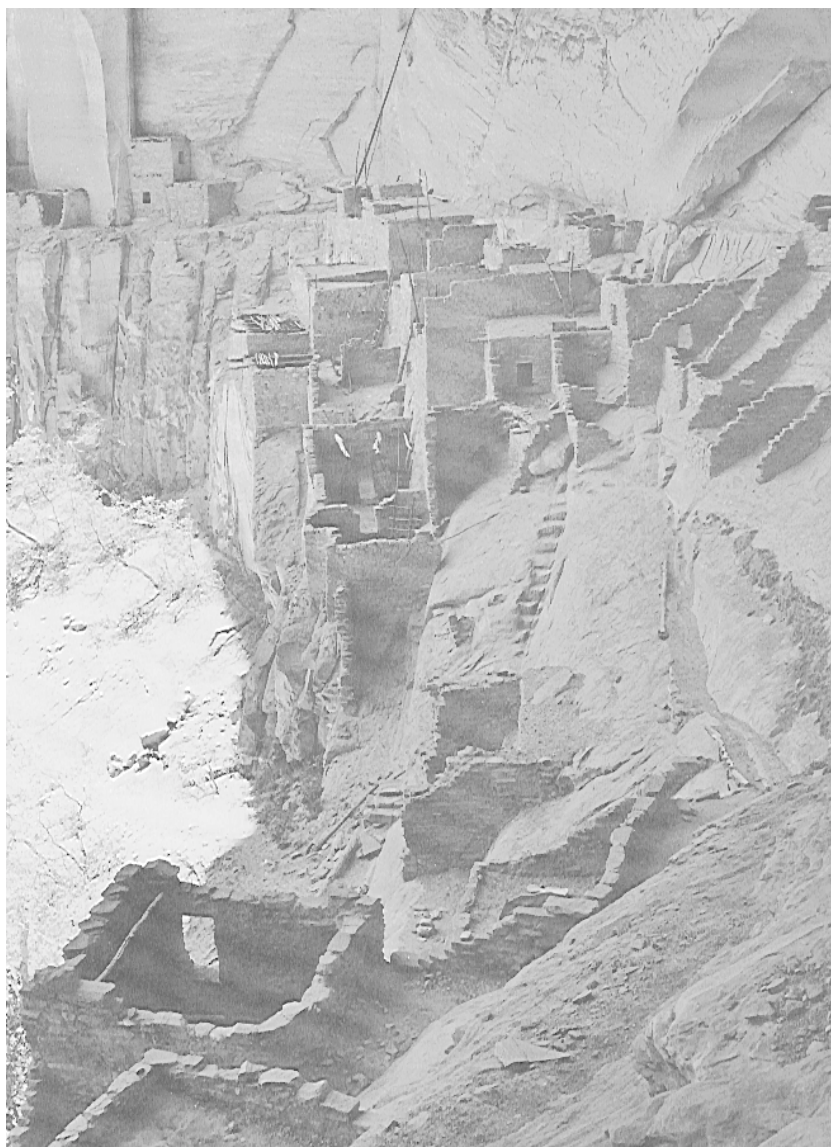


Cliff Dwellers of the Southwest



APRIL 1998

TRIBUTE TO A VOLUNTEER

The more you give, the more you get,
The more you laugh, the less you fret.
The more you do unselfishly,
The more you live abundantly.
The more of everything you share,
The more you find that others care.
The more you love, the more you'll find,
That life is good and friends are kind.
For only what we give away,
Enriches us from day to day.

There are more than five hundred and fifty tribes of Native Americans in our country today and they speak more than two hundred and fifty languages. Each tribe has its own culture, history and identity and no two tribes are exactly alike. It is important that the boys understand that there are a great many differences among Native American peoples. Also help the boys understand that Native Americans are a significant presence in America today. Please read page 9-9 in the Cub Scout Leader Book.

It will be difficult to find someone from the Pueblo Indians in the Bay Area because there is no organization to represent them in California, according to the Bureau of Indian Affairs and some of the tribal governments in New Mexico and Arizona. If you want to know more about a particular tribe, local libraries have good collections of books about Native Americans (take your den to the library and look for books with the boys). Also you can call the Bureau of Indian Affairs at (916) 246-5141 and ask for the phone number of the tribe's office. Many tribes have flyers for tourists.

DID YOU KNOW?

The cliff dwellings found at Mesa Verde and other ruins in the Four Corners area are believed to have been inhabited by the people called Anasazi. Anasazi means "the Ancient Ones."

The record of the Anasazi goes back more than 2000 years. They were first a nomadic people living in alcove homes. Slowly they settled down and turned to farming. Later they built underground pithouse homes.

The first cliff dwellings were built sometime around the year 1200 and were abandoned by 1300. Nobody knows why the cliff dwellings were abandoned. A severe drought, enemy threat and epidemic are among the speculations by historians.

Many of the cliff dwellings were multi-story apartments. The ones at Mesa Verde in Colorado were among the largest, and it was a center of the thriving Anasazi Indians. Archaeologists who have studied the area have come to believe that the plateau once supported 4,000 to 5,000 people. Most of the cliff dwellings were much smaller.

Cliff dwellings were built of sandstone blocks held together by clay masonry. Later pueblos were built with adobe, sun-dried clay mixed with straw.

The Anasazi were skilled farmers, raising corn, beans and squash. They raised turkeys and mountain sheep. They also hunted buffaloes and rabbits and other small animals.

They were skilled pottery and basket makers. Their baskets were so tightly woven that they were virtually water proof.

The Anasazi are believed to be the ancestors of the present day Pueblo Indians. Pueblo means "village" in Spanish. A village of a Pueblo Indian tribe is called a pueblo.

Traditionally corn is the foundation of Pueblo Indian life. In olden days, it may have accounted for as much as 80 percent of the native diet and was regarded with deep respect and reverence. Hardly a ceremony exists that does not use corn or cornmeal in some way. There were over 20 varieties of corn - all colors, yellow, white, black, blue, pink and even speckled and the Pueblos created more than 50 ways to prepare it.

DID YOU KNOW? (continued)

Since corn and other crops can't grow without water, rain dances and other practices and prayers to bring rain were a regular part of Pueblo life.

In the desert any moisture in the clay earth is deep underground. The ancient Pueblo Indians planted a special variety of corn with long roots that could reach the moisture, and short tough leaves that could withstand wind and drought.

They were expert farmers. They helped the later settlers with their extensive knowledge of cultivation and irrigation techniques.

There are now 19 Pueblo tribes in New Mexico and one in Arizona. They are: Taos, Picuris, Nambe, Pojoaque, San Ildefonso, Tesuque, San Juan, Santa Clara, Jemez, Cochiti, Sandia, San Felipe, Santa Ana, Santo Domingo, Zia, Isleta, Acoma, Laguna and Zuni in New Mexico; and Hopi in Arizona. Among them there are five different languages.

Each tribe has its distinctive culture and religion, although there are underlying similarities. Some of the differences were enhanced by their location and influences by the Spanish, Mexican and white American settlers.

All pueblos, even the most ancient, had a special room known as the kiva. It was usually larger, often circular, and placed in an important area of the pueblo. Much of the religious activity of the pueblo took place in the kiva. The dancers still go there to prepare for the dances.

Their religion is best known for the kachinas, especially those of the Hopi. Kachinas are spirit people who bring rain. They are equated with ancestors and clouds. Kachina dolls were, and are, distributed to little girls during ceremonies. (Boys receive ball games or small bows and arrows) They are used to remind them of the many different kachina spirits. They are not toys. There are more than 250 kachinas.

HOPI CREATION STORY

(Hopi means "the peaceful people.")

Long ago Tawa, the Sky God, and Grandmother Spider created the earth. Grandmother Spider, all of the animals, and the people lived in the dark underworld. Tawa told Grandmother Spider to put all things in order. She began by dividing the people into many nations and giving them names. She divided the animals and gave them names, too. Now all creatures knew who they were.

Grandmother Spider and two grandsons, the Hero Twins, led the animals and the people out of the dark land. They climbed a pine tree, moving up to a dimly lit world. Grandmother Spider led them on. As they climbed, it got lighter. At last they emerged from a hole in the floor of a canyon. They stepped out into brightness on the surface of the earth.

Grandmother Spider sent the animals and nations of people to live in different places on the earth. She separated the Hopi nation into clans, with one animal to lead each one. The clan was named for the animal that headed it.

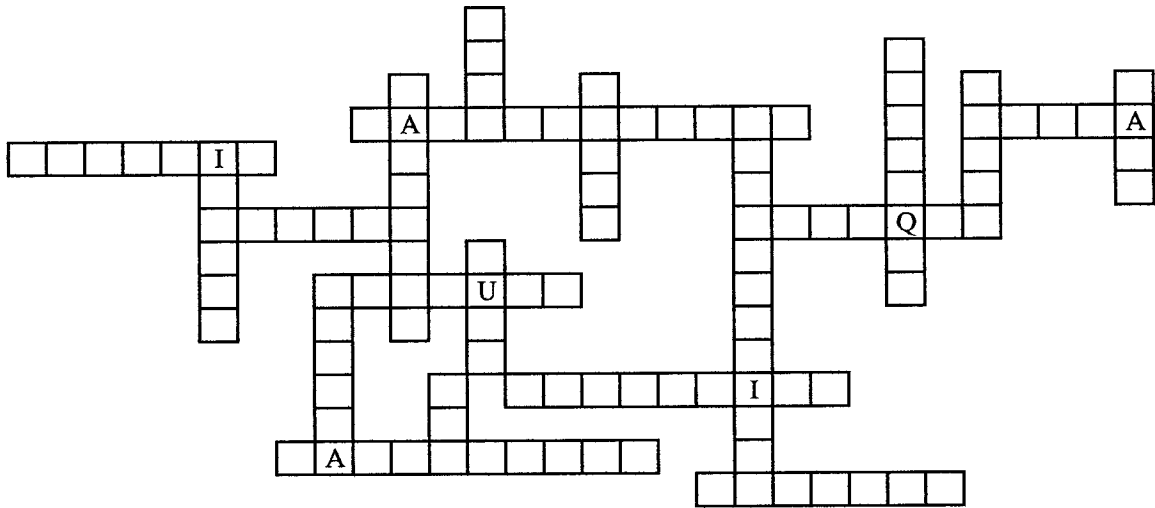
Spirits, called Kachinas, came to help the Hopi clans. They taught the Hopis how to work together to plant crops, irrigate the soil, hunt, gather firewood, keep the village clean, and perform the special ceremonies that would keep them in touch with the spirits.

In this creation story, the first humans to emerge from the underworld became the Hopis.

(from The Hopis by Virginia Driving Hawk Sneve)

PUEBLO INDIAN CROSSWORD

These are 19 Pueblo Indian tribes in New Mexico and one in Arizona (HOPI). Put them in the puzzle below. Ignore any blanks in tribe names.



ZIA
HOPI
TAOS
ZUNI
ACOMA

JEMEZ
NAMBE
ISLETA
LAGUNA
SANDIA

COCHITI
PICURIS
TESUQUE
POJOAQUE
SAN JUAN

SANTA ANA
SAN FELIPE
SANTA CLARA
SAN ILDEFONSO
SANTO DOMINGO

CONSERVATION OPENING

The following may be read by the Cubmaster or several Cub Scouts.

The Pueblo Indians consider the sun, earth, moon, stars, wind, water, lightning, thunder, and all living things sacred.

Hopi elders say: If the land is abused, the sacredness of Hopi life will disappear.

Let us now remind ourselves of our Outdoor Code.

As an American, I will do my best to--

Be clean in my outdoor manners,

Be careful with fire,

Be considerate in the outdoors,

Be conservation minded.

Please join us in the Pledge of Allegiance.

HOPI POEM OPENING

The Pueblo Indians have been farming corn in a very dry land for hundreds of years. For them rain fall has been very important.

We are going to read a Hopi poem.

Corn is our mother--

and only the Cloud People can

send rain to make it grow.

They come from the six directions

to examine our hearts.

If they are good they gather above us

in cotton masks and white robes

and drop rain to quench our thirsts

and nourish our plants.

Keep bad thoughts behind you

and face the rising sun with

a cheerful spirit,

as did our ancestors in the days

of plenty.

Then rain fell on all the land

In many ways this is similar to what we believe in Cub Scouting, like helping other people and giving good will. Please join us in repeating the Cub Scout Promise.

CLOSING THOUGHT

The cliff dwellers were skilled farmers. Their main crop was corn. They needed rain to grow their corn. In Scouting our main crop is the boys. The leaders and parents raise them with skill and guidance. And they need "the rain" to grow healthy young adults. The rain in Scouting is love, understanding and patience and a good program, like what we have in our pack.

TEWA PRAYER CLOSING

Remember who you are,
where you come from, and
where you are going.
(Tewa prayer, San Ildefonso Pueblo)

HOPI CLOSING THOUGHT

All the knowledge needs to be handed down because someday we'll be the old people. Parents, let's remember this.

(quotation from Tracy Kavena)

SONG OF THE SKY LOOM--A CLOSING

Oh our Mother the Earth, oh our Father the Sky
Your children are we
with tired backs we bring you the gifts you love

So weave for us a garment of brightness

May the warp be the white light of morning
May the weft be the red light of evening
May the fringes be the falling rain
May the border be the standing rainbow

Weave for us this bright garment
that we may walk where birds sing
where grass is green

Oh our Mother the Earth, oh our Father the Sky

(from Songs of the Tewa)

CLOSING THOUGHT

The Pueblo Indians used a phrase, Pin pe obi, look to the mountain top. Whatever of life's challenges you may face, remember, always look to the mountain top for in so doing you look into greatness.

If you remember this and let no problem, however great it may seem, discourage you nor let anything less than the mountain top distract you, then you shall be able to cope with life's everyday trials and endeavors, regardless of size.

CLIFF DWELLERS ADVANCEMENT CEREMONY

Cliff dwelling people had to work very hard to earn their livelihood. Men and boys cultivated the fields of corn, squash and beans. They also hunted, gathered firewood, made arrowheads and knives and made feather cloth. Women and girls dried the crops, ground and cooked the corn, gathered roots, berries and fruits, dried extra meat, tanned skin and made clothing. Everybody worked at the tasks of building and building repair. They believed in willingness to work together.

Tonight we too have hard workers.

The following boys have been working hard to learn the seven requirements for their Bobcat badge. (call the boys and parents) Boys, you have learned the Cub Scout Promise and the Law of the Pack. Would you repeat them with me. (Cub Scout sign and repeat) Great job. (give badges and pins) Congratulations.

The following boys have been working hard on the twelve achievements required for the Wolf badge. (call the boys and parents) Boys, you have kept the Cub Scout motto and have done your best. Congratulations. Keep up your good work.

The following boys have completed the twelve achievements required for the Bear Badge. (call the boys and parents) Congratulations. Continue working hard and come back up here soon for your arrow points.

The following boys have faced a much greater challenge. They have completed the requirements for the Webelos Badge. (call the boys and parents) Boys, you are growing tall and strong. Pretty soon you will be young adults. You will be asked to work very hard in many areas of life. I am sure you will continue doing your best. Congratulations.

For all these badges, the boys not only worked hard but they also learned to work together with others in the den, pack and parents. For that I am proud of them.

EAGLE FEATHER ARROW OF LIGHT CEREMONY

Ancient Pueblo Indians, like many other tribes, believed that arrows made with eagle feathers had a special ability to cut the air. We have here tonight a special Webelos Scout who has cut the air and flown straight. Will _____ come forward with his parents? We honor _____ tonight with the highest award in Cub Scouting--the Arrow of Light.

_____, we wish you well in furthering your Scouting progress. Like an arrow with an eagle feather, fly through the air toward your next goal. May you always strive to live the Scout Law. By so doing, you will be a success in anything you undertake.

Congratulations.

THE HERO TWINS AND THE SWALLOWER OF CLOUDS

(A Zuni story)

To the Native American people of the dry Southwest, few things are more important than rain. The clouds are powerful and benevolent, connected to the kachinas, those helping spirits of the ancestors. So when the Zunis tell the story of the giant, Swallower of Clouds, they tell of a very terrible monster indeed.

(You may read this story straight or assign actions for parts. For example:

Giant/Swallower of Clouds: "Gulp, gulp"

Grandmother Spider: "Web maker" or "Spin, spin"

Hero Twins: Action of swinging down a club)

When the world was young, they say, a GIANT lived in the cliffs above Canyon de Chelly. The food he lived on was human beings, and he caught the clouds and squeezed them into his mouth for drink. The people called him SWALLOWER OF CLOUDS, and the bravest of the men tried to destroy him. However, anyone who went out to kill the GIANT was never seen again. Before long, because he was swallowing all the clouds, the snow stopped falling to the north. Because he was swallowing all the clouds, the rain no longer came from the west. Because he was swallowing all the clouds, the mist above the mountains to the east disappeared. Because he was swallowing all the clouds, the springs to the south dried up. The crops dried up and died. The people were suffering and some began to die.

The HERO TWINS saw what was happening. "We will go and kill SWALLOWER OF CLOUDS," they said. Then they started on their way to the cliffs where the GIANT lived. But as they were following the path to the cliffs, they saw a spider web next to the trail. "GRANDMOTHER SPIDER," they said, greeting the maker of webs, "are you well?" "I am well, Grandchildren," said the spider. "Where are you going?" "We are going to kill the GIANT, SWALLOWER OF CLOUDS," they said. "That is good," GRANDMOTHER SPIDER said, "but first let me warn you. The GIANT has a trick. He stretches himself out on top of the cliffs. He pretends to be sleeping and then tells whoever comes to pass under his legs, which are arched over the trail. As soon as someone passes under, though, the GIANT grabs them and throws them over the cliff." "Grandmother," said the HERO TWINS, "what should we do?" "Let me go ahead of you," said GRANDMOTHER SPIDER. "Wait for a while and then follow."

Then GRANDMOTHER SPIDER set out. She did not go far before she came to the GIANT. He was stretched out on top of the cliff with his legs over the trail. He was as huge as a hill and his legs were bigger than tree trunks. The SWALLOWER OF CLOUDS pretended to sleep, for he had heard the HERO TWINS were coming to fight him. GRANDMOTHER SPIDER, though, was so small the GIANT did not see her. She climbed up a rock behind him and then let herself down on his forehead with a strand of silk. While he kept his eyes closed, pretending to sleep, she wove her web across his eyes so that he could not open them up.

Now the HERO TWINS, having waited for a while, started on their way. When they came close to the place where SWALLOWER OF CLOUDS lay, they began to sing a war song. "Who is that?" said SWALLOWER OF CLOUDS as the HERO TWINS came closer, "I am old and tired, too old and tired to move out of the way. Just pass under my legs." But when the HERO TWINS came close to the GIANT, they split up. One ran to the right and one ran to the left. The GIANT tried to open his eyes to see what they were doing, but he was blinded by the spider web. "Where are you, Little Ones?" he said, striking at them and missing. "Just pass under

THE HERO TWINS AND THE SWALLOWER OF CLOUDS (continued)

my legs." SWALLOWER OF CLOUDS struck again at the HERO TWINS, but he could not see them and he missed. Then the HERO TWINS leaped up and struck him with their clubs. One stuck him in the head. The other struck him in the stomach. They killed SWALLOWER OF CLOUDS with their clubs. Then they threw the GIANT over the same cliffs where he had thrown all the people he had killed. Now the clouds were able to pass again through the mountains. The snow returned to the north. The rain came again from the west. The mists formed once more above the mountains to the east. The springs to the south flowed once more. Again the crops of the people grew and the people were well and happy.

It is said that when the GIANT fell, he struck so hard that his feet drove into the Earth. The GIANT still stands there to this day with his blood dried red all along his great stiff body. Though some call that great stone by other names, the Zunis know it is the SWALLOWER OF CLOUDS. When they see it, they are thankful for the deed of the HERO TWINS and the life-giving rain.



(Being primarily farmers and living in the dry Southwest area, rain was always a welcome sight to the Pueblo Indians and their cliff-dwelling ancestors.)

THUNDER APPLAUSE Start with rapid and very loud claps and gradually soften and then quit.

THUNDER APPLAUSE Use feet to stomp on floor making thunderous noise. Gradually soften.

RAINSTORM APPLAUSE Start by gently patting knees alternately to simulate rain. Increase the noise by switching to hand clapping as the storm reaches its height. With a hand signal, have everyone shout, "Boon!" to represent thunder. Gradually decrease the hand clapping and then pat the knees as the storm subsides.

THUNDER AND RAIN APPLAUSE Start with the group in their seats and have them place their hands, with palms open, on their knees. Start from the left side of the room and have them softly tap their knees, and, as the "storm" moves across the room, have each section pat louder and louder until it gets to the center. Have everyone stand and yell, "Boon!" to simulate thunder, sit down and begin to get softer as the "storm" moves to the right, then fades away.

LIGHTNING APPLAUSE Move your finger like jagged lightning and go "Shh Shh" on each jagged movement.

COYOTE HELPS DECORATE THE NIGHT

(A Hopi story)

ANIMALS: "We work hard!"

COYOTE: Howl

In the beginning, before people came, there were only ANIMALS on the earth. It was the ANIMALS who arranged things. They all worked except COYOTE. COYOTE was lazy. COYOTE merely watched. The other ANIMALS put the rivers where they are now, so that there would be water to drink. They put mountains here and there for beauty. The ANIMALS made trees and forests for shade. They made grass grow. The ANIMALS created the desert, putting down sand and all kinds of rocks and then to make the desert attractive to look at, they painted the rocks pink and yellow and other colors. They caused cactus to grow, and put lakes in different places.

The ANIMALS looked at what they had done and said, "It is not enough." So they made mesas and canyons. The ANIMALS went on decorating the earth every way they could think of. And finally, when things were nearly finished, they did one more thing. The ANIMALS made hundreds and hundreds of small shiny objects with which they planned to complete their work. But they didn't know what to do with them. Some of the ANIMALS said, "Put them on the mountains." Some said, "Sprinkle them around the desert." Some said, "Hang them in the trees." The ANIMALS could not agree. So they left the pile of shiny objects on the ground and went home to sleep.

While the other ANIMALS slept, COYOTE came to see what they had been doing all day. COYOTE sniffed at the objects. He picked one up and examined it closely. "What is this?" COYOTE said. And seeing no use for it, he tossed it into the air. COYOTE picked up another and looked at it. "What is this good for?" he said. And he tossed it over his shoulder. Again COYOTE picked up one of the objects. "What is this supposed to be?" COYOTE threw it away in disgust. One by one COYOTE examined the shiny things, and finding them not good to eat or useful in any way, he threw them into the air, until at last they were all gone.

Then COYOTE looked up into the sky and saw them where he had thrown them, tiny spots of light in the darkness. This is how the stars came to be where they are. COYOTE the busybody was responsible.

(adapted from People of the Short Blue Corn by Harold Courlander)

All Southwest tribes enjoy a rich heritage of storytelling. In many Pueblo legends, as in this one and the following skit, Coyote plays the clown, the fool...and in doing so, points out our human failings.

THE SUN CALLERS

(A Hopi story)

Props: Cardboard sun painted bright yellow

Room is dark (or as dark as possible for the boys to conduct the play).

Narrator: Late one night on top of third mesa, Coyote was looking for something to eat. He spotted a rooster sitting high on a rock.

Coyote: Hello, Rooster.

Rooster: (Scratching the rock with his feet) Hello, Coyote.

Coyote: What are you doing here? It is late and you should be at home.

Rooster: (Puffing up his feathers) I have work to do. It is my job to make the sun rise.

Coyote: Ha! You aren't so important as you think. Anyone can make the sun rise.

Rooster: No, you're wrong. I am the only one who can do it.

Coyote: You're the one who's wrong. I too can make the sun rise. I've done it many times.

Rooster: We shall see. Whoever makes the sun rise today will be named the Sun Caller.

Coyote: Fine. I'll try first. (Sits down, points his nose to the sky, and howls loudly. He howls and howls until he was out of breath.)

Rooster: The sky is still black. Now it's my turn. (Stretches his neck, flaps his wings and crows...once, twice, three times.)

Coyote: The night is still dark. I'll try again. (Howls)

Rooster: It's my turn again. (Crows)

Narrator: (While Coyote and Rooster are taking turns calling the sun) Nothing changed. There was blackness all around them. The Coyote and Rooster go on howling and crowing all night long.

(Coyote and Rooster go on howling and crowing until one time, after the rooster crowed, the sky seemed a little lighter. Turn up the room light slightly.)

Rooster: There...you see? I am beginning to do it.

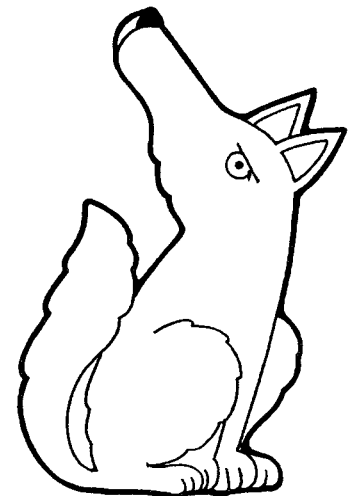
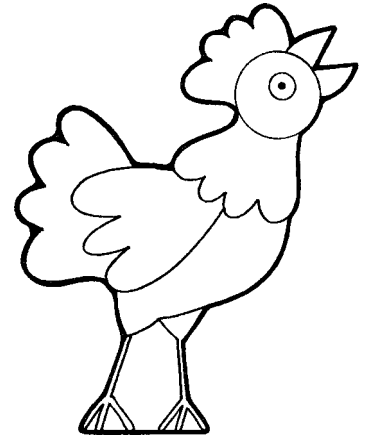
Coyote: I can do better. (Howls and the sky becomes lighter still--turn up the room light.) (With a voice a bit hoarse) You can see that I did better than you.

Rooster: (Also with a voice a bit hoarse) But the sun has not yet appeared. (He takes a deep, deep breath, stretches his neck, flapped his wings and crows loudly. As he does, the edge of the sun appears on the horizon. Turn up the room light at the same time.) There, my good friend. You can see for yourself. I am the one who made the sun rise. I am the Sun Caller.

Coyote: (Hangs his tail and crawls away, muttering) I almost did it. With a little practice I think I can make the sun rise. Then I will be the Sun Caller.

Narrator: And to this day, you can hear Coyote howl in the night on third mesa, practicing to make the sun rise.

This can be used as a puppet play.



A PUEBLO BOY

Timmy: Hi. I'm Timmy. I'm ten years old. I'm a Pueblo Indian. My Indian name is Agoyo-Paa, which means "Star Fire." I use that name for all Indian ceremonies. My family and I live at the San Ildefonso Pueblo in New Mexico. I like baseball and fishing. I ride my bike to the day school of the pueblo. This is my family.

Dad: I'm Timmy's Dad. I work at a Museum in Santa Fe. I teach Timmy songs, dances and ways of the Indian heritage the way my father taught me. The Pueblo Indian spiritual life is based on the agricultural growing seasons. Corn Dances are held in the spring and fall. During the winter, animal dances like the Deer and Buffalo dances are held.

Mom: I'm Timmy's Mom. I'm a computer programmer in Santa Fe. At home, I weave traditional ceremonial belts used in dances.

Timmy: I have been dancing since I was three years old. My first dance was the Corn Dance, which is my favorite. Before dancing, I get a little nervous. My legs start shaking, but they settle down once I'm dancing. When I am dancing, I feel I'm part of everything.

Brother: Hi. I'm Timmy's brother. I'm in high school. Timmy and I learned how to plant corn like our ancestors from our great-grandfather. I also started dancing when I was three. In the pueblo, we grow up with dancing.

Uncle: I'm Timmy's uncle. I carve kachina dolls. The kachina dolls represent spirits that communicate with living people and serve as messengers to the gods.

Grandmother: I'm Timmy's grandmother. I make Indian pottery. San Ildefonso is world famous for the beautiful black pottery. Pottery is made by the women of the pueblo. After the pots are shaped, they are sun-dried, sanded, painted, and fired outdoors.

Cousin: I'm Timmy's cousin. I'm in the fourth grade. At school, we do much of our schoolwork on computers. I like playing with computers too. We are learning skills we will use in the world of the future.

Timmy: I'm proud of my Indian heritage. I learn dances and songs that have been passed from father to son for thousands of years. I also learn twentieth-century ways of life. I like belonging to two cultures. I feel I have the best of both worlds. When I grow up, I will also teach my children the Pueblo Indian ways.

(adapted from Pueblo Boy: Growing Up in Two Worlds by Marcia Keegan)

SHOWIYALTOWE

(A Pueblo game)

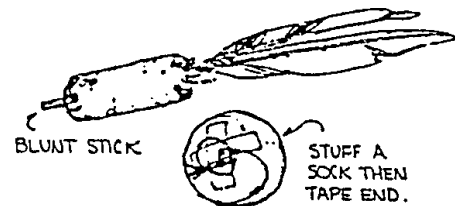
Each player has several arrows. The first player throws one of his arrows 10 to 12 feet. The second player then throws an arrow, trying to make it land so that its feathers touch the feathers of the first arrow. If he succeeds, he takes both arrows and then makes a throw to start another round. If he fails, the third player throws, trying to touch feathers with an arrow on the ground. A player takes all arrows that are touched by his. Continue until one player has all the arrows, or to a specific time limit.

LEPOCHEWA

This Zuni game is thought to be a derivative of the above "showiyaltowe" or "showeestopa" in the language of the Zuni. This is played only by boys. Each player has several darts. The darts are made of reed or wood. They are about 2 inches long and have three feathers, making the total length of about 8 inches. (See the illustration below for the ZUNI DART GAME) One player throws his dart into the target area in a short distance away. The other players in turn then throw their darts at the first dart in the target area. The object is to have the feathers of your dart touch the first dart in the target area. If a player is successful in touching one of the other darts on this throw, he takes that dart and throws again. If he misses, the dart remains to be "captured."

ZUNI DART GAME

Make darts from corncobs, large corks, or blocks of wood. Drill holes for feathers. For the ball, stuff an old sock with rags and tape end. The ball is placed on the ground about 10 feet from the throwing line. In turn, players try to hit the ball with the dart. Winner is the one who hits the ball the most times in 10 tries.

**BAS**

This was played widely in the Southwest. It is speculated that it was learned from the Spanish. This is a kind of a ring-toss game with one ring and two pegs. The throwing ring is yucca-wrapped and about four inches in diameter. In the den, use any ring of a similar size and paint it. Half the ring remains a natural green color and the other half is painted white. Two pegs or sticks about one foot high are set in the ground about a pitch apart. The ring is tossed at the peg. If the green part of the ring touches the peg it counts twice as much as when the white part touches the peg. The object of the game is to accumulate the most points.

ANGEA

(A Nambe guessing game)

Materials Needed:

1. Four hollow wooden tubes, about 8 inches long and one inch in diameter. In the den, you can substitute these tubes with spice bottles, film canisters or any tubular container with lids. Cover the tubes if they are transparent. Tubes are distinctively marked.
2. One nail. It must be able to fit inside the tubes.
3. A bowl with 104 counting beans.
4. A blanket.
5. Two small piles of sand, each enough to fill the tubes.

Rules:

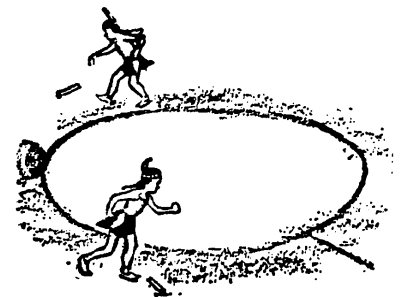
1. In order to determine the start of the game, two tubes are drawn and one of the two teams hides a nail in one of them. A player from the opposite side selects a tube. If he has chosen correctly, his team will begin the play; if he is wrong, the other team begins.
2. A player from the controlling side, his arms shielded from view by a blanket, hides the nail in one of the tubes.. Then all four tubes are filled with sand.
3. A player from the opposite team then makes his selection. The object of the game is to select the tube with the nail on the LAST or fourth guess.
4. The teams win counters depending upon the guesses. Points are drawn from a common "pool" at first, and later are won from the opposing team. The object of the game is to win all 104 counters. In the den situation, limit the time.

**Count:**

1. If the nail is in the first tube selected, the team which hid the nail wins 10 points.
2. If the nail is in the second tube selected, the team which hid the nail wins 6 points.
3. If the nail is in the third tube selected, the team which hid the nail wins 4 points.
4. If the nail is in the last tube selected, the selecting team wins control of the tubes.

ZUNI STICK KICK

Cut two pieces 12" long from an old broom handle. Paint them with different patterns. Draw a circle with a 30' radius on the ground. On signal, two players begin kicking their sticks around the outside of circle. First stick around and across starting line wins. Vary by using two colored sticks for each player to kick. If stick touches circle or spectator, the player loses.



POKEAN or JACKRABBITS HIT

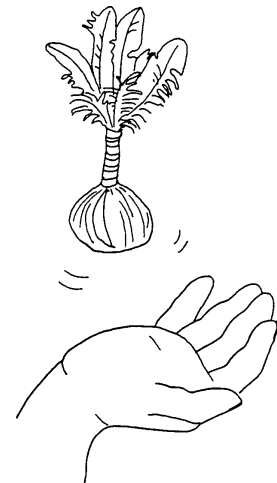
(A Zuni game)

This game is similar to badminton. The paddle was simply the palm of one hand. The game was called "jackrabbits hit" because the sound of the hand hitting the shuttlecock sounded like jackrabbits hopping over crusted snow. Other Native Americans played games similar to this.

You need: Green cornhusk (If you can find only dry cornhusk, soak them in water ahead of time to make them pliable); 2 or 4 feathers at least 3 inches long (the flexible kind are best); 1 yard of raffia or yarn; scissors and white glue. Dry cornhusks are available in the Mexican food section at a supermarket.

1. Form a cross with two wide, cornhusks. Fold another husk into a flat square and place it in the center of the cross.
2. Lift up the two ends of the bottom husk allowing them to curl inward a bit. Hold them in a pinch together at the center, over the rolled-up husk.
3. Lift up the ends of the other husk and gather them to the ends of the first pinched husk. Now pinch all four ends together. The rolled-up husk should have disappeared inside this wrapping.
4. Let up on the pinch just enough to insert the feathers into the center of the bundle.
5. Wrap raffia around the base of the pinched ends and continue winding upward until the husk ends are bound securely around the shafts of the feathers. Stop about 1/2 inch from the husk ends. Knot the raffia by tucking it under itself once or twice, then snip it. Glue the snipped end around the bound husks to make it tidy.
6. Trim the ends of the husks so that they stick out evenly above the raffia binding.
7. Fluff the feathers and pull them gently so that they are well balanced in the center of the shuttlecock.

How to play: Two or more players take turns trying to keep the shuttlecock in the air by hitting it with the palm of one hand. The first one to hit it 10 times without missing wins the round. As the players get better, the winning number of hits can be increased up to as high as 100 hits.



BEETLES GO RIDING
(A Sleep Song)

Sung by Clarence Taptuka,
about 1950

Moderato (♩ = 72)

ho - ho - yao - wōō _____ nao - ikw - yo - kyang - o _____
Bee - tles go _____ rid - ing on each o - ther's backs _____

zhōō - pe pa - ve _____ pu - va _____ pu - va _____
down a - long the trail _____ sleep _____ sleep _____

Allegretto (♩ = 108) Moderato (♩ = 72)

pu - va _____ pu - va _____ ve ve ve ve ve ve ve ve ve ve ve
sleep _____ sleep _____ a - long a - long a - long a - long a - long a -

ve ve ve ve ve ve ve ve ve ve ve ve ve
long - a a - long a - long a - long a - long a - long a -

hohoyaowōō: beetles | *naoikwyokyango*: they carry each other on their backs | *zhōōpe pave*: on the trail | *puva*: sleep | *ve ve etc.*: meaningless

By no means do all Indian lullabies come from animals or talk about animals. Yet songs of this type are very common. A Pueblo mother sometimes sings to her baby as though she and the baby were beetles. "Go to sleep, my little beetle," sings the Zuni mother. And the Hopi mother sings, "Beetles go riding on each other's backs down along the trail."

Zuni Sunrise Call

(Echo.....)

Wah.. ta - ho... ta - ho Wah ta - ho.. ta - ho Wah

(Echo.....)

ut ta ho na-wi tan a lo wah ut ta ho ta hi man a lo Ma ya

(Echo.....)

na wi zu mi teth la ni Ma ya na wi zu mi ta na li

The Elf's Song
PICURIS

Sung by Rosendo Vargas, about 1920

Allegro (♩ = 116)

we - se - lo we - se - lo se - lo se lo se

lo we - 'a me - 'e ye - he ye - he -

he 'a - 'a - ha - a - a 'e - he - lo - we

1. 'o - wi - t'a-i - nã - lü - 'e - pa ta - so - 'el - hu - cha - men - no sa
Some-one ve - ry kind is car - ry - ing me on his back O.
2. 'o - wi - t'a-i - nã - lü - 'e - pa nã wi - lun - na ta - so - ta - ki - an - no
Some-one ve - ry kind has put me in a nice warm place O.

weselo etc.: meaningless | 'owi't'a-inãlü-'epa: a person who is very kind | tas'o'elhu chamenno sa: is carrying me on his back | nã wilunna tasotakianno: has put me in a warm place | *As a variation these four beats may be omitted

Corn Grinding Song (Zuni)

E - lu - ho - ma ya ya... yal - lan... ne E - lu - ho - ma ya

ya... yal - lan... ne yal - lan... ne A - wehlwi - a kwai - i

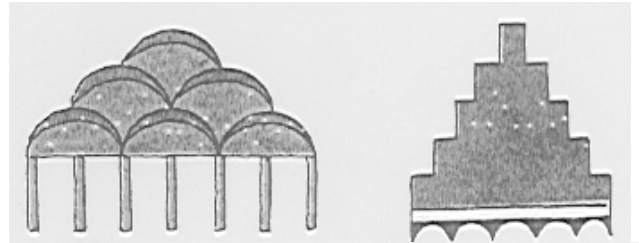
Im - u - na kwa - gia Lo - nan - esh - to wi - ya - ne He ya... ha

ya he ya... Li... wa... ma... ni - i - yu - te - a - pa

A - wi - ya... ne Ha - wi - la - na, li... i... tla...

SOME PUEBLO DESIGNS

Use the following designs on some of the craft items. You may want to use the earth paints listed below.

**EARTH PAINTS**

You will need: Varied colored sands, dirt, and rocks.

Hammer. Mortar and pestle.
Sieve (door screen wire or tea strainers). White glue. Water and/or vegetable oil. Brushes.

1. Hammer rocks until fine. (Lay heavy paper or cloth over rocks while hammering to prevent rock chips and fine dust from getting in the eyes.)
2. Sift crushed rocks and sands through tea strainer or screen.
3. Grind sifted minerals with mortar and pestle. The finer the residue, the smoother the paint. (Rougher sands add texture to paint.)
4. Mix white glue into the minerals for paint base.
5. Add water and stir for water-base paint. Add oil and stir for oil-base paint.
6. Draw! Landscapes are very effective, as the natural tones blend in well. Cloud formations in a sweeping sky, mesas, rocks, mountains, desert sands, and sagebrush are naturals.

(Note: Native Americans used brushes made from yucca plants. They used to chew one end to separate the strands of fiber into a brush. These brushes are still used by some of the potters and painters today.)



ACOMA



PUEBLO

ZUNI KNIFE WING MAN
(OFTEN MISTAKEN FOR A BIRD)

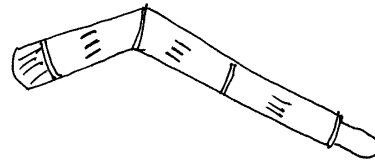
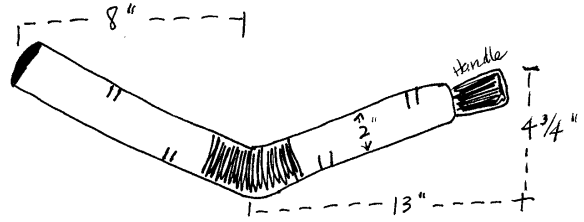
ZIA RAIN BIRD



ZIA

HOPI THROWING STICK

Hopi and other Pueblo men were skilled hunters. They used bows and arrows for bigger animals like buffalo and deer. They used a throwing stick, sometimes called a “rabbit stick” for small animals like squirrels and rabbits. The throwing stick resembles a boomerang but did not return to the thrower. The sticks were made from a crooked branch, whittled flat and sometimes decorated. No two sticks were alike. The approximate dimensions of a stick is shown on the right.



At a den meeting, make a smaller version from a large Styrofoam meat tray. (Ask at the meat department at a supermarket.) Boys can draw a throwing stick on the meat tray, decorate with permanent markers or paint and cut it out. Have a target, like a tree (not too far), and have a throwing contest!

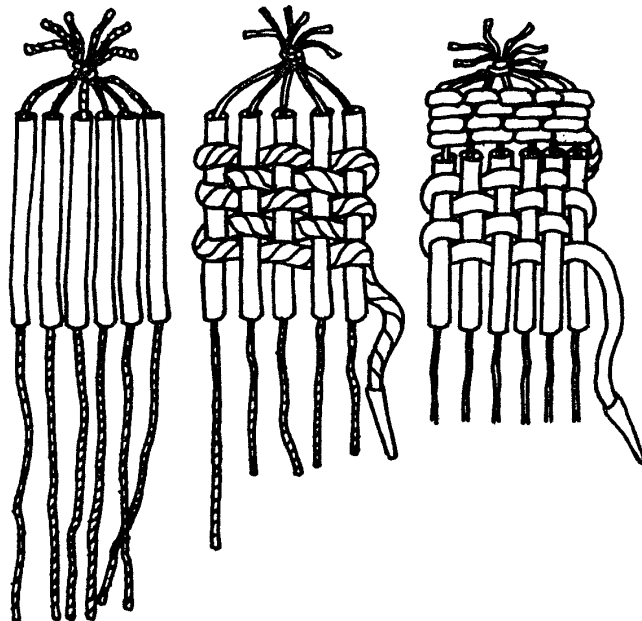
LOOM WEAVING

The Pueblos used a loom for their weaving. They wove cotton and combined it with rabbit fur, dog hair, feathers and buffalo wool.

The following simple method of weaving uses readily available materials. Narrow or wide pieces, made by using varied numbers of drinking straws as a loom, may become colorful belts, ties, or wall hangings.

You will need: Drinking straws cut in half.
String (can use yarn). Colorful yarn
(wrap the end with a small piece of tape for ease of handling).

1. Cut one piece of string for each straw. Strings should be equal in length and as long as the finished product will be.
2. Tie all strings together in a knot. With the knotted end at the top of the straws, thread each string through a separate straw.
3. Push the straws up to the knotted end. Use yarn to weave over and under the straws.
4. To begin a new color, join and knot the new yarn to the previous color and continue weaving.
5. As the weaving progresses, push the woven section up and off the straws, freeing the straws for more weaving.
6. When finished, remove the straws and weave the string ends into one another.



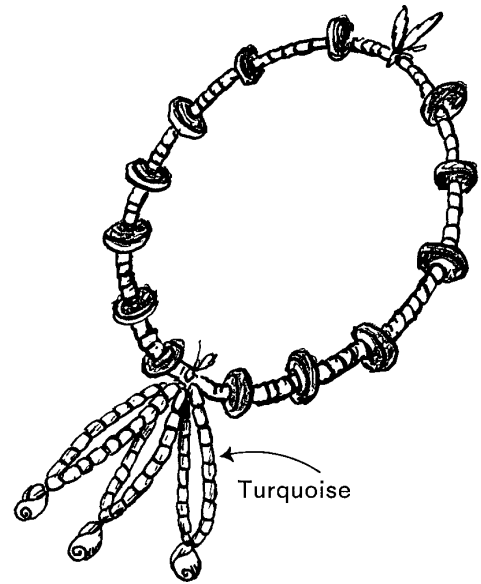
CLAY BEADS

Hopi necklaces were made of shaped and polished pieces of turquoise and shell. As shells are hard to cut and drill, substitute clay beads.

Bead clay recipe:

You will need: 3/4 cup flour. 1/2 cup salt. 1/2 cup cornstarch. Warm water. Bowl. Toothpicks. String. Paint. Sealant (optional).

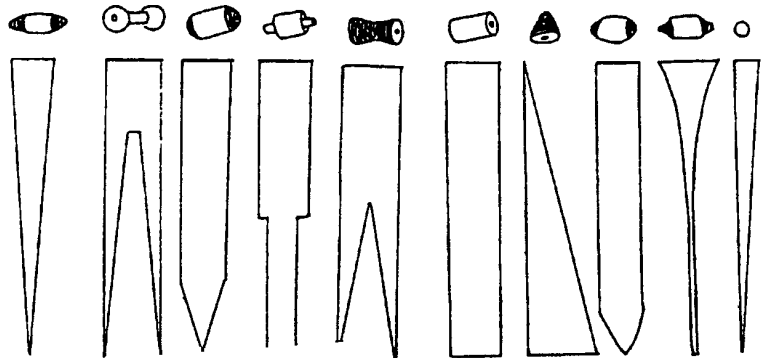
1. Mix flour, salt, and cornstarch in bowl.
2. Add warm water gradually until mixture forms a shape.
3. Knead.
4. Make beads, pierce with toothpicks, and allow to dry.
5. Paint and string.
6. Seal, if desired.



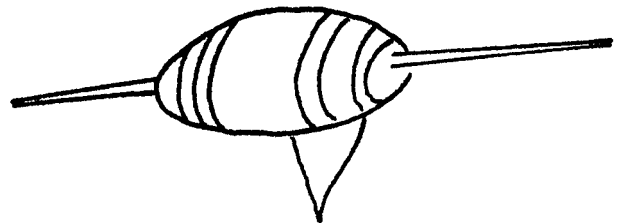
Or use **TEA LEAF DOUGH** listed in the **ZUNI FETISH** instructions on the next page.

PAPER BEADS

Or you can make paper beads. You can use any kind of paper; magazines, newspaper, gift wrap, bags, wallpaper, shelf paper, legal pad paper or construction paper. Draw and cut paper using the designs to the right. Make beads all alike or mix 'n match. The width of the base will determine the width of bead. The distance from base to tip will determine the thickness of the bead. For Cub Scout age, it's easier if the base is about 1" and length is about 7".



Place a toothpick or nail at the base of the strip. Bend and roll the paper so it fits tightly around the nail. Continue to roll, keeping the paper tight. Put a dab of glue on the underside of the tip, and hold down until it sets. Remove toothpick or nail. Beads may be left as is or



coated with water-thinned white glue. String beads on thread, fishing line, wire, cord, yarn, string, leather or plastic lacing. What you use will depend of the size of the hole in the bead.

Note: The cliff dwellers made necklaces called Heeshee from shells they got in trade from the Indians of the west coast. They broke the shells into small pieces, and made holes in them with a drill whirled by thongs. After stringing, they ground down the sharp edges on wet stones.

ZUNI ANIMAL FETISH

Since ancient times, Zuni artists have carved animal fetishes (very small animal sculptures) from stone. They believed the fetish held the spirit of the animal it represented. That spirit could be very valuable to the one who possessed the fetish. It could offer powerful help in hunting, healing, and protection. A bundle consisting of various stones, shells, and/or arrowheads is sometimes tied onto a fetish. The bundle serves as an offering which empowers the fetish to better aid the user.

A fetish that has been ceremonially blessed by a priest or shaman would be considered a “true” fetish by most Native Americans. And it could then serve different religious or magical purposes. Most of the fetishes created today might best be called “carvings,” because they are made as art objects.

You will need: Tea Leaf Dough (see below). Flour Dough (see below). Twine. Toothpick.

1. Make a ball of tea leaf dough small enough to fit in your hand. Think about your favorite wild animal as you mold its image from the dough. What special powers does your animal possess? Can it change the course of a river like a beaver? Can it glide more than 100 feet like a flying squirrel? Can it frighten its enemy with a sudden display of color like the fire-bellied toad?
2. Use flour dough to make an arrow-shaped piece--small enough to fit onto the animal's back. Use a toothpick to press a channel into the arrow where it will hold the twine.
3. Place the arrow on the animal's back and let both pieces dry together.
4. When dry, tie twine around the arrow and the animal to hold the arrow in place.

TEA LEAF DOUGH (Ideal for small art works and beads that have a natural stone appearance.)

1. Mix 4 tablespoons flour, 1 tablespoon salt and 1 tablespoon water in a bowl.
2. Add as many dried used tea leaves (about 2 tablespoons) or crumbled dried flower petals as the dough will hold without falling apart.
3. Gather the mixture in your hands. Press it into a firm ball.
4. Put the ball on a clean surface and knead until you have a smooth dough.

FLOUR DOUGH

1. Combine 2 cups flour and 1 cup salt in a bowl. Stir.
2. Add 1 cup water and mix thoroughly
3. Gather the mixture in your hands. Press it into a firm ball
4. Put the ball on the clean surface and knead until you have a smooth dough.

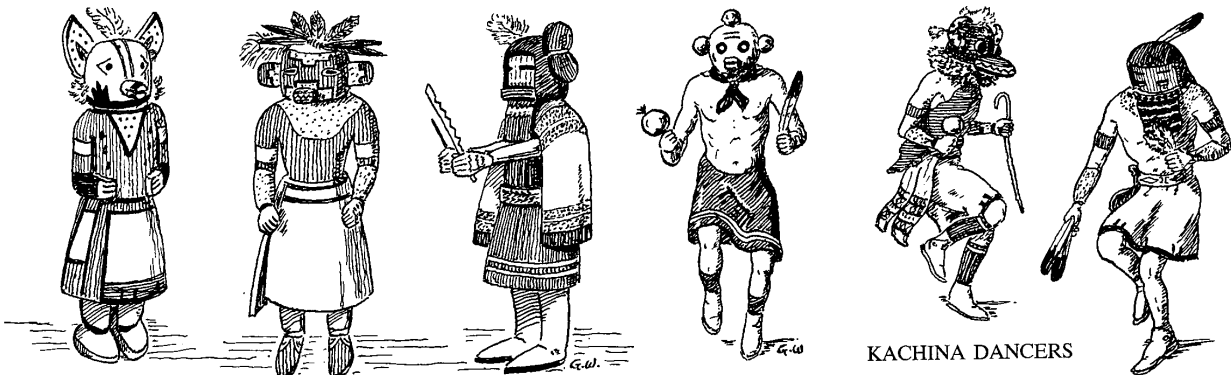
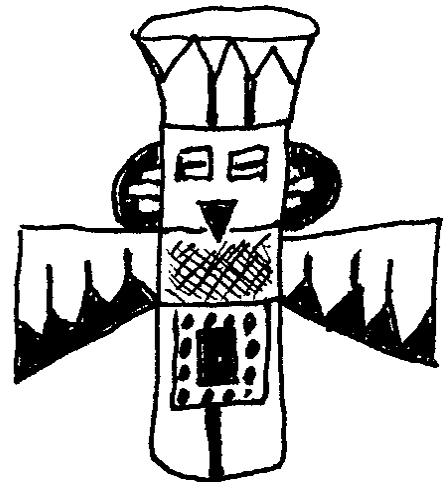
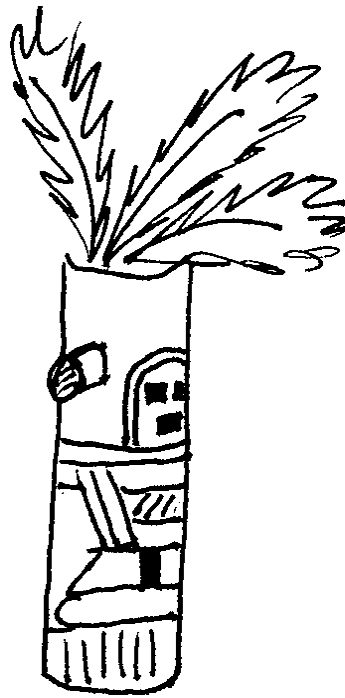
KACHINA DOLLS

Kachinas are guardian spirits of the Pueblo Indian people. They are hundreds of different kachina characters, each having a special purpose. Village men continue to carve kachina dolls for Pueblo children. These are not meant for play. Rather, they are to be treasured, studied, and passed on to siblings and future generations.

CARDBOARD KACHINAS

You will need: Assorted paper tubes--paper towel, toilet paper, and mailing tubes--or make tubes by rolling and taping corrugated cardboard. Dry cleaners' hangers that have thin cardboard tubes on them. Some beautiful feathers. Paint. Straight pins. Glue. A small handsaw or a serrated bread knife. Library books with pictures of kachina dolls to help the boys make authentic looking ones.

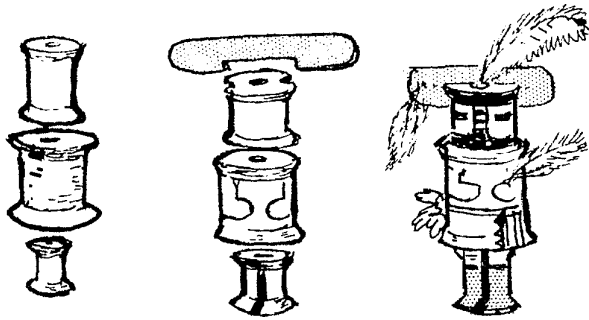
1. Cut the big tubes into various lengths, using a small handsaw or a serrated bread knife. These sections will be the bodies.
2. For arms, use narrow cardboard tubes from dry cleaners' metal hangers. If you want to paint a cardboard tube some lively color, do this and hang it to dry before you untwist the hanger. Remove the tube for cutting into arms. Or make your own arms by rolling cardboard.
3. Cut out tube legs or paint them on.
4. Attach arms and features with sturdy straight pins.
5. After painting and drying the dolls, add feathers with white glue.



KACHINA DANCERS

MINIATURE KACHINA DOLLS

To make a simple miniature Kachina use three empty spools, the largest one in the middle. Glue together. Paint arms and legs. Add cardboard headpiece. Paint decorations and glue on feather.



HOPI

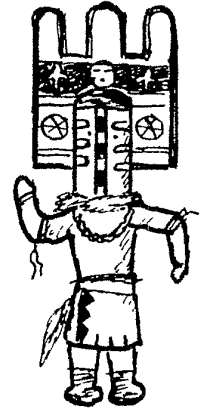


ZUNI

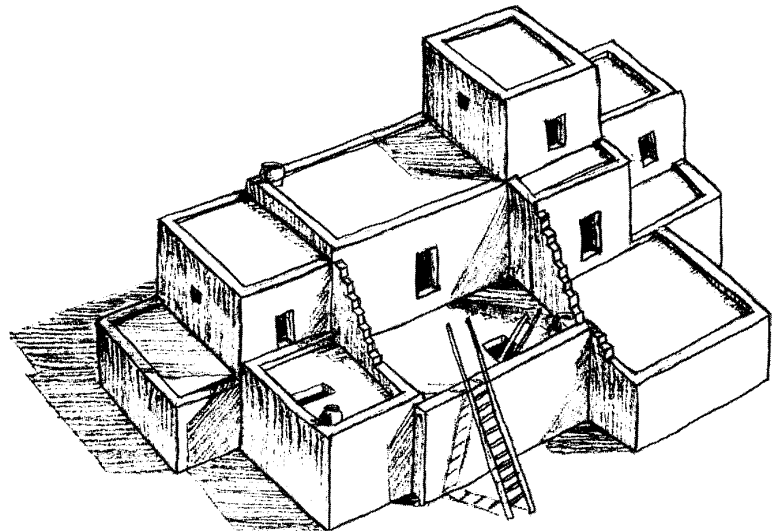


Mudhead

ZUNI

ADOBE BRICKS

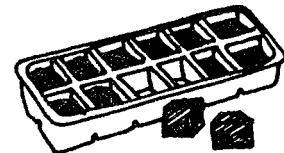
The walls of the cliff dwellings were sandstone blocks held together by clay masonry. Later pueblos were built with stone blocks or adobe bricks. Early adobe bricks were made with mud or mud and ash mixture. The Spanish introduced the idea of adding straw to adobe and of using wooden forms for molding the adobe into bricks. Usually each brick was about 10" x 14" x 4" and weighed about thirty to thirty-five pounds.



Make mini adobe bricks in ice cube trays.

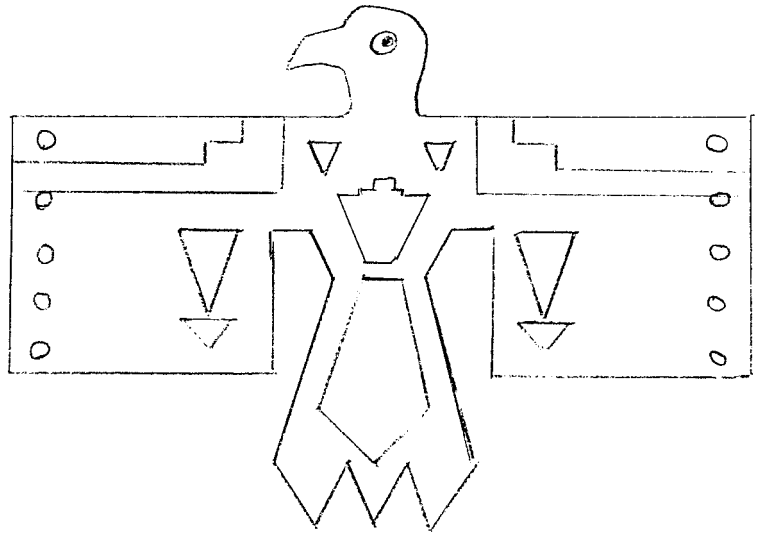
You will need: Soil. Sand. Straw or grass clippings. Water. Ice cube trays.

1. Mix 2 cups of soil with water. Add sand and small pieces of straw (or grass clippings) until the mud is quite stiff.
2. Pour the mixture into the ice cube trays and allow to dry in a warm place. It may take a week or more, depending on the weather.
3. Test the bricks for dryness by dropping them. If they break, they aren't completely dry. Wait a few more days and test again. In the hot, dry climate of the Southwest, bricks dried very quickly!
4. When the bricks are dry, make a small batch of adobe mixture and try putting a few of these bricks together with some of the adobe mixture. Remember to let the adobe dry before handling.



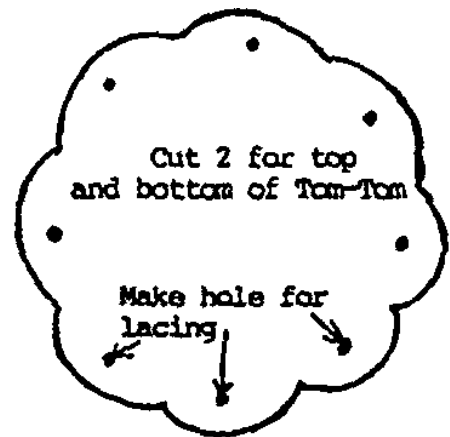
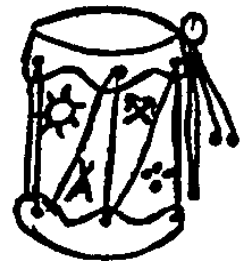
THUNDERBIRD SLIDE

Trace the outer line on a piece of vinyl or scrap leather. Cut it out. Draw designs, if desired, with fine-point permanent markers like Sharpie pens. Bring the ends together (but not overlapping) and lace them with string or plastic lacing material.

**DRUM NECKERCHIEF SLIDE**

You will need: 1 film canister without a lid. Masking tape or strip of paper. Felt tip pens in various colors. Scraps of leather, felt, leatherette or canvas. Lacing (string, yarn, plastic coated wire or plastic lacing). Glue. Strip of leather. Round toothpick.

1. Cover around the canister with masking tape or paper.
2. With felt tip pens, draw designs around the canister.
3. Cut 2 circles from scrap leather using the pattern provided below.
4. Poke holes in the circles where indicated for the lacing.
5. Draw designs in the middle of one of the circles. This will be the top of the drum.
6. Glue the circles to the canister bottom and top.
7. Lace the top circle to the bottom circle by using any method you want.
8. Put a dab of glue on the end of the toothpick and wrap it with material and lash to the toothpick. This makes your drum beater.
7. Tie the drum beater to the side of the drum. You can attach a small colored bead to the end of the lacing.
8. Loop the back piece and glue it on the back of the canister (see pattern below).



Cut one for slide and glue it to back of Tom-Tom

PIKI

Piki, paper-thin "bread," was an important food in the Pueblos. Made from the meal of blue corn, it was cooked on a special slab of sandstone over an open fire, then folded and rolled before eating.

3/4 cup cornmeal	3/4 cup boiling water	Serves 4
1/2 teaspoon salt	1 cup cornmeal	
1 1/2 teaspoons sugar	1 tablespoon oil	
1 tablespoon oil	3/4 cup cold water	

- Mix 3/4 cup cornmeal, salt, sugar, and 1 tablespoon oil.
- Stir in 3/4 cup boiling water until just blended.
- In another bowl, mix 1 cup cornmeal, 1 tablespoon oil, and 3/4 cup cold water.
- Heat a griddle on medium heat.
- Grease the griddle.
- Pour the hot-water batter onto the griddle, the size of a small pancake.
- Immediately pour the cold-water batter over the hot-water batter.
- Brown on one side, then turn and brown on the other side.

ZUNI SUCCOTASH

1/2 pound beef, cut into small squares	2 cans string beans, drained	Serves 4 to 6
4 cups water	1 cup sunflower seeds, shelled	
2 cans corn, drained	Salt and pepper	

- Boil beef squares in water until tender.
- Add corn and string beans and heat thoroughly.
- Mash sunflower seeds by placing seeds between waxed paper and pressing with a rolling pin.
- Bring beef mixture to a boil again and add mashed seeds, stirring well.
- Simmer until broth has thickened.
- Add salt and pepper to taste.

Serves 4

PINOLE

1 cup cornmeal	1/4 teaspoon nutmeg	Serves 4
1/3 cup sugar	3 cups milk	
1/2 teaspoon cinnamon		

- Spread cornmeal on a cookie sheet.
- Bake at 425 degrees for 5 minutes, stirring every two minutes.
- Remove from oven. Cool.
- Mix sugar, cinnamon, and nutmeg together.
- Add sugar mixture to cornmeal. Mix well.
- Pour cornmeal mixture into a large saucepan.
- Stir milk in slowly.,
- Cook over medium heat for 15 minutes, stirring constantly, or until mixture is thickened.

CORN CHILI BREAD

When Pueblo women bake corn chili bread, they often use cornmeal made from blue corn, one of the many colors of corn they have been planting for centuries. You will not find blue cornmeal in your supermarket, but yellow or white will do fine for this traditional Pueblo bread, made nice and spicy with chili powder.

- 1 1/2 cups white or yellow cornmeal
- 1 1/2 cups flour
- 1/4 cup sugar
- 4 teaspoons baking powder
- 1 teaspoon salt
- 3/4 stick (6 tablespoons) butter or margarine
- 4 teaspoons chili powder
- 1 1/2 cups milk
- 2 eggs
- 1/2 cup grated Cheddar cheese
- 1/2 green pepper, seeds removed
- 1 small onion, outer peel removed

Preheat the oven to 400 degrees.

1. Combine cornmeal, flour, sugar, baking powder and salt. Sift them into a big bowl. Set it aside.
2. Melt the butter over very low heat in a little pan. Do not let it burn.
3. Break the eggs into a smaller bowl and beat them well with an eggbeater. Add the melted butter, milk and chili powder and beat some more.
4. Chop the pepper and the onion into very small dice.
5. Pour the egg mixture in the smaller bowl into the big bowl and stir well with a wooden spoon.
6. Add the cheese, green pepper, and onion, and stir again to mix them in.
7. Grease a 9-inch square baking pan. Pour in the batter and bake the bread at 400 degrees for about 30 minutes.
8. When a toothpick stuck into the middle comes out clean, it is done. The top should be lightly browned.
9. Cut into squares. Serve it hot.

PARCHED CORN

Remove the kernels from four ears of dried corn. Place in a very hot skillet, cover and parch, stirring occasionally for about 10 minutes. Serve hot or cold for a snack.