

FEATHER AND BEAD AWARDS

The primary purpose for the feather and bead awards is for the parent and child to spend time together learning and creating a closer bond. All other purposes are secondary to building this companionship.

Although many other worthwhile objectives can also be served at the same time (sense of achievement, increasing mental and moral development, elimination of self-consciousness, building interest in Native American theme, etc.) we must never lose sight of our basic reason for being in Native Sons and Daughters– **to build a bond between ourselves and our child so that we might truly be “Pals Forever/Friends Always”**. The following principals are essential to this purpose:

1. The awards must be a joint parent and child effort, both learning and earning, neither trying for the feather or bead until both are ready.
2. The award must be earned by the parent and child each individually and at the same meeting.
3. A parent with two children must learn, earn and be awarded a feather/bead with each child, in order that each of his children might get the full benefits of companionship with his/her parent. The parent wears the combined feathers/beads.
4. Awards are presented at the same meeting that the award is earned, with some simple but solemn ceremony led by the Tribal Chief or Medicine Man.

The Braves and Princesses work hard to earn these awards, they expect and deserve them while the thrill and accomplishment is still fresh in their minds. The child tries first, and if successful at it, the parent follows. If the child is unsuccessful, they both wait until the following meeting and try again. (The possibility of the parent missing is a remote one if he/she has truly spent sufficient time with his/her child learning the requirements. Under no circumstances is any Brave or Princess to wear a feather or bead that he/she has not earned.

5. Earned feathers/beads are available through the Algonquin Longhouse.

Algonquin Longhouse Feather/Bead awards:

Color of Feather/Bead	Achievement
Yellow	Know the Native American and Paleface names of all little and Big Braves/Princesses in your tribe
Orange	Know the Native Sons/Daughters ritual by heart (slogan, aims and pledge).

White	Parent and child make a craft for the tribe. This becomes a part of the tribal property. Some examples are campout awards, tribal drum, tribal wampum pouch, etc.
Green	Attend a Nation campout.
Gold	Get a new Native Son/Daughter and Parent to join your tribe, nation, or federation.
Black	Learn and recite at a tribal meeting the song “Pals Forever” (Sons), or Friends Always (Daughters).
Blue	Attend a Tribal overnight. Sometimes at a Nation campout there is a Friday night option that would satisfy this requirement.
Red	Tribal visitation. Big and Little Brave/Princesses must attend one meeting of another tribe, and then make a report to their own tribe about the points of interest of this other meeting. Be sure to make appointments with the host of the tribe you will be visiting.
Purple or Maroon	Starter.

ADVANCED FEATHER OR BEAD AWARDS

Advanced feather and bead awards are awarded for parent and child. These awards require more time, effort, and skills than the first eight awards. They are associated with attaining the rank of Hayluska. These projects are chosen with the skills and interests of the older children in mind. It is hoped that the earning of these awards will not only foster companionship of parent and child, but will stimulate their interests to go beyond the actual requirements and make for a worthwhile project. The first eight awards must be earned before attempting the following awards for Hayluska. The demonstration of these tasks and skills is done before a Hayluska Council, which takes place at campouts, or a designated Nation Event. Each Nation determines what the Hayluska Council is for that Nation.

Bead/Feather	Task	Description
Lt. Brown or Tan	10 things of Nature	This award is made for collecting and being Able to identify by sight ten things of nature. Parent and child should collect and label the items so that when they are shown the items, they cannot read the label.

To qualify for the award, the little brave/princess should be able to identify by sight, the first five items selected by the Hayluska Council. The big brave will then identify the remaining five items.

Red / Brown tip
Eagle Wing

Indian Sign
Language

This is awarded to the parent and child team upon explanation and demonstration before the Hayluska Council the Six Aims using Indian Sign Language. The Hayluska Council will pick at random any three of the Aims and ask the little brave/princess to recite the Indian translation and demonstrate the sign language for each of the requested three Aims. The parent then follows with the remaining three.

Dark Brown / Black tip
Eagle Wing

Indian Dances

Parent and Little brave or princess to demonstrate and explain at least three of the Indian dance steps. The parent will serve as tom – tom beater.

Hayluska Awards

Any Brave/Princess who has successfully earned all of the eleven awards shall be called HAY-LUSH-KA. Both the parent and son/daughter shall be initiated at that campout Council fire or designated Nation Event.

The sign of HAY-LUSH-KA shall be a patch, which shall be awarded to the brave or princess at the time of initiation.

The patch shall be worn on the tribal vest.

It is the responsibility of each nation to set up a review board to determine the eligibility of any brave or princess who has completed their requirements.

Significance and History of HAY-LUSH-KA

The patch utilizes the Thunderbird along with the word HAY-LUSH-KA all mounted on an arrowhead background. The Thunderbird has eight wing feathers for the primary tasks and the three tail feathers signifying the advanced skills.

The Thunderbird was used, as it is one of the most significant symbols of Indian lore. Typically, it is a sign of great power, good fortune and often considered to be a good luck omen. Many tribes believed that the Thunderbird began their very existence. Note that

the Thunderbird on the patch has eight wing feathers and three tail feathers signifying each of the feather/bead awards.

The word HayLushKa is comes from the Winnebago tribe, and was used to identify only those braves of great courage, accomplishment, and value to the welfare of their tribe. HAY-LUSH-KA braves were held in honor by their fellow braves and all strove to be called HAY-LUSH-KA. In more recent times, HAY-LUSH-KA has come to designate extraordinary goodness and concern for other braves.

The use of Winnebago ritual is significant because the Winnebago tribe lives among, and in fact was surrounded by, various tribes belonging to the Algonquin Nation.

Dance Steps

Toe-Heel: This is the hunting or stealth step in which the brave/princess quietly goes up to his/her prey in order not to be heard. There are two dance positions. The first is the loud beat. On this beat, step up with the left foot and touch the ground lightly with the toe. The second position on the soft number 2 beat of the drum, by coming down on the heel. Alternate by doing these two positions, first on the left foot, then on the right.

Stomp Step: This is a step to signify that a very good thing has happened and it is done to signify a celebration or success. 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 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 a 1 -2- 3 beat.

Drag Step: This is used to signify a long journey or great distance covered. The drumming time is the same as the Toe-heel step, but the action is different. In the Drag Step, the first beat of the drum is soft and the second beat is loud.

At the soft 1 beat, step forward so that the toe touches the ground and then drag the foot backward, bringing the heel down at the 2nd or loud beat of the drum.

Canoe step: This is the most graceful of all the Indian dance steps. This dance represents the journey on water or on a canoe. The body and arm motions add interest to the dance. The dancer moves their arms in long swinging strokes; first to one side of the body and then to the other. In doing this dance, imagine yourself holding a canoe paddle and you will have the right position for your arms.

This step is based on the 1-2-3-4 drum beat, and the drummer must time the beat to the dancer a little more than usual.

Indian Sign Language for the Six Aims

1. TO BE CLEAN IN BODY AND PURE IN HEART

CLEAN: Make motion of rubbing hands as if washing

BODY: Take hands, starting at shoulders and go down your body

PURE: Bring the right hand across breast, level with heart, palm down, then with a sweeping motion, extend to right of the body.

HEART: (add motion for heart – cup hand over heart, thumb inward...)

2. TO BE PALS FOREVER WITH MY DAD/SON [SONS]

TO BE FRIENDS ALWAYS WITH MY DAD/DAUGHTER [DAUGHTERS]

PALS (FRIENDS): Hold right hand in front of neck, palm outward, index fingers extending upward. Raise the hand until tips of fingers are as high as head.

FOREVER/AWAYS: Bring right hand up alongside head, close to ear, then move back and forth at least twice.

MY: (Possession) Hold fist in front of neck, thumb pointing at neck. Swing thumb forward as you move your fist forward about 6 inches.

DAD/MOM: Hold right hand in front of chest, Raise hand above head with fingers horizontal as to indicate height of parent.

SON/DAUGHTER: Hold right hand in front of chest, Lower hand with fingers horizontal as to indicate height of child

Comment: Thought the child was to make the sign for dad and then lower the hand/fingers to the height of the child

3. TO LOVE THE SACRED CIRCLE OF MY FAMILY (LOVE MY HOUSE)

LOVE: Cross wrists, a little in front and above the heart, with right wrist nearest the body. Press right forearm against body and left wrist against right arm.

MY: (Possession) Hold fist in front of neck, thumb pointing at neck. Swing thumb forward as you move your fist forward about 6 inches.

HOUSE: With hands in front of body, interlace fingers near tips, fingers at right angles as to show the top of a teepee or house.

4. TO BE ATTENTIVE WHILE OTHERS SPEAK (YOU TALK, ME LISTEN)

YOU: Point right hand at person addressed.

TALK: Place back of right hand against chin with nail of right index finger pressing against thumb. Make a gap between index finger and thumb and repeat as to show a 'talking' motion.

ME: Point right thumb at breast.

LISTEN: Hold right hand behind ear.

5. TO LOVE MY NEIGHBOR AS MYSELF (LOVE ALL PEOPLE SAME AS ME)

LOVE: Cross wrists, a little in front and above the heart, with right wrist nearest the body. Press right forearm against body and left wrist against right arm.

ALL: Move right hand flat and horizontal in a horizontal circle from right to left, chest high.

PEOPLE: Hold both hands shoulder high, fingers spread and pointing up. Move hands together and apart a few times by wrist action.

SAME AS: (Equal) Hold hands in front of chest, index fingers pointing forward and parallel about 2 inches apart. Move hands back and forth keeping tips opposite and indicating an even race.

ME: Point right thumb at breast.

6. TO SEEK AND PRESERVE THE BEAUTY OF THE GREAT SPIRIT'S WORK IN FOREST, FIELD AND STREAM.

SEEK (HUNT OR LOOK): Hold right hand just below the right eye, index and second fingers slightly parted and pointing ahead

PRESERVE: Hold both hands cupped together close to midsection as if caring for a small animal.

GREAT: Hold arms outstretched in front of body, palms outward.

SPIRIT'S : Hold fist over right eye, point upward with index and middle fingers and move hand upward in spiral motion.

WORK: Place hands, palms facing each other, a few inches apart in front of body. Move hands up and down past each other (chopping wood motion).

FOREST: (Many Trees) Move left hand in front of body, fingers slightly curved inward. With left hand, cup right hand wrist and slowly move right hand upward while spreading fingers of right hand to indicate growth.

FIELD: (Grass) Hold hands low, fingers curved upward and slightly apart. Move hands sideways while wiggling fingers (wind effect on field).

STREAM: Cup right hand and do a “dip into stream” motion. Then bring cupped hand to mouth as if to drink. (child often likes to do slurping sound to pretend drinking).