

Nani-Ba-Zhu

Tribesman's Handbook / Leader's Guide



2017 Revision

TRIBESMAN'S HANDBOOK /

LEADER'S GUIDE

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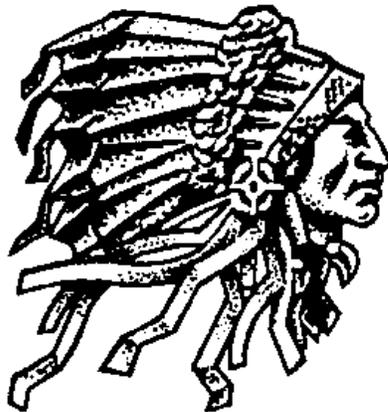
Objectives and Methods of the Tribe of Nani-Ba-Zhu

The tribe of Nani-Ba-Zhu is a special part of the Camp Cedars program at the Covered Wagon Scout Reservation. The purpose of Nani-Ba-Zhu is to reinforce the principles of the Scout Oath and Law, and to encourage continued participation in Scouting with special emphasis on the long-term summer camp experience. Nani-Ba-Zhu accomplishes its purposes by affording its members an initial and on-going opportunity for introspection on Scouting values, as well as practical application of those ideals.

The air of mystery, the pageantry of ceremonies, the color and trappings of the Native American culture, the increased self esteem developed by succeeding at difficult tasks, and the recognition gained through growth in responsibility, are all vital ingredients of the appeal of Nani-Ba-Zhu. Throughout the testing of candidates and all subsequent ceremonies, the character building aspects of the Scouting program are restated and renewed for the Scout or adult in a new and dramatic way using this Indian lore theme.

Nani-Ba-Zhu is best described as a program “of, by, and for Camp Cedars”... and while its basic activity is found in camp, Nani-Ba-Zhu ideals extend to a member’s activities throughout the year and into his or her later life. The proud heritage and tradition, which is Nani-Ba-Zhu, is renewed each time a wide-eyed young Scout enters the call-out ring and leaves on the trail to the inner circle of Nani-Ba-Zhu.

The contents of this handbook and the ceremonies of the Tribe of Nani-Ba-Zhu are intended for members only. The ceremonies, customs and traditions of the Tribe are not to be discussed with non-tribesmen.



History of the Tribe of Nani-Ba-Zhu

Nani-Ba-Zhu gets its name from the Supreme Being of the Chippewa tribes. He is worshipped as ruler of the people and creator of the universe. Today in Lake Superior there is a large rock, which bears the resemblance of a man. The natives worship this rock as a monument of the departed Nani-Ba-Zhu, and leave food and tobacco there as an offering to him.

This name was fitting for our organization, first because it brings to it a wealth of Indian Lore and tradition and secondly because Indian Summer is credited to Nani-Ba-Zhu.

Nani-Ba-Zhu was organized at Camp Gifford, located in the Missouri River valley, below the bluffs of Fontenelle Forest. From 1919 to 1939, Camp Gifford served as the Omaha Council's summer camp. At the beginning of the summer camping season of 1919 it was announced that six wristwatches would be given to the Scouts having the best record at Camp Gifford during that season. These wristwatches would automatically designate these boys into membership in an honor club of Camp Gifford. In order to widen the circle of this club, each of these boys could invite a friend to join this club.

However, at the close of the 1919 season, the camp officials were not satisfied that they had found the scheme of organization for honor campers and, in order to build up the tradition of Camp Gifford and its spirit, some other organization should be formed. Consequently, the mystic name of Nani-Ba-Zhu was suggested by Rev. C.M. Worden, Scout Master of Troop 43.

At that time Guy M. Hoyt was Scout Executive of the Omaha Council, Otis E. Smith, Camp Director, and F.W. Ewing, Assistant Executive. Before the camping season of 1920 these men, in co-operation with M.M. Leving, devised the plan of awarding the black diamond, with the results that eleven Scouts and four counselors were made members of the Nani-Ba-Zhu for the summer camping season of 1920.

The Black Diamond was a piece of black felt cut in the shape of a diamond, which was awarded to the outstanding boys each session.

Although the award itself amounts to nothing, tradition has made it of priceless value. The Black Diamond Scouts are candidates for Nani-Ba-Zhu.

In October of 1920, a Nani-Ba-Zhu festival was held, consisting of the carving of the Totem Pole at Camp Gifford, together with an Indian pageant, and it marked the close of the summer camping season. The words and dramatization were written by Leving and Ewing, both of who deserve a great deal of credit for having started this organization.

The annual festival evolved into a spectacular pageant, recapturing the history of Camp Gifford. The unveiling of the totem, accompanying the reuniting of each preceding year's Tribesmen, was a fall highlight. The Chief, Medicine Man, Tom-Tom Beaters, Fire builders, Runners, Braves and Warriors had parts in the pageant.

Early members of Nani-Ba-Zhu included a few persons whose names are familiar. Henry Fonda received his Black Diamond in 1920. While we recognize his fame as an actor, a little known fact is that one of his earliest acting experiences was as the "Old Chief" in the annual Nani-Ba-Zhu festival. Walter W. Head, national President of the Boy Scouts of America, was responsible for the growth of Scouting during its formative years. Mr. Head had roots in Omaha and was awarded the Black Diamond in 1925. Charles Leving, who became a member of Nani-Ba-Zhu in 1923, authored the words to the "Scouts Vespers" which is now universally sung at Scout campfires throughout the United States.



NBZ at Camp Gifford – 1929

The totem pole, which served as the center around which the ritual was written, was carved each year just prior to the Nani-Ba-Zhu festival, and the carving unveiled at the festival. The night previous to the festival, the Scouts who had the honor of the Black Diamond, together with their counselors, or Scout officials, were initiated into the secrets of Nani-Ba-Zhu. Suffice to say that the ritual around which the Nani-Ba-Zhu initiation is woven is entirely founded on the Boy Scout oath and law. Nothing included in the ritual, which was in harmony with the intent and application of the oath and law in scouting, is specific to any creed or sect. In order for the casual observer to know that this secret work was not carried to excess, the meetings of Nani-Ba-Zhu took place only at the initiation and festival; otherwise the Scouts devoted themselves to the troop with which they were connected.

The Totem Pole was carved every year. The first being known as the year of the Tortoise, which meant that the work of the camp consisted largely of building a swimming pool and doing the hard, heavy work connected with the construction of a camp like Camp Gifford. Hence the Tortoise, representing a slow, plodding, hard working process. Next came Chebou, the Mystic of glee and joke, which ruled over the camp during the season of 1920. Then came the Wig-Wag, the Sparrow Hawk, which became the pet of the camp and which illustrated kindness to birds and animals. In 1922; the Four Eagles badges awarded to Scouts during the season were the totem. For the year 1923, the carving representing the Buffalo Horns was unveiled and 1924 marked the introduction of a new member to the host of Boy Scouts Nature Friends, that of harmless snakes.

In 1925, the Rising and Setting Suns, marking the change in Executive and Camp Director, and in 1926 the Feathers, or Indian Head Dress, were carved to signify Indian Lore. 1927 was designated the year of the waters. In 1928 the Tepee was chosen as the Totem to commemorate the building of the Ranger division of cabins. The 1929 Totem was again represented by the rising and setting suns.

By 1927, Nani-Ba-Zhu's success was being copied by other council camps and had received the endorsement of the National Council of the Boy Scouts of America. Nani-Ba-Zhu tribes were soon formed in Tulsa, Oklahoma, Hutchinson, Kansas, and Council Bluffs, Iowa as well as other locations.

As the decade of the 30's came to a close, Camp Gifford no longer was able to keep up with the demands of the rapidly growing Scout population and it was time to find a new permanent long-term camp facility. The Nani-Ba-Zhu ceremonial festival was so closely tied to the history of Camp Gifford, that it was difficult to transfer it to the new camp at "the Cedars"

In 1989, Scout Executive, Lawrence Otto was invited to a luncheon of Camp Gifford Veterans campers who regaled him with stories of Gifford and Nani-Ba-Zhu. From that meeting came the inspiration to renew the tradition of Nani-Ba-Zhu in a revitalized program built around the Scout Oath and Law.

The 1990 camping summer at Camp Cedars saw over 400 Charter members inducted to the new Tribe of Nani-Ba-Zhu. The ceremonies were conducted by Directing Medicine Man Laughing Cedars, (David Allen). In 1993 this duty was passed on to Directing Medicine Man Silver Owl, (Larry Koenig).

Today, the Tribe of Nani-Ba-Zhu is a special part of the Camp Cedars program at the Mid-America Council's Covered Wagon Scout Reservation. The new Nani-Ba-Zhu owes the beauty of its ceremonies and its impact on youth to the early architects of summer camp programs – Manhawk, Mic-O-Say, Seton's Woodcraft Indians and the original Nani-Ba-Zhu. As of 2011, there were more than fifty-nine hundred members of the Tribe of Nani-Ba-Zhu. This is the history of the tribe.

(History of the tribe provided by DMM Silver Owl)



Winter Count

A “Winter Count” is a calendar or record by picture, writing or drawing on a buffalo or deer hide, telling a story or events covering a certain period, person, or family.

This Winter Count tells the story of the Tribe of Nani-Ba-Zhu. From 1919 to 1939, at each Nani-Ba-Zhu festival a new totem was revealed. This totem symbolized a special event to commemorate that summer session at Camp Gifford. From 1940 to 1989, the Tribe of Nani-Ba-Zhu was inactive — the “long sleep”. Events depicted during that time commemorate important events from camp, council, Scouting, our country or world. With the renewal of Nani-Ba-Zhu in 1990, the Tribal Council again began choosing special symbols to be added each year to the Winter Count Robe.

NANI-BA-ZHU WINTER COUNT

- 1919 “Year of the Tortoise” Tortoise represents the slow, hard working progress of building the pool and buildings at Camp Gifford — the staff builds their own housing.
- 1920 “Year of Chebou” Chebou is the mystic of glee and jokes.
- 1921 “Year of Wigwag” Wigwag was a pet sparrow hawk who illustrated kindness to birds and animals.
- 1922 “Year of the Four Eagles” Four Scouts were presented their Eagle badges during summer camp.
- 1923 “Year of the Buffalo Horns” The many horns were indicative of the largest attendance in camp history.
- 1924 “Year of the Snake” The harmless snake was symbolic of the host of friends found in nature.
- 1925 “Year of Rising & Setting Suns” Represented the change in Scout Executive and Camp Director.
- 1926 “Year of the Feathers” Colorful Indian dress marks annual festival.
- 1927 “Year of Water” Gifford flood, canal dug and Nani-Ba-Zhu spreads across country.
- 1928 “Year of Teepee” Ranger division cabins were built in camp.
- 1929 “Year of Suns on Water” Rising & setting sun again indicates change in Council leadership.
- 1930 “Year of Chain” The Chain of Friendship represents enlarged Council territory.
- 1931 “Year of the Beaver” Much toil on camp improvements.
- 1932 “Year of the Horse” Camp horse named Midnight was a special friend.
- 1933 “Year of the Campfire” Commemorates the special fellowship at the end of each day.
- 1934 “Year of Friendship” A Scout is a friend to all and a brother to every other Scout.
- 1935 “Year of Disaster” Floods and fires plague camp, illness cancels jamboree.
- 1936 “Year of Discovery” New camping areas dot the Council territory.
- 1937 “Year of Travel” National Jamboree held in Washington, D.C.
- 1938 “Year of Voyage” Council contingent travels to Alaska.
- 1939 “Year of Renewed Friendships” Nani-Ba-Zhu’s in military return from overseas for reunion.

THE FIFTY-YEAR SLEEP

- 1940 “The Cedars” Camp Cedars is new home of Scout camp for Omaha area Scouts.
- 1941 “War Club” Pearl Harbor is attacked and United States enters World War II
- 1942 “War Bonnet” War continues. Boy Scouts move into action selling war bonds and collecting scrap to help the war effort.
- 1943 “Sun Sets for Chief” James E. West, Chief Scout Executive, retires.
- 1944 “Hands Across Water” World fellowship fund is established to help Scouting in lands torn by war.
- 1945 “Peace Pipe” World War II ends.
- 1946 “Camp Traded” Camp Gifford, home of great camp memories for over twenty-five years, is returned to Fontenelle Forest Association.
- 1947 “Camp Wakonda” Camp Wakonda, in Bellevue, Nebraska, becomes new campgrounds for Council Scouts.
- 1948 “Arrowhead” Order of the Arrow is adopted as a national program for older Scouts.
- 1949 “Little Brother” Ages for Boy Scouting lowered from 12 to 11 and Cub Scouting from 9 to 8.
- 1950 “War Club” Korean War sees United States troops go overseas.
- 1951 “Flood” Missouri River overflows its banks.
- 1952 “Large Council” Boy Scouts participate with door hangers in “get out the vote” campaign.
- 1953 “Man on Mountain” Mount Everest is conquered by Sir Edmund Hillary.
- 1954 “Fire Cloud” United States tests first hydrogen bomb.

1955	"Medicine Man With Healing Plants"	Dr. Jonas Salk develops Polio vaccine.
1956	"Hidden Ball"	Don Larson pitches perfect game in the World Series.
1957	"Flying to the Sun"	Russians launch Sputnik, and first satellite in orbit.
1958	"Scout Sign"	Boy Scouts of America announces a new Explorer program.
1959	"Bear in Snow"	Alaska becomes the 49th state.
1960	"Camp Below the Mountains"	Golden Anniversary Jamboree takes place in Colorado.
1961	"Man in the Stars"	Alan Shepherd, Eagle Scout, becomes first American in space.
1962	"Arrows Aimed at Each Other"	Cuban missile crisis brings confrontation of United States and Russia over Cuba.
1963	"Chief Dies"	President John F. Kennedy, first president to have been a Scout, is assassinated in Dallas.
1964	"Soldiers Cap"	Jamboree takes place in Valley Forge, Pennsylvania.
1965	"Treaty Across River"	Covered Wagon Council and South West Iowa Council merge to become Mid-America Council.
1966	"Eagle Lodge"	Pentzien Lodge constructed at Camp Eagle.
1967	"Little Sioux Camp"	Little Sioux Scout Reservation becomes new camping location of Council Scouts.
1968	"Camp Moves"	Mid-America Council office moves to 15th and Jackson.
1969	"Man in Moon"	Eagle Scout Neil Armstrong becomes first man to set foot on the moon.
1970	"Top Man"	Robert Fee becomes Council Scout Executive.
1971	"Horses"	Horses again added as part of Camp Cedars program.
1972	"Outstretched Hand"	Operation reach helps Scouts communicate with friends and parents to combat drugs.
1973	"Two Camps"	Two jamborees held in Idaho and Pennsylvania.
1974	"Big Chief Eagle"	Gerald Ford, Eagle Scout, becomes President of the United States.
1975	"Pipe of Peace"	United States withdraws from Viet Nam.
1976	"Uncle Sam with Flag"	Bicentennial of the United States. Uncle Sam's 200th birthday.
1977	"Flying Bird"	Gossamer Condor is first man-powered flight.
1978	"Cub Camp"	First Cub Scout day camps and Webelos camps in the Mid-America Council.
1979	"Cooking Pot"	Kitchen at Camp Cedars renovated.
1980	"Rain in House"	New shower house built at Camp Cedars.
1981	"Stone Hammer"	New maintenance complex built at Ranger's residence to serve Covered Wagon Scout Reservation.
1982	"Many Eagles"	Alexander Holsinger becomes one millionth Eagle Scout.
1983	"Buffalo Skull"	Rendezvous for older Scouts held at Little Sioux.
1984	"Scout with Lacrosse"	Varsity Scouting program developed for older boys.
1985	"Diamond Festival"	Seventy-fifth Anniversary of the Boy Scouts of America.
1986	"Comet"	Return of Halley's Comet.
1987	"Tower"	De La Castro rappelling tower developed for older boys.
1988	"Rising Sun for Chief"	Lawrence L. Otto becomes Scout Executive.
1989	"Hunger"	Scouting-for-Food, a major good turn to relieve hunger.

NEW TRIBE OF NANI-BA-ZHU

1990	"Year of the Turtle's Return"	Staff again builds their own housing - new camp development begins.
1991	"Year of the Phoenix"	Creation of a new Camp Cedars formed from the remnants of the old.
1992	"Year of the Wind"	Strong and continuous winds blew through the reservation.
1993	"Year of the Rain and Flood"	The entire Midwest suffered rain and vast areas of flooding.
1994	"Year of the Cedar Tree"	Two hundred new trees planted at Camp Cedars
1995	"Year of the Full Sun"	Hot Dry Summer
1996	"Year of the Twisting Wind"	Tornado hits Camp Cedars
1997	"Year of the Tears for Big Painted Sky"	Loss of Medicine Man "Big Painted Sky"
1998	"Year of the Silver Fox"	Creation of "Silver Fox" recognition for financial support of the Tribe.
1999	"Year of the Tall Timbers"	New Climbing Tower Built
2000	"Year of the Thundering Hoofs"	Horses return to Camp Cedars
2001	"Back to Nature"	Nature Center built at Camp Cedars
2002	"Year of the Honored Maidens"	Female Venture Staff program developed
2003	"Year of the Drum and the Dance"	New Tribal Ceremony Drum and Dancing returns to the ceremony
2004	"Year of the Band and the Feathers"	New headband for Foxman and presentation of feathers at Ceremony
2005	"Year of the Burden"	Medicine wheels are placed around the Foxmen's necks to symbolize their burden
2006	"Year of Traveling Spirit"	Loss of Medicine Man Traveling Bear
2007	"Migration through Strong Traditions"	Emphasis on Native American Traditions in our new Ceremony site
2008	"Year of the Storm that Brought the Cranes"	Tornado at Little Sioux Scout Ranch
2009	"Year of the Hardway Chieftain"	First Hardway Warrior Chieftain of the Tribe
2010	"Year of the Wagon Wheel"	Loss of Chieftain Wagon Wheel
2011	"Sunset/Sunrise"	Change of Chefs of the Tribe
2012	"Year of the Parched and Thirsty Earth"	Abnormally Hot and Dry Summer
2013	"Year of the Acorn"	Acorns given to all youth attendees at Wednesday night Call out ceremony
2014	"Year of the Silver Turtle"	25 th Anniversary of the Year of the Turtle's Return
2015	"Year of the Diamond"	In honor of Dr. Jay Graves, carver of diamond willows (R.I.P. in 2015)
2016	"Year of the Traveling Lodge"	NBZ office moves from the "Barn" to Karp Pavilion



Qualifications for Membership - Youth

The time tested methods of the Boy Scouts of America, Nani-Ba-Zhu and many of our other societal endeavors are based on clearly achievable levels of performance with appropriate recognition for those who measure up. Requirements and standards are important! They are motivation, inspiration and a yardstick by which our efforts are measured.

The rewards of Nani-Ba-Zhu are for those who have accepted and fulfilled the challenge of meeting high levels of personal conduct, participation and achievement.

So the question may be asked:” When is a Scout ready for membership in the Tribe of Nani-Ba-Zhu?” Experience has shown that Tribal membership is most effective when certain levels of maturity and development have been reached. To that end, the Council of Chieftains has established the following minimum standards as acceptable plateaus which have proven to be valid indicators that a Scout will have a meaningful experience as a new member of the Tribe of Nani-Ba-Zhu.

1. **Scout Spirit** – How well does a Scout live by the Scout Oath and Law? Boys are not expected to be perfect, but should be making progress toward an increasing understanding and application of

- Scouting ideals in their daily conduct. A Scout Leader's most important job is helping young men grow in this vital area. A Scout must have a basic understanding and commitment to the Scout Oath and Law before Nani-Ba-Zhu can provide its special reinforcement.
2. **Participation** – It is difficult for a Scout to develop Scouting skills or satisfactorily perform his leadership role without attending a majority of his Troop meetings and activities. Being dependable and learning to fulfill responsibilities are valuable traits for a Scout. No Scout is eligible for any Nani-Ba-Zhu recognition without being a registered member of the Boy Scouts of America.
 3. **Rank** – A Scout must be of Star Rank, as certified by a Board of Review, before being recommended for membership in the Tribe. A Star Scout has shown proficiency in the basic Scout skills evidenced by his advancement to First Class and has ventured into the more self-directed work on Merit Badge subjects. He understands what he must accomplish in order to become an Eagle Scout. The Star Scout has lived the Scout Oath and Law as a guide for a period of time long enough for it to begin to show in his daily actions. He has shown a developing attitude of helpfulness which can be seen by the use of his increasing skill though hours spent in service to others. He has learned the beginning lessons of leadership by satisfactorily performing an important Troop office.
 4. **Years at Camp** – In almost all cases, a Scout will be a third-year camper before being recommended. A third-year camper has demonstrated loyalty to the long-term camp experience and has a comfort level with the out-of-doors, which will prepare him for the Nani-Ba-Zhu induction sequence. There is no substitute for the adventures and experience that the opportunity to live Scouting in a week-long camp provides. The third-year camper has observed the magic and mystery of Nani-Ba-Zhu and may have set his sights on the day when he will be chosen as a member.
 5. **Maturity** – This standard is difficult to define. In part, it is the sum of the above mentioned factors. We must not confuse intelligence or knowledge with maturity. Other youth may be exposed to more and more ideas at earlier stages. Do they have the emotional maturity to deal with difficult problems, accept personal responsibility for their own actions, withstand negative peer pressure influences and exhibit attitudes of cooperation and service to others? Do they have the inner personal strength to endure a rigorous induction process of

introspection through silence and fasting, as well as service through physical labor?

Qualifications for Membership – Adult

Adults are brought into the Tribe that they might interpret and encourage Scouting principles in the lives of Scouts. Adult Tribesmen are encouraged to participate but to remember the focus of the program is on the Scouts. Honored Warriors are encouraged to make regalia and attend ceremonies and Tribal events. They will be charged with the responsibility of teaching Tribal customs to youth members.

Your Troop committee may make nominations for Honored Warriors and turn them in with other Nani-Ba-Zhu recommendations at pre-camp check-in or at the Sunday check-in at camp. Also, any adult may be nominated at the Honored Camp Society office by any member of the Tribe of Nani-Ba-Zhu during the first 24 hours of camp.

Guidelines for adult membership are as follows:

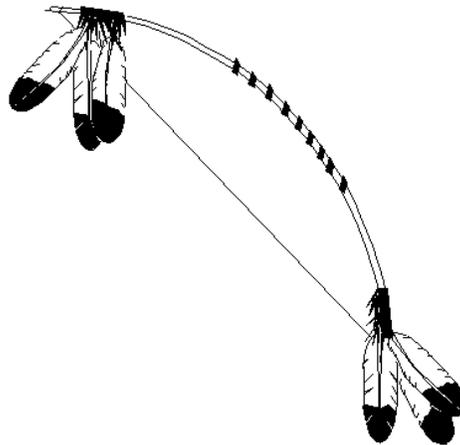
1. Must be a registered member of the Boy Scouts of America.
2. Must be at least 18 years of age.
3. It is highly desirable that the nominee have an interest and active participation in support of Scouting and its outdoor program. Adult leaders who attend a full session of summer camp as a unit leader are eligible for membership in Nani-Ba-Zhu. However, attendance at summer camp should not be the only factor to be considered. Scouters who provide indirect leadership through support to the Troop and the camping program over several years will also be considered. An interest in continued support of and participation in the activities of the Tribe should be considered most important when recommending an adult for membership.

A prospective Honored Warrior needs to be aware of the time commitment involved in the induction process. They must be present at the call-out ceremony and the instruction that follows on Wednesday evening. On Thursday, they must be present at camp at 7:00 PM and stay until the conclusion of all ceremonies at approximately 11:00 PM.

Ranks and Status within the Tribe of Nani-Ba-Zhu

There are two ranks within the Tribe of Nani-Ba-Zhu: Brave and Warrior. The paint that a Warrior may wear on the tips of his claws indicates the additional level of responsibility that has been assigned by the Tribal Council as a further indication of service, dedication and demonstrated leadership ability.

1. **Black Diamonds** – Black Diamonds are not members of the Tribe of Nani-Ba-Zhu. This is a designation for Scouts during observation by the Tribe for possible future consideration as candidates for Tribal membership. Black Diamonds wear a special diamond shaped talisman.
2. **Foxmen** – A status for candidates for Tribal membership who have been called out and are undergoing the testing process. Foxmen are identified during testing by wearing a medicine wheel around the neck and a headband.
3. **Braves** – Braves are the first rank in Nani-Ba-Zhu. Braves wear a single plastic eagle claw. Braves make Native American regalia, learn Tribal dances and the customs and traditions of the Tribe of Nani-Ba-Zhu.
4. **Warriors** – The second rank of Nani-Ba-Zhu is the Warrior. Warriors wear a double claw. Those who enter the Tribe as adults are Honored Warriors and wear the claws mounted in a crescent shape. Tribesmen who become Warriors as a youth wear their claws mounted back-to-back.



Paint Status

Paint is given to those Tribesmen whose deepening commitment to the principles of the Scout Oath and Law, continued attendance at Camp Cedars, and active leadership in their Troop has demonstrated their readiness to assume additional Tribal responsibilities. Paint is given only to Warriors. It does not indicate rank, but does indicate a Warrior's specific additional Tribal responsibilities.

There are four basic categories of paint responsibility:

1. **Scout (Youth)** – Available only to Warriors who are Scouts, under the age of 18. Elevation is made by the Tribal Council upon recommendation of a Tribal member or unit leader.
2. **Honored Maiden** – Available only to female Camp Staff or Venture Crew members under the age of 18 when inducted.
3. **Young Adult Leaders** – Available only to Warriors over the age of 18, serving in young adult leadership roles in their Troop.
4. **Adult Leaders** – Warriors and Honored Warriors, over the age of 21, may be called upon to perform administrative or counseling responsibilities as a member of the Tribal Council or Council of Chieftains. Appointment to those councils cannot be sought and only occurs by action of the Council of Chieftains.



Paint Stations

Scout Paint Stations

Firebuilders (Orange Paint)

Firebuilders are responsible for collecting firewood, building and maintaining all ceremonial fires. They shall use traditional flint and steel methods to start fires.

Tom Tom Beaters (Green Paint)

Beating the tom-toms, performing chants and maintaining the ceremonial grounds and equipment are duties of the Tom Tom Beaters.

Runners (Blue Paint)

Runners are responsible for guiding Foxmen through the Nani-Ba-Zhu induction process and performing special missions for the Tribal Council.

Honored Maidens (Maroon Paint)

Honored Maidens assist the Tribal Council in various capacities in administering the ceremonies of the Tribe.

Young Adult Leader Paint Stations

Keepers of the Sacred Bundle (Yellow Paint)

Keepers of the Sacred Bundle are primarily responsible for guiding and counseling younger paintmen and giving them instruction on Tribal customs and traditions.

Shaman (Lavender Paint)

A Shaman gives special attention to assisting Braves advancing to Warrior and works closely with the Tribal Council in leadership and ceremonies. They are the youth representatives to the Tribal Council.

Adult Paint Stations

Tribal Council (White Paint)

The Tribal Council is composed of Sachems, Guardians of the Council Fire, and Medicine Men/Women. The Tribal Council is responsible for the selection and counseling of new Tribesmen and the elevation to paint responsibility of deserving members. The Tribal Council gives leadership to ceremonies and special Nani-Ba-Zhu events.

There are three Paint Stations on the Tribal Council; all wear white paint on the tips of their claws.

Sachem

A Sachem is a member of the council who participates in Tribal Council activities.

Guardian of the Council Fire

A Guardian of the Council Fire is tasked with specific duties for ceremonies and other duties as assigned by the Directing Medicine Man and the Council of Chieftains.



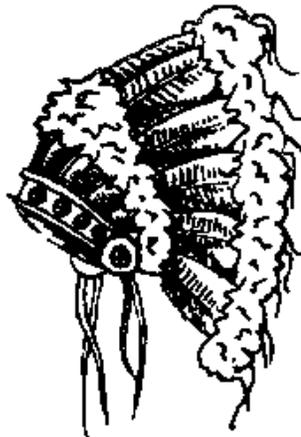
Medicine Man/ Woman

The Medicine Men/ Women are responsible for overseeing tribal ceremonies and activities.

Council of Chieftains (Red Paint)

The Chieftains set Tribal policy and have final authority and responsibility for all actions and activities of the Tribe. They select adults for entrance into the Tribe and make appointments to the Tribal Council.

The Council of Chieftains sets Tribal policy and has final authority and responsibility for all actions and activities of the Tribe of Nani-Ba-Zhu. They select adults for elevation to the Tribal Council. They also supervise Tribal conduct, both ceremonial and individual, to ensure the continued effective existence of the Tribe of Nani-Ba-Zhu. The Council of Chieftains also appoints the following officers of the Tribe: Chief, Presiding Chieftain, Directing Medicine Man and such others as may be deemed necessary from time to time.



Officers of the Tribe of Nani-Ba-Zhu

Chief

The Chief is the Mid-America Council Scout Executive and the ceremonial head of the Tribe. The Chief may attend meetings of the Council of Chieftains and/or the Tribal Council as a non-voting member.

Presiding Chieftain

This Chieftain (usually the most recently elevated Chieftain) serves as the ceremonial head of the Tribe along with the Chief. The presiding Chieftain presides at the meetings of the Council of Chieftains typically for a year, unless re-appointed for a second term.

Directing Medicine Man

This Medicine Man is charged with the overall responsibility of leadership and direction of the ceremonies of the Tribe of Nani-Ba-Zhu and is specifically responsible for the direction of the summer camp ceremonies on the reservation.

Summer Camp Nani-Ba-Zhu Coordinator

This person is a volunteer or paid member of the summer camp staff whose primary responsibility is to coordinate Tribal activities and assist the Directing Medicine Man in the administration of the Nani-Ba-Zhu program at camp. This position may be assigned for one week at a time or for the entire summer as determined by the Council of Chieftains. This title has no ceremonial significance.

Warrior Council

This council consists of two youth representatives from the Warrior through Keeper of the Sacred Bundle clans and all the Shaman. Their responsibility is to make suggestions for the improvement of the Nani-Ba-Zhu program. Membership changes from year to year.

Proven True Spirit Council

Named in honor of longtime tribesman and Chieftain Proven True (Dr. Jay Graves), the Proven True Spirit Council was established to provide guidance and additional resources to the leadership of Nani-Ba-Zhu in five principle areas. These areas are: 1) Finance, 2) Communications and Publications, 3) Paint and Elevations, 4) Customs, Traditions, Ceremonies and Activities, and 5) Mission, Membership and Records. Each committee

is chaired by a Chieftain of the Tribe and includes other Tribal Council members to support the mission of the particular committees.

Finance Committee

The Finance Committee provides a working budget for each year, makes recommendations for Tribal expenditures, tracks expenditures, and makes recommendations for changes to Tribal Council dues. The Finance Committee also coordinates with the Guardians of the Council Fire in budgeting for the annual Fall Festival.

Communications and Publications

The Communications and Publications Committee provides effective communication to the Tribe through mailings, e-mail and social media to publicize Tribal events, activities and news events. The committee also develops and maintains informational brochures to inform Scouts and Scout Leaders about the Tribe and the Silver Fox society.

Paint and Elevations Committee

The Paint and Elevations Committee periodically reviews advancement requirements for each paint rank and updates them as required. In addition the committee is responsible for development and maintenance of paint station code books, which outline the duties and responsibilities of each rank.

Customs, Traditions, Ceremonies and Activities Committee

This committee documents and maintains the custom and traditions of the Tribe, updates and appends the ceremony scripts as needed, and coordinates general Tribal activities. The committee also strives for continuity of the ceremonies with the customs and traditions with the Tribe.

Mission, Membership and Records Committee

Charged with maintaining Tribal membership records, this committee tracks active members of the Tribe, their current rank, rank history, as well as their contact information. The committee also notifies Scout units of eligibility for advancement for youth members so that they can be nominated for future rank advancements.

Tribal Names

Each member of the Tribe of Nani-Ba-Zhu has a Tribal name given to him or her at the time of their induction by the Tribal Council. The name is unique among members of the Tribe – no names are duplicated. The name is chosen based upon the Tribesman's personal experiences, physical characteristics, hobbies, skills, interests, occupation, or may be based on the Tribal name of a family member who is already a member of the Tribe.

Out of a sense of respect for the sensitivities of Native Americans, it is important to understand that Nani-Ba-Zhu names are not "Indian" names. Tribal names are only given or stated in the English language with no attempt to translate into any Native American language or dialect.

Occasionally, a Tribesman may receive a name he does not understand. The Tribal Council considers selection of Tribal names to be a serious and important duty. No name is chosen with the intent to embarrass or ridicule the Tribesman. **However, each Tribesman of Nani-Ba-Zhu is reminded that it is not the name that one is given which is important, but rather, what one does to bring honor to that name.**



The Eagle Claw

The symbol of the Tribe of Nani-Ba-Zhu is the Eagle Claw. It is a fitting symbol, for the majestic eagle not only holds a place of special respect in the culture of Native Americans, but also serves as the symbol of our country and of Scouting's highest rank.

Each Tribesman in good standing is entitled to wear the claw and lanyard, which are symbols of membership in the Tribe. The claws are symbolic of a member's Tribal rank and indicate his/her paint responsibility. A brave wears a simple single claw. Warriors and Honored Warriors wear two claws.

In keeping with the laws of the land protecting endangered species, and in the spirit of the Scout Oath and Law, members of Nani-Ba-Zhu wear only replicas of Eagle claws. The wearing or display of protected claws or feathers, regardless of how obtained, is not permitted.

Tribesmen of Nani-Ba-Zhu wear their claws whenever they are in Scout uniform and at all times while at Camp Cedars on the Covered Wagon Reservation, except when safety prohibits.

The wearing of Nani-Ba-Zhu claws serves as a personnel reminder of a Tribesman's personal commitment to the Scout Oath and Law and identifies the wearer's promotion of the long-term camping experience at Camp Cedars.

While claws and paint display a Tribesman's specific responsibility, the lanyard and coupes offer recognition of a Tribesman's faithful service to the summer camp programs as either a camper or staff member.



Lanyard and Coupes

The lanyard may be made of leather or any other material which does not detract from the claws and coupes.

The claws may be made of any suitable material and will be mounted either back-to-back and pointed upward for a Warrior or in the crescent shape of the Honored Warrior. The claws of a Brave will be a single claw mounted with the point down.

The Tribe of Nani-Ba-Zhu recognizes the following coupes that may be worn with the claws and lanyard and **they are listed in the order they are to be worn.**

Military Coupes (cylindrical – red, white and blue)

One pair will be awarded to any Tribesman who has ever served honorably in any branch of the armed forces for our country. (worn with the red to the top.)

Eagle Coupes (cylindrical glass – red, white & blue with white and red stripes)

Silver Fox Coupes (silver cylinder)

Dance Coupes (cylindrical glass with yellow center and red stripes)

Awarded to a Tribesman who instructs Braves and Warriors in the Tribal dance, chanting and Tom Tom beating for two camp seasons. Participates in dance ceremonies.

Order of the Arrow (cylindrical – white with appropriate red stripes)

One pair may be worn by a Tribesman who is a Brotherhood member on good standing in the Order of the Arrow. The coupes would have two stripes for Brotherhood or three stripes for Vigil. Ordeal members do not wear the Order of the Arrow coupes.

Camper Coupes (round)

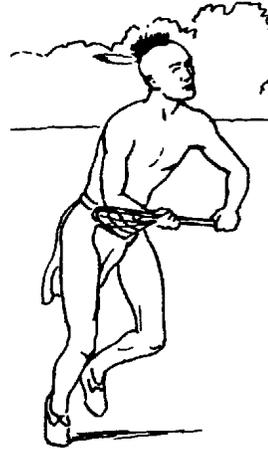
One pair will be awarded per year to any Warrior or Honored Warrior who returns to Nani-Ba-Zhu ceremonies **after** the year they become a Warrior. Camper coupes are not awarded the year the Tribesman becomes a Warrior.

Staff Coupes (square)

One pair will be awarded per year to any Tribesman who serves as a member of the camp staff or as a camp commissioner.

Special Coupes

From time to time, the Tribal Council may authorize special coupes for various reasons.



Requirements for Youth Advancement within the Tribe of Nani-Ba-Zhu

To advance through the paint stations, the following minimum standards shall be met. Final decisions for advancements are made by the Tribal Council and Council of Chieftains.

BRAVE TO WARRIOR

1. Be nominated for Warrior by Unit Leader, NBZ Coordinator or Camp Director
2. Previously served as and meets regalia requirements for Brave
3. Demonstrates Scout Spirit
4. Have earned the Indian Lore merit badge
5. Have learned 10 words of Native American sign language
6. Have learned Tribal Dance steps
7. Must be a current camper or camp staff member (at Camp Cedars or Little Sioux)

WARRIOR TO FIREBUILDER

1. Be nominated for Firebuilder by Unit Leader, NBZ Coordinator or Camp Director
2. Previously served as and meets regalia requirements for Warrior
3. Must be a Life Scout
4. Demonstrates Scout Spirit
5. Shows knowledge of building Tribal ceremonial fires
6. Demonstrates knowledge of sign language and dance
7. Must be a current camper or camp staff member (at Camp Cedars or Little Sioux)

FIREBUILDER TO TOM TOM BEATER

1. Be nominated for Tom Tom Beater by Unit Leader, NBZ Coordinator or Camp Director
2. Previously served as and meets regalia requirements for Firebuilder
3. Demonstrates Scout Spirit
4. Build and tend at least two ceremonial fires at Tribal ceremonies (or demonstrate firebuilding skills at Firebuilder Clan meeting at Fall Festival and build/tend fire for New Chieftain ceremony at Fall Festival)
5. Demonstrates knowledge of Tribal dance
6. Must be a current camper or camp staff member (at Camp Cedars or Little Sioux)

TOM TOM BEATER TO RUNNER

1. Be nominated for Runner by Unit Leader, NBZ Coordinator or Camp Director
2. Previously served as and meets regalia requirements for Tom Tom Beater
3. Must be an Eagle Scout

4. Demonstrates Scout Spirit
5. Chanted and served as Tom Tom Beater for at least one tribal ceremony (or for New Chieftain ceremony at Fall Festival)
6. Shows knowledge of Tribal grounds
7. Must be a current camper, camp staff member (at Camp Cedars or Little Sioux) or participate in three Tribal Ceremonies the summer they advance (a Wednesday Night Ceremony, a Thursday Night Ceremony and the Thursday Night ceremony at which they advance)

RUNNER TO KEEPER OF THE SACRED BUNDLE

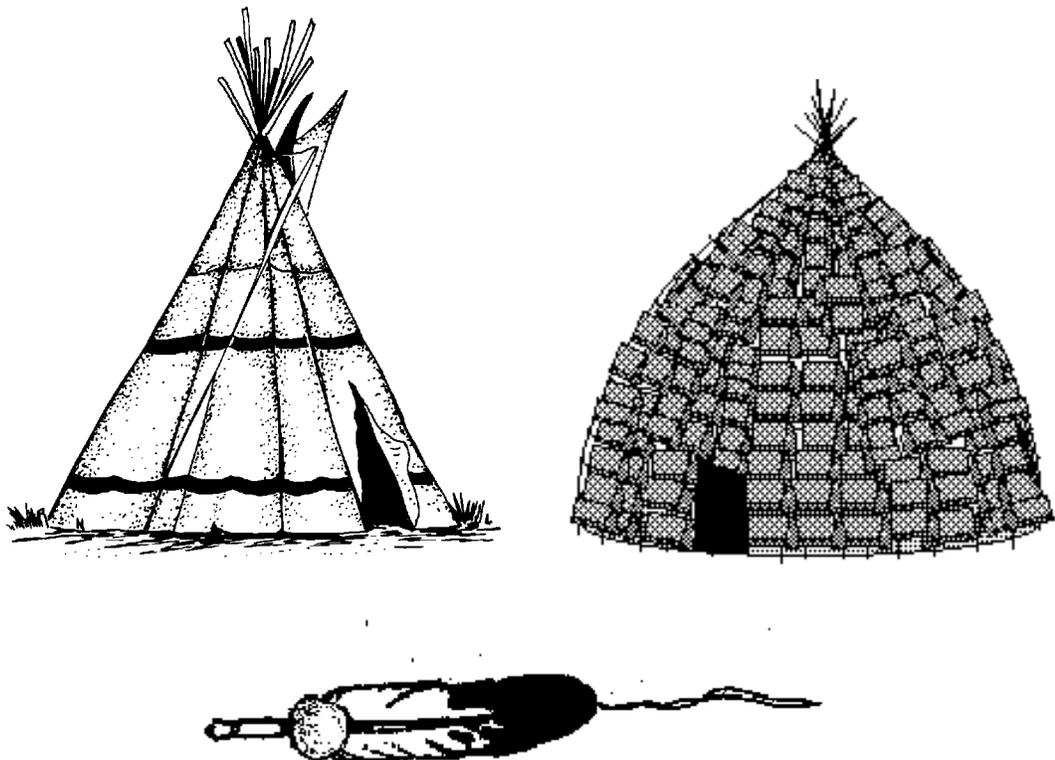
1. Be nominated for Keeper of the Sacred Bundle by Unit Leader, NBZ Coordinator or Camp Director
2. Previously served as and meets regalia requirements for Runner
3. Demonstrates Scout Spirit
4. Served as Runner for at least one selection ceremony and one induction ceremony **AT CAMP CEDARS**
5. Demonstrates thorough knowledge of Tribal customs and traditions
6. Must be a current camper, camp staff member (at Camp Cedars or Little Sioux) or participate in three Tribal Ceremonies the summer they advance (a Wednesday Night Ceremony, a Thursday Night Ceremony and the Thursday Night ceremony at which they advance)

KEEPER OF THE SACRED BUNDLE TO SHAMAN

1. Be nominated for Shaman by Unit Leader, NBZ Coordinator or Camp Director
2. Previously served as and meets regalia requirements for Keeper of the Sacred Bundle
3. Demonstrates Scout Spirit

4. Served as Keeper of the Sacred Bundle and spoke on the customs and traditions of the Tribe for at least one induction ceremony **AT CAMP CEDARS**
5. Must be a current camper, camp staff member (at Camp Cedars or Little Sioux) or participate in three Tribal Ceremonies the summer they advance (a Wednesday Night Ceremony, a Thursday Night Ceremony and the Thursday Night ceremony at which they advance)

HONORED MAIDEN ADVANCEMENT (See Honored Maiden Handbook)



Black Diamond Recommendations

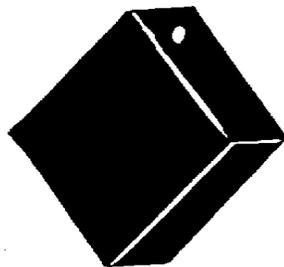
The Black Diamond program has its roots in one of our Council's earliest Scouting traditions and was re-established for the purpose of encouraging young Scouts to intensify their commitment to Scouting ideals and to clearly communicate the expectations of the Tribe of Nani-Ba-Zhu. Black Diamonds are not members of the Tribe and do not learn Tribal customs or traditions or participate in Tribal activities.

Black Diamond status is only given to Scouts upon recommendation of the Troop's adult leadership or a Tribal member. A Scout who becomes a Black Diamond must clearly have it within his ability to reach the highest standards required for Tribal membership before returning to camp the following summer. For that reason, there can be no exceptions made to the requirements for Black Diamond. Black Diamond status does not automatically mean that Tribal membership will follow, nor is it a prerequisite to Tribal membership. Each Scout must measure up to Nani-Ba-Zhu's high entrance requirements.

To be recommended for the Black Diamond, a Scout:

1. Must live the Scout Oath and Law;
2. Must have participated in a majority of his Troop's meetings and activities during the past year;
3. Must be a First Class Scout prior to coming to camp;
4. Must have completed 6th grade;
5. Must be a second-year camper at a Scout camp;
6. Must be currently camping for a full week at Camp Cedars.

Troop Committees and Tribal members will want to recommend those Scouts who qualify for the Black Diamond and who would be helped in their personal growth by this designation.



Regalia Requirements

The various ranks and paint stations of the Tribe of Nani-Ba-Zhu are recognized at ceremonies by the type of regalia worn. The rank can be determined by the claw. The level of paint station can be determined by the paint color on the claws as well as the headdress and regalia worn. The chart that follows at the end of this handbook details the required and optional regalia items for each rank and paint station.

Multiple opportunities exist to build regalia; These include regalia building workshops, Tribal festival and Monday night at camp.

Brave

Required items are: one claw mounted on a lanyard with no coup, one feather mounted upright on a headband (may be decorated with beadwork if desired), choker, breech cloth or apron (an apron may not be made solely of two bandannas tied with a rope or belt, nor of two rabbit skins tucked in a waistband), arm bustles, back bustle, solid color dark shorts and moccasins or similar looking shoes.

Optional regalia includes: NBZ t-shirt and dance stick.

Warrior

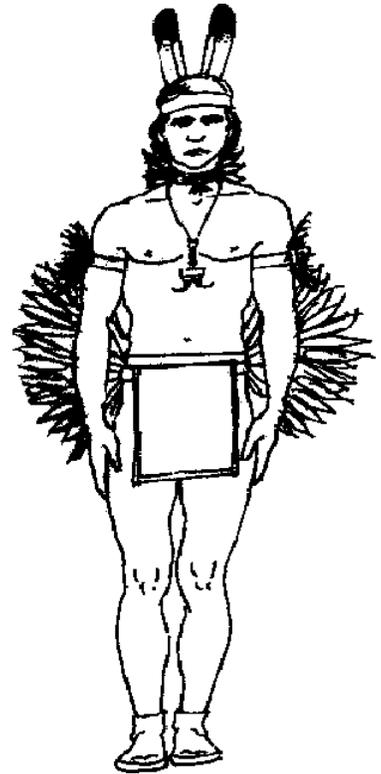
Required are: claws, headband with two feathers mounted upright, choker, breech cloth or apron, back bustle, neck bustle, and moccasins or similar looking shoes.

Optional items include: anything worn by a Brave plus full leggings, beaded belt, and bracelets.

Firebuilder

Required are: claws, headband with three feathers mounted upright, choker, breech cloth or apron, moccasins or similar looking shoes plus a small match pouch and decorated gloves.

Optional items include: Bustles (considered to be required when not immediately involved in tending a fire), any optional regalia allowed a Warrior plus a rattle, cloth or ribbon shirt, and breastplate.



Tom-Tom Beater

Required are: claws, headband with four feathers mounted upright, choker, breech cloth or apron, moccasins or similar looking shoes plus wrist cuffs and a tom-tom beater. The tom-tom beater should be made as follows:

The handle will be dime size or less at the largest end with a length of 22 to 24 inches. It can be made out of fiberglass rod or hardwood such as hickory, osage orange, walnut, oak, etc.

The head will be one and a half to two inches in diameter with a length of four to six inches. The covering will be made out of soft leather, suede, fur, or goat hair and the wrapping will be made out of masking tape, fur, sponge, foam rubber, or ace bandage.

Optional items include: all those worn by any previous paint station plus a vest.

Honored Maiden

(See Honored Maiden Handbook)

Runner

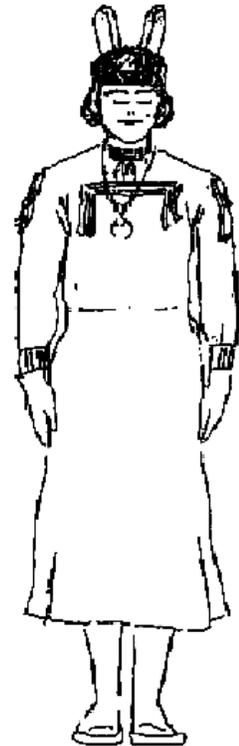
Required are: claws, hair roach headdress without feathers, choker, breech cloth or apron, moccasins or similar looking shoes plus any combination of wrist, arm, ankle, leg, or waist bands of bells.

Optional items include: Any items worn by any previous paint station.

Keeper of the Sacred Bundle

Required are: claws, hair roach headdress with one feather mounted upright, choker, breech cloth or apron, moccasins or similar looking shoes plus bandolier pouch.

Optional items include: any item worn by a previous paint station.



Shaman

Required are: claws, hair roach with two feathers mounted upright, choker, breech cloth or apron, and moccasins or similar looking shoes.

Optional items include: any items worn by any previous paint station.

Honored Warrior (Male)

Required are: claws, headband with two feathers mounted upright, choker, breech cloth or apron, moccasins or similar looking shoes.

Optional items include: any item listed as required or optional for a Brave or Warrior plus a rattle, a cloth or ribbon shirt, wrist cuffs, vest, pouches or bags, breastplate, and bracelets.

Honored Warrior (Female)

Required are: claws, headband with two feathers mounted upright, choker, a dress or skirt and blouse that reaches below the knee made of cloth or leather, and moccasins or similar looking shoes.

Optional items include: beaded belt, rattle, necklace, any bag or pouch, bracelets, apache leggings, a shawl or cape.

TRIBAL COUNCIL REGALIA

All levels of the Tribal Council must wear claws, a headdress as described below, choker, breechcloth or apron/dress or skirt and blouse, moccasins or similar looking shoes.

Optional items include: any items listed above plus a fan.

Sachem

Headdress may be any style not specifically listed for another paint station.

Guardian of the Council Fire

The same headdress as for the Sachem, however, the ceremonial pipe of the Guardian will be carried.

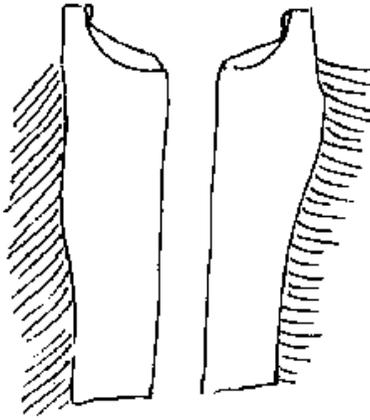
Medicine Man

The headdress will be horned.

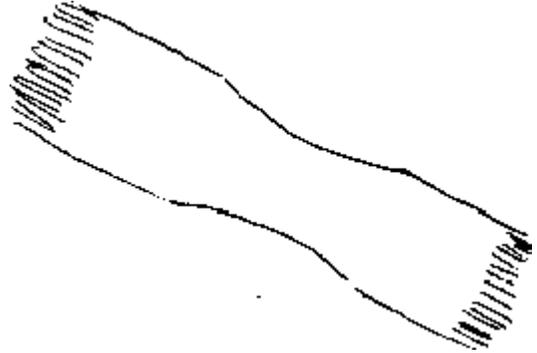
Chieftains/Chief

The headdress will be a war bonnet.

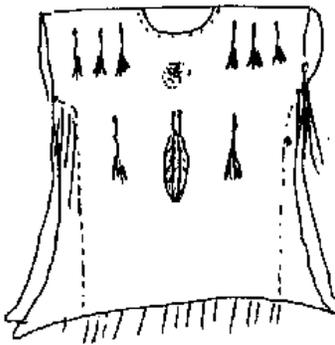
Regalia Items



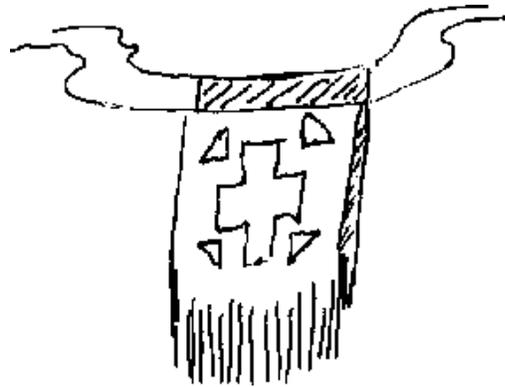
(A) Full length leggings Apache leggings are knee length Leggings)



(B) Breechcloth (often used with Leggings)



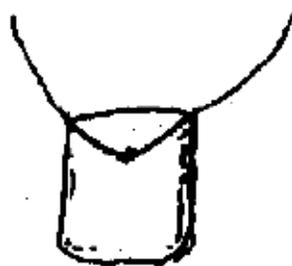
(C) Shirt from Leather



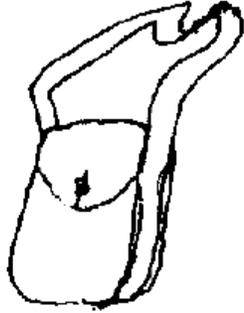
(D) Apron



(E) Match Pouch



(F) Medicine Pouch



(G) Bandoleer Pouch (to be worn over the shoulder)



(H) Bells



(I) Gloves



(J) Wrist Cuffs

NBZ Regalia Chart

Regalia Item	Scout Ranks		Young Adult Ranks				Adult Ranks						
	Brave	Warrior	Firebuilder	Tom/Tom Beater	Runner	Keeper of the Sacred Bundle	Shaman	Honored Warrior	Female Honored Warrior	Sachem	Guardian of the Council Fire	Medicine Man	Chieftain
Claws	R	R	R	R	R	R	R	R	R	R	R	R	R
Breech cloth	R	R	R	R	R	R	R	R	R	R	R	R	R
Shorts-Solid color	R	R	R	R	R	R	R	R	R	R	R	R	R
Choker	R	R	R	R	R	R	R	R	R	R	R	R	R
Moccasins	R	R	R	R	R	R	R	R	R	R	R	R	R
Headress for rank	R	R	R	R	R	R	R	R	R	R	R	R	R
Bustles-Arm	R	R	R	R	R**	R**	R**	O	O	O	O	O	O
Bustle-Back	R	R	R*	R*	R*	O	O	O	O	O	O	O	O
Bustle-Neck	R	R	R	R	R	R	R	O	O	O	O	O	O
Decorated Gloves			R	O	O	O	O	O	O	O	O	O	O
Pouch/Medicine Bag			R/Match	O	O	R/Bandleer	O	O	O	O	O	O	O
Tom/Tom Beater				R	O	O	O	O	O	O	O	O	O
Cuffs				R	O	O	O	O	O	O	O	O	O
Bells				O	R	O	O	O	O	O	O	O	O
Leggins-Full/Apache			O	O	O	O	O	O	O	O	O	O	O
Beaded Belt			O	O	O	O	O	O	O	O	O	O	O
Shield			O	O	O	O	O	O	O	O	O	O	O
Coup Stick				O	O	O	O	O	O	O	O	O	O
Arm Bands				O	R**	R**	R**	O	O	O	O	O	O
Bracelets			O	O	O	O	O	O	O	O	O	O	O
NBZ T-Shirt of Rank	O	O	O	O	O	O	O	O	O	O	O	O	O
Ribbon/Dance Shirt			O	O	O	O	O	O	O	O	O	O	O
Rattle			O	O	O	O	O	O	O	O	O	O	O
Breast Plate			O	O	O	O	O	O	O	O	O	O	O
Cape/Yoke/Shawl				O	O	O	O	O	O	O	O	O	O
Vest				O	O	O	O	O	O	O	O	O	O
Dress/Below Knee									R				O
Leather Shirt													O
Fan													O
Guardian Pipe											R		O

May not Wear

O= Optional

R=Required R*-except when Hazardous

R** either

Revised 2005