

## November 2007 Theme -- “Indian Nations”

Do you know who lived where you live 500 years ago? Dens will learn about the American Indian tribe currently living in their part of the country or the tribes that previously lived in their area. You are encouraged to invite a local tribe to help learn how Native Americans show their respect for Mother Earth and how “we are all related.” The boys will learn about the harvesting and preparation of native foods and discover how good these foods taste. Develop an understanding of the importance of traditional oral history as a way of teaching lessons and recording history. Work on your Communicating belt loop and pin. Experience playing a Native game and learn the meaning and history behind the skills required to play the game. Share your new knowledge at a pack meeting or special event.



Webelos Activity Badges for November 2007: Craftsman and Scientist

Starting in October 2007 you will find the latest edition of Baloo's Bugle at <http://www.usscouts.org/bbugle/bb0710/index.html>. The following resources are supplements to your monthly Program Helps.

### **WHO WERE THE NATIVE PEOPLE IN NORTHERN CALIFORNIA?**

*The native American people who inhabited the Northern California coastal hills and the Sierra Nevada, are known to us today as the Miwok.*

#### **The Miwok People**

The people who settled in this area many centuries ago are now referred to as the Northern Sierra Miwok. They established their villages alongside the rivers and streams of the Sierra Nevada from the Cosumnes River on the north to the Calaveras River on the south. Other Miwok groups lived to the west and south in California's great central valley as far west as Mount Diablo and south as far as Yosemite National Park.

The Miwok of this immediate area gathered acorns and other kinds of seeds and ground them into meal in the mortar holes – or *chaw'se* – in the large flat limestone outcropping in the meadow. They also caught fish and hunted deer and other game throughout these hills. The climate was agreeable, the water supply was generally reliable, and many good village sites were available. Commodities that could not be found locally could often be obtained through trade with neighboring tribes.

The Miwok possessed an extraordinarily detailed understanding of the resources that were available to them and they passed this knowledge down from generation to generation. Plant foods were generally collected and processed by women while men trapped, fished and hunted. All resources were used with care and thanksgiving so they would continue to be available, and they were used fully. Little or nothing was wasted. For example, a plant called soap root was mashed and used not only as soap, but also to stupefy and catch fish. Its leaves were eaten fresh and the bulb could also be baked and eaten. The fibrous leaves could be dried and bundled so it could be used as a brush.

Deer were the most important animal resource and again, all parts were used. The meat was used for food. Clothing was made from the hide. Antlers, bones and hooves were used for tools and instruments. The brain was used to tan the hide.

Like most California Indian groups, the Miwok relied upon acorns as a mainstay of their diet. Acorns were harvested in autumn, dried and stored in large granaries called *cha'ka*. These could be eight or more feet high and were made of poles interwoven with slender brush stems. Resembling large baskets, they were lined with

pine needles and wormwood, the odor of which repelled insects and rodents. The cha'ka was thatched with short boughs of white fir or incense cedar to shed snow and rain.

Acorns are rich in nutrition, but they contain a great deal of tannin, which makes them bitter to taste. They had to be processed to make them edible. The Miwok cracked and shelled them and then placed the acorn meal in a mortar cup where it could be pounded with a stone pestle to the texture of a fine meal. Hot and cold water was poured through the meal to leach out the tannin. Chaw'se is the Miwok word for grinding rock – a slab of stone on which the Miwok people ground acorns and other seeds into meal, slowly forming the cup shaped depressions in the stone that can still be seen along the Tuolumne River today.

The prepared meal was mixed with water to the desired texture in a large watertight cooking basket. Hot rocks were then added to the acorn mush or soup and moved about with paddles until the acorn meal was cooked.

The village was the primary political unit in Miwok life, though alliances were likely to exist between villages and some basic understandings were widely held by the Miwok as a whole. Village size varied from two dozen to as many as several hundred individuals. Each village had a specific territory that belonged to the group. Because this territory encompassed several ecological life zones, the village could be reasonably sure that its need for food, clothing and shelter would be met. Diversity in the environment was important to survival.

In the old days, the roundhouse, or hun'ge, was the setting for a variety of social gatherings and ceremonial events. Ceremonies were held, for example, to pray, to mourn the dead or to observe special occasions through music and dance. In a typical village, this semi-subterranean community center was the largest building in the village and tended to be twenty to fifty feet in diameter. The Chaw'se hun'ge is sixty feet across and is one of the largest in California. Four large beams and center poles support the roof. A large hole in the center of the roof allows smoke from the fire pit to escape and also permits observation of the stars.

Miwok homes ranged from eight to fifteen feet in diameter and were built of cedar poles interwoven with grapevines or willow and covered with cedar bark. A hole was left at the top for smoke from cooking or heating fires.

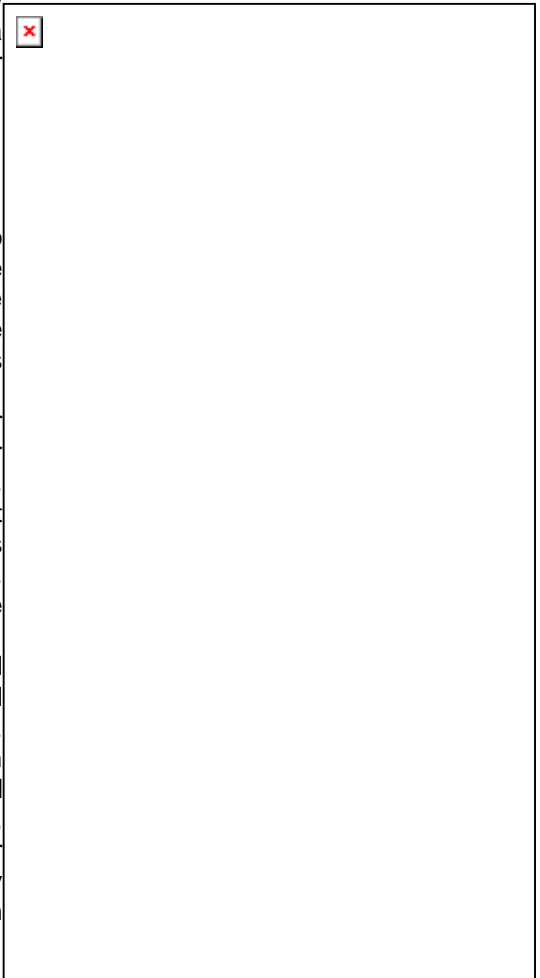
A game field, poscoi a we'a, was where a game was played by the Miwok very similar to soccer. On a field about 110 yards long, players tried to kick or carry a ball to the opposing team's goal. Both men and women played, though the rules were different for each. Men could only kick the ball, while women could handle the ball in any manner. If a woman held the ball however, a man could pick her up and run for the goal.

### ***How the Miwok People Lived***

The people who settled in this area many centuries ago established their villages alongside the rivers and streams of the Sierra Nevada from the Cosumnes River on the north to the Calaveras River on the south. Other Miwok groups lived to the west and south in California's great central valley as far west as Mount Diablo and south as far as Yosemite National Park.

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Chieftainship was a well-defined and hereditary affair, as is shown by the passage of the title to women, in the male line. In the central division there were head chiefs, toko hayapo, whose authority was recognized over considerable districts; echuto hayapo, chiefs of villages; and euchi or liwape (liwa, "speak"), who were either the heads of subsidiary villages or speakers and messengers for the more important chiefs. A born chieftainess, and the wife of a chief, were both called mayenu. The husband of a born chieftainess was usually her speaker; the latter had authority after her husband's death until the majority of her son.

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## **PRAYERS & POEMS FOR SCOUTERS**

### ***Invocation***

Our God and God of our fathers.

We gather as loyal members of our Cub Scout Pack and we pray for thy blessing

Give us the vision to see our duty and the courage to perform it.

Teach us to walk together in the spirit of brotherhood

so that we are true to thee who art the Father of all,

Guide us and guard us so that we shall be faithful sons of the righteous God who is from everlasting to everlasting. Amen.

## Quotes from Native Americans

"Treat the earth well: it was not given to you by your parents, it was loaned to you by your children. We do not inherit the Earth from our Ancestors, we borrow it from our Children."

### Ancient Indian Proverb

"What is life? It is the flash of a firefly in the night. It is the breath of a buffalo in the wintertime. It is the little shadow which runs across the grass and loses itself in the sunset."

The Great Spirit is in all things, he is in the air we breathe. The Great Spirit is our Father, but the Earth is our Mother. She nourishes us, that which we put into the ground she returns to us....

### Blessed Are the Cub Scouts

Blessed are the Cub Scouts who are taught to see beauty in all things around them.

For their world will be a place of grace and wonder.

Blessed are the Cub Scouts who are led with patience and understanding...

For they will learn the strength of endurance and gift of tolerance.

Blessed are the Cub Scouts who are provided a home where family members dwell in harmony and close communion. –

For they shall become the peacemakers of the world.

Blessed are the Cub Scouts who are taught the value and power of truth...

For they shall search for knowledge and use it with wisdom and discernment.

Blessed are the Cub Scouts who are guided by those with faith in a loving God...

For they will find Him early and will walk with Him through life.

Blessed are the Cub Scouts who are loved and know that they are loved...

For they shall sow seeds of love in the world and reap joy for themselves and others.

AMEN.

### 100th Psalm of Scouting

Make a joyful noise unto the world, all ye Scouters;

Serve Scouting with gladness, and join the circle of

Scouting with singing.

Know that Scouting is the way;

Its lessons have made us and we are grateful;

We are its leaders, guiding young Scouts.

Enter its programs with a cheerful spirit, and offer boys your praise.

For Scouting is good!

Its lessons endure forever, and its truths to all generations.

### Akela, Make Me An Eagle

by Harlan G. Metcalf, Adapted by Merl Whitebook

Give me the strength to stand for right

When other folks have left the fight,

Give me the courage of the eagle

Who knows that if he will, he can.

Teach me to see in every face

The good, the kind, and not the base.

Make me sincere in word and deed,

Blot out from me all shame and greed,

Help me to guard my troubled soul

By constant, active, self-control.

Clean up my thoughts, my speech, my play,

And keep me pure from day to day.

O, Akela, make of me an Eagle!

Trouble no one about their religion; respect others in their view and demand they respect yours.

--Chief Tecumsah

## The Native Way

Each morning upon arising and each evening before sleeping, give thanks for the life within you and for all life

Treat every person with respect.  
Special respect should be given to elders, parents, and teachers.  
Never speak unkindly to another person.  
Touch nothing that belongs to another.  
Respect the privacy of everyone.  
Never walk between people when they are conversing.  
Never interrupt people, who are conversing,  
Speak in a quiet voice.  
Never speak unless invited to do so.  
Do not speak of others in a negative way.  
Treat the Earth as your Mother.  
Respect the beliefs of others.  
Listen with courtesy when others speak.  
Respect the wisdom of people in council.

## The Cricket

A Native American and his friend were in downtown New York City, walking near Times Square in Manhattan. It was during the noon lunch hour and the streets were filled with people. Cars were honking their horns, taxicabs were squealing around corners, sirens were wailing, and the sounds of the city were almost deafening. Suddenly, the Native American said, "I hear a cricket."

His friend said, "What? You must be crazy. You couldn't possibly hear a cricket in all of this noise!"

"No, I'm sure of it," the Native American said, "I heard a cricket."

"That's crazy," said the friend.

The Native American listened carefully for a moment, and then walked across the street to a big cement planter where some shrubs were growing. He looked into the bushes, beneath the branches, and sure enough, he located a small cricket. His friend was utterly amazed.

"That's incredible," said his friend. "You must have super-human ears!"

"No," said the Native American. "My ears are no different from yours. It all depends on what you're listening for."

"But that can't be!" said the friend. "I could never hear a cricket in this noise."

"Yes, it's true," came the reply. "It depends on what is really important to you. Here, let me show you."

He reached into his pocket, pulled out a few coins, and discreetly dropped them on the sidewalk. And then, with the noise of the crowded street still blaring in their ears, they noticed every head within twenty feet turn and look to see if the money that tinkled on the pavement was theirs.

"See what I mean?" asked the Native American. "It all depends on what's important to you."

Author Unknown

## Native American Code of Ethics!

Rise with the sun to pray. Pray alone. Pray often. The Great Spirit will listen, if you only speak.

1. Be tolerant of those who are lost on their path. Ignorance, conceit, anger, jealousy and greed stem from a lost soul. Pray that they will find guidance.
2. Search for yourself, by yourself. Do not allow others to make your path for you. It is your road, and yours alone. Others may walk it with you, but no one can walk it for you.
3. Treat the guests in your home with much consideration. Serve them the best food, give them the best bed and treat them with respect and honor.
4. Do not take what is not yours whether from a person, a community, the wilderness or from a culture. It was not earned nor given. It is not yours.
5. Respect all things that are placed upon this earth - whether it be people or plant.
6. Honor other people's thoughts, wishes and words. Never interrupt another or mock or rudely mimic them. Allow each person the right to personal expression.
7. Never speak of others in a bad way. The negative energy that you put out into the universe will multiply when it returns to you.
8. All persons make mistakes. And all mistakes can be forgiven.

9. Bad thoughts cause illness of the mind, body and spirit. Practice optimism.
10. Nature is not FOR us, it is a PART of us. They are part of your worldly family.
11. Children are the seeds of our future. Plant love in their hearts and water them with wisdom and life's lessons. When they are grown, give them space to grow.
12. Avoid hurting the hearts of others. The poison of your pain will return to you.
13. Be truthful at all times. Honesty is the test of ones will within this universe.
14. Keep yourself balanced. Your Mental self, Spiritual self, Emotional self, and Physical self - all need to be strong, pure and healthy. Work out the body to strengthen the mind. Grow rich in spirit to cure emotional ails.
15. Make conscious decisions as to who you will be and how you will react. Be responsible for your own actions.
16. Respect the privacy and personal space of others. Do not touch the personal property of others - especially sacred and religious objects. This is forbidden.
17. Be true to yourself first. You cannot nurture and help others if you cannot nurture and help yourself first.
18. Respect others religious beliefs. Do not force your belief on others.
19. Share your good fortune with others. Participate in charity.

Author unknown

## **OPENING CEREMONIES**

### **Four Winds Opening**

**Cast:** Akela- Cubmaster, dressed as an Native American Indian Chief, rattle, 4 Cubs in Indian costumes, carrying artificial torches.

**Props:** Artificial torches and artificial campfire. A stagehand is needed to plug the artificial campfire in on cue.

**Akela** enters dresses as chief, approaches unplugged campfire. Standing behind it, facing the audience, he raises his arms and faces skyward, rattle in hand.)

**Cubmaster:** (dressed as an Indian Chief) let the North Wind enter. (one of the boys enters carrying a torch. He stands by the campfire and says his line. Others do likewise as they are called in.)

**"North"** Cub comes in and stands north (or in back of) the campfire and faces the audience -North wind: the North Wind that brings the cold, builds endurance.

**Cubmaster:** : South Wind enter. "South" Cub enters and stands directly across from the "North" –faces audience **South wind:** the South wind brings the warmth of friendship

**Cubmaster:** East Wind enter. "East" enters and stands to the left side of the fire-faces audience

**East wind:** the east wind brings the light of day.

**Cubmaster:** West Wind enter.

**"West"** enters and stands directly across from "East"-faces audience West wind: the West wind from the direction where the sun sinks, brings night and stars.

**Cubmaster:** the Four Winds will light our council fire. All cubs turn towards the artificial campfire, and touches the artificial torch to the fire at the same time. At this moment, the stagehand connects the electrical wire offstage, lighting the bulb in the **"Fire"**.

### **An Opening Ceremony**

*Narrator* -- Many, many moons ago, the Great Sprit told the young warrior chief that if he was to follow the trail of the Arrow of Light, then he must lean to live by the Seven Virtues of Life.

The Great Sprit also told the young warrior that if he wished to become a truly great leader, which, in Scouting, we call an AKELA, he must not only live his own life by these virtues, but he must teach them to the young boys of the tribe as well.

If a boy is successful in learning these values, he may attain the Arrow of Light award, which has seven rays of light on it, emanating from a blazing arrow streaking across the sun.

As our Webelos II Den Leaders light the ceremonial candles before us, please listen and learn about the Seven Great Virtues of Life.

*WISDOM* -- Having wisdom doesn't mean that a person is smarter than others. It means that he uses what he knows to make a better life for others.

*COURAGE* -- *Courage does not mean you have no fear of danger. It means that you can face danger despite your fear.*

*SELF-CONTROL -- This means being able to recognize when you have had enough of something, and to be a master of yourself.*

*JUSTICE -- Justice means being fair with others we play and work with, regardless of who they are.*

*FAITH -- Faith is the belief in a Great Spirit who guides us on life's path and in things that we cannot see but feel are true.*

*HOPE -- Hope means to look forward to good things you believe will happen. You hope for better things tomorrow, but at the same time you work hard, today, to make them happen.*

*LOVE -- There are many kinds of love. Love of family, home, your fellow man, God and country. Every kind of love is important for a full and happy life. One should face each day with an open heart.*

## **AUDIENCE PARTICIPATION**

### **How the Sun, Moon, Stars, Got into the Sky**

**Characters:** Chief -- Stand with arms folded across chest and say "Ugh"

**Sun** -- Cover eyes with hands and say "So Bright"

**Moon** -- Frame face with hands and say "Good Night"

**Stars** -- Blink Rapidly and say "Twinkle Twinkle"

**Narrator:** Long, long ago the Native Americans had no fire and no light. They suffered much during the cold winter and they had to eat food uncooked. They also had to live in darkness because there was no light.

There was no **Sun**, **Moon**, nor **Stars** in the sky. A great **Chief** kept them locked up in a box. He took great pride in the thought that he alone had light. This great **Chief** had a beautiful daughter of whom he was also proud. She was much beloved by all the Native Americans in the tribe.

In those days, the raven had powers of magic. He was a great friend of the Native Americans and the **Chief**. He wondered how he might make life more comfortable for them.

One day he saw the daughter of the **Chief** come down to the brook for a drink. He had an idea. He would put a magic spell on her. In time, a son was born to the daughter of the **Chief**. The old **Chief** was delighted and as the boy grew, his grandfather became devoted to him. Any thing he wanted he could have.

One day he asked the old **Chief** for the box containing the **Stars**. Reluctantly, the old **Chief** gave it to him. The child played for a while by rolling the box around. Then he released the **Stars** and flung them into the sky. The Native Americans were delighted. This was some light, though not quite enough.

After a few days, the child asked for the box containing the **Moon**. Again the old **Chief** hesitated but finally the boy got what he wanted. Again, after playing awhile with the box, the boy released the **Moon** and flung it into the sky. The tribe members were overjoyed. But still there was not enough light, and the **Moon** disappeared for long periods.

Finally, the child asked for the box with the **Sun**. "NO," said the old **Chief**. "I cannot give you that." But the boy wept and pleaded. The old **Chief** could not stand the tears, so he gave the box to him. As soon as he had the chance, the child released the **Sun** and cast it into the sky.

The joy of the tribe knew no bounds. Here was light enough and heat as well. They ordered a feast of the **Sun** and all the Native American celebrated it with great jubilation. And the old **Chief** was happy. He had not know the **Sun**, the **Moon** and the **Stars** could means so much for the comfort and happiness of his people. And for the first time, he too enjoyed himself.

## **ADVANCEMENT CEREMONIES**

### **Spirit Of Akela**

**Props:** Ceremony board or log with three small candles or light sticks, an one large candle, tom-tom, artificial council fire

**Setting:** Tom-tom beats, Akela enters and walks behind the fire, Akela gives Cub Scout sign and tom-tom beating stops.

**Narrator:** “Akela was the big chief of the Webelos tribe; tall, stalwart, straight as an arrow, swift as an antelope, brave as a lion, he was fierce to an enemy but kind to a brother. Many trophies hang in his teepee. His father was a son of a great yellow sun in the sky. He was called the “Arrow of Light”. His mother, from whom he learned those wondrous things that mothers know, was called “Kind Eyes”. He began to understand the signs and calls of the Webelos tribe. Then he was taken on little trips into the forest among the great trees and streams. Here, from the wolf, he learned the language of the ground; the tracks and the ways to food” (At this point, Akela lights the large candle representing the “Spirit of Akela” and using that, lights the small Wolf candle.)

**Akela:** With this candle, representing the Spirit of Akela we light the trail of the Wolf. From the signs along the Wolf trail, I see that the following braves are ready for advancement to the Wolf clan of Akela’s tribe” (Akela calls names of boys receiving Wolf badge and arrow points. They come forward and stand before the council fire. Akela presents their awards)

**Narrator:** “Then from the big, kindly bears, he learned the secret names of the trees, the calls of the birds, the language of the air.

**Akela:** (Lighting Bear candle) “ With the Spirit of Akela we light the Bear trail. From the signs along the Bear trail, I see that the following braves are ready for advancement in the Bear clan of Akela’s tribe.” (He calls forward the boys who are receiving Bear badges and arrow points.)

**Narrator:** “But before he could become a Scouting Brave on his own, he had to prove himself by trying out new skills, performing certain tasks and passing tests of accomplishments.”

**Akela:** (Lighting Webelos candle) With the spirit of Akela we light the trail of the Webelos. From the signs along the Webelos trail, I see that the following braves have shown their skills in \_\_\_\_\_ (He calls names of boys receiving activity badges, and indicates which badges they earned)

**Akela:** “From the signs further on down the Webelos trail, I see that the following braves have proven themselves worthy to wear the Arrow of Light, the highest award in Akela’s tribe. (He calls forward boys who have earned the Arrow of Light award. Upon presenting these awards the tom- tom begins to beat again at a rapid place. Drum stops)

**Akela:** “From the four winds, Akela hears that your braves are doing well along the trails that will lead you into Boy Scouting. Now will all Cub Scouts stand and repeat with me the Cub Scout Promise?”

## **Arrow Presentation**

### **An Arrow of Light Incentive Ceremony**

Sometimes it is appropriate to provide incentives to Webelos to get the Arrow of light. This ceremony at the Blue and Gold may be appropriate for your unit.

**Staging:** Lights dimmed, ceremonial fire (not lighted). Cubmaster dressed as a Chief, one scouter as Indian drummer, one Scouter as Indian bowman, arrows for each Webelos Scout. Chief and two Indians enter, tom-tom beating softly, slowly.

**Indian Bowman:** (lights candle) This light is the light of Cub Scouting. (Pretends to light campfire as it is turned on.) May the Spirit of Scouting Light our ceremonial fire tonight. Webleos, Leaders, come take your place at the ceremonial fire.

**Chief:** (Takes a hunting arrow from Bowman, raises arrow in both hands over fire.) Oh Great Spirit, this is Akela, the Chief of Pack \_\_\_\_\_ and the council of Webelos Leaders. We present to you an arrow as a symbol of the Arrow of Light, a badge of honor, the highest Cub Scout award. (Drives arrow point into the fire log.)

**Indian Bowman:** Tonight we have several young braves that are well on the trail of adventure towards the Arrow of Light award. All Webelos and their dads/parent come take your place beside your den leaders.

**Chief:** Webelos, tonight we are presenting to you and your dad a symbolic arrow. This arrow represents a goal, the Arrow of Light award. This joint presentation means it requires effort for both of you. As the challenges of Webelos becomes harder to overcome, let this Arrow and what it represent give you the strength and knowledge to overcome them and reach the goal of the Arrow of Light. Dads into your custody we present your son’s arrow to be brought back as a symbol of accomplishment and part of our Arrow of Light ceremony in May. (Bowman gives arrow to Webelos leaders and he in turn presents them to Dads.) Now go back to your den and prepare for the challenges of tomorrow.

## **ADVANCEMENT CEREMONY**

**(Adapted from The Story of Akela, Chief of the Webelos G.S.L. Council CS Leader Training Committee)**

Props: Cubmaster dressed as Akela wearing an Indian headdress. A ceremonial campfire is set up with the Cub Scouts sitting on the floor around the campfire. Lights in the room are dim.

Cubmaster: Tonight, I want to tell you about Akela, the Chief of the Webelos Indian tribe. Akela was tall and stood straight as an arrow. He was able to run as swift as an antelope and was as strong as a lion. He was a



fierce warrior and fought his enemies bravely, yet, was kind to his brothers. He looked for ways that he could help others. His tepee was filled with many trophies of his adventures.

One night, the tribe was gathered around the council fire, just as we are tonight. Chief Akela stood and told the braves about the strength and wisdom he had learned from his father. Arrow of Light. His father had helped him make his first bow and arrow. It was with this bow and arrow he had helped defend the tribe from their enemies. He had learned about nature and the earth by taking trips into the forest and mountains. He had learned to help his brothers by following the example of his Mother and Father.

Tonight, we honor boys who have learned to help others through the example of their parents. They have learned about nature, earth, God and country as they have earned activity badges. They will become great men like Chief Akela as they strive to earn their Arrow of Light. But, tonight, we honor them with the Webelos badge. Will \_\_\_\_\_ and his parents please come forward and receive this award.

## **RECOGNITION CEREMONY**

Continuing around the council fire, Akela says:

My Father taught me that; "The future \_\_\_\_\_ is hidden, but, if we are strong, brave and help our boys to be the same, our tribe will be strong." I would like to recognize a \_\_\_\_\_ leader of our Pack that is building the future by helping boys become strong and brave.

Would \_\_\_\_\_ please come forward and be recognized as Akela, a great leader of our Pack. Please accept this Certificate of Appreciation of your time and efforts spent with these boys.

## **GAMES**

Several games have been played over the centuries, to teach the young braves hunting and tracking skills.

### **Chasing The Antelope**

Choose one scout to be the antelope. His mission is to run away from the hunters.

The hunters run after the antelope until he can be tagged. When this happens a new antelope is chosen and the game starts again.

### **Track The Animal**

This is a very good thinking game. It can also be used to show the scouts how to identify the difference between the tracks each animal leaves.

You have the scouts either draw the tracks they find, or if time allows have them make a plaster cast of them. Then identify the tracks.

This can be done in the leaders back yard with just a little preparation. You could use the household pets as the track makers or a trip to your local Fish and Game Department. There is also always the sand at a park or a trip to the Zoo.

### **Indian Bones**

Equipment: Popsicle sticks or tongue depressors, permanent markers

Each cub and sibling will be given six sticks. They are to decorate one side of their sticks with various Indian designs. (You will be able to find these designs in books and magazines.)

The Indians played the bones by rolling or tossing them to see who could get the most sticks (bones) to land decorated side up. The winner would then receive a prize from those who lost.

### **American Indian Stone Toss**

**Materials:** Six flat rocks about as big as your hand. Eighteen stones about the size of walnuts

**Only play this game outdoors.**

Arrange six flat rocks, roughly one foot apart in a row on the ground. Put a smaller stone on top of each flat stone. Give each player six small stones. Each player, in turn, should stand behind a throwing line twelve feet away and toss his six stones. Observer must stand out of the line of fire. Score five points for each stone knocked off. Highest score wins the game.

## Indian Hide Out

One Indian hides while the rest count to 100. When the group finishes counting, they set out to hunt. Whenever anyone finds the hider, he watches for a chance to join him, while still hiding from the rest. As each new hunter finds the group, he also crowds into the hiding place. When the last hunter discovers the hiding spot, the game starts over. The first hunter becomes the hider.

## Commanche Give Away

This Commanche games starts with the leaders, or chief drawing a circle on the ground. The players stand inside the circle, the leader outside. He throws small sticks (craft sticks are the right size) one at a time into the ring in rapid succession. The players try to grab as many as they can. This game taught warriors to be alert and quick.

## Beat The Rap

**Items needed:** A leader, a timer, a scorekeeper, a gavel, and 12 thumbnail sized rocks.

The contestants, one at a time, pick up as many of the dozen rocks that have been placed on the floor as he can in 10 seconds. He may use only one hand, and the rocks must stay in that hand. The timer calls "go" to start and "stop" at the end of 10 seconds. The scorekeeper keeps a record of the rocks picked up and held at the end of that time. Winner is the one that held the most rocks.

## Turkey Feather Relay

Divide the group into relay teams. First player on each team holds a long turkey feather. At the signal, each throws his feather, javelin style, toward the finish line. As soon as it comes to earth, he picks it up and throws it again from that spot. When it finally crosses the finish line, he picks it up, runs back to, and hands the feather to the next teammate. Each team should use different colored feathers. The first team to all cross the finish line and to return to the starting position flaps their arms and gobbles like triumphant turkeys.

## SONGS

### FIRST AMERICANS

(tune: My Bonnie)

By Joalene Whitmer

When Columbus first came to this country  
He was met on the beach by some men  
He thought he had sailed clear to India  
So Indians is what he called them.

#### CHORUS

Indians, Indians  
They were here before us, by far.  
Indians, Indians  
First Americans, that's what they are.

When the Pilgrims came, they were it trouble  
That first winter they all nearly froze.  
But the Indians helped them survive it  
Giving food and shelter and clothes.

#### CHORUS

There were years when the red men were driven  
From their lands by the greedy white Men  
We can learn all the lessons from history  
So mistakes will not happen again

#### CHORUS

We really should learn to respect them  
Their heritage to them. is quite dear  
If we learn of their customs. and life-styles  
We can all live together - no fear.

### AKELA'S COUNCIL

Tune: Clementine

When Akela holds hi council,  
And the campfire's all a-glow  
We'll form a friendship circle,  
As we sing so sweet and low.

O Akela, brave Akela,  
True and fair Cub Scouts we'll be  
To our Promise and the Pack Law  
We will pledge our loyalty.

### TAPS (variation)

Great Spirit come;  
Beat the drum.  
Journey now  
With each one.  
Through the night  
Take our hands;  
Lead us all  
Safely home.

## Weave, Weave, Weave New Cloth

(Tune: Row, Row, Row, Your Boat)

Weave, weave, weave, new cloth.  
In and out thread flies.

A blanket, a blanket, a blanket, a blanket,  
To keep us warm at night.

Throw, throw, throw a pot  
Squish the clay to knead.  
Twirl around, twirl around, twirl around, twirl around,  
Smooth as it can be.

Build, Build, Build a house  
A-do-be stands the best,  
Make a brick, make a brick, make a brick, make a  
brick.  
On the cliffs it stands the test.

## We're The Cubs

(tune: Clementine)

We're the Cub Scouts (boys)  
We're the Scouters (adults)  
Here we are both young and old (all)  
Altogether we're a Cub Pack  
Having fun at Blue and Gold.

Tigers and Bobcats (Tigers and Bobcats)  
Wolf and Bear Cubs (Wolves and Bears)  
And the WEBELOS are we. (WEBELOS)  
Altogether we're a Cub Pack  
Having fun in harmony.

We're the mothers (moms)  
We're the fathers (dads)  
Helping Cub Scouts as they go. (adults)  
Up the ladder of achievement,  
Climbing higher as they grow.

Let's give thanks (everyone)  
On this occasion  
To the mighty Gold and Blue;  
Pack \_\_\_\_\_ is the number  
Representing me and you.

## SKITS

### The Cub Scout Trail-Skit

**Props needed:** \_\_\_ Teepee or tent, Tiger Cap, Large boxes to make store and mountain Cardboard signs that read: Tiger Treat Center, Bobcat Store, Bear Mountain, Webelos Bridge, **Rugged Road**

**Setting:** A simulated trail, with the teepee standing at the beginning, four signs held along the way by Cub Scouts, and the Den Chief and the end with the fifth sign. Blue and gold crepe paper streamers are wound around the signs marking the trail. Akela, attired in an "Indian" blanket and headband, is at the teepee. The prospective Cub Scout wears an old baggy shirt over his uniform as he steps up to meet Akela.

**Akela:** Can I help you?

**Boy:** I'm on my way to manhood.

**Akela:** Come; let's follow the blue and gold trail. It's the best way. First, we'll stop at the Tiger Treat Center. (Boy goes in...puts Tiger cap on-comes back out)

**Boy:** Boy that was a treat! I searched interesting place, discovered new things and shared with my new friends! What is next?

**Akela:** Yes. But Tigers just give you a little taste of what is to come. Now we need to stop at the Bobcat Store, to prepare you for a longer more challenging journey. (Boy ducks down and removes old shirt, and removes Tiger cap. Returns)

**Boy:** OK, I'm ready for the next step.

**Akela:** Follow the blue and gold trail. I will walk with you as your guide.

**Cub Scout:** (at Wolf Tunnel) I hope there aren't real wolves here! (Ducks in and puts on the Cub Scout cap.)

**Cub Scout:** (comes to Bear Mountain) A mountain – WOW! Are you SURE this is the best way?

**Akela:** You're doing fine (Comes to Webelos Bridge). I must go to help others now. You did very well! Good luck!

**Cub Scout:** (Salutes) Thanks for your help. (Crosses Bridge.) This is the end of the trail. Is this manhood?

**Den Chief:** No, but you're getting there. Just follow the rugged road, to Boy Scouting.

## **CUB GRUB - Fun Food**

### **Sweet Corn**

Season, Add Plenty of Butter, Sprinkle with Water, Wrap & Roast. Or Pull Back Husks, Remove Silk, Season, Cover with Husk, Soak in Water 5 Minutes, Drain and Wrap in Foil. Water Forms Steam in Both Methods and Makes Corn Juicy and Tender. Turn Often. Bake 10-15 Minutes.

### **Pocket Stew**

Use 1/4 to 1/2 pounds meat (hamburger or steak) on foil. Season. Add vegetables (potatoes, celery, carrots, turnips, onion, or green pepper, according to personal likes) in bite-sized pieces. Potatoes cook faster, so cut in larger pieces. Sprinkle with salt and pepper and butter (if desired) and 1/4 to 1/2 cup water or use canned tomatoes. Fresh tomatoes are excellent. This may be frozen at home and will be ready to cook at arrival. Bake 15-20 minutes.

### **Potatoes [3 Different Ways]**

Can be prepared many ways. Wrapped in mud; wet newspapers; or foil before peeling. Don't be afraid to try each way. 45 minutes.

Cut in slices and alternate with onion slices, put butter on top, wrap in foil. 45 minutes.

Cut in slices, add pat of butter and package of onion soup mix plus a little water. To hurry cooking time of whole potatoes, they may be cut part way through in quarters. 45 minutes.

### **Roast over Campfire**

Skewer tied pot roast with peeled. Green, one inch stick that is long enough to rest on rocks over fire. Roll in foil, twisting ends securely to the stick. Cooks in own juices. Season ahead of cooking and add slices of onion if desired. Cook over coals, staying about six (6) inches above the coals ....turn often. 20-25 min per pound.

### **Big Chief Applesauce**

(apple head puppet)

Choose an apple with dry, dense meat. Break the skin in carving, but remove as little as possible.

For the eyes, cut slits and press edges of the skin inward, instead of carving out the depression. Dry in good strong sunlight. A cardboard neck tube can be inserted either before or after carving. Decorate with hair and feathers.

Make a simple costume using a hand puppet pattern.

## **PACK & DEN ACTIVITIES**

### **Indian Headdress**

An American Indian's Headdress **is easy to make** if you can find some feathers. Cut two thin strips of paper and glue the feathers in between them.

Measure the paper strip around the head and glue the ends together so that it fits. Below is an illustration of a headdress using a paper plate.

### **Turtle's Race With Bear**

It was an early winter, cold enough so that the ice had frozen on all the ponds and Bear, who had not yet learned in those days that it was wiser to sleep through the White Season, grumbled as he walked through the woods. Perhaps he was remembering a trick another animal had played on him, perhaps he was just not in a good mood. It happened that he came to the edge of a great pond and saw Turtle there with his head sticking out of the ice.

"Hah," shouted Bear, not even giving his old friend a greeting. "What are you looking at, Slow One?"

Turtle looked at Bear. "Why do you call me slow?"

Bear snorted. "You are the slowest of the animals. If I were to race you, I would leave you far behind." Perhaps Bear never heard of Turtle's big race with Beaver and perhaps Bear did not remember that Turtle, like Coyote, is an animal whose greatest speed is in his wits.

"My friend," Turtle said, "let us have a race to see who is the swiftest."

"All right," said Bear. "Where will we race?"

"We will race here at this pond and the race will be tomorrow morning when the sun is the width of one hand above the horizon. You will run along the banks of the pond and I will swim in the water."

"How can that be?" Bear said. "There is ice all over the pond."

"We will do it this way," said Turtle. "I will make holes in the ice along the side of the pond and swim under the water to each hole and stick my head out when I reach it."

"I agree," said Bear. "Tomorrow we will race."

When the next day came, many of the other animals had gathered to watch. They lined the banks of the great pond and watched Bear as he rolled in the snow and jumped up and down making himself ready.

Finally, just as the sun was a hand's width in the sky, Turtle's head popped out of the hole in the ice at the starting line. "Bear," he called, "I am ready."

Bear walked quickly to the starting place and as soon as the signal was given, he rushed forward, snow flying from his feet and his breath making great white clouds above his head. Turtle's head disappeared in the first hole and then in almost no time at all reappeared from the next hole, far ahead of Bear.

"Here I am Bear," Turtle called. "Catch up to me!" And then he was gone again. Bear was astonished and ran even faster. But before he could reach the next hole, he saw Turtle's green head pop out of it.

"Here I am, Bear," Turtle called again. "Catch up to me!" Now bear began to run in earnest. His sides were puffing in and out as he ran and his eyes were becoming bloodshot, but it was no use. Each time, long before he would reach each of the holes, the ugly green head of Turtle would be there ahead of him calling out to him to catch up!

When Bear finally reached the finish line, he was barely able to crawl. Turtle was waiting there for him, surrounded by all the other animals. Bear had lost the race. He dragged himself home in disgrace, so tired that he fell asleep as soon as he reached his home. He was so tired that he slept until the warm breath of the Spring came to the woods again.

It was not long after Bear and all the other animals had left the pond that Turtle tapped on the ice with one long claw. At his sign a dozen ugly heads like his popped up from the holes all along the edge of the pond. It was Turtle's cousins and brothers, all of whom looked just like him!

"My relatives," Turtle said, "I wish to thank you. Today we have shown Bear that it does not pay to call other people names. We have taught him a good lesson."

Turtle smiled and a dozen other turtles, all just like him, smiled back. "And we have shown the other animals," Turtle said, "that Turtles are not the slowest of the animals."

## High-Low Braves

(Assign a few lines of this story to each den. They can memorize them or read from a card. Let all join in the verse at the end. The group can wear costumes if desired.)

Chief High and his braves lived down in the valley and Chief Low and his braves lived up on the mountain.

Every morning Chief High would go out and look up at Chief Low's camp and call out, "Lo, Low." Then Chief Low would look down at Chief High's camp and answer, "Hi, High."

This went on for many moons and everyone was happy. Then one day Chief High's braves began to wonder how come High was low and Low was high and they became confused and unhappy.

Soon Chief Low's braves heard about what Chief High's braves were saying and they became confused and unhappy, too.

When Chief High and Chief Low heard about their braves, they laughed at them and said, "We can soon fix that!"

The next morning Chief High called up the mountain, "Hi, Low," and Chief Low called down, "Lo, High!"

But the braves were still unhappy and more confused than ever. So the chiefs talked it over and decided to exchange camps.

Chief High and his braves moved up on the mountain while Chief Low and his braves moved down in the valley.

Now every morning Chief High calls down "Hi, Low," and Chief Low calls up, "Lo, High." And the braves are beginning to wonder why they were ever unhappy in the first place.

So whether you're high or whether you're low,  
You can be happy wherever you go.  
Whether you're up or whether you're down,  
It's as easy to smile as it is to frown.



## Indian Talking Stick

### You need:

Stick (measuring 1/2" x 24")	4 Pony Beads
Yarn	2 Feathers
Fur Scrap	Tacky Glue
2 Jingle Bells	Scissors
12" Suede Cord	

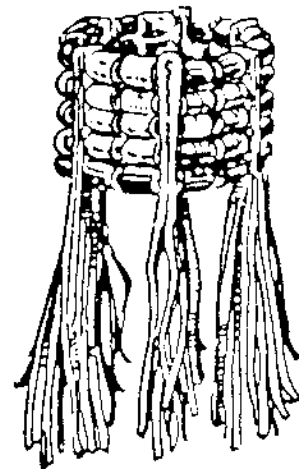
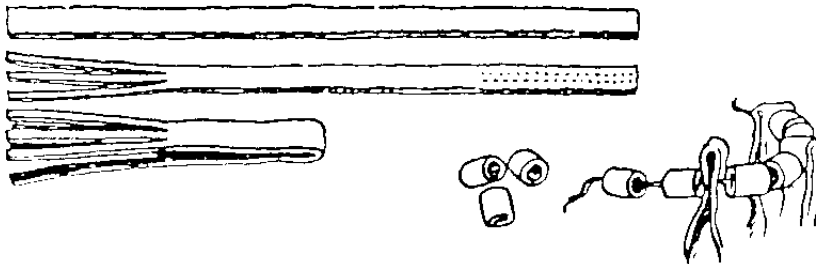
### Instructions:

Cut a piece of fur 1" x 2". Wrap it around the end of the stick. Use tacky glue to secure it. Spread a little glue at the end near fur. Wrap yarn tightly around stick adding more glue as needed. Cover about 5" of the stick changing the color if desired.

Tie suede lace near the bottom of the yarn wrap. Thread the lace through the bells and knot again. String 2 pony beads onto each end. Tie off and trim. Slip feather ends up through beads with a little glue to secure.

## DANGLE NECKERCHIEF SLIDE

- 5 strips of leather 6" long
  - The ends of the leather pieces are slit 1 1/2 "
  - Beads
  - String
  - Needle strong enough to go thru leather
- Fold in half. Punch holes or use needle to string.  
Sew 2 beads, strip of leather, repeat until a circle of 12 beads and 6 pieces of leather are used. Continue circle until it is the length desired.



## INDIAN POTTERY

This pottery is made on plastic bottles. They are covered with paper mache. Cut a quart size bottle on dotted lines, and discard the center section. Fit the top and bottom sections together and glue to hold.

For the paper mache, apply 1" wide strips of newspaper dipped in starch (or a flour/water combination of paste), adding several layers to achieve the shape and appearance desired.

Allow to dry completely and then paint in desired colors. When the paint is dry, add painted Indian designs in bright colors.



## INDIAN CEREMONIAL MASKS

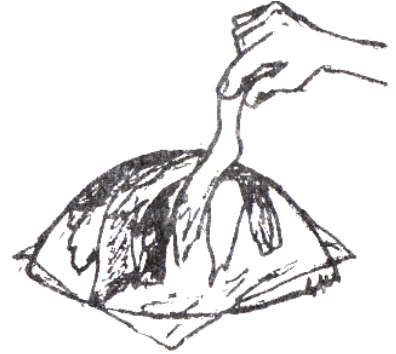
The Indians in Western Canada made elaborate masks to use in ceremonies and to show various deeds and rights they had earned.

Materials needed: Paper strips, paper mache paste (can be liquid starch, wall paper paste, flour and water mixture, etc.) bowl about the size of the boy's face, plastic wrap, paints, yarn or fake fur for hair.

Procedure: Place plastic wrap over bottom of inverted bowl. Place pasted paper strips across bottom of bowl until entire bottom is well covered. Final layer could be made with strips of paper towels instead of newspaper to make a smoother finish.

After allowing mask to partially dry, remove from bowl and place on boy's face. Gently make indentations for the eyes, around the nose, and for the mouth. The mask can also be more contoured to the face. Holes for the eyes and mouth can be cut now. Also cut holes just above the ears. These will be used to attach the mask to the head. This area should be extra thick for strength.

Allow mask to dry completely. Then paint as desired. Hair can also be added. Narrow elastic can now be tied into the holes above the ears and tightened to keep mask securely on during skits and dancing.



## Talking Stick Legend

Whoever holds the talking stick, has within his hands the sacred power of words. Only he can speak while he holds the stick; the others must remain silent. The feather tied to the talking stick gives him the courage and wisdom to speak truthfully and wisely. The rabbit fur on the end of the stick reminds him that his words must come from his heart and that they must be soft and warm. The speaker should not forget that he carries within himself a sacred spark of the Great Spirit, and therefore he is also sacred. If he feels he cannot honor the talking stick with his words, he should refrain from speaking so he will not dishonor himself. When he is again in control of his words, the stick will be returned to him.

## STUNTS & APPLAUSES

### CHEERS

**Bow & Arrow Cheer:** Make motion as if shooting an arrow, and say fire and release the arrow!

**War Drum Cheer:** Beat on your chest saying, Boom, Boom, Boom!!!

**Pow Wow Cheer:** Explain to the audience that when you call out, "Pow", they are to respond "Wow", and vice versa.

**War Hoop Cheer:** Pound on your chest a few times and then Yell "YIIIIIIIIII!"

**Tonto Cheer:** Leader says, "Where does Tonto take his garbage?"

**Audience yells,** "To de dump, to de dump, to de dump, dump, dump." in rhythm while slapping hands on thighs like running horse.

## **CLOSING CEREMONIES**

Ask everyone to stand. The Cubmaster gives the words and demonstrates the signs used in the ceremony. Then everyone joins in.

May the Spirit of Scouting (Boy Scout Sign)  
And the Light of Akela (Cub Scout Sign)  
Be with you and me (point index finger)  
Until our paths (Both arms out to sides)  
Cross (Arms crossed)  
Again (Cub sign on wrist, then on elbow, then shoulder)

### **Great Spirit Closing Ceremony**

**Cubmaster:** To the Great Spirit who has given us so many blessings.

**Leader 2:** To our Mother, the Earth, who has given us rich harvests.

**Leader 3:** To the North Wind, with its cold breath of winter that gives us endurance.

**Leader 4:** To the East Wind, from the land where the sun rises, sending us the morning light across the earth.

**Leader 5:** To the South Wind, and the warm sunshine that helps our crops grow.

**Leader 6:** To the West Wind, from the land of the tall mountains and the setting sun.

**Cubmaster:** I now declare this gathering of the tribe of Akela's people closed. We will meet again, one moon from now. May the Great Spirit watch over you until then.