circle. When everyone is quiet and under control, the players turn and stare at each other's eyes. The first one to smile, look away, giggle or speak any sound is eliminated. Children hold contest, then dads hold contest. Finally, at the end of the contest "Princess Stoneface" or "Brave" is crowned.

## **Tangle-Up**

Have two small balls of string about 40" long. Put players in two teams seated in two circles on the floor; (each dad should sit beside his child). Give one Player in each group a ball of the string and a pencil. On signal, the players in each circle holding the string pass the ball to the person on his right while the starter holds the end of the string. As the ball is passed around the circle, each player takes the ball, winds it once around his free wrist and passes the ball on until the string is all gone. Then the starting player, holding the pencil and other end of the string, begins winding up the string on the pencil. The first team to get the string back on its pencil wins the game.

## **Wild Game**

Two teams of 7 - 9 players each participate, sitting on the floor and holding a blanket or tablecloth taut beneath their chins "Wild Game" is a ping-pong ball placed on a field (blanket). One player runs around the blanket trying to catch Wild Game. The seated players (dads sitting beside their children) tilt the field to prevent Wild Game from escaping (falling off) or from being caught. When Wild Game is caught three times or escapes, the next player takes a turn. When all on one team have had a turn to catch Wild Game, the sides are reversed.

## **Who Is The Leader?**

The group is seated in a circle. A father/child team is "it" and the two leave the room. A leader is chosen to direct the group in a series of motions, such as tapping the head, stroking the chin, slapping the thighs, pulling the ear, or ringing the hands, etc. The leader is to strive very hard not to get caught as the beginner of the motion. "It" has three guesses to locate the leader when they return to the circle. If the leader gets caught, the leader chooses the next pair to leave the room. Suggestion- If players watch the person on the opposite side of the circle; they will be less apt to give away the leader who leads the group in actions.

## Invitations/Ideas & Suggestions

### Ideas and Suggestions

Handmade and hand-delivered invitations are one of the responsibilities of the host of each meeting and can be very real sources of fun, creativity and shared enthusiasm for a father and his child. Their practical purposes in the Y-Guides and Princesses program are:

To announce the location and time of a tribe meeting

To get dad and child together one more time, as the invitations are made and hand-delivered to each member of the tribe.

Another benefit is that these invitations help stimulate warmth and friendliness within the tribe as families open their homes to other tribal members. Each family will have two or three chances annually to make an invitation. Please remember that it is very important to draw a map to your home somewhere on the first invitation you make. Please try to avoid "electronic smoke signals" (e-mails or faxes).

There are many possibilities for interesting invitations. Ingenuity by father and child is encouraged along with the suggestion of keeping the projects simple. A variety of materials may be used, such as aluminum foil, balsawood, boxes, cans, cardboard, cork, leather, paper, pipe cleaners, plastic and rubber. At the same time natural materials, such as nuts, shells, stones and wood lend themselves to creative projects. This chapter should provide you with some ideas for invitations that carry a warmth or feeling and provide an opportunity for Both of you to contribute to the completion of your invitations.

#### **Invitation Helpful Hints**

Choose an invitation idea that relates to nature, Native American culture or the present holiday season.

Keep the project simple so that the task is feasible for father and child to make one invitation for each father/child team in the tribe.

Plan thoughtfully! Father And child together allowing sufficient time for both to gain satisfaction from the project.

Be as creative as possible. Consult additional resources for new ideas. Experiment with multiple materials. Apply ingenuity.

Father and child together deliver invitation to each home. This does not include little brother or sister, Mother or Fido. You would be amazed at how special this "alone with Dad" time is to your child. Talk about what it means to be a host and the fun you had in making the invitations.

Design a map giving directions to hosts' home on your first invitation. Use imagination in decorating map.

### **Acorn Necklace**

Gather some acorns from some woods. Make a necklace of the acorns by stringing them on a heavy waxed string. Tie a tag on one end with the message on it.

### **Animal Pictures**

Draw picture of bear, deer, mountain lion, birds or any others animals on a large piece of drawing paper. Add the date, time of meeting and names of hosts in the design.

### **Animal Skin**

Cut a piece of scrap leather into the shape of an animal skin. Write the message on it with a pen or colored marker.

### **Arrow**

Use a small stick or dowel for the shaft of the arrow, and cut slot in one end. Cut out an arrowhead from poster board. Print a message on it, including names, date, and time. Insert the message paper in the shaft slot. Construction paper can be added for the arrow feathers.

### **Arrowhead**

Make an arrowhead out of cardboard, wood, paper, Styrofoam or even a rock. Add a message using colorful paints.

### **Bookmark**

This is a good beginning project. Create an attractive bookmark out of cloth, leather or paper. Add a yarn tassel and decorate with markers or crayons.

### **Boomerang**

Find a piece of cardboard of the desired size and cut into the shape of a boomerang. Decorate with markers or paints. Add your invitation message.

### **Canoe**

To make a canoe, cut out a 4" x 6" section of construction paper. Fold the paper in half lengthwise. Shape the ends of the canoe round and glue the ends together. Decorate the canoe with crayons or markers. Add your invitation message.

You could also carve a canoe from a 6" piece of balsa wood. Make sure both father and son follow all safety procedures when using a knife. Use a wood-burning tool to add decoration and the invitation message.

### **Pony with Travois**

Find a small plastic toy horse. With small strips of adhesive tape, fasten two candy lollipop sticks to the horse. Apply the tape so that it looks like a harness. Fasten a piece of paper on the travois, and write the message on it.

### **Wooden Knife**

Cut out a pretend knife out of thick cardboard. Paint the blade silver and decorate the handle with colored tape. Write your message on the blade.

### **Leather Leaf**

Gather some large leaves to use as your sample. Place the leaf over a scrap piece of leather and trace around the outside of the leaf. Carefully cut out the leaf using scissors. (Dad may need to help cut through thick leather.) Using markers, first draw the leaf veins on your leather leaf and then color the vein side of the leaf. Write the invitation message on the side opposite side.

### **Log Chip**

Have father saw a 4" diameter fireplace log into pieces about 1/2" thick. Write your invitation message on the face of the wood circle using markers, paints, or a wood-burning tool.

### **Navajo Rug**

Take a piece of canvas about 3 by 5 inches; color a design similar to a Navajo rug on one side. Put your invitation message on the other side. By pulling some of the thread out of the edge, it will fray and looks like a small rug. India ink works well to outline the design and write the message.

### **Paddle**

Cut out a canoe paddle pattern out of thin balsa wood, stick, wooden shingle or cardboard. Sandpaper the rough edges. Add your invitation message to the paddle blade.

### **Pine Cones**

Go for a hike through the woods and collect pine cones. Spray paint the cones a decorative color. Attach a ribbon and bells to the cone along with your invitation message. This is a good holiday project.

### **Quiver**

Make a tube container from a juice can or paper roll. Decorate the outside with yarn, material, markers, or paint. Attach a string carrier to the top and bottom. Fasten message to the end of the arrow made with a small stick.

### **Scroll**

Make a scroll out of thick paper. Write your message on the paper using crayons or markers. Find two sticks about 6" inches long and 3/4" in diameter. Glue or tape the sticks to the ends of the paper scroll. You can decorate the four stick ends with yarn.

## Snowman

Using three Styrofoam balls of different sizes connect your snowman's body together by first connecting the big ball with the medium ball with a toothpick. Remove the toothpick and squirt white glue in the toothpick holes. Reinsert the toothpick in the hole on the big ball. Add some glue around the toothpick on the top of the big ball and into the toothpick hole on the medium ball. Place the other end of the toothpick into the medium ball. Your big and medium balls should be connected. Repeat with the medium and small ball. Draw on eyes using markers or by gluing on small rocks. Use small sticks for arms. Design a hat and scarf with felt. Attach your message to the snowman.

## Tepee

Create small tepee using colored construction paper, or a small cone-shaped drinking cup. Glue tepee to piece of cardboard base 4" x 6". Decorate your cardboard base with crayons or markers. Write your message on cardboard.

## Tomahawk

Create a tomahawk shape out of thick cardboard or poster board. Decorate with crayons or markers. Write your message on the handle.



## Songs

### Ideas and Suggestions

#### **Tips for the Song Leader**

The song leader can measurably assist in having a successful tribe songfest. It's important to sing for quality as well as noise.

Be enthusiastic! Help members enjoy singing

Know the songs that you are leading.

Begin with a song that most of the dads and children know and enjoy.

Sing with the group and have fun yourself!

Give information about the background of the song if you know it.

Make sure that the group hears the pitch. Don't start too high or too low.

Give a firm starting signal. Set and maintain the tempo of the song.

Indicate when the group should sing loudly or softly and when to stop together.

Use clear action songs are by far the most popular. They provide movement and fun.

Clapping, stamping feet, standing and hand motions all add to the zest of the occasion.

Give clear, concise instructions for action songs. Repeat, if necessary, for understanding.

Use small, steady, rhythmic beats to guide the group. For large groups a broad, clear arm movement will be wise. Keeping the rhythm steady is a key to success.

Song leaders should select songs appropriate for the meeting situation. Rousing fun choruses and action songs get fathers and children off to a great start, while quiet songs have a tremendous thrill and impact at campfires and council meetings just before the story or devotions.

## Theme Songs

### "Pals Forever"

(Tune of "Clementine")

Pals forever, Pals forever,  
That's our slogan, that's our song;  
Boys are stronger, Dads feel  
younger,  
When they take the boys along.

Dads are for it, Moms adore it,  
And the boys all think it's fine;  
Pals forever, Pals forever,  
Indian Guides will have good times.

Through the days and through the  
years,  
We will wander side by side;  
Pals forever, Pals forever,  
The Great Spirit as our guide.

### "Friends Forever"

(Tune of "Clementine")

Friends forever, Friends forever,  
That's our slogan, that's our code;  
And we work and play together,  
As we travel on life's road.

Dads are for it, Moms adore it,  
And the kids all think it's fine;  
Friends forever, Friends forever,  
The Great Spirit as our guide.



## Action Songs

### Bingo

There was a farmer who had a dog and  
Bingo was his name-o!

B-I-N-G-O, B-I N G-O, B I N G-O, and Bingo  
was his name-o!

There was a farmer had a dog and Bingo  
was his name-o!

(clap)-I-N-G-O, (clap)-I-N-G-O (clap)-I-N-G-  
O, and Bingo was his name-o.

(Each succeeding verse eliminates one  
letter from Bingo and substitutes a hand  
clap.)

### Do Your Ears Hang Low?

Do your ears hang low? (thumb in each  
ear)

Do they wobble to and fro? (shake palms  
together)

Can you tie them in a knot? (tie knot)

Can you tie them in a bow? (tie bow at  
neck)

Can you throw them over your shoulder

Like a continental soldier? (salute)

Do your ears hang low?

(Repeat three times; each time faster)

## Boom Chica Boom

**Leader:** I said a Boom Chica Boom  
(group repeats each line)

**Leader:** I said a Boom Chica Rocka Chica  
Rocka Chica Boom

**Leader:** Uh-huh  
(group repeat)

**Leader:** Oh yeah  
(group repeat)

**Leader:** One more time

(Select style for next verse and sing song in  
any of the following voices: Baby Style  
(Thumb in mouth, whiney voice) English  
Style (English accent) Hillbilly Style,  
(Country accent, clap, stomp feet), Military  
Style (Use loud gruff voice), Opera Style  
(High-pitched, hold notes), Underwater  
Style (Flap lips with index finger).

## **Father Abraham**

(chorus)

Father Abraham had seven sons,

Seven sons had Father Abraham,

And he never laughed, And he never cried,

All he did was go like this:

With a left (repeat chorus using left arm motion)

And a right (repeat chorus with left & right arm motion)

And a left leg (repeat chorus with left & right arm motions and left leg motion)

And a right leg (repeat chorus with left & right arm motions and left & right leg motions)

And a head (repeat chorus with arms, legs & head in motion)

(Add as many body parts as desired)

## **The Grand Old Duke of York**

The grand old Duke of York,

He had ten thousand men,

He marched them up the hill, and (stand up)

He marched them down again. (sit down)

And when they're up, they're up (up)

And when they're down, they're down (down)

And when they're only half way up (halfway knees bent)

They're neither up nor down.

## **Hamburger, Cheeseburger**

**Leader:** Hamburger, Cheeseburger, Lettuce and Tomato

**Group:** (Repeats line)

**Leader:** A Baked Hambone and a French Fried Potato, Hot Dog, Chili Dog, Barbeque;

Mustard and a Pickle and a Mountain Dew

**Leader:** (First Time) I Said A - (Repeat Entire Song)

**Leader:** (Second Time) I Said A Mustard

**Group:** (Repeats line)

## If You're Happy

- (1) If you're happy and you know it,  
Clap your hands. (clap, clap)  
  
If you're happy and you know it,  
Clap your hands. (clap, clap)  
  
If you're happy and you know it,  
And you really want to show it,  
  
If you're happy and you know it,  
Clap your hands. (clap, clap)
- (2) If you're happy and you know it,  
  
Stomp your feet. (stomp, stomp)  
  
(Repeat as above)
- (3) If you're happy and you know it,  
  
Shout "HOORAY." (HOORAY!)  
  
(Repeat as above)
- (4) If you're happy and you know it,  
  
Stand up. (stand up)  
  
(Repeat as above)
- (5) If you're happy and you know it,  
  
Do all four. (clap, stomp, HOORAY,  
stand up)  
  
(Repeat as above)

## Rare Bog

Chorus: Rare bog, rattlin' bog, way down in  
the valley-O (repeat)

And in that bog, there was a tree  
A rare tree, a rattlin' tree  
And the tree was in the bog, way down in  
the valley-O (chorus)

And on that tree, there was a branch  
A rare branch, a rattlin' branch  
And the branch was on the tree and the  
tree was in the bog  
Way down in the valley-O (chorus)

And on that branch, there was a twig...  
And on that twig, there was a nest...  
And in that nest, there was an egg...  
And on that next, there was a (chicken  
sound)...

And on that, there was a wing...  
And on that wing, there was a feather...  
And on that feather, there was a tick...  
And on that tick, there was a tiny,  
microscopic organism...

And on that tiny, microscopic organism,  
there was a whole 'nother universe!

### **John Jacob Jingleheimer Schmidt**

John Jacob Jingleheimer Schmidt,

that's my name, too.

Whenever we go out,

the people always shout,

There goes John Jacob Jingleheimer  
Schmidt,

Tra-la-la-la-la-la-la.

(Repeat four times, each time more softly  
except for the "Tra-la-la-la-la-la-la")

### **Little Rabbit Hopping By**

In a cabin in the wood

Little man by a window stood.

Saw a rabbit hopping by.

Knocking at his door.

"Help me, help me, sir" he said,

"fore the hunter shoots me dead."

"Come little rabbit, come inside,

Safely to abide."

### **The More We Get Together**

The more we get together, together,  
together,

The more we get together, the happier  
we'll be.

For your friends are my friends (point to  
others)

And my friends are your friends. (point to  
self)

The more we get together, the happier  
we'll be.

(Motions: Stand up when singing  
"together" or sit down if standing. Repeat  
song a second time for all to be seated.)

### **My Bonny Lies Over the Ocean**

My Bonny lies over the ocean,

My Bonny lies over the sea;

My Bonny lies over the ocean,

Oh bring back my Bonny to me.

(Stand or sit each time you sing a word that  
has a 'B' in it.)

## Devotional Songs

### Kum Bi Ya

Kum bi ya, Lord, Kum bi ya  
Kum bi ya, Lord, Kum bi ya  
Kum bi ya, Lord, Kum bi ya  
O Lord, Kum bi ya.

Someone's cryin', Lord, Kum bi ya  
Someone's cryin', Lord, Kum bi ya  
Someone's cryin', Lord, Kum bi ya  
O Lord, Kum bi ya.

Someone's prayin', Lord, Kum bi ya  
Someone's prayin', Lord, Kum bi ya  
Someone's prayin', Lord, Kum bi ya  
O Lord, Kum bi ya.

Someone's laughin', Lord, Kum bi ya  
Someone's laughin', Lord, Kum bi ya  
Someone's laughin', Lord, Kum bi ya  
O Lord, Kum bi ya.

Someone's singin', Lord, Kum bi ya  
Someone's singin', Lord, Kum bi ya  
Someone's singin', Lord, Kum bi ya  
O Lord, Kum bi ya.

## Taps

Day is done, gone the sun,  
From the lakes, from the hills,  
From the sky; All is well, safely rest,  
God is nigh.

### With Christ in the Vessel

With Christ (Point Up) in the vessel (Point to heart) We can sail (Put hands together and swing arms back and forth) through the storm (shake your hands in the air), sail (same) through the storm (same), sail (same) through the storm (same).

With Christ (same) in the vessel we can sail through the storm as we (point to yourself) go sailing (same) home (draw a house with a roof, chimney and smoke with your finger).

Sailing (put hands together and swing back & forth) Sailing home (draw a house with a roof, chimney and smoke with your finger), Sailing (same), Sailing home (same).

## Stories

There's nothing like listening to a good story. Storytelling can be a favorite part of each tribal meeting. Read the tips below on improving your storytelling talent. This chapter is full of good interesting stories that kids of all ages will enjoy.

### How to Tell a Good Story

Ideally, father and child should find a way to tell each story together. All stories should be tailored to the children. If they enjoy it, then automatically the dads will too.

The first step in telling a good story is to find the proper story. Keep in mind the audience to whom you will tell the story. Their age and interests are important factors. Avoid morbid or overly sentimental stories. Your story may be taken from history, literature, the Bible legends or even a contemporary news item.

After finding the story, the storyteller should know the story.

Reading from a book is ineffective in captivating an audience. It is impossible to have personal contact with the audience when reading aloud to them. Read and reread the story until you can visualize each character and each scene in relation to the climax.

When telling a story, try to tell it as dramatically as possible. Use your head, your hands and your feet in telling your yarn. Don't be embarrassed at changing your voice to fit the character or mood of your story. Children do not listen to a story told in monotone. Watch your audience; if they become restless or lose interest, change your voice, speed up action - anything to liven the story and their interest.

Start your story dramatically. Better to say: "Twas a dark and stormy night. There were four of us about the campfire..." than to say: "I'm going to tell you about..." Avoid lengthy, long-winded introductions. Get to the point and get there fast.

Your story may have a moral, but it is not necessary to explain or point out the moral. If it is a good story, well told, the children will figure out the meaning for themselves.

The setting is important. Be as close as possible physically to your audience. Have them close together; elbow to elbow is the rule. Avoid any unnecessary outside noise, confusion or interruption. If you are interrupted, treat the incident lightly, and proceed with the story. Whenever possible, get down on your audience's level; sit on the floor with them.

End your story with a punch line. Leave the climax for the last paragraph....sentence....or even the last word. When the story has ended, let it be. Do not rehash, review, explain or moralize.

Never tell a story when they do not want to hear one. Make a story one of the treats of the meeting.

Never tell a story that you do not enjoy telling!

## **Selected Stories**

### **Coyote and the Fox**

One day Coyote was going out hunting, so he picked up his bow and quiver. In his quiver he put five arrows; then he started out. The day was hot, and, because Coyote was always lazy, when he came to a nice, large shade tree, he thought he would lie down awhile. He threw down his bow and quivers and stretched out under the tree. Coyote was lying there looking up through the branches, and what do you think he saw? A great big fox!

"Oh!" said Coyote, "but I am lucky I did not have to go hunting. I just came out here and lay under a tree, and there is my supper right over my head. Indeed I am lucky. Besides a good supper there is a fine fox skin up there for me."

"Oh, well, I guess I am just about the luckiest one in our tribe besides being the best marksman, too. When I aim my arrows, I never miss. Just to prove it, I am going to take my five arrows and I will put the best arrow right here in the ground beside me, then I'll shoot one to the north, one to the south, one to the east, and one to the west"

So he did. He shot all his arrows away but one. He picked up the arrow he had put in the ground and said, "Now this is the arrow I am going to kill the fox with. But really, I am so good at shooting I don't even have to shoot with my hands. I am going to shoot this arrow with my toes."

All this time the poor fox was sitting up in the tree listening to Coyote tell how good he was at shooting, and he was nearly frightened to death. In fact, he was trembling so much he nearly fell out of the tree.

Coyote picked up his arrow, placed it between his toes, aimed it very carefully through the branches, and let it fly. But something happened and the arrow did not hit the fox. So, when the fox discovered he had not been shot, he jumped out of the tree and gleefully ran away. When he had reached a safe distance he called back, "Next time, Coyote, don't be so sure of yourself and don't be so boastful!"

## Dead or Alive

(From Twenty Teepee Tales by M Lotz & D Monahan, Association Press, 1950)

Many years ago there lived a very famous Indian medicine man. He was famous because of his wisdom. For many years he had helped the members of his tribe by answering their questions and giving them wise advice. However, because he was so very old, many of the young braves of the tribe felt that he ought to give up his position as medicine man and allow a younger brave to have the honor.

Several times the young braves of the tribe had attempted to remove him by asking him questions and posing problems that they hoped he would not be able to answer. If only they could cause him to make a mistake or catch him with a question he could not answer, they were sure they could replace him with a younger man. Each time, however, that they made an attempt to do this, they failed. His answers were always right and his advice trustworthy.

One day, while a group of younger braves was on the hunt, one of the young men turned to the group and said: "Tonight I will ask the old medicine man a question that he will not be able to answer. Gather all our tribesmen before his teepee tonight, and you will see."

The other braves remembered their past failures and wanted to know what he planned to do. The younger brave replied: "I will catch a bird, take it to him holding it in my hands so that the feathers show through my fingers; and I will say to him, 'What do I have in my hands?' Seeing the feathers he will reply, 'A bird.' Then I will say, 'That is correct, but tell me Wise One, is it dead or is it alive?' If he says it is dead, I will smother it and drop it, dead at his feet. So you see regardless of his answer, he will be wrong and we will be able to replace him with a younger man."

This pleased the braves because they were certain it could not fail. When they returned from the hunt, they spread word around the tribe of the test which the medicine man would face. At sundown the space before the ancient Indian's teepee was crowded with Indians eager for the test.

The young man answered: "It is said that you can answer all questions correctly. If this be so, Father, tell what I have in my hand."

The old man looked and replied: "A bird, my son."

"That is correct," the young brave responded. "But tell me, is it dead or is it alive?"

This was the challenge! Every Indian present held his breath, for the medicine man's answer. The old man paused, and then looking deep into the young man's eyes, he responded: "That, my son, depends on you."



## **A Friend In Need**

"Tell us a story! Please, Wise Father, tell us another of your legends!"

Eagerly the boys sat at his feet to listen and to learn. Grey Fox, the Chief, smiled at the memory of the story he had chosen to tell and then began:

"Many moons ago two hunters were traveling the trail together. Suddenly they came face to face with a huge bear. One, in great fear and without thought for his companion, climbed a tree as fast as he could and hid himself in the branches.

The gruff old bear lumbered toward him, his huge paws slapping the ground with spine chilling thumps. Soon the shaggy beast stood directly over the man, sniffing at the Indian's nose and ears; but the man, with great control, held his breath and lay still.

Presently the bear turned and walked slowly away. As the ponderous animal disappeared from sight, the first hunter came down from his hiding place in the tree and asked his companion what it was the bear had said to him. 'For,' he said, 'I saw that the bear put his mouth very close to your ear and whispered something to you.'

Grey Fox's eyes twinkled with humor as he ended his story. "What lesson do you find in this tale of the hunting trail, little braves?" he asked.

## **How the Indians Received Fire**

Once long ago the Indians had no fire. The only bit of fire on earth was owned by two old witches who guarded their treasure day and night. No matter how the Indians begged them to share just an ember, the witches would not give even a spark.

When winter came, the Indians suffered from the cold. "The witches will not give us fire," they said. "Let us ask the animals to try to get it for us."

The animals gladly came to the meeting which the Indians called. And when the Indians told them about the need for warmth, the animals thought of a plan to help. Coyote was chosen their leader.

"Do as I tell you," he said to the other animals, "and our friends shall be warm before sunset. I'll get a spark of fire from the witches. Each of you, in turn, must help carry it to the Indians."

As soon as the animals were all in their places, Coyote went to the witches' cottage.

"The Indians need fire," he said "Can you not let me take them one small ember?"

“The fire has been left in our care,” said the two together. “No one shall have even a spark of it!”

Then Coyote went to the window and signaled to his helpers. They knew what he wanted them to do. In a moment Lion began to roar, Wolf began to howl, Bear began to growl, and Fox began to bark. All the animals joined in to make a great noise. Even Squirrel chattered and Frog croaked.

Frightened half out of their wits, the witches ran out of their cottage to see what the matter was.

Coyote had his chance. Taking one end of a small stick in his mouth, he lighted the other end in the fire. Then he fled with the burning stick clutched tightly in his mouth. When the witches caught sight of the burning stick, they started to chase Coyote. Like the wind they flew after him. In this way, one after another, each of the animals helped to carry the fire, and all the while the witches kept up their chase. At last it was Squirrel's turn. He picked up the burning stick and ran with it. When he saw the witches were gaining on him, he was so frightened that he almost dropped the bit of fire. As he turned a corner of stumps and rocks, his tail caught fire and scorched a black place on his back. To this day you can see that dark spot between his shoulders.

When Squirrel started to lose his strength, he tossed the fire to frog, the last animal on the road. Frog picked up the burning stick and hopped away. He was terribly afraid when he saw how close the witches were. The next moment the witches were up with him and caught him by the tail (for frogs then had a tail) and held him fast. The poor Frog was so frightened that his eyes bulged almost out of his head. "One big jump," he thought, "and I'll get away."

With all of his might Frog gave a big jump. Then he was free! Away he hopped, carrying the fire right into the Indians' village. That is how the Indians got a bit of fire, but the frog's eyes have been bulged ever since. He lost his tail, too, for he left it in the witches' hands when he gave that last big jump!

## The Indian and the Cricket

(From Twenty Teepee Tales, by M Lotz & D Monahan, Association Press, 1950)

One day an Indian left his home to visit a white man with whom he had become friendly. Being in a city, with its noises and its crowds, was a new experience for the Indian, and he was fascinated by it. The Indian and the white man were walking down the street when suddenly the red man touched his friend's shoulder and said quietly: "Stop! Do you hear what I hear?"

His white friend paused, listened, and said: "All I hear is the tooting of car horns, the noise of the street, and the voices of people. Just the regular noises of the city. What do you hear?"

The Indian replied: "I hear a cricket chirping somewhere nearby." Again the white man listened, but shook his head. "You must be mistaken," he said, "I hear no cricket. And even if there were a cricket nearby, his chirping would be drowned out by all these other noises."

The Indian would not be persuaded. After a moment he motioned to his friend, and walking a few steps along the sidewalk they came to a vine growing on the outside of one of the buildings. He pushed the leaves aside, and there, to the amazement of the white man, a tiny cricket was revealed, chirping its loudest. Now that he saw the cricket and was close to it, the white man could hear its call.

As they proceeded along, he said to his Indian friend: "Of course, you heard the cricket because your hearing is much better than mine. All Indians hear better than white people."

The Indian smiled, shook his head, and replied: "No, that is not true. The Indian's hearing is no better than that of the white man. Watch! I'll prove it to you."

He reached into his pocket and found a fifty-cent piece, which he tossed to the sidewalk. As it clinked against the cement, people from several yards around stopped, turned, and looked. Finally, one of them picked up the piece, pocketed it, and went on his way.

"You see," said the Indian, "the noise made by the fifty-cent piece was no louder than that made by the cricket, yet many of your white people heard the noise the money made, stopped, and paid attention to it, although they paid no heed to the noise made by the cricket. The reason is not a difference in our hearing. It is a difference in the things we turn our attention toward."

(Many things are said and done to us and by us as we journey in life, and the things that will count are the things that we have our minds and hearts turned toward. Living will be better and happier if we learn to tune our minds and our hearts to see, hear, and know the good things rather than the bad. We can carry only so much. Let's be sure that the things we carry are good and not evil.)

## **Looking For the Good**

(From Program Resource Book, YMCAs of St. Paul & Minneapolis)

Chief Silver Maple called together the members of his tribe. They seated themselves in a circle. In the center of the circle, the Medicine Man was making an Indian sand painting. Most Indian sand paintings are very colorful. They are made during the daytime and all traces of them must be destroyed before the sun sets. This time, the picture was different. The braves watched in surprise as the Medicine Man made a square out of white sand and in the center of the square poured a large circle of black sand.

The braves whispered to each other, "I wonder what this is."

The Chief heard them talking and then he asked for silence. The Chief asked, "Braves, what you see here?"

The first brave said, "I see a black spot." The second brave replied, "That is what I see, too," and so said each brave around the circle, each agreeing that that was what the Medicine Man had painted. When each had reported, the Chief said, "Braves, why is it that none of you noticed that this is a white square with a black spot on it? Many of us, as we think about other tribes and as we think about our fellow braves, look for the black spots and fail to see the rest of the picture - the white. Too often we look for what is bad and do not see what is good. Let us look for the good things in our fellow tribes and our fellow braves from now on."

## **How The Milky Way Came To Be**

(A Cherokee Legend) When the Cherokee people discovered that something had been stealing their meal at night, they were surprised to find giant dog prints around the house. After much discussion over what to do about the thief, an old Cherokee man suggested that everyone bring noise makers that night, and they would hide beside the meal beaters and wait for the giant dog.

That night a huge dog appeared from the West, shining with a silver sheen in the moonlight. He was so big that the old man was afraid at first to give the signal, and the dog began to eat great gulps of the meal. Finally the old man gave the signal and everyone beat drums, shook their rattles, and shouted loudly.

The dog was so scared that he ran around the circle and then gave a giant leap into the sky, and the meal pouring out of his mouth made a white trail across the sky. This is what we call the Milky Way, and what the Cherokee call to this day Gil'LiUtsun" Stanun'yi, meaning "Where the dog ran."

## **The Other Fellow's Moccasins**

(From Twenty Teepee Tales, by M Lotz & D Monahan, Association Press, 1950)

Many snows ago - there are those who still remember - it was a custom among many Indian tribes to appoint judges, who went from village to village to try those Indians who had broken the Indian law. This is a story of the wisdom displayed by one of those Indian judges.

A young brave was being tried for a very serious offense. While a neighboring warrior was away on a hunting trip, the Indian on trial had stolen his neighbor's ponies and valuable furs, and had sold them to a wandering trapper.

When the hunter returned to his teepee and found his furs and ponies gone, he was sad indeed. He had worked hard to gather the furs, and the ponies had been his prized possession. He knew not what to do. In desperation, he confided in several other Indians, one of whom had witnessed the theft but, not knowing what to do, had remained silent. Now, however, when he saw the sadness brought to his friend, he told of witnessing the crime, and the thief was apprehended.

The thief was soon brought to trial. A large crowd gathered to witness the trial, and there was a great deal of speculation as to what punishment the judge would decree. When all who were concerned had testified, the Indian judge felt that he had all the information that was necessary, and he asked for time to make his decision.

He withdrew from the crowd and entered the dense forest behind the village. With uplifted hands he prayed: "Great Spirit, help me to judge wisely."

## The Princess of the Mist

Few visitors leave the Canadian Lakehead without viewing the beautiful "Kakabeka Falls." This remarkable work of nature is truly something to marvel at, but the story of the heroism of a lovely Indian princess is still more enchanting than the rushing, swirling water and the crystal-studded mist rising endlessly from the great gorge.

Interested only in the welfare of his people, peace-loving chieftain White Bear, grand old leader of the Ojibwa encampment situated at the mouth of the Kaministiquia River, was greatly vexed one day to learn that large numbers of fierce warlike Sioux were approaching the river bent on the destruction of his tribe.

Being too old to go to battle himself and not knowing how to ward off the enemy, the old chief was greatly distressed. Seeing her father's dilemma, Princess Green Mantle devised a plan.

Bidding her father farewell, she hurriedly left the camp and paddled swiftly up the Kaministiquia. Many times before she had gone for long canoe rides with her brother, and she well knew of the Great White Falls. Leaving her canoe at the foot of the falls, she ran swiftly along the bank until she reached a point above the waterfall.

Soon she came within sight of the Sioux camp. Boldly the young maiden walked into the camp of her tribe's bitter enemies. At once they pounced upon her and captured her. Pretending to have lost her way, she led them to believe she was very frightened. Beginning with them, she followed through with her plan and told them that if they would spare her life, she would lead them to her father's camp. The Sioux chiefs were elated, thinking that they had indeed been blessed by the gods.

The following morning the young princess was placed in the lead canoe, and the great band of warriors in their war canoes followed, tied as Green Mantle had suggested one behind the other so that they would not be lost. However, she had not told them about the falls, and as they turned the bend of the swiftly flowing river they plunged headlong into the great gorge, drowning them all.

Princess Green Mantle of course lost her life also, but her tribe was saved from the vengeful hands of the most dreaded of all Indian tribes.

The Great Spirit looked kindly upon the brave little Indian girl, and if one takes the trouble to walk down the river bank to a point where the falls are visible, the figure of Green Mantle can be observed in the mist, standing as a monument to the memory of the princess who gave her life for her people.

## The Quail

Ages ago a flock of more than a thousand quail lived together in a forest in India. They would have been happy, but they were in great dread of their enemy, the quail-catcher. He used to imitate the call of the quail, and when they gathered together in answer to it, he threw a great net over them, stuffed them into his basket, and carried them away to be sold.

Now one of these quail was very wise, and he said: "Brothers, I've thought of a good plan. In the future, as soon as the fowler throws his net over us, let each one of us put his head through a mesh in the net and then all lift it up together and fly away with it. When we have flown far enough we can let the net drop on a thorn bush and escape from under it."

All agreed to the plan, and the next day when the fowler threw his net, the birds all lifted it together in the very way that the wise quail had told them, threw it on a thorn bush, and escaped. While the fowler tried to free his net from the thorns, it grew dark, and he had to go home. This happened many days, until at last the fowler's wife grew angry and asked her husband, "Why is it that you never catch any more quail?" The fowler said: "The trouble is that all the birds work together and help one another. If they would only quarrel, I could catch them fast enough."

A few days later, one of the quail accidentally stepped on the head of one of his brothers as they landed on the feeding ground. "Who stepped on my head?" angrily inquired the quail who was hurt. "Don't be angry. I didn't mean to step on you." said the first quail. But the brother quail went on quarreling and pretty soon he said, "I lifted up all the weight of the net; you didn't help at all." That made the first quail angry, and before long all were drawn into the argument. The fowler saw his chance. He imitated the cry of the quail and cast his net over those who came together. They were still boasting and quarreling, and they did not help one another lift the net. So the hunter lifted the net himself and crammed them into his basket. But the wise quail gathered his friends together and flew far away, for he knew that quarrels are the root of misfortune.

## Stretching the Truth

(From Program Resource Book, YMCAs of St. Paul & Minneapolis)

One night Little Otter rushed into the tepee and said excitedly, "Mother, I just saw a thousand deer in the meadow." Mother said, "Are you sure? Did you count them?" "It was so dark, I couldn't count them I think there were a hundred." Mother said, "Are you sure, my son?" "Well, I know there were at least ten," said the little brave. Then his mother patiently said, "Little Otter, if you did not count the deer, how do you know?" Little Otter became impatient and said, "Well, I know there were two deer anyway, a big buck and a small one."

The Chief of the tribe had listened to the conversation. He now said, "Little Otter, I want to tell you a story. When I was a young brave I was in the habit of stretching the truth because I had not learned the importance of being accurate. In my tribe, the Okeewa, I was responsible for keeping track of the food. As animal meats, herbs, roots, berries, and other foods were brought to me, I would store them in the ground and cover them well. One day old Chief Kiyi came to me and asked if there was plenty of food for a big tribal feast and ceremony.

In haste, I took a quick glance at the food which was stored away in the ground. I did not take time to count the number of carcasses of deer, or any of the other food supplies. Instead, I became careless and took a chance in reporting what I saw at a quick glance. I reported to the Chief that there was plenty of food. When the day of the big feast came, I was very much embarrassed to find there was a shortage of food, and that many of the mothers, little braves and babies, and even warriors would not have enough to eat. The Chief was very angry, as were many of the braves. Had it not been for the quick thinking of Watosa, we would all have been disappointed in the amount of food at the feast. Watosa got on his pinto horse and galloped away in a cloud of dust. Soon he returned with his arms loaded with food as well as large bags of food thrown over the back of his horse. He had borrowed much food from a nearby tribe, promising to pay back what he borrowed. To teach me a lesson, the Chief required me to hunt many days for deer as well as other foods to pay back the borrowed food from the other tribe. From that time on I made up my mind to be more accurate and never to stretch the truth or exaggerate."



## Twigs

(From The Tales of Running Deer, by D Monahan, Association Press, 1970)

"What lesson do you have for us tonight, Running Deer?" Little Bear and Red Fox voiced the question at the same moment. Other Indian boys gathered around Running Deer's fire waiting for the answer. They gathered as was the custom, around the wise man's fire to listen and to learn.

"I would speak this night," responded Running Deer, "of a matter that affects us all - the importance of good habits. We all have habits. We must be sure, then, that our habits are good friends that help us live better lives and not enemies that bring unhappiness and problems."

"What are some good habits, Running Deer?" asked Red Fox.

Running Deer looked into the young faces before him and replied: "It is better for you to answer this question than for me to give the answer. Tell me, what habits do you think are your good companions on the trail of life?"

"Honesty is one, I think," answered a young brave sitting across the campfire circle. Soon a chorus of voices offered other answers.

"We have made for ourselves this night a good list of habits that can be counted on as friends to help us live good lives. You have done very well," Running Deer spoke with appreciation.

"Running Deer, the twigs you have beside you there - what are they for?" questioned the ever-curious Red Fox.

"They are part of tonight's lesson. Watch and listen. I hope you will allow them to teach you more about habits good and bad." Running Deer picked up the first of the twigs. "Each of these twigs we shall give the name of a habit. What shall the first one be called?"

"Anger," suggested a young voice.

"Anger it is then," Running Deer announced. With this he easily snapped the twig into two pieces. "You see how a single habit can be broken with only a small effort?" he said. Picking up two twigs, and with more effort, he broke them. "You see, two combined are harder to break. Watch closely now," he continued; this time picking up three twigs. Breaking the three together proved more difficult. Continuing, Running Deer added another twig and this time four twigs were broken together. Each time he kept adding another twig until he came to a number that he could not break despite his hardest effort. "You see," Running Deer continued, "I have now combined so many twigs that I can no longer break them. This is true

of habits also. A combination of several habits for instance, anger, dishonesty, impatience, laziness, untruthfulness can become too strong for a brave to break all at once. Be sure that your habits are good ones that need no breaking," Running Deer challenged the young braves.

"Running Deer," the voice was that of Little Bear. "By breaking one at a time, the entire bundle can be broken, can it not?"

"True, my friend," answered Running Deer. "This is another lesson we can learn from our twigs. If you have bad habits to break, work on them one at a time until all are conquered. It is also true that good habits can best be achieved one by one"

### **The Music Stopped**

This is a story of three people: A singer, an organist and a little boy. They all worked together. The singer sang and the organist accompanied her, while the little boy was behind the scenes pumping air into the organ, for it was an old-fashioned organ with a pump handle that someone had to work in order to give the organ the necessary air power.

One day these three got to discussing how important they were, that is, two of them did. The singer said: "It is because of my beautiful singing that our concerts are so successful."

"That is true," the organist agreed, "but without my organ playing, you wouldn't be able to sing so beautifully."

The little boy said nothing; but that night at the concert, he looked unusually wise.

The number was announced, the organ started to play, and soon the beautiful voice of the singer was thrilling the audience. Suddenly the music from the organ stopped; and, in surprise, the singer also stopped. Frantically, the organist tried to play, but there was no power. Then a quiet little voice said: "I have stopped pumping, and there's no air for the organ. The concert can't go on. Who would you say is important now?"

(Who would you say was the most important in this group? Do you think any one of these people was more important than the others? What makes a person important?)

## **The Unknown Woman**

(From Southern Indian Myths and Legends, Beechwood Books, 1985)

Two Choctaw hunters camped for the night on a bend in the Alabama River. They were tired and discouraged, having hunted for two days and killed only one black hawk. They had no game to take back to their village.

While they were roasting the hawk on a campfire for their supper, they heard a low plaintive sound like the call of a dove. The sad notes broke the deep night silence again and again. As the full moon rose across the river, the strange sound became more distinct.

The men looked up and down the river but saw only the sandy shore in the moonlight. Then they looked in the opposite direction and to their astonishment saw a beautiful woman dressed in white, standing on a mound. She beckoned to the hunters.

"I'm very hungry," the woman said.

One of the hunters ran to the campfire and brought the roasted hawk to the woman. After she had eaten some, she gave the rest back to them. "You have saved me from death. I will not forget your kindness. One full moon from now, in midsummer, return to the mound where I am standing."

Suddenly a gentle breeze came up, and the woman disappeared as mysteriously as she had come. The hunters knew they had seen Unknown Woman, the daughter of the Great Spirit. They returned to their village, but kept secret the strange meeting with the woman.

One month later, when the moon was full, the hunters came back to the place where Unknown Woman had spoken to them. As the moon rose over the opposite bank, they stood at the foot of the mound, waiting. But Unknown Woman was nowhere to be seen.

"She has not come as she promised," they said to each other.

Then one hunter remembered "She told us to come to the very spot where she stood." So the men climbed the mound. They could not believe what they saw; the mound was covered with a plant they had never seen before. It was a tall plant with leaves like knives and delicate tassels emerging from the spike-like fruit or ears. Inside the ears was a delicious food.

So it was that the Choctaws received the gift of corn. They cultivated corn ever afterward and never again were hungry.

## The Voice from the Forest

Little Elk stumbled into the tepee. "I'm so angry I could do something awful," he shouted at his Big Brave. "What is it, my son that makes you snarl like a cub bear?" he asked him patiently. "It's that boy in the forest. I don't like him. I think I'll go out and shoot an arrow at him." "Just what has he done? How has he made you feel this way?"

Little Elk took his father's hand, and, leading him to the edge of the forest he pointed and answered: "A little while ago I was playing here, and I stumbled and fell. I shouted 'Hey!' and someone in the forest there hollered back, 'Hey.' When I heard this, I shouted, 'What's your name?' and he just mocked me by shouting in return, 'What's your name? 'Then I cried, 'Come out and let me see you.' Again he repeated what I said. Every time I said anything he just mocked me back. Finally I got real angry and said to him, 'Come out and fight!', and he shouted back, 'Come out and fight! ' "

Little Elk's father looked at him for a moment. "Would you like to try an experiment, son?" he asked quietly. "Sure, Father. What is it?" he replied. Under his breath Little Elk muttered: "I'd certainly like to get hold of that sassy fellow in the forest."

"Now, son, suppose you go to the edge of the forest and shout, "I like you" and see what happens. Little Elk looked questioningly at his father, hesitated for a moment, then peering into the forest, he shouted, "I like you!"

A look of amazement spread over his face as the voice from the forest replied, "I like you!" Little Elk followed with, "Let's be friends."

Little Elk's father put his arm around his shoulder. "You have been fighting with your echo, Little Elk," he said. "There is a real reason in what you have done today. When you were angry with your echo, he was angry with you. When you were friendly with him, he was friendly with you. May this teach you that the best way to have friends is to be a good friend."

## Tricks

A trick or stunt always adds to the fun of a tribal meeting. You don't have to be an expert to have fun with tricks and stunts. The tricks are more or less designed to fool someone in one way or another or challenge their physical or mental abilities with **FUN** being the most important part of the activity. It also provides terrific filler during that "dead time" which could occur while the host is making final preparations for refreshments. As the Host Big and Little Indians are putting the ice in the cups, etc., a trick would fit in nicely.

To perform some tricks or stunts you may need to know a secret way to do something. Perhaps you may seem to be doing one thing when you are actually doing something else. At times you will depend on equipment or props. At other times you may use scientific principles or possibly just play a joke on the other braves/princesses. Some tricks or stunts just take practice to perform.

When presenting the tricks to your tribe, be sure that you and your child understand the trick. Practice it together before the tribe meeting. Certain kinds of tricks can be improved by practicing them in front of a mirror so that you can see how it will look to others. Try to learn the trick well enough so that you can keep the braves/princesses guessing and ultimately fascinate them. Fool them, if necessary, by calling their attention away from what you are really doing.

It's always a good idea to include one or more braves/princesses in doing your tricks!

### Blowing Through a Bottle

A candle is lit and set on one side of a bottle. Blow against the bottle and the candle is extinguished. You have, apparently, blown through the solid bottle! A round bottle must be used. When you blow against it, the air currents are divided, but rejoin on the other side to extinguish the candle. Two or three bottles or a bottle and a glass may be used. The result will always be the same.

### Bread on Thread

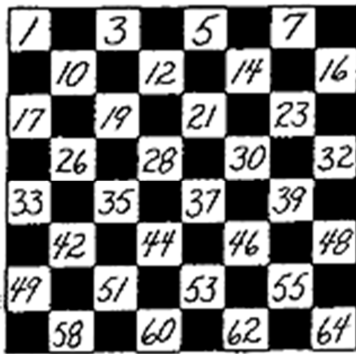
Two small cubes of bread are placed into the mouth. Now a piece of sewing thread is also placed into the mouth. The two cubes of bread are removed from the mouth threaded. **Secret:** Performer has two similar pieces of bread threaded and hidden in his mouth. The two pieces that were placed in the mouth are swallowed and the threaded pieces are pulled out.

### Card and Coin Trick

This is a showy little trick with a bit of juggling that is difficult yet easily learned. With the help of your child, balance a card on the tip of your left forefinger. Upon it place a coin, the heavier the better. With your right forefinger flip the card and it will sail away across the room, leaving the coin balanced on your finger. Once you have the knack, you can do it every time.

### Checkerboard Puzzle

The problem is to place eight checkers on a checkerboard so that no two checkers will be on a line either horizontally, vertically or diagonally. Use both black and red squares. **Solution:** Father and child place checkers on numbers 5-15-18-30-35-41-56-60.



### Chinese Push Up

Father and child sit on the floor, back to back, with arms locked. They attempt to stand up without releasing arms. **Solution:** It's done by pushing against each other and bringing feet close to the body.

### The Coin on the Forehead

This is an amusing trick. Place a coin against your forehead, and it remains there, as though magnetized. Simply place the coin against the forehead and push it upward about an inch, with pressure. The coin will remain there on its own

### Coin Puzzle

Father and child place eight coins in a row. The idea is to take a coin, jump over two coins and place it on top. Then take another coin, jump over two more coins and place it on top. The object is to finish up with four double coins like "Kings" in checkers. You must jump two each time. When a coin becomes a King it is counted as two coins. **Solution:** Move 5 to 2, 3 to 7, 8 to 6, 1 to 4.

### They're All Wet

Father and child state that you're going to perform a wonderful trick. Place a small flat dish, with water in it, on the table. Now place a human hair in the water. Light a match and state that you will make the hair stand on end in the water. Have your fellow tribe members place their heads close to the dish to witness this miracle. When their interest is intense, smack the water in the dish with the open palm of your hand. The water will splash into their faces from every direction. They will remember this trick. It might be a good idea to start running immediately after the performance.

### Corkscrew

Place a small object or piece of paper on the outer side of right foot. Try to pick up the object with the left hand after passing left hand in front of body, around outside of the right leg, forward between the legs, and around in front of the right leg.

### Cut the Circle

Father and child take a sheet of newspaper and cut off a two-inch strip about three inches long. Give the strip a half twist, overlap the ends, and paste them together to make a circle. Cut the strip down the center lengthwise. You should get two circles, shouldn't you? But look! You have one circle twice as large as your first circle. Now cut this strip down the center, lengthwise. Will you get another circle twice as big as the one you were cutting? No, you have two pieces linked together like a chain.

### Dots and Lines

Father and child make nine dots as in Illustration #1, and then ask a fellow tribe member to draw four continuous straight lines which will pass through all nine dots.



### Drink of Water

Put a glass of water on a table and cover it with a napkin. Tell one of the children that

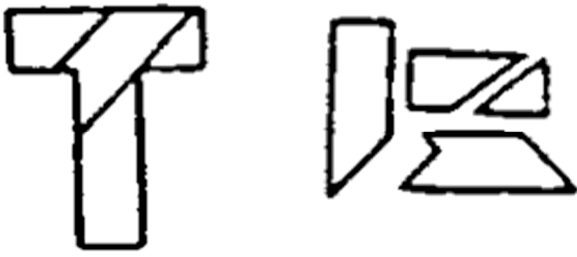
you can drink the water without touching the napkin. **Trick:** Walk around the table, saying some magic words. Ask the child to lift the napkin to see if the water is still there. Quickly take the glass and drink the water. You didn't touch the napkin, did you?

### Eleven Fingers

This is more of a joke than a trick, yet it really mystifies many people. Tell the group that you have 11 fingers, counting your thumbs (Father could count while child holds up hands.) Using your right forefinger as a pointer touch each finger of the left hand, counting "one, two, three, four, and five." Then your left forefinger counts the right fingers: "Six, seven, eight, nine, and ten." "Strange," you say, "I thought I had eleven. Let's try again." You start counting backwards, pointing to the fingers of the right hand. "Ten, nine, eight, seven, six," then stop, hold up your left hand and say: "And five are eleven!" Executed rapidly, this clever method of counting is very deceptive.

### Famous "T" Puzzle

Father and child draw the letter "T" as in Illustration #1 and then cut it into four pieces as in Illustration #2. Ask your fellow tribe members to make the letter "T" with the pieces and watch them sweat. This trick puzzle is not easy to solve.



### Matchbox Coin Vanish

Father and child place a coin in a matchbox. Close the matchbox and shake it to show that the coin is still there. When the box is opened the coin has disappeared.

**Secret:** The box is prepared by cutting in one end of the drawer a slit just large enough to admit a coin. The opening will not be noticed. When the box is shaken sideways, the coin will rattle, but as soon as you tilt the box towards yourself, with the trick end inwards, the coin will slide out into your hand. The other hand should then take the box and lay it aside, to be opened later.

### Floating Glass

Father and child place a glass of water on the table and apply the palm of one hand squarely over the top. The fingers should be bent downward, at a right angle. Now stretch out your fingers, making your palm tight with tension, thus producing a partial vacuum beneath your hand. The glass of water will adhere to your hand.

### Heads or Tails

Father and child ask another member of the tribe to spin a quarter on a table while your backs are turned and you will tell whether it falls heads or tails ten times out of ten. **Secret:** Make a notch on the edge of the coin near the head side, at an angle with a knife or file. Now spin the coin on a hard surface, such as a table and listen to the 'ring' as the coin stops. You will notice if you listen carefully that the ringing sound is longer when it settles heads up.

### Hand Out

Father and child take a piece of string about four feet long. Tie the ends together. Put the string over your thumbs, in front of your palms, and over your little fingers. Turn palms toward each other. Stick the right middle finger up and under the loop which is across the left-hand palm. Ask someone to put his hand up through the middle of the string formation. It looks as if his hand is in the middle of a loop of string. Release the string from all your fingers, but not from your thumbs it is not around the person's hand at all.

### How Do They Do It?

Six men and two boys wanted to cross a river. The small boat they had could only hold one man or two boys. How did they all get across? **Answer:** First the two boys cross. One brings back the boat. Now a man crosses and the other boy brings back the boat. They are now in a position to repeat the process until they are all across.



### **It Can't Be Done**

Father and child say to fellow tribe members that you can place them in such a position that they will be unable to lift their left foot from the floor although the foot is free. Stand them against a wall with the right cheek touching the wall and the side of their right foot also touching the wall. Now tell them to try to lift the left foot. Try it yourself.

### **It Looks So Easy**

Father and child make twelve dots on a piece of paper. Now take eleven pennies. Start at any dot, count six dots and let the penny rest on the sixth dot. The object is to place eleven pennies on eleven dots in this manner.

When a penny is resting on a dot you count it the same as a vacant lot, but you must start each count from a vacant dot.

**Solution:** Start at any dot, count six and place a penny on the sixth dot, but remember where you started. Now start the second penny on a dot so that it comes to rest on the dot where you started the first penny. Start the third penny so that it comes to rest on the dot where you started the second penny, etc. In other words, you work backwards.

### **The Magic Knock-Out**

Ten checkers are stacked up by father and child. All the checkers are red except the fourth from the bottom. Stand another

checker on edge, and pressing down with your finger, snap it so that it shoots rapidly on edge against the stack of checkers. Instead of the stack falling or the bottom checker going out, the one black checker, fourth from the bottom, flies from the stack while the other checkers do not fall. **Note:** If unusually thick checkers are used, it is possible that the third checker from the bottom may be the one ejected. This can be determined by experiment, and the black checker should be placed at the proper position.

### **The Jumping Ruler**

A ruler is pushed down into the closed fist. At the word "Go," the ruler jumps up to the ceiling. **Secret:** Slip a rubber band over the second finger of the hand. Close the fist with the thumb in front and the elastic will not be seen. Push the ruler down into the fist so that it engages the rubber band, but clench the ruler firmly. As soon as you release pressure the ruler will jump out of the hand. The rubber band may be dropped on the floor.

### **"Just Like Me"**

Ask all the tribe members to repeat "Just Like Me" after every sentence you say.

"I was climbing some stairs." ("Just like me")

"I went up one flight of stairs." ("Just like me")

"I went up two flights of stairs." ("Just like me")

"I went up three flights of stairs." ("Just like me")

"I went up four flights of stairs." ("Just like me")

"I went up five flights of stairs." ("Just like me")

"I looked into a mirror." ("Just like me")

"And there I saw a monkey." ("Just like me")

### **The Live Fish**

Cut out a fish shape from thin, transparent paper used as a wrapper for candy boxes. Lay the "fish" on the palm of your hand, and when you breathe upon it, it will twist and turn, raising its head and its tail, as though imbued with life. If the hand is slightly moist, the "fish" will become more active.

### **Make Your Mark**

A child toes a line, holds a piece of chalk in his/her right hand, and squats. He brings the right arm in back of the right leg, and then between the legs. The child makes a mark as far ahead of him/her as he can without moving the toes from the line. He/She must come back to an upright position without losing his/her balance. Children may compete to see who can make a mark the farthest ahead.

### **They Will Never Guess**

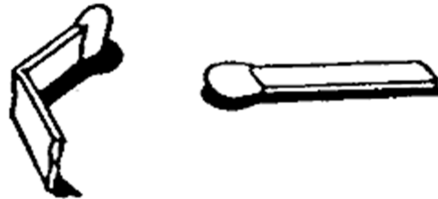
Father and child tell your friends that you are going to show them something that

they had never seen before and that no living being will ever see again. Crack open a walnut, dig out the nut inside, show it and eat it... Then bow.

### **Match Falls on Edge**

Father and child hold an ordinary match about two feet above a table and let it drop it will invariably fall on its side. Challenge anyone to make it fall on its edge.

**Secret:** Bend the match in half, let it drop from a height of two feet and it will fall on its edge.

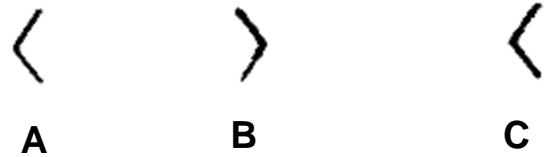


### **A Missing Coin**

Father and child fill a glass of water to the brim, cover it with a small plate, and set it on top of a coin. Then invite tribe members to look into the glass and tell you if there is anything beneath it. As they must look through the side of the glass, they won't be able to see the coin. When you lift the glass and reveal the coin, everyone will wonder where it came from!

## Optical Illusion

Which distance is greater? A-to-B or B-to-C?



**Answer:** They are both the same. Father and child measure it together.

## Pull Stick

Two children sit on the floor, facing each other. Each has their legs together and the soles of the feet pressing against those of their opponent. They grasp a broom handle between them. At a signal, each tries to pull the other off the ground or make them lose their balance.

## Rising Egg

Father and child put a hard-boiled egg into a glass jar containing about four inches of fresh water. Ask someone to pour in more water. The egg stays at the bottom of the jar. Pour the water out of the jar. With magic words, add magic water from another pitcher slowly the egg rises to the top of the jar. Explanation: The second pitcher contains a strong solution of salt water. The density of the salt water is greater than that of the egg, and so the egg floats.

## String Through Your Neck

In this trick, it looks for all the world as if you were pulling a string right through your neck. Take a piece of string about four feet long. Tie the ends together so that the

string forms a loop. Put the loop over your two thumbs. Put the double string in back of your neck. Slip the first two fingers of your left hand over the closest side of the loop which is around your right thumb. Let the string slip off your left thumb. Pull the loop in front of you, sliding the string off your fingers and onto your left thumb. You end up with the loop on your two thumbs in front of you.

## Put Yourself Through a Postcard

You can cut a postcard, or sheet of paper postcard size, in such a way that you can put yourself through it. Father and child fold the postcard in half, lengthwise. Start at the folded edge, near one end, cut through the double thickness almost to the straight edge. One eighth inch from the cut, start at the straight edge and cut almost to the folded edge. Start alternately at the folded edge and at the straight edge until you have made twenty-five or thirty cuts, all narrow strips. The last cut must start at the folded edge. Now cut each loop on the folded edge except the first and last loops. Open the postcard or paper. You will have a large circle. Put it over your head and let it drop to your feet.

## The Ring and String

This is a simple trick that can be performed very rapidly. Father and child make a loop of string and thread a ring on it. Ask someone to extend his forefinger upward and slip one end of the loop over each finger, so the forefingers hold the string with the ring between them. The problem is to remove the ring without taking the string from the person's fingers. To do this, take hold of one string to the right of the ring, and slip the string over the person's right finger, which will be to your left. Immediately remove the loop that was already over the right finger, and the ring will fall off, but the string will run from finger to finger.

## A Riot of Fun

Father and child place about eight dishes on the floor, about two feet apart. Blindfold a tribe member and challenge them to walk between all the dishes, back and forth, without touching any of the dishes with their shoes. They must not walk naturally and not slide their feet.

After they're blindfolded, quietly remove the dishes. After they pass the point where they think the sixth dish is located, quietly place the dishes back. Finally place the last dish in front of their feet, making it touch one of their feet. Have the person take off the blindfold and wonder how they did it.

## Penny Pick-Up

Tell one of the children to stand with their feet against the wall. Place a penny eighteen inches in front of the toes. Tell them the penny is theirs if they can pick it up without losing their balance or moving their heels from against the wall. **Secret:** Your penny is safe. It can't be done.

## Stacked Checkers

Father and child place six checkers one on top of another. Lay a ruler flat on the table and with a quick motion strike the bottom checker, knocking it out while keeping the stack standing. Continue hitting the bottom checker until there's only one checker left.

## Take Away One

How can you have four, take away one, and get five?

Answer: Take a piece of paper. Point to the four corners of the paper. Then cut off one of the corners. Now there are five corners.

## Try This One

Father and child place a dime or a penny on the table. Father then lays one palm flat on the coin, quickly raises his hand and closes his fist. The coin is in his fist. **Secret:** Place your hand on the coin so that

the palm at the end of the third finger rests on the coin. Now press down hard, and quickly lift your hand and close it. The coin will be in your fist.

### Water From a Quarter

Soak a small wad of tissue paper in water and hide it behind your right ear. Tell the tribe that you can make the eagle on a quarter cry. Bend your right hand so you can reach the wad of paper behind your ear. At the same time rub a quarter on your right elbow. Hide the wet paper behind the quarter. Tell the victim to hold out his hand and squeeze a few drops of water on his hand. This always gets a laugh.

### You Can't Fail

Have your friend roll three dice while your back is turned and have them total the three numbers that come up. Now them to turn over any one of the dice and add the bottom number. Now have them throw the same one they turned over and add whatever number comes up. You turn around and name the total. **Secret:** Add 7 to the total you see on the table.

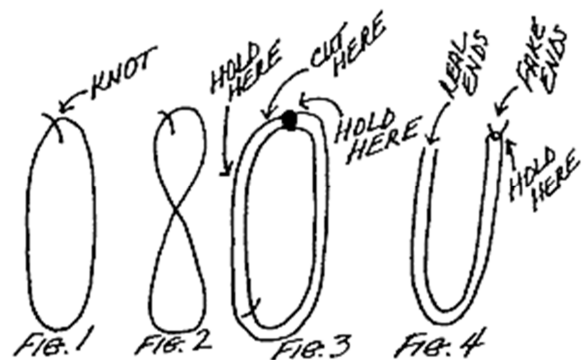


### Cut String Restored

Here's a simple and highly effective trick which is quite mystifying when you do not know the secret.

**Trick:** A borrowed piece of string is knotted. It is now doubled and cut. The four ends are visible. The string is then restored to one piece and handed out for examination.

**Secret:** When you double the string, give it a half twist as in Illustration #1 so that after it is doubled it forms two interlocking loops as in Illustration #2. You hold your thumb and forefinger over the loops so that they are concealed. Now invite your child to cut the string about one-half inch from the loop. Four ends will now be visible. However, only two ends are real, the other two being fake. Put the fake ends in your mouth and work the small piece off with your teeth. Now hand the restored string out for examination. At the first opportunity, get rid of the fake piece in your mouth.



## Outing Suggestions

### Top 10 Tribal Outings

- 1. Hiking.** Take a hike on a local trail. Stop to look at the trees and try to identify them. Look for signs of animals. Take a snack and water and limit distance for small children.
- 2. Camping.** Go on an overnight campout with the tribe. Bring the whole family along. Cook dinner and have a camp fire.
- 3. Museum trip.** Get the tribe together at a local museum. Explore and learn.
- 4. Watch a Sporting Event.** Take the tribe to a sporting event. Baseball, football, basketball. Cheer on the team.
- 5. Other Local Events.** Go to the fair, monster truck show, or the drive-in theater.
- 6. Cookout.** Have a BBQ at a member's house or a local park. Have games for the children. Invite the whole family.
- 7. Movie Night.** Host a movie night at a family home or go out to the movies.
- 8. State Park.** Take a trip to a state park as a tribe. Explore the museum and walk the local trails.
- 9. Canoeing and Rafting.** Take the tribe on a water adventure appropriate for the age of the children.
- 10. Amusement Park.** Take the tribe for a day at a local amusement park.



