

HOW HOW!

Big Bend Nation

Indian Guides

Handbook

A Program Designed to Foster a Closer Relationship between Father and Son
Our Slogan: **"Pals Forever"**

Dedication

This Handbook is dedicated to the founding members of the Alabama Longhouse, Mr. Matt Marsh, Mr. Allen Alexander and Mr. Raymond French, without whom the wonderful traditions of Indian Guides and Princesses in the North Alabama area would have ended. These gentlemen so believed in the program and concepts began by Mr. Harold Kiltner and Mr. Joe Friday, that they worked diligently, sacrificing their time, providing their expertise to ensure it's continuation for future generations.

Sept. 20, 2004

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Section 1

ACTIVITIES ORGANIZATION
AND PURPOSE



PURPOSE

The purpose of the Alabama Longhouse Indian Guides is to foster understanding and companionship between father and son.

SLOGAN

'Pals Forever'

AIMS

1. To be clean in body and pure in heart.
2. To be 'PALS FOREVER' with my dad/son.
3. To love the sacred circle of my family.
4. To be attentive while others speak
5. To love my neighbor as myself.
6. To seek and preserve the beauty of the Great Spirit's work in forest, field, and stream.

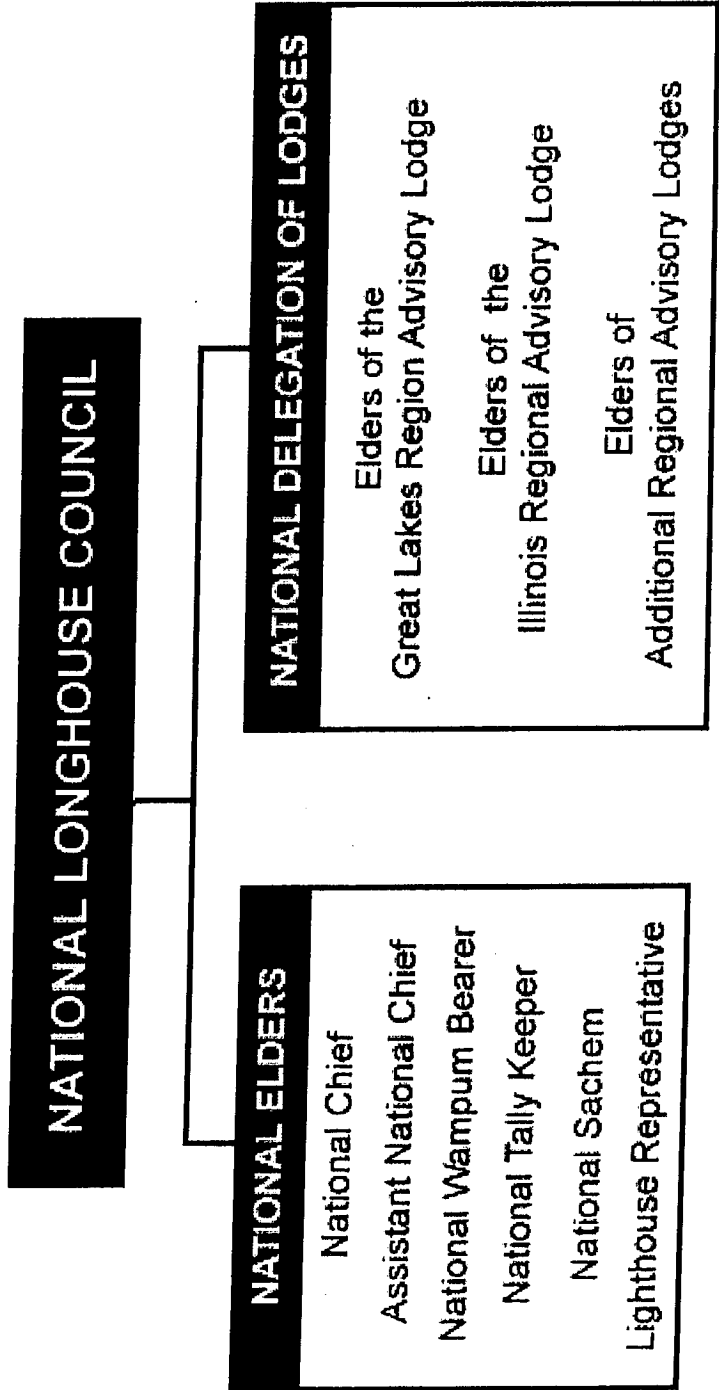


Fig. 1-2, Level National Council Organization

REGIONAL ADVISORY LODGE COUNCIL



REGIONAL ELDERS

RAL Chief
Assistant RAL Chief
RAL Wampum Bearer
RAL Tally Keeper
RAL Sachem

REGIONAL DELEGATION OF LONGHOUSES

2 Representatives - Local Longhouse #1
2 Representatives - Local Longhouse #2
2 Representatives - Local Longhouse #3
2 Representatives - Local Longhouse #4
Etc. . . .

Fig. 1-3, RAL Council

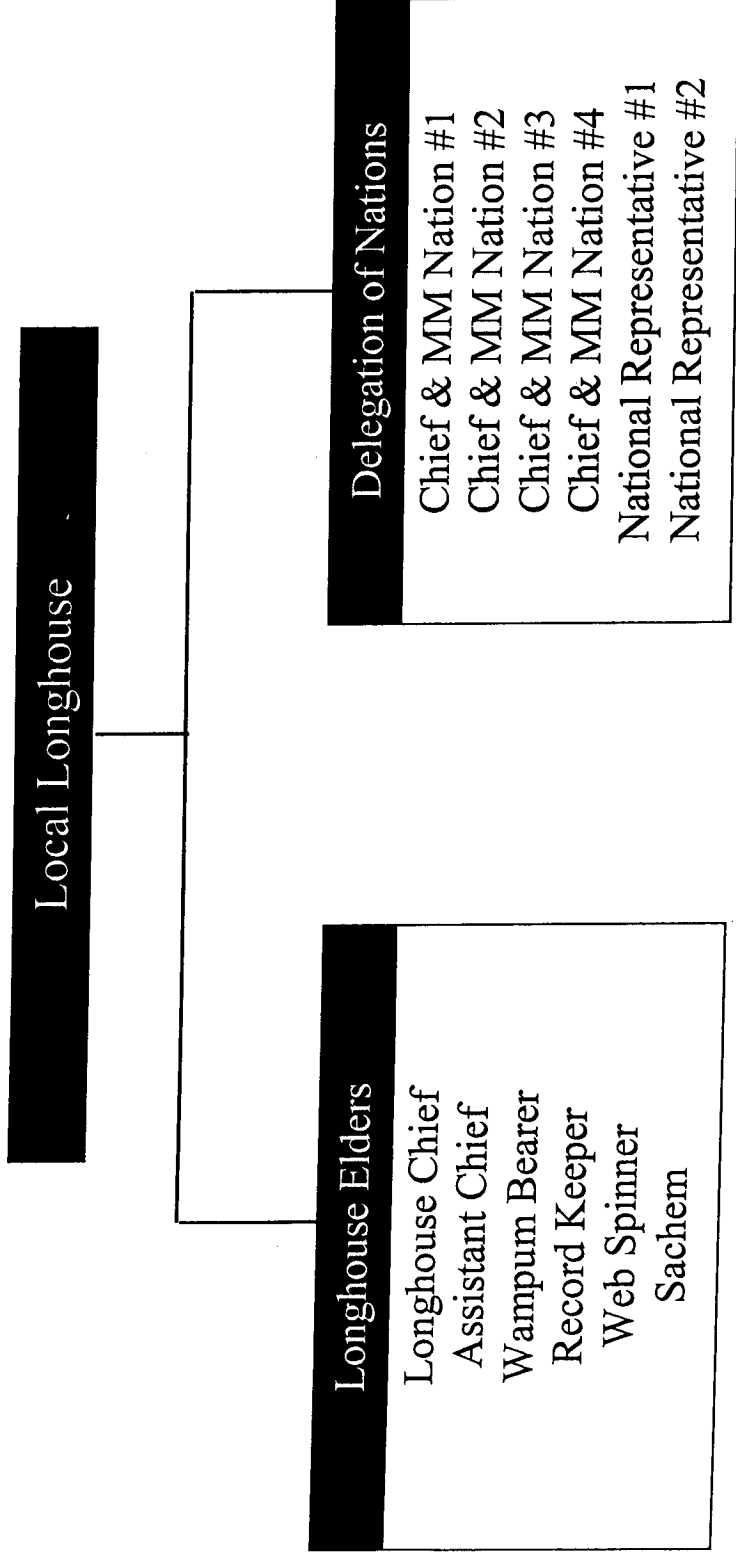


Fig. 1-4, Local Longhouse Organization

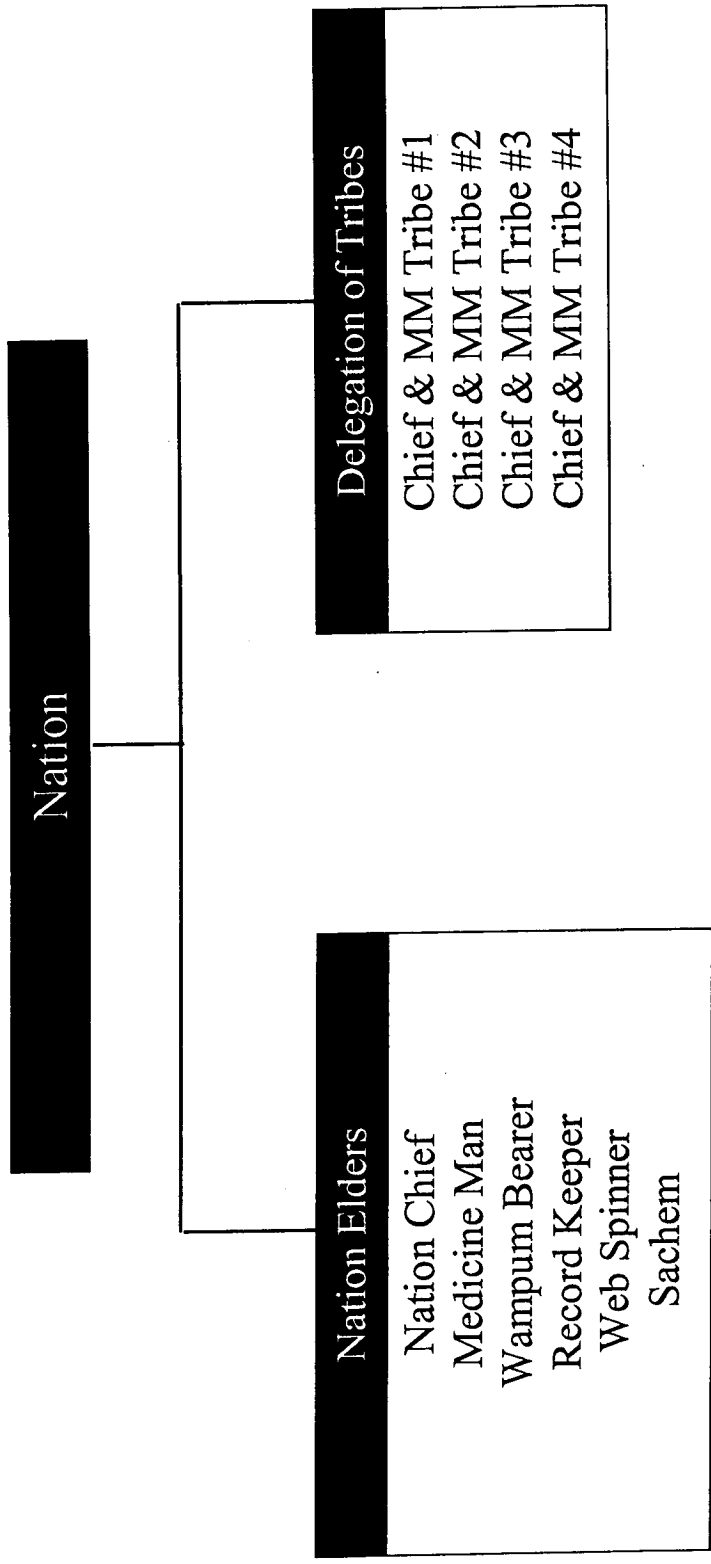


Fig. 1-5, Nation Organization

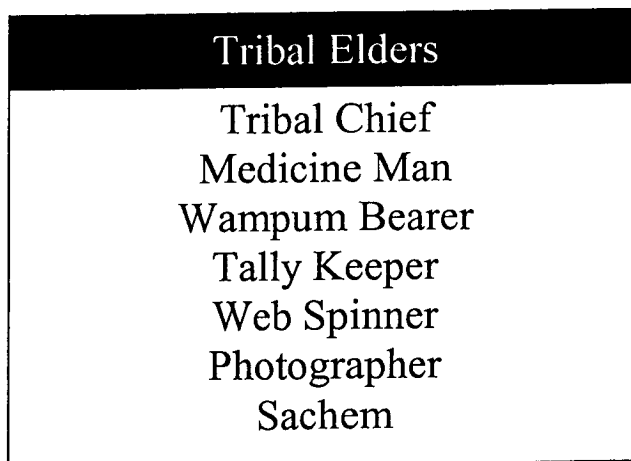


Fig. 1-6, Tribal Organization

Who Can Belong to Indian Guides?

Generally all boys, ages 5 through 10 and their fathers are eligible for membership.

To join, the family must become a member of the National NSD Program, which costs \$25.00 per year. In addition, there is an initial charge of \$19 for the NSD kit consisting of an Alabama Longhouse Handbook, two headbands, two Alabama Longhouse patches and two NSD Patches. There is an additional fee (usually \$20 or less) paid to the Big Bend Nation for the various awards your son will receive.

The Program

When you and your son join the NSD Program you become members of one of the tribes in your neighborhood. Each tribe consists, of not more than ten fathers and their sons. The tribe meets twice a month and on special occasions at one of the homes of the members on a rotating basis.

Before each meeting you will receive an invitation. In order for your son to attend, you must go with him. The only time a little brave may attend a tribal meeting without his father is when his father is either sick or out of town on business. The meeting will be conducted by the tribal chief and generally follows the ritual given in Appendix B. As part of the ritual the little brave will be called upon to tell how he earned his wampum (dues, which are usually \$1 per meeting). During the meeting the little braves will sing, make crafts, play games, etc. Also, the host will provide simple refreshments such as soft drinks and cookies. At the meetings the little brave will have an opportunity to go before the tribe to earn their feathers, bear claws, arrowheads and arrows for their achievements.

The tasks that the little braves must perform for each award are listed in Appendix C for phases 1 through 4. These requirements are not rigid but are only suggestions and the tribe is free to change them to better suit their individual needs. For First Phase, the Little Brave will earn a colored feather for each achievement. When the little brave earns all his colored feathers he mounts them on a coup stick. At the next Nation campout he will show it to the Nation Chief as proof of completion of First Phase and receive an Eagle feather from the Nation Chief. For Second Phase, the little brave will receive bear claws that he will make into a necklace. Upon completion of Phase 2, he will show the necklace to the

Nation Chief and receive another Eagle Feather. For Third Phase, the little Brave will receive arrowheads and again make them into a necklace to show the Nation Chief and receive another Eagle feather. Finally, in Fourth Phase he receives arrows. The little brave will make a quiver for his arrows to signify completion of Phase 4. At the completion of Phase 4, when the Little Brave receives his final Eagle Feather, he will phase out of the program. Generally each phase takes one year to accomplish and this is a four year program.

During the Year, Nation events will include; Fall War Games campout, where the tribes will compete for " Mightiest Tribe"; participation in the local Christmas Parade; an overnight campout in a cave; Pinewood Derby competition; Father-Son banquet; Kite Day; and finally Spring Longhouse campout, where the tribes will compete for "Most Active Tribe".

Tribal Organization

The Chief is a big brave, and as head of the tribe is its foremost representative. He presides over all meetings and is responsible for the over-all program. In case he is unable to attend, a representative should be appointed to take his place. The Indians looked to the Chief of the tribe for guidance and leadership. It was his responsibility to be concerned over the happiness and well being of the entire tribe. The Indian Guides Tribal Chief should have equal concern over his group of big and little braves. It is also the Chief's responsibility to know when his tribe is large enough. Tribes are designed to support about 10 Dads and Sons. Beyond that, it can become a hardship to make invitations, host meetings and organize activities. This can discourage many new Braves from continuing the program. The Chief should refer additional new members to the Nation for placement or if he has enough additional new members he can help set up a new tribe.

Medicine Man A tribe appoints a Medicine Man to assist the Chief and give him responsibility for developing resource material suitable for activities and program projects for the tribe. He may also develop the historical record of the tribe's activities.

The Tom-Tom Beater is a little brave. He has charge of the tom-tom and "calls the braves to council". Some tribes have followed the practice of having the beating of the tom-tom shared by all little braves. It is suggested that the Host little brave usually is the tom-tom beater for the meeting in his home.

The Tally keeper is a big brave. He is recording secretary for all happenings in councils and special meetings. He keeps a permanent record of attendance at meetings and is responsible for most tribal correspondence. If he has a sense of humor, and is willing to attempt to put an Indian atmosphere into his council records, he can furnish an interesting part of the council program. He should provide the Chief with a copy of each 'council tally'. He also maintains the tribal supplies; feathers, bear claws, arrowheads and arrows. He brings them to each meeting and ensures there is enough of each on hand for the Chief to award to little braves as they earn them.

The Indian Runner is a little brave. His responsibility is to "answer all calls and run all errands" for the Chief. He is usually the Chief's little brave.

The Wampum Bearer is a big brave. He is the treasurer of the tribe and is responsible for all its money matters.

Length of Office

Officers are usually elected for one year, thereby allowing other little braves an opportunity to serve in the office they may hold. This is not a set rule and may be decided upon by the tribe as they think best.

Tips for the Tribal Chief

As chief of your tribe, you have the responsibility for seeing that your meetings run smoothly. While it is true that you must have the help and cooperation of all the members of your tribe, we wish to pass along some suggestions that we feel will be of assistance to you.

Responsibilities of Chief

1. Set father's meetings
2. Check on progress and program of meetings
3. Preside over meetings
4. Take active part in Nation Activities - links tribe with Nation
5. Keep meetings under control

Fathers Meetings

1. Meet at least every other month or before major tribal activities.
2. Discuss how each father's hobbies, equipment, facilities or business can enter into meetings or field trips.
3. Help fathers who lack ideas or facilities
4. Evaluate your program often and discuss ways to improve.
5. If held after tribe meetings, take Little Brave home first.

Invitations

1. Use son's ideas.
2. Start planning invitations early.
3. Made by host son and father - keep on son's level.
4. Tie invitations in with seasons of year.
5. **Deliver** two or three days prior to meeting.

Tribal Meetings

Nothing ruins a tribe as quickly as failure to plan carefully the tribal program. The Chief should study the skills and interests of each member of the tribe and plan to take full advantage of the participation of all members. The program should include singing, games, crafts, worship and refreshments. Each of these parts of the program will be discussed in detail in following sections.

Start and end all meetings on time. A meeting should not last longer than two hours. Tribe meetings are rotated between homes of all tribe members. Make up a meeting schedule as far in advance as possible. The rotating schedule is based upon the idea of having each big brave Host at least one meeting during the year. More experienced big braves should lead off the schedule so that they can teach new members by example. Another type of schedule involves rotating not only the location but also divides the responsibility for the meeting program among the big braves, rather than having the host prepare the entire program.

Little brave reports give little braves opportunity to “Think on Their Feet”, and to become accustomed to speaking before others.

Use a variety of tribal meetings.

Conduct all lengthy planning or business discussions at fathers’ meetings. No tribe meeting should have over five minutes of business (this does not mean that little braves should be left out of tribe decisions, but all details should be discussed by the big braves at fathers’ meetings and brought back to the tribe meeting for voting by the entire group).

Keep refreshments simple. The host big and little brave should serve refreshments. Fathers should not drift into a group and talk shop during refreshment time.

Make sure the little braves earn their wampum. Sons should earn wampum through a project for mother or the home.

Always use Indian names at meetings.

Reading of tribal meeting minutes will be much more fun if they are written with funny words or in a funny dialect.

Plan program carefully - projects, games, stories, songs, etc. must meet the boys’ interests and abilities.

All tribe members should learn the Aims of Indian Guides so they can state them and explain what they mean. Make a ritual and a game at each meeting out of saying the Aims.

Stories make up an important part of tribal meetings - when possible stories should not be read, but should be studied ahead of the meeting, and then told by light of the council fire.

Appendices A & B provide the tribal meeting rituals for a new tribe and an existing tribe.

Outside Program

Field trips and special events enhance the program by providing new experiences. They also break the routine of home centered meetings and provide program variety essential to continue interest on the part of each individual. One or two family outings a year have proven to be very successful. The Taw (Mom) and other members of your family are interested in your tribe and will enjoy getting together with you occasionally. There are many, many outside activities that can be enjoyed by your group. Every tribe is different and you should try to determine where the interest of your tribe lies and pursue those interests.

For Help

If your tribe needs help in any way - call your Nation Chief or the Alabama Longhouse Chief. Sometimes an objective view from someone not too close to the situation can prove helpful.

Keep This in Mind

1. Programs are built around the boys.

2. The evening is dedicated to the boys.
3. Boys will develop only if they participate.
4. Dads must give their wholehearted cooperation.
5. Dads must, “let their hair down” — “get down to the son’s level”.

Activities between Meetings

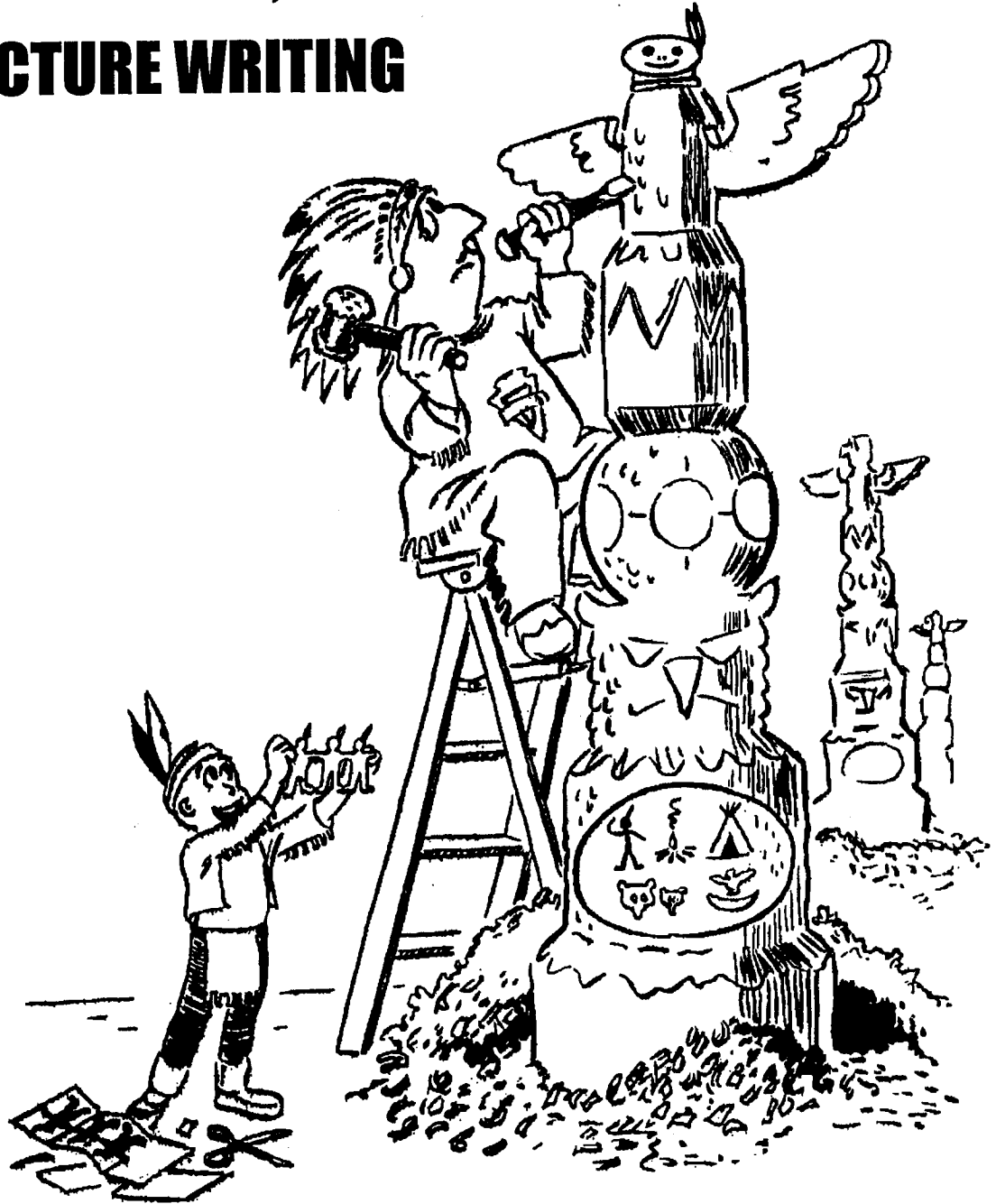
Field trips and outings are educational and provide a variation from the home meetings. Some trips may be taken on a weekend. Many dads have interesting businesses to which visits can be made. Trips are necessary to keep up spirit and interest.

If any of the suggestions listed indicate that a contact should be made by telephone to allow the place visited to make preparations, do so by all means. It is a good idea to call in advance to check on times and costs which may be subject to change.

Huntsville and Vicinity

- | | |
|---------------------------------------|---|
| 1. City Hall | 18. Monte Sano Mountain State Park |
| 2. Fire Station | 19. Observatory with lecture |
| 3. Cotton Gin | 20. Airport - operations |
| 4. Cotton Mill | 21. Ave Marie Grotto, Cullman, Alabama |
| 5. Bottling Plant | 22. Blue Water Springs Park, North Madison County |
| 6. Shiloh | 23. Point Mallard Park, Decatur, Alabama |
| 7. Madison County Fish Lake - boating | 24. Davy Crockett State Park, Tennessee |
| 8. Newspapers | 25. Bucks Pocket State Park, Jackson County |
| 9. Missile and Space Museums | 26. Desoto State Park, Dekalb County |
| 10 Guntersville Dam | 27. University of Alabama, Huntsville |
| 11. Cathedral Caverns | 28. Public Zoo, Birmingham, Ala and Nashville, Tenn. |
| 12. Burritt Museum | 29. Lookout Mountain, Rock City, Aquarium, Chattanooga, Tenn. |
| 13. Appropriate movie as a group | 30. Six flags Over Georgia, Atlanta, Ga. |
| 14. Fishing | 31. Opry Mills Mall, Nashville, Tenn. |
| 15. Arrowhead hunting | 32. Broadway Theatre League, Huntsville |
| 16. Hiking | |
| 17. Little Mountain State Park | |

INVITATIONS, TALLYKEEPING and PICTURE WRITING



HOLD EVERYTHING POP.....I HAVE A BETTER IDEA FOR INVITATIONS

SECTION 2: INVITATIONS

Invitations should always be a joint father and son effort, kept simple enough for the little brave to take an active part and to make a major contribution. However, do not expect or permit the little brave to 'go it alone'.., remember: A JOINT EFFORT.

Make invitations as interesting and attractive as possible. Use feathers, beads, shells, colored paper, cloth and other materials to add to the decorative and Indian like appearance. Tempera and felt pen markers are excellent for further decorations and writing the message. There are a number of good local sources for all the materials you may need. Check the telephone directory's yellow pages under Artist's Supplies. These firms will also be happy to advise and assist you.

Be sure to use picture writing on your invitations as much as is practical. Older tribes may wish to use picture writing exclusively, while newer tribes may find it advisable to use a combination or have the message both lettered and in symbols. In new tribes, the host's address should also be included until the members have become familiar with the location of each other's teepee.

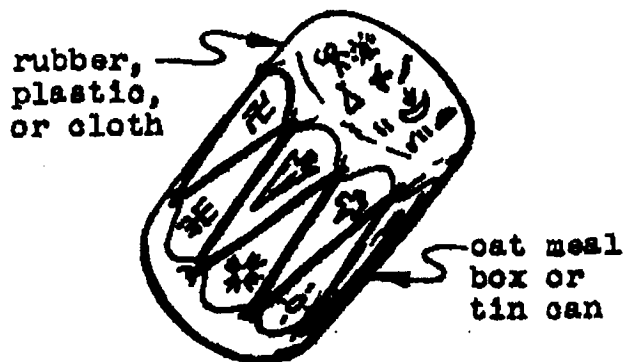
Following is an example of an invitation message:



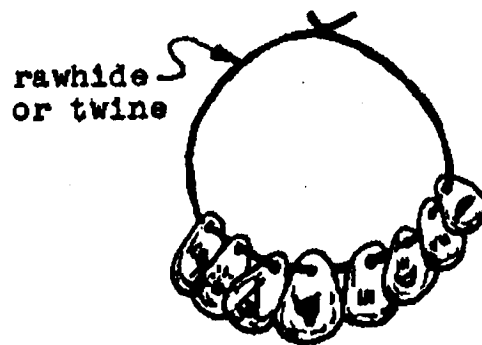
Fig. 2-1, Invitation Message

Check the next few pages on picture writing for many more symbols you will want to use.

Following are some suggestions for you and your little brave. Use these, revise and modify them, and come up with your own original ideas; but remember — do it together — father and son.



TOM TOM



SHELL NECKLACE

Fig. 2-2

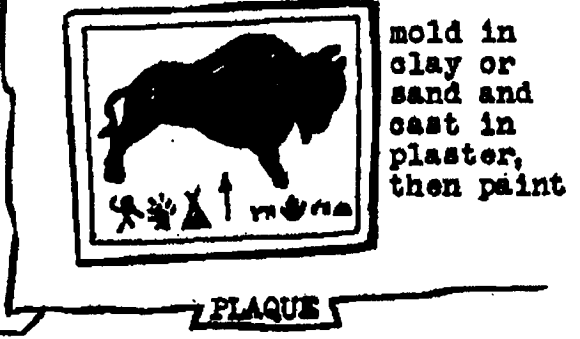
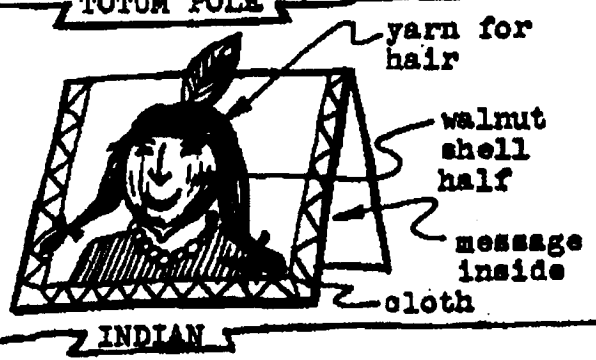
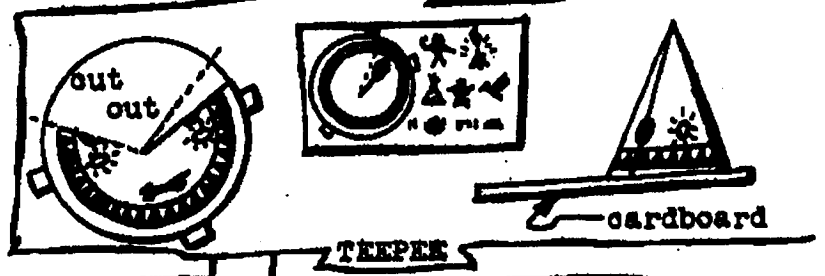
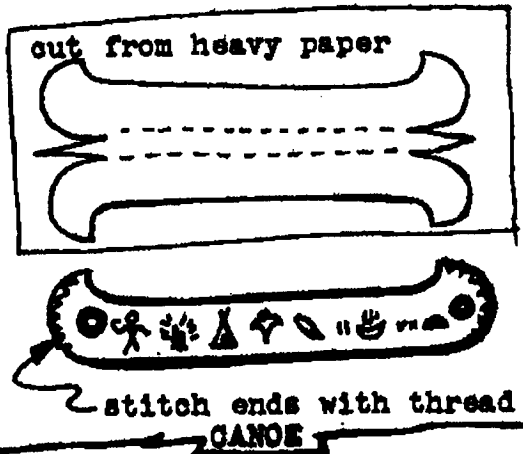
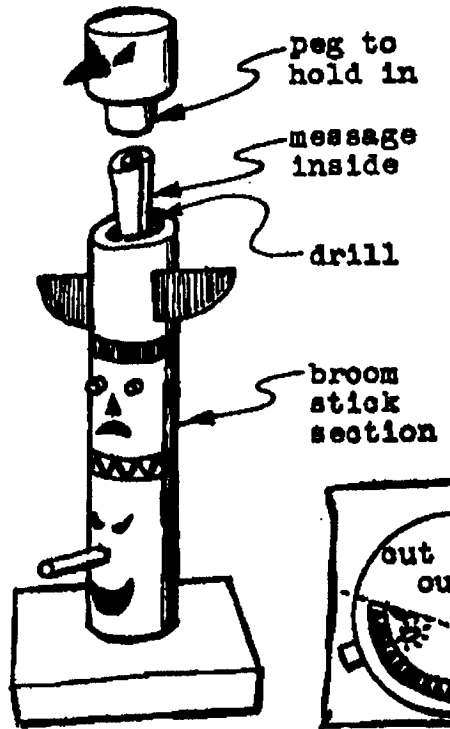
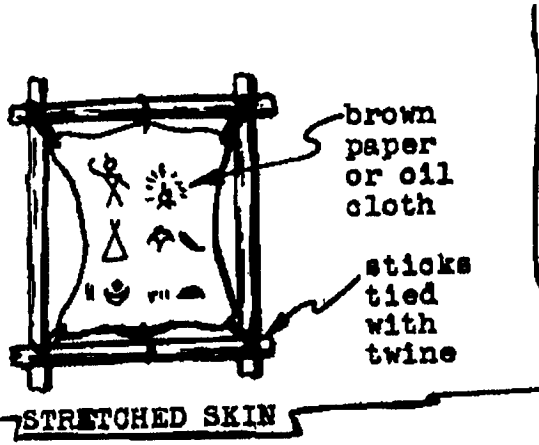
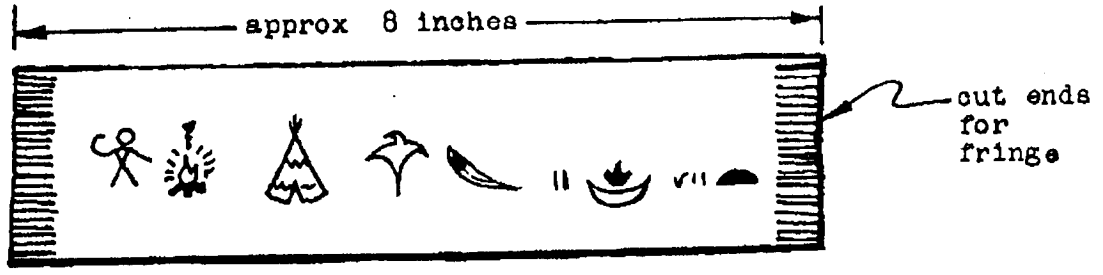
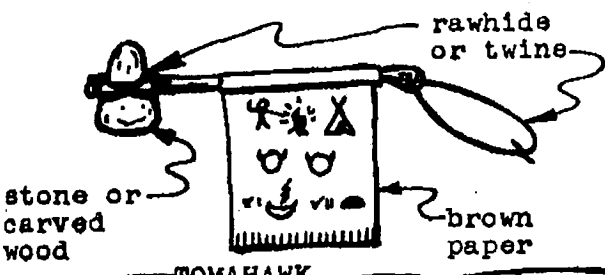


Fig. 2-3, Invitations



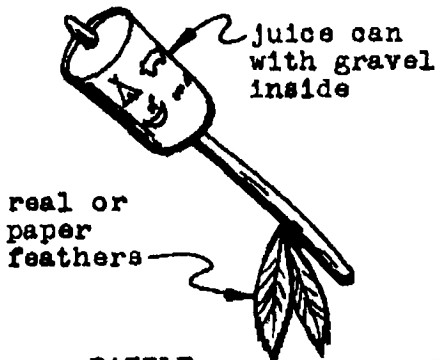
LEATHER BOOK MARK



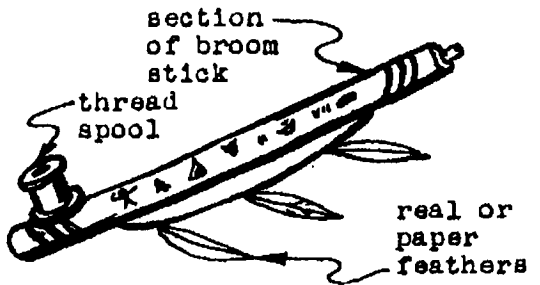
TOMAHAWK



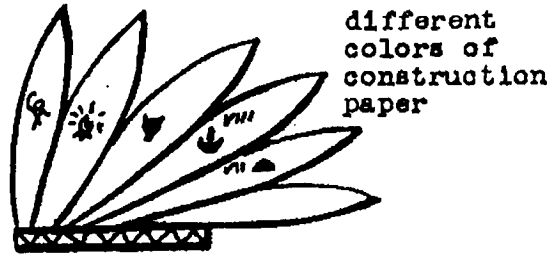
HEAD BAND



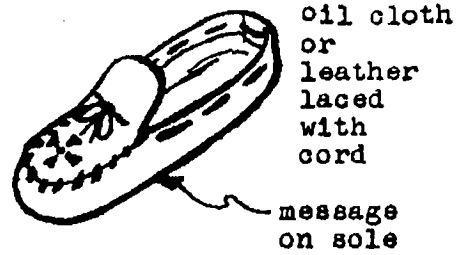
RATTLE



PEACE PIPE



HEADDRESS



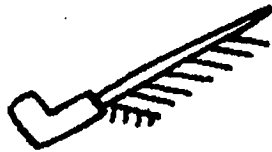
MOCCASIN

Fig. 2-3, Invitations

PICTURE WRITING

Indian picture writing can do much to add to the Indian atmosphere in your tribe and make NSD even more interesting for your little braves. Two of the most common uses of picture writing are the invitations and tally keeper's report, as demonstrated in those portions of this section. Use your imagination and come up with other uses.

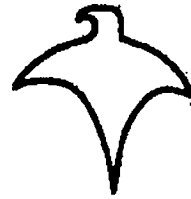
Following are some examples of picture writing symbols:



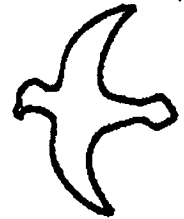
peace pipe
or welcome



hike
(packs on backs)



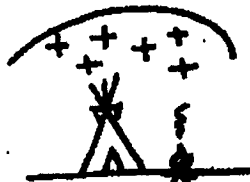
eagle



hawk



peace



camp out



buffalo



deer



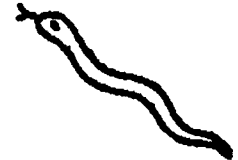
war



plains



wolf



snake



all or
everyone



mountains



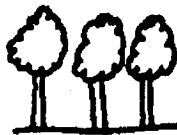
owl



duck



swim



forest



bear



horse



sea or
lake



water



fish



beaver

Fig. 2-4, Picture Writing

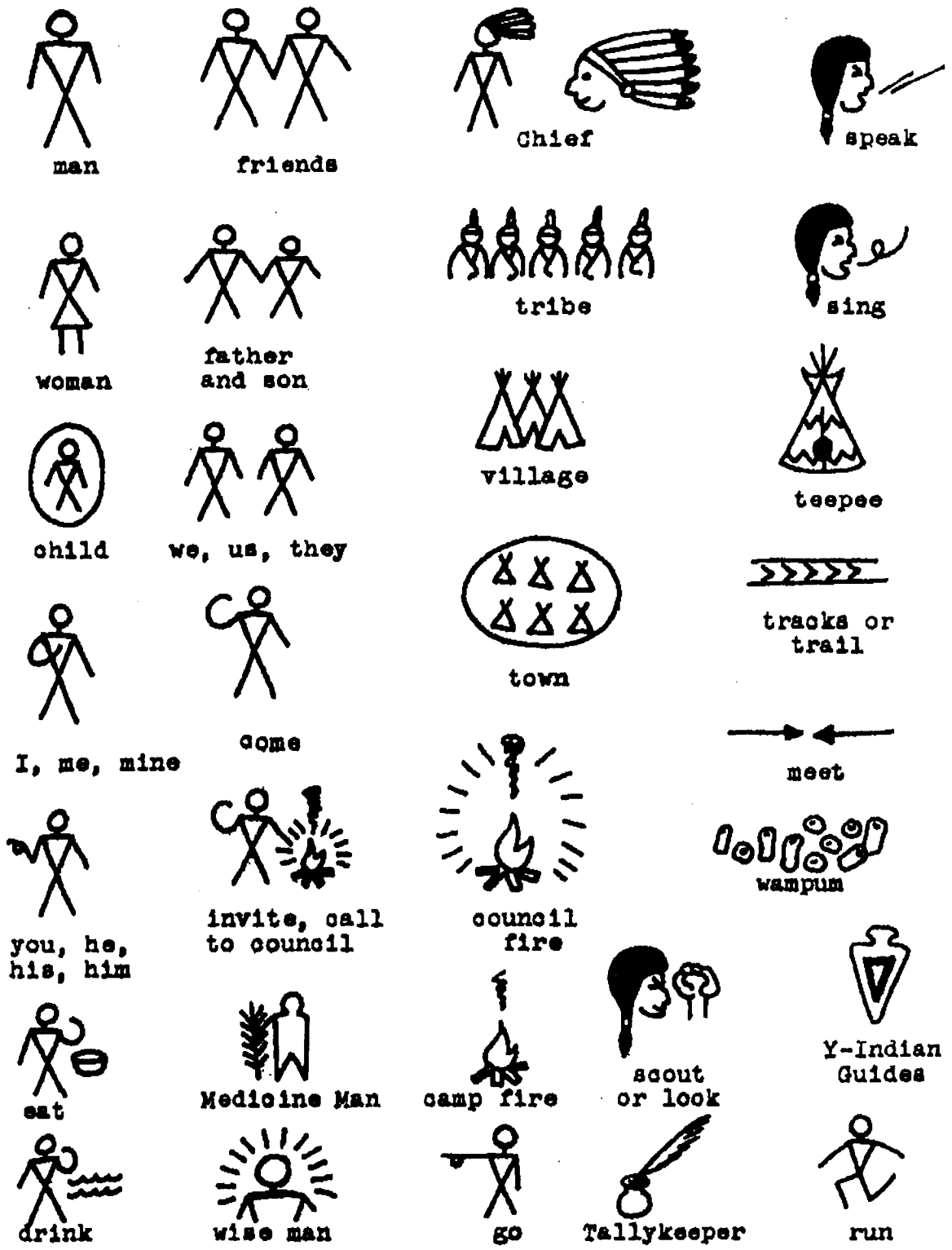


Fig. 2-5, Picture Writing

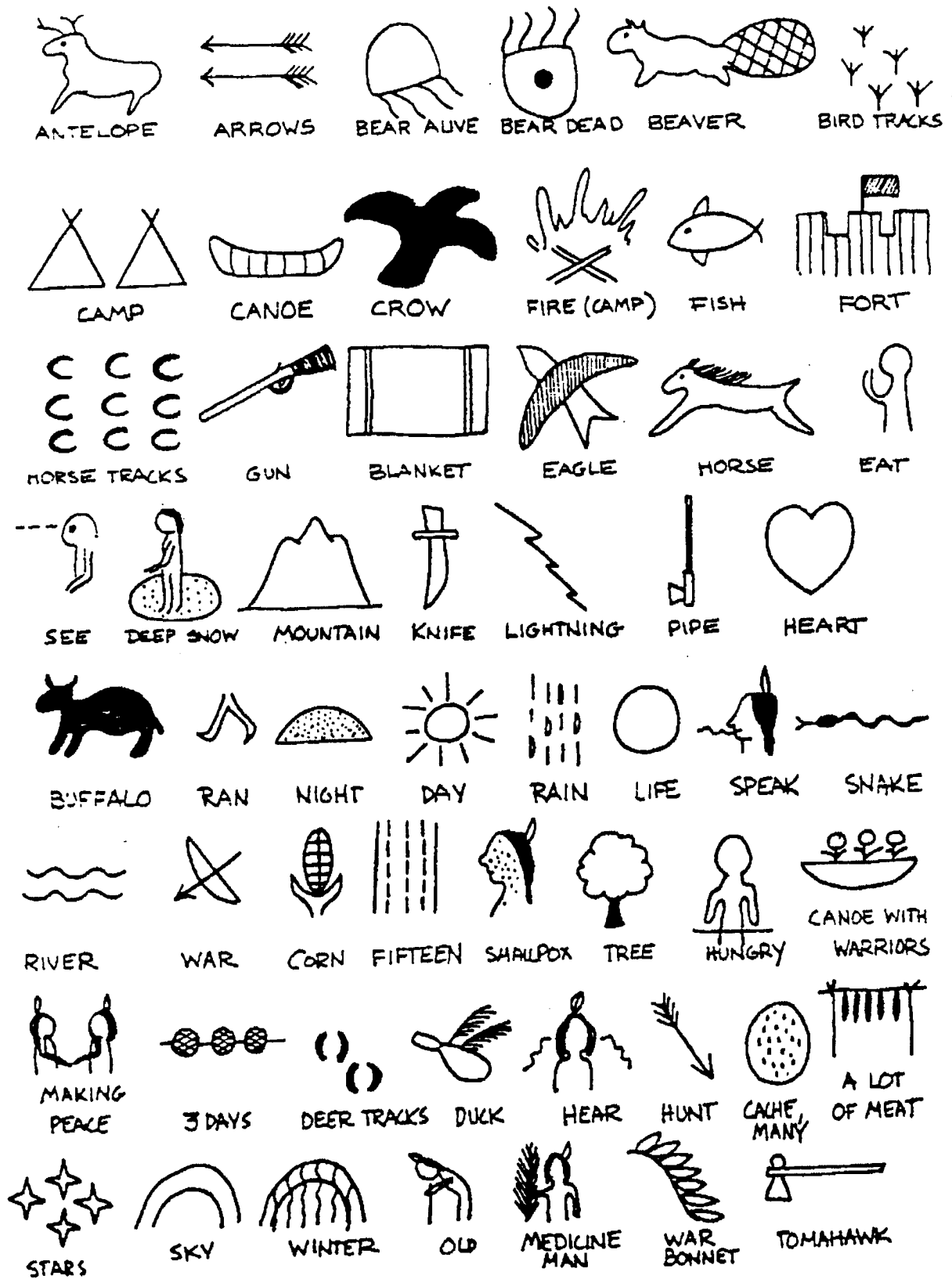


Fig. 2-6, Picture Writing











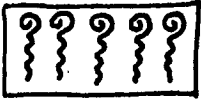














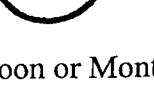
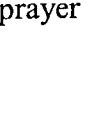





	January Snow Moon		Spring	I - 1		good
	February Hunger Moon		Summer	II - 2		bad
	March Crow Moon		Autumn or Fall	III - 3		heap or many
	April Wild Goose Moon		Winter (snow)	IV - 4		evil
	May Planting Moon		Sunrise	V - 5		fear
	June Rose Moon		Sunset	VI - 6		sorrow or sadness
	July Thunder Moon		sun or day	VII - 7		happiness
	August Green Corn Moon		night	VIII - 8		prayer
	September Hunting Moon		Moon or Month	IX - 9		
	October Falling Leaf Moon		level	X - 10		
	November Mad Moon					
	December Long Night Moon					

Fig. 2-6, Picture Writing

TALLYKEEPING

Some tribes keep the Tally Report along the lines of a strict Recording Secretary's Report. Others keep it less formal and "geared" to the Little Brave's level of interest. With a bit of effort and imagination the Tally Keeper's Report can be factual, interesting and add considerable continuity to meetings.

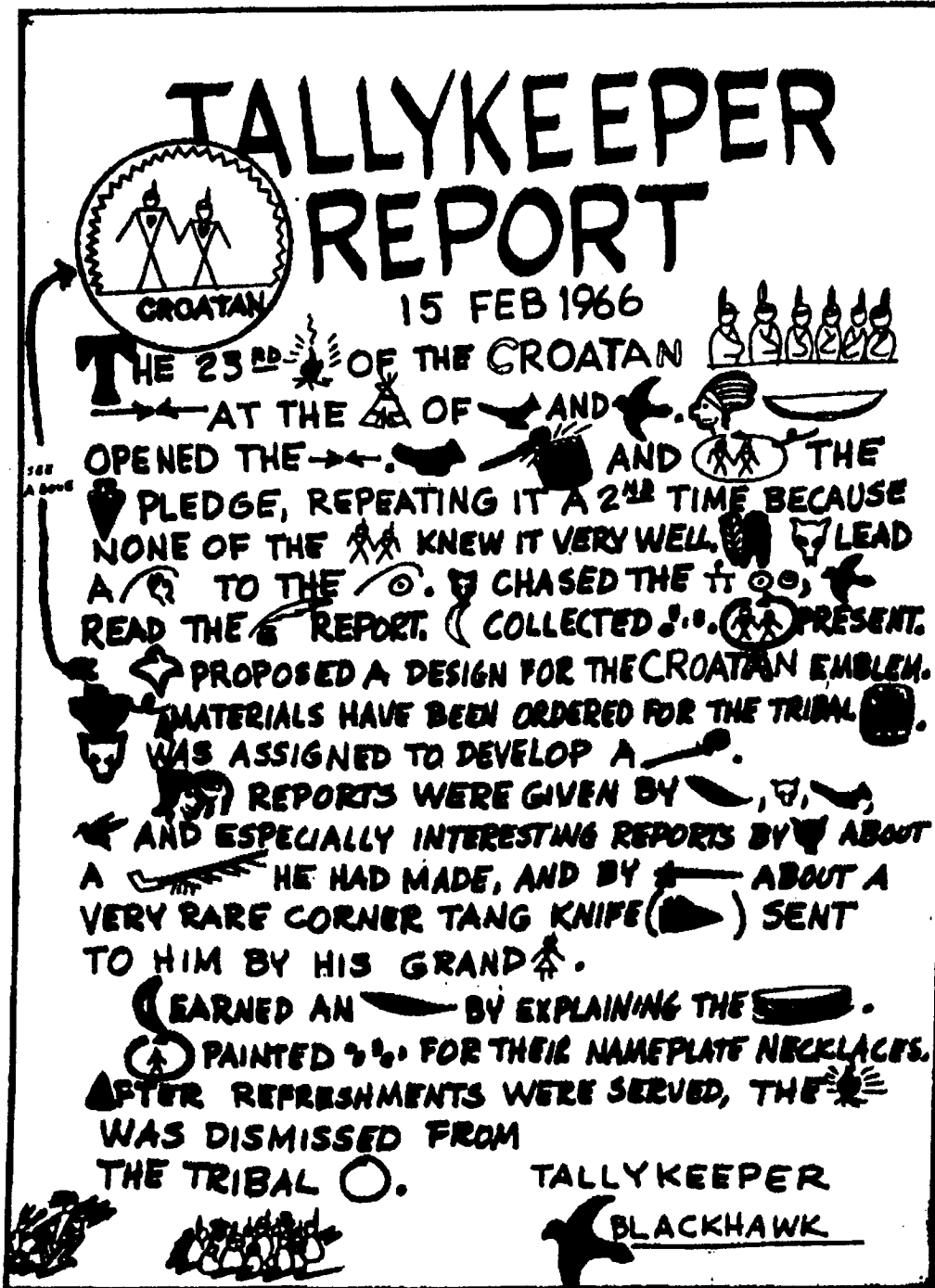


Fig. 2-7, Tally Keeper Report

CRAFTS, TRIBAL PROJECTS AND COSTUMES



NO, IT'S NOT A NEW WAR DANCE..... HE JUST SMASHED HIS FINGER AGAIN!

CRAFTS AND TRIBAL PROJECTS

The continuing success, of an Indian Guide Tribe is greatly enhanced if the tribe follows a well rounded program of crafts and projects. These activities can do much to further the basic aim of the program of bringing father and son together in an enjoyable, rewarding activity. It is therefore very important that much attention be given this area of activity.

Crafts and projects should be carefully selected to fit the age groups and the interests of the individuals in the tribe. Crafts should be chosen which generally require as little help as possible on the part of the Big Braves. Crafts which can be largely completed at a single session are most popular with the younger braves. The interest of the older little braves will generally be held by a continuing project taking several sessions and even working between meetings.

This section is divided into three areas:

A. Crafts, which the little braves with some supervision at a single meeting, may complete individually.

B. Crafts, which are completed individually but require work through several meetings or between meetings.

C. Larger projects, which are adopted by the tribe and require the participation of all members of the tribe. This section does not include the various service type projects nor trips and excursions that some tribes list as projects, but they are listed in this manual under Section III as between meeting activities.

Crafts That Can Be Completed As a Part of Tribal Meetings

The younger braves particularly enjoy completing a project; the joy of showing it off to their Tau or brothers or sisters more than doubles the pleasure of making it. Try to have one of these types of craft at meetings frequently, even though the tribe may be working on another larger project.

Arm Bands

a. Yarn Armband - Cut multi-colored wool yarn into eight-inch lengths. Double each yarn length and attach to a shoelace with a half-hitch knot, Thirty to forty yarn lengths tied on a shoelace in this fashion produces a colorful armband.

b. Aluminum Armband -using a sheet of 525 Aluminum cut a strip 6" by 2 by 0.040" thick. Round and smooth the edges with a file. Trace a design on the aluminum surface with an instrument and make more pronounced by pounding dots using a center punch. The armband can be painted if desired using lacquers from model kits.

c. Leather Armband - Secure leather strips 2" x 8" to 10" (depending on the size of the parents or child's arm), ½" wooden beads, copper disk or shell, buckskin thongs, and feathers. Form the band to fit the arm size. Decorate the band with copper disk or shell and punch holes at each end of the band for the buckskin thongs. Paint or burn the tribe or child's name on the band. Add feather fluff if desired or decorate with beads, fringe, bells, or other ornaments. Tie the band on the parent or child's arm.

d. Chamois Cloth Armbands - You will need small colored glass or plastic beads, small bells, needle and thread, small colored feathers, and a hook and eye. Cut the chamois in strips

1½" wide. Sew the beads on in Indian designs. You can add feathers in the center as shown in the picture below. Edges A and B are folded back about ¼ inch and sewn to give the edge a finished appearance. Complete by sewing on bells and hook and eye fasteners.

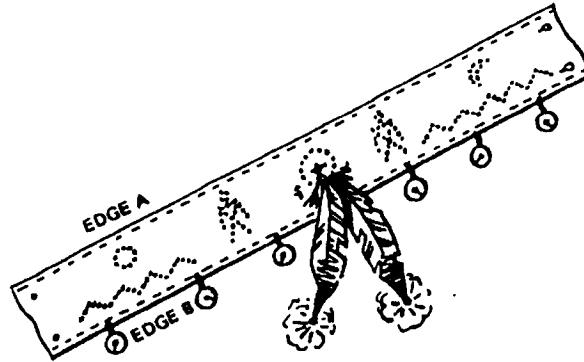


Fig. 3-1, Armband

Rattles

a. The simplest type of rattle is made using an orange juice can, leaving one end intact. Cut 1/2" thick sections from a dowel which has the same circumference as the orange can and a hole through the center for dowel. Nail to this a 6" length of 3/8" or 1/4" dowel. Put a few pebbles in the can, insert the 1/2" thick section of dowel into the open end of the can and nail around the periphery. This rattle can then be painted, feather or wool yarn added for individuality.

b. Another simple type of rattle can be made using a Rickrack paddle by nailing several flattened bottle caps to the paddle.

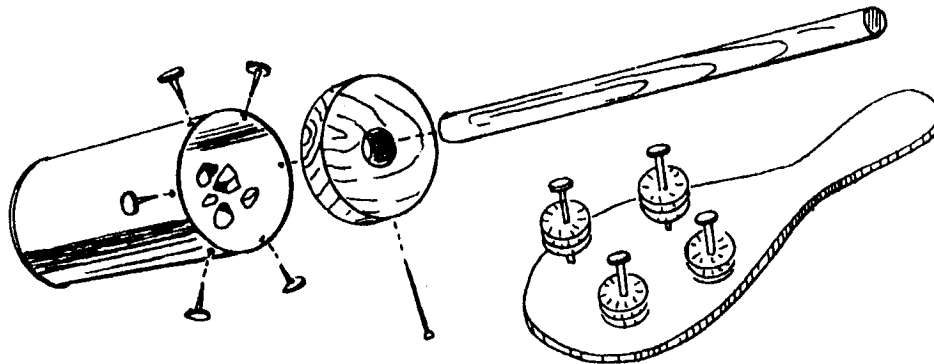


Fig. 3-2, Rattle

Head and Shell Necklace

Stringing large beads and macaroni type spacers on a leather thong with shells, if available, interspersed can make a very attractive necklace.

- a. Name Plate/Badge – You will need leather scraps, a ballpoint pen or wood burning tool, scissors, and a safety pin. Make a pattern for your tribal emblem out of cardboard (e.g., arrowhead, tomahawk, animal). Trace the pattern on

leather and cut it out. Decorate and put the tribes or child's name on the badge with either a ballpoint pen or a wood burning tool. Sew the safety pin on the back. You can also cut two slits in the top of the badge and thread a leather thong through them to drape the badge around the neck.

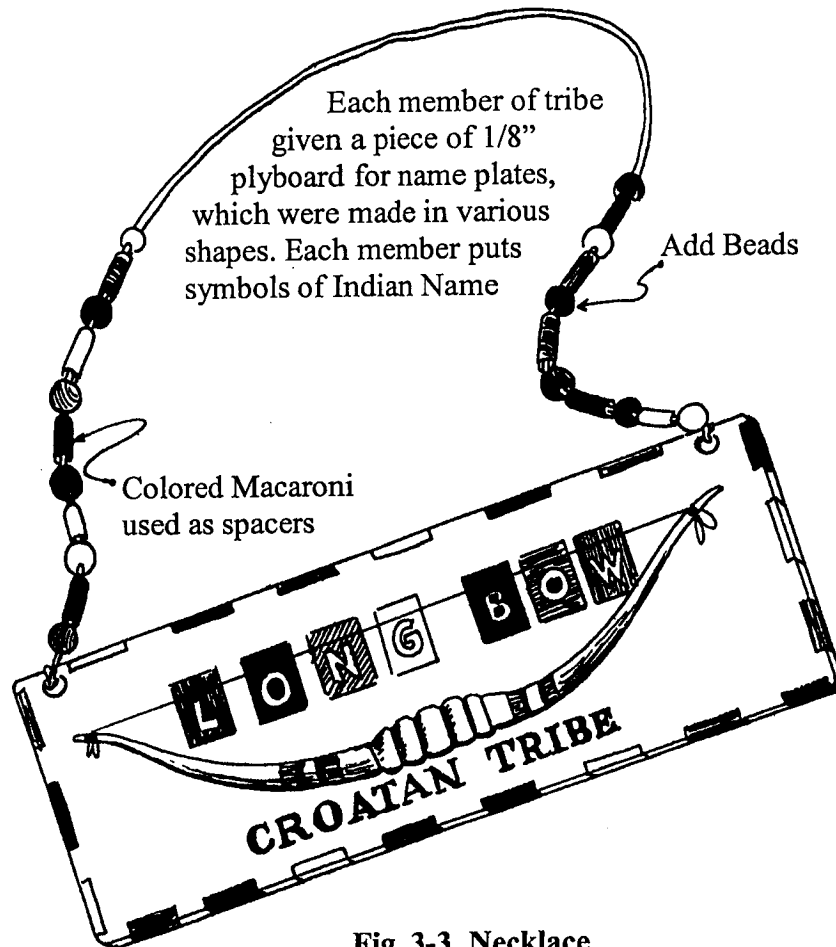


Fig. 3-3, Necklace

One Example - Bow was cut from balsa wood and glued to board. Can be made highly colorful. Each father and son's name plate matched in color and style although no attempt was made to standardize name plates, other than basic material.

b. Pendant - Pendants are similar to name plates. To make them you will need modeling clay, a pencil or pointed stick, and a 10-penny nail. Roll the modeling clay until you have a round ball about the size of a large marble, Flatten the ball on a smooth, hard surface such as a kitchen countertop or cutting board. Smooth the edges with a wet finger. Draw an animal head or Indian symbol on the top surface.

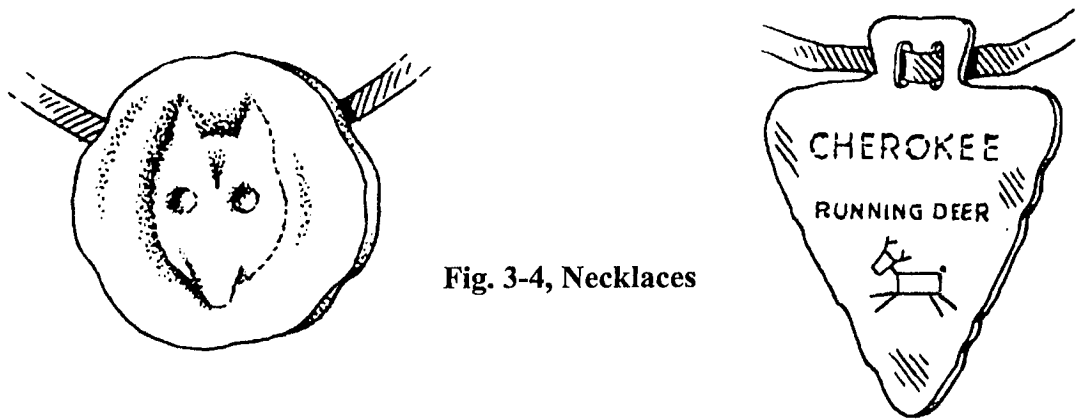


Fig. 3-4, Necklaces

When the design is finished, wet the nail, and gently push it through the clay to make a hole for the leather thong to pass through. Let the pendant dry, at least overnight. Paint the pendant with bright colors, if desired. The pendant also can be fired in a kiln to make it stronger.

Tomahawk

Get green sticks approximately 1" in diameter and 2" in length. Saw and split one end of the stick to a depth of 6" - 8". Using either very flat, appropriately shaped rocks or a section of wood shaped into an axe head, insert into the split green stick. Lace into place with a leather thong, which has been thoroughly soaked in water. When the leather dries it should tighten sufficiently to hold the tomahawk head in place.

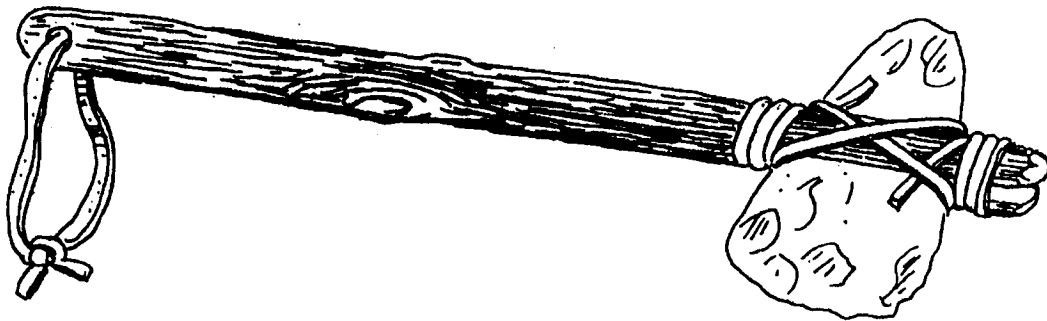


Fig. 3-5, Tomahawk

Wampum Pouch

A kit including two pieces of leather, lacing and a plastic bear claw can be purchased from J&M Craft for this pouch or it can be made from leather scraps or sufficiently heavy materials.

One piece of leather is cut approximately 5" x 4" for the front, the back piece is approximately 4" in width but 7 1/4" in length and the corners are rounded on one end. Holes are punched through front and back pieces with edges lined up. The two pieces are then laced together with leather thong or heavy thread. The bear claw is tied on the flap.

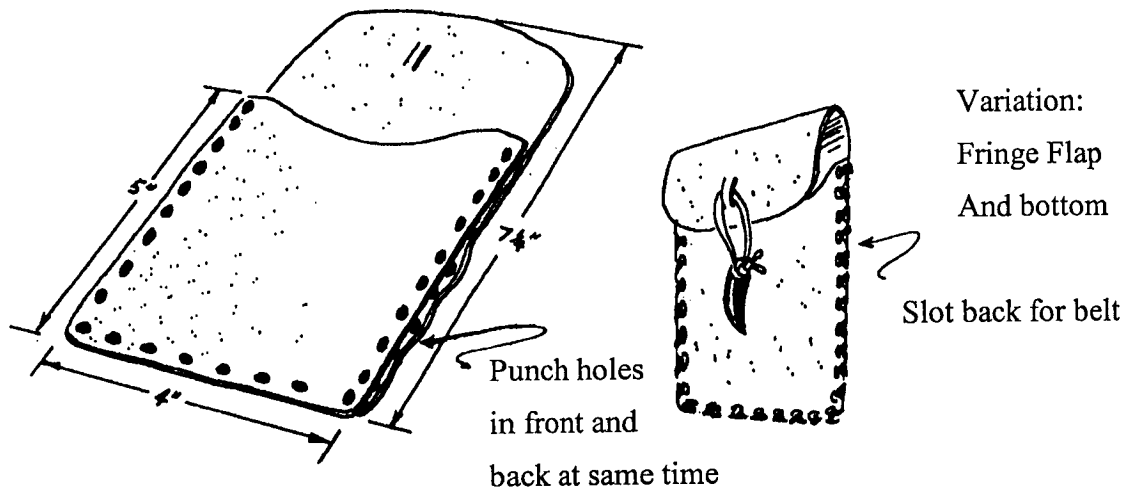


Fig. 3-6, Wampum Pouch

Corncob Dart

Round one end of a dried corncob. Punch a hole into the opposite end and glue three feathers into position. This craft can also double as a game by using it to test the skill of the little braves in throwing through a hoop.

Walnut Shell Races

This is another craft project that can be used as a tribal game. Place half a walnut shell on a piece of cardboard, tracing around the shell leaving 1/8" margin all around. A head, tail and legs can be added for a more realistic looking turtle. Cut a round hole in the center of the cardboard smaller than the diameter of a marble. Place the marble in the shell and glue the cardboard in place over the bottom with the marble showing through the cut hole. Let the glue dry thoroughly and then race the turtles down an inclined board.

Profile Drawings

Using a strong light, project big and little braves features on drawing paper that has been attached to the wall. Trace their profiles on the paper then cut it out and back it with black construction paper.

Medicine Bag

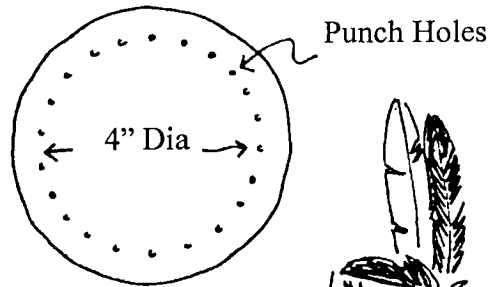


Fig. 3-7, Medicine Bag

Thread through holes and draw tight

American Indians wore medicine bags around their necks to protect themselves against the enemy. The materials needed are a leather circle 5'' in diameter, a leather thong long enough to go around the wearer's neck, and a wood burning tool or leather stamping tools.

Decorate the outer side of the leather circle. Then punch hole evenly around the circle, about 1'' from the center. Thread the leather thong through the holes and tie the two ends together.

Costume Belt

You can make a decorative belt of leather, ply wood, or metal. You will also need twine or a leather thong, paint, and a wood burning tool or metal or leather stamping tools. The material should be cut into enough squares to encircle the wearer's waist. Punch or drill 4 holes in each square. Paint, burn, or stamp a design on each square; then lace them together.

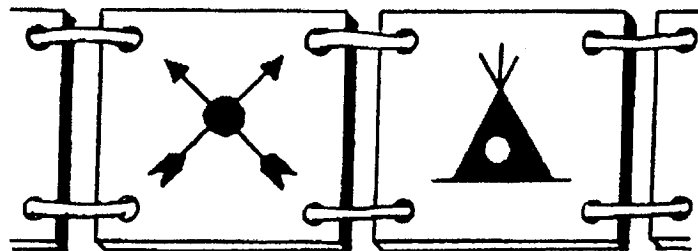


Fig. 3-8, Costume Belt

Yarn Anklet

This project is a quick, easy way to add a decorative touch to costumes. Bring the following materials to the meeting: white yarn cut into 8" or 9" strips and one set of shoelaces per child. Give each child one shoestring. Give each parent a handful of yarn strips. While the child holds the string taut, the parent takes each strip of yarn, doubles it, and hangs it over the shoestring. The yarn is secured to the shoestring by bringing the loose ends through the looped end of the yarn and pulling the yarn taut. Have the child tie the yarn onto the shoestring once he or she sees how to do it. Repeat the process until all the yarn is attached to the shoestring. Make sure you have enough to go around the child's ankle. It will make a feathery-looking anklet.

Shield

Use end of "rat" cheese box

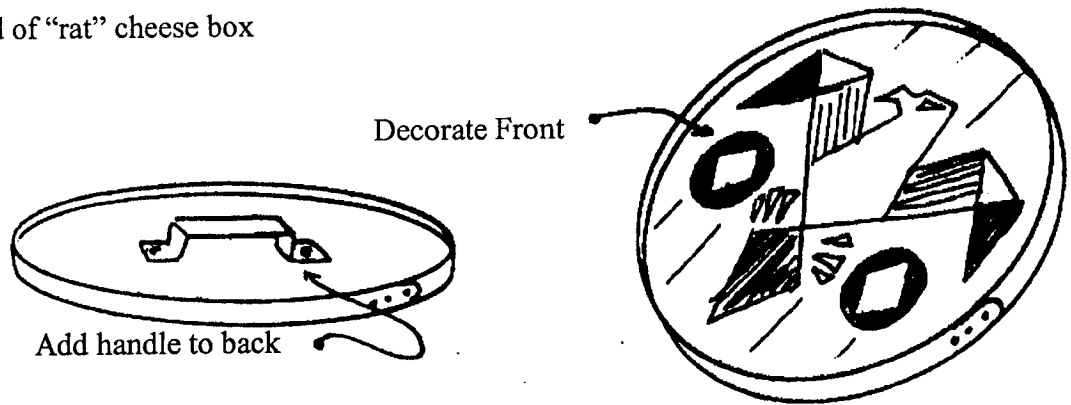


Fig. 3-9, Shield

Bird House (Bluebird)

The bluebird house is 4 ½" by 4 ½" inside by 9 ½" tall for comfort, with a 1 ½" entrance hole in a front panel that swings outward for regular inspection of nesting, on two nails driven into the side of the box. (No hinges are needed). They are tightly built, warm and dry inside, with a ventilating space just under the roof. If kept painted (paint them white, which reflects light and keeps them cooler) will last many years.

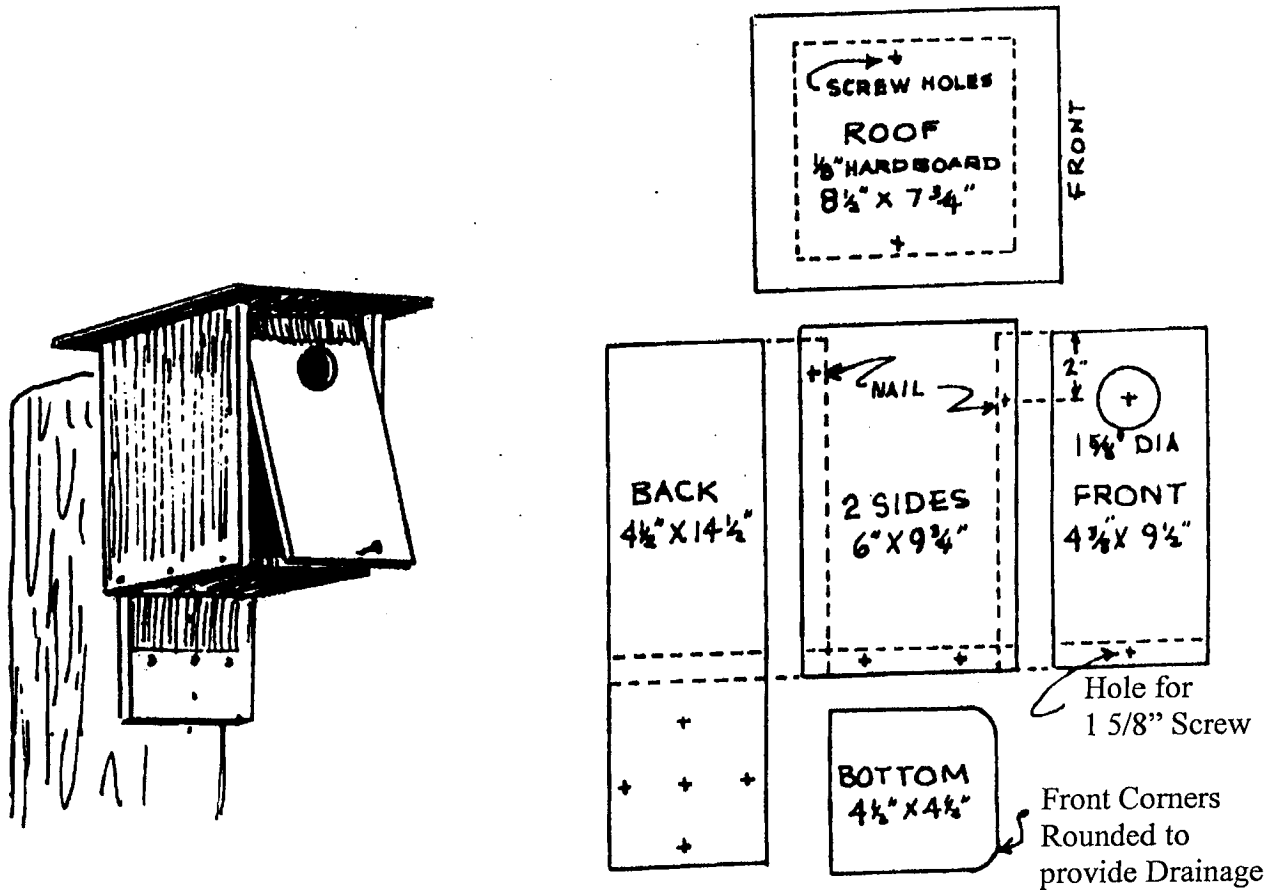


Fig. 3-10, Bird House

Crafts Completed Individually But Requiring More Than One Meeting

BIRD FEEDER

MATERIALS:

- 1 pint fruit jar
- 1 jar lid (open rim type)
- 1 board 6" X 10" X 3/4" (approx.)
- 2 brads or tacks
- 5 feet nylon cord or lt. wt. chain for hanging

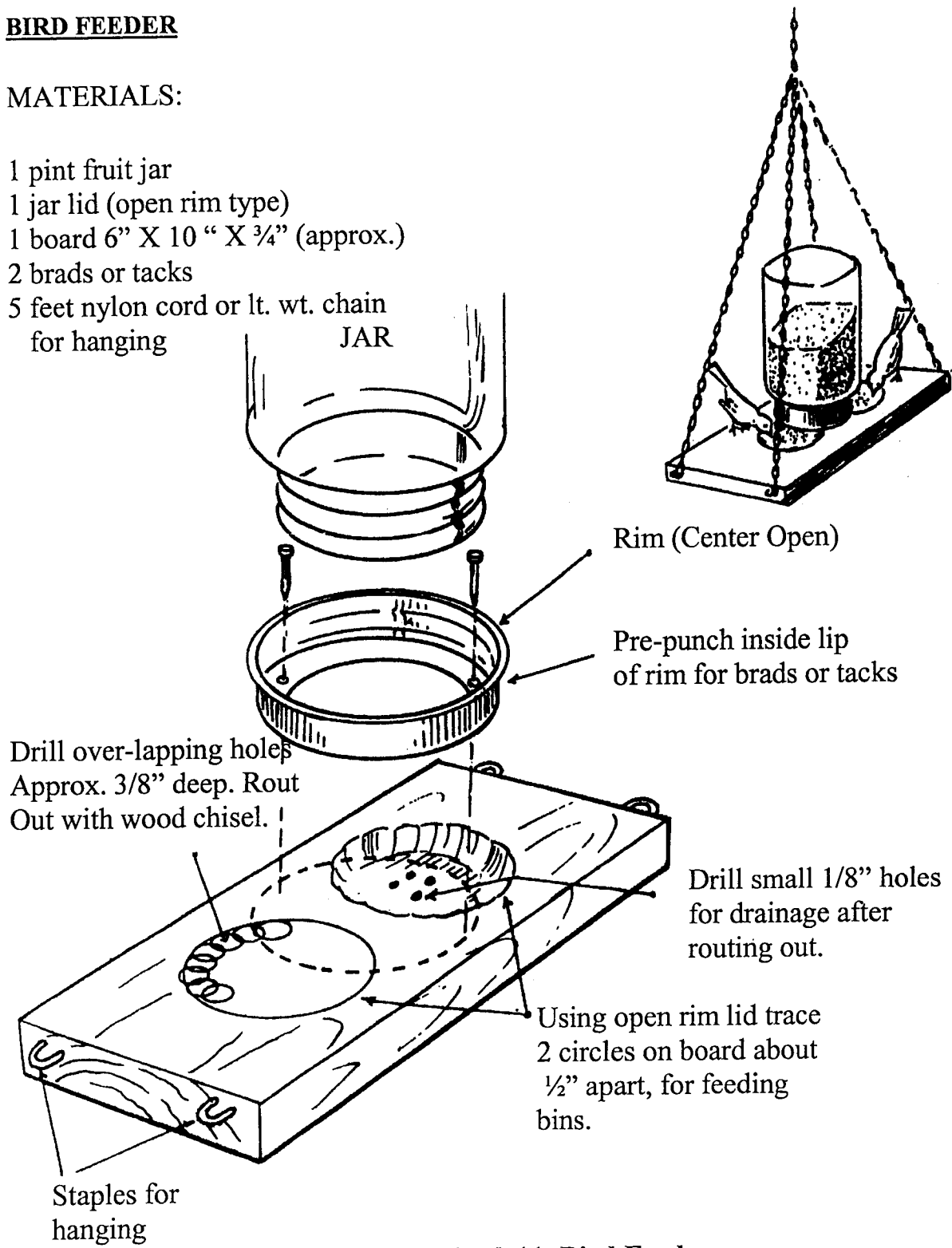


Fig. 3-11, Bird Feeder

COSTUMES

Costumes establish a sense of unity in the tribe and help participants get into the spirit of the program. Each tribe may decide on a costume, material, and style, and each parent and child can then make their own. The costume itself is not as important as the sharing and enjoyment that parents and children experience in making it.

The costumes include tunics or war shirts, vests, decorations, headgear, shields, and jewelry. The clothing may be full dress with beads, fringe, and feathers or a simple cape or vest cut out of a gunnysack. You can also use a cotton-polyester blend or muslin (unbleached) as costume material. Try to choose a fabric that is easy to sew and that requires little or no ironing. The type and design of the tribal costume should be adopted as soon as possible. There are a great variety of choices and several types are included, though by no means an exhausting list is intended.

Vests

The vest, as an Indian garment, appeared early in Colonial times, and is highly favored among the northern Blackfoot, the Chippewa, the Sioux, and the Crow. It served the Indian as an ornamental garment and a windbreaker. The Vest is the main part of the Indian Guide costume and is a required item.

One type of vest can be made from split cowhides, which may be obtained from J&M Craft as a vest Kit. Leather pieces are pre-cut and the kit includes instructions and leather thongs for sewing the pieces together. Several vest patterns also exist within the Nation. Other patterns for various types of vests can be obtained from Grey Owl Indian Craft Co. Kits for vests made of various materials such as flannel, double napped suede or others may also be obtained from other craft sources found on the Internet.

Vests should be decorated in any one of the numbers of ways but should follow, if possible, the general art pattern representing the origins of the Tribe. Beads, paints and appliqué colored felt designs will make the vest more colorful. Below is an example of one way to make a vest.

Indian Vest Craft

To make the vest, you will need 1 yard of material for each parent and child—use flannel, denim, canvas, rayon suede, leather, or wool. Secure 3 yards of ½” red flannel or bias tape for seam binding. Obtain yarn or embroidery cotton for designs and fringe (optional).

Trace a vest pattern on wrapping paper to fit each parent and child, one piece for the back and two for the front of the vest. Sew the pattern together and fit it to the wearer, making adjustments where needed.

Trace the pattern onto the material and cut it out. Sew the pieces together and add the red flannel or bias tape as a seam binder. Decorate the vests and add fringe as desired. Each parent-child team can have its own design and pattern, or a tribe may develop similar vests to build unity in the group.

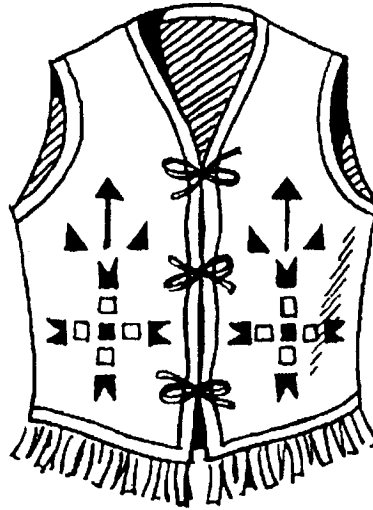


Fig. 3-12, Vest

Shirts

The early American Indian very rarely wore a shirt. However, it became increasingly popular as time passed. Shirts may be used as substitutes for vests if everyone in the tribe elects to do it.

The tanned skin of the deer family was generally the material for clothing in the greater part of this country.

There is no record of North American Indians making a sleeved garment like a coat, except for a few along the Canadian border.

Body coverings were also made of bark and mountain sheep wool. The Pacific, Pueblo, and Southern Indians used feathers, and the Hopi, from early times, has woven cotton.

The sewing material was usually made with the sinew from the tendons of the larger animals and plant fibers. Sewing was practiced by both sexes for the most part, and each sex made its own clothing.

The Indian man wore a tanned buckskin shirt that hung free over the hips, had sleeves, and was designed to be drawn over the head.

Tribal differences made changes in cut, color, and ornamentation. The edges were generally fringed.

Some early shirts were very simple, like a poncho made of one or two large skins. The early shirts had the legs of the skin dangling at the bottom, and sometimes the sides were left open. Later on, some were cut square at the bottom, with the sides and sleeves sewn in.

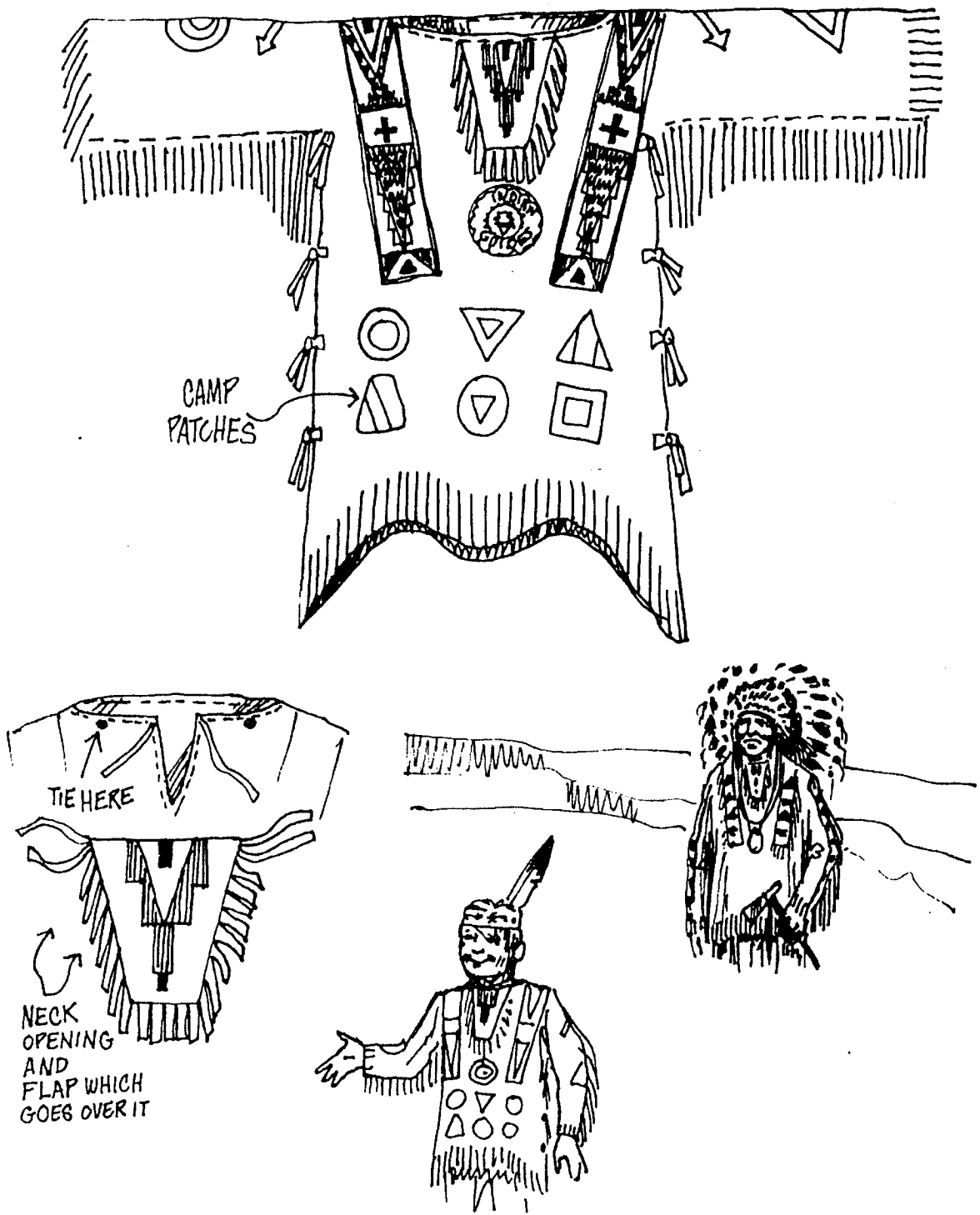


Fig. 3-13, Shirt

Trophy Shirt

Secure ½ yard of brown denim or flannel scraps for designs, 12 grommets, and 24' of leather thong for fringe (optional).

Trace a pattern on wrapping paper and cut out to size, including a center head space. Pin the pattern on the material and cutout. Insert 12 grommets along the lower sides for lacing. Sew on Alabama Longhouse and/or NSD emblem, name patch, or other designs. Add fringe on the bottom if desired.

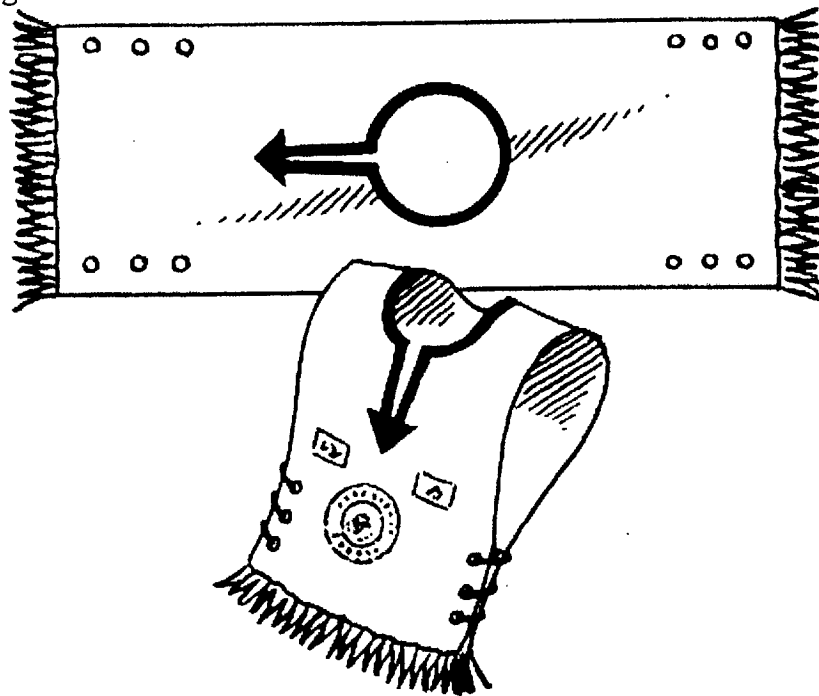


Fig. 3-14, Trophy Shirt

Breechcloths

Breechcloths are the traditional apparel of the Indian dancer. They are made from a rectangular piece of flannel or other substantial material and are usually a solid color—red, green, or medium blue. The width is determined by the size of the child's hands. Place the child's hands, palms down, on the cloth with the thumbs stretched out and the thumb tips touching. The distance between the outside edges of the hands measures the width of the cloth. Have the child extend his or her arms. The length of the cloth is the distance between the outstretched fingertips.

The edges of the cloth should be bound with ½” bias tape to prevent raveling. The only other accessory for a breechcloth is an ordinary belt. The breechcloth is worn by pulling the front end under the belt and letting it hang down until it nearly reaches the kneecaps; the other end is drawn between the legs, then up in back under the belt, and allowed to hang down nearly to the backs of the knees. Decorate the apron portion of the cloth with tribal designs or symbols of the child’s name.

Even five and six-year-olds can make breechcloths out of muslin to wear in meetings. They can create designs with ordinary crayons, including their own Indian names and the name of the tribe. Lay a piece of waxed paper over the designs and press them in with a hot iron to make them washable. You can also use colorfast magic markers. This is a good beginning costume project.

Leggings

The typical and more familiar costume of the Indian man includes leggings. They are especially evident among the Northern Algonquin-Iroquois, the Southern Seminoles, the Plains with their thigh-leggings, and most of the Southwestern Pueblo, Apache, and Navaho Indians.

Leggings look much like trousers with the seat cut out, similar to the chaps worn by cowboys. They reach from the waistline to the ankles, and are usually held in place by attaching them to the belt with thongs or a belt loop. Sometimes they were attached at the bottom with a strap under the instep, inside the moccasin.

In later years the skin leggings were replaced by red or blue outing flannel or government issued blanket cloth.

Leggings were not worn all the time. They were worn for warmth in cold weather, on dress occasions, and by hunters as a protection from brush and briars.

You will need 2 yards of material, 24” wide in denim, rayon, suede cloth, buckskin or other heavy material. Secure 1½ yards of plastic beading, trim strip, or ribbon, and rayon felt or flannel for fringe.

Cut the legging pattern from wrapping paper and try on for the proper fit. Trace the pattern onto the material and cut it out. Pin the sides lengthwise and fit for sewing. Sew in the beaded strip before the legging seam is finished. Attach the fringe and sew up the legging seam. Finish by sewing on a loop at the top of the leggings to attach them to the wearer's belt.

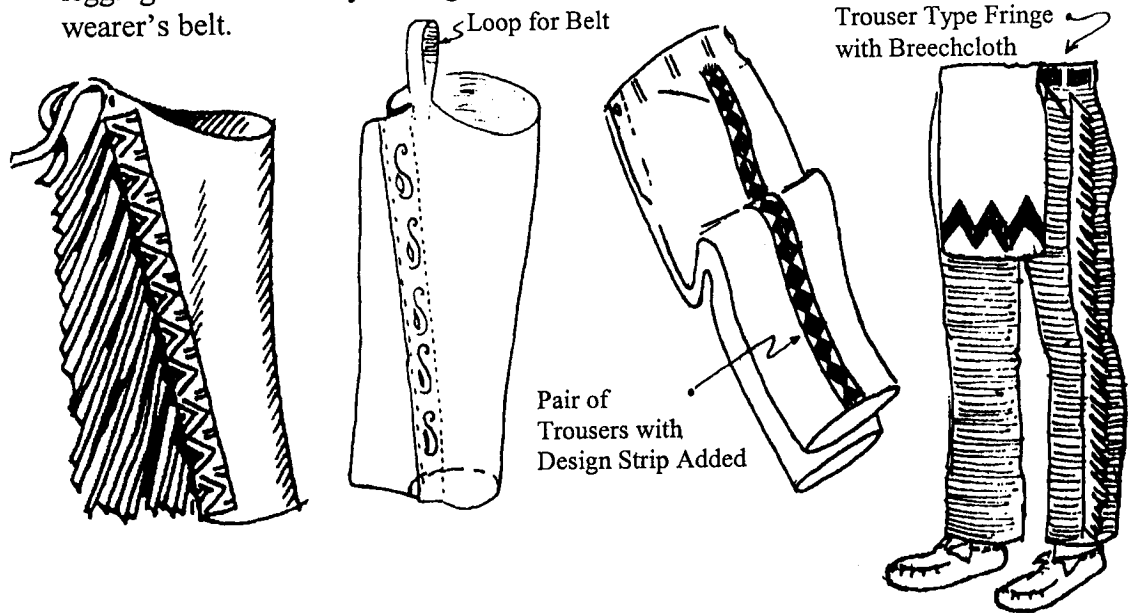


Fig. 3-15, Leggings

Leather Thongs

You can obtain scrap leather from several sources: shoe-repair shops, shoe-making companies, leather works, and other companies that can be found in the phone book. The leather often comes in attractive colors.

To cut thongs you will need a cutting tool and gauge to make sure you cut the leather thong the same thickness from beginning to end. One you can make yourself requires a razor blade, a shingle, and a shingle nail. Set the razor blade in the butt end of the shingle and drive the shingle nail on one side of the razor as a spacer. Take the leather in both hands, hold it over the razor, and pull it toward you, with the outer edge touching the nail. If you have a small piece of leather you can still cut a fairly long leather thong by starting from the outer edge and cutting in one continuous spiral toward the center of the piece.

Coup Stick

Indians used the coup stick to welcome guests and show them hospitality. It's displayed outside the home. To make the coup stick, secure 3' to 4' dowel or stick. The coup stick should be pointed at one end. Decorate the stick with a totem head, feathers (6" long), colored yarn, fur, painted designs and the like.

Indians also used these sticks to indicate occupants from one hunting ground to another; they would drive the stick into the ground to mark their hunting areas as well as places where they had left their possessions. Other Indians, seeing the coup stick, knew at once by the decorations the name and tribal affiliation of the owner.

Below is an example of a "coup stick" which is displayed at all tribal functions. It consists of a one inch diameter wooden pole approximately 6' tall with a cross piece 1 1/2' long attached near the top. The cross piece was secured in place by notching the two pieces and wrapping with gimp at the intersection. A double strand of gimp was strung from each end of the cross piece to a point near the bottom of the pole. Eagle feathers are tied at 6" intervals along the strands. Atop the pole is attached a tapered piece of 1/4" plywood approximately 18" long and 8" wide on which a relief symbol of the tribe is mounted. A detachable nameplate made of 1/8" fiberboard approximately 2" long is mounted above the symbol. The pole and cross piece were spirally wrapped with colored tape.

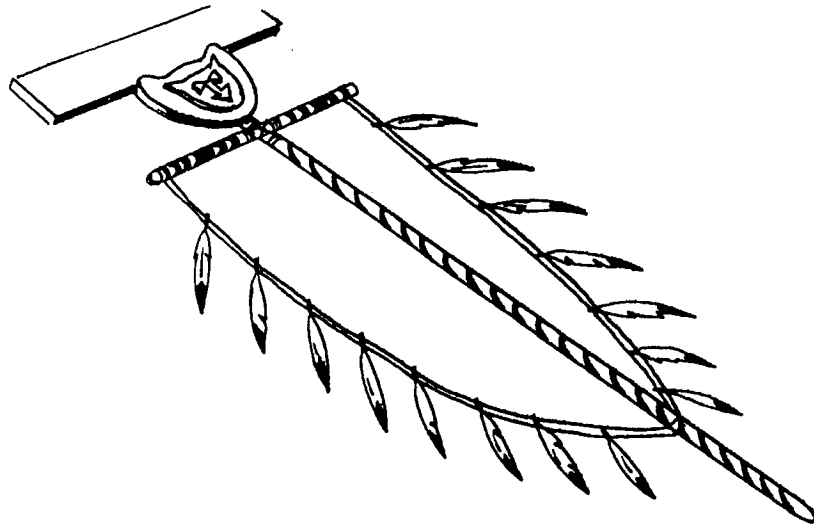


Fig. 3-16, Cross Piece Coup Stick

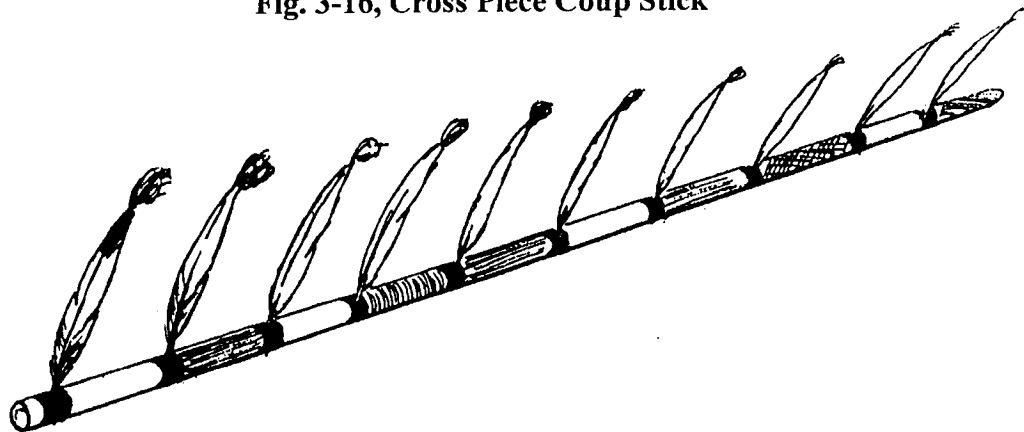


Fig. 3-17, Feather Coup Stick

This is an example of a coup stick signifying the completion of Phase I. This stick is brought to the Fall War Game or Spring Longhouse to receive an eagle feather from the Nation Chief.

Copper Rings

Take a 36" length of No. 14 copper wire and double it. While you hold the loose ends with a pair of pliers, your child puts a nail through the copper loop at the other end. Pulling hard, your child turns the nail and twists the wire, winding it around itself like a braid. When it is fully twisted, it can be flattened with a hammer against a hard surface like an anvil. Twist the flattened copper into a ring and cut off to proper length. It can be wound once, twice, or three times around the finger. Polish the copper with steel wool either before or after twisting. Makes two rings.

Larger Projects, Which Are Adopted By the Tribe

This section does not include the various service type projects nor trips and excursions that some tribes list as projects, but they are listed in this manual under Section III as between meeting activities.

Tribal Property

Ceremonial Headdresses

These headdresses are elaborate ceremonial costume wear and take work and patience to create. The results, however, can be quite impressive. The instructions on the next page show how to create one, assuming you can find a good supply of natural or artificial feathers.

Chief Bonnet

The most colorful item of bead wear of any people in the world is the large feathered bonnet of the American Indians. Sources are listed at the end for obtaining the kits to make the bonnet.

Medicine Man Headdress

The medicine man Headdress is usually made to resemble an animal head such as a wolf or a bull. Create a scull cap using a construction hat with a felt covering. Attach cow horns, beads, feathers and other tribal symbols.

Tribal Standard

Tribes use the tribal standard to identify themselves at Longhouse events, special ceremonies, and camp-outs. Each parent and child can help make and decorate the staff and shield or banner. Select a pole or sapling about 4' long for the standard and banner. Attach a plywood shield or cloth banner: then paint tribal emblems and history on the standard. A colorful, attractive standard is a symbol of the tribe's unity.

Lances

With ingenuity and patience, you can make lances that add an authentic touch to ceremonial occasions. The instructions on page 78 show you how to make lances based on the Blackfoot or Sioux pattern. This project can be completed by the entire tribe or as signed to two or three families.

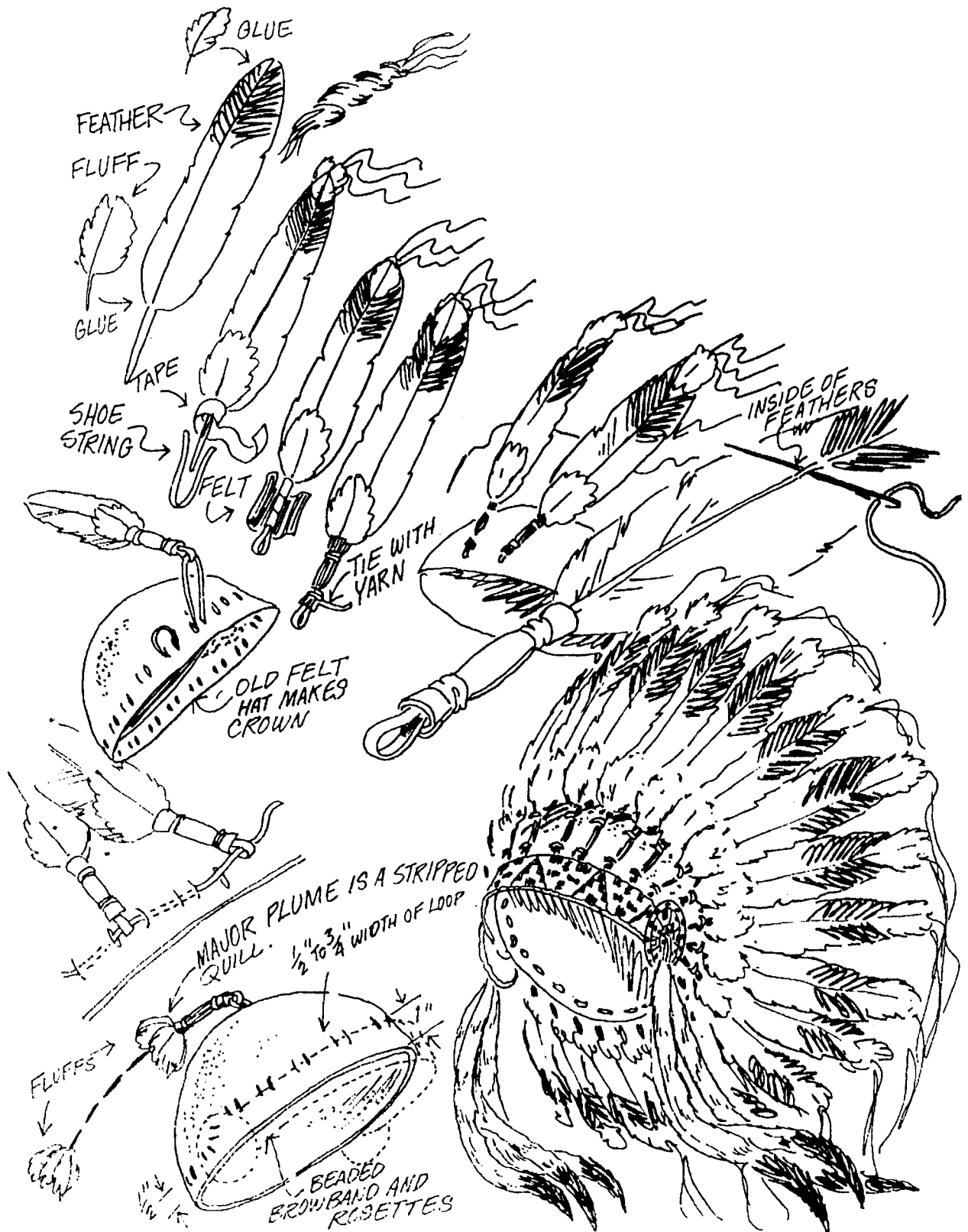


Fig. 3-18, Chiefs Head Dress

Tom-Tom

a. Nail-Keg Drum - Materials needed: Nail keg of average size (10 ½" in diameter), both ends open; 4 screw-end straight doorstops; Metal door handle or drawer handle and screws; Flat paint; Enamel; Drumheads; Thumbtacks; Dish mop (for drumstick); Piece of velvet or corduroy (for drumstick).

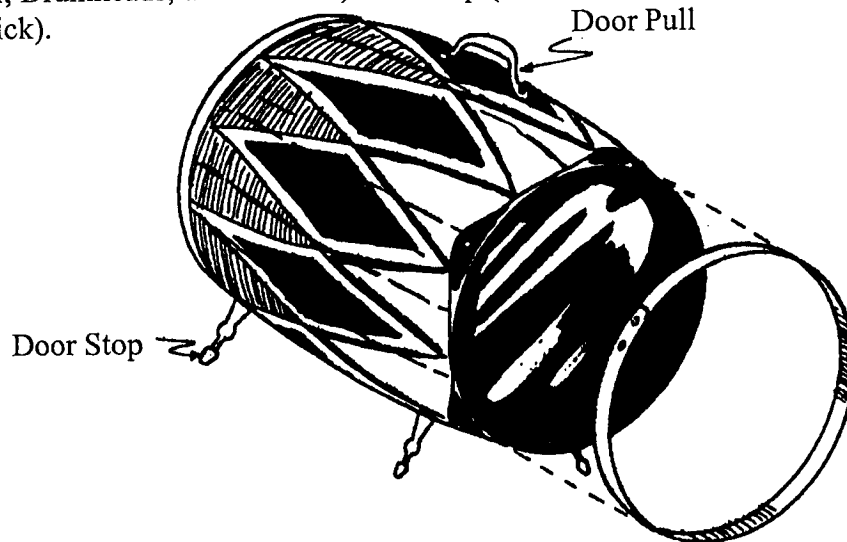


Fig. 3-19, Nail Keg Tom-Tom

Directions:

1. Carefully remove hoops from each end of nail keg and save; hammer nail holes smooth on inside of hoops. Paint hoops with black enamel.
2. Paint exterior of keg with one coat of flat paint, allow to dry. Paint with enamel of desired color; allow to dry thoroughly.
3. Cut paper pattern 2 ½" larger than diameter of keg end so that there will be a 1 ¼" overhang all around Cut two drumheads.
4. Soak drumheads 30 minutes in tepid water.
5. Stretch wet drumhead over one end of keg. Imagine the keg end is the face of a clock; to secure drumhead. Insert 4 thumbtacks in this order--at 12, 6, 3, and 9 o'clock--pulling the drumhead tight as you do so. Continue tacking in this crosswise fashion; a taut drumhead will produce good resonance. When completely tacked, hammer tacks in firmly. Repeat process with other drumhead.
6. Hammer hoops back on so that they cover tack heads.
7. Allow drumheads to dry thoroughly--at least 24 hours.
8. While drumheads are drying, place keg horizontally. On top, fasten door handle or drawer handle with screws.

9. At bottom of keg, pencil-mark the position of doorstops. Screw doorstops into position, making sure that the drum will be level.
10. To improve the tone of the finished drum, tap hoop with screw driver and hammer at both ends until rim protrudes about $\frac{1}{4}$ " over drumhead. When the tone is pleasing, secure the hoop in place with thumbtacks or carpet tacks in original nail holes.
11. Decorate side of drum, if desired.
12. Cover dish mop with piece of velvet or corduroy.
13. Cut stripe of leather from drumhead scraps and insert through hole at end of dish-mop handle.

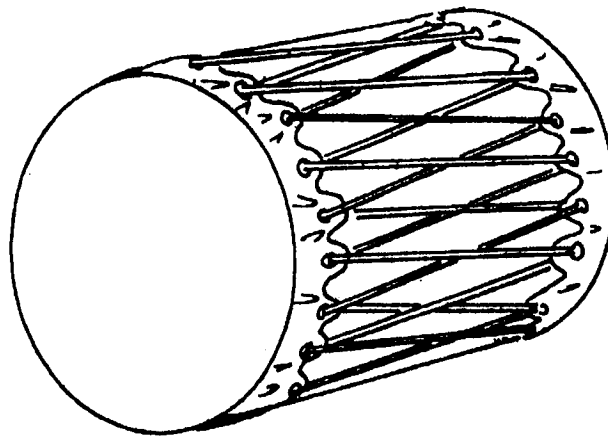


Fig. 3-20, Canvas Tom-Tom

b. Canvas Tom-Tom

Materials needed for 1 tom-tom: No. 10 can (restaurant size: 7" high, 6" in diameter); Canvas (about $\frac{1}{2}$ yard); Strong string, heavy bootlace, or leather thong.

Directions:

1. Remove both ends from can so edges are smooth.
2. Stand can on canvas and cut a circle 2" larger than diameter of can.
3. Allowing an outside margin of $\frac{1}{2}$ ", punch 30 holes around each circle at regular intervals with leather punch or ice pick.
4. Cover each end of can with a canvas circle. Secure the two circles by lacing from one end to the other. Tighten lacing until you have a pleasing tone; a taut drumhead will produce good resonance.

Note: To tighten drumhead further, brush a coat of clear dope (used for model airplanes) over canvas drumheads and let dry thoroughly.

How to use: Hold tom-tom in comfortable position under one arm and beat it with hand or stick.

c. Inner-Tube Tom-Tom

This is another kind of tom-tom (not illustrated) that you may want to make. It is not as colorful as the canvas tom-tom, but it is durable and more resonant than the canvas tom-tom.

Materials needed: No. 10 can (restaurant size: 7" high, 6" in diameter); Inner tube; Strong string, heavy bootlace, or leather thong.

Directions:

1. Remove both ends from can so edges are smooth.
2. Cut a section at least 20" long from the inner tube; then cut tubing lengthwise through one thickness of rubber, so that the cylindrical section may be laid out flat.
3. Stand can on tubing and cut 2 circles, each 4" larger than diameter of can.
4. Allowing an outside margin of $\frac{1}{2}$ ", punch 30 holes around each circle at regular intervals with leather punch or ice pick.
5. Cover each end of can with a circle. Secure the two circles by lacing from one end to the other. Tighten lacing until you have a pleasing tone; a taut drumhead will produce good resonance.
6. The tom-tom is now complete except for the side covering. To make the covering, cut six circular bands (1 $\frac{1}{2}$ " wide) from the inner tube. Place these strips on the can so they overlap one another; this helps hold the drumheads in place and makes for a more pleasing tone.

Talking Stick

Each tribe should create a unique "Talking Stick". Its purpose is to signify to the rest of the tribe who has the right to speak at any given time. It should be decorated according to tribal tradition and strictly used. This is a primary means to keep order during the meeting so that Little Braves can be heard when it is their turn to speak.

Totem Pole

The totem pole consists of a number of boxes, one constructed by each family, which are stacked to simulate a pole. The boxes are uniform in size (12" x 12" x 9") and are constructed of 1/4" plywood. Symbols representing the tribe, the names of the big and little braves, etc., are placed on the exposed sides of each box. The symbols are made of 1/8" fiberboard. The boxes are painted different colors and, with the individual symbols on each box, form a variegated "pole" when stacked.

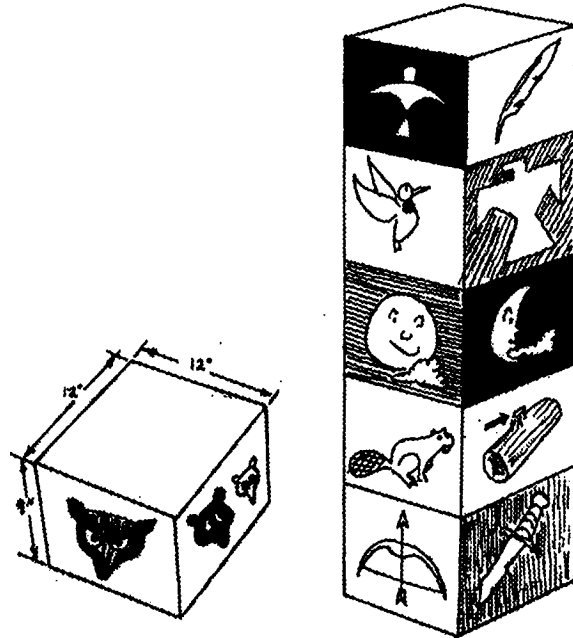


Fig. 3-21, Totem Pole

Tom Tom Beater

Insert a 12" length of 1/2" dowel into a solid rubber ball. Cover with a square of flannel and tie into place around the dowel with a leather thong. A loop of leather at the other end of the dowel is convenient for holding.

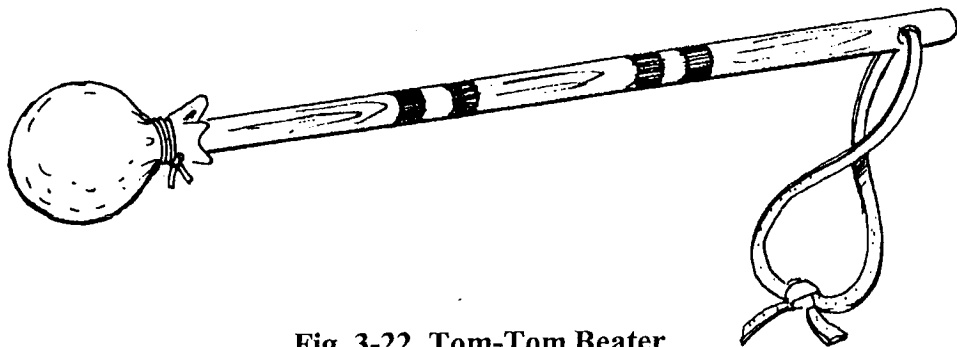


Fig. 3-22, Tom-Tom Beater

Books and Other Resources

1. The Golden Book of Indian Crafts and Lore - W. Ben Hunt
2. The Golden Book of Crafts and Hobbies - W. Ben Hunt
3. Book of Indian Life Crafts - Oscar E. Norbeck
4. Indian Craft and Indian Lore - J. H. Soloman
5. Easy Crafts - Ellsworth Jacgar
6. Indians - Edwin Tunia

Sources of Crafts and Material

1. Grey Owl Indian Craft Co.
502 Atkins Avenue
P.O. Box 1185
Neptune, NJ 07754-1185
- A-1 2. Silver Plume Trading Company
PO Box 7238
Albuquerque, New Mexico 87194
3. Tandy Leather Co
4740 Nolensville Pike, Unit A
Nashville, TN 37211
4. J&M Craft
Across from Limestone Flea market
Madison, Alabama 35801

GAMES, STORYTELLING, SINGING And PRAYERS



SECTION 4: TELLING THE STORY

Before starting to tell a story, make sure physical quiet and ease are assured. Freedom from interruption and easy comfortable positions are absolutely necessary for the listeners. After this has been accomplished, pause for a second and begin the story, carrying it through from the "Once upon a time" to the "and they lived happily ever after." If an unavoidable interruption occurs, stop, adjust it and take up the story where you left off.

The start is important. Set the scene in vivid terms. The attention of the listeners must be caught in the very opening statement. Let us say, for instance, that you are about to tell the story of how you and some friends were caught in a small boat in a tide-tip nearly losing your lives, and being rescued in the nick of time. Your aim is to capture attention at once. Starting with a long description of the circumstances leading up to your predicament, or your attire, or the nature of your boat, or what you had for breakfast, or a statement about the lovely afternoon sunlight on distant hills dispels attention and you are likely to hear an impatient whisper, "Why the heck doesn't he come to the point?" By saying, "The boat was flat-bottomed and overloaded and we were quickly drifting into trouble. Behind us the bay was smooth as the millpond, ahead of us the tide was going out through the narrow inlet with high waves rippling every which way, and it seemed inevitable that we would be caught. "Hold her off", Jack shouted. "Look out - watch that oar". But before he had finished, we were in the midst of what seemed to be a gigantic whirlpool. The boat tossed from side to side. Our four passengers, all boys huddled in the bottom. A crack - one of our two oars had broken. We saw it floating away, quickly out of sight. Suddenly one of the fellows gave a warning cry. I turned and saw a wave greater than any of the others approaching our little boat. It came, closer and closer. It seemed as though we might avoid it - but no - now it towered over us---. You get the idea?

Then there must be an ending and there must be no question about the ending. All business disposed of; all obscure points clear so that there is no doubt as to what happened to every character presented. Additional pointers are as follows:

1. Be ready with a story at any time.
2. Put variety into your voice; don't be afraid to pause, yell, whisper, if such action fits the story.
3. Do not make the story too long - you may have sleepy Indians
4. End your story on a happy note.
5. Avoid stories that may frighten children.
6. Talk to your listeners. Look into their faces. Watch for their reactions.
7. Talk simply, using words boys will understand.
8. Speak slowly, clearly, and distinctly.

SOME VARIATIONS IN STORY TELLING

1. Give a setting and then let boys and dads weave a story around it.
2. Use ballads or poems that tell a story.
3. Plan a 'star night' on a hilltop, with listeners on their backs looking up at the sky and listening to legends of the stars and constellations.
4. Use a hand puppet, toy animal or some object, pretending that it is telling the story.
5. Try sketching with chalk or crayons on a large sheet of paper as the story develops.
6. Try circle stories - the teller starts the story, then have each little brave and big brave add to it - see where it goes.
7. Use story records if possible, where equipment is available.
8. Try reading a story. But remember the told story is always more effective than the read story.

Books of Interest to Indian Guides

Wigwam and Warpath	Isabel Juergens
Minute Stories of the American Indian	
Indians of the Plains	Sanford Tousey
Indian History for Young Folks	T. S. Drake
Winnebago Boy	Mans & Mabel Scacheri
Red Folk and Wild Folk	Edwin Deming
Stories of the Red Children	Dorothy Brooks
Legends of the Mighty Sioux	South Dakota Writers Project
Indian Why Stories	T. B. Linderman
Navaho Winter Nights	D. C. Hogner
Red Indian Fairy Tales	T. J. Olcott
Don Coyote	L. Peck
Old Indian Legends	Sa Zitkala (Gertrude Bonnin)
Zuni Indian Tales	Nusbaum
Golden Wege	Lovelace
Black feet Indian Stories	Grinnell
Taytay's Tales	De Huff
Twenty Tepee Tales	Lotz and Monahan

Red People of the Wooded Country	T. O. Deming
The Indian Book	W. J. Hopkins
The Indians in Winter Camp	Therese and Edwin Deming
Little Eagle	Therese and Edwin Deming
Dusty Star	O. Baker
Indian Paint	G. Bloch
War Point and Indian Pony	P. Brown
Many Snows Ago	Halder
Cricket	T. C. Hooker
Magic Forest	S. E. White

STORYTELLING FOR INDIAN GUIDES

Every boy enjoys a good story, and the teller occupies an enviable position in the minds of his group members. He can hear his name shouted in popular acclaim above the hubbub of almost any gathering at which a story would be suitable. Younger boys want stories - interesting, impressive, convincing stories - and they want them well told. It is a satisfaction than can hardly be equaled to have a boy say, after a moment of silence when the story has ended:

“Wow, cool story Dad.”

The ability to tell a good story is not a gift or special talent that one is born with. True, it takes some experimenting and practice, but it is not necessary to be an expert to tell stories. Every man can become a story teller after a fashion if he will keep certain fundamentals in mind and have a try at it. The first ventures may be fumbling and halting, but after a few attempts all self-consciousness will disappear and the silent attention given by the listeners will constitute the greatest encouragement in the world. Story telling contains, an opportunity and a challenge, as well as a compliment. Here is a dad’s opportunity of getting close to the boys through capturing and holding their imaginations, or extending their horizons to other climes and times, of building their characters through holding before them the examples of great heroes, ancient or modern, to place before them their deeds and exploits that have helped to create our civilization.

TECHNIQUES OF STORY TELLING

1. Choose a story that you yourself have enjoyed; Stories of adventure, that are not too slow moving and that emphasize the heroic appeal to boys.
2. The main object of a story is to entertain, not to point a moral. If there is a moral in the story let your listeners figure it out for themselves. Don’t moralize.
3. Read over the story several times carefully.
4. Eliminate parts of the story that do not contribute to the action.

5. Prepare an introductory background that includes an account of the place, time and character, and their relation to another.
6. Prepare a brief outline of the important steps in the action.
7. Have clearly in your own mind a good, vivid description of each character in the story.
8. Practice the story before an audience as often as possible. If this isn't possible, practice the story aloud.
9. Never memorize a story. Know the sequence of action perfectly, but not the exact words you are going to use. To be most effective, you should have to think each word as it comes along, rather than automatically spout it out.

INDIAN GUIDES SONG SHEET

America

My country 'tis of thee,
Sweet land of liberty,
Of thee we sing.
Land where my fathers died...
Land of my pilgrims' pride
From every mountains' side
Let freedom ring.

Pals Forever

(Tune: 'Clementine')

Pal. Forever, Pals Forever, Pals Forever that's our slogan;
That's our song; Boys are stronger. Dads feel younger; When they take the boys along.
Mothers for it, Dads adore it, And the boys all think its fine,
Pals forever Pals forever, As Indian Guides we'll have good times.
Through the days, and through the years, We will wander side by side
Pals forever, Pals forever, The Great Spirit is our Guide.

INDIAN GUIDES SONG SHEET

Prayer Song

(Tune 'On Top of Old Smokey')

We come to the camp fire,
Big Braves with their boys:
Pals forever our slogan,
We share many joys.
May the Great Spirit help us
to be clean, brave and true,
to families and neighbors,
In all that we do.

Pack the Sleeping Bags

(Tune: 'Jingle Bells')

Pack the sleeping bags,
Get out the frying pans:
Shame on him who lags,
Whether boy or man.
We will have some fun
Out where the coyotes wail,
Oh Dad and Son will feel like one
When they're out on the trail.
OH: Indian Guides; Indian Guides,
Happy as can be,
Indian Guides; Indian Guides
That's the club for me
We'll take a hike,
That's what we like,
then home again go we,
Where Dad and Son have lots of fun
that's where I want to be.

INDIAN GUIDE SONG SHEET

Longhouse Song

(Tune: "I've been Working on the Railroad")

I've been camping at the Longhouse,
all the livelong day
Camping, games and crafts and swimming
For several days in May
Dads and Sons have fun together,
Out in the bright sunshine
both in fair and stormy weather
Together we'll be fine.

One Little Indian Boy

One little, two little, three little Indians.
Four little, five little, six little Indians
Seven little, eight little, nine little Indians,
Ten little Indian boys.
Nine little, eight little • seven little Indians
Six little, five little, four little Indians,
Three little two little, one little Indian.
One little Indian boy.

Nation Song

(Tune: 'Oh! Suzanna')

Oh! We're tribes of the Big Bend nation
Our tom-toms beat the theme
We go on hikes and ride on bikes
Where- ever we may be.
CHORUS: 'Pals Forever:, Oh! Let it be your song
We're braves of the Big Bend nation
So follow us along.

TAPS

Day is done,
Gone the Sun,
From the lake,
From the hills,
From the skies,
All is well,
Safely rest,
God is nigh.

INDIAN GUIDE PRAYERS

Great Spirit, as we gather around this council, dwell among us and guide us. Give us wisdom and understanding that we may do those things which are pleasing to You. We offer thanks to you for

¹_____.
¹Here insert words suitable to season or occasion. The atmosphere of the council will vary according to the seasons of year.

In praise we come to Thee, Great Spirit, for we know that Thou art the Father and Chief of us all. We, the big and little braves of this, our tribe, do ask Thy blessings and guidance upon this meeting. Help us to love each other, as Thou dost love us, and help us to show this love at all times.

“Noon-Way”

(Translated: Amen or this is our prayer.)

“Oh, Great Spirit, Who gives light in the East. Grant us light for our hearts. We are but wanderers on a wide plain seeking for a place to rest. Grant to us such a place to camp. We pray that all little braves will be safe for today and for many moons. May we big braves not fail to grasp their hands tightly when the way is rough or steep. For the sacred circle of our teepees, we ask Thy love to bind our hearts as one. We put our hands, our feet, our heads, and our hearts in Thy divine care. In return for Your great love and care, may we ever serve others and love all thy people as Thou hast loved us.

PRAYERS IN SIGN LANGUAGE (closing)

And now (finger pointing to the ground), may the Great Spirit (fingers circling up, imitating smoke), of all good spirits (arms outstretched), be with (arms in close), you (finger pointing across the circle) now (fingers pointing down), and forever more (action of shooting bow and arrow.)
May the Great Spirit (sign of V with right hand up and forward from shoulder)
look down upon us (the V fingers look down)
while we are absent (two index fingers held before body, about a foot apart, then drawn together)
for a little while (index fingers drawn apart, the left forward, the right backwards, for about a six-inch space).

“Noon-Way”

The Lord's Prayer

“Great Spirit, whose Teepee is the sky and whose hunting ground is earth, mighty and fearful are you called. Ruler over storms, over men and birds and beasts. Have Your way over all - over earthways and skyways. Find us this day our meat and corn, that we may be strong and brave. And put aside from us our wicked ways as we put aside the bad works of them who do us wrong. And let us not have such troubles as lead us into crooked trails. For yours is all that is - the earth and the sky, the streams and hills and the valleys, the wonderful shining mighty Spirit.” Amen

Indian Version of 23rd Psalm

The Great Father above is the Shepherd Chief. I am His and with Him I want not. He throws out to me a rope and the name of the rope is love and He draws me to where the grass is green and the water not dangerous, and I eat and lie down and am satisfied. Sometimes my heart is very weak and falls down, but He lifts me up again and draws me into good road. His name is wonderful.
Sometime, it may be very soon, it may be many, many moons, He will draw me into a valley, it is dark there, but I'll be afraid not, for it is in between those mountains that the Shepherd Chief will meet me and the hunger that I have in my heart all through this life will be satisfied.
Sometimes He makes the love rope into a whip, but afterwards He gives me a staff to lean upon. He spreads a table before me with all kinds of foods. He puts his hand upon my head and all the “tired” is gone. My cup He fills till it runs over. What I tell is true. I lie not. These roads that are “away ahead” will stay with me through this life and after; and afterwards I will go to live in the Big Teepee and sit down with the Shepherd Chief forever.

SUGGESTIONS FOR GAME LEADERS

From: “THE BOOK OF GAMES”

By: C. S. Ripley

VALUES IN PLAY

Children play games because they are fun. They enjoy this natural outlet for reserve energy. They like to compete with their friends and thus show their strength and skill. It is unlikely that they are interested in educational or social implications. These are the concern of their leaders.

What are some of the factors of play which group leaders must understand and stimulate? Games should provide physical development without physical exhaustion. They should, I think, develop friendship, coordination, mental alertness, and respect for authority. Under proper leadership the playing of games will produce knowledge and appreciation of fair play. The child will discover that it is actually more fun to play according to the rules.

He will learn to protect the smaller children making sure they are not injured in the give-and-take of strenuous games. Finally, he will come to understand a basic principle of life: that recognition of a winner is the natural result of superior skill and greater effort.

YOUNGER CHILDREN

For children of the Indian Guide age, special treatment will be required by the very energies, interests, and limitations of the youngsters themselves.

1. Young children will not concentrate for any length of time, nor do they care for games based on complicated rules.
2. They enjoy detailed counting-out processes, and are quite satisfied to play any simple game over and over again. Variety is good, but to them it is not essential.
3. These youngsters are dynamos of pent-up energy. We must be on the alert to prevent over exercise.

Quiet games have their place for younger children when weather conditions, temperature and limitations of the meeting room make them desirable. However, such players can remain quiet for only a short time-then they wiggle. For this reason we must bring plenty of fun and variety into such games.

It is a good idea to start a period with quiet games and close with active ones; as more boisterous games are played the nervous tension of the children will rise with their voices, and it is hard to tone them back to normal. 'Let them pity strenuous games, it will tire them out.' is an exploded theory. The only person who will feel tired is the leader.

METHOD AND POLICIES

1. Establish definite rules and see that they are carried out.
2. Avoid rules that eliminate players from the game. When playing with two teams, it is better to let a losing player join or be captured by the other team. This keeps everybody playing.
3. In starting a new game, know it thoroughly, explain it briefly, and start it quickly.
4. A hand signal to command attention is better than the constant blowing of a whistle.
5. Let the players select their own games, provided the process does not degenerate into a long winded argument. Give them a choice of two or three.
6. Children are individuals. While we handle them in groups it is important to remember that they vary considerably in skill, stamina, and understanding. Try to plan the programs so that advanced children will not be retarded, and backward ones will not be discouraged or physically injured.
7. Be quick to recognize and praise skill, co-operation, and a superior sense of good sportsmanship. Be equally prompt to condemn cheating, "jumping the gun", roughing up another player. Let children learn that wrong doing produces prompt penalties, and that superior attainment and good conduct bring corresponding rewards.

SMALL GROUP GAMES

BUZZ

The players start to number aloud consecutively and continue this until the number 7, any multiple of it, and any number containing it is next. Then the player simply says, "Buzz," and the counting goes on. If a player makes an error he pays a forfeit, and the games start at the beginning again.

For 77, the proper expression is "Buzz-Buzz." You "buzz" on 7, 14, 17, 21, 27, 28, 35, 37, etc. Indian Guides may substitute 5 for 7.

EARTH AIR, FIRE AND WATER

All sit in a semicircle about the leader who suddenly points to one and says either "Earth," "Air," "Fire," or "water".

If he says, "Earth", the player must quickly say the name of some animal before the leader can count ten. For "Air" a bird must be named and for Water, a fish. When "Fire" is given, the player must remain wholly silent. In case of a mistake or when no answer is given, the player loses a point. It is also an error to name the same creature the second time in one game. When a player loses five points, all unite in giving him three loud, dismal groans, and a new game starts.

HOT AIR OR BLOW THE CANDLE

Place a lighted candle on a table to the end of a room. A player stands in front of it, and is blindfolded. Then have him take three steps backward, turn around three times, advance three steps and try three times to blow out the candle, If he fails he must pay a forfeit. It will be found that very few will put out the light.

THE SECRET LEADER

One player who is "it" leaves the room. The leader touches one player on the head to indicate that he is to start the game. This player performs a motion such as slapping hand on his knees. All players follow this motion. "It" comes in and tries to guess who is starting the motions. Keep the motions changing, such as doing exercises or tapping feet. Do it swiftly so as not to let "it" see the "starter". "It" is allowed three guesses, and then he must leave the room and start over. A new starter is selected each time. "It" usually guesses who the starter is with one or two tries. All players try not to watch the starter too closely and give "it" a clue. All players make the same motions as the starter.

HOT OR COLD

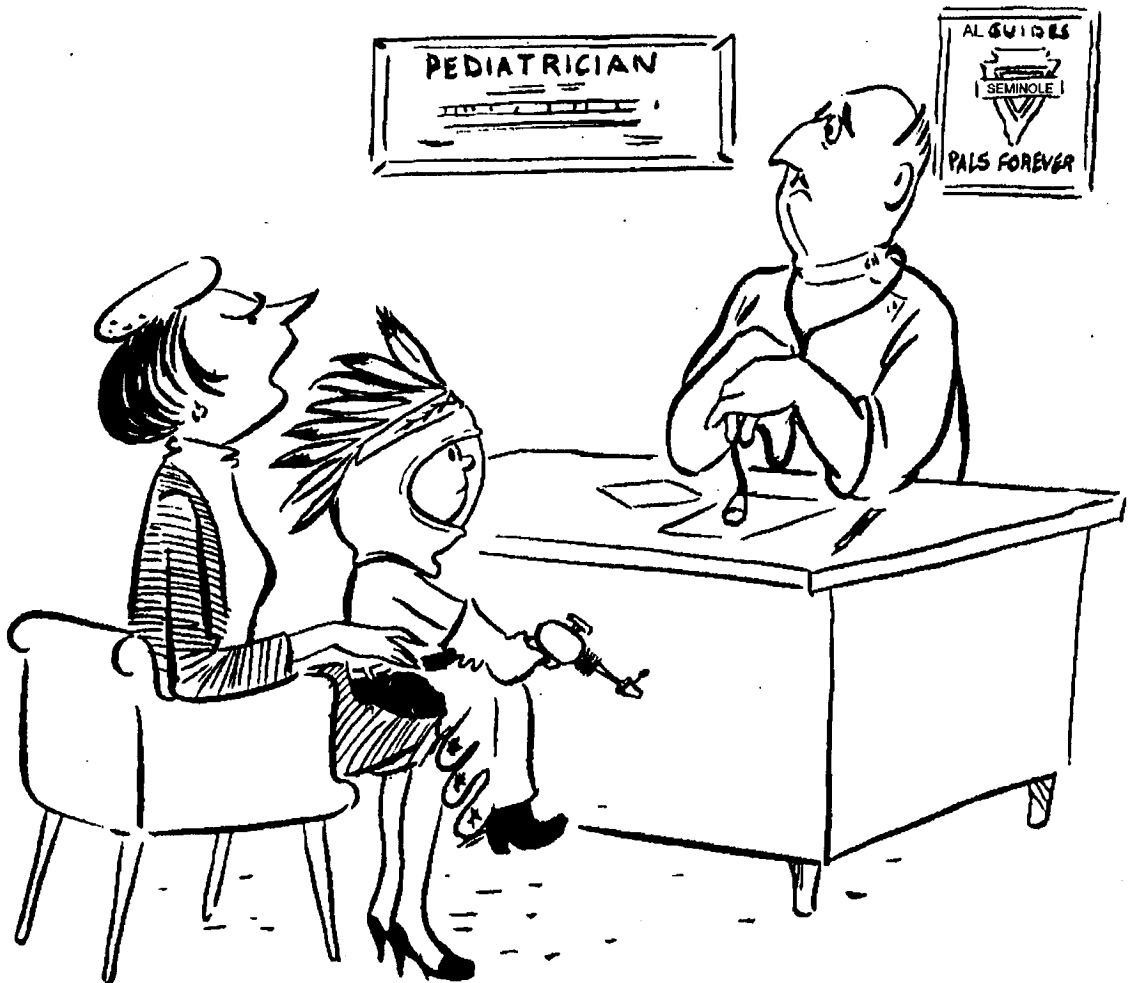
Some small object such as a penny, postage stamp, or clothespin is placed in full sight in an unusual location in the room, while "it" covers his eyes or is out of the room. Upon his return

'it' tries to discover the hidden object. He is guided by the group who sing or clap loudly when "hot" or near the coin, and softly when "cold" or some distance from the coin. After the object is located, someone else is selected to be "it".

CLOTHESPINS IN MILK BOTTLE

Each player holds the clothespin at the level of his chin and tries to drop it into the bottle. Give one point for each successful try. Allow ten tries by each contestant; ties should be played off to a final champ.

UNDERSTANDING LITTLE BRAVES



EITHER HE IS CONFUSED OR I AM....

SECTION 5: UNDERSTANDING LITTLE BRAVES

A Summary of General Characteristics of Boys at Ages 5,6,7,8
(These notes are taken from published sources generally available.)

Five Years Old

a nodal age; development flows smoothly self-contained; on friendly, familiar terms with environment, his is a here-and-now world
if his universe has a center, it is his mother, not in pioneering phase of development
a healthy intolerance for too much magic and too much fairy tale, something of a homebody
is happy to play house (the familiar world is, still new to him) likes to hear of his experiences of his early childhood told by his mother
fairly robust sense of possession
does not go off on wild tangents; is not over demanding
spontaneous play restricted to small, conservative variations
demands adult help where needed
likes little responsibilities and privileges to which he can do full justice
not well managed by challenges to efforts still beyond him
likes to plan "surprise jokes"
seeks adult support and guidance
eager to know how to do things which lie within his capacity
likes to be instructed (to feel achievement, social acceptance)
likes to ask permission and wait for formal permission five is an age of conformity
cooperative play usually limited to a group of three
chief concern for his individual ends (not collective ends)
tends to get along peacefully with playmates in simple group play
emotional linkage with mother is strong; strong orientation toward mother
understands me-now-here better than you-then-there
factual and literal rather than imaginative
seeks affection and applause
a great talker, he can tell a tale
anxieties and fears are temporary and concrete
ordinarily does not go off on tantrums, tangents
shows composure in standing and sitting

Six Years Old

at five-and-a-half he begins to be brash and combative; hesitant and dawdling; indecisive; over demanding and explosive; contradictory spurts of affection and antagonism
six is an age of transition
not as robust or staunch as at five
parents ask "What has gotten into him?"
tends to go to extremes — under slight stress
when any from home he is overtaxed by the need to make even simple choices

cries - easily diverted into laughter / laughs - easily diverted into crying
verbal aggressions, intense concentrations, abrupt terminations, explosive attacks upon situations
outstanding characteristic: meagre capacity to modulate
can play with one playmate more easily than with two
does not have command of his motor impulses nor of his interpersonal relationships
wants to be first; always wants to win
is quarrelsome and accusative on the playground
manners are likely to be hasty and sketchy
at no age is more interested in parties
his eagerness is not commensurate with his capabilities, particularly under social stress
his body is supple, sensitive, alert; he reacts with his whole action-system (even nightmares)
 come to a peak at age 6
uses body postures, gestures and speech to give expression to emotions and ideas taking shape
needs activity programs and projects which will set into operation his own self-activity
learns not by rote but by participation
opportunities: pantomime, self-initiated dramatic skits, dramatized stories with simple plots
likes some social routines; fond of rituals and conventions repeated on schedule
his spontaneous drawings are crude but realistic
highly dependent upon the directions and guidance of adult authority
fathers can/should play an important role in the boy's life; boys are building up a father-son
 relation of affection and admiration

Seven Years Old

a kind of quieting down at seven
lengthening periods of calmness, of self-absorption
an assimilative age: for relating new experiences to old a good listener
likes to be read to
seems more introverted than the six-year-old
his feelings need a new regard
parents must recognize the importance of his private mental activities (occasional brooding, his
 sulks, his shyness) he "takes in" more than he "gives out"
increasingly sensitive to the attitudes of others
a measure of detachment from mother by developing added attachments to other persons
shows a new interest in his father and in older playmates
in school, seems very dependent upon reminders and verbal guidance at home, more
 companionable than at six
likes to do things for his mother and father (if not too long or too "alone")
better fitted for short tasks likes to please
also has a deepening vein of independence
considerable mood changes within a day and from day to day
self-dependence not robust enough for highly cooperative play group play is loosely organized;
 individual ends still the most
prominent
not a good loser; tattle tales

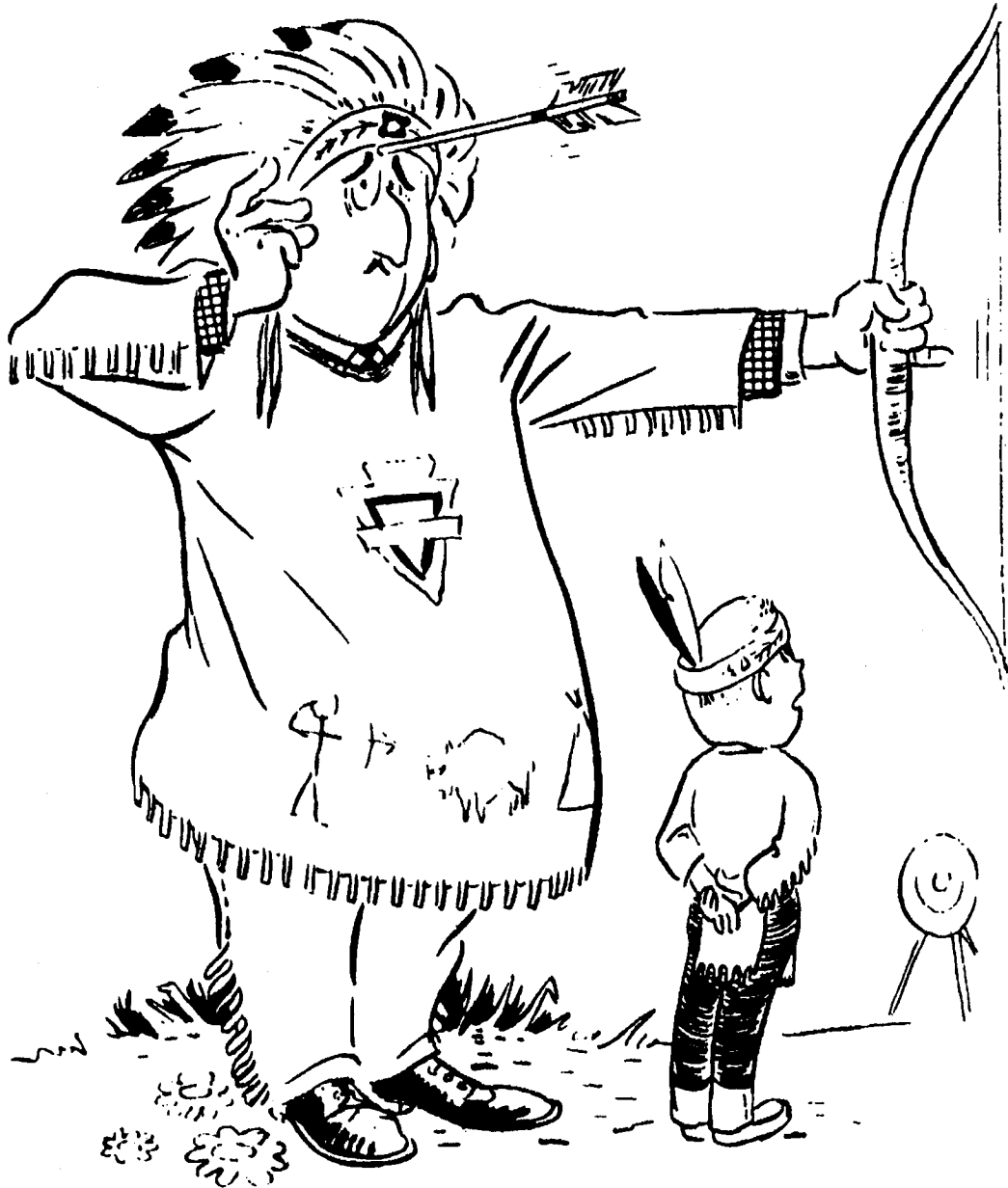
is developing an ethical sense; is discriminating between good and bad in others and in himself
 beginning to be conscious of the attitudes of his playmates is learning to pull himself together
 and stop crying
 tends to be more polite and better child away from home tantrums are vanishing
 alibiing and blaming on others are common traits
 may expect a certain amount of "lying" along with an increased concern over wrongness of
 lying
 adults could avoid severe appeals to his honor sense of property is immature
 new evidence of reasonableness and critical capacity interested in conclusions and logical end
 strives for improved results (seven is the "eraser age"?)
 tendency to continue and to repeat a behavior which affords satisfaction
 an expanding interest in the community
 cannot be depended upon to note the time: characteristic self absorption; expects to be reminded
 an almost scientific interest in causes and conditions
 the seven-year-old is too easily misunderstood, too easily imposed upon
 he is sensitive - to the point of tears - to disapproval ethical sense immature only because it is so
 recent

Eights Year Old

less brooding and less 'inwardized' than at seven
 more rapid in his responses; more perceptive of the responses of others
 he is "spreading out" into the culture
 a new vein of active curiosity
 a mounting energy; a resolution; less fatigable than seven; more fond of rough and tumble and
 boisterous games
 talks, reads, writes, eats in "high gear"
 at eight the sexes begin to draw somewhat apart
 listens closely when adults talk among themselves
 recognizes the gap between the adult world and his world
 a little sensitive about being told too directly what to do; prefers a hint; expects and asks for
 praise
 does not want to joke about his shortcomings
 sense of self is becoming a sense of status strong admiration for parents
 demands. maternal attention (not mere physical presence)
 not as dependant upon teachers as formerly
 definitely conscious of the school group as a group to which he belongs
 only at the be of well coordinated, sustained group activity
 does not grasp complex rules game-wise, eight-year-olds "muddle through"
 he is building up an ethical sense
 has a lively property sense, an intense interest in money
 has a growing aversion to falsehood; tall tales usually have a grain of truth
 has a germinal sense of justice; imputes unfairness to others
 can admit his wrong-doing
 feelings easily hurt (especially where mother is involved)

displays (on playground) more robust capacity to give and take
learning to lose; likes to challenge himself
accepts increasing limitations set by playmates
a dramatic interest: impersonates and appraises different roles (not mere mimic); likes to put on
public shows
eight-year-old mind actively spreads into new territory
he likes to barter, swap
an almost universal interest in babies
expansive trends may lead to sexual experimentation; questions about procreation; interest does
not become excessive; it is not erotic
eight is not a here-and-now age; he is seeking deeper orientation
he is becoming interested in simple maps, Indian trails, "geology," covered wagon trails, etc.,
a favorable age to strengthen attitudes against prejudice
an inherent(?) sympathy of insight into other cultures
feels more at home with adults; talks with them more freely
begins to doubt the infallibility of adults
growing aware of the impersonal forces of nature (less animistic)
begins to understand "He too will die."
loves to talk
does not ever like to fail
he is no longer a young child
begins to see himself more clearly as a person among persons

INDIAN LORE



ARE YOU SURE THAT'S THE WAY THE INDIANS DID IT?

SECTION 6: INDIAN LORE

The Indians

Indians have lived in the Tennessee Valley for uncounted generations. First attracted by the abundant game to be found in the region, they later made use of the fish and mussels in the rivers and streams. Agriculture slowly developed, and when De Soto visited the valley in 1540 he found large Indian towns and a highly developed system of agriculture. These highly cultured Indians disappeared shortly thereafter, and when the first settlers arrived, the region was inhabited only by roving bands of Cherokees.

The Early Hunters

Some 20 000 years ago, during the last glacial epoch, the Paleo-Indians moved into the valley to live on the large herds of animals present in the region. Their weapons were spears tipped with fluted points having a very distinctive shape. They also had flint knives, scrapers to dress hides hand choppers, and graters, which may have been used for tattooing.

Their tools and weapons are occasionally found scattered through the valley, and a large site was found near Decatur in 1951. It has produced several thousand artifacts and undoubtedly was occupied for several thousand years.

The Gatherers

With the disappearance of the large herds during the warm, dry period following the Wisconsin glaciations, some 7000 years ago, the Archaic people moved into the valley to displace the Early Hunters. They lived on the mussels found near the shoals of the river, supplementing their diet with fruit, seeds, and small game. Discarded shells on their village sites reached a height of 40 feet in some cases.

They used darts propelled by a throwing stick, had sandstone and steatite cooking vessels, and made grooved axes from sandstone and greenstone. They also had beads and other simple ornaments.

The First Farmer

The Woodland Indians moved into the valley some 3000 years ago to displace the Archaic people. They knew how to make pottery, use the bow and arrow, and weave cloth. While their food was largely obtained by hunting and gathering, they also practiced a limited amount of agriculture.

They made numerous ornaments from shell, stone, and copper, and developed a burial complex known as the Copena culture. Burial mounds first came into use during this period.

The Great Farmers

About a thousand years ago, a group of superb farmers, known as the Middle Mississippi people, moved into the valley. Although they lived mainly on corn, beans, and squash, they grew at least 45 other food

crops. They lived in large villages surrounded by cultivated fields, and constructed large mounds to serve as foundations for their temples and the homes of their chiefs.

They were fine artisans, making ornate pottery, shell and pearl jewelry, and fine stone and bone implements.

They established many large towns, and religious centers in Alabama, and their rulers lived in such luxury that they were referred to as Kings by De Soto.

Their Gifts

The Indians were the most accomplished farmers of their time. Over half of the total value of the world's food crop today is derived from plants domesticated by the American Indian. This includes corn, potatoes and tobacco, and they raised some 40 additional food crops.

They were honest and hospitable, highly religious, good administrators and great military leaders. The Seminole Indians are the only people who ever permanently defeated an American army.

They were artists of the highest order, and some of their artistic work in textiles, wood, metals, shell, and stone has never been equaled.

They left their mark on the land forever, for over half of the place names in this country are derived from their language.

The Creeks

The Creek Confederation of a dozen Muskogean tribes was the largest and most powerful prehistoric alliance of ancient people in North America. The people of the confederacy were not called Creeks in early times for the Indians had no such name. The English traders first called them the "Ocheese Creek Indians" because they had many villages along Ocheese Creek in Georgia. The Ocheese was soon dropped and they were known as the Creek Indians.

The Confederation at times had tribes in Virginia, Tennessee, North and South Carolina, Alabama, Georgia and Florida. The best known tribe of this alliance today is the Seminoles of Florida. Their large villages had temple mounds for their many ceremonies and rites. They were called "The People of One Fire" which had a mystical meaning to them. White was the color of peace, happiness and sacredness and red was the color of war and bloodshed.

There were white villages and red villages. The white villages were places of refuge where human blood was never shed intentionally. Many of the old and helpless live in these white villages. The red villages were where the plans and preparations for war were made.

All members of the confederacy were obligated to each other clan brother which kinship formed a network of personal relationships that made them strong. The tribes of the confederacy had pledged themselves never to fight against each other.

They hunted, fished, gathered fruit and nuts but their main occupation was farming. They were also expert craftsmen and made fine articles of wood, leather, bone, stone and copper. The large flint blades were among the finest made by Stone Age man. The greenstone celts, monolithic axes and gargets were the products of fine craftsmen. The copper ornaments were hammered from copper nuggets and often riveted together. Many shell gargets were made from material carried hundreds of miles. The pottery was unusual in design and type with the 'negative painting method' used.

Many of the finest products of their art were used in their religious ceremonies and rites. The "People of One Fire" dominated the southeast for hundreds of years and many of the rivers, mountains and towns bear the names given them by these outstanding early Americans which we call the Creeks.

Origin of the Big Bend Nation

Back in the days when the Choctaws, Creeks, and Cherokee Indians occupied this area, there was a section of land bounded on the south by the Tennessee River and about the size of what is now Madison County known as the Land of the Big Bend. It was a neutral area and all of the tribes hunted and fished the land in peace. Since our tribes now occupy this area in peace, we took its name for our Nation name. How How!

Appendix A: BY-LAWS



Nation By-Laws
of the
Big Bend Nation of the Alabama Longhouse, Inc., Charter Member of the National Longhouse, Native
Sons and Daughters Program

ARTICLE I
PURPOSE

1. To promote, implement and encourage the Native Dads and Sons™ program of the Alabama Longhouse, Inc., charter member of the National Longhouse, Ltd.'s Native Sons and Daughters Program. Tribes consisting of fathers and sons shall operate under the Native Dads and Sons™ program of the Alabama Longhouse, Inc. "Fathers" may be a natural father, a person who has legally adopted his son, a male legal guardian, a male foster parent, or other male adult with the written consent of the child's legal guardian.
2. To organize, co-ordinate, and administrate the inter-tribal activities of the Big Bend Nation.
3. To aid and assist the Alabama Longhouse and the Big Bend Nation and the several tribes to recruit new members and to form new tribes.
4. To foster greater unity among the tribes and Nations of the Alabama Longhouse of the National Longhouse Native Sons and Daughters Program.

ARTICLE II
MEMBERS AND GROUPING

Section 1. **Members.** The only members of this organization (herein after to be known as the "Big Bend Nation," and sometimes described herein as the "Nation," shall be those members who have paid their dues and submitted a membership application and had their names included on the Nation roster. Membership is open to persons of all ages, races or religions, provided that such person agrees to this Organization's and Alabama Longhouse, Inc.'s terms and conditions for membership. Membership shall not be extended to persons who have been convicted of any crime against a child, whether or not such person is legally declared a "pedophile."

Section 2. **Member Groupings (Tribes).** Members shall be categorized and assigned by the Nation to a neighborhood group consisting of any number of parents and their children (herein after to be known as a "Tribe"). The number of tribes shall be such number as the Nation decides. The number of tribe members for each tribe shall be such number as each tribe decides or the limitation the Nation may impose.

ARTICLE III
TRIBE OFFICERS

Section 1. **Tribe Officers.** Each tribe shall nominate and elect a tribe program officer (herein after to be known as a "Tribe Chief") to operate the tribe's affairs and programs of this organization. Each tribe may nominate and elect as many additional tribe officers as that tribe deems appropriate, to assist with tribe operations.

Section 2. **Delegation of Tribes.** The Tribe Chiefs shall collectively form an administrative body of tribes (herein after to be known as a “Delegation of Tribes”) for the Nation.

ARTICLE IV
NATION OFFICERS (NATION ELDERS) AND DUTIES

Section 1. **Nation Officers (Nation Elders).** The Delegation of Tribes shall nominate and elect the Nation Officers (herein after to be known as “Nation Elders”) to administrate the Nation and the programs of the Alabama Longhouse. The following shall be the Nation Elders and their duties;

1. Nation Chief
 - a. Preside at all Nation meetings.
 - b. Responsible for all Nation activities.
 - c. Appoint all committees necessary for the operation of the Nation.
 - d. Represent the Big Bend Nation at the Alabama Longhouse Council.
 - e. Negotiate on behalf of the Nation with any other organization for the use of campout and any other facilities.
2. Nation Medicine Man
 - a. Act in the position of the chief in his absence.
 - b. Assist the Chief in accomplishing Nation goals.
 - c. Co-Represent the Big Bend Nation at the Alabama Longhouse Council.
3. Nation Tallykeeper
 - a. Record all matter of business at Nation meetings.
 - b. Publish and distribute meeting minutes.
4. Nation Wampum Bearer
 - a. Act as treasurer for the Nation.
 - b. Responsible for all financial transactions and records.
5. Nation Tom-Tom Beater
 - a. Responsible for news distribution and publicity,
 - b. Shall be editor of and responsible for the Nation News Letter.
6. Nation Scout
 - a. Assist in placing new members.
 - b. Responsible for annual recruiting of new members.
7. Sachem (Immediate Past Nation Chief)
 - a. Shall serve as mediator and advisor in matters relating to Nation practices.
 - b. Responsible for all devotional and worship activities of the Nation.

Section 2. **Nation Council.** The Nation Council shall consist of the Nation Elders and the Delegation of Tribes.

Section 3. **Tenure of Office.** The Nation Elders shall hold office for a term of one year unless no suitable candidate is available to replace them. However, no Elder shall hold the same office for more than two consecutive terms.

Section 4. **Vacancies.** Any vacancy that may occur in the Longhouse Council caused by death, resignation, removal or otherwise, shall be filled by a Nation Elder Appointee, subject to approval by a majority of the remaining Nation Council.

Section 5. **Removal.** Any Nation Elder may be removed from office for substantial nonperformance of his duties by a unanimous vote of the remaining Nation Council.

Section 6. **Compensation.** No Nation Elder shall receive compensation for his services as officer, but the Nation may reimburse reasonable out-of-pocket expenses incurred in the performance of the officer's duties.

Article V

Elections

1. Nation officers shall be elected annually at the Spring Long House.
2. A slate of officers shall be presented at the aforementioned meeting by the nominating committee. Said nominees will have given their acceptance to the nominations, and shall have been informed of all responsibilities that they might be expected to assume.
3. Nominations will be accepted from the floor at this time providing the nominee has been informed of all responsibilities that he might be expected to assume, and is willing to accept the nomination.
4. A simple majority of the voting representatives present is necessary for election to an office.

Article VI

Meetings

1. The Nation Council shall meet not less than five times a year, to coincide with planning and preparations for Nation sponsored activities. Special meetings may be called by the Nation Chief or his representative as necessary.
2. The Nation Council may be called into session by:
 - a. The Nation Chief
 - b. The Delegation of Tribes
3. A written agenda of each business meeting shall be sent to all council members not less than five days prior to any meeting.
4. A written record of the attendance and business transacted at all meetings shall be maintained and filed.

Article VII

Representation

1. Each tribe shall be entitled to one voting representative.
2. Any member may attend any Nation meeting, but with no voting power, unless he has been designated by and/or in the absence of his Tribal Chief.

Article VIII

Finances

The Nation shall incur no indebtedness. Financial obligations for Nation events shall be paid by Nation fees set by the Nation Council at the beginning of the year and must be paid prior to the first nation event and in conjunction with membership application. Nation fees shall include any fees due to the Alabama and National Longhouses, plus the costs of all Nation Activities, including awards, facility rental, meals, and any other supplies.

Article VIV

Modifications

These By-Laws may be modified (within the constraints of the Alabama Longhouse By-Laws) at any time by a unanimous vote of the Nation Council.

Adopted this day, June 7, 2004, by the Nation Council of the Big Bend Nation of the Alabama Longhouse, Inc.

Appendix B

New Tribe First Meeting Ritual

(Before the first meeting, the Big and Little Braves put on name tags with their Indian name written in large letters.)

ROI (Retired Old Indian): I am Crooked Hawk. This is Thunderhawk, my son. Many moons ago, we lived with the mighty Wind Tribe. Now the Great Spirit has sent us to you to help you start up your own tribe. Until you have selected a name for your tribe, you shall be known as the NO NAME Tribe.

ROI: In Indian Guides, we have a tom-tom. When the Tom-tom Beater beats the tom-tom in the beginning of the meeting, it means that all Big and Little Braves should stand; Big Braves in front of the chairs in a circle; Little Braves in front of their Big Braves. Tom-tom Beater, beat the tom-tom 12 times.

(Tom-tom Beater beats the tom-tom 12 times.)

ROI: Is there a Little Brave who would like to lead the Tribe in singing America? (Volunteer starts the song and the Tribe joins in. If no volunteer, then the ROI's Little Brave.)

My country tis of thee
Sweet land of liberty
of thee I sing
Land where my fathers died
Land of the Pilgrims' pride
From every mountain side
Let freedom ring

ROI: When the Tom-tom Beater beats the tom-tom next, it means that all Big and Little Braves should be seated: Big Braves sit in the chairs and Little Braves on the floor in front of their Big Brave. Tom-tom Beater, beat the tom-tom Two times.

(Tom-tom Beater beats the tom-tom twice.)

ROI: Medicine Man...please conduct the opening ritual by ridding our meeting of any evil spirits so we can have a good meeting.

Medicine Man conducts his opening ritual.

ROI: In the White Man's world, we have twelve months. In the Indian world, we do not have months, we have Moons. Does any Little Brave know what Moon this is?

(Little Brave volunteers and names the Indian Moon. ROI asks little braves why they believe the Indians gave this name. It should be a play of imagination.)

ROI: In tonight's meeting, we will learn about Indian Guides. Big Braves and Little Braves, remove your headbands and give them to each other. Little Braves, stand and face your Big braves.

ROI: We believe that the Fathers and Sons should grow together, play together, learn together, and work together. There is great value to both when this happens. Big Braves as you live your lives your friends and jobs will come and go. But the Great Spirit has given you your Little Brave to be with you forever. In Indian Guides, our slogan is "Pals Forever". As you place your Little Brave's headband on his hand, say to him "Pals Forever".

ROI: Little Braves, you will have many playmates in your life, but you will only have one Big Brave. He loves you very much and wants to be with you as you grow. That is why he has brought you to Indian Guides. As you place his headband on his head, say to him what an Indian Guide is: "a boy with a dad like mine".

ROI: Now you are all truly Indian Guides! Little Braves, what is the slogan of Indian Guides? (Pals Forever) What is an Indian Guide? (a boy with a dad like mine)

ROI: Little Braves and Big Braves, there are certain things that all Indian Guides work to do. We call these the Six Aims of Indian Guides. As we work and play together under the watchful eye of the Great Spirit, we keep them in mind to guide us. Let us read the Six Aims together:

To be clean in body and pure in heart.

To be Pals Forever with my dad/son.

To love the sacred circle of my family.

To be attentive when others speak.

To love my neighbors as myself.

To seek and preserve the beauty of the Great Spirit's work in forest, field, and stream.

ROI: Tom-tom Beater, what is your duty?

Tom-tom Beater: The beating of the tom-tom calls the tribe to order.

ROI: Indian Runner, what are your duties?

Indian Runner: My duties are to answer all calls and run all errands. Such service is the keynote of Indian Guides.

ROI: Little Braves of the No Name Tribe, we have Big Braves who will lead our tribe. These braves we call our Tribal Officers. They are:

Chief:

Medicine Man:

Wampum Bearer:

Talley Keeper:

ROI: Let's give our new leaders a mighty "HOW! HOW!"

ROI: Little Braves, (names) Have made for us a mighty talking stick. We use this stick so that we know who should be talking in the meeting and who should be listening. When a Little Brave is given the talking stick to hold, he may talk and the other Little Braves should listen. When the Little Brave is finished talking, he will give the talking stick back.

ROI: Tally Keeper, please call the talley.

(Talley Keeper calls each Little Brave in turn to state his White Man name, his Indian name, and to tell how he earned his wampum. The Little Brave is given the talking stick while he speaks. He places the wampum on the tom-tom. To show how it is done, the ROI's Little Brave is called first.)

ROI: Now it is the time for the tribe to do its business. Mighty Chief, will you lead us in selecting the name of our tribe, so that other tribes will know us as a member of the nation, and not as a NO NAME tribe?

(Chief presents 3 possible names to the tribe to vote on. He briefly tells them about each tribe in real life. Then he calls a vote.)

Chief: Mighty Retired Old Indian, the tribe has chosen the name of -----.

ROI: Thank you, mighty Chief. From now on we will be known as the ----- tribe of the Big Bend Nation. Let us have a mighty "HOW! HOW!" for the ----- tribe.

ROI: Do any Braves have anything else to say about the ----- tribe?

Talley Keeper: (Describes accomplishments so far that make this tribe great.) A mighty "HOW! HOW!" Our next Nation Activity is the Pinewood Derby (use whatever event is next), where we will build racers and race them against Braves in other tribes. During the break, you can see some of the mighty racers which Thunder Hawk built when he lived with the Wind Tribe.

ROI: Is any Little Brave ready to win a First Phase award tonight? (ROI's Little Brave does one to show how. Others follow, if any.)

ROI: (Host Big and Little Brave) you may explain tonight's activity. After the activity there will be food and drinks, and then we will meet at the beating of the tom-tom to close the meeting.

(Host Braves take over.)

ROI: Tom-tom Beater, beat the tom-tom 12 times to call the tribe to order.

Tom-tom Beater beats the tom-tom 12 times.

ROI: Big Braves and Little Braves, we are at the end of our first Tribal meeting. The ----- tribe is indeed a mighty new tribe for the Big Bend Nation. Thank you (Host Big and Little Braves) for the fine craft tonight. Let's give (Hosts) a mighty "How! How!".

ROI: Medicine Man, please close the meeting.

Medicine Man: (leads the closing prayer).

Medicine Man: What Little Brave would like to lead the tribe in singing " Day Is Done"?
(If none, call on the ROI's Little Brave).

Day is done
Gone the sun
From the lake
From the hills
From the sky
All is well
Safely rest
God is nigh

(Tribe finishes the song and departs.)

DADS' BUSINESS ITEMS AFTER THE MEETING

Critique the meeting

Complete registration forms for the program and collect dues. Pass out handbooks for those who don't have them.

Create roster for the Big Bend Nation.

Vests/Uniforms ready for next meeting.

Create Tribal schedule and include Nation events.

Determine regular meeting night and time.

Determine who will host each meeting.

Appendix C

Tribe Meeting Ritual

(The tribe gathers informally in the meeting area.)

CHIEF: Tom-tom Beater, beat the tom-tom 12 times.

Tom-tom Beater: (Beats the tom-tom 12 times. The tribe stands in a circle with the Little Braves in front of the Big Braves.)

CHIEF: Is there a Little Brave who would like to lead the tribe in singing America?
(Volunteer starts the song and the Tribe joins in.)

My country tis of thee
Sweet land of liberty
Of thee I sing
Land where my fathers died
Land of the Pilgrims' pride
From every mountain side
Let freedom ring

CHIEF: Tom-tom Beater, beat the tom-tom two times.

Tom-Tom Beater: (beats the tom-tom twice. the tribe sits: Big Braves on the chairs,
and Little Braves on the floor in front of their Big Braves.)

Medicine Man: (Conducts his opening ritual of removing spirits from meeting room to
ensure a good meeting)

CHIEF: Does any Little Brave know what Moon this is?

(Little Brave volunteers and names the Indian Moon; Chief asks braves why they
believe Indians gave this name. It should be imaginative.)

CHIEF: Little Braves, what is the slogan of Indian Guides?

Little Braves: **Pals Forever!**

CHIEF: What is an Indian Guide?

Little Braves: **A Boy With A Dad Like Mine!**

CHIEF: Little Braves and Big Braves, what are the six aims of Indian Guides?

To be clean in body and pure in heart.

To be Pals Forever with my dad/son.

To love the sacred circle of my family.

To be attentive when others speak.

To love my neighbor as myself.

To seek and preserve the beauty of the Great Spirit's work in forest,
field , and stream.

CHIEF: Tom-tom Beater, what is your duty?

Tom-tom Beater: The beating of the tom-tom calls the tribe to order.

(Note: the tom-tom beater is the Little Brave host of the meeting.)

CHIEF: Indian Runner, what are your duties?

Indian Runner: My duties are to answer all calls and run all errands. Such service is
the keynote of Native Sons.

(Note: the Indian Runner is the Little Brave of the Chief.)

* (If there is to be a new member initiation, this is the place. When it is finished, the
meeting continues.)

CHIEF: Talley Keeper, please call the tally.

(Talley Keeper calls each Little Brave in turn to state his White Man name, and tell how he earned his
wampum. The Little Brave is given the talking stick while he speaks and passes it on to the next Little
Brave when he is finished. He places the wampum on the tom-tom.)

CHIEF: Now it is time for the tribe to conduct its business.

(Tribal business is kept brief and on the level of the Little Braves. All planning should be done outside
of this meeting. Topics can include reporting on recent tribal activities and plans for new ones, etc.)

CHIEF: Is any Little Brave ready to earn a First Phase award tonight? (Then Second, Third and Fourth
Phase)

CHIEF: (Host Big and Little Brave), please lead us in tonight's activity. After the activity we will meet at the beating of the tom-tom to close the meeting.

(Host Braves take over. They lead the tribe in a game, story, craft, etc., and serve snacks afterwards.)

CHIEF: Tom-tom Beater, beat the tom-tom twelve times to call the Tribe to order.

Tom-tom Beater beats the tom-tom twelve times.

CHIEF: Big Braves and Little Braves, we are at the end of this meeting of the (Tribe Name) Tribe of the Big Bend Nation. Thank you (Host Big and Little Braves) for the fine craft tonight. Let's give (hosts) a mighty "HOW! HOW!".

CHIEF: Indian Runner, where is the next meeting of the (Tribe Name) Tribe?
(Indian Runner states whose teepee is next.)

CHIEF: Medicine Man, please close the meeting.

Medicine Man: (asks little brave to lead the closing with the Indian Sign language prayer).

Medicine Man: What Little Brave would like to lead the tribe in singing
" Day Is Done"? (sung to tune of 'taps')

Day is done
Gone the sun
From the lake
From the hills
From the sky
All is well
Safely rest
God is nigh

(Tribe finishes the song and departs.)

Appendix D

Phase Achievement Awards

Indian Guides
PHASE I
ACHIEVEMENT DEFINITION

Feather

1. **Orange** **MEANING OF HEADBAND**

Learn the meaning of the headband. Explain during a tribe council meeting.

2. **Green** **AIMS AND PURPOSES**

Learn the six (6) aims and purposes of the Indian Guides. Recite during a Tribe council meeting.

3. **Blue** **BRAVE NAMES**

Learn the Indian names of each Big Brave and Little Brave in the Tribe. Recite during a council meeting.

4. **Brown** **INDIAN PRAYER**

Learn an Indian prayer. Recite during a council meeting.

5. **Turquoise** **HANDICRAFTS - Complete any three (3):**
 - a) Tomahawk
 - b) Rattle
 - c) Small tom-tom
 - d) Leather craft
 - e) Invitation
 - f) Help with tribal tom-tom
 - g) Other Indian lore project approved by the Tribal Chief.

6. **Purple** **PROGRAMS - Complete any two (2):**
 - a) Tell a story at a council meeting.
 - b) Suggest an original idea on programs that are accepted and used by the tribe.

- c) Lead tribe in singing at a council meeting.
- d) Learn a basic Indian dance step and demonstrate during a council meeting.
- e) Invitation (in addition to that used for the Turquoise)
- f) Visit another Tribe's council meeting and discuss during a council meeting.

7. Black ATHLETICS - Complete any three (3):

- a) Run 50 yards in less than 15 seconds.
- b) Pass the YMCA beginner's swim test (80 feet)
- c) Catch, throw, field and hit a baseball in a good manner.
- d) Compete in the Nation War Games.
- e) Walk a rail for at least 20 feet.
- f) Any athletic event approved by the Tribal Chief.

8. White NATURE STUDY - Collect and identify any two (2):

- a) Rocks (10)
- b) Fossils (3)
- c) Indian artifacts (3)
- d) Leaves (10)
- e) Types of wood (5)
- f) Seeds (10)
- g) Other nature study approved by the Tribal Chief.

9. Yellow CHURCH AND HOME PROJECTS - Complete any two (2):

- a) Attend Tribe council meetings for one year without any unexcused absences.
- b) Attend Sunday School or Church for twelve weeks consecutively.
- c) Help the Big Brave or Tau around the home in special ways.
- d) Attend Vacation Bible School
- e) Do volunteer work for the community.
- f) Other project approved by the Tribal Chief.

10. Red CAMPING

Overnight camping with the Big Brave (tent, trailer, War Games or Longhouse)

Indian Guides
PHASE II
ACHIEVEMENT DEFINITION

1. **CHURCH AND HOME PROJECTS** - Complete any two (2):
 - a) Attend Tribal council meetings for one year with no unexcused absences (no overlap with Phase 1 yellow feather).
 - b) Attend Church or Sunday School for 12 consecutive weeks.
 - c) Help Big Brave or Tau around the home in special ways
 - d) Attend Vacation Bible School
 - e) Perform community volunteer work (charity drives, clean-up work, etc.)
 - f) Other project approved by Tribal Chief.

2. **HANDICRAFTS** - Complete any two (2):
 - a) Bird house
 - b) Bird feeder
 - c) Bead work
 - d) Invitations
 - e) Indian costume / ornaments
 - f) Coup stick
 - g) Leather work
 - h) Other handicraft approved by Tribal Chief

3. **ATHLETICS** - Complete any four (4):
 - a) Demonstrate the capability to pass the YMCA Minnow swimming test.
 - b) Be a member of an organized sports team.
 - c) Succeed in a standing broad jump of greater than 36 inches.
 - d) Succeed in a running broad jump of greater than 48 inches.
 - e) Throw a softball or baseball more than 40 feet (in air)
 - f) Run 50 yards in less than 12 seconds

4. **NATURE STUDY** - Collect any three (3) mounted and presented at meeting:

- a) Fossils (8)
- b) Arrowheads (5)
- c) Leaves (8)
- d) Types of wood (8)
- e) Smoke prints or outlines of leaves (8)
- f) Seeds (10)
- g) Flowers (8)
- h) Minerals or rocks (8)
- i) Other study approved by Tribal Chief

5. **CAMPING**

Overnight trip with Big Brave (Family or Tribe) teepee (tent) style

6. **HANDICRAFTS**

Complete two (2) from number 2 without repeating.

7. **INDIAN LORE** - Complete any two (2) and present at council meeting:

- a) Learn Indian names for months
- b) Collect Indian relics
- c) Indian history (with poster)
- d) Indian sign language
- e) Indian written language
- f) Indian spoken language
- g) Indian dance
- h) Visit another Indian Guide tribe council meeting
- i) Other project approved by Tribal Chief

8. **TRIBAL PROPERTY** - Complete one (1) and present at council meeting:

- a) Totem pole
- b) Ceremonial campfire
- c) Banner
- d) Game
- e) Talley keepers book
- f) Title shell pouch
- g) Tribal history
- h) Other project approved by Tribal Chief

9. **NIGHT SKY** - Complete any two (2) and present at council meeting:

- a) Identify the Big and Little Dippers
- b) Tell how and locate the North Star
- c) Identify two (2) constellations
- d) Visit a planetarium
- e) Make a pinhole planetarium with three (3) constellations
- f) Name the planets and locate one (1) in the sky.
- g) Other project or study approved by Tribal Chief

10. **TRAILBLAZING** - Complete one (1):

- a) Three (3) mile hike
- b) Spelunking
- c) Canoe Trip
- d) Other trip approved by Tribal Chief

Indian Guides
PHASE III
ACHIEVEMENT DEFINITION

1. OUTDOOR SKILL - Learn and explain two (2) of the following:

- a) Whittling - How to use and care for knife.
- b) Hiking
 - 1. Kind of clothing to wear (especially shoes)
 - 2. How to choose the easiest and softest path
 - 3. How to plan hike for shelter, water and food
- c) Mapping - How to read a map
- d) Fires
 - 1. Dangers
 - 2. Precautions to take
 - 3. How to carry and use matches
 - 4. How to conserve wood
 - 5. How to build a fire for special purpose
 - 6. Where to find dry materials in wet weather
- e) Trails
 - 1. Ways of signaling
 - 2. How to leave an intelligent trail
- f) Cook a meal and clean up (during achievement # 10)

2. HIKING

Father and Son Hike or Canoe trip (5 miles)

3. NATION - Complete one (1):

- a) Prepare display/poster for tribe
(Assigned/approved by Chief) Use at Longhouse, fair or other exhibit
- b) Participate in 4 nation events (12 months)
 - 1. Attend Longhouse
 - 2. Attend Fall War Games
 - 3. Attend Father/Son banquet
 - 4. Participate in Christmas Parade
 - 5. Participate in Pinewood Derby
 - 6. Attend other nation event

4. CHURCH AND HOME - Complete two (2)

- a) Attend tribal meetings for one year with no unexcused absences.
- b) Attend Sunday service at FWG or SLH
- c) Attend Vacation Bible School
- d) Do volunteer work for the community (charity drives, clean-up work, etc.)

5. HANDICRAFTS - Complete four (4):

- a) Build a bird bath
- b) Carve a small totem pole
- c) Build a boat
- d) Build a canoe
- e) Make a map
- f) Indian villages
- g) Make a model bridge
- h) Basket Weaving
- i) Leather craft project
- j) Other craft approved by chief

6. RESEARCH - complete four (4):

- a) Make a poster or display requiring research about a real Indian tribe or your own tribe.
- b) Tell a 5 minute story requiring research.
- c) Assist in establishing/maintaining a nature trail at Camp Barber.
- d) Assist a new tribe at a minimum of 2 meetings.

7. ATHLETICS - Complete four (4):

- a) Run 50 yards in 10 seconds or less
- b) Swimming (pass flying fish test)
- c) Throw baseball 80 feet (in air)
- d) Standing broad jump - 4 feet
- e) Running broad jump - 6 feet
- f) Be a member of an organized team
- g) Attend a sports event as a tribe

8. NATURE STUDY - Complete four (4):

- a) Make a field trip with a botanist
- b) Mount a collection of wild flowers
- c) Raise a perennial flower bed from seed
- d) Identify 15 trees and know their uses
- e) Tour a cavern
- f) Visit a museum as a family or tribe
- g) Collection of moths or butterflies
- h) Visit a zoo
- i) Visit an observatory or planetarium
- j) Catch a fish and identify
- k) Visit a historic site
- l) Plaster cast of animal footprints

9. STUDY

Write thesis, "What Indian Guides Means to Me".

10. CAMPING

Weekend campout with family or tribe

Indian Guides
PHASE IV
ACHIEVEMENT DEFINITION

1. **SOCIAL PROJECTS** - Complete two (2) of the following:
 - a) Attend Tribe meetings for one year with no unexcused absences.
 - b) Attend Sunday School or Church for 12 weeks consecutively.
 - c) Help Big Brave or Tau in some very special way.
 - d) Attend Vacation Bible School.
 - e) Do volunteer work for the community (charity drives, cleanup work, etc.)
 - f) Help with Wildlife Conservation in some way.

2. **HANDICRAFTS** - Complete four (4) of the following:
 - a) Make something out of shells or leather.
 - b) Carve a small totem pole.
 - c) Build a model boat.
 - d) Build a model canoe.
 - e) Make or carve a spoon or fork.
 - f) Make a bird bath.
 - g) Build a model village. (Indian or Pioneer)
 - h) Build a model bridge.
 - i) Build a birdhouse or feeder.
 - j) Weave a basket.
 - k) Weave a rug.
 - l) Make a clay pot or bowl.
 - m) Do some bead work.
 - n) Build a Wood Duck box.
 - o) Any Indian Lore project approved by your Chief.

3. ATHLETICS - Complete four (4) of the following:

- a) Run 1 mile.
- b) Swim 400 meters.
- c) Bicycle 10 miles. (This is separate from #7)
- d) Be a member of an organized team.
- e) Attend a sports event with the tribe or family.
- f) Give 2 minute talk on good sportsmanship.
- g) Shoot hoops with Big Brave for 1 hour, 3 times.
- h) Play Baseball catch with Big Brave for 1 hour, 3 times.
- i) Play Football catch with Big Brave for 1 hour, 3 times.

4. NATURE STUDY - Complete four (4) of the following:

- a) Visit a zoo.
- b) Take care of a pet for at least one month.
- c) Take photographs of 10 different animals, identify, and put in Album.
- d) Make a field trip with a naturalist.
- e) Collect 10 different insects and identify.
- f) Collect and identify five (5) wild animal tracks. This can be plaster mold, photographs, drawings, etc.
- g) Five (5) minute report to tribe on Astronomy, subject of your choice.

5. CAMPING

Total of two nights camping with family or tribe in tent or pop-up camper. Help with camp chores.
Fall War Games / Spring Longhouse does not count.

6. SURVIVAL - Complete one (1):

- a) Overnight backpack trip with Dad or family.
- b) Five (5) minute report on survival in the wild.
- c) Five (5) minute report on First Aid.
- d) Five (5) minute report on Edible plants.
- e) Prepare a complete meal and tell about it.

7. **OUTDOOR ADVENTURE** - Complete one (1):
 - a) Five (5) mile hike.
 - b) Five (5) mile canoe trip.
 - c) 10 mile bike trip. (This is separate from # 3c)

8. Selected project by little Brave and approved by Chief.
(example, make Arrow Quiver)

9. Selected project by little Brave and approved by Chief.

10. Selected project by little Brave and approved by Chief.
(It is suggested this project to be a handicraft where the little brave (and big brave) make a leather Quiver to carry his 10 arrows (phase awards) as a lasting showcase for his final phase and for all Indian Guide achievements and memories).