**Induction Ceremony**

**Longhouse-New Members-The Four Winds**

**Overview:** Induction ceremony based upon the 4-winds or the 4-directions. A point in which the Council Fire lighting occurs is included. This part can easily be expanded for additional dramatic effect as desired. This ceremony is generally written to be used in a group setting. There are a number of props required as mentioned within. All fathers and children are expected to wear the Native Sons & Daughters headband to the ceremony. This should be announced and encouraged in advance. A birch bark chip is used as a symbol of sacrifice. This can be easily substituted for example by having each in advance decorate a stick that represents the traits sacrificed (within script).

**Participants:**

* Chief: Ceremonial Leader
* Medicine Man (or Assistant Chief): Co-leader of ceremony
* ****Drum Beater
* (4) Chief or Big Braves that will represent each of the Four Winds. They will also each have the script portion with them or have memorized it that is associated to their wind.
* (8) Young Braves (sons or daughters): Have been selected in advance and will each carry a shield with sacred symbols of the Longhouse painted on it. They will also each have the script portion with them or have memorized it that is associated to their shield symbol.
	+ Sacred Symbol Shields
		- NSD Emblem
		- Buffalo
		- Sun, Moon and Stars
		- Beaver and Dam
		- Teepee, Peace Pipe and Council Fire
		- Beaver & Squirrel
		- Father & Child silhouette over forest
		- Eagle

**Relevant Ceremonial Pieces:** You may wish to incorporate this ceremony with other ceremonial components to form your full ceremony. The following are basic suggestions. Your creativity is your limit.

* Parade to Ceremonial Location
* Sacred Fire Lighting
* Officer Inductions
* Special Awards
* Ceremonial Closing

**CEREMONY**

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| Drum Beater | *(12 loud beats of the drum)* |
|  | *(processional of Chiefs and Officers) (the sacred fire is not yet lit)* |
| Chief | The Four Winds Council is now open |
| Med. Man | No’sa! No’sa! No’sa! (or other greeting/salutation) |
| Chief | Who speaks? |
| Med. Man | (**Medicine Man Indian Name**) speaks, Medicine Man of the (**Longhouse Name**) Longhouse |
| Chief | We listen to our brother |
| Med. Man | Big chief, I speak for these big and little braves who have heard the call of Gitchie-Manitou, the Giver of Life. They have seen the power of the peace pipe. They have washed the war paint from their faces and the blood stains from their fingers. They have buried their war clubs and weapons and wish to become brothers with other Native Sons & Daughters. |
| Chief | Do they know the Six Aims of Native Sons & Daughters? |
| Med. Man | They do! |
| Chief | Ask them to state in unison the Six Aims of the Native Sons & Daughters Program |
| Med. Man | (leads all in unison)The Six Aims of the Native Sons & Daughters Program are… repeat after me:1. To be clean in body and pure in heart
2. To be Pals Forever-Friends Always, father and son
3. To love the sacred circle of the family
4. To listen while others speak
5. To love my neighbor as myself
6. To seek and preserve the beauty of the Great Spirit’s work in forest, field and stream
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| Chief | Are they willing to accept the duties that come with membership? |
| Med. Man | They are! |
| Chief | Old braves and brothers, (**Medicine Man Indian Name**) has spoken on behalf of his new friends. Shall we accept them? |
| ALL | Shout Longhouse salutation  |
| Drum Beater | (about 16 fast beats) |

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| Chief | Gitchie Manitou, Great Spirit, Master of Life, in the Spirit of Council, peace and brotherhood, we ask thee to be with us and take part in our ceremony. Drum beater; call forth the young braves with the ceremonial shields that show the symbols of our Longhouse. |
| Drum Beater | (Beats 4 beats for each of the 8 young braves to come forward, one at a time) |
| First Brave | Our shields bear the signs of the things we believe. My shield is the sign of Native Sons & Daughters. |
| Second Brave | This is the sign of the buffalo. A sign of strength and power on which we base the strength and power of companionship in our tribes. |
| Third Brave | This is the sign of the sun, the moon and the stars-the sign of the Great Spirit. As the Native Americans believe, so we believe in His power, wisdom and strength. |
| Fourth Brave | This is the sign of the beaver and his dam-the sign of a worker and his house. As in a beaver tribe, there can be no lazy ones in our tribe. We must all share the work and duties of Native Sons & Daughters. |
| Fifth Brave | This is the sign of the teepee, the peace pipe and council fire-the signs of our homes, their peacefulness, and their good council. |
| Sixth Brave | This is sign of the beaver and the squirrel playing. As Native Sons & Daughters, we believe there should be plenty of time for playing and that our big braves should play with us. |
| Seventh Brave | This is the sign of big and little braves in the forest, seeking and preserving the beautiful things of nature put there by the Great Spirit. |
| Eighth Brave | This is the sign of the eagle, king of the air. He has always been a sign of majesty, courage and high ideals to all mankind, and so he stands as our ideal.  |
| Chief | Soon-to-be brothers, here in the Lodge of the Four Winds, you will learn of the things you must do to be worthy members of Native Sons & Daughters. You will also learn what you must give up if you want to be warmed before the council fires of the Great Spirit. The winds that roam the world will tell you what they have seen in all the tribes, the qualities that make good Native Sons & Daughters. Let the voice of the drum call the North Wind. |
| Drum Beater | (4 beats) North Wind enters carrying a shield with the image of the beaver |
| North Wind | I am the north Wind. I am Kabibonokka, the strong, the doer of great things. From my lodge in the north, I see the beaver hard at work, working always together, and I tell you that the way to be strong is to do your part always, to help others, never to shirk duty. Then your lodges will always be filled with happiness. |
| Chief | So speaks Kabibonokka, the North Wind. Let the voice of the drum now call the South Wind. |

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| Drum Beater | (6 beats) The South Wind enters carrying a shield with the image of a teepee |
| South Wind | I am the South Wind. I am Shawondasee, the warm wind, the bearer of love. On the wings I carry laughter, and I tell you that the way to bring happiness is to love your family, as it tells you in the aim, to love the sacred circle of your family, so that you may always live together in peace and in honor. |
| Chief | So speaks Shawondasee, the South Wind.Let the voice of the drum call the East Wind. |
| Drum Beater | (8 beats) The East Wind enters carrying a shield with the image of the sun. |
| East Wind | I am the East Wind. I am Wabun, who blows from the lodge of the sunrise. With me comes the life-giving sunshine of the Great Spirit, Gitchie Manitou, and The Master of Life. Just as every living thing must have the sun to live, I tell you that every good brave must recognize the importance of the Great Spirit, and do only things that will be acceptable to His sight. |
| Chief | So speaks Wabun, the East Wind. Let the voice of the drum call the father of winds, Kabeyun, the West Wind. |
| Drum Beater | (10 beats) The West Wind enters carrying a shield with the image of a buffalo |
| West Wind | I am the West Wind. I am Kabeyun, the father of all winds, because I live in the sunset land where the day has grown old. And I tell you that everything that lives must change and must grow. Little braves will one day become big braves, and this is as it should be, that as Native Sons & Daughters you are Pals Forever-Friends Always, father and son together. And this is good to see, for not even the four winds are as strong as a father and his son who stand shoulder to shoulder together. |
| Chief  | So speaks Kabeyun the West Wind.Medicine Man, these braves have heard the great winds of the world tell of those things that will bring happiness and good to all wigwams. To show that they truly are our brothers, you will start the sacrificial fire as we pray silently to the Great Spirit to cleanse our hearts. |
| Med. Man  | *(Starts the sacred fire with chosen method and script) (drumbeater may accompany)* |
| Chief | You have recited the Six Aims our program. You have all seen the eight sacred symbols of our Longhouse. You have heard and seen the Four Winds and their council. Now I tell you that these Aims are not possible for a father who is selfish or a son who is impatient. As a final step to joining the brotherhood of Native Sons & Daughters, I call upon each one of you to sacrifice those evil traits… the father to let his selfishness be burned away in the sacred fire, and the son to abandon his haste for things to happen and let his impatience be consumed on the altar of the lodge of the Four Winds. |

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| Chief | New Big Braves, as the drum beats, take a birch bark chip and throw it onto the sacred fire as a sacrifice of the trait of selfishness and replace it in your heart with understanding. (Drum beats start… Big Brave inductees come forward, receive a chip then circle around the fire. They then in unison throw their chip into the fire. When all are done, drum beats stop. Big Braves stay in place.) |
| Chief | New Little Braves, as the drum beats, come forward and join your fathers. Take a birch bark chip and throw it onto the sacred fire as a sacrifice of the trait of impatience and replace it in your heart with thoughtfulness. (Drum beats start; Little Brave inductees come forward, receive a chip then circle around the fire. They then in unison throw their chip into the fire. When all are done, drum beats stop.) |
| Chief | Little Braves, turn around and face your Big Braves. Clasp right hands with your dad. Both Big and Little Braves, place your left hand on the shoulder of your neighbor. This position you are in has great meaning. The right hand clasp shows the close relationship of father and son. The hands on the shoulders of your neighbors show the unity of the Longhouse. Braves, you are now officially inducted as members of Native Sons & Daughters. Medicine Man, will you please give the benediction. |
| Med. Man | May the Great Spirit look down on us and be with you now and forevermore. |
| Chief  | This council ended. No’sa! No’sa! No’sa! (or other salutation) |
| Chief / ALL | *(Chief shouts the Longhouse salutation, then all repeat/shout in approval)* |
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|  | CLOSING OF CEREMONY AS DESIRED |

Contributed by: unknown