

Y - Papoose Participants Handbook





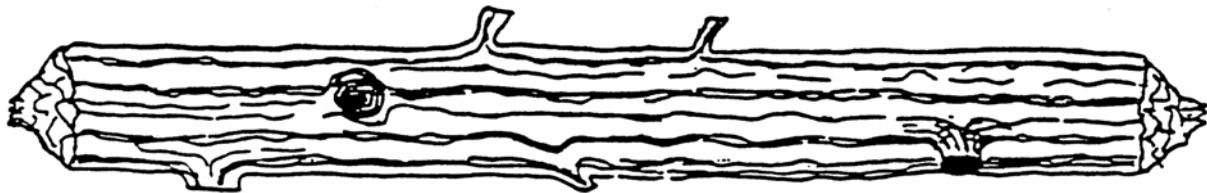
MISSION STATEMENT

The YMCA of Arlington is a Human Care organization which puts Christian values into practice, through programs and activities that encourage the development of a healthy spirit, mind, and body of individuals of all religions, races, ages, and communities.

FINANCIAL ASSISTANCE



Thanks to the many friends of the YMCA of Arlington, its base of contribution support, and affiliation with the United Way, some financial assistance may be available.



Dear Big Brave,

Welcome to the YMCA of Arlington Father-Child program family!

By joining the YMCA Father-Child program, you have made an important statement to your community. You have told them that you **care** about your relationship with your child. So often the youth of today are just shuttled from one activity to another without **true** parental involvement. The YMCA Father-Child program puts you in the position to shape your child's life and build a solid citizen for your community.

Always remember that your goal throughout the YMCA Father-Child program is to have fun with your child. The time you spend together today will be crucial to your relationship during the teenage and later years.

Sincerely,
The YMCA Father-Child Program Director

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QUICKSTART GUIDE

So you've just signed up for the YMCA Father-Child (formerly Indian Guides/Indian Princesses) and you want to know exactly what you need to get started.

If you are reading this, then you are already aware that each Father-Child team is given an Indian Kit (manila envelope with stuff in it). Your kit should include this booklet, one Blackland Prairie Federation patch, one program specific patch (Guides, Princesses, Papoose, etc.), , a calendar schedule of events, and an Alcohol Policy sheet that must be signed and returned to the YMCA.

HOW TO GET STARTED

1. Choose a Tribe - If you know someone already in the program and think that tribe is a good match for you and your child, then you may request that tribe. You will need to find out the name of the tribe from your friend. Assignment to a specific tribe can not be guaranteed, but we do make every effort to make it happen if you request it. If you do not have a specific tribe in mind, you will be assigned to a tribe and that tribe's chief will contact you in a few days to greet you.
2. Vests - The patches in your Indian Kit are to be glued or sewn onto a vest. Most patches in this program will be given in pairs (one for the parent and one for the child). To learn where to buy or how to make your vest, see the section of this manual titled "VESTS". **Vests should be worn at all tribe meetings and nation events.** The vests are an excellent way to advertise our program, so please wear them.
3. New Dad Orientation – each year in September we hold a New Dad Orientation meeting which is mandatory for new dads. The time and place of orientation will be included in our manila envelope.
4. Induction – each year in September, we hold an induction ceremony. This is where you will meet the other members of your tribe for the first time. All of the tribes of all of the nations (Papoose, Guides, Princesses, Trail) attend the induction ceremony. Your new chief should contact you before the induction ceremony, but if he does not, call the YMCA and ask for the Father-Child Program Director who can tell you where and when the ceremony will be.
5. Make sure you have basic camping equipment such as a tent, sleeping bags, ice chest, flashlights, etc. See page 13 for a more complete sample camping list.

SMOKE SIGNALS

The Smoke Signal is the official newsletter of the Father-Child program. It is published and mailed out once in each of the following months: August, September, January, and March. If other issues are produced during other months, they will be available via the website (<http://www.ymca-arlington.org>). The Smoke Signal includes a letter from each nation chief, a letter from the YMCA Father-Child Program Director, and information on upcoming nation events. If you fail to receive your Smoke Signal newsletter in the mail, please contact the YMCA and check to make certain that your address is listed with them correctly.

PROGRAM HISTORY



The Father and Son Y-Indian Guide Program was developed in a deliberate way to support the father's vital family role as teacher, counselor and friend to his son. The program was initiated by Harold S. Keltner of the St. Louis YMCA as an integral part of association work. In 1926 he organized the first tribe in Richmond Heights, Mo., with the help of his friend, Joe Friday, an Ojibwa Indian, and William H. Hefelfinger, chief of the first Y-Indian tribe.

Inspired by his experiences with Joe Friday, who was his guide on fishing and hunting trips to Canada, Harold Keltner initiated a program of parent-child experiences that now involves a quarter of a million children and adults annually in the YMCA.

While Keltner was on a hunting trip in Canada one evening, Joe Friday said to his colleague as they sat around a blazing campfire: "The Indian father raises his son. He teaches his son to hunt, track, fish, walk softly and silently in the forest, know the meaning and purpose of life and all he must know, while the white man allows the mother to raise his son." These comments struck home, and Harold Keltner arranged for Joe Friday to work with him at the St. Louis YMCA.

The Ojibwa Indian spoke before groups of YMCA boys and dads in St. Louis, and Keltner discovered that fathers, as well as boys, had a keen interest in the traditions and ways of the American Indian. At the same time, being greatly influenced by the work of Ernest Thompson Seton, great lover of the outdoors, Harold Keltner conceived the idea of a father and son program based upon the strong qualities of American Indian culture and life--dignity, patience, endurance, spirituality, feeling for the earth and concern for the family. Thus, the Y-Indian Guide Program was born.

The rise of the Family YMCA following World War II, the genuine need for supporting young girls in their personal growth and the demonstrated success of the father-son program, in turn nurtured the development of YMCA parent-daughter groups. The mother-daughter program, now called Y-Indian Maidens, was established in South Bend, Ind., in 1951; three years later father-daughter groups, which are now called Y-Indian Princesses, emerged in the Fresno YMCA of California.

In 1980, the YMCA of the USA recognized the Y-Indian Braves Program for mothers and sons; thus completing the four programs and combinations in Y-Indian Guide Programs.

Although some Y-Indian Guide groups had extended their father-son experiences beyond the first three grades from the beginning, it was not until 1969 that the Y-Trail Blazers plan was recognized by the National Long House Executive Committee for sons 9 to 11 years old and their fathers.

Trail Maidens, Trail Mates and Co-Ed Trail Blazers have also been developed and recognized in YMCAs across the country. Most recently, the Y-Indian Guide Program has been expanded to include preschoolers and their parents in the Y-Papoose Program. Many YMCAs have developed parent-child programs similar to those listed above; but have oriented the program around a non-Indian theme. In the future, it is hoped that expansion of YMCA parent-child groups will continue as a positive force in strengthening family life.



USE OF THE NATIVE AMERICAN THEME

Because Y-Father-Child Programs have drawn heavily on the culture and customs of Native American tribes, YMCA lay and staff program leaders must try to represent the Native Americans' contributions to our nation's life and history accurately and positively. The following guiding principles are presented for consideration and implementation by local YMCA boards and Father-Child program leaders.

- An American Indian is a human being. Scripts, film, program pageants, and youth activities that portray American Indians and their life-style, culture, and customs should be carefully evaluated for appropriateness.
- American Indian religion is sound. Each tribe had its own beliefs, which evolved over many thousands of years. These religious beliefs served American Indians both in times of plenty and in times of need; they were sacred and meaningful to each tribe, and must be treated with respect and reverence.
- The languages of American Indians are graphic. Each tribe spoke its own dialect and took great pride in oratory. The language used was both poetic and expressive. Words such as "how" and "ugh" were not part of the Indian vocabulary and should never be used.
- Indian names should engender respect. Names such as squaw, buck, and chief are often used as nicknames for Native Americans: Native Americans find this degrading. Indians should be addressed with respect, by their proper names. When choosing a Y-Indian name for you and your child, please be respectful and choose appropriately. See page 33 for a thorough list of sample names.

Throughout the history of this program, Native American fathers and their children have participated in this program. However, there are some Native American tribes and groups that believe this program denigrates their culture and their people. We maintain that we honor the Native American tribes. The Native American theme gives us an opportunity to teach our children about indigenous peoples of the past and of the present rather than allowing our children to learn about such cultures through fictional movies and stories which may inaccurately portray Indians.



PROGRAM STRUCTURE

TRIBES

All members participate in small groups called tribes. A tribe usually consists of seven to ten father-child teams. They meet at each others' home regularly throughout the year. Each tribe has a Chief and other officers.

NATIONS

There are four Nations: Y-Papoose, Y-Guides, Y-Princesses, and Y-Trailmates. All Y-Guide tribes belong to the Y-Guides Nation, Y-Princesses to the Y-Princess Nation, etc.

Nation Officers are dads who have been in the program for at least one year. These officers are the leaders of our Longhouse meetings. Dads are encouraged to serve on the Longhouse as a nation officer for a minimum of two years.

Nation Officers include:

- Nation Chief – The Big Kahuna! He leads the Longhouse meetings and the activities of the entire nation. This “seasoned” Father-Child Program dad provides organization and program philosophy to the program. The Nation Chief also provides direction for all tribes in their nation by attending tribe meetings through the nation during the season.
- Assistant Nation Chief – Second in command. The Assistant Nation Chief steps in when the Nation Chief is unavailable. He provides key leadership and guidance to the longhouse. He becomes the main contender for the top job the following year.
- Tally Keeper – The Official Scribe. He keeps track of all Honor Points during the year. He is the regulator of the honor points. Honor points are how tribes earn Tribal Award patches. If you have a question about how many points an activity is worth, he's your man to contact.
- YMCA Father-Child Program Director – YMCA Staff Person. He/she is responsible for the administration, planning, and implementation of the YMCA Father-Child program for Arlington Family YMCA.

FEDERATION

All of the Arlington Y-Nations are in the Blackland Prairie Federation. A Federation usually includes all of the Y-Father-Child programs available through one city.

COUNCIL OF ELDERS

The Council of Elders Federation includes the Federation Chief. The Federation Chief serves as the main link between the YMCA Father-Child Program Director and the rest of the Federation. He also helps establish the agenda for the Council of Elders meetings.

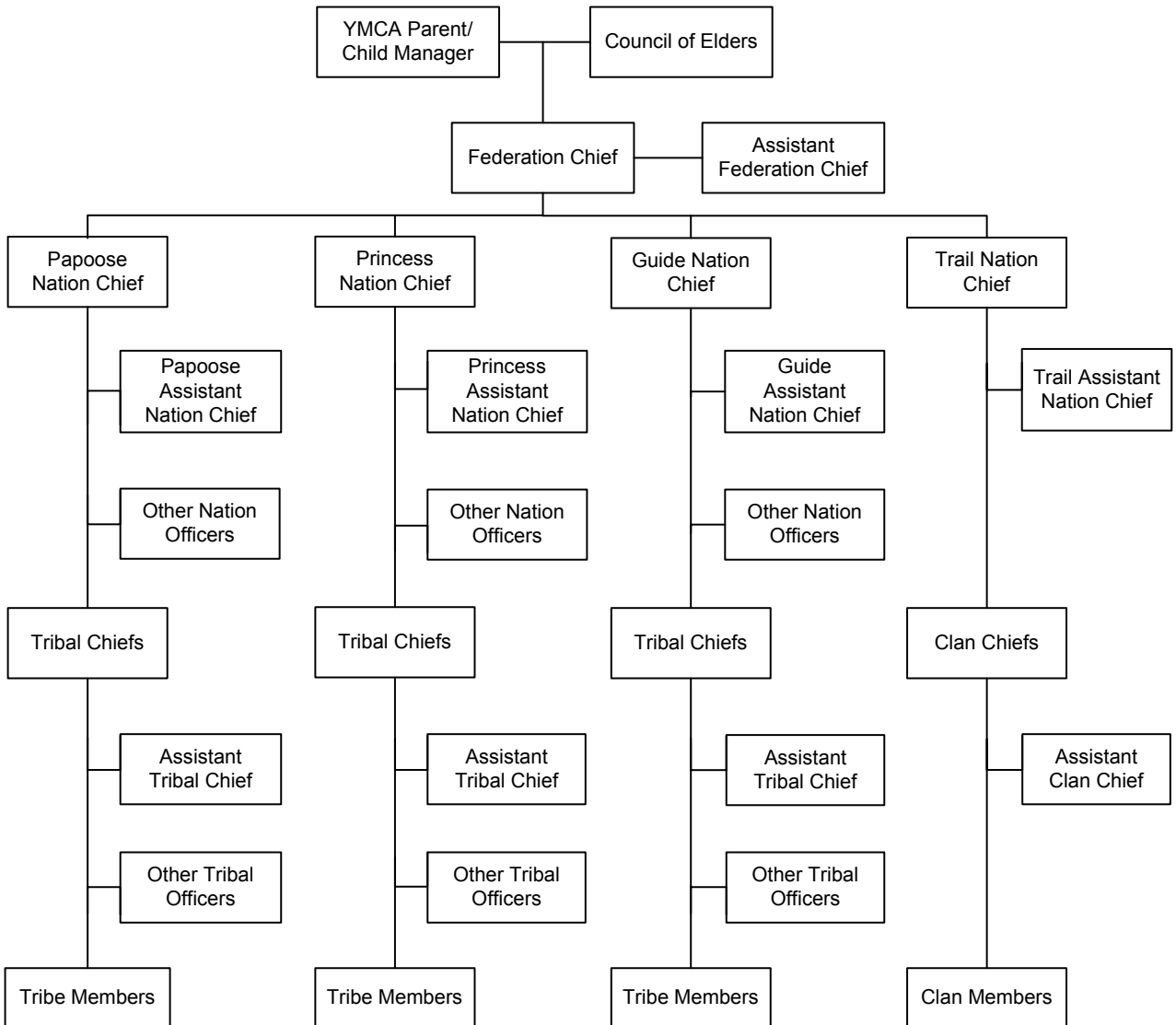
The Council of Elders help identify future leaders, help in recruitment efforts, provide long-term and short-term planning, help Nation officers with resources for events and training.

PROGRAM STRUCTURE CONTINUED

COUNCIL OF ELDERS MISSION STATEMENT

- Liaison between the YMCA management and the Federation membership.
- Provide guidance and advice to the Indian Agent
- Monthly meetings for long term and strategic planning.
- Continual review and assessment of the program to insure that the goal of enhancing the parent and child's relationship is being met.

YMCA FATHER-CHILD PROGRAM STRUCTURE ORGANIZATIONAL CHART



POLICIES

ALCOHOL AND DRUG POLICY

Alcoholic beverages and drugs are strictly prohibited at all functions including trips and campouts. When a program member or visitor is found to be consuming alcoholic beverages or using illegal drugs while on a YMCA sponsored event, the program member or visitor will be told to discontinue use for the duration of the event, and be placed on probation for an indefinite amount of time.

If the program member or visitor continues to disregard the policy, the program member or visitor will be asked to make arrangements for safe transportation of themselves and their child(ren) home, and not be allowed to participate in the next Nation event. If the participant is unable or unwilling to make such arrangements, arrangements will be made for them at the participant's expense.

If a participant, while on probation, is found to have violated the policy again, the offender and child(ren) will not be allowed to be involved in Y-Father-Child programs (Tribal, National, or Federation) until they have met with a Board of Review consisting of the Federation Chief, the Nation Chief, the Tribal Chief, and the Indian Agent.

CAMPOUT POLICY

If you have a friend who has **never** been on one of our Father-Child events, you may bring them as your guest. They will need to register for the campout at the YMCA (2200 S. Davis). They will not have to pay the YMCA fees or program dues, but they will need to pay for the campout. Since they are not members, they will not receive patches.

Proper camping and fire procedures must be adhered to at all times during any YMCA Father-Child camping trip. Fires are only permitted without adult assistance. All park regulations, curfews, and quiet times must be followed. At the conclusion of an event, the campgrounds must be left in better condition than when the tribe arrived. Swimming is only permitted in Park approved areas under adult supervision, and life preservers must be worn during ANY water craft activity.

Children:

1. A child must be registered as a program member or a guest before they can be registered for a campout.
2. A child attending a prior campout as a program member or guest may not register as a guest.
3. All children attending a campout must be registered as a program member or guest (including siblings of a registered child).
4. If a child attends a campout without being registered for the program or campout, the parent will be asked to register and pay for the child accordingly.
5. If the parent refuses to register and pay for an attending child, they will be asked to leave.
6. Children must be supervised at all times.
7. Children may not carry knives, axes, guns, bows or similar without adult supervision.

POLICIES CONTINUED

HEALTH AND SAFETY POLICIES

1. Parents are required to attend ALL activities with their children.
2. Alcoholic beverages and drugs are strictly prohibited at all functions including trips and campouts.
3. Smoking is prohibited at tribal meetings and confined to restricted areas at nation and council activities and outings.
4. All safety precautions must be taken when participating in any function or outing.
5. Parents are solely responsible for the health and safety of their child at all activities.
6. Proper camping and fire procedures must be adhered to at all times during any YMCA Father-Child camping trip.
7. Provisions must be made for any persons with any type of handicap that requires special attention.
8. Any person with knowledge of noncompliance with these policies must report the information to the YMCA staff person or their Nation Chief.

CANCELLATION POLICY

The only time that we will cancel an event is if there has been a severe weather storm warning in our area or the area to which we are travelling. If you are in doubt, please contact the chief of your tribe. Plan for rain and cold weather. Ask some of our veterans, the “less than ideal weather” campouts have been some of the most enjoyable.

REFUND POLICY

Unfortunately, we are not able to refund or credit after the deadline for campouts. For campouts, this is the Sunday before the event. We make reservations and deposits several months in advance for our campsites. After the deadline, we make final arrangements. In other words, once we have made final arrangements, we are financially responsible and the parks will not refund any money.

MAKE UP POLICY

Because our program involves so many people and so many different schedules, it is difficult to schedule a make up campout. As I mentioned before, we make reservations for campsites several months in advance. History has shown that rescheduling doesn't work.



CAMPOUT INFORMATION

GENERAL

Your tribe may participate in one fall campout, one winter campout, and one spring campout. Often there is an additional all-family campout in the spring. The campouts are the highlight of the Father-Child Program. Most campouts are held at Texas State Parks campsites that are within a two hour drive from the metroplex. Each campsite provides water, electric and fire pit. Campouts start on Friday evening and end on Sunday morning. Campout spaces are on a first-come first-serve basis. Your entire tribe needs to register early to be guaranteed a spot at the campout. Campsites are assigned by the nation chief.

AIMS

While at campouts, your child will get the chance to earn beads. Your child is encouraged to recite the aims of the Father-Child program to you and your Chief. Your child can place these beads on a necklace or other artifact to help him/her remember the aims of the Father-Child program.

CAMPOUT DUTIES

Campouts can only function like a well-oiled machine if each tribe pitches in to take on a campout duty. Duties might include putting up the teepee, monitoring the archery range for a period of time, to helping build the mighty council fire. Each duty is important to the overall flow of our campout. Your tribe will sign up for a duty at the longhouse meeting proceeding the campout. If your tribe is not represented at this longhouse meeting, you will be assigned a duty. Not all duties are glamorous, but each is important.

CHAPEL

Chapel marks the closing ceremony of our campout. Chapel is held on Sunday morning around 9:00 AM. A devotional is shared, songs are sung, prayer time is encouraged and then awards are handed out. Patches are given to all members who attend.

CHIEF'S MEETING

The chiefs' meeting is held on Saturday morning around 9:00 a.m. for all chiefs (or their representatives) at camp. The campout schedule is given out, duties are discussed and council fire planned. This is a very important meeting, and it is imperative that your tribe is represented. Achievement and campout patches for all participants are given to Chiefs.

COUNCIL FIRE and TRIBE CHANT

One of the highlights of the campout is the Saturday evening council fire. The fire council begins with a nation procession from one end of camp to the council fire ceremony. Tribes will join the procession by giving their tribe chant to the nation chief when he approaches. If the nation chief approves, the tribe may join in the procession towards the council fire ceremony. Your tribe chant is a chant or song that the kids and dads make up. Make it as personal as possible by using your tribe name and personality of your tribe. Also, make it simple and easy to remember. The ceremony will consist of inspirational words from our longhouse nation officers, stories, and of course a big fire (if the Great Spirit deems us worthy). These ceremonies will be long remembered by each father and child. Each ceremony ends with each father and child being asked to go into the world to live out the aims of the YMCA Father-Child program.

CAMPOUT INFORMATION CONTINUED

EVENTS

The schedule at our campouts is very relaxed. We want you to enjoy your time camping with your child, so only a few events require you to be at a certain place at a certain time.

MEALS

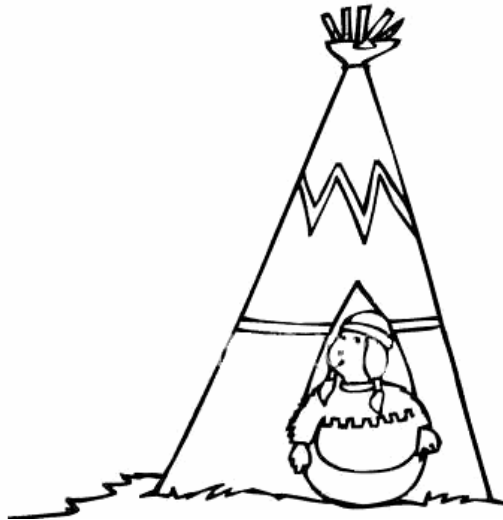
Meals are up to you and your tribe. You may prepare food as a tribe or make food for just you and your child(ren).

REGISTRATION

Your tribe is encouraged to register for each campout as soon as registrations begin. Campouts fill up fast. Even though we will have enough camp spaces for everyone in our program, we may not have enough at a desired camp on a specific weekend. You may register for a campout by calling or going by the YMCA and paying \$30 for a pair, and \$5 for each additional child. You may bring the money to the front desk of the YMCA or call over the phone (817-274-9622) with a credit card. We do have a registration deadline which is the Sunday before the scheduled weekend of the campout. Refunds will not be given after this deadline date.

PASSING THE CHIEF TORCH

At the spring campout, it is a tradition that you pass the torch of being tribal chief to another dad in your tribe. This is done at the beginning of the council fire ceremony. Your responsibilities as tribe chief will then be transferred to the new chief. It is important that your tribe seriously consider who will be the new chief. As you will learn, being chief carries some major responsibility. A non-active chief will result in a non-active tribe. Please choose the best person for this position. Not only will this dad remember the good times being chief, but his child will cherish the memories of dad being chief.



CAMPING CHECKLIST

Additional space provided so that you may enter your own items.

Program Related:	Miscellaneous:	Clothing:
<input type="checkbox"/> Beads	<input type="checkbox"/> Air mattress	<input type="checkbox"/> Cap or Hat
<input type="checkbox"/> Coup stick	<input type="checkbox"/> Air mattress pump	<input type="checkbox"/> Coat/Jacket
<input type="checkbox"/> Drum	<input type="checkbox"/> Bicycles	<input type="checkbox"/> Flip-flops
<input type="checkbox"/> Headdress/Headband	<input type="checkbox"/> Camera	<input type="checkbox"/> Jeans
<input type="checkbox"/> Indian vest	<input type="checkbox"/> Cash money	<input type="checkbox"/> Shirts
<input type="checkbox"/> Necklaces	<input type="checkbox"/> Electrical cord	<input type="checkbox"/> Shorts
<input type="checkbox"/> Tribe banner	<input type="checkbox"/> Fishing rods and gear	<input type="checkbox"/> Sleepwear
<input type="checkbox"/> The Participants' Guide	<input type="checkbox"/> Games & Toys	<input type="checkbox"/> Socks
<input type="checkbox"/>	<input type="checkbox"/> Insurance cards	<input type="checkbox"/> Spare pair of shoes
<input type="checkbox"/>	<input type="checkbox"/> Licenses/Permits	<input type="checkbox"/> Sunglasses
<input type="checkbox"/>	<input type="checkbox"/> Notepad	<input type="checkbox"/> Swimsuit
<input type="checkbox"/>	<input type="checkbox"/> Pen/Pencil	<input type="checkbox"/> Underwear
	<input type="checkbox"/> Power strip	<input type="checkbox"/>
Camping Gear:	<input type="checkbox"/> Spare car keys	<input type="checkbox"/>
<input type="checkbox"/> Axe or hatchet	<input type="checkbox"/> Trash bags	<input type="checkbox"/>
<input type="checkbox"/> Backpack	<input type="checkbox"/> Umbrella	<input type="checkbox"/>
<input type="checkbox"/> Batteries	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/> Binoculars	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/> Bug Repellent	<input type="checkbox"/>	
<input type="checkbox"/> Canteen	<input type="checkbox"/>	Toiletries:
<input type="checkbox"/> Compass	<input type="checkbox"/>	<input type="checkbox"/> Body soap
<input type="checkbox"/> Duct tape	<input type="checkbox"/>	<input type="checkbox"/> Chapstick
<input type="checkbox"/> First aid kit		<input type="checkbox"/> Hair brush
<input type="checkbox"/> Flashlights	Food Related:	<input type="checkbox"/> Medications
<input type="checkbox"/> Folding chairs	<input type="checkbox"/> Aluminum foil	<input type="checkbox"/> Mirror
<input type="checkbox"/> Fuel for lantern and cooking	<input type="checkbox"/> Can opener	<input type="checkbox"/> Razor blades
<input type="checkbox"/> Ground sheet	<input type="checkbox"/> Charcoal	<input type="checkbox"/> Shampoo
<input type="checkbox"/> Lantern, extra mantels	<input type="checkbox"/> Cooking pots	<input type="checkbox"/> Shaving Cream
<input type="checkbox"/> Leatherman	<input type="checkbox"/> Cooking utensils	<input type="checkbox"/> Sunscreen
<input type="checkbox"/> Mallet/Hammer	<input type="checkbox"/> Cups	<input type="checkbox"/> Toothbrush
<input type="checkbox"/> Matches	<input type="checkbox"/> Cutlery	<input type="checkbox"/> Toothpaste
<input type="checkbox"/> Poncho	<input type="checkbox"/> Dish soap	<input type="checkbox"/> Towels
<input type="checkbox"/> Rope/Twine	<input type="checkbox"/> Firewood	<input type="checkbox"/> Tweezers
<input type="checkbox"/> Sewing kit	<input type="checkbox"/> Folding table	<input type="checkbox"/> Vitamins
<input type="checkbox"/> Sleeping bags	<input type="checkbox"/> Gas stove	<input type="checkbox"/>
<input type="checkbox"/> Small broom	<input type="checkbox"/> Ice chest	<input type="checkbox"/>
<input type="checkbox"/> Small shovel	<input type="checkbox"/> Napkins	<input type="checkbox"/>
<input type="checkbox"/> Swiss army knife	<input type="checkbox"/> Oven gloves, pot holders	<input type="checkbox"/>
<input type="checkbox"/> Tent and stakes	<input type="checkbox"/> Paper plates	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/> Scrub sponge	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/> Water jug	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

DADS MEETINGS

Most of the common shortcomings of tribes can be eliminated by meeting without the children several times during the year. The main purpose of these meetings is to iron out tiresome business 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 parents' meeting. Planning for trips, special events, and so forth goes much smoother when parents meet alone.

Advance planning can be done for a month or semester at a time at a parents' meeting. Also, the parents with logical excuses for not doing a certain task can explain their reasons without having the children present. Special events or surprises can be discussed without exciting the children too far ahead of time. For example, a weekend camping trip two months away can be planned by the parents without making the children wait too long.

SAMPLE PARENTS MEETING AGENDA

8:00 p.m.	Devotional thought
8:10 p.m.	Review the agenda for this meeting
8:15 p.m.	Consideration of items you desire to coordinate and plan such as upcoming tribal meetings, special events, trips, etc.
8:30 p.m.	Special training and/or discussion of tribal problems
8:50 p.m.	Any unfinished business
9:00 p.m.	Scheduling of the next meeting and adjournment

CHECKLIST FOR MEETING

- Call parents the night before to ensure attendance.
- Start on time.
- Give everyone a chance to contribute.
- Reach agreements on items.
- Make specific assignments.
- Set a date for the next parents' meeting.
- Serve refreshments during the meeting.
- Close on time.
- Distribute minutes of the meeting to all members.



LONGHOUSE MEETINGS

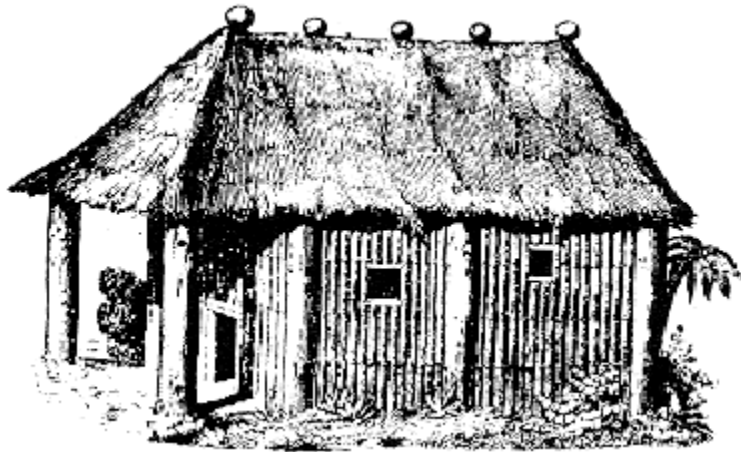
Longhouse meetings are held each month for all tribe chiefs. These meetings are very important. Nation events are discussed, information is given out concerning up-coming events, and decisions are voted upon that will affect the entire nation. Lessons learned from events will be discussed at the start of each Longhouse.

Tally sheets are turned in at this time. For more information about Tally sheets, please see the section of this manual titled "TRIBAL AWARDS".

Feather Merchant Requests are taken at this time. For more information about Feather Merchant Requests, see the section of this manual titled "ACHIEVEMENT PATCHES".

If the tribe chief cannot make a meeting, he should send a tribe representative in his place. This is usually (but doesn't have to be) the assistant chief. The tribes that function poorly are those tribes not represented at the Longhouse meetings. Longhouse meetings are for parents only. Although specifically designed for the chiefs, any parent is welcome to attend.

Longhouse meetings are held on the third Tuesday of every month at 7:30 p.m. The location is at the Arlington Baptist Church at 303 Border Street.



TRIBE MEETINGS

Tribes normally have a monthly meeting that rotates each month to a different tribe member's home. While most tribe meetings are unique, certain rituals are common among all Y-Princess tribe meetings. The Tribe Chief is responsible for the flow of the meeting.

Dress



Members wear leather vests that can be purchased at Tandy Leather in Fort Worth or Mesquite. They are easy to assemble and are a deed on the awards list. Patches and attendance beads are awarded to wear on the vests. Feel free to be creative in the design of your vest.

Wampum



Wampum (or dues) are collected at each meeting. Each tribe sets its own dues to cover attendance beads, etc. As wampum is collected, each child places it in the wampum pouch and is encouraged to tell of a good deed that they have done to earn it.

Scouting Report



Reports can be about anything that is of interest to your child. For example, a visit to grandparents, a trip to the zoo, or an A on a spelling test. Scouting reports are an important part of the tribal meeting. It not only develops self-confidence and poise in the children, but helps the tribe get to know one another.

Hosting a Tribe Meeting



Eventually you will host a tribal meeting in your home. A host provides invitations, refreshments, and an activity such as a game or crafts project. Some sample crafts and invitations are discussed later in this manual. Basically, you and your child will make and deliver invitations to the meeting the Sunday before the actual meeting date. Have the activity ready to go on the night of the meeting, and plan a snack (cookies, fruit, punch, etc.) that will be enjoyed by all.

TRIBE MEETINGS CONTINUED

SAMPLE TRIBAL MEETING

- 6:30 p.m. Chief calls meeting to order by asking one of the children to beat on the tribal drum once for each father-child team present. Talking should stop. Chief leads prayer or opening ceremony and flag salute (if flag is available).
- 6:40 p.m. Tallykeeper takes roll (and may also read minutes of last meeting). Wampum Bearer collects tribal dues; each little Brave/Princess/Papoose explains how he or she obtained wampum. Wampum bag is passed around.
- 6:45 p.m. Chief asks for scouting reports. Use of the talking stick is recommended as each child presents a scouting report. Chief's talk may follow.
- 7:00 p.m. Chief announces any upcoming inter-tribal events. YMCA news, and so forth. Plans are reviewed for next meeting.
- 7:15 p.m. Tribe makes a craft or plays a game.
- 7:45 p.m. Host serves light refreshments.
- 8:00 p.m. Tribal member tells a story and/or tribe sings songs.
- 8:15 p.m. Chief leads closing ritual and/or prayer.
- 8:20 p.m. Tribe heads for home.



TRIBAL PRAYER

And now (finger pointing to the ground)



May the Great Spirit (fingers circling, up, imitating smoke)



Of all good spirits (arms outstretched)



Be with (arms in close)



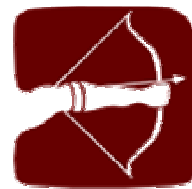
You (fingers pointing across the circle)



Now (finger pointing down)



And forever more (action of shooting bow and arrow)



THE Y-PAPOOSE PROGRAM

PURPOSE

To foster understanding and companionship between parent and child.

SLOGAN/MOTTO

"FRIENDS FOREVER"
(note that the old patch stated "Together Forever")

THE AIMS

1. To keep my thoughts happy.
2. To be "Friends Forever" with my father and mother.
3. To love my family.
4. To listen while others speak.
5. To be kind to my neighbors.
6. To keep the world around us clean and beautiful.

PLEDGE

"We, parent and child, promise to be friendly, helpful, and loving to each other, our family, and our community as we seek a world pleasing to the eye of the Great Spirit."





RESPONSIBILITIES OF BIG BRAVES AND LITTLE PAPOOSES



In order to have a strong tribe, each big brave and little papoose should have a definite responsibility. Below is a list of ceremonial duties. In addition to these more formal positions, all members should help in finding activities, games, etc. for the tribe.

BIG BRAVES

Chief	He sees that there is continuity in meetings, conducts portions of the meetings and acts as the leader of the group. He organizes the tribe assignment sheet and assures the jobs are being done. He represents the tribe at the Nation Longhouse each month.
Assistant Chief	He takes over the duties of the Chief when the Chief is unavailable. Traditionally, he is also in training for the Chief's position.
Wampum Bearer	He counts the tribe wampum and is responsible for its safe keeping. He collects any fees for events.
Tally Keeper	He writes and reads minutes for each meeting. He encourages the use of Indian names, and tracks all deeds and awards earned including meeting attendance.

PAPOOSES

Little Chief	Helps with rituals. Keeps little papooses attentive.
Tom-Tom Beater	Calls members to Council. Guards tom-tom at all times. Assists with ritual. Replaces Little Chief when absent.
Wampum Collector	Collects wampum from little papooses. She asks papooses what they did to earn their wampum.

A tribe is free to form new and different offices that fit closer to their own program, but be sure to use all officers that have been appointed.

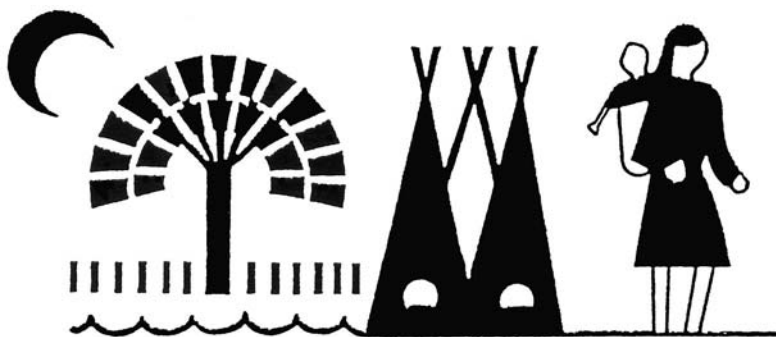
PRESCHOOLERS' DEVELOPMENTAL TASKS

Although all 3- and 4 year-olds are not the same, they do share some general characteristics in their development. Considering these characteristics can help you understand your child and, along with other parents in your tribe, plan activities that are appropriate to the ages of your children.

The Y-Papoose Program goals are based on the developmental tasks of helping children to

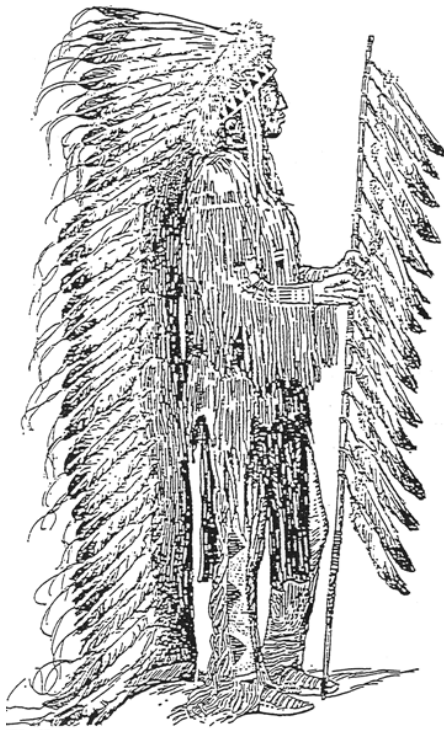
- develop self-confidence and the ability to please others;
- feel secure in parents' love and be able to share love with others;
- find satisfaction in playing with others their own age and in sharing their possessions;
- derive satisfaction from physical skill development and active play;
- develop a growing appreciation of the need for rules and the ability to take directions; and
- accept others as they are.

Spiritual development is also important. Parents and family are the primary source of children's spiritual development. Children of this age group observe and imitate their parents, who serve as models in developing a positive attitude toward people of different backgrounds and in gaining a sense of appreciation and reverence for God as Creator and source of comfort, strength, and power.





AWARDS



ACHIEVEMENT PATCHES

At each Longhouse Meeting, Feather Merchant Request forms are turned in. Feather Merchant Requests list the names of children and/or fathers who have earned a particular patch. The appropriate patches are generally provided by the YMCA Father-Child Program Director to the chiefs at the next scheduled campout.

There are six categories of activities that may be performed by a papoose to earn beads. The individual tribes are responsible for providing beads with monies collected from tribe members (wampum).

For a list of all the deed categories and activities, see the DEED LIST in the resources section of this manual.

There are three patches that may be earned. The Fawn patch, the Bear patch, and the Wolf patch. Each of these patches requires that the papoose earn six (6) deeds. The patches are listed below in the recommended order by which they should be earned. However, the patches may be earned in any order.



FAWN: 6 Deeds

Each deed accomplished earns one (1) bead. At least two deeds must be from each of the following categories: Special Awards (B), Good Habits (C), and Academic Skills (E).



BEAR CUB: 6 Deeds

Each deed earns one (1) bead. At least two deeds must be from each of the following categories: Safety Skills (D), Academic Skills (E), and Home, Family, & Community (F).



WOLF CUB: 6 Deeds

Each deed earns one (1) bead. At least two deeds must be from each of the following categories: Coordination Skills (A), Special Awards (B), and Safety Skills (D).



RESOURCES



CHOOSING YOUR INDIAN NAMES

Every member must choose a Native American name. The selection of a name for parent and child should be done with the same respect and ceremony that is practiced by the American Indian. 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 meaning for each specific person.

- The elders' vision of what the child may turn out to be.
- Something that stood out in the parents' minds on the day the child was born.
- The traits of the parent or child (Great Thunder, Tall Cedar, Keen Eyes, Quiet Squirrel).
- An experience of great meaning to the family (Clear Water, Running Deer, Red Sky).

Sample Names:

GUIDES & BRAVES

Bear Claw	Little Shark
Big Bear	Little Stream Dancer
Big Brave Buffalo	Little Turtle
Big Buffalo	Little Wing
Big Oak	Little Wolverine
Big Running Fox	Long Bow
Big Sky	Long Knife
Big Trout	Mighty Mouse
Biting Python	Moon Ray
Black Bear	Moon Sliver
Black Elk	Mountain Lion
Black Hawk	Nacoma
Blue Fox	Night Spirit
Blue Sky	Old Grizzly Bear
Bow Hunter	Ooltewah
Brave Fox	Owl Moon
Brave Thunder	Painted Horse
Brave Tomahawk	Purple Pond
Bright Arrow	Racing Stallion
Bright Lightning	Radiant Rainbow
Bright Spirit	Raging Buffalo
Broken Arrow	Raging Bull
Burning Arrow	Raining River
Burning Fire	Rattler
Canoe Rider	Raving Bull
Cloud Dancing	Red Arrow
Condor	Red Cheetah
Crashing Wave	Red Dog
Crazy Fox	Red Eagle
Crazy Horse	Red Feather
Crazy Legs	Red Hawk
Dances With Wolves	Tomahawk
Dark Hawk	Red Eagle
Dune Runner	Red Hawk
Eagle Eye	Red Ryder

PRINCESSES

Amber Water Lilly	Pink Cloud
Autumn Sun	Prairie Falcon
Big Butterfly	Prancing Pony
Big Cat	Princess Butterfly
Big Rainbow	Cloud
Black Raven	Flower Sky
Blonde Feathers	Little Dove
Blue Dolphin	Moonbeam
Blue Moon	Moonflower
Blue Sunshine	Singing Grass
Bright Moon	Snowflake
Bright Sunshine	Star
Climbing Rock	Thunder
Crawling Cub	Prancing Deer
Dancing Bear	Proud Eagle
Dancing Butterfly	Purple Cloud
Dancing Cub	Purple Dawn
Dancing Heart	Raccoon Eyes
Dancing Pony	Rain Cloud
Dancing Rainbow	Rain Drop
Dancing Star	Rainbow
Dancing Swan	Rainbow Warrior
Dancing Wind	Raven
Daring Doe	Red Robin
Darting Horse	Rising Moon
Dream Catcher	Rising Star
Eagle Eye	Rising Sun
Evening Star	Roadrunner
Falling Snowflake	Roaring Water
Fishing Bear	Round Moon
Flowering Blossom	Run Like The Wind
Flying Bird	Running Bull
Flying Eagle	Running Bunny
Flying Squirrel	Running Deer
Friendly Eagle	Running Horse

Eagle Feather	Red Wolf	Flying Butterfly	Running River
Falling Rock	Rising Sun	Glowing Moon	Running Roadrunner
Fast Buck	Road Runner	Golden Pony	Running Skunk
Fast Raccoon	Roaring Tiger	Golden Star	Running Wind
Fire Starter	Rolling Thunder	Golden Sun	Runs Like the Wind
Fire Stick	Running Bear	Golden Sunset	Rushing River
Flaming Arrow	Running Bull	Good Feather	Sea Turtle
Floating Moon	Running Deer	Gray Wolf	Shining Daisy
Flying Arrow	Running Fox	Grinning Bear	Shining Red Star
Flying Eagle	Running Gator	Happy Cloud	Shining Ring
Flying Hawk	Running Wolf	Hawkeye	Shining Wolf
Galloping Horse	Rushing River	Honey Bear	Shivering Deer
Gliding Eagle	Scampering Wolf	Hopping Foot	Shooting Arrow
Golden Arrow	Screaming Eagle	Howling Coyote	Shooting Star
Golden Bear	Sharp Horned Buffalo	Howling Wolf	Silver Bass
Golden Bobcat	Shining Owl	Hummingbird	Singing Bird
Golden Fox	Shooting Arrow	Leaping Deer	Singing Water
Golden Hawk	Shooting Bull	Lightening Bolt	Sleeping Fawn
Golden Rain	Short Change	Little Bear	Smiles-a-Lot
Great Eagle	Singing Dolphin	Little Blossom	Smiling Star
Green Iguana	Sitting Buck	Little Blue Eyes	Soaring Eagle
Grey Feather	Sitting Bull	Little Blue Feather	Sparkling Moon
Grey Wolf	Sky Hawk	Little Bright Star	Sparkling Star
Growling Bear	Sleeping Badger	Little Buck	Sparkling Stream
Hairy Bear	Slithering Snake	Little Butterfly	Spring Star
Heavy Feather	Snarling Wolf	Little Dolphin	Star Finder
Hoarse From Roaring	Soaring Eagle	Little Fawn	Straight Arrow
Howling Wolf	Soaring Hawk	Little Feather	Strong Wind
Hungry Bear	Speedy Bear	Little Flower	Sun Flower
Hunting Hawk	Spirit Dog	Little Fox	Sunflower
Hunting Wolf	Stalking Bobcat	Little Golden Bear	Sunrise
Ice Dancer	Storm Eagle	Little Licking Kitty	Swift Eagle
Ice Wolf	Straight Arrow	Little Manatee	Swimming Cat
Indian Feather	Strong Wind	Little Rainbow	Swimming Otter
Jumping Deer	Sun Eagle	Little Rock	Tender Warrior
Jumping Wolf	Swift Hawk	Little Running Bear	Thunder Cloud
Leaping Fish	Tall Oak	Little Running Bee	Thunder Light
Leaping Lizard	Tall Snake	Little Shooting Star	Tiger Paw
Leaping Toad	Tall Tree	Little Snow Bear	Tiger Tooth
Light Feather	Thunderbolt	Little Spark	Tiger Tulip
Lightning Moose	Thundering Moose	Little Stream	Walking Bear
Limping Wolf	Tiger Tooth	Little Thunder	Water Lilly
Lion Heart	Turtle Keeper	Little Turtle	Whispering Wind
Little Acorn	Walking Buffalo	Little Wing	White Buffalo
Little Bear	White Eagle	Little Wolf	White Cloud
Little Buffalo	White Panther	Lone Star	White Eagle
Little Cougar	White Shark	Moon Bear	White Pearl
Little Fish	White Wolf	Moonbeam	Wild Coyote
Little Grizzly Bear	Wild Bear	Moonlight	Wild Eagle
Little Hawk	Wild Boar	Morning Cloud	Wild Flower
Little Lightening Bolt	Wild Runner	Morning Dove	Wild Horse
Little Lion	Wile Coyote	Morning Star	Wind Dancer
Little Mustang	Winter Hawk	Mountain Flower	Wind in Golden Hair
Little Owl	Wrestling Bear	Night Owl	Wolf Eyes
Little Running Wolf	Young Eagle Eye	Pink Blossom	Yellow Sunflower

VARIOUS NATIVE AMERICAN WORDS

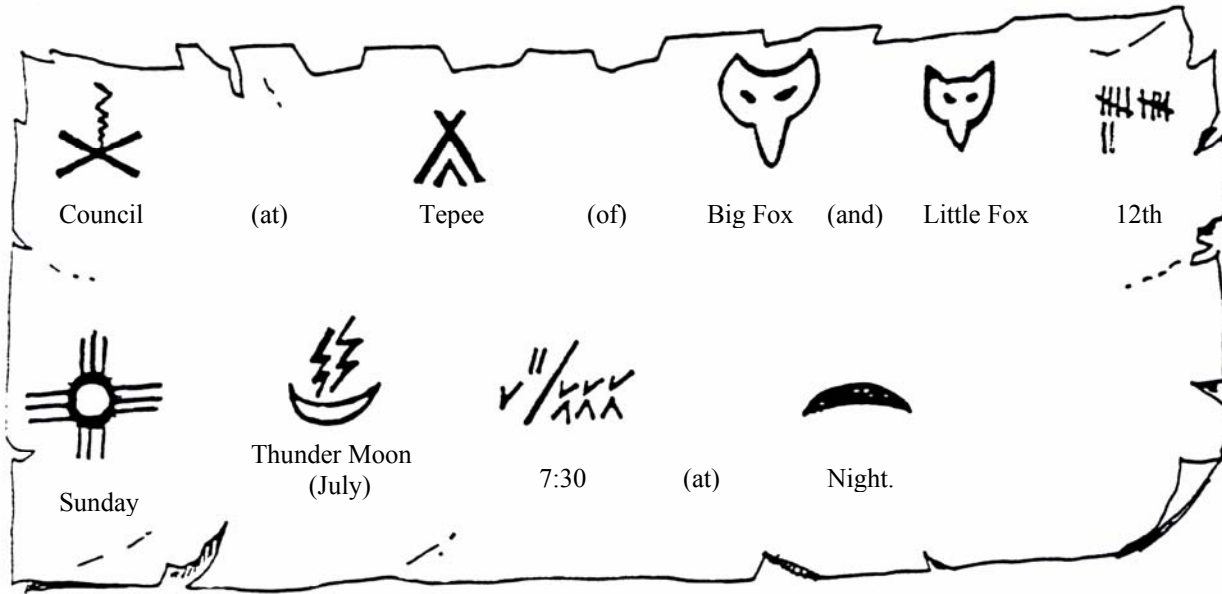
The spelling provided in the "Indian Word" column is the English spelling of the Amerindian word. This is due to the fact that many Amerindian letters are symbols not in the English alphabet. Even words that do have similar symbols do not necessarily sound the way they may look to a non-native speaker. To make it easier on those who wish to use these words in writing, only the English spelling has been provided. If no English spelling is known to exist, one was made up that closely resembled its pronunciation.

English Translation	Indian Word	Pronunciation	Tribe of Origin
Children	Wakanheja	wah-KON-eh-zah	Dakota/Lakota/Nakona
Dance	Wacipi	wa-CHEE-pe	Dakota/Lakota/Nakona
Drum	Cancega	CHON-chay-gah	Dakota/Lakota/Nakona
Fire	Ko	KO	Navajo
Fish	Loo	LOW-OH	Navajo
Friend	Kage	KAW-gay	Omaha-Ponca (Siouan)
God or the Great Spirit	Waconda	wah-KONE-dah	Omaha-Ponca (Siouan)
Grand Entry	Okawingapi	wah-KAH-win-ah-pe	Dakota/Lakota/Nakona
Great Spirit/The Creator	Wakantanka	wak-KON-ton-kah	Dakota/Lakota/Nakona
Hello	Yatahey	YAH-AHT-ay	Navajo
Hello	Aho	ah-HO	Omaha-Ponca (Siouan)
Hello	Osiyo	oh-see-YOH	Cherokee (Tsalagi)
Hello Friend(s)	Aho kage	ah-OH KAW-gay	Omaha-Ponca (Siouan)
House	Kin	KIN	Navajo
I am finished	Washte	wash-TAY	Omaha-Ponca (Siouan)
Light, lamp, candle	Gulekey	gule-KEE	Muskogee (Creek)
Mother	Amo	a-MAH	Navajo
Mountain	Gunehoolwethlaggo	goon-hool-wee-THLAG-go	Muskogee (Creek)
My father	Nehoehe	nee-HO-ay	Cheyenne
No	Dooda	DOH-OH-dah	Navajo
Sky	Ya	YAH	Navajo
Smoke	Lid	Lid	Navajo
Song	Odowan	oh-DOH-won	Dakota/Lakota/Nakona
Warrior/veteran	Akicita	ah-KE-che-tah	Dakota/Lakota/Nakona
Water	To	TOH	Navajo
Yes	ahoh	ah-OH	Navajo



INVITATIONS TO TRIBAL MEETINGS

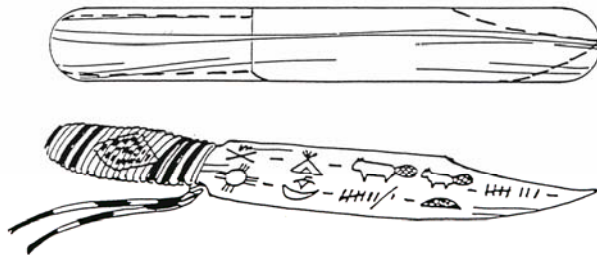
When you and your child host a tribal meeting, you will want to provide an invitation to each father-child team. The invitation should be hand-made together, interesting, contain the date, time, and place of the meeting. The invitation should be written in Indian symbols (as much as possible). Provided are a few examples.



A good collection of Indian pictographs with all moons, etc. appear later in this manual.

EXAMPLE #1, Indian Skinning Knife:

Get tongue depressors from the drug store and trace the outline of a skinning knife on the wood. Cut or sand excess wood away and sand an edge on the blade. The handle can be decorated by woodburning, wrapping it in colored string, or painting on designs.



EXAMPLE #2, Cork Alligator:

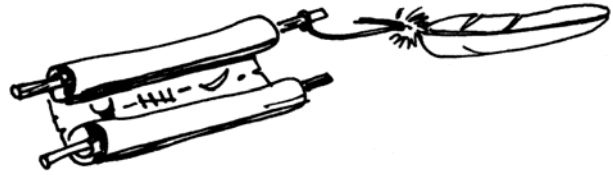
String various sized corks from head to tail with wire or hairpins. Slit the tail cork to insert a stiff paper tail. Use tacks for eyes and legs. Make a slit in the head cork for the mouth. Put the invitation in the mouth



INVITATIONS TO TRIBAL MEETINGS CONTINUED

EXAMPLE #3, Scroll:

Split two sticks, each about $\frac{3}{4}$ " in diameter and 6" long lengthwise. After inserting the ends of your scroll paper between the two split sides, tack or glue the sticks back together to hold the paper firmly. Write your invitation on the scroll. Decorate the four ends of sticks with colored twine, feathers, etc.



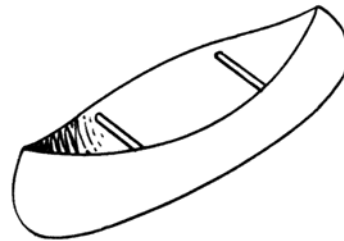
EXAMPLE #4, Eskimo Igloo:

Take half of an eggshell or a "L'eggs" (stockings) eggshell package and draw lines on it with a pencil to represent blocks of snow. Paint a little entrance at the bottom. Dip the bottom edge of the shell in glue and place it on a piece of cotton, or have the whole tribe whip up a village on a larger piece of cotton. You can follow with an Eskimo story.



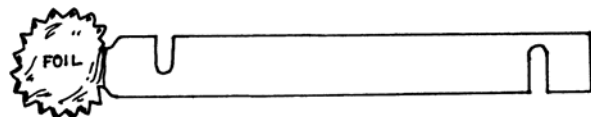
EXAMPLE #5, Canoe:

For this design you'll need a piece of 4" x 6" heavy paper. Fold the paper in half lengthwise and draw the canoe design on the paper with the bottom of the canoe along the fold. Cut the canoe out and glue the ends together. Have two wooden matchsticks on hand to use as seats. Print the invitation on the outside of the canoe, then glue the two matchsticks near the bow and stern.



EXAMPLE #6, Spurs

Cut two strips from flexible cardboard 1" wide and 13" long. Make a notch at each end of the strips for fastening around the ankle. Have your child make designs and write the invitation on the spurs. You can also paste aluminum foil on the rowel of the spur to make it look more realistic.













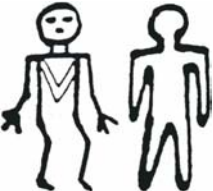




OTHER IDEAS FOR INVITATIONS:

Animal tracks
Arrows
Birch bark card
Bookmarker
Campfires
Drums
Feathers
Headdresses
Indian silhouettes






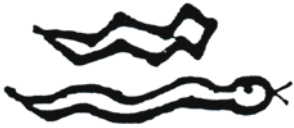










Leaves
Moccasins
Paint brush
Peace pipe
Pottery
Quivers
Shields
Shirts
Snowshoes

Stick-on stars in familiar constellations
Stretched Hide
Sun, moon, or stars
Tepees
Tomahawks
Tools (for handicraft meetings)
Totem poles
Trees
Wooden paddle


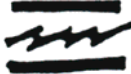


INDIAN SIGNS AND SYMBOLS

	Rattlesnake Jaw (Strength)		Tepee
	Sun Rays (Constancy)		Medicine Man's Eye (Wise, watchful)
	Headdress (Ceremonial Dance)		Mountains (Abundance)
	Butterfly (Everlasting Life)		(Warding off evil spirits)
	Coyote Tracks		Man (Human life)
	Rain Clouds (Good prospects)		Paths Crossing
	Lightning and Lightning Arrow (Swiftens)		Thunderbird (Sacred bearer of happiness unlimited)
	Day and Night (Time)		Arrowhead (Alertness)

INDIAN SIGNS AND SYMBOLS CONTINUED

	Arrow (Protection)		Saddle Bags (Journey)
	Crossed Arrows (Friendship)		Bird (Carefree, light-hearted)
	Four Ages (Infancy, Youth, Middle Age, Old Age)		Lighting Snake and Snake (Defiance, Wisdom)
	Cactus (Sign of Desert)		Thunderbird Track (Bright Prospects)
	Gila Monster (Sign of Desert)		Deer Track (Plenty of Game)
	Cactus Flower (Courtship)		Bear Track (Good Omen)
	Horse (Journey)		Crossed Arms (Sleep)
	Shaking Hands (Friendship)		"O' Chief" (Sign of recognition in council)

INDIAN SIGNS AND SYMBOLS CONTINUED

	See, to see		Dust
	Speaking		Because
	Spirit		Therefore
	Stars		Windy (Moon in circle)
	Sunrise Time		Male
	Noon Time		Female
	Sunset Time		Young
	Tree (more than one indicates forest)		Quiet
	Clear Weather		Bad Weather
	Welcome, Sociability		Thunder and Lightning
	Night		Lamp of Beauty
	Woman		Lamp of Fortitude
	White Woman		Lamp of Truth
	Trail		Lamp of Service
	Top man with eagle feather in hand denoting power		War

INDIAN SIGNS AND SYMBOLS CONTINUED



Native American Calendar



Snow Moon
(January)



Thunder Moon
(July)



Hunger Moon
(February)



Green Corn Moon
(August)



Crow Moon
(March)



Hunting Moon
(September)



Wild Goose Moon
(April)



Falling Leaf Moon
(October)



Planting Moon
(May)



Mad Moon
(November)



Rose Moon
(June)



Long Night Moon
(December)

PROGRAM ACTIVITIES

This section is meant to give you some idea of how to choose appropriate activities for preschool children. Some sample craft and activity ideas are presented for you to use as starters.

Choose Activities

Preschool children have limited skills and dexterity, so be sure to choose craft projects that are not too complicated. They should take 20 minutes or less to complete and not require that the children use any tools that are too difficult or dangerous for them to handle. Assume that you will have to help your child with the project. Games should be short and simple, noncompetitive and with few skill requirements or rules.

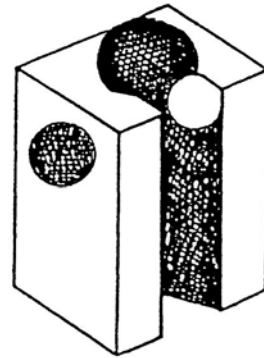
Sample Program Activities

Here are some sample crafts and activities to try at your first meetings.

EXAMPLE #1, Indian Vest:

Materials: paper grocery bag, scissors, colored markers or crayons.

Procedure: cut each vest from a grocery bag. As shown in the picture to the right, cut armholes in the sides, an opening in the front, and a hole in the top for the neck. Have the children decorate the vests with crayons or makers.



EXAMPLE #2, Indian Drum:

Materials: cylindrical oatmeal box, tape, yarn, paint or markers, scissors, construction paper.

Procedure: Tape a piece of construction paper around the oatmeal box. Poke a hole through two sides of the box near the top so a piece of yarn can be pulled through (see image at right). Tie the yarn together so the box can be worn around the child's neck. Tape the lid onto the top of the box. Have the children use paint or markers to decorate the drum with Indian designs.



EXAMPLE #3, Hand Drum:

Materials: Margarine tub, construction paper, scissors, markers, buttons or dried beans, tape (optional).

Procedure: Cut streamers (long, thin strips) from the construction paper. Have the children draw designs on the streamers with the markers. Lay the lid, bottom up, on a table. Arrange the streamers around the lid, face down. Put the beans or buttons on the lid and snap the tub onto the lid. You may want to tape the lid shut..

PROGRAM ACTIVITIES CONTINUED

EXAMPLE #4, Indian Necklace:

Materials: Stringable dry pasta (macaroni, wheels, mostaccioli, etc.), yarn, scissors, tape different colors of food coloring, small plastic bowls, water, cookie sheets.

Procedure: Mix each food coloring with water in a bowl. Add macaroni and stir gently for a short time. Remove and spread on the cookie sheets to dry. Cut a length of yarn to fit around each child's neck. Wrap tape around one end of each piece of yarn and string the macaroni. Tie the ends together.

Variations: Use a large, sharp needle and heavy thread to make a necklace using items like pumpkin seeds, small pieces of paper, short lengths of straw, and clay beads. (Note: parents must help the children when the sharp needle is used.)

EXAMPLE #5, Totem Pole:

Materials: Empty paper towel tube, markers, construction paper, scissors, and glue.

Procedure: Wrap a piece of brown construction paper around the tube to give it a "wooden" appearance. On paper, draw and color animal faces and wings. Cut out the faces and wings and glue to the tube.



EXAMPLE #, Bird Feeder:

Materials: Paper cups, bird seed, melted shortening, string, scissors.

Procedure: Fill a paper cup almost full with bird seed. Pour in just enough shortening to make the seed stick together, then stir. Cut a string and bury one end in the center of the cup for hanging. Then put the cup in the freezer until the mixture is frozen hard. Tear off the paper cup and hang the frozen mixture in a tree.

PROGRAM ACTIVITIES CONTINUED

EXAMPLE #7, Weaving:

Materials:

Stapler, paste or glue, construction paper in the following colors and sizes:

12" x 18" base color (any color, 1 each)

3" x 18" strips of dark paper (2 each)

3" x 18" strips of light paper (2 each)

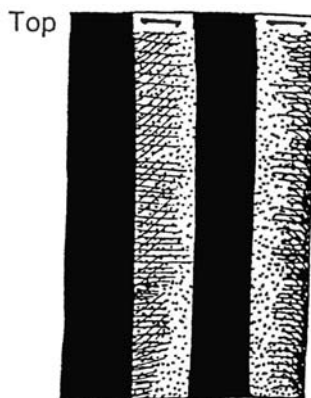
2" x 12" strips of white paper (8 each)

Procedure:

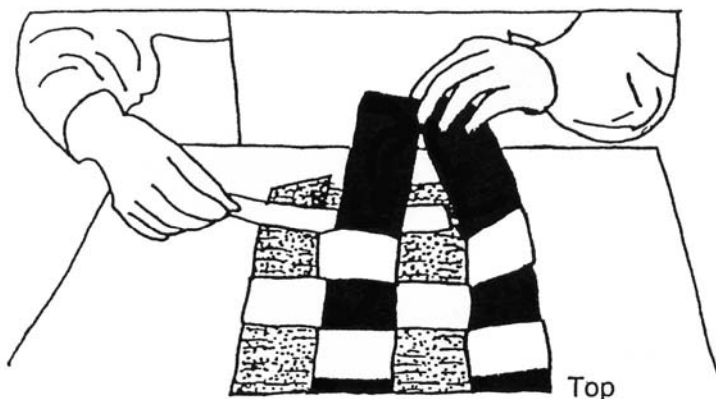
Each weaving unit must be assembled with the help of a stapler. Staple the four alternating strips of 3" x 18" paper to the base paper as shown in figure a.

Instruct the children to hold both dark strips in one hand, then to push in a 2" x 12" white strip horizontally with the other hand as shown in figure b.

Once the horizontal strip is in place, tell the children to drop the dark strips, pick up the two light strips, and push in a new white strip horizontally. Have them continue this alternating two strip process until the weaving is complete. Staple the ends of the long strips, and have the children paste down any loose flaps (see figure c).



(a)



(b)



(c)

STORIES

Good storytellers are made, not born. The guidelines listed below can help you select and tell stories that fit your audience and keep their attention throughout the session. Look the guidelines over carefully, then practice telling your story to others before the tribal meeting. In time, you will be able to bring these tales to life for your listeners and involve them in the experience.

1. The first step in telling a good story is to find the proper story. Consider your audience's age, gender, and interests. Avoid morbid, preachy, or overly sentimental tales.
2. Memorize the story, so that you can tell it without reading it. It's easier to establish close personal contact when you can tell the story without reading.
3. Tell the tale as dramatically as possible. Use your head, hands, and body to make the story come alive. Change your voice to fit the character or mood.
4. Open with a dramatic beginning such as "Twas a dark and stormy night..." rather than "I'm going to you a story..." Avoid lengthy, longwinded introductions.
5. After the story is finished, ask a few simple questions to make sure the listeners understood the moral or point of your story.
6. Arrange the seating so that you are as close to the audience as possible. Avoid interruptions. If necessary, close the door and take the phone off the hook.
7. End your story with a punch line. Leave the climax for the last paragraph or sentence.
8. Never tell a story when the children don't want to hear one. Story time should be a treat.

SAMPLE STORIES

A FRIEND IN NEED

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

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

The other hunter, seeing that single-handed he was no match for the bear, threw himself on the ground and pretended to be dead. He had heard from other hunters that a bear will not molest a dead body.

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

Soon the bear turned and walked slowly away. As the ponderous animal disappeared from sight, the first hunter came down from his hiding place in the tree and asked his companion what it was the bear had said to him.

He said, "I saw the bear put his mouth very close to your ear and whispered something to you."

"Why?" replied the other, "it's no secret. He advised me not to keep company with those who leave their friends and run away when danger is near."

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

STORIES CONTINUED

LITTLE FLYING CLOUD

Little Flying Cloud didn't lead a very happy life. He couldn't run fast, he couldn't shoot well with bow and arrow, and he was a poor hunter. This was because his father had been killed while hunting buffalo many moons ago and couldn't teach him these things.

Other little braves made fun of him. They teased him and never invited him to play games or hunt in the forest with them. But they soon became curious because many times Little Flying Cloud would slip out of the village and be gone most of the morning or afternoon.

One day they followed him to his hidden cave. From a hiding place, they watched him play with several chipmunks and rabbits that he had tamed. After a time, the other braves came out of hiding and asked Little Flying Cloud to teach them how to tame the wild animals and make them friends. This he did willingly. In no time he became popular with the other little braves because they discovered he knew much more about the small animals of the forest than they did.

The little braves, in turn, gave him special lessons in swimming, shooting bow and arrow, and other skills they had learned from their fathers. Now Little Flying Cloud was happy, and soon he was the best-liked young brave in the entire village.

THE UNKNOWN WOMAN

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

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

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

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

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

Suddenly a gentle breeze came up, and the woman disappeared as mysteriously as she had come.

The hunters knew they had seen Unknown Woman, the daughter of the Great Spirit. They returned to their village, but kept secret the strange meeting with the woman.

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

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

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

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

STORIES CONTINUED

LEAVE NOTHING BUT FOOTPRINTS

There was once a mountain man named Tracker, and he was one of the greatest trackers the mountains had ever seen! He could find any animal or any man on whatever mountain he searched. He knew the clawless mark of the mountain lion, the backward look of the elk track, the heavy boot heel of the white man, and the marks left by various Indian tribal moccasins. He was so good that people were always asking for his help in tracking.

One morning a message came from Colonel Mason, the white chief at the fort. It said that a group of men were coming to find the legendary Mountain Indians of Mt. Whitney, the highest mountain in California. These Indians had never been seen by white men before, and this group of scientists would pay a great deal to find them.

Tracker agreed, knowing he could find the elusive people and he needed money to buy food and other supplies for the winter. When the men arrived he led them into the high Sierras in search of the primitive Mountain Indians. For days he searched, finding many tracks but never getting a glimpse of the people. Most often he lost the trail because there were so many tracks. It looked as if the people were all over the mountain. He had never seen so many footprints in one area without finding people.

He searched for two weeks, found thousands of tracks, but never saw one of the mountain people. He became very frustrated, even beginning to believe the people were phantoms or ghosts and not real people. The white men began to question his tracking ability, saying maybe he was getting too old.

Then one morning, just before dawn, someone touched his arm. Tracker jerked awake to find himself staring into the eyes of one of the mountain people. The man said to him, "You are a great tracker and I am not. Yet I found you and you could not find me.

"You are easy to find. You leave behind remains of fire, discarded food, worn-out clothes, wastes from your body, threads from your blanket, broken branches from your anger, and the trunks of trees cut for firewood. I leave nothing, nothing but footprints, and neither you nor anyone else will ever find me."

Then the Mountain Indian slipped off into the gray morning. Quickly, Tracker told the white men with him what had happened. But they did not believe him. He was only dreaming, they said. They had concluded the mountain people did not exist and they left the mountain.

But Tracker stayed. For two whole years he searched and searched and searched. But he never saw another one of the mountain people again, nor anything other than their footprints. He too began to believe he had only had a dream. The mountain people were not real. The great Tracker decided that finding footprints without any litter or other signs of man meant that man truly did not live there. So Tracker started down the mountain, convinced that he was the only person alive on Mt. Whitney.

Then he saw it! Next to a footprint lay a note. He picked up the piece of paper and read these words. "Good-bye, Tracker. Remember to pick up your litter! A good Indian leaves nothing but footprints!"

Suggestion

An excellent method of bringing the audience into this story while also illustrating the point is to have a candy treasure hunt. Be sure to attach a note like the one in the story to one of the pieces. At the end of the story, ask everyone to help search for a secret note that has been left by the Mountain Indians. Also tell them that other treasures have been hidden, and that they may eat the treasures where they find them. Invariably some will leave the wrappers on the ground. Tell them they must all return to the group for the reading of the secret note. You may want to add a prize for the one who finds the note. Have the finder read the note. This will quickly illustrate the point.

STORIES CONTINUED

QUANAH PARKER

Quanah Parker was a great war chief among the Comanche Indians of Texas. He had an unusual name because he was what people called a half-breed, half Indian and half white.

Quanah Parker's mother was white. She had been kidnapped from the Parker family, a strong, wealthy family from Texas, when she was only a young girl. She lived with the Comanches, married a chief, and had a son she named Quanah. Eventually she was recaptured by the whites, but she returned to the Indians because everyone looked down on her for being the wife of a Comanche.

Her son, Quanah, became chief of the Comanches. He became famous for his fighting ability. The Comanches won many battles because of him. He was feared and respected by both white and red warriors. But he also became famous for his belief that men are one, no matter what their color or origins.

One year all of the Indians and whites in Texas were required to report to the closest fort to register. It was like a census to find out how many Indians and how many whites lived in the area.

When Quanah came to register, he was asked what he was. His name was half Indian and half white. Parker was a well-known Texas name; Quanah was obviously Indian. The man at the registration table had two books in which to register people. One was entitled "Indians," and the other was entitled "Whites." The man told Quanah that he must register in one or the other; he could not register in both. It was against the law. So they argued over which book he would go in.

Finally Quanah had a solution. He told the man to start a third book, entitled "The People of Texas," and list all the names from the first two books in the third. The registration man became so flustered with Quanah's arguments that he shouted, "You are either an Indian or a white. You cannot be a person!"

Quanah said, "That's what I've been trying to tell you all along. In your books, I am not a person. I am sorry for you." Then Quanah left without registering.

Quanah Parker's belief that all people are one family was so strong that soon after his death his family began a tradition carried on even today. Hundreds of descendants of the Quanah family and the Parker family get together for a true family reunion. Their symbol is an H: the Parker family is one line, the Quanah family is the other, and the crossbar is Quanah Parker, who brought them together.

THE WATER SPIDER

One day a family of Yuma Indians from Arizona was getting ready to eat. The father asked the youngest son to cook the food. But his son was embarrassed to try, especially in front of his family. So he asked his mother to please cook the dinner as she usually did. The father looked at the son and thought for a moment, then told him a story.

"Do you know why we Yuma Indians pray to the water spider before a trip down the river?" he asked. The boy said no, so the father explained.

"Once a mother water spider was trying to teach her son to glide on the water the way all water spiders do. But the young spider was so afraid of the water he would not even try to walk on the water. He started to cry because he was sure he could never learn to stay on top of water the way his mother did.

"The mother asked her son how he expected to answer the prayers of Yuma Indians to keep them above water if he couldn't do it himself.

"He answered, 'The Indians don't need me. They have canoes to ride in.'

"But what keeps the canoes afloat?" she asked.

"Well, they don't need anything, they float by themselves, he answered.

"Yes, you're right,' the mother said. 'Now look at your feet. They look just like little canoes, don't they? So you can float. You don't need anything to help you do what comes naturally.'"

STORIES CONTINUED

The Yuma father looked up at his son and said, “Look at yourself. What comes naturally to you? What do you do that never has to be taught? (Ask the children what they think.)

“Talking? No, you have to be taught that. Working? No, you have to learn that.

“There is only one thing that you do automatically, with out being taught. Thinking! You are able to think. You can even think about yourself thinking. No other being can do that. And because you can think, you can cook, or talk, or work, or hunt, or whatever you have to do. It’s the greatest gift of all given by the Great Spirit.”

The young son sat down and thought for some time. He would figure out how to cook the rabbit they were having for dinner. After a long time, he walked over to the fire, fished out a couple of red-hot rocks, and dropped them into a skin of water. As the water boiled he dropped the skinned rabbit in. That was the first boiled meat ever cooked.

GHOST DANCE

It seemed everyone in Silver Cloud’s tribe was constantly talking about the new dance.

Silver Cloud, not yet nine winters old, had seen the strange dance twice herself—first when a group of Paiutes camped near her village and invited her tribe to join them, and then a month later when her father and two other head men returned from a long journey to learn the dance firsthand from its creator, the great Paiute holy man, Wovoka.

Silver Cloud had not been allowed to join the dance either time. “You’re too young,” they said. But now she wanted to dance the mysterious new step. You see, her grandfather had died the week before. He had just disappeared one day, and she had never told him how much she loved him. The Ghost Dance—that’s what everyone called it—would bring her grandfather back so she could tell him how much she missed his love, his smile, and his nighttime stories. Silver Cloud couldn’t wait to see him again.

She could still hear her father’s excited voice when he explained the Ghost Dance to her grandfather a few months ago. She tried to remember his exact words.

“Wovoka, the Paiute holy man, had a vision. In his vision he was taken by the great Spirit to the Happy Hunting Grounds. There he saw all his ancestors. They were dancing in a circle together, moving sideways and chanting new words. The Great Spirit told Wovoka that if the Indians would dance this dance over and over again, the buffalo would return, the white man would leave, and all the Indian’s dead relatives would come back to live with them. Things would be just like the old days, before the white man.”

Silver Cloud’s tribe had greeted these words with loud cheers. They wanted all of this to happen, so they planned many Ghost Dances. But Silver Cloud was never invited, even though she so wanted to see her grandfather.

Never one to give up, Silver Cloud planned her own Ghost Dance. She invited all her young friends—no adults—and held the dance one night after dark. She would show the adults she was not too young.

Fifteen young children, Silver Cloud’s best friends, stood in a circle within the tribal dancing grounds. It was pitch dark, but the earth felt warm under their feet. The bare clay ground had been stomped to a smooth, glossy finish by thousands of dancing Indian feet. The slick surface and cool night air seemed to invite the children’s feet to move on and on forever.

Silver Cloud closed her eyes, then asked all the others to do the same.

(Say “I want all of you to pretend you’re with Silver Cloud. Do what she says. I will be Silver Cloud.

GAMES

Games are an important part of all tribal meetings. Children look forward to and enjoy games, and parents often have as much fun as the children. Parents find that playing games with their children provides an excellent opportunity to understand their children better. The sample games listed below can be played outdoors or indoors.

CHECKLIST FOR ORGANIZING AND LEADING GAMES

- For best results and the most fun, choose a game in which parents and children participate actively.
- Consider the skill level of all the children in the tribe. Make sure that the game will not put any player in a bad light because he or she cannot physically manage the skills required. Games should help participants feel successful at what they do.
- Understand the game and know the rules.
- Be ready to bend or adapt the rules if necessary.
- Have all the equipment or materials needed on hand ahead of time.
- Mark off boundaries and goals; use masking tape indoors, use flour outdoors.
- Demonstrate the game to the group. Make sure everyone understands the rules of play.
- Don't play the game too long. Stop when the interest and excitement is high; the memory of the fun will last longer.

PICK-UP-WAMPUM

Materials Needed: Large bowl, kitchen spatula, 25 marble-sized cotton balls, and blindfold (optional).

Set the bowl on the floor or on a table and scatter the cotton balls around it. At a given signal, either the parent or child takes the spatula and tries to get as many cotton balls into the bowl as possible in 20 seconds. For more fun, blindfold the person trying to get the balls into the bowl.

SCRAMBLED MOCCASINS

Materials Needed: 1 shoe from each adult.

Place all the shoes in the center of the room and scramble them up. At a signal, the children rush to find their parents' shoes. The first child to get the shoe back on the parent's foot is the winner.

Alternative: A non-competitive version of the game is to see how long it takes the children to get all the shoes back to the parents. Repeat to see if the first record can be broken.

INDIAN ROOSTER FIGHT

Materials Needed: Masking tape, ribbons, and safety pins.

Mark a 4 foot circle with masking tape. Pin different colored ribbons to the backs of 2 persons. Turn them to face each other in the circle. They cannot leave the circle. The object is to be the one who finds out the other person's color first.

GAMES CONTINUED

GHOST GUEST

Materials Needed: 1 bed sheet.

Divide into teams. One team leaves the room, then sends one member back into the room under a sheet. The other team tries to guess who it is. Only one guess is allowed. If they are right, they get a point. If wrong, the point goes to the other team. Hint: Encourage the players to switch shoes, change height by crouching down, or try to look heavier or thinner.

BALLOON VOLLEYBALL

Materials Needed: String, balloon, and 2 chairs.

Divide the room lengthwise and tie a string between 2 chairs to use as the net. Divide the tribe into 2 teams that sit on the floor on opposite sides of the string. Use a balloon as the volleyball; no spiking is allowed. All players must remain seated at all times.

POTATO BOWLING

Materials Needed: Newspaper, masking tape, and potatoes.

Spread a sheet of newspaper on the floor and mark with masking tape one line 6 feet away and another 10 feet away from the paper. Children stand at the 6 foot line and try to roll a potato so that it stops on the paper. Adults try to roll from the 10 foot line. Each member has 3 tries.

RING TOSS

Materials Needed: Clothespins and rubber jar ring.

Each parent holds a clothespin while his or her child tries to ring the clothespin with a rubber jar ring. Parents may move the pin to try to catch the ring.

EAGLE BEAK'S NOSE

Materials Needed: Large cloth or sheet with small holes in it.

Hang a large cloth or sheet with a small hole cut in it across a doorway. Each parent puts his or her nose through the hole and the children try to identify which nose belongs to which parent. You can have the parents guess the children's identities as well.



DEED LIST

Development of Motor Coordination Skills (Bead Color Pattern: Black)		
A	1	Can hop on either leg.
A	2	Can assemble simple structure with LEGO blocks.
A	3	Can assemble small puzzle alone.
A	4	Can cut out simple drawn shapes with scissors.
A	5	Catches small ball eight (8) out of ten (10) times.
A	6	Throw a ball consistently, to within a few feet of an object.
A	7	Kicks a ball consistently to within a few feet of an object.
A	8	Learns to swim at least one stroke (dog paddle).
A	9	Climb a Rope. (5ft)
A	10	Special Deed to be recognized by Nation Chief.
Special Awards (Bead Color Pattern: Yellow)		
B	1	Attends six (6) of the scheduled Papoose events in a year.
B	2	Attends Church or Sunday school for eight (8) consecutive weeks.
B	3	Make and keep a collection of interesting items.
B	4	Recruit a new member for the Papoose Program.
B	5	Grow a plant from a seed.
B	6	Help Dad with yard work.
B	7	Help Dad with housework.
B	8	Do something special with Dad for Mom.
B	9	Participate in an organized sport.
B	10	Special Deed to be recognized by Nation Chief.
Development of Good Habits (Bead Color Pattern: White)		
C	1	Brushes teeth regularly.
C	2	Comb/brushes hair regularly.
C	3	Makes bed for one month.
C	4	Picks up toys after playing.
C	5	Straightens room after play.
C	6	Puts up dirty clothes.
C	7	Takes bath with out complaining.
C	8	Listens to, and follows, directions at home and at special events.
C	9	Clears plate and utensils after meal for one month.
C	10	Special Deed to be recognized by the Nation Chief.

DEED LIST CONTINUED

Development of Safety Skills (Bead Color Pattern: Green)		
D	1	Knows/obeys rules of riding tricycle/bicycle on sidewalks.
D	2	Looks both ways before crossing street with adult's permission.
D	3	Doesn't play around parked cars in street.
D	4	Understands/obeys rules around swimming pools.
D	5	Recognizes Policeman/Fireman.
D	6	Visits a Police Station and a Fire Station.
D	7	Knows how to dial 911 Emergency number and give good information.
D	8	Can safely handle sharp instruments (knives, scissors, etc.)
D	9	Knows Fire Safety (home/ Campouts)
D	10	Special deed to be recognized by Nation Chief.
Academic Skills (Bead Color Pattern: Red)		
E	1	Can color simple picture with two or more crayons observing lines.
E	2	Can draw simple shapes (box, rectangle, triangle, circle, etc.)
E	3	Can count to ten (10), twenty (20), and thirty (30).
E	4	Can repeat alphabet.
E	5	Can talk in complete understandable sentences in front of audiences.
E	6	Can relate a story about an event in complete understandable sentences.
E	7	Can recognize the letters of the alphabet.
E	8	Can recognize numbers (1-10).
E	9	Can write their own name (First and Last)
E	10	Special Deed to be recognized by Nation Chief.
Home, Family, and Community (Bead Color Pattern: Orange)		
F	1	Participates in Church sponsored activity.
F	2	Special Deed to be accomplished only with Mom for Dad.
F	3	Report to other Papii on family trip or outing.
F	4	Knows home phone number including area code.
F	5	Knows home address including city, state, & zip code.
F	6	Knows parents full names.
F	7	Visits someone in Retirement home.
F	8	Takes care of household pet for three (3) months.
F	9	Volunteers at Mission Arlington.
F	10	Special Deed to be recognized by Nation Chief.

YMCA PAPOOSE DEED TRACKING CHART

Big Brave:

Papoose:

Coordination		Special Awards		Good Habits		Safety Skills		Academic Skills		Home & Family	
No.	Date	No.	Date	No.	Date	No.	Date	No.	Date	No.	Date
A1		B1		C1		D1		E1		F1	
A2		B2		C2		D2		E2		F2	
A3		B3		C3		D3		E3		F3	
A4		B4		C4		D4		E4		F4	
A5		B5		C5		D5		E5		F5	
A6		B6		C6		D6		E6		F6	
A7		B7		C7		D7		E7		F7	
A8		B8		C8		D8		E8		F8	
A9		B9		C9		D9		E9		F9	
A10		B10		C10		D10		E10		F10	

Patches Earned	
Patch	Date Earned
Fawn (Requires 2 deeds per category from categories B, C, and E)	
Bear Cub (Requires 2 deeds per category from categories D, E, and F)	
Wolf Cub (Requires 2 deeds per category from categories A, B, and D)	



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