KIVA PROGRAM HELPS
(Native American Theme)

BABBITT CUB WORLD
JOHN ZINK RANCH
INDIAN NATIONS COUNCIL
The program at the Indian Village combines the themes of native Americans and nature and the environment. The base for the village is a large Indian meeting lodge. Before planning your program, make sure to read the Orientation Guide for Cub World to give you an overall understanding of how the Cub World program works. With this background, you are ready to begin planning the den meetings and pack meeting leading up to the Cub World weekend.

The program outlined in this theme guide will give your pack an exciting trail to follow toward the Cub World destination. However, if you wish to develop your own program, or make changes to the plan provided here, please feel free to do so. If you do try something different and it works well for you, please advise the Campmaster about what you did. Your changes may be incorporated as improvements are made to the program in the future.

Included in this theme guide is the program plan for three den meetings, a pack meeting, and the Cub World weekend. Ideally, the pack meeting should be held after the three den meetings. If scheduling won't allow for this, try to plan to have at least one den meeting prior to the pack meeting.

Cub World lets boys live in their worlds of "Just Imagine" and "Let's Pretend." Many of the activities will count toward electives, achievements and activity badges. Make sure to give the boys credit for these.

INDIAN BACKGROUND
The object of the Indian Lodge is to involve Cub Scouts in a greater awareness of nature, their importance in the balance of our natural world, and nourish a growing sense of stewardship in the boy for the care of the plants and animals around him. Using the historical culture and lifestyles of various Native American tribes will excite the boy's imaginations through stories, games, crafts, foods, and reenactment of customs of the Indians, emphasizing their traditional ties to the environment. Although Zink Ranch and Cub World are located in what was the Osage Indian territory, the activities and stories are based on many tribal cultures across America.

DEN MEETINGS
The den meetings are designed to prepare the boys for the Cub World weekend. During these meetings they will choose an Indian name, make Indian costumes, learn about the Indians and nature, and decide and practice assignments for the pack meeting and campfire. The den meeting programs in this guide are designed for one hour meetings. If your den meets longer, you will need to supplement the program guide. Use your Den Chief to help out reading the openings or possibly to read one of the stories.

STORY TELLING
Indians passed on the history and legends of their tribes through telling stories. They had no method of recording their stories in writing, so they were told over and over again at council fires. There are several stories to be told with this program theme. Make sure whoever will be telling the stories, knows the stories well. It's OK to read them, but they should know the basic story line. Have the teller use good voice inflection to bring the story to life. Show facial expressions. Change the tempo to fit the drama of the story. Speak slowly, clearly and distinctly.
## DEN MEETING AGENDAS

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DEN MEETING #1

PRE-OPENING ACTIVITIES: Indian Names Alphabet Coding Using the Cree Indian Alphabet and number symbols below, decode the Indian names by writing the correct letters in the blank space below each Cree letter.

Cree Alphabet:

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Now, decode the following names:

Example: P △ U J d C y

RAIN SKY

1. P △ U J △ C J 7 △

2. b △ C C △ U U △

3. e △ △ C △ △ △

4. ə △ △ △ △ △ △ △ △

5. J △ V △ △ △ △ △ △ △ △
OPENING:  Living in Nature
"I can see God in the rising sun.
Feel a spirit as I see coyotes run.
I find serenity in blue skies.
Know freedom as an eagle flies.
I appreciate beauty in autumn's painted trees.
Learn dedication in the quest of a honey tree.
I hear music in the summer rain.
Understand the miracle of seed to grain.
I hear God's laughter in children's eyes.
Feel the strength in delicate butterflies.
In this world of material strife
My spirit pines for the natural life.
I do not seek to play the game
Or seek the penalty of fame.
Whatever life has in store for me,
I pray that my spirit will remain free.

With the spirit that has kept our country free, let us join in the Pledge of Allegiance....I pledge allegiance....."

BUSINESS ITEMS:  Take some time to explain the theme and what will be happening in this meeting and upcoming meetings. Let them know what will need to be done in preparation for the Cub World weekend. Encourage them to talk to their parents about attending.

INDIAN NAMES:  Part of the fun and imagination involved with this theme is encouraging the boys to take on a name that relates to Indian heritage. Have the boys look at the list shown below and decide on the name they will use during the Cub World weekend. Once they have decided, have them write their Indian name on a name tag label or other type of name tag. Keep these until the Cub World weekend, and then hand out for them to wear at that time. They might want to write their name in the Cree alphabet below their name in English. Parents and leaders may also want to take on one of the names.

Healer    Thunder Bolt    Wind Writer    Dances With Wolves    He Wolf
Whirlwind  Rain Star      Night Lion    Large Eyes       Autumn Wind
Eagle Man  Wind Walker    Night Owl     Golden Eagle    Grizzly Bear
Tall Pine  Black Elk      Moon Bear     Peace Maker     Sun Bird
Friend of Hawk  Jumping Fox  Yellow Bull   Running Wolf    Cat Eyes
Swift Deer  Buffalo Stalker Standing Bear  South Wind    Good Wolf
Snow Bird  Soft Snow      Three Feathers  Fire Dancer    Star Catcher
Dark Spider Facing Wind    Walking Bird   White Elk       Red Cloud
Strong Hand Sitting Cat    Arrow Maker    Wind Chaser    Dream Sky
COSTUMES
Costuming is another way to help the boys make believe they are real Indians. Explain to the den that they will need to plan on making and wearing costumes either during a pack meeting or the Cub World weekend. Listed below are some ideas for Indian costuming. Discuss these with them and have them decide what they want to work on. If it involves using some of their clothes, make sure to remind them at the end of the meeting to remember to bring the clothes with them to the next den meeting.

Most of these costume items can be make from ordinary grocery bags (paper, not plastic) or brown wrapping paper. Other materials may be substituted.

Vest  Use a large grocery bag for each vest. With the bottom of the bag at top for the shoulders, slit the grocery bag up the front; then cut opening for the neck and arms as shown by dotted lines. Now crush the bag between your hands until it is softened and wrinkled as much as possible. Spread out the paper and iron with a lukewarm iron. Cut fringe around the bottom of the vest. Have the boys paint or color on designs similar to those shown below.
Ankle Bands: Cut a piece of brown paper 5" wide and long enough to fit around the ankle. Fold 1/2" of the top edge down and glue over a piece of string. Cut fringe within about 1/2" of the top edge down and glue over a piece of string. Cut fringe to within about 1/2" from the top edge. Fold over again at the top and tie around the ankle.

Arm Bands: Cut a piece of brown paper 2" wide to fit around the arm. Fold one long edge over a piece of string and glue. Add designs. For fringe, cut a strip of brown paper, 2" x 10". Fringe lengthwise to 1/2" from the end. Glue this end inside the arm band. Tie the band around the arm.

Breechcloth: For the front, cut a piece of brown paper, 9" x 13". Fringe the bottom end and fold the top end over a piece of cord or yarn. Glue to hold. Make the back the same way. Add designs. To wear the breechcloth, tie the front and back together at the sides with cord or yarn.

ACTIVITY: Begin work on costuming if you decide to do so.

GAME: Bowl Game  Materials needed for this game are one small wooden salad bowl or woven bread basket and six peach or plum pits with a mark made with a black marker on one side. Make sure the pits have been washed and are thoroughly dried. Any number of boys can play this game. Drop the six pits into the bowl or basket. Have one of the boys hold the bowl in one hand and, with a slight toss, flip the pits up into the air, and catch them again in the bowl. Score by counting the number of pits that land with the marked side up. Each one that lands with the marked side up counts one point. After scoring the turn, the bowl is passed to the next boy, who makes a toss and passes the bowl on. Each boy keeps his own score with toothpicks. The winner is the one having the most toothpicks in front of him after ten tosses. If as many as six are playing the game, divide up into two teams, facing each other, with three boys on each team. The first boy on the team passes the bowl to the opponent directly opposite him. The opponent tosses, counts his score, and the bowl goes to the second man on your team. At the end of a game of ten tosses by each player, the final scores are tallied, and the team with the largest score wins.

REFRESHMENTS/STORY: Refreshments for the den meeting are Tortilla Chips. The story is the Cherokee legend of the gift of corn. Tell the story as the boys enjoy their snacks.

THE COMING OF CORN
Long ago, when the world was new, an old woman lived with her grandson in the shadow of the big mountain. They lived happily together until the boy was seven years old. Then his Grandmother gave him his first bow and arrow. He went out to hunt for game and brought back a small bird.

"Ah," said the Grandmother, "You are going to be a great hunter. We must have a feast." She went out to the small storehouse behind their cabin. She came back with dried corn in her basket and made a fine-tasting soup with the small bird and the corn.
From that point on the boy hunted. Each day he brought back something and each day the Grandmother took some corn from the storage house to make soup. One day, though, the boy peeked into the storehouse. It was empty! But that evening, when he returned with game to cook, she went out again and brought back a basket filled with dry corn. 
"This is strange," the boy said to himself. "I must find out what is happening."

The next day, when he brought back his game, he waited until his Grandmother had gone out for her basket of corn and followed her. He watched her go into the storehouse with the empty basket. He looked through a crack between the logs and saw a very strange thing. The storehouse was empty, but his grandmother was leaning over the basket. She rubbed her hand along the side of her body, and dried corn poured out to fill the basket. Now the boy grew afraid. Perhaps she was a witch! He crept back to the house to wait. When his Grandmother returned, though, she saw the look on his face.

"Grandson," she said, "you followed me to the shed and saw what I did there."
"Yes, Grandmother," the boy answered.

The old woman shook her head sadly. "Grandson," she said, "then I must get ready to leave you. Now that you know my secret I can no longer live with you as I did before. Before the sun rises tomorrow I shall be dead. You must do as I tell you, and you will be able to feed yourself and the people when I have gone."

The old woman looked very weary and the boy started to move toward her, but she motioned him away. "You cannot help now, Grandson. Simply do as I tell you. When I have died, clear away a patch of ground on the south side of our lodge, that place where the sun shines longest and brightest. The earth there must be made completely bare. Drag my body over that ground seven times and then bury me in that earth. Keep the ground clear. If you do as I say, you shall see me again and you will be able to feed the people." Then the old woman grew silent and closed her eyes. Before the morning came, she was dead.

Her grandson did as he was told. He cleared away the space at the south side of the cabin. It was hard work, for there were trees and tangled vines, but at last the earth was bare. He dragged his Grandmother's body, and wherever a drop of her blood fell a small plant grew up. He kept the ground clear around the small plants, and as they grew taller it seemed he could hear his Grandmother's voice whispering in the leaves. Time passed and the plants grew very tall, as tall as a person, and the long tassels at the top of each plant reminded the boy of his grandmother's long hair. At last, ears of corn formed on each plant and his Grandmother's promise had come true. Now, though she had gone from the Earth as she had once been, she would be with the people forever as the corn plant, to feed them.
**CLOSING: Sioux Sign Language Closing**

And now [Hand gesture: Made with forefinger of right hand sharply downward as if hitting something.]

May Akela [Hand gesture: Middle and forefinger of right hand extended downward pointing to a fire. Circle twice upward and finally above head, representing curling smoke from a fire.]

Of all [Hand gesture: Right arm sweeping from right side of body to chest in an all-encompassing motion with palm of hand open.]

Good [Hand gesture: Thumb of right hand flat over heart, palm downward. Extend arm from this position straight ahead of body. (Anything good came from an Indian's heart.)]

Cubs [Hand gesture: Middle and forefinger of right hand apart with arm outstretched above head. (Indicates hunter or scout.)]

Be with us [Hand gesture: Right forefinger against open palm of left hand. (Meaning with us or along side of.)]

Until we meet again [Hand gesture: Forefinger of each hand brought from arm's length position on either side of body to crossed position in front. (Indicates "until our trails cross again.") Right over left.]

After everyone has learned the signs, do this closing ceremony in complete silence, using only sign language with no words.

**Remind the boys to bring any necessary materials for costuming next week.**
DEN MEETING #2

PRE-OPENING ACTIVITIES:
The symbols below can be used to tell a story. Let the boys make up three symbols of their own and then come up with a sentence or two using the symbols.

Cub's Symbols: __________   __________   _______   _______   _______

Cub's Story:

_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
OPENING: Our lives have been enriched by our Indian heritage, and we enjoy many things connected with the Indian culture today. The Indians used symbols and designs for decoration and communication. A symbol that is dear to the hearts of all American citizens is our salute to our American flag, which represents our freedom. Please stand and join me in the pledge of allegiance.

BUSINESS ITEMS: Ask the boys if they have talked to their families about attending the weekend Cub World program. If there seems to be problems with any of the boys, make a note and contact the parents during the next week and encourage them to attend.

If the den has been assigned a part of the next pack program, take some time to rehearse.

Take time for the den to decide upon their den yell.

ACTIVITY: During this portion of the meeting, work on any costuming needs the boys decided upon during the last meeting.

Den Flag The den will need to make a den flag to be flown from the lodge. The flag should incorporate Indian designs and symbols. Use a piece of light-colored cloth, approximately 16 x 24 inches. Have the boys draw their design and color in appropriately with non-washable markers (if the flag gets damp, you won't want the colors to run).

Tom-Tom Cover a two or three pound coffee can with a circular piece of light weight cardboard 1" larger than the can. Cut 1/2" tabs around the edge. Place the circle over the top of the tom-tom, bending and gluing the tabs in place with tape. Paint, adding tape strips for the lacing. Add Indian designs. For a drumstick, make a ball of facial tissue and place it over the end of a cardboard roll from a coat hanger. Cover the ball with a piece of fabric, securing the fabric to the roll with a rubber band.

DANCE: Dancing was a very important part of Indian life. The various dance ceremonies all had symbolic meaning among the different tribes. Have the boys learn two different dance steps. These steps can be used as part of the campfire or other ceremonies on the weekend. They are not very difficult, but will help the boys really feel the part of the Indian. You should know how to do the steps before the meeting so you can show them how it looks before they start. You will need some type of drum instrument to sound the beat. Practice on the two steps during this meeting and practice a little again at the third den meeting to make sure they have it down. Once they have mastered the steps, have them follow in a line dancing the steps.

The 1-2 or Toe-Heel Step This step is one of the simplest and yet one of the most generally used of all Indian dance steps. A boy can learn the step positions in a few minutes, but it will take some practice to develop the proper rhythm and coordination of the steps. The best way to teach this step is to line up the boys and have them do the step positions in unison without moving from the spot on which they are standing.

The loud and soft beat of the drum must be clearly heard by all of the dancers, because each of the steps is timed to these beats. There are two dance positions. The first is made on the loud number one beat of the drum. On this beat step up with the left foot and touch the ground lightly with the toe. The second position is made on the soft number two beat of the drum by coming down hard on the heel. Alternate by doing these two positions, first on the left foot, then on the right. The drummer
should start and stop over and over until the entire group can start and stop in unison.

When everyone has caught on to the step, the boys can start to dance slowly forward in a circle. Then try some of the other variations of this step such as dancing backwards or from side to side.

The Stomp Step

The Stomp Step is much more emphatic than the toe-heel dance step. The dancer's body is held upright and the hands are kept close to the body at hip height. The dance is timed to the 1-2-3 drum beat and has three dance positions. On the 1 beat, the knee is lifted high and the foot brought down hard to the ground in a stomping motion. On the 2-3 light beat, the dancer comes down lightly in two hops on the toes. Most of the action is done with the hands and arms. The drum rhythm must be evenly spaced to a 1-2-3, and not 1--2-3 beat.

GAME: Indian Race and Stop  A line is drawn to mark the start and another to mark the finish of a 40-yard run (or other set distance). Ten yards from the start, a marker indicates the spot where a full stop must be made for one second. Ten yards further, another stop point is marked, and a third and last is marked 10 yards from it. These stop points are set out directly opposite the starting point of each runner. On "GO", the runners race, each one observing the stop points on the way to the finish line. The boy who finishes first wins, provided he has made the best, most complete stops. Such races taught the young braves to stop in a hurry.

[Alternate indoor game] One, Two, Three  Two boys sit facing each other about 6 feet apart. One boy holds three small pebbles behind his back. When the pebble holder decides how many pebbles he will use, he brings a clenched hand from behind his back with one to three pebbles in it. The guesser touches or points to the hand and states the number of pebbles he thinks it holds. The hand is instantly opened to show whether the guesser is right or wrong. If the guesser is right, he does the pebble hiding. If the guess is wrong, the opponent continues until the guesser is right.
REFRESHMENTS/STORY: Serve peanuts in the shell and apple juice while you read the boys the story, "We Ate the Wild Things."

WE ATE THE WILD THINGS
(This story was told by an Indian in modern times recollecting his boyhood.)
During the summer, my mother cooked on a big black woodstove which we had out in the yard. It was old and she had it under this big hickory tree. That was always the sign that summer had come when she moved outside to cook on that stove.

Indians sorta measured the seasons by the change in the food. We always ate the wild things. I still think that food tastes better when you have caught it yourself. We never bought much at the store. A little flour, sugar, and coffee. We had everything else on the place. Most everything was wild or came from mom's garden.

I can remember my mother standing over that big black stove out in the yard and frying fish for us. We'd catch the fish and bring it right home. Mostly we used the trot lines, but sometimes during the summer we would take a pole down and catch the catfish. There never was any season for hunting the animals or fishing with the Indians. We didn't have electricity when I was a boy. There were not refrigerators or anything. So, if you killed a deer or other big animal you shared it with everyone in your community.

I shot my first deer when I was twelve. We didn't use bows and arrow. Some white hunters do as a sport, but the Indian is not that stupid. It's easier to kill with a gun. We were in a blind waiting for something. I saw this deer dash past and I fired. I fired a second and a third time. I kept shooting at it. My mother said when I brought it home that you couldn't eat it for all the holes I shot in it. I got to go around with my father and give the meat away. I was really proud.

We used to eat all of the wild animals. I guess the main meal for us was the squirrel. We ate squirrel fixed everyway you could fix squirrel. Fried squirrel, boiled squirrel, squirrel soup, squirrel stew. Squirrel everything. Some Indians eat raccoons and possums, but we didn't. We sometimes ate rabbit, too. I liked the fried rabbit best of all. Rabbits were easy to shoot.

My grandmother said that when she was a girl when she cooked for my mother that they used to eat birds. They would set a trap for the birds. Now, these weren't doves, quail, or anything like that. These were sparrows and bluebirds and blue jays. All kinds of birds. She would put them in front of the fire to roast. They were good, she says. I never had any bird to eat. My mother did not like it.

One of my favorite foods which we used to catch was crawdads. I would go down to the slough on the river with my brothers. We would take a seine and drag them for crawdads. You can get a whole net of them, if you got them at the right time in late spring or early summer. My mother would clean out the spine and stuff. Then she would fry them. I must have had thousands of them. We also ate frog legs. My mother and I used to gather a lot of the food we ate. We would go out together in the spring and look for the wild greens. We'd find all kinds. She could tell what was good. We'd get things like dandelions, poke, wild lettuce, thistle, lambs-quarter, dear-tongue, and cochanna. Gathering watercress was always my job. Indians eat a lot of watercress made into salads or with hot grease poured over it and wilted. I waded along the streams and in the springs where it always grew. The streams were so cold in March and April when the watercress was best.
But the most wonderful thing is when the onions get ready. In the hills where the Cherokees live grows a little, tiny wild onion. All the women pick them. My mother used to gather them and put them in bunches to sell. The greatest treat is an Indian wild onion dinner. You take the onions and mix them into scrambled eggs. We have lots of community dinners where we have eggs and onions and other Indian foods.

Mother raised a garden. You had to have a garden because this was the only way you could have food. If mother hadn't put up canned goods down in a sorta cellar we had behind the house, we'd have starved to death. During the winter months dad wasn't making hardly any money at all.

We raised tomatoes. Two types. A big red tomato and a little bitty tomato. Beans. Crowder peas. Squash. We raised a lot of okra and peppers. We raised sweet potatoes. Occasionally we had goobers, or what you call peanuts. In our orchard we had peaches, apples, and a pear tree or two. Oh, yes, we had a few rows of potatoes. My favorite thing we raised was corn. We also had what you call Indian corn. It is not quite the size of a regular roasting ear. We didn't have it for any reason. It was beautiful corn. We just raised it and tied it in bunches and put it out on the front porch. Our porch was so drab and the corn was purple, red, and blue, different hues mixed up with the white ear. This was a beautiful ornamental corn.

Everybody had to help out in the garden. My brothers and I had to hoe. It seemed to me that the snakes loved to come into the garden. I'd try to cut the snakes in two with my hoe. We'd save the snakes to throw at girls.

**CLOSING:** Indian Prayer for Harmony and Nature

Morning Star wake us, filled with joy  
To new days of growing to man from boy.  
Sun, with your power, give us light  
That we can tell wrong and do what is right.  
South Wind, we ask, in your gentle way,  
Blow us the willingness to obey.  
North Wind, we ask, live up to thy name;  
Send us the strength to always be game.  
East Wind, we ask, with your breath so snappy;  
Fill us with knowledge of how to be happy.  
West Wind, we ask, blow all that is fair  
To us, that we may always be square.  
Moon, that fills the night with red light  
Guard us well while we sleep in the night.  
Akela, please guide us in every way,  
We'll follow your trail in work or play...
DEN MEETING #3

PRE-OPENING ACTIVITIES:  What Is In Akela's Bag  Each boy is given an opportunity to stick his hand in Akela's bag. The object is to see how many items he can identify by touch. After each boy has his chance to feel, he is given two minutes to write down as many objects as he can remember. Make sure to include items that are found in nature, such as a stick, a rock, a seed, a plant, a leaf, a nut, etc.

OPENING:  The flag of our country has stripes of red and white. The first people to live in what is now our country were red, and the first settlers from the new world were white. Though their skins were of different colors, they both slept under the same dark blue sky with stars overhead, just like the field on the flag. Let us remember that all people who live in this great land, whether red or white, or black or yellow of skin, they are all the same under the symbol of our country, the flag of the United States of America. Let us all pledge allegiance to that great flag.

BUSINESS ITEMS:  The business part of this meeting can be taken up in finishing projects from previous meetings as well making final preparations for the Cub World weekend. Get a final count on who will be attending. Make sure to send a note home with the boys explaining when and where the pack will meet to travel to the Zink Scout Ranch. Call the parents within a day or two after the meeting and make sure they got the message.

Spend time rehearsing on what the den will be doing at the Cub World campfire. Make sure you know what the assignment for the den is ahead of time. You will also have a little time to rehearse at Cub World, but the attention of the boys won't be as good there as it will be in the den meeting.

ACTIVITY:  Use this time to finish up any costuming or den flag projects not completed. Also take time to practice the two dance steps again in preparation for the campfire.

If time allows, the boys can make a tie slide. Cut pieces of heavy cardboard or wood 1 1/2 inches in diameter. The boys can draw and color what Indian design they want, possibly using one of the designs shown for use on the costuming or shown below. If making a pendant, punch a hole in the top and add a cord or a piece of yarn. If making a tie slide, glue a ring on the back. Add real feather fluffs or construction paper feathers. One option can be for the boys to put their Indian name on one side and a design on the other and wear as a pendant for the weekend.
GAME: Quiet as an Indian  The prize goes to the quietest team in this game.  Set up two chairs about seven feet apart.  These are for the Indian Scouts and two blindfolded boys are seated in them, facing each other.  The other boys divide into two teams.  At a signal from the leader, the first boy in each line sneaks forward on tiptoe and tries to pass between the two sentries without a sound.  If either sentry hears anything, he calls out and points in the direction from which the sound came.  If he's right, the boy is "captured" and out of the game.  If he points in the wrong direction, the boy sneaks ahead.  Each team goes through just once.  The winner is the team that gets the most boys past the Scouts.

REFRESHMENTS/STORY:  Serve "buffalo" jerky and tell the Cherokee story of Awi Usdi, the Little Deer.

AWI USDI, THE LITTLE DEER

Back when the world was young, the humans and the animal people could speak to each other.  At first they lived in peace.  The humans hunted the animals only when they needed food or skins to make clothing.  Then the humans discovered the bow and arrow.  With this new weapon they could kill many animals quickly and with great ease.  They began to kill animals when they did not need them for food or clothing.  It seemed as if all the animals in the world would soon be exterminated.  So the various animals met in council.

When the bears came together and talked about what the humans were doing, they decided they would have to fight back.  "How can we do that?" said one of the bear warriors.  "The humans will shoot us with their arrows before we come close to them." Old Bear, their chief, agreed.  "That is true.  We must learn how to use the same weapons they use."

Then the bears made a very strong bow and fashioned arrows for it.  But whenever they tried to use the bow, their long claws got in the way.  "I will cut off my claws," said one of the bear warriors.  He did so and then he was able to use the bow and arrow.  His aim was good and he hit the mark every time.  "That is good," said Old Bear.  "Now can you climb this tree?"  The bear without claws tried to climb the tree, but he failed.  Old Bear shook his head.  "This will not do.  Without our claws we cannot climb trees.  Without our claws we will not be able to hunt or dig for food.  We must give up this idea of using the same weapons the humans use."  So the bears gave up their idea of fighting back against the humans with weapons.

One by one each of the animal groups met.  One by one they came to no conclusion.  It seemed there was no way to fight back.  But the last group to meet was the deer.  Awi Usdi, Little Deer, was their leader.  When all were gathered together, he spoke.

"I see what we must do," he said.  "We cannot stop the humans from hunting animals.  That is the way it was meant to be.  However, the humans are not doing things in the right way.  If they do not respect us and hunt us only when there is real need, they may kill us all.  I shall go now and tell the hunters what they must do.  Whenever they wish to kill a deer, they must prepare in a ceremonial way.  They must ask me for permission to kill one of us.  Then, after they kill a deer, they must show respect to its spirit and ask for pardon.  If the hunters do not do this, then I shall track them down.  With my magic I will make their limbs crippled.  Then they will no longer be able to walk or shoot a bow and arrow.

Then Awi Usdi, Little Deer, did as he said.  He went at night and whispered into the ears of the hunters, telling them what they must do.  The next morning, when they awoke, some of the hunters thought they
had been dreaming and they were not sure that the dream was a true one. Others, though, realized that Little Deer, Awi Usdi, had truly spoken to them. They tried to do as he told them. They hunted for the deer and other animals only when they needed food and clothing. They remembered to prepare in a ceremonial way, to ask permission before killing an animal and to ask pardon when an animal was killed. Some of the hunters, though, paid no attention. They continued to kill animals for no reason. But Awi Usdi, Little Deer, came to them and, using his magic, crippled them with rheumatism. Before long, all of the hunters began to treat the animals with respect and to follow Little Deer's teachings.

So it is that the animals have survived to this day. Because of Awi Usdi, Little Deer, the Indian people show respect. To this day, even though animals and people no longer can speak to each other as in the old days, the people still show respect and give thanks to the animals they must hunt.

**CLOSING:** "Until we meet again may the Great Spirit make sunrise in your heart, and may your moccasins make tracks in many snows yet to come."
PACK MEETING
The Pack Meeting can be an optional meeting, depending on when the pack will attend Cub World.

SETTING
Have decorations of an Indian theme. You may want to canvas the leaders and parents and see if they have items such as Indian design blankets, wall hangings, etc., that might be of use. The Order of the Arrow chapter may also be able to help with some items and even provide costuming for some of the adult leaders. Ask if they have a drum/tom-tom you could borrow. If the chapter has a dance or ceremonial team, you could invite them to perform as part of the pack meeting. Your Unit Commissioner or any Scoutmaster should be able to help put you in touch with the chapter in your district. Another addition to the setting might be some posters about nature, since the nature theme is being used in conjunction with the Indian theme.

ENTRANCE/GATHERING
Sign with Pack _____ Tribal Lodge at the entrance. The sign could be made of crumpled and then flattened grocery sacks torn and pieced together with tape on the back side or glued to poster board to make it look like animal skins. Play a tape of Indian flute or drum music or have someone playing a tom-tom during the gathering part of the meeting.

OPENING (Den ___)
Setting: Cub Scouts dressed as Indian chief, medicine man, flag bearer, and three or more braves. You may use an artificial campfire. A den flag should be held by the Indian chief. The medicine man will need a rattle. Indian chief, braves and medicine man are seated. Chief holds up both hands until all are quiet. As each brave says his part, he raises his hands upward to the sky.

INDIAN CHIEF: O Great Father in the sky, listen to your people.

1ST BRAVE: We thank you, Great Creator, for the light of the sun each day.

2ND BRAVE: We thank you for the beauty of this earth, and the plants and animals we enjoy.

3RD BRAVE: We thank you for the night and the rest it brings.

MEDICINE MAN: (Jumps up, shakes rattle, and shouts) Rise up, all you braves. Rise up our white brothers (audience rise). We lower our tribal den flag to honor the great flag of our white brothers.

FLAG BEARER: (Enters and presents American flag to Indian Chief) This is the most beautiful flag in the world. It stands for freedom, liberty, and happiness. Take it, honor it, respect it, love it always, for it is yours and mine. (He leads audience in the Pledge of Allegiance.)

CHEER for this evening will be "How, how, how!" Alternative is the bow and arrow applause: Make motion as if shooting an arrow and say "zing, zing, zing." Pretend to release an arrow on each zing.
**SKIT (Den__)**

One Cub Scout dressed in Indian costume, is seated on the floor with a tom-tom on one side. The Cubmaster and five or more Cub Scouts in uniform stand at center stage. As the Indian beats out messages on the tom-tom, the Cub Scouts take turns "translating" for the Cubmaster.

(The Indian beats a short message)

1st Cub: Running Deer says that a meeting of Akela's tribe will be held tonight.  
(Cubmaster nods; the Indian beats out another message.)

2nd Cub: He says that many awards will be given at the meeting.  
(Cubmaster nods again in understanding the Indian beats out another message.)

3rd Cub: He says many braves have advanced along the trail of the Arrow of Light.  
(Cubmaster nods; the Indian beats out another message.)

4th Cub: He says there will be singing and games at the meeting.  
(Cubmaster nods; the Indian beats out another message.)

5th Cub: He says that many good leaders will be at the meeting and many families of Akela's tribe.  
(The Cubmaster nods. The Indian beats out another message. All Cub Scouts shake their heads and shrug their shoulders to show they don't understand. The Indian beats out the same message again. The boys repeat the motions of confusion. The Indian beats out the message for the third time. Finally, the Cubmaster gets a look of comprehension.)

Cubmaster: I've got it! Running Deer says to telephone him if there's anything we want him to bring to the meeting.

All Cubs: Telephone! Good grief! (Cubs walk off)

**GAME (Den__)  Buffalo Stalking** All boys form a circle. Two boys are chosen to be the Buffalo and the Stalker. These two boys go to the outside of the circle, where they are blindfolded; they are taken to different sides of the circle. Those left in the circle are taught two sounds: 1) a clicking sound with the tongue; 2) a blowing sound (howling like the wind). The Stalker then tries to catch the Buffalo. To do so he must be careful not to make too much noise. The boys in the circle can help the Stalker by giving clicking sounds when he is far away from the Buffalo, and by giving the blowing sound when he is getting near.
SONG (Den___)
The Brave
(Tune: The Bear Song)
Group repeats each line after leader; then repeats all four lines of each verse along with the leader.

The other day,
I met a brave.
He had no beard,
He didn't shave.

He said to me
Let's have some fun,
Let's hunt a bear
Without a gun.

I said to him
I'm very brave,
But there's no bear
Inside this cave.

He said, "What's that?
I heard a snore!
Now I hear two,
Now three, now four."

We then heard six
Bears, heard them snore.
Back in the cave,
There could be more.

The brave went in
With just a bow,
A hunting knife,
And six arrows.

When he came out
He had six skins,
Of grizzly bears,
Like Gentle Ben.

He threw them down,
And then relaxed.
He said, "These bears
Come in six-packs!"
AUDIENCE PARTICIPATION

SLEEPING GOOSE
Divide audience into four groups--Bobcats and Wolves, Bears, Webelos, and adults. Assign a word to each group. Whenever the word is mentioned in the story, they should stand and repeat the assigned words. Have them try it out before you start the story.

NEST: "Stick it here, stick it there" WOO BIRD: "Smock, smock, smock"
INDIAN: "Many, many moons ago" GOLDEN EGGS: "I'm rich, I'm rich"

An old INDIAN legend that has been passed down for generations in the tribes of the Oklahoma Territory tells of the wonderful WOO BIRD and the GOLDEN EGGS. According to the legend, if the WOO BIRD found a NEST that exactly fit its shape, the WOO BIRD would leave the maker of the NEST one GOLDEN EGG each day.

Three young braves decided they would have a contest to see if they could build a NEST that would lure the WOO BIRD. The first INDIAN, Running Stockings, built a beautiful NEST, and the WOO BIRD fit exactly. Within a week, the brave had seven GOLDEN EGGS, but he refused to share them with his fellow INDIANS. On the eighth day, the WOO BIRD flew from the NEST and the seven GOLDEN EGGS turned to blobs of worms. The second INDIAN, Eagle Lips, also built a NEST to fit the exact dimensions of the WOO BIRD. The WOO BIRD NESTED and laid GOLDEN EGGS for seven days, but the second INDIAN also refused to share the GOLDEN EGGS, and on the eighth day, the WOO BIRD flew away, and the GOLDEN EGGS turned to rotten potatoes.

Now the third INDIAN, Sleeping Goose, also built the NEST to the exact proportion. And, like with the NESTS of the first two INDIANS the WOO BIRD landed and began laying the GOLDEN EGGS. But Sleeping Goose, understanding the error of his two fellow INDIANS, began giving the GOLDEN EGGS to all the INDIANS in his tribe.

The WOO BIRD laid GOLDEN EGGS day after day until every INDIAN in the tribe had one of the valuable GOLDEN EGGS, except for Sleeping Goose, who had kept none of the GOLDEN EGGS from the NEST for himself. One day, the WOO BIRD and the huge NEST both turned to gold, and gave Sleeping Goose a fortune greater than all the GOLDEN EGGS put together.

The moral of this story is: If the Woo fits, share it!

ANNOUNCEMENTS: Make any necessary announcements. Remind the pack about the Cub World weekend and additional information they need to know about preparation, transportation, and scheduling.

STORY: Research Into Nature A young Indian boy was trying to learn more about the world around him, and captured a grasshopper in the field. He set the grasshopper on the ground and told it to jump. And it jumped about three feet. The boy picked up the grasshopper and pulled off one of the back legs. Then he set it back down on the ground and told it to jump. It jumped about a foot and a half, and sideways. Then the boy pulled off the other back leg, set the grasshopper back on the ground, and told it to jump. It didn't move. He yelled at the grasshopper several times, but the grasshopper just laid there. The Indian boy, thinking he had made a great discovery, ran back to his village where he told the members of his tribe what he had learned: "A grasshopper with no legs is deaf!"
AWARDS:  **Akela's Life Story**  
Equipment:  Ceremony board or log with three small candles and one large candle, tom-tom, artificial campfire.

Setting:  Tom-tom beats.  Akela (Cubmaster in costume) enters and walks behind the fire.  Akela gives Cub Scout sign 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 mountain lion--he was fierce to an enemy but kind to a brother.  Many trophies hung in his tepee.  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."

**AKELA:**  (Lights the large candle representing the "Spirit of Akela" and using that, lights the small Wolf candle.) "With this candle, representing the Spirit of Akela, we 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 boys receiving Wolf badge and arrow points.  They come forward and stand before the council fire.  Akela presents their awards.)

**NARRATOR:** "Then from the big, kindly Bears, he learned the secret names of the trees, the calls of birds, the language of the air."

**AKELA:**  (Lighting 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 boys who are receiving Bear badges and arrow points.)

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

**AKELA:**  (Lighting Webelos candle) "With the Spirit of Akela we 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 out the names of boys receiving activity badges and indicate which badges they earned.  Also present the Webelos rank badge if earned.  Add an appropriate Arrow of Light ceremony if needed.)

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

**CLOSING:**  As we go back to our homes, I would like to ask that the parents keep these thoughts in mind.  Counsel your sons that they may have eyes to behold the red and purple sunsets; that they may have sharp ears to hear the voice of the Great Spirit.  Guide them to have hands that respect the things God has made.  Help them be wise and see lessons hidden in every leaf and rock.  Help them seek strength, not to be superior to others, but to be helpful to others.  Help them along the Cub Scout trail to do their best.  Good night and good scouting.
CUB WORLD WEEKEND

Here's what everyone has been building up to: your weekend at Cub World. Everyone should meet at a designated location in time so that your pack can reach the front gate to the John Zink Scout Ranch by 9:00 am. Please make every effort to be on time. If you don't, the boys won't get to do everything that's available as the schedule is fairly tight. Make sure you have the current code to the front gate. Travel to the Welcome Center in Cub World where the pack coordinator will need to check in with the campmaster, get tent assignments (if reserved & prepaid), request reservations for shooting ranges and/or the pavilion, provide training cards for certified shooting sports instructors, and check out any shooting sports equipment needed. Please take special care of the shooting equipment checked out to you. There is no charge for attending Cub World, so anything of value that is lost or damaged other than normal wear and tear will have to be reimbursed by your pack.

The weekend schedule is as follows:

Saturday

__ Leave town for Cub World
9:00 Arrive at front gate
9:30 Check in at Welcome Center. Unload at campsite and begin camp setup; designated leaders go to set up program at Indian Village and check out the stations on the nature trails. Have boys go on a nature gathering trek.
10:30 Opening ceremony at lodge, followed by flag ceremony; announcements; Put up den flags.
11:00 Nature Trail Hike
12:30 Lunch (sack lunch)/finish campsite setup
 1:45 Nature Trail Hike
3:15 Round robin activities
5:30 Prepare for dinner/free time
6:00 Dinner
6:30 Free time or activity planned by pack
7:45* Campfire
9:00* Night hike and star gazing
10:00 Ready for bed
10:30 Lights out
  * Times can vary to compensate for time of year and darkness.
  * Campfire should start around sundown.

Sunday

7:30 Everybody up
8:15 Breakfast/start campsite break down
9:30 Chapel Service (in the lodge)
10:00 Buffalo game and smoke signals
11:30 Lower flag
11:40 Finish campsite break down
12:00 Checkout with Campmaster; return home
The program is written so that all family members can participate in most of the activities. Obviously, the Cub Scouts are the main focus of the program. Some activities are marked with an asterisk * which designates that activity is for the Cub Scout only, although family members may watch. This program area focuses on nature and Indian culture. To get the most from this experience, the pack will need to provide materials for the program. These materials should be gathered in preparation for the weekend.

Materials needed:

3-foot lengths of string (enough for each person attending)

Small pieces of beef jerky

Bird Feeder Materials:
- Pine Cones (one for each person)
- Skein of yarn
- Peanut butter
- Bird seed

Animal Tracks:
- Track makers
- Plastic spoon or stick for stirring
- Plaster of paris
- Strips of light cardboard (2" wide; 12-24" long)
- Tin Cans
- Vaseline (IF making positive tracks)

Hollow Bone Stick Game:
- Toilet tissue rolls
- String

Friendship Stick
- Sticks
- Paint (craft paint in black, green, red, white, and blue)
- Craft paint brushes

Constellation Makers
- One sheet with constellations for each person
- Stick on stars

Smoke Signals
- 20 charcoal briquets
- 2 3 gallon water buckets
- Charcoal starter
- 2 Fire cans
- Heavy cloth to place over fire (treated for fire retardancy)
- 2 Canvas "blankets" (treated for fire retardancy)

Trail Materials
- Crayons
- Paper

Grease Paint (war paint for opening ceremony)
- Halloween face paint or theater face paint

Ceremonial drum and/or Indian music (electrical outlet is at entrance to the KIVA)
NATURE GATHERING TREK *
Have the boys go on a nature gathering trek. As they roam around the area, they may pick up things that are part of nature and bring them back to camp. These items can later be identified and a display set up at the campsite. Make a strong point to them to leave spiders and snakes alone—they cannot be part of the display. They may bring back leaves, plants, bugs, rocks, etc. They must use the buddy system, and some adults should supervise around the area where they are conducting their search. Use the Boy Scout Field Guide or other appropriate manual to help identify what they find. If you can't figure it out, put it in an "Unidentified" section and have the boys come up with their own name for it. You might want to bring a couple of bug zoos for any insects they find. Assign an adult to be in charge of setting up and maintaining the display for the weekend.

OPENING CEREMONY
(start at totem pole)
Boys should put costumes and war paint on in camp with the help of the leaders. Line the boys up and put blindfolds on each boy. A costumed Den Chief gives them the following oath of silence:

"O Great Akela, these braves wish to learn more about you and the great tribes that live in this land. I have heard your call that these braves must travel to your lodge with eyes covered and in silence. In so doing, they will learn to trust one another as they follow the trail and to listen to the sounds of nature. Oh mighty braves, raise your hands and give the Cub Scout sign. Do you promise to follow the instructions of the Great Akela, remaining blindfolded and in silence on your trek? (allow for an answer) Then join hands and follow me along the trail to Akela's lodge."

(In a loud voice yell "Akela", at which point a leader in the lodge begins beating the tom-tom in a slow beat, which continues until all boys are in the lodge. The Den Chief carefully leads the boys down the trail. Adults and leaders should be stationed along the trail to make sure the boys stay connected and that they don't fall or wander off the trail.)

Once in the lodge, the blindfolds are removed. Akela (Cubmaster) also in costume, welcomes the boys to the lodge. The four other leaders who will be part of this ceremony should be in place at the four entrances to the lodge. They should be in costume.

"Welcome my brothers, to this great lodge of our clan. I am Akela, chief of this clan. Our lodge represents the community of our clan and the brotherhood of our braves. There are four entrances to our lodge. The main entrance faces East. Rising Sun, please enter our lodge and tell your story.

LEADER 1: (enters from the east entrance). I am Rising Sun. Each day I bring light to the world of darkness. I bring warmth to the brothers of the clan. I bring encouragement to the plants and trees to grow beneath me. My color is yellow.

AKELA: We thank you Rising Sun, and invite you to our council ring. (Tom-tom starts beating as Rising Sun enters and sits at the council ring; tom-tom stops when he is seated.) From the north comes our brother Snow Bear.

LEADER 2: (enters from the north entrance). I am Snow Bear. I bring the cold winter to the land. My icy winds help braves build strength and endurance. The cold winds and snows I bring give nature the chance to sleep, so it may be reborn again with the spring. My color is white.
AKELA: We thank you Snow Bear, and invite you to our council ring. (Tom-tom starts beating as Snow Bear enters and sits at the council ring; tom-tom stops when he is seated.) From the west comes our brother Night Walker.

LEADER 3: (enters from the west entrance). I am Night Walker. I keep the sun in safe keeping while the world sleeps. My darkness hides the hunted animals and the hunters. I bring stars to the heavens to tell the many stories of our brothers before us. My color is red.

AKELA: We thank you Night Walker, and invite you to our council ring. (Tom-tom starts as Night Walker enters, sits at the council ring; stops when he is seated.) From the south comes our brother Rain Dancer.

LEADER 4: (enters from the south entrance). I am Rain Dancer. My warm winds bring rain from the great blue sea so the forest and plains may grow and the animals may drink. My gentle breezes help cool the hot days of summer when the sun travels close to the earth. My color is blue.

AKELA: We thank you Rain Dancer, and invite you to our council ring. (Tom-tom starts beating as Rain Dancer enters and sits at the council ring; tom-tom stops when he is seated.) Our four great brothers sit here before us to help lead our clan through our time at the great lodge. There is much to learn and experience between now and the time the sun sits overhead tomorrow. To start our journey, let us give honor to the symbol of our great land, the flag of the United States of America. Will you please stand and join in the Pledge of Allegiance.

You will notice another symbol hangs from our lodge, the flag of the state of Oklahoma. The flag represents much in the history of the tribes of this area. In fact, the name of our state is the combination of two Choctaw words, "okla" meaning people, and "humma" meaning red.

The Osage Indian warrior’s round rawhide shield of tan buckskin signifying protection in warfare is in the center of a perfect blue sky. On the front of the shield are six small crosses that match the thongs lacing the edge of the shield. These crosses are the life symbol for the night stars and represent the light of high ideals. The edge of the lower half of the shield is fringed with seven pendant eagle feathers from the golden eagle, symbolizing the power of the sun, as well as the mystic number seven. In the Osage tribe, seven symbolizes the seven sacred fireplaces in each of the three great divisions of the Osage Nation.

Across the face of the shield at the right angle is an Indian pipe of peace, crossed by the white man's symbol of peace, an olive branch. It is only right that these symbols remain on the flag of our state. Before the white man came, people from the tribes of the Kiowa, Comanche, Apache, Wichita, Arapaho, Osage, and Pawnee Indians lived in the area now known as Oklahoma. Later, Indians from the Five Civilized Tribes, the Cherokee, Chickasaw, Choctaw, Creek, and Seminole were moved to reservations here by the white man. Almost one third of the Indian citizens of the United States live in Oklahoma. We have much to be proud of.

(At this time, have the dens put up their den flags for the weekend. These can be hung from a rope strung between two of the beams in the lodge.)
Opening Prayer (Den____) Have each Cub read his part of the prayer.

**CUB 1:** Thank you, God, for Cub Scouting and what it means to us. Help us to make our best better in service to you and your wonderful world.

**CUB 2:** Help us to remember that the words "I promise" mean you can count on us.

**CUB 3:** Help us to do our best, and if we don't succeed the first time, help us try again.

**CUB 4:** God, may we be true friends and learn all we can about you and the wonderful world you gave us.

**CUB 5:** Help us to love and serve you as Cub Scouts know they should. With you on our side, we will be ready to do our part, to help others, and to look after the world.

**Announcements** (At this time make any announcements necessary for the weekend. Quickly review the schedule and cover any other information the group needs to hear.)

**Story** We learn much from those who came before us. During our time here, we will hear stories about things that happened many moons ago before the white man came to this land. Listen and learn well the lessons from these stories. I call upon Long Memory, one of the wisest members of our clan, to tell the story of the White Buffalo Calf Woman and the Sacred Pipe.

**THE WHITE BUFFALO CALF WOMAN AND THE SACRED PIPE**

It was a time when there was little food left in the camp and the people were hungry. Two young men were sent out to scout for game. They went on foot, for this was a time long before the horses, the great Spirit Dogs, were given to the people. The two young men hunted a long time, but had no luck. Finally they climbed to the top of a hill and looked to the west.

"What is that?" said one of the young men. "I cannot tell, but it is coming toward us," said the other.

And so it was. At first they thought that it was an animal, but as the shape drew closer they saw it was a woman. She was dressed in white buffalo skin and carried something in her hands. She walked so lightly that it seemed as if she was not walking at all, but floating with her feet barely touching the Earth.

Then the first young man realized that she must be a Holy Person and his mind filled with good thoughts. But the second young man did not see her that way. He saw her only as a beautiful young woman and his mind filled with bad thoughts. She was now very close and he reached out to grab her. As soon as he did so, though, there was a sound of lightning and the young man was covered by a cloud. When it cleared away there was nothing left of the second young man but a skeleton.

Then the White Buffalo Calf Woman spoke. "Go to your people," she said, holding up the bundle in her hands so that the first young man could see it. "Tell your people that it is a good thing I am bringing. I am bringing a holy thing to your nation, a message from the Buffalo People. Put up a medicine lodge for me and make it ready. I will come there after four days have passed."

The first young man did as he was told. He went back to his people and gave them the message. Then the crier went through the camp and told all the people that something sacred was coming and that all things should be made ready. They built the medicine lodge and made an earth altar which faced west.
Four days passed and then the people saw something coming toward them. When it came closer, they saw it was the White Buffalo Calf Woman. In her hands she carried the bundle and a bunch of sacred sage. The people welcomed her into the medicine lodge and gave her the seat of honor. Then she unwrapped the bundle to show them what was inside. It was the Sacred Pipe. As she held it out to them she told them what it meant.

"The bowl of the Pipe," she said, "is made of the red stone. It represents the flesh and blood of the Buffalo People and all other Peoples. The wooden stem of the Pipe represents all the trees and plants, all the things green and growing on this Earth. The smoke that passes through the Pipe represents the sacred wind, the breath that carries prayers up to Wakan Tanka, the Creator."

When she finished showing them the Pipe, she told the people how to hold it and how to offer it to Earth and Sky and the Four Sacred Directions. She told them many things to remember. "The Sacred Pipe," said the White Buffalo Calf Woman, "will show you the Good Red Road. Follow it and it will take you in the right direction. Now," she said, "I am going to leave, but you will see me again."

Then she began to walk toward the setting sun. The people watched her as she went, and they saw her stop and roll once on the Earth. When she stood up she was a black buffalo. The she went farther and rolled again on the Earth. This time when she stood up she was a brown buffalo. She went farther and rolled a third time and stood up. Now the people saw that she was a red buffalo. Again she walked farther and for a fourth and final time she rolled upon the Earth. This time she became a white buffalo calf and continued to walk until she disappeared over the horizon.

As soon as the White Buffalo Calf Woman was gone, herds of buffalo were seen all around the camp. The people were able to hunt them, and they gave thanks with the Sacred Pipe for the blessings they had been given. As long as they followed the Good Red Road of the Sacred Pipe, and remembered, as the White Buffalo Calf Woman taught them, that all things were connected as parts of the Pipe, they lived happily and well.

THE WEB OF LIFE GAME
This activity takes place in the center of the lodge, with fifteen boys in a circle around the council ring with an adult leader in the center. Each Cub Scout has a card hung around his neck describing his place in nature.

The Web of Life activity demonstrates the interconnectedness of all members of the natural community. The leader passes a ball of string to the designated card holder matching the script as shown below and the ball continues to be passed according to the script as a web is formed. The group has now created an ecosystem. To demonstrate how each individual part of nature is important to the whole community, disaster strikes. Lightning strikes and causes the tree to fall and catch fire. The tree lowers his end of the web. Everyone who feels the tug of the fallen tree also lowers their web until every link of the web is shown to be affected by the tree’s destruction. Come up with other disasters that have an affect on parts of the chain. Point out that everything in Cub World is important to take care of and that Cub Scouts must preserve and uphold the Outdoor Code and be stewards of the earth and its living and nonliving resources.
**NATURE HIKE**  Divide the boys into four groups to go on the Night Walker (West) Trail or the Snow Bear (North) Trail. If the group is small, use a rule of thumb of ten boys and their family members to a group and have fewer groups. There will be two groups per trail, starting five minutes apart. Groups must stay together during the hike. Each two groups will take one trail in the morning, and switch to the other trail after lunch.

Proper clothing for hiking all trails include supportive shoes such as tennis shoes, socks, and long pants. These clothes will protect hikers from insect bites and scrapes. Also make sure to take a water bottle and small first aid kit along. Be sure everyone uses the restrooms before taking off on the hike as there are no latrines along the trails.

**Rules of the Trail:**
1. Stay on the trails or designated areas.

2. Don’t try to catch, corner, or threaten any critters, especially snakes. There are rattlesnakes and copperheads at Zink Ranch, and the best rule of thumb is to never pick up, taunt, or throw things at snakes. Avoid them and let them live.

3. The Cub Scouts should stay behind a designated adult trail leader. Also have a designated adult follower at the back of the group to make sure none get left behind. This setup ensures that there are at least two adult leaders with every group, a rule that must be followed.

4. Look, learn, but don’t gather except by designated adult leader for educational purposes. Leave all that you find at Cub World so that others may learn too.

5. Relax and have fun. Take your time on the trails. The program is structured for the group to fully enjoy all the stations and return in plenty of time.

There are numbered learning stations on each trail, and the group should stop to share information at each of these stations. The boys should take their hike as a group with two or three adult leaders but without other adults or family members. However, the adults and family members can also take part as a third group on the trail, leaving 5 minutes after the last group of boys. Remind the boys to stay as quiet as possible during the hike so they can hear the sounds of nature. As you stop at each station, ask the boys for any sounds of nature they heard during their hike from the last station. At the start of each group leaving the lodge for the morning hike, tell them that there have been reports of buffalo in the area and the braves need to hunt for food for the lodge. A leader leads the boys to the trail that leads from the lodge. The boys start by taking an undercover hike in which they try to move as quietly as possible, hiding behind objects and crouching low or crawling on the ground (sort of a follow the leader approach). A Den Chief or adult plays the part of the buffalo and is sitting in a small clearing along the trail, with their back toward where the boys are coming from. As they sneak up and touch him, he gives them each a piece of jerky as a treat.

Before setting out on the nature hike, tell the story of Gluscabi and the Game Animals in the lodge.
GLUSCABI AND THE GAME ANIMALS

Long ago Gluscabi decided he would do some hunting. He took his bow and arrows and went into the woods. But all the animals said to each other, "Ah-hah, here comes Gluscabi. He is hunting us. Let us hide from him."

So they hid and Gluscabi could not find them. He was not pleased. He went home to the little lodge near the big water where he lived with Grandmother Woodchuck.

"Grandmother," he said, "Make a game bag for me." So Grandmother Woodchuck took caribou hair and made him a game bag. She wove it together tight and strong, and it was a fine game bag. But when she gave it to Gluscabi, he looked at it and then threw it down. "This is not good enough," he said.

So then Grandmother Woodchuck took deer hair. She wove a larger and finer game bag and gave it to him. But Gluscabi looked at it and threw it down. "This is not good enough, Grandmother," he said.

Now Grandmother Woodchuck took moose hair and wove him a very fine game bag indeed. It was large and strong, and she took porcupine quills which she flattened with her teeth, and she wove a design into the game bag to make it even more attractive. But Gluscabi looked at this game bag, too, and threw it down. "Grandmother," he said, "This is not good enough."

"Eh, Gluscabi," said Grandmother Woodchuck, "how can I please you? What kind of game bag do you want?" Then Gluscabi smiled. "Ah, Grandmother," he said, "make one out of woodchuck hair." So Grandmother Woodchuck pulled all the hair from her belly. To this day you will see that all woodchucks still have no hair there. Then she wove it into a game bag. Now this game bag was magical. No matter how much you put into it, there would still be room for more. And Gluscabi took this game bag and smiled. "Oleohneh, Grandmother," he said. "I thank you."

Now Gluscabi went back into the woods and walked until he came to a large clearing. Then he called out as loudly as he could, "All you animals, listen to me. A terrible thing is going to happen. The sun is going to go out. The world is going to end and everything is going to be destroyed."

When the animals heard that, they became frightened. They came to the clearing where Gluscabi stood with his magic game bag. "Gluscabi," they said, "What can we do? The world is going to be destroyed. How can we survive?" Gluscabi smiled. "My friends," he said, "just climb into my game bag. Then you will be safe in there when the world is destroyed."

So all of the animals went into his game bag. The rabbits and the squirrels went in it, and the game bag stretched to hold them. The raccoons and the foxes went in, and the game bag stretched larger still. The deer went in and the caribou went in. The bears went in and the moose went in, and the game bag stretched to hold them all. Soon all the animals in the world were in Gluscabi's game bag. Then Gluscabi tied the top of the game bag, laughed, slung it over his shoulder and went home.

"Grandmother," he said, "now we no longer have to go out and walk around looking for food. Whenever we want anything to eat, we can just reach into my game bag." Grandmother Woodchuck opened Gluscabi's game bag and looked inside. There were all of the animals in the world.
"Oh, Gluscabi," she said, "why must you always do things this way? You cannot keep all of the game animals in a bag. They will sicken and die. There will be none left for our children and our children's children. It is also right that it should be difficult to hunt them. Then you will grow stronger trying to find them. And the animals will also grow stronger and wiser trying to avoid being caught. Then things will be in the right balance."

"You are right, Grandmother," said Gluscabi, "That is so." So he picked up his game bag and went back to the clearing. He opened it up. "All you animals," he called, "you can come out now. Everything is all right. The world was destroyed, but I put it back together again."

Then all of the animals came out of the magic game bag. They went back into the woods, and they are still there today because Gluscabi heard what his Grandmother Woodchuck had to say.

This story involves the balance of nature and the Indian's gratitude for his prey. Ask the following discussion questions:

* What happens to Gluscabi when he is lazy and greedy and catches all of the animals?

* Do you think it is a good thing that he follows the lessons he learns from his Grandmother and frees the animals? Why?

* Why can the animals not live in a game bag? What do the animals need from nature to live?

* What are the reasons that people hunt today?

* How do the hunter and hunted grow stronger and wiser during the hunt?

**NIGHT WALKER TRAIL**

Read or put into your own words descriptions of the various trail stations and items of interest on the trail. The group will need paper and crayons to take along for this trail. An adult can be assigned to carry these materials.

The woods are made up mostly of Blackjack Oaks and Post Oaks, as well as some Pignut Hickory trees. Can you guess why these trees are named this way? Blackjack Oaks have rough, black bark. The lower branches are often dead and shaped much like a witch's broom. These branches are easily broken off and can be used for cook fires, as they make a nice hot fire. These branches are nicknamed "squaw wood". Post Oaks have branches parallel (all go out the same direction) and are perpendicular (grow straight out) to the trunk. They make great fence posts. Pigs often rooted around for the savory nuts dropped from the Hickory tree, giving it its name. Acorns dropped from the oak trees look like scouts with berets on (sometimes referred to as "brownie caps").

Stations are marked (currently with blue and pea green tape).

**Station 1:** Post Oak. See if the boys can see how the description given above matches the tree. Have the boys take part in the following trail activity at this station.
Meet a Tree:  Have the boys pair off.  Each pair should select a tree that will be “their tree”.  The boys should explore their tree to feel its uniqueness.  Tell the boys to feel the tree; rub their cheek on the bark; explore your tree; is the tree still alive; can you put your arms around it; how old do you think it is; can you find plants growing on it; are their insects on it; can you guess how tall the tree is; what shape are the leaves; what unusual shapes are there in the branches; what marks are on the tree and how do you think they got there; what will you name your tree.  Have the boys take a bark rubbing, holding a piece of paper against a smooth part of the trunk and use a crayon to rub across the paper.

Later on the trail, the group will have the opportunity to take a crayon rubbing of a Blackjack Oak and notice the difference in the bark.

Station 2:  Lightning struck this Post Oak.  Did it kill it all or is part of it still living and part of it dead?  How can you tell?  How can this happen?

Station 3:  QUIET!!!  LOOK for evidence of deer.  Do you see any trails?  Antlers have been found in this area.  Deer lay in the tall blue-stem grasses and leave "lays" of matted down grass where they laid down.  Deer like to nibble the baby post oaks.  LISTEN to the wind blowing through the grasses, for insects singing busily as they search for dinner or a girlfriend, for the quick rustle and hopping of cottontail rabbits.  FIND baby oak seeds called acorns.  Be sure to leave some for the squirrels and mice.  Did you know that mice and other rodents eat the deer antlers for calcium to make their own teeth and bones stronger?

Station 4:  Look for the siamese twin post oak.  The dead part is being consumed by fungus, green mosses, and blue-green lichens (likens).  Do you see the bowls and cups forming in the lichen?  This tree is full of holes for animal homes.  How many can you find, large and small (squirrels, bluebirds, raccoons, woodpeckers, all kinds of insects)?  Woody Woodpecker (Pileated Woodpecker), the largest American woodpecker, has his dinner cupboard in the area where the double trunks are joined.  Woody makes rectangular holes in trees with his large, chisel-like beak to get insects hiding under the bark who in turn live, lay eggs, and feed on the rotting sapwood.  Notice the goldenrod and peavine vetches growing in the area.  Look for walking-stick insects that are fun to have climb on your arms and legs.  Make like a tree!

Station 5:  Be careful along the Rocky Floor Trail.  Ancient inland seas covered Oklahoma and laid down deposits of mud and dead plants and animals into what later became flat layers of compressed sandstone with lots of minerals in it.  Iron rust colors in it gives Oklahoma its red soils.  Can you see the rusty iron spots in the sandstone at your feet?  Colorful blue-green lichens and green mosses are slowly breaking down the sandstone rock into sandy soil.  The acids in these plants mix with rainwater causing a chemical weathering of the rock, and their roots wedge the rock cracks during freezing and thawing, changing rock to dirt.  Seeds then can start growing into fancier plants in the new soil.  Stop in this area and take part in the trail activity "Sense of Touch".

Sense of Touch:  Have each boy find a fist-size rock, remembering where he found it so it can be
returned after the game. Have the boys sit in a circle with their eyes shut, holding the rock. Tell them to get to know their rock by the feel, texture, smell, weight, size, etc. After a couple of minutes, collect the rocks, mix them up, and redistribute. Now the rocks are passed around the circle and the boys are to identify their own rocks with their eyes still shut.

**Station 6:** Fires by lightning have destroyed this tree. Can you find charred wood evidence? How does it smell? Notice the temperature differences between shaded and non-shaded areas.

**Station 7:** The Swinging Oak. A great tree to swing and climb on. What could have bent this tree limb down to grow like this? Perhaps another tree decayed or burned and laid across this branch after a windstorm. Or maybe an Osage Indian tied a young sapling down as a "marker tree" and it grew this way for a while. What other guesses do you have?

**Station 8:** Nearby is a Woodpecker table, left of the climbing oak. The decomposing broken down tree adds nutrients to the soil to feed baby roots and shoots. Do you think that woodpecker knows he's a gardener while he's eating? As you travel on past station 8 is another great grassy area for a deer lay. Look for deer scat (droppings), tracks, or antlers.

**PERIMETER TRAIL**

This old jeep road which overlooks Skiatook Lake connects up with the second part of the trail, the Rain Dancer trail. As you look over the lake, made by damming and flooding, somewhere way under water is the old scout lodge. Turn left onto the Perimeter Trail. A little over a quarter mile later, you'll find the Rain Dancer trail to take back to the lodge. There are no stations along the Perimeter Trail, but lots to see as you go. As the sky opens above you, the wind will be stronger and the sun will be warmer.

Lizards love to scurry along the rocky trail. Remember the red iron in the sandstone is much more evident as more soil has eroded and caught onto the trail ledges. Damselflies (wings folded behind them), dragonflies (wings like an airplane), grasshoppers, biting horseflies, and butterflies are among the many insects seen along this trail.

Sumac bushes, not to be confused with poison sumac, have bright red fall leaves with cranberry red globules of dark, reddish berries that pioneers used as a type of lemonade and a sore throat cure since it has highly concentrated Vitamin C. Just be sure to rinse off the ants and little bugs on it before boiling and straining through cheesecloth for a brew.

Watch for animal tracks and scat on this heavily used trail by deer and raccoon at night. Maybe coyote or fox or bobcat if you look closely. Mudholes from natural drainage areas are a good place to look closer for tracks.

Soaring above you are bound to see nature's garbage men: the Turkey Vulture looking for dead meat and catching the rising, heated air thermals that hold them up without much flapping of wings. If you see this two-toned black and gray bird with a red featherless head, don't be frightened. It won't bother you because you're alive! Sometimes you might see a red tailed hawk soaring too, looking for a lizard or a mouse.

Keep your eyes open on the trail for leftover parts like teeth, bones, fur, and feathers after someone's dinner.
Rock outcroppings on the left side of the trail hold many animal homes—\textit{even fox.} Take the "Mini Fox Side Trail" just a few yards off the Perimeter Trail to see ferns growing from between the layers of sandstone. Please don't climb on the rocks as you might scare critters from their homes, and perhaps a snake might be sunning on top. Stay on the trail and safely explore.

\textit{Foxes love to show off and mark their territory by leaving their bathroom remains (called scat) right on the trail, especially on rocks.} It is hairy because it can't digest all of the animal it ate (like rabbits or mice) and is easily identified by a curly Q twist at one end. Deer scat looks like enlarged rabbit pellets. Indians used these animal evidences with tracks to find their venison dinner and warm fox skins for dressy occasions.

\textit{Pileated Woodpeckers are busy on many lightning struck and decaying trees full of insects to be plucked from under the bark.} The birds like bluebirds and chickadees can use them for nesting or rain shelters.

Watch for wonderful, restful stations of rock ledges to explore on the lake side of the trail. Keep an eye out for the entrance to the Rain Dancer Trail which will take you back uphill to the lodge. Blue and yellow-green streamers mark the entrance to the trail. There's a little climb before the trail levels out. Watch your step for chunks of sandstone laying on their sides. Find out why they are sticking up at Station 15 on up the trail.

\textbf{Station 9:} Trees can tell you directions; just listen to them. The blue-green lichens are predominately on the north sides of the tree because they like the darker, moister sides. You are heading north on this trail and are facing the south side of the tree, which is browner overall because it gets more sun. If you turn around and look back, you will see the blue/green/gray trunks of the north sides of the trees. You need to look at the overall view, not just an individual tree.

\textbf{Station 10:} This is a Blackjack Oak grove with those dead lower witch-broom branches. Watch out! They might reach out and snag your arm or jacket or cap. Snap off one branch for your group to use in your campfire.

\textbf{Station 11:} Smell the dampness and decay of the rotting tree trunks. Downy and Hairy Woodpeckers (smaller than Woody, their holes are smaller and rounder) use this insect table for tasty treats of larvae and eggs. What animals could live here? (chipmunks, lizards, box turtles)

\textbf{Station 12:} Watch for deer scat and other animal evidence.

\textbf{Station 13:} Here's a hickory tree! Indians used its nuts in cooking, flavoring soups and stews, and for faces for little Indian dolls. Again, notice the goldenrod and vetch vines (pea family-leafletss look like ladders). There might even be some pea pods if the critters haven't harvested them.

\textbf{Station 14:} Big Blue-stem Grass of the Oklahoma prairies are competing with the little oaks for open sunlit areas. Eventually the sturdy oaks will take over and the grasses will die off when baby oaks get older and provide too much shade. Prairie grasses like sun and die in shade. Notice the temperature changes. Is it hotter or cooler?
**Station 15:** Watch your step through this ancient upheaval. These broken tilts of sandstone rock was once laid down in flat layers but during the formation of the Ozark Mountains by hot spots under the earth's surface forced up the bulging mass of mountains and the side pushed and pressured these rocks to tilt on their sides (referred to as Arkansas "Razorbacks"). Notice these all tilt in the same direction. Be careful not to trip. Walk, don't run. Notice how lichen and mosses can make a wet rock more slippery.

**Station 16:** Sandstone slabs not tilted missed a pressure point. By the way, when the pressures raised the Ozark Mountains, Oklahoma got raised enough to drain off the ocean because of higher elevation.

**Station 17:** Notice the lower branches of the Blackjack Oak often blown down during high winds and storms. Please don't pull limbs that are attached to trees still. Notice that the leaf shape is like a bell. Repeat the meet a tree activity as described in Station 1 to get to know the Blackjack Oak. Follow the remainder of the trail to the lodge.

**SNOW BEAR TRAIL**
Read or put into your own words descriptions of the stations along the trail. Exit the north door of the lodge and follow the pink trail markers past the latrine, through the oak woods, across the ranch road to the meadow entrance between the fence posts, around the marsh pond, and back to the lodge.

**Station 1  String Along Hike:** Give each boy and family member a piece of string about 3 feet in length. At a spot on the hike where there is a small clearing, have the boys place the string in a circle on the ground and see how many different things they can find enclosed in the circle. Then have them stretch the string in a line and see how many different things it touches.

**Station 2  Trail Markers:** Split the group in half and have each half spend ten minutes marking a trail they set themselves, branching off to the right and left of the main trail, using markers as shown below. Spend a few minutes showing them how to set up trail markers. The trail signs should be set in areas that are not overgrown but where the signs will be easily visible. When each group has marked their trail, have them switch and see if they can follow the trail the other half of the group has marked. The object is to have the trail marked well enough that the groups can successfully find their way to the end of the trail. After the trail has been followed, the boys should return down their trail and tear down their markers so other groups won't get confused on future activities. Each group should set up at least 10 trail markers. Have the boys use a combination of rock and stone markers as shown below.
**Station 3**  **Kim's Trail:** On this side trail are five sub stations where the hikers will experience the five senses. At one station, have them spend a minute and look around them and concentrate on how many different things they see; then ask them to tell all they saw. At another station have them remain quiet for a minute and concentrate on what they hear; then ask them to tell all they heard. At a third station, a canister will be provided for the boys to close their eyes and reach in and feel what is in the canister. After all have tried, have them tell what they think they felt. At a fourth station, another canister will contain several film canisters with something of a particular odor (the content will be written on the bottom of the canister for the leader). After all have smelled, have them tell what they think they smelled. At the fifth station, the canister will contain some candy with a variety of flavors. Open the package and give each boy a piece. They don't have to guess anything here, just enjoy.

**Station 4:** Follow the trail through the prairie grasses as you imagine Indian braves. The big blue-stem grasses are taller than some braves. Imagine the difficulty buffalo herds had in seeing the braves sneak up downwind from the herd. Also imagine lightning sparking grasses into raging prairie fires heading toward the village, pushed by the wind. Listen as the grasses speak to you. Sit down in the grasses and listen for meadow mice, cicadas, and insects buzzing in and above the grass. Look up and watch the clouds pass by and feel the warmth of the sun on your face. It's a whole different perspective. Think of all the different ways the Indians used the buffalo's hide, meat, bones, and sinew in their daily lives.

**Station 5:** Move on through the meadow by stalking like a deer through the grasses towards the marsh surrounded by oak trees. Duck under the blazed oak trees and skirt the marsh looking for animal tracks and signs, birds’ nests, or grasshoppers and butterflies. This marsh was man made by excavating a cattle pond on the ranch. Over time of non-use, algae formed in the water using up oxygen needed by fish. Cattails filled in from windblown seeds landing in the muddy ooze. Indians used cattails by digging up their roots, drying them, and grinding the roots into flour or eating the tubers like potatoes in soup and stew. Cattail leaves were woven into strong sitting mats or baskets. Cattail stems are hollow and can be used as blow guns or other strong sticks. The brown fluff, which are really compacted seeds, was used as diaper material to absorb baby liquids. Birds line their nests with cattail seeds, too. Insects, frogs, and birds like marsh wrens, song sparrows, and red winged blackbirds make their homes here. At night, animals come to the marsh for a drink. Raccoons may catch a frog for dinner. If you sneak back here at night, you can shine your flashlight toward croaking noises, and a frog's bulging eyes will reflect back at you like glass marbles sticking out of the water.

**Station 6:** The trail will lead around the marsh and toward the east side where a siamese twin oak tree stands. Go back to marsh entrance, exiting out of the grasses. Follow the markers east along the road.

**Station 7:** Stop at the totem pole. Have the boys give names to all the faces on the pole. Have them make up a story about the symbols on the pole. Continue following the pink trail markers through the parking area to join the blue ribbons and follow the trail back to the lodge.
LUNCH  The easy solution for lunch is for everyone to bring a sack lunch. The pack may opt to provide ingredients for sandwiches and fixins. One addition to the meal is "Bird Seed", a mixture of stuff to have on hand for snack food. Leaders might want to take a bag of it with them on their nature hikes. Although other ingredients may be added and quantities increased to fit the size of the pack, here is the standard recipe:

- 2 Cups salted peanuts
- 2 Cups chopped dried apricots or peaches
- 1 1 pound bag of M&M plain candy
- 2 Cups Golden Grahams
- 2 Cups raisins
- 2 Cups Cheerios
- 2 Cups Rice Chex
- 2 Cups pretzel sticks

NATURE HIKE  Resume the nature hikes, switching trails from the morning hike.

ROUND ROBIN ACTIVITIES

Keep the boys in the groups they were in on the nature trails as they go to the various round robin activities. Family members are encouraged to participate with the boys, and if they do, make sure you have enough supplies for the craft activities. Remember the boys are the most important ones--make sure they experience all the activities fully; if you must skimp, do it with the family members. Some of the activities are 15 minute activities, and others are 30 minutes. Schedule out ahead of time how you will orchestrate each group moving to the next activity. All activities take place in or around the lodge. Use picnic tables and lodge rock seats for the craft activities.

Pine Cone Feeders (:15): Tie a piece of yarn onto the fat end of the pine cone so it can be hung from a tree branch. Next, spread peanut butter on the pine cone. Roll the cone in a pan of mixed bird seed or natural sunflower seeds for wild birds. Have the boys find a tree in the area to hang their feeder. Not only have they provided food for the birds, but also have completed a service project for Cub World.

Star Chart (:15): Give each person a copy of the star chart, and briefly explain the three constellations. Also, show them a copy of the star chart wheel and show where the three constellations are on the chart. Then have each boy and family member place a stick-on star on each dot on their chart. This activity will help prepare them for the star gazing in the evening activities.

Corn Cob Darts (:15): *The corn cob darts need to be made in advance.* The object of this game is to have the boys throw their darts through the rings hung in the trees by the lodge. The boys each get five throws from the start line. Points are added up to see who gets the highest score. The large hoops count 2 points, the middle size hoops count 4 points, and the small hoops count 6 points. You might want to add all the boys scores from the group and compute an average. Recognize the best group at the campfire.

Hollow Bone Stick Game (:15): Boys of many tribes played this game, using different materials. Take half a cardboard tube from toilet tissue, a piece of string, and a small stick. Tie one end of the string to the tube, and the other end to the stick. Now, holding all in the hand, toss the tube into the air and try to catch it on the stick. Indian boys made this toy using bones, leather rings, or gourd rings, and leather thongs.
Friendship Stick (:30): You will need enough sticks for one for each boy and family member. These sticks should be about six inches long and 1/2" or so in diameter. Sticks should be cut ahead of time and taken to Cub World. This would be a good project for a non-leader parent.

Have the boys paint the friendship stick in the manner shown to the side, or have them make up their own symbolism for the stick and paint it as they want to do it.

The friendship stick is made from green wood and is a symbol of friendship. It is curved to fit the curve of the earth, symbolizing that friendship can grow just as the trees in the forest grow.

The story of the friendship stick starts from the bottom of the stick. The base is painted red, symbolizing the courage necessary for a friendship to make it through rough times.

The green circle at the bottom is for faith in God and one another. It is the first ring on the stick because it is the basis of a happy, meaningful life.

The next four circles represent the races of the world—red, yellow, white, and black. They stand close together indicating that all people are equal. Every person is capable of being a loyal friend.

The three stripes are red, white, and blue, symbolizing our country and how our heritage makes it possible for us to be friends with whomever we choose.

The green circle is the hope of the future—that everywhere people will try to overcome any difference of opinion and human failing.

The red heart symbolizes the warmth and spirit that is necessary for friendship to endure.

The smiling face is the result of friendship based on hope, equality, freedom, and spirit. To be greeted by the smiling face of a friend is one of the greatest joys which can be experienced.

The top of the stick is crowned with green of the forest, symbolizing the wonderful outdoors, and the friendships developed therein.

A friendship stick must be prepared by the giver. It shows time, thought, and effort.
Animal Tracks (2-15 minutes sessions; return 1/2 hour after first session)*: There are many animals in the Cub World area that leave their tracks. Unfortunately, it is hard to schedule the animals to walk through a designated area when the ground is wet to leave those tracks. Therefore, we have to rely on manmade versions of animal tracks. Find an area close to the lodge where the ground can be dampened and tracks made in the ground. Make sure the ground is firm and not too sandy so the tracks won't crumble. The boys then should make impressions of the track using the following procedure.

Encircle the print with a light cardboard strip. Secure with paper clips. Press the paper collar into the ground, so the poured plaster doesn't seep out. If the ground is too hard, build up the dirt around the outside of the collar. Mix plaster of paris in a tin can. Use about 1 2/3 cups of plaster to one cup of water. You need a consistency like pancake batter. Stir until it's smooth and creamy. Let it stand in the can 2 or 3 minutes, then pour slowly and gently into the track. Let it set for about 30 minutes. Return after 30 minutes and pick up the cast gently and brush off the dirt. This is the negative cast. To make the positive cast, smear the negative with a coat of vaseline. Mix plaster as before. Set the collar around the negative. Pour in the plaster. When nearly dry, scrape the date, location, initials, and animal on the back of the cast for a record. When hard, remove the positive. You may want to leave the negative to set and return to pick it up later to bring back to the boys.
Babbitt Cub World

Kiva Program Helps

Star Chart
DINNER TO CAMPFIRE TIME

The time between 5:30 and the campfire can be used for several purposes. This time is a great opportunity for boys to have free time in the village or explore other areas at Cub World. They may want to visit the other theme areas to see what is there for them when they come back for another program. Dens may want to reserve time to practice on their assigned part of the campfire. If the campfire has not been built, now is the last chance to do so. And of course, dinner and cleanup has to be accomplished.

Dinner can consist of any number of menus. The pack may choose to come up with ideas on their own, or may use the traditional foil pack dinner with a twist, as explained below. One option is Gluscabi's Goulash. The ingredients for this meal includes 1 bottle of mexican catsup, 1 1/2 pounds of ground beef, 1 package of chili mix, and 1 package of noodles. Brown the meat, boil the noodles, add catsup and chili mix. Heat and mix well. Increase ingredient quantities to fit the group. Of course, tell the boys the ground beef is woodchuck.

Foil Dinner Instructions: To make a foil dinner, two layers of light weight, or one layer of heavy duty aluminum foil will be needed. The foil will need to be large enough to go around the food and then allow for folding and crimping along the sides to keep the juices and steam from escaping.

The meat base for this foil dinner can use beef (buffalo), chicken (wild turkey), or pork (razorback boar). Cover meat with thin slices of potato, onion, and carrots. Season with butter, salt, and pepper. Foil packs can be prepared at home, and kept cool until dinner time. Cook 20-30 minutes in hot coals, turning if the dinner is on top of the coals. If you are careful, the food may be eaten from the heavy weight foil package.

Bring heavy gloves or long tongs to move the dinners around. Small shovels can be useful, and allow for a good bed of coals, by starting 15-20 minutes before the cooking begins. These may be cooked on the charcoal stoves provided or by spreading several sheets of foil on the ground with the charcoal on top. Be sure to do this on bare ground. If you have some good outdoor cooks in the group, you might want to make some dutch oven cobbler for dessert either after dinner or after the campfire. Another great addition would be watermelon, a favorite treat of many Indian tribes.

Before the meal is served have everyone be silent for a moment of thanks. Have a leader or Den Chief give the following grace:

"O Great Spirit, who sends the sun and the rain, the trees and the birds, the buffalo and the corn, and all the gifts of the earth. We thank thee, O Great Spirit, for thy bounty; for this food; for shelter; and for the friendship among us that grows like the evergreen leaves."
CAMPFIRE PROGRAM

The campfire program should be full and fun. The campfire is also a good time for adults to put on part of the program, as well as the boys. A couple of the campfire program activities are designated for adults. Boys love to see their parents on stage doing fun things. Assignments for the campfire should have been made two or three weeks prior to the weekend so boys will have time to prepare. Each den should be ready when called upon to perform. The campfire program shown here is the suggested program. Packs are encouraged to add to the program to fit their needs. Copies of songs should be made and distributed to the group so they can sing along. The boys may not know some of the tunes, so the song leader should sing one verse so they hear the melody. In addition, the pack may want to include an awards ceremony and actually use the campfire as a pack meeting. The Cubmaster or person designated by the Cubmaster should be the emcee. A copy of a Campfire Planning Guide is included. Lighting is available inside the lodge to use in conjunction with the campfire. Check with the Campmaster about how to turn the lights on. If you don't plan to have the lights on, make sure anyone who needs to read has a flashlight available. As the group makes its way to the lodge for the campfire, start playing the recording of Indian music.

OPENING: (Have the tom-tom beating slowly as a costumed leader (Akela) walks to the campfire to light the fire. When he arrives, the tom-tom stops and he gives the following opening remarks, then lights the fire.)

"Near the waters, near the reed beds,
Near the wigwam, O my brothers,
We will light our evening campfire,
Light the red flower of the forest,
That her leaves and petals rising
Call us to our friendly council."

SONGS:

This Land Is Your Land
This land is your land, this land is my land,
From California, to the New York Island,
From the Redwood Forest to the Gulf Stream waters.
This land was made for you and me.

As I went walking that ribbon of highway,
I saw above me that endless skyway,
I saw below me that golden valley,
This land was made for you and me.

I've roamed and rambled and followed my footsteps
To the sparkling sands of her diamond deserts,
And all around me a voice was sounding,
This land was made for you and me.
SCOUT VESPERS
Softly falls the light of day
As our campfire fades away.
Silently each scout should ask
Have I done my daily task?
Have I kept my honor bright?
Can I guiltless sleep tonight?
Have I done and I have I dared
Everything to be prepared?

AMERICA THE BEAUTIFUL
Oh beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties,
Above the fruited plain!
America! America!
God shed His grace on thee,
And crown thy good with brotherhood,
From sea to shining sea.

FROGGIE
(chanted, audience repeats each phrase after leader sings; each verse goes faster. Keep time by slapping legs and clap.)

Dog.
Dog, cat.
Dog, cat, moose.
Froggie.
Itsy bitsy teeny weeny little bitty froggie.
Jump, jump, jump little froggie.
Spiders and flies are scrumpdelicious.
Ribet, ribet, ribet, ribet, ribet, ribet, CROAK!

Goat.
Goat, skunk.
Goat, skunk, goose.
Snakie.
Slippy, slidy, creepy, slimy, little bitty snakie.
Crawl, crawl, crawl little snakie.
Froggies and birds are scrumpdelicious.
Rattle, rattle, rattle, rattle, rattle, rattle, HISSSSS!

Bobcat.
Bobcat, wolf.
Bobcat, wolf, bear.
Cub Scout.
Jumping, running, noisy, playing, want to be a Boy Scout.
Grow, grow, grow little Cub Scout.
Den meeting treats are scrumpdelicious.
Cookie, cookie, cookie, cookie, cookie, cookie, YUMMMMM!
**TOM THE TOAD** (Tune: Oh Christmas Tree)

Oh Tom the Toad! Oh Tom the Toad; why did you jump into the road?
Oh Tom the Toad! Oh Tom the Toad; why did you jump into the road?
You used to be so big and fat, but now you're small and red and flat,
Oh Tom the Toad! Oh Tom the Toad; why did you jump into the road?

Oh Tom the Toad! Oh Tom the Toad; why are you lying on the road?
Oh Tom the Toad! Oh Tom the Toad; why are you lying on the road?
You did not see that car ahead, and you were flattened by the tread.
Oh Tom the Toad! Oh Tom the Toad; why are you lying on the road?

Oh Sue the Skunk! Oh Sue the Skunk; why did you make my tires go clunk?
Oh Sue the Skunk! Oh Sue the Skunk; why did you make my tires go clunk?
You didn't look from east to west; now on the road there's such a mess.
Oh Sue the Skunk! Oh Sue the Skunk; now that you're dead, I'll say you stunk.

Oh Sam the Snake! Oh Sam the Snake; why do you lie out there and bake?
Oh Sam the Snake! Oh Sam the Snake; why do you lie out there and bake?
You did not see that truck go by; now you look like a butterfly.
Oh Sam the Snake! Oh Sam the Snake; you look more like a flat pancake.

Oh Possum Pete! Oh Possum Pete; there's nothing left but hair and feet.
Oh Possum Pete! Oh Possum Pete; there's nothing left but hair and feet.
You thought you'd beat that bus across; but you look like a piece of moss.
Oh Possum Pete! Oh Possum Pete; you're like a frisbee on the street.

Armadillo Al! Armadillo Al; you had to cross to see your gal.
Armadillo Al! Armadillo Al; you had to cross to see your gal.
You used to be so fat and plump, but now you're just a flat speed bump.
Armadillo Al! Armadillo Al; you had to cross to see your gal.

Oh Bunny Ben, Oh Bunny Ben, why is your body flat and thin?
Oh Bunny Ben, Oh Bunny Ben, why is your body flat and thin?
Out on the road you quickly jumped, you didn't count on getting bumped.
Oh Bunny Ben, Oh Bunny Ben, why is your body flat and thin?

Oh Billy Bat, Oh Billy Bat, why are you lying still like that?
Oh Billy Bat, Oh Billy Bat, why are you lying still like that?
Along the road you swooped and flapped, but a trucker's windshield got you zapped!
Oh Billy Bat, Oh Billy Bat, why are you lying still like that?

Oh Turtle Ted, Oh turtle Ted, your shell's all broken - so's your head.
Oh Turtle Ted, Oh turtle Ted, your shell's all broken - so's your head.
In the road you thought you'd travel, now you're ground into the gravel.
Oh Turtle Ted, Oh turtle Ted, your shell's all broken - so's your head.
DANCE: The boys have practiced their dance steps in the den meetings. Make time in your campfire program for the boys to form a circle and dance around the council fire. Make sure to announce which step they should use. The tom-tom can keep the beat for them as they dance.

SKITS:
Squaw Bury Shortcake (Adult group)
Characters: Five braves and squaw wrapped in an Indian blanket. Chief is lying on ground, eyes closed and acting dead. Squaw stands with arms folded behind chief. Says nothing, but shakes her head NO to all questions from braves.

BRAVE 1: I have come to bury Chief Shortcake’s body. Give us his body. (Squaw shakes her head NO)

BRAVE 2: OK, we will bury him together. Lots of blankets. Keep him plenty warm. (Both braves kneel and beg. Squaw shakes head NO. Enter all the braves.)

BRAVE 1: More tickets sold for funeral. Standing room only now. We bury Chief Shortcake.

BRAVE 3: You be nice Squaw. You give us Shortcake. (Squaw still shakes her head NO.)

BRAVE 4: We keep big braves in tribe. Why you not want us to bury Chief Shortcake? We do heap good job.

BRAVE 5: Maybe squaw no like those braves. Maybe you tell us why you no give us body.

SQUAW: Me not want you to do what is my duty. Squaw bury shortcake. (option at this point to spray chief in face with can of whipping cream--of course the person playing the chief should not be aware of this.)

Falling Rock (Den ____)
This skit is narrated by a leader, with the boys acting out the parts.

Once upon a time, many moons ago, there lived in the land of sky blue water, the noble Indian Chief Picks His Nose and his band of loyal redskin brothers. (Chief and Indians walk to center of room.)

Now Chief Picks His Nose had a lovely daughter, Princess Face Like A Weasel, and three of the Indian braves asked Chief Picks His Nose for her hand in marriage. The first brave was named Little Rock, because he came from Arkansas. (Little Rock walks up to chief.)

The second was named Rolling Rock, because he liked to beat rocks together in rhythm and roll around in the tepee. He was one rock short of a full pile. (Rolling Rock walks up to chief.)

And the third brave was named Falling Rock, because he was always tripping over rocks, including Little Rock and Rolling Rock. (Falling Rock walks up to chief and trips over Little Rock and Rolling Rock, and they all fall down.)
Chief Picks His Nose addressed them, saying "Oh mighty hunters, you cannot all marry Princess Face Like A Weasel. So we shall have a great hunt, and whoever brings back the most meat for the tribe will win the hand of the princess." (Three Indians leave the stage.)

Two weeks went by, and Rolling Rock returned from the hunt, bringing two deer, three antelope, a rhinoceros, a hippopotamus, and a collection of Elvis Presley records. Rolling Rock was very tired. (Rolling Rock returns as this is said, dragging feet in weariness.)

But the Chief said they must wait for the others. Two more weeks went by, and Little Rock returned, bringing several bats, an anteater, 288 armadillos, four aardvarks, a truck tire and 3 tree stumps. Little Rock was a little near-sighted. (Little Rock returns, peering around and squinting.)

But the Chief said they must wait for Falling Rock to return, even though Rolling Rock seemed to be the winner. (All Indians sit down cross-legged.)

Two weeks went by. A month passed. Then two months. Finally a year had passed and there was still no sign of Falling Rock. (All Indians go to sleep.)

Falling Rock never came back from the hunt and Princess Face Like A Weasel joined the circus. And that's why today, along the roadside, you still see signs that say... (everyone jumps up from floor, holding sign and saying) "Watch out for Falling Rock!"

CHEERS:
Tomahawk Cheer: Move right forearm up and down in chopping motion while singing the Atlanta Braves (or KC Chiefs or Florida State Seminoles) tomahawk music.

HOW Cheer: Shoot hand straight up into the air, and when it is all the way up, yell "HOW".

Indian Applause: Stomp feet three times, slap knees three times, beat chest three times, give five Indian war whoops with hand over mouth.

ADVANCEMENT CEREMONIES: (Optional--use the ceremony below or the one from the pack meeting if the pack did not have a pack meeting before the weekend.)

Setting: Akela stands behind the fire, and is flanked by the Awards Chairman and Assistant Cubmaster, who beats tom-tom.

Akela: Will all Cub Scouts in good standing with this tribe come forward and be seated around the council fire. It is time for us to take council. (Cub Scouts come forward and sit around the outer ring.)

Our Medicine Man (Awards Chairman) is here, so it is time for the council to begin. (Tom-tom beats.) Mighty Medicine Man, you have signaled us that some of the braves in this tribe have travelled along the Trail of the Golden Arrow of Light far enough to earn them names of their hunting stations. Who are these braves?

Awards Chairman: Mighty braves of the Wolf Clan, stand tall as your name is called. (Reads the names of boys to receive Wolf Rank and Arrow Points for Wolf Rank. As he reads each name, the Assistant Cubmaster hits the drum one time.)
Akela: Mighty Medicine Man, how far along this trail did these braves travel?

Awards Chairman: These braves have passed the twelve achievement tests to Wolf Valley, and some also did a fine job of hunting for which they have earned a Gold or Silver Arrow Point.

Akela: It is good that these braves have hunted well. Present these braves with recognition of their great deeds. (Awards Chairman hands out awards and congratulates; Akela follows and shakes their hand.)

Awards Chairman: Great Akela, there are others who have hunted well. These braves have crossed Bear Ridge and earned the rank of Bear, and some have hunted well and earned a Gold or Silver Arrow Point. Braves of the Bear Clan, stand tall as you name is called. (Reads names of boys to receive Bear Rank and Arrow Points for Bear Rank. As he reads each name, the Assistant Cubmaster hits the drum one time.)

Akela: These braves are growing strong in the clan. They have indeed proven their skills. Present these braves with awards showing their service to their den and pack. (Awards Chairman hands out awards and congratulates; Akela follows and shakes their hand.)

Akela: Medicine Man, I know there are even more experienced braves in our tribe who have shown they are great hunters. Tell me of their deeds.

Awards Chairman: You are right, great Akela. We have braves who have worked their way up Webelos Peak and have earned Activity Badges. Some have reached the rank of Webelos. Braves of the Webelos Clan, stand tall as your name is called. (Reads names of boys to receive Webelos Rank and Activity Badges. As he reads each name, the Assistant Cubmaster hits the drum one time.)

Akela: I am most proud of these elder braves of the Webelos Clan. They show other tribes the strength and future of our tribe. Recognize these braves with the awards they have earned. (Awards Chairman hands out awards and congratulates; Akela follows and shakes their hand.)

Akela: I am satisfied you have done your best. This is indeed a proud moment for our tribe when we can advance our young braves. It symbolizes sound cooperation in your tepees among your families. Without their help, hunting along the trail of the Golden Arrow would have indeed been difficult.

**STORY:**

**LOO-WIT, THE FIRE KEEPER**

When the world was young, the Creator gave everyone all that was needed to be happy. The weather was always pleasant. There was food for everyone and room for all the people. Despite this, though, two brothers began to quarrel over the land. Each wanted to control it. It reached the point where each brother gathered together a group of men to support his claim. Soon it appeared there would be war.

The Creator saw this and was not pleased. He waited until the two brothers were asleep one night and then carried them to a new country. There a beautiful river flowed through and tall mountains rose into the clouds. He woke them just as the sun rose and they looked out from the mountaintop to the land below. They saw what a good place it was. It made their hearts good.
"Now," the Creator said, "this will be your land." Then he gave each of the brothers a bow and a single arrow. "Shoot your arrow into the air," the Creator said. "Where your arrow falls will be the land of you and your people, and you shall be a great chief there."

The brothers did as they were told. The older brother shot his arrow. It arched over the river and landed to the south in the valley of the Willamette River. There is where he and his people went, and they became the Multnomahs. The younger brother shot his arrow. It flew to the north of the great river. He and his people went there and became the Klickitats.

Then the Creator made a great stone bridge across the river. "This bridge," the Creator said, "is a sign of peace. You and your peoples can visit each other by crossing over this bridge. As long as you remain at peace, as long as your hearts are good, this bridge will stand."

For many seasons the two peoples remained at peace. They passed freely back and forth across the great stone bridge. One day, though, the people to the north looked south toward the Willamette and said, "Their lands are better than ours." One day, though, the people to the south looked north toward the Klickitat and said, "Their lands are more beautiful than ours." Then, once again, the people began to quarrel.

The Creator saw this and was not pleased. The people were becoming greedy again. Their hearts were becoming bad. The Creator darkened the skies and took fire away. Now the people grew cold. The rains of autumn began and the people suffered greatly. "Give us back fire," they begged. "We wish to live again with each other in peace."

Their prayers reached the Creator's heart. There was only one place on Earth where fire still remained. An old woman named Loo-Wit had stayed out of the quarreling and was not greedy. It was in her lodge only that fire still burned. So the Creator went to Loo-Wit.

"If you will share your fire with all the people," the Creator said, "I will give you whatever you wish. Tell me what you want." "I want to be young and beautiful," Loo-Wit said. "That is the way it will be," said the Creator. "Now take your fire to the Great Stone Bridge above the river. Let all the people come to you and get fire. You must keep the fire burning there to remind people that their hearts must stay good."

The next morning, the skies grew clear and the people saw the sun rise for the first time in many days. The sun shone on the Great Stone Bridge and there the people saw a young woman as beautiful as the sunshine itself. Before her, there on the bridge, burned a fire. The people came to the fire and made up their quarrels. Loo-Wit gave each of the fire. Now their homes again became warm and peace was everywhere.

One day, though, the chief of the people to the north came to Loo-Wit's fire. He saw how beautiful she was and wanted her to be his wife. At the same time, the chief of the people to the south also saw Loo-Wit's beauty. He, too, wanted to marry her. Loo-Wit could not decide which of the two she liked better. Then the chiefs began to quarrel. Their peoples took up the quarrel and fighting began.
When the Creator saw the fighting he became angry. He broke down the Great Stone Bridge. He took each of the two chiefs and changed them into mountains. The chief of the Klickitat became the mountain we now know as Mount Adams. The chief of the Multnomahs became the mountain we now know as Mount Hood. Even as mountains, they continued to quarrel, throwing flames and stones at each other. In some places, the stones they threw almost blocked the river between them. That is why the Columbia River is so narrow in places today.

Loo-Wit was heartbroken over the pain caused by her beauty. She no longer wanted to be a beautiful woman. She could no longer find peace as a human being. The Creator took pity on her and changed her into a mountain also, the most beautiful of the mountains. She was placed so that she stood between Mount Adams and Mount Hood, and she was allowed to keep the fire within herself which she had once shared on the Great Stone Bridge. Eventually she became known as Mount St. Helens and she slept peacefully.

Though she was asleep, Loo-Wit was still aware, the people said. The Creator had placed her between the two quarreling mountains to keep the peace, and it was intended that humans, too, should look at her beauty and remember to keep their hearts good, to share the land and treat it well. If we human beings do not treat the land with respect, the people said, Loo-Wit will wake up and let us know how unhappy she and the Creator have become again. So they said long before the day in the 1980's when Mount St. Helens woke again.

**CLOSING:** Before closing, remind the group to leave silently, and follow Akela to the star hill for the star watching activity. Tell them to keep their flashlights turned off, and in a few minutes their eyes will become accustomed to the dark. Explain to them that you will be going on a night hike, and that they cannot use their flashlights. Indians didn't have flashlights--they relied on letting their eyes get used to the dark and on carefully stepping on the trail. Have the pack follow the leader (Akela) up the trail from the lodge to the hill overlooking the amphitheater.

(Again, the tom-tom beats as Akela walks slowly to the fire and gives the following closing; tom-tom stops as he begins to speak.)

"As we watch the red flower dying,  
Red and golden petals fading,  
Gray of ashes in our campfire,  
Gray of evening close our council.  
May the Great Spirit of all good spirits  
Be with you now and ever more  
(Raise up arms and look to the sky)  
Great Chief of the Universe,  
Guide us till we meet again."

(Turn on recording to play as they leave the area.)
AFTER CAMPFIRE ACTIVITIES

STAR GAZING
Once everyone has arrived at the star hill, tell the story of "How the Fisher Went To the Skyland".

HOW THE FISHER WENT TO THE SKYLAND: THE ORIGIN OF THE BIG DIPPER
Fisher was a great hunter. He was not big, but he was known for his determination and was regarded as one with great power. Fisher's son wanted to be a great hunter also. One day the son went out to try to catch something. It was not easy, for the snow was very deep and it was very cold everywhere. In those days it was always winter on the Earth and there was no such thing as warm weather. The son hunted a long time with no luck. Finally, though, he saw a squirrel. As quietly as he could he sneaked up and the pounced, catching the squirrel between his paws. Before he could kill it, though, the squirrel spoke to him.

"Grandson," said the squirrel, "don't kill me. I can give you some good advice." "Speak then," said the young fisher. "I see you are shivering from the cold. If you do what I tell you, we may all enjoy warm weather. Then it will be easy for all of us to find food and not starve as we are doing now."

"Tell me what to do, Grandfather," the young fisher said, letting the squirrel go. The squirrel climbed quickly up onto a high branch and then spoke again. "Go home and say nothing. Just sit down in your lodge and begin to weep. Your mother will ask you what is wrong, but you must not answer her. If she tries to comfort you or give you food, you must refuse it. When your father comes home, he will ask you why you are weeping. Then you can speak. Tell him the winds are too cold and the snow is too deep. Tell him that he must bring warm weather to the Earth."

So the young fisher went home. He sat in the corner of the lodge and cried. His mother asked what was wrong, but he did not answer. She offered him food, but he pushed it away. When his father returned and saw his only son weeping, he went to his side. "What is wrong, son?" Fisher said. Then the young fisher said what the squirrel had told him to say.

"I am weeping because the wind is too cold and the snow is too deep. We are all starving because of the winter. I want you to use your powers to bring the warm weather." "The thing you are asking of me is hard to do," said Fisher, "but you are right. I will do all I can to grant your wish." Then Fisher had a great feast. He invited all of his friends and told them what he planned to do. "I am going to go to the place where the skyland is closest to the Earth," he said. "There in the skyland the people have all the warm weather. I intend to go there to bring some of that warm weather back. Then the snow will go away and we will have plenty to eat." All of Fisher's friends were pleased and offered to go with him. So when Fisher set out, he took the strongest of his friends along. Those friends were Otter, Lynx, and Wolverine.

The four of them traveled for a long time through the snow. They went toward the mountains, higher and higher each day. Fisher had with him a pack filled with dried venison and they slept at night buried under the snow. At last, after many, many days, they came to the highest mountain and climbed to its top. Then Fisher took a pipe and tobacco out of his pouch.

"We must offer our smoke to the Four Directions," Fisher said. The four of them smoked and sent their prayers to Gitchee Manitou, asking for success. The sky was very close above them, but they had to
find some way to break through into the land above. "We must jump up," said Fisher. "Who will go first?"

"I will try," said Otter. He leaped up and struck the sky but did not break through. Instead he fell back and slid on his belly all the way to the bottom of the mountain. To this day all otters slide that in the snow. "Now it is my turn," said Lynx. He jumped too, striking hard against the sky and falling back unconscious. Fisher tried then, but even he did not have enough power.

"Now it is your turn," said Fisher to Wolverine. "You are the strongest of us all." Wolverine leaped. He struck hard against the sky and fell back, but he did not give up. He leaped again and again until he had made a crack in the sky. Once more he leaped and finally broke through. Fisher jumped through the hole in the sky after him.

The skyland was a beautiful place. It was warm and sunny, and there were plants and flowers of all kinds growing. They could hear the singing of birds all around them, but they could see no people. They went farther and found many long lodges. When they looked inside, they found cages in the lodges. Each cage held a different bird. "These will make for fine hunting," Fisher said. "Let us set them free." Quickly Wolverine and Fisher chewed through the rawhide that bound the cages and freed the birds. The birds flew down through the hole in the sky. So there are many kinds of birds in the world today.

Wolverine and Fisher now began to make the hole in the skyland bigger. The warmth of the skyland began to fall through the hole and the land below began to grow warmer. The snow began to melt and the grass and plants beneath the snow began to turn green. But the sky people came out when they saw what was happening. They ran toward Wolverine and Fisher, shouting loudly. "Thieves," they shouted. "Stop taking our warm weather."

Wolverine jumped back through the hole to escape, but Fisher kept making the hole bigger. He knew that if he didn't make it big enough, the sky people would quickly close the hole again and it would be winter again in the land below. He chewed the hole larger and larger. Finally, just when the sky people were very close, he stopped.

The hole was big enough for enough warm weather for half of the year to escape through, but it was not big enough for enough warm weather to last all the time. That is why winter still comes back every year. Fisher knew that the sky people might try to close the hole in the sky. He had to take their attention away from it and so he taunted them.

"I am Fisher, the great hunter," he said. "You cannot catch me." Then he ran to the tallest tree in the skyland. All the sky people ran after him. Just as they were about to grab him, he leaped into the tree and climbed to the highest branches, where no one could follow. At first the sky people did not know what to do. Then they began to shoot arrows at him. But Fisher wasn't hurt, for he had a special power. There was only one place on his tail where an arrow could kill him. Finally, though, the sky people guessed where his magic was and shot at that place. An arrow struck the fatal spot. Fisher turned over on his back and began to fall. But Fisher never struck the Earth. Gitchee Manitou took pity on him because he had kept his promise and done something to help all the people. Gitchee Manitou placed Fisher high up in the sky among the stars.
If you look up into the sky, you can still see him, even though some people call the pattern of stars the Big Dipper. Every year he crosses the sky. When the arrow strikes him, he rolls over onto his back in the winter sky. But when the winter is almost ended, he faithfully turns to his feet and starts out once more on his long journey to bring the warm weather back to the Earth.

After the story, point out some of the constellations, particularly the Big and Little Dipper and Cassiopeia as well as any other observable constellations. A star chart is provided in the equipment box. Check with other leaders and adults in the pack to see if anyone has experience with astronomy who might be able to help out with this activity.

**Watcher on the Road:** After the group is "gazed out", take them back to the road to go to the campsite. As you do, explain the game Watcher on the Road and have them play it as they go back to the campsite. A designated leader sits in the middle of the road, with his eyes closed and a flashlight in hand. Everyone tries to stalk past him and reach the safety zone, about 10 feet in front of the watcher. If the watcher hears anything, he shines his light in that direction. Anyone the light touches must freeze (the leader cannot sweep the light around.) After several people have been frozen, call a time out to let them go back and start again. Keep after it until all people are safely past the watcher and on the way to the campsite.

In the event of cloudy weather, forego the star gazing, but still take the night hike, tell the story, and play Watcher on the Road.

**LIGHTS OUT AT 10:30** If someone can play a bugle or trumpet, have them play taps, or bring a cassette tape and player.

**SUNDAY**
Start the day with reveille, either by the bugler or from a tape. Your breakfast menu may be easy, such as donuts (Hoopi Indian Rings) or cereal (maize flakes) or something more challenging. A cooked breakfast could consist of breakfast burritos, consisting of scrambled eggs and any added ingredients wrapped in a flour tortilla if you have the cooking ability and inclination.

While some folks are cooking, the rest of the group can be breaking down the campsite (this can be done later, if you wish). If you are planning to do the Buffalo Hunt, now would be a good time to set up the course and to prepare and take the smoke signal equipment to the designated areas.

The chapel services designed for Cub World are non-denominational. The service is a guideline for packs to use, but may be changed to fit the needs of the pack. For instance, a pack sponsored by a particular church may want to use a service that more closely follows the church's services and beliefs. You may want to use a different worship message/sermon. The service should take place in the lodge. The service has an Indian and nature theme. Have Webelos scouts or Den Chiefs help conduct part of the service. Feel free to copy this service and hand out so the pack can follow along and have the words to the songs.
VILLAGE CHAPEL SERVICE

CALL TO WORSHIP: Make a joyful noise to the Lord, all the lands. Serve the Lord with gladness. Come into His presence with singing. Know that the Lord is God. It is He that made us, and we are His; we are His people, and the sheep of his pasture.

PRAYER: O Great Spirit, whose voice I hear in the winds and whose breath gives life to everyone, hear me. I come to you as one of your many children; I am weak...I am small...I need your wisdom and your strength. Let me walk in beauty, and make my eyes ever behold the red and purple sunsets. Make my hands respect the things you have made, and make my ears sharp so I may hear your voice.

Make me wise, so that I may understand what you have taught my people and the lessons you have hidden in each leaf and each rock. I ask for wisdom and strength, not to be superior to my brothers, but to able to fight my greatest enemy, myself. Make me ever ready to come before you with clean hands and a straight eye, so as life fades away as a fading sunset, my spirit may come to you without shame.

HYMN: MORNING HAS BROKEN
Morning has broken like the first morning.
Blackbird has spoken like the first bird.
Praise for the singing! Praise for the morning!
Praise for them springing fresh from the Word.

Sweet the rain's new fall, sunlit from heaven,
Like the first dewfall on the first grass.
Praise for the sweetness of the wet garden,
Sprung in completeness where His feet pass.

Mine is the sunlight! Mine is the morning!
Born of the one light Eden saw play!
Praise with elation! Praise every morning!
God's recreation of the new day.

PRAYER: (Sioux Prayer) O Great Spirit, you have made everything and are in everything. You sustain everything, guide everything, provide everything, and protect everything, because everything belongs to you. I am weak, poor and lowly; nevertheless, help me to care, in appreciation and gratitude to you and for everything.

I love the stars, the sun and the moon, and I thank you for our beautiful Earth, who nourishes the fish, the fowls and the animals too. May I never deceive the Earth; may I never deceive my people; may I never deceive myself; and above all, may I never deceive you.
SCRIPTURE: (Kiowa version of 23rd Psalm)
The Great Father above a Shepherd Chief is.
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 is 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 a good road.
His name is Wonderful.

Sometime, it may be very soon, it may be a long long time,
He will draw me into a valley.
It is dark there, but I'll be afraid not,
For it is between those mountains that the Shepherd Chief will meet me
And the hunger that I have in my heart all through 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 Tepee
And sit down with the Shepherd Chief forever.

MESSAGE: In 1854, Chief Seattle spoke to all the tribal chiefs prior to signing the Indian Treaties.
Chief Seattle's words about the earth is just as true today as it was then, if not more so. Here is what he said.

“Every shining pine needle, every sandy shore, every mist in the dark woods, every clearing and every
humming insect is holy in the memory and experience of my people. Teach your children what we
have taught our children, that the Earth is our mother. The rivers are our brothers, they quench our
thirst and feed our children. The air is precious to man, for all things share the same breath--the beast,
the tree, the man, they all share the same breath. And what is man without the beasts? If all the beast
were gone, men would die from a great loneliness of spirit.

“This we know. The Earth does not belong to man; man belongs to the Earth. Man did not weave the
web of life, he is merely a strand in it. Whatever he does to the web, he does to himself. All things are
connected like the blood which unites one family. All things are connected.”
HYMN: KUM BA YAH
Kum ba yah, my Lord, Kum ba yah!
Kum ba yah, my Lord, Kum ba yah!
Kum ba yah, my Lord, Kum ba yah!
Oh Lord, Kum ba yah!

Someone's crying, Lord, Kum ba yah! (3 times)
Oh Lord, Kum ba yah!

Someone's praying, Lord, Kum ba yah! (3 times)
Oh Lord, Kum ba yah!

Someone's singing, Lord, Kum ba yah! (3 times)
Oh Lord, Kum ba yah!

Come by here, my Lord, come by here! (3 times)
Oh Lord, come by here!

BENEDICTION: May the silence of the hills, the joy of the wind,
The music of the birds, the fire of the sun,
And the strength of the trees, be in our hearts now and evermore.

BUFFALO HUNT
Meet in the lodge to start out on the Buffalo Hunt. Depending on the size of your pack, you may want to split up the group with half participating in the Buffalo Hunt and the other half going to the Smoke Signal activity, and then trading places later. Before heading off for either activity, tell the following story. This is your last story telling opportunity, about an Indian Chief and his memories.

MEMORIES
Far to the west, in a small Indian village, there lived a peaceful tribe, which had been led for many years by a great and mighty warrior and chief. The village had always had enough food to eat, and everyone worked together to make life enjoyable. The men hunted, the women baked and sewed clothing. The children played together, dreaming of the day when they, too, would be old enough to contribute to the tribe.

One spring, the Chief gathered his people together in Council, and told them that he was growing old. His eyesight was weakening—he could no longer see like the hawk, nor run like the deer, nor lead his people in the manner in which he felt they should and must be led. It was time for a new Chief to step forward and take his rightful place.

And so the old man asked if there were any who considered himself worthy of this honor. Such men were asked to stand before the Chief, and before the people. Three young men ventured forth. All were mighty hunters, and were well respected amongst the tribe. All were strong, and all were eager to lead the tribe in the years to come.
And the great Chief praised the men for their courage, and then assigned them a task. "You are to travel to the mighty mountain to the north, and from it you are to bring back the most precious thing which you can find. You will return it to this Council, and we will wait for each of you to return. When you have all come back, I shall decide which of you is worthy of becoming the Chief of my people."

And so the three men left the Council, while the people settled in for a long wait. They too were anxious to learn who their new leader might be.

The first brave returned immediately to his teepee, gathered his bow and arrows, and strode confidently away from the village toward the mountain. The second brave took more time—he gathered some food, took an extra bow, and several extra arrows, and set off just before nightfall. The third brave returned to his teepee, and spent most of the night alone, gathering his belongings, checking his bow for strength and his arrows for accuracy. In the early dawn, he too left the village for the mountain.

The village people waited. Late the next day, the first brave walked proudly into the village, carrying a perfect single white rose in his hand. He walked up to the old Chief, held out the flower and said, "Chief, this was the most precious thing which I found on the mountain." And the old Chief nodded, laid the flower beside him, and settled back to wait for the other two men.

The second brave arrived just before dawn of the third day. Although tired and hungry, he too walked proudly up to the Chief, and held out a beautiful red stone. He gave it to the Chief, stating that this was the most precious thing because not only was it beautiful, but it was also useful, as it could be fashioned into the head of an arrow, and could be used for hunting. The old Chief nodded, and laid the stone beside the flower. He then settled back to wait for the third brave.

It was not until the fourth moon had passed that the third brave returned to the village. He walked slowly, with his head down, as he entered the Council. In his hands he held nothing. In silence he stood before the Chief. Then he spoke. "Great Chief, I have returned empty-handed. For four days and nights I have sat atop the mountain, searching for that which is truly the most precious thing. And I saw many things which I thought were beautiful, but they were beautiful ONLY on the mountain—if I were to bring them back to you, they would lose their beauty. And I sat awake all night last night, hoping that a thought would come to me—a thought of what I might bring home in order that I might have the honor of being the Chief of the tribe. And as I sat, I watched a huge, perfect red ball of fire rise above the horizon. It shone with colors more beautiful than I have ever seen—the yellows and the golds and the shades of red told me that a new day had begun. The rising of the sun was the most beautiful and precious thing which I saw on the mountain, but I could not bring it back with me. I only have the memory of that sunrise. That is what I have brought back to you."

And the old Chief nodded, and left the Council. At the end of the fifth day, he came forth, and stood before his people. He called the three braves to stand in front of him, and he spoke.

To the first brave he said, "Your flower was indeed beautiful when you first brought it to me, but look, it has withered and died, and is no longer beautiful or precious."

To the second brave he said, "Your stone is a beautiful stone, and it is useful too. But what happens when we fashion the arrowhead from the stone, and we shoot at a deer, but only wound it. The stone is gone forever, and is no longer precious."
To the third brave he said, "You, my son, have brought back the most precious thing which a man can find. You have brought the memory of something which touched you deeply and you shall carry that precious memory with you until death. Memories are all that we have in the end, and yours will be good memories, and happy memories, as you lead your people as their Chief."

And so, the third brave came to be the new Chief, and the village was proud of its new leader. Hold on to your memories, for they are beautiful and precious, and will last you the rest of your life.

Buffalo Hunt: Boys and their family members role play a buffalo herd, defending their young from the wolf pack. The hunt takes place in the meadow northwest of the lodge. Depending on the group size, divide players into 4 calves, 4 cows, 2 bulls (Cubs only), and 1 wolf (Cub only). This uses 11 people, but can be multiplied accordingly to adjust from 11 to 55 people. Provide each calf with a blue flag, stuck in the back pocket and loose enough to be removed by a wolf. Each wolf has a red flag also stuck in the back pocket. The instructions for this are a little complicated, so make sure everyone understands before the game begins.

The buffalo herd grazes widely spread, with calves not straying far from their mother. Wolves are out of sight of the herd. Cows choose a lead cow to watch for predators and choose a signal for the cow to use if a wolf is seen. When a "wolf" is signaled, all cows move to form a circle around the calves, with cows faced out, backs to calves and move very little, remaining in place and moving only their upper bodies to block wolves from calves, but cows cannot touch wolves with hands or feet. Calves hold on to the mother buffalo's back with both hands around their waist and can only follow their mother's lead and cannot influence her movement.

Bulls actively defend the herd from the wolves, forming a circle around cows and calves and never any further than one step in front of the cow circle. But bulls can move only in a clockwise direction around the circle of cows. Bulls have full use of their hands and try to "kill" the attacking wolves by pulling the wolf's flag out of its pocket. Once they have done so, the wolf is out of the game and can only watch from the sidelines.

Wolves stay out of sight, sneak up on the herd, plan a strategy for grabbing the calves flag, and temporarily stopping the game to remove the calf's carcass to the side. Wolves can pack together, move freely in all directions, and do all maneuvers except they cannot push or shove to break the herd's defenses. Wolves howl and herd moos to communicate.

The Buffalo Hunt concludes at the choice of the leader with any of the following options:
* All wolves are killed
* All calves are killed
* Wolves give up in frustration after a set time period
* Choose a set number of calves to be caught by wolves
After the hunt, discuss the activity with the group asking the following questions:

- If you were a calf, how did it feel to be defenseless? How did it feel if you were captured and "killed" by the wolf?
- If you were a cow, how did you feel about protecting your calf? How did you feel if your calf was captured?
- If you were a bull, how did you feel about your responsibility to protect the herd? Were you frustrated by the wolves when they captured a calf?
- If you were a wolf, how did it feel to be a predator?
- In nature, what would have happened if the wolves could not get to the calves? What would happen to the wolves? What would happen to the buffalo?
- In nature, what would have happened if the wolves always got to the calves? What would happen to the wolves? What would happen to the buffalo?

Smoke Signals

Materials needed:
- 2 3 gallon water buckets
- 2 Canvas "blankets"
- 2 Fire cans
- Charcoal and starter

Take the Rain Dancer (South) trail from the lodge to the areas along the jeep trail where the smoke signals will be sent. There are two areas from which the signals will be sent (see map for details). The signal areas should have been set up earlier by leaders. Have a leader go start the charcoal 10-15 minutes before the pack is to go to the area.

The idea of sending smoke signals is to let the boys have a hands on idea of how it was done. Even though rules for fire safety are followed, the boys will enjoy doing the signals.

Let the boys gather a small amount of leaves, grass, and green wood. Remind them that only a very small smokey fire is needed. Emphasize to the boys the importance of fire safety. It is also important they understand the importance of returning the earth back to the way it was found.

Build the fire with the charcoal as the base, adding small dead wood and leaves. Add green wood and leaves on top for the smoke. Wet the "blanket" in the fire bucket. Wring it out as much as possible. Place two boys across from each other and let them hold the "blanket" by the corners. Let the boys lower the "blanket" over the fire trapping the smoke for a few seconds. Then flip the "blanket" back, letting smoke rise for the other group to see and answer back. Play a sort of follow-the-leader repeating the signal of the first group. Then have the group change the rotation with the other group sending first. Make sure all boys have the opportunity to send messages.

When finished, make sure the fire is out by using the water and stirring the coals until they are dead out. If another group is coming, you may leave the fires going, but keep an adult at each of the two fire sites until the second group has arrived.
CLOSING OUT THE WEEKEND

After chapel service, the pack has the opportunity to participate in the buffalo hunt. Or the pack may opt to go home early (but the Cub Scouts won't want to). The campsite should be broken down and loaded up. Have the Cub Scouts police the area for any trash left behind. Make sure to clean charcoal out of the stoves if you used them. And remember, there are no trash facilities at Cub World, so you will have to take your trash with you.

You must check out with the Campmaster before you leave. Any shooting sports equipment issued to you will be checked to make sure it all has been returned in good condition. The Campmaster will go with you to your campsite to make sure the area has been cleaned up. You will also need to turn in your evaluation of the weekend. We need your input about what worked and didn't work so we can improve the program.

Thank you for caring about the boys in the Cub Scout program so they could have the opportunity to enjoy the Cub World program. We look forward to seeing you again.