

Excerpt from WV 4-H Camping Report 12/16/2002

VI. WEST VIRGINIA 4-H CAMPING TRADITIONS THAT SHOULD CONTINUE

- Organizing camps on a 4-H tribal system named for the Native American tribes that inhabited the area now known as West Virginia: Cherokee, Mingo, Delaware, and Seneca.
- Using 4-H Laws of the Council to guide campfire programs. (Appendix C).
- Calling camp counselors and staff by the group name of Big Foot tribe.
- Using traditional 4-H tribal practices, such as emblems, colors, songs, and cheers.
- Use of the Omaha Tribal Benediction. (Appendix D)
- Wearing felt headbands by chiefs of 4-H tribes during camps.
- High Council ceremony at state camps.
- Awarding 4-H spirit sticks. County 4-H camping programs should develop spirit stick traditions that reward the spirit of unity and cooperation in 4-H camp. Campers should be educated in the meaning of the spirit stick and why it is awarded. Competition should not be overemphasized, and cooperative spirit should be rewarded. 4-H tribal colors and symbols can be used to decorate camp spirit sticks, but it is not appropriate to adorn spirit sticks with feathers or other Native American symbols.

VII. WEST VIRGINIA 4-H CAMPING TRADITIONS THAT SHOULD BE DISCONTINUED

- Wearing feather headdresses at any state or county camp.
- Painting faces in a manner that mimics or stereotypes Native Americans.
- Using stereotypical motions and dances associated with the traditional songs/cheers of the Mingo and Delaware 4-H camp tribes.
- Chanting the ceremonial 4-H Big Foot tribal cheer (“Ugh, Ugh, Ugh”).
- Wearing wigs and feather headdresses during High Council and peace pipe ceremonies.

Ceremonial Songs and Cheers

Each tribe has a ceremonial song and cheer.

Big Foot

Come, Big Feet, hasten to the Council
Where fires of 4-H brightly burn.
The chiefs have gathered all their
tribesmen;
They come to listen and to learn.
Above the braves that they have brought
us
The green and white shall be unfurled.
We'll teach what those before have
taught us
Throughout the 4-H world.
--Abe Margolin

Delaware

We are Indians brave and all our
strength we save
To keep all other tribes subdued.
None can ever daunt us,
None can ever flaunt us;
We will keep our faith renewed.
For we are the Delawares, you see!
Delawares we always want to be.
We are Indians brave, and we are not
afraid,
Because we are the Delawares! Wow!
--O. K. Quivey

Mingo

Til- li-ay, Til- li-ay, Til- li-ay-ee-oo.
Mingos, Mingos, jolly and true.
Mingos, Mingos, we love you.
Til- li-ay, Til- li-ay, Til- li-ay-ee-oo.
--Pearl Ward

Seneca

Seneca, Seneca, Dearest tribe to me.
Seneca, Seneca, Emblem of fraternity.
In our valor and our vim
We will all our trophies win.
Dearest tribe in all the land, Dear
Seneca.
--Henry Littlehales

Cherokee

A bright new moon is hanging high
A lovely star is standing by;
O Cherokee thy time is nigh,
We bow our heads to you.
Cherokee with honors bright,
And with hearts so true;
O Cherokee, dear Cherokee,
We bow our heads to you.
--Naomi Guy Hand

Ceremonial Cheers

Big Foot – Yokum and Copenhaver-Bailey OMC 1997

Big Foot Chief stands and says, “Noon-Way”

Two members move to front of tribe and raise hands towards the sky

Tribe chants: DOH-NEH-HOH-NYA-WEH

Two members say: We welcome the gathering of this Council. Great Spirit, watch over those who come from the four winds. May we always have peace among our sisters and brothers.

Tribe chants: DOH-NEH-HOH-NYA-WEH

Big Chief says: Noon-Way.

*Noon-Way means “this our prayer.”

DOH-NEH-HOH-NYA-WEH means “thank you.”

Delaware

Two members stand in front of tribe, and tribe chants (3 TIMES SLOWLY)

D E L A W A R E

Tribe then says: Delaware, Delaware, Delaware!

Mingo

Same format as Delawares – spell out Mingos slowly.

Cherokee

Tribe stands, all face one direction, spell out C-H-E-R-O-K-E-E

Reverse direction, spell out C-H-E-R-O-K-E-E

Repeat, and end by saying, Cherokee, Cherokee, Cherokee!

Seneca

Tribe stands, spells, S –S – SEN, E –E- ECA, SEN - ECA,

Seneca, Seneca, Seneca!

Repeat three times getting louder each time.

Omaha Tribal Benediction

Wa-kon-da-dhe-dhu

Wa-pa-dhin-aton- he

Wa-kon-da-dhe-dhu

Wa-pa-dhin-aton- he

Translation: Father, a needy one stands before Thee. I that sing am he.

W.Va. 4-H Laws of the Council (with sources identified when known)

1. There shall be no light but the great light. (No flashlights at Council Circle)
2. One's word of honor is sacred. From the *Book of Woodcraft* by Ernest Thompson Seton, page 64.
3. Rubbing elbows is good medicine. (Campers should sit close together.) Described by Tubby Boggs in the November-December 1954 issue of "4-H Suggestions," reprinted in *Wa-Kon-Da Dhe-Dhu*.
4. When pleased, say How-How. A How-How camp is a good camp. How-How means hail, hail. From the *Book of Woodcraft* by Ernest Thompson Seton, pages 62 & 79.
5. The Council Circle should be 24 feet in diameter. Central area of council circle should be 24 feet, Council Rock for chief and distinguished visitors, opening for entrance should be directly opposite. *Birch Bark Roll* by Ernest Thompson Seton, page 211. Council Circle is described in the *Book of Woodcraft* as an integral part of the camping experience.
6. No headbands shall be worn by anyone other than the chiefs.
7. Complete silence is observed while the Ishkatay lights the fire. *Book of Woodcraft* by Ernest Thompson Seton, page 143; ishkatay, spelled slightly, differently means he who makes fire.
8. No one except the ishkatay, keeper of the fire, may enter, leave, or cross the council circle without first obtaining permission from the Big Chief.
9. The Council Circle shall be unbroken. (Campers should sit close together, forming a full circle.)
10. When a camper wishes to be recognized, he or she should stand, make the woodcraft sign, and say, "Oh Chief." Woodcraft sign from the *Book of Woodcraft* by Ernest Thompson Seton, page 62.
11. Silence is golden. *Book of Woodcraft* by Ernest Thompson Seton, pg.63.