

STORIES OF THE SEMINOLES

LET'S PLAY WE'RE SEMINOLES

Come, let's play we're Seminoles, in
Florida they stay,

Hunting, trapping, fishing, just as
Indians do each day.

The corn is ripe, we'll dance and sing,
With camp fires burning bright.

We'll shout, Ya-ho! like chiefs, you
know!

We're Seminoles tonight.

Ya-ho-lo!

Ya-ho-lo!

We're Seminoles tonight.

Ya-ho-lo!

Ya-ho-lo!

TAKING A PICTURE

PLACE: *An Indian camp.*

TIME: *The present.*

PEOPLE: CHARLIE WILLIE *and*
VISITOR.

[CHARLIE WILLIE, *a Seminole Indian, is busy making an arrow. VISITOR enters.*]

VISITOR. What is your name?

CHARLIE. My name Charlie Willie.

VISITOR. May I take your picture, Charlie?

CHARLIE. Yes, you take it.

VISITOR. Are you ready now?

CHARLIE. No, wait! Charlie come back.

[CHARLIE *goes off. He returns with a fine red shirt over his old white one. The red shirt is trimmed with beads and ornaments. He also has on a red turban over his white one.*]



VISITOR. How nice you look.
Thank you for putting on your fine clothes.
CHARLIE. All right.



THE EVERGLADES

This is a picture of the Everglades.
The Seminoles live in the Everglades.

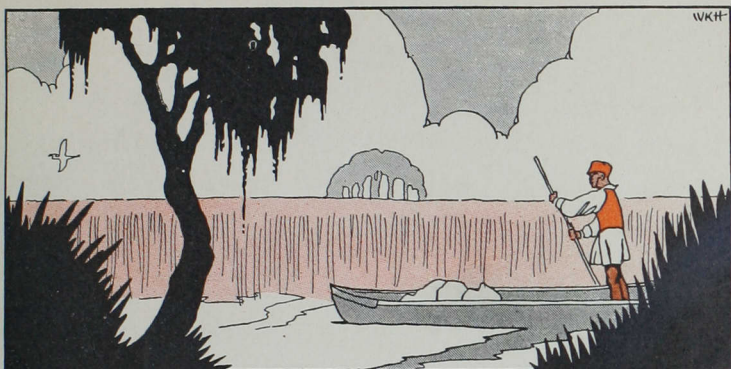
The Everglades are in the southern
part of Florida.

There is water, water everywhere in
the Everglades.

There is much tall, tall grass in the
Everglades, too.

“Everglades” means grassy water.
Many islands are in the Everglades.

An island is land with water around it.



The Seminole Indians live on some of these little islands.

They fish in the water.

They hunt on the land.

They like to live by themselves.

They are a quiet, orderly, peaceable people.

Questions to think about and answer:

What does "Everglades" mean?

Where are they?

Why do the Indians like to live in the Everglades?

What kind of people are the Seminoles?

A RIME

One little, two little, three little Seminoles,
Four little, five little, six little Seminoles,
Seven little, eight little, nine little

Seminoles,

Ten little Seminole girls.

Ten little, nine little, eight little Seminoles,
Seven little, six little, five little Seminoles,
Four little, three little, two little Seminoles,
One little Seminole girl.

| | |
|---------|---------|
| 1 one | 6 six |
| 2 two | 7 seven |
| 3 three | 8 eight |
| 4 four | 9 nine |
| 5 five | 10 ten |

A GAME

You may choose a number. Now ask some boy or girl in your class to give a sentence using the number that you have chosen.



THE SEMINOLE INDIAN

“I am an Indian.

“I am a Seminole Indian.

“I am glad to be a Seminole Indian.

“‘Seminole’ means run-a-way.

“We ran away from the Creek Indians.

“We did not want to live with other Indians.

“We wanted to live in a land all by ourselves.

“We came south to a warmer land.

“This land is called Florida.

“We have been in Florida for a long, long time.

“We were in Florida before the white people came.

“And we like Florida very, very much.

“Our war cry is, ‘Ya-ho-lo!’”

Questions to think about and answer:

What is the name of the Indians who live in Florida?

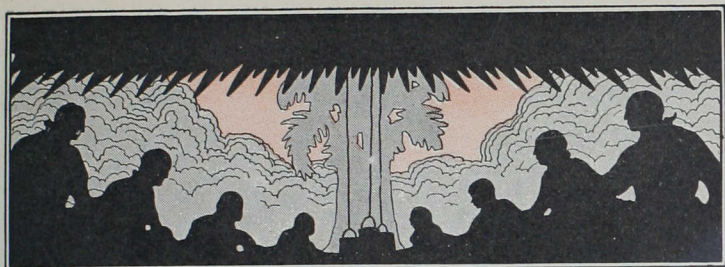
What does the name mean?

From whom did they run away?

Why did they run away?

What is their war cry?

Where is Florida?



INDIAN HOMES

Some Indians live in snow houses.
They live in a cold, cold land.

Some Indians live in grass houses.
They live in a warm land.

Some Indians build houses of clay.
They keep safe and warm in clay

houses.

Indians often live in tents. They live in wigwams, too. They make them out of the skins of animals. It is easy to go from place to place with a tent house. Indians like to go from place to place.

Seminole Indians live in the open air.
They build shelters for houses.



This shelter protects the Seminoles from the sun and the rain.

In the Everglades of Florida the sun is very warm.

Sometimes it rains very, very hard in the Everglades.

The Seminole Indians need a shelter.

All Seminole Indians like to go from place to place.

It is easy to go from place to place with an open-air house.

The Seminoles go to the river to fish.

They go to the forest to hunt.

Indians like to fish and hunt.

Sometimes Indians make a camp near a big city.

While they are there they sell things to their visitors.

Questions to think about and answer:

In what kind of a house do Seminoles live?

Why do they live in this kind of a house?

Do the Seminoles always stay in one place?

Name three different kinds of houses in which Indians live.

In what kind of a house do you live?



THE VISITOR

One day a visitor went to the camp of the Seminoles.

He was a white man and was a friend of the Seminoles.

The Indians invited him to eat sofkee with them.

The big camp fire was burning on the ground.

The sofkee pot was over the fire.

Meat, vegetables, and ground corn were in the pot.

The family spoon was in the pot.

There was only one spoon.

The visitor had the first spoonful of sofkee.

The spoon was very large.

It was the largest spoon the visitor had ever seen.

The father of the family had the next spoonful.

The sofkee spoon was then passed to each one in turn.

Everyone had plenty to eat.

All ate out of the same pot.

All ate out of the same spoon.

It seemed strange to the white man, but the Seminole Indians thought it was all right.

Questions to think about and answer :

How many spoons has a Seminole family?

Is a Seminole spoon large or small?

What is in the sofkee pot?

Do the Seminoles have many dishes to wash?

Could you count the spoons in your home?

SOFKEE

Sofkee is the food that the Seminole Indians like best. It is made of meat, vegetables, ground corn, and water.

The sofkee drink is only ground corn boiled in water.

The sofkee pot is never empty. It always has something in it.

Sofkee is made in a large pot over an open fire.

The Indians use all kinds of meat to make their sofkee.

They use rabbits and squirrels. They use deer and bear.

They use the tail of the alligator.

They use any kind of meat they have.

The Indian mother puts vegetables into the sofkee pot, too. And sometimes she puts in a chicken.

The Seminole Indians have many chickens and pigs.

They run around the camp all day hunting for food.

So when the Seminoles have no other kind of meat, they can have chicken or pork to eat.

Questions to think about and answer:

What is sofkee?

Of what is it made?

Would you like to eat sofkee?

What would you like to have in your sofkee pot?

Draw a sofkee pot.





THE FAMILY SPOON

“Do you know what this is? I took it out of the sofkee pot.

“Yes, it is the sofkee spoon. This spoon is nice and large. It will hold a cupful of sofkee.

“Each Seminole family has its own spoon with the family name on it.

“Our name is on the handle of this sofkee spoon.

“The spoon is made of wood. It was made a long time ago by some one in our family. We like our spoon very much.

“Some family spoons have a round bowl. But the bowl of our spoon is long and deep.

“We drink sofkee all the time.

“We drink it when we are hungry and we drink it when we are thirsty.

“So the spoon is always in the pot ready for use.

“Will you have some sofkee?”

Things you can draw and make :

Draw a sofkee spoon.

Try to cut one out of a piece of wood.

What kind of wood do you need?

Why is the handle so long?



A Seminole family in their camp

A SEMINOLE CAMP

Here we see a Seminole camp.

In front of it are two cypress canoes. They are upside down, for the Indians have been working on them today.

The trees back of the camp are very pretty, but they do not give much shade. These are royal palms. They are very straight and tall.

There are many houses in a Seminole camp. Each person in a family has a house of his own. Each house has only one room.

As the children get old enough to care for a house, they help to build one. The father and mother help, too. Then each child in the family sleeps in his own house.

All the sleeping houses are open on four sides. They are built on a frame made of strong poles. The roofs are all



thatched with palm leaves. Some of the houses are thatched at the sides.

The floors of the houses are built two or three feet from the ground. The bed is made up on the floor at night. In the daytime the bedding is put away and the floor is used to sit on.

Then the squaws get out their sewing machines and make dresses.

The machine is placed on the high floor and the squaw sits beside it with her feet toward the ground.

She turns the wheel of the sewing machine with her hand instead of with her feet.

The Indians buy the machines at the white man's store where they sell their skins and furs.

Things you can draw and make :

Draw an Indian sleeping house.

Draw a palm tree.

Make the frame of a Seminole house
out of twigs.

Put a thatched roof on it.

Make the floor.





THE CAMP FIRE

Every Indian camp has a camp fire. It is built in the center of the camp. A Seminole camp fire looks like a big wheel.

When the camp fire is built, the logs are placed in a circle, with one end in the fire.

The women and children watch the fire and push the logs up as they burn away. They cook their food over the red coals.

They never let the camp fire go out. The ashes are always hot.

The fire burns night and day until the time of the Green-Corn Dance. At that time a new fire is built, for that is the Indian New Year. The medicine men build the new fire.

New logs are brought in from the four points of the camp. The four points are North, South, East, and West.

These logs are put on the fire so that they point north, south, east, and west.

Indian girls bring in more logs. They call it hunting for logs. The woodpile is always high.

The Indians visit with each other around the camp fire.

Here they dance and sing when they are happy. And when they are sad, they sit quiet and still.

Long ago, at the close of a war, the Indians sat around the camp fire and smoked the pipe of peace. But the Seminoles do not go to war now.

Questions to think about and answer:

Where is the camp fire built?

How is it built?

Draw a picture of a Seminole camp fire.

How is a new fire built?

Is the camp fire used only for cooking food?

Who push the logs into the fire?





THE SEMINOLE PAPOOSE AND ITS CRADLE

The Seminole papoose is not strapped to a board as are other Indian papooses. It sleeps in a tiny hammock that swings in the mother's house.

The palm-covered roof keeps the hot sun from the little brown baby. The soft

wind blows through the open house and keeps the little one cool.

The hammock swings to and fro just above the high floor.

The birds sing in the trees near by, and the little brown baby goes fast asleep.

The chickens walk around underneath the high floor of the house, but the baby sleeps on and on.

The pigs come running in and out looking for something to eat, but the sleeping baby does not hear their feet in the soft sand.

The Seminole baby is a good baby. It seldom cries. Sleeping in the open air makes it well and strong.

By and by the mother will take the papoose out of the hammock, and will feed it.

Then the papoose will laugh and make sweet little sounds just as all babies do.

It will open its mouth wide, and put out its little hands.

It will stretch and stretch and want to play.

But the mother will soon put it back into the little hammock, where it will again fall fast asleep.

Can you sing this little song?

Rock-a-by, baby, hear the birds sing,
When the wind blows, the cradle
will swing.

Sleep, little baby, nothing to fear,
Rock-a-by, baby, mother is near.



HAVING A SUN BATH

Long ago the Seminole Indians made their own pots out of earth and clay. They were well made and did not wear out as our pots do. But sometimes these pots were broken.

Now the Indians buy pails and iron pots at the white man's store.

When the pails and pots are not in use, they are washed clean and hung up on a tree where they get a sun bath. Then, too, they are out of the way of the pigs and dogs.

The picture in the book was taken in an Indian camp.

Here are all the pots and pails having a sun bath.

You can see the Seminole dining room, too, in the picture.

There are two tables in this dining room, for two tables are sometimes needed.



These pots and pans are having a sun bath

How many chairs do you see in the room? You do not see any chairs at all. The Seminoles do not need chairs. They sit on the table.

The pot of food is placed in the middle of the table, and the Indians sit around the table on its edge.

Each man helps himself with the family spoon, then he passes it to the man sitting next to him.

The old men and the young men eat first. Then the women and children eat.

The Indians are glad when they have plenty of food to eat.

They like to see the women and children happy.

Things you can draw:

Draw a picture of the tree, and all the pots and pails hanging on it.

Draw the dining room.

Draw the table.

WHERE THE SEMINOLE GETS HIS FOOD

Seminole buy very little food at the store of the white man. They like to get their food in their own way.

The children hunt for berries and nuts. They kill rabbits and squirrels in the woods. They find wild honey and bird's eggs.

The father Indian hunts for many things. He hunts alligators, otters, deer, and wild cats. He likes to hunt a bear best of all. Game is getting very scarce now in the Everglades, and sometimes the Indians have a hard time to find any meat.

When a Seminole kills a bear, he skins it at once. Then the skin is not hurt.

The next day all the Indians have a share of the bear meat. Some of it is dried in the sun and some is smoked over a fire.

This meat is then put away in the storehouse.

The mother Indian cleans the skin of the bear. She makes it soft.

Sometimes the Indian sells the bearskin. Sometimes he keeps it for his own use.

The mother Indian finds kumpty root, and from it she makes a kind of flour. Some day I shall tell you how she makes the flour.

Questions to think about and answer:

Where do Indians get most of their food?

Name the foods the children find.

What do all Indians like to do?

When a bear is killed, what is done at once?

Who cleans the skin?

What is it good for?

What would you do with a bearskin?

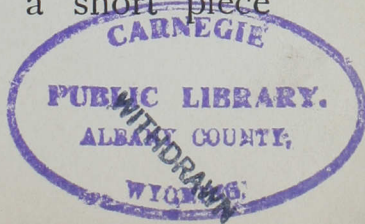


THE CORN MILL

Do you know what this is?

It is the picture of an Indian corn mill.

The mill is about one foot and a half high. It is made from a short piece of a log of hard wood.



The top of this piece of log is about fifteen inches across from edge to edge.

A hole has been burned or dug out in the top of the log.

The hole is about ten inches deep.

This makes a good mill.

The pounding stick is in the mill.

It is made from hard wood, too.

The corn is shelled from the corncob.

The shelled corn is then put into the corn mill.

Then the squaw pounds it with the round flat end of the pounding stick. She pounds it again and again. She has to pound for a long time before the grains of corn break up.

It is hard work to pound or grind corn and make corn meal with this kind of a mill. But the Indians like to make their own corn meal. And they make it from their own corn, too.

Things you can make and draw :

Draw a picture of an Indian corn mill
on the blackboard or on paper.

Make a corn mill out of a small log
of wood.

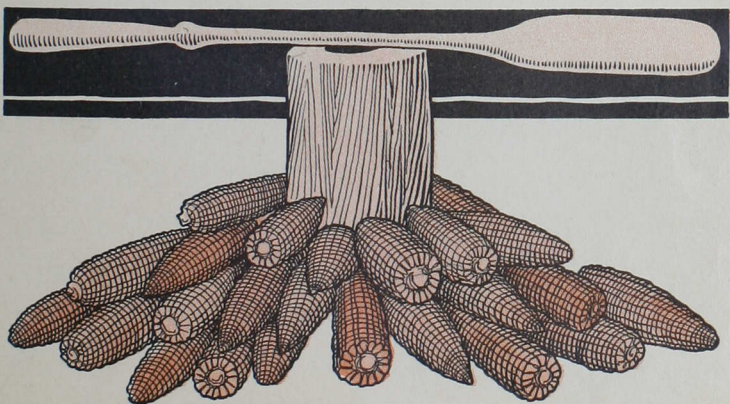
Pound some grains of rice and make
some rice meal.

Pound some oats and make oatmeal.

Now try some grains of corn.

What does this make?

Measure the size of the mill on the
blackboard.





A SEMINOLE BRAVE

“My name is Osceola, and I like the name very much.

“A long, long time ago, the Seminole people had a brave chief named Osceola. We shall never forget this great chief, and we tell our children about him so that they will not forget.

“That is one reason why I like my name.

“I also like it because Osceola means Rising Sun.

“We Seminoles love to see the sun rise, and some of us are named Osceola.

“When we get up in the morning, we face the east and watch the sun rise. We smoke our first pipe to the rising sun. We blow the smoke from the pipe toward the east and salute the beautiful shining rays of the sun.

“We say: ‘O Sun, we could not live without you. Shine on, shine on! You give us health and food. You keep us warm. You make us strong. Shine on, shine on!’

“I was glad to have my picture taken for I have on my best clothes. In camp I never wear anything on my feet. That is why they are so strong.

“I am wearing a long handkerchief around my neck. Sometimes I wear many handkerchiefs. My oldest boy also wears a handkerchief. We all like to wear them, for it is an honor for a Seminole Indian to have many handkerchiefs.

“We Seminole braves all wear long handkerchiefs, and our women all wear beads to show that we are good Indians.

“A good Indian is honest and true.

“He does not lie or steal.

“He keeps his word.

“He obeys all the laws of his tribe.

“He does not talk too much.”

Questions to answer:

What is the name of this Indian?

What does this name mean?

Why does he wear a handkerchief around his neck?

Do Seminole women wear them?

What do you like about Seminoles?



A RIME

Ten little Seminoles stood in a line,
One saw a rabbit hop, then there were nine.

Nine little Seminoles dug out some bait.
Mother called one of them, then there
were eight.

Eight little Seminoles fished till eleven,
One had the fish to clean, then there
were seven.

Seven little Seminoles learned some new
tricks,
One had to hunt for logs, then there
were six.

Six little Seminoles trailed out a hive,
Bees flew at one of them, then there
were five.

Five little Seminoles, honey galore,
One had to go to bed, then there
were four.

Four little Seminoles cut down a tree,
One saw a mother bear, then there
were three.

Three little Seminoles poled a canoe,
One tumbled overboard, then there
were two.

Two little Seminoles cleaned out a gun,
Off went the trigger, and then there
was one.

One little Seminole played in the sun
Till he was hungry, and then there
was none.

Questions to answer:

Can you use this as a game?

How many children will be needed?

How are you to stand before you act?



A SEMINOLE SQUAW

“I am a good Indian squaw.

“See how many beads I have.

“They show that I am a good squaw.

“Good squaws all have plenty of beads.

“When I was a little baby, my mother gave me my first string of beads.

“The next year my grandmother gave me a string.

“Each year I get more beads.

“Some strings of beads are given to me, and some I buy myself. I buy as many strings as I have money with which to buy them.

“I like them better than anything else.

“I take off my beads when I go to sleep, but I put them on as soon as I dress in the morning.

“Yes, my beads are heavy. They are very heavy. But I like to wear them, for they show that I am a good Indian squaw.

“My hair is long and black. I like to keep it looking nice.

“My eyes are black.

“My dress is very long. Seminole squaws like long dresses. Then no one can see our feet. We do not like shoes and stockings, and we do not wear them.

“I made my dress myself. It is brown and blue and yellow. I made it out of strips of calico.

“I make dresses to sell to visitors.”

Questions to think about and answer:

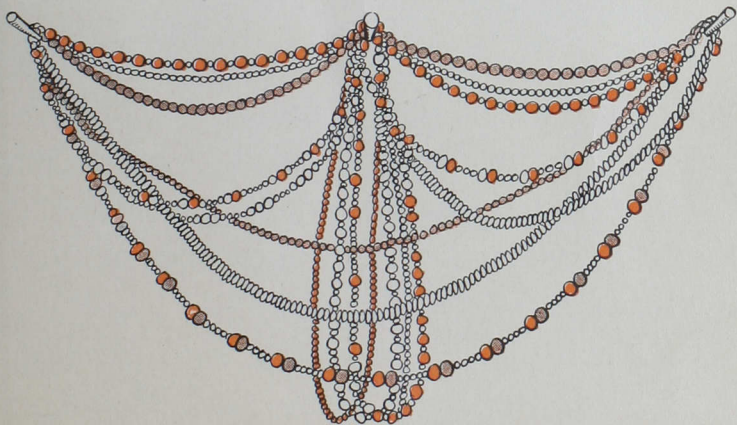
What do all Seminole women like to wear?

Why do they like them?

How do they get them?

Of what are Seminole dresses made?

Would you like to buy one?



MAKING KOONTIE STARCH

"We are going to make koontie starch today," said Cath-at-lee to her daughter Mis-kee. "Call all the children you can find, for we shall need their help. Tell them to bring the kumpty roots that we gathered yesterday."

Mis-kee went out and soon returned with several children. They all brought kumpty roots.

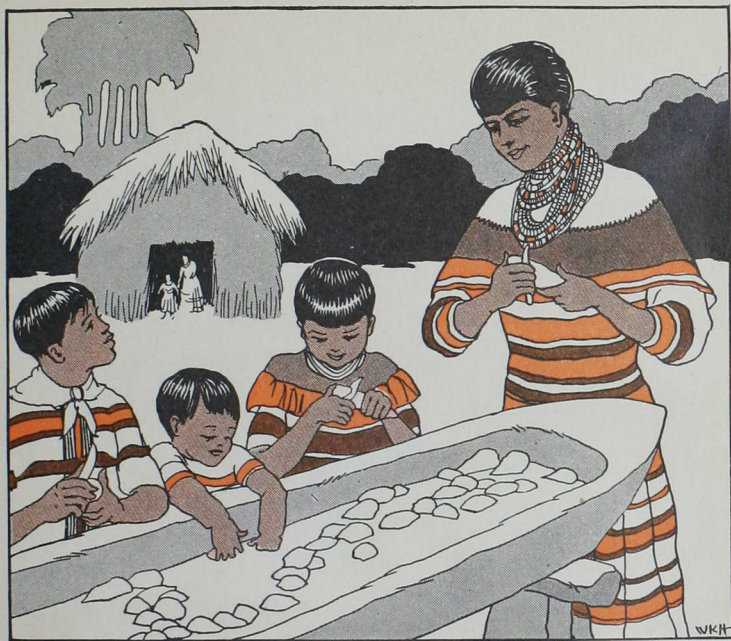
"The roots are all washed clean, and they are ready to be peeled," said Homa to his mother.

"And here is the wooden trough filled with clean water," called out two other boys.

"That is right," said Cath-at-lee. "When the roots are peeled, we must put them in water. Has each one of you a knife?"

"Each one has a knife," said Mis-kee.

"Please tell us a story," said Homa.



“Please tell us the story of Koontie,”
said Mis-kee.

“I will,” said Cath-at-lee, “as soon as
I see everyone at work.”

Then the children began to peel the
hard brown skin from the roots, and
Cath-at-lee began her story.

“Long ago, my mother told me this story about the Seminoles running away from the Creek Indians and coming to Florida, where they had a hard time.

“They had no gardens planted and they had no corn to eat.

“The Indians called on the Great Spirit to help them.

“Every day he rained down bread from the sky. This bread was in small pieces all ready to eat.

“Our people had to gather it early in the morning. If it was not gathered early, it was not good to eat.

“Then the Great Spirit sent his son to live with the Indians.

“He lived with them in the far South, down at the end of Florida.

“The Indians called him Koontie.

“Everywhere Koontie stepped, a plant began to grow. He told the Indians that

the roots of this plant would make bread for them to eat. He taught them how to prepare the roots and make them good for food.

“The Indians call this the kumpty plant, and we make koontie starch from the roots. This is the Indian’s flour.

“Koontie also taught us how to be good Indians and never to lie or steal.”

“Thank you, I always like that story,” said Homa. “Now the roots are all peeled and washed.”

“Yes, they are ready to be grated and pounded into powder, or flour,” said Cath-at-lee. “Then the powder must be washed, and dried in the sun.”

“How many times must it be washed and dried?” asked Homa.

“Many, many times, for it must be washed and washed until it is white,” said Cath-at-lee.

“All the pink color must be washed away, for that will make the Indians sick. The starch must stay white even when it is wet. It must never be pink.”

A STORY PLAY

Play that you go out and dig up the kumpty roots.

Play that you peel and wash the roots.

Play that you grate and pound the roots.

Play that you wash the powder and put it in the sun to dry.

Do this until it is clean and white.

Play that you are making Indian bread.

When the bread is ready, put it in the pot.

You may eat the bread when it is cooked.

Something to do:

Tell the story of Koontie.



THE CHEROKEE ROSE

Once a Seminole Indian was caught by a Cherokee Indian.

He was hurt by an arrow, and could not walk. So the Seminole was taken to the home of the Cherokee chief.

The daughter of the chief took care of him until he was well again.

She liked the Seminole brave.

One night the Cherokee maid said, "Seminole, you are well now. You must go away. My people do not like you."

"No," said the Seminole, "I do not want to run away."

"But you must go home," said the maid. "You must go back to Florida. I will help you get away tonight."

"I will go tonight, if you will come, too," said the Seminole.

"Let us go now," said the maid.

So the Cherokee maiden left her home to go to Florida with the Seminole.

When they had gone a little way, she said, "Wait for me here. I want to go back to get something. I would like to take it to Florida with me."

The Seminole waited, and the maid went back to her father's house.

Soon she came back with a tiny piece of a thorny rosebush in her hand.

When she came to the Seminole camp, she planted the little twig. It grew and grew. It climbed to the roof of the Seminole house. By and by it had many beautiful white roses on it. The Seminoles called it the Cherokee rose.

Something to do:

Tell this story in your own words.

Tell whom you like best in the story.



A SEMINOLE FARM

In the springtime the Seminole Indians go to the big camping grounds. The spring is the time to plant seeds.

Everyone helps at planting time.

The squaws help. They like to work.

The children all help, too.

Indian men do not hunt in planting time. They do all the hard work in the fields. They plow the ground and get it ready for the seed. Then they plant the seed.

Seminole Indians plant corn. They like corn very much. They plant sweet potatoes. They plant beans and melon seeds. Indians like sugar, so they plant sugar cane. They plant many other kinds of seeds, too.

The warm sun and the rain make the seeds grow.

The children help care for the plants.

When the corn is ripe, they will have a happy time. They will have a feast and a dance. It is called the Green-Corn Dance.

The Seminole Indians do not plant koontie. It grows wild on their islands. From the grated root of the kumpty plant the Indians make their flour.

The Seminoles store away all the food they cannot use.

A STORY PLAY

Play that you are plowing a field.

Play that you are raking it smooth.

Now plant grains of corn.

Put three grains in each hill.

Play that you are the sun shining down
on the hills of corn.

Tap your fingers on the floor and play
it is raining.

Now your corn has grown tall, so you
may pull off the ears and put them
in your basket.

THE STOREHOUSE

One night the Seminole Indians were very happy.

The men had been on a big hunt, and had brought home to the camp two bears, two deer, and a fat coon.

Everyone had a feast that night, but they could not eat so much meat.

“We must dry some, and smoke some over the fire,” said Cath-at-lee. “This kind of meat can be put in the storehouse. Then we shall have meat to eat in planting time when the men are too busy to hunt. I shall put it in my new basket.”

“That will be fine,” said the men.

“Oh,” said Homa, “you should see how many things we have now in the storehouse. We have pumpkins, beans, corn, potatoes, and other things.”

“Yes, and we have kumpty root and koontie flour, too,” called out Mis-kee.



A Seminole carrying pumpkins to his storehouse

"I helped them make the koontie flour last week."

"Now, children," said Cath-at-lee, "you must go to bed. Everyone must be up early tomorrow to help dry and smoke the meat."

"We will, Mother," said the children.

Then they ran off to their own houses.

On page 67 you see a picture of a Seminole storehouse.

Things you can draw:

Draw the picture of a storehouse.

Find a palm tree in the picture. Draw one in your picture.

Find another house that is being built.

Find the door of the storehouse. Is there a door in your house?

Find the roof of the storehouse.

Finish your picture.

Draw an Indian in your picture.

THE GREEN-CORN DANCE

The Green-Corn Dance is the Thanksgiving dance of the Seminoles.

It is held when the corn is ripe, and it is the biggest dance of all the year. This dance often lasts four or five days.

The Seminoles have a great feast at that time.

The Indians do not taste the new corn until after the Green-Corn Dance. They always give thanks to their god before they eat the new corn.

All Indians must hunt before they can dance.

The men go out and hunt for big game to eat at the feast.

They hunt for bear and deer.

The Indian boys hunt for small game.

They hunt for rabbits and squirrels.

Some of the girls hunt for wood to burn in the big camp fire.



The children bring logs to the fire.
They bring water for the pots.

The women prepare the food for the feast. They all work. The Indians say, "No work, no dance."

When all is ready, a big circle is made around the fire.

The women enter the circle from one side. They have on their best dresses. They wear all their beads and silver ornaments. They wear tiny shells in a case tied around their ankles. These shells shake together and make music as the women dance.

The men enter the circle from the other side. They wear all their fine belts and feathers. Some of the men beat on skin drums.

Oh, what a happy time they have dancing round the circle! They sing and yell and dance for hours and hours.

After the dance is over, the Indians have their big feast and then they may eat the green corn.

They are very happy, for they know they now have plenty of corn for winter.

The Indians always build a new fire for this dance, as it is their new year.

They listen to the wise talks of the old chief. He tells them of the Great Spirit, and how he watches over the Indians at all times.

He says that if they are quiet and still they will hear the voice of the Great Spirit.

After the dance the Indians forgive all who have done them a wrong.

Questions to think about and answer:

When is the Green-Corn Dance?

Why do the Indians have this dance?

What is the chief food of these Indians?

Do the women do all the work?

What do the men do?

What do the women do?

What do the children do?

How are the men dressed?

What makes the music for the dance?

What do the Indians do when the dance is over?

HOW RED FOX HELPED HOMA

Homa was a little Indian boy. He was only twelve years old.

He was not yet big enough to have a gun, but Homa could use a bow and arrow better than his big brother.

Homa wanted a gun. He wanted to hunt for otters and bears.

He wanted to go with the men when they went on a hunt.

His father told him that he might use a gun when he could shoot a red fox with his arrow, and bring it back to the camp.

One day Homa took his bow and arrow and went into the dark woods to see what he could find. He had sharp eyes and he knew where to look for a red fox.

He looked and looked for a long time, but could not see a fox. He grew very hungry but he did not give up.

He had some koontie bread in the handkerchief that was around his neck. That was all he wanted to eat.

By and by his sharp eyes saw a fox.

The fox was busy eating something on the ground. It did not see Homa.

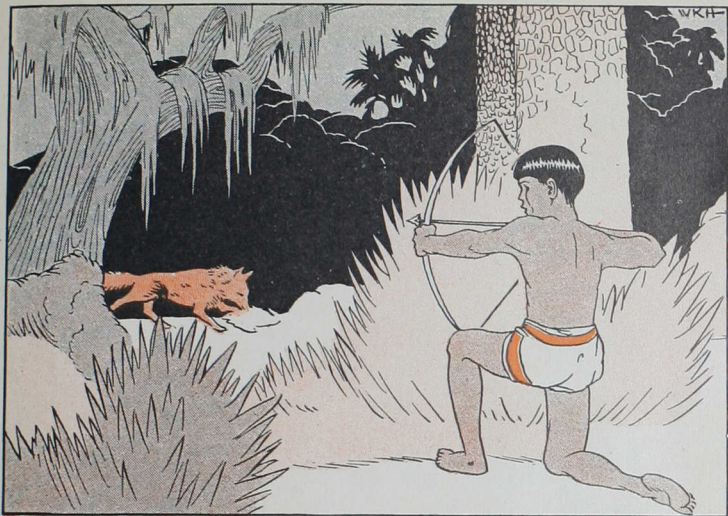
Homa did not go near the fox. He took off his handkerchief and put it on a tree. He took off his shirt, too. He had seen his father do that.

He did not say a word, but he thought to himself, "That is my fox. That is my fox." He crept nearer and nearer, taking care always to keep the wind blowing on his face.

When he was near enough, he quickly put an arrow into his bow.

He was careful to fit it on the string in the right way.

He aimed at the fox, drew the bow, and the arrow flew out. It hit the fox.



How proud and happy Homa was when he saw that he could take the red fox home.

He carried the fox back to the camp. Then his mother was happy, too.

She helped him skin the fox and stretch the skin on a board.

Then Homa dried the skin in the sun. When the skin was dry, it made a beautiful fur for his house.

A STORY PLAY

Make a bow and arrow.

Play that you go into the woods to
hunt for a fox.

Play that you see one.

Walk carefully, and creep nearer and
nearer.

Take aim; now pull the bow.

Run and get your fox.

Something to think about:

Why did Homa keep the wind blowing
on his face?

Why did he think it was his fox?

Why did he take off his shirt and
handkerchief?

Why was Homa so glad to get the
red fox?

Why did he need to stretch the skin on
a board?

Have you ever seen a fox fur?

How would you catch a fox?

A SEMINOLE CANOE

Have you ever seen a cypress tree?

It is a large, fine tree, and it grows in a hammock on wet ground.

There are many beautiful cypress trees in Florida.

Cypress wood lasts a long, long time. It does not rot or decay easily, so the Seminole Indian makes his canoe out of a cypress log.

First, the Indian hunts for a tree big enough to make his canoe. Then he cuts it down and trims off the branches.

When the log is ready, he cuts off a large slice along one side.

Then he burns a hole in the log on the side where he cut off the slice. He makes the hole larger and deeper with his ax and his hatchet.

He uses his tools and his fire again and again, until the hole is long and deep

and wide. By and by the hole in the log is shaped like the inside of a canoe.

Then he shapes the outside.

The canoe must have a broad stern and a wide bow.

He builds a deck on the stern end, for the push-pole man to stand on when he pushes the canoe.

A Seminole does not paddle his canoe. He pushes it with a push pole.

There is too much grass in the water in the Everglades for him to use a paddle.

Sometimes the Indians use a paddle to steer the canoe.

The push pole is a long round pole that is flat at one end. This flat end rests on the soft mud but does not sink into it. With this pole a Seminole can push his canoe through the water.

Some Indians paint their canoes in pretty colors.



Some canoes have sails on them.

The Indians use their canoes when they hunt for alligators. They use them when they go fishing.

They go to the white man's store in them and take all the things they wish to sell.

The men stand on the decks and push the canoes, and the women sit on the seats and watch the things in the canoes.

They trade these things for sugar, cloth, and anything else they may need.

Then the men push the canoes back to their camp in the Everglades.

Seminole canoes are different from the canoes of most other Indians. They are real dugouts.

Things you can make:

Get a small block of soft wood.

Make a Seminole canoe. Dig it out with your knife.

Make a deck at one end.

Make a seat at the other end.

See if your canoe will float.

See if it will balance.

Paint it on the outside.

Paint it on the inside, too.

Give your canoe an Indian name.



A COCONUT STORY

A long, long time ago there were no coco palms in Florida.

There were many other kinds of palm trees there, but no coco palms.

Then a great storm came. The wind blew hard on the land. It blew much harder on the sea.

The wind blew and blew for many days and nights.

A big ship was out on the sea. It had come from the far South, and it was on its way north.

The ship was filled with coconuts.

The great storm blew the ship out of its path on the sea. It lost its way and came close up to the Florida shore.

The wind blew harder and harder and the ship began to go to pieces. It could not hold together in such a great storm.

The coconuts floated in the water. The sea washed some of them up on the land.

After a while these coconuts began to grow, and soon Florida had beautiful coco palms.

Now there are many, many such trees in Florida. But these trees grow best in the far South.

The leaves of the coco palm are very large and heavy. Some of them are ten feet long. So this palm does not stand as straight as the royal palm stands. The nuts are heavy, too, and often the tree leans to one side.

The nut has two shells. The outside shell is strong and thick. It is made of many fibers.

The inside shell is very hard and thin. It is filled with coconut meat and coconut milk.

Some coco palms bear one hundred nuts in one year.

Seminole Indians like to eat coconuts. They like to drink coconut milk.

They can make use of the shells, too.

If you visit a Seminole camp, you must be sure to take the boys and girls some coconuts. They will be glad to get them.

A STORY PLAY

Play that you are climbing a coco palm.
Pull off a coconut and throw it to
the ground.

Climb down the tree.

Get a big ax and crack the coconut.

Work hard until you get it open.

Now play that you drink the milk
and eat the coconut.

Something to do:

Draw a coconut.

Draw a coco palm.

Questions to think about and answer:

In what state do coconuts grow well?

Why do the palm trees in the
picture lean to one side?

How many shells has a coconut?

What do we find inside the shells?

Do you like coconut meat?

For what does your mother use it?

A GAME

One pupil may choose a number. Another pupil may find the number, read the line silently, and then act out the sentence. Other pupils may guess what is being done. The class may now act out the sentence.

1. Play that you are pounding corn in an Indian mill.
2. Play that you are building a Seminole house.
3. Play that you are painting a large canoe.
4. Play that you are a squaw putting on many strings of beads.
5. Play that you are swinging the baby's hammock.
6. Play that you are climbing a coco palm.
7. Play that you cut the coconut from the tree and throw it down.

8. Play that you are cracking a coconut.
9. Play that you are plowing a cornfield.
10. Play that you are planting corn.
11. Play that you are fishing in the Everglades.
12. Play that you are putting a handkerchief around your neck.
13. Play that you are digging for some bait.
14. Play that a bear is running after you.
15. Play that you are hunting for some turtle eggs.
16. Play that you are cutting down a tree for the camp fire.
17. Play that you are tearing strips of cloth to make a Seminole dress.
18. Play that you are making the dress on an Indian sewing machine.

AN INDIAN LEGEND

Once upon a time the Great Spirit sowed a few seeds in his garden.

Very soon some fingers pushed up through the earth. The fingers pushed higher and higher. The arms appeared, then heads. The Great Spirit helped to pull the people up to the top of the earth. Then he said, "Go to the river and wash."

Some of the people washed and came out of the water clean and brown and strong.

They are the Es-ta-chad-de, the reddish-brown people. They are very strong and brave.

Some other people stayed in the water a long time, playing with the fish and gathering shells. They became pale and weak.

They are the Es-ta-had-ke, the white people.

The others did not want to go into the water, so they did not wash at all. They remained the color of the earth.

They are the Es-ta-lus-ke, or dark people.

The Great Spirit now said, "You have chosen what you wish to be. Now look on the ground and choose your tools."

There were many bundles on the ground. These bundles were of three sizes. The white people took the smallest-sized bundles, the brown people took the middle-sized bundles, the dark people took the largest-sized bundles.

The white people found books, pens, and paper in their bundles.

The reddish-brown people found a bow and arrows in their bundles.

The dark people found a hoe and some seeds in their bundles.

Every one was happy.

So the white people like to read and write, the reddish-brown people like to hunt, and the dark people like to plant a garden.

A STORY PLAY

Play that you are seeds. Crouch down low on the floor.

Raise up your fingers, then your arms, then your heads and your body.

Stand up straight and tall.

Choose silently the kind of people you wish to be. Now wash as much as you think is needed.

Choose your tools and show how to use them.

Something to tell:

Tell the story of the garden seeds.

Tell how many kinds of people came up.

Tell the Indian names of these people.

Tell the story of the bundles.

Which bundle would you have chosen?

AN ALLIGATOR HUNT

TIME: *The present.*

PLACE: *An Indian camp.*

PEOPLE: TOM TIGER, LITTLE TOM,
and OSCEOLA.

[*Enter TOM TIGER and OSCEOLA. LITTLE TOM is playing with a bow and arrow. He stops and listens.*]

TOM TIGER. Let us hunt for alligators tonight, Osceola.

OSCEOLA. Yes, it is a good night to hunt for alligators. It is so nice and dark.

TOM TIGER. Are the canoes all right?

OSCEOLA. Oh, yes, they are all right, and we have many strong poles.

LITTLE TOM [*coming up*]. We will all have alligator tails to eat tomorrow. Mother will put them in the sofkee pot.



TOM TIGER. If we kill many alligators we may have too much meat. What then?

LITTLE TOM. Then the squaws will dry the rest and store it in the big storehouse.

TOM TIGER. You are right. Now go and get my big ax. Put it in my canoe. See that there is no water in the canoe.

LITTLE TOM. I will go now.

[LITTLE TOM *goes out.*]

TOM TIGER. We shall soon have many alligator teeth and skins to sell to the white man.

OSCEOLA. I am glad to go on a big hunt. We need many things from the white man's store. But I must go and get the torches ready.

[OSCEOLA *goes out.* LITTLE TOM *comes in.*]

LITTLE TOM. Your ax is in your canoe. Please tell me what you do with it, Father.

TOM TIGER. Alligators are hard to kill. After we attract an alligator with

the torch, we shoot it in the eye. Then we have to cut the alligator's spine with the ax or it would sink our canoe.

LITTLE TOM. How could it do that?

TOM TIGER. By thrashing about with its strong tail.

LITTLE TOM. Do you tie the alligators only when you want to catch them alive?

TOM TIGER. Yes, it takes time to tie an alligator. We want to bring back many alligators tonight. We only want the skins and teeth.

LITTLE TOM. May I go with you tonight?

TOM TIGER. No, no, Little Tom! You would be frightened when the alligators began to blow. They make a terrible noise. And their eyes shine like balls of fire. Only big brave men hunt for alligators.

LITTLE TOM. Oh, please let me go with you, Father! I want to hunt for alligators,¹ too.

TOM TIGER. No, you cannot go until you learn to hunt for other things.

First, Little Tom, you must hunt for wood and Tom must keep the fire burning. Then you must hunt for rabbits and squirrels.

You must do these and many other things well before you can hunt for alligators.

LITTLE TOM. All right, Father.

[*Enter OSCEOLA.*]

OSCEOLA. Come, Tom Tiger, the braves are all ready to start on the big alligator hunt.

TOM TIGER. I am all ready. Let us go.

[*All go out.*]

¹ The Seminole name for the alligator is "Häl-pa'täh".

DRESSING A SKIN

TIME: *Now.*

PLACE: *An Indian camp.*

PEOPLE: CATH-AT-LEE, *an Indian squaw*; HOMA, *her son*; and MIS-KEE, *her daughter.*

[HOMA and MIS-KEE are playing on the ground as CATH-AT-LEE enters. They rise at once when they are called.]

CATH-AT-LEE [*holding up a large frame*]. Come, children, we must dress a skin today. I need both of you to help me. First, we must put the skin on the frame.

CHILDREN. We will both help you, Mother.

[*All help put the skin on the frame. They lay the frame on the ground.*]

MIS-KEE. Will that do, Mother?

HOMA. No, it is not tight yet.

CATH-AT-LEE. Pull harder, children, stretch it tighter. Stretch it as tight as you can. [*All pull together.*]

HOMA [*rising*]. That is the best we can do.

CATH-AT-LEE [*looking over the skin*]. That is all right. Now help me peg it to the ground. [*All help.*] Now it is ready to be scraped. First, we must scrape off all the brains.

MIS-KEE. Why did you put on the brains, Mother?

CATH-AT-LEE. The brains help to make the skin soft. This is a nice skin and we must dress it well. Then we can trade it at the store. Watch me, children, and do as I do.

[*Cath-at-lee kneels down and scrapes.*]

CATH-AT-LEE. First, we must scrape the skin the long way, then we must scrape it across.



A Seminole showing his children how to dress an alligator skin

[*They kneel on the ground and scrape the skin with pieces of bone that CATH-AT-LEE gives them. After they scrape for a time, HOMA rises, then they all rise.*]

HOMA. We have scraped and scraped. Is it ready now?

CATH-AT-LEE. Yes, it is ready to be washed and dried.

MIS-KEE. And will you trade it tomorrow, Mother?

CATH-AT-LEE. Tomorrow! No, no! The skin must be scraped and washed many times before it is soft. Then we must rub it and rub it and rub it. We must work it with our hands. Then we must scrape it again to make it softer still. By and by the skin will be very soft.

HOMA. Father said that I might get a gun if he could sell all of his skins.

MIS-KEE. Oh, Homa! a real gun?

CATH-AT-LEE. Yes, Mis-kee, Homa has earned a real gun. We must leave the skin now, but tomorrow we will all work very hard.

You have been good children and you have done good work. Now you may play again.

Questions to think about and answer:

Why is a frame needed?

What is done first?

Why did Cath-at-lee use the brains of the animal?

In how many ways did they scrape the skin?

Is it hard work to scrape a skin?

Have you ever felt a fur skin that had been dressed?

Who do you think will buy the skin from Osceola?

THE BEAR STORY

TIME: *Now.*

PLACE: *An Indian camp.*

PEOPLE: OSCEOLA, *a Seminole father;* HOMA, *his son;* and MIS-KEE, *his daughter.*

[*Enter OSCEOLA carrying a gun.*]

OSCEOLA. Homa! Homa! Come here, Homa!

[*HOMA comes in running.*]

HOMA. Yes, Father.

OSCEOLA. The white man at the store liked your red-fox fur. I made a good trade. He took your skin and he gave me this gun for it.

HOMA [*looking at the gun*]. O Father, what a fine gun! May I shoot with it?

OSCEOLA. Yes, Homa, when you learn how to use it.

HOMA. O Father, I am so happy! I want to learn today. I want to learn now. Mis-kee, Mis-kee! Come and see the new gun!

[MIS-KEE *runs in.*]

MIS-KEE [*looking at the gun*]. Yes, it is a new gun. Are you going to shoot with a gun, Homa?

HOMA [*joyfully*]. Yes, I am going to hunt alligators and I am going to hunt otters. I am going to hunt for a big black bear, too, Mis-kee.

MIS-KEE. And I will help clean the skin, Homa.

HOMA. When are you going on a bear hunt, Father?

OSCEOLA. We are going on a bear hunt in a few days.

HOMA. May I go? May I go?

OSCEOLA. When I see that you can shoot well, I will let you go.

MIS-KEE. Tell us a bear story, Father.

HOMA. Father is going to show me how to shoot. He has no time to tell stories.

OSCEOLA. Yes, Homa, I have time. We must clean the gun before we can shoot with it. I can tell the bear story as I clean the gun.

BOTH CHILDREN. Oh, that will be fine!

HOMA. You are the best father in the camp.

MIS-KEE. Yes, you are! Do you know a story about a little bear, Father? I like little bears best.

HOMA. And I like big bears best.

OSCEOLA. Well, I know one about two big bears and two little ones. Now go and get all the things I need to clean the gun.

BOTH CHILDREN. Yes, Father.

[*Children run out.*]

OSCEOLA. How I love my little children! I hope they will be good Indians when they grow up. I must teach them to tell the truth as well as how to shoot bears. A good Indian does not lie, steal, or cheat.

[*The children run in carrying pieces of cloth and some oil.*]

HOMA. Here are the things, Father.

MIS-KEE. I have some, too.

OSCEOLA. Back already! That is good. Yes, that will be all I need.

Now let us sit on these logs. Homa, you watch what I do while you listen.

HOMA. I will, Father.

[*They all sit down.*]

OSCEOLA. Last time we went on a bear hunt, I saw two little bears eating



honey near a big tree. Mother Bear had found a bee tree and had brought some honey to her little cubs. You both know that a cub is a baby bear.

Well, those little cubs put their paws into the honey, and then they licked the honey from their paws. They were having

a fine time. Just then a big Father Bear came along. He wanted to get the honey, so he raised his right paw and slapped one of the little cubs so hard that it fell over. The cub rolled himself up into a little black ball, and the big bear kept on slapping him. The cub rolled along the ground till he came to a tree. Then up he jumped, and climbed the tree as fast as he could.

The big bear went back to the honey.

The other little bear saw him coming, so he ran and climbed the tree before the Father Bear could catch him.

Up, up, went the little bears, until they reached the very top of the tree. They knew that the big bear could not follow them. They were up too high.

Then the Father Bear thought he would have a fine dinner of honey. But just as he began to eat, along came

Mother Bear. She was bringing more honey for her babies.

I wish you could have seen that greedy bear run. I never saw one run so fast before.

The cubs in the tree top watched him running, and I know they were laughing at him. One of them leaned so far over on his branch, I thought he would fall off.

Mother Bear did not chase the greedy bear very far. She came back to look for her cubs.

They came down from the tree when they saw their mother, and then they all ate the honey together.

HOMA [*in distress*]. Did you not kill the bears, Father?

OSCEOLA. I killed the big black Father Bear after a long hard hunt with my bear dog.



Osceola takes aim at the big black Father Bear

MIS-KEE. I remember that night. Everyone in the camp had bear meat to eat.

HOMA. Oh, yes, and I remember that the men skinned the bear before they brought it home. Why did they do that, Father?

OSCEOLA. If we had not done it, the skin would have been spoiled. Always skin a bear as soon as you kill it.

MIS-KEE. Thank you, Father, that was a nice story.

HOMA. Why did you not kill all the bears, Father?

OSCEOLA. One bear was enough for everyone in the camp to have some meat. And if I had killed Mother Bear, the little cubs would have died.

MIS-KEE. I am glad the little cubs are still alive.

HOMA. You saved them for me, did you not, Father?

THE MOCKING BIRD

1

Once upon a time, all the birds in Florida had a message from their king. He asked if they would meet him at the bird sanctuary, in the northern part of Florida, on Christmas morning.

Now all the Florida birds know that this sanctuary is on the St. Johns River. Many of them go there in nesting time and the others often visit the place.

Each kind of bird sent one or more of his friends to the meeting place, and they were glad to go, for they knew they must be needed.

Such a chattering there was in the sanctuary that day! But when the king began to speak, every bird kept still.

“I am told,” said the king, “that in this beautiful land of sunshine and flowers

there is a bird who does not sing. I would like to see one of these birds, if there is one here today."

Then a beautiful gray bird with white feathers in its wings and tail, flew up to the branch where the king was seated.

"Can you not sing?" asked the king.

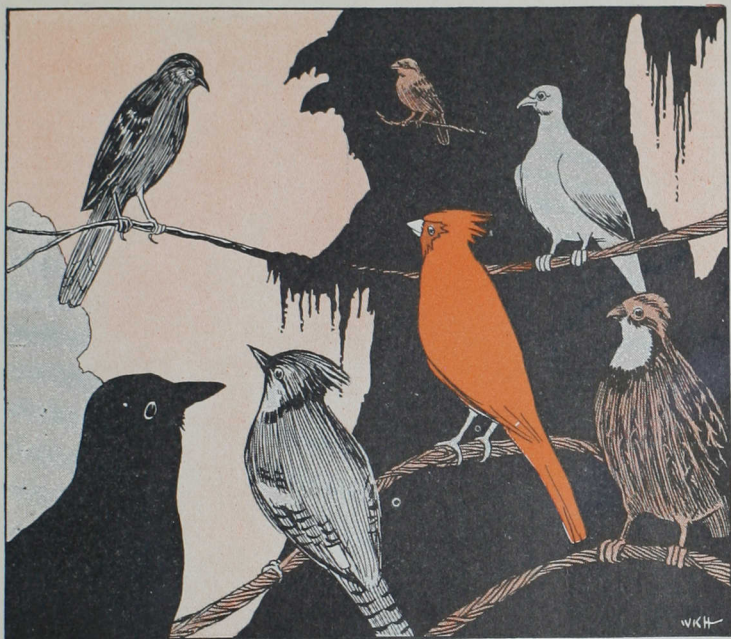
"I would like to sing," said the bird, "but I do not know how."

"Dear friends, what shall we do?" asked the king. "We cannot have a bird in Florida who does not sing."

"I have a beautiful song," said the redbird, "and I love to sing. I shall visit our friend tonight, and I shall teach him my song."

"And I shall teach him my song the next evening," chirped the sparrow.

"My song is very short, but I shall be glad to sing it as long as he will listen," called out the blue jay.



“I know he can learn my song,” cawed the crow, “it is so easy.”

This went on until every bird present had promised to teach the gray bird a song.

“Thank you,” said the king. “On the first day of spring let us meet again in

this beautiful forest and have a bird concert. Every bird must have a song.”

And all the birds flew back to their homes.

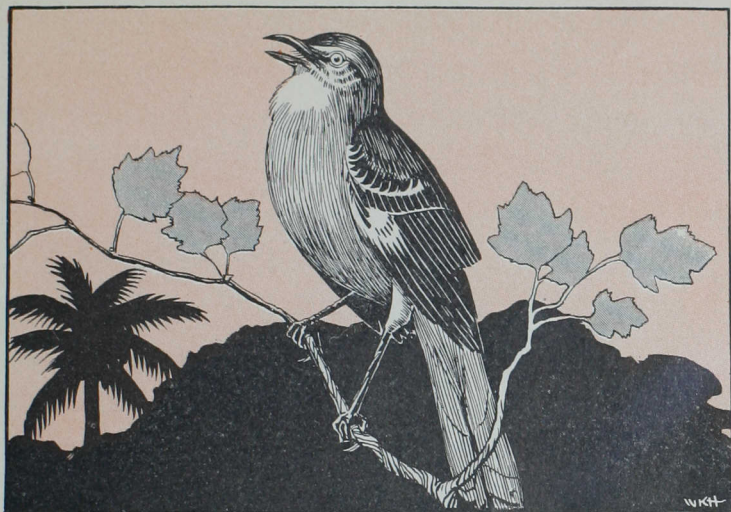
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When the first day of spring came, the birds were there again, even noisier and more excited than on their last visit. Such a chattering and chirping no one had ever heard before, even in the sanctuary.

Then all was still and the concert began.

One by one the birds flew to the king's side and sang as well as they could. Each song was more and more beautiful, and all sang of the love and joy that was in their hearts that wonderful spring morning.

The gray bird was asked to sing last of all.



When his turn came, he gave a few little chirps, then suddenly, a great flood of music burst from his tiny throat. No one had ever heard such melodies before, and each bird was overjoyed when he heard his own song between the wonderful trills.

The king was very happy.

“How did you learn so many songs?” asked he.

“I had so many friends,” said the gray bird. “They came to me every night, and sang and sang and sang. I could not help singing. I was so full of love for them. I tried to choose just one song for my own, but they are all so beautiful, I have to sing them all.”

“We shall call you the mocking bird¹,” said the king, “and all the world will love to hear you sing.”

Questions to think about and answer:

Where is the bird sanctuary?

What color was the bird who did not sing?

Why did it not sing?

Who taught it to sing?

How many songs did it learn?

Can you tell this story in your own words?

Did you ever hear a mocking bird sing?

¹ The Seminole name for the mocking bird is “Hās-bār’chee.”

A GAME

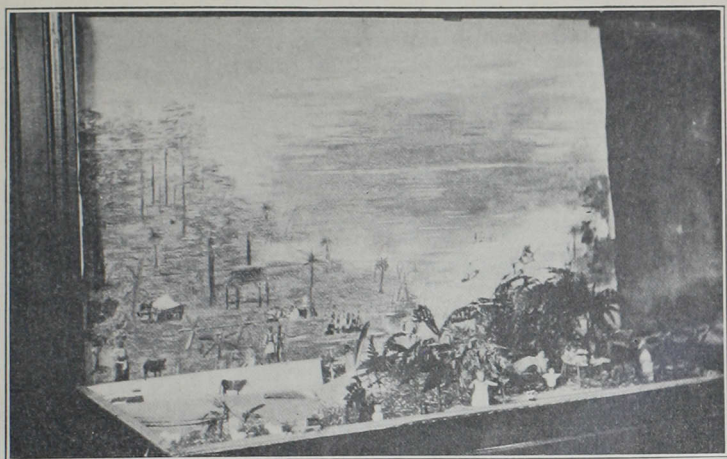
One pupil may choose the number of a sentence. Another pupil may find the number, read the line silently, and act out the sentence. Other pupils may guess what is being done. Then the class may act out the sentence.

PLAY YOU ARE A SEMINOLE CHILD

1. Play that you are dancing the Green-Corn Dance.
2. Play that you are making a bow and arrow.
3. Play that you are shooting a red fox with your arrow.
4. Play that you have a gun on your shoulder.
5. Play that you are shooting a bear with your gun.
6. Play that you are eating sofkee.
7. Play that you are building a fire.
8. Play that you are stretching a skin.



9. Play that you are digging up kumpty root.
10. Play that you are peeling kumpty root.
11. Play that you are washing kumpty root.
12. Play that you are grating kumpty root.



OUR SAND TABLE

We are to build a Seminole camp on our sand table today. We shall need:

some Seminole houses

some chickens

some pretty flowers

many palm trees

many pigs and dogs

a Seminole camp fire

a Seminole canoe

Seminole braves, squaws, and children

logs of wood
a papoose
a small hammock
a lake of water
an island
some alligators
some herons
a storehouse
a big pot and a big spoon
many pots, pans, and baskets

Our sand table is ready now.

This is what we did.

We made:

Seminole houses out of twigs
a lake out of a mirror
some canoes out of soft wood
many trees out of small branches
a Seminole camp fire out of twigs
pots, pails, and a spoon out of clay
some palm trees out of green paper
an alligator and a bear out of clay

WHAT SEMINOLES LIKE TO EAT

Seminole Indians like to eat:

| | | |
|----------------|----------|----------------|
| corn | oranges | wild duck |
| sweet potatoes | mangoes | alligator tail |
| pumpkin | coconuts | wild turkey |
| sugar cane | honey | hogs |
| beans | koontie | fish |
| cabbage | coon | oysters |
| ground corn | squirrel | birds |
| melons | bear | turtles |
| squash | rabbit | turtle eggs |
| bananas | chicken | chicken eggs |

Questions to think about and answer:

Can you make a sentence about each one of these foods?

How many of the things named in this list have you tasted?

How many of them do you like?

How many of them are strange to you?

WHAT SEMINOLES BUY

Seminole Indians take their things to the store of the white man.

They trade them for

| | |
|-----------------|-------------------|
| sewing machines | tobacco |
| cooking pots | cigarettes |
| pans | coffee |
| guns | wheat flour |
| powder | chewing gum |
| beads | candy |
| handkerchiefs | scissors |
| looking-glasses | knives |
| combs | soap |
| brushes | music boxes |
| calico | many other things |

Why do Indians buy sewing machines?

Why do they buy handkerchiefs?

Why do they buy beads?

Why do they buy calico?

Does your mother buy these things?



WHAT SEMINOLES SELL

Seminole Indians sell:

| | |
|-----------------|------------------------|
| bearskins | bows and arrows |
| alligator skins | baskets |
| alligator teeth | koontie starch |
| coonskins | Seminole dresses |
| fox skins | oranges |
| otter skins | game |
| deerskins | alligator eggs |
| wild-cat skins | smoked meat |
| bead belts | feathers of wild birds |
| bead chains | canoes |

What would you like to buy?



WHAT SEMINOLE SQUAWS DO

Seminole squaws are busy, too.

They

make the clothes
clean the skins
make koontie starch
weed the garden
cook the meals
take care of the children
sell the eggs and chickens
make beadwork
make baskets
dig up the koontie root
mend the clothing
sing and dance



WHAT SEMINOLE BRAVES DO

Seminoles do many things. They

cut down the trees

build the houses

plant the fields

build canoes

make push poles

make and mend nets

make bows and arrows

hunt and fish

pole their canoes

clean their guns

paint their canoes

obey all their laws

Find what you would like to do.

help build the houses
dress the fur skins
make beads out of shells
make beads out of the teeth and
bones of animals
obey all their laws
keep their own money and buy
what they want to buy
tell stories to their children
teach the children how to be good
Indians

Find the things you wish to learn
to do.





WHAT SEMINOLE CHILDREN DO

Seminole children

1. hunt for rabbits
2. hunt for wood
3. hunt for eggs
4. hunt for squirrels
5. hunt for flowers
6. push up fire logs
7. push the canoes
8. clean their houses
9. clean the canoes
10. learn to dance
11. learn to sing

12. learn to dress themselves
13. learn to swim
14. play with dolls
15. play with wagons
16. play ball
17. play games
18. play with the dogs
19. keep birds from the corn
20. keep rabbits from the garden
21. find a bee tree
22. find turtle eggs
23. fish in the river
24. wade in the river
25. obey their father
26. obey their mother
27. seldom cry
28. seldom tease

Name all the things in this list that you like to do.

Read a number and let some one in the class tell what you like to do.

A WORD GAME

- Find the words **all** and **a**
in the word **ball**.
- Find the words **so** and **on**
in the word **soon**.
- Find the words **India, in, an, I,** and **a**
in the word **Indian**.
- Find the words **fat, her, at, the,** and **a**
in the word **father**.
- Find the words **other, the, her,** and **o**
in the word **mother**.
- Find the words **me, at, eat,** and **a**
in the word **meat**.
- Find the words **every, very, one,** and **on**
in the word **everyone**.
- Find the words **rink, ink, in,** and **I**
in the word **drink**.
- Find the words **can, an,** and **no**
in the word **canoe**.

Find the words **ever, glades, glad, and lad**
in the word **Everglades**.

Find the words **mock, king, in, and I**
in the word **mocking**.

Something to do:

Make a list of words that you find hidden
in bear, feathers, handkerchief, skin,
coconut, eating, game, fishermen,
bring.

Can you make another list of words that
contain hidden words?

What do Indians use to make

canoes?

music?

houses?

sugar?

dresses?

flour?

arrows?

corn meal?

fire?

spoons?

sofkee?

belts?

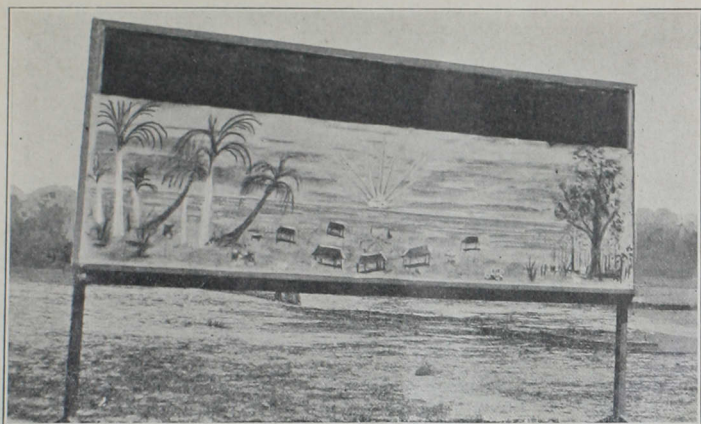
starch?

roofs?

push poles?

beads?

Make each answer a sentence.



OUR POSTER

Let us make a large poster to hang on the wall of our schoolroom.

We shall need several yards of pretty light-colored paper.

We shall also need some colored chalk.

First, we must tack the paper on the wall.

Now let us paint on the paper :

a Florida sunset

a big lake

a sandy shore

a distant forest
some large palm trees
a Seminole camp fire

Now let us cut and color
some hogs and pigs
a flock of chickens
some Seminole braves
some Seminole squaws
a papoose
many children
many dogs
some canoes
some pretty flowers
some birds
a sofkee pot
a sofkee spoon
some Seminole houses
a storehouse

When we have pasted all these things
on our poster, it will be very
pretty.