

INDIAN NIGHT 1985

Pre-ceremony setup: After free swim, all staff with assigned roles should pick up and put on their costumes. You need not paint your face for dinner--let's save a few surprises for the ceremony itself!

INDIAN DINNER: ALL staff should be in costume. If you don't have Indian gear because you don't have a major role this session, do your best to wing it. Guys--towels and jeans can make a fair approximation of a loincloth and leggings. Ladies--pillowcases, sheets, and towels have been known to create authentic looking Indians. In any case--try to look sharp.

After dinner the campers will sign the tea paper and receive the tribal mark on one cheek. Staff--you wait until 4th session to sign the paper and be tapped in.

As soon as campers have returned to their living areas (NO CANTEEN), those requiring extensive makeup (chiefs and demons) and the Chanco story dancers must go to Arts & Crafts for makeup. Guides, you need to wander to A & C between 7:00 and 7:15. We will try to get this rolling as close to 7:30 as possible. Once all three guides are at A & C, they will be given complete instructions on procession procedure.

Just before the guides go out to the campsites to start the procession, the three chiefs, the Great Chief, the OC initiates, and a couple of old OC's will ready the canoes on the beach. They will go to the little strip of sand close to the bridge--and they must be QUIET! New initiates will be on silence. As they hear the drum beat--i.e., as the procession approaches the beach--they will push off in the canoes and hang out near the bridge--QUIETLY!! If these folks are loud, the campers will be able to hear everything they say.

The guides will lead the procession down the beach, where a small fire will be burning. The kids should sit in a semi-circle facing the water, with the fire between them and the water, and about ten feet between them and the fire. When all of the campers have processed in and are seated, the Medicine Man will make his entrance.

The Medicine Man will make opening remarks about the history and solemnity of the occasion. He will explain the tapins and the significance of the sacred circle. But first, he says, we must call in our tribal chieftains to lead the procession to the holy grounds:

MM: CHE-SAH! (Points to archer; archer shoots flaming arrow)
HONORED LEADERS! ACUNDA! ATEA! IDIAFONTEN! QUIYOCAHANNOCK!
COME LEAD YOUR PEOPLES TO THE SUCCESSFUL COMPLETION OF THEIR
PRESENT JOURNEYS! (starts chant, with drum beat) TSI-MA HAO-TA . . .

When the flaming arrow is released and the Medicine Man screams, the chiefs and OC's paddle like madmen and get around the point quickly. Come onto the beach. ↑ The chiefs, Acunda, Atea, Idiafonten, and Quiyocahannock (in that order) will walk around the fire and face the campers. The OC's will disembark and stand along the water's edge, facing the campers. After all have debarked, Medicine Man will go to each chief and ask his participation.

MM: Honored Acunda, leader of the Mattaponi tribe, will you lead your people into the sacred circle?

Acunda: I will.

MM: Wise Atea, ruler of the Pamunkey, will you and your tribe join in the great tribal ceremony?

Atea: We shall.

MM: Noble Idiafonten, chief of the Powhatan peoples, will you precede your peoples into the ceremonial ring?

Idiafonten: My people shall follow me.

MM: Mighty Quiyocahannock, chief and sage of the Great Gull River Confederation, will you lead the tribal chieftains onto the sacred ground? Will you speak your words of wisdom to our brothers and sisters gathered here tonight?

Quiyo: Let us begin the sacred rite.

Med Man turns to campers and explains that the chiefs will lead the way into the sacred circle, followed by the new OC initiates, who in turn are followed by the campers (after careful consideration, I found the long, single file line of campers across the beach unworkable).

The chiefs will go to the first bench on the Cardiac Hill side of the amphitheatre. OC will sit behind them, and the kids will sit in the center sections and fill in behind the OC's, if necessary. The Medicine Man will stand in the middle and direct traffic. Incidentally, the demons are now at their places at the corners of the fire. Once all the kids have been seated, Med Man will explain that the council ring must be purified.

MM will invoke the blessing of the four gods of the compass and of the Great Spirit. He will start the FIRE chant, and, lo and behold, the fire will start magically! MM then gives thanks for this blessing. He will speak of the history of the tribal ring and introduce the tapins.

MM: And now, with the blessing of the Great Spirit, let the tapins begin! (pause) Acunda, honored chief, step forward.

Acunda: If this is your first year at Camp Chanco, I invite you to become a member of the tribe of the Mattaponi. Come forward.

TAP INS--dancers take kids around fire.

Quiyo: It is customary to give the new members of each tribe a word on which they should reflect. Your word, members of Mattaponi, is Ma Khwee, which means friendship. (From this point, Dave wings it).

MM: Atea--call your peoples!

Atea: If this is your second year at Chanco, I summon you to be tapped into the Pamunkey tribe. Come forward!

TAP INS

Quiyo: Your word, Members of the Pamunkey tribe, is tsi chu, which means love

MM: Idiafonten, bring forth your tribe!

Idiafonten: If this is your third year at Chanco, come forward to join the Powhatan tribe.

TAP INS

Quiyo: Members of Powhatan, hear your word, which is Tsi Ma Hao Ta, or spirit. . . .

MM: Before we proceed to the final tap in of our ceremony--the Order of Chanco--let us hear of the one for whom this Order and this Camp are named. Old One, speak to us.

Old One: (steps from tee pee and tells story)

MM: And now, as is customary in our tribal circle, let us see the tale of Chanco enacted in dance.

CHANCO DANCE

MM: Finally, I summon the members of the Order of Chanco. (New initiates come forward and kneel facing the campers. Old Order stands behind them.) These brothers and sisters you see before you have in the last day completed a long, arduous initiation. They have reflected in silence on the meaning of four years on these grounds. They are ready to be admitted into the bonds of the Order.

TAP INS, OC STYLE

MM: These persons you see before you do not represent a special club. They are part of no elite. Rather, they are people who have culminated four years at camp with a special ceremonial rite, during which they have taken their first steps into understanding that which we call the Spirit of Chanco. Many have gone before them; many will follow. We await the day when you too are members of the Order of Chanco.

(pause)

To celebrate the tappings in of the three tribes and the Order of Chanco, let us watch the Eagle, symbol of strength and courage, and the brave hunter who stalks him.

Quiyo: The Gospel.

MM and Old One: final prayer. MM will explain the candlelight procession. Then follows circle, cross of candles, Eucharist.