

INDIAN POW WOW & RELATED ACTIVITIES

By Marylou Snyder

GRADE LEVEL: Elementary

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Indiana and the New Nation, 1776-1876
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TABLE OF CONTENTS

PAGES	TOPIC
1 & 2	Sample program for a Pow Wow
3	Poem "Where We Walk to School"
4 - 6	Action Poem "Redmen"
7	Rabbit Dance
8 & 8 B.....	Lemme Stick Rhythm Activity
9 - 14.....	Persuasion Lesson Plan
15 - 33.....	Related Indian Activities
34.....	Indian Farewell
35 & 36.....	Indian Sign Language
37 & 38.....	Indian Costume Ideas

THE CORN DANCE

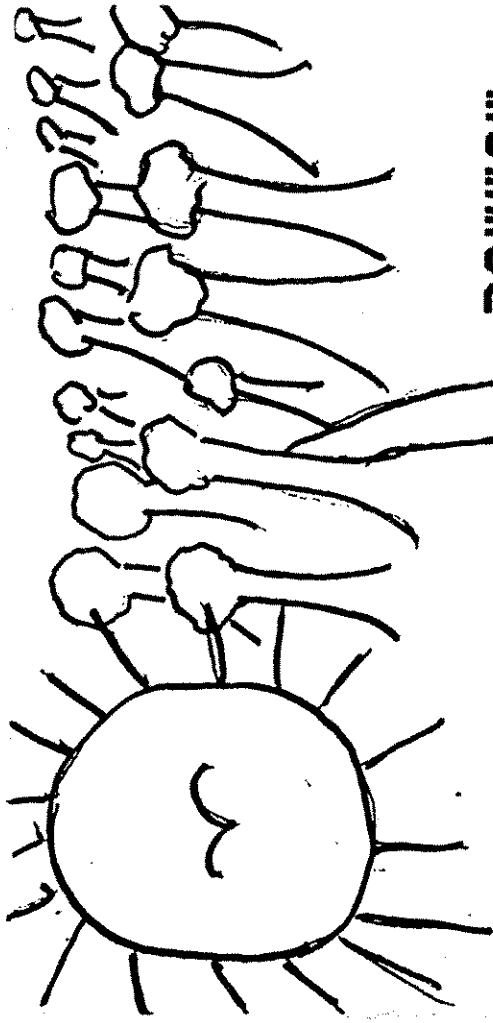
The Kickapoo who lived in Western Indiana danced to give thanks for the corn that was ripe in the fall. They would invite all the Kickapoo and some nearby Potawatomi to the celebration.

Everyone dressed in special clothing: soft leather leggings, fringed and feathered shirts, beaded mocassins. Each one, even the smallest child, carried something that could be waved to the rhythm of the drums.

The chief gave the signal and the drummers began to beat on the tribal drums. The chiefs would begin to march around, followed by the rest. First they would march; then they would dance for a while, swaying, shuffling, hopping and gliding. Some times the dancers would stand in one place, squatting and then rising slowly, swaying in the wind like a stalk of corn.

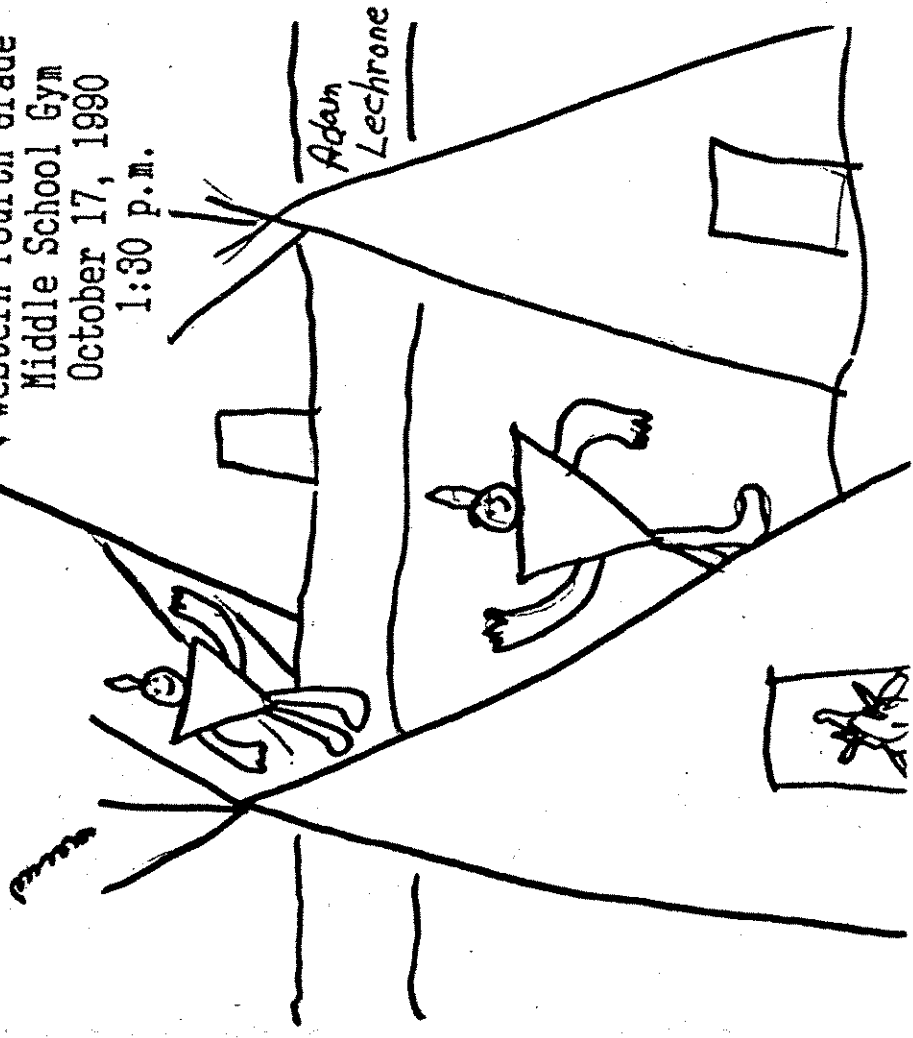
Since the Corn Dance was a religious dance, there was no fun-making. Everyone celebrated the miracle of the corn.

About dark, the mothers with small children began to go back to the wigwams. Finally the hundreds of dancers marched away from the circle until there was no one left.



POWOW

GRANDPARENTS' DAY
Western Fourth Grade
Middle School Gym
October 17, 1990
1:30 p.m.





POWOW

INTRODUCTION

POEM: * "Where We Walk to School Each Day"

POEM: ***** "We Are the Redmen"

RHYTHM ACTIVITY *** "Lemme Sticks"

DANCE: ***** "Rabbit Dance"

DANCE: ***** "Corn Dance"

SONG: ***** "On the Banks of the Wabash"

INDIAN FAREWELL

"Where we walk to school each day
Indian children used to play;
All about our native land
Where the shops and houses stand;
And the trees were very tall,
And there were no streets at all;
Not a church, and not a steeple,
Only woods and Indian people;
Only wigwams on the ground,
And at night bears prowling round.
What a different place today
Where we live and work and play!"

By Annette Wynne

THE RED MEN

Origin Unknown

1. We are the Red men tall and quaint in our

fea-thers and war paint. Pow-wow. Pow-

wow. We're the men of the old dun cow.

We are the Red men fea-thers in our head men

Down a-mong the dead men. Pow-wow.

2. We can fight with sticks and stones,
Bows and arrows, bricks and bones,
Pow Wow, Pow Wow.

(Repeat Chorus)

3. We come home from fighting afar,
Greeted by our long-nosed squaw,
Pow Wow, Pow Wow.

(Repeat Chorus)

THE REDMEN

We are the Redmen, tall and quaint, (Raise arms up on "tall.")

In our feathers and war paint, (Fan fingers on top of head on
"feathers." Cross forefingers
Pow Wow, Pow Wow. over cheeks in downward motion
on "war.")

(Fold arms one over the other chest high each time
you say Pow Wow)

CHORUS:

We're the men of the old dun cow.

We are the Redmen, feathers on our head men, (Fan fingers on
"feathers.")

Down among the dead men, (Bend over with hands nearly touching
the floor.)

Pow Wow.

We can fight with sticks and stones, (Gesture with arms striking
in a forward motion.)

Bows and arrows, bricks and bones, (Pull arms back like using a
bow. Then repeat above
Pow Wow, Pow Wow. action.)

REPEAT CHORUS

We come home from fighting afar, (Strike forward with fists
closed.)

Greeted by our long-nosed squaw, (Close hand over nose and
motion downward.)

Pow Wow, Pow Wow.

REPEAT CHORUS

RABBIT DANCE

INSTRUCTIONS:

1. This dance is done with partners. Boys are on the left and girls are on the right. Partners look straight ahead and clasp right hands as if shaking hands and then clasp left hands on top as if skating. All partners line up behind the leaders.
2. A drummer keeps the rhythm. The rhythm is one strong beat.
3. The dancers use the same foot pattern during the entire dance. The outside foot of each partner steps forward on the heavy beat of the drum and the other foot slides forward on the next.
4. The leaders make one complete circle with all the partners following behind. When the circle is completed, the leaders begin to make a figure 8 weaving among the line as they complete the figure.
5. When they complete the figure 8, the leaders hold their arms up to make a bridge for the other partners to go under and make a circle. As each partner set goes under the bridge, they hold their arms up, adding another section to the bridge.
6. When all partners have entered the bridge, the leaders start under and are followed by all partners once again.
7. After leaving the bridge, the leaders make one last circle before the dance is completed.

LEMME STICKS

LEMMI STICKS: This rhythm game is also called Lummi Sticks, named after the Lummi Indians, a tribe living on the Oregon Coast, and Maori Stick Game, named after the Maori people of New Zealand.

EQUIPMENT: Each player uses a pair of smooth, straight sticks, $\frac{3}{4}$ " x 9" long. (Some game books say sticks should be $1\frac{1}{2}$ " in diameter and 12-18" long. I have found this size is awkward to handle.) Girls can paint their own sticks, found in the woods, or wooden dowels can be used. Sticks are often decorated or painted. (I have found Crayola markers work well.) If decorated, several coats of varnish will seal the colors, so they won't rub off onto your hands.

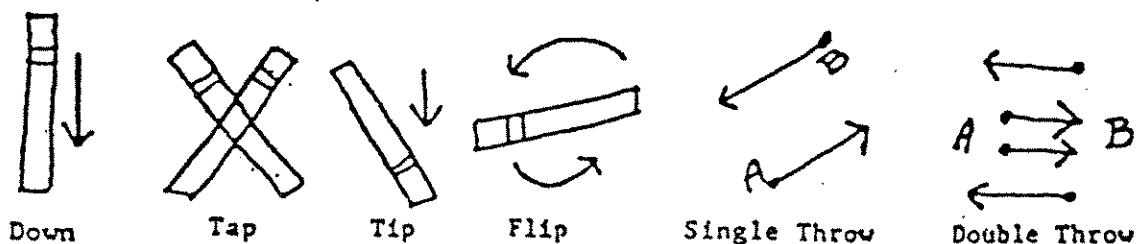
POSITION: Players sit on floor facing each other, their knees about a foot apart.

MOVEMENTS: These are some of the basic movements. As you enjoy your game, you may think of others.

- Down - Hit own sticks on floor upright
- Tap - Tap sticks making an X, or tap partner's stick making an X
 - R Tap - Players tap right sticks
 - L Tap - Players tap left sticks
- Tip - Hit tip end of sticks on floor in front of player
- Flip - Toss sticks in air, turning them once and catching the other ends
- Throw - Throw stick to partner with a gentle upward motion so that the stick drops into her hand easily. The sticks are thrown in a vertical position.

Downs, Tips, and Flips are done with both hands at the same time. Both players do the same thing. Taps and Throws are done with either the right (R) or left (L) hand or as doubles (D) with both hands.

In throwing sticks to her partner, each player must throw her stick straight across so that the two sticks do not collide. Thus, in a right throw, player A would throw straight across from her right, and player B would throw straight across from her own right. On the double throw, one player must throw both of her sticks in the center while other player throws hers outside. They decide beforehand who throws to the center.



LEMME STICKS

A woo - nie koo - nie ki i oo - nie, A woo - nie koo - nie ki i oo - r
 I yi yi, ek - fe i ki a - nus, I yi yi, ek - fe i ki a - nus
 A woo A - woo - na - kee - chee.

(See page 38 - goldenrod color - in your camp book for another chant version)

LEMME STICK RHYTHM GAME

- v. 1 Down, Tap
- v. 2 Down, Tap, R Tap
Down, Tap, L Tap
- v. 3 Down, Tap (own sticks), Tap partner's sticks (one partner inside while
other partner taps outside)
- v. 4 Down, Tap, (pause), R Throw
Down, Tap, (pause), L Throw
- v. 5 Down, Tap, (pause), D Throw (one partner on inside; other throws outside)
- v. 6 Down, Tip, Flip

BB

Persuasion Lesson Plan

Prepared by: Cindy Stankovic
John Walsh
IUK Practicum students

Goal: In this lesson students will learn the process of developing material to make a persuasive statement. They will review the position of one of the following groups: Indians, ranchers, farmers, or miners in settling a dispute on the use of land. The culmination of this activity will be to negotiate a treaty.

Objectives:

1. Given a specific set of data, students will work in small groups to develop a persuasive platform.
2. Each group member will be assigned one perspective from which he/she will develop a persuasive paragraph.
3. Students will discuss the issue and offer assistance and ideas to group members on the assigned topics of persuasion.
4. Students will revise and edit rough drafts to create final copies.
5. Students will elect negotiators for treaty construction.
6. Students will present persuasive platforms by group.
7. Elected negotiators will discuss the platforms and attempt to arrive at a compromise with teacher assistance.

INDIANS

Your people are a hard working, honest group of people who were moved to this area and, by treaty, promised this land forever. You have a sacred burial ground within the area and the ceremonies conducted there are a very important part of your life. You grow most of your own food and fish in the river running through the area. You would like to start a cattle herd since most of the wild game has disappeared and the people of the tribe are going hungry. You have also noticed that the water level of the river has been dropping due to lack of rainfall the last two years. The farmers want some of your land for crops and the cattlemen do also for grazing purposes. The farming practices have resulted in soil erosion that clogs the already low river with silt. The mining company wants your land for strip mining. You feel that this is a crime to treat the earth this way. It seems that new people are pushing in on you from every side and you know what has happened before. It appears to be only a matter of time before the government will pressure you to give up the little you have left.

Six issues you will need to be able to persuade your neighbors on:

1. Persuade the cattlemen not to allow their cattle to stray across to your land in search of better grazing. Your own people need the land for crops and cattle.
2. Persuade the miners not to use the river as a waste disposal since less water means higher concentration of poisonous wastes in the water which could hurt the wildlife upon which you depend for food.
3. The land which the farmers have been looking at is a burial ground for your people. Persuade the farmers that it is not an appropriate site upon which to expand farming.
4. Persuade the farmers that conservation practices must be used to slow the erosion that is clogging up the river.
5. Persuade the mining company that strip mining is not a long-term wise use of your land.
6. Persuade cattlemen to sell you a "starter" herd for a reasonable price.

RANCHERS

You have faced three years of poor weather that has limited grazing area for your cattle. Your herds have been getting smaller and smaller. This has caused a shortage of cattle, so the price of cattle has gone up. If you could get more grazing land, you could tend more cattle and make up some of the money you have lost. There is also a war going on and the demand for meat to ship to the army is critical. You have neighbors to your east who farm many acres, and neighbors to the south who are members of a local Indian tribe within a reservation. If you do not find a way to replenish your herd, you will lose the ranch and business.

Five issues you will need to be able to persuade your neighbors on:

1. Persuade the Indians of your need of more land for grazing cattle.
2. Persuade farmers to sell what grain they have to quickly fatten cattle to ship to the army.
3. You have heard the farmers want to use chemical fertilizers to improve their crops. But, the runoff water from such fields will ruin the streams for cattle to drink. Persuade farmers that they should not use the chemicals.
4. The mining company wants to buy some of your land for mining uranium. The mine will strip the land and cause water and erosion problems. Persuade Indians and farmers of the need to band together to stop selling land for mining minerals.
5. A new type of cattle breed has been developed that can eat mostly grass and be ready for market more quickly than corn fed animals. But, you need cash to invest in initial stock. Persuade the mine company to loan you money for this.

FARMERS

You have had two years of crop failure due to little rainfall. Your land also seems to be losing fertility. There are many acres of good land belonging to your neighbors, the Indians. There is also a new chemical available on the market that might help solve the fertility problem and put needed nutrients back into the land artificially. Your other neighbor is a cattle rancher. There is also a uranium mine nearby which has been using the river as a waste disposal for their mining process. You are faced with the knowledge that you cannot lose another crop or you will lose your farm and business. Study the map and make a list of various answers to your problem.

Five issues you will need to be able to persuade your neighbors on:

1. Persuade cattlemen, Indians and miners that you need to work together to be able to continue working the area.
2. Persuade Indians of the need for you to use some of their land.
3. Persuade Indians and cattlemen of the need to use chemical fertilizers to improve your crop yield.
4. Persuade Indians and cattlemen of the need for a dam to divert water for irrigation of crops.
5. Persuade miners that the mining waste being dumped in the river is ruining the water supply for everyone.

MINERS

You are the owners of a large uranium mining company. Lately, the ore on your land has been running out. If you do not find new areas to mine the whole operation will be out of business. Two hundred miners would then lose their jobs. People in the cities need uranium to keep their nuclear power plants running. There is also a war going on and the government needs uranium to fuel nuclear submarines. You need more land and you know that the ranchers and Indians have ore on their property. You will also need lots of water to process the ore before shipping. At the present time you are spending extra time and money on shipping of ore because you do not have a direct road to the highway. If the Indians would sell you some land across their property, you could build such a road and save money. You are spending lots of money to ship in food for all the miners. You would like to buy cattle and produce from the areas to save shipping costs.

Six issues you will need to be able to persuade your neighbors on:

1. Persuade the cattlemen, Indians and farmers that the country needs your uranium ore.
2. Persuade the Indians and cattlemen to sell you land for extending your mining operations.
3. Persuade all three other groups of your need to use the river in processing ore.
4. Persuade the Indians to sell you land for an access road.
5. Persuade farmers and ranchers to sell cattle and produce to you to save shipping costs.
6. Persuade the Indians to let you use an isolated corner of the reservation to dump mine tailings.

FINAL TREATY

We, the selected representative of the United States government, have come to the following agreement concerning the land problems involving Farmer Brown (E-I-E-I-O Farm), Cowboy Bob (YIPPEE-I-O Ranch), Chief Justice (LOCAL RESERVATION), and Major Miner (EUREKA URANIUM MINES). The following decisions will be legally binding on all parties to the end of time.

FARMER BROWN WILL:

COWBOY BOB WILL:

CHIEF JUSTICE WILL:

MAJOR MINER WILL:

Anyone who breaks this agreement, without the approval of all parties concerned, will be subject to punishment by federal authorities.

DATE:

Signed:

Lesson: Myths of Origin

Goal: To promote student awareness of the diversity in cultural and traditional perspectives as well as in methods of communication.

Objectives:

1. Students will write a personal myth of origin modeled on an example read by the teacher.
2. Students will create a pictograph to explain their own myth.
3. Students will produce a sandpainting reproduction of the pictograph with an attached legend for interpretation.

Materials:

1. Myth of Nokomis and the Anishnabe
2. 1-Particle board covered with glued sand per child
3. Pictograph "idea" sheets
4. Dyed sand
5. Glue
6. SPOONS
7. Newsprint (as table covers)
8. Paper (for writing story and drawing pictographs)
9. Example of finished sandpainting
10. Costume of traditional dress for teacher (optional)

Procedure:

1. Students should sit informally in a semi-circle.
2. Introduce concept of myth through any myth common to students in your area. Explain the importance of traditional storytellers explanations to Native Americans.
3. Introduce the story (Nokomis and the Anishnabe), reciting the poem first. (Explain the main characters of the story before reading.) Read or tell the story with feeling.
4. At the conclusion of the story, exhibit a finished sandpainting that tells the story in pictures. Explain the idea of "pictographs," and tell the students that they will be doing one of their own.
5. Assign the students to write a simple story that explains the beginnings of any subject that they might choose. The story should be simple enough to convert to pictures.
6. Distribute pictograph sheets with instructions to the students to feel free to use these symbols, or to create their own. Allow 10-15 minutes to complete this process.

7. Distribute particle board squares, colored sand, glue and newsprint.
8. Instruct students on sandpainting process. (See separate sheet) Monitor student activity throughout process. Aid those who have any kind of difficulty.
9. Place finished boards in an unobtrusive spot to be evaluated when the class is finished. Those not finished within the allotted time (varied with class) should be given time during the following day to complete the task.
10. Clean up. Save any colored sand being careful not to mix the colors.

Sandpainting

Instructions:

Draw pictograph on sand board with pencil to use as a guide.

Draw first symbol with a thin line of any brand white, disappearing craft glue.

Choose colored sand best representative of idea behind the symbol. Carefully spoon sand onto the line of glue taking care not to touch it. Let sand and glue dry for 3-4 minutes before tipping board to let excess sand fall away.

Continue with symbols, one at a time, until pictograph is completed. (DO NOT use more than one color of sand at a time on a symbol as they might run together when excess is discarded.)

Who gave to me
The breath of life
My frame of flesh?
Who gave to me
The beat of heart
My vision to behold
Who?

Who gave to us
The gifts we do not own
But borrow and pass on?
Who made us one?
Who set the Path of Souls?
Who carved the Land of Peace?
Who?
Kitche Manitou-the Great Spirit

Kitche Manitou saw that Sky-Woman was lonely and sent her a husband. They were happy when Sky-Woman found she was to have a baby. As Sky-Woman grew in size she became weary. The water creatures asked the great Turtle to rise to the surface of the water to give Sky-Woman a place to rest. She left her home in the sky and lived upon the back of the great turtle that became the island Michelimackinac. One cloudless morning, she gave birth to twins, a boy and a girl. These were the Anishnabe. Many years passed and the Anishnabe grew in number. Eventually, when Sky-Woman was certain her children would survive, she returned to her home. Ever after, the Anishnabe remembered the first of mothers--Nokomis (the grandmother) who is seen now as the moon giving light to her children. Animkee, the father of the Anishnabe, became despondent because his children and grandchildren had forgotten him. In his anger, he came from the western skies, calling out in a voice which shook the earth and sky. He flew over the homes of the Anishnabe shooting fire arrows at the earth, whipping the clouds until they cried tears upon the earth. He did not remain, but flew east. At first he was alone, but later he was joined by many grandfathers. Together they stormed the Anishnabe. These

are the Grandfathers Thunder. In winter, the Grandfathers remain near their lodges to keep their fires burning. These the Anishnabe call the Waussnodae-northern lights-the reflections of their fires in the sky.

This is a story of the people we call Chippewa, but who call themselves Anishnabe or "first people." We will learn about their culture as typical of "woodland" Indians similar to the people who lived in Indiana. In the next two weeks, we will study what their culture has meant to America, how many different tribes lived in North America and what happened to the people after white colonization. We will also look at what is important to Native American people today. You will have the opportunity to hear stories from a local Cherokee storyteller, watch Chippewa dreamcatchers being made, eat fry bread and learn to dance traditional dances.

PREPARATIONS FOR SAND PAINTING

Buy a 75 pound bag of white sand.
Purchase whatever colors you wish of Rit dye.

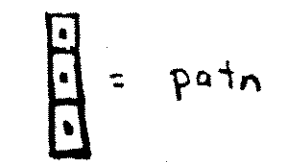
Mix small amounts of dye according to directions.
Place quantities of sand in a mixing bowl and add dye slowly.
Add only enough to make sand the consistency of brown sugar.
Spread sand on cookies sheets that have been lined with paper towels.
Place sand in a low oven (about 200 degrees) in order to dry.
Stir frequently to keep it from getting hard lumps and to dry evenly.
It may be necessary to sift the sand after it is dry.
Place in containers like cookie tins.

Purchase a bag of yellow sand or get some from the dunes near Lake Michigan. The dune sand is very fine and works the best.

Cut rectangles of cardboard the size you wish to make your pictures.
Spread carpenter's glue thinly across the surface. Sprinkle about 1" of sand atop and press with a glass bottom. Tap off excess sand and allow to dry.

To set up for sand painting, it works best to distribute dixie cups filled with various colors of sand and plastic spoons to allow students better control with the sand.

Sand painting can also be done by dying white corn meal different colors and using it in place of sand. An additional hint for neatness in doing this project in the classroom is to have students apply the "sand" inside a plastic bag. The excess can then be reused.



= path



= rocks



= constellation



= cloud

legend



= Kitche Manitou



= sky



= sun



= human life - general



= tree of life
vertical = power
horizontal = earth



= months or time



= speech, history



= communities

legenda



= cave in mountain



= spruce trees



= bear track

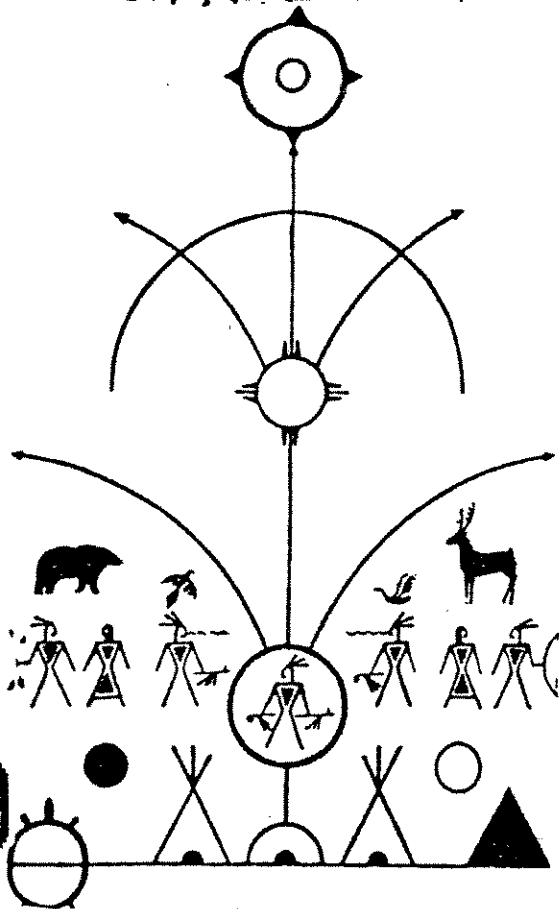


= maiden who changes into bear

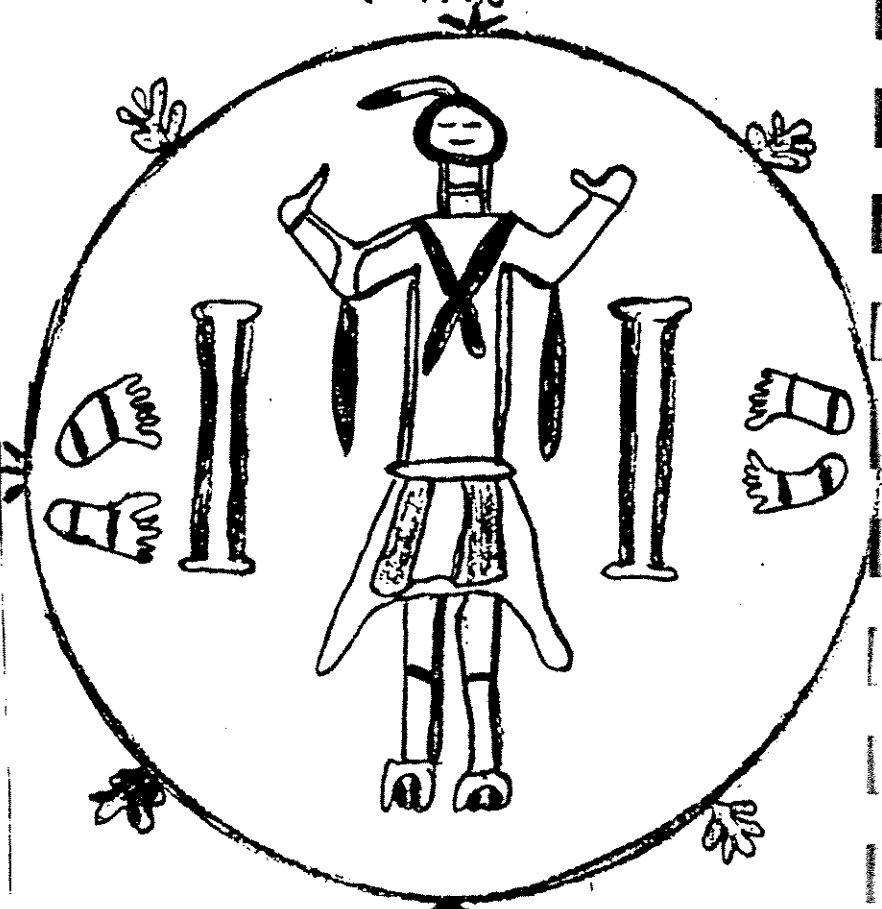
Examples of Paintings

Note: your painting does not need to be this elaborate, but it should adequately express the story theme.


Chippewa





Navajo





SYMBOLS


 = Kitchie Nkisi Fou (Creator)


 = corn plant


 = sky or universe


 = lightning


 = sun, life, time


 = knife

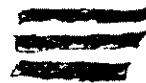
 = man, if surrounded by all it is all human life


 = features


 = star


 = earth (—), tepees represent tribes


 = speech, language


 = trails


 = deer hoof


 = woman, the primacy and constancy of woman-kind


 = eye


 = moon cycle


 = mountains


 = great turtle


 = spider

 = thunderbird

 = bear paw

 = bow and arrow

 = Prosperity





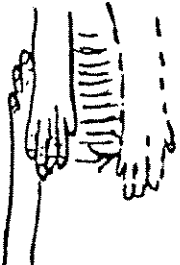

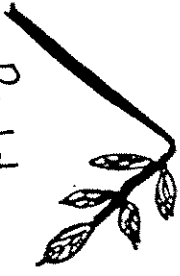
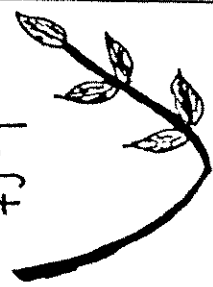



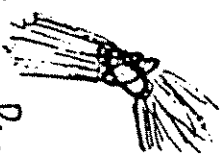
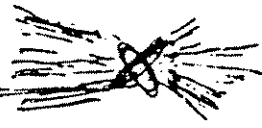







 = doctor's hand

 = river

SIGN LANGUAGE

COUNTING

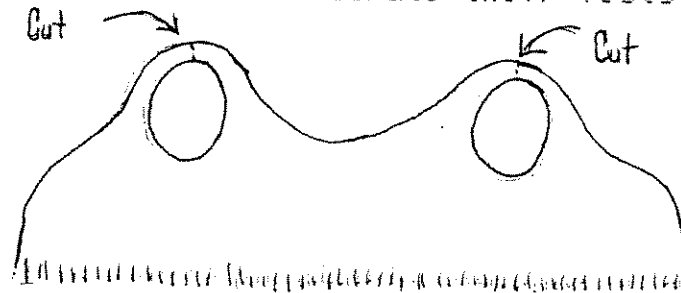
<p>I or Me</p>	<p>House</p>	<p>KILL</p>	<p>I II</p>	<p>III IV</p>	<p>V VI</p>
<p>Eat</p>	<p>Dishonest</p>	<p>Honest</p>	<p>10</p>	<p>20 30 40 50</p>	<p>100</p>
<p>Sick</p>	<p>Question</p>	<p>Friend</p>	<p>Sun</p>	<p>MOON</p>	<p>Moon</p>
<p>Spoken sign language</p>	<p>See</p>	<p>Prairie</p>	<p>Day</p>	<p>Sunrise</p>	<p>NIGHT</p>

<p>Stones</p>  <p>Right</p>	<p>Stones</p>  <p>Straight</p>	<p>Stones</p>  <p>Left</p>	 <p>All</p>	 <p>Above</p>	 <p>Across</p>
<p>Broken Twigs</p>  <p>Right</p>	<p>Broken Twigs</p>  <p>Left</p>	 <p>Below</p>	 <p>Chief</p>	 <p>Color</p>	
<p>Stones</p>  <p>Right</p>	<p>Stones</p>  <p>Straight</p>	 <p>Crazy</p>	 <p>Bear</p>	 <p>Beaver</p>	
<p>Stones</p>  <p>Left</p>	 <p>Deer</p>	 <p>Fish</p>	 <p>Dog</p>		

COSTUME ARTICLES TO MAKE FOR A POW WOW

VEST:

Cut a brown paper bag straight up the side that has the over-lapping section. Cut out both sides of the glued flap and the complete bottom of the sack. Lay the paper sack out flat and draw a pattern like the one below cutting the top of each arm section to allow for fitting to each individual student. Fit the vest to the student and staple the top for a custom fit. Cut off the jagged bottom of the vest before fringing it with scissor cuts. Have students decorate their vests with Indian symbols.



HEADBANDS:

Cut 2 inch strips of construction paper and staple them once. Have students decorate the bands before fitting them to each student's head and stapling again. After students color their feathers, have them back them with construction paper or cardboard before stapling them to the headbands.

BEADS:

Beads can be made from a dough mixture, painted with magic markers or other paints, and strung on shoe strings made of animal hide. The beads can either be shaped into balls, shells, or claws. Holes need to be made in the beads large enough to string them after they are dry.

Dough recipe:

1 cup corn starch 2 cups baking soda 1 1/4 cups cold water

Mix ingredients in a 2 quart pan. Stirring constantly, heat on medium low until mixture is the consistency of mashed potatoes. Pour out onto a plate and knead until mixture is like clay. Cover with a damp, cool cloth until cool. Store in an airtight container until ready for use.



COLOR
BRIGHTLY