

NIGHT EAGLE NEWS

A Primitive Camp for Boys Ages 10-14
www.nighteaglewilderness.com

Winter, 2022 - 20223 (802) 855-8661
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From the Director

Unlike most boys today, when I was young, I would spend my springs and summers roaming around in the bayous near my house or peddling my bike to the many creeks and wooded areas around my hometown and exploring them.

When I was twelve or thirteen years old, my mom would sometimes drive a buddy and me to the Natchez Trace, a prehistoric buffalo/Indian trail, about twenty-five miles from Natchez. She would drop us off around 9:00 in the morning at a small, deserted, picnic area along the banks of Cole's Creek and return to pick us up around 5:30 in the evening. We were in heaven — no parents, no rules, just two barefooted boys clad in cut-off blue jeans (with the obligatory sheath knife hanging from our belts) left to explore the creek and surrounding woods like the pioneers of old!



Before my mom was out of sight, we were scrambling down the 120-foot bluff to the sandy bank below. We spent the day searching for snakes and other reptiles that we could take home and keep as pets, and spearing carp, an invasive fish from Asia, using pointed sticks we had carved. Whenever we stumbled onto a swimming hole, we pulled off our cut-offs and dived in.

I vividly remember an unforgettable event that occurred on one of our Cole's Creek excursions.

We were sitting in the creek in about a foot of water with our legs stretched out enjoying the peaceful setting and talking about trying to follow the creek all the way to the Mississippi River.

While my friend was talking, I was idly digging into the sand under the water with my right hand and felt what seemed like the bottom or side of a bottle covered by an inch or two of sand.

Although we were quite a distance from the picnic area, I figured someone must have waded down the creek and thrown away a Coke bottle. Then, thinking the bottle might be broken, I figured that I should probably dig it up and take it out so no one would cut his foot.

Gingerly, I began to run my fingers down from its smooth side searching for an edge just in case it was broken. In a matter of seconds, I found it and dug my fingers deeper under the edge and began trying to pry it from the grasp of the sand. That's when the bottle came to life!

The muddy water swirled and the head of the meanest softshell turtle I had ever seen whipped up out of the water! I can still see its hoglike snout and evil eyes glaring at me as it stretched its long neck farther out of the water than I thought was possible and twisted its head toward me, preparing to punish his tormentor with a vicious bite.

Before that could happen, however, instinctively knowing that we could outrun a turtle, my friend and I simultaneously jumped out of the water and ran to the safety of the shore, while the turtle calmly swam off in the opposite direction.

I want all Night Eagle campers to understand that when we become part of Nature, "We have joined the greatest of all communities, which is not of man alone but of everything that shares with us the great adventure of being alive." - Joseph Wood Krutch

Wisdom Keepers



Joe Flying Bye at Standing Rock

Joe Flying Bye (Allen's Flying Bye's father) spent much of his early years helping his blind grandfather prepare medicines and pray over sick people. He would often lead his grandfather into town and listen to the old men talk of battles and life on the open plains.

His grandmother would also tell him creation stories at night and in these ways he became a keeper of traditional knowledge and culture. Besides his work, holy man, Joseph Flying Bye was an accomplished pipe maker, singer, traditional pow-wow dancer, and bead worker. He enjoyed his many visitors from all over the world and if you stopped by his house you would often find him working on a beaded staff or carving a pipe stone or stem.

He felt that in order for the Lakota culture to stay alive the people must speak their own language as a community. He was very concerned that the younger people were not interested in learning their own language. He knew that when they got older they would be looking for these things in their own language and frame of mind rather than getting information from historians after the fact.

Along with Pete Catches Sr, Joe helped bring back the Sundance to Standing Rock reservation in the 1970's.

“The Greatest thing that we need to do is to remember the Great Spirit, God, every day and every night,” Flying Bye asserts, “Every chance we get, we need to pray that the family will stand. Every chance we get, we need to honor our relatives, to talk with our relatives. We need to learn our language and our ways and be happy with that.”

“When you pray, you end the prayer with all my relations, not only your human relations, but your animal relations.” Further, “That is the power that the Grandfathers are talking about. But there are no Grandfathers, they are all in the spirit realm, and so our young people get lost.”

Putting the moccasins back on, literally and figuratively, represents a return to the culture and traditions because, “We have to go back to our own ways of life because we are on the wrong ways of life, we are walking the wrong directions.”

The antidote to spiritual and societal sickness is to “go back to the ways of life that we used to walk. We need to live with the values we had. This doesn't mean living in tipis and going back to hunting buffalo but to come together in a more traditional and spiritual way like we used to.”

Channeling the wisdom of his Grandfather Flying Running, Flying Bye called to the youth to return to the culture to return to that “good way of life.” “Put your moccasins back on. Think about it. Then you can honor your relatives and know where you come from.”

“In this modern time you have to do your best yourself. That's your answer to “What is life?” You must do it yourself, your doing, your thinking. The answers to the meaning of life are inside you.”

Note: The above article was taken from Wisdomkeepers Part 1 of 8 on YouTube.



Turtle (Keya)

The Turtle is often referred to as Unci Mahka (Lakota for Grandmother Earth) and is a sacred symbol that represents Mother Earth and teaches us to walk our paths in peace. It is symbolic of good health, long life, and fortitude.

In Lakota mythology, the turtle carries the world on its back.

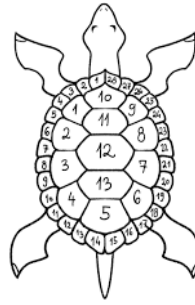


The American Indians have always depended upon the natural world for their survival. They would watch the changes going on in the natural world with each season, and they would also look into the sky and see the changes in the stars. They observed certain constellations appeared during each season and related the cycles of the moon to those seasons.

The Lakota identified 13 moons (months) in a year with each moon containing 28 days from one moon to the next. However, their moons did not follow today's calendar. Instead, the moons followed each season. Spring, summer, and fall each had three moons, while winter had four



Snapping turtle at Night Eagle laying eggs.



The Lakota looked at Turtle's back as a sort of calendar, with its pattern of 13 large scales standing for 13 moons (months) in each year, and the 28 smaller scales around the edge standing for the number of days in each moon.

A Lakota Month Included:

- 2 days for Wakan Tanka (The Great Mystery)
- 2 days for Mother Earth
- 4 days for the Four Winds
- 1 day for the Spotted Eagle
- 1 day for the Sun
- 1 day for the Moon
- 1 day for the Morning Star
- 4 days for the Four Ages
- 7 days for the Seven Rites of the Sacred Pipe
- 1 day for the Buffalo
- 1 day for the Fire
- 1 day for the Water
- 1 day for the Rock
- 1 day for the Two-legged People

Like most other American Indian tribes, the Lakota "year" began in the spring, which symbolizes the start of a new year through the birth of new plant and animal life.

Wetu (3 Moons) — Spring (Moon When Ducks Come Back, Moon of Making Fat, Moon When the Leaves are Green)

Bloketu (3 Moons) — Summer (Moon of June Berries, Moon When Chokecherries are Ripe, Moon of Harvest)

Ptanjyetu (3 Moons) — Autumn (Moon When Leaves Turn Brown, Moon When the Wind Shakes off Leaves, Moon of the Rutting Deer)

Waniyetu (4 Moons) — Winter (Moon When the Deer Sheds Their Horns, The Hard Moon, Moon When Trees Crack From the Cold, Moon of Sore Eyes (Snow Blindness))

Spring Work and Play Weekend



This year's Spring Work and Play Weekend will be on May 6 and 7 (weather permitting). We invite you all to be part of the fun as we prepare camp for the summer. This is an informal cooperative event that allows new and returning campers and their families to get to know one another while together we attack some of the many projects around camp.

Families and friends are invited to come for all or part of either day or to join us for the entire weekend. This is a great time to introduce your friends to Night Eagle. The majority of the work will take place on Saturday beginning around 9:00 a.m. (*Night Eagle* time).

Families that are staying can bring a tent or reserve some space for their sleeping bags in one of the tipis that we'll put up for the weekend. We can also recommend some nearby motels or inns if you're more inclined to a hot shower and a soft bed after a day's work.

Work projects at this year's gathering will include putting up a tipi or two, clearing fallen limbs and trees, checking the Little Rock Pond Shelter, re-lashing Hocoka, bringing in firewood, removing stones that have magically appeared during the winter, maintaining the water bars in the road, and generally sprucing up camp. There is always plenty to do to prepare camp for the summer, and there is always plenty of fun and camaraderie.

What to bring? Dress for cool weather and wear appropriate shoes. You may want an emergency flashlight if you plan to stay after dark. Bring your own sleeping bags and ground cloths if you plan to camp. There are outdoor privies and running water at camp, but everyone should bring a personal water bottle. Food will mainly be a communal event. Pack a picnic lunch for your family on Saturday and a dish or two to share for

a potluck dinner Saturday night. We'll provide Sunday breakfast.

NOTE: If we have a late snow melt, plan to walk into camp from Skunk Junction. Tires will tear up the road, feet do little damage!

Southern Star Hikes the Grand Canyon



I recently received an email from Southern Star's dad stating that "*Southern Star* was representing Night Eagle during our hike today on the Bright Angel Trail in the Grand Canyon, deploying skills he developed on some long treks at camp!"

If any of you have pictures of yourself in your Night Eagle sweatshirt at some well known locations, send them in for a Night Eagle-around-the-country/world article!

Most Weeks at Night Eagle

(Not counting *Little Bear* who grew up at camp!)

Shares the Stars — 25 weeks over 6 years
Feels the Wind — 22 weeks over 6 years
Coyote Laughs — 22 weeks over 5 years
Sleeping Aspen — 18 weeks over 5 years
Southern Star — 19 weeks over 5 years
Sun Meadow — 18 weeks over 6 years

Most 6 Week Sessions Attended

Coyote Laughs – 3

Raccoon Brother – 3



Calling All Campers! If You Have Not Already Enrolled, It's Time!

Mid-February generally marks the end of early enrollment and the point where our advertising kicks in to begin spring enrollment as families firm up their summer plans.

Please note that we *are already almost half filled!* (six-weekers count twice). With thirty-nine campers still eligible to return from last summer, I encourage you to get your application in to make sure you have a space in a tipi this summer.

If you haven't already enrolled, we hope it's only because you're still on Night Eagle time and have not realized that summer is just around the corner! Night Eagle won't be the same without *YOU!*

Campers Already Enrolled by 2/15/23

<i>Colt Watches</i>	<i>Silent River</i>
<i>Western Moon</i>	<i>Thunder Snow</i>
<i>Desert Drum</i>	<i>Buffalo Spirit</i>
<i>Forest Fox</i>	<i>Western Bear</i>
<i>Heart Feather Listens</i>	<i>Coyote Runner</i>
<i>Deer Seeker</i>	<i>Southern Star</i>
<i>Spirit Dance</i>	<i>Creek Stone</i>
<i>Western Owl</i>	<i>Omri Cahana</i>
<i>Zeiv Cahana</i>	<i>Graham Wagaman</i>
<i>Gregory Trapp</i>	<i>Alexander Whynot</i>
<i>Conrad Lidenfeld</i>	<i>Declan Reed</i>
<i>George Crull</i>	<i>John Franklin</i>
<i>Matthew Franklin</i>	<i>Robertson Crouse</i>
<i>Ronnie Petrik</i>	<i>Tyler Wolfe</i>

We are currently awaiting the arrival of the applications of three more new campers



The Mystery Activity is about to begin!

Think and Grin

I call my horse Mayo, and sometimes Mayo neighs.

I saw a baguette at the zoo today. It was bread in captivity.

Crushing Coke cans is soda pressing.

National Sarcasm Society - - Like we need your support.

Well, to be Frank, I'd have to change my name.

To the thief who stole my glasses, I'll find you. I have contacts.

The inventor of the Wind Chill Factor died last week. He was 82 but he felt like he was 64.

I heard the word "icy" is easy to spell. Looking at it now, I see why.

A man stood up at a couple's wedding reception and asked the bride, "Do you mind is I say a word?" "No, go right ahead," the bride replied. The man cleared his throat and said, "Plethora," and sat back down. "Thanks," the woman said, "that means a lot."



**ASSISTANT COUNSELOR
PROGRAM - 2023**

If you are a former camper (or know a former camper) who is 16 or 17 years old who would like to be an Assistant Counselor this summer, please let me know!

COUNSELORS - 2023

If you are interested in being a counselor this summer, contact me as soon as possible. I am hoping to complete the staff by the end of April.

Important Dates:

June 1	Health Forms Due in the Office
June 24	Staff Week Begins
July 1	First 1-Week Session Opens First 2, 3, Week Sessions Open 6-Week Session Opens
July 16	Second 1-Week Session Opens 4-Week Sessions Opens
July 23	Third 1-Week Session Opens Second 2, 3 Week Sessions Opens
August 6	Fourth 1-Week Session Opens
June 25-July 1	Staff Training



***Shares the Sun* preparing a group for a hike out of camp**