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Carpathian Woodcraft Center Collection of Good Practices





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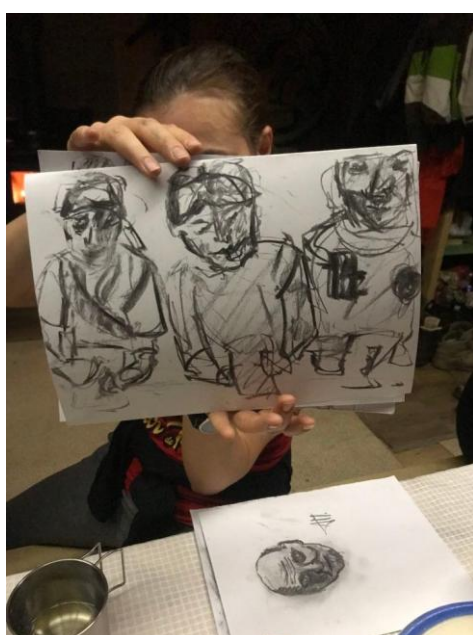


Project partner organizations collected good practices from the field of adult education and inspirational activities connected to the project topics. So all of them are practical activities related to sustainability, environment, climate change mitigation, cultural heritage, art and creativity. During the project the participants experienced these activities in each others region and tested some of these activities in their own countries to improve their work. We do hope that other interested organizations can make a really good use of this collection for our common future.

Good practices from Czechia

Custom Drawing Carbons

Charcoal drawing is one of the oldest drawing techniques. Everyone from the first prehistoric artists to the most famous giants of world painting such as Rembrandt or Picasso drew with charcoal. Carbon for the drawing is created by the charring of wood due to the lack of air during its burning. The coal is then modified as needed, e.g. by infusing it with vegetable oil. In order to make charcoal, we have to collect the wood of deciduous trees in advance - linden, willow, alder. We leave the sticks with a diameter of 1-1.5 cm soaked in water for a night or two so that the bark can be cut off better. After peeling the bark, we store the sticks in a metal container with a lid, where we make a small hole in the lid through which gases and steam will escape. Place the container with the twigs inside on the fire,



just before roasting the burritos on it. After about 20 minutes, remove the container from the heat. The firing time may vary, depending on the thickness of the twigs and the type of wood. After it cools down, we can draw with the carbons right away and it doesn't differ from the bought ones except for the distortion.

Needs: twigs with a diameter of 1-1.5 cm, a knife-cutter, a metal container with a lid and something to make a hole in the lid. Duration: approx. 1 hour



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Making egg tempera

It is documented that already in ancient Egypt they used egg tempera to paint mummies. Since ancient times, this type of tempera has been used almost continuously, but only during the Middle Ages did it take a really significant place. Painters used this tempera to illuminate books and panel paintings, e.g. icons. In the 15th century, however, a change occurred with the discovery of oil painting, and this technique gradually disappeared from painters' workshops. But really little is needed to prepare this tempera. Clay, coals, soot from the chimney, ash, crushed brick, crushed chalk-kaolin can serve us as pigments, which we crush and pour through a sieve individually into small bowls. We carefully add water to them spoon by spoon until the pigment has a mushy consistency. Separate the yolk from the white in a separate bowl and add a few teaspoons of water to the yolk. The yolk serves as a binder so that the paint does not peel off the paper or canvas afterwards. Instead of the egg yolk, we can also use linseed or orange oil, which serves as a preservative, but it is not necessary. Mix the egg yolk with the pigment mixture 1:1, if the mixture is too thick, dilute it with water or egg yolk, and if it is too thin, add pigment. If the consistency is right, we can start painting right away!

Needs: coals, ash, bricks, clay, bowls, strainer, eggs, tablecloth, grinding stones, water, brushes

Duration: approx. 1 hour

After a snack, for which you can use, for example, a fresh natural smoothie, which is described in the one-day program below, you can start preparing for the evening activities.



Insect house building

The current way of farming, especially the use of high doses of pesticides when growing canola, results in a huge decrease of insects in our nature. In addition, thanks to the vast ropes of fields without draws and boundaries, insects do not have enough natural habitats.

That is why it is good to prepare suitable habitats for helpers from the insect kingdom in the garden. Pollinators (solitary bees) as well as predatory insects that feed on aphids (goldflies, ladybugs and their larvae, firefly larvae, sticklebacks, fireflies, etc.) or snail eggs (spiders, spiders, woodpeckers) will surely appreciate the insect hotel. You can buy a ready-made one or try to stack various hollows, straws, perforated bricks, dry leaves, wood, etc. into the wooden frame yourself.

Honey bees like to fly into these houses, where they first deposit a mixture of pollen and nectar into the long crevices, on which they lay one egg. Finally, they close the chamber either with pieces of clay (the wall "walls up" the opening) or with sewn pieces of soft leaves (upholsters



"upholsters" the opening). Thus, there can be several chambers in a row along the entire length (depth) of the crack. Between each chamber with an egg there is again a partition made of clay or leaf. Once the bees have completed their development, they gradually work their way out. The one that was loaded last turns out to be the first.

Interesting to try:

If you have a piece of transparent tubing with an internal diameter of 8 mm or a plastic tube available at home, you can drill a larger hole and insert this transparent filling into it. If a bee likes this particular chamber, you can watch the development of the larvae from egg to adult from time to time.

In this way, natural biological control of plant pests will take place in your garden, and solitary bees will take good care of the pollination of fruit trees and shrubs.



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Honey bees, which we keep for honey production, prefer to fly to collect pollen and nectar in rapeseed fields or on flowering linden trees, because it is a large and reliable source of food for the entire bee colony. We should welcome these solitary bees in our gardens, because they work alone and the fruit trees are closer.

You can view the life of solitary bees on Petra Štěpánková's website: <http://petrastepankova.cz/>. She managed to shoot some very interesting short videos of the life of horned masons that settled on their balcony.

You can see an overview of other insect species that can stay in the insect hotel on the poster here: www.MB-eko.cz/zahrada

Suitable season: Spring - autumn

Number of people: Max up to 10 people

Suitable environment: Indoors and outdoors - tables and chairs

Type of activity: Polytechnic

Time required: 1 – 1.5 hours

Tools and material:

Hollow stems of some plants (Chinese ornamental plant, knapweed, reeds or elder branches with soft pulp (bees dig here, but it is more laborious for them)

Garden shears

Toilet paper rolls

Empty cans (for example, from peach compote)

Gypsum and water + container and stick to mix it

Markers



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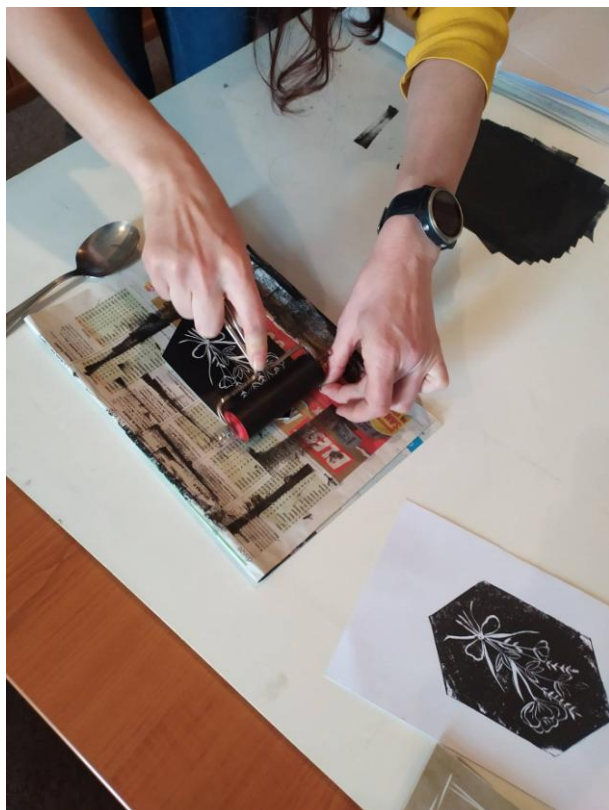
Linocut

Linocut is a relatively new graphic technique of printing from a height. This technique is used for the production of posters, art prints, or prints on textiles.

Linocut was first used in industry to print wallpaper patterns. It was first used by members of the Die Brücke group in 1905–1913 to create free graphics. Back then, lino was not the PVC we know today, but a mixture of cork and linen fermage. The multi-colored version of this technique is very popular, where we can use one or more matrices. When using only one matrix, we achieve a color press using the reduction technique, i.e. we gradually tear off and print each color separately.

To prepare the production of this technique, you need old lino (PVC), pencils to redraw the motif, special and linocut trowels.

Material suitable for printing is paper or any piece of fabric, for example old clothes that need to be revived. This block takes approximately three hours, in which time you should be able to engrave the matrix with the motif, as well as print and iron the print onto the fabric.



First of all, you need to think and design a motif, which you will then redraw on lino and then engrave. When engraving, we use spades of different sizes and care is needed when handling them, as the spades are sharp, so never carve against your own hand. After that, the fabric color is transferred with the help of a roller onto the matrix you have engraved. The matrix is placed on the material that will be printed on, and its own weight pushes it into the fabric or paper, or we can use a binder's bone to help the color adhere. After the paint has dried, iron the motif from the reverse side and fix the print.

This technique is not manual or time-consuming, so it is suitable for any creative enthusiast. In the



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end, you will take away a product from this block that will continue to serve you and at the same time you will be able to show off your own original print.

Needs: old lino, t-shirts or canvas bags, paper, oil paint, textile paint, iron, linocut roller, linocut spades, pencils, ruler, cutter, possibly a bookbinding bone

Fried Carp

In parallel with this activity, we can start preparing lunch after eleven o'clock. You need to collect firewood, prepare a fire pit and start a fire. This should be done by one of the organizers, but of course a capable participant can also be entrusted with it. If one of the participants does not know how to make a fire in nature and take care of it, it can be explained and demonstrated to him during the course. For example, all participants can go to collect wood during the break, this will accumulate enough wood and it will not be necessary to go further for it. The chosen lunch is carp.

We start the fire on a flat, clear place so that there are no sources in its vicinity or above it that could easily catch fire. For this reason, for example, we do not make a fire in the forest or in dry grass. We start the

Ingredients:

Killed, gutted carp, boiled potatoes, sour cream, mayonnaise, pickled dill, red onion, white onion, parsley, salt, pepper, breadcrumbs, plain flour, sliced almonds, egg, dill oil, lemons, sunflower oil

Tools:

Knives, boning knives, wooden spoons, cutting board, spoons, colander, bowls, kettle, wood, grill tongs, oil dispenser



preparation of the fire pit by raking the top layer of soil from leaves and grass, possibly by digging a low pit in the dirt. We will surround the edge of the fireplace with stones, which will prevent the flames from spreading outside the fireplace. We find stones, for example, in a stream. To make a fire, we traditionally use birch bark, which works as an excellent fire starter even when wet. We first place small conifer twigs on it, the so-called tongs (rattle, tremble, shaš) and then thin twigs of dry wood on it. We can push them into the flame by hand so that their largest volume starts burning. If it succeeds, we already add medium sticks. After them, large or wet ones can come next. It is advantageous to build as large a fire as possible at the beginning, this will create coals that will hold



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the heat and it will be easier for us to keep this fire even as moderate.

Time required - depends on the experience of the participants, but min. 2 hours

Target audience: 15+ if they don't mind the sight of a dead animal and blood

This dish is a classic course on Czech Christmas Eve tables, although there are many people who exchange carp for the classic schnitzel. This fish has been present in our country since the Middle Ages, mainly because of the pond farming tradition in southern Bohemia and Christianity (fish is not considered meat during fasting). More traditional is the recipe for black carp, in which the fish is served in a thick sweet sauce with a dumpling. Frying in a three-pack for Christmas did not appear for the first time in our country until sometime during the 20th century.

In our cooking, we tried to keep the basic elements and at the same time add something new to it, in order to show ourselves that classics can be made differently. The fish from the nearby farm were killed and thrown out the day before. We cleaned and cut them on the spot. The cleaned fillets were seasoned and wrapped in the traditional Czech flour-egg-breadcrumb coating. In our three-pack, we added almond flakes and thyme to the breadcrumbs to make it crunchy and fragrant. Everyone makes traditional potato salad a little differently, and we also wanted to prepare an alternative, healthier version. We therefore lightened the salad with sour cream and pickled dill. On the plate, we finished the salad with finely chopped red onion and parsley and drizzled with dill oil. We fried our carp fillets in a cauldron on fire, in a high layer of oil





until golden.

The result was excellent, we all really liked the food. Even those who do not normally eat carp praised it. The vegetarians only had a salad for lunch, which they liked very much. A possible interesting extension of this program would be the use of whole fish, which the participants could prepare and gut themselves, or at least learn how to do.

Stuffed potato dumplings

Dumplings as such were created sometime during the Middle Ages, but they looked far from the way we know them today. Crumbled pieces of bread or rice were often added to them. In the 19th century, our Austrian neighbors took them to their most refined form with their Viennese dumpling, which does not lack herbs or pieces of browned bacon.

Here in the Czech Republic, we had plenty of potatoes since the discovery of America, and our housewives used them to invent all kinds of dishes and also all kinds of dumplings. Whether it was šulánky (often served as a main course, sprinkled with poppy seeds, sugar and butter, similar to Italian gnocchi) or side potato dumplings, it always turned out well and we Czechs adore dumplings.

Time: 40 min + 50 min cooking and cooling the potatoes

Target group: 10+

This dish combines a lot of ingredients that are close to us Czechs, such as potatoes, pork, onions, seasonal fruits, jam, etc.

Method:



Boil a pot of lightly salted water. Weigh, wash the potatoes, put them in the prepared pot. Cook until soft, about 15 minutes, depending on the type and size of the potatoes.

Meanwhile, prepare the fillings. Cut the smoked meat into small cubes and put it in a pan with a little water and heat it slowly. This way, the meat will release its fat and fry in its own juices. Finely

Ingredients for about 25 dumplings:

dough: 1 kg of potatoes

- 2 eggs
- 300 g coarse/semi-coarse flour
- salt

Fillings + sprinkles

- 500 g bacon/smoked
- lard
- sour cream
- she yawned
- butter
- breadcrumbs
- crystal Sugar
- powdered sugar
- chive
- onion
- seasonal fruits like apricots, strawberries...



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chop the onion and remove the browned meat from the pan. Heat the meat roast, add a little lard and pour in the onion, which should start to fry. Lightly salt, sugar and fry until golden, then set aside.

Melt the butter in a pan and add the breadcrumbs/gingerbread. Fry until golden and set aside. If the potatoes are soft when pierced with a fork, drain them and finely grate the cooked potatoes on a grater. Allow to cool and then mix with the flour and eggs. Make a smooth, compact dough.

Boil a pot of water for the dumplings and add salt to taste to give the dough a taste. We flour the table generously and turn the dough out onto it. We shape it into an even cylinder, or several cylinders of the same size if we are making a larger amount of dough. Cut the roll into approx. 14 pieces with a knife.

We squeeze each piece to the side and put a teaspoon of our preferred filling in the center. We flour our hands and close the filling inside the dough. We drop the finished dumplings in small portions into boiling salted water. Cook for about 7-12 minutes, depending on the size of the dumplings.

Serve sweet with melted butter, powdered sugar, toasted breadcrumbs, or salty with fried onions, chives and sour cream.

The advantage of this dish is that during its preparation it allows the involvement of a large number of participants according to their abilities. At the same time, it is practical that it is a meal that can be easily prepared in the form of meat or meatless, depending on the kind of participants you expect. After lunch, participants can rest while listening to a presentation on herbs and their use in healing and gastronomy. This is followed by the preparation of the herbal smoothie itself.

Number of people: Max up to 10 people

CHEESE SPREAD

Tools and material:

- Bowls,
- knives,
- cutting boards

Raw materials:

- Cottage cheese, spreadable butter Salt
- Hard cheese
- Fresh herbs – chives, parsley, basil, fennel, etc. and edible flowers for decoration
- Whole grain bread or (sourdough) bread

We mix a base of spreadable butter and cottage cheese and add chopped herbs. Chives, parsley, basil, chives, cloves of garlic and the like are suitable. Depending on taste, we can also add a little grated cheese or salt. Spread the spread on sourdough bread or whole grain bread and decorate with edible flowers.



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Use of herbs

Suitable time of year: all year round (lemonade only during elder blossom)

Suitable environment: Indoors or outdoors - tables and chairs

Type of activity: Food preparation, cooking

Time required: 1 hour

Information on the topic for the lecturer:

Collection of herbs

We start collecting herbs in March and April and we can collect them until the first frosts.

Whenever we collect herbs in the wild, we must be sure that it is a clean environment, where no chemical sprays were used, no cars were driving, or no dogs were walking). We collect the herbs carefully so as not to damage the whole plant (do not pull it out by the roots) and we take the amount that we really use. Herbs are a gift and should be treated with respect and humility.

Collection techniques are different, depending on which part of the plant we need. Roots (for example, comfrey or horseradish, horseradish, etc.) are usually collected in early spring before the leaves sprout or before winter, when the leaves are already retracted. In the spring, we collect the flowers of herbs and trees (linden, without black). Later, whole flowering stems are collected. In autumn, we also harvest medicinal fruits. Spread the smaller flowers on sieves or cloths. We cut off lavender, motherwort, sage, wormwood and other flowering herbs whole with scissors. We hang the whole threads upside down in bundles and let them dry well. We store wholes in canvas bags. Grate and grind until just before use. Well-dried herbs last us 1 year. We regularly check them to see if moths have gotten into them.

Herbs can be used fresh either for direct consumption, to flavor water with slices of lemon (mint, lemon balm, mallow, calendula, thyme...) or in cheese and other spreads and salads.

Teas, infusions, decoctions, oils, vinegars or tinctures are prepared from herbs. They can be used in cosmetics as well as components of ointments and creams. Their use is really wide.

Salads with edible flowers

Daylily flowers are edible and very good, decorate a classic Šop salad with them, for example.

Carrot salad with apples decorated with marshmallow and lemon balm.

Purple Moorish mallow, orange marigold, yellow fennel flowers and blue borage flowers wonderfully decorate a simple cucumber salad.



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Watercress is edible whole - stems, leaves, flowers and seeds. Its hot taste is reminiscent of radishes and horseradish. You can also eat begonia flowers (they are more acidic than sorrel) (for more, see e.g. Flower Cookbook - Jana Vlková)

Sparkling Lemonade from Black Elder Flowers

Boil about 2 liters of water with 0.5 kg of sugar and let it cool. Put at least 15 flowers without stems (or even 30 pieces) in a large cucumber bottle. Add 2 sliced lemons and fill the bottle with boiled, cooled sweet water. Let it stand in the sun for 1 week, tied with a cloth. Then drain, store in the fridge and use soon.

Other tips:

Herbal oils, vinegars and tinctures

It is produced by macerating selected herbs in virgin olive or sunflower oil (or apple cider vinegar) for at least fourteen days in a closed bottle in the sun. Then the macerate is strained and stored in the refrigerator. A tincture can be prepared in the same way. Herbs are then macerated in alcohol (for example watercress or coneflower - Echinacea, which have disinfectant effects).

Seasoning mix

Prepare a seasoning mixture for cooking and baking from crushed dried herbs (we can also use a food processor for chopping). It may contain: lovage, celeriac and parsley, fennel, thyme, sage, basil, sage, marjoram, as well as some mallow and calendula, which add interesting color to the mixture. It is a really excellent seasoning for soups, meat mixtures, stews, but also for vegetarian dishes and legumes.



Dandelion syrup (a universal recipe for all herbal syrups)

We pick about 2 liters of dandelion heads. We pluck when it is dry and sunny, not in the evening when they close. Boil two liters of water and dissolve 40 g of citric acid in it. Then pour cooled water over the dandelion flowers. Add two well-washed and chopped organic lemons, including

Tools and materials:

- Large cucumber bottle (4l)
- Sieve, colander

Raw materials:

- 0,5 kg of sugar
- 2 lemons
- Elderflowers (pick them in full bloom in sunny weather, but not those that have bloomed!)



the peel. Let it soak overnight. After 24 hours, strain through a clean and dry diaper or canvas (we should not use fabric softener when washing) and squeeze. Pour into a five liter saucepan and add 2 kg of sugar. Heat to 80 °C, and then maintain the temperature for 20 minutes. Finally, we pour the syrup into steamed bottles with screw caps and turn them upside down or lay them down. The syrup will last us until next spring. It is excellent for digestion and liver support, and it is also very good. For a more interesting aroma, 0.5 l of dandelion can be replaced with 0.5 l of dried linden flower or add nettles and ivy. Enjoy your meal!

Examples of using herbs

- for coughs, use plantain, hyssop, sage, motherwort and moorish mallow to help clear mucus
- again, without and linden works best for colds
- for good digestion, a mixture of sage, mint and chamomile is suitable
- lemon balm, St. John's wort and lavender with rose for relaxation and good sleep

Medicinal teas

Herbs can be collected fresh in season or dried for the winter. We can try different combinations, such as how they taste or what medicinal effects the herbs have. Various combinations of mint, honeysuckle, yarrow, motherwort, chamomile, linden and elderberry are suitable for regular drinking. However, we do not drink any herbal tea for a long time and alternate different types of herbs

Our experience

We worked with herbs very often with clients, almost at every visit. Picking what is currently blooming is a natural way for clients to train gross and fine motor skills, it helps them to get an idea of what time of year it is. Plus, making any food is the best motivation.

The program ends with this workshop in the afternoon. If it were short, you can add, for example, a walk around the neighborhood to identify herbs and trees found, or any program from the two-day program mentioned above.





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Good practices from Hungary

Wood carving

Wood carving is an ancient creative activity, it greatly improves creativity, spatial vision, and the sense of beauty. With it, we can learn to draw and get to know wood better as a living material, its exploitable possibilities.

The carver must understand the use of tools, their maintenance, and especially their sharpening. Wood carving is a creative work that creates peace of mind and harmony, fills up the participants of the exercises, inspires and inspires the person, who always wants to do it afterwards.

For beginners, trees with a soft and homogeneous structure are always recommended for starting the first exercises and attempts. Raw wood is much easier to carve than dry wood, but really beautiful and durable pieces can only be made from multi-year, professionally stored and preferably naturally dried wood. What dries after carving warps and cracks.



The most suitable wood materials are linden and alder. Their soft, homogeneous fiber structure and high wax content guarantee pleasant carving. Due to their color and nicely drawn grain, cherry and walnut are very popular wood materials. Maple wood and plum wood enjoy versatile use. Pear wood, which is harder than the previous ones, is best suited for wood carvings. If you manage to get thuja wood, the eye-catching color in itself can provide a cavalcade and become a real miracle in our hands.

In the Kosariska forest center, nothing is more obvious than the use of this locally available, unlimited natural material, making useful and decorative objects during the individual sessions.

In the following, we present two simple, introductory exercises that can give the participants of the sessions a quick sense of success and inspire them further in the field of getting to know woodcarving.



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At the beginning of the session, we draw attention to the fact that the tools are sharp and can cause accidents, so the exercises should be performed with extra caution so that everyone leaves with at least as many fingers as they came with. And have a first aid kit nearby.

Carving an elder ring

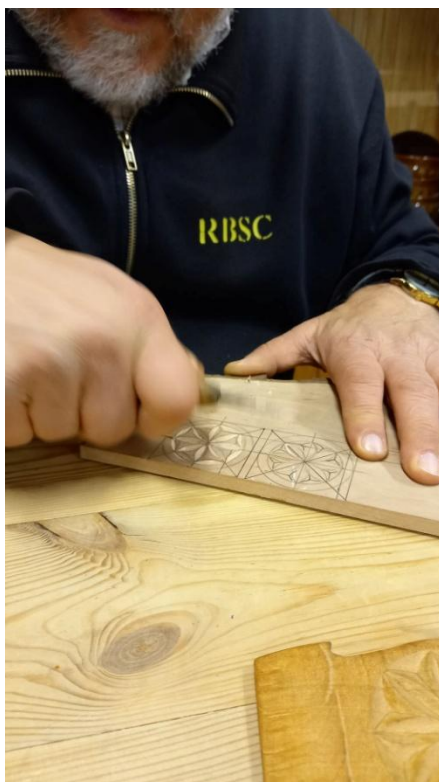
Part of this exercise is an introduction to the use of the device, and on the other hand, we use it to gain first experience. For preparation, collect fresh elder branches, about 3-4 cm thick, and slice them into 1-2 cm wide discs with a saw or a cutting disc.

Each participant chooses a disc they like, and we start to carve the center with the knife until it is completely pierced. After that, we widen the hole with circular movements until we can pull it comfortably on our finger. The bark can also be peeled off, and the stripped surface can be made unique with simple patterns. (arcs, waves, inscriptions...) Ok, that was really easy, wasn't it?



Wedge carving

With this technique, a new world opens up to us, we level up, the use of tools also becomes more varied, although the use of basic knives is recommended for beginners.



Wedge carving requires a cutting technique, which means that it is not enough to just press the knife, but the edge of the knife must also slide slowly to cut the wood fibers. It is not necessary to highlight the samples in one step. We can also remove the shavings in smaller pieces until the pattern is formed.

When choosing a knife, we hold the knives. Let's try them! The grip of the knife is important to us, as we will use it to exert force in the future. The design of the knife blade affects the shape of the easy-to-carve pattern. We cannot highlight a pointed pattern with a duller-pointed knife. We cannot hold the wide-bladed knife in a curve with a small curved pattern. In practice, there are many different types



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of knives, so we can buy almost only the basic knives immediately in the trade. The specially shaped knives required for individual samples must be ordered, produced, or possibly made by us. In the past, shepherds in the Carpathians and the Alps created beautiful creations with a knife, so I think we can create countless beautiful designs and creations with a few basic knives.

We hold the knife as if we were peeling potatoes. The thumb remains free. We support with the thumb, pull with the strength of our grip and thumb, and guide the knife in the wood with our wrist. If you have no experience in carving, it is recommended to fix the workpiece on a table. If you do take it in hand, it is recommended to hold the work piece in cut-proof gloves for carving at the beginning.



Wedge rowing itself can best be learned through a demonstration accompanied by instructions. You can watch such a video with English subtitles at the link below:

<https://www.faragoszerszam.info/faragoleckek/>

Let's start carving the straight lines. They are easier to carve perpendicular to the direction of the grain of the wood. When carving parallel to the growth direction of the wood, it may happen that the direction of the grain of the wood takes the knife in some direction. Therefore, we will first carve lines perpendicular to the direction of the grain of the wood and the lines forming an angle of 45 degrees with the direction of the grain.



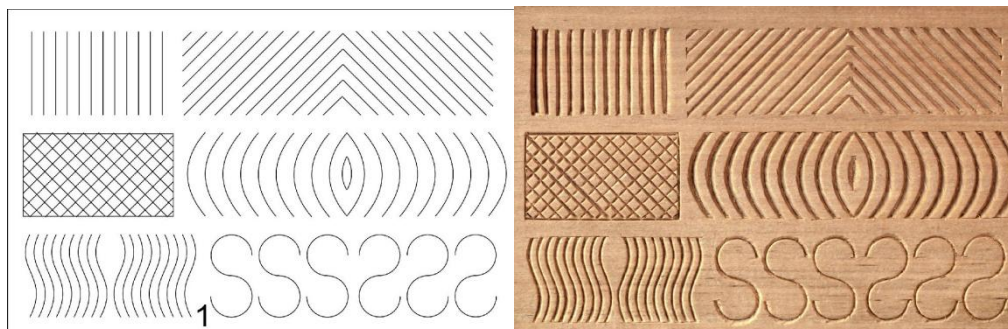


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You can also draw patterns yourself, but there are also downloadable pattern templates from simple lines to very complex patterns:

<http://www.fafaragas.info/diszito-faragas/>



Pre-drawn versions of these are available on soft linden wood, with which you can start practicing right away:

<https://www.faragoszerszam.info/termekategoria/farago-leckek/>

Anyone who likes carving should get to know the various symbol systems. Country houses, museums, exhibitions, and books provide great help in expanding our collection of samples. Feel free to look at the works, turn the books and, of course, your carving knife!





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Nest building practice

Although many of our native birds have nesting lifestyles, most bird species are unable to make their own nests. In a forest with a natural, undisturbed ecosystem, the abandoned woodpecker nests are home to, among other things, smaller songbirds with beaks not designed for nesting. With their powerful, wedge-shaped beaks, woodpeckers make several nests during the course of foraging and rearing their young: their nesting cavity, and smaller or larger nests made during the search for wood pests (e.g. caterpillars of wood-boring moths) later serve as habitats for other nest-dwelling bird species.



A nature conservation problem that occurs both in settlements and in agricultural areas is that the number of older trees with a thickness suitable for nest formation is low, decreasing or has already completely disappeared. Woodpeckers treat sick, aging trees, which garnest owners try to get rid of as soon as possible. As a result, the number of woodpeckers in the vicinity of resinestces has greatly decreased, and thus the number of nesting nests.



The creation and placement of artificial nests can play a big role here, which is a truly creative nature conservation activity, a great opportunity for working together, learning about birds, and perfectly fits into the activities of the Kosariska Forest Center.



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Nest types

There are many ideas and creative solutions for making nests. The type of birds that will occupy the prepared nest is mainly determined by its size and its entrance, or flight opening in technical terms.





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JÖVŐ-KÉP
EGYESÜLET



Legend
Foto



společně pro lidi a venkov



EKE
SZATMÁR 1994



Based on the size and shape of the nests and flight openings, experts distinguish between type A - B - C - D nests. Most of the species that occur most frequently in settlements (tits, sparrows, sliders, etc.) usually prefer B-type nests, so you may be lucky to make and place this type of nests first.

The **A-type** nest is used for the settlement of blue tit and marsh tit. The dimensions of the nest perfectly represent the natural nest of the little woodpecker, which these small songbirds inhabit after the woodpecker has moved out.

The **B-type** nest is suitable for the settlement of most bird species that can be found in garnests, which is why it is the most common type of nest that aims to reproduce the natural nest of the great woodpecker. Among our songbirds, mainly the black tit, but practically all tit species can settle there. In addition to them, the Eurasian nuthatch, the starling, the neck roll and the hoopoe can also find a home in this nest.

The **C-type** nest is slightly out of line with its square flight opening and shallower cavity, but all these make it a perfect nesting place for birds that nest in wall gaps or ledge corners, such as the common redstart or gray flycatcher.

The **D-type** nest is a replica of the natural nest of the Great Black Woodpecker. This type of nest should be placed in garnests that are on the edge of a forest or near a large park, as we can also expect tawny owls, short-eared owls, many woodpeckers, blue pigeons, starlings, and hoopoes in this nest.



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Rounded flight opening nests

Nest type	Bird species	Inner base	Depth	Diameter of opening	Height of placement	
		cm			m	
A	Marsh tit	10 x 10	20-22	2,5-2,8	2-4	
	Blue tit					
B	Great tit	12,5 x 12,5	20-25	2,8-3,4		
	Neck roll					
	House sparrow					
	Field sparrow					
	Eurasian nuthatch					
D	Starling	15 x 15	30-35	6		2-8
	Eurasian scops owl	20 x 20	40-42			
	Hoopoe			1,5-6		
	Tawny owl	30 x 30	65-70	20	5-8	



Angular flight opening nests

Nest type	Bird species	Inner base	Depth	Height of opening	Height of placement
		cm			m
C	Ox eye	11 x 11	18	2-8	0,5-1
	Black redstart	12,5 x 12,5		6	2-5
	Robin			6	0,5-1,5
	Common redstart			8	2-5
	Wagtail			10	1-4
	Northern wheatear	20 x 15	15-18	4 x 4	1-4
	Tawny owl	30 x 30	65-70	20 x 20	5-8

Steps of nest building

The nests should always be made of durable, weather-resistant material. In terms of price-value ratio, it is recommended to use 2-2.5 cm thick pine boards, which should be painted over with some natural paint or even linseed oil. If we cover the top of the nests with tin plate or tarred sheet, we can extend the life of the breeding place by up to 10-15 years! Apart from these, we only need screws, straps and a little wire and the construction can begin!



The easiest way to make the flight opening is with a hole cutter, in any case, sand the edges so that the fibers do not injure the birds' feet! The opening is cut in the upper third of the front panel.



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Never make a nest out of OSB, or any non-weatherproof material, as its lower part will get old after a short time, and it could easily happen that it will tear into the depths together with the entire nest under the ever-increasing weight of the growing chicks!

Placing the nests

The best time to place the nests is autumn or early spring. The autumn months are more suitable from the point of view that it also serves as a hiding place for the birds when they are looking for food in the winter, so they get used to it and are more likely to stay in the garnest. If we choose this period, then this year we should try to map the composition of the bird species that visit our garnest and live in the area, so that we can place the nests more specifically in autumn.



When choosing a place for a nest, always pay attention to the orientation - because the prevailing wind direction must also be taken into account. Place the nest in such a way that its



flight opening faces south or east, so that the nest receives the prevailing northwesterly wind at its back. Fasten the nest firmly to the support bar/wall so that it stands straight or leans slightly forward. Water easily flows into the nest that bends backwards or sideways! We place the nesting places at a distance of 15-20 meters from each other, so that the birds' own territory is less likely to overlap with each other.

We place the nests in a sheltered, shady, but not completely covered place (e.g.: do not cover the nest with foliage).

It is advisable to place the nests in such a way that they are clearly visible to us and can be examined. Observing the care of chicks can bring a lot of joy



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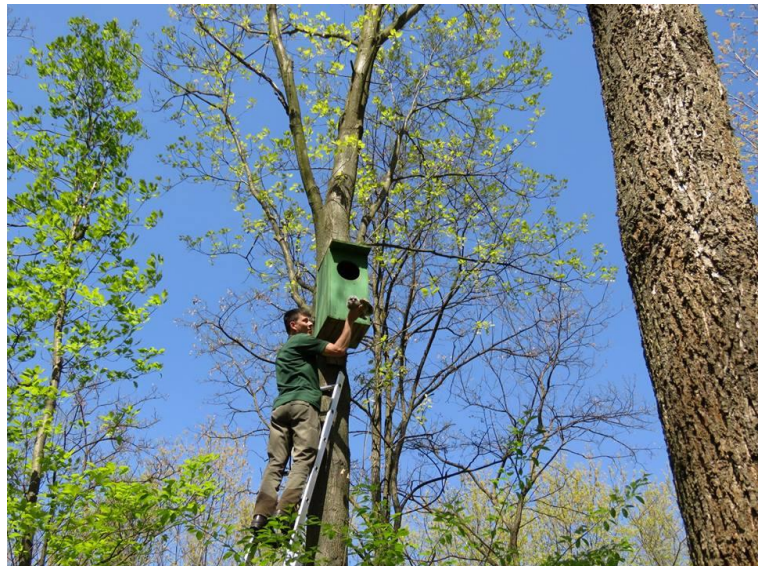


not only to children! Place the nests preferably at a height of 2-6 meters, in a place protected from cats and other predators. It is a special method that also enables the examination of the life of birds, if we design the nest in such a way that one of the window panes of our apartment is the back wall. In this case, the life of the nest from the beginning to the hatching of the chicks can be easily and well observed!

If they don't occupy our nest in the first year, don't despair. Most likely, the birds did not find the well-prepared nesting place. By feeding them in winter and watering them in summer, we can greatly help them spend the next year successfully.

Maintenance of nests

It is very important that the nests can be cleaned. For this reason, it is advisable to make the top of the nest openable. It is worth checking the nests several times during the nesting period. We can carefully lift the lid of the nest and look into the nest with confinement - with calm movements we will not disturb the chicks or the bird sitting on the nest. The inspection not only serves to assess what kind of bird has settled in the nest, but we can also arrange to clean the nest immediately after the fledglings have fledged. The



sooner we remove the abandoned nest, the better, so that pathogens do not settle in the cavity, and wintering birds can already use the nest as a hiding place in the winter.



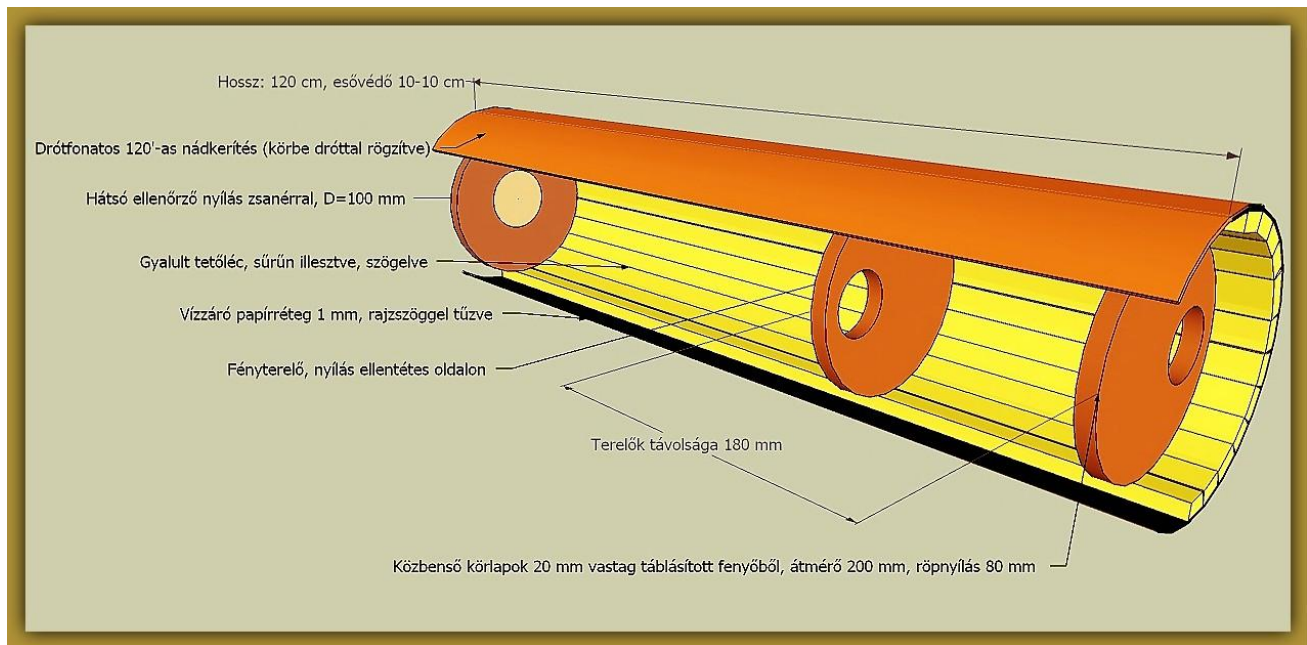
Making a Kuvik nest

Those with skillful hands can also try making a kuvik nest. This species requires a cylindrical or cuboidal nest with a large entrance opening (80-85 mm), which is very rare nowadays in nature. Its length can reach 100-120 cm, its diameter is about 25 cm.

The entrance opening is only placed at one end of the nest, with at least one darkening wall behind it. Opposite the entrance opening, we usually place an openable end plate for cleaning the box in the fall and for ringing the chicks during the nesting season.



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This type of kuvik nest can be mounted on a tree or on the side of a building, taking into account the following aspects:

- placement height of at least 3 meters, preferably for single, older trees with rarer foliage
- hanging or fixed reinforcement on a horizontal side branch, min. With 3 mm galvanized steel wire
- a shaded but clearly visible entrance opening facing a potential feeding or resting area, easily accessible by the bird
- the habitat should be properly mosaic (mowing fields, wooded pastures, animal farms)
- moderate human disturbance





Making a bat nest

Forest trees are used not only by birds, but also by bats living in the forests, so their lack also endangers them. Although they also like to move into artificial birdhouses, we can benefit them by making and placing a special bat house.

The bat bars are made of boards fitted at a distance of about 10 cm from each other, with no gaps, they are open from the bottom, and small slats and nestsely woven wire are attached to the board tops to make it easier to get in and hold on to. Similar to



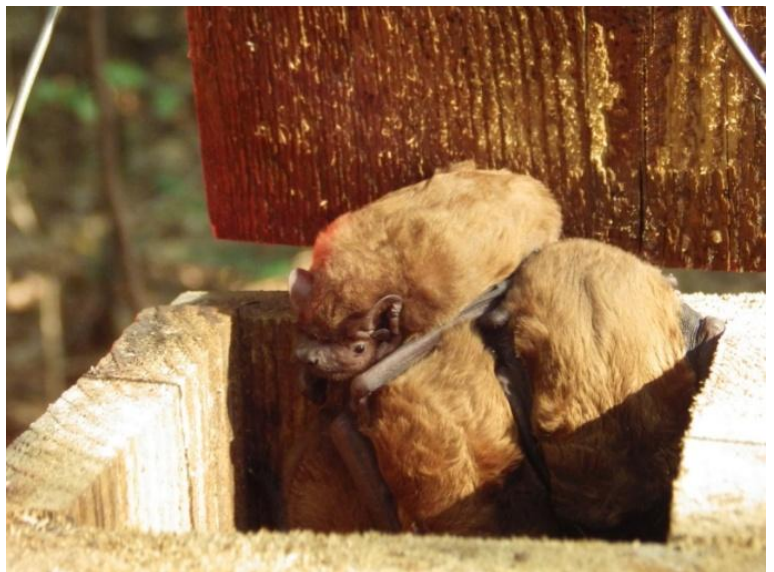
birdhouses, they can also be placed on tree trunks, branches, or walls of buildings.



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Making bat nests is an excellent opportunity to learn about the lives of these animals and their usefulness, as well as to dispel superstitions and misconceptions related to them.





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Cooking traditional folk dishes in a cauldron

Goulash. Roasted. Paprika flavored. This is the holy trinity of Hungarian folk cuisine, and this is the topic covered by our related practice, in the framework of which we go on a short gastronomic excursion. I think we agree that joint camp cooking and meals can be the highlights of the day around Kosariska's house. In the wild, romantic forest environment, delicious dishes can be prepared in a cauldron by the campfire, which we refer to as traditional Hungarian dishes, but what are they really? Where do they come from, what is their past history and current significance, and of course the most important thing for us: how can we make them? These questions will be answered in the following.

First, let's clarify the differences! First of all, we call on Károly Gundel, the famous Budapest restaurant owner from the first half of the last century:

"**Goulash** is a soupy dish made with plenty of juice, onions and peppers, with diced potatoes and a pinch of salt. The **stew** is also made with peppers, but here the finely chopped onion plays a bigger role, the juice is thick and sauce-like, the dish itself is comparable to a ragout. The **paprikash** differs from the stew in that it is made only from white-meat animals, with sour cream or cream mixed with sour cream, with slightly less onions and peppers. You could also say that this is a finer, more parlour-like version of the stew."

Let's keep this in mind, and although there is a lot of uncertainty related to the origin, several sources agree that the birth and spread of the food are linked to the pastoral life of the Great Plains, the framework of which was extensive animal husbandry (Nagykunság, Hortobágy and its peripheral regions). The shepherds, living far from the settlements, cooked for themselves, and for this they had almost only one cooking vessel, the pot. They brought bread, bacon, spices, meat was a given. Until the 1790s, beef was probably typical, as Hungarian gray cattle were mainly kept on the pastures. At that time, sheep appeared in large numbers, and the shepherds naturally ate their meat. In the early days, it was eaten without side dishes, only with bread, and the meat was skewered or perhaps with a spoon.

Since cattle breeding provided income to several layers of society who came into direct contact with shepherds (landowners or their agents, merchants, rich peasants), it is possible that they were introduced to this easy-to-prepare but tasty dish at an early age. Taking into account the simplicity of its preparation and the living conditions of the shepherds, it is conceivable that by the end of the 18th century, the time of its first surviving written mention, the existence of goulash (stewed, paprika) as a type of food had already been around for many centuries. A turning point in its history was brought by the appearance of paprika in Hungary, which in the early days was considered a distinctly "peasant" spice. According to other opinions, beef with an extremely high market value could by no means have been the everyday food of goulash, nor can it be considered a typical desert dish, but rather a dish invented in urban restaurants (Pest, Vienna), in the 19th century. from the second half of the century.



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No matter how strange it may seem, the fact that goulash (as well as stew and paprika) became a national dish was closely related to József the second's reform efforts. With his policy, the ruler strongly threatened Hungary's legal separate status, as he wanted to merge it into a unified imperial administrative system shared with Austria and the Czech Republic. In addition to protecting Hungarian language and bringing Hungarian clothing back into fashion, the nobility, fearing their privileges, thought they could find the food that emphasizes the unity and individuality of the Hungarian people in a simple shepherd's dish from the Great Plains. There were several reasons for his selection. Its peculiar appearance (the paprika gave it a beautiful, individual color), its fame, which it achieved through travelers and soldiers, impressed the lat a lot, but the primary reason was quite different. Goulash was considered a color Hungarian dish, since it came from a part of the Great Plain (Nagykunság, Hortobágy and its peripheral regions) that was least affected by the "Germanization" that is typical of Transdanubia. Such a dish would hardly have been found on the table of the Hungarian nobility, so a shepherd's dish was chosen.

Despite its status as a national dish, goulash was not really a high-ranking dish on noble and bourgeois tables. It was considered strictly a man's dish, which is not classy enough to be served to female guests. However, among the peasants, by the 1830s, it had grown from an everyday shepherd's dish into a wedding dish, interestingly enough, for the first time in those parts of the country where goulash (stewed, paprika) was not native. This process took place more slowly in its main distribution area, the Great Plains, where goulash, stew and paprika were known as shepherd's food. Only the stew with paprika rose to the rank of festive food. However, it quickly became part of everyday peasant meals, since according to a contemporary description, chicken paprikash made from poultry was considered an everyday dish.

Although stew can be made from any kind of meat, today only red meats, mostly beef, sheep, pork and game (deer, roe deer, wild boar) are considered stews.

Hungarian cuisine has created a taste composition from three typical ingredients, high-quality pork fat, red onion rich in flavor, aroma and essential oil, and ground red pepper, which made our stewed dishes incomparable and highly enjoyable.

Goulash

Ingredients for 4 people:

- 40 dkg pork leg
- 4 pieces of potatoes
- 1 medium head of red onion
- 1 tablespoon paprika
- 1 pinch of ground cumin
- 2 bay leaves
- 2 small carrots
- 1 small turnip
- 1 piece of celery
- 1 piece of pepper
- 1 tablespoon goulash cream
- 1 tablespoon of garlic cream
- 1 teaspoon hot pepper cream
- 240 g of shelled beans
- 1 teaspoon of salt
- 1 teaspoon of pepper
- 1 teaspoon of seasoning
- 2 tablespoons of sunflower oil
- 2.5 l of water



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The flavor, taste, color and seasoning effect of paprika, which is the essence of Hungarian stew, are influenced not only by the type of paprika, but also by the drying and grinding methods, which is why its gastronomic use is very diverse. Its aroma and color are best expressed when it is placed in hot lard or oil, as its aromas and coloring substances are dissolved most perfectly in this way.

When preparing paprikash, the onion is wilted in fat in the pot. The pot is then removed from the heat and the ground paprika is added. This is necessary because paprika gives off its flavor and color best in fat, but it can burn on fire and become bitter. The meat is then added and cooked on this pepper and onion base until it turns white. It is then poured with a little water and steamed over a slow fire. In this way, the taste of paprika and onion almost "integrates" into the meat, and there is a uniform, thick juice under the layer of fat. Any kind of meat can be used to make the paprikash, and as a general rule, the younger the animal, the less water should be added. When the paprika is ready, the very bony, very chewy pieces, which have already done their duty, i.e. added their flavor and juices to the paprika, should be left out of the dish.

Well, that much may be enough for theory, and the situation is not sure that it has become more understandable, but let's focus more on the flavors and on our practical tasks, here is a recipe for all three courses.

Goulash preparation

1. Sauté the onion in oil, fry the meat on it, add the ground red pepper and cover with water.
2. Chop the carrot, turnip, and pepper into small pieces and season with the ingredients.
3. Add the diced potatoes after about 1 hour.
4. Then, when the potatoes have softened (after about 1.5 hours), add the canned beans together with their juice, leave for another 5-10 minutes and it's done. Of course, we also check the softness of the meat, if it is not cooked, leave it on the fire.

The preparation takes about two hours after preparation.





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Knuckle stew preparation

Cut off the excess fat and unwanted skins from the knuckle meat. The remaining skin parts are carefully examined to make sure there are no fur residues on them. (This is quite a time-consuming operation.)

Cut the knuckle meat into not too small, 3 cm cubes.

Clean, dice the onion, slice the green pepper, peel the tomato and chop it.

Sauté the onion in the fat until translucent, add the meat and simmer in its own juice for about 20-25 minutes and roast.

After that, add salt, add the paprika cream, sprinkle the ground paprika, mix and dissolve with 2 dl of water.

Add the green pepper and tomatoes and cook the meat until soft in about 1 hour.

Stir it from time to time and replace the water that boils off with another 2 dl of water little by little, so that it does not burn, as a very thick juice is formed.

The preparation takes about two hours after preparation.

Knuckle stew recipe

Ingredients for 4 people:

- 1.1 kg pork knuckle (boned)
- 25 dkg of red onion
- 15 dkg of mangalica fat
- 1 teaspoon of salt
- 3 teaspoons of paprika
- 1 teaspoon hot pepper cream
- 1 teaspoon paprika cream (delicate)
- 1 piece of green pepper
- 1 piece of tomato





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Chicken paprikash preparation

1. Sauté the finely chopped onion in the oil, then remove from the heat and sprinkle with red pepper. Mix it with the onion in oil, then almost immediately pour approx. with 100 ml of water

2. Put it back on the heat, and when it boils again, sprinkle in the very finely chopped peppers and tomatoes. When the vegetables have softened, pour a little more water, add salt and pepper, and add the chicken legs skin side down.

3. Pour enough water to just cover the thighs. Cover and leave for approx. Cook for 20 minutes on low heat, then turn the thighs over and cook for approx. Cook until fully cooked in 20 minutes.

4. In a small bowl, mix the sour cream with Erős Pista and flour (or starch). Add a ladleful of the stew to the sour cream to even out the heat and prevent it from clumping when you pour it back into the cauldron.

5. If thickened with flour, cook for another 2-3 minutes on low heat, if thickened with starch,



cover as soon as it starts to thicken. Add salt and pepper to taste, and definitely serve with dumplings.

The preparation takes about an hour after preparation. **Enjoy your meal!**

Chicken paprikash recipe

Ingredients for 4 people:

- 8 chicken thighs
- 2 tablespoons of sunflower oil
- 1 medium red onion
- 1 tablespoon paprika
- 500 ml of water (400-600 ml)
- 1 TV pepper
- 1 large piece of tomato
- 4 cloves of garlic
- salt to taste
- pepper to taste
- 200 g sour cream
- 1 teaspoon hot pepper cream
- 1 tablespoon fine flour (or cornstarch)



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Good practices from Romania

Environmental program, titled Urban wildlife for man

Objective: Children will acquire environmental knowledge and develop and deploy tools in the city park which help the survival of other beings (such as songbirds, bats, insects, aquatic life).

Note: Each topic and its illustrative tools will be prepared at different booths, presented in small groups, organized by the tutor. The prepared tools will be placed in the park or the children will take them home.

Location: City park

Group: 7-12 years

Duration: 2 hours

Facilitate the feeding and nesting of songbirds in the garden, park, yard, window, terrace

An interactive conversation about the use of songbirds in our living environment: when and why do we feed them? What threatens them?

Stand 1: Making bird feeders from a tetra pak box, painting and decorating them.

Bird feeders:





Stand 2: Memory game with birds

https://gutenbergkonyvesbolt.ro/madaras-memoriakartya-teljes-ar-38-lej_288549

Bird memory:



Presence, use and assistance of bats in the park, garden, attics

Interactive conversation about the benefits of bats, the factors that endanger them, and their protection.

Stand 3: Skill game with the Spallanzani box. To illustrate how bats navigate and measure their prey with their sensitive echolocation capability and how they fit in the small spaces. To illustrate the space perception of bats, children need to catch a medal from a box of twine, so that they don't touch the twine. (It is possible to play competitively: The children are organized into 2 teams. The team that completes the task faster wins, when each member of the team collects the coin without touching the ropes.)

Spallanzani box:





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Stand 4: Step-by-step is a moving game. A ground jumping school with mosquito and flower illustrations in each cube. Only the mosquito should be touched with the bats caught in the hand, and only the flowers should be stepped on with the bee attached to the foot. The kids memorize what the bat eats and what the bee eats.

Step-by-step bat and bee feeding:



The role of insects in pollination

Conversation about the indispensable role and protection of insects, risk factors. What practices can we use to engage them in our environment? More about insect hotels.

Stand 5 Pollination: Use spring colorful flowers and insect mock-ups to explain how pollination works and its importance in nature.

Flower seed presentation. Introducing plant species that are not only beautiful elements of the flower garden, but are also welcomed by pollinating insects, we call them "insect-friendly".

Stand 6: Memory game with insects:

https://gutenbergkonyvesbolt.ro/memoriakartya-bogarak-teljes-ar-40-lej_85566



Stand 7: making a butterfly watering place

With the help of sugar water, a cotton ball, thread and a bowl, we can make a butterfly watering places that attract butterflies. Butterfly watering place:



Butterflies Swarm a Home-Made Feeder



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Inhabitants of waters, threats, their protection

Stand 8: Experiments to illustrate that when we pour oil in the water, frogs get drowned because of their skin breathing. Detergent dissolves the fat from the waxy feathers of the birds.

Filter-oil experiment: Water is passed through a filter. We can observe that the water flows through it unhindered. Contaminate a filter with oil. Then compare, how the water flows true the clean filter and oil-contaminated filter at the same time. It can be observed that it is more difficult for water to pass through the dirty filter. Like the air on a frog's skin, if it becomes oily.



Filter-oil experiment: Bird feather-detergent experiment: Pour a bird feather with clean water. Observe how well the feather is repelled by water. If the fat layer is removed from the feather with a detergent, the feather loses its water-repellent effect and soaks.

Conclusion: selective collection and disposal of used oil, economical use of detergent, maintaining water purity.

Bird feather experiment:



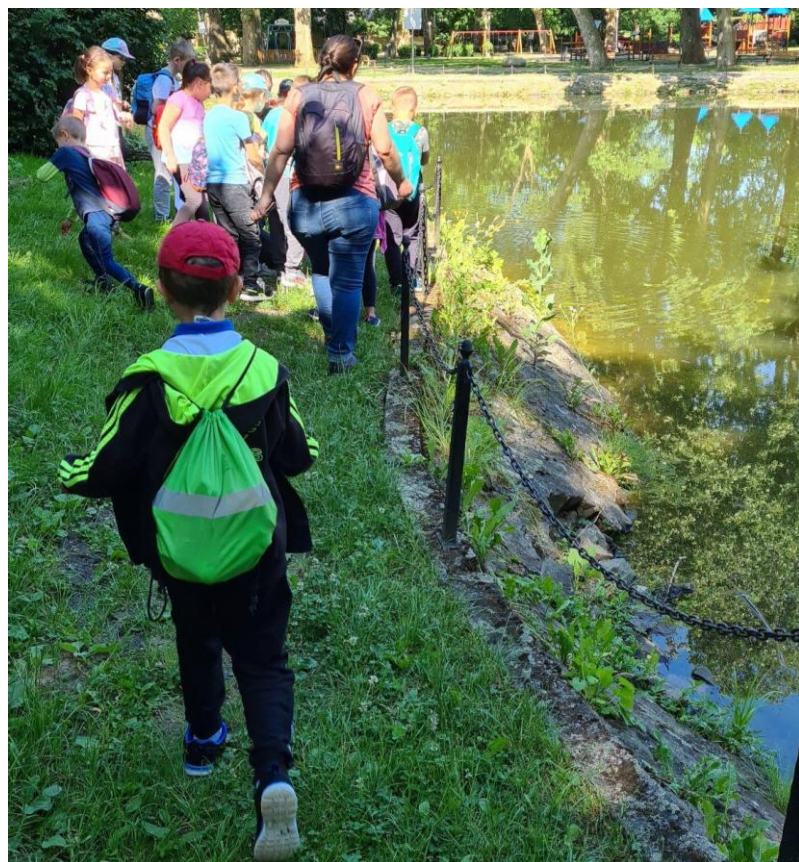
Walking in the park and observing the studied phenomenon, presented tools: artificial bird worm, bird feeder, bat wader, insect garage, life in the lake, pollination in flowering bushes.



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Walk in the park:



Small gardener's workshop

Board game in the bio garden

Boér is Alice's board game, which will be tested on this occasion in an experimental phase.

Partner: Golden Gate Cultural Association

The aim of the game is to teach children about organic gardening in small gardens, the use of herbs, environmentally friendly and budget-friendly methods, how to make additive-free foods for healthy living, how to use plant protection and insecticides that are not harmful to health, or even for composting.

Age group: 6-12 years

Number of players: max 6 (ideal 4) people

Duration: 1-1.5 hours.



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Game description

Each player gets 6 bucks to get started. Players have to buy a small garden and plant it with vegetables and herbs by buying seeds from a specialty store for 6 bucks. The organic garden should be planted based on the principle of helping garden plants ("good neighbors-bad neighbors"). Herbs and spices surround the small garden, taking care of its "residents". Next to the garden there is a shed where the tools needed to take care of the garden: a spade, a rake, a sprinkler, a sprayer, but plant manure collected from backyard use or made by hand, eggshell debris, ash, etc. is. Plant protection products (neem oil, polyversum) required for chemical-free production purchased from the specialist store are also collected in the shed. During the game, we encounter events that occur in the everyday life of a small gardener: invasion of a Spanish snail, bugs, tomato loss, no development of plants, hail, birds eating seedlings, and so on. Participants try to repair these damages while learning how. In one corner of the game, players cook from what they produce, in the other corner of the market, where they can sell the excess garden crops they produce. In the third corner is a hospital where if one of the players gets sick, he can make herbal tea and not be left out of the circle. The game starts as time goes on, everyone has their own garden. Whom it produces, cooks or sells on the market. The winner, who has his garden planted, is full of sheds and has all the vegetables he has produced, and has 6 gold coins to keep that up. Adding to the excitement is the fact that there is also a wheel of fortune where you can win a lot.



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JÖVŐ-KÉP
EGYESÜLET



Legend
Foto



'rodinný' vesmír
společně pro lidi a venkov



EKE
SZATMÁR 1994



Craft workshop in the Sályi Ceramics workroom

Sályi Kerámia is a well-known pottery company in Satu Mare, the main profile is to make clay pots and paints mixed with natural minerals made with a potter's wheel. Their dishes are burned in ovens.



Within the framework of the craft workshop, the participants try to make and decorate clay pots made with a potter's wheel.

Clay at home step by step

One of the most popular hobbies is clay, even at home, without a disc and oven, with a successful, spectacular end result. Of course, we can't trust ourselves right away, because while the steps may seem simple, there are a few rules we need to follow and practice to make the end result really nice.

Clay is almost as old as humanity itself. There is no doubt that clay, as the raw material for everyday objects or decorative elements, is still surrounded by a kind of elusive, ancient magic. Fortunately, claying at home enriches the group of leisure activities that do not require a greater financial investment, the presence of special tools on our part. The basics of pottery are easy to master, but, as the saying goes, "practice makes perfect".

The tools and raw materials of pottery can be obtained from our own household on the one hand, and from the nearest hobby shop on the other hand, relatively cheaply. The main raw material for leisure activities is, of course, clay. Clay can be purchased in good quality from a hobby shop, where it is available in purified form. Softening can be done easily with lukewarm water at home.

In addition to quality clay, we will also need a larger tray where we can work, sandpaper to sand out the already dried work, and a wet sponge and metal pen.



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As a complete beginner, it's worth starting our clayey "career" with an easy-to-create project. Even those who are completely inexperienced in the subject can try to make a vase, a jug or a salt shaker. The braver (or more experienced) can try to make a clay piggy-bank.

The process of claying, at least the initial steps and the necessary supplies are the same for each of the above ideas. The location can be a secluded place in our apartment, also the kitchen.

If the goal is to make the marinade mentioned above, start the work by preparing the clay. Mix a little clay with lukewarm water and work until it becomes a smooth, easy to knead, prepare a homogeneous mixture. If we have mixed too much water with it and it seems we can't work well with it (we can't easily knead balls out of it, for example), let it dry for a couple of hours or a day, then knead it again.

Take a handful of clay in your hand, knead it into a dumpling shape, then drill a hole in the middle with your finger. The hole should be deep, reaching almost to the bottom of the dumpling. When you are done with this, thin the wall of the marinade with gentle, circular motions until it reaches 6-7 mm. Once the clay has taken on the shape of the pot, align the edges with a damp sponge.

If you feel like it, knead smaller dumplings to serve as the legs of the marinade. We can further decorate the side of the pot if we want. The already pre-installed metal pen does a good job in this. The operation is simple: scratch the desired pattern into the wall of the pan.

Not everyone has a large oven built back home, in fact. Gladly, the finished work dries out (about 4 days), it must be burned out at a high temperature. We can "interrogate" this even the nearest potter, but we shouldn't be disappointed even if we can't. In the home oven, even at the highest temperature, you can burn your own hand-made pan (the operation takes 6-7 hours). If you do not want to deal with the incineration, it will still be usable after the pan has dried completely, provided it is not exposed to water.

<https://www.hobbijaim.hu/agyagozas-otthon-lepesrol-lepesre/>



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Good practices from Slovakia

Indian craft



© GDL Photo

Haida dance blanket, made of felt and real pearl buttons (price approx. 150 EUR for production, value approx. 800 EUR)



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© GDL Photo

Chilkat Dance blanket of the Kwakwakawakh (Kvakiutl) tribe - wolf totem made in the form of "patchwork" approx. 2 weeks of work, production 50 EUR, value: approx. 800 EUR.



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Rosettes of the Mississippi "Choctaw" tribe, USA. Originals sold for \$30-\$80. Value of these replicas: 10-15 EUR without work, with work: 30-40 EUR



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The basics of beading come from krilling techniques: knocking urson and porcupine spines into sticks and sewing them onto clothing made of bison or deerskin. Natural colors were used: urea, iron clay, coal, herbs or peat. After the arrival of Europeans in the 16th century, glass beads, especially seed beads from Czech glassworks, quickly became popular. Indians of various tribes used traditional geometric patterns (Lakota , Arapaho, Cree and Shoshone and Blackfoot) or floral patterns often already influenced by Europeans (Cheyenne, Ojibwe, Ute). At 18-19. century, patriotic designs with the American flag are already appearing...

As an old hunter proudly told me at the Stampede in Calgary, where I visited the Blackfeet in a tepee town: "only my squaw corrals!" But that doesn't stop us from beading as well, that flaps...? What techniques are used?

1) Weaving

This technique makes it possible to "weave" shoulder straps, bracelets and belts. For this you need a "bow" (loom) or a weaving frame (see pictures 1 and 2 and 3). You thread the planned pattern of beads onto a strong nylon thread (or synthetic Nymo or natural tendon) and place the threaded row between the stretched guide threads. You thread a whole row of beads under and over the stretched thread and fix them in place (similarly to the thread on the loom). Of course, the entire row can be moved along the guide threads and thickened similarly to how a carpet is woven (Fig. 4 and 5.)

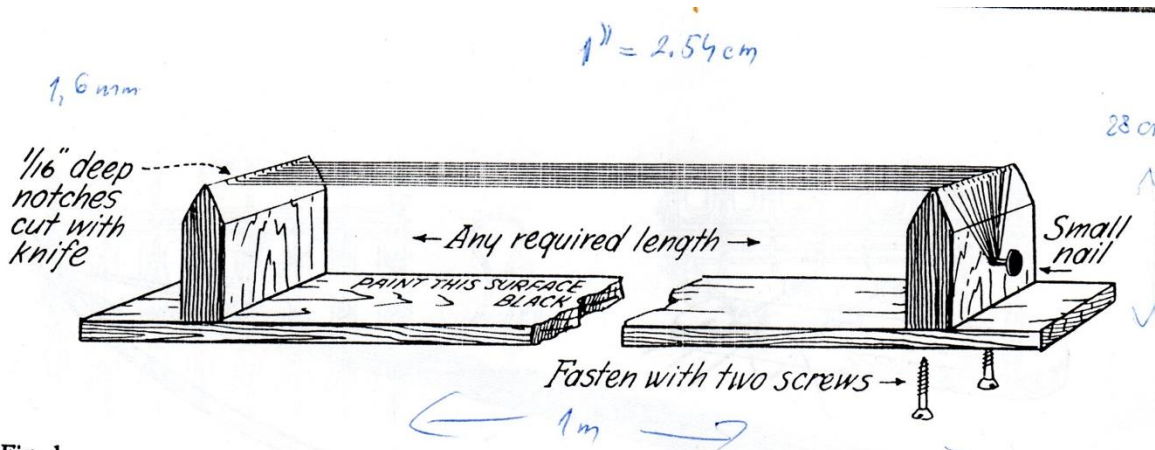


Fig. 1

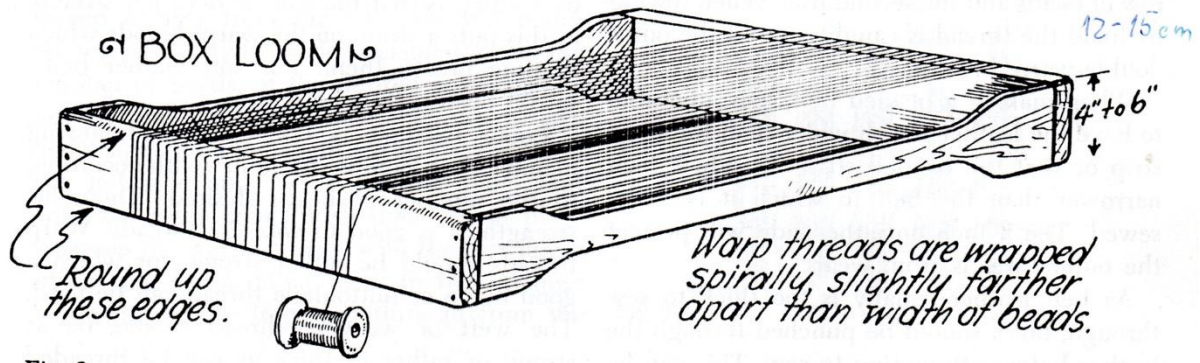


Fig. 2

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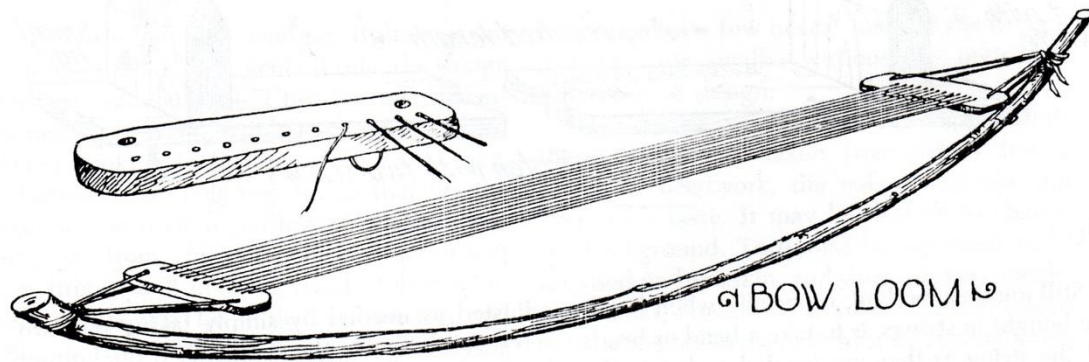


Fig. 3

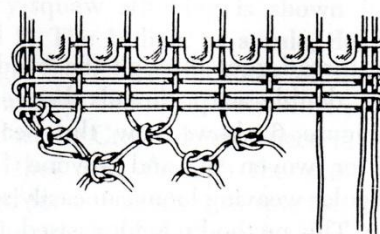
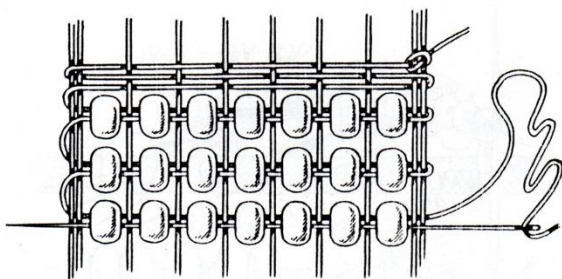
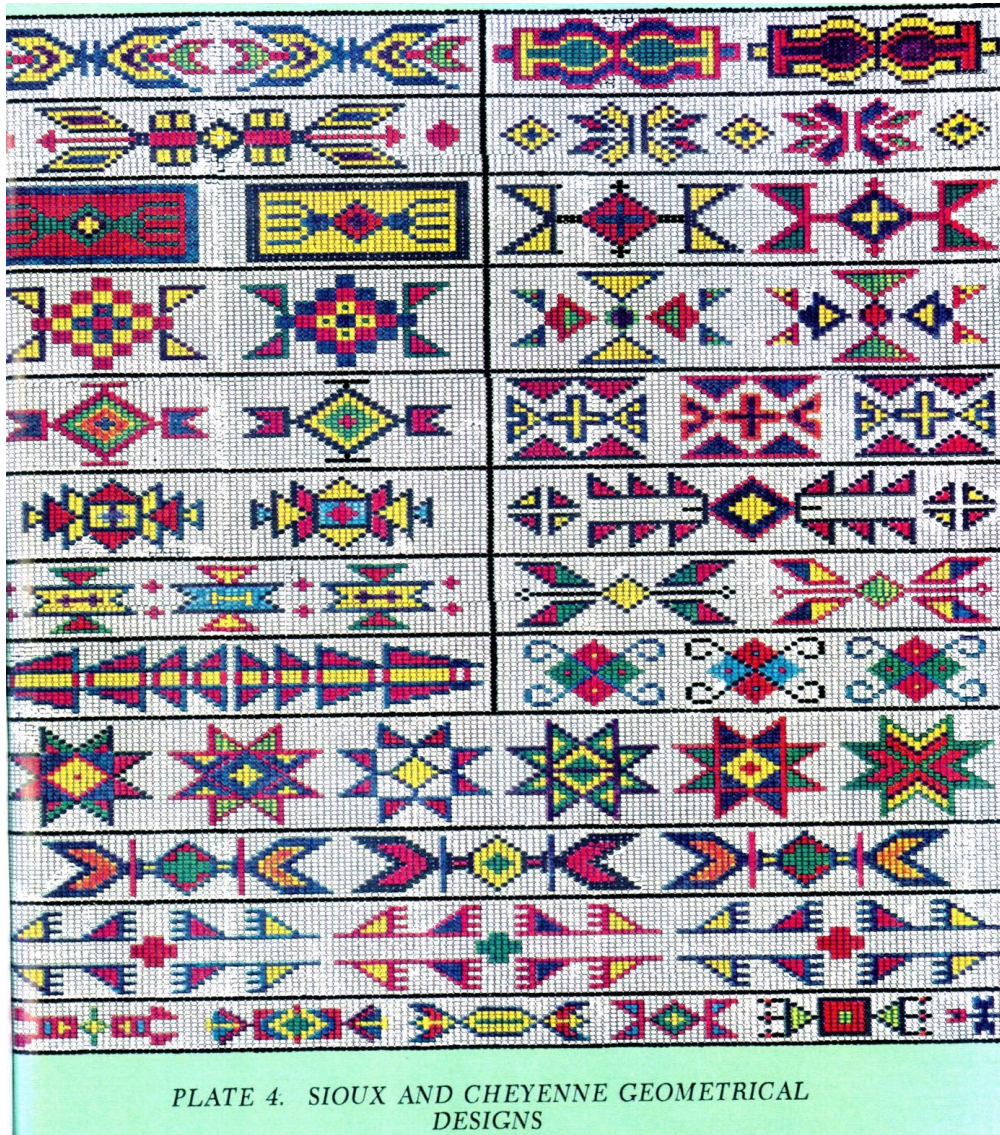


Fig. 5



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2) Stitching

With this technique, you can simply thread a whole row of beads onto a needle and sew them directly onto the fabric (felt or synthetic felt) or leather (Fig. 8 and 9). . The entire structure will be stronger and less vulnerable to tearing.

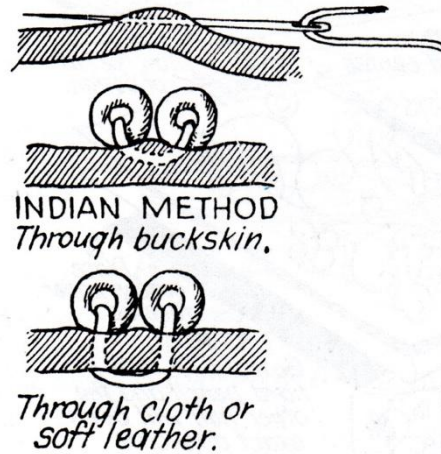
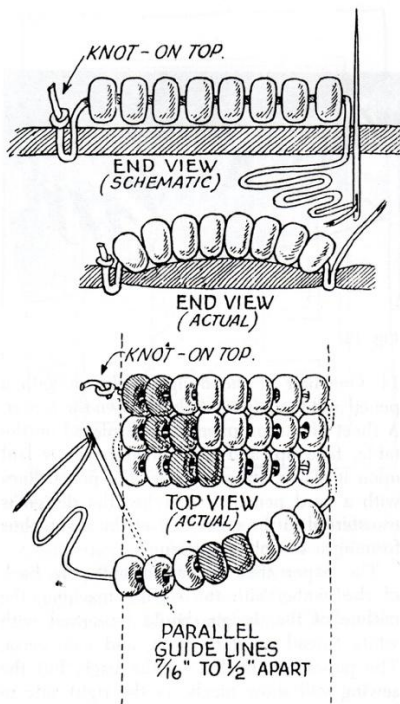


Fig. 9



3) Rosettes

The production of rosettes is relatively simple, but all the more laborious. The production of one rosette (complete with tassels and chain) can take 10-12 hours. We thread a row of beads on a thin beading needle (with a narrow eye) and a form (the snake eats its tail), i.e. by passing the thread through the last 1-2 beads, we close the circle and sew it to the base (Fig. 18). If



you then sew every single bead to the felt base, you will get a symmetrical, firmly attached work in one plane!. Lazy squaw beads "pop" out of the rosette.

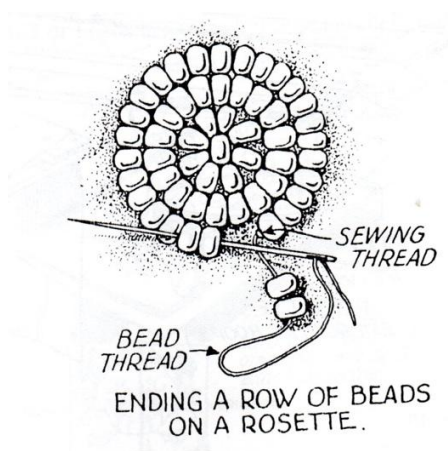


Fig. 18





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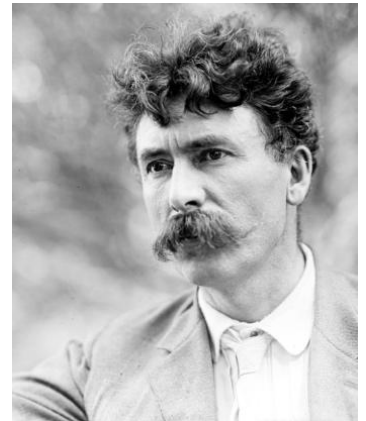
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Woodcraft and tramping - Founders

Founder Ernest Thompson Seton, known as an animal story writer and chief of the Boy Scouts of America, was the father and proponent of the spirit of Woodcraft.

Ernest Thompson Seton (1860-1946) grew up in Toronto (although he was born in South Shields, County Durham, England). He was the son of a shipbuilder who, after losing a considerable sum of money, went to Canada to try farming. He was not successful in this case either, so his father worked as an accountant. Macleod (1983: 6) notes that much of Ernest Thompson Seton's imaginative life, between the ages of ten and fifteen, was centered in the wooded glades on the outskirts of the town, 'where he built a little cottage and spent long hours studying nature and nature. he fantasized about Indians. His father was domineering and emotionally distant, trying to steer Seton away from his love of nature into a more traditional career path. Seton went through puberty late and "suffered from the social disabilities associated with slow development." Therefore, he often fled to nature for solace.



At a young age, he showed considerable talent in painting and illustration, and won a scholarship to the Royal Academy of Arts in London. However, he was unable to complete the scholarship (partly due to his poor health). His daughter notes that his first visit to the United States was in December 1883. Ernest Thompson Seton traveled to New York where he met many naturalists, ornithologists and writers. From then until the late 1880s he divided his time between Carberry, Toronto and New York - becoming a respected wildlife artist (Seton-Barber undated). In 1902 she wrote the first series of articles that started the

Woodcraft movement (published in the Ladies Home Journal). That same year, he invited a group of boys to camp on his land in Connecticut and experimented with woodcraft and Native American-style camping. However, he began to develop his ideas about woodcraft in the 1880s.

In 1910, Ernest Thompson Seton became the president of the Boy Scouts of America. As part of his contribution, he wrote the first handbook (based on Robert Baden-Powell's Scouting for Boys). Between 1910 and 1915 he worked as the chief of the BSA. As his daughter said, "Seton didn't like the military aspects of Scouting, and Scouting as a movement didn't like the emphasis on Seton's Native American traditions." After World War I, the militarists won and Seton gave up scouting. In 1915, he revived Woodcraft as a coeducational organization—the Woodcraft League of America—as a coeducational program open to children ages 4 to 94.



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The Intellectual Heritage and Principles of Woodcraft: The Nine Principles of Woodcraft

In 1910, Ernest Thompson Seton first mentioned what he considered to be the "guiding principles" of woodcraft. This version was published in 1927 in the "Birch Bark Roll" edition.

- (1) This movement essentially focuses on active pastime.
- (2) Life in the camp. Camping is the pinnacle of life reduced to a simple, real practice, as well as living in nature.
- (3) Local government with adult leadership. Checking from the outside is pointless when you can do it from the inside. Thus, we make these camps self-governing if possible. Therefore, every full member has a vote in common matters.
- (4) The magic of fire. What's a camp without a campfire? - ay is not a camp, but a cold place in the country where some people happen to have something laid up.... The camp ... is the center of all primitive brotherhood. We will not stop using the magical power of fire.
- (5) Purposes of woodcraft. Recognizing that the main goal of education is character and not learning, we looked for activities that develop the best character, the best physical condition, and can be built in nature, which in short leads to humanity.
- (6) Fees as per standards. The principle of competitiveness is responsible for many problems. This is what we see today in our universities, where every effort is made to discover and develop the champion, neglecting a large number of students, which means that those who need physical development do not get help, those who do not need it are excessively supported. The result is many, many unhealthy things. This could be avoided if we tried to bring each individual to a certain standard. In our non-competitive tests, the enemy is not "the others", but the forces of time and space, the forces of nature. We try not to belittle others, but to lift ourselves up. Although the application of this principle would end many evils, it is currently demoralizing college athletics. That's why we give all our awards according to world standards. (Coins are not prizes)
- (7) Personal reward for personal performance. The love of glory is the strongest motive of savages. Civilized man is expected to find his main impulse in a higher principle. But those who believe that the men of our race, to say nothing of the boys, are civilized in this highest sense, would be greatly surprised when confronted with numbers. Still, human frailty is good material to work with if you face the facts as they are. Everyone has a shot at fame through standards, and we gift it with personal decorations that everyone can see, own, and earn.
- (8) Heroic ideal. A ten- to fifteen-year-old boy, like savages, is purely physical in his ideas. I don't know if I've ever met a boy who wouldn't rather be John L. Sullivan than Darwin or Tolstoy. That's why I accept reality and try to take into account the ideal, which is physical, but at the same time clean, masculine, heroic, already known and surely leads to higher goals.



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JÖVŐ-KÉP
EGYESÜLET



Legend
Foto



společně pro lidi a venkov



EKE
SZATMÁR 1994



(9) Picturesqueness in everything. This is of great importance. The effect of the picturesque is magical and more subtle and irresistible, because at first glance it is not reasonable. The charm of titles and colorful costumes, the beauty of ceremonies, phrases, dances and songs can be used in every way. (adapted from Ernest Thompson Seton (1927) Birch bark scroll. Full text available at: www.inquiry.net/adult_association/seton/bow/9_principles.htm)

Ernest Thompson Seton, for example, drew on the thinking of writers such as G. Stanley Hall when he used his ideas about "summary" as a justification for camping. According to Macleod (1983: 131), he invented his Indian motif from two directions:

First of all, he was concerned not only with the preservation of the sources of human needs, the dominant form of defense, but also with the preservation of the ecological balance of nature. He believed that the American Indian lived in these balances, while the white man destroyed them. Second, in response to his father, Seton adopted natural impulses; this inclination, combined with an interest in animal behavior, led him to embrace Hall's instinct psychology and the idea of boyish wildness. But instead of seeing "savagery" as a rung on the ladder of civilization, as Hall did, Seton began to value Native American life as an end in itself, until in 1915 he designed the Red Lodge so that people could learn the spirituality of the world from Native American religion.

His proposed approach used camping and various ceremonies, games and prizes. Significantly, Ernest Thompson Seton did not follow the usual path of character builders following the sermons of conventional morality. Most importantly, he classified all features as optional and took a close look at the group's federal life (see above).

Ernest Thompson Seton made a significant impression on Robert Baden-Powell - and his thinking influenced the way he designed the organization and form of Scouting. Seton visited Britain in 1904 and 1906 to promote his work in woodcraft - and later claimed that Baden-Powell had stolen 'many of his basic ideas' for Scouting (Rosenthal 1986: 71). Seton also believed that Baden-Powell's use of "Be on the lookout" was a clear call to prepare for war, to which the entire Scouting organization committed itself in its activities, rhetoric, and principles. In short, he believed that Baden-Powell had betrayed the spirit of woodcraft. His ideas inspired several groups that broke away from the Boy Scouts, such as Ernest Westlak's Woodcracker Knights (founded 1916) and John Hargrave's Kibbo Kift Brothers (founded 1920). The Woodcraft League of America grew to about 5,000 members - but "its sustained growth was hampered by organizational laxity and perhaps the eccentricity of Seton's ideas" (Macleod 1989: 239).



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Ernest Thompson Seton Institute: a useful collection of materials on Seton and Woodcraft.

Seton was the first pioneer of the modern school of animal literature, his most popular work being *Wild Animals That I Know* (1898), which contains the story of the killing of the wolf Lobo. He later became involved in a literary controversy known as the falsification of nature controversy after John Burroughs published an article in the *Atlantic Monthly* in 1903 attacking authors of sentimental animal stories. The debate lasted four years and involved prominent American environmental and political figures of the time, including President Theodor Roosevelt.

In 1931, he became a citizen of the United States. Seton was associated with Santa Fe's artistic and literary community in the mid-1930s and early 1940s, which included a group of artists and authors including writer and artist Alfred Morang, sculptor and potter Clem Hull, painter Georgia O'Keeffe, Painter Randall. Davey, painter Raymond Jonson, head of the Transcendental Painters Group, and artist Eliseo Rodriguez.

He died at the age of eighty-six in Seton Village, in northern New Mexico. Seton was cremated in Albuquerque. In 1960, in honor of her 100th birthday and Santa Fe's 350th anniversary, her daughter Dee and grandson Seton Cottier (Mom's son) scattered the ashes from the plane over Seton Village.



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The Seton Memorial Library and Museum is located on the Philmont Scout Ranch. Many of his other items were in the Seton Mansion in Santa Fe, which Seton built as his final residence. Seton's cabin burned down in 2005; fortunately, all works of art, manuscripts, books, etc. it was stored before the renovation began.

The Academy for the Love of Learning, an educational organization in Santa Fe, purchased the Seton log cabin and its contents in 2003. Opening in 2010, the new Academy Center will include a gallery and an archive of artworks and other materials from the Seton Legacy Project. The Seton Legacy Project organized a large-scale exhibit of Seton's opening at the New Mexico Historical Museum on May 23, 2010. The exhibition is accompanied by a catalog titled *The Life and Legacy of Ernest Thompson Seton, Artist and Conservationist* David L. Witt.



Lord Robert Baden-Powell (February 22, 1857 – January 8, 1941) was a soldier, writer and founder of the World Scout Federation. He was the sixth of eight boys out of ten children. His father, Savilov, was Professor of Geometry at Oxford University and died when Robert was only three years old. He first developed his scouting skills by chasing and cooking captured animals and avoiding teachers in the nearby woods, which was strictly forbidden at the school he attended. He also played the piano and violin, was a gifted artist with a certain talent hidden inside him, and also loved acting. Holidays were usually spent on sailing or canoeing expeditions with his brothers.

Baden-Powell served in the British Army in India and Africa from 1876 to 1910. In 1899, during the Second Boer War in South Africa, Baden-Powell successfully defended the city of Mafeking under siege. A Boer army of over 8,000 men surrounded him and his troops. Although outnumbered, the crew survived the siege for 217 days, much of which can be attributed to some cunning military deception set in motion at the behest of crew chief Baden-Powell. As a result, Baden-Powell became a national hero at home.

When he returned home, Baden-Powell found that his military training manual, "Scouting Tools", had become something of a bestseller and was being used by teachers and youth organizations. After meeting Sir William Smith, founder of the Boys' Brigade, Baden-Powell decided to rewrite *Aids to Scouting* to suit young readers, and in 1907, to try out some of his ideas, he set up camp at Brownsea on the island for boys from 22 mixed social backgrounds. This camp is considered the beginning of the scouting movement.

Scouting for Boys was subsequently published in six parts in 1908. Boys spontaneously formed scout units, and the scouting movement began to spread rapidly. It first became a national and soon an international obsession.



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Although he could have pursued a military career, Baden-Powell decided to retire from the army in 1910. On the advice of King Edward, who suggested that he could better serve his country by popularizing Scouting.

Under his leadership, Baden-Powell brought Scouting to young people around the world and the world Scout movement continued to grow. By the end of 1910 there were over 100,000 Boy Scouts in England. In 1922 there were over a million Boy Scouts in 32 countries, and by 1939; the number of Boy Scouts rose to more than 3.3 million. Baden-Bowell became aptly known as the "Chief Scout of the World".

Tramping: Czechoslovakia's unique (non)movement

Tramping (other names: tramping, tramping in everyday life, slang tsundere; someone who goes tramping is called a tramp (tramp) in the broader sense, it is holiday camping (originally in the wilderness), usually related to hiking. In a narrower sense, western movies and books, a way of spending free time inspired by scouting and woodcraft in the Czech Republic, Slovakia, Australia and New Zealand.



In the former Czechoslovakia, tramping is quite special. According to many, Czech tramping is a unique movement in the history of European

nations. It can be seen from some sources that the vagabond movement appeared in other countries as well. In this case, however, it is not about tramping, but only about free wandering, various forms of living in nature, based on the principles or rules of other movements, on which tramping was undoubtedly based.

Trembling has been developing since the beginning of the 20th century in the former Czechoslovakia, first in the Czech Republic and then in Slovakia. It mainly involves camping in nature, often without a tent, only in a sleeping bag, often lying next to the fire. It can be related to hiking or hitchhiking. Trekking enthusiasts often go on trips lightly, usually with only a sleeping bag and a knife and spoon, often finding food from the surrounding nature. An important feature of the movement is tramp music, which genre-wise overlaps with folk and borders on country. Clothing reminiscent of the style of Western clothing or adopting camouflage or other elements from soldiers' equipment is also typical.



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The tramp word

The first tramps began to appear during the First World War. They were older scouts who were no longer satisfied with the strict rules of the scout organization, but were in touch with nature and romance. The name tramp has not been used yet. They were called Wild Scouts.

The term tramp comes from English and was used in America as a term for a wanderer or seasonal worker, often for a person who does not respect the generally used conventions of the surrounding society, or a person who moves on the fringes of society and avoids it, the usual social recognition and duties. He was usually a person without wealth and social status.

The term "tramp" probably entered the Czech language by taking the term from contemporary translations of Jack London's novels at the beginning of the last century. The London novel *The Road* is usually cited as the source of this concept. Another inspiration was the books and films of the time that draw thematically from the Wild West, such as novels by Karl May, Zane Gray, Jack Shafer, RL Stevenson, and many other translations, mostly by American authors.

Tramping is also indicated by the slang term chunder or tschundern, from the original German "tschundern" - "wanderer". The term "sluts" was originally a rather derogatory term, later it lost its derogatory meaning and became popular.

The origin and development of tramping

Trampling is a significant social phenomenon, characteristic of Czech and Slovak urban and industrial agglomerations after the establishment of independent Czechoslovakia. Tramping has always attracted especially the inhabitants of technically oriented cities in terms of education or employment. Denotes an unorganized movement whose core consists predominantly of teenagers. Wandering as a movement allows them to realize their ideas about life. It fulfills young people's classic romanticism, desire for adventure, relationships based on friendship and mutual trust in small groups, a simple, understandable and natural way of life that teenagers - otherwise bound by the conventions of urban society - can develop their own ideas.

The first tramps were usually those belonging to poorer social groups and the unemployed who were socially suitable for this lifestyle. Later, when the movement became popular among the broader strata of Slovak society, teenagers from the middle strata, fashionably even from the upper strata of society, joined the tramps, the so-called "Astrakhans".

Citizens equipped with cars and luxury comforts were called "greasy" by tramps (from the Czech greasers) because they left behind a mess and greasy papers. The trekkers, on the other hand, respected nature, and after most of their camping, there was usually no trace of them, because they cleaned up everything after themselves.

The tramps gradually discovered it in the then uninhabited nature, especially in the southern neighborhood of Prague, especially the Vltava and Sázava watersheds, and later also the



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Berounka river watershed or the deep forests of Brdy or their woody legs or ridges. Tramping later spread to a greater or lesser extent to all corners of the former Czechoslovakia. The first settlements (more precisely, tramp settlements) were also established in the Vltava and Sázava watersheds, following the pattern of the settlement of the Wild West. Adventurous imagination and romantic fantasies led tramps to create a fictional or semi-fictional world. They gave themselves American first names, e.g. Harry, Betsy, Eddie, Grizzly and Jack. Local geographic names were also renamed Dakota, Hiawatha, Gold River, etc.

History

The oldest known tramp settlement was founded around 1918 in a place called Vltava, St. John's Cascade, now flooded below the surface by the Štěchovice reservoir (partly Vltava Cascade). Originally, it was an anonymous group of former Prague scouts from the recession, but they renamed the place where they went on weekends to "Screaming Camp" according to the Czech title of Britt Hart's short story. Later, at the same time as the official establishment of the tramp settlement, the place was named Lost Hope.

The pre-war history of tramping is known from the beginning thanks to Bob Hurricane and his book *History of Tramping* (1990), which describes some of the more famous places visited by pre-war tramps (mainly Prague) and the settlements known to the author. Although Hurricane's book is quite voluminous, its context is only an amateur and emotionally tuned period description, some of the better-known events in the history of the Trempolians and some selected facts that are relatively included in the book. in a disorderly manner. However, it does not require a complete or professional evaluation of the tramp movement. In Slovakia, Zdeno Dočkal mapped the history of tramping in his work "Údolia nestíchlí" (The valleys were not silent, 1991).

Due to the disorganization and regional fragmentation of the tramp movement, and its philosophy of disorganized independence, accurate data on the history of tramping is scarce and probably never will be. According to historical estimates, hundreds of thousands of people from a total of about five successive generations have actively participated in tramping as a movement during the last 100 years of its existence in Czechoslovakia. The number of individual tramping groups and settlements engaged in tramping activities at the time is estimated at around 30-40 thousand (according to some estimates, even eighty thousand).

Characteristics

Tramping is about a certain lifestyle and focuses on an inconsistent lifestyle. The tramp movement is primarily based on friendship or camaraderie, natural humanism, basic respect for other people, love and respect for nature, and respect for individual freedom. From forest wisdom, or from woodcraft, tramping informally adopts the laws and principles first articulated by the American writer Ernest Thompson Seton. The external attributes of



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trampling change, but the aforementioned foundations and principles remain unchanged and are still valid today.

The tramps are the so-called tramp settlements (abbreviation TO or, more rarely, STO - cooperating tramp settlements). They usually have their own solid base (camping place), often with built-in cottages, shelters, outdoor seating areas next to the camp. Tramp settlements often have their own sheriff and flag in addition to their original name (i.e. they had an unofficial unmistakable name). The "prescribed" place for the embroidered badge was on the left sleeve, half a foot below the shoulder seam of the shirt or jacket. The badge bore the abbreviation TO (tramp settlement). At the tramp settlements, the tramps spend their free time with a group of friends. Their meeting is called slezina in slang. The name of the larger gatherings, with the participation of several settlements, was given the name potlach. . Potlaches are usually held on the anniversaries of settlements.



A large group of tramps were once solitary tramps, with the abbreviation TS (solitary tramp) and their usually English name. When the lone tramp came across a tramp settlement during his tour, he could join them. He mostly received friendly hospitality, stayed with them as long as he wanted, and then continued on his way - it was typical freedom when no one restricted anyone.

To the general public, tramps are primarily popular for their music or songwriting. Tramp music draws from several genres. The romantic ideas of the American Wild West, cowboyism, trappers and wild people naturally promote the acceptance of American country music. American beat culture conveys the folk perception of tramp music. At the same time, they do not accept the Americanizing elements unconditionally either. They adapt to their romantic ideas of nature walkers, their natural folk thinking and their mother tongue. The lyrics of tramp songs are predominantly written in the native language of the tramps (mostly in Czech, very little in Slovak), and therefore there is almost no need to sing or compose in English.

In almost every Tramp settlement, they played guitar and sang by the campfire. The guitar was the most basic and almost irreplaceable instrument. Only the bass, violin, bass, banjo or accordion joined the guitar. Individual tramp settlements often had their own bands and choirs, which boasted their own settlement songs. Many of them were very successful. Songs that initially spread only by word of mouth were later often absorbed into the genre of commercial or popular music. Many of them later became almost or completely popular



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(among the old songs we can mention, for example, Eduard Ingriš's song "Clivo Hucsí Niagara (1931)" or the original tramp anthem "Lobogó /Vlajka". The song "Whiskey Box" by Wabi Ryvola, or many other). The oldest documented tramp song is "San Caroline", written by František Hvíždálek. This is a Czech text based on a musical motif by English traditionalists. The song was first published by Fr. Kovařík in 1917.

An essential and very important characteristic of tramping was, and still is, that it was never firmly organized, and all attempts at organization or commerce mostly failed. The tramps deliberately did not want to organize in any way, because they knew in advance how it would turn out: the organization would be seized by the state, which would begin to prescribe what should and should not be done, and this would mean the end of the atmosphere of freedom. Although no laws or rules have ever been written or agreed upon, most people who support tramping still acknowledge and follow them. For example, for many Tramps, the fire was so "sacred" that they did not light it even in rainy weather, e.g. with gasoline - this would totally ruin their prestige in the eyes of other friends. Another example of the unwritten rule is that no one threw a cigarette butt into the fire of friendship while sitting by the campfire in the evening, because that would be an insult to the other tramps.

Tramping as a social phenomenon

Czech tramping is an interesting example of an early youth subculture comparable to post-war subcultures that has survived to this day, although its participants were often persecuted, especially during the communist regime. As a voluntary civil popular movement (along with other movements - scouting, woodcraft), it had a difficult situation under totalitarian governments. All these movements were often quite indiscriminately suppressed and usurped by totalitarian regimes. In practice, this was manifested in several ways: during socialism, these were the inspection of StB secret police stations, the demolition of tramp huts, the dispersal of tramp slander by public security, the tearing of the sleeves of jackets and shirts, the banning of scouting activities, and the forcible seizure of scout property. stealing clubs, chronicles, etc. Yet tramping existed until the end of the socialist period as a counterculture to the dominant culture of socialism. Although the communist regime did not like scouts and tramps, neither did the Nazi regime in the past. Great free spirit, freedom, informality, admiration of Western culture, emphasis on simple human brotherhood and humanism, political liberalism, love and respect for nature and many other manifestations of these movements - these have always been social phenomena and ways of thinking that the totalitarian. they never conformed to the systems and therefore they were not loved.

Nowadays, the opinion is widespread that the classic tramping, known from the history of the 20th century, is definitely already a thing of the past, and thus de facto a dead movement. The debate on the topic is still ongoing, the conclusions are still open. The matter is still not fully and satisfactorily explained. The great social movement and the changes that took place after the events of November 1989 undoubtedly had an impact on the tramp movement as well. It is certain, however, that all three related movements (i.e. tramping, scouting and forest



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wisdom) have found their modern counterparts in many other civil movements and initiatives, which e.g. nature and landscape protection, ecology or monument and environment protection, etc. It can also be seen that many current modern nature-active sports (so-called "outdoor" activities) have real models in some of the older forms of trekking or scouting and being in nature. Boating, hiking or skiing, outdoor camping, mountain climbing, horseback riding, and other sports or recreational activities are still alive.

Wild season

Trips to nature and weekend adventures have become more and more popular, more and more people, and thus more and more groups of "friends" are formed, who determine together to admire the beauties of our country. The public often refers to these first tramps as "Wild Boy Scouts" because, unlike the classic Boy Scouts, they rejected organized society, despite their shared values. We often come across various cartoon jokes on this topic. The Scouts condemn the "moral laxity" of the Tremps, while the Tremps condemn the Scouts' paramilitarism. Despite the possible hostility, many tramps were members of scout troops, and the scouts themselves often fled to more open and free tramping.

In the 1920s, Hurricane Bob (real name Josef Peterka) was one of the biggest popularizers of tramping. He helped establish one of the first settlements on the Sázava River. It is thanks to him that a lot of materials and information about the beginnings of tramping have survived. He is the author of the book *Tramping History*, where he chronicled his progress, except for the hostile tramp settlements, which he did not mention in his writings, so they sank into oblivion. Another source of information about the tramp settlements is their chronicles, where all important events were recorded. Some of the colonies keep their chronicles to this day.

Wild West influence

Another milestone in the rebirth of tramps into their current form was the "cowboy" period. American films were released in cinemas, and there was also a lot of adventure literature about the Wild West. Many tramps began to stylize their favorite heroes, wearing cowboy hats, spotted shirts, revolver holsters, leather boots, and last but not least, sheriff's stars. It also became the badge of the leaders (sheriffs) of each settlement. The settlements, which were previously only regularly visited places where you could set up camp and make a fire, started to turn into the first wooden houses and holiday homes. This is how temporary kitchens and sleeping quarters began to be replaced by full-fledged buildings. Trekkers discover the beauty of the rivers themselves, and not just their surroundings. Water sports are also great for hikers.

Chasing tramps

Since about 1927 tramping has spread throughout the area, so before the empty river valleys were full of tramps and other people who went out to enjoy nature. Tramps are looking for



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new camping places instead of the usual ones. The tramps are starting to publish their own printed and settlement magazines. Tramping undoubtedly involves sport. In 1930, various competitions were held between the settlements, in which many athletes participated, because there were also active hikers in their ranks. For example, the popular sport of football comes from the environment of one of the tramp settlements as a complete novelty.

The big blow was dealt to all tramps in 1931, when the so-called Kubat law came into effect. It was a decree that de facto banned tramping and prohibited the camping together of different sexes in tents, huts or log cabins. The only camping allowed was family camping. Fines ranged from 10 to 5,000 crowns for hitchhikers who did not comply with the decree. After the decree was issued, the tramps began to protest. Naše osady, the association of Tramp and tramp settlements, whose representatives organized these protests, played a major role here. An incredible 15,000 people took part in the largest demonstration. The persecution of tramps lasted until 1935, when the decree was overturned by the Supreme Court.

Music against oppression

However, the tramps could not enjoy their freedom for long. The secret state police became interested in tramps already in the 1950s, raiding their settlements and meetings. During the raids, he captured chronicles or flags, which were only returned with the fall of the communist regime. In the early 1960s, they had to endure the harassment and oppression of the communists. However, the tramps did not give up and received support from, for example, Ladislav Smoljak, who tried to get tramping out of the so-called from the gray zone.

Although it was not an easy time for tramps, they still sang and a more modern tramp music began to develop. Wabi Ryvola was one of the faces who often contributed songs to the tramp repertoire. Countless songs were written under his pen, including, for example, Land of Three Days, So My Girl Waves Me, or Strange Signs, an unwritten anthem of Czech tramping. He always had his brother Mika by his side, with whom he performed, and to this day we can still hear his Wabi songs.

Rays of hope

The year 1970 also saw the arrival of normalization, which once again brought the Czechoslovak vagabonds some rays of hope and a small part of their much-desired freedom. At the turn of the 70s and 80s, nature walkers got closer to the ecological movement and began to take more active care of our nature. The settlements started organizing mass events in order to clean up nature. In these years, some samizdat journals began to appear, e.g. Toulavec. The journals had to be published illegally, even though they did not write anything apolitical. The regime at the time did not even agree with the free spirits who were so close to the vagabond.

Music, as already mentioned, is one of the great hobbies of hikers. The vagabonds thus started organizing their own music festivals. The most famous is undoubtedly Porta. The show itself



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took place in Ústí nad Labem in 1967, but the most famous portas were held in 1988 and 1989. Up to 30,000 people gathered around Pilsen during the festival.

When America Opened Up

In 1989, the communist regime fell, and with its fall, the door was opened to the whole world. Many of them finally got the much-desired freedom. At last they could scatter wherever they wanted, and no one stopped them from doing so. They finally felt free again. Many tramps went abroad that year, where they could not find him for many years, because our little Czechoslovak forest, where they hid a long time ago, was already too small for them.

The number of tramps has decreased significantly over the years, but even today new tramp colonies are being established, and the interest in tramping is passed down from generation to generation. Potlaches are still organized today, although the participation is not as large as before, but there is an even more intense atmosphere. The old tramps tell about how they started tramping, what it was like when they competed between settlements, how they lit a fire in their wooden house, how they packed their US backpacks and how they fled the system into the forest for freedom, friends and tramping itself.

A good example: tramp hiking and meetings (potlaches)

As a result of the above, the tramping (non) movement basically developed three ideological messages: woodcraft, scouting and freedom.

Tramping took over from scouting and adapted it under the influence of the American Wild West and romanticism: group organization, dressing (clothes and equipment), preparation for unexpected situations and survival in nature, symbolism.

Tramp hiking (what's over the next hill...?)

In the vast majority of cases, the aim of trekkers is to discover the secrets of nature and, if possible, stay in the wilderness and in untouched parts of nature. Unlike other approaches and movements, hiking usually does not focus on athletic performance or individual sports, but rather on being active and cognitive in nature. The goal, pace and equipment are adapted to this. The hiker often chooses marked hiking trails during the tour, but very soon leaves them and detours to explore the surrounding area. Therefore, trekking tours often include elements of today's fashionable sports: from rock climbing, mountain climbing to canyoning, caving, water sports and swimming, but also horse riding. Experienced trekkers are true connoisseurs of nature: knowledge of tree, shrub, plant, mushroom, plant and animal species is a natural manifestation, as their hikers use them for staying, eating, making fire or preparing food. After

Trampling has learned most of the principles from woodcraft:

- building character and honor
- respect for the magic of fire
- respect for the presence of nature
- rituals and romance
- competitiveness and fees
- self-governance, freedom and freedom of decision



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their stay in nature, however, there will be no trace of garbage, burnt forest, or even the soil where they cooked lunch.

Camping: In the vast majority of cases, hikers prefer camping in the wilderness. They prepare for it with appropriate equipment: tent, hammock or military tent, mattress, quality sleeping bag, light dishes, waterproof and spare clothing, quality and appropriate footwear.

It's a shame if they can't make a fire under any circumstances, as it's often a prerequisite for survival. This is also related to hospitality: the visitor, the guest at the hearth, is undeniably welcomed and everything is shared with him: food, space and housing. Hikers do not throw garbage or plastic into the fire (lunch is baked on it), the fire is extinguished when leaving and, if possible, it is completely covered or the ground is restored.



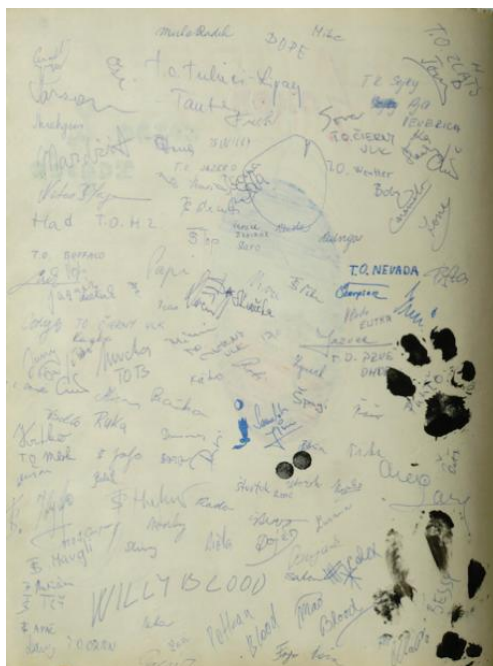
Potlach

Potlach is a word from the language of the Nootka tribe, currently translated as a term of war. The Potlach was originally a donation ceremony, the purpose of which was to gain or maintain authority, and it still is today. It is often held at celebrations for births, weddings, initiations or totem installations. For the nations of Canada and the Northwest Coast of the United States, there is a centuries-old tradition of oppression. In short: those who could donate more became more prestigious.



So what is a tramp potlach? Sticking to Seton's forest wisdom, the goal is the same: to increase the prestige of a tramp team or tramp alone. What does that look like?

When the Tramp colony decides to host a potlach, it begins to carefully plan the best time. The preparation of the potlach also takes several months, although its preparation is usually the most intensively short (it takes place 1-2 weeks before the event). If a date is chosen (usually from spring to summer months, exceptionally in winter), the settlement "dispersed" the invitations. In the invitation, the cordial invitation of the farm or individual, the place and time of the event, and exceptionally the short program or the time of the festive bonfire are





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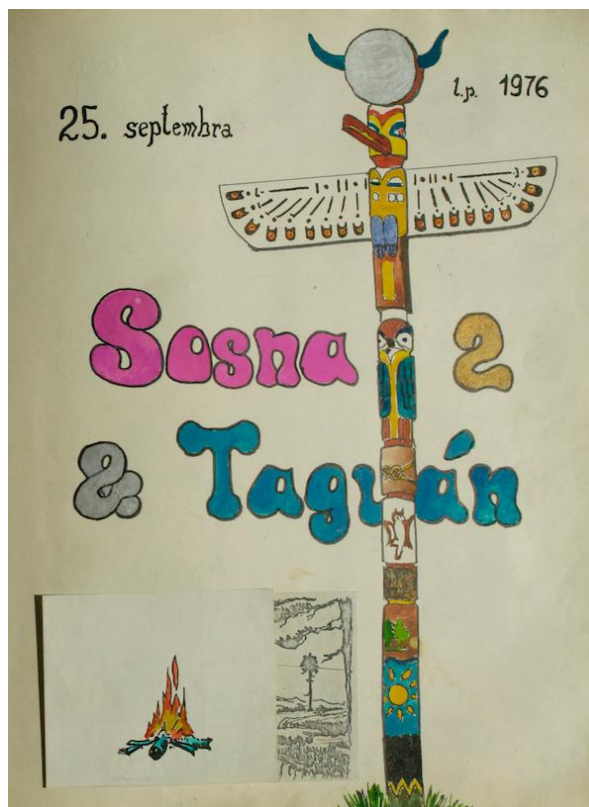
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announced. The invitation is personal, often it is specifically written that it applies only to the guests. Today, when a community posts a potlach notice on social media, it usually welcomes uninvited or unwanted attendees (fatties and little cowboys). If everyone is invited, this is clearly stated on the invitation. Depending on the popularity and well-knownness of the camp, you can expect 5 or even 300 participants. The current large (Czecho-Slovak potaches) can have 500 or more participants.

What are the hosts up to?

The municipality organizing the potlach usually prepares the plakkas - "participant cards and prizes" well before the start of the potlach. These are traditionally made from obliquely sawn birch trunks approximately 5-6 mm thick. Branches and tree trunks up to 5 cm thick are used for the participating cards, 10-25 cm for the prizes. Smooth both sides of the plates with a planer or sandpaper. On the upper side comes a motif (usually natural landscape, faces, romantic scenes from the life of trekkers, Indians, hunters and cowboys. According to the number of expected participants, the price is all original. While on the face of the pászátenky usually the name of the farmer, village or anniversary (in that case, annual potlach for the development of the settlements) on the back the date and location. Currently, several settlements are professionally planning graphic design and the laser burns them pancakes.



The host camp also prepares the flagpole for placing the flags of the visiting settlements and persons, installs or modifies a throwing wheel (spruce or fir trunk planted in the ground), displays a program board if it has set up a "salon" or bar, posts prices and maintains a working fire where participants can cook or heat food (unless they build their own fire).

There are contests for prizes. Traditional tramp races are divided into daytime and evening races by the fire. The most common day-to-day ones are 'woodland combat', which usually consist of axe/tomhawk throwing, knife throwing and often javelin throwing (at the target). Less often there was lassoing, archery, air rifles, pistols, slingshots, or log throwing, or in one case bulldozer chain throwing... :)

The fight in the forest is complemented by humorous or more demanding competitions (various pair competitions, but also dancing between logs, monkey tracks in the manner of Tarzan, but also cognitive competitions - recognizing trees, mushrooms, tree seeds, various runs, fighting games or swimming and climbing competitions). There is no limit to the



imagination, the more exciting the competition, the greater the prestige, and of course the more beautiful the prizes.

The invited participants usually bring a general (trip) or personal gift to the host site. Most often plaque, but also often handicrafts from carved totems, leather bags and pouches, cases to more valuable and rarer items such as equipment: knives, tomahawks, axes, lassos or erm...alcoholic drinks.



Participants usually camp near the staging area, in designated areas, or as desired. If "spots" / camps with fireplaces maintained in the cryogenic area are maintained, then these are used. There is no obligation to dispose of the fireplace, but the principle applies - do not leave behind waste from barbecues, bottles, cans, foils thrown away next to the fireplace. If the hiker decides to use the nearest fire, he also contributes to its maintenance - usually he collects and brings rye or even larger logs and dry pieces of wood.

Other tasks of the host settlement include making the festive fire. It has the shape of a filled pagoda (rarely a pyramid) with some ignition holes. In order to keep the fire going all night, you need to have a good supply of logs to add. The fire is traditionally lit with torches made of natural material (usually birch bark or spruce filled with a mixture of wax and resin). Gasoline and industrial petroleum products are completely excluded.

A protective circle and a second outer "purity" circle are created around the celebratory fire, which defines the space where (after it is closed by the sheriff of the settlement or the organizer) only the "hell-type" or the "arsonist" can enter. , i.e. one who fires until it goes out. or old times. No one may throw anything into the ceremonial fire and purity circle or cross the circle (even by accident). The participants are invited to light the fire by rhythmically banging on a drum or log. After the gathering of the participants, the organizer says "I call the fire!" This call is usually made by 4 or 5 instructors (honorary participants of the suppression), and according to the woodcraft ceremony, they either light four small fires on the side of a large pagoda and a large pagoda, or if there are only four, then all fires and the ceremonial fire itself four sides.





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For the lighting ceremony, a shortened, extended or full version of the wood fire is used.

SHORT FORM:

1. Be clean, strong and always protect nature.
2. Tell the truth, be humble, play honestly by the rules.
3. Be brave, listen and listen.
4. Be kind, willing to help, live happily.

EXTENDED TEXT:

➤ THIS IS THE LIGHT OF BEAUTY:

1. Be clean, you and the place where you live.
2. Understand and respect your body. This is the temple of the spirit.
3. Be friends with all harmless creatures. Protect trees and flowers, especially watch out for fire in the forest and in the city.

➤ THIS IS THE LIGHT OF TRUTH:

1. The word of honor is sacred.
2. Play fair. Fake play is the same as betrayal.
3. Be humble. Worship the Great Spirit (God) and respect the faith of others.

➤ THIS IS THE LIGHT OF POWER:

1. Be brave. Courage is one of the noblest qualities.
2. Shut up when elders speak and show them respect in other ways
3. Be obedient. Obedience is a basic duty on the path of forest wisdom.

➤ THIS IS THE LIGHT OF LOVE:

1. Be nice. Do at least one good deed a day.
2. Be willing to help others. Do your duties.
3. Be cheerful. Be glad you're alive.



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FULL TEXT:

THIS IS THE LIGHT OF BEAUTY. THE FOLLOWING THREE rays shine from it:

1. Be clean, you and the place where you live. There is no perfect beauty without purity of body, soul and action. The body is the holy temple of the spirit, so worship your body. Cleanliness benefits you first and those around you. And those who keep it law, they actually serve their country.
2. Be strong. Understand and respect your body. It is the temple of the spirit, and if it is not healthy, it cannot be strong or beautiful.
3. Protect all harmless creatures for the joy of their beauty. Protect trees, flowers, and especially watch out for fires in the forest and in the city.

THIS IS THE LIGHT OF TRUTH. THE FOLLOWING IS THREE rays shine from it:

1. Consider your word of honor sacred. This is the law of truth, and truth is wisdom.
2. Play fair because fair play is true and false play is treason.
3. Be humble. Worship the Great Spirit (God) and respect the faith of others, for no one knows the whole truth, and everyone who humbly believes is entitled to our respect.

THIS IS THE LIGHT OF POWER. THE FOLLOWING IS THREE rays shine from it:

1. Be brave. Courage is one of the noblest qualities. Fear is the root of all evil. Fearlessness is strength.
2. Shut up when elders speak and otherwise disrespect. During the test, silence is more difficult than speech, but in the end it is stronger.
3. Be obedient. Obedience is a basic duty on the path of forest wisdom. Obedience means self-control, and this is the core of the law.

THIS IS THE LIGHT OF LOVE. THE FOLLOWING IS THREE rays shine from it:

1. Be nice. Do at least one act of selfless service a day, even if it's just to widen the gap in the places where spring is emerging.
2. Feel free to help. Do your duty for the uplifting feeling that service gives, because we draw strength from service.
3. Be cheerful. Be happy to be alive, because every reasonable joy you can get or give is an indestructible treasure that doubles when you share it with another person.

If the organizer finds a person who can light a fire even without modern tools (rubbing wood), it is a great prestige for the settlement and an honor for the participants.



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After the fire breaks out (extinguishing it during ignition is very embarrassing...) they usually sing the Vljka vagabond anthem. The text can be found here:

Everything drowns in dreams and life around them, only below in the darkness of the wheels of fire, so that we can hear laughter. There, everyone's heart beats happily with the familiar songs, you can definitely feel everything. ®: The flag flutters upward, to the joy of your children they immediately join the clouds and wave again when young time leaves us. 2. After unique years, when you get lost in the region and find yourself in what was once your paradise, you will remember the moments of those you loved long ago more than you ever heard them play.

After the tramp anthem is sung, the organizer asks the hellhound to close the circle of purity and usually asks for a minute of silence for the deceased friends. Currently, in the rush of emotions and personal statements, the voice of the participants can be heard within a minute of silence: "Hello. XY", thus the silent minute loses its original meaning.

After a burning fire, there is an evaluation of the day races or an alternative call for the night races. Most often, according to the degree of creativity of the receiving settlement and the settlers, individual and band singing contests, entertaining storytelling, or more demanding and funnier contests suitable for the evening fire are announced. In the better-located settlements, participants are offered draft beer and soft drinks, and even grog or goulash in the winter. It is not allowed to drink and eat near the festive fire, but in a reserved place. In the case of violations of unwritten rules, the host settlement provides redress and order, explains the ignorant, moderates the over-bold, and resolves rare conflicts with possible seizures or expulsion from prison.

In more demanding climatic conditions, in winter and rain, the fire can open the "circle of purity" and the participants can enter the protective circle of the fire. Of course, the "purity of the fire" remains in effect, as well as the prohibition of adding, cooking, heating, grilling, and throwing in any objects, including cigarette butts, by the participants.

The potlach usually ends the next day. Sometimes they also have competitions for the next morning, or short tours or walks in the area. Tramps often bring all kinds of practicalities and news from the world to entertain themselves and their friends, so there is no shortage of entertainment. A women's or children's competition is usually organized for a bigger appearance. They have playful and humorous forms (sack running, walking, dueling, "horse race"), as well as modern movement games (molecules, various puzzles, skill, strength and knowledge competitions)



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The organization of the tramp potlach in brief

- 1) Call the team of organizers
- 2) Choose a suitable time (usually weekend)
- 3) Agree on the content/purpose of the potlach
- 4) Plan in the design of the participating pages and the awards in the team
- 5) Agree on the division of labor
- 6) Design, production and distribution of invitations
- 7) Preparation of prizes and participant sheets
- 8) Prepare the wood for the pagoda and the fire
- 9) Agree on the race leaders
- 10) Who will light the fire? How?
- 11) Build and charge the fire pagoda
- 12) Make 1-5 torches to light the fire
- 13) Prepare and raise the flagpole
- 14) Repair / totem making
- 15) Organize refreshments
- 16) Light and maintain a working fire
- 17) Ensure participants have access to drinking water
- 18) Who will play the tramp anthem?
- 19) Write and release the program
- 20) Organization of afternoon competitions
- 21) Call the people, to light the fire (drumming)
- 22) Light the festive fire
- 23) Name the "hellhound" / fireman and give him a pitchfork / stick to keep the fire going
- 24) Close the "circle of purity"
- 25) Let's greet the participants and keep a minute of silence
- 26) Inform visitors about the rules
- 27) Announcing and organizing evening competitions
- 28) Deal out the participating cards
- 29) Announcing the results of the competitions and awarding prizes
- 30) If necessary, open the purity circuit