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Dear Tribe Member:

Thank you for your interest in this manual and for your participation in the NATIVE SONS AND DAUGHTERS® Programs. The information we have compiled for this manual will be helpful in understanding the program's philosophy, organization, and operations. There is additional information to aid in the planning of many fun activities that will bring parent and child closer together for a special bonding that will remain throughout the years.

As the family is the foundation for any community, the tribe you belong to is a "program family" within your longhouse.

We encourage you to make new friends and incorporate the knowledge gained from this manual into your tribe and longhouse's activities. Our program is designed for your enjoyment, but as with any activity, the more you put into the program the more you will receive from it.

If you are new participant, begin to familiarize yourself with the basics by reading through this manual — parent and child together. If you are a seasoned participant, this manual will serve as a useful reference guide for many years to come.

Sincerely,

Your National Chief
ACKNOWLEDGMENTS

The development and production of this manual were made possible from the hard work and dedication of our national volunteers. Recognition goes to the elders of the NATIONAL LONGHOUSE® organization: Jim Advent, Don Bittala, Ray French, Dave Garberson, John Lott, Greg Measor, Mark Musial, Sam Taylor, Brian Thayer, and Barry Yamaji.

Very special thanks goes to the families of Joe Friday and Harold Keltner, particularly to June McGinnis and Charles Keltner Shanks for their assistance, consultation, and moral support. Above all, deep appreciation goes to Harold Keltner and Joe Friday for having conceived such a wonderful program format. 🦃
CHAPTER 1

Introduction
Why NATIVE SONS AND DAUGHTERS® Programs?

The youth of today have many choices and opportunities for inter and extracurricular activities. Baseball, soccer, and dance to name a few are all excellent programs that allow a child to develop in a fulfilling way. Despite their virtues for individual growth, such programs do little to strengthen the parent-child relationship. Moms and dads are denied parental interaction when the activity is supervised by another adult, or when they are forced to watch only as bystanders.

Fortunately, the NATIVE SONS AND DAUGHTERS® Programs are entirely different! Our structured activities enable "one on one" interaction because they require the parent to enroll with the child. Both parent and child share in the experience of meetings, activities, and outings. Having this type of direct interaction not only strengthens parent-child bonds, but does so independently of the remaining family structure. Allowing a child to have his or her own special time with mom or dad is important in developing the skills needed to build one-on-one relationships later on in adult life.

Although the NATIVE SONS AND DAUGHTERS® Programs provide many individual activities that allow a parent and child to bond, it also
recognizes the importance of creating larger social bonds by integrating group activities. This is done by assembling neighborhood parent-child pairs into small groups called "tribes." Each tribe chooses and participates in activities that members enjoy as a group. Additionally, even larger program-sponsored activities are offered for the entire tribe to partake with other tribes. Both single-tribe and multi-tribe activities instill team concepts which help the children to develop the necessary social skills to work interactively and cooperatively in a group setting. Tribe activities such as giving a report, telling a story, or speaking to the tribe in general, allow children to build public speaking skills. This provides them with opportunities to receive praise and appreciation which builds self-confidence. Each year the tribe designates an adult who volunteers as the "Chief." The Chief aids in coordinating the tribe's activities and provides a leadership role model. The children develop leadership skills by imitating such role models while partaking in group projects such as building a tribal snowman, making a tribal flag, or designing a tribal Halloween pumpkin, etc.

The NATIVE SONS AND DAUGHTERS® Programs revolve around a central theme based upon the historical cultures of the North American Indians. The "First Nation" theme adds mystique and helps to keep the programs visually interesting to the short attention span of young children. Besides serving as a common level of interest between parent and child, the theme is useful as an educational tool for the casual introduction to the cultures of our continent's indigenous people. Hopefully, this serves as a springboard for further investigation which brings about cultural awareness, understanding, and appreciation. The deep reverence that First Nation people have for their "Great Spirit" and all that he created (Mother Earth, Wind, Water, Fire, etc.) is incorporated into the program. This helps to reinforce one's own spiritual beliefs in a nondenominational way while fostering respect for the environment.

Probably the greatest asset of the NATIVE SONS AND DAUGHTERS® Programs is that they are amazingly fun! Parent and child have their own special time for enjoying themselves away from work, school, and other distractions. They play games together, build crafts together, visit new places and make new friends together. Most importantly, they create memories that lasts a lifetime together!
What Are NATIVE SONS AND DAUGHTERS® Programs?

Program Format History

*The Search Begins*

The concept for linking a parent-child program with a North American Indian theme is due to the vision and work of Harold S. Keltner in the early 20th century. Born on May 7, 1893, Harold Keltner became a program director at a young age for a local YMCA in Buffalo, New York. At the time, there was a national quest to find ways in strengthening father and son relationships. Keltner was influenced by a 1921 compilation of books called the Father and Son Library. They were developed by a Ridgewood, New Jersey resident, Lansing F. Smith of the University Society in New York, along with Frank Cheley of Denver, Colorado.

For many years, Keltner tried to find the right formula for a father and son activity. Many programs were tried, but none were successful. Harold Keltner found that annual church banquets for fathers and sons were very popular, but to his disliking, any father-son bonds that were strengthened during those events were not long lasting. Those feelings of closeness did not seem to rekindle until the next banquet the following year.
Keltner Meets Friday
During his spare time, Keltner would satisfy his love for the outdoors by taking excursions into northern Ontario, Canada. One such trip was on a second honeymoon with his wife and father. After arriving by train at Temagami Station, they rented a canoe, fished, and camped on the local islands of Lake Temagami, about 300 miles north of Toronto. One day, they canoed to the southern-most point of the Hudson Bay Fur Company, an Indian village on Bear Island. While halfway there, a fierce storm came unexpectedly and forced them to take shelter under their canoe upon a rocky island. When it was clear, they continued on and were met by a group of villagers who assumed the approaching canoe went under after it was no longer visible.

To Keltner's surprise, an old friend from Buffalo called out to him, who just happened to be there as a missionary. After several greetings, Keltner was introduced to the missionary's first church member, a tall, Ojibway Indian named Joe Friday.

The Great Joe Friday
Joe Friday was a local hunter, trapper, and wilderness guide who lived in that region for most of his life. The area was so remote and unforgiving that it had yet to be settled by the white man. Life as a hunter and guide was very difficult. Joe often canoed through dangerous white waters and drove dog teams over the ice for explorers and prospectors to the Hudson Bay region. He had to endure
temperatures as cold as -40° F using only his sled dogs to keep him warm in the wigwam. If it were not for the fatherly training and guidance that he received as a boy, he would not have survived such a harsh environment.

Joe Friday was born in 1888, minutes before his twin sister Charlotte, in the northern Canadian forest of Matagami. As with Ojibway tradition, babies are usually named after some prominent incident occurring at the same time. On the morning of Joe's birth, his parents noticed the tracks of two Caribou calves in the snow outside of their birchbark wigwam. They quickly named their new son "Ahtik," the Ojibway word for "Caribou." Sometime later, Joe's father died and the family relocated to a camp on Bear Island. There Ahtik was christened with the name "Joseph" and his family was taken in by their tribe's chief, White Bear. For most of his youth, Joe was raised by his uncle White Bear, who devoted much of his time teaching Joe how to hunt and trap wild game. It was at that time that Joe realized the importance of the father-son relationship. He believed that a father who did not have time for his son in the formative years, lost much of his kinship with his son. The two should grow up together as two boys and two men.

On June 1, 1916, Joe enlisted in the Canadian army's 228 Battalion at Elk Lake where he served overseas in World War I. During that time, he met and married Eva Vanderlip in 1918. Upon his return from the war in 1919,
Joe found that Lake Temagami had become very popular to sportsmen, so he decided to serve as a guide. It was there on the docks of Bear Island that he met Harold Keltner and their friendship kindled after Joe showed compassion to this stranger.

Joe had noticed that Keltner's finger was bleeding. After inquiring, he learned that Keltner tore a fingernail on the edge of the gunwale when frantically rowing from the storm. Joe invited him up to the cabin so his wife, Eva, could fix the ailing finger. On their hike up, Joe showed his humorous side of his personality. As was common to the village, dogs were many and roamed freely. A group of canines surrounded them as they walked. One mongrel in particular jumped up on Keltner. Harold asked, “What’s his name?” Joe answered with a grin, “Dow-wogen” which in Ojibway means “For Sale.”

As Keltner entered the cabin, he was surprised to discover that Joe’s wife was a white, well-educated nurse. Eva quickly mended the finger under the watchful eye of “Brave,” Joe’s big, white sled dog who was the leader of the dog team. Both Joe and Harold would soon discover that their chance meeting was one of the most important introductions of their lives.

A New Format is Born
Keltner and Friday spent many hours together in the wilderness. Fishing by day, camping and discussing Indian lore by night. Keltner loved the peace and tranquility of the area that was only interrupted occasionally by the call of a moose or howl of a wolf. The beauty of those moments inspired Keltner with an idea for a possible new father-son program.

It was during one of his discussions with Joe that Keltner realized the important need for a new program. Joe had pointed out the differences in raising sons between their two cultures. The Indian father took responsibility in teaching his son how to hunt and fish, while the white man left the responsibility of teaching to the mother.

Sometime later in 1924, Harold Keltner acquired a new director’s position in St. Louis, Missouri. One of his duties was to establish a new campground. He chose a site in the Ozark mountains and named it Camp Niangua. Upon its construction, the search began for qualified camp instructors. Keltner could think of none other than his old friend, Joe Friday. In 1925, the talented Ojibway agreed to work each summer teaching canoeing and woodcraft to groups of men,
women, and children. He also gave lectures on Indian lore for father and son banquets. After one such lecture, Joe was surrounded by so many fathers with hunting & fishing questions, that the little boys were unable to get close to him. This gave Keltner the idea of incorporating Indian lore as a common level of interest between fathers and sons in an outdoor program. And so in 1926, a new Christian, parent-child programming format was born. Both Harold Keltner and Joe Friday were able to sponsor their beliefs in the father-son relationship through the development of this new program format.

The First Tribe
In 1926, Harold Keltner organized and oversaw his program’s first tribe: the Osage of Richmond Heights, Missouri. The early formation of this tribe and program were greatly influence by three things: the knowledge of Joe Friday; Harold Keltner’s Canadian experiences; and the popular writings of Ernest Thompson Seton on Indian lore. After six months, the tribe elected its first Chief, William H. Helefinger (a.k.a. “Chief Negaunee”).

Rise and Decline of Indian Guides
Word of the new type of program format quickly spread and in nine short years Keltner’s tribe grew into a nationally popular program offered by the YMCA known as “The Father and Sons Y-Indian Guides.” In the 1950’s, variations of the format appeared which allowed mothers and daughters to participate. All forms reached their peak in popularity between the period of the death of Joe Friday on February 10, 1955 and the death of Harold Keltner on August 4, 1986.

In the early 1980’s, there was diminished national support for the program by its corporate administrators due to objections raised by a few American Indians with regards to the program’s theme. This lead to a steady decline in funding and promotion, which in turn affected national interest. Without Harold Keltner, Joe Friday, and
strong national guidance, theme abuses and racial stereotyping became more prevalent.

Upon the news that the Boy Scouts of America lost its United Way funding because of political incorrectness, the YMCA became concerned that theme abuses could jeopardize its funding. Therefore in 2001, the corporate administrators (both nationally and locally) began mandating the elimination of the program’s name and Indian theme. As a result, there was wide-spread concern among the participants that the popular format would no longer be nationally available.

The Vision Lives On

In 2002, a beacon of hope came from Lighthouse, Inc., when it answered the nationwide call to revive the program format. Lighthouse, a Christian organization that provides missionary services, believed the format was much too valuable to Christian programing to be lost. On April 15, 2002, Lighthouse approved the creation of a subsidiary named National Longhouse, Ltd.† Its purpose was to develop and oversee a new national, Christian, Indian-themed, parent-child program. In less than one year’s time, National Longhouse, Ltd. was able to assemble all of the pieces for its new program called the “NATIVE SONS AND DAUGHTERS® Programs.” To prevent mistakes as in the past, National Longhouse adopted strong programming guidelines to ensure proper adherence to format and theme usage. It has and continues to receive official support from the Friday and Keltner families. Most importantly, it is committed to receive input and guidance from the First Nation people.

On January 1, 2003, a 200-member pilot program was started: the Two Feathers Local Longhouse, in Avon Lake, Ohio. The NATIONAL LONGHOUSE® program was expanded on November 7, 2004 with the creation of the NS&D PATHFINDERS℠ program for older children. On June 4, 2007, it was mutually agreed that National Longhouse would legally separate from Lighthouse, but retain close ties. Programs eventually expanded into Alabama, California, Florida, Indiana, Michigan, and Ohio.

† (The spelling of “Longhouse” as one word was deliberate to show unification & differentiation from the usage of “Long House” by previous parent/child programs.)
Chapter 1 - Introduction

Program Overview

NATIVE SONS AND DAUGHTERS® Programs are the development of National Longhouse, Ltd. These programs are a fundamental part of National Longhouse’s work with families which emphasizes the vital role that parents play in the growth and development of their children. The original program concept of sons learning directly from their father was patterned from the tradition of some First Nation cultures. These programs seek to strengthen the foundations for a positive lifelong relationship between parent and child that is mutually beneficial and satisfying.

Versions Offered

There are four versions of NATIVE SONS AND DAUGHTERS® Programs for the following combinations of mother/father enrolled with their son/daughter:

- NATIVE DADS AND SONS® Program
- NATIVE DADS AND DAUGHTERS® Program
- NATIVE MOMS AND SONS® Program
- NATIVE MOMS AND DAUGHTERS® Programs

All versions offer the same program format and theme. However, because of the differing interests between boys and girls, some activities may vary slightly between the Sons versions and the Daughters versions. (e.g. tug-of-war for boys, sock hop for girls, etc.)

Availability of each version depends upon the size of participation in your local area. In some instances, the number of participants of one version may be insufficient to sustain itself as a completely independent program. Major activities such as campouts may be combined or shared with another version. (e.g. A local program may have twelve tribes of moms and daughters but only two tribes of moms and sons. The NATIVE MOMS AND SONS® version might have to share a campground with the NATIVE MOMS AND DAUGHTERS® version. Depending on the decisions made by the local program, the two versions may have their own separate campout activities or share partial or all campout activities.)

Recommended Age

The program is designed for the pre-adolescent child with the recommended age of five or above. Activities are kept brief, varied, and visually interesting to retain the short attention span of young children. Although the specified age is recommended, the final decision for enrollment age is always left to the parent. If determining whether or not a child is too young or old, parents are advised to take the following into consideration:

What are the ages of the other children in the tribe you will be joining (if known)?

A child that is too young might have difficulty participating in activities tailored for a tribe with mostly older children. Likewise, a child that is too old might consider activities fitted for younger children as being “too childish.” A tribe with mixed ages is...
usually ideal. However in some instances, it may be possible to request a child to be placed in a more age-appropriate tribe.

Are there other friends, classmates, or siblings enrolled?

Normally this isn’t a deciding factor. It usually doesn’t take long for children to make new friends within a tribe. However it can be a real plus for a child that is borderline of being too young or old. A child that is possibly too young may be less apprehensive to try new activities when the experience is shared with friends, classmates, or an older sibling to serve as a mentor. A child that is possibly too old may be less bored when activities can be shared with friends or a younger sibling to mentor.

How self-confident or self-conscious is your child?

A child that is younger than the recommended age should have enough self-confidence to perform activities without “clinging to the parent’s side” and should be able to sleep in a dimly lit setting (usually in dormitory-style cabins with the parent and other tribe members). A child considered too old might have a more enjoyable time if he or she is not too self-conscious. In most instances, this occurs in the NATIVE DADS AND DAUGHTERS® version, where the older adolescent girl begins to feel uncomfortable sleeping in the same cabin with her dad and other fathers. However in tribes with predominately older girls, this can sometimes be resolved by allowing the girls to sleep in one cabin and the dads in another.

The Tribe Is the Center of Activity

The NATIVE SONS AND DAUGHTERS® Programs enable both parents to separately participate with their son or daughter in a variety of activities that nurture mutual understanding, love, and respect. A tribe typically consists of six to nine fathers (or six to nine mothers) and their sons or daughters. The tribe usually meets once or twice a month in its members' homes on a rotating basis. Parent and child are the basic unit of the program, and the other members of their family support their experience together with the tribe. The family also shares in some experiences and events. Program opportunities in which the parent and child participate include: crafts, Indian lore, games, songs, stories, outings, service projects, and camping. For more information, please refer to Chapter 3: The Tribe.

The Longhouse is a Hub for the Tribes

The local organization that operates the NATIVE SONS AND DAUGHTERS® Programs is a chartered affiliate of National Longhouse and is referred to as a local “longhouse.” All of the tribes that
are created within a designated geographical area are part of a specific longhouse. This administrative level provides services to its tribes as well as sponsoring multi-tribe events such as campouts, Pinewood Derbies, dances, etc. In longhouses with a large number of tribes, there may be an intermediary grouping referred to as a “nation.” Those large number of tribes will be subdivided into smaller formations of two or more nations. Each nation will provide its own intermediary administrative support and multi-tribe events in addition to the multi-nation activities provided by the longhouse. For more information on nations, please refer to Chapter 2: Organizational Structures.

**North American Indigenous Culture**

The life and culture of North American indigenous people provide positive support in strengthening the parent-child relationship, which is the primary focus of the NATIVE SONS AND DAUGHTERS® Programs. The exciting heritage of the first North Americans allows the interest, imagination, and understanding of the parent and child to grow in many ways. NATIVE SONS AND DAUGHTERS® Programs seek to capture the best in the life, customs, and values of such proud, spiritually sensitive people. Doing so bolsters and reinforces the participants’ own search, for happy experiences and a constructive future. For more information, refer to Chapter 6: First Nation Theme.

**Basic Activities**

Our programs offer a wide variety of activities for the participation of parent and child. Although everyone is encouraged to participate in all activities, it always remains voluntary and are never mandatory. With most local programs, attendance to major events or campouts is usually rewarded with a patch. In most instances, activities will be offered on a pay-as-you-go basis. All program activities fall into three categories: tribe, longhouse, and nation (optional).

**TRIBE ACTIVITIES** — There are generally three types of tribe activities: meetings, outings, and parents’ meetings.

- **Tribe Meeting Activities** — Each tribe will decide on what type of activities to offer during its monthly or bimonthly meetings. Generally, the responsibility for providing a meeting place and activities will be shared among the tribe’s families on a rotating basis. Such activities usually include an opening and closing ceremony, singing a song, reading a story, playing a game, making a craft, and sharing a snack.

- **Tribe Outing Activities** — Each tribe may elect to have outings or field trips in addition to their meetings. Such activities could include anything from dining out to visiting a museum.
Why Native Sons And Daughters® Programs?

• Tribe Parents’ Meeting — Parents within a tribe may elect to hold occasional “parents’ only” meetings to discuss or plan future tribe outings. These are usually done separately to prevent regular tribe meetings from becoming lengthy or boring to the children.

LONGHOUSE ACTIVITIES — The longhouse will usually provide activities in addition to those offered by the tribe. Longhouse activities differ from those of the tribe because they are designed for multi-tribe participation. There are three types of longhouse activities: events, campouts, and officer meetings.

• Longhouse Events — Tribes within a longhouse will be invited to participate in periodic events such as bowling, roller skating, parties, Pinewood Derbies, dances, parades, etc.

• Longhouse Campouts — Longhouses may offer campouts in addition to its events and tribe activities. Campouts may be offered any season including a special summer or family campout where all family members can participate. Large longhouses with nations may have smaller seasonal nation campouts instead and one large summer or family longhouse campout.

• Longhouse Officer Meetings — Volunteers ranked tribal chief or higher will have mandatory administrative meetings to discuss or plan the budget, campouts, or upcoming events. Meetings are usually held monthly.

NATION ACTIVITIES (OPTIONAL) — Large longhouses with intermediary nations may provide additional nation activities. As with longhouse activities, nation activities will involve multi-tribe participation, but only for those tribes within that particular nation. In situations where the longhouse activity becomes overly attended, the event may be subdivided into smaller nation events. There are three type of nation activities: events, campouts, and officer meetings.

• Nation Events — Tribes within each nation will be invited to participate in periodic events such as bowling, roller skating, parties, Pinewood Derbies, dances, parades, etc.

• Nation Campouts — Nations may elect to offer campouts in addition to its regular events, or those provided by the tribe or longhouse. Campouts may be offered seasonally in fall, winter, spring, or even more frequently. There may also be special summer or family campouts in which all nation family members can participate.
• **Nation Officer Meetings** — Tribe chiefs and nation officers will have mandatory administrative meetings to discuss and plan the nation’s budget, campouts, or upcoming events. Meetings are usually held monthly.

**SPECIAL ACTIVITIES** — In addition to the basic activities mentioned, there may be optional state, regional, or national activities available. Such activities can include campouts, conventions, workshops, etc.

Regional and national meetings are also held for program administrators/representatives of the RAL’s and National Longhouse.
CHAPTER 2
Organizational Structures
There are five organizational levels within the NATIVE SONS AND DAUGHTERS® Programs:

1. National Longhouse, Ltd. (parent company)
2. Regional Advisory Lodges (advisory boards to the longhouses)
3. Local Longhouses (local chartered programs)
4. Nations (groupings of tribes)
5. Tribes (groupings of parents and children)
NATIVE SONS AND DAUGHTERS PROGRAMS®
Administrative Levels

- Executive Elders (President, Chairman, Secretary)
- Active Elders (participating non-executive elders)
- Inactive Elders (reserve pool of former elders)
- NCO Elder (National Chiefs)

National Longhouse®
Corporate Administration:
NATIONAL BOARD of ELDERS (NBE)

- National Chief (a.k.a. MCO Elder),
  Assistant Nat'1 Chief, Nat'1 Wampum Bearer,
  Nat'1 Tally Keeper, Nat'1 Sachem

- National Officers

National Longhouse®
Regional Programming Administration:
NATIONAL COUNCIL of OFFICERS (NCO)

- Regional Officers

National Longhouse®
Programming Administration:
REGIONAL ADVISORY LODGE (RAL)

- Regional Officers
- RAL Chief, Asst. RAL Chief,
  RAL Wampum Bearer,
  RAL Tally Keeper, RAL Elder

- Other Regional Officers

Local Programming Administration:
LOCAL LONGHOUSE

- Local Longhouse Officers
- Local Longhouse Representatives

- Other Local Longhouses

Area Program Leaders:
NATION

- Nation Officers
- Tribe Chiefs

- Volunteer Pool: MEMBERS
  Parent & Child
  Other Parents & Children

Neighborhood Program Leaders:
TRIBE

- Tribe Chief
- Other Tribe Chiefs
- Additional Tribal Officers
- Other Tribes

- Volunteer Pool: MEMBERS
  Parent & Child
  Other Parents & Children

- Other Tribes
- Other Tribes
National Longhouse, Ltd.

National Longhouse, Ltd. is a not-for-profit, 501 (c) (3), volunteer-run organization. It was created to develop and administrate the NATIONAL LONGHOUSE® programs. Enrollment into one these programs entitles a participant with non-voting NATIONAL LONGHOUSE® membership and an open invitation to attend any of the periodic events, conventions, or general assembly meetings which it offers.

Administrations of National Longhouse, Ltd.

There are two administrative branches of National Longhouse, Ltd.:

- National Board of Elders – The corporate branch of National Longhouse often referred to as the “NBE.”

- National Council of Officers – The operational branch of National Longhouse often referred to as the “NCO”.

National Board of Elders

The governing body for National Longhouse, Ltd. is the National Board of Elders which serves as its board of trustees. The National Board of Elders establishes policies, sets long-term corporate goals, and oversees the general interests of National Longhouse, Ltd. There are four types of elders associated with the NBE:

- Executive Elders
- NCO Elder
- Active Elders
- Wise Elder
- Inactive Elder

Executive Elders

These are the corporate officers of National Longhouse who hold two-year terms:

- President — The President serves as the Chief Executive Officer of National Longhouse and executes all authorized deeds, mortgages, bonds, contracts and other obligations, in the name of the National Longhouse.

- Chairman — The Chairman presides over NBE meetings and performs general supervision over National Longhouse’s property, business, and affairs.

- Secretary — The Secretary records the minutes of NBE meetings and performs bookkeeping as prescribed by the NBE.

NCO Elder

The NCO Elder is the representative from the operational branch of National Longhouse. This is always the current National Chief of
the NATIVE SONS AND DAUGHTERS® Programs who sits ex officio. This elder is a liaison between the NBE and the NCO. Basically, the NCO Elder represents the general membership on the Board of Trustees.

**Active Elders**
Participating elders other than executive office are the be Active Elders. They may be new or former NBE executive officers wishing to remain on. Active Elders must declare their active status every two years.

**Wise Elders**
These are honorary positions reserved for important individuals who desire to be involved in critical decisions, but not in daily operations.

**Inactive Elders**
Elders who have requested or allowed their active status to expire, are considered to be Inactive Elders. They lose all NBE rights, and become a pool of reserve volunteers, who may re-activate at any time upon written notice to the Chairman.

**National Council of Officers**
The operational branch of National Longhouse is the National Council of Officers. The NCO consists of three groups:

- **National Officers**
- **Regional Officers**
- **Representatives**

**National Officers**
These officers serve as the organization’s executive programming directors and are elected by the NCO. There are five positions:

- **National Chief** — Serves as the Chief Operating Officer for National Longhouse; Presides over NCO meetings; Acts as spokesperson and is responsible for the day to day operations of all NATIONAL LONGHOUSE® programming; Serves as the NCO Elder, ex officio.

- **Assistant National Chief** — Assistant to the National Chief; Assumes the role of the National Chief in his or her absence.

- **National Tally Keeper** — Recorder, archivist, and general secretary for the NCO; Responsible for recording the minutes for all NCO meetings; Notifies and documents all administrative votes; Archives important administrative documents.

- **National Wampum Bearer** — Treasurer for National Longhouse; Responsible for all financial transactions and accounting.

- **National Sachem** — The previous National Chief; Assists in the smooth transition of the incoming and exiting administrations.
Regional Officers
They are a collective of programming officials from different regions of the country. Each region elects five Regional Officers who sit on the NCO, ex officio, and on their region’s administrative body called the Regional Advisory Lodge (RAL). Each RAL elects its five officers every two years.

Representatives
There are two types of representatives: Native American Council Chairman and Designated Representatives.

Native American Council Chairman — This officer is of Native American heritage who represents and chairs the Native American Council (NAC). The NAC Chairman serves as a national program liaison to the Native American community as well as providing reports or recommendations to the NCO pertaining to cultural sensitivity, education, and ways to better serve the First Nation population.

Designated Representatives — The RAL may designate an alternate representative to the National Council of Officers from within its ranks to temporarily or permanently substitute for one of its regional officers.
REGIONAL ADVISORY LODGE

Local programs within a specific geography are supported by a mid-level administration called the Regional Advisory Lodge (RAL). Each RAL provides mid-level program training, education, and supplementary program materials to the local longhouses it serves. Each lodge may also offer events such as regional campouts or conventions. General program members have non-voting membership to their respective RAL’s.

Administration of the RAL
Each lodge is governed by its Regional Officers and RAL Representatives. These administrators establish lodge bylaws, set regional goals, and may develop supplementary regional program materials.

Regional Officers
The highest administrators within each RAL are the Regional Officers. They serve as executive leaders and are elected by the RAL. There are five key Regional Officers:

Regional Chief — Spokesperson for the lodge; Responsible for overseeing regional operations and communications for the NATIVE SONS AND DAUGHTERS® Programs; Presides over lodge meetings.

Assistant Regional Chief — Assistant to the Regional Chief; Assumes the role of the Regional Chief in his or her absence.

Regional Wampum Bearer — Treasurer for the lodge; Responsible for all financial transactions and accounting.

Regional Tally Keeper — Recorder, archivist, and general secretary for the lodge; Responsible for the recording of minutes for meetings; Notifies and documents RAL votes; Archiving all important administrative documents.

Regional Elder — Previous RAL Chief; Assists in the transition of the incoming and exiting officers; Votes as a tie breaker. Lodges may have additional officers such as a Historian, Property Keeper, Sandpainter, Web Spinner, etc. However, only the five key Regional Officers are eligible to serve, ex officio, on the National Council of Officers.

Ral Representatives
Each local longhouse designates two voting representatives to serve on their RAL. They are the local program’s voice to the region and upper level administrators. Although preferred but not necessary, participating at the regional level as a representative provides experience and knowledge to serve on administrative positions at the national level. Those interested in serving as a representative should make inquires to their local program leaders.
LOCAL LONGHOUSE, INC.

A local program is operated by a “longhouse” which is incorporated as a chartered affiliate of National Longhouse, Ltd. The longhouse provides a centralized, organizational structure for one or all NATIONAL LONGHOUSE® programs operating in any one particular area. This allows for the coordination of activities, marketing, and administrative or financial operations.

Administration of the Local Longhouse, Inc.
Each local longhouse is governed by a body known as the Longhouse Council.

Local Longhouse Council
The council oversees local program operations, plans events, and sets goals. Each longhouse council consists of three bodies:

- **Longhouse Officers**
- **RAL Representatives**
- **Program Representatives** who are either:
  - Nation Officers (in large programs)
  - OR . . . Tribe Chiefs (in small programs)

Longhouse Officers
The highest administrators within each local longhouse are the Longhouse Officers. The Longhouse Officers serve as the local longhouse’s corporate trustees and executive officers who are elected by the Longhouse Council. The officers normally consists of, but are not limited to, the following key positions:

- **Longhouse Chief** — Chief Executive Officer for the local corporation and spokesperson for the longhouse; Responsible for overseeing longhouse operations and communications for the NATIONAL LONGHOUSE® Programs for that particular local area; Presides over all meetings held for the Longhouse Council or the Longhouse Officers.

- **Assistant Longhouse Chief** — Assistant and aide to the Longhouse Chief; Assumes the role of the Longhouse Chief in his or her absence.

- **Longhouse Wampum Bearer** — Treasurer for the longhouse; Responsible for all financial transactions and accounting.

- **Longhouse Tally Keeper** — Recorder, archivist, and general secretary for the longhouse; Responsible for recording the minutes for Longhouse Council or officers’ meetings; Notifies and documents administrative votes; Archives important council documents.

RAL Representatives
Each local longhouse designates two program members to serve as voting representatives to their Regional Advisory Lodge. The RAL Representatives attend periodic Regional
Advisory Lodge meetings and report back to their longhouse council. Through their representation, the longhouse has their concerns addressed at the regional level and has a voice in determining their lodge’s agenda and election of its RAL officers.

**Program Representatives**

Depending on the number of participants a program has, a local longhouse council will have one of the following groups of representatives:

- **Nation Officers** — Longhouses with large memberships will subdivide their programs into multiple “nations.” Each nation (usually determined by type of program and geographic location) will have a designated number of Nation Officers who sit on the Longhouse Council. All Nation Officers within the Longhouse Council collectively form the Program Representatives. The Local Longhouse Council determines the number, and duties of the Nation Officers.

- **Tribe Chiefs** — Longhouse councils without any nations will have a delegation of tribe chiefs in lieu of the nation officers. The delegation will consist of the elected tribe chiefs and any other tribal officers the longhouse deems necessary.
Chapter 2 - Organizational Structures

NATIONS

A local longhouse often needs to divide its enrollment by classifying its tribes into two or more groupings called “nations.” Each nation may segregate one gendered program from another (boys' program from the girls', or dads' program from the moms') or segregate a very large gendered program into two or more smaller but manageable groups (e.g. A nation of 36 boy tribes subdivided into three nations with 12 tribes each).

Administration of the Nation
Each nation is governed by a body known as the Nation Council.

The Nation Council
The council oversees nation operations, plans & coordinates nation events, and sets goals. Each nation council consists of two bodies:

- **Nation Officers**
- **Nation Tribe Chiefs**

**Nation Officers**
The highest administrators within each nation are the Nation Officers. The Nation Officers serve as the nation's executive leadership and are elected by and within the Nation Council. The Nation Officers work closely with, and are representatives to, their local longhouse council. Although the number of Nation Officers and their assigned duties varies from one nation to another, or from one local program to another, most nations have at least the following key officers:

- **Nation Chief** — Leader and spokesperson for the Nation; Presides over all nation council meetings, nation events and campouts.
- **Assistant Nation Chief** — Aide to the Nation Chief; Presides over the duties of the nation chief in his or her absence.
- **Nation Wampum Bearer** — Treasurer for the nation.

**Nation Tribe Chiefs**
Each tribe elects a tribe chief who serves as their representative to their Nation Council. The tribe chiefs attend and participate in the monthly Nation Council meetings and report back to their tribe. Each tribe chief may volunteer his or her tribe's services to assist with, or sponsor a nation activity (often to acquire campout perks such as better sleeping quarters, closest cabin to the dining hall, or "first tribe to go" in the food line). 🍔
TRIBES

The tribe is the basic program level of the NATIVE SONS AND DAUGHTERS PROGRAMS activity. A tribe ideally consists of up to eight parents and their children. Tribe members are usually neighbors, friends, classmates, co-workers, or residents within a geographic area. Each tribe will have a unique name for itself. Depending on the traditions of the local program, tribe names may either be assigned by the program's leadership council, or chosen by the tribe from a suggested/sample list of tribal names. Tribes generally meet once or twice a month at a member's home, on a rotating basis, for structured activities that are planned by the tribe. Meeting activities often include an opening and closing ceremony; "scouting reports" by the children; working on a craft; reading a story; playing a game; and sharing a snack.

Administration of the Tribe
Each tribe will elect or appoint a portion of its members as tribe officers to perform prescribed duties.

Tribe Officers
The tribe will have two types of officers: Adult Tribe Officers - who perform administrative/operational duties. Young Duty Officers - who perform or assist with tribe/meeting tasks.

Adult Tribe Officers
Each tribe elects one of its parents as "Tribe Chief" and possibly others as voluntary tribe officers to be responsible for specific duties. Tenure of office is determined by the tribe but is generally limited to one year. An officer may continue in the same position for another term, providing ALL tribe members are in agreement and NO ONE ELSE wishes to fill the position. Rotation of officers is strongly recommended on a yearly basis to give all parents a chance to volunteer for some position in the tribe structure.

Program communication to the tribe can be served in several ways: The chain of command relays information down to the tribe chief who reports it to the tribe members; or the program may publish its own newsletter which may be mailed, e-mailed, or posted on the Internet. Each program is connected to National Longhouse through a state and region-wide network of leadership. Your program council can provide more information on the exact makeup of the network in your area.

A tribe has usually the following adult tribe officers:
Chapter 2 - Organizational Structures

Chief:

- A parent who is the leader of the tribe.
- Responsible for seeing that tribal activities and participation in program events are carried out.
- Responsible for on-time tribe meetings and leading the meeting rituals.
- Responsible for communication between the program chief and the tribe members.
- Delegates the responsibility for needed meeting materials once the host parent has given notification. (Examples: Glue, scissors, tools, paintbrushes, etc.)
- Assigns topic for scouting reports (if used in this manner) at tribe meetings.
- Attends monthly longhouse meetings.
- Must appoint a representative if he/she is not available to attend a tribe meeting, program council meeting, or program event requiring his/her presence, etc.

Assistant Chief:

- Assistant and aide to the Tribe Chief.
- Assumes the role of the Tribe Chief in his or her absence.

Wampum Bearer:

- A parent who acts as treasurer and recording secretary for the tribe.
- Collects and accounts for "WAMPUM" (dues) at tribe meetings. One suggested structure for dues is $1.00/parent and $.50/child. The tribe decides what to do with these funds for the benefit of the tribe.

Tally Keeper:

- Keeps a permanent record of all meeting details, attendance, etc. The "TALLY BOOK" becomes a permanent record of the tribe history. Great fun to read as the years go by. This role would include the child’s duty of Legend Keeper (see definition).
- Completes and submits the monthly "TRIBAL REPORT" of tribe activities which may appear in the program newsletter. This report is for sharing the fun that the tribe has experienced with everyone outside of the tribe.

Young Duty Officers

Involving the children in the tasks of running a tribe meeting can be very beneficial to the tribe as a whole. Assigning each child with a duty to perform will instill a feeling of importance, build self-confidence (especially with the shy ones), and help create tribal
These duties can be rotated on a basis as chosen by the tribe (yearly, every 3 months, etc.). It may even be a good idea to create a badge or necklace that shows the name of their rank so they can wear as long as they hold that position. These duties can be modified and expanded as necessary to fit the makeup of the children in the tribe. The following is a sample list of duties that can be given to the children and the definitions:

**Young Chief:**  
Is usually the son or daughter of the Tribe Chief; Will assist the Chief with such things as tribal ceremonies, organizing the other children, etc.

**Drum Beater:**  
Beats the drum to signal the start and end of the meeting; Could also be put in charge of taking care of the drum, and responsible to bring it to all meetings.

**Indian Runner:**  
Passes out materials at meetings, runs errands for the Chief; Could be in charge of some tribal property.

**Wampum or Dues Collector:**  
Usually the son or daughter of the Wampum Bearer; Collects dues from the tribe and can also ask what good deeds were done to earn the wampum that is being given.

**Property Keeper:**  
Given charge of important tribal property used at meetings. Could be responsible to bring the shield, flag, etc.

**Roll Taker or Young Tally Keeper:**  
Takes attendance at each meeting using the Indian names of all tribal members.

**Legend Keeper:**  
A tribal photographer; Takes pictures at meetings, outings, or nation events; Assembles the pictures into an album as a record of tribal history.

**Great Spirit Caller:**  
Can assist in reading tribal prayers; Assists in telling stories.
CHAPTER 3

The Tribe
PREPARING FOR A TRIBE MEETING

Taking the time to perform a few simple preparations can ensure a well organized and successful tribe meeting.

**Meeting Confirmation**
The Chief should contact the host a week before the meeting to confirm the date, time, and activity assignments.

**Invitations**
Each parent and child team will be responsible for hosting at least one monthly meeting per program year. Prior to your meeting, you will be responsible to make meeting invitations for your fellow tribe members. Invitations can be delivered in person, given at the preceding meeting, or mailed in advance with enough time for the members to prepare. The invitation is meant to be handcrafted by the parent and child together using the Indian theme or some connection to nature. Consider that a paper tepee that your child decorated is better than the leather one that dad or mom made alone.

When possible, use Indian sign language to convey as much of the invitation message as you can. Use the Diagram of Invitations in Chapter 8 along with the brief Indigenous Signs and Symbols diagram in Chapter 6 to spark your creativity. When extending invitations to, or from new members, be sure to include a phone number, directions, and a map to your home!

**Scheduling Reminders**
The host should remind each family to arrive promptly so the meeting will start on time. In order for the meeting to end on time, the host should remind those with an assigned activity, to choose one that will require no more than
Preparing for a Tribe Meeting

the allotted time. Activities should be assigned on a rotating basis with the goal of introducing a new game, story, and craft each meeting. The older children should assist in running these activities.

**Seating Arrangements**
Set up extra chairs for your seating arrangement prior to the meeting. To conserve space, each child should sit on the floor in front of his or her parent. Ideal sitting is in a circle.

**Craft Setup**
The host should choose a craft that can be completed in the required amount of time. Consideration should also be given to items that will need to be glued or painted so that they will dry before the meeting concludes and remain unbroken when being transported home. Always make sure you have enough crafts for each child!

The table or area to be used for the craft assembly should be prepared in advance. Protect table and carpeting from paint or glue spills with drop cloths or newspaper. Have craft items arranged and ready to go for assembly. Pre-bagging small pieces makes for quick distribution. Also make sure you have a few extra pieces on hand in case parts are missing or become broken. Printed craft directions and a pre-made sample are always helpful. To minimize waiting, make sure to have at least triplicates of any required materials needed for assembly (*3-4 glue bottles, 3-4 sets of paint bottles, brushes for each child, etc.*). Don't forget about safety issues when items such as knives or hot glue guns are needed. Place them in separate areas accessible to the parents only.

**Refreshment Setup**
The host should prepare all cooked snacks or beverages made from powder, concentrate, or coffee in advance. Cups, plates, and napkins should be set up prior to the meeting as well. Expect spills from young children and have sponges or paper towels ready! Use plastic table cloths or drop cloths to protect wood and carpeting. Plastic or paper items prevents broken glasses or dishes. The host should avoid serving more than two items for refreshments. Use finger foods, but always keep in mind any food allergies fellow tribe members may have. Eating together should always be stressed.
TRIBE MEETINGS

A traditional tribe meeting is held at least once or twice per month in families’ homes on a rotating basis. Although the meeting is usually held in the home, it can also be at some pre-arranged location such as a meeting room of your local church, library, community center, etc. Size of the tribe may also dictate here. Try to have meetings year-round.

Planning and Running a Tribe Meeting
The host family will usually be responsible to plan and provide the craft, refreshments, games, etc. These are all part of planning a meeting. The Chief will officiate the meeting, then turn it over to the host. A traditional tribe meeting will usually contain the following:

- Opening and closing ceremony
- Scouting Reports
- Craft Project
- Story
- Game
- Refreshments

Opening and Closing Ceremony
Be flexible and tailor it to the needs of your tribe but try not to remove the traditional and ceremonial components.

Scouting Reports
The scouting reports are presented by the children. Each child is given the opportunity to tell the tribe about an experience (or report on a subject) that has happened to them in the past month. The Tribe Chief may assign a subject. The types of subjects can be endless: things in nature, tribal Indian lore, athletics, animals, hobbies, family fun, favorite Bible stories, vacations, etc. If the tribe prefers, the children can tell of their favorite parent/child experience from the past month, such as a taking a hike or attending a sporting event together. The children can also tell of a special personal happening that has recently occurred.

Scouting reports are an important part of the tribal ritual. They develop self-confidence in the child by teaching them to stand before the group and express themselves. The parent should make sure the child is prepared before the meeting to avoid an embarrassing situation. Scouting reports are encouraged, but not a mandatory part of the tribe meeting. Occasionally, it may be a good idea to reward the son or daughter for their scouting reports with a bead, eagle claw, feather, etc.

Craft Project
Ideas for craft projects are plentiful. Those with a nature or Indian theme (great for building your stock of Indian regalia), are always popular. Many seasonal crafts can also be a hit with the children. Keep your project selection simple enough so the children can complete with help from their parent, yet remain interesting enough for all of their age groups. If the craft project will take longer
Tribe Meetings

than the allotted time, consider preparing part of the craft in advance of the meeting. Pre-bagging also saves time passing things out. Your craft selection will determine whether or not parents can make the craft for themselves as well. Parents love crafts too!

Games
Choose a game that includes all tribe members, even parents. Adult participation in the game is important. Consider going outdoors if possible as this is usually the loudest portion of the meeting.

Story
It is good practice to follow the game with a story as it allows the group to settle down and refocus. Many Indian-related stories are available from the program-support materials which teach a lesson while sparking discussion. This manual also contains a few stories in Chapter 11. Take a trip with your child to your local library to find additional stories.

Storytelling and teaching the ways of the Indian, go hand in hand. However, always remember the great words of one of the great storytellers of our modern times, Walt Disney:

"I would rather entertain and hope they would learn, than to teach, and hope they were entertained!"

Other Possibilities
The tribe meeting can include a number of other appropriate activities such as talks by the Chief; show-and-tells of hobbies or pets; songs; devotions; etc.

Refreshments
These are served at the end of all activities, just before closing. Limit these to a dessert or two, and some form of beverage. Be aware of any children and/or parents that have special dietary restrictions or allergies. Homemade goodies are usually a favorite. Many times homemade desserts are fashioned around the season such as Halloween, Thanksgiving, Christmas, etc.

Attendance at Meetings
As this is a parent & child program, the parent must attend the meeting with the child. BE ON TIME to your tribe meetings! A meeting that starts late will end late. This can leave children tired the next day, if held on a school night. A meeting schedule should be established as soon as possible so host families are aware of their meeting date. Meetings should be scheduled on the day most acceptable to all. Assigning a calendar of meetings at the start of the program year seems to be most effective. Try sticking to same day of week because everyone can plan those dates well in advance.
SAMPLE TRIBE MEETING PROCEDURE

“Parent’s only” business should be discussed, before the start, at the conclusion of the meeting, or at a separate meeting if necessary.

**Opening Ceremony**

**Host Parent:**

“Everyone please form a circle.” (standing). “Welcome to the tepee (home) of . . .” (Host family’s Indian names).

“Drum Beater,” (host child)” one beat of the drum for each person here please.”

**Chief recites an invocation to the Great Spirit such as the following example. All raise their hands toward the Great Spirit.**

Chief:

“Great Spirit, as we gather at this tribal council, we thank you for this gift of sharing between fathers/mothers and sons/daughters. We thank you for these friends, and ask of your wisdom and guidance.”

“Let us recite the Pledge of Allegiance.”

All:

“I pledge allegiance to the flag, of the United States of America, and to the Republic for which it stands, one nation, under God, indivisible, with liberty, and justice for all.”

All sit on floor, children in front of their parent.

Chief:

“What are the Ojibway Six Aims of the NATIVE SONS AND DAUGHTERS® Programs?”

All:

(Chief or Host parent can lead)

“To be clean in body and pure in heart.
To always be friends with my dad/mom/son/daughter.
To love the sacred circle of my family.
To be attentive while others speak.
To love my neighbor as myself.
To seek and preserve the beauty of the Great Spirit’s work in forest, field and stream.”

Chief:

“Wampum Bearer, please call the roll, and collect the dues.”

Wampum Bearer calls each person present by his or her Indian name. Each parent tells of something good (a good deed or service, etc.) they did since the last meeting. Each child tells of something good they did, or how they earned their wampum. (Wampum container is passed around.)
Wampum Bearer:
“Chief, the wampum has been collected and was well earned.”

**Meeting Activities**
Chief:
“We will now have the Scouting Reports from the sons/daughters. The subject of the report is . . .”

*The host children start, first reciting their Indian name, then give their report . . .

“. . . All reports have been completed.”

Chief:
“Dads/Moms let us applaud the fine reports these young sons/daughters have given.” (*Applause*)

“I now turn the meeting over to” (Indian names), “our host family.”

*The host parent will now direct the activities for the remainder of the meeting. As previously explained, these activities will normally include a craft that everyone participates in, a story with a meaning, a game with parent participation, and a snack. Make sure activities can be completed within the meeting time frame. The length of time for crafts or games should be determined by the current meeting’s timetable. It is suggested to do the craft first, then if the craft runs into overtime, the game can be shortened or eliminated altogether. Snacks are generally served after all activities have been completed. Serving soft drinks during other meeting activities causes too much distraction. At this point, all planned activities have been completed.*

Chief:
“Is there a report from the longhouse?”

*The longhouse representative (or chief) will now give updates and highlights of coming program activities and items of interest to the children (i.e: campout, canoe trip). Save business talk for Parents Only Meetings!*

**Closing Ceremony**
Chief:
“Let us stand and form the Tribal Circle of Unity to close our meeting. Let us join hands as a symbol of our unity and our bond as parent and child together.”

A closing ritual with an Indian or nondenominational prayer, or having everyone tell of something special that they are thankful for is appropriate. If each person speaks again, have them recite their Indian name. This ritual is chosen and molded by each tribe. Once a ritual is selected that all are comfortable with, it should remain this way. The host parent or chief can start or recite the ritual.
Host Parent:
“I give thanks to all those who have attended our meeting. Travel safe on your journey home.”

MEETING IS ENDED

If the tribe has a program manual in its property box, it should be given to the parent that will host the next meeting for reference purposes.

SAMPLE CLOSING PRAYER

The use of an Indian prayer or devotion can be a special part of the tribe meeting or gathering. The following is only one such prayer that can be learned individually, or as a group. This nondenominational prayer is a great way to close a tribe meeting. It is hoped that prayers or devotions become a tradition in your local program for many years to come. Although they are intended to be silent, one person may lead a group prayer by speaking the words.

**Prayer for the Great Trail**

Great Spirit, who’s loving hand cares for all things, from the highest of majestic mountains, to the smallest of flowing streams, look with favor on these humble ones that stand before you. Grant that we may see the sunset of another day.

We ask of Grandfather Sky, the wisdom to live in peace with all peoples, and we ask of Grandmother Earth, the wisdom to live in harmony with all things in nature.

For all these things we are truly thankful, as you guide us along the great trail of life.

Greg Measor, National Chairman, National Longhouse, Ltd. 2003

*(Additional prayers can be found in Chapter 6 - First Nation Theme)*
TIPS FOR A SUCCESSFUL MEETING

1. Start the meeting ON TIME. Do not delay the start for one or two members. This will encourage latecomers to be on time.

2. Set a calendar for tribe meetings, usually the same day each time (e.g. first Monday of each month). Schedule and assign host families at least six months in advance.

3. The meeting should typically run one to two hours, unless it is a special tribal outing. Adjust your time frame to suit the needs of your tribe.

4. To control excessive or out-of-turn talking, especially during meeting rituals, many tribes use a "Talking Stick," or a "Talking Feather."

   The only person allowed to talk while the stick is in use, is the one holding it. Passing it around gives everyone a chance to talk uninterrupted.

5. Gear the meeting towards the interests and attention levels of the children. Make sure the children feel that they are an important part. Give praise to all when possible.

6. Balance the ritual with the fun and lighthearted parts of the meeting. Be careful though, not to let the crafts and games totally overrun the content of the meeting.

7. Keep business discussions to a minimum, preferably before or after the meeting, if at all.
THE PARENTS-ONLY MEETING

It is a good idea and healthy for the spirit of the tribe to have an occasional "PARENTS-ONLY" meeting to discuss tribe business and upcoming events.

The parents meeting allows for the opportunity to effectively plan in detail and make assignments. Valuable time can be wasted if all tribe business is conducted at regular tribal meetings. Business cannot be conducted effectively when distractions occur from children who are bored with the discussions. The parents meeting also allows the adults additional time to strengthen friendships and achieve a greater level of comfort in belonging to the program.

Suggestions and Recommendations

1. Conduct monthly parent meetings or at least on some type of regular basis.

2. The Chief should prepare and distribute an agenda in advance to allow the parents time to reflect and prepare notes.

3. If necessary, invite a council officer, elder, or other experienced person to help with planning or problem solving.

4. This could be an opportunity to invite a possible recruit (parent) to learn about the program.

5. If a separate night is difficult, take the children home, then reconvene for the parents meeting.
CHAPTER 4

Awards, Patches, Program Attire, and Materials
Chapter 4 - Awards, Patches, Program Attire, & Materials

AWARDS

Patches are one of the primary methods in which the program can commemorate participation in events and also serve as awards of merit or achievement. Other forms of awards may include beads, claws and feathers just to name a few. Patches may be awarded for participation in major program events or as special awards. At outings, such as a museum visit, patches may be available for a separate purchase if not included in the cost of the event. Your local program will probably have an outline of the awards program that is in place.

A few guidelines to remember about awards programs:

- Awards should serve as reward for accomplishment. The accomplishment can be very simple, such as participating in an event, to something challenging that requires working toward an achievement. Handing out awards just for the sake of it, reduces the meaning each award should have.
- Recognition for accomplishments builds self-esteem, especially at the young ages. The age and skill level of those involved should be carefully considered when developing award plans. Do not overemphasize awards to be given at the expense of enjoying the experience.
- “Honor in giving”, and “honor in receiving” is a part of North American Indian culture. Try to make the presentation of awards a memorable and honorable experience.
- Awards for members can serve as important tools to encourage participation in events, whether on the tribe level or on the longhouse (nation) level.
- Awards can be structured to the individual, tribe, and leadership levels of the program.
- Remember there is no standard format. Creativity and flexibility are keys to success.
Some awards acknowledge volunteers of a longhouse or region as with this Great Lakes Regional Advisory patch for the fall meeting of 2009.

Other awards recognize participation or excellence.

Feather awards and other regalia can honor program milestones or tribal achievements.

Decorative wall plaques can give thanks to volunteers for their program contributions.

The National Longhouse Joe Friday Award combines regalia with a wall plaque.

Finally, a few awards can comically recognize those members who have been enrolled since the beginning of time.
Chapter 4 - Awards, Patches, Program Attire, & Materials

AWARD PROGRAMS

Award programs that honor achievement can be structured in many ways. Some programs have progressive awards integrated so that each year, a different set of goals is presented. This system is designed mostly for first-year tribes that start fully new and continue as a group for their entire stay in the program.

Progressive Achievement Awards Structure

EXAMPLE 1:

1st Year:

A series of different colored feathers where each is earned for achieving a specific goal.

2nd Year:

A series of different colored bear claws where each is earned for achieving a specific goal.

3rd Year:

A series of different colored beads where each is earned for achieving a specific goal.

EXAMPLE 2:

A series of colored-tipped feathers where each is earned progressively through a specific accomplishment such as perfect attendance, a good deed, or even time spent in the program. The pace is set either individually or by the tribe. A special feather or award is usually given once the entire series has been earned/achieved. Feathers can be replaced with beads, claws, or even a combination of items that have a unique method for mounting, wearing, or displaying them.

Note: Although a competitive spirit can be healthy for a child’s development, some award programs are purposely designed in limiting competition. Great care must be taken to keep the focus of the award system from being lost by overzealous competition.
Tiered Achievement Program

Native Sons and Daughters Programs®
Achievement Definition
Phase I (ages 7-8)

<table>
<thead>
<tr>
<th>Choose 3: Home/Tribal</th>
<th>Choose 3: Programs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meaning of the headband.</td>
<td>Tell a story at a tribal meeting.</td>
</tr>
<tr>
<td>Learn the Six Aims.</td>
<td>Attend at least two consecutive longhouse events.</td>
</tr>
<tr>
<td>Learn everyone’s Indian name.</td>
<td>Tribe sponsored craft at a longhouse event.</td>
</tr>
<tr>
<td>Attend five consecutive tribal meetings.</td>
<td>Visit another tribe’s council meeting and discuss.</td>
</tr>
<tr>
<td>Help mom/dad around the house.</td>
<td>Overnight camping with mom/dad.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Choose 3: Handicrafts</th>
<th>Choose 3: Nature Study</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tomahawk</td>
<td>Collect and identify rocks.</td>
</tr>
<tr>
<td>Rattles</td>
<td>Collect and identify fossils.</td>
</tr>
<tr>
<td>Invitations</td>
<td>Collect and identify leaves.</td>
</tr>
<tr>
<td>Coup stick</td>
<td>Collect and identify wood.</td>
</tr>
<tr>
<td>Tom-tom</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Choose 2: Athletics</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Run 50 yards.</td>
<td></td>
</tr>
<tr>
<td>Catch, throw, field, and hit a baseball.</td>
<td></td>
</tr>
<tr>
<td>Any selected single event in athletics.</td>
<td></td>
</tr>
</tbody>
</table>
Native Sons and Daughters Programs®
Achievement Definition
Phase II (ages 7-8)

**Home Projects: Complete 2**
- Attend tribal council meetings for one year with no unexcused absences.
- Help mom or dad in special ways.
- Perform community volunteer work (*charity drives, clean-up work, etc.*).

**Research: Complete 2**
- Make a poster or display requiring research about your own tribe.
- Tell a story requiring research.
- Assist a new tribe in a minimum of two meetings.

**Handicrafts: Complete 5**
- Bird house
- Coup stick
- Bird feeder
- Build a boat
- Bead work
- Make a map
- Invitations

**Nature Study: Complete 4**
- Make a field trip.
- Visit a museum as a family or tribe.
- Visit a historic site.
- Catch a fish and identify.
- Visit a zoo.
- Raise a perennial flowerbed from seed.
- Tour a cavern.
- Visit an observatory or planetarium.

**Athletics: Complete 3**
- Run 50 yards.
- Throw a baseball 80 feet (*in air*).
- Standing broad jump - 4 feet.
- Running broad jump - 6 feet.
- Be a member of an organized team.
- Attend a sports event as a tribe.

**Longhouse: Complete 3**
- Participate in four longhouse events in 12 months.
- Attend a longhouse meeting.
- Participate in a Christmas parade.
- Participate in a Pinewood Derby.
- Prepare display/poster for tribe banner at longhouse event.
### Award Programs

#### Achievement Definition

**Phase III (ages 9-10)**

<table>
<thead>
<tr>
<th><strong>Outdoor Skill:</strong> Complete 3</th>
<th><strong>Longhouse:</strong> Complete 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Learn how to read a compass.</td>
<td>Attend two longhouse meetings.</td>
</tr>
<tr>
<td>Learn how to steer a canoe.</td>
<td>Participate in ALL parades.</td>
</tr>
<tr>
<td>Learn how to read a map.</td>
<td>Attend one longhouse-sponsored overnight camp.</td>
</tr>
<tr>
<td>Learn how to plan for shelter, water, and food.</td>
<td>Build a Pinewood Derby car and participate in longhouse Pinewood Derby.</td>
</tr>
<tr>
<td>Learn where to find dry materials in wet weather.</td>
<td></td>
</tr>
<tr>
<td>Learn how to start a campfire and put it out.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Camping:</strong> Complete 4</th>
<th><strong>Athletics:</strong> Complete 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Weekend campout with family or tribe.</td>
<td>Run 50 yards.</td>
</tr>
<tr>
<td>Set up a tent.</td>
<td>Throw a baseball 80 feet <em>(in air)</em>.</td>
</tr>
<tr>
<td>Set up a bedroll with three blankets.</td>
<td>Standing broad jump - 4 feet.</td>
</tr>
<tr>
<td>Clean up after meal <em>(outdoor only)</em>.</td>
<td>Running broad jump - 6 feet.</td>
</tr>
<tr>
<td>Lead a night hike.</td>
<td>Attend a sports event as a tribe.</td>
</tr>
<tr>
<td>Start a campfire.</td>
<td></td>
</tr>
<tr>
<td>Put a campfire out.</td>
<td></td>
</tr>
<tr>
<td>Cook on an outdoor fire.</td>
<td></td>
</tr>
</tbody>
</table>
### Native Sons and Daughters Programs®
#### Achievement Definition
##### Phase IV (ages 11-12)

<table>
<thead>
<tr>
<th>Complete 4: Outdoor Adventure</th>
<th>Complete 3: Social Projects</th>
</tr>
</thead>
<tbody>
<tr>
<td>Take a friend to campout and show them how to camp.</td>
<td>Help mom or dad in some very special way.</td>
</tr>
<tr>
<td>Overnight backpack trip with parent/family or tribe.</td>
<td>Help with wildlife conservation in some way.</td>
</tr>
<tr>
<td>Make a first-aid kit for your tribal outings.</td>
<td>Help a younger member of another tribe to build a minicar.</td>
</tr>
<tr>
<td>Two-mile hike with tribe.</td>
<td>Attend tribe meetings for 1 year with no unexcused absences.</td>
</tr>
<tr>
<td>Five-mile canoe trip with parent and/or tribe.</td>
<td>Do volunteer work for the community <em>(charity drives, cleanup work, etc.)</em>.</td>
</tr>
<tr>
<td>Total of two nights camping with family or tribe in a tent or trailer.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Complete 6: Athletics</th>
</tr>
</thead>
<tbody>
<tr>
<td>Be a member of an organized team.</td>
</tr>
<tr>
<td>Attend a sports event with the tribe or family.</td>
</tr>
<tr>
<td>Give a two minute talk on good sportsmanship.</td>
</tr>
<tr>
<td>Go on a bike hike with your tribe.</td>
</tr>
<tr>
<td>Shoot hoops with mom/dad for one hour, three times.</td>
</tr>
<tr>
<td>Play baseball catch with mom/dad for one hour, three times.</td>
</tr>
<tr>
<td>Play football catch with mom/dad for one hour, three times.</td>
</tr>
<tr>
<td>Start a pickup game at a longhouse event with younger tribes.</td>
</tr>
</tbody>
</table>
**Basic Feather and Bead Awards**

<table>
<thead>
<tr>
<th>Sons (Feather)</th>
<th>Daughters (Bead)</th>
<th>Goal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yellow</td>
<td>Yellow</td>
<td>Know the Indian and real names of all big and little children in your tribe.</td>
</tr>
<tr>
<td>Orange</td>
<td>Orange</td>
<td>Know the Indian ritual by heart. <em>(These are the slogan, aims and pledge.)</em></td>
</tr>
<tr>
<td>White</td>
<td>White</td>
<td>Parent/child make a craft project for the tribe. This project becomes a part of the tribal property and is used in tribal meetings. Some examples are: Tom-Tom, Property Chest, Talking Stick, Coup Stick, Campfire, Peace-pipe, etc.</td>
</tr>
<tr>
<td>Kelly Green</td>
<td>Kelly Green</td>
<td>Attend an authorized nation camp out in the fall, winter or spring.</td>
</tr>
<tr>
<td>Gold</td>
<td>Pink</td>
<td>Get a new parent and child to join the NATIVE SONS AND DAUGHTERS® Programs. Either for your tribe or another tribe. The participating mom or dad invites the parent and the participating son or daughter invites the child.</td>
</tr>
<tr>
<td>Black</td>
<td>Black</td>
<td>Learn the songs by heart. The songs required for this award are: <em>(determined by the program leaders).</em></td>
</tr>
<tr>
<td>Blue</td>
<td>Blue</td>
<td>Attend an individual tribal overnight camp out. Parent and child must walk through the woods or fields together. Each will report at the next meeting about interesting nature observations on the walk.</td>
</tr>
<tr>
<td>Red</td>
<td>Red</td>
<td>Tribal visitation: Parent and child must attend one meeting of another tribe then make a report to their own tribe - about the points of interest of the meeting. Be sure to make appointments with the host of the tribe you will be visiting.</td>
</tr>
<tr>
<td>Maroon</td>
<td>Purple</td>
<td>Starter Maroon Feather for the sons. Starter Purple Bead for the daughters.</td>
</tr>
</tbody>
</table>
Chapter 4 - Awards, Patches, Program Attire, & Materials

Advanced Feather and Bead Awards

Advanced feather and bead awards are honored for parent and child projects requiring more time, effort, and manual skills than the first eight basic awards. These projects were chosen with the skills and interests of the older children in mind. It is hopeful the earning of feathers or beads will not only foster parent/child companionship, but will stimulate their interests to exceed actual requirements and make for a worthwhile project. Eight primary awards must be earned before attempting the advanced awards.

<table>
<thead>
<tr>
<th>Son (Bead)</th>
<th>Daughter (Feather)</th>
<th>Project</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tan</td>
<td>Natural Tail</td>
<td>This award is made for collecting and being able to identify by sight the leaves of ten trees common to the area. Parent and child should collect and mount on separate 4x6 cards good specimen from ten different trees. On the back of the cards should be written the common plant names. To qualify for the award, the child should be able to identify by sight, the first five leaves selected by the Tribe Chief without reference to the name written on the back of the card. The parent then identifies the five remaining leaves.</td>
</tr>
<tr>
<td>Red</td>
<td>Brown Tip Eagle Wing</td>
<td>This feather is awarded to the parent and child team upon explanation and demonstration before the tribe of the ability to give the program Aims using standard Indian sign language. The Chief should pick at random any three of the Aims and ask the child to recite the Indian translation and demonstrate the appropriate sign language for each of these Aims. The father then follows with the remaining three.</td>
</tr>
<tr>
<td>Dark Brown</td>
<td>Black Tip</td>
<td>Child to demonstrate and parent to explain at least three of the basic Indian dance steps. The parent will act as Tom-tom Beater.</td>
</tr>
</tbody>
</table>
THE MEANING OF OUR EMBLEM

The basic design of the patch is that of an Ojibway Medicine Wheel as gifted to National Longhouse by June Friday-MacInnis, niece of the great Joe Friday. The patch elements and their meaning are as follows (from center, outwards):

Sacred Turtle
The Turtle symbolizes the bringing forth of the first land mast from the bottom of the Sea. The seven sections of the shell represent their eventual separation which formed the seven continents.

Great Spirit
The Turtle sits on the Eye of the Great Spirit, who’s blue color represents the Sea. The blue points of the Great Spirit symbolizes the four Spiritual Directions: East - the beginning of life from where the Sun rises; South - change from the southern winds bringing forth seasonal renewal to the Earth; West - the path of souls where Man must cross a body of water for his soul to enter the spirit world; North - completes the Circle of Life and represents strength and endurance.

Humankind
The Spiritual Directions point to the four colors of Man. The Eye of the Great Spirit is watching over the four races from all directions. The green outer rim of the Medicine Wheel circles the four races of Humankind and ties them together in brotherhood.

Feathers
Program members attach a feather to the Medicine Wheel. One for each member of their family, enrolled in the program.

Six Aims
Each of the six colors represents one of the Six Aims.
THE MEANING OF OUR HEADBAND

**PICTOGRAPHS:** Except for the waves and text, the headband uses only Sioux/Ojibway pictographs as historically cataloged by the work of William Tomkins, circa 1931.

<table>
<thead>
<tr>
<th>Sociability</th>
<th>Girl, Man, Boy</th>
<th>Discovery</th>
<th>Direction</th>
<th>Great Spirit Everywhere</th>
<th>Day</th>
<th>Tree, Corn</th>
<th>White Hawk</th>
<th>Rest</th>
</tr>
</thead>
<tbody>
<tr>
<td>Camp Fire</td>
<td>Girl, Woman, Boy</td>
<td>NATIVE SONS &amp; DAUGHTERS® Programs</td>
<td>Inspired</td>
<td>Night</td>
<td>Grass</td>
<td>Island</td>
<td>Fish</td>
<td></td>
</tr>
</tbody>
</table>

**TRANSLATION:**

**Left Side of Headband — Creation of the Program**

The Great Spirit inspired and provided direction to the NATIONAL LONGHOUSE® Council, who talked among themselves until they discovered the NATIVE SONS AND DAUGHTERS® Programs. They invited the dad, son, & daughter . . . and the mom, son, & daughter . . . to come join the new program with other families, so they could become a tribe, and enjoy sociability with one another, along with activities around a campfire.

**Center of Headband — The Creator**

The Great Spirit is the focal point of the headband. The waves radiating from the Great Spirit symbolizes his love. As with the Ojibway, the color red is used to represent Love. The waves also provide a path for the storyline and help to segregate the pictographs into sections.

**Right Side of Headband — Creation of the World (based upon Genesis)**

In the beginning, the Great Spirit created the Earth Lodge. He commanded there be light and called it Day and separate it from the darkness which he called Night. This was the first day. He then separated the Sea from the air and called the heavens Sky. This was the second day. On the third day, he raised an Island from the Sea and covered it with Grass, Trees, and Corn. On the fourth day, He placed lights in the Sky - a bright Sun for the Day and a dimmer Moon and Stars for the Night. On the fifth day, He placed the Fish in the Sea and the White Hawk in the Sky. On the sixth day, he provided Antelope and created Man and Women in his likeness to rule over what he had just created. On the seventh day, having been pleased with what he created, he rested.
PROGRAM ATTIRE

Soon after joining the program, National Longhouse will gift a "New Member Packet" to you through your local longhouse. Depending on the tradition fashioned by your local program, New Member Packets may be presented to new members as a part of a special Induction Ceremony. The packet contains a Welcome Letter along with complimentary program headbands, patches, Tribal Members Handbook, automobile window decal, and program flyers or brochures. It is our way of saying “Thanks for taking interest in a great family program!”

Your headband and patches are an important part of the program. Both link your participation to the Indian theme. Through their visual symbolism, they connect the important things in life to the Great Spirit. To properly display your patches, you will need to make or purchase a vest for both you and your child. Your tribe’s preference will dictate vest color, style, and whether it is home-made, ready-made, or tailored from a kit. As time progresses, the vest will take on greater significance. It will serve as a permanent keepsake of the events you and your child have attended. Long after that final campfire, the vest and its patches will rekindle those memories of when parent and child took the time to share an experience together. Vests can be a great project for a new tribe too!

Depending on your local longhouse, members may be given the opportunity to purchase hats or shirts that display local program logos. Often these can be customized with tribe or Indian nicknames as well.

Purchasing information on shirts and vests should be available from your program council officers. Additional products with the national logo are available from National Longhouse’s online Program Store. Access the store through your online membership registration account. 🌐
OTHER AVAILABLE PROGRAM MATERIALS

National Longhouse Materials
The following is available through your longhouse chief:

Tribal Members Handbook
A free scaled-down version of this Program Manual which provides basic program information, tribal meeting tips, memory pages for keepsaking photos, ticket stubs, commentaries, etc. National Longhouse makes this 40-page handbook available to its registered families each year.

Great Lakes Regional Advisory Lodge Materials
The following are available for purchase through the GLRAL Chief or Wampum Bearer:

Twenty Tepee Tales
A collection of 20 Native American stories that teach a lesson and inspire discussion.

The Tales of Running Deer
Twelve more Native American stories in the same format as Twenty Tepee Tales.
Rituals and Ceremonies
A collection of ceremony examples which include fire lighting techniques as well as Indian prayers and deviations.

Help Paper Series
A collection of papers that provide help on many common program subjects. Topics include Award Programs; Fire-starting; Fund-raising; Nature Programs; Newsletters; Officers Help; Recruitment & Promotion; Selecting & Planning Events, Storytelling; Successful Tribes; Tribal Games & Crafts; and more.

Event Planning Manual
A collection of papers on planning many of the events common (and some not so common) to NSD programs including Campouts, Hayrides, Parent/Child Dances, Pinecar Derby, Game Carnivals, and more.

Native American Theme Field Trips
(Great Lakes Region states of Indiana, Michigan and Ohio only) A collection of “where-to-go” field-trip suggestions for Native American historical sites, museums, festivals, etc.
Chapter 4 - Awards, Patches, Program Attire, & Materials

Camp Recipes of the Great Lakes Region
A fun collection of cooking recipes for camping. It features all types of cooking including some Native American recipes. Many are child friendly.

Third Party Materials
The following is available for purchase through the third party vendor:

Native Sons & Daughters™ Medallion
100 Clegg St.
Walden, Tn. 37377
(888) 222-8228 Toll Free
or (423) 886-2721
Fax: 423-886-4969
http://www.nsdmedallion.com

A bronzed medallion of the NATIVE SONS AND DAUGHTERS PROGRAMS® medicine wheel on the front, and a personalized engraving on the back of you and your child’s Indian nicknames; longhouse or nation name; etc. Available in a variety of options . . . as leather or chain necklace; in a presentation box or leather pouch; as part of a photo plaque. A perfect item for an award or gift. 🎁
CHAPTER 5

CAMPOUTS
CAMPOUT SUPPLY LIST

1. CLOTHING/BEDDING
   • Pillows (if desired), sleeping bags and/or warm blankets.
   • Feathers, vest, and headband (with tribe and personal names written on them).
   • Two complete sets of the following:
     - Shirts/blouses.
     - Pants, jeans, shorts (if hot).
     - Underwear, socks.
     - Shoes, sneakers, boots.
     - Jackets, coats, sweaters, sweat shirts.
     - Gloves, mittens, hats.
   • Pajamas, nightgown, bathrobe.
   • Swimsuit, beach sandals, goggles, nose plugs, etc. (If hot or an indoor pool is available).
   • Rain gear (raincoat, boots, umbrella, etc.), if needed.
   • Tent, plastic tarps, stakes, hammer, rope, etc. (if outdoor camping)

2. TOILETRY ARTICLES
   • Towels, washcloths, soap, shampoo.
   • Toothbrush, toothpaste, cups.
   • Comb, brush.
   • Shaving equipment.
   • Other personal items (deodorant, barrettes, etc.)
   • Sun screen or suntan lotion.
   • Insect repellent.
   • First aid kit (one per tribe).

3. MISCELLANEOUS EQUIPMENT
   • Flashlight.
   • Camera.
   • Fishing poles, tackle, bait.
   • Games (cards, chess, checkers, backgammon, etc.).
   • Books, drawing paper, markers, crayons.
   • Tribal property (table centerpiece, noisemakers, etc.).
   • Musical instruments, drums, bells.
   • Softball, football, frisbee, soccer ball, etc.
   • Ice-skates, sleds, skis, etc.
   • Water for coffee, tea, beverages.
   • Empty bags for trash or to carry home treasures.

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Chapter 5 - Campouts
Campouts can be fun and safe if participants and program leaders do some preparatory planning as well as obeying all campground rules.

**Medical Emergency Facilities**
Tribe chiefs and other program leaders should obtain the following emergency information prior to any campout:

- Phone Numbers for the closest local medical emergency facility, fire, and police departments.
- Maps and directions to the nearest medical emergency facility.
- Copy of the **Parental Consent Form** which contains the consent for medical treatment for any child who is attending a campout with an adult who is other than the child's legal guardian (**stepparent, grandparent, etc.**).
- A designated person(s) such as the nation chief or camp staff who participants can easily find and notify if medical attention is needed.
- Emergency home contact numbers for participants (**in case a parent is incapacitated**).

**Life-threatening Allergies**
Make sure your tribe chief and other program leaders who supervise the campout are aware of any life-threatening food, insect, or chemical allergies as well as any life-threatening medical conditions such as asthma that you or your child may have.

- Make sure to bring any medication prescribed by your doctor necessary to treat life-threatening conditions.
- Program leaders should notify the campground of any food allergies prior to the campout, so that the campground can make adjustments to the meals they may be serving to the group.

**List Medically Certified Participants**
Program leaders supervising a campout should have a list of any programs participants who are medically qualified to give CPR or other medical attention in an emergency (**Physicians, nurses, Emergency Medical Technicians, Life Guards, etc.**).

**Obey Campground and Program Rules**
Campground and program rules are for everyone’s safety. They should always be observed. Program leaders will also provide program rules prior and during a campout, either written or verbally. The camp staff will explain general camp rules either with a
handout or verbally prior to your group's first meal. Camp staff will also explain safety rules and supervise certain activities such as archery, horseback riding, canoeing, rifling, etc. Parents have an obligation to make sure their child listens, understands, and observes these rules.

**Parental Supervision**

Our program is designed for the parent to participate with their child. Therefore it is every parent’s obligation to pay close supervision to their child. Your child’s safety depends on it!

**Age-Appropriate Activities**

No one knows your child’s physical abilities better than you, the parent. You should allow your child to participate in only those activities that are appropriate for your child’s age, physical condition, and abilities. For your child’s own safety, we recommend to resist pushing them beyond their current ability or comfort level.
CHAPTER 6

FIRST NATION THEME
Chapter 6 - First Nation Theme

PROGRAM RESPONSIBILITY

Relevancy and Sensitivity

The use of North American indigenous cultures in the NATIVE SONS AND DAUGHTERS<sup>SM</sup> programs should be handled with respect and understanding. It can be an effective means of helping parent and child to appreciate the First Nation people of today. The First Nation way of life can provide many exciting learning experiences; each NATIVE SONS AND DAUGHTERS<sup>SM</sup> tribe will determine the extent to which it uses this program focus in its activities. However, it is essential for the tribe to remember the following “A-List” when borrowing from First Nation culture:

**Be Appropriate**
Make sure that the artifact, attire, or project you are duplicating is proper for your activity. Avoid using religious items for games and other secular activities. Likewise, avoid using secular or war items for Sunday Worship Services or other religious activities.

**Be Authentic**
When practical, always try to be as genuine and realistic as possible when duplicating First Nation artifacts and attire.

**Be Accurate**
Ensure that your authentic articles or use of cultural references are correct and factual by verifying with books, scholars, or reliable websites.

**Be an Asker**
Seek the advice of First Nation people, scholars, or organizations to aid you in your projects.

**Be an Acknowledger**
Appreciate and ascribe to the fact that historical culture is only a small part of First Nation culture of today. Be able to differentiate between the past and the present while understanding that First Nation culture is still an ongoing process. Remember that each tribe, band, or clan of First Nation people had and still has their own unique culture within the First Nation community.

**Be an Advocate**
“Help yourself by helping others.” Lend assistance and provide support to First Nation organizations or causes that benefit the basic needs and rights of our indigenous people.
Missionary Value

Learning of First Nation cultures can often be a useful tool to help parents reinforce family customs and moral beliefs with their children. Borrowing from First Nation cultures not only makes fun activities more interesting and visually stimulating, but often allows parents to point out cultural similarities, religious parallelisms, and help develop a habit of prayer. Doing community service or projects as a tribe, nation, or longhouse helps to instill an attitude of “help yourself by helping others.”

Cultural Similarities

Native American and European cultures share many similarities. Both groups treasure the importance of family, lineage, and heritage. Both value courage, honesty, loyalty, and integrity. They cherish the teaching of its tradition, ceremonies, and history through storytelling.

These stories tell of love, hate, jealousy, and compassion. They boast of man’s greatness, and magnify his folly. More importantly, they try to deliver cultural messages, so that lessons can be learned. This idea of instilling morality is the most essential concept shared by both cultures. That is, they have religious beliefs of some greater power creating us all. A religion that provides rules of behavior, dictates right versus wrong, and teaches respect.

Religious Parallelism

An individual can find many parallelisms between First Nation religions and other religions of today. However, there are three broad generalizations which First Nation religions seem to have in common with most theologic beliefs:

1. A well-defined religious system with a cosmology which explains through story-telling of how the universe and their society has come into being.

2. The worshiping of an Almighty Creator or Spirit and a belief that an evil, lesser supernatural being casts calamity, suffering, and death.

3. The belief in the immortality of one’s soul and an afterlife which provides a never-ending cornucopia of good things.

One example of parallelism is the similarity between Christianity and the religious beliefs of the Natchez.

Parallelism In Stories

The theology of the Natchez is based around a supreme being who lives high in the sky and is connected to the sun. They believe that long ago the son of their supreme being came down to earth and gave the Natchez (as his chosen people) the means to become civilized by providing them with rules, morals, rituals, and artistry. As a result, the Natchez became
all powerful over the other tribes. Finally, the son of the supreme being was retired into a stone which was eternally sealed within a great temple mound.

Another example of Christian parallelism is with Iroquois theology. The Iroquois believe in a "Great Spirit", or "Ha-wen-ne-yu" who rules over everyone and everything. Because he is so almighty, he leaves the tending of the material world to lesser supernatural beings, akin to our Christian angels. Most of the details about this god is kept a mystery, since it is believed that humans are incapable of his understanding. Therefore most of the Iroquois lore surrounds these lesser beings known as "Invisible Agents" or "Ho-no-che-no-keh." who have direct impact and contact with man.

The Iroquois also believe that evil is controlled by the Great Spirit’s brother, "Ha-ne-go-ate-geh", or "the Evil-minded." He and inferior beings under his control are responsible for the earthly calamities and maladies of man. The Great Spirit has no positive influence over his brother, but is able to overcome him when it is deemed necessary.

Similar to Christians, the Iroquois have a personal choice to either obey the Great Spirit and his Agents, or fall to the submission of the Evil-minded. Upon one’s death, the Great Spirit judges the soul to either allow it to rise into salvation in the afterlife, or force it into punishment through eternal damnation.

**Parallelism Through Use of Prophets**

Although very limited, a few Native American religions use patriarchs and prophets to trace their religious development through time. This is similar to the major Abrahamic religions of Christianity, Judaism, and Islam. The most noted examples are Handsome Lake in the Iroquois Confederacy; Sweet Medicine of the Cheyenne; and White Buffalo Woman of the Lakota & Dakota tribes. Similar to Moses and the Ten Commandments, each of these figures present sacred laws to Native Americans.

**Handsome Lake** (1735-1815) — Seneca Chief Ganioda'yo or Handsome Lake is best known for being a religious reformer and prophet who awakened the Haudenosaunee (People of the Longhouse) or Six Nations Iroquois Confederacy. As a half-brother to Chief Complanter, he struggled with alcoholism up until April 8, 1799. It was then, in a near-death state, that he said he was visited by three of four beings sent by the Great Creator (the fourth returned to the Creator to report that contact was made).

The beings said the Creator was saddened by the cultural disintegration of the Iroquois influenced by the arrival of the whites. He therefore sent each of the three beings (Hadionyâ’gegon) to deliver a message:

1. Do not let others think you are special because you were chosen, the Creator treats all of his creations equally.
2. The Great Feather Dance must be done twice a year to lift his people’s spirits.

3. Eating and drinking of June strawberries will have medicinal effects.

Handsome Lake was also told that the fourth being would return to reveal the last message over a span of time. This happened later through a series of subsequent visions. Handsome Lake was prompted to record these 130 or so messages, stories, and prophecies into his “Gai’wiio’” (Good Word) or Code of Handsome Lake.

This Code says that its messages must be observed if an Iroquois wishes his soul to join the Creator in the sky. It forbids drinking of alcohol, wife abuse, adultery, stealing, lying, and witchcraft among other things, while stressing kindness to children, the hungry, and disadvantaged. Handsome Lake predicts war, famine, the destruction of the environment, and annihilation of the world by fire in 2100. He curiously appears to warn of damage to the ozone layer, saying calamity will strike if the Odä’eo (the veil over all) which regulates the air over the earth is destroyed.

Critics say that the real influence for the Code was due to contact with Handsome Lake’s Quaker neighbors. In 1802, President Thomas Jefferson gave praise to the Code while meeting with its author in Washington, D.C. However, he and his message soon fell out of grace when zealots killed several women whom the prophet believed were witches.

The Code is still practiced and recited today by the Six Nations who meet in mid-thanksgiving (between January 15 and February 15) and in September. The reading of the “Gai’wiio’” always takes three days.

**Sweet Medicine** — A legendary Cheyenne prophet who lived ages ago. He brought rule and order to the Cheyenne after being given Four Sacred Arrows from spirits from above. Because the Cheyenne lacked written text, the legend of Sweet Medicine developed into many variations over time.

The basic legend says that the Cheyenne were once lawless and crude. However, one couple was good and gave birth to a daughter. The daughter grew to be a young girl and had a series of dreams in which a man said “Sweet Root is coming.” Through miraculous conception, the girl secretly gave birth to a boy. Because of her shame, the single mother abandoned the baby who was found by a childless old woman. The elderly woman and her husband raised the boy who they named Sweet Medicine. He was named so, because he was found among a patch of sweet root, a medicinal plant used to aide nursing mothers.

As a young boy, Sweet Medicine displayed various special powers. The most noted was his ability to make food appear to feed his hungry village. However, upon killing and skinning his first buffalo calf, an elderly chief tried to take the hide. Sweet Medicine refused to allow the chief to do so, since a boy’s first buffalo kill is very special. The two struggled,
and Sweet Medicine struck the old man in the head with a buffalo bone, who was either knocked unconscious or killed (depending the legend’s version). The warriors chased Sweet Medicine for such disrespect. The young boy fled while periodically appearing, then disappearing just out of their reach, but each time dressed in a different warrior garment. When the warriors finally gave up their chase, Sweet Medicine found himself far from home on a mountaintop with a secret cave. (Either Bear Butte in the Back Hills of South Dakota or Devils Tower in Wyoming). In it, he was visited by spirits from above who gave him Four Sacred Arrows that possessed special powers. He was taught how to pray to the Arrows and memorize its sacred laws. He was told that if he taught the Cheyenne the way of the Arrows, they would prosper and not be hungry. So he did, and the Cheyenne prospered.

On his deathbed, Sweet Medicine returned to the mountain and told his people a prophecy. He warned them that in the future, they would be visited by strange white men who would try to trick them into forgetting the way of the Four Sacred Arrows. The Cheyenne would be offered strange gifts, but they should not accept. They would be offered pleasant tasting food, but they should not eat. It would be unhealthy. The white men would ride strange animals and take Cheyenne land. These men would kill all the buffalo and have sticks that would shoot fire to kill the Cheyenne too. If the Sweet Medicine’s people chose to adopt these strangers’ way, the Cheyenne would exist no more.

**White Buffalo (Calf) Woman** — A key supernatural figure named “Pte Ska Win” (White Buffalo Woman or White Buffalo Calf Woman) who is believed to have given the first Chanupa (Sacred Pipe) and its ceremonies to the Lakota & Dakota people.

Although many versions exists, the legend basically tells that long before horses were available, the Lakota/Dakota had to hunt by foot. Therefore, they were always hungry. Two hunters left camp and saw a beautiful woman. It was apparent by her white clothing that she was a holy woman. One hunter found her so beautiful, that he approached her to make her his own. The other hunter gave warning to be respectful, but it was ignored. When the disrespectful hunter touched her, a cloud surrounded them and when it cleared, he was but a pile of bones on the ground. White Buffalo Woman then turned toward the good hunter and commanded his return home to tell his people to prepare for her arrival. He did so and his people prepared.

Upon her arrival she presented the people with a Sacred Pipe made from red stone and adorned with 12 eagle feathers. She taught them how to smoke the Chanupa, how to pray, and how to perform its ceremonies. She told them that if they respected the pipe and Mother Earth, they would prosper. Before leaving, she said she would watch them
through four ages, and return in the end. As she walked away in the distance, she rolled around and stood up as a white buffalo calf, vanishing to the north. The people did as they were taught, and buffalo became plentiful.

Note:
This story contains many important religious elements. It is the only story which refers to White Buffalo Woman, making her all the more mysterious. Her transformation into a buffalo and returning to the north signifies she is from Tatanka Oyate, the legendary Buffalo Nation. It is a northern place where the buffalo is to have originated. North is also the spiritual direction of winter, purity, and wisdom. Buffalo was an important food source during winter, when food was scarce. The white purity of snow, is like the color of one’s hair that turns white with age and the wisdom gained through experience.

After the arrival of Christianity, many Native Americans adopted the belief that White Buffalo Woman and the Chanupa represents the Virgin Mary and Jesus. The white buffalo is especially revered today because it may signal her return as prophesied.

Reference to the Chanupa with its bowl made from red pipestone is also important. The Chanupa enables the physical world to link to the spirit world via its smoke, which is always offered in all four directions. Pipestone is believed to have become red through its staining from ancestral blood and by Inyan, the Creator who sacrificed blood when making the world. The color red also symbolizes the walking of the Red Road, what Christians would consider the “path to righteousness.”

The Chanupa is adorned with eagle feathers which represent the spiritual powers found in the rays of the sun. Eagles are thought to be stronger and fly higher than any other bird, therefore allowing it to be closer to the Creator and one’s ancestors in the sky. The eagle carries prayers from the physical world to the spiritual world. It is considered a great honor to receive an eagle feather. Its possession pays respect to the Creator who will take immediate notice. An eagle feather must never touch the ground, doing so requires a cleansing ceremony. The United States government gives such high regard to the eagle feather, that a permit is required to possess one.

The two hunters in the story signify man’s choice between good and evil or foolishness. It is more than the foolish hunter’s choice of desire over respect. It emphasizes the problems and downfall that can occur when man obsesses with the material world instead of the spiritual world.
SAMPLE OF NATIVE AMERICAN PRAYERS

Parent-Child Prayers

**Pueblo Prayer**

Hold on to what is good,
Even if it's a handful of earth.
Hold on to what you believe,
Even if it's a tree that stands by itself.
Hold on to what you must do,
Even if it's a long way from here.
Hold on to your life,
Even if it's easier to let go.
Hold on to my hand,
Even if someday I'll be gone away from you.

**Mi'kmaq Woman's Prayer**

Great Spirit, I am Mother.
I was made by you so that the image of your love could be brought into existence.
May I always carry with me the sacredness of this honor.

Creator, I am Daughter.
I am the learner of the traditions.
May I carry them forward so that the elders and ancestors will be remembered for all time.

Maker-Of-All-Things, I am Sister.
Through me, may my brothers be shown the manner in which I am to be respected.

May I join with my sisters in strength and power as a Healing Shield so that they will no longer bear the stain of abuse.

Niskam, [sun]
I am Committed Partner:
One who shares her spirit, but is wise to remember never to give it away.
Lest it become lost, and the two become less than one.
I am Woman.
Hear me.
Welal'in. [thank you]
Ta'ho! [a closing expression used for emphasis, roughly meaning - we are of one mind & heart about it]

**Prayer for Peace**

O Great Spirit of our ancestors, I raise my pipe to you.
To your messengers the Four Winds, and to Mother Earth who provides for your children.
Give us the wisdom to teach our children to love, to respect, and to be kind to each other so that they may grow with peace in mind.
Let us learn to share all the good things you provide for us on this earth.
Guidance Prayers

**Lakota Sioux Prayer**  
*(Translated by Chief Yellow Lark 1887)*

Oh, Great Spirit
Whose voice I hear in the winds,  
And whose breath gives life to all the world,  
hear me.  
I am small and weak.  
I need your strength and wisdom.  
Let me walk in beauty and make my eyes  
ever behold the red and purple sunset.  
Make my hands respect the things you have  
made and my ears sharp to hear your  
voice.  
Make me wise so that I may understand the  
things you have taught my people.  
Let me learn the lessons you have hidden in  
every leaf and rock.  
I seek strength,  
not to be greater than my brother,  
but to fight my greatest enemy - myself.  
Make me always ready to come to you with  
clean hands and straight eyes.  
So when life fades, as the fading sunset,  
my Spirit may come to you without shame.

**Ute Prayer**

Earth teach me quiet – as the grasses are  
still with new light.  
Earth teach me suffering – as old stones  
suffer with memory.  
Earth teach me humility – as blossoms are  
humble with beginning.

Earth teach me me caring – as mothers nurture  
their young.  
Earth teach me courage – as the tree that  
stands alone.  
Earth teach me limitation – as the ant that  
crawls on the ground.  
Earth teach me freedom – as the eagle that  
soars in the sky.  
Earth teach me acceptance – as the leaves  
that die each fall.  
Earth teach me renewal – as the seed that  
rises in the spring.  
Earth teach me to forget myself – as melted  
snow forgets its life.  
Earth teach me to remember kindness – as  
dry fields weep with rain.

**Lakota Prayer**

Wakan Tanka, Great Mystery,  
teach me how to trust my heart,  
my mind, my intuition,  
my inner knowing, the senses of my body,  
the blessings of my spirit.  
Teach me to trust these things  
so that I may enter my Sacred Space  
and love beyond my fear,  
and thus Walk in Balance  
with the passing of each glorious Sun.

Note: *Sacred Space is the period between exhalation and inhalation. Walking in Balance is when the spiritual world (Heaven) and physical world (Earth) are in Harmony.*
Chapter 6 - First Nation Theme

Prayers That Bless

**Cherokee Prayer Blessing**
May the warm winds of Heaven blow softly upon your house.  
May the Great Spirit bless all who enter there.  
May your moccasins make happy tracks in many snows, and may the rainbow always touch your shoulder.

**Food Blessing**
We thank Great Spirit for the resources that made this food possible;  
We thank the Earth Mother for producing it, and we thank all those who labored to bring it to us.  
May the wholesomeness of the food before us, bring out the wholeness of the Spirit within us.

**Iroquois Thanksgiving Prayer**
We return thanks to our mother, the earth, which sustains us.  
We return thanks to the rivers and streams, which supply us with water.  
We return thanks to all herbs, which furnish medicines for the cure of our diseases.  
We return thanks to the corn, and to her sisters, the beans and squash, which give us life.

We return thanks to the bushes and trees, which provide us with fruit.  
We return thanks to the wind, which, moving the air, pushes away sadness.  
We return thanks to the moon and the stars, which have given us their light when the sun was gone.  
We return thanks to our grandfather He-no, who has given to us his rain.  
We return thanks to the sun, that he has looked upon the earth with a beneficent eye.  
Lastly, we return thanks to the Great Spirit, in whom is embodied all goodness, and who directs all things for the good of his children.

**Four Directions Blessing**
Oh Great Spirit of the North, we come to you and ask for the strength and the power to bear what is cold and harsh in life. We come like the buffalo ready to receive the winds that truly can be overwhelming at times. Whatever is cold and uncertain in our life, we ask you to give us the strength to bear it. Do not let the winter blow us away. Oh Spirit of Life and Spirit of the North, we ask you for strength and for warmth.

Oh Great Spirit of the East, we turn to you where the sun comes up, from where the power of light and refreshment
come. Everything that is born comes up in this direction the birth of babies, the birth of the puppies, the birth of ideas and the birth of friendship. Let there be the light. The East. Let the color of fresh rising in our life be glory to you.

Oh Great Spirit of the South, spirit of all that is warm and gentle and refreshing, we ask you to give us this spirit of growth, of fertility, of gentleness. Caress us with a cool breeze when the days are hot. Give us seeds that the flowers, trees and fruits of the earth may grow. Give us the warmth of good friendships. Oh Spirit of the South, send the warmth and the growth of your blessings.

Oh Great Spirit of the West, where the sun goes down each day to come up the next, we turn to you in praise of sunsets and in thanksgiving for changes. You are the great colored sunset of the red west, which illuminates us. You are the powerful cycle, which pulls us to transformation. We ask for the blessings of the sunset. Keep us open to life's changes.

**Omaha Children's Blessing**
Sun, Moon, Stars, all you that move in the heavens, hear us! Into your midst has come a new life. Make his path smooth, that he may reach the brow of the first hill!
Winds, Clouds, Rain, Mist, all you that move in the air, hear us!

Into your midst has come a new life. Make his path smooth, that he may reach the brow of the second hill!
Hills, Valleys, Rivers, Lakes, Trees, Grasses, all you of the earth, hear us! Into your midst has come a new life. Make his path smooth, that he may reach the brow of the third hill!
Birds, great and small, that fly in the air, Animals, great and small, that dwell in the forest,
Insects that creep among the grasses and burrow in the ground, hear us! Into your midst has come a new life. Make his path smooth, that he may reach the brow of the fourth hill!
All you of the heavens, all you of the air, all you of the earth, hear us! Into your midst has come a new life. Make his path smooth, then shall he travel beyond the four hills!

Note:
*One Native American interpretation of the four divisions or directions of the medicine wheel is the Four Hills of Man. Each hill represents a stage in one’s life that must be climbed before reaching the next. East — represents infancy and childhood, as with the eastern sunrise or fresh growth of spring. South — represents youth and adolescence, as with the vigor of the summer. West — represents adulthood, as with the maturity of fall and the preparation for winter. North — represents old age, as with the whiteness and serenity of winter.*
Chapter 6 - First Nation Theme

Bereavement Prayers

**An Indian Prayer**
Do not stand by my grave and weep,
For I am not there, I do not sleep.
I am a thousand winds that blow,
I am the diamond glint on snow.
I am the sunlight on ripened grain,
I am the gentle autumn's rain.
When you awaken in morning's hush,
I am the swift uplifting rush
Of quiet birds in circling flight.
I am the soft stars that shine at night.
Do not stand by my grave and cry,
I am not there, I did not die.

**Lakota Prayer for Warriors/Soldiers**
Grandmother East — From you comes the sun which brings life to us all; I ask that you have the sunshine on my friends here, and bring a new life to them -- a life without the pain and sadness of the world; and to their families, bring your sun for they also need your light for their lives.

Grandfather South — You bring the storms from the south which brings the rains to nourish us and our crops. Be gentle when you fall on my friends; and as the rain touches them, let it wash away the pain and sadness that they carry with them.

Grandmother West — You take the sun from us and cradle it in your arms, then you bring darkness onto us so that we may sleep. When you bring the darkness to my friends here, do so without the nightmares that we have had for so long. Let your stars and moon shine on my friends in a gentle manner; and as they look at the stars, they remember that those stars are the spirits of my friends shining on them and those friends are at peace.

Grandfather North — You are the Warrior, you have ridden alongside my friends here into battle, you have also felt their love and caring when you were wounded or lonely; ride alongside of them, for now they are in this the hardest battle for their life, the battle for inner peace. Now is the time for you to care for them.

Grandfather Sky — May your songs of the winds and clouds sweep the pain and sadness out of my friends' hearts; as they hear those songs, let them know the spirits who are with those songs are at peace.

Grandmother Earth — I have asked all the other Grandfathers and Grandmothers to help my friends rid themselves of the troubles that weigh so heavy on their hearts. This way, the weight they carry will be less; and they will walk more softly on you.

Grandmother Earth, from your womb all spirits have come when they return to you; cradle them gently in your arms and allow them to join their friends in the skies. If they want to hurry themselves to you, tell them you are not ready; and they must wait, for now they can pass on peace to others.

May the Great Spirit watch over you, and may you be at peace.
Words of Wisdom

“When you were born, you cried and the world rejoiced. Live your life so that when you die, the world cries and you rejoice.”

Chief White Elk
Northern Cheyenne, circa 1900

“All things in the world are two. In our minds we are two, good and evil. With our eyes we see two things, things that are fair and things that are ugly.... We have the right hand that strikes and makes for evil, and we have the left hand full of kindness, near the heart. One foot may lead us to an evil way, the other foot may lead us to a good. So are all things two, all two.”

Eagle Chief (Letakos-Lesa)
Pawnee, circa 1904

“You have noticed that everything an Indian does is in a circle. And that is because the Power of the World always works in circles. And everything tries to be round.

In the old days, all our power came to us from the sacred hoop of the nation. And so long as the hoop was unbroken, the people flourished.

The flowering tree was the living center of the hoop. And the circle of the four quarters nourished it. The east gave peace and light.

The south gave warmth. The west gave rain. And the north with its cold and mighty wind gave strength and endurance. This knowledge came to us from the outer world with our religion.

Everything the power of the world does is done in a circle. The sky is round and I have heard that the earth is round like a ball. And so are all the stars. The wind, in its greatest power, whirls. Birds make their nests in circles, for theirs is the same religion as ours.

The sun comes forth and goes down again in a circle. The moon does the same and both are round. Even the seasons form a great circle in their changing. And always come back again to where they were.

The life of a man is a circle from childhood to childhood, and so it is in everything where power moves. Our tepees were round like the nests of birds, and these were always set in a circle, the nation’s hoop. A nest of many nests, where the Great Spirit meant for us to hatch our children.”

Black Elk (1863-1950)
Oglala Sioux
“So live your life that the fear of death can never enter your heart. Trouble no one about their religion. Respect others in their view, and demand that they respect yours. Love your life, perfect your life, beautify all things in your life.

Seek to make your life long and its purpose in the service of your people. Prepare a noble death song for the day when you go over the great divide. Always give a word or a sign of salute when meeting or passing a friend, even a stranger, when in a lonely place. Show respect to all people and grovel to none.

When you arise in the morning give thanks for the food and for the joy of living. If you see no reason for giving thanks, the fault lies only in yourself.

Abuse no one and no thing, for abuse turns the wise ones to fools and robs the spirit of its vision.

When it comes your time to die, be not like those whose hearts are filled with the fear of death, so that when their time comes they weep and pray for a little more time to live their lives over again in a different way. Sing your death song and die like a hero going home.”

Chief Tecumseh
Shawnee Nation
(1768-1813)

Lakota Instructions for Living
“Friend do it this way - that is, whatever you do in life, do the very best you can with both your heart and mind.

And if you do it that way, the Power Of The Universe will come to your assistance, if your heart and mind are in Unity. When one sits in the Hoop Of The People, one must be responsible because All of Creation is related. And the hurt of one is the hurt of all.

And the honor of one is the honor of all. And whatever we do effects everything in the universe.

If you do it that way - that is, if you truly join your heart and mind as One - whatever you ask for, that's the Way It's Going To Be.”

passed down from
White Buffalo Calf Woman

“Everything on the Earth has a purpose, every disease a herb to cure it, and every person a mission. This is the Indian theory of existence.”

Mourning Dove
Salish
(1888-1936)
## INDIGENOUS SIGNS AND SYMBOLS

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<tbody>
<tr>
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<tr>
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</tr>
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<td>Sun or Day</td>
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<td>Moon or Month</td>
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<td>Heap or Many</td>
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<tr>
<td>Path Crossroad</td>
<td><img src="path_crossroad.png" alt="Path Crossroad" /></td>
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</table>
Moons from Woodcraft Indians

The following images are our digital representation of the Native American moons illustrated by writer and wildlife artist Ernest Thompson Seton (1860 - 1946). He is famous for his influence on the creation of the Boy Scouts of America, and his founding of the Brownies, and League of Woodcraft Indians, a youth program for adolescent boys 12 - 15 years old.

Later named the Woodcraft League of America to allow girls and pre-adolescent boys, Woodcraft Indians took interest in outdoor activities such as camping and in Native American culture especially with regards to its lore.
Woodcraft groups were assembled into tribes, each electing a Chief, Second Chief, Keeper of the Tally, and Keeper of the Wampum. Children were encouraged to participate in a hierarchal merit system by earning “coup” points for completing designated activities. The status of “Sachem” was achieved after 25 coups, and “Sagamore” after 50 coups.

In 1902, Seton wrote seven articles for the Ladies Home Journal which were later compiled into the book for which the original illustrations can be found: The Birch Bark Roll of the Woodcraft League of America, Inc. The book influenced Lord Baden-Powell to begin the Scouting movement in England.

The Woodcraft program temporarily merged with the Boy Scouts, when Seton became their first “Chief Scout” in 1910. However after five years, Seton became upset with Chief Scout Executive James E. West, who pushed the program away from its spirit (which emphasized appreciation of nature and Native American culture), and more toward militarism and patriotism. Seton resigned to re-established the Woodcraft program as the Woodcraft League of America.

At its peak, the Woodcraft program enrolled approximately 5,000 members. Unfortunately, the program met its overall demise due to three reasons:

1. It lacked the necessary administrative structure to promote the program and compete on a national level with the Scouts which were run out of local YMCA’s.

2. The program did not promote character building which was important to parents during the World War I era.

3. Its activities did not adapt to the changing interests of the youths.

Unlike the format developed by Harold Keltner, the Woodcraft program didn't utilize parent participation, stress Christian programming, nor modernize activities as seen with present-day programs which for example, incorporate current interests such as paintball, laser tag, or model-rocketry.

Today, a few Woodcraft programs can still be found at several YMCA’s and in small pockets around the world.
## Moons of North American Cultures

### ABENAKI

<table>
<thead>
<tr>
<th>Month</th>
<th>Name of Moon</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>Alamikos</td>
<td>Greetings Maker Moon</td>
</tr>
<tr>
<td>February</td>
<td>Piaôdagos</td>
<td>Makes Branches Fall in Pieces Moon</td>
</tr>
<tr>
<td>March</td>
<td>Mozokas</td>
<td>Moose Hunter Moon</td>
</tr>
<tr>
<td>Mid-March</td>
<td>Sigwankas</td>
<td>Spring Season Maker Moon</td>
</tr>
<tr>
<td>April</td>
<td>Sogalikas</td>
<td>Sugar Maker Moon</td>
</tr>
<tr>
<td>May</td>
<td>Kikas</td>
<td>Abenaki Bowl Field Maker Moon</td>
</tr>
<tr>
<td>June</td>
<td>Nokahigas</td>
<td>Hoer Moon</td>
</tr>
<tr>
<td>July</td>
<td>Temaskikos</td>
<td>Grass Cutter Moon</td>
</tr>
<tr>
<td>August</td>
<td>Tenezôwas</td>
<td>Cutter Moon</td>
</tr>
<tr>
<td>September</td>
<td>Skamonkas</td>
<td>Corn Maker Moon</td>
</tr>
<tr>
<td>October</td>
<td>Penibagos</td>
<td>Leaf Falling Moon</td>
</tr>
<tr>
<td>November</td>
<td>Mzatanos</td>
<td>Freezing River Maker Moon</td>
</tr>
<tr>
<td>December</td>
<td>Pebonkas</td>
<td>Winter Maker Moon</td>
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</table>

### ALGONQUIN (or Algonkin)

<table>
<thead>
<tr>
<th>Month</th>
<th>Name of Moon</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>Squochee Kesos</td>
<td>Sun Has Not Strength to Thaw</td>
</tr>
<tr>
<td>February</td>
<td>Wapicuummilcum</td>
<td>Ice in River is Gone</td>
</tr>
<tr>
<td>March</td>
<td>Namossack Kesos</td>
<td>Catching Fish</td>
</tr>
<tr>
<td>April</td>
<td>Suquanni Kesos</td>
<td>When They Set Indian Corn</td>
</tr>
<tr>
<td>May</td>
<td>Moonesquanimock Kesos</td>
<td>When Women Weed Corn</td>
</tr>
<tr>
<td>June</td>
<td>Twowa Kesos</td>
<td>When They Hill Indian Corn</td>
</tr>
<tr>
<td>July</td>
<td>Matterllawaw Kesos</td>
<td>Squash is Ripe and Indian Beans begin to be Edible</td>
</tr>
<tr>
<td>August</td>
<td>Micheenee Kesos</td>
<td>Indian Corn is Edible</td>
</tr>
<tr>
<td>September</td>
<td>Pohquitaqunk Kesos</td>
<td>Middle between Harvest and Eating Indian Corn</td>
</tr>
<tr>
<td>October</td>
<td>Pepewarr</td>
<td>White Frosts on the Grass and Ground (same as above)</td>
</tr>
<tr>
<td>November</td>
<td>Qwine Kesos</td>
<td>(same as above)</td>
</tr>
<tr>
<td>December</td>
<td>Papsapquoho (or Lowatanassick)</td>
<td>Middle of Winter (or about Jan. 6th)</td>
</tr>
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</table>
## ANISHINAABE (Odawa, Ojibwe)

<table>
<thead>
<tr>
<th>Month</th>
<th>Name of Moon</th>
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<tbody>
<tr>
<td>January</td>
<td>Gichi-manidoo-giizis</td>
<td>Great Spirit Moon</td>
</tr>
<tr>
<td>February</td>
<td>Namebini-giizis</td>
<td>Sucker Moon</td>
</tr>
<tr>
<td>March</td>
<td>Bebookwaadaagame-giizis(oog)</td>
<td>Snow Crust moon</td>
</tr>
<tr>
<td>April</td>
<td>Iskigamizige-giizis(oog)</td>
<td>Broken Snowshow Moon</td>
</tr>
<tr>
<td>May</td>
<td>Waabigwani-giizis</td>
<td>Blossom Moon</td>
</tr>
<tr>
<td>June</td>
<td>Ode’imini-giizis</td>
<td>Strawberry Moon</td>
</tr>
<tr>
<td>July</td>
<td>Aabita-niibino-giizis</td>
<td>Raspberry Moon</td>
</tr>
<tr>
<td>August</td>
<td>Miini-giizis</td>
<td>Berry Moon</td>
</tr>
<tr>
<td>September</td>
<td>Manoominike-giizis</td>
<td>Rice Moon</td>
</tr>
<tr>
<td>October</td>
<td>Binaakwe-giizis</td>
<td>Falling Leaves Moon</td>
</tr>
<tr>
<td>November</td>
<td>Gashkadino-giizis(oog)</td>
<td>Freezing Moon</td>
</tr>
<tr>
<td>December</td>
<td>Manidoo-gizisoons</td>
<td>Small Spirits Moon</td>
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## ASSINIBOINE

<table>
<thead>
<tr>
<th>Month</th>
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</thead>
<tbody>
<tr>
<td>January</td>
<td>Wicogandu</td>
<td>Center Moon</td>
</tr>
<tr>
<td>February</td>
<td>Amhanska</td>
<td>Long Dry Moon</td>
</tr>
<tr>
<td>March</td>
<td>Wicinstayazan</td>
<td>Sore Eye Moon</td>
</tr>
<tr>
<td>April</td>
<td>Tabehatawi</td>
<td>Frog Moon</td>
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<tr>
<td>May</td>
<td>Indiwigia</td>
<td>Idle Moon</td>
</tr>
<tr>
<td>June</td>
<td>Wahequosmewi</td>
<td>Full Leaf Moon</td>
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<tr>
<td>July</td>
<td>Wasasa</td>
<td>Red Berries Moon</td>
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<tr>
<td>August</td>
<td>Capasapsaba</td>
<td>Black Cherries Moon</td>
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<tr>
<td>September</td>
<td>Wahpegiwi</td>
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<tr>
<td>October</td>
<td>Anukope</td>
<td>Joins Both Sides Moon</td>
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<tr>
<td>November</td>
<td>Cuhotgawi</td>
<td>Frost Moon</td>
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<tr>
<td>December</td>
<td>Wicogandu-sungagu</td>
<td>Center Moon’s Younger Brother</td>
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### Cherokeea

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<tbody>
<tr>
<td>January</td>
<td>Unolvtana</td>
<td>Cold Moon</td>
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<tr>
<td>February</td>
<td>Kagali</td>
<td>Bony Moon</td>
</tr>
<tr>
<td>March</td>
<td>Anvhyi</td>
<td>Strawberry Moon</td>
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<tr>
<td>April</td>
<td>Kawohni</td>
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<td>May</td>
<td>Ansgvti</td>
<td>Planting Moon</td>
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<td>June</td>
<td>Dehaluyi</td>
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<td>July</td>
<td>Kuyegwona</td>
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<td>August</td>
<td>Galohni</td>
<td>Drying up Moon</td>
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<td>September</td>
<td>Dulisdi</td>
<td>Nut Moon</td>
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<td>October</td>
<td>Duninhdi</td>
<td>Harvest Moon</td>
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<tr>
<td>November</td>
<td>Nvdadegwa</td>
<td>Trading</td>
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<tr>
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<td>Vskihyi</td>
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### Choctaw

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<td>Rv’fo Cusee</td>
<td>Winter’s Younger Brother</td>
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<tr>
<td>February</td>
<td>Hotvlee-hv’see</td>
<td>Wind Moon</td>
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<tr>
<td>March</td>
<td>Tasahcucee</td>
<td>Little Spring Moon</td>
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<tr>
<td>April</td>
<td>Tasahcee-rakko</td>
<td>Big Spring Moon</td>
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<tr>
<td>May</td>
<td>Kee-hvsee</td>
<td>Mulberry Moon</td>
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<tr>
<td>June</td>
<td>Kvco-hvsee</td>
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<tr>
<td>July</td>
<td>Hiyucee</td>
<td>Little Harvest</td>
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<tr>
<td>August</td>
<td>Hiyo-rakko</td>
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<tr>
<td>September</td>
<td>Otowoskucee</td>
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<tr>
<td>October</td>
<td>Otowoskv-rakko</td>
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<tr>
<td>November</td>
<td>Echolee</td>
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<tr>
<td>December</td>
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## COMANCHE

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<tr>
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<td>Toh Mua</td>
<td>Year Moon</td>
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<tr>
<td>February</td>
<td>Positsu Mua</td>
<td>Sleet Moon</td>
</tr>
<tr>
<td>March</td>
<td>Tahpooku Mua</td>
<td>Cottonball Moon</td>
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<tr>
<td>April</td>
<td>Tahma Mua</td>
<td>New Spring Moon</td>
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<tr>
<td>May</td>
<td>Totsiyaa Mua</td>
<td>Flower Moon</td>
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<tr>
<td>June</td>
<td>Puhí Mua</td>
<td>Leaf Moon</td>
</tr>
<tr>
<td>July</td>
<td>Uruí Mua</td>
<td>Hot Moon</td>
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<tr>
<td>August</td>
<td>Tahma Mua</td>
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<td>September</td>
<td>Taboo Mua</td>
<td>Paperman Moon</td>
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<tr>
<td>October</td>
<td>Yuba Mua</td>
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<td>November</td>
<td>Yubaibi Mua</td>
<td>Heading to Winter Moon</td>
</tr>
<tr>
<td>December</td>
<td>Wahi Mua</td>
<td>Evergreen Moon</td>
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## CREE

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<tr>
<th>Month</th>
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<th>Meaning</th>
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<tbody>
<tr>
<td>January</td>
<td>Gishepapiwatékimumpizun</td>
<td>Moon When the Old Fellow Spreads the Brush</td>
</tr>
<tr>
<td>February</td>
<td>Cepizun</td>
<td>Old Moon</td>
</tr>
<tr>
<td>March</td>
<td>Migisupizun</td>
<td>Eagle Moon</td>
</tr>
<tr>
<td>April</td>
<td>Kiskipizun</td>
<td>Gray Goose Moon</td>
</tr>
<tr>
<td>May</td>
<td>Aligipizun</td>
<td>Frog Moon</td>
</tr>
<tr>
<td>June</td>
<td>Sagipukawipizun</td>
<td>Moon Leaves Come Out</td>
</tr>
<tr>
<td>July</td>
<td>Opaskwuwipizun</td>
<td>Moon When Ducks Begin to Molt</td>
</tr>
<tr>
<td>August</td>
<td>Opunhopizun</td>
<td>Moon Young Ducks Begin to Fly</td>
</tr>
<tr>
<td>September</td>
<td>Wewepizun</td>
<td>Snow Goose Moon</td>
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<tr>
<td>October</td>
<td>Opinahamowipizun</td>
<td>Moon the Birds Fly South</td>
</tr>
<tr>
<td>November</td>
<td>Kaskatinopizun</td>
<td>Moon the Rivers Begin to Freeze</td>
</tr>
<tr>
<td>December</td>
<td>Papiwatiginashispizun</td>
<td>Moon When the Young Fellow Spreads the Brush</td>
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### HAIDA

<table>
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<tr>
<th>Month</th>
<th>Name of Moon</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>January</td>
<td>Táan Kungáay</td>
<td>Bear Hunting moon</td>
</tr>
<tr>
<td>February</td>
<td>Hlgit’ún Kungáay</td>
<td>Goose Moon</td>
</tr>
<tr>
<td>March</td>
<td>Xitgáas Kungáay</td>
<td>Noisy Goose Moon</td>
</tr>
<tr>
<td>April</td>
<td>Xít Kungáay</td>
<td>Migratory Geese Moon</td>
</tr>
<tr>
<td>May</td>
<td>Tahálaa Kungáay</td>
<td>Food-gathering Moon</td>
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<tr>
<td>June</td>
<td>Gáan Kungáay</td>
<td>Berries Ripen Moon</td>
</tr>
<tr>
<td>July</td>
<td>Chíin Kungáay</td>
<td>Salmon Moon</td>
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<tr>
<td>August</td>
<td>K’íit’aas Kungáay</td>
<td>Cedar Bark for Hat and Baskets</td>
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<tr>
<td>September</td>
<td>Kálk Kungáay</td>
<td>Ice Moon</td>
</tr>
<tr>
<td>October</td>
<td>Cha’áaw Kungáay</td>
<td>Bears Hibernate</td>
</tr>
<tr>
<td>November</td>
<td>T’á’áaw Kungáay</td>
<td>Snow Moon</td>
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<td>December</td>
<td>Gáangálang Kungáay</td>
<td>Ripe Berries</td>
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### HOPI

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<td>Paamuya</td>
<td>Moon of Life at It’s Height</td>
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<td>Powamuya</td>
<td>Moon of Purification and Renewal</td>
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<td>Osomuyaw</td>
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<td>Kelmuya</td>
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<td>Kyaamuya</td>
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<tr>
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<tr>
<td>January</td>
<td>Atalka</td>
<td>Stay Inside</td>
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<tr>
<td>February</td>
<td>Atchiulartadsh</td>
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</tr>
<tr>
<td>March</td>
<td>Atcha-uyu</td>
<td>Women Dig Camas</td>
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<tr>
<td>April</td>
<td>Amanta kotantal</td>
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<td>July</td>
<td>Ameku</td>
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<td>August</td>
<td>Akupiu</td>
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<td>September</td>
<td>Atchiutchutin</td>
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<td>October</td>
<td>Atchalankuaik</td>
<td>Start Getting Sagittair Roots</td>
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<td>Alangitapi</td>
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<td>Wiotehika Wi</td>
<td>Hard Moon</td>
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<tr>
<td>February</td>
<td>Cannapopa Wi</td>
<td>Moon When the Trees Crack Because of the Cold</td>
</tr>
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<td>March</td>
<td>Istawicayazan Wi</td>
<td>Moon of the Sore Eyes</td>
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<tr>
<td>April</td>
<td>Wihakaktacepapi Wi</td>
<td>Moon When the Wife Had to Crack Bones for Marrow Fat</td>
</tr>
<tr>
<td>May</td>
<td>Canwape To Wi</td>
<td>Moon of the Green Leaves</td>
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<td>June</td>
<td>Wipazatkan Waste Wi</td>
<td>Moon When the Berries Are Good</td>
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<tr>
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<td>Canpasapa Wi</td>
<td>Moon When the Chokecherries are Blackblack</td>
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<td>August</td>
<td>Wasutoa Wi</td>
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<tr>
<td>September</td>
<td>Canwape Gi Wi</td>
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</tr>
<tr>
<td>October</td>
<td>Canwape Kasna Wi</td>
<td>Moon When the Wind Shakes off leaves</td>
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<td>November</td>
<td>Waniyetu Wi</td>
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<tr>
<td>December</td>
<td>Wanicokan Wi</td>
<td>Moon When the Deer Shed Their Antlers</td>
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<tr>
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<td>Tsothohrhko:wa</td>
<td>The Big Cold</td>
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<td>February</td>
<td>Enniska</td>
<td>Lateness</td>
</tr>
<tr>
<td>March</td>
<td>Ennisko:wa</td>
<td>Much Lateness</td>
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<tr>
<td>April</td>
<td>Onerahtokha</td>
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<td>May</td>
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<td>June</td>
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<tr>
<td>October</td>
<td>Kentenhla</td>
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<td>December</td>
<td>Tsothohrhha</td>
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<td>Opolahsomuwehs</td>
<td>Whirling Wind Moon</td>
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<td>February</td>
<td>Piyatokonis</td>
<td>When the Spruce Tips Fall</td>
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<td>March</td>
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<td>Siqonomeq</td>
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<td>Nipon</td>
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<td>Apsqe</td>
<td>Feather Shedding Moon</td>
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<tr>
<td>September</td>
<td>Toqakiw</td>
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<tr>
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<td>Amilkahtin</td>
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<td>November</td>
<td>Kelotonuhket</td>
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<td>Ktthe mko gizes</td>
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<td>Mko gizes</td>
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<tr>
<td>March</td>
<td>Nme bne gizes</td>
<td>Trout Moon</td>
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<tr>
<td>April</td>
<td>Si sba kwto gizes</td>
<td>Maple Sugar Moon</td>
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<tr>
<td>May</td>
<td>Bgon gizes</td>
<td>No Snow Moon</td>
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<tr>
<td>June</td>
<td>Etemen gizes</td>
<td>Strawberry Moon</td>
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<tr>
<td>July</td>
<td>Abte nib gizes</td>
<td>Half Summer Moon</td>
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<td>Minke gizes</td>
<td>Blueberry Picking Moon</td>
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<tr>
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<td>Zaw bogya gizes</td>
<td>Leaves Turning Moon</td>
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<td>October</td>
<td>Bna kwi gizes</td>
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<td>November</td>
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<td>Haatawi Kiishtha</td>
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<td>Shkipiye Kwiitha</td>
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<td>Poosh Kwiitha</td>
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<td>Hotehimini Kiishtha</td>
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<td>Miini Kiishtha</td>
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<td>Po’kamawi Kiishtha</td>
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<td>Ha’shimini Kiishtha</td>
<td>Papaw Moon</td>
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<td>Sha’teepakanootta</td>
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<td>Kini Kiishtha</td>
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<td>Washilatha Kiishtha</td>
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<td>Isha-mea’</td>
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<td>March</td>
<td>Yu’a-mea’</td>
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<td>Badua’-mea’</td>
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<td>Buhisea’-mea’</td>
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<td>Guuteyai-mea’</td>
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<td>October</td>
<td>Naa-mea’</td>
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<td>Ezhe’i-mea’</td>
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<td>Dommo-mea’</td>
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<td>S’eek Dís</td>
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<td>Héentánáx Kayaan’i Dís</td>
<td>Underwater Plants Sprout</td>
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<td>X’eigaa Kayaani Dís</td>
<td>Budding Moon of Plants and Shrubs</td>
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<td>May</td>
<td>At Gadaxéet Yinaa Dís</td>
<td>Moon Before Pregnancy</td>
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<td>At Gadaxéet dís</td>
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<td>Xaat Dís</td>
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<td>Kukahaa Dís</td>
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<tr>
<td>December</td>
<td>Shanáx Dís</td>
<td>Unborn Seals Are Getting Hair</td>
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CHAPTER 7

FIRST NATION CULTURES
EARLIEST CULTURES

First Inhabitants
(The Native American Belief)

First Nation cultures believe they have lived in the Americas since the beginning of time. Although each culture has its own variation on how their people were created by a Great Spirit, they all believe they are tied to this land through their ancestors. Artifacts, traditional ceremonies, and ancient remains are all part of this sacred connection. Due to these beliefs, Native Americans have been put at odds with museums and archeologists wishing to study remnants from the past.

The Native American Graves Protection and Repatriation Act (NAGPRA) provides a means for federally recognized Native American groups to repatriate the remains of their lineal descending or culturally affiliated ancestors from federally funded museums, universities, and government agencies. These remains along with any associated cultural items are then returned to the group for reburial.

Some groups in the past have experienced difficulty with repatriation due to the inability to prove lineage to remains, especially with those from the Ice Age. There was an attempt to strengthen the bill by Senator John McCain, Chairman of the Senate Indian Affairs Committee, by easing the parameters for classifying remains as Native American. He proposed the addition of two words "or was" to broaden the definition of "Native American" as a member of a tribe or culture that is or was indigenous to the United States. However, objections from the Department of Interior thwarted the amendment.

Although the study of ancient cultures is important to our understanding of human history, it is equally important for program members to be mindful of the need to respect the sacred connection that Native Americans have to this land and their past.
First Immigrants
(The Non-Indigenous Belief)

Bridge from Asia
Most archeologists agree the last Ice Age (Pleistocene), allowed nomadic tribes to migrate across a 56-mile-long by 1,000-mile-wide land bridge now known as Beringia. The land bridge joined Siberia with Alaska but is presently part of the Bering Strait as it is now submerged under 180 feet of water. During the Ice Age, Beringia surfaced when the sea level dropped 490 feet. This occurred when sea water became landlocked as glacial ice.

Geologists believe the cyclic advance and retreat of the glaciers gave rise to three prolonged periods with ideal conditions for crossing:

1. 60,000 to 50,000 B.C.
2. 34,000 to 30,000 B.C.
3. 26,000 to 11,000 B.C.

Nevertheless, some archeologists argue that the lack of discoverable human artifacts from the first two periods, suggests crossings did not begin until some time within the last period around 18,000 to 16,000 B.C.

No matter when the nomads initially crossed into eastern Beringia, they probably did so in pursuit of game. Fossil excavation of mammoths, mastodons, giant bison, camels, and lions in both Asia and North America suggest these animals migrated across Beringia as well. The land bridge slowly disappeared at the end of the Ice Age around 10,000 B.C.

Immigration Theories
Although three crossing periods occurred, land migration to the south of Beringia was blocked by two converging ice sheets which covered most of Canada. The Cordilleran ice sheet covered land west of the Rockies and the Laurentide ice sheet covered land to the east.

Clovis-First Theory
For more than a century, scientists embraced a theory known as Clovis-First. This theory advocated that migration did not take place until there was enough deglaciation between the Cordilleran and Laurentide ice sheets to create an ice-free, mid-continental corridor along the Rocky Mountain range. As the corridor opened, a north-to-south migration took place by nomads bearing spear point technology known as “Clovis points.” This migration allowed the peopling of the New World in phases: first North America, then Central America, and finally South America. When the land bridge disappeared, all those crossing before, were trapped and remained culturally isolated from the rest of the world until the arrival of Columbus.
This theory became widely accepted because all of the pieces of the puzzle appeared to fit:

(1) Geologists dated the retreat of the ice sheets at approximately 11,500 B.C.

(2) The oldest discovered human artifact in the New World was a spear point that was carbon-14 dated at 11,200 B.C. which correlated to the date of deglaciation.

(3) This spear point was a unique type originally found near Clovis, New Mexico. “Clovis points” were eventually found in all 48 states as well as in Central and South America. This spread of hunting technology supported the migration theory.

(4) The extinction of Ice Age animals in the New World happened in a short span of a few hundred years. It started around the same time that Clovis points first appeared for hunting.

(5) More than 11,000 miles south of the Bering Strait, evidence of a human settlement in southern Argentina (Patagonia) was dated at 10,000 B.C. This was seen as further proof of Clovis First which predicted that subsequent discoveries of Ice Age settlements would be chronologically younger the farther south its geographic relationship was to Beringia.

The belief in Clovis First as the premiere model for New World migration remained steadfast until recent discoveries shook its grasp on the scientific community.

Theory Develops Flaws
In 1973, Dr. James Adovasio (Mercyhurst College) began excavation of a rocky overhang in Meadowcroft, Pennsylvania. Similar to the site in New Mexico, Adovasio found Clovis points dating at 11,200 B.C. Surprisingly, as the excavation progressed deeper into the older sediment, he continued to find Clovis points. The oldest dated at 16,000 B.C., nearly 4,500 years earlier than when the first immigrants were supposedly to have entered the New World.

Believers in Clovis First attacked Adovasio by contending his carbon dating was somehow inaccurate due to groundwater contamination.
that carried coal or carbon particles. However in 1999, geomorphologist Paul Goldberg (Boston University) determined independently that absolutely no trace of groundwater activity was seen.

Then in 1976, Dr. Tom Dillehay (University of Kentucky in Lexington) started excavating a site forty miles from the Pacific Ocean in Monte Verde, Chile. Artifacts of a child’s footprint, tent stakes, petrified mastodon meat, and other evidence indicated a human settlement existed more than 1,300 years earlier than the site at Clovis, New Mexico.

Critics dismissed Dillehay’s find as well, until a team of skeptics visited Monte Verde in 1998 and verified that it was indeed a pre-Clovis settlement. This was significant because it disproved the north-to-south migration of the Clovis First theory by showing that the oldest known settlement existed in the southern hemisphere, not the north.

In 1993, Joseph McAvoy (Nottoway River Survey-Archaeological Research) announced the discovery of a pre-Clovis settlement at Cactus Hill, Virginia. The settlement was in a sand deposit along the Nottoway River and contained spear points believed to be Clovis precursors dating from 18,000 to 16,000 B.C. The points are said to be similar if not identical in technology to those pre-Clovis points found at Meadowcroft.

Critics claimed the carbon dating was inaccurate due to the discovery of younger samples in the same dig level. Proponents pointed out that the Clovis and pre-Clovis dig levels are only 4-6 inches apart. They theorized that plant roots pushed the younger samples down into the older dig level. Testing showed no other occurrence of soil disturbance such as older samples being pushed up into the younger dig level. A special luminescent dating from Yale University also confirmed that burrowing animals or water did not disturbed the sand.

Additionally, stone tools found in both dig levels were dissimilar. The pre-Clovis tools were made from a different type of stone and in a much cruder fashion.

Firewood in the pre-Clovis level was identified as White Pine (a tree which requires a cold-climate environment) while the firewood in the Clovis level is Southern Pine (which requires a warmer climate). The current trees in the area are now Hickory and Oak (which requires an even warmer climate). Climatologists confirmed that the trees were consistent with the climatological history for that area which has been warming since the Ice Age. If the proponents are correct, Cactus Hill is one of the oldest known settlements in the United States.
Coastal Migration Theory
A few scientists began wondering if nomads had bypassed the Cordilleran ice sheet altogether by migrating coastally. However, skeptics found it hard to give support due to the lack of archeological evidence. Proponents believed the evidence was there, only it was now submerged under water. They pointed out that during the Ice Age, the lower sea level caused the continental shelf to become the shoreline. So any remains of coastal settlements would now be submerged. Surprisingly in 1994, Dr. Tim Heaton (University of South Dakota) discovered bones of bear, fox, seal, caribou along with evidence of vegetation in a prehistoric bear cave.

“On Your Knees Cave” as it is called, is located on the northern tip of Prince of Wales Island near Sumner Strait, Alaska. The animal remains dated continually up to 48,000 B.C. This meant the Cordilleran ice sheet had not completely extended to the continental shelf as previously believed. Instead, a corridor of abundant plant and animal life had continually thrived along the southeast coast of Alaska. If such a habitat sustained bears, it certainly could have sustained humans. In fact, the cave was inhabited by a twenty-four-year-old man around 7,000 B.C. Remnants of a human jaw and hip bone were found. Isotope analysis confirmed he lived on a diet of sea animals.

Further south, the strongest evidence of coastal migration was found on Santa Rosa Island, off of southern California. Two femur bones named the Arlington Springs Woman were dated at 13,000 B.C. making it the oldest human remains found in North America.

Pacific Migration Theory
As other discoveries were made, more scientists began to give support to a water migration theory. A Portuguese scientist, Dr. Mendes Correa, hypothesized that Australian aborigines could have migrated by boat to South America. Correa felt that it was possible for nomads to sail southeast from Australia through Tasmania to small, nearby Pacific islands. These islands would have been underwater mountains surfacing as a result of lower sea levels. From there, it would have been possible to make short journeys between these islands to reach Antarctica. After making a eastward migration along the
Antarctic coast, they could have navigated northward to the South Shetland Islands and finally sail across Drake Passage to South America’s Cape Horn. Based upon Correa’s calculations, such a journey could have been as short as four weeks. Also, migration by boat would have been much easier since the southern seas were calmer at that time due to the warmer temperatures.

Correa pointed out that the aborigines have had boat technology since 58,000 B.C. Since they originally inhabited Australia by boat, it was not so far fetched that they could have migrated off by boat as well.

Other south Pacific cultures have also demonstrated the ability to navigate the sea well before Clovis First. Inhabitants of the Solomon Islands and Okinawa have been sailing since 28,000 B.C. Indonesian and Australian scientists have discovered that the inhabitants of the Indonesian island of Flores have been sailing the 24 kilometers between the island and mainland for the past 800,000 years!

Other evidence gave some credence to Dr. Correa’s theory. Dr. Augusto Cardich (Universidad Nacional de La Plata) began to notice similarities between late-Pleistocene sites in South America and Australia. Cardich found hand tools, cave carvings, and cave-wall paintings in Australia and Tasmania to be almost identical with those in South America, particularly with the Los Toldos Cave in Patagonia, Argentina.

Walter Neves and others found biological evidence linking South American remains dating from 9,400 B.C. to skeletal remains of Australia, Polynesia, and Africa. Critics pointed out that any evidence linking South America to Australia has been limited to Patagonia and Brazil. It has not been found elsewhere. Also, the Australian inhabitants did not develop their “Kimberly Spear Points” until the Holocene (post-Pleistocene). Both Australia and Patagonia lacked spear points during the Pleistocene. Therefore, if a south Pacific migration took place, it was limited, and separate from a Beringian migration.
Atlantic Migration Theory

Scientists were troubled with the provided theories: none proved or disproved Clovis technology had arrived from elsewhere in the world. Two such archeologists were Dr. Dennis Stanford (Smithsonian Institution) and his former student, Dr. Bruce Bradley (University of Exeter). With Siberia being reopened to western scientists at the end of the Cold War, Stanford and Bradley independently decided to trace the migration route back through Siberia to look for evidence of Clovis or pre-Clovis spear points.

In Alaska, every fluted spear point inspected turned out to be post-Clovis in age. This meant that either Clovis points had yet to be discovered in Alaska or that spear point technology arrived in the opposite direction, from south to north. They then separately inspected sites and museums in Siberia, Russia, and northern China. To their surprise, the late-Pleistocene points were made by an entirely different process. Unlike Clovis points which were made completely of stone, Asian points were made by microblade technology. These were long, narrow rods made from bone or antlers which were then split, to allow thin, sharp flakes of stone to be inset as the blade. Both scientists came to the same conclusion . . . either Clovis technology was a New World invention, or it arrived from a different route.

Stanford then remembered as a young student having read about a group of inhabitants that appeared in France and Spain around 18,000 B.C. called the Solutreans. They also made spear points and Stanford wondered if there could be any similarity with Clovis points. An initial investigation revealed that both points were indeed similar.

The Solutreans were named after the French town Solutré where their cultural remnants were first discovered. Scientists believe they originated either from the East, or out of north Africa. The Solutreans were best known for their cave paintings, stone carvings, and especially for their hunting skills. It is estimated they depleted the wild horse population in Solutré alone by 30,000 to 100,000 animals.

Then in 1997, Stanford and Bradley received
invitations to France to study the Solutrean points. Upon close examination, both men concluded that there was a direct relationship between the Clovis and Solutrean points. According to Stanford, there was a unique and complex process in making Clovis points. The Solutreans used the same process to make their points.

Both points were not only heat treated, but made by a bifacial (two-sided) technique called pressure flaking which used a wood or antler tool to remove the flakes instead of using a stone. More importantly, both pressure flaking techniques were combined with another technique called Outre Passé or Overshot Flaking which removed flakes from the entire face of the blade. The flakes were twice as long as their widths. Stanford points out that only the Clovis and Solutrean points use Outre Passé in a precise, predictable manner and both spear points matched up with 50-60 other elements of comparison. With that many, Stanford felt it just wasn’t coincidence. The two points were related.

There was however, some difference between the two points. The base of the Clovis point was a fluted, shallow channel that allowed for a spear shaft. In contrast, the base of the Solutrean point was only thinned. Stanford believes this indicates that the Solutrean point was a precursor to the Clovis point.

The Solutreans disappeared from France around 14,000 B.C. Stanford and Bradley believe they know why: A change of colder climate depleted game and forced them to migrate after the only available food source — sea animals.

Because Clovis or pre-Clovis points were not found in Asia, both scientists believed the Solutrean technology for spear points was brought to the New World by an Atlantic crossing. Critics quickly pointed out that 3,000 miles of ocean separated France from North America not to mention an easterly Atlantic current. Stanford contended that because of the lower sea levels, the distance would have been much shorter, especially if the migration occurred coastaly along the northern ice.
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Carvings and cave paintings of penguins proves the Solutreans did indeed have contact with arctic animals. Geologists have confirmed that the Pleistocene ice sheets extended down to France’s Bay of Biscay. Migrating along the northern ice sheets and permanent sea ice (from France to Ireland to Greenland to the Grand Banks and finally North America) would have only been about 1,500 miles. Additionally, there were short periods of moderate weather which would have allowed for better hunting and migration.

Stanford also said that if the carbon dates of Cactus Hill and Meadowcroft are accurate, their ages would fit nicely into a timeline for a France-to-New Mexico migration. The spear points from these sites were closer in similarity to the Solutrean points but lied somewhere near the middle of a technological transition from the Solutrean point to the Clovis point.

Other evidence linking the Soluteans to Clovis are that both groups carved unusual square stone tablets. Their purpose has yet to be determined.

Multiple Crossing Theory
The ever-mounting but conflicting evidence is turning many scientists in favor of a theory that explains New World immigration by multi-directional and multi-cultural crossings.

For decades, linguists have theorized that Beringian crossings happened in waves based upon linguistic, dental, and genetic data. One such theory, the Greenberg Theory, suggested there were three independent waves which led to three linguistic groups: Amerind (spoken by American Indians), Eskimo-Aleut (spoken by Eskimos and Aleutian Islanders), and Na-Dene (spoken by people of the Northwest coast of Canada and the United States).

Co-author, the late Joseph Greenberg, a Stanford University linguist believed each group had its own unique language traits, molar wear pattern, and genetic signatures.

DNA evidence produced by the work of Douglas Wallace (University of California, Irvine) confirmed multiple crossings from Asia. Wallace studied mitochondrial DNA (mtDNA) which is a special kind of DNA
Earliest Cultures (First Immigrants)

Inherited only from the mother. Because it mutates at a constant, predictable rate, geneticists can determine how far back a common ancestry goes based upon the amount of genetic variation that is present.

By comparing mtDNA of indigenous populations around the world, Wallace found that 95 percent of Native Americans had four distinct lineage markers (called haplogroups) that were labeled A, B, C and D. All four turned out to share common ancestors with populations in Siberia and northeast Asia. These markers were missing from populations in Europe and Africa.

Emory University and the Universities of Rome and Hamburg confirmed that haplogroups A, C and D, diverged from their Asian forbears in at least three waves between 28,000 - 18,000 B.C. However, Professor D. Andrew Merriwether (University of Michigan) recently used a different process for his DNA studies which showed Alaskan Eskimos and the Brazilian Kraho and Yanomami groups share more gene types than previously thought. This suggests that they have a common ancestor that migrated in only one or two waves. The first wave is thought to have involved the ancestors of the Amerind between 23,000 - 18,000 B.C. followed by a smaller migration of common ancestors to the Eskimo-Aleut and Na-Dene groups.

Proof of a European-Ojibway Connection
Recently, Wallace and others have discovered the presence of an additional genetic marker labeled X. It is estimated that 20,000 Native Americans have the X marker which is predominately found in Ojibway Indians and small pockets of the Sioux. Surprisingly, the X marker is also found in some European populations, but not with Asian populations! This is significant because it lends support to Stanford and Bradley’s theory of an Atlantic crossing. Biological evidence has also given support to a European migration. Probably the most famous is the Kennewick Man found by two men along the banks of the Columbia River near Kennewick, Washington. Police forensic consultant, Dr. James Chatters, initially thought he was dealing with a homicide of a 45-year-old Caucasian male based upon skeletal features. However, a closer observation revealed a grey object lodged in the hip. To his surprise, an x-ray

Kennewick Man & Forensic Reconstruction
showed the object to be a stone spear point! Later analysis proved the remains to be a rare, well-preserved skeleton from 7,000 B.C. What intrigued archeologists the most was the skull lacked rounded features found with the indigenous Northwest Indians as would have been expected. Instead, the skull features were more similar to those living in Europe, the Near East, or India.

We may never know how the Americas were originally populated: whether men have lived here since the beginning of time, or have immigrated from one, two, even three different regions of the world. What we do know is that migration across the New World was rapid and expansive.

Across the New World
Migration spread quickly across North and South America especially since climatic conditions in the western corridors of North America were more favorable than today. Arid regions such as Nevada and the Mojave Desert were once bodies of water surrounded by rich vegetation and wildlife. However, as the glacial ice receded with time, the icy northern regions became forested, while the forested regions of the Southwest became arid. This might explain why some recent cultures chose to inhabit these arid lands. Possibly they never migrated into these regions during arid times, but instead were part of a continuous culture that thrived there ever since the land was lush. As the land became arid over thousands of years, they slowly adapted to their changing environment.

Cultural Eras
Along with the migration of early inhabitants came the development of cultural similarities between them. This was especially true with regards to their hunting skills. Although some of these skills were widely adopted, they were by no means integrated into all cultural groups.Anthropologists have grouped these similarities into three major eras or periods:

- Paleo-Indian or Lithic (50,000-5,000 B.C.)
- Archaic or Foraging (5,000-1,000 B.C.)
- Formative (1,000 B.C. - 1,000 A.D.)
This era was influenced by four migratory groups of Paleo-Indians: the Clovis, Sandia, Folsum, and Plano people.

The hunting of giant Ice Age mammals with stone hunting points was predominant in this period. Points were made by a technique known as Stone-Age Flaking whereby one rock was used to strike and flake off the edges of another piece of flat rock.

**Clovis People**

Dr. E. B. Howard and Dr. John Cotter (University of Pennsylvania and Philadelphia Academy of Natural Sciences) were the first professional investigators at "The Clovis Site." This was from August 1932 to 1936. The site was later named Blackwater Locality #1 Site.

**Clovis Point**

Around 11,200 B.C. elongated points appeared by the Clovis people near Clovis, New Mexico (although as mentioned before, a cruder version appeared at Cactus Hill some 5,800 - 7,800 years earlier). Clovis points had a short groove carved into the bottom portion of its blade which allowed a stick to be attached to it for use as a spear. These points were widely used across North and South America until Folsum points were introduced around 8,000 B.C.

**Sandia People**

An early-discovered hunting point was left by the Sandia people in Sandia Cave near Albuquerque, New Mexico around 10,000 B.C. However, Sandia points were not widespread.

**Folsom People**

The Folsum people (who lived near Folsum, New Mexico) made hunting points with a groove extending up the entire face of the blade. This allowed a greater portion of the stick to be attached to the blade which made for a stronger spear. Later, the Folsom people began using a new hunting tool: a short flat stick used as an aid to launch a dart or spear. This new type of weapon launcher . . . called an atlatl ("at-uh-lat-ul" which is Aztec for "spear thrower") . . . enabled the hunter to throw harder and from a greater distance. The atlatl was about two feet long with a hook at one end and a hand grip at the other. The dart or spear
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shaft rested on top of the atlatl with the hook grabbing the butt of the shaft. The hunter launched the dart or spear in a slinging motion similar to a lacrosse player throwing a ball from a netted stick. The atlatl made its appearance in both southwestern North America and southeastern Europe at the same time around 6,000 B.C. This is an indication that the Folsum people were probably part of a later group of immigrants. However in North America, their influence never expanded outside of the southern plains and was soon overshadowed by changes introduced by the Plano people.

**Spear Launching With Atlatl**

Plano People
The Plano people used a new technique for hunting large Ice Age mammals. An excavation site near Kit Carson, Colorado showed that herds of giant bison were intentionally stampeded into a natural gully killing hundreds each time. This and other types of corral and kill techniques (called the Pleistocene Overkill) may have contributed to the depletion and eventual extinction of large game such as the wooly mammoth, mastodon, and giant bison.

Additionally, theorists believe that other causes assisted with the depletion of these mega-fauna (huge mammals). Other possibilities include the degradation of animal habitats due to climatic changes occurring at the end of the late Ice Age, and Old World diseases introduced to the New World by arriving nomads or animals. Fossilized mammoths with Tuberculosis have been found which supports the disease theory. The scarcity of large mammals may have served as the impetus for the Plano people to develop non-fluted, hunting points. Unlike the Clovis or Folsum points which each had its own particular style and shape, the Plano points were of various lengths or sizes and were either barbed or unbarbed . . . but all Plano points were non-fluted. These points were used to hunt smaller prey such as caribou, elk, and small bison (which were ancestors to the modern buffalo). Two types of Plano points were the Eden and Milnesand points.

**Plano People**

\[\text{Eden Point} \quad \text{Milnesand Point}\]
The Archaic Era shows a dramatic shift from stalking big game to hunting small animals. Inhabitants find less reason to migrate in pursuit of the scarce mega-fauna and begin establishing semi-permanent settlements, migrating only seasonally. Coastal groups turn to hunting shellfish, fish, seal, and even whales after inventing the harpoon. Inland groups begin adopting the littler Plano points for killing small mammals or fowl and develop other hunting tools such as nets, traps, and duck decoys. Skins from their prey are worked to make moccasins and other clothing.

As some groups adapt to a more vegetarian diet, they show evidence of early agriculture and domestication of livestock. With it, comes the development of tools such as the mortar and pestle along with utensils like baskets or pottery to store nuts, grains, or berries. Culturally, groups advance as they incorporate art into their lives. Tools or clothing are adorned with animal carvings, pictographs, jewelry, or other types of decorative art. These groups also begin to develop religious concepts with special burial customs.

There are five cultural groups that stand out in the Archaic Era . . . the Old Cordilleran, Desert, Tehuacán Valley, Copper, and Red Paint Cultures.

**Old Cordilleran Culture**

The Old Cordilleran Culture becomes a well established group in the Pacific Northwest that flourishes up to the beginning part of the Archaic Era. They are actually contemporaries of the Clovis and Folsum groups but demonstrate the cultural transition from one era to the other. As with groups in the previous era, the Old Cordillerans hunt big game. However, they differ by also hunting smaller animals or fish. Additionally, they develop tools and techniques for collecting and preparing edible plants. This enables them to be less migratory and settle into one region for thousands of years. Although there is little record of any culture settling in that region for the remainder of the Archaic Era, many scientist believe the Old Cordillerans become the ancestors to the Northwest Coast Indians of the Formative Era who appear around 1,000 B.C.

**Desert Culture**

Another group that overlaps one era into the other is the Desert Culture who inhabits the Great Basin region as early as 9,500 B.C. The Great Basin consists of Nevada, Utah, Idaho, Wyoming, and the eastern parts of both California and Oregon. Like the Folsum Culture, the Desert people begin to eat Ice Age animals, but evidence from Danger Cave
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near the Great Salt Lake shows they begin to eat mountain sheep, deer, and antelopes around 9,000 B.C. By 6,000 B.C. the Desert People learn to weave baskets which is the earliest evidence of any culture in the world to do so.

One notable group of the Desert People becomes the Cochise who live in the region currently known as Cochise, Arizona. A discovery of one-inch corn cobs preserved in Bat Cave, New Mexico shows they begin to eat and farm a domesticated specie of corn which becomes a primitive ancestor to maize. Unlike wild corn, the domesticated corn loses its ability to reproduce naturally because of its encapsulating husk. The Cochise must first remove the husks manually, to sow the seeds for growing. Evidence also shows that the Cochise begin to farm squash and beans.

Copper Culture
Far to the north in the upper Great Lakes area, the Copper Culture lives from 5,000-1,000 B.C. They become famous for being the first culture in America, if not the world, to work with metal. The malleable copper nuggets they find in glacial deposits are pounded into axes, blades, darts, drills, fishhooks, jewelry, and even breastplates with indented decorations. Although their techniques are never adopted by outside groups (possibly due to a lack of natural resources), their copper items become highly desirable in trade with others. Copper artifacts will be found throughout the Plains and Ohio Valley out to New York, extending as far as the Atlantic and Gulf coasts. The Copper Culture begins to disappear around 1,000 B.C. and their techniques remain lost for a thousand years until the Hopewell Culture begins metalworking around the time of Christ.

Red Paint Culture
As groups learn to navigate the major waterways of middle and eastern North America, trade and cultural interaction grow. Large groups eventually become established, especially the Red Paint Culture which locates around New England and eastern coastal Canada. Although their decline ensues around 500 B.C., they most likely become the direct ancestors of the Algonquin Indians. The Red Paint People receive their name from 18th century farmers who find their burial pits.
Cultures of the Archaic Era

lined with red hematite. This type of Red Paint Rite is copied and becomes a popular practice among many groups — whereby burial pits or bodies are smeared with a red pigment and accompanied with personal items such as tools, weapons, and other offerings. The Red Paint Rite is found in digs as far west as Indian Knoll, Kentucky. This site becomes important because conch pins and other ocean-shell ornaments demonstrate trade existed with coastal groups.

Another type of burial practice develops by placing bodies in a specific position as is found in a dig at Koster, Illinois. Skeletal remains show that the dead are always buried with their knees tucked toward the torso. This site becomes significant due to the discovery of a dog skeleton which proves that the domestication of dogs happens as early as 6,500 B.C. Scientists long believed that domestication did not occur until much later — when agriculture became widespread around 1,000 B.C.

The commonality with regards to burial practices among many Archaic groups shows the development of cultural interaction and religious concepts. All which were necessary for the groups to culturally advance and elevate to the next level . . . the Formative Era.

CULTURES OF THE FORMATIVE ERA

The Formative Era continues with the hunting techniques from the previous era but exhibits a widespread cultural awakening. This is mainly due to cultural interactions that begin in the Woodlands (eastern North America) and Mesoamerica (Central America and northern South America). Groups all across the western hemisphere slowly begin to blossom by establishing villages, religion, burial ceremonies, pottery, tobacco pipe smoking, and agriculture. Many of the groups bond together to create important civilizations.

There are three major civilizations that appear during the Formative Era: the Mound Builder, Mesoamerican, and Southwestern civilizations.
Mound Builder Civilizations

The Mound Builders develop in the Formative Era as Woodland civilizations who practice the unique custom of placing their honored dead within giant earthen burial mounds. Most of these earthworks become multi-layered — where the dead are placed in one layer on top of another, generation after generation. Today, many of these mounds can be mistaken for large natural hills.

During this period, many groups construct simple burial mounds, even as early as 4,500 B.C. in Louisiana and lower Arkansas. Some of the giant earthworks tower more than 100 feet high and appear nearly 1,000 years before the first of Egypt’s Great Pyramids (Step Pyramid) built in 2630 B.C. Scientists generally categorize the Mound Builders into three separate but consecutive cultures:

- Adena (500 B.C. - 200 A.D.)
- Hopewell (100 B.C.- 500 A.D.)
- Mississippian (700 A.D. - 1700 A.D.)

Adena Culture

The Adena were primitive mound builders who appear in the Ohio Valley around 500 B.C. They received their name after an estate near Chillicothe, Ohio where their remains were first uncovered. At first, they built low-dome earthen mounds over burial pits, but later are seen to progress in the construction of gigantic, complex earthworks. One such earthwork is the Great Serpent Mound near Peebles, Ohio. This mound is an effigy of a twisting serpent which spans over quarter-mile long, 20 feet wide, and 5 feet high.

Hopewell Culture

The Hopewell people make their appearance amid the Adena in Ohio’s Scioto Valley some 400 hundred years later, possibly forcing the Adena to migrate northeast into New York. Either through warfare or intermarriage, the Hopewell eventually expand and overtake the Adena, but keep the center of Hopewell civilization in Chillicothe. Unlike their predecessor, the Hopewell’s range of influence is far-reaching: extending from Nebraska, east...
to the Chesapeake Bay; and from the upper Great Lakes, south to the Gulf coast. However, because of their sturdy log canoes and mastery of the waterways, their trade extends even farther — volcanic obsidian from the Rocky Mountains, copper from the Great Lakes, silver nuggets from Canada, pearls from the Gulf coast, and mica from the southern Appalachians. With these materials, the Hopewell artisans make intricate carvings, jewelry, pottery, metalworking, and tools.

Although the common Hopewell citizen is cremated after death, the honored dead of the ruling class are adorned with these art works in mound burials. Of the 10,000 mounds in the Ohio Valley, the Hopewell build some of the most magnificent: Turner Mound group in Hamilton County; Mound City group in Chillicothe; Seip Mound in Ross County; and the massive enclosure in Newark once stretching over a four-square-mile area.

For reasons unknown, the Hopewell disappear between 350 - 500 A.D. Some speculate that cooler temperatures of a known climate change led to failing crops, famine, or plague. Others believe that despite the Hopewell’s peaceful society, either civil war or invasion played a role since some mounds have dead buried with additional skulls or arms which are believed to be battle trophies.

Mississippian Culture
The Mississippian people begin to appear in the lower Mississippi Valley several centuries after the Hopewell between 700 - 800 A.D. Like the Hopewell, the Mississippians build mounds and are masters at navigating the Mississippi River and its tributaries. This enables them to develop trade and expand their civilization from the eastern edge of the Appalachians to Oklahoma, and from central Wisconsin to the Gulf Coast. Unlike the Hopewell who grew a limited supply of corn probably for ceremonial purposes, the Mississippians concentrate on agriculture by cultivating a hardier strain of corn which becomes a major staple of their diet. In addition to growing beans and squash, the Mississippians also hunt with a new popular weapon — the bow and arrow.
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The ability to grow and store vast amounts of food enable the Mississippians to establish fixed settlements and feed themselves during unproductive seasons. With their well-feed, growing population, they build large cities with centralized plazas and temples which are networked with smaller peripheral villages. Their largest city becomes “Cahokia” which develops as the center for Mississippian culture. Built on present day East St. Louis, Illinois, this ancient city of trade grows to an estimated population of 10,000 to 40,000 people. The second largest Mississippian city becomes Moundville, in present day Moundville, Alabama and grows to an estimated population of 3,000. The Hopewell influence becomes evident after Hopewell symbols and artesian techniques are adopted by the Mississippian craftsmen. But even more amazing, is the cultural borrowing from the distant Mesoamerican and Southwest civilizations: From Mesoamerica, the great Toltec god Quetzalcoatl, a feathered serpent, is used frequently as a motif on Mississippian pottery and carvings. Mississippian mounds also bore a striking resemblance to the flattop Mayan pyramids. The practice of funneling the harvests and other prizes to the elite mirrors the Hohokam in the Southwest. Like some Mesoamerican and Southwest civilizations, the Mississippians develop a sun-worshiping cult which becomes preoccupied with death and human sacrifice. However, scholars are in disagreement as to whether all of these cultural influences were a result of trade, invasion, or emigration.

Probably one of the best known groups from the Mississippian culture becomes the Natchez who emerge around 700 A.D. They develop a matrilineal society (class determined by the female line) which
organizes into a chiefdom. The chiefdom consists of two classes: nobility and commoners. It uses flat-topped ceremonial mounds to house its royalty, especially their living deity (*Chief*) the “Great Sun.” Because the Natchez thrive well beyond the Formative Era into the 18th century, scientists have an extensive knowledge of their culture. Writings from the Spanish (*whose army the Natchez helped drive away*) and the French gave detailed descriptions of Natchez life. Only 47 years after the arrival of LaSalle in 1682, the French (*with the help from the Choctaw*) seize control of Natchez land. By 1729, those not killed or captured seek refuge with the Chickasaws, Creeks, Catawbas, and Cherokees. The Natchez culture slowly disappear as they become integrated into those new societies.

### Mesoamerican Civilizations

Further south, the arrival of the Formative Era brings rise to great Mesoamerican societies. As with the Mound Builder civilizations, the Mesoamericans thrive well beyond the Formative Era up until the European invasion. Although many smaller groups develop throughout the region, the Mesoamericans become classified into generally six large cultures: Olmec, Maya, Zapotec, Teotihuacan, Toltec, and Aztec.

#### Olmec Culture

The Olmecs most likely emerge from the remnants of the Tehuacán Valley culture and begin building their main settlement 350 miles east of present day San Lorenzo, Mexico. They exist from 1500 B.C. to 300 A.D., as
most scholars believe, who credit them as the mother culture to the other great Mesoamerican societies by building the first major civilization in that part of the world. The Olmec culture eventually expands to occupy land west of the Yucatán Peninsula from the present-day Mexican states of Veracruz and Tabasco through Oaxaca to Guerrero.

“Olmec” means “rubber people” in the Aztec language Náhuatl, but “Tamoanchan” is the word used by later Mesoamerican cultures other than the Aztecs. It is not known what word the Olmecs use as a name for themselves, but they do become famous for their use of rubber that is extracted from the latex sap of a rubber tree (Castilla elastica) and vulcanized with the juice of a local morning glory vine (Ipomoea alba). The Olmecs primarily use rubber to make balls for games of religious or recreational purposes which are subsequently adopted by later Mesoamerican cultures.

Knowledge of the Olmec’s existence becomes a secret for nearly 1,500 years because the remnants of their cities remains so well hidden from the jungle. Finally in 1862, while drilling for oil at Tres Zapotes, Veracruz a nine-foot high basalt head is discovered. Scientists are amazed to find a total of 17 giant heads each weighing 20 to 40 tons. The basalt carvings are determined to be quarried in the Tuxtla Mountains at Llano del Jicaro and transported as far away as 50 miles to La Venta. The current belief is that the Olmecs transported the heads on huge balsa rafts. Their distinct facial features lead some to speculate that the Olmecs were late emigrants from Asia or Africa.

The early Olmecs begin to construct ceremonial mounds which are later replaced with plazas and flat-topped pyramidal structures. This permits houses to be built on top for the elite, similar to what is adopted much later by the Mayans and Mississippian cultures. The city also builds a network of irrigation systems used for drinking, religious purposes, and the crop production of maize.
Besides creating a hieroglyphic writing system and a calendar, the Olmecs become obsessed with mathematics which allows them to be one of a few early civilizations to use the concept of true zero in the 4th century B.C. They also develop a religion based around shamanism — the belief that with the aid of helpers (such as potions or animal spirits) a shaman or Healer can enter into a controlled trance. In this state his consciousness can leave his body to ascend to Heaven or descend to the Underworld to make contact with a deity or supernatural being.

Around 900 B.C. the settlement at San Lorenzo is abandoned. It is unclear if this is due to climatic changes or an invasion since some destruction of the city is evident. However, it is possible that the damage is also self-inflicted, since it appears that over an extended period of time, the Olmecs mutilate, decapitate, and even bury some of their monuments, possibly in religious ceremonies after the deaths of important leaders.

After San Lorenzo, La Venta emerges as the new cultural center and builds itself in an axial pattern using the plaza and pyramid as its hub. For reasons unknown, after 300 A.D. the Olmecs suddenly disappear from Mesoamerica, but are replaced within several centuries by the Zapotec to the southwest, the Teotihuacan to the west, and the great Maya civilization to the east.

**Maya Culture**

The Maya civilization becomes one of the premiere Mesoamerican civilizations due to its cultural advancements and longevity. Its reach extends from southern Mexico to the western Honduras including Guatemala, Belize, and El Salvador. Despite the Mayas...
lack of wheel or metal-tool technology, its stone-age civilization is able to quarry and build massive limestone cities of plazas, temples and pyramids. More impressive is Mayas’ ability to develop an accurate astronomical system and refine the Olmec calendar, hieroglyphic writing, and mathematical systems.

The Mayas’ three-thousand-year cultural longevity, which thrives today, is due to its being a civilization of tribal and rural groups rather than a true “urban” culture. Although the Formative Era shows them building large, populated cities that deal with trade, they are not intended to be economic metropolises. Instead, they are used as religious centers where rural peasants can gather. Their cities are inhabited mainly by religious leaders, noble court, attending peasants, and slaves. Therefore the eventual collapse and abandonment of these cities has very little social and economic impact on the day-to-day lives of the average Mayan who lives mainly in small, peripheral villages. If anything, the decline of these cities brings religious change more than anything after the Mayas’ cultural peak.

Anthropologists believe, the mere fact that the Mayas build these cities within rain forests, prevents dense, organized, urban populations from forming. The water-saturated ground of the rain forest causes the soil to constantly leech its nutrients making agriculture impossible to sustain any sizeable population. Although some cities such as Tikal become populated with as many as 92,000 Mayas, those populations are believed to be sustained through trade and the requirement of peasant farmers to supply as much as two-thirds of their crops. The fast-growing jungle forces the Mayas to implement “slash and burn” techniques to clear the land for farming, and use the burnt vegetation as fertilizer. However with such poor soil conditions, crops can only be grown for two to four years before nutrients are once again depleted from the soil. This not only forces the Mayas and its agriculture to be mobile, but prevents the formation of fixed settlements, which makes their ability as a transient culture to erect such magnificent cities even more amazing.

Because of its longevity, scholars have subdivided the Maya civilization into three cultural periods:

- Pre-Classic (2,000 B.C. - 300 A.D.)
- Classic (300 - 900 A.D.)
- Post-Classic (900-1500 A.D.)
Pre-Classic Mayan Period
The Pre-Classic period extends from 2,000 B.C. to 300 A.D. and little is seen in Mayan development. During this period, there is heavy cultural borrowing from the Olmecs. In the early half of this period, simple burial mounds are constructed and farmers begin to cultivate domesticated crops. The political systems are small kin-based tribes run by chiefs. Their religious system revolves around agricultural gods.

By the end of the Pre-Classic period, large pyramidal mounds are abundant and stone begins to be used in the construction of cities. The trade of volcanic obsidian for weapons and tools flows from the highlands to the lowlands. Farmers grow seasonal crops on a continual basis by implementing crop rotation and fertilization. Maize, beans, squash, and cacao are grown along with pineapple, avocado, chili peppers, papayas, and cotton. These crops and other items such as jaguar pelts, salt, flint, and dried fish are traded to the highlands. Cacao beans are often used as currency due to its popularity as an essential ingredient for a spicy, chocolate drink.

The political systems expand as tribal chiefs form regional councils and in areas such as El Mirador, a single ruler emerges who serves as both king and religious leader.

Classic Mayan Period
Between 300 A.D. and 900 A.D., the Mayas reached their cultural peak known as the Classic period. Cities finally evolve as independent kingdoms serving as religious centers for rural settlements. Hereditary kings are elevated as supreme religious rulers and are eventually supported by a kin-based court of noblemen. The Mayas refine their cultural
borrowing from the Olmecs. They hone the Olmec calendar to 365 days which becomes more accurate than the Roman Julian calendar.

Mathematics is used to record dates along with their astronomical observations of the planets and moon. This allows them to make accurate celestial predictions useful in planting and harvesting crops. They elevate the Olmecs hieroglyphic writing system to a complex logosyllabic system that represents their complete spoken language with 1,000 phonetic symbols or glyphs. With their writing system, noble scribes are able to record historical, astronomical, and climatic events onto bark-bound books called codices. Besides the codex, writing is carved into the stone temples and pyramids.

They continue with the religious practices of human sacrifice and the ball-court game. At Chichén Itzá, they erect the largest Mesoamerican court that measures 545 ft x 223 ft with walls 39 feet high.

Post-Classic Mayan Period
For reasons unknown, by 900 A.D., most of the cities in the central lowlands are abandoned. Archeological evidence points to famine, revolt, and warfare as playing major roles. However, current studies also indicate that these social pressures were triggered primarily by severe drought and deforestation.

Scientists analyzed sediment core samples taken from Lake Chichancanab in Quintana Roo, Mexico and the Cariaco Basin off
northern Venezuela. By measuring titanium levels from these samples, they were able to determine the amount of annual rainfall for those regions over the centuries. The results indicated three major droughts occurred between 800 - 900 A.D. which appears to have correlated to three periods in which the frequency of stone carvings diminished and the abandonment of cities increased. Although the span of each drought lasted for more than a decade, scientists estimate that the Mayas only had an eighteen month supply of drinking water based upon the local availability of lakes, rivers, and ponds. Researchers also discovered that the area has been plagued with cyclic droughts every 208 years which has corresponded with the sun’s intensity peaking every 206 years.

NASA has also studied sediment samples from this region along with satellite imagery which lead them to conclude that the Mayas suffered from self-inflicted deforestation on a massive scale about 1,200 years ago. Sediment core samples showed weed pollen replaced tree pollen during that time which indicates deforestation. Core samples also show an increase in soil erosion which also supports deforestation. NASA estimates that grasslands replacing forest would have increased local temperatures by five to seven degrees. When accompanied by long periods of drought, this would have accelerated the evaporation of lakes, rivers, and ponds making drinking water even more scarce.

Experts at NASA believe they know why deforestation occurred: The Mayas’ obsession with pyramid building left them oblivious to the environmental need to conserve natural resources. The floors of these pyramids were made of plaster stone, often one foot thick. In order to generate enough heat to make the plaster, scientists estimate that a minimum of 20 trees were needed to be burned for each square meter of flooring. Pyramids constructed just prior to those periods of drought provide support for this theory. Those pyramids have floors that are as thin as a few inches which suggests that plaster manufacturing was hampered by a scarcity of trees.

Nevertheless, not all Mayan cities were affected by climatic and environmental changes. Cities in the northern lowlands such as Chichén Itzá and Uxmal continued to flourish until Mayapan became the cultural center around 1220 A.D. This persisted for several hundred years until around 1440 A.D., a revolt forced its political structure to divide into smaller city states which again ended
once the Spaniards began their conquest in 1511 A.D.

Spanish conquest was slow in its completion, taking 186 years mainly because the Mayas lacked the gold and silver to serve as incentive for invasion. It was finally completed with the takeover of the Itzá kingdom in 1697.

Zapotec Culture
Like the Mayas, the Zapotec civilization has endured the test of time and still exists today. There remains small pockets of its descendants totaling 300,000, but their original culture has been diluted by the influence of some Spanish customs retained from the conquistadors. In contrast to the Mayas, the territory of the Zapotec was not as far-reaching since it was limited mainly to the Valley of Oaxaca and the Isthmus of Tehuantepec in southern Mexico.

The name Zapotec was given by others from the Nahuatl word “tzapotēcah” meaning “inhabitants of the place of soft-bearing fruit.” Contrarily, the Zapotecs actually referred to themselves as “Be’en’a” meaning “The People.”

During the Formative Era, their civilization centers around the ancient city of Monte Albán which is possibly built upon a previous Olmec city around 500-400 B.C. The city itself is used as a religious center occupied by a priestly hierarchy who perform ceremonial rites, occasionally including human sacrifice. The Zapotecs begin to believe they are born from the earth, trees, and jaguars. They worship a myriad of gods led by the rain-god, Cosijo. Monte Albán reaches its peak between 100-600 A.D. and has 30,000 inhabitants. However, for reasons unknown, the population quickly dwindles after 700 A.D.

Teotihuacan Culture
While the Zapotec flourish in Monte Albán, north in the Mexican highlands and 25 miles (40 km) northeast of present-day Mexico City, develops a religious center known as Teotihuacan which exists between 200 BC. through 650 A.D. Little is known prior to 150
A.D., but the belief is that initial settlers are greatly influenced by one of the many possible Mesoamerican groups including the Olmec, Mayan, or Zapotec cultures. It is not known what the inhabitants call their city, but centuries after its collapse, the Nahuatl-speaking Aztecs referred to it as “teotiwa´kan” or the “birthplace of gods.” Mayan hieroglyphs refer to it as “puh” or the “place of reeds.” Although debated, the general agreement among scholars is that the term “place of reeds” is a metaphor to describe a city. This is similar to the way later cultures used the name “Tollon” to generically refer to a gathering place or city. The practice of bundling reeds metaphorically represents the large gathering of people as would be found in a city.

Teotihuacan reaches its peak from 150-450 A.D. to become the largest city in the New World covering 12.4 square miles ($20 \text{ km}^2$) with 60,000-80,000 inhabitants. In fact, by the fourth century it becomes the sixth largest city in the world with the population estimated between 125,000-200,000. Evidence shows that Teotihuacan becomes a multi-ethnic city with Mayan, Zapotec, Mixtec, Otomi, and Nahuatl-speaking quarters. Such diversity is not surprising since trade with other cultures becomes far reaching. The city is home to many craftsmen that create obsidian masks, religious items, and other artifacts. However, Teotihuacan trade is not the only social element to influence other cultures. Since most of what is known of Teotihuacan is through Mayan text, it appears that military conquest of outlying Mayan settlements is also influenced. The Mayans imitate Teotihuacan architectural designs.

Teotihuacan is known for its two large pyramids: the Pyramid of the Sun (the world’s second largest), and the Pyramid of the Moon. In addition, smaller pyramids also line Teotihuacan’s 1.5 mile-long main street — Miccoatli (“the Avenue of the Dead.”) as called by the Aztec. Like other Mesoamerican cultures, the Teotihuacans develop a separate class of nobility, most likely living in structures atop of the pyramids. Artisans,
servants, and other high-level working class occupy the 2,000 or so dwellings flanking the Avenue of the Dead.

Teotihuacan religion becomes similar to other Mesoamerican cultures that give tribute to the same deities such as Quetzalcoatl (the Plumed Serpent) and Tlaloc (the Rain God). Excavated remains indicate animal and human sacrifices are also implemented through beheading, heart removal, head clubbing, or live burial. The victims are most likely captured prisoners in warfare.

After 650 A.D., Teotihuacan faces rapid decline and destruction by fire. Initial theories suggest invasion as the cause. However, further archeological excavations show that only buildings and statues belonging to the elite were methodically destroyed. This points to social uprisings possibly due to environmental conditions. Climatic drought correlates with the time period as does the malnourished skeletons of the buried young. Thus giving further support to the theory that drought and famine becomes the impetus for social unrest and uprisings.

**Toltec Culture**

After the fall of Teotihuacan, a new Nahuatl-speaking civilization known as the Toltecs appears and reaches its cultural peak between 900 and 1200 A.D. The Toltecs use a 260-day lunar calendar, in a 52-year cycle. Their empire is led by a militaristic aristocracy that builds a religious center known as Tula, 40 miles (64 km) north of present-day Mexico City. The city contains three large pyramid temples, the largest of which is surrounded by 15-foot-high human figures carved from stone.

The Toltecs are credited for spreading metallurgy throughout Mesoamerica, not by the work of their artisans, but through their vast network of trade. It is believed the real craftsmen of copper and gold artifacts are the Mayans who adopt Toltec design. This is because no metal artifacts are ever discovered in the cultural center itself: the Tula ruins. Scientists speculate that metalworking came from either western Mexico, which develops metallurgy a hundred years earlier in 800 A.D., or most likely from the Andes in South America, which develops the technology more than a millennium earlier in 800 B.C.

What little is known about this culture, comes from the record keeping of the Aztecs. However, the Aztecs are also to blame for the lack of information due to the destruction of Toltec records during their conquest of cities.
which fell shortly after the Toltec demise. Like other Mesoamerican cultures, Toltec religion incorporated ball-court games, human sacrifices, and polytheism. The two principle deities were Quetzalcoatl (the Plumed Serpent - a god of goodness, holiness, fertility, etc.) and Tezcatlipoca (the Smoking Mirror - a god of night, evil, and war). Both deities would later be adopted by the Aztecs.

It was the belief in these gods of opposition, that eventually led to the collapse of Toltec civilization. Their downturn began around 1000 A.D., when militaristic worshipers of Tezcatlipoca were successful in ousting the aristocratic leader Ce Acatl Topiltzin and his Quetzalcoatl worshipers from Tula. Revered as a high priest to Quetzalcoatl, Ce Acatl Topiltzin and his followers fled south to conquer the Mayan city of Chichén-Itzá. The departure of Quetzalcoatl worshipers from Tula led to the myth that Quetzalcoatl fled from Tula, vowing to return one day. Ironically, the belief in this myth centuries later, led to the demise of the Aztecs who thought the arrival of Hernán Cortés and the Spaniards in 1519 was the return of Quetzalcoatl. (Although, some scholars believe this in itself was a myth propagated by the Spaniards).

The split in Toltec society left their cities weak and vulnerable to outside attacks. Finally around 1200 A.D., the Chichimecs and other warring groups defeated the Toltecs who became assimilated into the conquering cultures. Without Toltec control, the region became susceptible to warfare for the next 200 years until the Aztecs finally seized control.

**Aztec Culture**

The Aztecs were groups of mostly Nahuatl-speaking tribes settling in the area of present day Mexico City. According to discovered codices, their first appearance was around 1248 A.D. but their origins are believed to date as early as 500 A.D. The linguistic similarities between Nahuatl and other Uto-
Aztecan dialects such as the Yaqui, Concho, Hopi, and Zuni lead scholars to theorize that the Aztecs were once part of the nomadic Nahuas. These wanderers possibly made three waves of migration (over several generations) to central Mexico from perhaps southwestern United States or northern Mexico. Along the way, pockets of settlements developed and branched away from one another to eventually produce the Toltec, Aztec, Tepaneca, Acolhua, Tlaxcaltec, Xochimilca, and ten other cultures.

There is often confusion and debate over the word “Aztec.” In Nahuatl, “Aztec” means “people from Aztlan.” However to the Aztecs themselves, the word was an umbrella term used to collectively represent all the people within the Aztec civilization including both non-Nahuatl and Nahuatl-speaking groups. To modern linguists, “Aztecan” means those Uto-Aztecan (a.k.a. Yuto-Nahuan) languages of the Nahuatl, Pocute, and Pipil dialects. In the past, linguists used it as the name for what is now strictly called the “Nahuatl” language. Some academic scholars use “Aztec” to refer to only those Mexicas who established the Aztec capital Tenochtitlan. Other scholars use the term “Aztec” more inclusively to refer to the Tenochtitlans, and their two allies who were also located on Lake Texcoco: the Acolhuas of Texcoco on the eastern shore and the Tepanecs of Tlacopan on the western shore. The three groups would later form the Aztec Empire, better known as the Aztec Triple Alliance. Although the Aztec civilization was a multi-language, multicultural blend, its predominant language was Nahuatl and its dominating ethnicity was Mexica.

The Mexicas
The Mexicas were the largest group within the Aztecs. Like the other groups of Nahuas, they believed their people originated from a mythical place called Aztlan (“The Place of Herons”). Legend has it, that around 1111 A.D. the Mexicas upset their god Huitzilopochtli when they cut down a forbidden tree. As punishment, he banished them from Aztlan and forced them to wander aimlessly until some time in the future when he would signal them to resettle. Historians think this legend might hold some partial truth since Nahuatl is the youngest language in central Mexico. They speculate that the language’s young age is an indication of it arriving with the Mexicas, late in the third and last migrational wave. This might explain how the legend developed since the Mexicas would have been forced to “wander” in order to find land that was not only habitable, but
unoccupied from the previous two waves of migration.

In 1248 A.D., the Mexicas were permitted refuge within the Tepanec city-state called Chapultepec. In exchange for a small island on Lake Chapultepec ("Place of Grasshoppers" now downtown Mexico City), the Mexicas agreed to provide laborers and mercenaries to the Tepanecs to help fight against some forty other city-states in the area.

As was common at the time, many of these city-states created inter-marriage alliances as a way to gain added protection against the other tribes. In 1325 A.D., the Tepanec chief gave his daughter away for an inter-tribal marriage as a gesture for unification. However, he was soon angered when he discovered his daughter was not honored as a Mexica bride, but used as a religious sacrifice. Forced to flee the wrath of the Tepanecs, the Mexicas wandered once more only to end up on another island which was part of Lake Texcoco, the largest of five swampy and shallow interconnected lakes. It was there that the Mexica chief saw an eagle perched atop a cactus clutching a snake. He announced to his tribe that their god Huitzilopochtli had finally given him the long-awaited signal to resettle.

Building of Tenochtitlan
The Mexicas’ decision to settle on an island was advantageous as the water provided food and served as a barrier from hostile tribes. The swampy land made it undesirable to others which served as a disincentive for conquest. However, its soft soil and marshy shores created difficulty for the expansion of their new settlement called Tenochtitlan ("Place of Cactus Fruit") in honor of their deceased Chief Tenoch, who died in 1375 A.D.

In 1376, the Mexica council decided to elect the Aztec’s first ruler, Acampapichtli, who ordered the building of pyramids. At some time prior, he and the Mexicas must have stumbled upon the abandoned city of Teotihuacan some 25 miles away. Its vast pyramids bordering its “Avenue of the Dead.” were apparently duplicated by the Mexicas in their layout of Tenochtitlan. In order for the Mexicas to fulfill this accomplishment, they had to overcome two problems: soft foundational soil and the limited land of an island.

To firm the foundational soil, the Mexicas drove long wooden stakes (3-4” x 30”) deep into the ground every several inches. Each stake was then surrounded with volcanic stone or soil from lake-bottom dredging. This
provided a solid enough base on which pyramidal stone could be laid without sinking or tilting to one side. To overcome the limited landmass, the Mexicas extended the shoreline by building a grid-like pattern of artificial islands called “chinampas.” Each 30' x 300' rectangular chinampa had its parameter fenced with the same foundational pilings, which was then back-filled with lake bottom dredgings, sticks, and other organic material until its soil level was above water level. The planting of crops on the fertile soil of the chinampas proved to be beneficial as it was seven times more productive than the mainland planting of crops. The canals of water surrounding each chinampa also served as means to transport the crops by boat, especially for trade with mainland tribes. Upon seeing the canals, the Spanish conquistadors would later describe Tenochtitlan as the “Venice of the New World.”

Although the Mexicas lived on an island, fresh drinking water was scarce due to the salty water flowing from the eastern portion of the lake. The Mexicas were therefore forced to boat fresh spring water from the Tepeanec-controlled mainland. However, to keep up with the demand of a growing population, the Mexicas used the same piling system to build draw-bridged causeways for quicker access to the mainland. They also built gated dikes to control water levels and salinity from the eastern shore.

However, this technology was short-lived. By the time Chimalpopoca became Tenochtitlan’s third ruler, supplying water to an expanding Mexica population was once again a problem. His idea for a solution was to bring the mainland water to Tenochtitlan via an
aqueduct. Although his people were tributary subjects of the Tepanecs, the growing Mexica population gave Chimalpopoca an unfearing brashness to turn the table of supremacy. He demanded of his maternal uncle, the Tepanec ruler Maxtla, that the Tepanecs give up their water and help build the aqueduct. Maxtla, replied by sending assassins to successfully murder his nephew. This act of war set off a volley of assassination attempts until finally Tenochtitlan’s new ruler, Itzcoatl (paternal uncle of Chimalpopoca) decided to join forces with another nephew, the exiled Texcoco leader Nezahualcoyotl.

Earlier in 1418, Nezahualcoyotl was forced to flee Texcoco when the Tepanecs overthrew its capital city, Acolhuah. He returned briefly in 1422 upon learning of the death of Tezozomoc (Maxtla’s father) only to re-flee when Maxtla dispatched assassins after him. It was only after the Acolhuas and rebel Tepanecs agreed to help, did Nezahualcoyotl unite with Itzcoatl and the Tenochtitlans. The combined forces attacked the Tepanecs’ capital city Azcapotzalco, and after a one-hundred-day siege were successful in defeating Maxtla. He was personally slain by Nezahualcoyotl which marked the beginning of the Aztec Empire and the reign of the Triple Alliance.

Aztec Triple Alliance
The Alliance was a loose agreement between the Mexicas of Tenochtitlan, Acolhuas of Texcoco, and Tepanecs of Tlacopan. Although these city-states were former adversaries on Lake Texcoco, their rulers (who were blood-relatives to one another) were finally able to set aside their differences. They collectively governed through militaristic expansion, assimilation, and control over the Valley of Mexico until their defeat by the Spaniards in 1521. Their original agreement divided the spoils of conquest equally between themselves, but Tenochtitlan quickly became the dominating city-state, leaving the other two more subservient, especially Tlacopan.

Upon the death of Itzcoatl in 1440, his nephew Moctezuma Ilhuicamina was chosen as the Aztec’s fifth king (Montezuma I). With the help of the engineering skills of Nezahualcoyotl, Montezuma I was finally able to build a duo aqueduct that carried fresh water for three miles from the mainland to Tenochtitlan. They also constructed gated dikes that deterred lake flooding and salinity. The abundance of water and food allowed the empire’s population to grow to an estimated 15 million people, which in turn allowed its military to grow in numbers as well.
Montezuma I was able to use his military might to expand his territory east and west to both oceans, as well as south to Valley of Oaxaca conquering the Mixtec city-state of Coixtlahuaca. Territorial expansion gave the Aztecs access to new commodities such as rubber, cocoa, fruits, cotton, pelts, feathers, and sea shells. To optimize communication to the ever-expanding territories, trails were built stretching out of Tenochtitlan. Couriers were stationed every few miles to run a relay with messages over several hundred miles in as little as 24 hours.

With the spoils of conquest, also came an ever-increasing number of captive warriors. Like most Mesoamerican cultures, the Aztecs believed their gods sacrificed themselves so that mankind could live. It was therefore Man’s responsibility as a debt payment to satisfy the appetite and thirst of these gods with a reoccurring supply of fresh beating hearts and blood. This would allow the sun to rise each day and prevent the end of the universe. The abundance of captive warriors permitted this practice to flourish and become more institutionalized. The Aztec’s eighth king Ahuitzotl is to have decorated the sides of the pyramids with long horizontal poles, skewered with human heads. The Spaniards would later give a possibly exaggerated estimation of 20,000 skulls decorating one pyramid alone.

This expansion was continued by Motecuhzoma Xocoyotzin (Moctezuma II or “Moctezuma the Young”) in 1502 upon the death of Ahuitzotl. The new king conquered territory south to Xoconosco in Chiapos and the Isthmus of Tehuantepec defeating both the Zapotec and Yolpi. Moctezuma II is to have been very superstitious and was frequently troubled by omens, apparitions, and cosmic sightings. In 1519, couriers began telling Moctezuma II of reports of strange beings coming ashore from floating ocean mountains.
which were actually the eleven ships of Hernán Cortés and his conquistadores.

**Spanish Invasion**

Having disobeyed orders, Cortés led his unauthorized expedition from Cuba to the Yucatan Peninsula. Fortunately for Cortés, he discovered a fellow Spaniard, Geronimo de Aguilar, a shipwrecked Franciscan priest who escaped from Mayan captivity. During his imprisonment, he learned to speak Mayan which was helpful in translating Cortés’ demands. Those tribes that did not comply were killed. Those who bowed down, found themselves showering the conquistadores with gifts, especially their women who served as concubines. One chieftain gave up his daughter, La Malinche, who drew Cortés’ fancy and eventually bore him a son. After learning how to speak Spanish, she became Cortés’ translator and confidante by being able to give him insight on what the natives were saying behind his back.

By the end of the year, Cortés finally reached Tenochtitlan: the fabled city he heard rumors of from villagers during his several hundred-mile journey. He was cautiously greeted by Moctezuma who had been monitoring Cortés’ advance through his couriers. The Spaniards were invited to remain as guests and were amazed by the riches they saw as they roamed the city. This amazement soon turned into greed, as Cortés decided to hold Moctezuma hostage and began to use him as a puppet government. Aztec resentment began to build against Moctezuma and Cortés as the people realized the scheme. In June 1520, the Spaniards intervened during a ceremonial sacrifice, killing its participants which angered the Aztecs to the point of rebellion. It is not known whether or not Moctezuma was stoned to death by his people or slain by the Spaniards.

In an event known as La Noche Triste (*Sad Night*), Cortés’ expedition tried to silently flee during the night but were caught by the Aztecs. Nearly 500 conquistadors were killed but Cortés’ was able to escape. He returned in August of 1521 and destroyed the Aztecs by first cutting of Tenochtitlan’s food an water supply and mounting a raid. Over 90 percent of the Aztecs died either by the hands of the Spaniards or by the European diseases they introduced.

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*Image of Hernán Cortés*
Southwestern Civilizations

For southwestern North America, the Formative Era brings a maturation to the processes started during the Archaic Period. The deglaciation that began the transformation of forests into semi-arid land, finishes its retreat and leaves the southwest as mostly arid terrain. With water and prey in scarcity, the hunter gathers of the Desert Culture form new groups that survive mainly on river-fed agriculture. The wild corn once domesticated by the Cochise, now evolves into a productive species called maize. To grow this corn, southwest cultures build a network of irrigation systems along major riverbanks. Having this stable food source creates less need for a nomadic way of life. It allows these cultures to concentrate on the development of art and religion which are heavily influenced by trade and contact with Mesoamerican societies.

Although many smaller groups emerge, the Formative Era is classified as having four main southwestern civilizations:

- Hohokam
- Mogollon
- Ancestral Pueblo (formerly Anasazi)
- Patayan

Hohokam Culture

The Hohokam Indians begin their civilization in present day Arizona along the Gila and Salt Rivers around 400 B.C. and remain there up until approximately 1500 A.D. They receive the name “Hohokam” (“the vanished ones”) from their modern-day descendants, the Pima and Papago Indians.

The early Hohokam settlers arrive as probable remnants of the Cochise or dispersed groups of Mesoamericans, possibly Mayan. They begin their culture at a higher state of sophistication over their Mogollon and Ancestral Pueblo neighbors, which supports the theory that they were once part of the culturally advanced Mesoamericans. Discoveries of sunken Hohokam ball courts and rubber balls also give credence to a Mayan connection, as many Mayan outposts had similar sunken ball courts.

Like the Teotihuacan culture of Mesoamerica who destroyed statues of their deceased elite, the Hohokam adopt the unusual burial ritual that requires the destruction of the deceased's effigy and personal belongings. But unlike the Mesoamericans, the Hohokam remain a
Cultures of the Formative Era (Southwestern Civilizations)

peaceful society. They leave no archeological evidence of war or conflict. Of the 200 ball courts the Hohokam build, none show any sign of human sacrifice as with those found in Mesoamerica. However, a severed head is found with one of the unearthed courts, but as to its significance, it is still unclear. Near the end of their civilization, they also allow the peaceful settlement of the Salado Indians, who are permitted to farm, maintain their traditions, and build multi-story adobe structures within the Hohokam territory.

With only the primitive tools of sticks, rocks, or broken pottery, the Hohokam excavate Mesoamerican-like irrigation systems. They minimize evaporation by digging trenches that are deep, narrow, and lined with clay. This system allows them to grow maize, squash, beans, and cotton.

The center of their civilization is a village known today as Snaketown or Skoaquick. In it, they build about 100 primitive structures used for housing and storage. Structures are built around large rectangular, square, or oval pits dug to a depth of several feet which helps keep the room cool in the summer and warm in the winter. The shelter is constructed by surrounding the pit with holes in which a “post and beam” framework of logs are inserted. Sticks and shrubs are layered across the beams to enclose the frame, which are then sealed with a stucco of mud. A short tunnel-like entrance is added similar to the entrance of a stereotypical igloo.

Each family has its own shelter, which is spaced far from neighbors allowing room for privacy, individual farming, and cemeteries. The artisans of the Hohokam show their skill at making intricate jewelry and decorative, coil clay pottery. Ceramics are made from the “coil and scrape” method by rolling a mixture of clay and sand into thin strips, which are circularly stacked on top of each other to fashion a bowl or pot. The rows of clay are then fused together by smoothing them into a flat surface. The thickness of the clay wall is reduced with the “paddle and anvil” method by holding a smooth rock or small piece of wood against the inside wall, while the

The western half of a Snaketown ball court discovered in 1934. It was re-buried in 1972 for preservation purposes after being declared a historic preservation site for the Pima Indians.
outside is paddled with a piece of wood until the wall is of the desired thickness. The object is then air dried and colored with slick made from plants and minerals. It is brushed on in decorative patterns and then finally fired in an open pit.

The Hohokam become the first New World society to use etching as a way to decorate jewelry, even several hundred years before the Europeans. They begin embossing sea shells with this method, first by covering it completely with pitch and then scraping intricate patterns away from it with a sharp stick. Shells are then placed in a mild acid bath made from fermented cactus juice. The acid eats away at the exposed sections of shell, leaving an embossed pattern once the protective covering is washed away.

Trade is conducted with the Ancestral Pueblos to the north, Mogollon to the east, Mesoamerica to the south, and the Patayan or other Pacific coast groups to the west. The Hohokam most likely trade food or pottery for shells, live parrots, macaws, and mined stones like turquoise.

For reasons unknown, the Hohokam suddenly disappear around 1500 A.D., possibly due to a severe and lengthy drought.

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**Mogollon Culture**

The Mogollon civilization makes its appearance in present day New Mexico around 150 A.D. and remain through the mid 1400s. They receive their name from the area where they live: the Mogollon Mountains — which were claimed by the 18th century Spanish Governor of New Mexico, Don Juan Ignacio Flores Mogollon.

Because of their mountainous habitat, the Mogollon remain somewhat isolated from outside influence and trade. Therefore, cultural advancement is slow when compared to the Hohokam. The Mogollon begin building villages in mountain valleys that are fed by streams, but the limited amount of workable land keeps farming to a minimum. This finite food source must be supplemented...
by hunting and gathering which throttles population growth to roughly 200 individuals per village.

The Mogollons become notable for their pit houses which are much deeper than those of the Hohokam. But around 825 A.D., a group of Mogollons in the Mimbres River Valley begin to stand out by making cultural changes to their pottery and eventually to their pit houses.

Mimbres Mogollons
In 1932, archeologists excavate a Mogollon site and find that its occupants show cultural advancement over other Mogollons. They name this group the Mimbres after the river valley in which the site is located. The Spanish named the river valley “Mimbres” because of its “willows” that lined the river. The Mimbres distinguish themselves by advancing in cultural phases. Scientists however, are in disagreement as to the exact number of phases:

- Three Circle Phase (825 A.D.-1000 A.D.,)
- Mangas Phase (not agreed upon)
- Classic Mimbres Phase (1000 A.D.-1130 A.D.)

Three Circle Phase
Mimbres clay pottery in the early part of this phase moves away from a surface that is plain and smooth to one that is textured by incision or corrugation. The texture is created by using a sharp stick to draw either designs (incised) or highly compacted horizontal lines (corrugated) in the soft clay prior to firing. This change probably occurs after trade is established with the Hohokam.

In the middle of this phase, Mimbres pit houses begin to change from circular or oval pits, to those that are much deeper with four distinctive sides and sharp corners. Each house is approximately 183 square feet with floors and walls covered in a plaster of hardened mud. Different portions of the room are dedicated to serve different functions: cooking, sleeping, storage, and sometimes in-house subfloor burials.

Unlike other Mogollons that bury many objects with their dead, the Mimbres begin a burial custom of using a single bowl, placed over the face of the deceased. A hole is
punched through the bottom of the bowl to what some suggest was to allow the soul to ascend or escape.

The Mimbres also begin building large, subterranean, ceremonial rooms which are known as “kivas.” Although “kiva” is a Hopi Indian word, scientists use the term more out of convenience rather than anything else.

Mangas Phase
Scientists disagree as to whether or not this phase exists. Those advocating this phase use the Mimbres’ transition from subterranean to surface dwellings, and textured to painted pottery as qualifiers. Those rejecting this phase classify those elements in the late Three Circle and early Classic phases.

There is compelling evidence that during this phase, the Mimbres are influenced by the Ancestral Pueblo, possibly through trade. The Mimbres begin to copy the Ancestral Pueblo by building simple, surface adobe structures. Like the Ancestral Pueblo, they also begin painting the inside of clay bowls with black designs on white background. This style is known as “Black on White” or “Boldface.” Mimbres pottery of this type usually has simple geometric designs with wide lines. Pottery tools found with female remains indicate that the artisans were women who were probably few in numbers but socially connected to one another.

Classic Mimbres Phase
The Mimbres reach their cultural peak during this phase. Early on, Boldface pottery progresses to include human or animal figures, often depicting a story. Later in the phase, complex black on white geometric designs with finely painted lines are incorporated.

Mimbres dwellings become large adobe complexes, containing as many as 150 rooms. Ceremonial kivas are subterranean and centralized in the complex and accessed through a hole in the roof.
Mogollon Decline
After the Classic Phase, the population of Mimbres and other Mogollons begin to decline for unknown reasons. Several groups abandon their adobe villages for the safety of cliff dwellings, which suggests there was possible conflict. Some speculate a climate change also forces them to slowly migrate where they are either absorbed by other Indian groups, possibly the Ancestral Pueblo, or split into small bands that eventually evolve into new cultures which are believed to be the Zuni or Hopi. The Apache finally occupy Mogollon land over time.

Ancestral Pueblo Culture
The Ancestral Pueblo are one of the antecedents to the 21 federally recognized groups of the Pueblo people which includes the Hopi, Taos, and Zuni. Pueblo is a Castilian word meaning “town,” but the culture was previously called the “Anasazi.” It is now disowned due to its offensiveness as a Navajo word meaning “enemy ancestor.” Some re-translate it to mean “ancient ones.”

The cultural development of the Ancestral Pueblo is divided into eras by the Pecos Classification — phases of Pueblo pre-history based on archeological evidence first established in 1927 at a Pecos, New Mexico archeologist conference. The annual Pecos Conference has since debated and modified the classification to reflect new discoveries which includes chronological dates:

- Early Basketmaker 7000 B.C.-1500 B.C.
- Early Basketmaker II 1500 B.C.- 50 A.D.
- Late Basketmaker II 50 A.D. - 500 A.D.
- Basketmaker III 500 A.D. - 750 A.D.
- Pueblo I Era 750 A.D. - 900 A.D.
- Pueblo II Era 900 A.D. - 1150 A.D.
- Pueblo III Era 1150 A.D. - 1350 A.D.
- Pueblo IV 1350 A.D. - 1600 A.D.
- Pueblo V 1600 A.D. - Present

Early Basketmaker (Archaic Period)
Small bands of probable Desert Culture hunters begin migrating into the present-day Four Corners region, an area where four state lines meet: Arizona, Colorado, New Mexico, and Utah. They use the typical Archaic Period weapons of stone-pointed spears with atlatls in pursuit of small game such as deer, sheep, and rabbits. Like other Archaic cultures, there is a beginning of basketmaking. Because of their nomadic way of life, very little archeological evidence is discovered. Therefore the original Basketmaker I Phase was declassified into the Early Basketmaker Era which is considered Pre-Ancestral Pueblo.
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Early Basketmaker II
Around 1200 B.C., the hunter gatherers begin making seasonal camps out in the open or within caves at the Four Corners region. They plant maize and squash while displaying consistent basketmaking technology. This is the beginning of the true Ancestral Pueblo.

Late Basketmaker II
The Ancestral Pueblo begin building oval or circular pit houses with entrances facing south or east. Early dwellings are usually built within natural shelters and soon include subterranean storage nooks for foods like maize or nuts. They make crude pottery and jewelry as well as showing signs of religious practices such as Shamanism. Petroglyphs figures include torsos and have zig-zag lines exiting the heads. Drawings also depict ceremonial structures.

Basketmaker III
During this stage, the Ancestral Pueblo make significant advancements: Pottery gets decorative Black on White glazing and becomes cookware. This allows beans to be cultivated and cooked as a new food source. Hunters use the bow and arrow instead of the atlatl. Pit houses become deeper but also begin to have some rooms above ground. Crude forms of kivas also begin to appear.

Pueblo I Era
In this era, the Ancestral Pueblo begin year-round settlements which allows villages and populations to grow considerably. This creates the need for both leadership structures and water reservoirs with crop irrigation to support increased populations.

Jacal dwellings are built above ground which retain pit house technology. These dwellings have post and beam roofs sealed by wattle and daub techniques. However, the walls are constructed with rocks or bricks made from dried mud.

Villages include large religious/community centers known as "Great Kivas." These are atypical in that they are not connected to other structures as with smaller kivas. Some are as wide as 70 feet.

Pueblo II Era
The Ancestral Pueblo in this era build bigger complexes rather than smaller villages. They begin a slow southerly migration toward the Rio Grand and Mogollon region probably due to climatic change. Scientists studying the tree rings in preserved timber used for Ancestral Pueblo dwellings, have discovered three periods of extended drought, two of which occurred in this era during the early parts of...
the 900 and 1100s A.D. The third drought occurred in the late 1200s during the Pueblo III Era.

Around 900 A.D. at what is now Chaco Canyon, New Mexico, a planned social and religious center is built consisting of fifteen complexes. The structures are constructed with timber of some estimated 200,000 trees along with quarried sandstone, all of which must be imported over long distances. The complexes contain many adjoining adobes and small kivas to house roughly 1,500 to 5,000 people. Although each adobe complex has many rooms, most are used for storage of food. Families usually sleep outdoors on rooftops or in plazas when weather is good, and in kivas when it is bad.

Some walls of structures contain holes which serve as solar calendars, probably to signal when planting and harvesting should begin.

With only primitive stone tools, the Ancestral Pueblo build more than 200 miles of roads lined with berms. They are astronomically aligned and radiate out from Chaco Canyon to other villages.

Pueblo III Era
The Ancestral Pueblo continue with a southerly migration and by 1200 A.D., villages in the Four Corners area are finally abandoned. The Apache and Navajo Indians begin filling the void left by the exiting Ancestral Pueblo. However, some modern Pueblos disavow that the area was abandoned based upon their oral history and legend.

The Ancestral Pueblo begin inhabiting cliff dwellings which are adobe structures built within shallow, cave-like overhangs occurring naturally in cliffs. Some of these caves are spring fed, but none can support agriculture. Since access to these caves can only be done with ladder, the Ancestral Pueblo's motivation was probably for defensive reasons. Scientists speculate that the region's third major drought in the late 1200s, along with deforestation brought social stress as groups competed with one another for vanishing food and resources. Remains of cliff dwelling populations show evidence of famine and starvation.
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Pueblo IV Era
This era is dominated by conflict which forces more Ancestral Pueblos into cliff dwellings. Archeologist Christy Turner from Arizona State University proposed a controversial hypothesis based on 30 human remains which may have been cannibalized. He suggests that the reason the Ancestral Pueblo turned to cliff dwellings was to protect themselves from cannibalistic invaders, possibly Toltec.

Human bones showed signs of being burnt or cooked, with meat scraped away, and broken open to access the narrow. They were also randomly scattered as if being tossed aside after eating. Some critics claim that such evidence could be caused by animals. However, Turner points out that a skull had scrapings on the inside, which could only have been done by a human. Other critics say that cannibalism could have been limited to a very small group such as witch doctors, who could have performed such a ritual as an initiation.

The critics also argue that the remains could have been executed witch doctors who were dismembered in order to find and destroy the "heart of evil": the secret place in a witch doctor's body that gave him his power. Although there was dismemberment, it didn't prove that there was ingestion. Turner again points out that fossilized feces was found to contain human tissue, but the counter argument is that it could have belonged to an animal, or only proves one person was a cannibal.

The modern Pueblo vehemently disagree with Turner that this was a cultural norm but do concede it could have been a practice of a small group of witch doctors. There are modern Pueblo legends that warn of flesh eating monsters.

At the end of the era, the Ancestral Pueblo are forced with additional motivation to inhabit cliffs as the Spanish invade from the south and claim the territory as their own.

Pueblo V Era
This final era is a transition from the Ancestral Pueblo to the modern Pueblo, most of which is driven by a necessity to escape occupation. The Ancestral Pueblo are forced to go underground and disperse into smaller subversive groups to avoid or minimize Spanish rule. Over time, each group eventually develops their own distinctive, but similar language, traditions, and cultural achievements which evolve into the twenty-one modern Pueblo groups.
**Patayan Culture**

The Patayan Culture (a.k.a. Hakataya Culture) appears around 700 A.D. They remain through 1550 A.D. in western Arizona near the Grand Canyon west to Lake Cahuilla, California and south to Baja. This Yuman-speaking culture originates along the Colorado River probably as isolated groups of migrating Ancestral Pueblo. They eventually become the Cerbat, Cohonina, and other subgroups of the Patayan. The Yuma word “Patayan” means “old people” as given to them by the Quechan Indians.

Little is known about the Patayans because of lacking archeological evidence. Their semi-nomadic way of life contributes to this lack by preventing permanent settlements to establish where artifacts can accumulate incidentally over time. Additionally, their preference to live within low flood plain areas destroys most archeological evidence during periods of high water. The few surviving artifacts show it is a hunter gatherer society supplemented by flood plain agriculture.

Temporary camps erected for the tending of crops reveals the building of shallow pit houses. Pottery and basket making are crude, similar to the early works of the Hohokam or Mogollon.

The Patayans trade primarily with the Pimas to the south, and Pacific Coast tribes to the west. They also exchange with the Hohokam to the east and the Ancestral Pueblo to the north.

Like the Ancestral Pueblo, the Patayans probably emigrate and diffuse elsewhere due to climatic change. They most likely evolve into the Havasupai, Hualapai, Walapai, Quechan, and other possible groups.
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CULTURES AFTER 1500 A.D.

Editor’s Note: Unfortunately, post-Columbian cultures are too numerous to include in this version of the Program Manual. Hopefully, they can be included in a future edition. There are plenty of alternative books that can provide further cultural information if need be. For now, only a brief overview of this era will be given.

Acculturation of Civilizations

After the arrival of the Europeans to the New World, the indigenous societies within rapidly lose their cultural uniqueness. Like those peripheral groups in Mesoamerica that adopt the traditions of the great Aztec or Mayan societies, New World indigenous groups as a whole adopt western European culture through a process known as "acculturation." Although social contact such as trade influences some willful acculturation, most adoption of European culture is by force.

There are four major elements that cause New World inhabitants to acculturate Old World customs:

1. **European Invasion**
2. **Indigenous Depopulation**
3. **Forced Diaspora**
4. **Legislative Acculturation.**

**European Invasion**

The European invasion of the New World comes in devastating multiple fronts: the Norse, Spanish, Portuguese, Dutch, English, French, Swedish, Scottich, Russians, Germans, and Couronians play either major or minor roles in the colonization of the Americas. Although all are interested to some degree in exporting raw materials back to the Old World, it is primarily the Spanish who are engrossed with the extraction of precious metals back to Spain. With the exception of the Portuguese and Germans, the others invade areas that lack precious metals and therefore focus their attention on territorial expansion for colonization and exportation. There are four types of invasions:

- Invasion by Government
- Invasion by Economics
- Invasion by Religion
- Invasion by Force.
Invasion by Government
In 1453 A.D., the eastern remnants of the old Roman Empire, the Byzantine, finally fall at Constantinople to the Ottoman Sultan Mehmed II. The Turkish overthrow closes European access to the four-thousand-mile Silk Road, which is a vital trade route to Asia for obtaining spice, silk, and opiates which so many Europeans demand. As a result, European governments are forced into the Age of Discovery by having to commission explorers to find new routes to Asia.

Portugal leads the way with the help of Bartolomeu Dias who finds a sailing route circumnavigating Africa in 1488. Unfortunately his path around Africa is not the first. Two thousand years earlier, Herodotus the Father of History, wrote of Phoenician sailors claiming to have done so. Although Herodotus was skeptical, historians give credence to the Phoenician accounts. The sailors' descriptions of the sun’s position in the Indian Ocean sky are astronomically accurate. That knowledge could only be obtained through exploration, as the Mediterranean sun is in a much different position in the sky.

Despite the rediscovery by Dias, it is only a first step for Portugal as Dias never makes it to Asia. His fearful crew refuses to venture any farther than Cape Hope. Unbeknownst to them, Vasco de Gama would continue with their journey eleven years later to successfully sail from Portugal to India.

News of Dias' voyage spreads quickly and spurs Spain to react. In 1492, it commissions Christopher Columbus to sail as he proposes: westward over the Atlantic to India. Although Columbus' plans and calculations are flawed, he is able to reach land which historians believe to be present-day San Salvador in the Bahamas. Despite contradictive evidence and calculations by his contemporaries, Columbus always contends he has reached Japan.

His voyage marks the beginning of indigenous eradication across the New World. Even as early as his first day of discovery, Columbus enslaves six unsuspecting Arawak Indians bearing him gifts. After finding small bits of gold with the Ciguayo Indians on the island of Hispaniola (present-day Dominican Republic/Haiti), he captures another 10 to 25 natives and kills two for refusing to surrender their bows and arrows that he fancies. Upon returning to Spain, Columbus is designated Viceroy and Governor of the Indies as part of his exploration agreement. His seven-year governorship and subsequent voyages to the
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New World leaves thousands of natives enslaved or killed. On the island of Hispaniola alone, an estimated 60,000 Ciguayos are decimated to a population of only several hundred. Columbus brutally tortures and forces natives to mine for gold deposits which are non-existent. His forced labor is so severe, that colonists complain to the Spanish crown. This leads Spain to strip him of his title and briefly imprison him along with his brother.

This disciplinary act is more of a token measure as Spain keeps a blind eye to subsequent atrocities. The crown's fervency for gold, coupled with the church's zeal to spread Catholicism, empowers succeeding conquistadors with the righteous indignation to commit further inhumanities.

Invasion by Economics

The often exaggerated reports of a New World abounding with riches leads many Spaniards to cross the Atlantic in hopes of accumulating wealth before returning to Spain. As news of Columbus' discovery becomes widespread, other Europeans are quick to follow.

The Portuguese are the first to ensue which leads to their discovery of Brazil and creates conflict with the Roman papacy. Under the Alcacovas Treaty of 1479, the church grants Portugal all land south of the Canary Islands which means Columbus' newly discovered islands belongs to Portugal. Without the military might to prevent Portugal from staking claim, Spanish-born Pope Alexander VI negotiates the Treaty of Tordesillas between the two countries in 1494. It divides the non-Christian world with a pole-to-pole meridian centered between Portugal's Cape Verde Islands and Columbus' discovery of the Bahamas. Everything west of the meridian belongs to Spain, everything east belongs to Portugal.

However, over several decades Portugal begins to resent its smaller allotment of land and exclusion of India, especially considering that Dias' and da Gama's discoveries have opened a new route there. The two countries renegotiate the treaty in 1529 which establishes an ending boundary for ownership on other side of the world. It creates unequal east-west hemispheres giving Portugal 53 percent to Spain's 47 percent of the globe.

Nevertheless, the treaty has little effect. Not
only is it was ignored by both signatories, but by other countries as well. Sovereignties such as England, France, and the Netherlands issue taxable charters to private companies allowing exploration, colonization, and exportation of resources from the New World. Some colonies are built on undiscovered land while others occupy settlements abandoned by other sovereignties due to disease, starvation, inclement weather, or hostilities. However, these encroachments often stir violent attacks from neighboring colonies, indigenous tribes, and opportunististic pirates.

One charter of notoriety is Jamestown built in 1607 by the Virginia Company of London. It is known for its individuals such as Captain John Smith, Pocahontas, and the cannibalism that takes place during the great, year-long starvation in 1609.

Invasion by Religion
Religious reformation in the sixteenth century sparks a mass exodus of Europeans into the New World for those seeking spiritual refuge from papal and government persecution. These changes begin with the Protestant Reformation which is assisted by the newly invented printing press. This innovation enables the writings of early reformists to have mass distribution throughout Europe. Because of a corrupt papacy, individuals such as Martin Luther in Germany and John Calvin in France are able to plant the seed of discontent in a growing public who, because of the Renaissance, are already developing a more questioning and analytical attitude.

King Henry VIII of England seizes the opportunity of this discontent by separating the Church of England from Catholic Rome. Desperate for a male heir, Henry is angered by Pope Clement VII's continuous refusal to grant him an annulment with son-less Catherine of Aragon, princess to the Spanish crown. With the help of parliament from 1531 to 1536, Henry successfully removes Rome's grasp on his church in order to receive his annulment. It clears the way for a second, but brief and son-less marriage to Anne Boleyn. More importantly, it empowers him as the Supreme Head of the Church of England and its amassed wealth. This sparks Henry's excommunication and the beginning of the English Reformation. It leads the country into a series of destructive and bloody shifts from
Catholicism to Protestantism and partially back again after his three religiously-different children inherit successive control of the crown. This religious tug-of-war forces many to seek spiritual freedom and stability in the New World, or else be charged with heresy if their religious denomination does not mirror those of the current reign of government.

As the English Reformation nears its end, some become dissatisfied with Queen Elizabeth’s religious solution known as Reconciliation. She blends parts of Catholicism with Protestantism but retains her father's idea of separation from Rome. This form of religious compromise eventually yields the Episcopal denomination.

Elizabeth keeps the church independent of Rome because the pope refuses to recognize her title as queen. He considers her an illegitimate child of an unrecognized marriage between Henry and Ann Boleyn. Like her father, Elizabeth has no tolerance for Catholics still faithful to Rome or the Separatists, such as the Pilgrims, who refuse to recognize her church because it yields insufficient reform.

Although still faithful to the Reformation, another group becomes disenchanted with Reconciliation because the church refuses to "purify" itself from old traditions. Their movement becomes known as Puritanism and eventually colonizes in New England.

**Invasion by Force**

As the European invasion of the New World progresses, the number of cotton, tobacco, and sugar cane plantations multiplies along with the need for cheap labor. Within several decades of colonization, the slave industry is unable to keep up with demand. Indigenous slaves become a scarcity as disease, warfare, and previous slave raids deplete local populations. Moreover, many tribes defensively migrate farther away from white encroachment.

The use of slaves is not a new phenomenon to Europe because England, France, Spain, Portugal, Ireland, Scotland, Denmark, and the Netherlands all have a history with the utilization and trading of slaves. Warring countries are often found to sell captives as slaves, especially with those conflicts between Christians and non-Christians. The Muslims go one step further as the Ottoman Empire
collaborate with Barbary pirates who raid coastal towns stretching from Iceland to Africa, seizing ordinary Christians for use as slaves in Muslim North Africa.

At first, indentured servants fill the void for indigenous slaves, primarily in British North America. Mostly young English peasants agree to work five to seven years as servants for wealthy plantation owners in exchange for free passage to the New World. The penal system also unburdens itself of criminals by exporting them as indentured servants. However, plantation owners soon find it disruptive to train replacements for those indentured servants who are contracting out just as their skill and experience are blossoming. As a result, the permanent use of slaves becomes more popular.

The greatest number of slaves comes from African Kings who raid neighboring villages and then barter those captives for European goods. This leads to the development of the Triangular Trade.

Portugal, Spain, France, Denmark, Netherlands, and mostly England participate in this efficient slave industry. Sovereignties use a triangular sailing route for their slave trade that starts by bringing their country's manufactured goods to Africa. Products such as clothing, rum, and guns are bartered for slaves. The captives are then taken to the New World in exchange for exports such as cotton, tobacco, sugar, and molasses. The triangular route is completed by taking those materials back to the home sovereignty for processing into clothes, rum, etc. An estimated 12 million slaves are brought to the New World, with the majority going to the Caribbean and Brazil where replenishment is frequent and necessary. Life expectancy for slaves in those areas is short due to climate, disease, and harsh working conditions.
Indigenous Depopulation

There are no exact ways to derive the population figures of the pre-Columbian New World, but educated guesses range from 56.3 to 74 million inhabitants, with 72 to 95 percent of them living in what is now known as Latin America.

It is estimated that after the arrival of the Europeans, as much as thirty-three to ninety percent of the New World indigenous population die off in certain areas. Two major causes are warfare and contagious disease introduced by a process known as the "Columbus Exchange."

Depopulation by Warfare

Conflict between Native Americans and the Europeans date as far back as 1004 A.D. Thorvald Eiriksson, brother of Leif Eiriksson, killed eight Indians during his attempt to establish a settlement in Newfoundland. Thorvald was killed soon after by an indigenous arrow during a retaliatory attack.

Over five hundred years later, an untold number of Latin American natives become fatalities of the conquistadors who believe it is their moral authority to subjugate, convert, or kill those Indians who resist in becoming Christians. Even then, those who cooperate often meet death from harsh working conditions as subjugated slaves.

In North America, those Native Americans not killed in settler disputes, often find themselves pressured by the British, French, Spanish, Dutch, or American colonialist to form a military alliance and help fight against other sovereignties. Nevertheless, most Indians ally themselves with England, as they believe the British to have the strongest military and the best chance of thwarting the westward encroachment of settlers. However, some tribes such as the Mohawk fight for both the British and the American colonialist.

Inter-tribal warfare also becomes a factor as tribes fight to be the first to align themselves with different sovereignties in order to gain access to the European weapon . . . the firearm.

Depopulation by Contagious Disease

The arrival of the Europeans influences both Old and New World cultures through a process known as the "Columbus Exchange." Plants, animals, and culture are exchanged in both directions across the Atlantic, However, technology usually flows only to the New World. Cotton, sugar, tobacco, tomatoes, potatoes, rubber trees, coco, vanilla, maize,
turkeys, and minks to name a few are brought back to the Old World. Oranges, apples, bananas, onions, rice, coffee, horses, cattle, chickens, pigs, and honey bees among other items are introduced to the New World.

Unfortunately, the Exchange is not always positive. Communicable diseases also flow both ways, but primarily to the New World. Small pox, typhoid, typhus, bubonic plague, malaria, measles, cholera, chicken pox, pertussis, and other diseases decimate indigenous populations who have no immunological resistance. Hardest hit are those cultures having large populated cities which enable diseases to quickly concentrate and spread. Inhabitants who are lucky enough to survive one disease, unfortunately circum to another. To compound matters, waste from domesticated European animals contaminate runoff, leaving local water sources unknowingly toxic to both settlers and natives. Small, remote indigenous tribes fare much better as contagions have a much harder time reaching those isolated populations.

However, the Old World is not exempt from a negative exchange. Chagas, Pinta, and syphilis, are introduced to European populations as settlers and sailors return from the New World.

**Forced Diaspora**

Some Native Americans acculturate after being dispersed elsewhere within the New World to serve as slaves for plantations or gold mines. Their social customs are ultimately influenced by either white ownership, surrounding local culture, or through intermarriage with other slaves from differing tribes. Other Indians acculturate when forcibly sailed to the European slave market. From there, they are sold to owners in other sovereignties or worldly colonies and eventually assimilate into the local cultures of Europe, Africa, India, Caribbean, etc. The Cherokee of St. Elizabeth, Jamaica are one such example.

Curiously, some Native American cultures are influenced by the onslaught of the African diaspora to the New World. African slaves either escape to seek refuge with Native American tribes, or are forcibly integrated to work and live with indigenous slaves. Ironically, some are even purchased by Native American slave owners. Many of these black slaves intermarry with Native Americans or become fully incorporated into the Indian culture whereby they both speak and dress like the Indians. This is especially true after post-Civil-War treaties give full Indian rights to embedded black slaves who become known
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as the Black Indians. Probably the most famous are the Black Indians in the eastern woodlands. Many Black Indians fight alongside indigenous Indians against the U.S. Calvary. Others, such as the Black Seminoles, form their own tribe and even help the Calvary hunt down Native Americans. The Cherokee, Choctaw, Creek, Chickasaw, Seminole, Shawnee, Narragansett, Peguot, Lumbee, among others are (and even presently) integrated with Black Indians. Some nations have sadly narrowed the criteria for registering citizenship to their tribe, or have refused to reexamine the requests from Black Indians for tribal-rights inclusion.

Legislative Acculturation
From 1830 on, the most damaging factor that forcibly changes Native American culture is United States legislation. This goes hand in hand with the government’s forced diaspora, as its military receives authorization to police these laws.

Treaties
The United States attempts to control and acculturate Native Americans in its early beginnings with the presidency of George Washington. He and others believe Indian tribes should be regarded as independent "nations or sovereignties" just as the British had done. Washington feels it provides safety to white settlers by allowing peace treaties to be negotiated with "nation" leaders. His long-term goal is to use these treaties to acculturate Indians with U.S. culture by transforming their indigenous "hunter-gatherer" societies into those of agriculture. Against the advice of John Adams, Washington does not attempt to understand the complexity of Indian political structures before starting negotiations. He and his representatives misunderstand that tribes often lack a single dictatorial leader, since many bands within a tribe are autonomous. Because each of these bands has its own leader, U.S. negotiators often do not know who to hold discussions with, and therefore choose Indians at random to represent the entire tribe as a central chief and treaty signatory. This is ignored by those who have actual influence and leadership with the Indian people. It subsequently leads to misunderstanding and disregard for treaties by Native Americans who do not recognize the
authority of the mock leaders. This confusion becomes especially true with the matrilineal tribes where women, not men, own the land. The U.S. government refuses to negotiate with women, and therefore barters with the men for land. These treaties are then ignored by the women leaders, causing conflict and encroachment with newly established white settlers, as Indian women and their families return to their inherited land.

**Indian Removal Act**

As America's multiplying immigrant population outgrow its cities and rural settlements, legislative opportunists find ways to pressure Indian tribes to relinquish more land through treaties, or to outright land grab with congressional acts.

Andrew Jackson believes in the later, as he is much less patient than his six presidential predecessors. He therefore pressures Congress into granting him further executive powers to push the Indians west of the Mississippi River. Jackson not only wants to make more land available to white settlers in the deep south, but hopes to end the contentious land disputes between the Cherokee and the State of Georgia. He therefore argues against the long-standing adoption and constitutionality of George Washington’s policy in granting sovereignty to tribes. Jackson contends that such sovereignties can only be permitted on federal, not state-controlled land as Washington’s policy denies a state its right to enforce its laws within all of its jurisdiction. If Indian nations cannot be taxed or made to adhere to state laws, then Jackson maintains they should be relocated to the state-less federal territory, west of the Mississippi River. In 1830, Congress grants Jackson's request by passing the Indian Removal Act.

The Choctaw are first to be pressured into signing a treaty which vacates them from the lush farmable land within the State of Mississippi. They are displaced to the semi-arid territory of what is now Oklahoma.

A Choctaw chieftain tells the Arkansas Gazette the removal is a "trail of tears and death." The Cherokee’s removal eventually brings sad notoriety to the phrase "Trail of Tears." Approximately 4,000 die when 16,000 Cherokees and black slaves are forced on an 800 mile death march from Georgia to Oklahoma under the harshest conditions with little or no food and water. They are later joined by the diaspora of the Chickasaw, Muscogee-Creek, Seminole, Wyandot, Potowatomi, Shawnee, and Lenape.
There is strong opposition to the Removal Act from Native Americans, missionary groups, and notables such as Davy Crockett. Much of this opposition grows in reaction to a series of legal roadblocks Georgia establishes to prevent white missionaries from helping Cherokees preserve their land through acculturation. The laws prevent whites from purchasing land directly from Indians and requiring whites living on Indian land to obtain a license. These laws are challenged and are later heard by the U.S. Supreme Court. In 1823, the court rules in the landmark case *Johnson v. M'Intosh* that private citizens cannot purchase land directly from Native Americans. The judgement cites that rights and practice of land purchases from Indians were inherited from the British crown to the U.S. government upon England's defeat. It was not inherited to states or ordinary citizens.

In 1831, the justices refuse to rule in *Cherokee v. Georgia* as the Cherokee lack a constitution or central government and therefore do not meet our constitutional definition of a foreign government. The court feels it has no authority to rule in a case brought before it by an entity that is more of a dependant nation (*to the U.S.*), rather than a sovereign nation. In 1832, it rules in *Samuel Worcester v. Georgia* that the defendant’s imprisonment and Georgia's license requirement for whites to live on Indian land are unconstitutional since only the federal government has authority to deal in Indian affairs. However, both Jackson and Georgia refuse to obey the ruling, and dares the Supreme Court to enforce it without a militia. Unfortunately the court is satisfied, but not committed to its ruling as it opts not to use the U.S. Marshals to enforce compliance. Therefore missionary Samuel Worcester remains in prison.
The final blow to the Cherokee occurs when Worcester and his associates cave to the Georgian governor’s terms. They are to forever give up the fight for Indian rights in exchange for their clemency from prison.

**Failure of the Indian Removal Act**

The conceptual foundation for the Indian Removal Act begins early in U.S. history. Thomas Jefferson proposes the use of the Mississippi River as a western boundary for U.S. expansion. He encourages the displacement of Indians to the other side where tribes can be free from white intervention and develop peacefully into sovereign nations. Andrew Jackson achieves part of Jefferson's proposal by evicting woodland Indians to make way for white settlers. But instead of allowing Indians to relocate throughout the western half of the continent, he concentrates differing tribes into the confined territory of reservations. His goal of shifting these hunter/gatherer societies to that of agriculture fails miserably. Not only are reservations unable to sustain sufficient crops due to the semi-arid land, but there are few wild game for supplementation. This creates friction and unintended violence among hungry tribes competing for limited resources. The act also creates frustration and willful disregard for reservation boundaries when tribes chase after buffalo, scarce from white sportsmen's overkill, that often migrate out of Indian territory.
Tired of hunger, disease, and treaty breaches by the continued migration of gold prospectors, Native Americans grow defiant of the reservation confines which leads to escalating U.S. confrontations. These battles become known as the Indian Wars and force the government to spend several decades hunting down renegade Indians, to either kill or on occasion, return them to the reservation.

The Indian Removal Act also fails to acculturate Indians to European norms. Some cultural change takes place when differing tribes come into contact with one another on the reservation. However, the change blends Native American traditions through cultural exchange and inter-tribal marriage rather than emulating European social standards. In many instances, the confinement of the reservation actually strengthens Native American self-identity by reinforcing tribal resolve to retain customs of religion, morality, and the concept of shared, not individual, ownership.

A prime example of inter-tribal acculturation and strengthened self-identity is shown with the spread of the Ghost Dance. It is a circle dance first modified and practiced by a Nevada Paiute, Jack Wilson, who many call "Wovoka" or "Wood Cutter." In 1889, Wovoka becomes influential when his dance and teachings as a religious leader prophesize that through clean, honest living, a unity will be gifted to all Native Americans, both living and dead. The power of this unification will restore world order, prosperity, and peace to all Native Americans by bringing end to white domination. The appeal of Wovoka's teachings quickly becomes a religious movement. Tribes throughout the west adopt Wovoka's Ghost Dance in a modified version to fit their culture. As soon as the government notices Indians becoming more defiant and militant from their restored self-identity, it tries to ban rituals and cultural reinforcements such as the Ghost Dance. This eventually leads to the Indians’ 1890 disobedience and the subsequent massacre of 300 Lakota Sioux by the U.S. Cavalry at Wounded Knee, South Dakota. The one-sided battle becomes known as the last Indian War.

**Indian Appropriation Act**

It quickly becomes apparent that the western half of the continent is more valuable than anticipated. The Mississippi River's boundary can neither stop the tide of settlers responding to the discoveries of gold and herds of valuable buffalo, nor can it deter railroads from expanding their lines to connect the mining industry with the supplies and commerce back east. Congress decides to pass
a series of bills over time that are known under one umbrella name called the Indian Appropriation Act.

In 1851, the act provides funding for the forced Indian diaspora to reservations. However by 1871, a revised act eliminates the sovereignty and treaties of Indian nations, making most Native Americans, individual wards of the federal government. In essence, it makes it easier for the government to land grab reservations while at the same time ending the federal cost of providing annual treaty payments of money, food, and livestock to the Indians. The act is also the beginning of congressional funding for Indian education which proponents predict will hasten the acculturation of Native American children. However, the program later becomes extremely controversial and damaging to the individuals it affects, along with their society.

A few tribes are briefly exempt from the 1871 Indian Appropriation Act including the Five Civilized Tribes. However by 1898, the Curtis Act removes all exemptions and its 1906 amendment strips away sovereignty from any remaining tribes. Without tribal governments to interfere, it paves the way for Oklahoma statehood in 1907.

The Indian Appropriation Act re-emerges several times later. In 1885, it allows Indians to sell their land, and in 1889 it permits whites to acquire unassigned land through the Homestead Act.

Dawes Act
Still dissatisfied with the progress of the "Indian problem," Congress searches for other ways to remove Native American culture while at the same time nibbling away at the suddenly valuable reservation land. In 1887, it passes the General Allotment Act, better known as the Dawes Act.

The real purpose of the Dawes Act is for the dismantling of the "tribe" and its governing hierarchy, treaty land rights, and cultural influence on Native Americans by promoting individual ownership over group or tribal property.

Specific legislation gives President Grover Cleveland the power to survey and subdivide reservation land for the purpose of allotted distribution to individual Indians. Every Indian head of a household is to receive 160 acres. Any single adult Indian or orphaned Indian under the age of eighteen is to receive 80 acres. Indians under the age of eighteen are to receive 40 acres. All remaining allotments
of the reservation are permitted to be sold by the government at a profit to non-Indians. The proceeds are to fund federal Indian programs.

The act puts distributed allotments into a twenty-five-year government trust which prohibits Indians from selling their land during that period. Theoretically, it is to allow Indians time to acculturate and nurture their allotments into farmable land. However, the Indians soon discover the hidden truth that if they are unable to reach self-sufficiency by the end of that period, their allotments are subject to forfeiture.

Indians are only given up to four years to select and lay claim to their allotment before the government mandatorily assigns it. Once allotments are accepted or assigned, U.S. citizenship is automatically given, though mostly of non-voting status. It also subjects these new citizens to state and federal laws with taxation.

The Burke Act
Many Indians are unprepared for the financial burden accompanied with citizenship and taxation. With little or no means of income and forbidden to partially sell off land in trust, many Indians are unable to meet their tax obligations. Congress eventually corrects this in 1906 with the Forced Fee Patenting Act better known as the Burke Act.

The act provides Indians with delayed citizenship and tax obligations until their land can come out of trust. It also allows Indians deemed "competent and capable" to sell off their land while still in trust. This applies mainly to Indians with mixed European blood as Congress believes the portion of one's white ethnicity provides for "competent and capable" financial decisions over those of pure Indian blood.

Unfortunately, the act causes Indians to lose more land through fractionalization when allotments are further subdivided during inheritances or are eventually sold to whites at under-valued prices during hardships. Additionally, many Indians are not informed of receiving "competent and capable" status. Therefore when their land comes out of trust, their taxes go unknowingly unpaid for years.
They are later surprised to find that their land had been sold by local or state governments for back taxes.

**Indian Education Program**

In the last quarter of the nineteenth century, the acculturation that is forcibly placed on Native Americans begins to reveal its cruelest side. It is the harm generated by the federal Indian education program and its boarding schools. For the next forty years, the benefit of providing education is overshadowed by its militaristic format that separates children from their families, culture, and their own self-identity. It enforces compliance by using mental, physical, or sexual abuse and in some instances, results in death.

Following the Civil War, the Abolitionists focus their attention from the freed black slaves to Native Americans. Activists become alarmed at the rate by which Indians are dying from disease, conflict, and starvation. They believe the only way to save the Indian race from certain extinction is to quickly assimilate them into our American society. Their hope in achieving this is through education of the Indian youth.

In its early beginnings, Indian education is implemented among reservations through village day schools. But instructors quickly discover that any progress made during the day, is undone at night when resentful parents reinforce Indian culture with traditional instruction at home. In response, the schools move farther away from the villages and convert their institutions into boarding schools. The students remain at the schools during the week and return to the villages only for the weekend. Despite this, the Indians find a way to maintain their cultural influence by simply moving their tepees closer to the schools.

The schools' solution to stop what is considered parental and acculturative interference, is to create a new type of boarding school. Its impetus begins in 1875 when Second Lieutenant Richard Henry Pratt performs a three-year social experiment at Fort Marion, Florida. Seventy-two inmates from the Cheyenne, Arapaho, Kiowa, Comanche, and Caddo tribes are forced to receive an education. Pratt requires agriculture, English language, and European civilization classes. He also insists on religious training for possible conversion to Christianity. Upon the inmates' release, Pratt is surprised to find a portion of the Indians do not want to return to the reservation. Instead, they desire to wear suits with freshly cut hair.
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and are ready to continue their education at a college for freed blacks: the Hampton Normal and Agricultural Institute. Pratt believes the success to their acculturation is distant education.

He theorizes that once Indians are culturally isolated, away from family and tribal influence, their openness and acceptance of white social standards is easier. As Pratt writes, educating a Native American is to "Kill the Indian in him, and save the man." Therefore, Pratt and his advocates begin to lobby Congress to fund Indian education at distant boarding schools.

In 1879, Congress agrees to Pratt's plan of creating a boarding school from the abandoned Army barracks in Carlisle, Pennsylvania. As part of their agreement, Pratt is ordered to focus his recruiting on the children of Sioux chiefs. These are the leaders of the tribes most resistant to white encroachment. The government conjectures that once student recruitment is secure, the Sioux will be forced to behave, knowing the government has the potential of holding their students hostage.

Pratt successfully recruits 147 Indian children including a few belonging to some chiefs. He convinces the Indians to enroll their children by arguing that illiteracy is the root cause for their dilemma. Had they been able to read and write, they would have never signed such horrible treaties, because they would have understood the evil purposes within the text. By not educating their children, they are condemning their young to the same fate.

Although the Indians agree to enroll their children, they are unaware that the promised of education is really to provide their young preparation and entry into the lower segment of society: the citizens destined to fill the manual labor, agricultural, or domestic service jobs. Upon the children's arrival at school, not only are they faced with the cultural shock of wearing uniforms and having their hair cut, but find they themselves abused if not submissive to the English speaking instructors, who give orders in a language they do not understand.

Besides abusing those who are caught speaking their native tongue, the guardians culturally isolate the children even further by
forcing them to accept English names and often withhold letters to or from their parents. But to the government of white America, the schools are a success and widely popular. The program eventually expands to about 100 federally subsidized Indian boarding schools with a multitude of religious institutions. By its end in the early 1920s, over one third of Native Americans attend these schools either voluntarily or by forced police action.

For the children, school days of these institutions are long and regimented. From 5:45 a.m. to 9:00 p.m., its curricula treats them more like indentured servants rather than students of education. Much of the their day is devoted toward institutional maintenance and operations. They tend to the school's livestock, agricultural fields, cook, and clean.

Although they are suppose to return to the reservation in the summer, schools often give their parents excuses as to why they cannot return. Parents are often told that additional schooling is needed for their child to keep academic pace with other students. Unfortunately, these excuses keep some of the children away from their parents for as long as five years. Upon the children's eventual return to home, they often feel culturally isolated as they have difficulty understanding or speaking their native language once again.

The reality of the summer school is not what it is portrayed to the parents. Instead of receiving a classroom education, students are forced into a real life education by being contracted out to the local community as domestic servants. The schools keep the proceeds.

Nevertheless, some children choose to remain at school during the summer. The Carlisle School develops a popular Summer Outing Program that includes camping in the woods. Ironically during camping, the children learn how to make bows and arrows. The local citizens then hold an archery event in which the children shoot at coins that the citizens place in a slotted log. Any coins knocked over are kept by the shooter.

Over time, those students who do not run
away or commit suicide, are able to adapt. The more submissive ones are actually able to excel and succeed. Students in the Carlisle Outing Program for example, are often placed into summer jobs. Companies such as Ford Motors decide to retain many of these students as permanent employees because of their ability to perform skilled work.

Additionally, Carlisle develops a winning football team with notables such as Jim Thorpe. The team contributes to the game of football by creating the forward pass. It receives national recognition by consistently beating ivy league schools such as Harvard, Yale, Princeton, Dartmouth, Cornell, Army along with Navy. The "Carlisle Indians" football team becomes one of the most successful collegiate football teams during the early 20th century.

Although Carlisle has some bright spots in its history, its success as an institution of learning is dismal. Of the 10,000 Indian students it enrolls, only a fraction successfully graduate. Historians are in disagreement as to the actual number of graduates, but all figures are less than two hundred.

However, a small number of boarding school attendees reflect positively on their experience. Some believe they received a quality education, while others made long-lasting friendships, met their spouse, or became culturally connected to, and unified with members of the other tribes. But for the vast majority of students, the experience was a nightmare that stripped them of their bond to family, culture, and self-identity. The cruelty of the Indian education program continues. The generation it condemned, as well as subsequent ones, are trapped in a unbreakable cycle of social and psychological problems such as alcoholism, suicide, joblessness, or poverty. It is a plague that now affects many Native Americans living within the reservation and in urban America.

Snyder Act
As World War I comes to a close, public pressure mounts to include more Native Americans as U.S. citizens, especially in consideration that many of them served honorably in the war. Although slow to react, Congress eventually responds by passing the Snyder Act, also known as the Indian Citizen
Act of 1924. Its purpose is to rectify citizenship problems for Indians resulting from the Dawes and Burke Acts. Problems that are compounded by the corruption and inaction within the Bureau of Indian Affairs (BIA).

Prior to the Snyder Act, Indians are receiving citizenship in a piece-meal fashion. Treaties, allotments, patent fees, marriages to U.S. citizens, and military service are some of the ways. Citizenship by birth is another, though most Indians are denied this right despite being born within the U.S. border. The courts permit this denial because of the jurisdictional exemption given to tribes. The Fourteenth Amendment specifies "All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States . . ." Previous government acts and Supreme Court rulings such as with Worcester v. Georgia laid the groundwork to exempt reservations from jurisdiction and taxes. Therefore Indians on the reservation do not meet the constitutionality of being "subject to the jurisdiction thereof."

But for an impatient government, this judicial decision becomes a hindrance to its decades-long policy that pushes for Indian assimilation. A goal which cannot be completed until the remaining one third of Native Americans receive citizenship. Although some Native Americans show support for the act to gain voting rights, many are opposed for fear of losing their tribal sovereignty. Despite the fears, the Snyder Act indeed preserves tribal birth, membership, and governing rights, while at the same time granting citizenship to Indians born after 1924. This in itself creates problems, as it does not grant citizenship to those born prior to 1924, nor does dual citizenship prevent states from denying suffrage. States argue that indigenous citizens have unequal protection over ordinary citizens as some Indians still have federal protection against state property tax and jurisdiction. Therefore the states contend that Indians with dual citizenship should not be allowed to vote.
Indian Termination Policy
When Congress sees that the Snyder Act has not produced the desired effect, it decides to take further action. In 1943, it commissions a study on the status of American Indians. The final report however, is shocking to Congress. It concludes that most Native Americans are ill-fed, unhealthy, and living at the poverty level. Additionally, the Indian education program is broken, and due to BIA corruption, subsidies rarely reach those Indians in need, while being distributed to those without necessity. The scathing report places blame directly on the gross mismanagement of the Bureau of Indian Affairs.

The congressional fury that follows sparks a two-decades-long series of legislation collectively known as the Indian Termination Policy. Its long-term goal is to reduce or remove government's role as a trustee for Indian affairs through the dissolution of tribal sovereignty. The public face of this policy is that Indians will fare much better if treated as any other U.S. citizen without government oversight and interference. Its private face unfortunately, is based on an agenda to free the government of its financial and treaty responsibilities, while opportunistically reclaiming land that is rich in natural resources or economically desirable.

Senator Arthur Watkins of Utah becomes the biggest proponent for Indian Termination who equates it with the freeing of black slaves by the Emancipation Proclamation. State governments however, feel much differently as the unwanted financial burden for Indian education, health care, fire and police protection is shifted from the U.S. government to the states, without any federal aid.

In 1953, termination begins with the passage of House Concurrent Resolution 108 (HCR-108) which removes selected tribal sovereignty. Publicly, it is promoted as only targeting tribes who are already on their way toward successful assimilation. But its real intent is to reclaim valuable land, such as the timber-rich reservations of the Klamath in Oregon or Menominee in Wisconsin, and the profitable area around Palm Springs from the Agua Caliente.

Immediately following HCR-108, Congress passes Public Law 280 which forces jurisdictional authority and financial responsibility for these designated reservations upon local state governments.

Through 1964, the various termination acts remove sovereignty from 109 tribes. The 12,000 Native Americans it affects lose 2.5
million acres of reservation land, most of which is sold to non-Indians.

Failure of the Indian Termination Policy

Although termination removes sovereignty, tribal government, and land, it does not immediately dissolve the targeted tribes. Dissolution can only be done with individual legislation. This dilemma and delay creates financial and logistical problems for Indians as their tribal assets must be transferred into newly created tribal corporations. Tribes must also decide on how to fund, or go without vital services because states and local governments are reluctant to provide funding. An insufficient Indian tax base cannot cover these costs due to high tribal unemployment. Previously, unemployment had little impact on tribal finances because federal treaty subsidies offset lost tax revenue. But without government funding, tribes are unable to create enough jobs to compensate for this deficiency, even those tribes fortunate to have working industries based around their natural resources.

An example is the Menominee tribe which at tribal dissolution in 1958 has $10,000,000 in assets from its forestry and lumber industries. Within three years, their assets fall to $300,000.

Because of these negative impacts on state budgets and tribal living conditions, lawmakers attempt another correction. Seeing that vital services and jobs cannot be brought to the Indians, Congress decides to bring the Indians to the jobs and vital services. It does so with passage of Public Law 959 also known as the Urban Indian Relocation Program.

The law incentivizes the urbanization of Indians with the promise of relocation funding and vocational training. Its goal is to entice Indians to leave the reservation for large, designated metropolises where jobs are plentiful and funded city services are already in place.

Previous government programs such as the Works Progress Administration (WPA), Civilian Conservation Corps (CCC), and WWII-related employment show limited success in drawing Indians away from the reservation. Public Law 959 uses those big program concepts as an extension of the 1948 urbanization program created solely for the purpose of evacuating Navajo and Hopi tribes from a life-threatening winter. Its BIA placement centers in Denver, Los Angeles, and Salt Lake City expand to Chicago in 1951, with Cincinnati, Cleveland, Dallas,
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Oakland, Oklahoma City, San Francisco, St. Louis, Tulsa, and Waukegan, Wisconsin added by 1958.

However, very few of the relocated Indians experience the fruition of jobs or training upon their arrival. This makes a bad situation worse, as relocated Indians move from rural poverty with at least tribal support to urban poverty with little or no cultural support. Besides the poverty, unemployment, and social detachment, urban Indians become victims of crime, discrimination, drugs or alcohol. The urban Indian population rises from 8 percent in 1940 to 64 percent in 2000.

Assimilation: A Successful Failure or a Failure of Success?

For more than five centuries, New World Indians suffer the consequences from an invading Europe. Despite Indian cultures being some of the first to develop metalwork, agriculture, and construction of large cities, their technology neither progresses nor propagates to the sophistication of the Europeans.

Europe has multiple advantages. There is written language to pass on knowledge to future generations and enable other European languages to adopt through translation. There are populations concentrated in cities due to a smaller European landmass which aggregates innovators into competitive social circles. There is the development of bronze which transitions into wrought iron, and then steel, making durable tools and armaments possible. There is transportation with animal-powered carts, and ships powered by sail allowing for bulk trade of goods. Finally, there is time, which permits Europe to innovate over centuries but more importantly, to repopulate after devastating plagues.

The indigenous people are at an extreme disadvantage. Although Mesoamerica has rudimentary written language, other Indian cultures do not. This prevents Mesoamerican knowledge from being translated and shared by others. Although some indigenous cultures have cities, the majority of Indian societies are either migratory or widely dispersed due to the vastness of the Americas. This limits the exchange of cultural advances and new ideas. Although Native Americans have trade, it is infrequent and of low volume due to the absence of the wheel and load-bearing animals. Finally, Indians have insufficient
time. Although Native Americans are of greater numbers than their invaders, they do not have time to strengthen cultural alliances amongst themselves. This leaves too little time from the onslaught of Europeans for Indians to become a unified force, just as Europe had done over millennia to form its kingdoms and countries. Indians do not have time to repopulate and build immunological resistance to European disease. They do not have time to learn how to make steel and gun powder to create weapons of equal or greater European lethality. The European invasion comes too fast, with too many fronts, which leaves Indians with too little time to counteract. These disadvantages leave Indians vulnerable to subjugation, which in turn makes them susceptible to forced acculturation.

The assimilation policies of Spain, England, and the United States are in some ways a success. Today, New World Indians have organized their political structures into countries. They belong to Christian societies that are fueled by a global economy, strongly tied to Europe. Yet, assimilation is also a failure because so many indigenous people remain slaves of poverty.

Statistics show that Indians living in rural areas are the most afflicted. This is especially true in Latin America where the majority are without regular food, clean water, education, and health services. In Guatemala, indigenous people compose 40% of its population, but 75% of them are living in poverty.

Even in the United States, rural Indians live in some of the poorest counties. Montana's Blackfoot Reservation for example, has an annual unemployment rate of 69% which is 2.7 times higher than the 25% unemployment rate of the Great Depression.

The Indian Removal Act never intended to place American Indians into poverty, but its design certainly made this possible. The visions of Presidents Jefferson and Jackson which spurred that act, took the easy path in solving what they considered an "Indian problem." They did so by uprooting and sweeping the Indians away to the remotest sections of the U.S. territory.

Indians were deposited far from populated cities. Far from places where industry could develop to provide jobs. But of greater shame, (though important to the rest of the country), Indians were placed far from white settlers.

Nevertheless, Indian poverty is not limited to
the countryside. Those living in Rapid City, South Dakota have a poverty rate of 50.9 percent. Other cities such as Minneapolis; Tucson; Gallup, Shiprock, and Zuni Pueblo, New Mexico have Indian poverty rates of over 30 percent. Arizona, Maine, Minnesota, Montana, Nebraska, New Mexico, North Dakota, South Dakota, and Utah are states that also have Indian poverty rates of over 30 percent.

Despite all of the failures of assimilation, all of the hardships from forced acculturation, and the extreme disadvantages that New World Indians have faced, they have survived. They have adapted and succeeded. Time is now on their side. It has allowed them to obtain immunological resistance to European diseases and to repopulate to their original estimated numbers.

Indians are now educated. They have homes and they have jobs. They are doctors and lawyers, factory workers and businessmen. Many have returned to the reservation or places of origin as professional advocates. They heal their sick. They oversee tribal finances. They litigate on behalf of their tribe to undo terrible wrongs.

Henry Pratt was correct in one aspect, Indians who have learned to read and write no longer sign tribal agreements at face value. They scrutinize. They read the fine print. They litigate when it is unacceptable and lobby lawmakers as a unified political movement. In that way, assimilation was successful.

INDIGENOUS PEOPLE OF TODAY

Righting Wrongs: The Difficult Path

During the 1960s, America became culturally dissatisfied. Having just concluded World War II and the Korean War, citizens were tired of an intensifying Vietnam War that was forcing many young men to serve because of the military draft. America was tired of political profiling from McCarthyism. Minorities, especially blacks, were tired of
racial segregation, and women were tired of gender discrimination. Out of this discontentedness grew the Civil Rights Movement which through peaceful protest, civil disobedience, and armed resistance helped to enact policies or legislation that brought relief to the discrimination of race, gender, sexual orientation, and ending the military draft.

Entwined in this social unrest were those American Indians who as children survived the government’s education program. They used their resentment to unite Native Americans into resolving their social issues through political protest and activism.

As a result, there were peaceful groups that grew more popular such as the National Congress of American Indians (NCAI) which had its beginnings in 1944. Then there were the more vocal and militant groups such as the American Indian Movement (AIM) that formed in 1968.

This group received notoriety from its 71-day armed standoff with the federal and Pine Ridge Reservation governments at Wounded Knee, South Dakota. In 1973, as a way to bring attention to their charges of a corrupt tribal government and its strong arm tactics, some 200 AIM members took control of the town Wounded Knee, famous for its 1890 Indian uprising and massacre by the U.S. Cavalry.

The militants responsible for the standoff were emboldened after charges were dismissed due to FBI witness tampering. Subsequent incidents of beatings, disappearances, and the murder of 100 Indians including two investigating FBI agents, divided the Indian community between the conservative elders of the Pine Ridge government and the younger AIM radicals.

In 1993, AIM itself was subject to contentious infighting that caused the organization to split into the AIM-Grand Governing Council with its original militant, centralized administration and the AIM-International Confederation of Autonomous Chapters with its more passive but autonomously decentralized administrations. The two factions became more at odds in 1999 after leaders of AIM-International accused leaders of AIM-GGC of kidnapping and murdering a leading AIM member, Anna Aquash, back in 1975. Aquash was believed by some members of being an FBI informant and to have heard Leonard Peltier admit to the 1975 killing of the two FBI agents. However, the
killers of Aquash were recently captured and convicted as well as Peltier for his FBI killings.

Despite the Native American divisions of whether activism should be passively or militantly approached, resolutions to social issues were still able to legislatively advance, though many judicial roadblocks have made for a difficult path.

**Indian Civil Rights Act of 1968**
In response to complaints from Native Americans about corrupt or dictatorial tribal governments, Congress passed the Indian Civil Rights Act. The ICRA forced tribal governments to provide most of the same liberties that Americans were provided under the Bill of Rights. However, Congress recognized the differences in culture and therefore omitted the requirements for the separation of church and state, the right to a jury trial, the right to an attorney, and the guarantee to a republic form of government. Unfortunately, the teeth of this law were removed by the U.S. Supreme Court in its ruling of *Santa Clara Pueblo v. Martinez* (1978).

Julia Martinez successfully filed suit against her Santa Clara Pueblo tribe for the sexual discrimination of her daughter who was denied tribal membership because the father was Navajo. Children of mixed blood belonging to male tribal members were not denied membership. Exclusion from the tribe meant the inability to vote or hold office in tribal affairs, loss of inheritance rights including property, and eviction from the reservation upon the tribal parent's death.

In 1978, similar to its ruling with *Cherokee v Georgia* (1831), the Supreme Court overturned the District Court's judgment and ruled that courts had no authority to overhear suits against sovereign tribal governments, as the ICRA contained no language for federal courts to supervise the law. ICRA was basically made ineffective by the ruling since there was no way to enforce it, but certainly it reaffirmed tribal governments' sovereignty and right to self-determination.

**Menominee Restoration Act of 1973**
The Indian Termination Act of 1953 dissolved the Menominee reservation and its tribal government placing the land under Wisconsin jurisdiction. It also forced tribal assets to be transfer to a newly created tribal corporation, Menominee Enterprises, Inc. (MEI). Although reservation land became the new Menominee County, the act did not provide any funding,
nor could the state or county's tax base support vital services. Therefore, living conditions quickly deteriorated.

Members of MEI took action by successfully lobbying Congress into passing the Menominee Restoration Act which restored its tribal sovereignty, governing rights, and federally provided services. The law basically repealed the Indian Termination Act of 1953.

**Indian Education Act of 1972**
After Congressional subcommittee hearings revealed a continuing Indian education problem, Congress passed the Indian Education Act in 1975. This law created the Office of Indian Education (OIE).

The OIE facilitates Indian education opportunities, from pre-school to graduate level, from within the Department of Education, specifically under the Office of Secondary and Elementary Education (OSEE). It now reports directly to the Office of the Under Secretary as an OSEE agency.

OIE provides three types of grants to Bureau of Indian Affairs schools:
- Demonstration Grants for Indian Children for school readiness and college-prep programs,
- Indian Education Formula Grants which gives the OIE the ability to be the only office able to bypass state agencies and give directly to the local education agencies (LEs).
- Indian Professional Program Grants used to train school teachers and administrators.

As a result of the 2001 No Child Left Behind Act, the OIE also monitors effectiveness and accountability of those grants.

**Indian Self-Determination and Educational Assistance Act of 1975**
As the Civil Rights Movement took hold, it changed the attitude of Congress into recognizing mistakes that it made. One way it responded was to pass the Indian Self-Determination and Educational Assistance Act (ISDEAA) or Public Law 93-638.

The law authorizes the Secretary of Interior and the Secretary of Health, Education, and Welfare [now Health and Human Services (HHS)] to contract tribal organizations to run federally funded services normally administered by the government. These services include childcare, education, resource management, police and environmental protection. Tribes entering into 638 contracts
agree to follow federal guidelines in administering those services in exchange for federal funding. The BIA's Division of Self-Determination approves 638 contracts for the Department of Interior as does the Indian Health Service (IHS) for the Department of HHS.

Subsequent amendments have made it easier for tribes to receive funding including the 1988 amendment forcing the government to automatically approve 638 contracts unless it has proof that a service cannot be administered properly.

Indian Child Welfare Act of 1978
From 1958 to 1967, the BIA contracted an assimilation effort with the Child Welfare League of America (CWLA) called the Indian Adoption Project. Its purpose was to place Indian children in non-Indian foster or adoptive homes. During the nine years, CWLA forcibly placed 395 Indian children in non-Indian homes. Unfortunately, the project served as the impetus and model for duplication by social services and missionaries, such as the Indian Placement Program of the Church of Jesus Christ of Latter-day Saints.

Social workers would raid Indian homes and remove the children under false pretenses or by force. Parents were told the children's removal were due to poverty, alcoholism, lack of plumbing, poor ventilation, or neglect which was sometimes defined as a household having anything less than the traditional family of both the biological mother and biological father. Social workers even lied to parents, telling them the children were going for a medical exam, but the parents never saw their children again.

Those parents fortunate enough to afford an attorney were able to get their children back. But for most poverty stricken Indians, litigation was not an option.

Eventual investigations led to some disturbing results. Child removals were not isolated incidents, but a national trend. Surveys showed that 25 to 35% of all Indian children in America were placed in non-Indian homes! Congress reacted with the passage of the Indian Child Welfare Act.

The law tries to preserve the Indian family which thereby preserves the tribe. It does so by giving tribal governments authority in overseeing adoptions of Indian children living on the reservation, and a voice in Indian adoptions off the reservation.
ICWA defines the sequence in which custody rights must flow. The biological family must be given the first opportunity to have custody rights. If no family member receives custody, then anyone else in the tribe may adopt the child, followed by any other Native American. Finally, if none of the previous obtain adoption, any non-Indian may do so. However, the U.S. Supreme Court ruling on Adoptive Couple v Baby Girl (2013) has weakened the law.

A registered Cherokee tribe member who was an Army soldier with 2% Indian blood had won custody of his daughter under ICWA by the South Carolina Supreme Court. However, the decision was reversed by the U.S. Supreme Court because he did not have "continual custody." The court accepted the validity of a signed, but questionable, custody waiver that the South Carolina Supreme Court had not: There were suspiciously deceptive aspects to the waiver process due to missing information, misspellings, and its timeliness six days prior to the father's deployment to Iraq. The father claims it was signed with the understanding that custody was solely given to the mother, and not to an adoption agency.

The U.S. Supreme Court decision came after a national media campaign by the adoptive applicants, despite a lower court gag order. It was also ruled that under ICWA, the tribe did not have rights to custody, as they did not seek adoption prior to the adoption agency's request. ICWA advocates consider this a setback in preserving the Indian family.

American Indian Religious Freedom Act of 1978
After receiving complaints from Native Americans, Congress investigated to see if federal laws hindered the religious freedoms of Indians. The results confirmed Indians were denied access to sacred sites on federal land, banned from use of sacred sacraments due to the Endangered Species Act, and prohibited from practicing millennia-old rituals especially those using mind-altering substances such as peyote. In response, Congress passed the American Indian Religious Freedom Act (AIRFA).

The law provided religious protection to American Indians, Eskimos, Aleuts, and Native Hawaiians. However like many Indian acts, language to enforce the law was omitted by Congress. Additionally, the act was weakened by several U.S. Supreme Court rulings.

In Lyng v. Northwest Indian Cemetery
Protective Association (1988), the court ruled that desecrating sacred land did not hinder religious freedoms. It confirmed that the U.S. Forest Service could build a utility road up a sacred Indian mountain, despite the Forestry’s own impact study which advised against the project due to its negative ecological and religious consequences.

The court overturned an Oregon Supreme Court decision in Employment Division v. Smith (1990), to protect worker entitlements under AIRFA. The U.S. Supreme Court ruled that use of peyote under AIRFA could be cause for job termination and denial of unemployment benefits as it violated state criminal laws.

Congress responded to the court with two 1994 amendments which protected sacred areas from federal land management, and prevented states from criminalizing the use of peyote in Indian religious ceremonies.

Indian Gaming Regulatory Act of 1988
The Indian Gaming Regulatory Act (IGRA) was passed by Congress to provide legal sovereignty and regulation of gambling on Indian reservations. This was done in hopes of providing tribes with a source of income and economic growth. But unlike many toothless Indian laws, Congress incorporated enforcement language and criminal penalties to protect against corruption and organized crime.

The act creates the National Indian Gaming Commission within the Department of Interior to administer oversight and authorizes the FBI to provide enforcement. It legalizes three classes of reservation gambling:
• Class I - simple tradition Indian or social gambling.
• Class II - common bingo or card gambling.
• Class III - other various casino types of gambling.

Critics say it has done little to solve Indian unemployment which lingers at 17.9%, and according to U.S. Census Bureau statistics it has not reduced Indian poverty levels which were 24% in 1979 and 26% in 2010.

Native American Graves Protection and Repatriation Act of 1990
Native Americans complained to Congress about the cultural bias given to Indian artifacts and remains that were not afforded the same amount of dignity and respect that white burial sites received. This was especially true during the 1800s when museums, schools, collectors, and looters competed for Indian
archeological habitats and burial sites. In response, Congress passed the Native American Graves Protection and Repatriation Act (NAGPRA) which was based on the Iowa law: Burials Protection Act of 1976.

NAGPRA forces repatriation of Indian artifacts and remains to linear descendants and tribes from any museum or institution receiving federal funds. This is against the wishes of the scientific community who believe it impedes historical research.

Additional protection was acquired from international agreements signed during the 1954 Hague Convention, along with those of UNESCO. These have helped to reduce the antiquities trade which strips countries of their indigenous cultural artifacts and remains.

Native American Languages Act of 1990
The Native American Languages Act (NALA) was enacted to reverse U.S. policy toward Indian assimilation through language. It was a clear repudiation of the "English only" mandates of federally-funded, Indian boarding schools in the late 1800s.

Originally, NALA was more of a declaration than anything else. It was a promise that the U.S. would "preserve, protect, and promote" Native American languages, recognizing the inseparability and essentialness that indigenous dialect is to its culture.

The law allowed native language to be incorporated into educational instruction, not only as a separate language course, but "immersed" into other areas of academia as well.

Unfortunately, creating educational pilot programs from the ground up are expensive, and the act did not provide funding. A 1992 amendment corrected this. Additional supplementation has come from the Esther Martinez Native American Languages Preservation Act of 2006 (renewed in 2012), along with private organizations such as the Endangered Language Fund (ELF) and Advocates for Indigenous California Language.

Besides inadequate funding, another area of difficulty is the teacher qualification for the No Child Left Behind Act. Teachers must hold a minimum of a bachelor’s degree along with state licensing to be an eligible instructor under the act's "highly qualified" requirement.

This creates problems because the Native American elderly are usually the last
remaining individuals within the tribe who are knowledgeable and fluent in their native dialect. Yet, without a degree or state licensing, they are considered ineligibly "unqualified." Congress has amended in exemptions, but without enforceable language, many states are refusing to accept the exceptions under their state's teaching standards.

Linguists estimate there were 300 - 600 indigenous languages in the New World upon Columbus' arrival. Today, about 175 remain. The world currently has about 6,000 spoken languages and half are expected to disappear in this century.

**Cultural Awakening**

In the later portion of the 20th century, a cultural awakening arose for indigenous populations in the New World. This was especially true for American Indians and Alaskan Natives (AIAN). Part of the reason was due to an afterglow from the civil rights movement. However, most of it was stirred by individuals who were assimilated as children from the Indian education program and Indian Child Welfare Act. In adulthood, they yearned for the cultural connection that was robbed from their youth.

Social and electronic media, the Internet, along with indigenous organizations, competitive pow wows, and printed publications helped to reunite dispersed AIAN individuals to their tribal culture. Many of them sought out their tribal elders who were knowledgeable in traditional culture, language, and religion.

The assimilated AIAN learned their ancestral songs and dances. They learned the folklore and how to hunt, make baskets, or fire pottery like their forefathers. They learned everything they could in hope of saving their ancient culture, and then taught their children.

Those individuals saved some aspects of American indigenous culture. But sadly, much has also been lost.

**Cultural Preservation**

What cultural remnants have survived, technology has helped to record and preserve for the benefit of the world. Congress has done its small part by subsidizing the mergers of the Museum of the American Indian and
George Gustav Heye Center in New York City, with the Smithsonian Institute. The collections from these organizations form the current National Museum of the American Indian. It is composed of three sites: The main museum on the National Mall in Washington D.C.; the George Gustav Heye Center in New York City; and the Cultural Resources Center in Suitland, Maryland.

Many states, cities, and towns have either entire American Indian museums or sectioned exhibits as well which aids in cultural preservation and exposure to non-Indians. Public museums such as these along with an age of political correctness has helped to slowly change attitudes of non-Indians toward indigenous populations, but not without controversy and debate.

Cultural Awareness

The result of AIAN individuals reconnecting to their culture has led to indigenous unification and political grassroots development. As a unified voice, AIAN groups have been able to pressure public schools, colleges, and sports teams in abandoning team mascots or names that stereotype the AIAN. This has often put them at odds with non-Indian sports fans. The Indian theme used by our own parent/child program and other organizations has also drawn criticism from American Indians and politically-correct activists.

Our Native Sons and Daughters participants should always remember that the Indian theme is only a small portion of the program. The main focus should always be on the parent/child relationship.

Besides familiarizing oneself with the "Relevancy and Sensitivity A-List" found in Chapter 6, program participants along with local longhouses should reach out to AIAN individuals or organizations to augment cultural awareness and sensitivity. Doing so may also help the AIAN community to become familiarized and more comfortable.
with what our, and other Indian-themed, parent/child programs are trying to accomplish with the theme.

Cultural Etiquette

The government’s Substance Abuse and Mental Health Services Administration (SAMHSA) has published a cultural etiquette guide for its field workers. The following is a summarization focusing on the cultural "do's and don'ts" which should be helpful to our program members when initiating early contact with the AIAN community. Please remember, these are cultural generalizations. There will always be exceptions. So make adjustments accordingly:

The Cultural Do’s and Don’ts . . .
(from the “American Indian and Alaska Native Culture Card - A Guide to Build Cultural Awareness”)

- Gentle handshakes are often considered respectful and polite.

- It is considered rude to turn down an offer of food or drink, especially when visiting a home. It is similar to being offered a hand, for a handshake.

- It is often customary to ask an elder to begin and end a meeting with a prayer. A small gift is usually given to the elder as a gesture of appreciation.

- It is often customary to allow the elders to speak first, answer first, be served and eat first. It is often common to ask of their permission to speak.

- Don't rush a conversation. Let it develop naturally without too many initial questions. Remember, you are a guest, not an interrogator.

- Be a copycat. Observe and duplicate the body language of others: Their natural posture, personal space, along with tonal qualities, speed and loudness of speech. Pay close attention to the length and timing of pauses in between speech. Then honor that cadence by emulating it. Doing so, will help to build a rapport and make others comfortable with you. Remember, you are being observed as well. How you initially present yourself will determine the kind of indigenous relationship you, and those who follow, will have in the future.

- Don’t interrupt others during a conversation, or inject questions during those brief moments of silence.
It is often considered rude in conversations to stand too close; point a finger at someone; talk too fast; or speak too loudly.

It is disrespectful to openly criticize or disagree with someone else, especially an elder.

Never impose your beliefs or refer to your indigenous heritage if you are not actively connected to that ethnic community.

Don't pry with further questions if responses are hesitant or vague. It is an indication that the subject matter is regarded as a private or personal matter. What at first impression may seem like an evasive or secretive attitude toward discussing certain cultural topics, is more of a social defense mechanism. This is a natural response to centuries of abuse that indigenous populations have endured. Historically, when Indians have made outsiders cognizant of religious practices or sacramental objects, it has often led to the subsequent confiscation, banning, or destruction of those objects or practices. It is understandable how such secretiveness would evolve over time, as a means of cultural protection.

Be culturally aware that it is often customary to have questions answered indirectly in a "round about way" like with storytelling. It is not like the non-Indian way of "getting to the point."

Pay the same level of respect to indigenous veterans as you would their elders, as indigenous veterans are highly regarded by most cultures. However, be aware that a level of distrust may remain for armed or social services in general, due to previous historical events. This is especially true for those government services coming into close contact during disaster relief such as the National Guard or U.S. Public Health Commission Corp.

Never touch sacred, ceremonial, or highly prized items.

Never take pictures of anyone or anything without first obtaining permission.

Alaskan Natives usually do not like to be referred to, or classified as "Indian."

The complete brochure is viewable at SAMHSA's website: http://store.SAMHSA.gov/product/American-Indian-and-Alaska-Native-Culture-Card/SMA08-4354.
First Nation Organizations

Association on American Indian Affairs

The Association on American Indian Affairs (AAIA) is the oldest organization supporting Native Americans. Its original founding in 1922 was under the name of the Eastern Association on Indian Affairs which was created to assist the Pueblos in a land and water rights dispute. After a subsequent series of mergers, the organization was renamed in 1946 to the Association on American Indian Affairs.

The advocacy of the AAIA is realized through a host of programs which fall into four categories: cultural preservation, youth/education, health, and federal acknowledgment. All programs operate to advance American Indian and Alaskan Native (AIAN) causes within the framework of the AAIA’s mission:

1. Promoting the health, education and welfare of children and youth;
2. Sustaining and perpetuating tribal languages and cultures;
3. Protecting tribal sovereignty, religions and natural resources;

Besides its scholarships, grants, and legal assistance, the AAIA has a long list of accomplishments:

- Helped create the National Congress of American Indians in 1944.

To learn more about the AAIA, contact or visit the following:

Association on American Indian Affairs
Executive Office
966 Hungerford Drive, Suite 12-B
Rockville, MD 20850
Phone: 240-314-7155
Fax: 240-314-7159
Email: general.aaia@indian-affairs.org
Website: www.indian-affairs.org

AAIA Field Office
PO Box 8
Hollister, NC 27844
Fax: (877) 755-4720
**National Congress of American Indians**

The National Congress of American Indians (NCAI) is one of the oldest, and largest organization representing American Indians and Alaska Natives (AIAN). Founded in 1944, it has served as a unified, political voice for AIAN governments, organizations, and individuals.

Membership with voting rights is only open to the AIAN and their entities. Non-voting membership is open to non-Indian organizations and individuals.

NCAI is administered by an elected, four-officer Executive Committee. It meets with delegates from the enrolled tribal governments along with twelve elected Regional Vice Presidents during Executive Councils, Mid-Year Conferences, and Annual Conventions. These meetings allow issues to be discussed and prioritized so policies or goals can be set as a resolution and voted upon by NCAI membership. Doing so provides AIAN consensus and a unified voice in its long-term agendas.

The NCAI constitution outlines its nonprofit's purpose in three ways: "(1) protect and advance tribal governance and treaty rights; (2) promote the economic development and health and welfare in Indian and Alaska Native communities; and (3) educate the public toward a better understanding of Indian and Alaska Native tribes."

More information is available by contacting the NCAI:

**National Congress of American Indians**
Embassy of Tribal Nations
1516 P Street NW
Washington, DC 20005
Phone: (202) 466-7767
Fax: (202) 466-7797
Website: www.ncai.org

**Native American Rights Fund**

The Native American Rights Fund (NARF) is a national, non-profit law firm that helps Indian tribes, organizations, and individuals defend or assert tribal sovereignty, religious freedoms, or native rights. It was founded in 1970, making it the oldest and largest Indian law firm in the country.

The nonprofit focuses its practice in five areas: (1) tribal existence protection (2) tribal natural resource protection (3) Indian human
rights protection (4) governmental accountability toward Indians (5) overall advancement and edification of Indian law or rights, along with other Native American concerns.

Besides working alone to protect Native Americans, NARF often works closely with other Indian organizations such as the NCAI. Contact the following for information:

**Native American Rights Fund**

Main Office
1506 Broadway  
Boulder, CO 80302-6296  
Phone: (303) 447-8760  
Fax: (303) 443-7776  
Website: www.narf.org

Alaska Office
745 W. 4th Avenue, Ste 502  
Anchorage, AK 99501-1736  
Phone: (907) 276-0680  
Fax: (907) 276-2466

Washington, DC Office
1514 P Street, NW (Rear) Ste D  
Washington, DC 20005  
Phone: (202) 785-4166  
Email: (202) 822-0068

**Nihewan Foundation for Native American Education**

The Nihewan Foundation for Native American Education is a non-profit dedicated to improving the education of and about First Nation people and cultures. It was founded by singer-songwriter Buffy Sainte-Marie in 1969 with the purpose of providing a helping hand to First Nation students while educating non-Indian people about Native American culture. They do this with three programs:

- **Scholarships** - supporting college students.
- **Youth Council on Race** - preparing lower grade students for college enrollment.
- **Cradleboard Teaching Project** - promoting a better, accurate understanding of past, present and future Indians in global communities. The project provides organizational and material support to teachers of social studies, science, and geography through Native American eyes.

Contact the following for more information:

**Nihewan Foundation**
9595 Wilshire Blvd. Ste 1020  
Beverly Hills, CA 90212  
Phone: (808) 822-3111  
Email: info@nihewan.org  
Website: www.cradleboard.org
**American Indian Heritage Foundation**

The American Indian Heritage Foundation is a national, nonprofit organization that provides emergency relief services, educational scholarships, youth award services, and genealogical family search assistance to Native Americans. Since its founding in 1973, it has served as an educational bridge between Indian and non-Indian cultures through accurate presentation of preserved Indian history.

More information is available from the following:

**American Indian Heritage Foundation**
5501 Merchants View Dr. Ste 278
Haymarket, VA 20169
Phone: (703) 237-7500
Website: www.indian.org

**Native American Heritage Association**

The Native American Heritage Association (NAHA) is a nonprofit organization providing poverty relief to the Lakota Sioux in South Dakota and Wyoming.

The reservations in these states are far from any cities or industries that provide jobs and therefore have unemployment rates as high as 80 percent. In the western hemisphere, only Haiti has a higher poverty level than these reservations. Many families live in uninsulated homes and cannot pay for heating fuel or warm winter clothing for their children.

Native Americans from the Crow Creek, Lower Brule, Pine Ridge and Rosebud Reservations benefit from NAHA programs which include the following:

- **NAHA Clothing Give Away Program** - National donations of new or used clothing, linens, and blankets are transported weekly by tractor-trailer to a reservation for community distribution.

- **NAHA Food Program** - emergency food relief is provided to reservations in conjunction with the organization, Feeding America.

More than a 1/4 million pounds of food are delivered each month to reservations which is extremely important during the summer months. Many children often receive their only meal from the school lunch program. Without NAHA, they would otherwise go unfed during the summer school break.
• **NAHA Holiday Program** - Easter hams along with Thanksgiving and Christmas turkeys are distributed each year. These meals with all the trimmings, feed about 10,000 Indians who would otherwise not enjoy any type of holiday dinner.

• **NAHA Toy Program** - a Christmas gift program for children.

• **NAHA Operation Winter Rescue** - heating stoves and fuel are provided to those Indian families living without heat. One small stove can raise the temperature of a single room to a tolerable 50 degrees Fahrenheit.

Indian children and the elderly are especially affected by the harsh northern winters. A Sioux grandmother was found frozen to death in her home because she couldn’t afford fuel for her stove.

• **NAHA Emergency Voucher Program** - a fuel voucher program for the poorest Indian families who are in need of medical treatment, but are unable to pay for the fuel necessary to reach clinics as far as 100 miles away.

• **NAHA “Winter Life-Guard” Program** - Sioux families in need can receive $75 to use at the Wal-Mart in Pierre, South Dakota to purchase winter coats and shoes for their children.

More information about NAHA is available by contacting the following:

**Native American Heritage Association**

Main Office
12085 Quaal Rd.
Black Hawk, SD 57718
Email: info@naha-inc.org
Website: www.naha-inc.org

Monetary Donations
830-F John Marshall Hwy
Front Royal, VA 22630
Phone: 540-636-1020
Fax: 540-636-1464

OR
P.O. Box 512
Rapid City, SD 57709
Phone: 605-341-9110
Fax: 605-341-9113
CHAPTER 8

CRAFTS
BEAR CLAW NECKLACE

An Indian was very lucky if he survived a fight with a grizzly bear and lived to wear its claws as a necklace! You can make your own bear claws out of plastic bottles or homemade clay to wear on a necklace of your very own.

**Materials**

<table>
<thead>
<tr>
<th>For Plastic Claws</th>
<th>For Salt Dough Claws</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Fake fur, fabric, or cotton balls</td>
<td>• 4 cups flour &amp; 1 cup salt.</td>
</tr>
<tr>
<td>• Macaroni or drinking straws</td>
<td>• 1 ½ cups of water</td>
</tr>
<tr>
<td>• Brown marker</td>
<td>• Nail &amp; brown paint</td>
</tr>
<tr>
<td>• Hole Punch</td>
<td>• (Optional) Acrylic finish, acrylic floor wax, or clear nail polish.</td>
</tr>
</tbody>
</table>

**To Make Plastic Bear Claws:**

Cut claw shapes from a white plastic bottle, using the curving sides to get a curved shape like real claws. Punch holes in the tops. Color them brown.

**To Make Salt Dough Bear Claws:**

Mix the flour, water, and salt together and knead it about 5 minutes until the dough is soft and pliable. Shape it into claws. Poke the nail through the ends to make holes for stringing. Bake at 250 °F until they are hard. Let them cool, and then paint them brown. To make them shiny, coat with acrylic finish, acrylic floor wax, or clear nail polish.

**To Make The Bear Claw Necklace:**

String your claws onto a piece of yarn or cord, spacing them apart with 3 pieces of macaroni between each or if you prefer, you can use short pieces cut from drinking straws.

Small rectangles of fake fur can be strung between the claws. Cut shapes from fake fur, fabric, or gently stretch cotton balls. Fold the pieces in half, and glue together over the necklace. When you finish, knot the ends together.

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For Plastic Claws:
- White plastic bottle
- Brown marker
- Hole Punch

For Salt Dough Claws:
- Flour
- Salt
- Water
- Nail
- Paint
- (Optional) Acrylic finish, acrylic floor wax, or clear nail polish.

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INDIAN CANOE

Indians living near rivers or lakes built small boats from whatever was available. They used reeds, sewn skins, hollowed-out tree trunks, or tree barks. The Iroquois made canoes from elm or spruce bark fastened to a wooden frame. Canoes were very lightweight and easy to carry.

The canoe was controlled with wooden paddles. When travel became difficult, the canoe was light enough to be carried on land - or "portaged."

The canoe made travel easier and was used for fishing and hunting. When not being used, an upside-down canoe could be used to cover the smoke hole of a wigwam. It could also be used as a ladder or a shield when fighting an enemy.

<table>
<thead>
<tr>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Cardboard or 2 thin styrofoam trays (from meat or bakery products)</td>
</tr>
<tr>
<td>• Yarn (approximately 2 feet)</td>
</tr>
<tr>
<td>• Pencil, scissors, tape</td>
</tr>
<tr>
<td>• Large nail or hole punch</td>
</tr>
<tr>
<td>• (Optional) colored markers for decorating</td>
</tr>
</tbody>
</table>

1. Use the pattern to draw 2 canoe shapes on the clean foam trays or cardboard.

2. Cut them out and punch holes around the sides & bottom edges of both pieces.

3. Wrap a piece of tape around an end of the yarn so that it won't unravel while lacing.

4. Lace the two halves together & decorate with colored markers if you wish one.
CHIPPEWA DREAM CATCHER

The Chippewa and other Native Americans like the Cherokee, believe good and bad dreams float around at night. They make a dream catcher out of a wood hoop with a web and feathers that hangs above the bed of a newborn baby or a newly married couple. The bad dreams get tangled in the web and disappear when the sun comes up. The good dreams float through the web, down the feather, and onto the sleeping person in bed. Some Chippewa women still make dream catchers.

1. Draw a large ring inside the rim of a paper plate.

2. Cut out the center of the plate to the inner edge of the ring. Then, cut off the outside rim of the plate, leaving the ring.

3. Punch about 16 holes around the ring.

4. Wrap masking tape around one end of the yarn. Poke the taped end of the yarn into the top hole and pull through, leaving about 3” at the end.

5. Begin creating a web by crisscrossing the yarn to fill up all the holes around the ring. Leave the center of the web open.

6. End by bringing the taped end of the yarn back to the top hole, and tying this to the other end.

7. Cut a piece of yarn about 8” long. Loop it through the bottom hole and even the ends. Pass several beads up the yarn, and slip a feather into the beads. Knot the ends of the yarn.

8. Hang over your bed.
The invitation is meant to be handcrafted by the parent and child together using the Indian theme or some connection to nature. Design an invitation that both you and your child can work on together. Consider that a paper tepee that your child decorated is better than the leather one that dad or mom made alone.

When possible, use Indian sign language to convey as much of the invitation message as you can. Use this Diagram of Invitations, along with the brief Indigenous Signs and Symbols diagram in Chapter 6 to spark your creativity.
Buffalo / Bull Invitation

1. Fold light-colored paper in half.
2. Cut out circle with left fold in place.
3. Cut out dark paper horns.
4. Paste horns on back.
5. Add text.

Date: May 1
Time: 7:00 pm
Place: 480 Pine St,
Anytown, USA
Phone: (123) 456-7890

COUNCIL at tepee of
BIG BULL &
LITTLE BULL

Maple St
Oak St
Fire Station
480 PINE ST
Leaf Invitation

1. Draw & cut out leaf.

2. Draw & cut out acorn.

3. Paste on acorn.

4. Add text to both sides.
CHAPTER 9

GAMES
FRUIT BASKET

Fruit Basket is a variation to "Musical Chairs". The tribe stands in a tight circle with one person in the middle. Starting with one person in the circle, each person is assigned a fruit; apple, orange, or banana. (person #1 is apple, person #2 is orange, person #3 is banana, person #4 is apple, person #5 is orange, etc.).

The object of the game is for the person in the middle to call out a fruit. Those members assigned to that particular fruit, must then trade places with other members of the same fruit before the person in the middle occupies one of the vacated spaces.

HONEY DO YOU LOVE ME?

Players form a circle with one player in the middle ("it"). The middle person must approach players in the circle and ask, "Honey do you love me? " The person being questioned must answer, "Honey, I love you but I just can't smile." If he (she) smiles or laughs, he (she) becomes "it" and the previous middle person joins the circle. The person who is "it" is not allowed to touch other players, but may make as many funny faces as he (she) wishes.
PASS THE RING

MATERIALS:
Long piece of string or yarn.
Ring, small washer, metal nut, or other similar object.

Pass the ring is a variation on the "Under Which Nutshell" type of game. The tribe sits on the floor and forms a circle. Thread a long piece of string through a ring or similar object, and tie both ends of the string together to form a large circle of string. The string should be long enough so that each person in the circle will be able to hold on to it with both hands.

The game begins with a contestant who sits in the middle of the circle with his eyes covered. The rest of the tribe begins to slide the ring along the string, passing it to their neighbor, making sure the stringed object is concealed under a cupped hand. When the tribe is ready, the contestant opens his eyes, and gets a specified number of guesses as to who's hand the ring is concealed under.

While the contestant is guessing, the members can either fake or actually pass the ring on, making sure that it is hidden at all times.

The person discovered with the ring becomes the new contestant, or someone else is picked if the previous contestant fails to find the ring in the specified number of tries.
CHAPTER 10

SONGS
America the Beautiful
Composer: William Arms Fisher (1917)
Lyrics: Katharine Lee Bates

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties,
Above the fruited plain!
America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

O beautiful for pilgrim feet,
Whose stern impassion'd stress,
A thoroughfare for freedom beat,
Across the wilderness.
America! America!
God mend thine ev'ry flaw,
Confirm thy soul in self-control,
Thy liberty in law.

O beautiful for heroes prov'd,
In liberating strife,
Who more than self their country loved,
And mercy more than life.

America! America!
May God thy gold refine,
Till all success be nobleness,
And ev'ry gain divine.

O beautiful for patriot dream,
That sees beyond the years,
Thine alabaster cities gleam,
Undimmed by human tears.
America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea.

The Caissons Go Rolling Along
Composer: Brig. Gen. Edmund L. Gruber (1908)

Over hill, over dale
As we hit the dusty trail,
And the Caissons go rolling along.
In and out, hear them shout,
Counter march and right about,
And the Caissons go rolling along.

Then it's hi! hi! hee!
In the field artillery,
Shout out your numbers loud and strong,
For where'er you go,
You will always know
That the Caissons go rolling along.

In the storm, in the night,
Action left or action right
See those Caissons go rolling along
Limber front, limber rear,
Prepare to mount your cannoneer
And those Caissons go rolling along.

Then it's hi! hi! hee!
In the field artillery,
Shout out your numbers loud and strong,
For where'er you go,
You will always know
That the Caissons go rolling along.

Was it high, was it low,
Where the heck did that one go?
As those Caissons go rolling along
Was it left, was it right,
Now we won't get home tonight
And those Caissons go rolling along.

Then it's hi! hi! hee!
In the field artillery,
Shout out your numbers loud and strong,
For where'er you go,
You will always know
That the Caissons go rolling along.

Deep in the Heart of Texas
Composer: Don Swander (1941)
Lyrics: June Hersey

The stars at night, are big and bright,
deep in the heart of Texas.
The prairie sky is wide and high,
deep in the heart of Texas.
The sage in bloom is like perfume,
deep in the heart of Texas,
Reminds me of, the one I love,
deep in the heart of Texas.

The coyotes wail, along the trail,
deep in the heart of Texas,
The rabbits rush, around the brush,
deep in the heart of Texas.
The cowboys cry, "Ki-yip-pee-yi,"
deep in the heart of Texas,
The dogies bawl, and bawl and bawl,
deep in the heart of Texas.
The Farmer in the Dell

Traditional Song

The farmer in the dell
Hi-ho,The derry-o
The farmer in the dell

The farmer takes a wife
Hi-ho,The derry-o
The farmer takes a wife

The wife takes a child
Hi-ho,The derry-o
The wife takes a child

The child takes a nurse
Hi-ho,The derry-o
The child takes a nurse

The nurse takes a cow
Hi-ho,The derry-o
The nurse takes a cow

The cow takes a dog
Hi-ho,The derry-o
The cow takes a dog

The dog takes a cat
Hi-ho,The derry-o
The dog takes a cat

The cat takes a rat
Hi-ho,The derry-o
The cat takes a rat

The rat takes the cheese
Hi-ho,The derry-o
The rat takes the cheese

The cheese stands alone
Hi-ho,The derry-o
The cheese stands alone.
For He's a Jolly Good Fellow

Traditional Song

For he's a jolly good fellow,
For he's a jolly good fellow,
For he's a jolly good fellow,
Which nob'dy can deny.

For he's a jolly good fellow,
For he's a jolly good fellow,
For he's a jolly good fellow,
Which nob'dy can deny.

We won't go home until morning
We won't go home until morning
We won't go home until morning
Till day-light doth appear

Till day-light doth appear
We won't go home until morning
We won't go home until morning
Till day-light doth appear

The bear went over the mountain
The bear went over the mountain
The bear went over the mountain
To see what he could see

The bear went over the mountain
The bear went over the mountain
The bear went over the mountain
To see what he could see

The other side of the mountain
The other side of the mountain
The other side of the mountain
Was all that he could see

The other side of the mountain
The other side of the mountain
The other side of the mountain
Was all that he could see
**The Itsy-Bitsy Spider**  
*Traditional Song*

The itsy-bitsy spider  
Crawled up the water spout  
Down came the rain  
And washed the spider out  
Out came the sun  
And dried up all the rain  
And the eensy weensy spider  
Crawled up the spout again.

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**I've Been Working on the Railroad**  
*Traditional Song*

I've been working on the railroad  
All the live-long day.  
I've been working on the railroad  
Just to pass the time away.

Don't you hear the whistle blowing,  
Rise up so early in the morn;  
Don't you hear the captain shouting,  
"Dinah, blow your horn!"

Dinah, won't you blow,  
Dinah, won't you blow,  
Dinah, won't you blow your horn?  
Dinah, won't you blow,  
Dinah, won't you blow,  
Dinah, won't you blow your horn?

Someone's in the kitchen with Dinah  
Someone's in the kitchen I know  
Someone's in the kitchen with Dinah  
Strummin' on the old banjo!

Singin' fi, fie, fiddly-i-o  
Fi, fie, fiddly-i-o-o-o-o  
Fi, fie, fiddly-i-o  
Strummin' on the old banjo.
Take Me Out to the Ball Game  
Composer: Jack Norworth (1908)

Take me out to the ball game,
Take me out with the crowd.
Buy me some peanuts and Cracker Jack,
I don't care if I never get back,
Let me root, root, root for the home team,
If they don't win it's a shame.
For it's one, two, three strikes, you're out,
At the old ball game.

Three Blind Mice  
Traditional Song

Three blind mice,
Three blind mice
See how they run,
See how they run!
They all ran after
The farmer's wife
She cut off their tails
With a carving knife
Did you ever see
Such a sight in your life
As three blind mice?
Chapter 10 - Songs

The Wheels On the Bus
Adapted Version:
(c)1992, Adapted by Judy and David Gershon (SOCAN)

The wheels on the bus go round and round,
round and round,
round and round.
The wheels on the bus go round andound,
all through the town.

The wipers on the bus go Swish, swish, swish;
Swish, swish, swish;
Swish, swish, swish.
The wipers on the bus
go Swish, swish, swish,
all through the town.

The horn on the bus goes Beep, beep, beep;
Beep, beep, beep;
Beep, beep, beep.
The horn on the bus goes Beep, beep, beep,
all through the town.

The money on the bus goes, Clink, clink, clink;
Clink, clink, clink;
Clink, clink, clink.
The money on the bus goes,
Clink, clink, clink,
all through the town.

The Driver on the bus says "Move on back,
move on back,
move on back;"
The Driver on the bus says
"Move on back",
all through the town.

The baby on the bus says "Wah, wah, wah;
Wah, wah, wah;
Wah, wah, wah."
The baby on the bus says "Wah,
wah, wah,"
all through the town.

The mommy on the bus says "Shush, shush, shush;
Shush, shush, shush;
Shush, shush, shush."
The mommy on the bus says
"Shush, shush, shush"
all through the town.

Substitute these also:
The doors on the bus go open and shut.
The bell on the bus goes ding-ding-ding.
The lady on the bus says, "Get off my feet"...
The people on the bus say, "We had a nice ride"...
"Your name" on the bus says Let Me Off!
CHAPTER 11

STORIES
Chapter 11 - Stories

HOW DOGS WERE GIVEN TO US

In the early days of the Ojibway, two fisherman were canoeing home when they were suddenly caught by a violent storm which blew them far out to sea. When the storm had passed, they drifted upon the opposite but unfamiliar shore. They immediately began exploring and unexpectedly found gigantic footprints in the ground. Absolutely terrified, the two men quickly hid under their canoe in a nearby forest.

Suddenly there was a loud crash and an arrow as big as their canoe pierced the ground beside them. Then the frightened fishermen heard thunderous footsteps and a deep echoing voice which said, “Neekaunssidog! (Brothers!) Do not be afraid. I will not harm you. Come with me to my home and we will feast on fresh game.” Gazing up, the fishermen saw a towering giant who had a caribou slung over his shoulder. The fisherman realized that the stray arrow was intended for the caribou and not for them.

Still scared but obedient, the men decided to come out since the giant seemed to be friendly enough. The giant picked up the fisherman and placed them into his medicine pouch as he began walking home.

Upon entering his lodge, the giant placed his pouch down and told the fishermen inside of it to be still and quiet. Suddenly there was a loud intruder who burst threw the door shouting, “Why are there people here?” “Windigo, there is no one else here.” replied the giant. “You were told not to bring people to our land. Now they are here and I will find them!” said the intruder. “Windigo, you will look for no one. This is my home and you must leave!” demanded the giant. However, Windigo ignored the giant and began searching frantically. “Very well,” said the giant “If you are not willing to leave, I will force you to leave!” The giant turned to a small four-legged creature and commanded, “Get him!”

The small animal (which today we know as a dog) leaped up and began to growl showing its sharp teeth. With every breath it took, it began
How Dogs Were Given to Us

How Dogs Were Given to Us

Long ago when the elk and deer were plentiful, when the birds blanketed the sky and the fish filled the sea, the Ojibway people who called themselves the “Anishinaubeg” were ironically plagued with hunger. For no matter how much game they hunted, or vegetables and fruit they gathered, food that should have lasted for one month, only lasted
for one day. All that was not quickly eaten, soon became spoiled and rotten.

So the Ojibway tried to hang their food up high to keep it fresh, but it did not work. They tried to bury it in the ground, but again it did not work. Despite all of their attempts, their food quickly spoiled. The more that the Ojibway were forced to hunt and gather food, the fewer that plants and animals became available. Soon food was scarce and their people were always hungry and became sick or died. Finally, the leaders of the Ojibway decided to ask a mighty spirit, Nanabush, to hold council with them to find a way to preserve their food.

Within the land of the Ojibway, was a fat, round, six-legged bug called the Manitoosh. Like the Ojibway, the Manitoosh and his fellow brothers, the Manitooshug, were always hungry. For the Manitooshug ate flies, but their fat bodies prevented them from running fast enough or jumping high enough to catch the quick flies. The Manitooshug tried their best to trick their prey. They tried to hide in dark spaces and leap out at the flies, but they could not catch them. They tried to lower themselves from above with sticky treads they could produce, but again, the flies just flew away. The harder they tried, the more the flies would just laugh and tease the slow Manitooshug.

Finally in desperation, the Manitooshug traveled to a nearby mountain top to ask for help from the Great Spirit, Kitche Manitou. “Oh Great Spirit, we are hungry!” they cried. Won’t you please give us power to run faster and jump higher so we may catch the flies?” Kitche Manitou heard their pleas and responded, “Little Manitooshug. What I have already given you is all that you need to survive. Use it wisely and you will no longer be hungry.” Disappointed with the Great Spirit’s reply, the Manitooshug returned home.

It was not discovered for the longest time that the hunger of both the Ojibway and Manitooshug were related, but as the Ojibway held their council with Nanabush the meal they were about to eat was covered with flies. The Manitooshug happened to be there and began desperately running and jumping to catch the flies. Distracted by the useless attempts of the little bugs, the Nanabush said, “We must help these hungry Manitooshug. They cannot catch the flies.” So he took aside a Manitoosh and said, “Little brother, why not use what you have already been given to help you catch the flies? Why not build a trap with
the tread you make?” The Manitoosh was hesitant but decided to go home to try. He worked all day and well into the night weaving a trap until he could weave no more. When he awoke the next morning, he was amazed at the beautiful web he had made which had trapped two flies. After eating his catch, he hurried to tell his fellow Manitooshug. Soon after, all of the Manitooshug had made webs and were eating well.

In appreciation, the Manitooshug taught the Ojibway how to make nets to catch fish. As the Manitooshug feasted more and more, the flies began to disappear and soon the Ojibway’s food began to stay preserved. Happy that the bugs had helped people, the Great Spirit gave the Manitooshug an extra pair of legs.

HOW THE FLY SAVED THE RIVER

Long before the Ojibway, when the world was still new, there was a great river. The river was so clean that it was filled with fish and it was so beautiful that all the animals wanted to go there to drink.

One day, a giant moose from a distant land heard about the river and so he decided to go there to drink. After many days of travel the moose arrived and immediately began drinking. The water was so pure and sweet, that he drank and drank. But the giant moose was so big, and he drank so much, that soon the water level of the river began to sink lower and lower.

The beavers began to worry because the water around their lodges was disappearing. Their homes would soon be dry and useless. The muskrats began to worry, too. How could they live if the water vanished? The fish began to worry as well. The other animals could live on land if the water dried up, but they couldn’t.
Chapter 11 - Stories

All the animals tried to think of a way to chase the moose from the river, but he was so big and mighty that all were too afraid to try, even the great bear.

Finally after all refused to do so, the fly said he would make the moose go away. All the animals laughed and made fun of the fly. How could such a tiny fly frighten a giant moose? The fly said nothing and flew directly to the moose's leg and bit him sharply. The moose stamped his foot in pain. As the fly bit his leg again and again, the moose stamped his foot harder and harder. With each stamp, the ground sank and the water rushed in to fill it up. Then the fly began biting him all over until he was in a frenzy. The moose leaped madly about the banks of the river, shaking his body, stamping his feet, snorting and blowing, but he couldn't get rid of that pesky fly. At last the moose could take no more and fled from the river, never to return. The other animals cheered and were amazed at what the little fly had done. Proud of his accomplishment, the fly boasted to the other animals, "Even the smallest of creatures can fight the biggest if they use their brains to think."

LEGEND OF THE PAINTBRUSH

There once lived a handsome young chief named Pawohee who, loving all things beautiful, tried to paint the sunset. But his colors were war paint and his brushes were rough. He tried in vain to get the colors right and finally went to the Great Spirit in prayer for help.

Longing to reproduce the lovely colors in the sky one evening, he heard a voice saying, "Behold your paintbrushes." Looking around at his feet he saw a lovely plant with a slender stem and a blossom like a brush. Picking it up, dripping with color, he began to paint the sky.
As the colors changed he looked about and saw other paintbrushes at his feet, each bearing tints of sunset glory. As the last glow faded from the sky, he had before him on his deer skin canvas the picture he had longed to paint - The Great Spirit in the Sunset. From that time on, these flowers have sprung from the earth, and Indian children, as they fill their arms, cry Indian Paintbrushes and remember the Great Spirit and Pawohee.

LEGEND OF THE SAGE BRUSH

In the beginning, when the Earth was young and but lately emerged from the water, the Great Spirit, while walking to and from in his work of beautifying the world, chanced to overhear the lowly sagebrush murmuring to the night wind and complaining, "Oh, why was I ever born? I am not tall and stately like the pine. I provide no beautiful nor fragrant flowers. I bear no fruit - gnarled, stubby and doomed to wear the same dingy dress even through the Harvest Moon when all others appear in gorgeous colors. It were better had I never been born." "Hush, little foolish one," said the Great Spirit. "You have honored above many, for to your care I entrust a rare perfume. You shall be the keeper of the Fragrance of the Open Spaces.

Your neutral dress is purposely so that it may reflect the greater beauty - the blue of the summer skies. The purple of the evening shadows and silver of the moonlight. Among the tribes of men, you will be the Symbol of the West."

So spoke the Great Spirit and it was so.
Back in the days when Turtle Island was still new, Bear had a tail which was his proudest possession. It was long, black and glossy as Bear used to wave it around just so that everyone would look at it.

Fox saw this and as everyone knows, he is a trickster who likes nothing better than fooling others. So it was then, when he decided to play a trick on Bear. It was the time of year when Hatho, the Spirit of Frost, had swept across the land, covering the lakes with ice and pounding on the trees with his big hammer. Fox made a hole in the ice, right near a place where Bear liked to walk. By the time Bear came by, Fox had made a big circle with big trout and fat perch. Just as Bear was about to ask Fox what he was doing, Fox twitched his tail which he had sticking through that hole in the ice and pulled out a huge trout.

"Greetings, Brother," said Fox. "How are you this fine day?"

"Greetings," answered Bear, looking at the big circle of fat fish. "I am well, Brother. But what are you doing?"

"I am fishing," answered Fox. "Would you like to try?"

"Oh, yes," said Bear, as he started to lumber over to Fox's fishing hole.

But Fox stopped him. "Wait, Brother," he said, "This place will not be good. As you can see, I have already caught all the fish. Let us make you a new fishing spot where you can catch many big trout."

Bear agreed and so he followed Fox to the new place, a place where, as Fox knew very well, the lake was too shallow to catch the winter fish--which always stay in the deepest water when Hatho has covered their ponds. Bear watched as Fox made the hole in the ice, already tasting the fine fish he would soon
catch. "Now," Fox said, "you must do just as I tell you. Clear your mind of all thoughts of fish. Do not even think of a song or the fish will hear you. Turn your back to the hole and place your tail inside it. Soon a fish will come and grab your tail and you can pull him out."

"But how will I know if a fish has grabbed my tail if my back is turned?" asked Bear.

"I will hide over here where the fish cannot see me," said Fox. "When a fish grabs your tail, I will shout. Then you must pull as hard as you can to catch your fish. But you must be very patient. Do not move at all until I tell you."

Bear nodded, "I will do exactly as you say." He sat down next to the hole, placed his long beautiful black tail in the icy water and turned his back.

Fox watched for a time to make sure that Bear was doing as he was told and then, very quietly, sneaked back to his own house and went to bed. The next morning he woke up and thought of Bear. "I wonder if he is still there," Fox said to himself. "I'll just go and check."

So Fox went back to the ice covered pond and what do you think he saw? He saw what looked like a little white hill in the middle of the ice. It had snowed during the night and covered Bear, who had fallen asleep while waiting for Fox to tell him to pull his tail and catch a fish. And Bear was snoring. His snores were so loud that the ice was shaking. It was so funny that Fox rolled with laughter. But when he was through laughing, he decided the time had come to wake up poor Bear. He crept very close to Bear's ear, took a deep breath, and then shouted: "Now, Bear!!!"

Bear woke up with a start and pulled his long tail hard as he could. But his tail had been caught in the ice which had frozen over during the night and as he pulled, it broke off - Whack! -- just like that. Bear turned around to look at the fish he had caught and instead saw his long lovely tail caught in the ice.

"Ohhh," he moaned, "ohhh, Fox. I will get you for this." But Fox, even though he was laughing fit to kill was still faster than Bear and he leaped aside and was gone.

So it is that even to this day Bears have short tails and no love at all for Fox. And if you ever hear a bear moaning, it is because he remembers the trick Fox played on him long ago and he is mourning for his lost tail.
HOW COYOTE STOLE FIRE

Long ago, when man was new to the world, he sang with great joy: for the spring brought fresh rain and green herbs; the summer gave sweet ripened fruit with plenty of sunny days; and the fall yielded a bounty of nuts and hardy grain with fields of newly dried maize.

But as the season of autumn progressed, its evenings grew longer and its days grew shorter. The warm gentle breezes were replaced with gusts of biting chill. Then man realized winter was near, and he became fearful and unhappy. His children wept as the elders of the tribe told sacred tales of how many would die in the long, bitter-cold months of winter. And as they foretold, when winter came, many died.

Coyote, like the Man, had no need for fire. So he seldom concerned himself with it, until one day in spring he heard women from a nearby village singing sad songs of mourning for the babies and the elders who died during the cold. Their voices moaned like the west wind through a buffalo skull, prickling the hairs on Coyote’s neck.

“Feel how the sun is now warm,” they sang. “Feel how it warms the earth and makes these stones hot to the touch. If only we had a small piece of the sun in our tepees during the winter, our loved ones would still be alive.”

Coyote, overhearing this, felt sorry for Man. He wished there was something he could do to help them, until he remembered a faraway mountain-top where three Fire Beings lived. These Beings kept fire to themselves, guarding it carefully for fear that Man might acquire it and become as strong as they. Coyote knew in his heart that he could Man at the expense of these selfish Fire Beings.

So Coyote went to the mountain of the Fire Beings and crept to its top, to watch the way that the Beings guarded their fire. As he came near, the Beings leaped to their feet and gazedsearchingly round their camp. Their eyes pierced the dark like burning arrows, and their
talon hands were poised for attack like the claws of a great black vulture.

"What's that? What's that I hear?" hissed one of the Beings. "A thief, lurking in the bushes!" screeched another. The third looked more closely, and saw Coyote slinking among the trees. "It is no one, it is nothing!" it cried, and the other two looked where it pointed and saw only a grey coyote. They sat down again by their fire and paid Coyote no more attention.

So he watched day and night as the Fire Beings guarded their fire. He saw how they fed it pine cones and dry branches from the trees. He saw how they stamped furiously on runaway sparks that sometimes wandered onto the edge of dry grass. He saw how at night, the Beings took turns to sit by the fire: two asleep while the other was on guard, and at certain times the guard would get up and go into their teepee, and another would come out to sit by the fire.

Coyote saw that the Beings were always jealously watchful of their fire except during one part of the day. That was in the earliest morning, when the first winds of dawn arose on the mountains. Then the Being by the fire would hurry, shivering, into the teepee calling, "Go out and watch the fire." But the next Being would always be slow to go out for its turn, because its head was still spinning with sleep and the dreams of dawn.

Coyote, seeing all this, went down the mountain and spoke to some of his animal friends. He told them of hairless Man, fearing the cold and death of winter. And he told them of the Fire Beings, and the warmth and brightness of the flame. They all agreed that man should have fire, and they all promised to help Coyote’s undertaking.

Then Coyote sped again to the mountain-top. Again the Fire Beings leaped up when he came close, and one cried out, "What's that? A thief, a thief!"

But again the others looked closely, and saw only a grey coyote hunting among the bushes. So they sat down again and paid him no more attention.

Coyote waited through the day, and watched as night fell and two of the Beings went off to the teepee to sleep. He watched as they changed over at certain times all the night long, until at last the dawn winds rose.

Then the Being on guard called, "Get up and watch the fire."
And the Being whose turn it was climbed slow and sleepy from its bed, saying, "Yes, yes, I am coming. Just a moment."

But before she could come out of the teepee, Coyote lunged from the bushes, snatched up a glowing portion of fire, and sprang away down the mountainside.

Screaming, the Fire Beings flew after him. Swift as Coyote ran, they caught up with him. One of them reached out a clawed hand but was only able reach the tip of Coyote's tail. But the touch was enough to turn the hairs white, which is why the tips of coyotes' tails are still white today. Coyote yelped, and flung the fire away from him. But the other animals gathered at the mountain's foot, in case they were needed. Squirrel saw the fire falling, and caught it, putting it on her back and fleeing away through the tree-tops. The fire scorched her back so painfully that her tail curled up and back, as squirrels' tails still do today.

The Fire Beings then pursued Squirrel, who threw the fire to Chipmunk. Chattering with fear, Chipmunk stood still as if made of stone until the Beings were almost upon her. Then, as she turned to run, one Being clawed at her, tearing down the length of her back and leaving three stripes that are to be seen on chipmunks' backs even today. Chipmunk threw the fire to Frog, and the Beings turned towards him. One of the Beings grasped his tail, but Frog gave a mighty leap and tore himself free, leaving his tail behind in the Being's hand — which is why frogs have had no tails ever since.

As the Beings came after him again, Frog flung the fire on to Wood. and Wood swallowed it.

The Fire Beings gathered round, but did not know how to get the fire out of Wood. They promised it gifts, sang to it and shouted at it. They twisted it and struck it and tore it with their claws, but Wood did not give up the fire. In defeat, the Fire Beings went back home to their mountain top.

But Coyote knew how to get fire out of Wood. So he went to Man and showed him how. He taught them the trick of rubbing two dry sticks together, by spinning a sharpened stick in a hole made in another piece of wood. So from then on, Man was always warm and safe through the deadly cold of winter.

**Chapter 11 - Stories**
THE RAINBOW WARRIOR

VERSION 1:

This is a script used to pass on the story of a Hopi prophecy from a teaching farm for children. The group is gathered around a statue.

Teacher:
"Do you know what that statue is?"
(Children respond "no")
Teacher:
"That statue is called the Rainbow Warrior in memory of the Indian story called The Rainbow Warrior. Would you like to hear that story?"
(Children respond "yes")
Teacher:
"Do you know what a rainbow is? It is a beautiful bow of colors in the sky. Do you know what a warrior is? A warrior is a brave person. One who has courage instead of being afraid. Well, the Indians would tell this story to their children around the campfire. The story goes like this:

Well, children would come. And these children would love the animals, and they would bring back the animals. They would love trees, and they would bring back the giant trees. And these children would love other people and they would help people to live in peace with each other. And these children would love the rainbow, and they would bring back the beautiful rainbow in the sky. For this reason the Indians called giant trees would also disappear. And people would fight with each other and not love each other. And, the story goes, the beautiful rainbow in the sky would fade away, and people would not see the rainbow anymore.

Some time in the future, the Indians said the animals would begin to disappear. People would no longer see the wolf, or the bear, or the eagles. And, the story goes, the
these children the rainbow warriors.

Now let me ask you a question. Do you love animals or hate animals?
(Children respond "We love animals.")

Teacher:
"Do you love tree or hate trees?"
(Children respond "We love trees.")

Teacher:
"Do you love people or hate people?"
(Children respond "We love people.")

**VERSION 2**

There was an old lady, from the Cree tribe, named "Eyes of Fire", who prophesied that one day, because of the white mans' or Yo-ne-gis' greed, there would come a time, when the fish would die in the streams, the birds would fall from the air, the waters would be blackened, and the trees would no longer be, mankind as we would know it would all but cease to exist.

There would come a time when the Keepers of the Legend, stories, culture rituals, and myths, and all the ancient tribal customs would be needed to restore us to health. They would be mankind's key to survival, they were the "Warriors of the Rainbow." There would come a day of awakening when all the peoples of all the tribes would form a new world of justice, peace, freedom and recognition of the Great Spirit.

The Warriors of the Rainbow would spread these messages and teach all peoples of the Earth or "Elohi." They would teach them how to live the "Way of the Great Spirit." They would tell them of how the world today has turned away from the Great Spirit and that is why our Earth is "Sick".

The Warriors of the Rainbow would show the peoples that this "Ancient Being" (the Great Spirit), is full of love and understanding, and teach them how to make the Earth or "Elohi" beautiful again. These Warriors would give the people principles or rules to follow to make their path right with the world. These
principles would be those of the Ancient Tribes. The Warriors of the Rainbow would teach the people of the ancient practices of Unity, Love and Understanding. They would teach of Harmony among people in all four corners of the Earth.

Like the Ancient Tribes, they would teach the peoples how to pray to the Great Spirit with love that flows like the beautiful mountain stream, and flows along the path to the ocean of life. Once again, they would be able to feel joy in solitude and in councils. They would be free of petty jealousies and love all mankind as their brothers, regardless of color, race or religion. They would feel happiness enter their hearts, and become as one with the entire human race. Their hearts would be pure and radiate warmth, understanding and respect for all mankind, Nature, and the Great Spirit. They would once again fill their minds, hearts, souls, and deeds with the purest of thoughts. They would seek the beauty of the Master of Life - the Great Spirit! They would find strength and beauty in prayer and the solitudes of life.

Their children would once again be able to run free and enjoy the treasures of Nature and Mother Earth. Free from the fears of toxins and destruction, wrought by the Yo-ne-gi and his practices of greed. The rivers would again run clear, the forests be abundant and beautiful, the animals and birds would be replenished. The powers of the plants and animals would again be respected and conservation of all that is beautiful would become a way of life.

The poor, sick and needy would be cared for by their brothers and sisters of the Earth. These practices would again become a part of their daily lives.

The leaders of the people would be chosen in the old way - not by their political party, or who could speak the loudest, boast the most, or by name calling or mud slinging, but by those whose actions spoke the loudest. Those who demonstrated their love, wisdom, and courage and those who showed that they could and did work for the good of all, would be chosen as the leaders or Chiefs. They would be chosen by their "quality" and not the amount of money they had obtained. Like the thoughtful and devoted Ancient Chiefs, they would understand the people with love, and see that their young were educated with the love and wisdom of their surroundings. They would show them that miracles can be accomplished to heal this world of its ills, and restore it to health and beauty.
The tasks of these Warriors of the Rainbow are many and great. There will be terrifying mountains of ignorance to conquer and they shall find prejudice and hatred. They must be dedicated, unwavering in their strength, and strong of heart. They will find willing hearts and minds that will follow them on this road of returning "Mother Earth" to beauty and plenty - once more.

The day will come, it is not far away. The day that we shall see how we owe our very existence to the people of all tribes that have maintained their culture and heritage. Those that have kept the rituals, stories, legends, and myths alive. It will be with this knowledge, the knowledge that they have preserved, that we shall once again return to Harmony with Nature, Mother Earth, and mankind. It will be with this knowledge that we shall find our key to our survival.

This is the story of the Warriors of the Rainbow. Its telling will help protect the culture, heritage, and knowledge of the ancient ones. The day "Eyes of Fire" spoke of - will come! So prepare your children and grandchildren to accept the task. The task of being one of the . . . "Warriors of the Rainbow."

THE DEVILS TOWER

VERSION 1:
The Devils Tower in northeastern Wyoming has long been associated by the Lakota with a bear-like creature called Mató. According to Kiowa legend, a spirit appeared to a young girl in the form of a great bear and transformed her into his likeness.

After discovering her new powers, the giant bear girl began chasing after her seven siblings, threatening to devour them. The siblings quickly jumped atop a low rock and began to pray to the Great Spirit. At once the rock began to grow upward lifting them beyond their sister's reach. Enraged, the bear girl jumped and clawed at the sides of the

[Devils Tower National Monument - Wyoming]
rock, but her siblings rose high into the heavens, where they became the seven stars of Pleiades.

Today, you can still see the bear girl's thwarted fury and her long claw marks engraved deep into the stone.

VERSION 2:
"Eight children were there at play, seven sisters and their brother. Suddenly the boy was struck dumb; he trembled and began to run upon his hands and feet. His fingers became claws, and his body was covered with fur. Directly there was a bear where the boy had been. The sisters were terrified.; they ran and the bear chased after them. They came to the stump of a great tree, and the tree spoke to them. It bade them climb upon it, and as they did so it began to rise into the air. The bear came to kill them, but they were just beyond its reach. It reared against the tree and scored the bark all around with its claws. The seven sisters were borne into the sky, and they became the stars of the Big Dipper."
CREDITS

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Portraiture of Joe Friday and Harold Keltner courtesy of the WOOLAROC Museum and
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NATIVE SONS AND DAUGHTERS PROGRAMS® evolved out of an idea born nearly a century ago. Today, National Longhouse in cooperation with the founding families of Harold Keltner and Joe Friday, is pleased to introduce this comprehensive Program Manual. Whether a beginner or seasoned veteran, all program members will find this book useful, educating, and invaluable. It will be an important addition to any personal library or tribal property chest.