

INDIAN LORE

**THE WORLD IS STILL FULL
OF WILLING PEOPLE;
SOME WILLING TO LEAD AND
THE REST WILLING TO LET THEM.**

Indian Lore

Each Indian tribe is different. Hollywood portrays Indians as wearing feathered headdresses and beadwork patterns, living in tepees, and riding horses. Yet many tribes never practiced these customs. Some of these customs did not exist until introduced by Europeans. Many aspects of the plains Indian cultures did not exist before the arrival of the horse with the Spanish. What we call American Indian beadwork is made of manufactured glass beads, as were traded to American Indians by Europeans. Handmade beads were not worn in large patterns on clothing because of the work it took to make each bead. Still, beadwork is a genuine American Indian craft.

Know the historical and geographical context of a particular practice. American Indian cultures were not static even before European settlement, and changed after European contact. Even before the 1500s, lifestyles differed markedly across the hemisphere. Tribes separated by only several hundred miles had very different lifestyles. Without such understanding, your attempts to honor and spread knowledge of Indian culture may do exactly the opposite.

Specialize to gain understanding. A smattering of learning about more than 200 tribes or nations gains you little. Deep study of a single one of the widely differing groups will give you a sincere appreciation of their way of life.

Choose a tribe that does or did live locally, since more material will be available to you. The best place to start is at the library. As you read the cards in the subject catalog, be on alert for tribal names. The name you apply to the tribe may not have been what they called themselves, ie. Ojibwa versus Chippewa. Thus, one tribe may be given several names, or, even more confusing, the same name may be applied to several groups of people.

A Scout Is Reverent

For those familiar with the Scout Law, observing the twelfth point has two equal parts: Doing your duty to God, and respecting the religious beliefs of others. Scout must even respect beliefs no longer practiced. Many traditional dances of various Indian tribes have religious themes.

We must always remember that a religion belongs to the people practicing it. A nonbeliever cannot perform a sacred dance without degrading or insulting the original religious intent. For this reason, any dance that has religious connotations must be avoided. Religion has a strong role in American Indian culture. Therefore, learn and respect the difference between the social dances, songs, crafts, and regalia, and those associated with religious practices.

Indian Attire Materials

Many materials for making attire are available to anyone willing to look for them. Much of the fun of making attire is in the gathering of materials: hides and pelts from neighbors who hunt, turkey feathers from a local poultry farm, or an old raccoon coat or bear coat from an attic. Seek and you may find!

There are Indian crafts suppliers in most parts of our country. Large suppliers include local businesses like Tandy Leather Company or mail order businesses like Grey Owl Indian Craft Company in Jamaica, New York, or Crazy Crow Trading Post in Denison, Texas.

Try to get as close to the original material as is economically and legally possible. There are many fine substitutes that are usable, although some leather substitutes are more expensive than leather itself. Feathers can also be a problem. Your safest bet is imitation eagle feathers made from turkey feathers. Many state and federal laws protect endangered birds. Both our native eagles are under the protection of federal laws that prohibit the possession or transfer of eagle feathers from bald eagles after June 8, 1940, and from golden eagles after October 24, 1962. The covers all methods of getting new eagle feathers, so stick to the best imitations or substitutions you can get.

Of course, Indians didn't always have prime materials on hand, and many of them took old shirts and dyed them a bright color and wore them as proudly as the chief with the elk-shin war shirt. Any ordinary cloth, old shirts or suits, scrap pieces of broadcloth, old draperies, curtains and various upholstery fabrics can be used for vests, leggings, or chaps by the simple process of a little cutting, sewing, dyeing, and fringing. Pinking shears are most useful for cutting a toothed edge so that cloth will not ravel. Appliqué colored cloth onto your costume, particularly onto the leggings and breechcloth, and you will get a fine effect. Pieces of old metal can be worked into arm bands and other decorations. Bells can be made from empty shotgun shells, casings, or thin metal rolled into a cone shape.

Remember that the Indian improvised and even copied from the white man when he saw something that he liked. You will find that imagination is your biggest asset.

Three Fires Tribe

The tribes native to Michigan, with one exception, belonged to the Algonquian language family. These included the loose confederation called the *Three Fires* - Ojibwa, Ottawa, and Potawatomi.

The Ojibwa of northern Michigan were traditionally great warriors, fishermen, and healers. The name Ojibwa may refer to their puckered moccasins, but probably evolved from a mispronunciation of *o-jib-I-weg*, a term meaning "those who make pictographs." A more startling explanation was given in the last century by Ojibwa historian William Warren, who said that an element of the original name, *Ab-boin-ug* - "roasters" - arose from the custom of burning Dakota captives and watching them pucker up. The name Chippewa was a corruption of the name Ojibwa. Supposedly, French traders couldn't pronounce Ojibwa. The Ojibwa called themselves *Anishnabe*, which means "first man" or "original man."

Legend relates that the Ojibwa, Ottawa, and Potawatomi originally were one tribe that came down from the north, arriving at the upper region of Lake Huron at an early time and later dividing into three



distinct tribes. The Ojibwa tribe was considered to be one of the largest tribes north of Mexico and the largest of the Algonquian stock.

The name Ottawa, which comes from *adawa*, an Algonquian term meaning "to trade," was bestowed upon this tribe because they were great intertribal traders. They were considered great hunters and would trade for just about anything that caught their fancy. Pontiac was named after the great Ottawa chief who led the combined forces of Ottawa, Ojibwa, and Potawatomi to capture the British posts of Sandusky, Michilimachinac, Presque Isle and laid siege to Detroit around 1763.

The Potawatomi were known as the "people of the place of fire." No doubt they derived their name from the practice of burning off grass and brush to maintain open fields for cultivation. The agricultural Potawatomi occupied a more temperate region, and therefore enjoyed a secure food source more reliable than that of the northern Ojibwa. William Warren wrote in his Ojibwa Nation, "the Potta-wat-um-ees moved up Lake Michigan, and by taking with them, or for a time perpetuation the national fire, which according to tradition was sacredly kept alive in their more primitive days, they have obtained the



EARLY OTTAWA BRAVE

name of 'those who make or keep the fire.'"

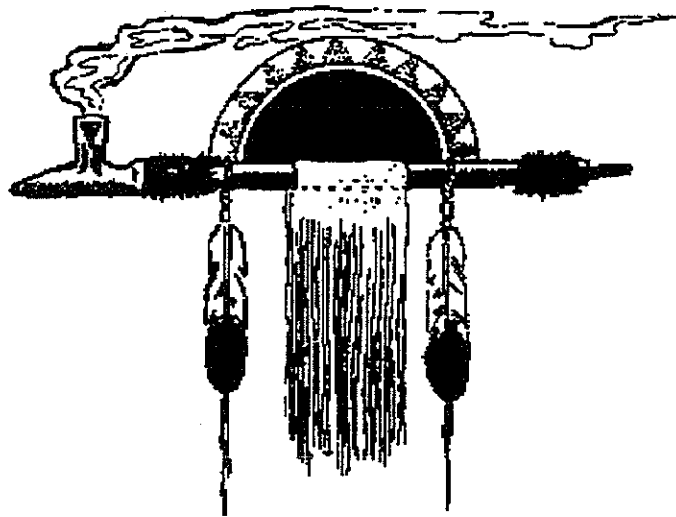
The first great principle emphasized human dignity and autonomy. To these Indians, no man had the right to determine another's fate. All individual action was based upon individual decision, and all group actions were grounded on the idea of consensus. A chief was not a man with power to command, but a leader who had demonstrated humility, generosity, and ability. He was a man whom people chose to follow and status were derived from one's ability to give rather than to acquire.

The second principle involved the ethic of sharing and was as precious as life itself. In a world where the land of nature could be unyielding, men relied on each other for survival. Thus the great ethic of sharing was extended to all things, including goods, labor, and food. The scarcer the commodity, the more it was shared; therefore, if anyone had food, everyone had food. Prestige

Whether Ojibwa, Ottawa, or Potawatomi, the Indians of the Upper Great Lakes shared at least three central

cultural principles. These principles, in fact, form the fabric of almost all cultures which Western peoples have called "savage" or "barbaric."

Finally, there was the principle which guided man in his relationship to the natural world. Earth Maker formed each creature, including man, in a distinctive way for a particular purpose. No creature was superior to any other, and all were unalterably linked in the great circle of life. Man, like his fellow creatures, became for his life span a cannibal, eating and taking sustenance from his brothers, the deer and the fish. When his spirit left his body, Earth Mother reclaimed it to nourish the plants which, in turn, fed other animals and men. Man's debt was repaid, and the cycle of life was completed. The resources of the earth and the forests were owned and exploited by no man, for these were not objects but living things. Ecological balance was a primary consideration to the native peoples of the Great Lakes, for they knew that man could survive only as long as he remained part of the cycle of life.



Ojibwa Legends

The Legend of the Pike

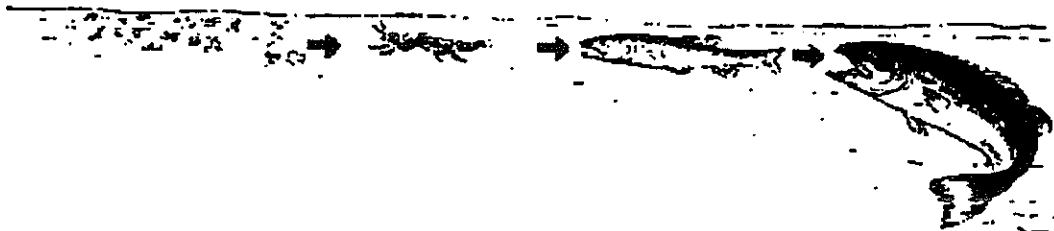
At one time, *Ke-no-zhay* (Pike) had a short, fat head and a thin body. One day he was terribly hungry and looking for a meal. As he swam through the weeds, he searched for the tastier minnows. This day, the minnows were not hiding in the weeds. They decided to feed along the wooded shoreline, where the bugs and larvae were more abundant.

The little minnows were up in a shallow cove, sheltered on each side by tall cedar trees. Many cedars from previous years of storms had blown over and were lying submerged on the lake bottom. Many water insects and larvae lived in and around these logs.

As the small minnows darted in and out, feeding, they didn't know that *Kenozhay* was slowly approaching in the shallow water. *Kenozhay* thought to himself, "Now I have them trapped up here in the shallow water. They have no weeds to hide in, just those old logs. I can get around those easily enough." As he turned, he saw one particular minnow that would be good for a meal. Just then, three or four more approached. This made *Kenozhay* excited and even hungrier. He looked and tried to decide which one to go after. Now, one minnow was always alert for predators. As this guard was looking, she saw *Kenozhay*, skulking in the shadows of the logs. She told the other minnows and they made a quick plan. They usually swam in a bunch, but this time, they decided to split up and hide behind the logs where *Kenozhay* couldn't get to them.

Now, *Kenozhay* was familiar with the minnow's pattern of swimming off in a bunch. He knew that all he had to do was to swim into them and he would get at least one. Then they would regroup and the same process would follow again. Little did he know that the minnows had changed their plan.

He lay in wait until the time was right. He quickly swam towards the minnows, expecting them to swim off. Instead, they caught him off guard. Frustrated, he kept swimming around, but the minnows were well hidden in the logs. *Kenozhay* couldn't get near them, so he decided to hide and try again. He tried and tried, but still no minnows. Now he was angry and said, "I'll get them yet." He saw a minnow in a hole and thought that he could squeeze in and get it. He tried, but his nose was too big. He kept trying and each time he would get a little farther. This kept up and finally he was able to get into the log, but the minnow had already gone out another hole. Suddenly it was easier, because his nose had become long and flat. All of which goes to show that perseverance and frustration doesn't always guarantee success, but may instead get your nose out of joint.



The First Storyteller

A long time ago, there was an old man that the villagers called *Kee-wae-zee*. Every day he walked through the village on his way to his favorite place in the woods. He never talked to anyone, so the people assumed him to be a grumpy old man.

Keewaezee wasn't a grumpy old man. It was just that he stopped talking to people since his wife went on the long walk. He moved deep into the woods where he could be by himself with his thoughts. He became good friends with the animals and had long conversations with them. They exchanged views, shared food and they gave *Keewaezee* great companionship. So, indeed, he did have many friends.

One day while walking through the village, a little boy, dared by his friends, went up to *Keewaezee* and walked with him. The little boy, afraid of the "grumpy" old man, hung back. Wanting to show off for his friends that he wasn't afraid, he slowly stepped closer. *Keewaezee*, seeing the little boy, said, "Come with me." Hearing softness in his voice, the boy followed him and soon they were talking and laughing.

As time passed, word spread in the village that *Keewaezee* wasn't grumpy. They saw that he was a kind and caring man who had much to talk about. They noticed that he especially liked to talk to the children. He told them things that their mothers and fathers didn't know. Before long, the children of the village looked forward to *Keewaezee's* coming. They knew that what he talked of came straight from his heart.

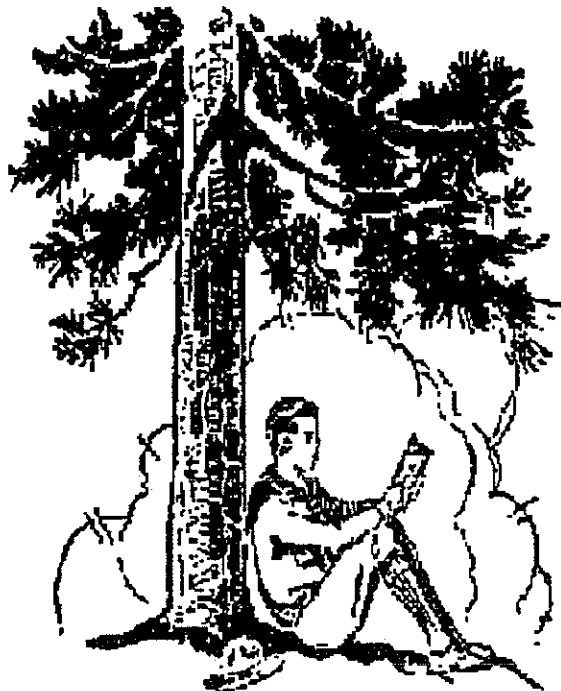
Keewaezee liked his new village friends and was soon telling them stories and legends from long ago. This he knew was good at and it seemed to be his purpose in life.

The Tribal Council could see how wise the old man was and they invited him to live with them in the village. They gave him the choicest spot. It was on a little knoll that overlooked the wigwams and had the best berries, herbs and trees. This was their thanks to him for sharing his knowledge.

As time passed, he grew older and his body became bent. His walk was slower and he used a cane. Still, he had much to tell. Most of the children he first taught had grown up and they in turn told their children *Keewaezee's* stories.

One day, near winter's end, the children came to hear *Keewaezee*. As he shuffled outside of his wigwam, he told the children to all sit in a circle. He told them, "This is my last story. I am going on the long walk. When I am gone, let my wigwam stay. Leave my body here, because I'll be back some day." The next day, the people of the village waited for *Keewaezee* to come out of his wigwam. He never appeared. It was just as he said. He had gone on the long walk.

Time passed and his wigwam crumbled. Soon all plant life on the hill was gone. It was a barren place. The people looked sadly at the hill.



They waited patiently for their old friend to return, but it seemed that there was no sign of him.

Then, after the first snow, when Brother Sun started getting warm and the plants and trees became green, the people saw a tall twig growing on the knoll. They watched it rise and spread out. It was the first oak tree on Mother Earth. This was *Keewaezee*. He had come back to them as a tall, strong oak tree.

So the people, in memory of their first storyteller, held their meetings and told stories under the tree. *Keewaezee* had returned as the mighty oak, giving the people the first council tree on Mother Earth. (I know it's a pine!!!)

A Garden of Eden

Old legends say that it was a long time ago, perhaps it was when Mother Earth was just create, when all Indian people lived as one in a big village. The Great Spirit fulfilled all their needs. The lakes and rivers were teeming with fish and in the middle of the village grew a huge tree which bore all sorts of fruits and vegetables. On its limbs grew apples, pears, peaches, potatoes, beans and carrots. The people depended on the tree for their food.

As time went on, the people began to argue and grow angry with one another. One day the Great Spirit told them to change their ways and get along. They didn't listen, so the Great Spirit sent a violent storm and blew the tree over.

The people looked at the tree lying on the ground. Their existence depended on the tree and now it was done. What would they do? They tried to exist on the fish and animals, but they went hungry. Many of them grew sick and weak.

They held a council and many things were discussed, but it all came back to the big tree. How could they get the tree back? They knew they must try to appease the Great Spirit. Perhaps they should talk to *Pe-nay-wog* (Many Partridge) for he was an old man who knew everything.

They went to *Penaywog* and told him of their plight; how the tree that furnished them with all their food was destroyed by a storm. *Penaywog*, knowing that the Great Spirit destroyed the tree because of their careless ways of living, told them that this was their punishment for not following what the Great Spirit had commanded. Now they must raise their own food. "How do we do that?" they asked. *Penaywog* said, "Go to the tree, pickup the leaves and branches, dig up the ground and put them in. You will have to tend these plants forever. This is your punishment for not doing what the Great Spirit asked."

They went back to the village, took the leaves from the tree and planted them. Some time after working in the hot sun, pulling weeds and hoeing, fruits and vegetables began to appear. They harvested the crops and remembered that they should get along with one another and live in balance with the Earth Mother.

The First Toad

When the Great Spirit was designating areas for all the creatures to live, he placed the frogs near the waters and damp regions. They were contented there. With their coloration of green and their spots, they could hide easily in the grass from their enemies.

Now, as the frogs grew and multiplied, they began to break up into small colonies. They sought out places where there was ample food and the habitat was just right.

There was a big frog who knew that he was big. He would brag and push the smaller frogs around. He always got the choicest morsels of food. He kept this up and the smaller frogs complained to *Nanaboozhoo* who told them that they should think of a way to get the best of this bully frog.

The big frog continued his antics and the smaller frogs began plotting how to get rid of him. It seemed that every time they would find a new place for food the big frog would come in, push everyone aside and gorge himself, leaving the smaller frogs hungry. They all agreed that he had to go. He wasn't listening to the leader any more and he was becoming mean and grumpy.

One day the small frogs had an idea. They would challenge him to a race where the food was plentiful, but also where there were many obstacles along the way.

On a bright, sunny day, they knew conditions were right and that the big frog was hungry. So, they told him of their discovery of much food, but that it was some distance away. The big frog's hunger was too much for him to resist, so he went along with the smaller frogs.

They came to the first spot and they naturally let him eat his fill. They couldn't do anything about it. He gorged himself and then they went to the next spot. On the way, they had to jump across a sandy ravine. The little frogs jumped across with ease. The big frog, bloated up with food, barely made it across. At the second place he gorged himself again. The smaller frogs, seeing that he was getting full and moving slower, told him of yet another place.

Again, they had to cross the ravine and the little frogs jumped it with ease. The big frog jumped, but didn't make it. He fell back into the ravine, rolling and tumbling to the bottom. As he rolled, the sand and small stones stuck to his skin. He tried to shake them off, but with the moistness of his skin. He tried to shake them off, but with the moistness of his skin and the heat from Brother Sun, they stuck to him.

From that day on, he looked different, with lumps and warts on his skin. So, this big greedy frog became the first toad and now lives in places where decent frogs wouldn't ever go.

How Squaw Lake Got Its Name

Squaw as a place-name usually arose from some episode of pioneer days, although the details are seldom recorded. One exception is the account of how Squaw Island in Orion Lake, Oakland County, was named.

In 1826 a sawmill worker named Worden gave a jug of whiskey to some Indians, since he had no food for them. The women in the thirty-person party, anticipating trouble when the men became inebriated, disarmed them and went into the woods. After emptying the jug, the men demanded more and became threatening when their demands were not met. Worden fled for his life. The next day he found that the women had taken refuge on the island, and so he called it Squaw Island.



"THE ARROW OF LIGHT"

The following instructions are for painting the "Arrow" for the Arrow of Light Ceremony.

Preparation: Several dads work together to decorate the arrow which is emblematic of each boy's achievements in Cub Scouts.

Instructions: Select a wooden arrow (suggested length = 23 inches). Remove the finish and all other markings with the use of a paint and varnish remover. Be sure to keep the stripper away from the feather, because it may eat away the glue holding them in place. Allow the arrow to dry before continuing.

Do the layout first; some adjustments may be necessary.

Start from the feathered end.

Measure in 1" light blue band around the arrow for symbol for BOBCAT.

Note: To make neat project, it is suggested that you use masking tape when laying out the areas to be painted. It will involve a little more work, but the final product will show that it was well worth it.

Skip ½", paint 1" red band around the arrow—symbol for WOLF.

Skip ½", paint ½" bands (gold) for the Gold Arrow. Paint silver bands to represent each of the Silver Arrows earned under the WOLF badge.

Skip another ½" and paint 1" band of aqua—symbol for BEAR.

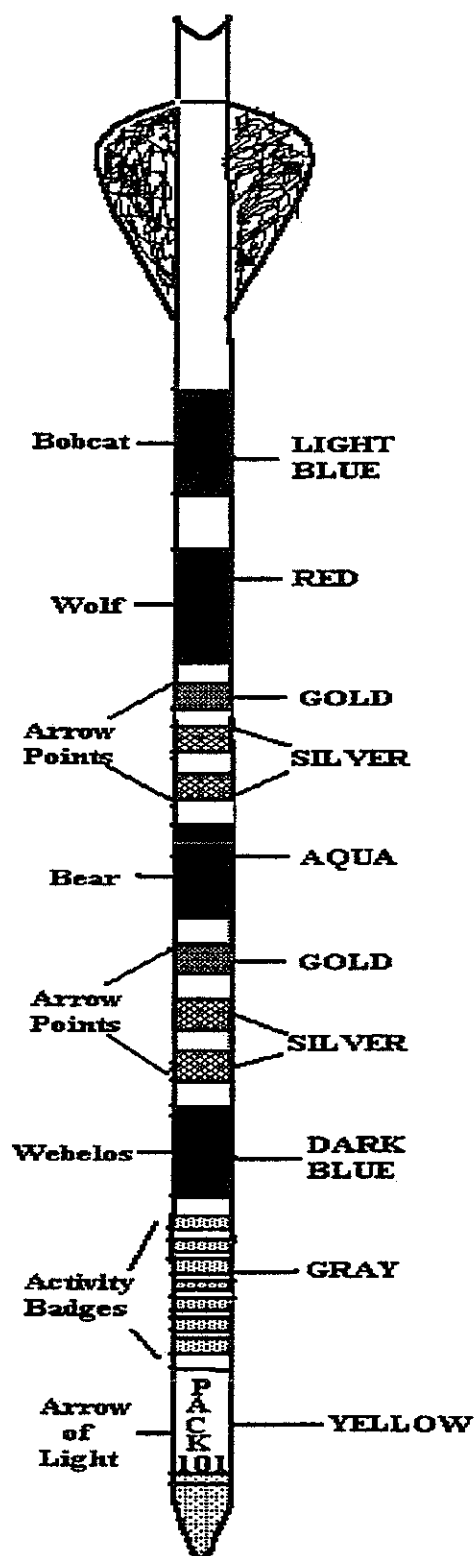
Skip ½" and paint ½" bands for each: gold—gold arrow, silver—silver arrows.

Then skip 1 ½" and paint a 1 ½" strip around the arrow dark blue for the WEBELOS badge.

Skip ½" and paint ½" bands (gray) for every activity badge earned.

After the last activity badge, skip 1 ½" and make a 3" yellow band—symbol for "ARROW OF LIGHT" award.

Cover the bare wood areas with a thin coat of polyurethane varnish and let dry.



Bull Roarer or Moaning Stick

This is an Indian noisemaker, and it was big medicine with several different Indian tribes. The Apache, Navaho, Ute, and Pueblo Indians lived on hot, dusty plains where there was little rain. When the sun threatened to destroy the crops, the tribe's medicine man would use the bull roarer to imitate the sound of onrushing wind. He hoped that the sound might call forth winds that would drive rain clouds over the parched fields and water them.

To add to their power, lightning symbols and thunderbird designs were painted on the flat sides of the moaning sticks. The Apache liked to make their sticks out of pine wood, particularly from a tree that had been struck by lightning. This wood, they believed, had even greater medicine power in producing a thunderstorm, since lightning had made its home in the tree.

The name *moaning stick* comes from the Sioux Indians. Sioux medicine men spun their sticks rapidly, making a loud, moaning sound; during funerals it was meant to drive off evil spirits.



To make your own bull roarer, the best wood to use is pine. If you follow the directions, your stick will hum loudly enough even without having been struck by lightning. You can get a piece of scrap wood from a lumberyard, or else use the endpiece of an orange or apple crate. Here are the materials you will need:

Piece of wood, 8 inches long, 3 inches wide, $\frac{1}{4}$ inch thick.
Thin, strong string, 20 inches long.
Stick or dowel rod, $\frac{1}{2}$ inch thick and 9 inches long for handle.
Small paintbrush. Water colors.
Coping saw. Pocketknife. Both rough and fine sandpaper.
Small hand drill.

For shape, size and design, square off an a piece of paper the same number of $\frac{1}{4}$ -inch squares as in A. If you have graph paper with $\frac{1}{4}$ -inch squares, that can be used. Within these squares copy the shape of the bull roarer and the thunderbird design. Draw this with a regular pencil. Then draw the lightning design on the reverse side of the bull roarer.

When the roarer is cut out, wrap a piece of rough sandpaper around a block of wood, holding it in place with two thumbtacks, and sandpaper both sides of the wood and edges.

Now rub the entire back of the drawing with a soft pencil, lay the design on the wood, and tract it over, transferring the design on to the wood. Cut out the outline carefully with the coping saw.

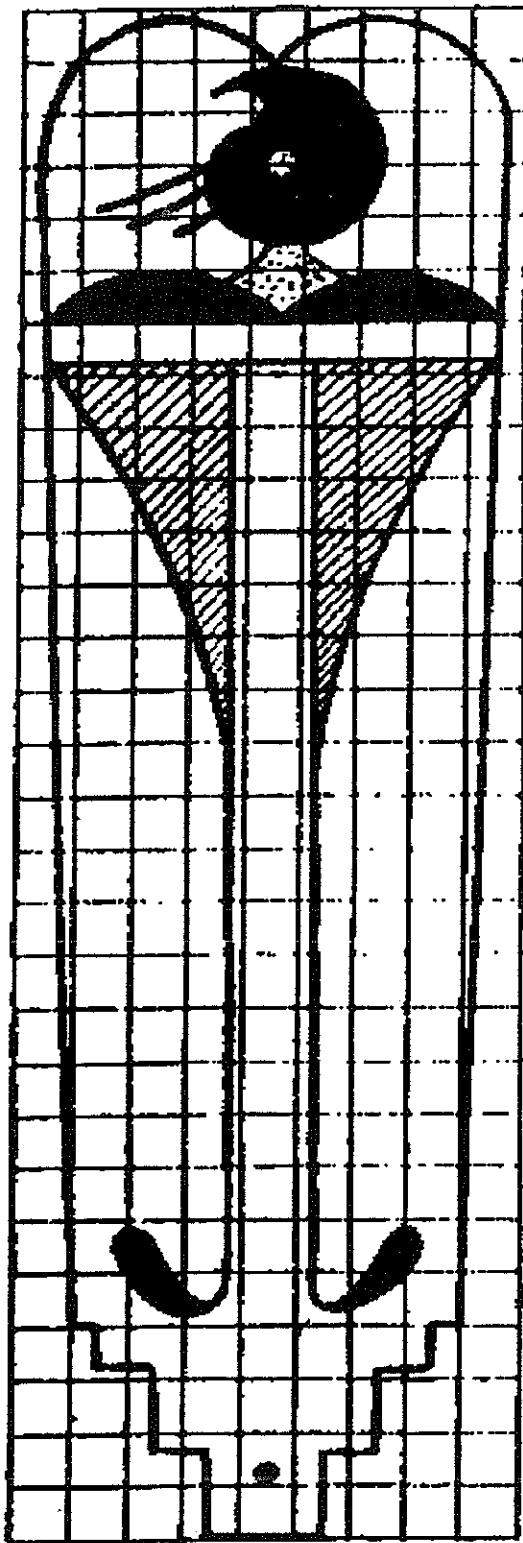
If the wood used for the roarer has a nice grain, then the designs can be traced directly on the sanded surface. If not, paint the whole bull roarer bright blue with water-color paint. That will make a nice background for the design.

In either case, when you paint the thunderbird, the following colors should be used: the solid black in the drawing should be dark blue; the dotted portions, yellow; and the shaded parts, red. The lightning on the reverse side should be a zigzag line in bright orange.

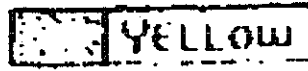
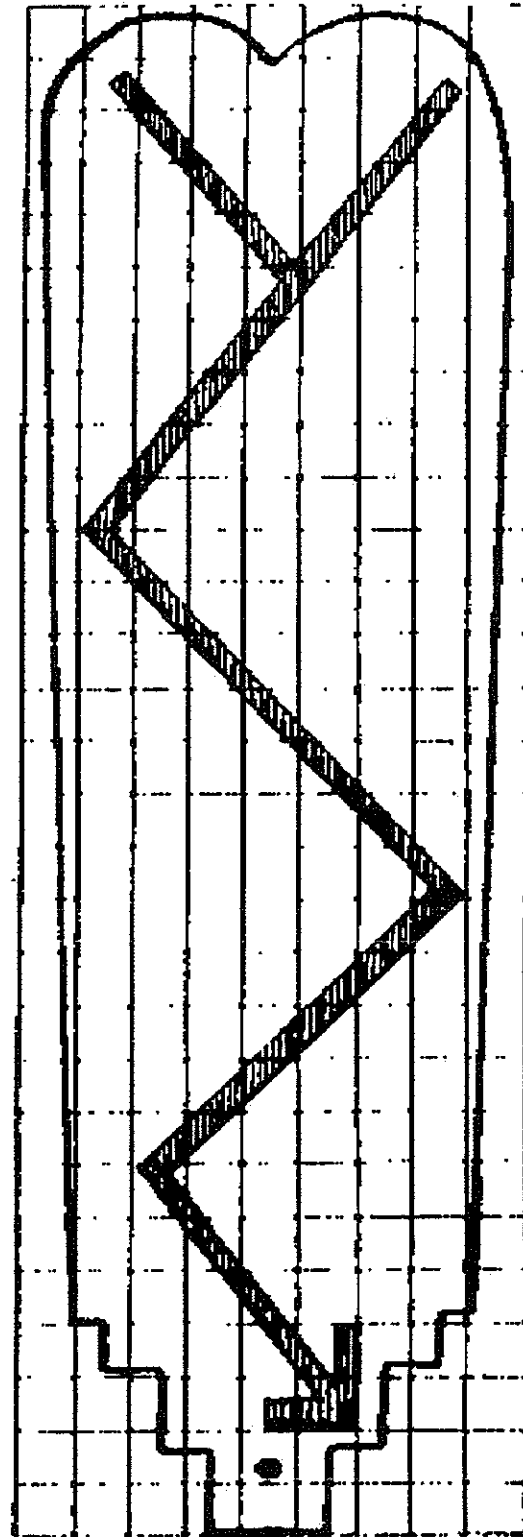
Near one end of your dowel cut a grove with your pocketknife. This will make the handle (see B).

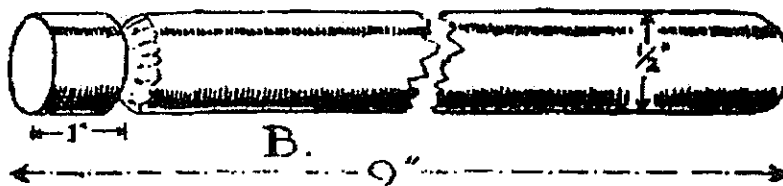
When the paint on the bull roarer is dry, drill a small hole near the bottom of the narrow end. Into this tie one end of the 20-inch string, making a slipknot,.

Tie the other end of the string to the grove in the handle, with another slipknot, plus an extra knot. Be careful to tie these two knots so that the loop is loose enough to turn freely in the grove when the bull roarer is spinning.



A.



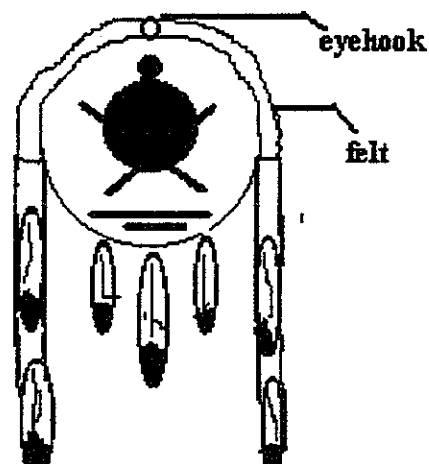


Grasping the handle, start spinning the bull roarer over your head. The faster you spin it, the louder it will moan. No two ever sound exactly alike.

Make a Webelos Advancement Shield

Get a 6 inch diameter embroidery hoop (available from Wal*Mart, K-Mart, etc....) These hoops are made of two hoops, a complete inner hoop and an other hoop with a tightening mechanism on it. The inner hoop will be used as the shield's frame. The outer hoop will be used to help glue a cloth covering to the inner frame.

The cloth for the shield is an off-white muslin. This is fairly inexpensive and a square yard can handle a normal sized den/patrol. Cut an 8 inch by 9 inch square of muslin. Next, run a thin line of crafter's white glue (this is tackier than plain Elmers Glue although it would probably work as well) along the outside edge of the inner hoop. Slip the outer hoop over the top, making sure that the muslin is pulled taut, and tighten down the screw mechanism on the outer hoop. Trim the remaining material down to about a quarter of an inch. Glue this onto the inside edge of the inner hoop (you'll probably have to hold this). Allow this to set up for several minutes before removing the outer hoop. Don't wait too long to remove the outer hoop since it will tend to dry onto the inner hoop. Let this dry for several hours. With the outer hoop removed, what's left is the basic shield.



Paint the front, back, and sides of the shield with light tan latex paint (e.g. beige toast). This gives the shield both the look and feel of leather. Allow this to dry overnight.

Each Scout should work out an interesting Native American design. Designs can be found in books from the library. The designs should be painted on the front of the shield with tempera paints. If the shield is to have a felt strip running over the top, make sure that the Scout doesn't paint within a half inch or so from the edge where the felt strip will be attached. Let the paint dry overnight.

Felt strips are used to attach feathers to the shield. The felt strips are 1 to 1-1/2 inches wide and should be long enough to wrap over the top and hang down along each side. The overhanging strips are folded in half. They can be blue, red, or whatever color the Cub likes. It is easiest to run a bead of glue along top edge of the shield and lay the felt strip symmetrically over it. The felt is glued on the front of the shield with about half an inch of overhang. In the back, the felt is glued to the inner side of shield with

about half an inch of overhang. In the back, the felt is glued to the inner side of the shield. Two or three stitches along the overhang regions will keep the folded felt together and give a convenient place to attach the feathers.

An eye hook is screwed into the top of the shield allowing it to be hung from a den flag or from the Cub's wall.

Each feather represents a completed activity badge. Native Americans were often awarded eagle feathers for great achievement such as counting coup in battle. The eagle feathers are made from small (3 to 5 inches in length) pure white craft feathers. These are made to look like eagle feathers by coloring the tip with a permanent black marker. The bottom of the feather should have a piece of red tape wrapped around it with short loop of string (red quilting thread looks nice) underneath the tape. This loop is used to tie the feather to the felt. The eagle feathers are presented to the Webelos at each pack meeting along with their activity badges.

The small craft feathers come in a variety of colors. You could attach a blue feather when the Cub gets the Webelos badge, a yellow feather for each compass point, and a green feather for the Arrow of Light.

When the Cub crosses over to Boy Scouts, the shield is detached from the den flag and passed to the Cub during the crossover ceremony.

Courtesy of: Chuck Hughes, Pack 339, 1409 Ridgecrest, Edmond, OK 73013

Games

Indian Pebble Game

Have Cubs paint small juice cans with Indian designs. Each Cub needs a can. He collects 10 flat pebbles which he puts in the can after marking one side of each pebble with a design. In turn, each boy empties his can on the ground and counts those pebbles which fall with the painted side up. Scores are tallied after each boy has three turns. Highest score wins.

Guessing Game

This game was a great time-passer among the Plains Indians. For yourself and your boys it can become a good rainy-day activity, easy to make and fun to play and the necessary materials cost very little.

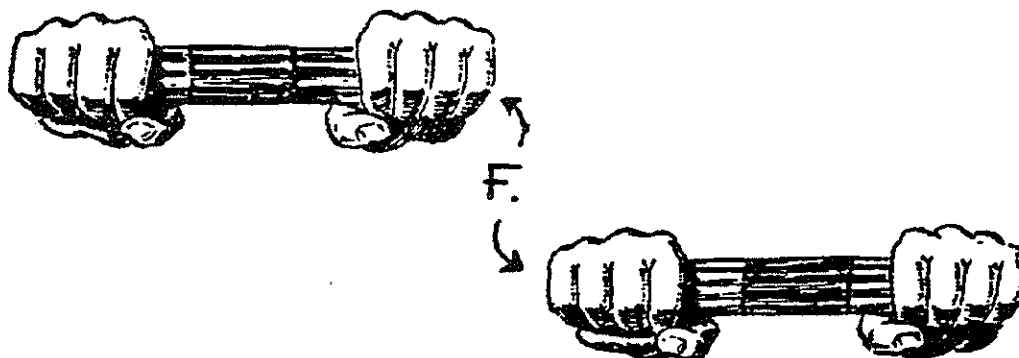
Eight dowels, each 12 inches long and ¼ in diameter
Waterproof ink or paint
Blanket

On each dowel mark off 5 sections—2 inches, 3 inches, 2 inches, 3 inches, and 2 inches. Using 7 of the dowels, paint in the two inch sections. On the 8th dowel, paint only the center 2 inch section, as shown in E.



Two teams with four to eight on each side can play this game. They are seated on the ground so that the teams face each other and a folded blanket is placed between them.

One team holds the sticks. Hiding them under the blanket, two teammates divide the eight sticks into two bundles of four each. These two players then grasp the two bundles in such a manner that the painted ends are covered by their hands, as shown in F. They then hold out the bundles of the sticks toward their opponents.



The object of the game is for the other team to guess in which of the two bundles the odd stick is hidden. As all the eight sticks have a center marking, it is no easy task.

If the rival team misses its guess, the first team gets one point. It shuffles the sticks again under the blanket and the next two players grasp the bundles and hold them forward.

If, on the other hand, the opponents guess right, then it is their turn to hold the sticks, and the first team must guess.

Each team may keep its own score, or a scorekeeper may be appointed. The scorekeeper sits between the teams, at one end of the folded blanket. The team who scores 20 points first are the winners.

Corncob Darts

August, the Green Corn Moon, had come once again, and the boys of the Chippewa village had obtained their mothers' permission to gather two ears apiece of the new green corn.

The boys had swarmed over the cornfield like so many blackbirds over a berry bush, and now they were all gathered on the shady side of Two Arrows' wigwam. Quick brown hands darted from corn to bone awl to feathers, as each boy worked on making his darts.

The husks were peeled away, and the kernels shelled off. Then, with a sharp bone awl, four holes were drilled into the blunt end of each corncob. Four wild turkey feathers were inserted in these holes so that the tips of the feathers curved away from the center.

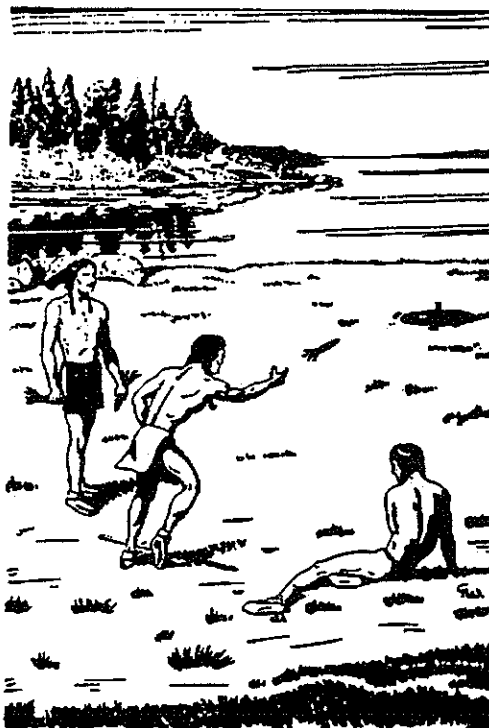
While all this activity was going on, one of the boys made a target. On a thick, flat piece of birch bark he scratched circles with a sharp stone. Then he peeled the bark away so that the dark inner bark showed in the center spot and in the third ring.

As soon as everything was in readiness, the group went to a fairly level clearing near the lake. Here the target was placed flat upon the ground and a stick, cut to a point at one end, was driven through the center of the target and into the ground. The target was then lying flat on the ground, held firmly in place by the stick driven through it.

Drawing a line on the ground some twenty feet from the target, each boy in turn stepped up to this line, toed the mark, and hurled his corncob dart at the target. A scorekeeper kept the score on each throw.

Your won game of corncob darts is to be played in the same way, but your method of making the darts and the target will differ a little. Here are the materials you will need:

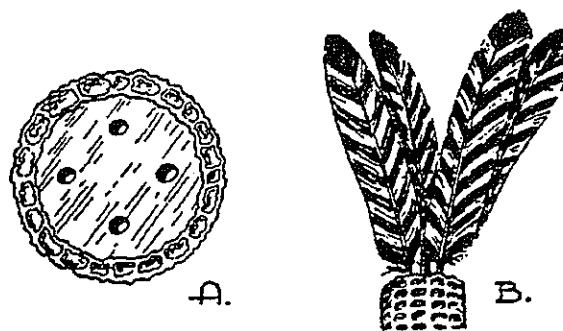
- Several ears of fresh corn, green if you can obtain them
- Chicken or turkey feathers
- One small awl or an ice pick
- Small tube of glue
- Pocketknife
- One piece of plywood, 26 inches square, ¼ inch thick
- One dowel, 1 inch diameter by 4 inches long
- One inch screw
- Poster paint-red, blue, white, and yellow
- Paintbrush
- String
- Scissors
- Pencil
- Coping/sabre saw



Pull the husks off the corn. Grasp the ear firmly with the left hand; a rotary motion with the right hand around the corn will shell off the kernels, leaving you the bare cob. The corn must not be cooked; boiling it will leave the cob soft and useless for darts.

With a sharp knife, cut the top of the cob across evenly. With the awl or ice pick, punch four holes into the end of the cob, as in A. Drop a little glue into the holes and insert four feathers in such a manner that the feathers curve outward, as in B. The making of the dart takes only a few minutes. There should be 2 darts, if possible, for each player.

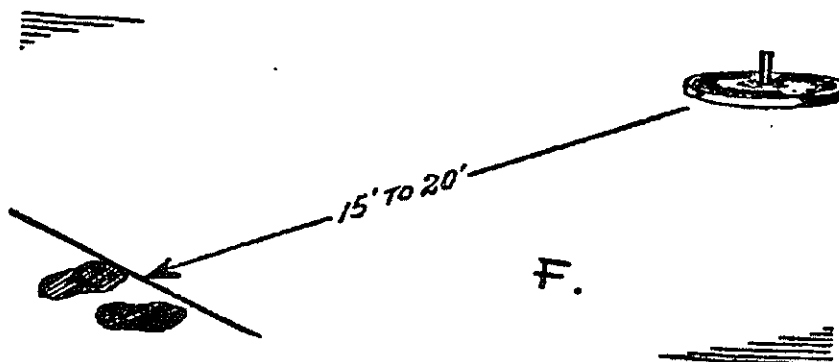
Now comes the target. First determine the exact center of the cardboard. To do this, draw a line across the board from one corner to the other. Then draw another line across, connecting the other two corners. The point where these two lines intersect is the center. To draw the circle, place a small nail in the center of the board. Fasten a 14 inch piece of string to the nail. Tie a pencil at the end of the cord exactly 13 inches from the nail. Holding the pencil straight up and down, draw the circle. Cut out the circular target using the saw.



After the target has been cut, place the nail in the center again and tied the string to it. Tie the pencil $2\frac{1}{2}$ inches from the nail and draw the center spot. Tie the pencil 5 inches from the nail and draw the small red circle. Tie the pencil $8\frac{1}{2}$ inches from the nail for the white circle, and 12 inches for the final, or yellow, circle. Paint the circles as indicated. When the paint is dry, add the score numbers 100 to the red circle, 75 to the white circle, 50 to the blue circle, and 25 to the yellow circle. Drive the small nail through the plywood so you can see the center hole from behind. Insert the 1-inch screw through the hole in the target and up into the center of the 4-inch piece of dowel. Then paint the dowel red.

To play the game, place the target on the ground or on the floor, if indoors, and mark off a line fifteen to twenty feet from the target, see F. The player toes the mark and throws the dart from that position. The ring on which the dart comes to rest is counted as the score. If the dart rests across two colors, then the color covered by the greatest part of the dart is counted. As soon as the play is scored, the player picks up his dart, and the next player takes his turn.

Shinny

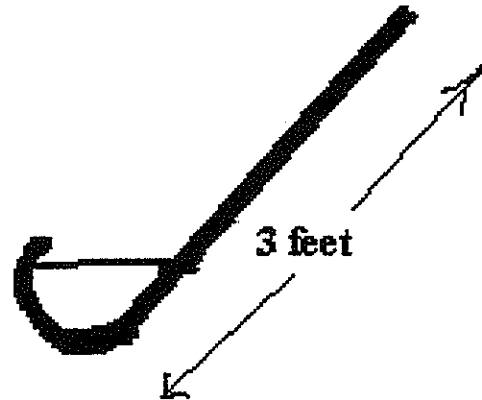


You will need:

a slim, flexible stick for each player
4 sheets of newspaper
4 strong sticks 15" long
masking tape
red paint
string



Bend each slim stick like this:
If you cannot find a stick that bends, tape two sticks together. Tie the stick so it will stay bent. Roll the newspaper into a ball. Cover it with tape. Paint the design on in red



How to Play:

Shinny is like hockey, except that there is no net.

Make a goal by putting two of the strong sticks into the ground 3 feet apart at each end of the playing field. (The field should be pretty big, because there is a lot of running around in this game.)

To begin, set the ball in the middle of the field. Each team stands by their goal. On signal, both teams run to the ball.

The idea is to get the ball through the other team's goal markers. Do not touch the ball with your hands or feet, only with the sticks. You can throw the ball with your shinny stick, but you cannot hit the other player with your stick. There is no goalie.

One point is scored for each goal. As many can play as want to, but there must be the same number on each side.

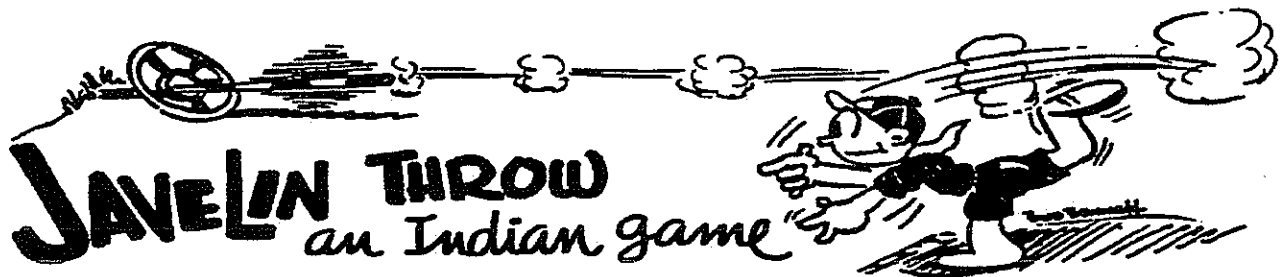
Indian Hoop Game

Among some tribes, the hoop game is as popular as lacrosse and throwing arrows. The hoop and spears are easily made as shown following this section. The hoop is most easily made of green willow, ash, hickory, hazel or elm. But any green wood that will stand bending will do. The hoop does not require as much strength as lacrosse sticks.

Indians usually made the webbing of rawhide. In some cases a simple four-part hoop was used; in other cases an elaborate web was woven similar to snowshoe webbing. The one shown is webbed with 1/8 inch twisted cord and is quite a simple pattern. The lance or stick used for throwing can be made of any straight stick as shown. The game is simple, but it requires a lot of skill to get a good score quickly.

The hoop is rolled on a smooth flat plot of ground and the player throws his lance at it, trying to hit the center opening if possible. The count varies with the type of webbing used. With this hoop, the count could be 5 for the outer openings, 10 for the next row, 25 for the next row which are quite a bit smaller and 100 for the center opening.

Each player, of course, gets one throw at the hoop in turn, and the one getting the most points in 10, 15, or 20 throws is the winner.



Rules can be varied. If the lance goes entirely through any of the openings, it does not count at all, as there is no proof as to which opening it went through. The lance may also be divided into four painted sections. Then additional points could be added according to which section is in the webbing when the hoop is stopped, the first section counting more than the end section.

INDIAN HOOP GAME

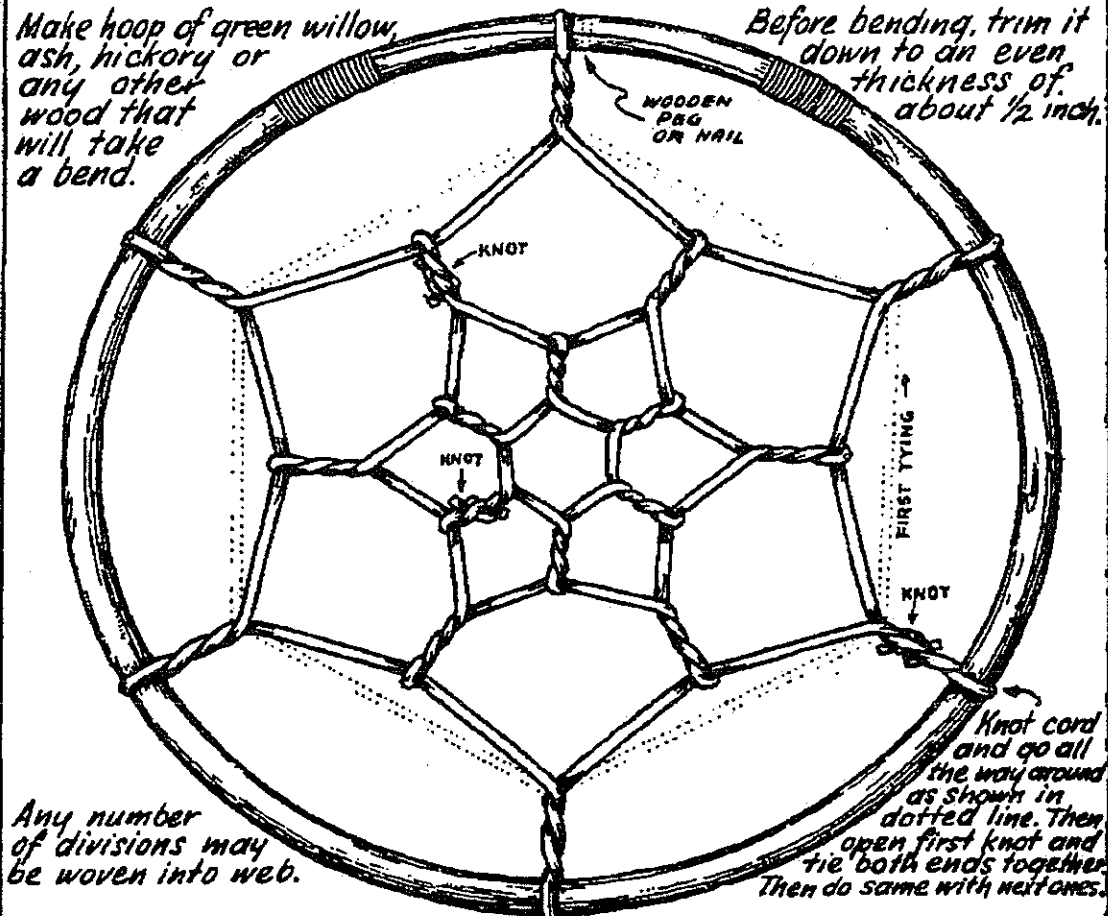
PLATE BY
W. BEN HUNT, HALES CORNERS, WIS

This is a simple game which requires very little equipment but calls for a lot of skill to get a high score.

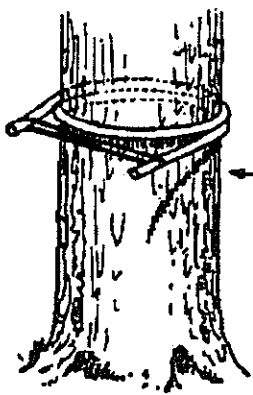
Make hoop of green willow, ash, hickory or any other wood that will take a bend.

Before bending, trim it down to an even thickness of about $\frac{1}{2}$ inch.

Lance may be of any length from 3 to 6 ft. or more & should taper as shown.

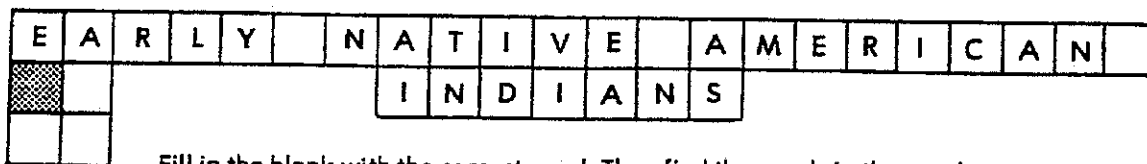


Any number of divisions may be woven into web.

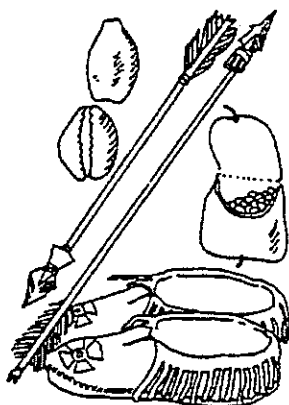


For a 12 or 14 inch hoop, cut a straight switch about 6 feet long. After trimming it down to an even thickness, bend it slowly around a stump or tree, or a water pail, or any cylinder of the proper diameter. Tie the ends and let it dry for a day or so. Then mark where ends should be cut off, allowing about 8 or 10 inches of overlap. Untie it, take it off of form, and taper the ends as shown above. Now wrap the ends and drive a nail or a peg through to keep it from slipping.

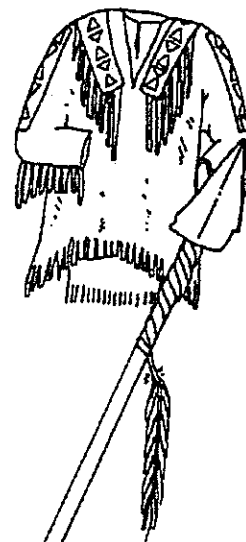
For webbing, use a leather thong or heavy cord. (about $\frac{1}{8}$ " thick) The webbing shown above is quite simple, each round being a separate cord.



Fill in the blank with the correct word. Then find the words in the puzzle.



F	L	I	N	N	M	R	C	C	O	P
E	A	M	P	S	H	L	R	O	N	T
W	I	T	E	P	E	A	D	R	M	R
A	M	O	C	C	A	S	I	N	S	A
M	O	C	C	A	D	S	K	I	N	R
P	R	E	S	E	D	S	K	I	T	R
U	N	D	E	R	R	A	S	P	E	O
M	T	E	P	E	E	A	R	T	S	W
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P	A	P	O	O	S	E	R	S	E	D

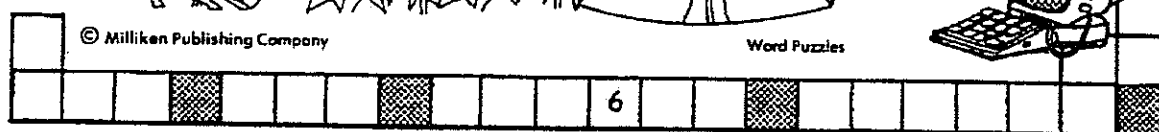
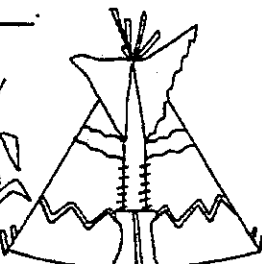
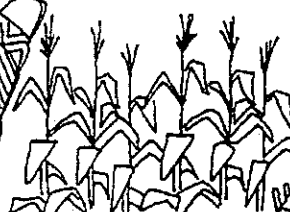
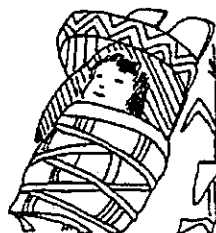
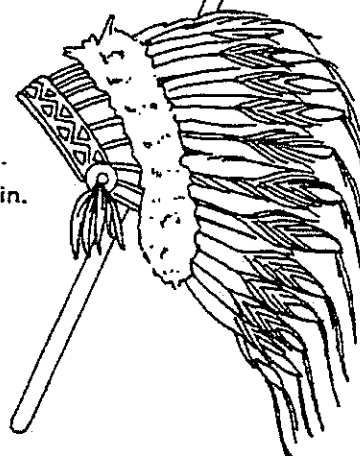


MOCCASINS
WAMPUM
ARROWS

HEADDRESS
SPEAR
SKIN

PAPOOSE
TEPEE
CORN

1. A _____ was decorated with beautiful feathers.
2. _____ are soft slippers usually made of deerskin.
3. They lived in a tent called a _____.
4. They taught the pilgrims to grow _____.
5. _____ was used as money.
6. A baby was called a _____.
7. Most of their clothes were made from animal _____.
8. They protected themselves with bows and _____.
9. They often caught fish by using a _____.



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Word Puzzles

6

How the Bear Lost His Tail

Back in the old days, Bear had a tail which was his proudest possession. It was long and black and glossy and Bear used to wave it around just so that people would look at it. Fox saw this. Fox, as everyone knows, is a trickster and likes nothing better than fooling others. So it was that he decided to play a trick on Bear.

It was the time of year when Hatho, the Spirit of Frost, had swept across the land, covering the lakes with ice and pounding on the trees with his big hammer. Fox made a hole in the ice, right near a place where Bear liked to walk. By the time Bear came by, all around Fox, in a big circle, were big trout and fat perch. Just as Bear was about to ask Fox what he was doing, Fox twitched his tail which he had sticking through the hole in the ice and pulled out a huge trout.

"Greetings, Brother," said Fox. "How are you this fine day?"

"Greetings," answered Bear, looking at the big circle of fat fish. "I am well, Brother. But what are you doing?"

"I am fishing," answered Fox. "Would you like to try?"

"Oh, yes," said Bear, as he started to lumber over to Fox's fishing hole.

But Fox stopped him. "Wait, Brother," he said, "This place will not be good. As you can see, I have already caught all the fish. Let us make you a new fishing spot where you can catch many big trout."

Bear agreed and so he followed Fox to the new place, a place where, as Fox knew very well, the lake was too shallow to catch the winter fish—which always stay in the deepest water when Hatho has covered their ponds. Bear watched as Fox made the hole in the ice, already tasting the fine fish he would soon catch. "Now," Fox said, "you must do just as I tell you. Clear your mind of all thoughts of fish. Do not even think of a song or the fish will hear you. Turn your back to the hole and place your tail inside it. Soon a fish will come and grab your tail and you can pull him out."

"But how will I know if a fish has grabbed my tail if my back is turned?" asked Bear.

"I will hide over here where the fish cannot see me" said Fox. "When a fish grabs your tail, I will shout. Then you must pull as hard as you can to catch your fish. But you must be very patient. Do not move at all until I tell you.

Bear nodded, "I will do exactly as you say." He sat down next to the hole, placed his long beautiful black tail in the icy water and turned his back.

Fox watched for a time to make sure that Bear was doing as he was told and then, very quietly, sneaked back to his won house and went to bed. The next morning he woke up and thought of Bear. "I wonder if he is still there." Fox said to himself. "I'll go and check."

So Fox went back to the ice covered pond and what do you think he saw? He saw what looked like a little white hill in the middle of the ice. It had snowed during the night and covered Bear, who had fallen asleep while waiting for Fox to tell him to pull his tail and catch a fish. And Bear was snoring. His snores

were so loud that the ice was shaking. It was so funny that fox rolled with laughter. But when he was through laughing, he decided the time had come to wake up poor Bear.

He crept very close to Bear's ear, took a deep breath, and then shouted: "Now, Bear!!!"

Bear woke up with a start and pulled his long tail hard as he could. But his tail had been caught in the ice which had frozen over during the night and as he pulled, it broke off—Whack!—just like that. Bear turned around to look at the fish he had caught and instead saw his long lovely tail caught in the ice.



"Ohhh," he moaned, "ohhh, Fox, I will get you for this." But Fox, even though he was laughing fit to kill, was still faster than Bear and he leaped aside and was gone. So it is that even to this day Bears have short tails and no love at all for Fox. And if you ever hear a bear moaning, it is probably because he remembers the trick Fox played on him long ago and he is mourning for his lost tail.

Ceremonies

Painted Cub Scout Graduation

Material: Blue, yellow, white orange, green, black, brown, purple and red paints

Cubmaster: Tonight we are honoring some Webelos Scouts who are moving forward along the Scouting Trail. Will the following boys please come forward: _____

On this day you have reached a giant step in your boyhood - the step from Cub Scouting to Boy Scouting. Tonight as we present to you the colors of the four winds, remember them, and let them continue to guide you along the Scout Trail.

Blue stands for the Cub Scout Spirit and the North Wind. You have been a true blue Cub Scout and have lived up to the Law of the Pack. It will bring you only the warmest of winds. (Paint blue stripe on each cheek).

White stands for the East Wind and the Spirit of Scouting. The East Wind will carry the story of your fun and happiness with our pack to your Scout Troop and tell them how you lived up to the Cub Scout promise and were fair and helpful. (Paint white stripe on each cheek).

Orange stands for the West Wind and also represents the parents of the Webelos Scouts. It goes far and wide, telling everyone of the help and guidance these Webelos received from their parents. Parents, continue to help your boys grow. (Paint orange stripe on cheek).

To reach this plateau in Cub Scouts, you have earned the following ranks:

BOBCAT (paint all boys with green strip on chin).

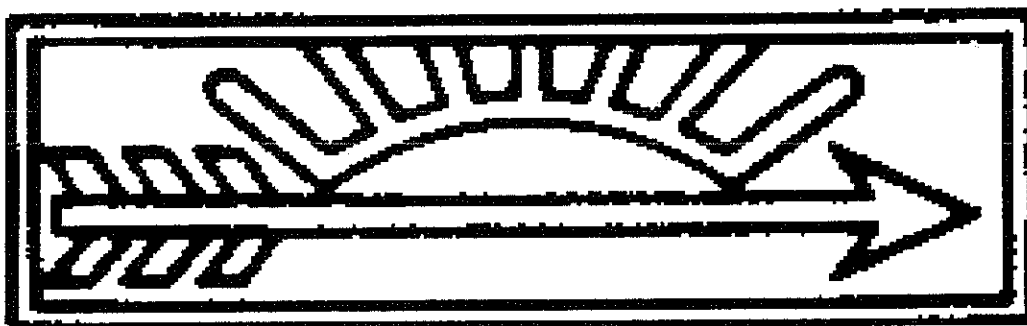
WOLF (paint black stripe on chin of boys who earned this rank).

BEAR (paint brown stripe on chin of boys who earned this rank).

WEBELOS (paint purple stripe on chin of boys who earned this rank).

ARROW OF LIGHT (paint red stripe on nose of boys who earned this rank).

As you cross the bridge into Boy Scouting, I'll give you the Cub Scout handshake one last time. (Shakes boy's hand and helps him take off his Cub Scout neckerchief. Boy then crosses the bridge and gives Boy Scout handclasp to Boy Scout leader and receives his Boy Scout neckerchief. Have the boys do this one at a time, slowly so that the proud parents can take pictures. After this is completed you might want to give special recognition to the Webelos leader since he/she is as proud of the boys as the parents are).

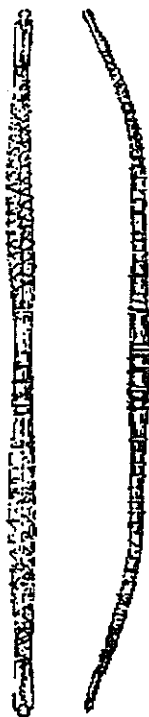


ARROW OF LIGHT - THE STORY OF THE SIX ARROWS

Setting: Center stage, Cubmaster, Webelos, and Council Fire.

Many years ago there lived a tribe of Indians who had a peculiar method of choosing their chief. When the chief of the tribe became too old and knew he had only a short time to live, he would call before him all the braves of the tribe and give to each a bow and six arrows.

When these arrows hit an object they were so constructed they would break and could not be used again. Each brave took a bow and arrows and promised that he would eat no meat except that killed with the six arrows. He was to remain away from camp as long as he could and the one remaining away the longest would be made chief.



Now it so happened that there was a young Indian by the name of Arrow of Light who wished very much to be chief and for many moons had spent much time practicing with the bow and arrows and learning the ways of the wild animals. When his chief sent out work that he was about to choose a new chief, Arrow of Light secured the bow and arrows.

It was late in the afternoon when he started out and he went at once to a place where he had often seen deer come down to drink. He was obliged to wait all night but he had a great deal of PATIENCE. Just as it was getting light he saw a fine deer on the water's edge near him. He shot the deer. Then he took stone, skinned the deer, prepared the skin for clothing, and hung the meat where the wild animals could not reach it. He lived here for many days but finally the meat was almost gone so he resolved to start out again.

He had not traveled far when he came face to face with a huge bear. The bear growled and started toward him, but Arrow of Light was very BRAVE. He waited until the bear was near him. With his second arrow he shot and killed him. He used the skin to make a fine robe to sleep under in cold weather and the meat supplied him for a long time. But at last the food was gone and he was obliged to start out again.

He was walking along the path thinking how well he had done to kill such big animals with his arrows when suddenly he saw an Indian lying on the path before him. He bent over him and saw that it was one of his friends who had started out at the same time he had, but who had used up all his arrows and was starving. He knew that his friend must have food at once or he would die. He looked around but all he could see was a squirrel.

He had been saving his arrows for bigger game but he showed his FRIENDSHIP for his Indian friend by shooting this squirrel and cooking it for him. The next day the Indian was able to walk slowly so they went on together. Soon they saw a huge panther ready to spring upon them. Arrow of Light knew that he could escape but his friend was so weak that he would easily be killed so he used up another arrow to kill the panther, thus showing his UNSELFISHNESS.

As they went on together looking for a deer, they heard a wolf in hot pursuit of one. Before long they came upon a freshly killed deer. Arrow of Light's friend said to him, "Here is some meat all ready for you," but Arrow of Light had promised that he would eat only the meat that he had killed for himself. He showed his HONESTY by refusing to eat it.

Arrow of Light now had only one arrow left and wanted to kill a deer with it. Soon he saw a deer but just as he was about to shoot, the deer gave a jump and the arrow missed him. Now Arrow of Light was very much discouraged so he walked by himself into the woods. He still had FAITH IN THE GREAT SPIRIT and he looked up and prayed, "Oh, Great Spirit, I have tried to do my best. I have been helpful and honest but here I am many days journey from home and I know I shall starve before I reach there unless you help



me." As he prayed he suddenly felt something press against his foot and looking he saw the arrow that had missed the last deer. It had not hit any object and was whole. He felt the Great Spirit had helped him. He took this arrow and killed a deer and he and his friend arrived home safely.

When the old chief heard his story he spoke thus, "Oh, Arrow of Light, you have showed Patience in waiting for the deer, Courage in facing the bear, Friendship in helping your friend, Unselfishness in killing the panther, Honesty in refusing to eat the meat you did not kill, and Faith in the Great Spirit in asking for his help. These are the qualities we need in our chiefs and it therefore gives me great pleasure to declare you to be chief of our tribe." Arrow of Light proved his worthiness to be make chief.



A great arrow, the symbol of the tribes leadership, was presented to him. Because of his great leadership it was named after him. This is where we got the Arrow of Light award.

Tonight we have a boy who has earned this great award. Will _____ and his parents please come forward.

Advancement Akela's Life Story

Equipment: Ceremony board or log with three small candles and one large candle, tom-tom, artificial council fire.

Setting: Tom-tom beats. Akela enters and walks behind the fire. Akela gives Cub Scout song and tom-tom beating stops.

Narrator:

Akela was the big chief of the Webelos tribe: tall, stalwart, straight as an arrow, swift as an antelope, brave as a lion - he was fierce to an enemy but a brother to all others. Many trophies hung on his teepee.

His father was the son of the great yellow sun in the sky. He was called "Arrow of Light". His mother, from whom he learned those wondrous things that mothers know, was called "Kind Eyes".

He began to understand the signs and calls of the Webelos tribe. Then he was taken on little trips into the forest among the great trees and streams. Here, from the wolf, he learned the language of the ground: the tracks and the ways to food.

(At this point, Akela lights the large candle representing the "Spirit of Akela" and using that, lights the small Wolf candle.)

Akela:

With this candle, representing the "Spirit of Akela," we will light the trail of the Wolf. From the signs along the Wolf Trail, I see that the following braves are ready for advancement in the Wolf Clan of Akela's tribe.

(Akela calls names of the boys receiving Wolf Badges and arrow points. They come forward and stand before council fire. Akela presents them their awards.)

Narrator:

Then from the big, kindly bears, he learned the secret names of the trees, the call of the birds, the language of the air.

Akela:

(Lighting the Bear Candle) With the "Spirit of Akela" we light the Bear trail. From the signs along the Bear trail, I see that the following braves are ready for advancement in the Bear Clan of Akela's tribe.

(He calls forward the boys who are receiving the Bear badges and arrow points.)

Narrator:

But before he could become a Scouting "brave" on his own, he had to prove himself by trying new skills, performing certain tasks and passing tests of accomplishment.

Akela:

(Lighting Webelos candle) With the "Spirit of Akela" we will light the trail of the Webelos. From the signs along the Webelos Trail, I see that the following braves have shown their skill.

(He calls names of the boys receiving activity badges and indicates which badges they have earned.)

Narrator:

Then, Akela was required to pass the highest test of all. He must prove himself qualified to wear his father's name, "Arrow of Light."

Akela:

From the signs further down the Webelos trail, I see the following braves worthy to wear the "Arrow of Light", the highest award in Akela's tribe.

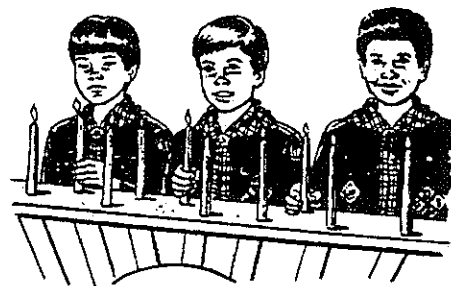
(He calls forward boys who have earned the Arrow of Light Award.)

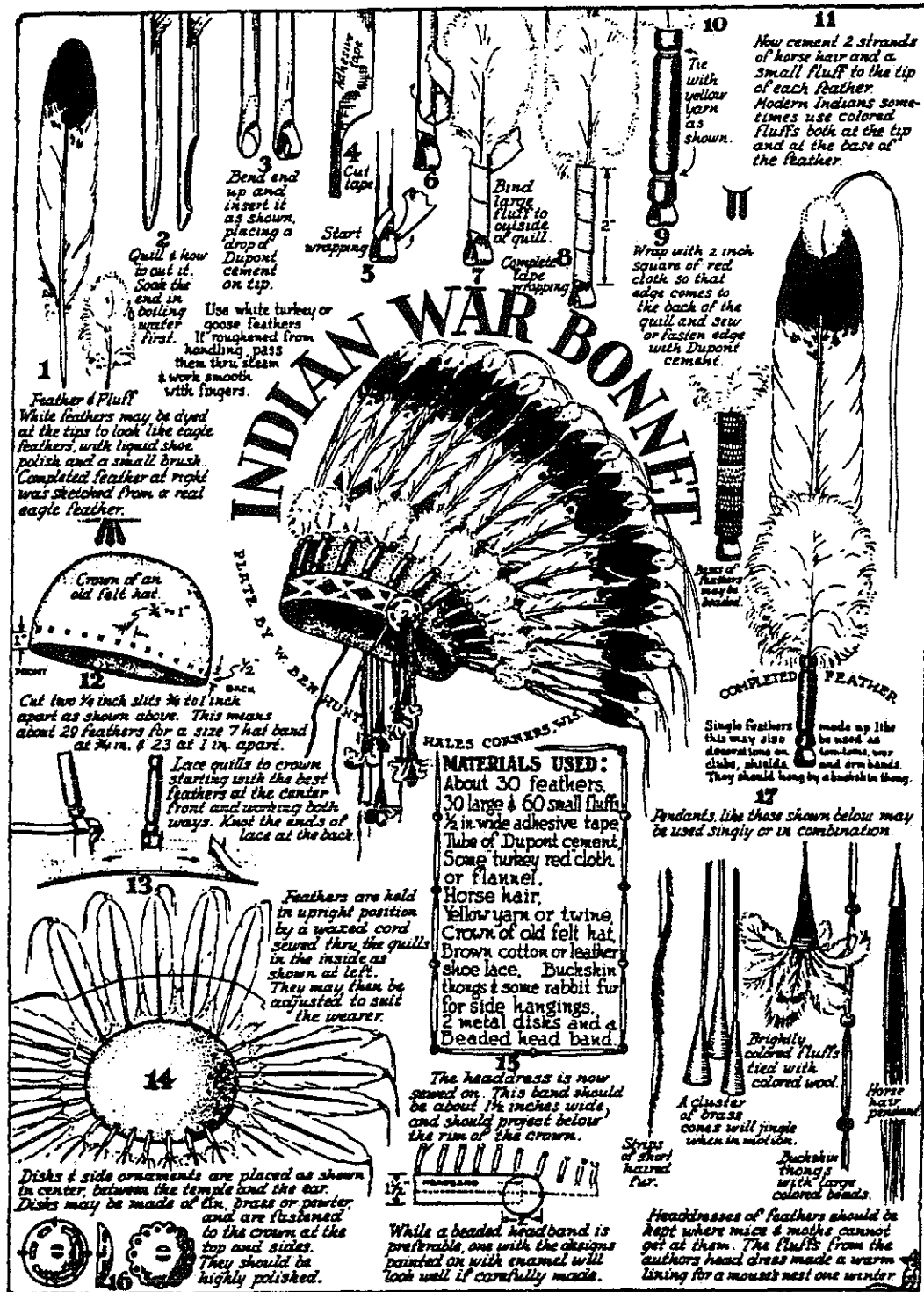
(Upon presenting these awards, the tom-tom begins to beat again at a rapid pace.)

(Drums stop)

Akela:

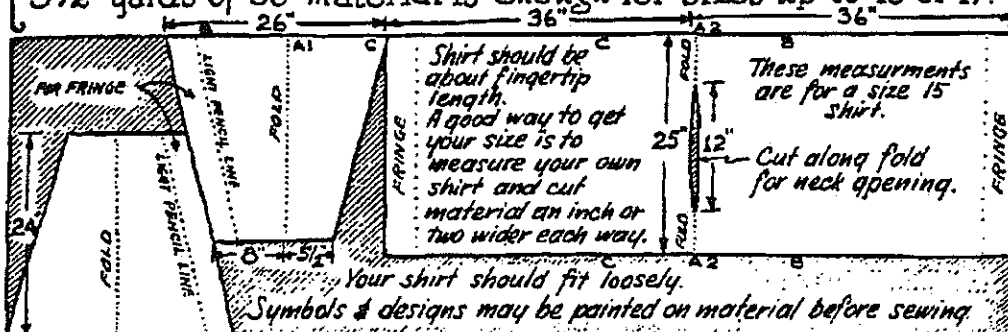
From the four winds, Akela hears that you braves are doing well along the trails that will lead you into Boy Scouting. Now will all Cub Scouts stand and repeat with me the Cub Scout Promise.



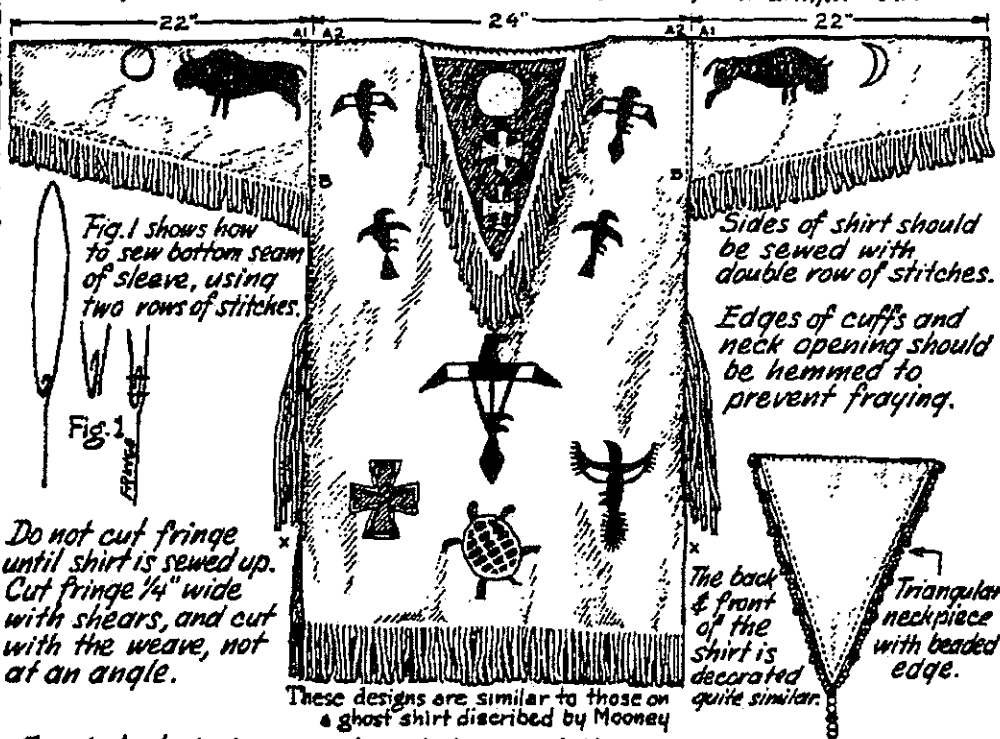


SIoux GHOST SHIRT

The Indians made their Ghost Shirts of unbleached muslin and decorated them with paints as we are showing here.
3½ yards of 36" material is enough for sizes up to 16 or 17.



To sew together, place A1 on A2 & pin the sleeve onto the shirt. Then sew the sleeve from C to E. After both of these seams are sewed, sew along the bottom of sleeves and then down the sides of shirt from armpit to X.



Do not cut fringe until shirt is sewed up. Cut fringe 1/4" wide with shears, and cut with the weave, not at an angle.

Symbols & designs can be painted on cloth with water colors. When dry, go over painted part with a thin coat of clear lacquer or white shellac. Ghost shirts were always sewn with sinew, but a good thread to use is Barbour's Linen thread No.25. It should be waxed thoroughly. Sometimes the fringe was painted red. On some shirts a 4 or 5 inch strip of 12 or 14 inch fringe was added to the fringe of the sleeves at the elbow and half way down the side seam. (shown above) The bottom of the shirt was not always fringed.

PLATE BY W. BEN. HUNT — HALES CORNERS, WIS.

HOW SOME SHIELDS WERE DECORATED

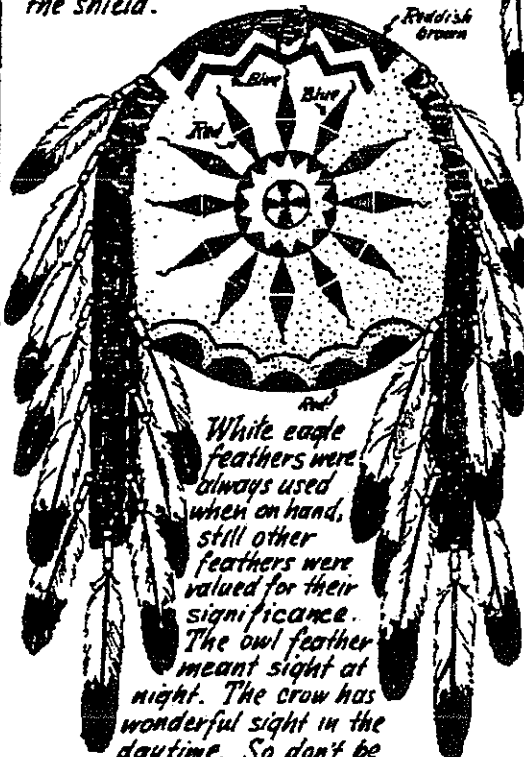
How the shield is held in battle



On this page are shown 3 attractive shields such as were made and used by the Plains Indians. Painted and decorated in this manner, any lbinder, disk, if only of paper stretched over a narrow hoop, will make a striking decoration for club room or den. Of course, if the shield is made of rawhide it will be more realistic, but no more attractive.

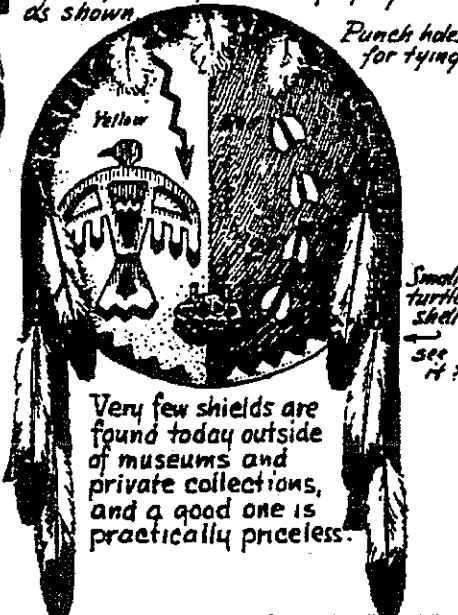
✓ If oil paint is used, try and get "flat" paint. Glossy paint spoils the effect.

The Indian's shield was his "medicine". It protected him from harm and gave him wonderful powers. It was supposed to terrify his enemies and had mysterious qualities which only the owner knew about. The painting and the objects tied to the shield, all had their special meanings and qualities which were in turn imparted to the owner of the shield.



White eagle feathers were always used when on hand, still other feathers were valued for their significance. The owl feather meant sight at night. The crow has wonderful sight in the daytime. So don't be afraid to use your imagination, and don't be afraid to make changes in the designs shown here

The red flannel on the two lower shields goes around the back as far as it does in front, and is fastened by tying as shown.



OWNERSHIP STAFFS

DESIGNED BY W. BEN. HUNT, HALES CORNERS, WIS.

The staffs shown on this page are not Indian in the strict sense of the word, altho they have certain Indian characteristics. They are meant to be stuck into the ground in front of cabins, wigwams, or tepees to tell which "Indians" live within. They also help to brighten up the camp. Make them of saplings 8 or 9 feet long. They are laid out in sections of 10 or 12 inches, and each boy carves and decorates his own section to suit himself. A few suggestions are shown here. For material use fur, feathers, leather, buckskin, red cloth, tin cones, empty cartridge shells, and some oil paints.

For staff head at left X
split about 2 ft.

Use green sapling about one inch thick.

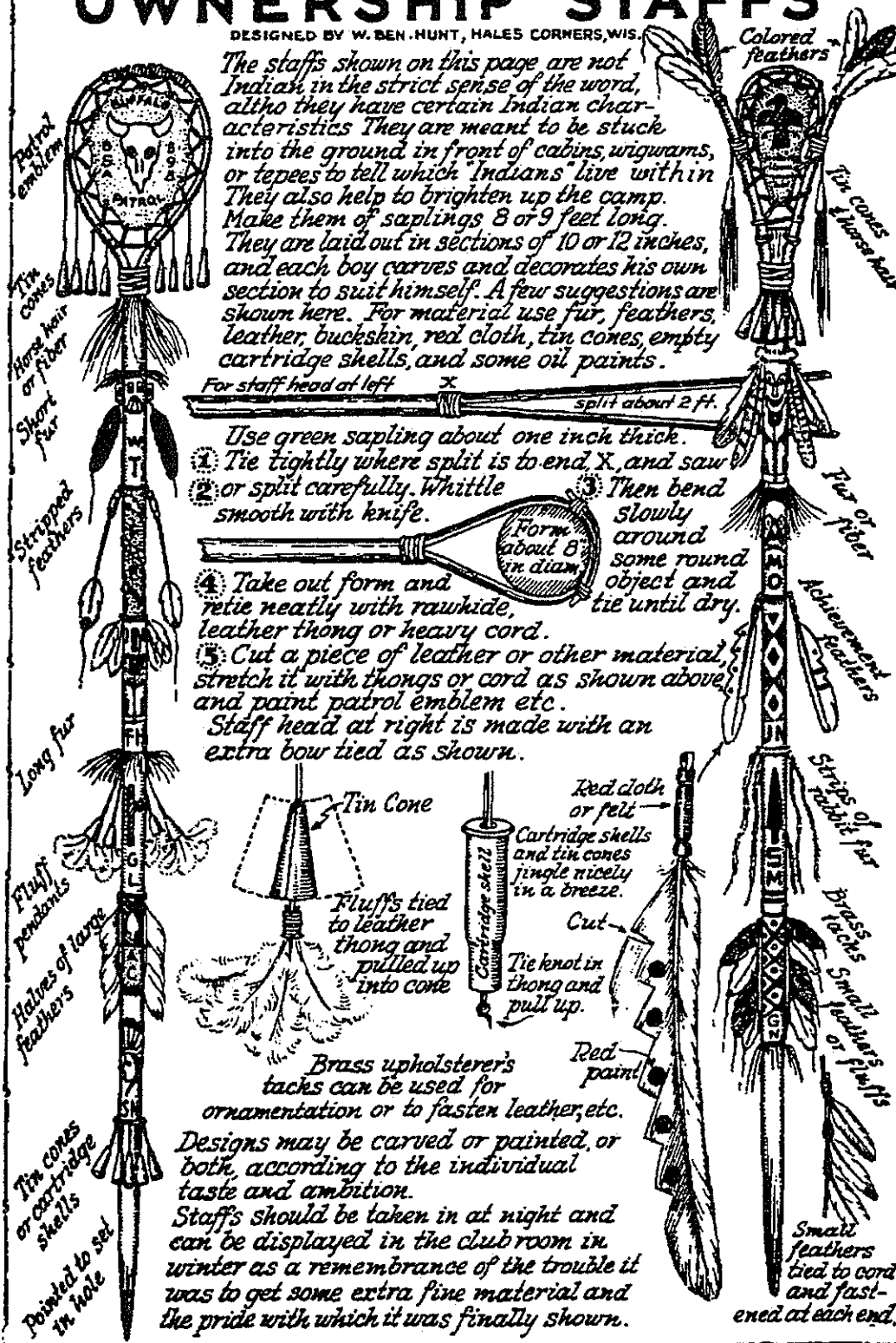
1. Tie tightly where split is to end, X, and saw
2. or split carefully. Whittle smooth with knife.

3. Then bend slowly around some round object and tie until dry.

4. Take out form and retie neatly with rawhide, leather thong or heavy cord.

5. Cut a piece of leather or other material, stretch it with thongs or cord as shown above, and paint patrol emblem etc.

Staff head at right is made with an extra bow tied as shown.





The Arrowhead

American Indians made arrowheads with which to hunt game and defend their homes. Sizes and shapes of arrowheads depended on the type of game sought, the kind of stone available, and tribal custom.

To make this arrowhead slide, choose a carving wood such as basswood, cottonwood or sugar pine. The piece should be $\frac{1}{2}$ -inch thick and at least 4-by-2 inches. The grain should run with the 4-inch length.

1. Draw a pattern on the wood. Include the stone, part of the arrow shaft, and leather binding.

2. Carve excess wood from around the pattern. Do not carve the back of the slide.

3. Holding your knife in a pencil grip, score the drawn lines of the arrow shaft and binding.

4. Using a flat angle, reduce and shape the "stone" arrowhead portion of the slide. Reduce the stone by about

one-third of its thickness and taper the edges slightly more than that.

Arrowheads have knapping and flake marks where stone has been chipped away. Make similar marks with your knife.

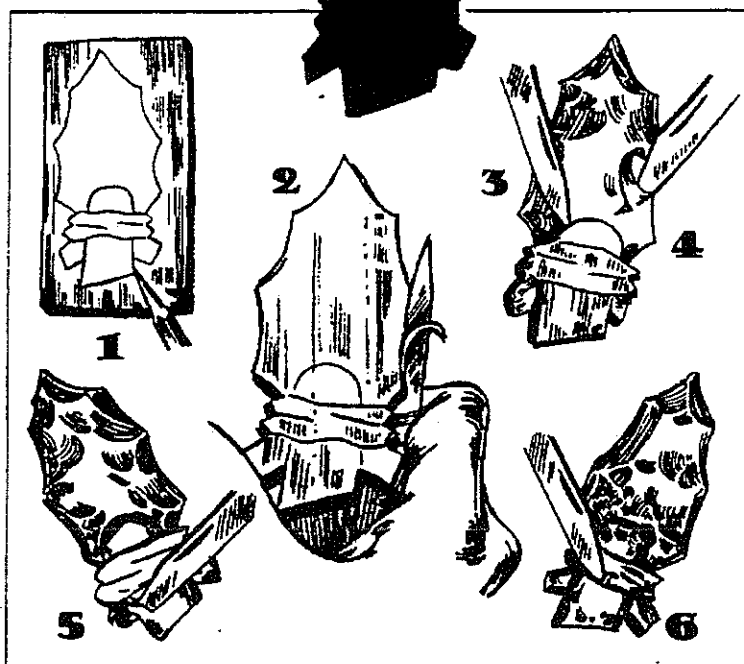
5. Round the top and sides of the wooden shaft. It should be lower than the leather binding but higher than the stone.

6. Taper the edges of the leather binding. Cut notches to make it appear wound around the arrowhead and shaft.

7. Finish the slide with enamel model paint. Use gray for the stone, a few black highlights for the knapping, yellow or beige for the shaft, and brown or reddish brown for the leather binding.

8. Glue a $\frac{1}{2}$ -inch piece of $\frac{1}{8}$ -inch-diameter plastic plumbing pipe to the top half of the back of the slide. †

—Jeff Springer



BOYS' LIFE † NOVEMBER 1995

ARROW OF LIGHT - TRUENESS OF THE PATH

EQUIPMENT: Arrow of Light symbol, 7 - 1" candles and matches, 2 candles with protectors for boys, Arrow of Light Badges and/or pins.

Place symbol on table and light candles. Lower lights in room.

WEBELOS LEADER: Tonight we honor (name) with the presentation of his/their Arrow of Light Award(s). We ask (names) and his/their parents to come forward.

(Hand candles to each boy and have them light candles from the flame of one of the candles burning on the symbol. Boys continue to hold their candle.)

The arrow you see on the symbol represents the trueness of the path you will follow in Scouting. You have started on your journey in Scouting, and you have flown straight and true to your target. Now you must aim for a new target, remember that the 7 rays of the sun are reminders to do your best 7 days of the week. In recognition of your achievements, we now present to you the Arrow Of Light Award!

(Take candles from boys and extinguish. At same time hand them the award. Parents pin award on boy if metal pin is used.)

Congratulations boys, we hope that with the rest of the time left in our Den, you will finish the rest of your activity badges and become a good example for the rest of the Webelos in your Den to follow.



HIS FIRST BIG ADVENTURE

My young son started down life's highway today...It's all going to be strange and new to him for awhile, and I wish you would sort of treat him gently.

You see, up to now, he's been cock of the roost...he's boss of the backyard...his mother has always been around to repair his wounds, and I've been handy to soothe his feelings.

But now things are going to be different.

This morning he walked down the front steps, he waved his hand and started on the great adventure. It's an adventure that might take him across continents. It's an adventure that will probably include wars and tragedy and sorrow.

To live his life in the world he has to live in will require faith and love and courage. So, I wish you would sort of take him by his young hand and teach him the things he will have to know. Teach him...gently if you can.

He will have to learn, I know, that all men are not just, that all men are not true. But teach him also that for every scoundrel there is a hero...that for every crooked politician there is a dedicated leader...teach him that for every enemy there is a friend.

It will take time, I know, but teach him if you can, that a nickel earned is of far more value than a dollar found...teach him to learn to lose and to enjoy winning. Steer him away from envy, if you can, and teach him the secret of quiet laughter.

Let him learn early that the bullies are the easiest people to lick. Teach him if you can, the wonder of books, but also give him quiet time to ponder the eternal mystery of birds in the sky, bees in the sun, and flowers on a green hill.

Teach him it is far more honorable to fail than to cheat...teach him to have faith in his own ideas, even if everyone tells him they are wrong...teach him to be gentle with gentle people and tough with tough people.

Try to give my son the strength not to follow the crowd when everyone else is getting on the bandwagon. Teach him to listen to a;; men, but teach him also to filter all he hears on a screen of truth and to take only the good that comes through.

Teach him if you can , how to laugh when he is sad...teach him there can be glory in failure and despair in success.

Teach him to scoff at cynics and to beware of too much sweetness...teach him to sell his brawn and brains to the highest bidder...but never to put a price tag on his heart and soul.

Teach him to close his ears to a howling mob and to stand and fight if he thinks he is right. Treat him gently, but don't coddle him, because only the test of fire makes him steel...let him have the courage to be impatient...let him have the patience to be brave.

Because then he will always have sublime faith in mankind.

This is a big order, but see what you can do...he's such a nice little fellow, MY SON.

Author Unknown