



# NATIONAL LONGHOUSE DRUM BEATS



Falling Leaves Moon  
Late Fall 2014

THE NATIONAL NEWSLETTER OF NATIVE SONS & DAUGHTERS PROGRAMS

Welcome to the 4th edition of National Longhouse Drum Beats, the national newsletter of Native Sons & Daughters Programs. The purpose of this newsletter is to broadcast news and information, both fun and important, to the membership in all Longhouses across this great program of ours. Be proud in knowing that you belong to a growing program that is coast-to-coast across our great country.



## From the Teepee of your National Chief

Greetings! Welcome to the 2014-15 Program Year of Native Sons & Daughters Parent/Child Program. My name is Bryan Davis aka Big Wolf and I am the National Chief of this wonderful program

I have been a part of this program for 13 years with 3 daughters. I started when my oldest daughter Kayla joined as a kindergartner and is now a freshman in college, my middle daughter Bryanna is now a sophomore in high school and my youngest daughter Sophia is in 5<sup>th</sup> grade. I have very special relationships with each of my daughters thanks to the memories created with this program.

***"The memories you are creating with your children will last a lifetime!"***

This program was developed over 80 years ago and was inspired by the American Indian culture and teaches dignity, patience, endurance and care. The Native Sons & Daughters program prides itself in nurturing the relationship between the parent and the child. Our organization believes that the greatest gift you can give to your child is your time.

By participating in Native Sons & Daughters Programs you have taken a giant step in ensuring that you and your child will build memories and a strong parent/child bond. I encourage you to actively participate not only with your individual tribal gatherings, but also to become active with your longhouses.

Thank you for being a member of Native Sons & Daughters Programs. As your National Chief I hope you and your child find yourselves on the "Great Spirit's" path to being *"Pals Forever"* and *"Friends Always"*.



*Bryan "Big Wolf" Davis*  
National Chief

### Highlights In This Issue

- National News
- Longhouse Special Events
- Community Service Project- A New Year and Reports from 2013-14
- Native Lore-The Thanksgiving Story
- Native American Theme-The Six Aims Award Program
- Kids Korner-Thanksgiving Coloring Page



### Share Your Stories in the Drum Beats Newsletter

Does your Longhouse or Tribe have a great story to share? Share the news and pictures of your special events with all of Native Sons & Daughters membership. Send them to [NSDNewsletter@nationallonghouse.org](mailto:NSDNewsletter@nationallonghouse.org)

# National Longhouse News

## National Council of Officers

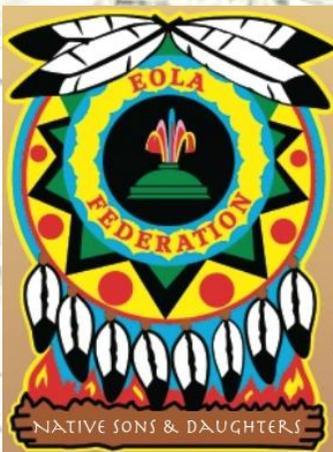


The 2014-16 National Council of Officers was confirmed on May 3<sup>rd</sup>, 2014 at the National Longhouse Annual Meeting. These Great Chiefs have stepped up to fill these important national positions. The new NCO officers and their positions are as follows:

Name	Position	Email
Bryan "Big Wolf" Davis	National Chief	nationalchief@nationallonghouse.org
Keith "Red Wolf" Armstrong	Nat'l Assistant Chief	nationalassistant@nationallonghouse.org
Jay "Flying Eagle" Hader	Nat'l Wampum Bearer	nationalwampumbearer@nationallonghouse.org
David "Spirit Warrior" Pumpelly	Nat'l Talley Keeper	nationaltalleykeeper@nationallonghouse.org
Don "Brave Eagle" Bittala	National Sachem	nationalelderDB@nationallonghouse.org



## Welcome New NSD Longhouse Eola Federation – Orlando, Florida



All of National Longhouse warmly welcomes the new Eola Federation Longhouse to the Native Sons & Daughters Programs family. The Eola Federation is located in the Greater Orlando, Florida area. They are approximately 150 families strong. They are excited to join up with Native Sons & Daughters Programs as it allows them to control their future and continue the traditions that they value dearly such as the Native American Indian Theme.



Now Available!!

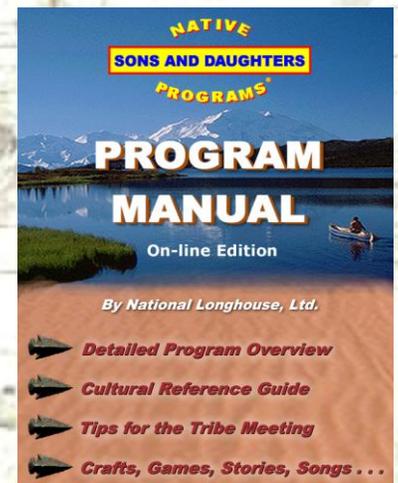
## NSD PROGRAM MANUAL

On line Edition

A vast resource of helpful materials for all membership.

Program history, National Longhouse structure, Tribes, Awards, Campouts, Native American Program Theme, etc.

<http://nationallonghouse.org/manual/covers/cover.php>





# Native Sons & Daughters Medallions

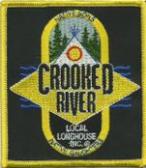


Exclusive to NSD Programs

<http://www.nsdmedal.com>



Visit all the NSD Longhouse Websites  
<http://nationallonghouse.org/Nsdlinks/Nsdlinks.html>



## Find Past Issues of National Longhouse Drumbeats:

<http://nationallonghouse.org/> use the Nat'l Drum Beats tab

## NATIONAL LONGHOUSE

# Community Service Project

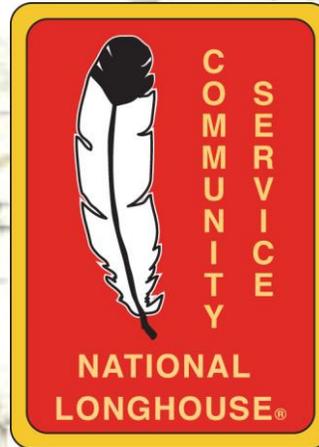
**A NATIONAL SERVICE WORKS PROJECT FOR NATIVE SONS & DAUGHTERS PROGRAMS**



### **Project Purpose & Highlights**

- Earn National recognition and awards for your project
- Teach & learn the value of service to community in the spirit of the Six Aims
- Create community awareness for your Local Longhouse

**Established 2012**



The National Longhouse

Community Service

Project Award Patch

Fully embroidered, 3.6" x 2.6"

The eagle is viewed as a messenger in the Native American culture. Our message is that we give service to our community as well as having fun as parent & child. Also, the eagle feather is a very high honor of distinction in the Native American culture. For these reasons, the eagle feather was chosen as a simple and honored way to recognize

The Community Service Project open period is under way for

**2014-2015**

Organize to perform your service project for this program year and submit your reports for national recognition.

Final reports are due by March 15th, 2015.

Awards distributed by April 15, 2014

See the full brochure, project detail and reporting form on the NLL website  
<http://nationallonghouse.org>

**National Longhouse invites all Longhouses and tribes to participate in this worthy program-wide project. We are certain that many Longhouses are performing various service works in their communities.**

**Report on your service works and be recognized!**

# Community Service Project

## Submitted Works Summary 2013-2014

### Timucuan Federation: Yuma Tribe & Pathfinders

**The Apple Project:** Assist in raising fund for build a dental clinic to provide dental care for those who cannot afford it. Their efforts were doubled by a local foundation that was willing to match the funds raised for this project. This project was a feature article in the Winter 2014 National Drum Beats.

<http://www.firstcoastnews.com/features/apple-project/>

Dollar Value Raised: \$656.00     Matching Value : \$1312.00

Adults: 8     Kids: 13



### Alabama Longhouse: Big Bend Nation/Catawba Tribe

**Ramp Build:** Building a wheelchair ramp for *The Care Assurance System for the Aging (CASA)*. Assist CASA mission to provide needed services to aging and homebound people in Madison County Alabama. Building a Wheelchair ramp allowing freedom to access the outside world safely. Ramp are designed custom for each client and built by volunteers. This is the fourth time Catawba has built a ramp for this foundation.

Dollar Value: Priceless

Adults: 5     Kids: 5

### Alabama Longhouse: Seminoles/Koasati Tribes

**CASA Temps:** This group assisted *CASA (Care Assurance for the Aging and Homebound)* in a one day clean up and weatherizing of homes for the clients of CASA. The Seminole Tribe helped a North Huntsville homeowner get ready for the season change by doing repairs, light carpentry and general yard clean-up. This includes replacing rotten stairs, installing door locks and sweeps and covering outside faucets and A/C units.

Dollar Value: Priceless

Adults: 4     Kids: 4



# Community Service Project

## Works Summary 2013-2014 (continued)

### Orange Spirit Longhouse

**CHOC Walk:** Disneyland Resorts holds an annual walk to benefit the *Children's Hospital of Orange County (CHOC)*. Orange Spirit arranged to have a team of Walkers this year and along with other family members walked the 5K event raising a large amount while having fun in the California sunshine. They are looking forward to repeating this event and are pledging double the funds raised. Good Luck Kids.

Check them out <http://orangespiritnation.org/choc-walk/>

Dollar Value Raised: \$2245.00

Adults: 6 Kids: 7

### Great Sun Longhouse

Food/Backpacks for Needy- Teamed up with *Wayne Barton Study Center* to help stock, organize and pack up food that had been donated to the Center and distributed the boxes to those in need from the area. They then held a BBQ and Pinewood car event where they gave out 50 car kits to children at the center and helped them assemble the cars for a fun filled race. The group returned to the center in August to help fill 2500 backpacks with school supplies and helped pass the out to the needy children in the area. As a bonus they helped setup seats so local barbers could give out free haircuts to those needy children for the new school year.

Donated Dollar Value: \$500

Adults: 31 Kids: 49



**These participants were honored with the Community Service Award Patch or year bar, along with a personalized and frameable Certificate of Recognition for parent & child**

**TAKE PRIDE IN KNOWING THAT YOUR WORK IS PLEASING TO THE EYE OF THE GREAT SPIRIT!**

# Longhouse Special Events

## Members of Two Feathers Longhouse Participate in Mission Trip to Lakota Sioux Pine Ridge Reservation in South Dakota

Trip funding assisted by contributions from Two Feathers Longhouse and National Longhouse

Submitted by Michele Schraff, Two Feathers Longhouse

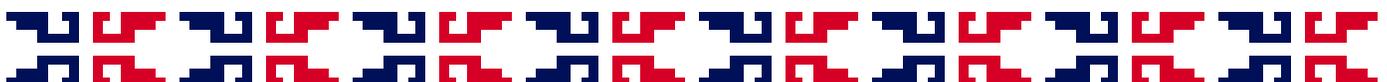
The Senior Youth from Avon Ohio and surrounding communities went on quite a road trip this past June with the help of a very generous contributions from the Native Sons and Daughters National Organization and the Avon, Ohio Two Feathers Longhouse. Fourteen teenagers, including Pathfinder, Michael Schraff, from the Shawnee Tribe in the Two Feathers Longhouse, along with 5 adult leaders packed two rental vans and headed west approximately 20 hours for a mission trip to Pine Ridge, South Dakota. Pine Ridge is one of the largest reservations in the country, but it is also one of the poorest. The people of the Lakota Sioux tribe continue to struggle with issues such as extreme poverty, unemployment, drug and alcohol abuse, and suicide. Although the living conditions are dismal, there is sense of strong community spirit and great hope.



The youth worked hard with groups from other states on a variety of projects including building additions to existing homes, removing and replacing floors, dry walling, painting and replacing a roof. It was an eye opening experience for the youth as they saw families who had so little; some with no running water; and yet they were very willing to help each other and share what they had.

They were very touched by the stories of people they met on the trip. One woman who had been abused was creating a shelter and empowering other women to get help. Another man was a former addict who shared how the mission organization helped him to turn his life around. Ruby, a Lakota woman, paid a visit to the volunteers and thanked them for helping her people. Her voice cracked with emotion as she thanked Next Step Ministries for all the help they have given her.

On the fun side, the group learned how to make Indian tacos and got to tour the beautiful landscape of the Badlands and Mount Rushmore and they also got up close and personal with some buffalo! The trip made quite a lasting impression on all those who were lucky enough to be part of it.



# Longhouse Special Events

## Chagrin Valley Nation- Son & Daughters Fall Campouts

Submitted by: Patrick Russo, Native Sons Nation Chief

**Native Daughters:** Our Fall Campout took us to the shore of the mighty Lake Erie, home of Camp Fitch. Unseasonably warm weather was enjoyed all weekend with nothing but sun and 80 degrees. The Fathers and Daughters participated in archery, horseback riding, rock wall climbing, riflery, paddle-boarding and much, much more. The weekend was capped off with the annual torch parade and bonfire complete with a second year tradition of pumpkin carvings that spelled out Camp Fitch 2014.



**Native Sons:** Our Sons group traveled to Northeastern Ohio into Amish country and settled in at Camp Whitewood for the first time in our history. Camp Whitewood has several protected Indian remains, with a 400 year old ancient fort mound among the highlights. The usually activities were enjoyed, along with a couple new ones; "Atl-Atl" (spear throwing) and Team Challenge (team building balance and skills tests - made far more difficult due to the constant rain all weekend). None-the-less, our Nation did not complain. We proved to be resourceful and arranged viewing of two kids movies, and capped the second evening off with another memorable torch parade and fire.



# Longhouse Special Events

## Naranja Nation Longhouse-Balboa Island Parade

Submitted by John "Burning Torch" Racunas

The collage of pictures below are from the annual (2014) Balboa Island Parade in Newport Beach California. The parade takes place each year on the 1st Sunday in June and it attracts thousands of people to watch and over 100 entries including (of course) the Naranja (Native Daughters) Nation. The parade included a USMC honor band, Veterans of WW II and many other conflicts. After the Parade each year, my tribe, The Beach Foot Tribe, goes on to a beach-front BBQ hosted by one of our Big Braves. That is obvious by the pictures of our daughters on the sand & surf board ☺.

The photo of the guy with the princess on her shoulders is outgoing (2013-14) Chief of Chief's John "Burning Torch" Racunas with his princess Brooklyn "Nala Tiger Lilly" Racunas and the guy with the long feathers is incoming (2014-15) Chief of Chief's Kenny "Free Spirit" Beard!



# Longhouse Special Events

## Two Feathers Longhouse-Avon, OH

### Duct Tape Festival Parade-Best Float Winner 2014 (2<sup>nd</sup> Year Running)

Submitted by Mark "Grey Hawk:" Luker

(June 2014) The Two Feathers Longhouse is extremely proud of their accomplishment of winning the top parade float honors for the second year running in the annual Duct Tape Festival in Avon, Ohio. The event is sponsored by ShureTech, the manufacturer of Duct brand tapes. Each entry is provided with 60 rolls but that wasn't nearly enough for these tireless dads. They had family members scouring stores outside of town for more. They worked on the float into the morning before the parade started. It was estimated that over 50,000 people attended this annual 3-day festival in Avon (outside of Cleveland), Ohio. The theme of the June 2014 festival was "Out of This World," borne of the use of duct tape that saved the Apollo 13 space mission when there was a severe equipment failure. been a staple on every space mission since the Gemini space missions of the mid 1960's. There were a lot of space ships, aliens, monsters and science fiction scenes in the parade and among the duct tape sculptures positioned around the festival.



Duct Tape has

been a staple on every space mission since the Gemini space missions of the mid 1960's. There were a lot of space ships, aliens, monsters and science fiction scenes in the parade and among the duct tape sculptures positioned around the festival.

Such a great team win for 2FL! Organic in nature, we toyed around with several ideas and this year we went with Sachem Chief Dave Horwedel's original Idea of ET. From there it just took off. There was one good Idea after another and we went with it. In the end, including the kids in the float was what swayed the 2-peat I was told. Yes, our competitive nature will drive us for a 3 peat. Winning isn't everything, but it sure feels good when it happens. A victory celebration was held a few days later at the local Dairy Treat Ice Cream stand

[http://www.cleveland.com/avon/index.ssf/2014/06/avon\\_duct\\_tape\\_festival\\_draws.html](http://www.cleveland.com/avon/index.ssf/2014/06/avon_duct_tape_festival_draws.html)



# Native American Theme & Legacy: The Six Aims Award

In the Winter (January) 2014 edition of National Drum Beats, we featured an NSD Heritage piece on the Six Aims and their origins as given to us by the family of Joe Friday, the Native Ojibway Indian who was the inspiration for the Native American Indian Theme of our program so many years ago. This feature told of how the 6 Aims were/are an important part of the Ojibway culture and how the Aims are brought to life in ceremonial as well as visual practice. That piece is an important basis for what follows, the Six Aims Award.

A special patch is available to honor all Native Sons & Daughters who successfully learn, memorize, and recite the Six Great Aims of the Native Sons & Daughters Programs. Longhouses or even Tribes may wish to implement this award as a standard practice to encourage and continue the legacy of this ritual/life lesson. The purpose of this award is to engrain the Aims of the program into memory, letting the Aims be a guide to each Son or Daughter. This award can only be earned ONCE during the child's time in the program. There is no pressure to earn it at any specific time. The Six Aims award patch can be presented to those who have earned it in a special presentation once per year. A sample presentation ceremony is available on request. The patch shown below is available through the Patch Store/CQ Industries.

## **The Six Great Aims of the Native Sons & Daughters Programs:**

1. To be PALS FOREVER/Friends Always, father and child (son or daughter).
2. To be clean in body and pure in heart.
3. To love the sacred circle of the family.
4. To love my neighbor as myself.
5. To listen while others speak.
6. To seek and preserve-the beauty of the Great Spirit's work-in forest, field, and stream.



## **Suggested Basic Rules for Testing a Son or Daughter's ability to recite the Aims:**

1. The child must be able to recite the basic structure of each Aim sentence.
2. The child does not have to recite the Aims in the order listed above, any order is fine.
3. The method in which the testing is done is flexible, and relies on the honesty of the father or parent who is testing the child. No coaching or clues at the time of recital. If the child cannot complete all six aims, encourage them to study more, then try again.
4. Testing must be done on a one-to-one basis. It can be done at home, at a tribe meeting or other. The point is that when a child is trying to recite the Aims, no other children should be close enough to hear what is being said.
5. It may be a good idea to have the child say the Aims at several different times before counting the recital as official.
6. Use an official form to notify the Council Awards Chief. A sample form is below.
7. To preserve honesty, the Council/Awards Chief reserve the right to independently test any child whose name has been submitted for the award on their ability to recite the Six Aims.

## **SAMPLE FORM: Please complete the following:**

I / We hear-by certify that the following Native Son/Daughter (child's full name and Indian Name)  
\_\_\_\_\_ of the \_\_\_\_\_ tribe has successfully memorized and has recited without help, the Six Great Aims of the Native Sons & Daughters Programs. The recital of the above Six Aims was accomplished in my / our presence on (date) \_\_\_/\_\_\_/\_\_\_.

Signed (name and relation or position) \_\_\_\_\_

Signed (name and relation or position) \_\_\_\_\_

Second signature is not mandatory.

## **IMPORTANT DEADLINE:**

**For the program year XXXX, this form is to be turned in to the Awards Chief no later than XX/XX/XXXX.**

# Kids Korner-Coloring Page

print-color & post on your refrigerator



# Give Thanks

# Native American Lore-The Plymouth Thanksgiving Story

When the Pilgrims crossed the Atlantic Ocean in 1620, they landed on the rocky shores of a territory that was inhabited by the Wampanoag (Wam pa NO ag) Indians. The Wampanoags were part of the Algonkian-speaking peoples, a large group that was part of the Woodland Culture area. These Indians lived in villages along the coast of what is now Massachusetts and Rhode Island. They lived in round-roofed houses called wigwams. These were made of poles covered with flat sheets of elm or birch bark. Wigwams differ in construction from tipis that were used by Indians of the Great Plains.

The Wampanoags moved several times during each year in order to get food. In the spring they would fish in the rivers for salmon and herring. In the planting season they moved to the forest to hunt deer and other animals. After the end of the hunting season people moved inland where there was greater protection from the weather. From December to April they lived on food that they stored during the earlier months.

The basic dress for men was the breech clout, a length of deerskin looped over a belt in back and in front. Women wore deerskin wrap-around skirts. Deerskin leggings and fur capes made from deer, beaver, otter, and bear skins gave protection during the colder seasons, and deerskin moccasins were worn on the feet. Both men and women usually braided their hair and a single feather was often worn in the back of the hair by men. They did not have the large feathered headdresses worn by people in the Plains Culture area.

There were two language groups of Indians in New England at this time. The Iroquois were neighbors to the Algonkian-speaking people. Leaders of the Algonquin and Iroquois people were called "sachems" (SAYchems). Each village had its own sachem and tribal council. Political power flowed upward from the people. Any individual, man or woman, could participate, but among the Algonquins more political power was held by men. Among the Iroquois, however, women held the deciding vote in the final selection of who would represent the group. Both men and women enforced the laws of the village and helped solve problems. The details of their democratic system were so impressive that about 150 years later Benjamin Franklin invited the Iroquois to Albany, New York, to explain their system to a delegation who then developed the "Albany Plan of Union." This document later served as a model for the Articles of Confederation and the Constitution of the United States.

These Indians of the Eastern Woodlands called the turtle, the deer and the fish their brothers. They respected the forest and everything in it as equals. Whenever a hunter made a kill, he was careful to leave behind some bones or meat as a spiritual offering, to help other animals survive. Not to do so would be considered greedy. The Wampanoags also treated each other with respect. Any visitor to a Wampanoag home was provided with a share of whatever food the family had, even if the supply was low. This same courtesy was extended to the Pilgrims when they met. We can only guess what the Wampanoags must have thought when they first saw the strange ships of the Pilgrims arriving on their shores. But their custom was to help visitors, and they treated the newcomers with courtesy. It was mainly because of their kindness that the Pilgrims survived at all. The wheat the Pilgrims had brought with them to plant would not grow in the rocky soil. They needed to learn new ways for a new world, and the man who came to help them was called "Tisquantum" (Tis SKWAN tum) or "Squanto" (SKWAN toe).

Squanto was originally from the village of Patuxet (Pa TUK et) and a member of the Pokanokit Wampanoag nation. Patuxet once stood on the exact site where the Pilgrims built Plymouth. In 1605, fifteen years before the Pilgrims came, Squanto went to England with a friendly English explorer named John Weymouth. He had many adventures and learned to speak English. Squanto came back to New England with Captain Weymouth. Later, Squanto was captured by a British slaver who raided the village and sold Squanto to the Spanish in the Caribbean Islands. A Spanish Franciscan priest befriended Squanto and helped him to get to Spain and later on a ship to England. Squanto then found Captain Weymouth, who paid his way back to his homeland. In England Squanto met Samoset of the Wabanake (Wab NAH key) Tribe, who had also left his native home with an English explorer. They both returned together to Patuxet in 1620. When they arrived, the village was deserted and there were skeletons everywhere. Everyone in the village had died from an illness the English slavers had left behind. Squanto and Samoset went to stay with a neighboring village of Wampanoags.

One year later, in the spring, Squanto and Samoset were hunting along the beach near Patuxet. They were startled to see people from England in their deserted village. For several days, they stayed nearby observing the newcomers. Finally they decided to approach them. Samoset walked into the village and said "welcome," Squanto soon joined him. The Pilgrims were very surprised to meet two Indians who spoke English.

The Pilgrims were not in good condition. They were living in dirt-covered shelters, there was a shortage of food, and nearly half of them had died during the winter. They obviously needed help and the two men were a welcome sight. Squanto, who probably knew more English than any other Indian in North America at that time, decided to stay with the Pilgrims for the next few months and teach them how to survive in this new place. He brought them deer meat and beaver skins. He taught them how to cultivate corn and other new vegetables and how to build Indian-style houses. He pointed out poisonous plants and showed how other plants could be used as medicine. He explained how to dig and cook clams, how to get sap from the maple trees, use fish for fertilizer, and dozens of other skills needed for their survival.



By the time fall arrived things were going much better for the Pilgrims, thanks to the help they had received. The corn they planted had grown well. There was enough food to last the winter. They were living comfortably in their Indian-style wigwams and had also managed to build one European-style building out of squared logs. This was their church. They were now in better health, and they knew more about surviving in this new land. The Pilgrims decided to have a thanksgiving feast to celebrate their good fortune. They had observed thanksgiving feasts in November as religious obligations in England for many years before coming to the New World.

The Algonkian tribes held six thanksgiving festivals during the year. The beginning of the Algonkian year was marked by the Maple Dance which gave thanks to the Creator for the maple tree and its syrup. This ceremony occurred when the weather was warm enough for the sap to run in the maple trees, sometimes as early as February. Second was the planting feast, where the seeds were blessed. The strawberry festival was next, celebrating the first fruits of the season. Summer brought the green corn festival to give thanks for the ripening corn. In late fall, the harvest festival gave thanks for

the food they had grown. Mid-winter was the last ceremony of the old year. When the Indians sat down to the "first Thanksgiving" with the Pilgrims, it was really the fifth thanksgiving of the year for them!

Captain Miles Standish, the leader of the Pilgrims, invited Squanto, Samoset, Massasoit (the leader of the Wampanoags), and their immediate families to join them for a celebration, but they had no idea how big Indian families could be. As the Thanksgiving feast began, the Pilgrims were overwhelmed at the large turnout of ninety relatives that Squanto and Samoset brought with them. The Pilgrims were not prepared to feed a gathering of people that large for three days. Seeing this, Massasoit gave orders to his men within the first hour of his arrival to go home and get more food. Thus it happened that the Indians supplied the majority of the food: Five deer, many wild turkeys, fish, beans, squash, corn soup, corn bread, and berries. Captain Standish sat at one end of a long table and the Clan Chief Massasoit sat at the other end. For the first time the Wampanoag people were sitting at a table to eat instead of on mats or furs spread on the ground. The Indian women sat together with the Indian men to eat. The Pilgrim women, however, stood quietly behind the table and waited until after their men had eaten, since that was their custom.

For three days the Wampanoags feasted with the Pilgrims. It was a special time of friendship between two very different groups of people. A peace and friendship agreement was made between Massasoit and Miles Standish giving the Pilgrims the clearing in the forest where the old Patuxet village once stood to build their new town of Plymouth.

**HAPPY THANKSGIVING TO ALL NATIVE SON'S & DAUGHTERS FAMILIES!!  
MAY WE ALL GIVE THANKS FOR THE MANY GIFTS WE RECEIVE!!**

