

Ganni Beaver meets the...



Native American Indians



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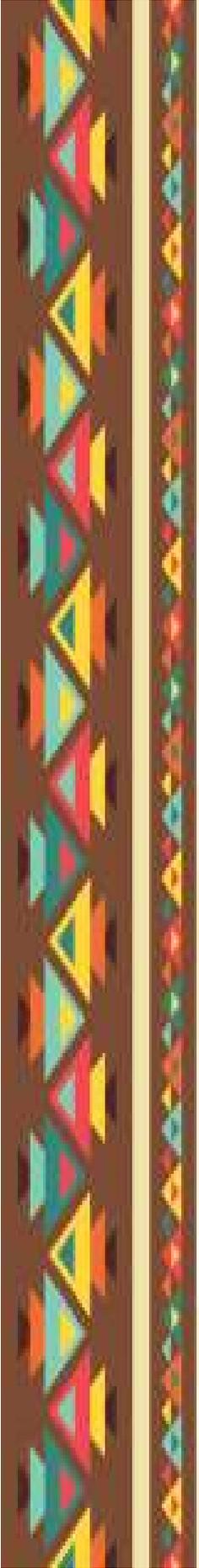
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Native American Indians

The American Native Indians have been renowned for their love for nature and respect for the environment surrounding them. This comes mainly from their legends as say that they were created from earth, water and stars.

American Indians have been living in and around the Grand Canyon for thousands of years.

There are more than 4.5 million Native Americans living in Canada and the United States. Twenty six states in the United States have names which originate from Native American languages.

A **Reservation** is land a tribe reserved for itself. There are 302 Forested Native American Indian Reservations which encompass 17.9 million acres of Native American forest lands—7.7 million acres of timberlands and 10.2 million acres of woodlands.

Indians do not speak one language; English is the primary language of Native Americans. However, nearly 250 tribal languages are still spoken as a second language.

The Indian man was a hunter and warrior, while woman took care of the children, cultivated and harvested crops, grounded grains for making flour and maintained the tents. The main crops of the American Indians were corn, squash and bean, but all the tribes collected forest products.



Famous Indian tribes:

Apaches:

The Apache Indians are best-known for their fierce military resistance against the Mexicans and Americans, under the leadership of warriors like Geronimo and Cochise.

Cherokees:

The original people of the American Southeast.

Cheyennes:

Indians who depended on the buffalo for survival.

Famous Indians:

Red Cloud



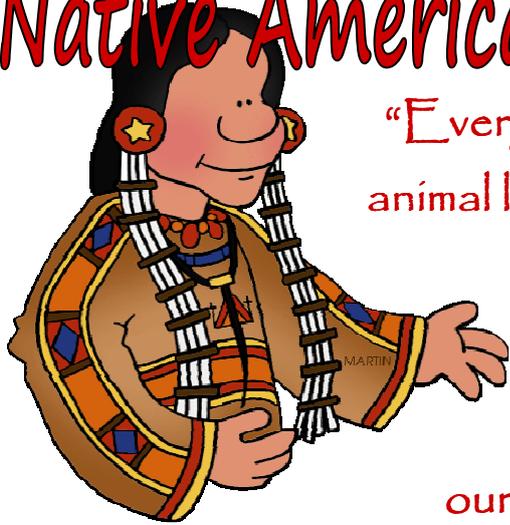
Sitting Bull



Spotted Tail



Native Americans and Nature...



“Every seed is awakened and so is all animal life. It is through this mysterious power that we too have our being and we therefore yield to our animal neighbours the same right as ourselves, to inhabit this land.”

- Sitting Bull, Indian Chief



Native American Indians thrived on the environment they lived in. Wherever they dwelt they made sure to enhance the land. They treated animals with respect and harvested them only when strictly necessary.

The kinds of food the Native Americans ate, the clothing they wore, and the shelters they had depended upon the seasons. Their foods changed with the seasons. In Winter, they hunted birds and animals and lived on stored foods from the previous Autumn. In Spring, they hunted, fished and picked berries. In Summer, they grew crops (beans, corn, and squash). In Autumn, they harvested crops and hunted for foods to preserve and keep for the Winter.



The Native Americans used natural resources in every aspect of their lives. They used animal skins (deerskin) as clothing. Shelter was made from the material around them (saplings, leaves, small branches, animal fur). They farmed, hunted, and fished. They used natural resources such as rock, twine, bark, and oyster shell to farm, hunt, and fish.

Why feathers?

Meaning of Feathers

Feathers play an important role in the belief system of Native American Indians. Their beliefs are based on Animism which embodies the spiritual idea that all natural things within the universe, including birds, have souls or spirits.

Feathers meant 'Honour' and connected the owner with the Creator and the bird the feathers came from. Native Indian warriors were awarded a feather when they were particularly brave in battle. When a feather falls to earth, the Native Americans believe it carries all of the energy of its former attachment on a bird to a living being. Feathers are perceived as gifts from the sky, the sea and the trees. Feathers arrive unexpectedly, but not without purpose.



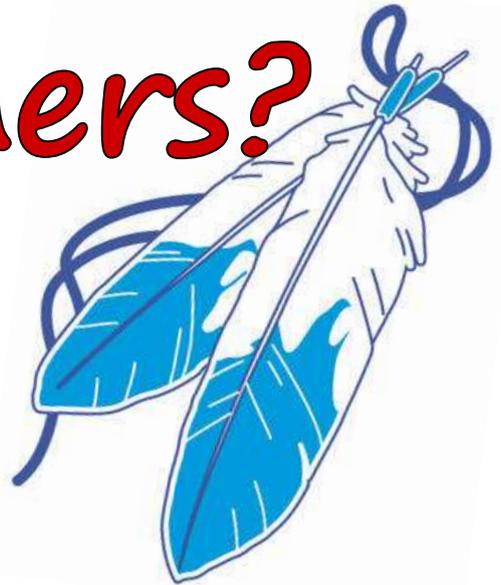
Birds in the Native American Culture

Birds were revered as bringers of messages and symbols of change and freedom.

Feathers have many spiritual, ceremonial and ritual uses.

Decorated feathers were sometimes attached to sacred pipes or prayer sticks.

In the ancient culture and traditions of Native Americans the meaning of feathers are tied to the belief that birds, as spirit guides, walk through different stages of life with a person, teaching and guiding them, and in some instances protecting them.



The Indian Head Dress



When we picture Native American Indians in our minds, we see a proud chief, standing tall wearing a large feathered headdress.

The headdress is a very important part of Native American culture. It is typically made of beautiful bird feathers, it is more symbolic than anything else. The Sioux Tribe were thought to be one of the first Native American tribes to use these headdresses. Not everyone among the tribe could wear one, however.

The Native American headdress was reserved for the most powerful and influential among the Tribe. It is a little known fact that Native American headdresses were not made completely in one sitting. In fact, each time the tribe chief, warrior, or other important tribe member committed a brave act, a feather was added. Therefore, the more feathers in the headdress, the braver and sometimes much more

ominous the bearer was.

In certain tribes, the brave act itself was not enough. The warrior would have to prove himself in personal feats such as fasting for several days and meditating during fasting to show his steadfastness. This fact alone makes the significance of the Native American headdress very important.

Headdresses were woven by the men in the tribe. The most prized feather of them all was the one of the Golden Eagle.



Making an Indian Head Dress

What you will need:

- Cardboard paper
- Colours
- Glue
- Round tip scissors
- Feathers or Feather cut-outs
- Decorative items: Beads, extra feathers, glitter glue, sequins, etc

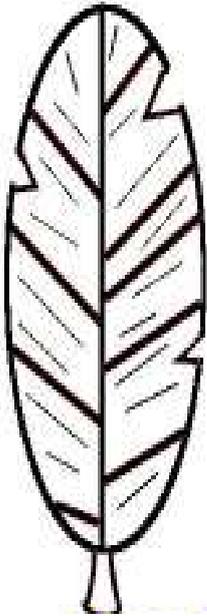
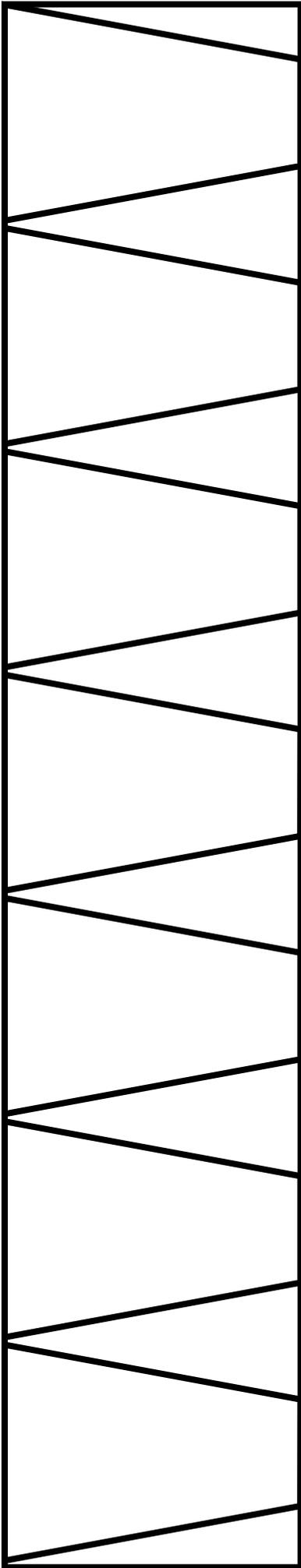


How to do it:

- cut out a long strip of cardboard.



- Have the Beavers colour it in and decorate it.
- Glue the extremities together. This will be band for your headdress.
- Glue the feathers or feather cut-outs to the front of the headdress.
- Decorate your headdress with beads, glitter glue or any other decorative material as you wish.

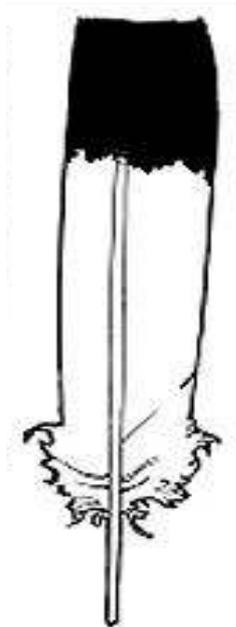


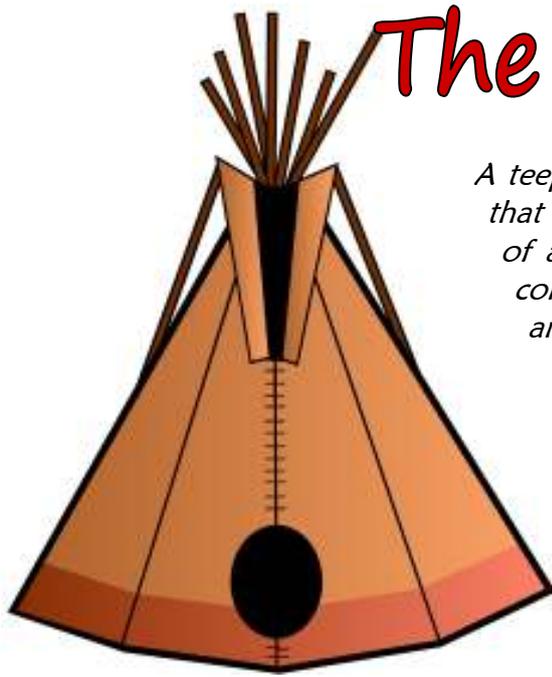
*Templates
for an
Indian
Headdress*

*Head
band*



*Feather
Templates*





The Indian Teepee

A teepee is a conical tent. It was used by the Tribes that used to move from place to place. It is made of a durable material that provides warmth and comfort in winter, cool in the heat of summer and is dry during heavy rains.

A very important feature of Teepees is that they can be dismantled quickly when a tribe decides to move and can be reconstructed as quickly upon settling in a new area.

Teepees would be equipped with 2 adjustable smoke flaps, wooden poles and detachable covers. Examples of materials used are buffalo skins, canvas and bison skin. Ropes and wooden pegs are required to bind the poles, close the cover, attach the lining and door, and anchor the teepee to the ground.

Teepees are different from other tents by 2 very important features: the opening at the top and smoke flaps, which allow the Indians to cook and heat themselves with an open fire. The smoke would exit the top of the teepee which is guarded by two adjustable smoke flaps. It has a lining that is used in winter, which insulates while providing a source of fresh air to fire and dwellers. When moving from one place to another, the Native Americans would use the teepee poles to build carts to carry their items around.



Making an Indian Teepee

What you'll need:

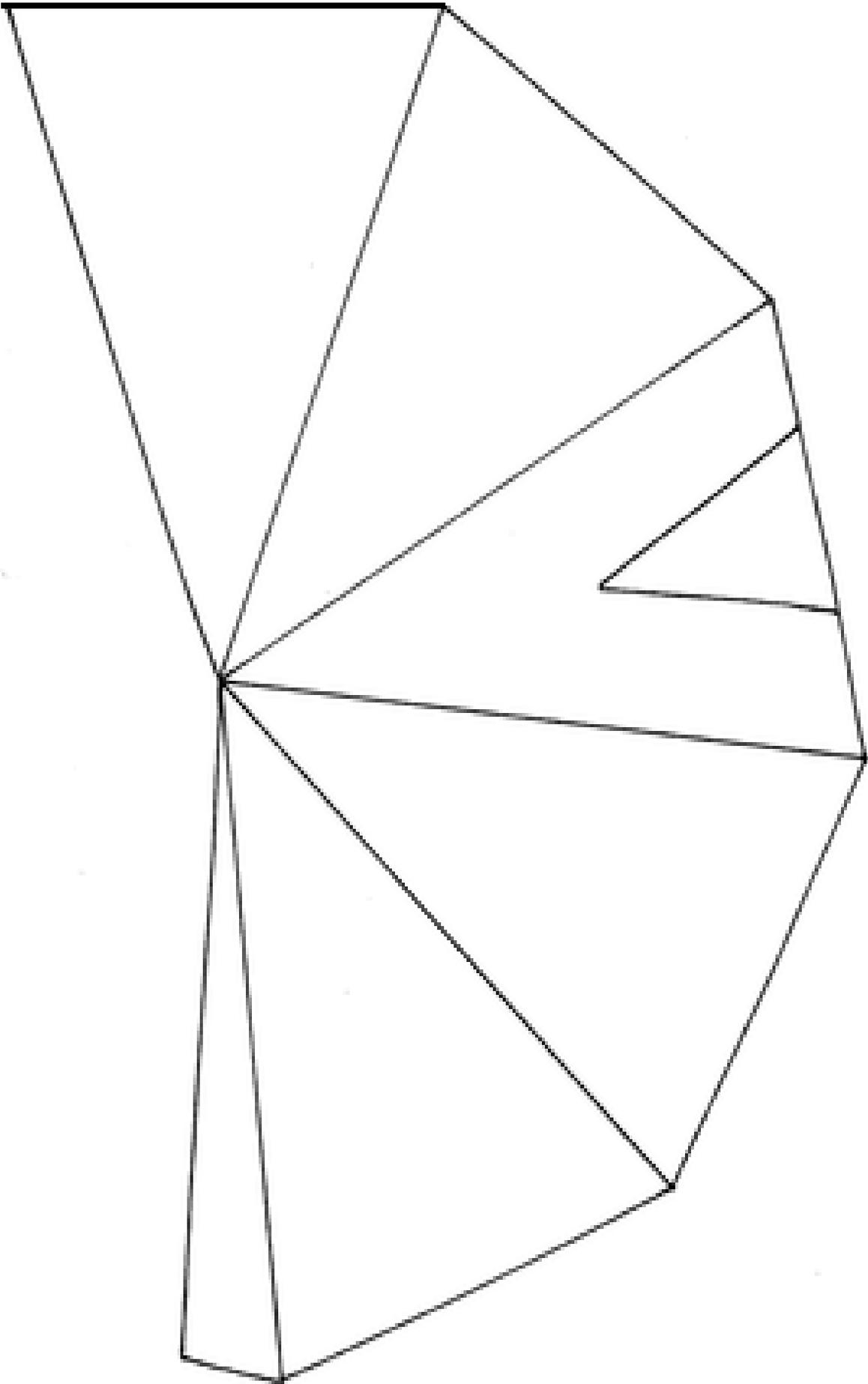
- Scissors (Round Tip)
- Transparent Tape
- 3 Drinking straws or Straight twigs or Kebab Sticks
- Markers
- Paints and Paint brushes or Pencil or Crayon Colours
- Templates provided
- Items to decorate: Pictures of Animals, Foam stickers, etc



How to do it:

- Cut out the template teepee from cardboard.
- Colour it in and add Native Indian designs.
- Decorate with foam stickers, pictures of animals, pictures of native Indian designs, etc
- Fold the cardboard along the lines.
- Tape three straws, one onto a different bend inside the template.
- Tape or glue the ends of the teepee.
- Cut a square piece of cardboard as big as an A4 paper.
- Colour it in different shades of green adding details such as rocks, boulders, flowers, tree roots, ponds with water, butterflies, possibly even a campfire, etc.
- Place your teepee on the green lawn you have just created.





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The Peacepipe

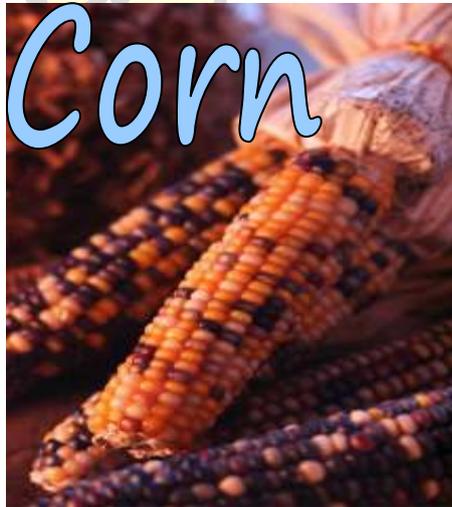
A Native American peace pipe is often used in a spiritual ceremony. During the ceremony, Native Americans will smoke from the pipe and say a prayer to the four directions of the compass. Other types of pipes used in ceremonies were the medicine pipe and the war pipe. The Indian that carried the peace pipe was often allowed to pass through enemy territory out of respect. The war pipe had red feathers symbolizing blood and was smoked before going into battle.

What a Native American peace pipe is made of may vary from tribe to tribe. Some of the mediums used are river clay, Quartzite Bluestone, Catlinite (known as red pipestone), black pipestone, green pipestone and salmon alabaster.

A Peace Pipe was often carried in a bag called a pipe bundle. This bundle was decorated on the outside and also was used to carry the tobacco that would be used in the pipe. The Native Americans considered tobacco to be a sacred and powerful plant. If help was needed from the spirit world, sometimes tobacco would be offered in return for help. It was believed that the smoke from the Native American peace pipe carried prayers up to the heavens.



Native American Indian Food



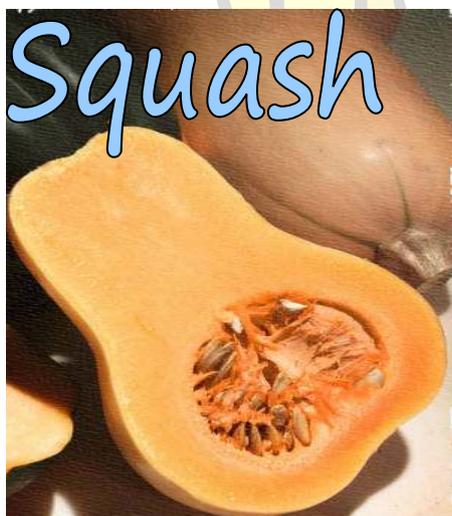
Native American food was based on three things: corn, squash, and beans. Other foods that have been used widely in Native American culture include greens, Deer meat, berries, pumpkin, squash, and wild rice.

The Native Americans are very resourceful people. They were well versed at using ingredients readily available to them and for making many different foods with them. Corn and various corn products are abundant in Native American food recipes and they have lent many of their earliest delicacies to the American culture as a whole.

Corn is such a big staple in Native American culture that not only do they frequently cook with corn as we know it, but they also use what's known as Harinilla, or Blue Corn Meal. Harinilla can be ground into flour and used for baking tortillas and other starches.

Native American food also consists of the resourceful use of meat. Besides deer, the Native Americans frequently ate rabbits, Lamb, Buffalo, Mutton, and Pork amongst others.

Using wild grains and vegetables was also common place in the Native American diet and along with squash; sage, wild onions, cabbage, pumpkins, and cactus played a vital role in Native American food.



Herbs also played a vital role in early Native American food. Many of the earliest forms of medicine were derived from these food sources as well. The Native Americans were masters at making poultices, teas, and herbal remedies. They used herbs and plants such as Peppermint, Spearmint, Clover, Sage, and Rosehips to make teas and other foods.

Today's society and culture owes much of what it has learned about food and the natural American resources to the early Native Americans.

Cook like a Native American

Banana Oatmeal Cookies

What you'll need:

- 1 1/2 cups flour
- 1 cup sugar
- 1 teaspoon baking soda
- 1 teaspoon salt
- 1/4 teaspoon nutmeg
- 3/4 teaspoon cinnamon
- 3/4 cup shortening
- 1 egg, beaten
- 1 cup banana, mashed
- 1 3/4 cups quick cooking oatmeal
- 1/2 cup walnuts, chopped (optional)

How to do it:

- Combine first 6 ingredients (from the flour to the cinnamon).
- Cut in the shortening.
- Add the beaten egg.
- Alternately add the mashed banana and the oatmeal.
- If desired, add the chopped walnuts next.
- Bake on an ungreased cookie sheet (s) at 200 Degrees C for 15 minutes (check at 9 minutes).
- Enjoooyyyy !



The Totem Pole



Totem poles are sculptures carved from large trees, such as the Western Red Cedar. They serve many purposes beyond their beauty, and their meanings are as varied as the cultures that make them.

Some totem poles represent stories or important events. On these poles, each figure on the totem represents part of a story. These totems are used as a way to record the history and legends of the tribes.

Figures on a totem pole are not gods to be worshipped. Instead, they represent traits and characteristics each tribe or story embodies.

There are many other types of totem poles. *Genealogy poles* are erected in front of a family's home to represent the owner's tribe or social status. *Memorial poles* are carved in honour of a deceased tribe member.

Colours used to paint totem poles were limited. Artists relied on natural pigments. **Black** was the most commonly used, made by grinding soot, graphite or charcoal. **Red** came from red ochre, which was a clay-like material. **Blue-green** was made from copper sulphide.

Common figures found inscribed on totem poles include the **raven** (a symbol of *The Creator*), the **eagle** (representing peace and friendship), the **killer whale** (a symbol of strength), the **thunderbird**, the **beaver**, the **bear**, the **wolf** and the **frog**.

Though the totem pole has been a part of native American history for centuries, totem poles are still being carved today. Native American carvers continue to carve totem poles as symbols of their cultural pride and tribe kinship.



Totem Poles with a Twist



Try your hand at building your own totem pole using recyclable household stuff such as plastic Gerry cans or bottles or any other type of containers. Use colourful paint to bring your totem pole to life as the Native American Indians would have done in the old days!



**Powdered
Milk
Containers**



**Plastic
Bottles &
Gerry Cans**



American Indian Facepaint

Many of the images of Native Americans depict the Indians in full war paint. Many tribes of Native Americans painted their bodies and faces for rituals, dances and for battle. The designs painted were believed to hold magic powers for protection. Colours and images were also used to make the warriors and their chiefs to look more menacing. And guess what it worked!

The achievements of warriors were often reflected in the images of their war paint. The clothes, tepees and all of belongings were decorated with symbols of his achievements and acts of heroism. They even painted their horses decorating them with symbols or either war or power.

Every Native American Indian's symbol had a meaning. Here are a few:



A zig-zag line across the forehead meant lightning which was believed to add power and speed to the warrior.



A handprint painted on the face meant that the warrior had been brave and successful in battle.

The colours in which these designs were done also had their own meaning:

WHITE: Meant peace and happiness. White was also the colour used to represent winter or snow. It was obtained from clay, limestone, ground gypsum, eggshells or sea shells

YELLOW: Meant that the bearer was heroic, had led a good life and was willing to fight to the death. It was obtained from *Bixa* plant or tree, also known as annatto, it is a bushy shrub or small tree.

BLUE: Meant wisdom and confidence. Blue also represented the sky, rivers, lakes and water. It was obtained from clays, oxides, powdered azurite and lapis, sun flower seeds, berries and flowers.

PURPLE: Was used for war paint and considered as a sacred colour. It meant power, mystery and magic. It was obtained from coneflowers, blueberries and Hibiscus.

Native Indian Jewellery



CUFF BRACELETS

What you'll need:

- Thick Cardboard (kitchen roll, toilet paper roll)
- Corn, beans, etc
- Glue
- Scissors
- Colours

How to do it:

- Take the kitchen roll and cut it into thick rings
- Slit one side of it as shown in the picture
- Colour in the cardboard with Indian designs
- Decorate with corn, beans, etc and use them to make designs such as lines or flower designs.

NECKLACE

What you'll need:

- Coloured String
- Macaroni Pasta
- Sweet rings
- Poster paint and Brushes

How to do it:

- Paint the pasta in bright different colours and let it to dry thoroughly.
- String the pasta and sweet rings through the string alternating between one and the other to make a design.
- Ask your Beaver Leader to help you tie the ends of the string together.
- Try your hand at using different sized and shaped pasta as shown in the picture on the left.



Animals in the Native American Indian Environment

Animals were a vital part Native American Indians' lives. Most stories involve animals and other living things when the elders talk to the children to point out the important qualities of each living thing. Not only did the various animals and birds and other creatures provide food, shelter and other needed items, they taught the people many lessons and showed them how to create useful items as you will see from the story below.

Native Americans thank both the Creator and the spirit of the animal they kill for food and hides because they are related to it in as much that the Creator created all living things for a purpose.



ANTELOPE This deer like animal with horns is native to the western plains. The antelope provided food and clothing. The buckskin was used for moccasins (shoes) and vests. Antelope hair was used to stuff mattresses and pillows. Pipes were made from the shinbones and the horns were made into many different tools.

DEER were utilized in the same manner.

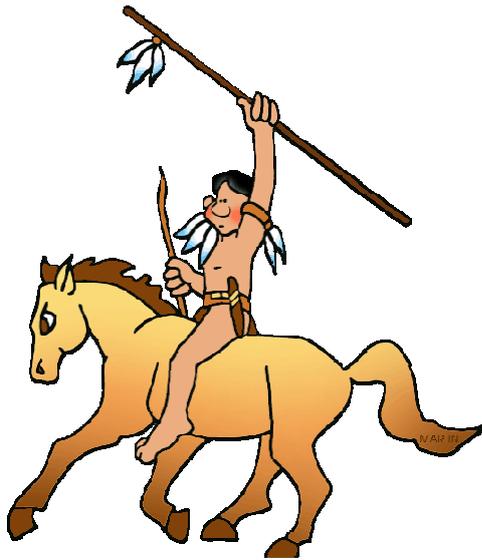
BEAR. The bear was respected and admired because of its strength and courage. Indians hunted it for its meat. Winter robes and moccasins were made from bear skins. Some tribes had the bear as part of their totem and would not kill it.





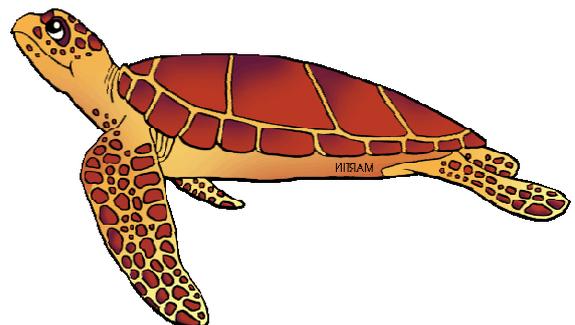
BEAVER. Many Indians believed that beavers could think like men, had their own laws and language, and were headed by their own chief. Many stories and songs were made about beaver.

EAGLE. It is said that the Spotted Eagle flies the highest of all the birds and can come closest to the Creator so it carries the messages and prayers from the people to the Creator for them.



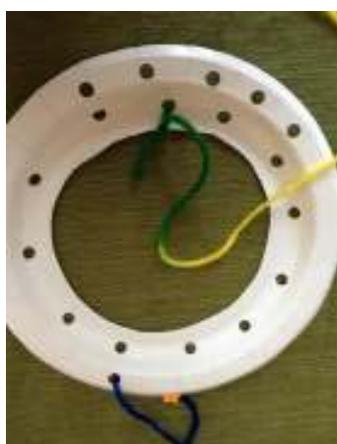
HORSE. The horse became a very important part of all of the Indian tribes. Each family owned at least a few and every person learned how to ride at a very young age.

TURTLE. The turtle is an important animal. It is used as a calendar and teaches an important lesson: *Patience*. All turtles have 13 sections on the top of their backs representing the 13 moons and all have 28 sections surrounding the bottom of the shell top representing the number of days in each moon. The top curved part of the shell represents the universe. The bottom of the shell represents the earth.



The Dream Catcher

Dream catchers are one of the most fascinating traditions of Native Americans. The traditional dream catcher was intended to protect the sleeping person from nightmares, while letting good dreams through. Bad dreams would get caught up in the web and dissolve when touched by the first rays of the sun. Whilst the good dreams will slip down the web through the yarn and feather and aid the sleeping person have a blissful sleep.



What you'll need:

- Paper plate
- Different coloured yarns
- Beads of different shapes and sizes
- Small Feathers
- Scissors (round tip)

How to do it:

- Cut the inner part of the paper plate
- Punch holes in the remaining ring.
- Thread the yarns through the holes from one side to the other to make a web.
- Thread the beads through the yarns until you fill in all the holes.



- Punch a few more holes at the bottom.
- Thread a few more pieces of yarn threading more beads through them and tying a small feather at the bottom as shown in the picture.
- Punch one final hole at the top of your dream catcher and thread a small piece of yarn.
- Now you can hang your finished dream catcher above your bed to keep bad dreams at bay.





Miniature Bow & Arrow

As you are already aware of, the weapon of choice of the Native American Indians is the Bow together with its quiver of arrows.

Why not learn how to make a set for yourself? Here is how.

What you'll need:

- A craft knife
- A Lollipop Stick
- A Cotton Buds
- String

How to do it:

- Cut four small notches in the lollipop stick as shown in the picture.
- Then soak the lollipop stick in water for an hour or more.
- Tie the string around one end of the lollipop stick wrapping it round a few times.
- Gently bend the lollipop stick.
- Wrap and tie the string's end



to the other edge of the lollipop stick.

Make sure that the string is taut.

- Colour in or draw native American Indian designs on the lollipop stick.
- Cut one end off the cotton buds. These will be your arrows.
- And there you have it your very own miniature bow and arrow.





Stories

The Coyote & Columbia

From the Sahaptin/Salishan Tribes

Retold by S. E. Schlosser

One day, Coyote was walking along. The sun was shining brightly, and Coyote felt very hot.

"I would like a cloud," Coyote said.

So a cloud came and made some shade for Coyote. Coyote was not satisfied.

"I would like more clouds," he said. More clouds came along, and the sky began to look very stormy. But Coyote was still hot.

"How about some rain," said Coyote. The clouds began to sprinkle rain on Coyote.

"More rain," Coyote demanded. The rain became a downpour.

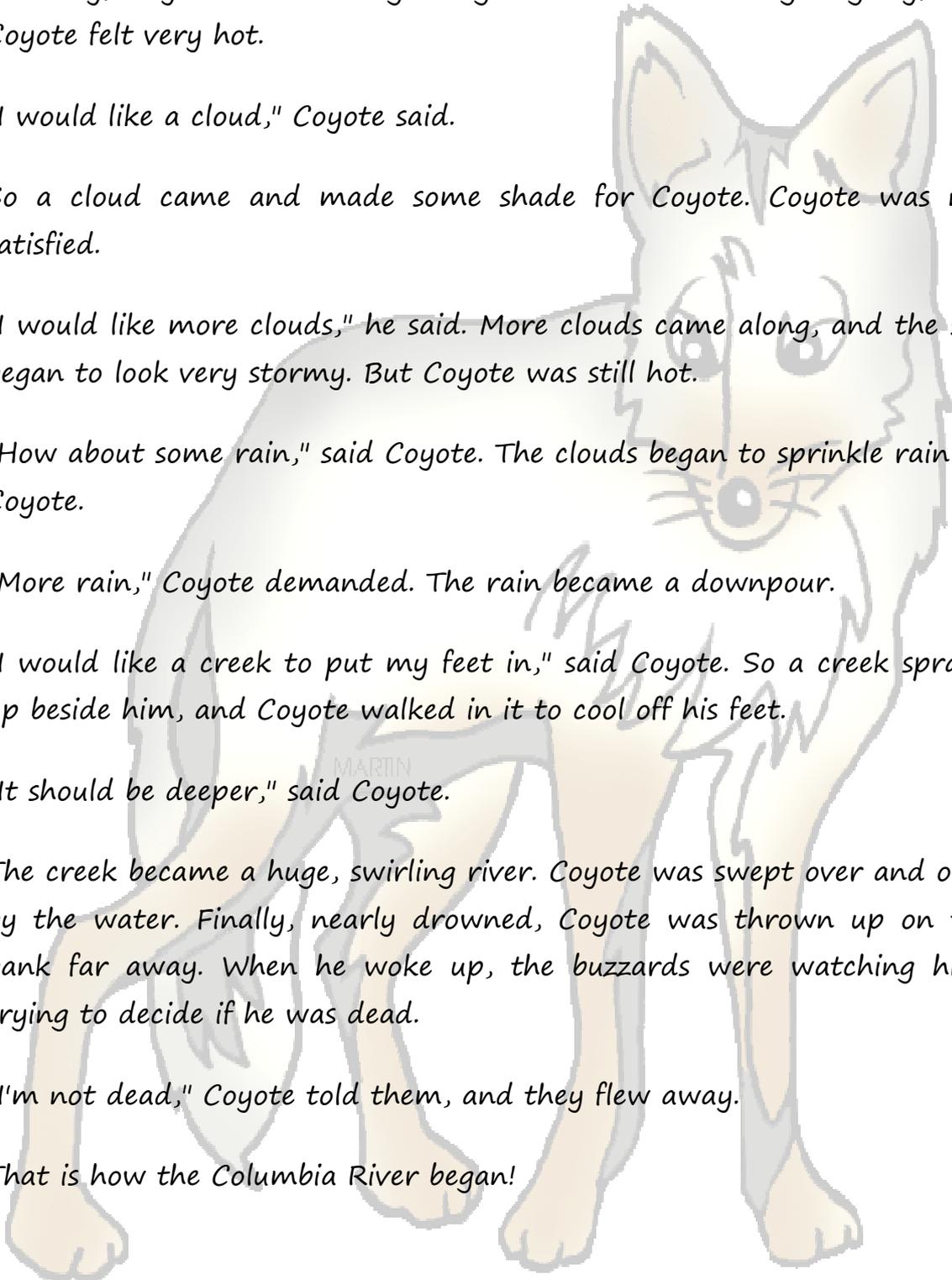
"I would like a creek to put my feet in," said Coyote. So a creek sprang up beside him, and Coyote walked in it to cool off his feet.

"It should be deeper," said Coyote.

The creek became a huge, swirling river. Coyote was swept over and over by the water. Finally, nearly drowned, Coyote was thrown up on the bank far away. When he woke up, the buzzards were watching him, trying to decide if he was dead.

"I'm not dead," Coyote told them, and they flew away.

That is how the Columbia River began!



Fire

A Myth from the Alabama Tribe
Retold by S.E. Schlosser

In the beginning of the world, it was Bear who owned Fire. It warmed Bear and his people on cold nights and gave them light when it was dark. Bear and his people carried fire with them wherever they went.

One day, Bear and his people came to a great forest, where they found many acorns lying on the forest floor. Bear set Fire at the edge of the forest, and he and his people began eating acorns. The acorns were crunch and crisp and tasted better than any other acorns Bear and his people had ever eaten. They wandered further and further away from Fire, eating the delicious acorns and seeking out more when the acorn supply grew low.

Fire blazed up merrily for awhile, until it had burned nearly all of its wood. It started to smoke and flicker, then it dwindled down and down. Fire was alarmed. It was nearly out. "Feed me! Feed me!" Fire shouted to Bear. But Bear and his people had wandered deep into the forest, and then did not hear Fire's cries.

At that moment, Man came walking through the forest and saw the small, flickering Fire. "Feed me! Feed me!" Fire cried in despair.

"What should I feed you?" Man asked. He had never seen Fire before.

"I eat sticks and logs and wood of all kinds," Fire explained.

Man picked up a stick and leaned it on the North side of Fire. Fire sent its orange-blue flames flickering up the side of the stick until it started to burn. Man got a second stick and laid it on the West side of the fire. Fire, nourished by the first stick, burned brighter and stretched taller and eagerly claimed the second stick. Man picked up a third stick and laid it on the south side of Fire and laid a fourth stick on the East. By this time, Fire was leaping and dancing in delight, its hunger satisfied.

Man warmed himself by the blazing Fire, enjoying the changed colours and the hissing and snapping sound Fire made as it ate the wood. Man and Fire were very happy together, and Man fed Fire sticks whenever it got hungry.

A long time later, Bear and his people came back to the edge of the forest, looking for Fire. Fire was angry when it saw Bear. It blazed until it was white-hot and so bright that Bear had to shade his eyes with both paws. "I do not even know you!" Fire shouted at Bear. The terrible heat rolling of Fire drove Bear and his people away, so they could not take it and carry it away with them.

And now Fire belongs to Man !

How the Rainbow was Made!

A Creation Tale from the Ojibwe Nation
retold by S. E. Schlosser

One day when the earth was new, Nanabozho looked out the window of his house beside the wide waterfall and realized that all of the flowers in his meadow were exactly the same off-white colour. How boring! He decided to make a change, so he gathered up his paints and his paintbrushes and went out to the meadow.

Nanabozho sat down in the tall grass and arranged his red and orange and yellow and green and blue and violet paint pots next to him. Then he began to paint the flowers in his meadow in many different colours. He painted the violets dark blue and the tiger lilies orange with brown dots. He made the roses red and pink and purple. He painted the pansies in every colour combination he could think of. Then he painted every single daffodil bright yellow. Nanabozho hummed happily to himself as he worked in the brilliant daylight provided by Brother Sun.

Overhead, two little bluebirds were playing games with each other. The first little bluebird would chase his friend across the meadow one way. Then they would turn around and the second bluebird would chase him back the other way. Zippity-zip went the first bluebird as he raced across the sky. Zappity-zing went the second bluebird as he chased him in the brilliant sunshine.

Occasionally, Nanabozho would shade his eyes and look up, up into the endless blue sky to watch the two little birds playing. Then he went back to work, painting yellow centers in the white daisies. Above him, the two birds decided to see how fast they could dive down to the green fields below them. The first bluebird sailed down and down, and then pulled himself up sharply just before he touched the ground. As he soared passed Nanabozho, his right wing dipped into the red paint pot. When the second bluebird dove toward the grass, his left wing grazed the orange paint pot.

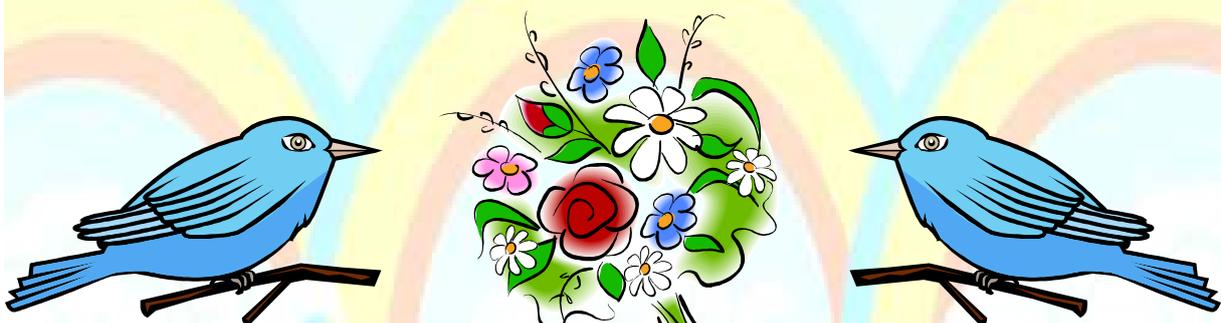
How the Rainbow was Made!

Nanabozho scolded the two birds, but they kept up their game, diving down toward the grass where he sat painting and then flying back up into the sky. Soon their feet and feathers were covered with paint of all colours. Finally Nanabozho stood up and waved his arms to shoo the birds away.

Reluctantly, the bluebirds flew away from Nanabozho and his paint pots, looking for another game to play. They started chasing each other again, sailing this way and that over top of the giant waterfall that stood next to Nanabozho's house. Zippity-zip, the first bluebird flew through the misty spray of the waterfall. The first bluebird left a long red paint streak against the sky. Zappity-zing, the second bluebird chased his friend through the mist, leaving an orange paint streak. Then the birds turned to go back the other way. This time, the first bluebird left a yellow paint streak and the second left a pretty blue-violet paint streak. As they raced back and forth, the colours grew more vivid. When Brother Sun shone on the colours, they sparkled radiantly through the mist of the waterfall.

Below them, Nanabozho looked up in delight when the brilliant colours spilled over his meadow. A gorgeous arch of red and orange and yellow and green and blue and violet shimmered in the sky above the waterfall. Nanabozho smiled at the funny little bluebirds and said: "You have made a rainbow!"

Nanabozho was so pleased that he left the rainbow permanently floating above his waterfall, its colours shimmering in the sunshine and the misting water. From that day to this, whenever Brother Sun shines his light on the rain or the mist, a beautiful rainbow forms. It is a reflection of the mighty rainbow that still stands over the waterfall at Nanabozho's house.



How the Opossum got its pouch...



Legend from the Koasati Tribe
retold by S. E. Schlosser

One evening, Mama Opossum was playing in a field with her babies when Big Bat came swooping down and grabbed all of the little ones and carried them away. Mama Opossum shouted and begged for Bat to bring her babies back to her, but he would not. Bat put the little opossums into a deep hole in the rock and watched over them there.

Opossum walked round and round the forest, crying for her babies. When Wolf heard her wails, he came to her and asked what was wrong. "Big Bat has taken my babies from me and he will not give them back," she told him. "I will get them for you," Wolf said. "if you show me where they are."



So Opossum showed Wolf the deep hole in the rock where Bat watched over her babies. Wolf bravely walked into the darkness. But a moment later she heard him howl in pain, and then he came running back outside saying, "I am sorry, but I cannot retrieve your babies."

So Opossum kept walking round and round the forest, crying for her babies. When Rabbit heard her wails, he came to her and asked what was wrong. "Big Bat has taken my babies from me and he will not give them back," she told him. "I will get them for you," Rabbit said. "if you show me where they are."



So Opossum showed Rabbit the deep hole in the rock where Bat watched over her babies. Rabbit boldly walked into the darkness. But a moment later she heard him howl in pain, and then he came running back outside saying, "I am sorry, but I cannot retrieve your babies."

How the Opossum got its pouch...

Opossum was frantic now. Brave Wolf and Bold Rabbit had been unable to retrieve her babies. She walked round and round the forest, crying hysterically for her babies.



When Highland-Terrapin heard her wails, he came to her and asked what was wrong. "Big Bat has taken my babies from me and he will not give them back," she told him. "I will get them for you," Highland-Terrapin said. "if you show me where they are."

Opossum showed Highland-Terrapin the deep hole in the rock where Bat watched over her babies. Highland-Terrapin carefully walked into the darkness. A moment later she heard him howl in pain. Big Bat had thrown hot ashes down in the path in front of him, burning his large flat feet. But Highland Terrapin kept going in spite of the pain. He could see the little opossums huddled together a few paces away. They were crying for their mother.

Highland-Terrapin saw Big Bat hovering above them, and he scolded Bat for stealing the babies from their mother. Highland-Terrapin picked up the little opossums and carried them out of the deep, dark hole. Big Bat dove at him a few times, but he kept bouncing off the terrapin's hard shell before he could reach the babies. Finally, Bat gave up and flew away.

Highland-Terrapin cut a hole in the belly of the happy Opossum mama and placed her babies inside it. "You keep your babies in there until they stop nursing," he told her. "When they no longer need milk to drink, you can let them out."

From that day onward, Opossum mamas have carried their little babies in a pouch until they are old enough to eat on their own.



Songs

What I...

What I am I must become

What I see I must try to find

What I hear I must play music to

What I touch I must leave alone

I turn then to all reflections of myself

In trees and sacred things

That nature gives to me!



We circle around



*We circle around, we circle around
The boundaries of the earth*

*We circle around, we circle around
The boundaries of the Earth*

*Wearing our long wing feathers as we fly
Wearing our long wing feathers as we fly*

*We circle around, we circle around
The boundaries of the sky*

Going on a Bear Hunt

Goin' on a Bear Hunt
I'm not afraid

It's a beautiful day
The sun is shining
The birds are singing
The bees are buzzing

What's that? Tall grass
(Sweeping arm motions making swishing sounds)

Going on a Bear Hunt
I'm not afraid
What's that? It's a tall tree
(Arm motion climbing up then climbing back down)

Going on a Bear hunt
I'm not afraid
What's that? Ohh, it's mud
(March through the mud making sloshing mud sounds)

Going on a Bear Hunt
I'm not afraid
What's that? It's a river
We're going to have to swim
(Swim the river)

Going on a Bear Hunt
I'm not afraid
What's that? Ohh it's a dark cave
(Make gestures and sounds)

I can't see anything
I can feel something
I can hear something
We better take out our flashlights
(Take out flashlight and flick it on)
Oh it's a bear.....RUN!

(Repeat the sequence in reverse quickly and dramatically,

slapping thighs and doing all the actions for each verse.)

Black Crow's Spirit

Black Crow's spirit's in the Happy Hunting Ground,
Ever so far a-wa-a-ay

Hia - hia - hiawatha
Minne-minne-minnehaha
Hia - hia - hiawatha
Ever so far a-wa-a-ay

That, believe it or not, is all there is to it.....

Repeat the verse (and chorus) over and over again, missing one more word at the end of the line each time and replacing it by a mime :

Black = hands over eyes
Crow = mime bird's beak
Spirit = mime drinking
Happy = mime laughter
Hunting = mime shooting with bow
and arrow
Ground = stamp with R foot



We are the Red Men

We are the Red Men
We are the Red Men, tall and quaint,
In our feathers and war paint :
Pow-wow, pow-wow,

We're the men of the Old Dun Cow.
All of us are Red Men,
Feathers-in-our-head-men,
Down-among-the-dead-men,
Pow-wow, pow-wow.

We can fight with sticks and stones,
Bows and arrows, slings and bones,
Pow-wow, pow-wow,

We're the men of the Old Dun Cow.
All of us are Red Men,
Feathers-in-our-head-men,
Down-among-the-dead-men,



Pow-wow, pow-wow.

We come back from hunts and wars,
Greeted by our long-nosed squaws,
Pow-wow, pow-wow,

We're the men of the Old Dun Cow.
All of us are Red Men,
Feathers-in-our-head-men,
Down-among-the-dead-men,
Pow-wow, pow-wow.

