



Bear Creek Federation

Indian Guides & Indian Princess Participant Manual

Version 5.0

Revised July 15, 2008

Page Intentionally Left Blank

**Bear Creek Federation, Inc.
Colleyville, TX 76034**

Summer 2011

Dear Dads,

Welcome to the Bear Creek Federation Indian Guides and Princesses Program! It is our hope that this program will bring you some of the richest and most worthwhile experiences of your life as a father, bringing you and your child together as “Friends Always and Pals Forever.”

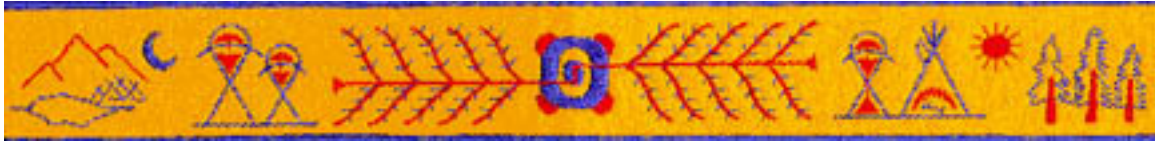
Over 1000 families throughout the North Texas participate in the Bear Creek Federation Indian Guides and Princesses Program. As you join their ranks, we hope that this manual will serve as a helpful reference in understanding the program structure, learning about some of our traditions, and getting ideas for activities for your Tribe. Please also know that we are always available to discuss your ideas, questions, or concerns.

Thank you for joining us – and have a great year!

Ya-Ta-Hey!

The Chiefs of Bear Creek Federation





Page Intentionally Left Blank

TABLE OF CONTENTS

- GENERAL INFORMATION..... 4
- The Bear Creek Federation..... 4
- The History of Indian Guides & Princesses 4
- Indian Guides 5
- Indian Princesses..... 6
- The Bear Creek Federation 7
- Nations 7
- Tribes 7
- Federation Structure 8
- Federation Policies 8
- THE NATIVE AMERICAN THEME..... 9
- The American Indians’ Cultural Heritage 10
- The American Indian Today..... 10
- Guidelines for the use of American Indian Culture..... 11
- TRIBAL STRUCTURE..... 12
- Maintaining a Strong Tribe..... 12
- Dads’ Meetings 13
- Parents’ Responsibilities within the Tribe 13
- Children’s Responsibilities within the Tribe 14
- TRIBAL MEETINGS..... 15
- Wampum (Dues) 15
- Tally Keeper’s Report..... 15
- Scouting Reports 16
- A Typical Meeting..... 17
- TRIBAL CEREMONIES 18
- The Opening Ceremony 18
- Closing Rituals 19
- Tribal Induction Ceremony 20
- INDIAN GUIDES & PRINCESSES NAMES 22
- Indian Names for Parents and Children 22
- Indian Tribal Names 23
- INDIAN GUIDES PROPERTY..... 25
- Individual Property 25
- Tribal Property 25
- How to Make Tribal Property 26
- OTHER TRIBAL ACTIVITY IDEAS..... 29
- RESOURCES..... 30
- Awards..... 30
- Craft Books..... 30
- Craft Supplies..... 30
- Stories 31
- Tribal Property 31
- Vests 32

GENERAL INFORMATION

The Bear Creek Federation

Since 1926, dedicated fathers and their children have formed the Indian Guides and Princess groups throughout the United States. In an effort to move away from the Indian theme and Father-Daughter, Father-Son programming, on August 1, 2003 the YMCA-USA officially replaced these programs with Adventure Guides.

On August 13th, 2003, in an effort to remain true to the traditions and heritage of our programs, the Nation Officers and Chiefs of both the Yo-He-Wah and Wichita Nations voted unanimously to dissolve our affiliation with the YMCA. We joined together and established the Bear Creek Federation.

Bear Creek Federation, Inc. is a not-for-profit, volunteer run, organization who's mission is to develop responsible, honest, respectful, and caring youth and adults through the promotion of healthy spirit, mind, and body in an open membership association organized to serve its diverse community. To provide a cross-cultural education to children and their fathers in Native American Heritage and Traditions; provide developmental activities to children; and to strengthen the parent – child relationship between children and their fathers

The History of Indian Guides & Princesses

Harold S. Keltner, Director of the St. Louis YMCA, formed the first Tribe in Richmond, Missouri in 1926 with the help of Joe Friday, an Ojibway Indian, and William F. Hefelfinger, chief of the first Tribe. Keltner started the program after being inspired by something Joe Friday said to him during a hunting trip to Canada. One evening, while sitting around a blazing campfire, the Ojibway said to his white friend: "The Indian father raises his son. He teaches his son to hunt, to track, to fish, to walk softly and silently in the forest, to know the meaning and the purpose of life and all he must know, while the white man allows the mother to raise the son." The words that Joe said to Harold struck home, and after consulting with other fathers and sons in the St. Louis area, he discovered they all had two things in common: a desire to spend time together and a keen interest in the traditions and the ways of Native Americans. Thus the first Indian Guides program was born.

The development of other programs followed after World War Two, when a genuine need for supporting little girls in their personal growth became apparent. In 1951 a mother-daughter program called Indian Maidens was formed. The father-daughter Indian Princesses Program was formed in 1954 and, to complete the four programs and combinations in the Indian Guides Programs, a mother-son program called Indian Braves was formed in 1980.

The Indian Programs that are available to you through the Bear Creek Federation are the Indian Guides, Indian Princess, Trail-Mates and Trail-Blazer programs.



Indian Guides

Purpose:

To foster understanding and companionship between father and son.

Slogan:

“Pals Forever”

Aims:

To be clean in body and pure in heart.

To be pals forever with my father/son.

To love the sacred circle of my family.

To listen 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.

Pledge:

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



Indian Princesses

Purpose:

To foster understanding and companionship between father and daughter.

Slogan:

“Friends Always”

Aims:

To be clean in body and pure in heart.

To be pals forever with my father/daughter.

To love the sacred circle of my family.

To listen 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.

Pledge:

We, father and daughter, through friendly service to each other, to our family, to this Tribe, and to our community, seek a world pleasing to the eye of the Great Spirit.

The Bear Creek Federation

With over 1000 families and 2300 members, the Bear Creek Federation is one of the largest Indian Guides and Princesses Program programs in the Metroplex. The general goals of the Bear Creek Federation are as follows:

- Provide a framework to foster companionship and understanding between father and child and set a foundation for developing positive, lifelong relationships.
- Build a sense of self-esteem and personal worth.
- Expand awareness of spirit, mind, and body.
- Enhance the quality of family time.
- Emphasize the vital role that parents play in the growth and development of their children.
- Offer an important and unique opportunity to develop and enjoy volunteer leadership skills.

Nations

Most Federations across the United States tend to separate their Nations into groups of ten tribes. However, we believe that bigger is better. Our largest nation, Yo-He-Wah (Princess), consist of 35 tribes.

Each Nation within our program has at least one volunteer Nation Chief, Tally Keeper and Wampum Bearer (and frequently many other Nation Officers as well). Nation events are a highlight of our program. All Nations go on three-four overnights each year to nearby camping facilities, and many organize other activities, such as Skating, swim parties, sports outings, or the Pinewood Derby.

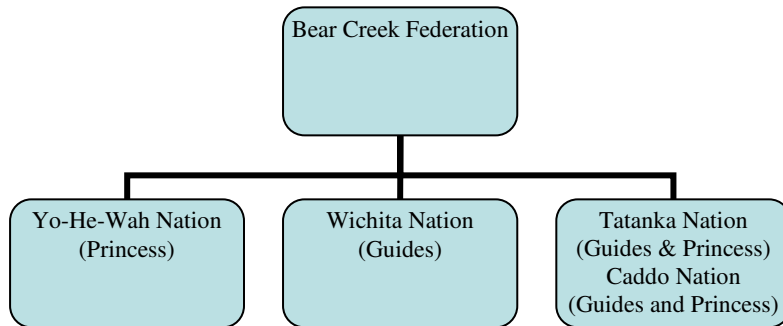
You should feel free to call on your Nation Chief or Nation Officers with any of the following concerns:

- Questions concerning campout activities, dates of campouts, Smoke Signals, and campout payments
- Questions related to other Nation events (Pinewood Derby, Skating, swim parties, etc.)
- Questions about what to do at Tribal meetings

Tribes

Tribes are the heart of the Indian Guides and Princesses Program. Each participant is placed in a Tribe shortly after registering for the program. Most Tribes are organized by school mixed in school and age. Tribes consist of 6-10 father/child pairs and meet monthly throughout the school year at a time agreed upon by Tribe members. Each Tribe has an Indian name and a volunteer Tribal Chief; sometimes other volunteer officer positions are used as well. For more information about Tribes and Tribal activities, see the Tribe Information sections of this manual.

Federation Structure



Federation Policies

Campout Refunds

It is the general policy of the Bear Creek Federation not to issue refunds for campouts. This is because we are required to give the campout site a count of how many are attending, and we are then bound to pay for that number of people. If someone doesn't show up, we still have to pay for them. Some sites have policies allowing a 10% variance (or less), but many do not.

Alcohol Policy

The use of alcohol or illegal drugs is prohibited during any Bear Creek Federation program or activity, including Indian Guides and Indian Princesses campouts and events. All the camps used by the Bear Creek Federation prohibit the use of alcohol or illegal drugs on their property. If a camp reports to the Bear Creek Federation that a participant or Tribe has violated the policy, that participant or Tribe will be suspended from the following campout. If the policy violation is reported to the Bear Creek Federation by a program participant or by some other source, the violating participant or Tribe will receive a letter of admonishment from the Federation, restating the policy and outlining our expectations for compliance.

Each person is responsible for adhering to this policy in the interest of the greater good. As we all know, the overall purpose of the Indian Guides & Indian Princesses program is to enhance father/child relationships. Please do your part to keep this purpose at the center of everything you do within the program.

THE NATIVE AMERICAN THEME

The American Indian cultural theme of the Indian Guides & Princesses Program gives the non-Indian parent a common interest and learning experience in working with a young child. As parents and children learn about and use Indian arts, crafts, games, songs, and stories, they gain a deeper appreciation for the achievements of another culture. Understanding people who have a different way of life builds strength, tolerance, openness, and wisdom among parents and children alike.

The genuine concern among Indian people for parent responsibility in teaching and guiding their sons and daughters to adulthood is a fine standard for non-Indian parents and children to live by in contemporary society. Teaching values, proper attitudes, fitness, knowledge, and ethics to the child is an integral part of the Indian way of life. Some of their strongest values include the following:

- A profound sense of responsibility for the well-being of all family members. They share their possessions with those who are in need.
- A high moral sense of human dignity and honor. Their given word is sacred, and honesty in all dealings is highly prized.
- Resourcefulness in using whatever nature has provided and gratitude for the blessings of nature.
- Physical endurance and personal self-control. Children are taught patience and self-control as part of their way of life.
- A high priority on things of the spirit.
- A deep understanding that all things in nature are interdependent. They realize we must conserve resources and eliminate waste so that future generations will enjoy the natural world that we enjoy.
- Love of beauty, craftsmanship, and artistic skill. These qualities are honored in every Tribe.
- Joy in games and sports. The primary stress is placed on involving all members of the Tribe rather than on striving for awards.

The past and present culture of American Indians challenges parents in two ways: (a) to be aware of their roles as parent, guide, friend, and example for their children; and (b) to develop young boys' and girls' natural curiosity and enthusiasm for life.

The American Indians' Cultural Heritage

The name *Indian* was applied to Native Americans by a Spanish explorer who mistakenly thought they were inhabitants of an Asian land. Today, an Indian is a person recognized as such by the Indian Tribe with which he or she claims affiliation. A Tribe is identified as a group of people, bound together by blood ties, who are socially, politically, and/or religiously organized and who usually speak a common language or dialect. On the basis of this definition, there are an estimated 6,716,000 American Indians living in the United States at this time, with slightly more than one-half of them on reservations and the rest in various cities throughout the country.

There have been, and are today, many different American Indian Tribes. Each Tribe has lived according to its own distinct culture, language, habits, and customs. The food, shelter, arts, crafts, and clothing of each Tribe depended on the materials available in their areas. Today, the distinctions among the various American Indian Tribes are even more pronounced. They do not form a single, unified minority group. There are important differences among Tribes, pueblos, and bands. Variations in customs, language, tradition, attitudes, behavior, beliefs, and values are frequently marked between urban and reservation Indians; traditionalist, Christian, and Native American Church members; and full-blood and mixed-blood Indians.

The American Indian Today

The family group is the basic unit of American Indian society. Several family groups form a clan; several clans comprise a band. A Tribe is usually composed of multiple bands. Tribes are part of a nation, such as the Apache Nation. A few groups still live much as their ancestors did, whereas others live like their non-Indian neighbors in the city or on a reservation. Most live with a mixture of traditional and modern ways of life.

Indian children are required to go to school. They attend public schools, mission or private schools, or federal government day and boarding schools. Although many Indians are bilingual, some know only their Tribal language. For some Indian children, it has been difficult to progress in schools where only English is used.

Most American Indians living on reservations engage in farming, fishing, stock-raising, timber production, or arts and crafts. Their average standard of living is very low, however, and unemployment in most areas is high. Contrary to popular belief, Indians do not receive automatic payments from the government.

Indians are United States citizens. They may vote and hold office like other Americans. They work, worship, and travel without restrictions. Many Indian leaders have gained success in government, education, law, art, and business and have made important contributions to this nation.

The American Indian population is increasing in spite of serious health problems, among them infectious respiratory diseases, pneumonia, and tuberculosis. Poverty, alcoholism, and high suicide rate among youth are also a serious problem.

All Indian Guide Program Tribes will want to acquaint their members with the current plight of the American Indian. Fathers, sons, and daughters need to understand the serious problems that face Indian families living in the cities as well as on the reservations.

One of the greatest tragedies in American history has been the mistreatment of the Indian. Chicanery, disrespect, and paternalism have marked America's dealings with the Indians and have brought great dismay to many genuinely concerned citizens. Indian Guides Program families can help bring new understanding and change to a persistent problem in our nation's history.

Guidelines for the use of American Indian Culture

Because Indian Guide Programs have drawn heavily on the culture and customs of American Indian Tribes, Bear Creek Federation program leaders must try to represent the American Indians' contributions to our nation's life and history accurately and positively. The following guidelines strive to ensure appropriate understanding and respect of the American Indian people.

Take time to learn about American Indians. When your Tribe chooses a name, go to the library or look on the Internet for accurate information about the past and present of this Tribe.

Respect Indian-based ceremonies and religion. Native American spirituality is varied, and all Native American religious beliefs should be treated as sacred and sound. Be aware that the ceremonies we use are our own, created only for this program. Indian ceremonies should never be portrayed in any kind of facetious or farcical manner.

Be aware that Indian customs have special meaning. Various Indian Tribes observed many colorful and meaningful customs, and each Tribe adhered to its own culture and beliefs. Misrepresentation of these would constitute a grave injustice to the American Indian.

Indian costumes were symbolic. Costumes were very colorful, with many depicting the birds, animals, and flowers of the area in which the Tribe lived. They should be depicted with authenticity.

Indian names should engender respect. Names such as squaw, buck, and chief are often used as nicknames: The Indian finds this degrading. Indians should be addressed with respect, by their proper names. The creation of "Indian names" for Indian Guides and Princesses participants should be done thoughtfully and with respect for the American Indian.

Remember that there is a real danger in stereotyping. Hollywood's stereotype of the American Indian is a gross distortion. Ironically, this image is presented by the mass media to the public, many of whom accept it as the truth. Great care must be taken to present an accurate portrayal of American Indian heritage. Each Indian is an individual with individual mannerisms, guided by Tribal beliefs and customs. Bear Creek Federation Indian Guide and Princess groups should beware of perpetuating stereotypes of Indians in their newsletters, parades, and Tribal activities.

TRIBAL STRUCTURE

Maintaining a Strong Tribe

The Chief and other Tribal officers should keep effective group practices in mind in their planning of Tribal activities. Remember that the basic purpose of Indian Guides & Princesses is to increase the number of things fathers and children can enjoy doing together during the time in life when children think their dads are the greatest! Thus it is important that the Tribal meetings and activities be interesting to the young children and that they have ample opportunity to participate. The following should serve as a guide to developing and maintaining a strong Tribe:

Organization

Organization is the fundamental key to an effective Tribe. Many dads are overwhelmed with work or other demands. Many travel frequently. Establishment of a calendar for the year allows everyone in the Tribe to plan around Indian Guides/Princesses events as much as possible. The strongest Tribes lay out their entire calendar for the year in September at a Dads' Meeting (see the section below on Dads' Meetings for more information). While this may seem like a lot of advance planning, it saves time in the long run, and allows for the maximum number of wonderful, special times shared between dad and son or daughter.

Communication

If they don't know, they won't go. Tribes fail when you hear a lot of people saying, "I didn't know about it, so we made other plans." It is primarily the Tribal Chief's job to make sure that everyone is informed on a timely basis, but each member of the Tribe should help out with communication and reminders whenever possible. Also, if you have a concern about the way things are going with your Tribe, talk with your Tribal Chiefs and the other dads so you can do something to improve the situation. Communication is a two-way street.

Involvement

Delegation is part of organization. It helps everyone to be involved and enthusiastic. The Tribe is not just the responsibility of the Chief – every dad is responsible for ensuring that the Tribe is active and enjoyable. A truly effective Tribe is simply too much work for one dad to manage alone. Each dad should have at least one responsibility during the year. Look for ways to help the children become involved, too – they feel proud when they can contribute to the success of their Tribe.

Enthusiastic Dads

Enthusiasm is contagious. Kids always want to attend Tribal meetings and campouts – it's the dads who often have "conflicts". If the dads have fun, the Tribe will be successful. If all the dads take leadership in keeping up the energy and excitement, everyone will enjoy themselves. Do your part to make this program a positive experience for you, your child, and other members of the Tribe.

Attendance

There are many occasions for schedule conflicts. Each dad should do his best to attend all Tribal meetings and campouts. And don't let something small like bad weather keep you at home – between work and family obligations, there are bound to be a few times that you can't make it, so get to every other meeting or event that you can. Your experience will be greatly enriched if you do.

Dads' Meetings

Most of the common shortcomings of Tribes can be eliminated by having Dads' Meetings - meetings without the children - several times during the year. The main purpose of these meetings is to iron out business and logistical details and avoid boring the children during Tribal meetings. Any business that takes more than five minutes in a Tribal meeting should be referred to the Dads' meeting. Advance planning can be done for a month or semester at a time at a Dads' meeting. The Dads' meeting allows for frank discussion among fathers about what they are or are not able to do based on their schedule and other obligations. It also permits exploration of special events or surprises without risking the disappointment of the children if plans change or fall through. Finally, Dads' meetings offer excellent opportunities for learning. Some fathers find it helpful to discuss magazine articles or books that enhance parenting skills. Others use the time to learn more about and enhance the Indian Guides & Princesses program by reviewing manuals, brainstorming about new activities, or discussing issues within the Tribe. If you are concerned about something within your Tribe, use the Dads' meeting to evaluate the situation, identify problems, and suggest improvements.

Parents' Responsibilities within the Tribe

Parents' foremost responsibility in the Indian Guides Programs is attending meetings with their children. Indian Guides Programs are not children's programs but rather parent-child programs. Their purpose is to foster the companionship of parents with their children. Parents also are expected to attend parents' meetings for long-range planning of Tribal activities, to hold offices in the Tribe, and to help with the crafting of Tribal property. There are many opportunities for fathers to take leadership within the program; some of the most frequently used roles are described below:

Tribal Chief: One of the fathers is selected to ensure continuity in meetings, conduct portions of the meetings, and act as leader of the group. He presides at Dads' meetings, facilitates the development of the Tribal meeting schedule, and delegates assignments as needed. The Tribal Chief also serves as the Tribe's representative to the Nation Longhouse – a meeting held three or four times each year with all the Tribal Chiefs from a particular Nation in attendance.

Assistant Chief: He assumes the duties of the Chief when the Chief is not able to attend meetings. He may accompany the Chief to Longhouse/Nation meetings and may be in training for the Chief's job.

Wampum Bearer: Wampum is a term for money used by some New England Indians. The Wampum Bearer is responsible for the collection and safekeeping of the Tribal wampum (dues) and has responsibility for collecting registration payments for campouts and other Nation events.

Tally Keeper. This parent takes care of attendance and minutes at Tribal meetings. He might also be responsible for sending information on Tribal activities to the Nation and birthday cards to the Tribe's Braves/Princesses on their birthdays. Some Tribes enjoy having periodic Tribal newsletters; this responsibility would fall to the Tallykeeper as well.

Elder or Sachem: The wise parent of the Tribe – usually a former Chief – assumes this role. He advises the Tribal Chief, reminds all members of the aims of the program, and leads the Tribe in service projects.

Children's Responsibilities within the Tribe

Like parents, children have specific responsibilities in conducting the Tribal meetings and maintaining the strength of the Tribe. These responsibilities are being attentive during meetings, paying dues, presenting scouting reports, and assuming some leadership functions as described below:

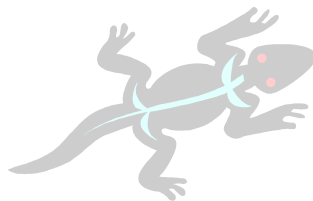
Young Chief: Usually the Tribal Chief's son or daughter assumes this role. He or she helps keep the other children attentive and assists in the ceremonies.

Drum Beater: Usually the host child for the meeting assumes this role. He or she is in charge of the Tribal drum, calls everyone to council, and assists in ceremonies.

Runner: He or she hands out all Tribal property at the beginning of the meeting, collects it and stores it in the Tribal property box at the end of the meeting, and runs errands for the Tribal Chief during the meeting.

Wampum Collector: Usually the son or daughter of the Wampum Bearer assumes this role. He or she helps the Wampum Bearer to collect Tribal dues and asks the young Braves/Princesses whether they earned their money by service to family or community. In addition, this child asks each father/child pair what activities they have done together since the last meeting.

Roll Taker: The son or daughter of the Tally Keeper calls the roll using the Tribal members' Indian names.



TRIBAL MEETINGS

Keep in mind that the strongest Tribes are the ones that meet on a regular basis! Tribal meetings are important and should be held once a month during the school year, with the possible exception of December (due to school vacations and winter holidays). Most Tribal meetings are held in the homes of members on a rotating basis. A typical Tribal meeting includes the following:

- Ceremonies such as opening and closing rituals (see “Tribal Rituals” section).
- Activities such as crafts, stories, Indian lore, games, songs, and service projects.
- Refreshments provided by the host family.

Tribal meetings should start and end on time and generally should not last longer than 90 minutes. Business and planning activities are kept to a minimum, as these can be taken care of during Dads’ Meetings.

The most successful activities are those that are easy for both children and parents to understand. Parent-child pairs should work as a team whenever possible. Try to use discussion activities as well as crafts as part of your Tribal meetings.

Refreshments are served prior to the closing ritual or prayer, which is the official ending of the meeting. Parents and children should sit together during refreshments and throughout the meeting to avoid breaking the Tribe up into separate groups of parents and children.

Wampum (Dues)

Most Tribes will want to institute the collection of Tribal dues, or wampum, for Tribal use. The amount is set by the Tribe and should be kept fairly small. All Tribal money is handled by the Wampum Bearer. Tribes use the money to pay for special treats, craft supplies, and various other items or events.

Children should earn their wampum between meetings by helping with chores at home, doing something positive for the community, or doing some other helpful or responsible act. At Tribal meetings, each child should be prepared to tell other Tribe members what he or she did to earn the wampum. This approach helps the children learn the value of money and encourages them to do things for others.

Tally Keeper’s Report

The Tally Keeper has a real job to do in writing up the minutes of the previous Tribal meeting in an imaginative way. The Tally Keeper and son or daughter should work on the minutes together, using terms and symbols where possible and bringing in enough humor to interest the other children. Verbal reports made at meetings should be kept brief. More detailed written reports can be prepared for a Tribal history book.

Scouting Reports

The scouting reports are an important part of the Tribal meeting. Children learn a great deal from presenting a report of something they did, heard, or saw since the last meeting. If the report is about something they did with their parents, so much the better. Children may need to be prompted at first to get started. Talk over the report with your son or daughter before the meeting to encourage him or her to speak.

In your interactions with your child, watch for subjects that make good scouting reports and point them out. The small and unusual things in nature make good reports. Or encourage your child to ask questions about life, nature, work, mechanical devices, and the like, and then look up the answer with him or her for the report. Perhaps the best kind of report is a parent-child experience, whether a craft, a hike, or even a movie together. These reports accomplish three important goals:

- Develop poise and speaking ability in a child and give him or her a sense of adding to the value of the meeting.
- Help a child to see what he or she is looking at, that is, to look more closely at nature, to view the very small and the very large, and to muse about what he or she had seen.
- Encourage parents to do more with their children.

Sometimes it is helpful for the Tribal Chief to direct the children's attention to a special subject to help them make a scouting report at the next meeting. Some possible topics are listed here:

Birds
Clouds
Sign
Language
Stars
Athletics
Snakes
Flowers
Growth
Ocean
Favorite
Indian
Trips
Fish
Feathers
Rocks
Dogs
Family
Seeds
Trees
Hobbies

Always remember to recognize the children for their efforts in making scouting reports. It can be scary to get up and talk in front of a group, so be generous with your praise.

A Typical Meeting

- 7:00 p.m. The meeting called to order by asking one of the children to beat on the drum once for each parent/child pair present. The Tribal Chief leads the opening ceremony.
- 7:10 p.m. The Tally Keeper (or Roll Taker) takes roll, using Indian names for all participants. Minutes from the last meeting may be read. Wampum is collected at this time, with each little Brave/Princess explaining how he or she obtained the Wampum.
- 7:15 p.m. The Tribal Chief asks for any Scouting Reports.
- 7:20 p.m. The Tribal Chief announces any upcoming Nation or Tribe events. Plans are reviewed for the next meeting.
- 7:25 p.m. The Tribe makes a craft, plays games, or does another planned activity.
- 7:50 p.m. The host family serves light refreshments.
- 8:00 p.m. A member of the Tribe tells a story or teaches a song.
- 8:15 p.m. The Tribal Chief leads the closing ceremony.
- 8:20 p.m. Tribe members head home.



TRIBAL CEREMONIES

Ceremonies add drama and interest to programs, highlighting points of commitment or recommitment to program principles. All ceremonies should be simple, brief, and dignified. In addition, to be effective, ceremonies should be short and should require Tribe members to participate actively. They should be predictable, and all participants should prepare beforehand so the ceremony can proceed as smoothly as possible. You can vary procedures and content if the additions make the ceremony more meaningful to your Tribe. In the first few meetings, the rituals can be read, but it is most effective to memorize them.

Do not underestimate the importance of ceremonies. While they may at times seem “corny” to adults, rituals are very exciting to children of this age. The Tribal ceremony should be used at every Tribal meeting, and it should be performed consistently from meeting to meeting.

The Opening Ceremony

All meetings begin on time with the beating of the drum. A drum should be one of the first Tribal craft projects, as it adds a great deal to the meetings. Parents and children form a double circle, with the children standing in the inner circle in front of their own parents. When all are quiet, the ceremony is conducted with dignity and meaning. The following outline works well for opening ceremonies. Where multiple choices are offered (such as Braves/Princesses), use only the one appropriate for your group.

(The Drum Beater - the host child - beats the drum once for every father/child pair present.)

CHIEF: *(Raising hands and eyes to the Great Spirit)* Great Spirit, as we gather around this council fire, dwell among us and guide us. Give us wisdom and understanding. We are grateful for _____ *(something simple that the children will understand: the beautiful weather; the large attendance; the beautiful outing we just had).* O Great Spirit, hear our words.

(Drum Beater beats twice.)

CHIEF: Does the Tribe remember the slogan of Indian Guides/Princesses?

ALL: The slogan is “Pals Forever” / ”Friends Always.”

(Drum Beater beats twice.)

CHIEF: Drum Beater, what is a Indian Brave/Princess?

DRUM BEATER: A boy/girl with a dad like mine.

CHIEF: And your office, what does it mean?

DRUM BEATER: The beating of the drum calls the Tribe together and tells its members to come to order.

CHIEF: Runner, what are the duties and meaning of your office?

RUNNER: I stand guard over Tribal property.

CHIEF: What is the pledge of all Indian Braves/Princesses?

ALL: Our daily pledge is “We, father and son/daughter, through friendly service to each other, to our family, to this Tribe, and to our community, seek a world pleasing to the eye of the Great Spirit.”

CHIEF: This council is now open. Sit.

(Each parent takes a seat on the floor, with the child in front.)

CHIEF: Tallykeeper, read the Birch Bark Scroll.

TALLYKEEPER: *(Reads the minutes of the last meeting.)*

CHIEF: Roll Taker, will you take the roll while the Wampum Bearer collects the dues and calls for scouting reports?

(The children pay their dues, tell how they obtained the money, and report on any special thing that occurred during the time between meetings. Each child should have a turn to speak and should be encouraged to participate.)

ROLL TAKER: Chief, the roll has been called.

WAMPUM BEARER: Chief, the dues are collected and the scouting reports received.

Closing Rituals

Each meeting should close with a short, simple ritual – which sometimes can be simply a saying. This joins the Tribe together once more before leaving and provides a suitable ending to the meeting. The following are some examples.

And now (index finger pointing to the ground), may the Great Spirit (all fingers circling up, imitating smoke) of all good spirits (arms outstretched) be with (arms coming in close) you (index finger pointing across the circle), now (all fingers pointing down) and forever more (action of shooting bow and arrow).

May the Great Spirit (*sign of “V” with right hand up and forward from shoulder*) look down upon us (*the “V” fingers bent forward and down and wrist bent forward, so that V fingers “look down”*) while we are absent (*two index fingers held before body, about a foot apart, then drawn together*) for a little while (*index fingers drawn apart, the left forward, the right backwards, for about a six-inch space*).

During each of the following prayers, raise your arms above your head at the beginning of the prayer and slowly lower them during the prayer:

Great Spirit of the Universe, guide us until we meet again.

O Great Spirit, watch over us during the passing moon, hear our voices and guide our thoughts.

O Chief of Gods, aid us in our Tribe, watch over our tepees, and protect our Braves/Princesses.

Great Spirit, hear our voices asking for guidance and direction from the winds; we will watch the setting sun as a sign of your power.

One by one, the children remove their own and their dads’ council feathers from the Tribal coup stick to indicate that the Tribal council is over and that the members are leaving.

Tribal Induction Ceremony

Use this model to help you kick off the year with the appropriate balance of joy and solemnity. As always, feel free to adapt the details to fit your needs, inserting your group’s terminology as appropriate and adding or changing other wording to reflect your customs.

Ceremony preparation: Use two candles in this ceremony. Many prefer to use candles of two different lengths for symbolic significance. Bring a patch for each parent and child. Gather together, around a fireplace, if available. Turn your back to the fire. Have the group members sit in two concentric semicircles, children in front of their respective parents, facing you. Keep the room dark with the exception of one dim light or the light from the fire. Ask the group to please stand, and then offer a prayer to the Great Spirit:

O Great Spirit, the father and children of this, the _____ Tribe offer to you their thanks for the opportunity of meeting here in a spirit of companionship, one person with another. We ask for your guidance in the leadership of this Tribe. May these Indian Guides/Princesses be blessed with wisdom, patience, sacrifice, and acceptance so they may realize each person’s worth. May the circle of their Tribe be as strong as the sacred circle of their families. May they live in mutual harmony with their community, and seek a world pleasing to your sight.

Have all sit again, then explain the symbolism of the candles:

Indian Guides/Princesses, you see before you two candles. (*Light the first, longer candle.*) This candle represents the parent. (*Light the second, shorter candle.*) This candle represents the child. Notice how each puts forth its own flame and is bright individually. Notice, however, how the glow from the two candles grows when brought together. (*Bring the flames together.*) As the

parent and child grow and do things together, so too does their flame grow, casting a glow of warmth and affection, kindled by their shared experiences.

Now hold up a program patch and review the aims of the program. Call up, by name, each parent-child pair, one at a time to stand before you. Present the patch to each and tell them that this patch signifies that they are now members of the _____ Tribe of the _____ Nation of the Indian Guides/Princesses Program. Shake the hands of the parent and child in turn, then ask them to return to their places.

Welcome all to the Tribe, then close with one of the brief sayings or listed in “Closing Rituals” above.



INDIAN GUIDES & PRINCESSES NAMES

American Indians name their children for some event in the child's life, for an outstanding character trait, or for a spirit they hope will guide their child. You can do the same in Indian Guides & Princesses. This section contains suggested Indian Guide names for parents, children, and new Tribes.

Indian Names for Parents and Children

The selection of a name for parent and child should be done with the same respect and ceremony that is practiced by the American Indians. The name should reflect honor, and it should be carried with honor by the bearer.

The American Indians grant names to their children in the following ways, which your Tribe can consider in selecting names that have special meaning for each specific person.

- The elders' vision of what a child may turn out to be (i.e. a guide for his or her future, such as Silver Bird, Peacemaker, or Straight Arrow).
- Something that stood out in the parents' minds on the day the child was born (Bright Star, Snow Rabbit, Sleeping Bear).
- The hope of the parent or child for his or her future (Strong Heart, Steady Wind, Brave Wolf, Wise Owl).
- The traits of the parents or child (Great Thunder, Tall Cedar, Keen Eyes, Quiet Squirrel).
- An experience of great meaning to the family (Clear Water, Running Deer, Red Sky).

Other ideas for names include:

Brave Wolf
Bright Star
Corn Planter
Dancer
Dove
Flying Cloud
Gentle Breeze
Great Star
Laughing Cloud
Laughing Water
Looking Glass
Medicine Crow
Morning Cloud
Peacemaker
Red Bird
Red Cloud
Red Feather
Red Fox
Rising Sun
Running Antelope

Running Brook
Running Rabbit
Setting Sun
Shooting Star
Silent One
Silver Fox
Silver Star
Strong Hand
Sunbeam
Sunflower
Swift Cloud
Swift Hawk
Swift Wind
Talking Rock
Tall Hunter
Warm Wind
White Antelope
White Bird
Wonder Cook
Young Fox

Indian Tribal Names

In choosing your Tribal name, remember that the careful search for an interesting name will not only be educational, but will result in a selection your Tribe will be proud to bear. Some groups prefer a name from Tribes that lived in their areas. Some pick a name because the Tribe had particularly admirable. Some create a Tribal name by using the Indian word for a quality they wish to accentuate in their activities. A check with the Nation Chief will avoid duplication along with gaining approval of your choice.

Listed below are the more familiar authentic Tribal names from a list based on ten cultural areas of the Indian Tribes of the United States. When a Tribe adopts a name, they must assume responsibility for researching the Tribe and making sure they depict the Tribe in an authentic manner. The mixing of Tribal names, customs, property, rituals, and ceremonies is inappropriate.

The following Tribes lived in the Plains and Great Lakes areas:

Arapahoe
Cherokee
Cheyenne
Chickasaw
Chippewa
Choctaw
Comanche
Creeks
Delaware
Erie
Fox
Hidatsa
Huron
Illinois
Iowa
Iroquois
Kickapoo

Kiowa
Mandan
Menomonee
Miami
Missouri
Ojibwa
Omaha
Osage
Ottawa
Pawnee
Potawatomi
Sauk
Seminole
Seneca
Shawnee
Sioux
Wichita
Winnebago

Of course, there are many other Tribes who lived (and still live) throughout this country. Whatever Tribe name you choose, use it with respect – and take the opportunity to research and learn about the real people of that Tribe, both past and present.



INDIAN GUIDES PROPERTY

Individual Property

In the Bear Creek Federation, there are several pieces of individual property that are important to the Indian Guides & Princesses program:

Headbands: Headbands are received upon registering for the program for the first time. Both the Indian Guides and Indian Princesses headbands have special significance, as described below:

Guides Headband: The central theme of the headband is the eye of the Great Spirit surrounded by the four winds of heaven. The feathered arrow designs that extend right and left from the central symbol represent the useful services of father and son. Among Native Americans, whenever someone achieved an outstanding feat, its significance was recognized by the Tribe, often in the form of feathers. The fact that the father-and-son achievements are united in the center of the design is interpreted to mean that fathers and sons together, under the eye of the Great Spirit, are seeking to help each other in the services they render. The inclusion on the right of the symbols of the mother and the home suggest that it is in service to mother and home that many of the more significant achievements of father and son will take place. Finally, the symbols of forest, mountain, field, and stream encourage the wearer to respect and care for these natural gifts of the Great Spirit.

Princess Headband: The central theme of the headband is the sign of the eye of the Great Spirit with the crossed arrows of friendship on the left side and the circled heart of love on the right side. The symbols for father and daughter are next to the grouped tepees, which indicate happy work in the community, and the single tepee, which denotes happy work in the home. The trees, water, and grass exhort the wearer to see and preserve the Great Spirit's beauty in forest, field, and stream.

Patches: Upon entering the program for the first time, each participant – fathers and children alike – receive a patch for the Indian Guides or Indian Princesses program and a Bear Creek Federation patch. Patches are also received at each campout, and sometimes at other special events. Patches are typically displayed on each participant's vest (see below).

Vests: Each Tribe chooses a vest – in leather, denim, or colored felt. Vests should be made at one of your very first Tribal meetings and will be worn throughout the program, becoming more adorned with patches as the years pass. See the Resources section of this manual for information about where to get vests.

Tribal Property

Every Tribe should make its own set of Tribal property, which may include the following items (to be genuine to a specific Tribe you should research it first to determine if the property is authentic):

Coup Stick: These large decorated sticks are displayed outside the home to welcome Tribal members. Each father-child pair can insert a feather when they arrive and remove it when they leave.

Property Box: This box holds most of the Tribal property, but should be small enough to be handled easily.

Talking Sticks or Rock: During Tribal meetings, the person holding the talking stick or rock is granted the right to speak. Talking sticks and rocks can be decorated with paint, feathers, beads, leather, or any other materials.

Tally Keeper's Book: A book constructed for the purpose of holding records of meetings and events. It may be decorated with various Indian designs.

Tribal Banner: Most Tribes in the Bear Creek Federation make a Tribal Banner. Frequently made of leather suspended between two wooden poles, the Tribal banner should include the name of the Tribe along with the Indian names of all Tribe members. Many Tribes choose to draw or glue pictures or symbols representing their Indian names on the banner.

Tribal Drum: The Tribal drum is used to open and close each Tribal meeting and represents the unity of the Tribe. Drums can be made creatively by the group (see instructions below) or ordered through a supplier (see Resources section of this manual).

Wampum Bag: A leather container for holding Tribal funds, often decorated with beads and feathers.

Tribal property belongs to the Tribe and is made by Tribal members. All materials should be purchased with Tribal funds. The Tribal properties are kept in the property box, which is taken by the next host after each meeting. Thus all property is kept intact and is readily available at the site of each successive meeting.

Each parent and child should share some responsibility for making some of the Tribal property. Ideally, the Tribe should work together to make the larger items. The important point is to make all properties as quickly as possible by including all parent-child teams in the fun and responsibility. Successful Tribes complete these projects early, an achievement that helps knit the Tribe members closely together. Moreover, the equipment adds color and meaning to meetings, increasing the satisfaction of all members.

How to Make Tribal Property

Coup Stick

Some Indian Tribes used the coup stick to welcome guests and show them hospitality. It was displayed *outside* the home. To others it was used to touch the enemy during a battle. Research how coup sticks were used by the Tribe you have adopted. If appropriate, make the coup sticks by securing a 3' to 4' dowel or stick. The coup stick should be pointed at one end. Decorate the stick with a totem head, feathers (6" long), colored yarn, fur, painted designs, and the like.

Some Indians also used these sticks to indicate ownership. When moving from one hunting ground to another, they would drive the stick into the ground to mark their hunting areas as well as places where they had left their possessions. Other Indians, seeing the coup stick, knew at once by the decorations the name and Tribal affiliation of the owner.

Property Box

This box should be large enough to hold all Tribal property, yet small enough to handle easily. It should be a hinged, covered box with a latch so that it can be decorated. This box holds most of the Tribal property, including totem pole, drum, campfire, and headbands. We recommend that you use plywood to construct this box. Even an old footlocker, painted and decorated, will make a very satisfactory chest. You may want to purchase a lock for the box as well.

Talking Stick or Rock

No two talking sticks or rocks are alike. This project can tap the creative imagination of the Tribe. Using a stick or a string, round rock found on a Tribal hike, parents and children proceed to paint and decorate it with feathers, beads, leather, or other decorating materials. The purpose of the talking stick or rock is to grant a Tribal member permission to speak at a meeting. The person who is speaking holds it in his or her hands. Everyone else must listen until that person finishes. The talking stick or rock is then passed on to the next speaker. The stick or rock can also be placed in front of the member who is to speak.

Tally Keeper's Book

Keep records of councils and meetings in this book. It can be constructed easily by the Tally Keeper and his or her child. Use 2 pieces of ½" plywood or heavy cardboard about 9" x 12" for the covers of the book. Drill two or three holes ¼" holes along one side of both covers to accommodate loose-leaf sheets. Bind the covers together with leather thongs. Decorate the covers with paints and inscribe the Tribal name on the front. This book can also be used as the Tribal scrapbook. Collect pictures of trips, outings, family events, and special activities to keep as a history of the Tribe. It will grow in value as the months and years go by.

Tribal Banner

Some Tribes use the Tribal banner to identify themselves at Longhouse events, special ceremonies, and camp-outs. Every parent and child should help make and decorate the banner. Select two poles about 4' long and attach a leather or cloth banner; then paint Tribal emblems and history on the standard. A colorful, attractive standard is a symbol of the Tribe's unity.

Tribal Drum

The Tribal drum is an indispensable piece of equipment for the Tribe. Tribal participation in making the drum builds a strong feeling of teamwork and ownership. The drum is used regularly in meeting ceremonies, and it should not be considered a toy. The Tribe should make and use it

with care, for it is one of the principle Native American instruments. There are several ways to make a Tribal drum. You can make a good body for the drum from a clean, tight wooden nail keg, a round cheesebox, or a large tin can. Be sure to make the drum small enough to fit into the Tribal property box (described later). Rawhide makes a good drum head. The rawhide should be about 2” or 3” larger than the diameter of the body. You can use any scraps left over from the head for thongs.

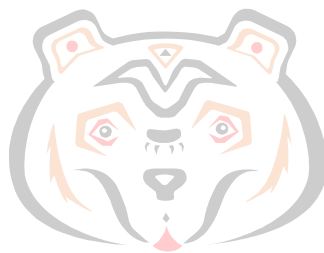
The body of the drum should be smooth; pad the ends over which the head will be stretched with a think layer of cloth or soft leather. Seal any holes or leaks through which air may escape as tightly as possible in order to preserve the good tone of the drum. Soak the rawhide in warm water for about 4 to 6 hours. Frequently changing the water helps remove dirt and other matter left on the hide. Cut two circles out of the rawhide that are a few inches larger in diameter than the diameter of the drum body. The cut a series of small holes around each circle of rawhide 1” from the edge and 3” apart. These holes should be in the shape of a narrow “V” with the point facing the edge of the circle.

Place the body end down on one of the heads and cover other end with the other head. With thongs cut from scraps of wet rawhide, begin lacing diagonally though the holes cut in the heads. When the lacing reaches around to where you began, have someone hold the two thong ends together while you go back and take up the slack in the thong. Tie the loose ends together with a secure square knot.

Let the drum dry slowly and evenly. Coat the uncured rawhide with a protective layer of clear varnish to retard deterioration. Decorate the drum with Indian symbols or other designs. Make a beater for the drum at the same time. First wrap cotton cord or gauze bandage around a supple stick about 12” long. When finished, wrap the cotton or gauze with strips of adhesive tape; then cover with a piece of soft leather. Decorate the stick with feathers or beads.

Wampum Bag

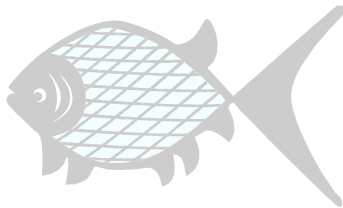
This is a container for holding the Tribe’s funds. Usually a drawstring is inserted to close the bag. Decorate the bag with beads and paint, using original designs created by both parent and child. The bag can either be fastened on the belt or carried in the hand. You can use chamois, imitation leather, or heavy felt to make the bag. Sew the edges together with heavy thread. Insert cord or leather thong for the drawstring. Fringe the bottom, then decorate as desired.



OTHER TRIBAL ACTIVITY IDEAS

While Tribal meetings are the core of the Indian Guides & Princesses program, it can be fun to do special outings, projects, or events from time to time. Third graders especially appreciate more outings and events. The list below should give you some ideas to get you started.

- Plan and conduct community service projects – park clean-up, food or clothing drive, help out at a soup kitchen, visit a retirement community, make cards for U.S. military personnel... use your imagination!
- Make bird houses or flower planters.
- Visit a water park in the summer.
- Paint and glaze your own ceramics.
- Go ice skating at the Dr. Pepper Stars Center.
- Go rollerskating at Skatetown.
- Have a swim or gym party.
- Go horseback riding.
- Go fruit picking (ie Parker County Peaches).
- Make and fly kites together – or just fly the kites you probably already have in your closet.
- Go to the Ft. Worth Botanical Gardens.
- Visit the Kimbal Museum.
- Visit the Amon Carter Museum
- Visit the Cowgirl-Hall of Fame Museum
- Go to a real Native American Pow-Wow.
- Play miniature golf.
- Go to the batting cages and hit a few.
- Take a canoe trip.
- Visit a street fair.
- Go bowling.
- Play kickball, soccer, croquet, or cricket.
- Take a field trip associated with a Big Brave's work.
- Go to one of Home Depot's special Saturday workshops for kids (call the nearest Home Depot for information).



RESOURCES

Awards

CQ Industries
477 W. Fullerton Ave.
Elmhurst, IL 60126
Phone: 630-530-0177
Fax: 630-833-9503
Has standard award ribbons in a variety of colors.

Craft Books

Grey Owl
P.O. Box 340468
Jamaica, NY 11434
Phone: 800-487-2376
Fax: 718-527-6000
greyowline@aol.com
Large selection of books on Native American crafts. Many books are advanced, but some will have projects children can manage.

More Than Moccasins by Laurie Carlson Excellent, informational, and designed for children. Many simple Native American craft projects that can be made with typical household items. You can get this book at any local bookstore (it may have to be special ordered).

North American Indians by Andrew Haslam Part of the "Make It Work!" series. Information on Native Americans and craft projects with instructions.

Craft Supplies

CraftKits
P.O. Box 11195
Champaign, IL 61826
Phone: 217-352-2552
Fax: 217-352-9114
www.craftkits.com
Small but nice selection of kits for Native American crafts (medicine arrow, tomahawk, necklaces, etc.). Also has beads, bear claws, arrowheads.

Grey Owl
P.O. Box 340468
Jamaica, NY 11434
Phone: 800-487-2376
Fax: 718-527-6000
greyowline@aol.com
Huge catalog – great resource for beads, leatherwork supplies, arrowheads, bells, and craft kits for

items such as totem poles, moccasins, necklaces, and rain dance rattles. Also has books.

Tandy Leather & Crafts
1400 Everman Pkwy
Ft. Worth, TX 76126
Phone: 888-890-1611
Fax: 817-551-9790
www.tandyleather.com

Great selection of leather products, leatherwork tools, beads, and general craft supplies. Has kits for tipis, moccasins, leather pouches, drums, necklaces, and many other items.

The Wandering Bull, Inc.
247 S. Main St.
Attleboro, MA 02703
Phone: 800-430-2855
Fax: 508-226-4878
www.wanderingbull.com

Has beads, plastic claws, and craft kits for moccasins, necklaces, leather pouches.

Stories

- American Indian Myths and Legends - Richard Erdoes & Alfonso Ortiz, eds. Huge selection of stories. Not all stories are appropriate for children.
- Dee Brown's Folktales of the Native American - Dee Brown Stories of different topics, varying lengths. Well organized and laid out.
- Native American Animal Stories - Joseph Bruchac Stories relating to animals and the environment. Many are short enough to memorize for a campfire.
- Stories of the Sioux by Luther Standing Bear Sioux folklore in a children's book.

Tribal Property

CraftKits
P.O. Box 11195
Champaign, IL 61826
Phone: 217-352-2552
Fax: 217-352-9114
www.craftkits.com

A good source for drums and talking sticks.

Grey Owl
P.O. Box 340468
Jamaica, NY 11434
Phone: 800-487-2376
Fax: 718-527-6000
greyowlinc@aol.com

Has drums, rattles, and a variety of costume pieces.

Tandy Leather & Crafts
1400 Everman Pkwy
Ft. Worth, TX 76126
Phone: 888-890-1611
Fax: 817-551-9790
www.tandyleather.com

Good resource for those huge pieces of leather for banners. Also a source for drums, talking sticks, etc.

The Wandering Bull, Inc.
247 S. Main St.
Attleboro, MA 02703
Phone: 800-430-2855
Fax: 508-226-4878
www.wanderingbull.com

Has kits for drums and other property items. Also has books for stories and background information on Native Americans.

Vests

CQ Vest
477 W. Fullerton Ave.
Elmhurst, IL 60126
Phone: 630-530-0177
Fax: 630-833-9503

Has denim and felt vests (many colors), ready to wear for adults and children. Cost is \$10-\$18 per vest.

CraftKits
P.O. Box 11195
Champaign, IL 61826
Phone: 217-352-2552
Fax: 217-352-9114
www.craftkits.com

Has ready made or you-make-it suede leather vests for adults and children. Cost is \$20-\$46 per vest.

Tandy Leather & Crafts
1400 Everman Pkwy
Ft. Worth, TX 76126
Phone: 888-890-1611
Fax: 817-551-9790
www.tandyleather.com

Has suede leather vest kits in child and adult sizes. Cost is \$17-\$35 per vest.